The Quitobaquito Cemetery and Its History

by
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U.S. Dept. of the Interior
National Park Service
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AND ITS HISTORY

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Contributions
by

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ABSTRACT

This report is the history and description of a Papago cemetery at Quitobaquito Springs in Organ Pipe Cactus National Monument. The information in the report was gathered in preparation for repair of the 34 graves by the National Park Service.

From the turn of the century until 1945, 43 people have been buried at Quitobaquito. Most of them are related to three families, the Garcías, the Orozcos, and the Velascos. This is the historical, genealogical, and social background of those people.
Chapter 1
INTRODUCTION

Project History

This report is primarily for the descendants of the Sand Papagos, for whose relatives the Oasis of Quitobaquito is a final resting place. On August 15, 1977, the superintendent of Organ Pipe Cactus National Monument, Ray Martinez, and the senior author of this report, Fillman Bell, organized a meeting of Sand Papago Indians to discuss the National Park Service's plans to stabilize the graves at Quitobaquito Oasis. For some years it had appeared that the Sand Papago graves were deteriorating, and some had been vandalized. To prevent this in the future, the National Park Service proposed to cover the graves with a strong metal frame roof covered with steel mesh. After this was explained and the representatives of the Sand Papagos and the National Park Service had visited the cemetery, a procedure for covering the graves was adopted.

Before any work was done on the graves, it was intended to gather as much information as possible about the people who had been buried there. To do this, the senior author was given a purchase order to interview their survivors.

This was accomplished in the fall of 1979, and the interviews make up chapter 5 of this report. It was evident that more information should be obtained on the family relationships and age of the people to make the interview records intelligible. Consequently, a recording form was drawn up, and in 1980 Mrs. Bell returned to get the information that is charted in chapter 4 and listed in appendix III. In the meantime, Anderson and Stewart mapped the cemetery, and Mike Mallouf made a thorough record of each grave. In October 1980, the graves were permanently covered to protect them from further weathering and disturbance.

Organization of the Report

The primary purpose of this report is to present a full record of the Quitobaquito graves and the people buried there. However, the cemetery is a remnant of Sand Papago history and, as such, deserves to be
placed in the context of that history. In chapter 2 is a brief culture history of Quitobaquito. Quitobaquito has been submitted for determination of eligibility to the National Register of Historic Places because over the millennia its springs have attracted travelers and desert residents from a variety of origins. Chapter 2 also includes a brief summary of the social relationships of the Quitobaquito residents, the Garcias, Orozcos, and Velascos.

Chapter 3 contains a description of the graves and their setting, a listing of people buried at Quitobaquito, and a presentation of the evidence of the cemetery's age.

In chapter 4 is the genealogical record of known Papagos buried at Quitobaquito based on interviews with informants.

Chapter 5 contains interviews with the descendants of the Sand Papagos, recorded in response to a first effort by the senior author to find out who was buried at Quitobaquito. As the reader will see, these interviews contain much more information than was sought and are included here in toto for the record of Sand Papago history and culture that they contain.
Chapter 2
THE OASIS OF QUITOBAQUITO

History and Natural Setting

This report is concerned with Sand Papago inhabitants of Quitobaquito who lived there from the late 19th until the mid-20th centuries. However, this desert oasis has a much longer history of human habitation.

Quitobaquito Springs, located near the United States/Mexico border in the southern part of Organ Pipe Cactus National Monument, is one of the largest watering places in the entire region. Virtually every ethnic group inhabiting or passing through the region over at least the last 500 years has had a permanent or transitory connection with this group of springs and pond (see table 1). The springs represent the site of the oldest, continually occupied settlement at the monument. Quitobaquito was a regular stop on the Pima/Papago salt trail and on the Spanish Camino del Diablo (Greene 1977).

The Quitobaquito Springs are located just 200 yards inside the United States at the Arizona-Mexico International Border (figure 1). They lie in a U-shaped basin at the foot of the low rising Quitobaquito Hills in the Lower Colorado Valley portion of the Sonoran Desert. Like much of the monument, the Quitobaquito Hills differ topographically from the surrounding region. Here, mountain ranges are radial rather than linear, allowing the formation of upper bajadas with a higher concentration of plants and animals, as well as a few areas suitable for akchin (floodwater) agriculture. Rainfall in the region is very low, averaging 5 in. per year. As a result of the low rainfall and because permanent water sources are unevenly distributed, Quitobaquito Springs was vital for occupation of the region (Hackenberg 1964). The pond still resembles its appearance of the 1860s, when it was dug.

Vegetation in the monument consists of typical plants of the palo-verde-saguaro community (plus organ pipe cactus), the creosote-bursage community, and a riparian community. Near the pond and springs, lacustrine plants and animals exist. These communities include high density concentrations of all known plants used as food resources by prehistoric...
<table>
<thead>
<tr>
<th>Date</th>
<th>Ethnic Group</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1698</td>
<td>Spanish</td>
<td>Franciscan Father Eusebio Kino visits Quitobaquito in October; names it San Serguio. Refers to presence of &quot;natives.&quot;</td>
</tr>
<tr>
<td>1770</td>
<td>Spanish</td>
<td>Franciscan missionary Francisco Garces stays at Quitobaquito.</td>
</tr>
<tr>
<td>1774-1775</td>
<td>Spanish; Sand Papago</td>
<td>First and second de Anza expeditions. Irrigation agriculture noted at Sonoita and several unnamed places by Sand Papagos. Typical Sand Papago settlement pattern described.</td>
</tr>
<tr>
<td>1781-1782</td>
<td>Spanish; Sand Papago</td>
<td>Fages expedition. Sonoita considered westernmost outpost of Sand Papagos.</td>
</tr>
<tr>
<td>1854</td>
<td>Anglo</td>
<td>Andrew B. Gray's railroad survey party visits the oasis.</td>
</tr>
<tr>
<td>1855</td>
<td>Anglo</td>
<td>Lt. Nathaniel Michler's survey pursuant to Gadsden Purchase passes through oasis. First documentation of Sand Papagos actually living at Quitobaquito.</td>
</tr>
<tr>
<td>1855</td>
<td>Mexican</td>
<td>Mexican surveyors establish astronomical point and base camp. Place Monument VIII near Quitobaquito.</td>
</tr>
<tr>
<td>1858</td>
<td>Anglo</td>
<td>Ehrenberg map of Gadsden Purchase shows no Sand Papago villages north of Mexican border.</td>
</tr>
<tr>
<td>ca 1860</td>
<td>Anglo</td>
<td>Andrew Dorsey settles at the oasis. Digs pond and builds dam. Builds adobe house or moves into existing one. Plants pomegranates and figs. Digs irrigation ditches. Stays till 1890s. Runs store there, marries, child born at Quitobaquito.</td>
</tr>
<tr>
<td>1863</td>
<td>Sand Papago</td>
<td>Charles D. Poston, an Indian agent, lists Papago villages and includes Quitobaquito. Says 250 Papagos are accom-</td>
</tr>
<tr>
<td>Date</td>
<td>Ethnic Group</td>
<td>Event</td>
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<tr>
<td>--------------</td>
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<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imated at the oasis. (Hackenberg feels he is counting all Sand Papagos.)</td>
</tr>
<tr>
<td>Sometime</td>
<td>Anglo</td>
<td>Albert Steinfeld and J. C. Waterman open a mill and a store at Quitobaquito. Most Papagos had left oasis. Many camped ½ mi. away across Mexican border because of threats from the outlaw Cipriano Ortega.</td>
</tr>
<tr>
<td>in 1870s</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1870s</td>
<td>Mexican</td>
<td>After Steinfeld and Waterman leave, the Lopez family settles at Quitobaquito and raises goats.</td>
</tr>
<tr>
<td>1885-89</td>
<td>Sand Papago</td>
<td>Luis Ortega and his wife reside at Quitobaquito. Other Papagos camp at Quitobaquito.</td>
</tr>
<tr>
<td>Late 1800</td>
<td>Mexican</td>
<td>Lopez family leaves Quitobaquito.</td>
</tr>
<tr>
<td>1888</td>
<td>Anglo</td>
<td>Mika G. Levy opens a store at Quitobaquito, catering to Indians and non-Indian settlers. The store was built on the flat tract east of the pond.</td>
</tr>
<tr>
<td>1892</td>
<td>Anglo; Mexican</td>
<td>Levy leaves Quitobaquito. Jose Lorenzo Sestier continues to operate the store.</td>
</tr>
<tr>
<td>1890s</td>
<td>Anglo; Sand Papago</td>
<td>Andrew Dorsey leaves Quitobaquito. Cipriano Ortega visits there often and operates an arrastra near the pond. Soon after, Ortega leaves, and many Papagos return to the oasis.</td>
</tr>
<tr>
<td>1896</td>
<td>Sand Papago; Mexican</td>
<td>Boundary survey reports Sand Papago &quot;renegades&quot; residing near Quitobaquito. Two Mexican families also live there, with houses near the spring.</td>
</tr>
<tr>
<td>1900</td>
<td>Mexican; Sand Papago</td>
<td>Anthropologist W. J. McGee observes two adobe houses and six &quot;native huts&quot; situated near the pond. Sestier dies and is buried on small hill north of pond. Grave is covered with concrete slab and marked with cross. Jose Leon succeeds him as storekeeper.</td>
</tr>
</tbody>
</table>
## Table 1—Continued

<table>
<thead>
<tr>
<th>Date</th>
<th>Ethnic Group</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1903 or</td>
<td>Anglo; Sand Papago</td>
<td>Thomas Childs rebuilds irrigation ditches and raises some produce near the pond. He marries a Sand Papago.</td>
</tr>
<tr>
<td>1907</td>
<td>Anglo; Sand Papago</td>
<td>All Indians at Quitobaquito move away in the spring. A few return in the fall. Expedition under Daniel T. McDougal arrives at settlement and finds Childs, John Merrill, and Reuben Daniels living there.</td>
</tr>
<tr>
<td>1913</td>
<td>Sand Papago</td>
<td>Map entitled &quot;Proposed Quitobaquito Indian Reservation&quot; shows Indian dwellings at Quitobaquito.</td>
</tr>
<tr>
<td>1914-15</td>
<td>Sand Papago</td>
<td>Four Sand Papago families (a total 25 people) reported living at Quitobaquito, growing alfalfa.</td>
</tr>
<tr>
<td>1937</td>
<td>Anglo</td>
<td>Organ Pipe Cactus National Monument established.</td>
</tr>
<tr>
<td>1915-58</td>
<td>Sand Papago; Anglo</td>
<td>Ranchería at Quitobaquito occupied by Juan Orozco. Purchased by Park Service in 1957.</td>
</tr>
</tbody>
</table>
Fig. 1. Sand Papago territory and surroundings
and historic Indians in southwestern Arizona. At present, several exotic plant species, introduced by recent inhabitants and owners, are growing there.

Archeological surveys have recorded eight archeological sites in the Quitobaquito basin and on adjacent mountain slopes. These sites document Hohokam, Papago, and modern historic use of the springs, including José Lorenzo Sestier's grave. It is also likely that there was Archaic occupation at the springs, dating back several thousand years (Stewart 1979).

From the first written record of Sand Papagos' dwelling at Quitobaquito in 1855 until Jim Orozco's departure from it in 1958, the oasis has been the home of Papagos, Anglos, and Mexicans. The comings and goings of these people reflect the historical events marking depopulation, Mexican-American competition and war, struggle between various ethnic and political factions for control of western Papaguería, and Anglo exploration and settlement of this region. Though Quitobaquito was on the eastern border of Sand Papago territory, families of Sand Papagos apparently dwelt or farmed here whenever circumstances favored it. Clearly the events of the 18th and 19th centuries—Indian-Mexican hostilities, American-Mexican transactions, desert mining, Mexican-Anglo encroachment on their land, and disease—resulted in reduction, dispersion, and continuous movement of the Sand Papagos. Quitobaquito was probably never a major Sand Papago settlement, but it became one of their last refuges. The cemetery contains the remains of 40 or more individuals from this last use of the oasis.

Table 1 shows the progression of known historic events that trace the comings and goings of various people who visited or dwelt at Quitobaquito. The Sand Papagos who have been associated with Quitobaquito appear to be the survivors of perhaps 250-300 people who were scattered over their original territory, which centered on the Sierra Pinacate. In the late or middle 1800s they moved due to lack of water or pressures by cattlemen who wanted the tinajas, or rock tanks, that they frequented. Whatever the reason, they dispersed to towns and other settlements in the U.S. and Mexico peripheral to their original territory. During this period they were reduced to a few families by a stomach disease. As part of the movement, the great annual feast (Wi:gi:ita) was
moved prior to 1850 from the Pinacate region to Quitovac (Clotts 1915: 75-76; Lumholtz 1971:329-330). This ceremony was recorded by Edward H. Davis in 1920; Davis erroneously gives the location as Quitobaquito instead of Quitovac which is in Sonora (Davis 1920).

Although Sand Papagos were observed living at Quitobaquito in 1855, the first individual identified by name was "Juan José" who lived there with his two sons "Tomás" and "José Augustine" during the period that Andrew Dorsey kept his store at the oasis (ca 1860-ca 1890). They left there because the renegade Cipriano Ortega threatened them for not disclosing the whereabouts of a silver mine, or because Dorsey drove them off; accounts differ (Hoy 1970a:48). In 1909 or 1910, Lumholtz met a "José Juan," father of Augustine, living at Bates Well. Reputed to be 115 years old, José Juan looked "as if he might have reached at least a hundred" (Lumholtz 1971:290-291). "Juan José" or "José Juan" was clearly José Juan García, buried at Quitobaquito and the patriarch of one of the two primary lineages represented at the cemetery.

Another family with members in the cemetery began with the marriage of Louis Ortega to José Juan García's youngest daughter María. Louis and María lived at Quitobaquito from 1885 until 1898 or 1899, when they moved to Darby Well (Hoy 1970a:50).

The founder of the second main lineage at Quitobaquito, Luis Orosco (Orozco is the spelling preferred by his descendants) took up permanent residence at Quitobaquito in 1887. He, with other Sand Papagos, had lived approximately ½ mi. away from the pond, driven there by Cipriano Ortega. Luis' son, José Juan Orozco, was born there about 1890 and lived at the springs except for the spring and summer of 1907, until his death on April 23rd or 24th, 1945 (Hoy 1970a; 1970c:139).

Jim Orozco, the last Sand Papago resident of Quitobaquito, was José Juan's son, born about 1905 (Hoy 1970c).

At about the turn of the century Thomas Childs, Jr., father of the senior author and a lifetime resident of Papaguería, lived or camped periodically at Quitobaquito; in 1903/1904 he rebuilt Dorsey's irrigation ditches and raised some produce near the pond. He, in fact, made the first coffin at Quitobaquito in 1904. "But they didn't get the idea. Sometime after the first customer used the box, another Indian died. They dumped out the bones and put in a new corpse" (quoted in Hoy 1970b:210).
When the Carnegie expedition stopped at Quitobaquito in November 1907, Tom Childs, Rube Daniels, and John Merrill were living there, as well as José Juan Orozco and his family (Hoy 1970a:50-52). All three of these men married Papago women. At the time, one observer noted that there were four houses inhabited at Quitobaquito, with four others empty and "crumbling to ruin" (Hornaday 1908:122-123). On July 15, 1910, Thomas Childs, Jr., married Martha Garcia, the daughter of Thomas Garcia and granddaughter of José Juan Garcia (Hoy 1970b:209). Rube Daniels married Viviana Orosco, the daughter of José Juan Garcia's daughter Cheliso. John Merrill married Thomas Garcia's daughter Maria.

The size of Quitobaquito had not changed greatly in 1912-14, when it was recorded to have four houses, 25 people, 3 wells, 8 acres in fields, about 50 cows, and 8 horses (Clotts 1915:27). Certainly José Juan Orozco's family was part of the 25 people; who else lived there by that time has not been recorded. One clue comes from Kirk Bryan's record, in which he notes that during the Mexican Revolution of 1915 to 1918, Sonoita was occupied by one faction or the other and was the scene of almost continual fighting. This resulted in near depopulation of the town and its adjacent countryside (Bryan 1925:425). This was presumably the war observed by Wialos Velasco and Savel, José Juan Orozco's daughter (see account by Molly Jim Orozco in chapter 5). So Wialos and Savel presumably lived there from about 1915 to 1918.

From 1915 until 1953 we have no historic description of the settlement at Quitobaquito. In 1945, José Juan Orozco died and was buried at Quitobaquito. Abe Gray, one of the family of ranchers in the area, helped build his coffin (Hoy 1970b). In 1953, when Robert Thomas visited Quitobaquito, there were several abandoned houses; only the family of Jim Orozco lived in a tent under a big shade tree next to the pond (Thomas 1963:25-26). Finally, on July 8, 1957, Jim Orozco sold Quitobaquito to the National Park Service and left (Hoy 1970c:151).

Sand Papago Sketches

Few individual Sand Papagos who lived at Quitobaquito or who were related to them, are recorded in historical accounts. However, there are some references worth summarizing here. Lumholtz (1971) is respon-
sible for what few records we have of the Sand Papagos (or Areneños as they are sometimes called) who survived in their original territory into the 20th century.

José Juan Garcia is mentioned only briefly after a short meeting between him and Lumholtz in 1910 at Bates Well. Besides referring to Jose Juan's advanced age and the fact that José Juan had survived wonderfully three days of drinking "white man's brandy," Lumholtz offered no other portrayal of him (Lumholtz 1971).

José Juan's son Augustine was mentioned several times, and was characterized as "... restless, unapproachable ...," and a "distant, disagreeable kind of man, whose confidence it would take years to win" (Lumholtz 1971:290, 329).

At the time of Lumholtz's travels, he encountered Sand Papagos who were living or had lived in their traditional sand dune country. One of them, "Dr. Pancho" (Wialos Velasco), is buried with relatives at Quitobaquito.

Pancho (Wialos) was a well-known "medicine man" whom Lumholtz employed as a guide to the Pinacate dune country in 1910. Pancho was variously known as "Doctor Pancho" and "Cara Colorada" ("Red Face"—a translation of his Papago name). He was at Quitobaquito at the end of 1909. He was quite old at the time but was able to accompany Lumholtz in 1910. Lumholtz's characterization of him is thus:

"Doctor Pancho, the medicine-man, had rather an engaging, humorous face. He was always ready to serve and he, too, was quick in his actions. He had an energetic disposition and did good service in finding wood quickly, grinding coffee, boiling meat, cleaning pigeons, and such work. He was even-tempered, and only once, when I, after having lost my note-book, had to ask him some questions over again in regard to local names, did he rise up in dignified wrath, saying with much feeling that he had given me this in four books, and if I wanted to hear it again I would have to ask somebody else" (Lumholtz 1971:328).

**Social Background**

The people who lived and died at Quitobaquito clearly moved often, and came from a number of locations. Furthermore, there was marriage between people of different origins and language dialects. The interviews in chapter 5 and genealogical information in Appendix III gives
information on their origins and relationships. At the root of these relationships is the tie between language dialect and territory that is the basis of the label "Sand Papago."

The Papago speak at least seven different dialects, each of which was originally restricted to a certain territory. Two territories and dialects are represented at Quitobaquito that reflect its location near territory boundaries and frequent movement in the late 1800s and early 1900s. The dialects identified by our informants were: (1) S-o'obmakam (Apache-Like People) also known as 'O'otkol Ha-ko'adam (Sand Lizard Crunchers) or Hia Tatk Ku:mdam (Sand Root Crunchers); and (2) Hu:hu'ula (Orphans). The S-o'obmakam or 'O'otkol Ha-ko'adam/Hia Tatk Ku:mdam lived in what is usually called "Sand Papago" or Areneno territory. This territory was the dry desert reaching from the Ajo Mountains to the Gila Mountains, from just south of the Gila River to the Gulf of California. The best descriptions of this territory and the Sand Papagos' way of life is in works by Hackenberg (1964) and Fontana (1974).

One of the common problems of Papago history is the exact number of dialects spoken by the people, and the territory, history, and relationships between them. Some dialects are now extinct, and the historical records are based on a number of brief reports by non-Indians.

The survivors of the Sand Papago are now scattered, and those who have provided information on Quitobaquito residences live around the northern edges of the old Sand Papago territory, which traditionally centered on the Sierra Pinacate (figure 1). To live in this territory required continually moving around to collect food as it became available. At some times of the year they visited the Gulf of California to fish; at others they hunted the animals and ate the plants to be found in the desert. These desert foods are reflected in the two terms "Sand Root Crunchers" and "Sand Lizard Crunchers." The sand root is the edible plant *Ammobroma sonorae* that has often been mentioned in accounts of Sand Papago territory (see Lumholtz 1971:318-319 for pictures and a description). Farming in Sand Papago territory was only possible at its fringes near rivers and springs, as at Sonoyta and Quitobaquito.

The Hu:hu'ula dialect is spoken in the western area of the central portion of Papagueria, where the Papagos could rely more on farming. In this part of Papago country the people moved each year between a summer
field village and a winter mountain or well village. Quitobaquito is very close to the border between Sand Papago and Hu:hu'ula territory, and people of these different dialects intermarried, had children, and were buried at Quitobaquito.

Chapter 5 contains a number of references to the Sand Papago (S-o'obmakam or 'O'otkol Ha-ko'adam/Hia Tatk Ku:mdam) and their distinctiveness from other Papago. The exact differences in language and traditions between them and other Papago have not been systematically recorded. The older informants whose interviews are in chapter 5 are the last ones who can give us this information.

As we can best determine, the dialect/territorial backgrounds of key individuals who lived and/or died at Quitobaquito is as follows.

The three family lines that account for most of the people buried at Quitobaquito are shown in figure 3 of chapter 4. Orozcos and Garcias, the earliest residents to be buried there, are identified as "Sand Papago;" Orozcos are identified as also being S-o'obmakam. The two families were joined with the marriage of two second-generation representatives--Jose Juan Orozco and Thelinie (or Terini) Garcia. In the next generation a third family was introduced by the marriage of Wialos Velasco (Dr. Pancho) to Savel Orozco. Wialos Velasco is also identified as Sand Papago/S-o'obmakam and, as the historical accounts in chapter 2 show, Wialos was known as a true survivor of the Sierra Pinacate Sand Papago.

The arrangement of the graves (figure 2) reflects this series of marriages between kindreds. The 29 graves on the western slope constitute the plot of the Garcias and Orozcos. The five graves downslope, and to the east, contain Wialos Velasco, his wife Savel Orozco, and his relatives.

A fourth family line that appears in the second generation and later is the Ortega family, who are representatives of the Hu:hu'ula dialect group. The Ortegas--Louis, Rita, Francisco Sonotoria, and Jose Gavelon--apparently originate in the area of Gagga (Ka Ka) Village and Stoa Pitk (White Mud). It is, of course, the Garcia-Ortega alliance (Thomas Garcia and Rita Ortega) to whom Thomas Child's and Martha Garcia's children trace their kinship. John Merrill likewise married a woman, Maria Garcia, who was a daughter of this same pair.
As the older informants point out in the interviews in chapter 5, the dialects of the Sand Papagos are spoken by few, and it will probably not be long before there are none who speak the dialect, who know the special vocabulary that reflect the Sand Papago desert/seacoast livelihood, or who have any knowledge of the original territory. We hope some effort can be made to rescue these remnants of Sand Papago heritage while it is still possible.
Chapter 3

THE GRAVES

Introduction

The purpose of this chapter is to document the 34 Quitobaquito graves as they appeared before they were reroofed to protect them from weathering or vandalism. By agreement between representatives of the National Park Service and Sand Papago descendants, the original roofing material has been dismantled and laid in the graves, to be covered over by metal frames, mesh, and rock. A record of the graves' appearance, condition, and construction was required before their covering was modified. This was done not only as a reference for stabilization but also to preserve information on burial procedures, age of the graves, and clues they might offer concerning the cultural background of the Quitobaquito residents.

The first step in recording the graves was the preparation of a plane-table map by Anderson and Stewart (figure 2). Following this, Michael Mallouf spent two weeks systematically recording, sketching, and photographing the graves. This record included the shape, size, compass orientation, roof construction, associated objects, and any other information visible without disturbing the graves in any way.

A number of old containers and utensils were scattered on the ground's surface, the remains of offerings left with the dead, years ago. After consulting with older representatives of the Sand Papago, we were given permission to collect those that were not recent offerings and examine them—primarily for clues as to age. One of the missing pieces of information is time of burial for most of those laid to rest at Quitobaquito. It was hoped that the tin cans, old dishes, and other objects left near the graves would give some clues about age.

Finally, Jeffrey S. Dean of the Laboratory of Tree-Ring Research at the University of Arizona spent a day examining the grave coverings to determine the kinds of wood used. This was the last step in documenting the graves.

We want to stress the fact that there was no disturbance or pilfering of the graves' contents during this recording. In our first meeting
Fig. 2. The Quitabaquito Cemetery
in 1977, the Papagos were of the impression that the National Park Service wished to excavate the Quitobaquito cemetery, which was definitely not the case. The aim of the entire project has been to preserve the graves, and the information in this report was gathered strictly by observing the exteriors of the graves that were visible without moving any of the covers, or dirt within them. Nevertheless, we have used some of the basic procedures of archeology in observing and interpreting from the exteriors the ways the graves were made and when they were made.

Description

How the Graves Were Made

Because the Quitobaquito graves had weathered and in some cases had had roofing material removed, much of the details of their construction could be observed and recorded without disturbing them. Before burial, all graves were dug through the thin decomposed granite soil into the bedrock below. The holes were apparently rectangular or oval and must have required metal bars or picks to cut into bedrock, although we could observe no definite tool scars in the visible grave walls. At least two layers of wood were placed over the holes after the deceased were placed in the pits. The bottom, or primary, layer consisted of poles or logs set across the pit, with their ends resting on the sides. Above these were smaller poles, branches, cactus ribs, or milled lumber laid at right angles to the primary roofing material. The marks of a steel axe used in cutting or trimming the poles were visible at 18 graves. In some cases additional wooden covering was added in the form of milled boards or portions of board panels. Rock, and probably dirt, covered the grave roof.

Little dirt remained on the grave covers. All graves were partially filled with dirt, either deliberately placed there or later fallen through the roof cover. One grave, number 27, the resting place of Alijo Cota, had a wooden casket visible. The remains of a small metal-bound trunk or suitcase at the south edge of the cemetery may have been used as an infant's casket. In grave 24, the burial of an unnamed child of Jose Juan Orozco, several boards were visible, probably a casket.

Appendix II gives the kinds of wood used in covering the graves.
Desert hardwood, usually identified as mesquite, was used for nearly all the primary crosspieces. Two logs of another unidentified desert hardwood and one cottonwood log were found among primary crosspieces.

A few pieces of milled lumber, all Douglas fir, were used as crosspieces. All the primary roofing in grave 9 were $\frac{1}{2}$" x 5" boards; the roofs of graves 13, 16, 19, 21, and 26 had both hardwood poles and Douglas fir boards of the following sizes: 2" x 4", $\frac{3}{4}$"-3/4" x 7", 3/4"-1" x 4", and 1" x 3\%".

Graves 15, 16, and 19 were close together, separated only by balks of bedrock and stacked boulders. Two-by-fours were laid along the balks of graves 15 and 16 to support crosspieces.

Sixteen graves still had wood laid on top of the crosspieces. A variety of materials was used: ocotillo stems, saguaro ribs, Douglas fir or pine boards, mesquite poles, and one cedar shake.

Broken rock, probably from digging the burial pit, usually rimmed the grave and lay on or below the roofing material.

The condition of the graves varied. Three (1, 15, and 22) were missing portions of the grave covers in a way that suggests vandalism, but only grave 1 clearly had the crosspieces pulled away. Some graves had only a few crosspieces left but were nearly filled with rock and dirt and do not appear to have been disturbed.

Grave 19, identified as the resting place of Luis Orozco, the father of José Juan, is distinctive in having a wooden cross at the west end (figure 3). On the crosspiece are carved: 1937 ... ZO (or 20) ... AB.

Table 2 lists basic features of the graves: shape, size, orientation, roof construction, adjacent graves, and other details. Figures 4 through 11 show their appearance and condition before repair.

Shape of the Graves
We recorded the shape of the graves as "rectangular" or "oval," based on surface layout and other evidence of the grave pit.

Size of the Graves
We measured the maximum dimensions of the graves, when possible recording the outside, or greatest surface evidence of the grave's rim, as well as the inside, or observed or inferred wall of the grave pit.
Fig. 3. Wooden cross at grave 19
<table>
<thead>
<tr>
<th>Grave No.</th>
<th>Shape</th>
<th>Size</th>
<th>Orientation</th>
<th>Roof Construction</th>
<th>Adjacent Grave(s)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rectangular</td>
<td>Large</td>
<td>80°</td>
<td>Rock</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Rectangular</td>
<td>Large</td>
<td>85°</td>
<td>Rock</td>
<td>3</td>
<td>Roof overlaps slightly on grave 3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cactus ribs</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Rectangular</td>
<td>Large</td>
<td>90°</td>
<td>Rock</td>
<td>2</td>
<td>Roof incorporates side of box or crate</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Boards</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>?</td>
<td>Large</td>
<td>90°</td>
<td>Rock</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Boards</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Rectangular</td>
<td>Large</td>
<td>75°</td>
<td>Rock</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Rectangular</td>
<td>Large</td>
<td>130°</td>
<td>Rock</td>
<td></td>
<td></td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Rectangular</td>
<td>Large</td>
<td>10°</td>
<td>Rock</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Rectangular</td>
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<td>100°</td>
<td>Rock</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Long poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
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</tr>
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Table 2—Continued

<table>
<thead>
<tr>
<th>Grave No.</th>
<th>Shape</th>
<th>Size</th>
<th>Orientation</th>
<th>Roof Construction</th>
<th>Adjacent Grave(s)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Oval</td>
<td>Small</td>
<td>110°</td>
<td>Rock, Cross boards</td>
<td></td>
<td>Chanita's grave</td>
</tr>
<tr>
<td>10</td>
<td>Oval</td>
<td>Large</td>
<td>95°</td>
<td>No evidence</td>
<td></td>
<td>Only traces of roofing</td>
</tr>
<tr>
<td>11</td>
<td>Oval</td>
<td>Small</td>
<td>70°</td>
<td>Rock, Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Oval</td>
<td>Large</td>
<td>125°</td>
<td>Rock, Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Rectangular</td>
<td>Large</td>
<td>70°</td>
<td>Rock, Cross poles, board</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Rectangular</td>
<td>Large</td>
<td>65°</td>
<td>Rock, Cross poles</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Rectangular</td>
<td>Large</td>
<td>70°</td>
<td>Rock, Long boards, Ribs, Cross poles, Board edge supports</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Rectangular</td>
<td>Large</td>
<td>75°</td>
<td>Rock, Cactus ribs, Cross poles, One board, edge support</td>
<td>15/19</td>
<td></td>
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Table 2—Continued

<table>
<thead>
<tr>
<th>Grave No.</th>
<th>Shape</th>
<th>Size</th>
<th>Orientation</th>
<th>Roof Construction</th>
<th>Adjacent Grave(s)</th>
<th>Remarks</th>
</tr>
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<tbody>
<tr>
<td>17</td>
<td>Rectangular</td>
<td>Large</td>
<td>60°</td>
<td>Rock</td>
<td>14/18</td>
<td>Mary Louise Garcia's grave</td>
</tr>
<tr>
<td>18</td>
<td>Rectangular</td>
<td>Large</td>
<td>65°</td>
<td>Rock</td>
<td>17</td>
<td>Luis Orozco's wife's grave</td>
</tr>
<tr>
<td>19</td>
<td>Rectangular</td>
<td>Large</td>
<td>70°</td>
<td>Rock</td>
<td>16</td>
<td>Cross at west end with 1937 date;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Long boards</td>
<td></td>
<td>Luis Orozco's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cactus ribs</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Rectangular</td>
<td>Large</td>
<td>160°</td>
<td>Rock</td>
<td></td>
<td>Cheliso Garcia's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Long board</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cactus ribs, branches</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Rectangular</td>
<td>Large</td>
<td>70°</td>
<td>Rock</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles, boards</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Oval</td>
<td>Large</td>
<td>60°</td>
<td>Rock</td>
<td></td>
<td>Thelinie Orozco's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Long pole</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Rectangular</td>
<td>Large</td>
<td>60°</td>
<td>Rock</td>
<td></td>
<td>Jose Juan Orozco's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
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Table 2--Continued

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<tr>
<th>Grave No.</th>
<th>Shape</th>
<th>Size</th>
<th>Orientation</th>
<th>Roof Construction</th>
<th>Adjacent Grave(s)</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>24</td>
<td>Rectangular</td>
<td>Large</td>
<td>60°</td>
<td>Rock</td>
<td></td>
<td>Planking, possibly from casket; grave of Jose Juan Orozco's child</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Long poles, boards</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Rectangular</td>
<td>Large</td>
<td>45°</td>
<td>Rock(?)</td>
<td></td>
<td>Rafael Orozco's (Lapia's) grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cactus ribs, branches</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Rectangular</td>
<td>Small</td>
<td>80°</td>
<td>Rock</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Rectangular</td>
<td>Large</td>
<td>80°</td>
<td>Cross poles</td>
<td></td>
<td>Casket; Alijo Cota's grave</td>
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<td>Rectangular</td>
<td>Large</td>
<td>10°</td>
<td>Rock</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>?</td>
<td>Large</td>
<td>10°</td>
<td>Rock</td>
<td></td>
<td>Chavela's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Oval</td>
<td>Large</td>
<td>120°</td>
<td>Rock</td>
<td></td>
<td>Thanasa Velasco's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Rectangular</td>
<td>Large</td>
<td>90°</td>
<td>Rock</td>
<td></td>
<td>Wialos Velasco's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Oval</td>
<td>Large</td>
<td>80°</td>
<td>Rock</td>
<td></td>
<td>Jose Juan Francisco's grave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cross poles</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 2—Continued

<table>
<thead>
<tr>
<th>Grave No.</th>
<th>Shape</th>
<th>Size</th>
<th>Orientation</th>
<th>Roof Construction</th>
<th>Adjacent Grave(s)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Oval</td>
<td>Large</td>
<td>80°</td>
<td>Rock</td>
<td></td>
<td>Shomo's grave (daughter of Thanasa)</td>
</tr>
<tr>
<td>34</td>
<td>Rectangular</td>
<td>Large</td>
<td>75°</td>
<td>Rock</td>
<td></td>
<td>Savel's grave</td>
</tr>
</tbody>
</table>
Fig. 4. Compass orientation of graves
Fig. 5. Garcia-Orozco plot

Fig. 6. Wialos Velasco plot
Fig. 7. Thelnie Orozco's grave

Fig. 8. Jose Juan Orozco's grave
Fig. 9. Rafael Orozco's grave

Fig. 10. Grave 8
Fig. 11. Alijo Cota's grave

Fig. 12. Grave 3
Table 2 lists graves as "Large" and "Small." The break between these two categories is 1.7 m inside length and/or 2.0 m outside length. All small burials were so shallow that only the outside length could be measured. Presumably some of these were children or not fully grown individuals, but this is not certain.

Orientation

We measured orientation of the graves by aligning a stadia rod on the long axis and recording its magnetic alignment. Table 3 gives this reading for the end of the graves aligned between 0° (Magnetic North) and 180° (Magnetic South). Figure 4 shows this alignment for all graves.

Offerings and Other Objects at the Graves

Visits to the graves after burial probably account for most of the objects on the graves and the ground around them, listed in table 4, and appendix IV. Over half of these objects (68%) are from containers that probably held food offerings, such as flour or corn meal. There are three wire frames upon which crepe paper wreaths were probably made; two wreaths with cardboard frames were left on graves 15 and 16 on All Souls Day 1979. A few eating utensils could have been left either for the deceased or were used by visiting descendants. Other items could have come from grave disturbance, offerings, or accidental throw-aways.

Clusters of Graves

Looking at figure 2, one can easily distinguish two clusters of graves: (1) the main cemetery of graves 1 through 29 on the upper slope --these are the Orozco and Garcia families; (2) downslope and to the east, a small separate plot (graves 30 through 34) where Wialos Velasco and his relatives are buried. South of these are three uncovered circular shallow basins that are not graves. One person said they were for burial of personal belongings.

Within the main cemetery, several graves appear as pairs or clusters because of their closeness to each other, separation from other graves, common techniques of manufacture, or shared walls or roofs.
<table>
<thead>
<tr>
<th>Degrees East of North</th>
<th>Number of Graves</th>
<th>Degrees East of North</th>
<th>Number of Graves</th>
</tr>
</thead>
<tbody>
<tr>
<td>10°</td>
<td>3</td>
<td>80°</td>
<td>5</td>
</tr>
<tr>
<td>20°</td>
<td></td>
<td>85°</td>
<td>1</td>
</tr>
<tr>
<td>30°</td>
<td></td>
<td>90°</td>
<td>3</td>
</tr>
<tr>
<td>40°</td>
<td></td>
<td>95°</td>
<td>1</td>
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<td>45°</td>
<td>1</td>
<td>100°</td>
<td>1</td>
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<td>50°</td>
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<td>110°</td>
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<td>55°</td>
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<td>115°</td>
<td></td>
</tr>
<tr>
<td>60°</td>
<td>4</td>
<td>120°</td>
<td>1</td>
</tr>
<tr>
<td>65°</td>
<td>2</td>
<td>125°</td>
<td>1</td>
</tr>
<tr>
<td>70°</td>
<td>5</td>
<td>130°</td>
<td>1</td>
</tr>
<tr>
<td>75°</td>
<td>3</td>
<td>160°</td>
<td>1</td>
</tr>
</tbody>
</table>

\[ \bar{x} = 77° \]

The most common orientation was east-northeast.
<table>
<thead>
<tr>
<th>Type</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reusable Metal and Glass Containers</td>
<td>69</td>
</tr>
<tr>
<td>Lard pails and lids, tin cans, baking powder and coffee cans, rectangular tin box, glass jar</td>
<td></td>
</tr>
<tr>
<td>Cooking Utensils</td>
<td>4</td>
</tr>
<tr>
<td>Pudding pans, oven pan, dipper</td>
<td></td>
</tr>
<tr>
<td>Table Utensils</td>
<td>8</td>
</tr>
<tr>
<td>Spoons, cups, saucer, pie tin</td>
<td></td>
</tr>
<tr>
<td>Papago Pottery Vessels (estimated vessel count from 81 sherds)</td>
<td>4</td>
</tr>
<tr>
<td>Clothing</td>
<td>5</td>
</tr>
<tr>
<td>Corset/Dress parts, shoe uppers, button, grommet</td>
<td></td>
</tr>
<tr>
<td>Tools</td>
<td>3</td>
</tr>
<tr>
<td>Jackknife, hammer, scoop or scraper made from fry pan</td>
<td></td>
</tr>
<tr>
<td>Stone arrowheads</td>
<td>2</td>
</tr>
<tr>
<td>Miscellaneous Metal Containers</td>
<td>5</td>
</tr>
<tr>
<td>Tobacco tin, powder can, screw-top can, sprinkle top can, spice can</td>
<td></td>
</tr>
<tr>
<td>Wreath Frames</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>11</td>
</tr>
<tr>
<td>Wire cable, door knob shank, glass bottle, reflector, spout cover, wire loop, metal strip, mirror, juice can, small caster, metal fragment</td>
<td>114</td>
</tr>
<tr>
<td>Total (with Papago potsherds assumed as representing 4 vessels)</td>
<td>191</td>
</tr>
</tbody>
</table>
Graves 2 and 3 are paired as are graves 26 and 27. One cluster of 6 graves, 14-19, was quite apparent.

Age of the Graves

Historically, the Oasis of Quitobaquito was the site of almost continuous Sand Papago residence from the 1890s, after the departure of the renegade Cipriano Ortega, until Jim Orozco left in 1957. The last person buried at the cemetery is José Juan Orozco, in grave 23, who was buried in 1945. Two historically recorded residents of Quitobaquito who are buried there, José Juan Garcia and Wialos Velasco, were definitely still alive in 1910, and Wialos apparently lived until at least 1915.

The offerings on the surface of the cemetery reflect this same time span. As a total assemblage, they represent a late 19th-early 20th century age. Most of the objects listed in appendix IV could have been made from ca 1890 until the 1930s, and a number span longer periods; some are simply not usable for inferring a specific date. The assemblage has no materials that would definitely date any graves before 1850, although a few objects could have been made before then.

The seams of the most common objects, tin cans and lard pails, give some idea about the relative age of different parts of the cemetery. These containers have either soldered or crimped seams; the transition from the earlier soldered seam to its successor crimped seam was accomplished, with few exceptions, by 1918 (Teague 1980:97).

Tin containers with soldered seams were found with graves 6, 9, 10, 12, 13, and 23. Soldered seam containers, including hole-and-cap cans, were found on or near graves 12, 25, 26, 29, and 32. This reinforces the statement by Quiroz Villa (chapter 5) that the lower Orozco graves are more recent than the rest.

The objects with the cemetery are not useful for identifying the age of particular graves because they are grave offerings left some time after burial, things accidentally left at the cemetery, probably on All Souls Day, or things that were removed from the graves during additional burials. In a few cases deliberate vandalism probably accounts for their location. So, for dating purposes, they are best considered as a total collection.

Only one object, the cross at grave 19, gives a date for a grave--
1937. Presumably someone was buried there in 1937, though it could not have been Luis Orozco, whom we have been told is buried there. Or, possibly the cross was moved from another grave.

Graves 15, 16, 19, or at least their coverings, have an evident "stratigraphic" relationship reflecting their relative age. Their shared crosspieces and roof frames overlap in a way that the roof of grave 19 must have been put on first, then 16, then 15. There is a possibility that grave 19 was reopened, and another unidentified body put in with that of Luis Orozco. Such an event is suggested by the 1937 cross as well as statements that the graves were used for more than one person. So, while we have the relative sequence of age for these graves, we cannot be certain of the dates they were made and used.

The roofing of graves 14, 17, and 18 had a similar relationship, showing that grave 14 was roofed first, then 17, then 18. It might be that all of these graves were reroofed at once, though none of our informants mentioned it.

The People in the Cemetery

During the course of a number of meetings and interviews with Papagos between 1977 and 1980, we have gathered the names of 43 individuals buried at the Quitobaquito cemetery; the graves of 16 have been identified.

Candalaria Orozco is the primary source of names for the graves whose occupants are identified. Mrs. Orozco and others first gave names at the August 15, 1977 meeting, and she reviewed the map of the graves in 1980 and identified the graves' occupants (table 5).
<table>
<thead>
<tr>
<th>Graves</th>
<th>Occupants</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Chanita</td>
</tr>
<tr>
<td>17</td>
<td>Mary Louise Garcia</td>
</tr>
<tr>
<td>18</td>
<td>Luis Orozco's wife</td>
</tr>
<tr>
<td>19</td>
<td>Luis Orozco, father of José Juan (also called Antone)</td>
</tr>
<tr>
<td>20</td>
<td>Cheliso Garcia</td>
</tr>
<tr>
<td>22</td>
<td>Thelinie Orozco, wife of José Juan</td>
</tr>
<tr>
<td>23</td>
<td>José Juan Orozco</td>
</tr>
<tr>
<td>24</td>
<td>Child of José Juan Orozco</td>
</tr>
<tr>
<td>25</td>
<td>Rafael Orozco, son of José Juan</td>
</tr>
<tr>
<td>27</td>
<td>Alijo Cota (husband of Candalaria Orozco)</td>
</tr>
<tr>
<td>29</td>
<td>Chavela</td>
</tr>
<tr>
<td>30</td>
<td>Thanasa Velasco (Wialos' daughter)</td>
</tr>
<tr>
<td>31</td>
<td>Wialos Velasco (Pancho)</td>
</tr>
<tr>
<td>32</td>
<td>José Juan Francisco (grandson of Wialos)</td>
</tr>
<tr>
<td>33</td>
<td>Shomo (daughter of Thanasa)</td>
</tr>
<tr>
<td>34</td>
<td>Savel (wife of Wialos)</td>
</tr>
</tbody>
</table>
Compiled from interviews, genealogy records, and notes of the 1977 meeting, the following individuals are known to be interred at the Quitobaquito cemetery:

José Juan Garcia
Mary Louise Garcia
Cheliso Garcia
Panchitha Garcia
Maria Garcia
Manuella (García)
Francisco Sonotoria Ortega
Carmen (García)
Augustine Garcia's first wife (name not known)
Rino Orozco
Chanita Orozco
Luis Orozco
José Juan Orozco
Thelinie Orozco
Amila Orozco
Lucina Orozco
Wialos Velasco
Thanasa Velasco
Shomo
Savel Orozco (Velasco)
Alijo Cota
Rose Velasco
Condas Velasco
Cipriano Ocho
Pancho Francisco
Vinino Quiroz

Infant daughter of Jose and Manuella Carmello
Elalo Orozco
Rafael Orozco (La'pia)
Elosia Orozco
Leonard Orozco
Thavina Orozco
Marcella James (Ortega)
Infant son of Hillman Ortega, buried with Elalo Orozco
Luis Orozco's wife
Maria Orozco
Jose Angeles Orozco
Elena (Orozco)
Vilin Orozco
José Juan Francisco
Antone Quiroz
Green Chile Orozco
Chavela (relationship not known, possibly Savel Garcia)
Chapter 4
GENEALOGIES

The genealogical relationships of four generations of Sand Papagos are shown on the following charts. These charts are abstracted from the genealogical data given in Appendix III.

Table 6 explains the symbols used in figures 13-22.

Table 6
SYMBOLS USED IN FIGURES

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>⚪</td>
<td>Female, known to be buried at Quitobaquito</td>
</tr>
<tr>
<td>△</td>
<td>Male, known to be buried at Quitobaquito</td>
</tr>
<tr>
<td>○</td>
<td>Female, living, or buried elsewhere</td>
</tr>
<tr>
<td>△</td>
<td>Male, living, or buried elsewhere</td>
</tr>
<tr>
<td>□</td>
<td>An informant</td>
</tr>
</tbody>
</table>

37
Fig. 13. Genealogy chart - the core Orozoco - Garcia - Velasco kindreds
Fig. 14. Panchitha Garcia's kin
Fig. 15. John Merrill/Maria Garcia's kin
Fig. 16. Thomas Childs, Jr./Martha Garcia's kin
Fig. 17. Rube Daniels/Viviana Orosco's kin
Fig. 18. Joe Carmello/Manuella Ortega's kin
Fig. 19. Hillmen Ortega's kin
Fig. 20. Rafael Orozco's kin
Fig. 21. Candalaria Orosco's kin
Fig. 22. Leroy Garcia’s kin

GREEN CHILE
OROZCO

LANCISCO
OROZCO

DON LUCAS GARCIA

LERoy GARCIA

SAVEL
ORTEGA

CHELISO

(NOT JOSE JUAN GARCIA'S DAUGHTER)

CHAVELA
The first research to identify the inhabitants of the Quitobaquito cemetery was begun by the senior author (Bell) in October 1979. We hoped, by interviews with elderly descendants of the Sand Papagos, to get the name, age, place of residence, relatives, and brief life history of those buried at Quitobaquito. As the following interviews show, much of this information was very difficult or impossible to obtain, and much, as one might have suspected, is missing from the record. However, there is in the interviews a significant amount of historical narrative, personal remembrances, and cultural information. To preserve this information, these interviews are presented as they were recorded during four weeks travel visiting elderly Papagos in October and November 1979, and in additional interviews in 1980. The interviews were first taped and later transcribed by Bell. Interviews list the date and place of the interview and name of the interviewee. Names of most individuals buried at Quitobaquito were obtained in these interviews, but some have since been collected in other places.

The spelling of the Papago words in this text is according to the orthography set up by Albert Alvarez and Kenneth Hale (1969). This orthography is considered to be the standard writing system for the Papago tribe. However, the pronunciation of some of these words varies among speakers of the Papago language. For example, for the Sand Papago speakers who gave the Papago words for this text, the letter written as "W" is pronounced as the letter "V."

The family background of the informants is given in table 7:
Table 7
INFORMANT BACKGROUND

<table>
<thead>
<tr>
<th>Informant</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Candalaria Orozco</td>
<td>Daughter of Pedro Orozco, niece of José Juan Orozco. (Canthalla)</td>
</tr>
<tr>
<td>Miguel Velasco</td>
<td>Nephew of Wialos Velasco. Son of José Velasco.</td>
</tr>
<tr>
<td>Hillmen Ortega</td>
<td>Son of Enaso Ortega, great-grandson of José Juan Garcia.</td>
</tr>
<tr>
<td>Vacila Luna</td>
<td>Worked as a cowhand for Sand Papago at Quitobaquito and Bates Well.</td>
</tr>
<tr>
<td>Leroy Garcia</td>
<td>Great-grandson of Green Chile Orozco.</td>
</tr>
<tr>
<td>Vinito Garcia</td>
<td>Related to Savel Ortega. (Exact relationship not determined.)</td>
</tr>
<tr>
<td>Quiroz Villa</td>
<td>Son or stepson of Rafael Orozco (Lapia).</td>
</tr>
<tr>
<td>Phillip Salcido</td>
<td>Adopted son of José Juan Orozco.</td>
</tr>
<tr>
<td>Santos Garcia</td>
<td>Son of Francisco Sonotoria Ortega, cousin of Martha Garcia Childs.</td>
</tr>
<tr>
<td>Robert Childs</td>
<td>Son of Thomas Childs, Jr. and Martha Garcia Childs.</td>
</tr>
<tr>
<td>Jim James</td>
<td>Son of Cesario James.</td>
</tr>
<tr>
<td>Alonzo Puffer</td>
<td>Son of Maria Garcia, great-grandson of José Juan Garcia.</td>
</tr>
<tr>
<td>Molly Jim Orozco</td>
<td>Daughter of Augustine Garcia, granddaughter of José Juan Garcia.</td>
</tr>
<tr>
<td>Betty Melvion</td>
<td>Daughter of Thomas Childs, Jr., great-granddaughter of José Juan Garcia.</td>
</tr>
</tbody>
</table>
Kuscin (Augustine) Garcia is your grandfather's brother; Thomas but (deceased) is what people call the old man. Which one of two is the oldest, I don't know.

Yes, all of the old people are buried at 'A'al Waippia (Quitobaquito): your great-grandfather (José Juan Garcia) and Cheliso but are buried there (Quitobaquito). Cheliso but is Kuscin's sister, the other who is married to my 'o:gi ke:li (my father's old man). (I don't know what kind of relationship exists here--F.B.) What is her name, let me think, oh, Thelinie, that was her name. Thelinie is what people call her. I still cannot remember who is older, Thomas Garcia or Kuscin (Augustine). It is this way you're all related.

It is this way, long time ago, when people first realized the world, from that time on it is recognized from their maker that people who bore children, no matter where or how, band together. People were like a cultivated field producing after its kind, recognizing its kinship, the seeds remain to continue to produce. Today all the bad times have entered the people, and the people no longer recognize their way of life. The people separated from each other and became few in number. Today all the 'O'odham are vanishing.

Yes, Cheliso and Thelinie are sisters, also Paula but. Their mothers are sisters(?). There is no brother of Kuscin (Augustine) buried at 'A'al Waippia. The rest of his children who are deceased are also buried there.

Green Chile is a resident of Mexico—a distant relative of the old people. He would be related on the side of my father and José Juan but (Orozco). It's the way he's related. He is a Da:k 'O'odham (nose people). He is my wosk but (deceased--father's father). My great grandmother is descended from Kerwo (Gu Vo) (Papago Reservation). It was at Da:k (nose) from where my father's father was taken out. (Note: Candalaria's father's father was banished from Nose Village. Two families later married with Sand Papagos who were banished from their own village [the others are Ortegas].) Da:k is in Mexico. It's a long range of
mountains that looks like a nose. It drops down like nose. Right underneath where the mountain drops is where the Nose people had their village. All the people at 'Al Jek (small-outside—Meneger's Dam—Papago Reservation) came up from Da:k. They moved to Meneger's Dam. A long time ago moving around did not cost very much. People could walk anywhere to change their residence.

Kaij Mek (Burnt Seed), Santa Rosa. Don't you ever go to these places to know where it is? Here is where the people make lots of cactus syrup.

Vinito is from the other side. He gave some account of information to Enise (Enise who was gathering information with an Anglo woman among the Papagos) that he (Vinito) was related to Enise and other Papagos in his area. Yet he does not look like people from that side. We always recognize each other when we meet.

Leonard Orozco is the oldest son of Thelinie and José Juan Orozco. Alijo Cota was my husband but. Yes, he is a Papago; he came from the old people in Dome. All those people died; none of them remain here today. Alijo Cota's mother name is Savel, the daughter of José Juan but (Orozco). His father's name is Pancho—the one we call Wialos. He had three sisters: Thanasa, Rose, I don't remember the other sister, there were four children. They have all died, and are buried at 'A'al Waippia. I told you where they were buried; that was the time of our meeting.

There was a lot of water in Sonoita years ago. Water reached up to where the cotton mill is (referring to the old town of Sonoita). Yes, there were only Papagos living there years ago. Years ago the church that was on top of a small hill belonged to the Papagos. The Mexicans killed the priest of the old church.

Later José Celaya, a Mexican, lived there. The Papagos called him Toenail Hat. There was another Mexican the Papagos called Flat Hat. Cerventis are newcomers in the old Sonoita town. Another Mexican the Papagos called Saddle Nose. My son told me the other day that an old Mexican woman who lived in Sonoita many years died. I wanted to go to her funeral, but I did not know of her death in time. The old woman always hung around our place where we used to live.

Antone Quiroz is also buried in 'A'al Waippia. He is related to
both Thelinie and José Juan Orozco. And La'pia is also related to them.

Chanita. I don't know much about that; that happened a long time ago. I must have been either still a baby or not born. I never asked the old people about it. I will show you my baptism papers. I was standing up when I was baptized.

(The papers read: Maria Candalaria. Baptized September 30th, 1900, in Santo Domingo. [I was unable to read the priest's name and forgot to make a copy at that time.] F.B.)

With these baptismal papers I was able to get welfare aid.

Santo Domingo is well populated by many Mexicans. It's all cultivated. There are lots of beans and corn there.

I am maybe almost 90 years old now, but Molly Jim is maybe 100 years old, because she is much older than me.

No, I don't feel old. My only problem is my leg. It started an itch, later developed a sore. It took a long time to heal.

November 2 to November 5, 1979

There are a lot of my people buried in 'A'al Waippia (Quitobaquito). Some are buried on top of each other because it's just a hole and covered up. Then the top can be lifted up and another relative can be buried on top. I cannot tell you in this sketch of the grave site exactly where one is buried. Some of the dead are very old that died before my time. My father's brother is buried there. He is José Juan Orozco, and his wife Thelinie. My grandfather is also buried there, but I don't know his name. I was very young when he died there. I was still small when my parents took me to Yuma and that is where I grew up. I came back to 'A'al Waippia when my mother died. I came back when the Anglos put us in jail. Did you hear about it?

The brother of Molly Jim got lost and never came back. This happened when he was living in 'A'al Waippia. He saddled his horse and took off to Yuma. They looked for him (his family) and found his horse dead and his saddle still on the horse, by a reservoir. The coyotes had scattered the horse's bones. We found him on the other side of our old trail from 'A'al Waippia to Yuma. We traveled on this side from where we found his horse. The old trail was used for many years by our eld-
ers. My grandfather [and] grandmother used this trail. My grandmother is the only one I knew. Her name was Lupe. But my grandfather, I don't know his name. In Juni Ka:ck (Bates Well), there are a lot of Sand Indians buried. They are all from Dome. That is their real origin, the ones that are buried here. I don't know what the Sand Indians call their village in Dome. There is a mountain in that area. They called that round mountain 'Oks Da:k (Old Woman's Nose). All this is their village this side of Yuma. I was not too old when I went over there (in the Dome-Wellton area). As it's the custom of the Indians when one dies, they move their village a little farther. They continue this all through their lives. As it happened to me, that is why I was born here in 'A'al Waippia (Quitobaquito). Right where the spring is above it is where I was born. And my grandmother left again, and she passed through here, and my mother went with them and I grew up into a girl over in the Yuma and Dome area. My father stayed in Sonoita, Mexico. This is when I started roaming this area, so I don't remember too much. The only persons I really know are the ones we mentioned before. My grandmother was Lupe, but my grandfather I don't know. I just heard he died in 'A'al Waippia, so I don't know my grandfather. He was buried at Quitobaquito where many are buried. My father and José Juan Orozco were brothers. My father is Pi:wulo Orozco (Pete Orozco). I met Cheliso Orosco. I don't know whom she was married to. I just see [her] here and there. She died on this side (Darby's Well) and her people brought her to 'A'al Waippia and they buried her there. This is where her father is buried. All the old peoples' burial ground was at 'A'al Waippia. In later years, the Sand Indians started their grave yard in Chico Suni's where your grandfather is buried (Thomas Garcia) and your grandmother (Rita). Thelinie's children all died. Jim Orozco was also her son. Jim just died recently. I don't [remember] the names of Thelinie's children. I was never in one place. I was always here and there (in different villages with her relatives). My great-grandmother on my mother's side is buried at Juni Ka:ck (Bates Well), but I don't know her name. I was told only that she was my great-grandmother. The children of José Juan Orozco and Thelinie Orozco, who are buried there in 'A'al Waippia, one is Amila - Lucina all are Orozcos and Elalo, my grandmother's sister Chanita. My grandmother's name is Lupe. Chanita is also
buried there. There was nothing there in 'A'al Waippia, just an Indian settlement, when Chanita was abducted by the Apaches. When we lived in Wellton, the Gila River formed a fork, with the Gila River running on both sides. There was a mountain in the middle and there is where we also lived. We call this place Watopi Ki: (Fish House). The reason for this is when the Gila River wash the fish this way, it leaves a lot of fish in the river. (This may be a dry arroyo. When the Gila River overflows, it would wash the fish in the dry arroyos, which the Indians call Fish House.) Yes, the Sand Indians like fish. No, we never did see any other tribe of Indians. Just us. We are the only real Indians in that area, the Indians that originated in that area. When we went to jail in Yuma? That was when my je'es but (my deceased cousin) was killed by a horse. The horse dragged him and killed him. That's why the Anglos put us in jail. We were in jail for one year. When we got out, my father had come from Sonoita, Mexico, and took us back. There were three of us. I was just a young girl and my grandmother—she is buried in Moik Wahia (Ajo). Her name is Simons. I don't know her last name. I really spent lots of time with my grandmother. I traveled with her all the time. She died with a sickness that killed lots of Indians. We were living here close to Ajo. The sickness was a fever sickness. It was a bad sickness. It was not like a common cold. It was a real bad sickness. It is a fever sickness that killed lots of our people, so we buried my grandmother at Moik Wahia. This happened long after we got out of the Yuma jail. I was left. I did not die from the fever sickness. There was a Pima from Sacaton who works with the government who helped us out of the Yuma jail. Me, my grandfather, and my grandmother were just there in a room like this. My grandfather and I were in jail next to the room where my grandmother was. All three of us. I don't know why they blamed us. They talked it over among themselves and blamed us. It was the devil who did it. That's what I told them during a trial hearing. I told the Pima who represented us, "Why don't you ask the devil who did this?" The Pima representative talked to the Anglos about what I said. It's been one year since these people have been in jail. The Anglos decided to let them go. The Anglos let us go. They didn't take us back to our village. We started walking back from late in the morning from Yuma to our village in Dome. It was very late at night
when we finally reached our village. My father was waiting for us at home. He told us he came to take us home--back to 'A'al Waippia.

It was almost dawn, so we immediately prepared for the long journey back south. We left all our household wares, our horses, our dogs. We loaded as much as we could on a donkey, took one horse, and we left. The donkey carried our food. We followed the old trail that drops into Cuk Do'ag (Pinacates) and came through to Sonoita, Mexico. Here we stayed because we are afraid of the Anglos. We drank rain water in the ce:cpo (rock tank) all the way from Yuma to Cuk Do'ag (Black Mountain/ Pinacates).

This is the reason I did not know our elders too well--because of our imprisonment in the Yuma jail. The prison was in Yuma by a sand hill on the other side of the railroad (I was young then). The food was very bad in prison. Today's prisoners will not believe the food they served in prisons then. We ate once a day: one small liver real dry, one whole potato, one slice of bread. I guess it was food left over from the restaurants near the prison site. One day I got tired and angry at the food, and I didn't eat any more. There was a man who reported this incident to the Anglo authorities. I guess they put him in jail also. I don't know. When I was in Tucson, I heard the man died.

In 'A'al Waippia we planted crops yearly so we have our food to eat. My father also planted in Sonoita. This is what me and my neighbor Whiskers were talking about, that years ago food meant a lot to people. We took care of our food. Now people waste a lot of food. Long time ago, we threw nothing away. Years ago we worked hard to preserve our food. We gather cholla buds, saguaro cactus fruit. This is why we live longer lives. If my eyes were still good and I could see better, I would still be working today. The old people are strong. Now the young people get old fast because they eat soft food. If the Organ [Pipe] Cactus National Monument were to allow the Indians to gather cactus fruit, I would be unable to do that any more since I am losing my eyesight. I don't see well enough to gather the cactus fruit. Like Molly Jim--she lost her eyesight and doesn't hear well. Yesterday Molly Jim was here with her grandchildren. She invited me to go with her to Sonoita, Mexico. She goes there to buy food. The Indians like the Mexican flour because it is unbleached, and their tortillas turn out better than the flour here.
No, I never lived long in Juni Ka:ck (Bates Well). When my husband was alive we traveled all over. My husband also worked for Viviana's husband (Rube Daniels) when they had a ranch there in Juni Ka:ck. That's when I lived there just a short period. It was not even a year. Some Indian women married some of the Anglos that come to this area. I don't know their real names, but the man that married Viviana (Garcia) the Indians call S-wegicu but (Red + but [deceased]) because he was very red. Alonzo Puffer's father we didn't know well. All these Anglos that come to our area years ago married some of the Papago women. Take your mother for instance. All the ranch you have now. Are the Anglos going to take it away from you people? We heard that the Anglos are going to take it away from you all (Thomas Child's estate - grazing allotted land under the BLM for wilderness purpose). This is what happened to Molly Jim and Jim Orozco. They sold 'A'al Waippia to an attorney. They moved them to the reservation, yet this is not their homeland. If the attorney had more power, it could have been arranged for land exchange where they could continue to have their cattle and land to graze them on it. This is what I told Jim Orozco. Now our homeland 'A'al Waippia where I was born--it's all ruined.

I remember your great-grandfather faintly. He was very old. He died there the other side of the spring well in 'A'al Waippia and he was buried there. Your great-grandmother I don't know her. I don't know where they buried her. In Juni Ka:ck maybe, a long time ago.

Quiroz. Yes, I know him. Now what was his father's name? You should have told me ahead of time that you was going to do this. That will give me time to think back. Yes, his father's name is La'pia, and his mother is Thelinie. I don't remember La'pia's wife's name. Seems like they called her Emilia. The father of La'pia is José Juan Orozco.

You should have told me ahead of time that we have to have the names of our dead. It would give me time to think the name of the people buried there. Our dead are very important. Their graves should not be tampered with. I heard this is what is happening at Chico Suni's. The Anglos are disturbing our graves. What is the idea? What are they going to benefit by disturbing our dead? Maybe it is Juni Ka:ck they're talking about. There are a lot of your people buried there and at Moik Wahia (Ajo). My father's ni'ismad but (her father's father) who is bur-
ied by the mountain on this side of the reservoir—the Apaches beat him on the head and killed him way far in the mountains. (There was a reservoir somewhere on the southwest side of the Sierra Pinta Mountains where Augustine Garcia used to live). I don't know my father's, wi:s but, name. Kilili is a cousin to my grandmother. He is a very old man. He died at Sonoita and was buried there. Many of these old men died in the mountains when all the Sand Indians had their village in Wegi Do'ag (Wellton). We came from Cuk Do'ag (Pinacates), dropped into the Sand Indian Village, and when the cactus fruit ripened, we left the Wellton area. This is the reason for all our village ruins in this area from here to Dome, Wellton, and Yuma. We came and planted here at Ce:cpo (A Rock Tank—according to her description it's a large rock with many holes that holds rain water—F.B.) and cut the wheat. We harvested the crop and took the harvest crop back with us to our village in the Dome-Wellton area. It is on the south side of 'A'al Waippia. This place is (below) in the Mexican border. I see that the Mexican citizens resurrected the old Indian village. The Mexicans planted cotton there. You can see the white cotton gleam in the sun. All this at one time belonged to our old people who have all died. Now it's covered with cotton fields. Caravajales is also related to my family. He lived in Cuk Do'ag (Black Mountain/Pinacates). For years, this area was his home. When he found out he was going to die, he left the Cuk Do'ag. He walked all the way to Wellton Village, with a small sack of cactus seeds and cactus preserve, some bahi cu'i (wheat cereal). My father and I were living in the Wellton Indian Village. I was very young then. This is when Caravajales came with a sack lunch he gave to us. He stayed here with us till he died, and we buried him there in Wellton.

I don't know Caravajales' Indian name. He lived there at Cuk Do'ag for many years. In those years we had lots of rain and Caravajales planted little scattered patches of crop to eat.

Your grandfather (Thomas Garcia) and Kuscin (Augustine) are brothers. Your grandfather married Rita, a Hu:hu'ula. Rita but and Yo:n-but are brother and sister. Yo:n but is the one your people call Loy (Luis Ortega).

Yes, Loy did kill a man in Do'ag Weco (Under the Mountain—Gagga [Ka Ka] Village). I don't know why he killed the man. I guess he was
dissatisfied with something. People are the same, even today there are more killings among each other. Both Rita and Loy were banned out of the Gagga (Ka Ka) Village. They came all the way from there to the Sand Indian village in Wellton. This is how they intermixed with your people. The old people that all died. The only [one] left is Ramon's wife at Darby Well. She is the only survivor there. Huolo (or Who'lo) died just recently. Manuella is not too old; she is young yet. (Manuella is Ramon's wife.)

Many years ago we lived a good peaceful life. Since the Anglos came here in the area, nothing has been the same. Our freedom has been taken away. This is what I tell my children, the ones who are already dead and the few that are left, that there were no Anglos or Mexicans then. There were only two Mexicans who lived in Sonoita, Mexico. One's name is Lamon Para (Ramon Para); the other is Habadk Wonammam Para (Flat Hat Para). Another is Leon Conntnes who still lives there in Sonoita, Mexico. These were the only Mexicans. Right now, all of Sonoita, Mexico is overpopulated—even our old village like I was telling you about. This is what I tell my children. There were no Anglos or Mexicans till they came and brought their money. It was then our life changed. We are dragged in every direction. It is not the same.

The old town in Sonoita, Mexico? Long time ago the river was not that near to the old Indian village. It was all populated with Indians. This is where our old Indian leader Kilili performed the Indian Rain Dance. This is where they used the basket you bought from me—to drink their cactus wine from during the feast.

The only person left in the old town of Sonoita was the old man Kilili. He stayed there till he died, was buried there. Wialos (Friday) I did not know him well. Molly Jim calls Wialos her je'es (cousin). Wialos married Savel. Savel is Kuscin's (Augustine's) sister, your great-grandfather's children. It is hard to identify the old people because they don't continue with their given names. José Juan Orozco is Jim but's father (Jim Orozco). He married Thelinie. Thomas, your grandfather Garcia, his wife's name is Rita. Your great-grandmother I don't know her too well. I guess they call her Mila Luis (Mary Louise). I came to 'A'al Waippia (Little Wells-Quitobaquito). I stayed here about five years. When my father came by on his horse, he picked
me up and took me with him. We followed an arroyo from here. We came to Batamonte. From there we went between a wide cap (this is on the north end of the Child Mountain— to the north is the Carter Range Mountains) straight to Kuswo Topi Do'ag (Twist Neck Mountain/Mohawk Mountains) straight where the road climbs a mountain. We stopped going when my cousin Luis was dragged and killed by a horse. His hand was caught in the horse's tail. When the Anglos found the man, they cut the horse's tail with his hand still caught in it. We never went back after we got out of prison.
It is the custom of the Sand Indians to travel all over. I really don't remember what year it is that we moved to Sonoita, Mexico. I was born in Yuma. My sister was older. She was born in Dome Valley. My two youngest brothers were born in Ajo. When my family lived in Sonoita, they continued to return to the U.S.A. from time to time. The reason we remained in Sonoita and we grew up there, was when my father died, my mother was left alone in Sonoita.

An old man from White Mud (Stoa Pitk) settled in Sonoita and developed his farm. The farms still exist as you can see now. When the old man from White Mud settled in Sonoita, there were not too many people living there. This is the reason the old man settled there. The old man's name is Wintu:la. I don't know his last name. I also met his wife, but I don't know her name. She died shortly after I met her. The woman was very old. The daughter of Wintu:la is my mother's mother. When Wintu:la realized he was dying, it was then he gave the land he settled in Sonoita to my mother to be passed on to us, that we may have our own farms, when we grow up. There were not too many people in Sonoita as far back as I can remember at that time. Very few Mexicans lived there. In 'A'al Waippia (Quitobaquito), many Indians lived in this area, because there was plenty of water and the Indians farmed. Their farms lay from below the spring clear to the other side of the border where the fence is today. The Indians farmed from the water in the dam. Now it is overgrown by mesquite trees on both sides of the fence. Through the mesquite overgrowth the farm's existence is still evident. I am well acquainted with this area. The Indians used to have a corral (or fence) all the way to Sequase Hill. There is a house there, but I don't know anything about that house. It's in this location where the remains of the Indian village are still noticeable. Below there were all farms. The water is coming from the 'A'al Waippia Mountains (Quitobaquito Mountains); the Indians made a dam. The dam may still exist.
there. In A'al Waippia Do'ag (Quitobaquito Hills) are three holes where
the water seeps from. The Indians made a canal and dam to gather the
water that seeps from the mountain. This is how they watered their
farms. My brothers and sister are all dead. I am all alone. I don't
feel too well.

I don't know why the Sand Indians left the Dome area. I have tra­
veled back many times to visit the few remaining Sand Indians there.
The last time I went back there, the Indians told me that some other
tribe of Indians who had lots of knowledge (of this present system) was
intermixing with their young women. They took one of their young women
for a ride, turned their car over, and killed her. The Indians did not
feel good about this, so they left the area. Just one family of Sand
Indians remain there, but they all speak Spanish.

When the Sand Indians lived in the Dome area, they called their
village Hi:lo (String). When the Anglos built the railroad, they built
a station and called it Dome. The Castle Dome Mountains, I don't know
what the Indians call. The only one is their village the old Indians
call Hi:lo. The old Sand Indians roamed all over in different areas.
Do you know Celpo (name of one of Chico Suni's descendants)? The moun­
tain to the northwest, at the base of that mountain, the Indians call
that village Ceson Wahia (Sheep Tank or Charlie Bell Well). You can
still see the remains of broken pottery in that area.

I have forgotten many things. Long ago when José Juan Orozco was
still living in Quitobaquito, I go often to visit him.

The Mohawk Mountain the old Indians call Kuswo Do'ag (Twist Neck
Mountain).

Again the Mohawk Mountain name changed when the Anglos built the
railroad station.

When we were small we lived in 'A'al Waippia (Quitobaquito). From
there we moved to Juni Ka:ck, and on to Moik Wahia (Soft Well). This is
on the west side of the present Ajo pit. It was about this time that my
father Ge To:bi (Big Rabbit) heard the Anglos were going to build a
railroad. He came here to go to work for the railroad. He became ill
so we went to Sonoita instead. I was a very small boy then. There is
an arroyo that meets another arroyo and makes a Y by a little round
hill. Above is a grave site, and nearby is the Indian village they
called Moik Wahia (Soft Well) by the grave site the Indians call Ce:cpo (Rock Tank). All the Sand Indians from Sonoita bring their dead to bury them here. Are you familiar with old Sonoita Road that drops down into a curve? This is where Ce:cpo (Rock Tank) Moik Wahia is. The reason the old Indians call this area Moik Wahia is because it had lots of surface water.

Long ago the Sand Indians call this village Moik Wahia for years. I don't remember when it was changed to Ajo.

The old Sand Indians traveled over. They went into Mexico, because there was no fence then. I was a small boy when my father died. I still remember when the monuments were set out. Thomas Orozco worked setting the monuments. Then, later, they built the fence which still remains. I was small and did not realize what was happening.

I do not remember when the Ajo District was built. I saw it later. I did hear when Loy was ousted, and he moved to Clarkstown. I do remember the Mexican. I don't know his real name. The Indians call him Vi:ji (In Front). He is Nacho Quiroz' brother, and his sister's name is Laula Quiroz. She just died in San Luis, Mexico. All of the Quirozes ran their store together in Ajo. This was the present establishment. When the pit started, the Quirozes were ousted. Thomas Orozco is my cousin. The relation is through our mother.

But Wintu:la is an Indian on the other side (Papago Reservation), and we are Indians on this side. The other Indians call the Sand Indians S-o'obmakam (like Apache). ('0:bi in the Papago dialect is Apache.) It is because of the sound of our dialect. Do you know Alonzo Puffer? He is half Anglo. If you have heard him speak, you will realize the old sound of the Sand Indians. Alonzo and Quiroz still use the old dialect sound. When we say the word now, humu, it is our old sound. The present sound of the word now is hje'moo.

The present generation of Indians are no longer speaking the correct dialect. The old people spoke the correct dialect from the part of their country where they came from. This is the reason other Papago tribes call us D 'o 'o:bmakam (Apache-like people). It is through our dialect sound. Yet when we exchange conversation with other Papagos, we understand each other just like we are doing right now.

Josipha is the oldest of the present Orozco family. Canthalla and
Thomas Orozco Márquez are brother and sister. Josipha has a son living here. The son lives in that blue house you can see from here. Go see her. She can tell you many things. She is the oldest of the Orozco family.

The Sand Indians lived in Juni Ka:ck (Bates Well) and Ceson Wahía (Charlie Bell Well or Sheep Tank) for centuries. It is mostly where we lived all in this western side, and the other Papagos on the other side (southern part). I listened to the old people talk about this area. They go back many years, that we cannot begin to remember how far back. The existence of their old villages is still visible in 'A'al Waippia (Quitobaquito). Juni Ka:ck (Bates Well), Moik Wahia (Ajo), and Ceson Wahia (Sheep Tank or Charlie Bell Well)—all in this area.

In 'A'al Waippia (Quitobaquito) (at the) northwest side is visible a large mountain the Sand Indians call Winum Do'ag (The Desolate Mountain). There is an arroyo that runs on this side of that mountain. It turns into a curve; there was another Sand Indian village. You can still see the remains there. Do you remember José Juan Orozco's old ranch, before he moved to 'A'al Waippia (Quitobaquito)?

You can see the large mountain from 'A'al Waippia (Quitobaquito). It is in this area that the Sand Indians also lived. In this desolate area the old people say the way they get their food is killing game, gathering seasonal fruit plants and seeds. It is this way the old people realize their living.

In Wak (Quitovac, Mexico) is another clan of Papagos. Today many people think that these Papagos started the 'E-wi:pigita (Indian rain dance ceremonies). These ceremonies belong to the Sand Papagos. Years ago the Sand Indians performed the rain dance ceremonies, below the Cuk Do'ag (Black Mountain/Pinacates). The feast of the rain dance was not blessed because there was no surface water in that area; the Sand Indians took the fetish to Wak (Quitovac, Mexico) because of the surface water there. When the harvest time was completed, all the Sand Indians would leave from their village in 'A'al Waippia (Quitobaquito). All the Sand Indians gathered here and would leave from here to go to Wak (Quitovac, Mexico). The elder medicine men who performed these dances were Sand Indians.

Have you ever attended one of the Wi:gita feasts? I will try to
tell you the way it was performed. It is a sacred feast. For one whole
day the performers will prance in a dance-like manner with their minds
on all that is to be asked that day. This continues in this manner un­
til the performers feel that their prayers have been granted. While the
prance dance is being performed, the singers are singing. Each song
contains a goal they want granted. After all performers and the elders
feel that their goals have been granted, then comes the feast of thank­
giving and merrymaking. Cactus wine served in baskets is passed around.
They will eat the unseasoned deer to show their gratitude that they can
eat what the Great Spirit gave them from the very source of the earth.
It is the Indian way of life to bring rain, that food will be plentiful
for the better welfare of all Indians. Now a different race of people
entered into this Indian lineage and stole their waṣaŋ (fetish) kept in
an oblong basket kept in a cave at Wak (Quitovac, Mexico). During their
feast the elders brought the shrine down, and they lay it where the
feast is to be performed to prepare in thanksgiving for a good year to
come.

Now all the sincere old men are dead. The last old Indian who knew
a lot about the rain dance ceremonies is known as Hohogi Na:ñkam (Leath­
er Ears). Sometimes the Indians also call him the Yellow Old Man. He
is dead now. He is Kisto's father from Pisinimo. 'Awiscuga is the
name of Kandursi's father. These are the recent descendants of the old
people who prepare and give the feast ceremonies.

There is an old Yaqui lady name Wito:li Shamon (Victoria Romo) in
Sonoita. Her brother Hawan married a half Papago woman named Tu:la.
She is very old and still lives in Sonoita. All the Shamons are Yaquis.
There are six brothers and sisters—Bluno, Bruno, Halín, Pancho, and
Ya:da. Bruno is the only one who speaks Papago. He lives in Rocky
Point.

We are all Sand Indians. We are not known as on top of the sand.
We are from the sand, and known as Sand Indians, to find our way of life
on the sand of the earth. That is why we go all over to seek our food
to live well. We cover a large portion of land in different harvest
seasons to gather our food to store in time of winter season.

Long time ago, this was our way of life. We did not buy food. We
worked hard to gather our food. We never even knew what coffee was till
the white people came. We drank the desert fruit juices in harvest time. The desert food is meant for the Indians to eat. The reason so many Indians die young is because they don't eat their desert food. I worry about what will happen to this new generation of Indians who have become accustomed to present food they buy at the markets. They will not know how to survive if the Anglos stopped selling food. The old Indians lived well with their old way of life.

Yes, we are one of the same the Mexican Papagos call Hia Tatk Ku:mdam (Sand Root Crushers). We have been given many different names. We don't stay in one place. We are the Sand Indians originated out of the sand to roam on top of it. We go all over, even into Mexico. The Sand Indians have even gone to Ge Şu:dagi (Big Water/Rocky Point). The old people go to the big water for many purposes. The basic need is their food.

I do have a family in San Luis, Mexico, but they cannot come across the border to live here. The Anglos will not let them. I don't know why the Anglos don't want to share this land with other races of people. It is not theirs. It belongs to the Great Spirit who made this earth for all races of people. The Anglos disturb the earth to work against it to make money. They are ruining the earth. The money system they set up engulfed our people. It is no longer the same as in years past. Our race of people has left its way of life to follow the present money system. It has caused division among our race. There is no more unity to have consideration for one another. It is all greed.

No, I am not hungry. I don't do any work. Sometimes I eat one meal a day.

Years ago before the Anglos built the border fence, the old people traveled as far as Hermosillo, Mexico. The old Indian call Hermosillo To:ta Waippia (White Wells). Caborca, Mexico, was known as Kawulk (Little Hill). Within the Caborca area there were many Indian villages close by the little hill the old Indians call Pi Ka:cud (No Man's Land). The long range of mountains in Caborca to the south of the hill, at the base on the other side, is an arroyo with a constant stream of water trickle the Indians call Wi'icda (Been Flooded). There had been a flood, and the Indians stopped it. How they did I don't know. The stream of water in the arroyo is still there. The Indians water their farms with it.
In 'A'al Waippia (Quitobaquito), the Indians had farms. They planted corn, wheat, chile, and there was also a pear tree. It was very beautiful.

I just visited 'A'al Waippia recently, and it doesn't look anything like it used to be. Long time ago it was beautiful with farms.

My wife was a Sand Indian and lived there in 'A'al Waippia.

Yes, there was a store in Quitobaquito. My wife told me who the person was who operated the store but I have forgotten his name, but the remains are still there. The bottom walls were still visible. There is a grave there of a white person with an inscription on it. It could be his store. In my recent visit to the old burial grave site, it's so deteriorated I will be unable to identify in what grave my wife is buried. Our infant son was buried with his grandmother. That grave is also hard to identify. Long time ago, the Indians buried relatives with the relatives that were already buried there. This is the case in 'A'al Waippia.

Augustine Garcia (Kuscin) is buried at Chico Suni's. Where the water seeps out in 'A'al Waippia, to one side are also some more graves, but these are the Apache dead who are buried there.

Right close by in the area of the Apache graves, there is also some water seepage, and the Sand Indians had another village there. This village the Indians called Sapadk Village (Flat Village). This Sapadk Village is an old village--probably older than 'A'al Waippia.

On the other side in the Mexican border below the hill is another grave site, and the old people say these are the graves of the Mexican dead who fought with Anglos years ago. They are Mexican soldiers, who are buried there. It's in the paloverde thicket where the soldiers' graves are. Long time ago they fought here, and the old people told me about it. The Anglo soldiers came from 'A'al Waippia when this difference took place. Right where the hill is by the road. I have seen the graves.

The Sand Indians came from Dome, Wellton area. All this area is
their survival place.

I am from Gagga (Ka Ka) Village, but that line is through my mother. My father is (S-o'obmakam) (Apache-like), which the Sand Indian are known by other clans of Papagos. The S-o'obmakam Village is at Darby's Well. All those Indians are Indians on this side (meaning western Indians).

There were a lot of full old Sand Indians that the other Indians call S-o'obmakam, but they are all dead now - like Panchitha, Cehia (names of old Indians), 'Alma:ndo, Quiroz are Indians. My wife was living in Quitobaquito and was married to Cesario Jim, and they had a daughter. Then he left her. I later married her. I married her when her daughter was full grown. She was still living in 'A'al Waippia when I met and married her, and then I got employment in Ajo with the mine and moved to Ajo.

My wife's grandfather was an Orozco. I believe—he was a very old man—her grandfather's name is José Juan. I believe he used Orozco as his last name. These were the only people whom I know that are buried at 'A'al Waippia: Antone Quiroz, Vinino Quiroz, my wife Marcella Ortega, and infant son—with no name—because he died right after birth, and we never gave him a name. I don't know my wife's grandmother's name.

Why don't you go to Meneger's Dam and talk to Quiroz? He grew up in 'A'al Waippia. He knows more about who is buried in 'A'al Waippia.

Margaret Ortega is my mother, and Luis Ortega is my uncle.

Go see Quiroz. He grew up in Quitobaquito. Miguel Velasco is also a person to see. He knows many old people there and which of the old Indians managed and ran the 'A'al Waippia Village.
Vacila Luna
Leroy Garcia
Hodai Son Wo'o (Rock Bottom Tank), Papago Reservation
October 16, 1979

Vacila Luna

The Sand Indians buried at 'A'al Waippia are Rino, José Juan Orozco, father of Jim Orozco, and Koktwac (Shoulders). What is his real name? The Indians sometimes call him Wuigam (A Rushing Sound). Oh, yes. His real name is Antone Orozco. Leonard Orozco is also buried there, and the grandfather of this man buried here—the Indians call him Ce:dagi Ko'okol (Green Chile). The man buried at White Mud Village (Stoa Pitk) is Francisco, a Sand Indian. Rino and Antone are brothers (so Rino is Orozco). There are a lot of Sand Indians buried at 'A'al Waippia, but I cannot recall all of them; it has been a long time ago, and I was very young then. I am not from that clan of Indians (Sand Indians), but I used to go over there often years ago to work as a cowboy. I trapped animals (cattle) at both 'A'al Waippia and Juni Ka:ck (Bates Well). There were three houses there in Juni Ka:ck when old José Juan Orozco lived there. From there he moved to 'A'al Waippia. Now both of these places are occupied by Anglos. Moik Wahia (Ajo), the range of mountains was called Ajo. The Sand Indians and your father, Yellow Neck (Thomas Childs, Jr.), occupied this area many years ago. This is how Yellow Neck claimed the Ajo mines.

The Sand Indians, I don't know where they originated from, but I was told by the Sand Indians themselves that they came from a place near Yuma, now Dome Valley. The Sand Indians migrated, establishing their villages along the way, and into the Mexican border. Some Sand Indians settled in Moik Wahia. The man buried here settled in Moik Wahia. The man buried at White Mud, Papago Reservation, is Lancisco, a Sand Indian who lived and died there. Lancisco is the grandfather of Leroy Garcia who was present during this interview, who answered that his grandfather was a direct ancestor of Cheliso, an ancestor of your (Fillman Bell's) mother (Martha Childs Garcia).

The Indians call the Sand Indians S-o'obmakam (Apache-like people). They also call them 'O'otkol Ha-ko'adam (Sand Lizard Eaters), and I
wanted to try one myself to see how it tastes. The Sand Indians have been our friends for years. This is how my father brought Lancisco here in our village, and he lived here till he died.

In 'A'al Waippia the old man José Juan Orozco had a beautiful farm there. He planted wheat, squash, and green chile. It was a beautiful place. Water seeped out of the small hills by the 'A'al Waippia Village. The Indians made a canal, and the water spilled into a shallow dam. This is how the farms were watered. The water was always seeping out. I guess it still is.

The Orozcos, who are descendants of the Sand Indians, lived here for years. Other Sand Indians come and go.

Another Sand Indian named Santo lives at Toha Bidag (Stoa Pitk—White Mud). He may be able to tell you some history of his people. He was very young when we brought him here. He was in Sonoita, Mexico, very sick when we brought him here. He was working in the Ajo pit mine. He was in a hole pulling out buckets of ore when it broke and hit him, and he became very ill through this accident. My father brought him here and treated and cured him. He was fortunate. He would have died. We saved his life. From then on, he stayed here with us, and he walked our way of life. Santo is Lancisco's grandson.

Lancisco came here long before 1915. I remember because that was the year the Anglos started to build the railroad to Ajo. I had never worked before. This was the first time I have ever worked, when I worked with the railroad. Other Indians were working by hand in the Ajo mine, opening the pit with pick and shovel. Now they use jackhammers operated by air. Yet the Indians started by hand. This is why Lancisco is an intelligent man. He worked many years at the Ajo mine. He helped us build our well. He was our work man in many fields of his skills. When the Ajo pit started in Ajo, there were many Indians working there, and a few Mexicans. The Orozcos also worked in the Ajo mine, digging the pit which you see now.

An Indian called Sulij (Lad), they also call him 'Uhimal (An Orange-Red Colored Bug), and Vitholana Manuel worked in the Ajo pit. The father of Nali from Ge Wo'o (Gu Vo)—another Indian they call Wahia-gaj (The Owner of the Well), he was a short man. I don't know his real name. Lancisco hauled wood to the Indian Village in Ajo. That is
how Lancisco's daughter married an Indian man from the Ajo Village. She is Leroy Garcia's mother. The man's name is Don Lucas Garcia.

The Ajo mine was operating long before the railroad. It was after the railroad from Gila to Ajo was completed that the Anglos began to populate the town of Ajo.

Your father (Thomas Childs, Jr.) and the Indians were the first people who lived there. It was their home.

There in 'A'al Waippia (Quitobaquito), there is a place the Indians call Ce:cpo (A Rock Tank, close to 'A'al Waippai). The Indians have a village also, and there are some graves also, but the 'A'al Waippia seepage I saw that I used to come and live there when José Juan Orozco was alive. Savel Ortega, grandmother of Leroy Garcia, is also buried in 'A'al Waippia.

Leroy Garcia

I was not full grown when my grandfather died, but they did live in 'A'al Waippia (Quitobaquito) when my grandmother died, and they buried my grandmother there. The old man who lives in Hikiwan is Vinito Garcia, is related to my mother, and knows a lot about the Sand Indians. He may be able to tell you a lot of history of the Sand Indians.

I don't know what they call the Indians in Quitovac, Mexico, but most of the Indians in that village moved to San Pedro Village and just left all our sacred way of life—Wi:gita (rain dance). It's just like they threw away the old way of life, and this is why we have experienced bad omens. There has been a lot of wind and that is bad.

I know your father real well (Thomas Childs, Jr.). I worked with him as a cowboy with Cesario. I guess your older sisters remember me.

(He referred us to Vinito Garcia in Hikiwan Village.)
As I grow older, I think of many things. I think of you (referring to Duke Childs). Sometimes I used to see you around here riding around with the Anglos, but we never had the opportunity to talk to each other. Sometimes I am unable to recognize people from Ajo, yet I knew them before. It is possible for some people to come see me and talk to me about our language and our way of life. Right now the schools are concerned about the Papago language. They are seeking help to revive the Papago language for the young Papagos. It is evident that our young generation left the old way of life and entered the Anglo system.

There are a lot of old people around here, but it's not their custom to school other people with their language. Maybe they don't want to give information about our old way of life or our language.

Is today the second day of the week? Yes, today the old people meet at Kaij Mek (Burnt Seed) Village to have luncheon. This kind of system has spread all over the Papago Reservation except here. This luncheon for the old people is established by the American government to recognize the importance of the old people in their society. The reason this new system is prevalent is because it is run by the Anglo government. If it's the Indian who established this system, it will not last. This is how I understand these luncheon meetings. Right now I am tired. I just returned from Magdalena, Mexico. I attended the feast of San Francisco, then I attended the return feasts in designated Indian villages here on the reservation. It has been some years ago since we experienced the loss of a loved one we buried right on October 4th, when the feast started. After the burial, we went right on to the feast to keep the sacred observance. In a sad way, the loss of a loved one is self-consuming. This time we celebrated in happiness.

This is the way of the old people. They are not open with their way of life. They don't want to let other races of people know too much about the old way of life and about them.

Yes, I do remember 'A'al Waippia (Quitobaquito). Just as I grew up to acquire wisdom, the old men began to die. It is this way we acquire
our knowledge from the old people. They are enthusiastic about their way of life. Starting from the roots of their past ancestors, that all died with them. I was just beginning to acquire this interest when the old people all vanished. I also did not have the opportunity to work with elders as is part of our custom.

It never occurred to me before that an occasion like this would occur—that people like you would be interested in your past history of your people. Sometimes people forget many things.

In my younger years, I had the opportunity to know Do'ag Weco (Under the Mountain), who lived in the Gagga (Ka Ka) Village and was a Hu:hu'ula clan. The Indians called him Koliws (Crazy). This man and his sister were banned out of the Village of Gagga (Ka Ka) because Koliws killed a man in that village, never to return to this village again. These two people reached the Indian village of Miakam (near Wellton, Arizona) under the Wegi Do'ag (Wellton Mountain) where they joined your people. The reason the Sand Indians called Wellton "Miakam" was because it is on this side of Yuma, and it was close to Yuma. Your father (Yellow Neck) married one of the daughters of this woman. Both of these people married into the Sand Indians. (My grandmother's name was Rita (Ortega) Garcia; my grandfather was Thomas Garcia.)

I hope you understand my Papago, because the young people don't speak their Papago language. My grandchildren don't speak Papago, but I still speak to them. They just sit there with no response. But if some other person speaks to them in English, they answer right away. It is a shame to say that they don't feel like my grandchildren, but it's like that with all the young Papago children.

As it happened, when I was attending a feast in one of our villages, a young woman came up to me and asked me to teach her sons the deep Papago language. She had five sons, and they don't speak fluent Papago language. I have been ready for her to come, but she has not come yet.

The gold played out in Miakam (Wellton, Arizona), and the Sand Indians returned to 'A'al Waippia. The Sand Indian villages are in the area of Moik Wahia (Ajo), 'A'al Waippia, and Sonoita, Mexico. I don't know why Moik Wahia was changed to Ajo.

The Sand Indian land borders the Yumas, the Tohono people, and us
here. Our land meets with Sand Indians and the River people (Pimas). This is all together Indian land. We have no sign evident of markers to know our borders. We just respect this knowledge of ownership. This is true of all the Indian tribes throughout this earth. This was our way of life before the Anglos come.

Your people (Sand Indians) populated Moik Wahia (Ajo) and Cer:pc (The Rock Tanks). All this is your Komelkam (Origin of Survival) as far as the ocean to gather means of survival. On land plants and seeds, by the ocean salt and whatever else the Sand Indians find to eat in the ocean.

All this land belonged to different clans of Papagos divided for their survival purpose. All this is now changed. The Anglos changed all this way of life as you can see today. The Anglos have taken away from us our old way of life. Our young children are adhering to the Anglo way of life and forgetting their way of life.

The Anglos did not only take our lands, they took more than that. They took away our food, travel, language—we used to travel by horses—and the woman used lomiadag (a saddle) to travel. This is no longer practiced. Then the Anglos gave us a wooden wagon for travel. They took that away and gave us an automobile. This is now our main transportation. But the price of an automobile is very high. Only the rich can afford it.

The Anglos introduced the money system among all races of people. It is a difficult way of life because everything is high, and money is hard to get. For the Anglos it must not be difficult because it is their system, and they are rich. But for us it's hard.

The way life is today, what will happen if the Anglos discontinued their money system? What will happen to our children? They will not want to eat the mountain turtle, because they have never eaten any. Maybe they will eat it if they get hungry enough. I think of all the desert plants we used to eat, the desert spinach we cooked with chile. If we continue to practice eating our survival food, we may save our money we do receive sometimes.

The Chinese they still practice their old eating habits. They save all their money. The Anglos don't like this. They (Chinese) like to eat their ant eggs (rice). They even use their long sticks to eat with,
picking the ant eggs with their long sticks and pinning it to their mouths. This is their way of life.

I know all the older Childs family. There is one of the girls they called Mu'umk (Sharp—Betty Childs). I don't know what the Sand Indians call their village in Dome. There is a mountain close by they call 'U'u Do'ag (Arrowweed Mountain). I grew up at Si:1 Mek 'am (Burned Saddle) by Arlington with the river people. When the Anglos changed our system, they gathered all the different clans of Papago and mixed them all together. I woke up about this time. It was like I was asleep. I was just becoming mature. This was also the time the Anglos began to ruin the land. Many Indians left in different parts of the country. I left at this time and came here. That is why I don't know too much about your people.

Many of the Sand Indians come here during the harvest of our corn crop. It's also true of many other Indians from different clan districts.

You are all related to me, because some of the Hu:hu'ula and Sand Indians intermixed in marriage. The change in the Indian way of life was such a great change that we lost all trace of each others' relationships.

We are all brothers and sisters under God. The Anglo God and 'I'itoi, our God, are one and the same God. He loves us all the same, because we were created by him. Anglos took our God 'I'itoi away from us also. This divided my people. Now it is hard to tell what the Papagos worship because they lack communication. We cannot read their minds. If they love and respect one another, it is evident that they worship the same God. This is the way of our religion from its very roots.

It was all possible that the two gods are in one, who created the complex world and people to inhabit it. It belongs to all the people—not only to the Anglos. When the two gods in one created this earth, it was meant for the Anglo government to take good care of it. Yet the Anglos took all the land away from the Indians and said it was theirs. Yet they did not create it. It is hard for the Anglos to understand this. They don't want to accept this way of life. They don't want to share the land with other people.
It is true that the two gods in one created all people. He created the Elders who have all died. We are all descendants of these people. When the two gods in one created this earth, he did not give the Indian people policeman, jails, nor courts of law. He gave the Indian people a good way of life to love and live in peace with each other. This was the old way of life.

When 'I'itoi gave the Indian people the saguaro cactus wine, he gave it to them for only two days, to have a dizzy effect for only two days, to use as medication. 'I'itoi knew that to stay dizzy for days was not good for man.

Anglos made wine for every day. Now the Indian people stay drunk for days. When our god gave the cactus wine, it was for a sacred purpose, not to abuse it. Even the woman were allowed to take a sip during the feast day for medication. Now the Indian women lie to themselves. When they take a drink, they say it is for their medication. Next day there they are, passed out from over-medication. All of us were like that at one time or another.

As I explained to you before that God created all of us including your people the Sand Indians, the Pimas, the Tohonos.

Pimas I don't know how they got their Indian name. Maybe it is a mispronounced Indian word, Pi 'e-Ma:c (Pi 'e-Ma:c means "I don't know"). Anglos gave us all these present names, but we call ourselves '0'odham people.

Huhukam are the dead people. It is that we don't want to call our dead by their name so we refer them to Huhuk.
Quiroz Villa
Phillip Salcido
Meneger's Dam
October 17, 1979

Quiroz Villa

From the sketch of the grave site I cannot tell where my family is buried. I saw this graveyard years ago; it has changed. The bottom graves on this sketch are recent graves; the ones on the top of the hill are the oldest.

My grandfather José Juan Orozco is buried here in 'A'al Waippia (Quitobaquito), my grandmother Thelinie, my mother Elena, my father La'pia. Rafael Villa is my father's correct name. Two young sisters; their names are Elosia [and] Vilín.

I don't know the Sand Indians. I guess some of these graves are theirs. The burial grounds are very old. Many old people are buried there. Older men and women way before my time.

The Orozcos are recent graves—the ones below the hill on the sketch. I saw the Orozcos bury their dead when I was full grown. The Orozcos lived there for years, but there were other Indians who lived and died there before my time. My grandfather and my grandmother lived there and died when they were very old, same as my parents.

I know your mother. She is my cousin (Martha Childs). You and I look different. We don't resemble each other, but we are cousins.

It has been a long time since I have seen your brothers and sisters as I don't go anywhere anymore. I used to travel quite a bit, but I got old and don't travel as much.

The Sand Indians are from Dome. I don't know why or when they left from there. They lived in Juni Ka:ck (Bates Well). That is where I saw them also. The Sand Indians traveled all over in this part of the country, and had many different villages. They finally settled in Moik Wahia (Ajo). I worked in Ajo for 25 years, then I traveled all over after I left from Ajo. I came here to Meneger's Dam and stayed here.

Ajo has always been known as Moik Wahia. The Anglos came and changed the name to Ajo. All of Ajo and the surrounding country belongs to the Sand Indians. I have never seen or spoken to the elders of that
clan, so I am not familiar with their way of life. All the Sand Indians used to live at Do'ag Weco (Under the Mountain—referring to Darby Well). All are dead now. There is no one left.

Yes, I know your mother (Martha Childs) was born in Dome. They all came from there and died here. All the old people. Some died in 'A'al Waippia, some in Moik Wahia. I heard your father (Thomas Childs, Jr.) had lived in 'A'al Waippia, but it was before my time.

Phillip Salcido

Indians found some gold in Ajo. They were the Tohono Papagos. They took the gold to Yuma and sold it there. The old men were the ones who hauled the ore deposits into Yuma, as there was no town in Gila Bend and no railroad. That is why the Indians and Thomas Childs, Sr. hauled the ore to Yuma. When Thomas Childs saw the gold the Indians had, he asked them where they found it. The Indian told him in Ajo. The Indian called him Ge Kusoj (Big Neck). That is what they call your father's father. Thomas Childs, Jr. was in school somewhere. Then he returned to join his father. This is when your father (Thomas Childs, Jr.) dug his claims in Ajo. He later married an Indian woman. I read all this in a book that was published about the Ajo mines. The book also had lots of information about the Indians. Also about a man name Dan Rose. I loaned the book around, and it was never returned to me. I hated to lose that book. But there's no more books like that, so someone kept it. (See References Cited. Rose 1936.)

I talked to many old people and Cipriano Ocho was one of them. He and his wife told me about the opening of the Ajo mine, and how they used a machine to blow sand off and expose the gold underneath.

We are all related. We on this side travel all over to gather our food. All Papagos speak the same dialect like the Anglos say that we all speak the same dialect.

It is also true of you people that you traveled as far as the Sand Country to find your food. That is why other Indians call you Sand Indians. I don't know what kind of food the sand yields. We on this side also travel far to gather our food—cactus fruit from the Organ Pipe area. Long before there was any border fence, we go to attend the Wi:gita (Cactus Feast) in Wac (Quitovac, Mexico). The people who per-
form this feast are from here and Caborca, Mexico. The feast belongs to them. The older Sand Indians used to perform the Wi:gita but they're all dead now.

Quiroz Villa

Yes, S-wi:s Wo:damak is also buried in 'A'al Waippia.
Santos Garcia

I don't know too much about who is buried there in 'A'al Waippia. Their names I mean. I know there are a lot of my people buried there.

The Sand Indians come from Dome through 'Iadamkam Ce:cpo (Tinaja de Manteras) and drop into 'A'al Waippia (Quitobaquito). 'A'al Waippia is their main village. It was a big Indian village. I remember when I was very young, the other Indians (other Papago clan) called the Sand Indians S-o'obmakam (Apache-like people). We are all related to each other clear to Dome where the Sand Indians originated. Yes, the Sand Indians originated from Dome, but all this part of Arizona is the Papago home starting from Tucson-Phoenix-Dome and into Mexico. Yes, these people were also called 'O'otkol Ha-ko'adam (Sand Lizard Eaters). My father is Lancisco. We buried him in Hodai Son Wo'o (Rock Bottom Tank) here in the Papago Reservation (Chico Suni's Ranch). My father did not want to be buried at La:nju. Yes, there are other relatives buried there.

Other Indians call these Indians Sand Indians because they lived in the sand around Dome clear to Wi:ji Do'ag (Bare Mountain), the Wellton Mountain. Ge Huduj Do'ag (The Big Middle) is what these Sand Indians call these mountains (Kofa Mountains).

Robert Childs

I remember when my brother John Childs and I went to Wellton to see some of our relatives who still live there. Do you remember Alala (question referred to Santos)? We were going to look at some mines. My brother John and I were invited to stay with the Alala family that day. Tomorrow I will take you to the Maccud Do'ag (the Indian Stone Grinder Mountain). You can see the Maccud Do'ag from Wellton stands northwest.

Santos Garcia

Your mother is my father's close relative. You are my brothers and
sisters. The Sand Indians also eat makkomi (caterpillars).

Robert Childs

Yes, I remember my grandmother Rita liked the makkomi (caterpillars). She toasted them over coals and put them in a can to eat later. I was just a boy then. I was looking for my grandmother Rita's tobacco so I could smoke. I found her can. I opened it and found a bunch of toasted caterpillars in there instead of the tobacco I was looking for.

Santos Garcia

We also eat the mountain turtle. Just recently a Mexican asked me to catch him some turtles. I caught two of them here. He was real happy when I gave them to him. My great grandfather died in Sonora, Mexico, at a place called Wawak (Cliff). His name is Jose. Lots of our people went into Mexico a long time ago. It is their way of life to go all over. Some of our people stayed in Mexico. They didn't want the interference from the Anglos. They want to live their own way of life. As you can see even today, we still are not allowed to live our life.

Jim James

I remember when I was a member of the Tribal Council in Sells that the Council brought out in one of our meetings a new way of life, which was introduced to the Tribal Council. If they want to accept this new way of life, (which) is the only right way of life. I said, "How can that be because the old way of life was a lot better." It was discussed that we leave our old way of life and adopt the Anglo way of life. No, I don't like the Anglo way of life. I guess it was settled. I didn't hear anything about it again.

Robert Childs

It is good to understand the Anglo's way of life, but the Indian way is better. Look at how the Indians are still the same. We are still here. Look at what has happened at 'A'al Waippia. This was an old Indian village. Now we have to worry about our ancestors' graves. What will happen if we go around digging up the Anglos' graves? We'd all be in their jail. We have to find all our ancestors names in order to get some results in 'A'al Waippia.
Santos Garcia

Yes. Graves are a serious matter. People should not disturb the dead.

Wi:gita Feast is a very sacred feast. It is dangerous for us Indians some times. I don't go to attend the feast. If I don't have the right outlook while attending the feast, I will experience a bad omen. What kind of omen? We will get very sick.

Jim James

The little man with the diaper is responsible for that. He's the one who gave us our way of life. He involved sickness with our way of life. If we don't do right, we get sick. The animals that the diaper man created involved sickness with the animal. If we shoot the animal and let it go wounded, or if we don't eat it, we get real sick. This is what an animal omen is.

If we go around killing the deer and do not eat them, we will develop bad sickness. This is also true of all the animals, and rabbits carry this curse also.

The little man with diaper is 'I'itoi; he is the one who turned himself into a fly and reached a mountain call Wa:ks Do'ag (A Mountain That's Sunk). An eagle lived up on top of this mountain. He ate people. Now this eagle caught a woman who he kept for his wife. The eagle had a son from the woman.

This was the time when 'I'itoi was around, so the villagers told the diaper man. He went up there and reached the top. 'I'itoi said, "I will remain here and see when the eagle returns with another catch."

The eagle did return with his catch. It was that the eagle had lots of lice. 'I'itoi told the woman to pick the eagle's lice till he fell asleep. Then 'I'itoi is to whistle four times to see if the eagle would awaken. The little eagle who had not learned to talk Papago. He would say 'apmatopewic (just a sound). He was trying to tell his father eagle that 'I'itoi was in the cave. The father eagle asked the woman why his son was making that kind of sound. The woman said she didn't know why their son was making that kind of noise.

Finally, the eagle went to sleep. 'I'itoi whistled. The eagle said, "Why are you saying that?" "Oh, I guess it's your son," said the
woman. The eagle went back to sleep. After awhile, 'I'itoi started to whistle again. This time he whistled three times. The eagle didn't wake up. 'I'itoi came out and killed the eagle and his son, and he brought the woman down from the mountain.

You see that mountain over there. If you go there now, right on the edge you will see the foot print of the eagle. It is very visible, and you can see if you go up there.

Robert Childs

Do you know about the Indian Jump Mountain on the Childs Range? All the Sand Indians know about this--that is a true happening.

The Indians played the Indian stick game. They bet each other. In one of these games, an Indian lost everything—even his household wares. Then when it came time for his wife to feed him, she served his food on the ground. The Indian climbed the high cliff and yelled four times and jumped to death. This is why people still call that mountain the Indian Jump Mountain.

Santos Garcia

At Cuk Do'ag (Pinacates), the Sand Indians have a village also. It will be hard to point out the sacred cave there because it's hidden. Sand Indians stop here on their way to the ocean. They usually settle in Cholla Bay to gather salt and eat the ocean spiders.
I will tell you how much I know or how far back. When we were traveling from village to village, I was not too old. We gathered all kinds of food from the desert because this was my grandmother's way of life. There was plenty of rain in those days, and the desert yielded lots of food. It was beautiful. All kinds of vegetation that are edible. All kinds of desert spinach.

All of us gathered these vegetables. The women dried it; it was stored. Whenever they needed greens, they cooked the dried vegetables. It was like fresh picked.

The places the Sand Indians lived, there was one place close to the Mexican border. They dug a well. I don't know what they used to dig the well. I don't remember what they called the place where they dug the well. They lived in Wellton, Arizona, and in Dome. At Gila Bend there was no town there when they lived there. They also lived at Enterprise, Arizona, Palo Verde, and in Phoenix. My grandmother (Rita Garcia) told me when they lived in Phoenix, there was no city then. The Sand Indians call the place in Phoenix where they lived, Wa'a Ki: (Moist).

I will tell you what happened in 'A'al Waippia (Quitobaquito), and why we left it and Chico Suni's Ranch. I found out what happened. 'A'al Waippia was our main village because there was lots of water. Water was plentiful in 'A'al Waippia. My grandfather (Thomas Garcia), his father before him, and all the old men made a canal, because the water was always seeping out of the mountain, trickling into the canal the old people made. They made a shallow dam to catch the water.

An Indian they called S-wi:s Wo:da;kam (Old Canteen)—he is Jim's father (Jim Orozco). He came and just stayed there. The old people decided to leave. They told José Juan Orozco to stay there and take care of their village and left. The old people went on to where it's called today Chico Suni's. The old people dug another well there. They reached water and settled there. Then Chico Suni came and settled there with us. The old people told Chico Suni they were going to leave. He
was to stay there and take care of their village. They moved to Darby Well where again they dug another well, also reached water there. Here is where the Sand Indians remained till all the old people died. Oh, in Juni Ka:ck (Bates Well) here—here now was the first place they moved to when they left 'A'al Waippia. Then they come to Chico Suni's. Here in Juni Ka:ck (Bates Well) is where Rube Daniels came. Where from I don't know, but it was here where he met and married Lupe's (Terry's mother) mother Viviana Daniels. Oh, if you had seen Juni Ka:ck (Bates Well). Then it was a big place. Lots of Indians were living here then. The old people dug a well there in Juni Ka:ck. Rube Daniels helped the old people dig the well and helped the Sand Indians with lots of improvements. But this place belongs to the Indians, to our people. There are lots of Indian graves there. Oh, lots of graves.

Lupe's (Mrs. Terry's) grandmother died in Darby Well, but the old people took her to 'A'al Waippia (Quitobaquito) and buried her there.

My mother was buried in Moik Wahia (Ajo). My mother was the first person to be buried there. She was very ill in Darby Village. Then my grandparents (Rita and Thomas Garcia) took her to your father's ranch (Thomas Childs, Jr.) in Wo'o Son (Big Reservoir) where your mother cared for her till she died. (She was one of the first from the family to be buried there).

Cuk Do'ag (Pinacates Mountain/Black Mountain), the Sand Indians also have a village here. They come here to hunt, to eat meat. It was different then. An Indian could kill an animal to eat. Right now if we kill an animal, the Anglos will put us in jail.

The reason other Indian clans call us Sand Indians is because we are desert people. Just like I told you. The old people dug a well way out in the desert. They reached water at four feet. The Anglos call it salt well because the water they reached was salty. In Indian you'd call it 'onk wahia (salt well).

The man I call grandfather is Thomas Garcia. It was my grandfather who led his people and his father before him (Jose Garcia). My grandfather Thomas (Garcia) died in Darby Well with the flu. I was with him when he died. This I cannot tell you; I never asked by grandfather where he was born. I never asked him. I was sitting with my grandmother Rita when my grandfather died under an ironwood tree in Darby. There
sat my grandmother all alone crying very hard. (At this time the re-
corder is stopped because Alonzo Puffer cried at the memory of his 
grandparents.)

After my grandfather's death, they prepared him for burial right 
away. Years passed. I told Don Garcia, "Let's visit my grandfather's 
grave." Don Garcia showed me which grave he was buried in. I peeped 
into a hole in his grave. I saw my grandfather sitting in the corner of 
the grave, but he was a skeleton already. I guess he came alive again. 
It was summer when he died. That is why they buried him right away. 
This was the Indian custom to bury their dead right away in the summer 
time. I told my uncle Don, "Oh, my grandfather is sitting up in the 
corner of his grave but he's all bones." I guess he came alive and sat 
in the corner of his grave and died.

All other clans of Papagos call us S-o'obmakam (Apache-like peo-
ple). I don't know why they call us that. They also call us 'O'otkol 
Ha-ko'adam (Sand Lizard Eaters). The Indian may call us Hia Tatk 
Ku:mdam (Sand Root Crunchers) because the Sand Indians dug a sweet 
potato-like plant with long roots that grows in the sand, and ate it 
raw. Now these same plants are very bitter. They don't taste the same.

The Indians in the reservation will not allow the Sand Indians to 
live here. The reason I am here is my wife Angie (James-Puffer). She 
is from this reservation. That's why these Indians don't run me out of 
this place.

Your father Muda (The Hollow of a Saguaro Cactus) led and cared for 
the Sand Indians. He built a long table with long benches and filled 
the table twice at each meal. He fed many people.

Do'ag T-ab Miguel (Miguel of the Mountains), I will tell you about 
him. He came to 'A'al Waippia (Quitobaquito) with S-wi:s Wo:da
dam (Old Canteen). José Juan Orozco, he grew around there.

Sand Indians lived many places. At Cotton Center there, and 
Arlington are old graves.
Molly Jim Orozco
Poso Redondo
October 19, 1979

Right now I do not hear well. My ears are closed (deaf).

In 'A'al Waippia (Quitobaquito), what people were there? Is that what you want to know?

A lot of people died in 'A'al Waippia (Quitobaquito). Yes, I do know the man Kilili and Wialos (Friday) are brothers. Wialos is a very old man. Talk to Canthalla (Orozco). She knows more things than I do. Yes, Canthalla is a very close cousin. My father is Kuscín but (Old Augustine) (but is added to all deceased persons' names). This and many more of our relatives lived in 'A'al Waippia. Also Panchitha who was my brother. I mean Panchitha but. All of them have died.

All of these people, our relatives, lived all over in that part of the country on the side where 'A'al Waippia (Quitobaquito) is.

The old people traveled around here many years ago. They worked the gold mines here where it's all ruined. We lived all over in this part of the country. We have many different villages. I was not too old and didn't know too much. I am older than Canthalla (Orozco), but I don't know as much as she does.

I had many brothers and sisters but they all died. I just have one sister left who died later, but I don't remember her name. I had another brother who wandered off and got lost, and we never found him. He never came back, yet he was full grown.

As I told you before, I was not full grown when my mother died. All I know is she died in 'A'al Waippia and was buried there. I was very small when she died. I never learned what they call her. My father told me I was about that high when she died (about 3 or 4 years old). I just remember my grandmother and my grandfather, the parents of my father. I don't remember my mother because I never saw her. (It must be that her grandparents on her father's side raised her. F.B.)

'A'al Waippia was our main village and Juni Ka:ck (Bates Well) is where we buried my grandmother. We liked 'A'al Waippia because of the water. Wialos' (Friday) son died in Juni Ka:ck and was buried there.

Do you know Thavina? He is Cheliso's son. He got real sick.
They lived in 'A'al Waippia and we lived in Juni Ka:ck. We left all those other relative in Juni Ka:ck and came to 'A'al Waippia. Your grandparents (Rita and Thomas) and the one the Indians call Loy. Thavina died there in 'A'al Waippia. He was buried there.

Your mother (Martha Childs) was born in Dome. I was born in Juni Ka:ck.

We lived in Juni Ka:ck because there was a lot of saguaro cactus fruit. We came here to gather the cactus fruit to eat. Many of the old Anglos who came here to Juni Ka:ck to open the mine have all died too.

Our people traveled between these two villages, Juni Ka:ck and 'A'al Waippia, for many years. Your grandparents and our other relatives farmed in 'A'al Waippia for many years. They planted wheat, squash, watermelon, corn, and beans. It was very beautiful there. When we all left there and moved here to Moik Wahia (Ajo), we never returned back to 'A'al Waippia. The place is not the same.

Your father (Thomas Childs, Jr.) also planted many times in 'A'al Waippia. He planted wheat, corn, squash, watermelon, and beans.

All of us lived in Juni Ka:ck. Your father (Thomas Childs, Jr.) lived there with us. Your father made trips to 'A'al Waippia to plant. He brought all his crop harvest back to Juni Ka:ck. Your father went back and forth with your uncle José Juan (Garcia).

Then one day your father planted again at 'A'al Waippia. This time he sent me, your mother (Martha Childs), your grandmother (Rita Garcia) and your uncle José Juan. We stayed at 'A'al Waippia till the crops ripened for harvest. We all worked hard and completed all that had to be done there. We returned to Juni Ka:ck with our harvest crops. This was our way of life then. Your parents lived with us in all these area villages. When they left Juni Ka:ck, they went to Moik Wahia (Ajo). They stayed there. They never came back to live in Juni Ka:ck again. I and the rest of our relatives remained in Juni Ka:ck and 'A'al Waippia until all the old people died there. Then we came to Darby Well.

Your great-grandfather's name is José (Garcia). Your grandfather is Thomas (Garcia). Your grandparents are my father's parents.

Your great-grandfather José died in 'A'al Waippia and was buried there. The one you called Wialos (Friday), his real name is Pancho. I don't know what his last name is. He died in 'A'al Waippia and was bur-
ied there. He was very old when he died. Wialos married into the Sand Indian clan. She was José Juan Orozco's daughter, named Savel. Wialos (Friday) and Kilili are brothers. They are a different clan of Papagos. They come from the S-o'obmakam (Apache-like people). The S-o'obmakam clan are Papagos from Mexico.

When Wialos (Friday) married Savel, José Juan Orozco's daughter, the rest of the Papagos started calling us S-o'obmakam because Wialos settled with the Sand Indians.

The Sand Indians live and work in the sand. That is why we are known as the Sand Indians. The S-o'obmakam (Apache-like people) Papagos are our desert brothers. They are the ones who first lived in the sand by the ocean in Mexico and the Wí:ghta (The Cactus Feast) belongs to the S-o'obmakam in Wac (Quitovac, Mexico).

Your great-grandfather José García and his wife Malia Lousia (Mary Louise) both died at 'A'al Waippia when I was very young. They were very old when they died. Both are buried there.

The mountain that stands towards Sonoita from 'A'al Waippia is the 'A'al Sondam Do'ag (Baby Root Mountain). This is where your great-grandfather (José García) and your grandfather (Thomas García) and the women from 'A'al Waippia went to gather some 'a'ut (century plants). They gathered a lot of 'a'ut. They dug a hole and built a fire in it. While waiting for the fire to die down to heat the hole, where they are going to bake the 'a'ut, they went to gather some more. Meantime the fire died down. They filled the hot hole with 'a'ut. They covered it up with dirt. (This happened when there were still lots of Apaches around.) The two men wanted to hunt while the 'a'ut baked. The whole party left and walked quite a distance when they came upon a small arroyo with a slight drop. Here the men told the women to sit against the arroyo bank. The men cut brush and covered the women—made it look like the brush grew there. José García told the women to stay here till they came back and not to talk. In the meantime, in 'A'al Waippia, the Sand Indians had found out that the Apaches were tracking José García and his party. A party of the Sand Indians went in pursuit of the Apaches.

José García and his son Thomas had returned from their hunting, and uncovered the women. They all went and uncovered the 'a'ut, filled their sacks, put the loaded sacks on their backs, and began their walk
back to their village in 'A' al Waippia. Yet the 'A' al Sondam Do' ag was a long ways from 'A' al Waippia.

José Garcia and his party walked all the way to 'A' al Waippia and got there safely. The Apaches saw that the Sand Papagos they were following dropped into their village. They turned around and saw a band of Sand Papagos behind them. The Apaches turned toward Mexico and ran. The Sand Papagos chased them right into Sonora, Mexico. The Sand Papagos turned and headed home to their village in 'A' al Waippia.

When the Sand Papagos who chased the Apaches into Mexico arrived in their village, they found José Garcia's party sitting in their village. They told Jose, "We saw the Apaches following you. We went over to help you fight them. If they would have harmed you, we would killed them all."

We call it 'A' al Waippia because of the three little holes where the water seeps from. Wahia is one big well. Waippia is many little wells.

In 'A' al Waippia, there were two stores. One was run by a Mexican, one by Levy. Levy lived there in 'A' al Waippia with his wife. He built some houses there. When Anglos came, they stayed in the houses that Levy built.

Not far from 'A' al Waippia, on a small hill, was the Mexican store. We did not go too far to buy what we needed. Levy had a bad leg, and he limped when he walked. He built a big nice house for his wife. He started to build more houses there. Then he tore them down and didn't leave one standing. Levy and his wife went back to Nogales where he came from.

I didn't know that a war occurred between the Mexicans and Anglos in this part. What I heard is that the Mexicans fought each other. This Mexican War took place when Wialos was here in 'A' al Waippia with his wife Savel [and] another relative of Canthalla. I forgot their names. I can't remember the name of that old lady. She and a group of women went out in the hills to gather some waks (a basket plant) to make baskets. They were up on a small hill gathering waks. They saw a lot of Mexican soldiers coming from the west. Some other Mexican soldiers were coming from Sonoita, Mexico. The Mexican soldiers met and started shooting at each other. The women who were gathering the waks got
scared and ran. They ran into a cave in the mountain and hid in there. The soldiers coming from the west were going to Sonoita, Mexico. The soldiers coming from Sonoita were going to San Luis, Mexico. The Papagos in 'A'al Waippia Village ran to the cave in the hill and piled themselves in there. (Did you ever see that cave in the hill?) The shooting was very loud, and the bullets were flying all around.

This is what those people told me that were at 'A'al Waippia when it happened. I was in Juni Ka:ck. We had gone back there when all this happened.

My great-grandparents were very old when they died there in 'A'al Waippia. José—that's his name—José García. His wife's name is Louise. All of Thelinie's children died there and were buried there. The children's names are Mollia (Maria), Elalo. Many more died. One of her son's name is José Angeles. The other son is Lucina.

Elalo's daughter is the one that died in Gila Bend. She had been married to Chavelia's brother. They had a daughter named Mellsie. They buried her here at Moik Wahia (Ajo).

My husband we buried at Moik Wahia. Moik Wahia is not at Chico Suni's. It is a little ways west of Darby Well towards Chico Suni's Ranch. We buried a lot of our relatives there too. My father Kuscín but (Augustine) is buried there too. Your Aunt Pethala but and their daughter who had been married to Go:k Tas (Two Days), all these people, our relatives—are buried at Moik Wahia (Ajo). Pethala but (Aunt Dora James) and her husband Cesario James.

Yes, the other Papagos call us 'O'otkol Ha-ko'adam (Sand Lizard Eaters). That is what they call that lizard that sticks its tail up. We eat lizard tails, but other kinds. They're big mountain lizards. We call them Ciadagi (I don't know what kind of lizards).

They also call us Sand Root Crushers. It must be true. We do dig the sweet potato-like plants with long roots. It is very good and sweet. We eat many different plants. The mesquite beans we pound and make a drink out of it. The desert asparagus that grows on the soft banks of the arroyo. The sweet potato plant with long roots we find in the sand by the ocean in Mexico. We eat fish from the ocean. The men shoot at the fish with long sticks with a sharp point on the end. The ocean washes it ashore, and we eat that.
We had a village at Cuk Do'ag (Pinacates). We stopped there on our way to the ocean. Sometimes we come here to gather cactus fruit and deer.

The only Apache grave I know is by Juni Ka:ck where the Sand Papagos killed two Apaches and buried them there close by somewhere.

Chanita was a young girl who went with a group of women to gather some cactus fruit. At that time there were a lot of Apaches. The Apaches came upon the women gathering cactus fruit and captured two of the young women. The rest of the women ran back to their village. This happened some place near Sonoita, Mexico. After capturing the young Papago girls, the Apache rode all day on horseback with the two captured girls. At sundown the Apaches made camp near 'A'al Waippia against a range of mountains. The two Papago girls were put in the middle when they bedded down that night. The rest of the Apaches encircled the girls. The Apaches fell into heavy sleep, because they seldom have time to sleep. One of the girls did not sleep. She stayed awake way into the night.

Chanita was also tired and soon fell into heavy sleep. Way into the middle of the night, the Apaches were fast asleep. The Apache guard for the night was also fast asleep. The girl got up quietly and climbed the range of mountains. This range of mountains drops into 'A'al Waippia Village. The girl walked on top of the mountain. She did not walk on soft ground.

When Chanita woke up, she missed the girl. She jumped up and started to run. One of the Apaches caught her. Some of the Apaches started to track the girl that ran away [but] soon gave up the search. The girl that got away traveled all night. It was late in the morning when she dropped into 'A'al Waippia Village. The men of the village took the girl back to Sonoita where she was from.

While Chanita, who is related to José Juan Orozco, had reached the Apache country, the Apaches in their village got together to decide what to do with Chanita. The Apache women wanted her killed. The Apache women were all ready to beat the Papago girl with their sticks.

An Apache man stepped forward. He told the group of Apaches that he will take the Papago girl, as he had an old mother who needed care. The Papago girl is to take care of the Apache man's mother.
Chanita stayed with the Apache family till she grew. The Apache man and his mother had all died. Chanita sent word to her relatives in 'A'al Waippia to come after her. Word was sent to her family in Sonoi-ta. Her brother and his son-in-law went after her in the Apache country and brought her back to 'A'al Waippia where she lived the rest of her life. Chanita died in 'A'al Waippia and was buried there.
Betty Melvion (Childs)
Ajo
November 5-6, 1979

I remember when I was a little girl. We lived in Juni Ka:ck (Bates Well). My parent's house (Thomas, Jr. and Martha Childs) was fenced in by a high fence. The fence was made by mesquite post and saguaro ribs. Our house was an adobe. All around us lived many Indians. Their houses were made out of saguaro cactus ribs and mesquite wood covered with greasewood and other kind of brush. On top of the brush, mud is splashed on.

Many Indians lived here. There were the elders who were very old men. I was not too well acquainted with our elders. My mother did not let me go into their house. If I got near their house, my mother (Martha Childs) would say, "Don't go in there. The old people are in there." Sometimes I heard the old people singing. They played a rasp they scraped with another stick. I just think they were performing a ritual. This is where my parents lived. My parents told me that my brother John was born there in 'A'al Waippia (Little Wells-Quitobaquito) and my sister Susie. I was very small then, and I didn't know too much. When I would go where the elders are, you can see right into their grass hut. I remember one old man my mother called Wialos (Friday). This old man sat in his grass hut with no clothes on except a diaper (breech cloth). He had long hair that was all white. Here all the Indians lived around us. Some Indians would walk over from 'A'al Waippia to Juni Ka:ck. Some of these people that walked over here from 'A'al Waippia to Juni Ka:ck are related to Cipriano. When they come here, my father (Thomas Childs) gave them jobs in tending cattle. My father had cattle here. This must be the time of the cattle roundup that he hired extra help. I was very small. I just remember it like a vision. The men didn't stay long. They would go back to 'A'al Waippia. These Indians lived all around us. It is not customary for us to go to different houses around us, so the only name that stands out in my mind is Chico Suni. I heard my parents mention that name often. I also remember an old man would arrive in Juni Ka:ck riding a donkey. He would tell all the villagers that the season coming for planting would be a good sea-
son. There will be plenty of rain and a lot of crops would be produced in 'A'al Waippia. One of the old men was Chico Suni. My father told them to get off of their horses to come in and eat. Maybe because I was small that it seems like the old people came just about the time we were going to have our meal. I also remember seeing the old man in Chico Suni's Ranch. All these same old men and my great-grandfather Jose Garcia. My mother would tell us not to make any noise, because my great-grandfather was in there. It was in 'A'al Waippia that my parents, my sister Susie, my brother John, and I come here. My mother took us to a grass hut. Some very old men were sitting in there with long white hair with diapers (breech cloths) on. In the middle of their hut was a fireplace. It had coals in it. Here sat these old men with their crude instruments. They were singing songs. Just a little ways from here was another little hut where my great-grandfather was in, but I did not see him. It was a time that my mother came here crying as she greeted the old man in the hut. My mother told us to stay here with these two old men who were still singing. My grandfather (Thomas Garcia) and my mother went over to the hut where my great-grandfather was. My brother John, who was small still but was older than me, was playing. All of sudden he said, "How come my grandfather died? What are they going to do with him? Put him in a big frying pan and drag him around?" I don't know why my brother said that. That is why I remember this, when my great-grandfather (Jose Garcia) died. I sat there wondering why my brother said that. I was looking at Wialos (Friday), who sat here with his long hair. They were still singing songs. They had their faces painted—a red paint that encircled the corners of their mouths, a long mark on their foreheads, short marks on their cheeks, and black marks down their legs—not straight, but cross marks. With his breech cloth on, this was the time my great-grandfather died. This was the time I really saw and knew the man called Wialos. He stopped singing. He talked in Papago and laughed. I got out and looked outside at the 'A'al Waippia (Little Wells/Quitobaquito) Village. It is like a vision in my memory. Little grass huts were all around. Some had crude wooden arbors. Their huts were tied up with some string. It was real beautiful. This I remember of 'A'al Waippia when my great-grandfather died; when my mother did not let us go to the hut where my great-grandfather was.
When my grandfather lived in 'A'al Waippia, a snake bit him on his hand. My grandmother Rita said, "What shall we do for you?" Grandfather Thomas Garcia said, "I know what to do. I will do what my father (José Garcia) would do and all the old men did before me when they got bit by a snake." My mother asked, "What are you going to do?" My grandfather said, "What I must do, I have to do alone. I don't want anyone to go with me. I am going to go to the desert to find a quiet place and lots of sun. I will lay in the desert sun quietly like the snakes do. In the evening I will be all right. My grandmother followed my grandfather in the desert and saw him laying in the sun quietly, yet his hand was hurting very much. Once in a while he would groan from the pain. Some old man told my grandfather this was the way to cure a snake bite. At the village in 'A'al Waippia, all his family and my mother were worried and feared for his life. In the evening they saw my grandfather Thomas Garcia coming towards the village. All his family went to meet him. He was laughing as he walked towards them. [Betty's own version. I think God protected my grandfather; that is why he did not die. F.B.]

How did we go to 'A'al Waippia when my great-grandfather died? We went with a wooden wagon. It was when I was the age of 14 when my father bought his first Ford automobile. I was small when my great-grandfather died. Cars were not made then.

I know that the Indians in 'A'al Waippia were our relatives because my mother came here to visit. She brought lard, cracklings, and meat with her to give to the relatives. I remember my mother always wore a towel for head covering. The other older women in the 'A'al Waippia Village had large bright scarves for their head coverings, with a bright Gila monster embroidered on it. This side of the scarf hung in the back. The yardage goods material at that time had no print pattern on them at that time. It was plain white. My grandmother Rita always wore a bright red dress. When the Indians saw my grandmother at a distance, they knew right away it was my grandmother. The color of the yardage goods material that could be bought in the store was white, red, black, and fancy head covering. When I grew a little older, I looked for the fancy head coverings. I could not find any. Sometimes my grandmother used a red plant dye the Indians call 'edho to dye her white dress. It
turns bright red. The Indians use the desert gourd plant roots to treat dandruff. The desert gourd plant is also used to bleach clothes when they wash. The clothes were clean.

Many Indians who lived in 'A'al Waippia left the area. I don't know why. Mother continued to make trips to Juni Ka:ck to visit her relatives who stayed there. When we arrived there, we stopped at Vivi-ana's house (the Rube Daniels family). There were still a few Indians and one family of Mexicans there. The Rube Daniels family had a long wooden wagon. Our wagon was small.

Mother and her relatives visited each other often. We were living at the ranch in Wo'o Son (The Reservoir) then. Maria Garcia (Martha Childs' sister), who lived with John Cameron as man and wife, had a girl named Ella Cameron. My father hired John Merrill to help him tend cattle at Juni Ka:ck. Maria stayed with my mother to help her with preparing meals for my father's ranch hands. John Merrill came to this area about the time my father and other Anglos were prospecting for mines all over. That is why my father hired John Merrill to tend his cattle. John Merrill rode all over and would come during mealtime to have his meal. This is how he met Maria Garcia and fell in love with her. They lived together as man and wife recognized by the Indian custom. Two children were born by this marriage—William Merrill and Charlie Merrill at 'A'al Waippia. When John Merrill came to this area, he was very young. He came with other Anglos. John Merrill later built the first house in Batamote Ranch. Here he lived with his wife Maria. This is where their second son (Charlie) was born. The Batamote Ranch also belonged to my father. Later John Merrill met a Mexican woman and left Maria, his Indian wife, and married Rita Valenzulia (Valenzuela?).

Cheliso and Thavina are both buried in 'A'al Waippia. They call her Keyliso. She married Pete Orosco. Their children are Thavina, Angelita, Viviana, and Pete Orosco. Savel is maybe my grandfather's (Thomas Garcia's) cousin. My grandfather told me that lots of Indians came to him for his help. Many of these Indians intermarried. When my father had mining and cattle business in that area, he hired lots of men to work for him.

It was in Ajo I saw my first store. The store was built high from the ground, suspended by long wooden boards. The platform of the store
was build by boards. It was a long store. It was a canvas tent store. Only the floor was made out of boards. We had to climb up to it. There was a wooden bench there. Here all kinds of people come to buy clothing—cowboys, miners. They all come to this store. When a lot of people are in the store together, the store shook like it was going to fall. It scared me. The storekeepers were working there. There were beautiful different colored ribbons, yardage goods. My mother took us here to go shopping. She asked us what we wanted. We bought yardage goods to make dresses. There were also hair stay combs with designs, handkerchiefs, shirts, pants, black and white thread, hair combs. All the store materials were displayed on handmade wooden tables. On the floor of the store there were wooden racks where men's pants are displayed. The pants were Levis but don't look like today's Levis. Some of the Levis were white in color. There were white tennis shoes with long high tops with buttons on the side. That was the only kind of shoes we wear when I was growing up—high top shoes with buttons on the sides. For us, it was beautiful.

The Indians refrain from blood. When they kill an animal to eat, they drain the blood well and cook the meat well done. When a young girl reached puberty—as it happened to me—I was taken to a medicine man. The medicine man combed my long hair. I sat there wondering why they are doing this to me. He lit a cigarette. He blew the cigarette smoke on my hair. Then he gave me a drink of white mud to drink. I asked grandmother, "Why are they doing this to me?" My grandmother said, "It is not good if you don't go through this blood ritual." The medicine man was singing. "You will bring a bad omen to all our family. We can experience bad misfortune—either in sickness or accident. Many other things harmful to humans. Right now the medicine man will drive all this evil away from all your people. The omen shall be lifted from us. All women have to go through this. Even women that bear their children must go through the blood ritual to refrain from blood. All Indians believe in this. Your father don't believe in our way because he's of a different race, but he has seen our omen that has occurred among us, before those families who do not practice the blood ritual. Your father may tend to believe it now. You must stay here in this hut for a week with me till your flow of blood passes. Then you can go
back to your parents." I saw my mother standing far off. She was afraid that I would not stay in the hut for a week, or the extended time I had to remain here. Mother spoke to me and told me to stay in the hut with my grandmother till I was over with my blood flow. I guess my mother was also afraid of my father. When my mother got home, my father wanted to know where I was. Mother told my father I was with the medicine man. You know that Indians believe that when a young girl reaches puberty, they must go through the blood ritual that we may not experience a bad omen. My mother goes through the blood ritual when she bears her child. The Indians have stopped practicing this blood ritual. The hut I was in during the blood ritual is a temporary brush hut. On the dirt floor is spread an animal skin. It was a deer skin. I sat on this deer skin. I slept here, too, in the brush hut. This is how I went through the blood ritual. I believed in this blood ritual. Maybe it is that they (family) taught me superstition beliefs. I guess omens are true for the Indians, but for the Anglos this does not happen. It was through my belief that I was sitting in that greasewood hut—so no bad omen will enter my life. Why do the old people practice this belief? Have you ever heard of this?

When an Indian woman bears her child, she enters the isolated greasewood hut also. She remains there for as many days as her blood flows. During this period they refrain from salt also. She is given a hot drink of 'atol (wheat gruel) made from ground wheat. They can eat tortillas or Indian bread. Just think what the Indians used to practice. This practice has all died among the Indians. I read about refraining from blood in the Bible.

To deliver a baby, it is either your mother or a woman who has done this before (midwife). When the birth pain starts, the person who is delivering the baby put her arms in the midsection of the woman who is about to bear her child. She lifts her high. I saw this myself. The midwife continues this lifting the woman till the child is born. Yes, any woman bearing a child, or flowing with blood, will not have sexual intercourse with her husband because they are afraid of blood. The Indians believe that practicing the blood ritual is very sacred because it bears bad omens. When a young girl who has reached puberty comes around in an Indian village, the Indians say, "Look at her. She has not gone
through the blood ritual and drunk white mud and she comes among us." The fear is, if anything happens that is bad, the girl is blamed. It would be the fault of the girl who did not practice the blood ritual.

Years ago, the Indians discuss this among themselves. Right now, this is all dead. Years ago when they saw a young girl, they are concerned, if she has reached her puberty age, whether she has practiced the blood ritual. In that time, all young girls do, but the girl that did not go through the blood ritual after reaching puberty, she is very dangerous to the rest of the family and other Indians that she mingles with. I don't know who taught the Indians this blood ritual, but they all practiced it.

I want to tell you about the Mexican who is close to our family. The Indians call him Ko:lo'ogam (Whippoorwill). I asked my mother why the Indians call him Whippoorwill. "Can't you see he has a straight mouth? That's why the Indians call him that." Whippoorwill likes to be with the Indians. He always goes with them when the Indians go after salt. He goes along to help them. I don't know why I thought of him.

No, I don't know Caravajales' Indian name. Didn't you find any Indians who might know this name? I heard about Caravajales. He is a medicine man. He advises the Indians in many different ways. I guess he is the same person I just remember my mother saying, "This year is going to be a good year for planting crops." It is discussed in a meeting among the Indians. I guess it is Caravajales who comes to the village to advise the Indians of the good seasons for crops. When I hear them (family) discussing the good seasons for crops, I asked my mother, "Who comes to tell you all this things?" My mother never answered me. Do you remember when a man came around giving the Indians seeds to plant? This man came around and gave seeds to our relatives to plant. I never found out who he was. Yet it seems not long ago I heard this. I was very small then. I was born here in Ajo—on top of the hill where some people live today (Mexican town in Ajo). My grandmother came to help my mother when I was born. My mother came to have me under an ironwood tree. My grandmother (Rita) spread a blanket under the tree where I was born. They did not have scissors. My father had broken a bottle and picked a sharp-edged one. With this same glass, my grandmother cut my birth cord. It cut it real nice. My grandmother carried
this broken glass. My belly button is still good.

I know my mother had relatives in Dome. She used to live there. I thought you meant that we all lived there! My mother lived in the Dome area. She was born there. There were large families of Indians lived in the Wellton. There are still some relatives of mother's named Elalo. They all lived there together. They also lived in Wa'a Ki (Moist) in St. Johns Pima Indian Reservation. This is what my mother told me. I asked my grandmother why they lived in the Wa'a Ki area. My grandmother said, "The reason we lived there is that we go there to plant crops. We come back here when the saguaro cactus fruit and cholla buds are ready for picking. They used to gather a lot of desert food. This practice has all died. The old people used to harvest their desert food differently. They did not pick cholla buds like Angie (Puffer) did. She told me she cooked the cholla buds.

My grandmother told me after gathering the cholla buds, they build a big fire. When the fire turned to coals, they spread the cholla buds on the coals. On top of the cholla buds they spread a cloth or sack. It is covered securely. This method ripens the cholla buds and makes the stickers come off easier. Sometime when the cholla buds dried, my grandmother ground the cholla buds and make 'atol (cholla bud gruel) to drink. They also cooked the cholla buds and fried them with onions. Angie wanted me to take a jar of cholla buds she picked. I didn't want them because of the stickers.

In hunting season, the Indians go hunting for javelina. To do this they have to move. They like to eat squirrels too. They like badger meat too. The woman hunt for meat too. They chase the badger no matter where the badger runs to hide. Even in a hole, the woman digs after the badger and beats him on the head till he dies. My mother told me this. Her brother José Juan Garcia's wife was a good hunter. Didn't Molly Jim tell you José Juan Garcia's wife's name? She is Spack's mother--another son that got lost. Was it not here that José Juan Garcia got lost?

Seems like her name is Carmen. She is the one who is a good hunter. Yes, they all died of smallpox. Didn't you see our grandmother Rita with pox marks, and Spack too? They survived the smallpox with no medication. It was in 'A'al Waippia when they had an epidemic of smallpox. Yes, it was José Juan Garcia who rode a horse back to get my fath-
er to help with all the sick in 'A'al Waippia. When both my father and José Juan returned to the village, José Juan's wife Carmen had died. His son Spack was still alive (real name Joaquin). I guess the smallpox grew inside of them. The sores did not surface on their skin. That is why it killed them. The Indian medication for this they call wiwi'is (some kind of medicine plant). Another medicine plant they call hikculig. The wiwi'is they boil and drink. The hikculig they use for outside sores.

This hikculig is the one Angie (Puffer) was going to give me some to cure my sore. Lots of these plants grow on this side of 'A'al Waippia. You can see them when they grow. It's real green. Another place these plants grow is Sells. You have to dig them up. Another medicine the Indians use—I forgot what they call it—they use this when they have urine problems. It grows on the mountains. It will also stop diarrhea. The Indians know many kinds of medicine plants they use for medication. It is a better way for medication. Some Indian women tear at childbirth. I saw the Indian woman who stayed with my mother. She had just had her baby. I asked mother why she washed herself with boiled greasewood. Mother told me she tore at childbirth. It's a fast cure. Another thing the Indian woman use is reservoir mud for their hair. They plaster their hair with reservoir mud. When they wash it off, the hair has a darker color and has a nice shine. My grandmother (Rita) told me this. A long time ago, some of the young Indian women cut a thick fresh greasewood branch, pile it, and split it in two. They stick this greasewood under hot ashes and curl their hair with it. They use 'edho (a red dye plant) and a plant they call h'dit'ki (a red dye plant) they paint their cheeks and lips with. My mother told me about this. The women who paint with these plants are women who dance. One of these women was 'Oks Cehia's (Old Girl) sister Maria. She was a tall woman who loved to dance. They also use a plant dye to darken around their eyes, but I don't know the name of this plant.

Jose Juan Garcia and his son Spack trapped birds with a wooden trap. They made a trap like a box. They fixed it some way. They threw food underneath the trap. Birds go inside to eat the food. The trap falls on and traps the birds. How the trap door falls I don't know. Some of the birds they trap look like chickens, but they're small. They
eat the eggs of these birds—even quail eggs. Sometimes the trap box will trap a rabbit. They skin the rabbit, remove the insides, and wash it clean all over. They dig a hole, build a fire in it, and let the fire turn to coals. They lay a large komal (anything flat—could be a flat rock or iron). They stuff the rabbit with different kinds of vegetables—sometimes potatoes—and bake the rabbit by covering it first with sacks, then dirt.

My grandmother (Rita) made Indian bread out of wheat. She mixes the wheat dough, pats the wheat dough into a thick tortillas. She drops the tortilla dough on hot ashes. It made a sizzling sound as it raised. After cooking both ends of the Indian bread, I told my grandmother not to cook like that because we will get sick. Grandmother said you will like it when you eat it. Grandmother cooked some bone soup to go with her Indian bread. How my grandmother knew when her bread was done, I had forgotten all about. When my grandmother got up and uncovered her bread, she put water in a pan. She picked her bread. It was all black. She washed her bread in the pan of water. All the black stain and ashes washed off. She got a cloth and wiped the bread. It was nice and brown. It was well done. She broke her bread into small pieces. She gave me one. I ate it. It was really good. The bread was good with my grandmother's soup bone. I have always liked my grandmother's cooking. I used to go eat meals with her. My grandmother made her own dishes. Cups with handles. She painted black designs on her dishes. We use the cup to drink coffee. She also made earthen pots to cook with. She puts rocks in the fire, where she sat her earthen pot, to support it. When she cooks rabbit in her earthen pot, it tastes like it is baked. It cooks real good food. We sit on the ground to serve ourselves grandmother's cooking. We used her earthen dishes. My grandmother does things right. Today I have not seen earthen cook pots. It was like the one you saw in White Mud Village (Stoa Pitk). The earthen pots years ago had a smooth finish with a lid.
Appendix I

TRADITIONAL DEATH CEREMONIES

by

Fillman Bell

The Papago Indian death ceremony is a sacred tradition. All precautions are taken to safeguard the deceased spirit in reaching its destination.

When death occurs, the hair is cut, including the hair of the immediate family. This expresses deep sorrow and tells all others to refrain from questioning the family of the deceased, causing utterance of the deceased's name and disturbing his spirit. Preparation is made for the deceased for the long journey to the new land. The deceased is laid out in full dress, including the shoes. If the deceased is a man and owns a horse, the horse is also killed so the deceased can ride his horse into the new land. It is important the nothing be overlooked in the preparation for the long journey, so the spirit will not return for missing items. The death celebration must be immediately after death. The neighboring villagers assemble at the deceased's home to keep an all-night vigil. This prevents evil spirits from entering and possessing the deceased's body, and so preventing the departed spirit from continuing on the journey to the new land. When precautions are not taken, the villagers fear that the evil spirits will enter the deceased's body, remain in the village impersonating the deceased, and haunt the villagers; the spirit of the deceased would be forever lost and never enter the new land.

The death purification ceremony is performed by the medicine man using a gourd rattle. The content of the rattle is sacred; the number of rocks in it stands for the number of days. No one knows the content of the gourd rattle except a chosen person who will succeed the medicine man. During the death ceremony an owl feather is used to wave at the villagers and the deceased for purification. Owl feathers represent healing for the sick or purification during death ceremonies, keeping the evil spirits from entering the dead body. The owl is recognized as
a bearer of a bad omen. When he appears in a village hooting loudly, it is a sign that he brings bad news of a death or illness. Most often he brings a message of a relative's death from a distance village.

Puffing smoke by the medicine man is also a sign of purification for the attending villagers and the deceased. This vigilance is observed during the time the body of the deceased is in the home. It is the Indian custom that the deceased be buried the next day at sundown. The next day while the vigil is continued, some of the men go out to the grave site and construct a rock formation. The saguaro cactus ribs and greasewood are gathered and brought to the grave site. All the deceased's personal effects are brought to the grave site and are laid at the foot of the grave. Before sundown the deceased's body is carried on foot to be buried. The medicine man leads the funeral procession, prancing and waving his gourd rattle, keeping the evil spirits away. The rest of the villagers follow behind, chanting mournful sounds. The body is wrapped in a cloth and laid in the rock grave. The saguaro ribs are laid crisscross on top, and then the greasewood is laid on top of the cactus ribs. Small rocks are piled on top to hold the greasewood cover. The burial site is kept under close surveillance for a month making sure that no one tampers with the burial, including the desert creatures. Evil spirits may go in through an opening made by the desert creatures and possess the body.

Right after the burial the attending mourners go among each other shaking their hands and crying loudly. The family of the deceased returns home, and after taking a few possessions they set fire to the house, along with all other material possessions that might be identified with the deceased. All these precautions are taken to make sure that the spirit of the deceased may not be interrupted in reaching his destination because of items forgotten at home.

The Indian burial ground (a sacred holy place) is sanctified by the medicine man as the spirit of the dead return to the burial grounds to take food and other items left by the families of the deceased buried there.

The greatest fear the Indians have is burying a relative in a strange new grave because they believe that if a relative is buried in a new place, many more relatives will die to keep company for the lonely grave.
Appendix II

ANALYSIS OF WOODEN ELEMENTS FROM QUITOBAQUITO CEMETERY, ORGAN PIPE CACTUS NATIONAL MONUMENT

by

Jeffrey S. Dean

Methods

Species identification in the field was hampered by the lack of facilities for surfacing the wood, by the lack of identified comparative specimens, and by insufficient time to examine each of the more than 350 major wooden elements at the site. The following course of action was adopted to minimize these deficiencies. General visual inspection served to classify the wooden elements into the following categories: the native desert hardwoods present in the locality, nonconiferous species not present in the vicinity, and coniferous species foreign to the area. In addition, ocotillo stems, saguaro ribs, and the skeletons of other cacti were identified visually.

More specific information on the wooden elements was achieved by carefully examining a subset of the total number of elements. Elements were selected for detailed study on the bases of two criteria. First, anything that looked different from the ordinary desert hardwood was examined. This included all odd-looking logs and all the milled elements that could be studied without disturbing the graves. Second, a "representative sample" of the total range of elements was chosen on the bases of accessibility, degree of preservation, and quantity per grave. Elements selected for close examination were surfaced by cutting with a razor blade or by breaking off a small piece of wood. Both these operations expose the cellular structure of the wood, which was studied with a 10x hand lens. Varying characteristics of the cellular structure of the wood were used to segregate the elements into four "field types." Samples representing each type were collected for comparison with specimens of known affiliation. Reference specimens on file at the Laboratory of Tree-Ring Research at the University of Arizona in Tucson were
used for the identification of the field types from the graves.

Results

Species identifications are presented in table 8, which is organized as follows. The graves are listed in numerical order. Data on the primary and secondary elements are presented in two sets of columns, each set composed of four columns. "Form" indicates where the elements are logs, boards, two-by-fours, ocotillo stems, or saguaro ribs. "Aspect" is the wood type determined by visual inspection in the field: desert hardwood (DH), nonconiferous (Noncon), or coniferous (Con). "Number" is the total number of elements of the designated form and aspect in the particular grave. "Number sampled" is the number of elements surfaced for examination of the cell and ring structure. "Species" includes the identifications made on the basis of comparison with reference specimens: mesquite (Mes), unknown desert hardwood (?DH), cottonwood (Populus), saguaro (Sag), ocotillo (Ocot), Douglas-fir (DF), and ponderosa pine (PP). A dash (-) in any column indicates that the data were not recorded or that the elements were absent from the grave. Additional observations are recorded in the "Remarks" column.

Primary elements come in three forms. Most are metal-cut logs from local desert hardwood trees. Three of the four desert hardwood field types turned out to be mesquite, and most of the sampled logs (67 out of 81) are of this species. Because all unusual logs were surfaced, there can be little doubt that the vast majority of the desert hardwood logs are mesquite as well. Two examples of an unidentified desert hardwood are present, as is one log of cottonwood. Fifteen of the 311 primary elements are milled and saw-cut boards, and all of these that could be identified are Douglas-fir. Two Douglas-fir two-by-fours were used as primary elements.

Secondary (and tertiary) elements are more varied in form. In addition to desert hardwood logs and coniferous boards, ocotillo stems, saguaro ribs, and one cedar shake occur. No two-by-fours were used as secondary (or tertiary) elements. Logs are much less common in secondary layers than in primary ones (6 of the former compared to 294 of the latter). All secondary logs are desert hardwoods and, like the primar-
### Table 8
OBSERVATIONS ON WOODEN ELEMENTS FROM PAPAGO GRAVES
(See text for explanation of abbreviations.)

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<th>Secondary Elements</th>
<th>Remarks</th>
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</tr>
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Coffin made of conifer boards. The one sampled (the lid) is DF.

Board coffin probably DF.

Disturbed.
Table 8—Continued

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ies, most are probably mesquite. The 31 secondary boards are all coniferous, and all identified examples are either Douglas-fir (22) or ponderosa pine (5). The single cedar shake, a probable tertiary element in grave 19, is probably western red cedar (*Thuja plicata*) from the Pacific Northwest. Ocotillo stems and saguaro ribs are abundant as secondary elements, and because they often are obscured by overlying rocks and dirt, were not routinely counted. All the tertiary elements (grave 19) are coniferous boards that appear to be Douglas-fir.

The only other wooden objects associated with these graves are the caskets or coffins visible in graves 3, 24, and 27. These coffins are constructed of milled coniferous boards, most of which appear to be Douglas-fir. Organ pipe cactus and cholla skeletons associated with some of the graves appear to be of extraneous origin, having been introduced by pack rats or as a result of the death of nearby cacti.

**Implications**

The builders of the 34 graves on the hillside overlooking Quitobaquito Springs utilized wood from the local habitat and lumber imported from more distant sources. Even in the utilization of local wood, however, they were highly selective. The mesquite logs that make up the bulk of the native arboreal materials used were hauled up the slope from nearby washes. This is no great distance, but paloverde trees growing on the slopes would have been much closer. Thus, this species distribution indicates either a strong preference for mesquite or the absence during the time interval when the graves were built of paloverde trees. Given the general stability of the vegetation of the Lower Sonoran desert, a cultural preference for mesquite is the most likely explanation for the lack of paloverde wood in the graves. The idea of a preference for mesquite is strengthened by the absence of ironwood and acacia from the graves. Both these species grow in nearby washes and could have been acquired as easily as mesquite. The saguaro ribs and ocotillo stems undoubtedly came from the immediate vicinity of the grave site. One cottonwood log was hauled from Quitobaquito Springs 0.5 mi. away.

The milled lumber obviously was brought in from beyond the local area, but the location of the nearest source for such material when the
graves were built is unknown to me. The Douglas-fir and ponderosa pine two-by-fours and boards could have come from southwestern forests, although this cannot be demonstrated. The complacent nature of the ring series in the Douglas-firs suggests a forest interior environment characteristic of the high southwestern mountains or the northwest coastal area of the United States. If correctly identified, the cedar shake came from a Pacific Northwest tree. The milled lumber elements probably were purchased from lumberyards in the general region. The question of whether the coffins were assembled at the grave site or elsewhere cannot be answered on the basis of the evidence at hand.
Appendix III

GENEALOGICAL RECORDS

After the 1979 interviews, a second round was necessary to fill out the genealogical record for those buried at Quitobaquito and for their relatives. For the return visits, we used a genealogical form designed for the purpose. This appendix contains the records obtained in these interviews.

"Residence" is the place most recently occupied, or occupied just before death. One of the most obvious errors in our first series of interviews was to try to record a single residence for Sand Papagos. None of them had just one place of residence. This fact has been observed for the Papagos generally. "One of the outstanding cultural characteristics of the Papagos has been their residential mobility" (Jones 1969: 269). This statement has been applied to the central and eastern Papago, and clearly it applies much more to the Sand Papago. This mobility was increased in recent years when Papagos took seasonal jobs in towns and cities throughout southern Arizona and on ranches near their area. To put real meaning in the question "Where do you live," those who have attempted to identify Papagos' residence patterns have had to make careful distinctions between original homes, later homes, and temporary residences. The most meaningful distinction for the person himself is that between origin (where he was raised, and where his parents and close relatives live) and later residences (Jones 1969:269-273). Clearly the place where he is buried would, if possible, reflect his place of origin.

In this session, the age of the person when he or she died was recorded according to the life-stages customarily used by the Papago, as follows:

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<th>Age Stage</th>
<th>Customary Term</th>
<th>Description</th>
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<tr>
<td>'Ali</td>
<td>Baby</td>
<td>(6-11 years old)</td>
<td></td>
</tr>
<tr>
<td>Wecij Cooj/</td>
<td>Boy/Girl</td>
<td>(11-13 years old)</td>
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</tr>
<tr>
<td>Wecij Cehia</td>
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<td></td>
<td></td>
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<tr>
<td>Sulij</td>
<td>Teenage Male</td>
<td>(13-20 years old)</td>
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<tr>
<td>Cehia</td>
<td>Teenage Female</td>
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<tr>
<td>Wiapo</td>
<td>Young Man</td>
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<tr>
<td>Wecij 'Uwi</td>
<td>Young Woman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ge'e Cooj</td>
<td>Middle-Aged Man</td>
<td>(30-50 years old)</td>
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</tr>
<tr>
<td>Ge'e 'Uwi</td>
<td>Middle-Aged Woman</td>
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<td></td>
</tr>
<tr>
<td>Ke:li</td>
<td>Very Old Man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'Oks</td>
<td>Very Old Woman</td>
<td></td>
<td></td>
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</tbody>
</table>
Name: José Juan Garcia
(male)
Buried at: Quitobaquito
Residence: Quitobaquito
Father: Not recorded
Born at: Not recorded
Mother: Not recorded
Age: Very old
Wife: Mary Louise Garcia
Brothers, Sisters: Not recorded
Children: Augustine Garcia
Thomas Garcia
Cheliso Garcia
Maria García
Savel Garcia
Thelinie Garcia
Past Residences: Vahki, Gila River (Pima) Reservation; Wellton; Gila Bend; Dome; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito.

Name: Mary Louise Garcia
(female)
Buried at: Quitobaquito
Age: Very old
Father: Not recorded
Brothers, Sisters: Not recorded
Mother: Not recorded
Husband: José Juan Garcia
Children: Augustine Garcia
Thomas García
Maria García
Cheliso Garcia
Thelinie Garcia
Savel Garcia
Past Residences: Vahki, Gila River (Pima) Reservation; Gila Bend; Wellton; Dome; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito.
Maiden Name: Unknown.

Name: Augustine Garcia
(male)
Buried at: Chico Suni's
Residence: Darby Well
Father: José Juan Garcia
Born at: Dome area
Mother: Mary Louise Garcia
Age: Very old
Second Wife: Manuella (stepmother)
Brothers, Sisters: Thomas García,
Children: Molly Jim Garcia
Cheliso García, María García, Savel
Panchitha García
García, Thelinie García
Past Residences: Vahki, Pima Reservation; Gila Bend; Dome; Wellton; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito; Bates Well; Darby Well.
Name: Thomas Garcia  
(male)  
Buried at: Chico Suni's  
Residence: Darby Well  
Father: José Juan Garcia  
Born at: Dome area  
Mother: Mary Louise Garcia  
Age: Very old  
Wife: Rita Ortega  
Brothers, Sisters: Augustine Garcia, María Garcia, Cheliso Garcia, Savel Garcia, Thelinie Garcia  
Children: José Juan Garcia  
Maria Garcia  
Dora Garcia  
Elalo Garcia  
Martha Garcia  
Margarita Garcia  
Past Residences: Dome; Wellton; Sheep Tanks; Quitobaquito; Bates Well; Sierra Pinta Village; Darby Well; Santo Domingo, Mexico; Vahki, Pima Reservation.

Name: Rita Ortega  
(female)  
Buried at: Chico Suni's  
Residence: Ka Ka Village  
Father: Not recorded  
Born at: Ka Ka Village  
Mother: Not recorded  
Age: Very old  
Husband: Thomas Garcia  
Brothers, Sisters: Luis Ortega, Jose Gavelon Ortega, Francisco Sonotoria Ortega, Savel Ortega  
Children: José Juan Garcia  
Maria Garcia  
Dora Garcia  
Elalo Garcia  
Martha Garcia  
Margarita Garcia  
Past Residences: Ka Ka Village; Wellton; Dome; Vahki, Gila River (Pima) Reservation; Quitobaquito; Sheep Tanks Village; Sierra Pinta Village; Bates Well; Darby Well; Ten Mile Ranch; Gila Bend; died at Green Gate Ranch, Gila Bend.
Name: Maria Garcia  
(female)  
Buried at: Quitobaquito  
Residence: Darby Well  
Father: José Juan Garcia  
Born at: Dome  
Mother: Mary Louise Garcia  
Age: Very old  
Husband: Luis Ortega  
Brothers, Sisters: Augustine Garcia, Thomas Garcia, Cheliso Garcia, Savel Garcia, Thelinie Garcia  
Children: Ramon Ortega, Enaso Ortega, Manuella Ortega, Rosaria Ortega, Julio Ortega  
Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito; Bates Well; Darby Well at death.

Name: Cheliso Garcia  
(female)  
Buried at: Quitobaquito  
Residence: Darby Well  
Father: José Juan Garcia  
Born at: Dome area  
Mother: Mary Louise Garcia  
Age: Very old  
First Husband: Pete Orosco  
Brothers, Sisters: Augustine Garcia, Thomas Garcia, María Garcia, Savel Garcia, Thelinie Garcia  
Children: Thavina Orosco, Viviana Orosco, Angelita Orosco, Pete Orosco, Jr.  
Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito; Bates Well; Darby Well.  
Spouse came from different Orosco family than Sand Papago Orozcos.

Name: Cheliso Garcia  
(female)  
Buried at: Quitobaquito  
Residence: Darby  
Father: José Juan Garcia  
Where born: Dome area  
Mother: Mary Louise Garcia  
Age: Very old  
Second Husband: Bartolo Orozco  
Brothers, Sisters: Augustine Garcia, Thomas Garcia, María Garcia, Savel Garcia, Thelinie Garcia  
Children: Victoria Orozco, José Maria Orozco  
Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito; Bates Well; Darby Well at death.
Name: Panchitha Garcia
(male)
Buried at: Quitobaquito
Residence: Quitobaquito
Father: Augustine Garcia
Born at: Dome area
Mother: Manuella (stepmother)
Age: Very old
Wife: Malina (last name unknown)
Sister: Molly Jim Garcia
Children: Armado Garcia
Aurelia Garcia
Mebi Garcia
Angelita Garcia
Past Residences: Dome; Wellton; Sheep Tanks Village; Quitobaquito.

Name: Molly Jim Garcia
(female)
Residence: Papago Reservation
Father: Augustine Garcia
Born at: Quitobaquito
Mother: Manuella (stepmother)
Age: Very old
Husband: Clamece Velasco
Brother: Panchitha Garcia
Children: Leonard Manuel
Clamece Velasco, Jr.
Rose Velasco
Neu Velasco
Lucia Velasco
Past Residences: Quitobaquito; Bates Well; Chico Suni's; Darby Well;
Quitobaquito.
Married José Juan Orozco and moved to Quitobaquito.
Name: Martha Garcia
(female)
Buried at: Ten Mile Ranch
Father: Thomas Garcia
Residence: Ten Mile Ranch
Mother: Rita Ortega
Born at: Arizona
Husband: Thomas Childs, Jr.
Age: Very old
Children: Susie Childs
Brothers, Sisters: José Juan Garcia,
John Thomas Childs
Maria Garcia, Dora Garcia, Elalo
Betty Childs
Garcia, Margarita Garcia
Margaret Childs
George Childs
Maria Garcia, Dora Garcia, Elalo
Phillip Childs
Garcia, Margarita Garcia
Frank Childs
George Garcia, Dora Garcia, Elalo
Martha Childs
Maria Garcia, Dora Garcia, Elalo
Juanita Childs
Robert Childs
Fillman Childs
Margarita Garcia
Mary Elizabeth Childs
Juanita Childs
Daniel Childs
Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Village; Gila Bend; Quitobaquito; Bates Well.
Name: Margarita Garcia  
(female)  
Born at: Dome  
Brothers, Sisters: José Juan Garcia, Maria Garcia, Dora Garcia, Martha Garcia, Elalo Garcia  
Father: Thomas Garcia  
Mother: Rita Ortega  
Children: Not recorded  
Past Residences: Dome; Wellton.  
Abducted by the Spaniards and then taken to Mexico. No word ever received about her after that.

Name: Elalo Garcia  
(male)  
Buried at: Gu Vo  
Residence: Gu Vo  
Father: Thomas Garcia  
Born at: Dome  
Age: Very old  
Brothers, Sisters: José Juan Garcia, Maria Garcia, Dora Garcia, Martha Garcia, Margarita Garcia  
Mother: Rita Ortega  
Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito; Bates Well; Ajo; Gu Vo.

Name: Maria Garcia  
(female)  
Buried at: Darby Well  
Residence: Darby Well  
Father: Thomas Garcia  
Born at: Dome area  
Age: Very old  
Brothers, Sisters: José Juan Garcia, Maria Garcia, Dora Garcia, Martha Garcia  
Mother: Rita Ortega  
Husband: John Merrill  
Children: William Merrill Jr., Dora Garcia, Martha Garcia, Margarita Garcia, Elalo Garcia  
Charlie Merrill  
Ella Cameron  
Alonzo Puffer (adopted son)  
Past Residences: Wellton; Dome; Sheep Tanks Village; Sierra Pinta Village; Quitobaquito; Bates Well.
Name: José Juan García, Jr. 
(male) 
Buried at: Ten Mile (Childs') Ranch 
Residence: Darby Well by Ajo 
Father: Thomas García 
Born at: Dome area 
Mother: Rita Ortega 
Age: Very old 
Wife: Carmen 
Brothers, Sisters: María García, 
Dora García, Martha García, Marga-
rita García, Elalo García 
Children: Joaquin García 
Don García 
Maria García 
Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Vil-
lage; Quitobaquito.

Name: Manuella Ortega 
(female) 
Buried at: Darby Well 
Residence: Darby Well 
Father: Luis Ortega 
Born at: Quitobaquito 
Mother: María Ortega 
Age: Very old 
Husband: Joe Carmello 
Brothers, Sisters: Julio Ortega, 
Ramon Ortega, Enaso Ortega, Rosaria 
Ortega 
Children: Mayo Carmello (May) 
Nance Carmello 
Josephine Carmello 
Rose Carmello 
unidentified infant 
buried with grandmother 
(María Ortega) 
Past Residences: Quitobaquito; Bates Well; Quitobaquito; Darby Well.

Name: Enaso Ortega 
(male) 
Buried at: Darby Well 
Residence: Darby Well 
Father: Luis Ortega 
Born at: Dome area 
Mother: María García 
Age: Very Old 
Wife: Malgitha 
Brothers, Sisters: Ramon Ortega, 
Manuella Ortega, Rosaria Ortega, 
Julio Ortega 
Children: Chivila Ortega 
Duvie Ortega 
Augustine Ortega 
Alice Ortega 
Hillmen Ortega 
Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Vil-
lage; Quitobaquito; Bates Well; Sonoita, Mexico; Ajo.
Name: Viviana Orosco  
(female)  
Buried at: Chico Suni's  
Residence: Darby Well  
Father: Pete Orosco  
Born at: Quitobaquito  
Mother: Cheliso Garcia  
Age: Very old  
Husband: Rube Daniels  
Brothers, Sisters: Thavina Orosco, Angelita Orosco, Pete Orosco, Jr.  
Children:  
Virginia Daniels  
Emila Daniels  
Anastasia Daniels  
Margaret Daniels  
Lupe Daniels  
Rube Daniels, Jr.  

Name: Angelita Orosco  
(female)  
Buried at: Chico Suni's  
Residence: Darby Well  
Father: Pete Orosco  
Born at: Not recorded  
Mother: Cheliso Garcia  
Age: Not recorded  
Children: None  
Brothers, Sisters: Thavina Orosco, Viviana Orosco, Pete Orosco, Jr.  

Name: Pete Orosco, Jr.  
(male)  
Buried at: Tucson  
Residence: Ajo  
Father: Pete Orosco, Sr.  
Born at: Not recorded  
Mother: Cheliso Garcia  
Age: Not recorded  
Children: None  
Brothers, Sisters: Thavina Orosco, Viviana Orosco, Angelita Orosco  

Name: Thavina Orosco  
(male)  
Buried at: Quitobaquito  
Residence: Darby Well  
Father: Pete Orosco  
Born at: Not recorded  
Mother: Cheliso Garcia  
Age: Middle Aged  
Children: None  
Brothers, Sisters: Viviana Orosco, Angelita Orosco, Pete Orosco, Jr.
Name: Fillman Childs  Residence: Buckeye  
(female)  
Born at: Hot Shot Ranch

Father: Thomas Childs, Jr.  
Age: Middle Aged

Mother: Martha Garcia  
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, Margaret Childs, George Childs, Martha

Husband: Oscar Cameron Bell  
Childs, Juanita Childs, Robert

Children: Oscar C. Bell, Jr.  
Childs, Phillip Childs, Mary E.

Charlie Edward Bell  
Childs, Daniel Childs, Frank

Mary Louise Bell  

William A. Bell

Past Residences: Hot Shot Ranch; Ten Mile Ranch; Bisbee; Yuma; San Diego; Tucson; Buckeye.

Name: Dora Garcia  Buried at: Chico Suni's  
(female)  
Residence: Ten Mile Ranch

Father: Thomas Garcia  
Born at: Dome

Mother: Rita Ortega  
Age: Very Old

Husband: Cissaro Jim  
Brothers, Sisters: José Juan Garcia, Jr., Maria Garcia, Martha Garcia,

Children: Charlie Jim  
Margarita Garcia, Elalo Garcia

Billy Jim (changed  
last name to James)

Malistine Jim

Past Residences: Dome; Wellton; Sheep Tanks Village; Sierra Pinta Village; Rock Bottom Tank Papago Reservation.

Name: Susie Childs  Buried at: Ten Mile Ranch  
(female)  
Residence: Ajo

Father: Thomas Childs, Jr.  
Born at: Quitobaquito

Mother: Martha Garcia  
Age: Very old

Husband: Wilbur Deming, Sr.  
Brothers, Sisters: John T. Childs,

Children: Eleanor Deming  
Betty Childs, Margaret Childs,

Wilbur Deming, Jr.  
George Childs, Phillip Childs, Frank

Clara Deming  
Childs, Martha Childs, Juanita

Anthony Rubio  
Childs, Robert Childs, Fillman

Angeline Poffered  
Childs, Mary Elizabeth Childs, Dan-

Teresa Manuell  
iel Childs

Linda Manuell  

Cissaro Manuell

Past Residences: Quitobaquito; Bates Well; Hot Shot Ranch; Ajo.
Name: John T. Childs
(male)
Father: Thomas Childs, Jr.
Mother: Martha Garcia
Birth: Quitobaquito
Age: Very old
Wife: Amilia Marquez
Children: Lucy Childs, Silvester Childs, Katherine Childs, Pawl Childs, John Childs, Jr.
Brothers, Sisters: Susie Childs, Betty Childs, Margaret Childs, George Childs, Phillip Childs, Frank Childs, Martha Childs, Juanita Childs, Robert Childs, Fillman Childs, Mary E. Childs, Daniel Childs
Past Residences: Quitobaquito; Bates Well; Hot Shot Ranch; Gila Bend; Ten Mile Ranch; Ajo.

Name: Betty Childs
(female)
Father: Thomas Childs, Jr.
Mother: Martha Garcia
Born: Bates Well
Father: Thomas Childs, Jr.
Age: Very old
Husband: Frank Melvion
Children: Marcella Melvion
Brothers, Sisters: Susie Childs, Betty Childs, Margaret Childs, George Childs, Phillip Childs, Frank Childs, Martha Childs, Juanita Childs, Robert Childs, Fillman Childs, Mary E. Childs, Daniel Childs
Past Residences: Bates Well; Ajo; Hot Shot Ranch; Ten Mile Ranch; Ajo.

Name: Margaret Childs
(female)
Father: Thomas Childs, Jr.
Mother: Martha Childs
Born: Ajo
Father: Thomas Childs, Jr.
Age: Very old
Husband: Simon Louise
Children: Marilyn Louise, Avery Louise, Bavein Louise, Siana Louise
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, George Childs, Phillip Childs, Frank Childs, Martha Childs, Juanita Childs, Robert Childs, Mary E. Childs, Daniel Childs, Fillman Childs
Past Residences: Ajo; Hot Shot Ranch; Sacaton; Goodyear; Snaketown; St. Johns, Gila River (Pima) Reservation.
Name: George Childs  
(male)  
Buried at: Chico Suni's  
Residence: Hot Shot Ranch  
Father: Thomas Childs, Jr.  
Born at: Ajo  
Mother: Martha Garcia  
Age: Young man  
No Wife  
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, Margaret Childs, Phillip Childs, Frank Childs, Martha Childs, Juanita Childs, Robert Childs, Fillman Childs, Mary E. Childs, Daniel Childs  
Past Residences: Ajo; Hot Shot Ranch.

Name: Phillip Childs  
(male)  
Residence: Ten Mile Ranch  
Father: Thomas Childs, Jr.  
Born at: Hot Shot Ranch  
Mother: Martha Garcia  
Age: Very old  
Wife: Pauline LaChuso (Mission Indian)  
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, Margaret Childs, George Childs, Frank Childs, Martha Childs, Juanita Childs, Robert Childs, Fillman Childs, Mary E. Childs, Daniel Childs  
Children: George Childs  
Leona Childs  
Elijah Childs  
Matthew Childs  
Easter Childs  
Naomi Childs  
Kenneth Childs  
Wesley J. Childs (deceased; buried at Ten Mile Ranch)  
Past Residences: Hot Shot Ranch; Ten Mile Ranch; San Diego; Ten Mile Ranch; Ajo; Ten Mile Ranch.
Name: Frank Childs  
(male)  
Buried at: Ten Mile Ranch  
Residence: Ajo  
Age: Middle aged  
Father: Thomas Childs, Jr.  
Mother: Martha Garcia  
Wife: Elizabeth Louise  
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, Margaret Louise Childs, George Childs, Phillip Childs, Martha Childs, Juanita Childs, Robert Childs, Fillman Childs, Mary E. Childs, Daniel Childs  
Children: Juan Frank Childs, Lester Childs, Ace Childs, Tom Childs, Jerry Childs, Olivia Childs, Gene Childs, Dora Childs, Dorline Childs, Ernest Childs (deceased)  
Past Residences: Ajo; Hot Shot Ranch; Ten Mile Ranch; Ajo.

Name: Martha Childs  
(female)  
Residence: Tucson  
Born at: Hot Shot Ranch  
Age: Very old  
Father: Thomas Childs, Jr.  
Mother: Martha Garcia  
Husband: Jose Celaya  
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, Margaret Childs, George Childs, Phillip Childs, Frank Childs, Juanita Childs, Robert Childs, Fillman Childs, Mary E. Childs, Daniel Childs  
Children: Tommy Celaya, Lily Celaya, Leo Celaya, Mary Celaya, Delores Celaya, Loyd Celaya, Martha Celaya, Joe Celaya, Nada Celaya, Phillip Celaya  
Past Residences: Gu Vo; Ajo; Hot Shot Ranch; Ten Mile Ranch; Tucson.
Name: Juanita Childs  
(female)  
Residence: Ajo  
Born at: Hot Shot Ranch  
Age: Not recorded  
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, Margaret Childs, George Childs, Phillip Childs, Frank Childs, Martha Childs, Robert Childs, Fillman Childs, Mary E. Childs, Daniel Childs  
Father: Thomas Childs, Jr.  
Mother: Martha Garcia  
Husband: Alex Baily  
Children: Rolland Carmello  
Joseph Baily  
Galia Baily  
Roger Baily  
Standly Baily (deceased)  
Eleanor Baily (deceased)  
Eddie Baily (deceased)  
Past Residences: Hot Shot Ranch; Ten Mile Ranch; Wellton; Los Angeles; Sacaton, Gila River (Pima) Reservation.

Name: Robert Childs  
(male)  
Residence: Ajo  
Born at: Hot Shot Ranch  
Age: Very old  
Brothers, Sisters: Susie Childs, John T. Childs, Betty Childs, Margaret Childs, George Childs, Phillip Childs, Frank Childs, Martha Childs, Juanita Childs, Fillman Childs, Mary E. Childs; Daniel Childs  
Father: Thomas Childs, Jr.  
Mother: Martha Garcia  
Wife: Mollie Márquez  
Children: Roy Childs  
Burnard Childs  
(deceased; buried at Ten Mile Ranch)  
Past Residences: Hot Shot Ranch; Ten Mile Ranch; Gila Bend; Ten Mile Ranch; Colorado Spring; Ajo.
Name: Mary Elizabeth Childs  
(female)  
Residence: Ajo  
Born at: Hot Shot Ranch  
Age: Middle aged  
Fathers, Sisters: Susie Childs,  
John T. Childs, Betty Childs, Margaret Childs, George Childs (deceased),  
Frank Childs, Phillip Childs, Juanita Childs, Martha Childs, Robert Childs, Fillman Childs, Daniel Childs  
Children: James Howard Leon  
Agripina Gina Leon  
Peggy Ann Leon  
Eduardo Aaron Leon, Jr.  
Melvin Timothy Leon  
Sharon Lee Leon  
David Leon  
Mary Thersa Leon  
Sherry Kay Leon - twin  
Cheryl Fay Leon - twin  

Name: Daniel Childs  
(male)  
Residence: Ajo  
Born at: Ten Mile Ranch  
Age: Middle aged  
Fathers, Sisters: Susie Childs,  
John T. Childs, Betty Childs, Margaret Childs, George Childs, Phillip Childs, Frank Childs, Martha Childs, Robert Childs, Fillman Childs, Mary E. Childs  
Children: None  

Past Residences in Ten Mile Ranch; Ajo.

Name: Infant with no name  
Buried at: Quitobaquito  
Residence: Quitobaquito  
Age: Baby  
Brothers, Sisters: Mayo Carmello (May), Nance Carmello, Josephine Carmello, Rose Carmello  

Buried with Maria Garcia.
Name: Hillmen Ortega
(male)
Father: Enaso Ortega
Mother: Malgitha
Wife: Marcella James
Children: Raymond Ortega
Henry Ortega
Nora Ortega
Daniel Ortega
Larry Ortega
unnamed infant buried at Quitobaquito;
another infant, Jo Ann, buried at Gila Bend.
Past Residences: Quitobaquito; Darby Wells.

Name: Marcella James
(female)
Father: Cesario James
Mother: Elalo Orozco
Husband: Hillmen Ortega
Children: Raymond Ortega
Henry Ortega
Nora Ortega
Daniel Ortega
Larry Ortega
infant with no name buried at Quitobaquito;
another infant, Jo Ann, buried at Gila Bend.
Past Residences: Quitobaquito; Darby Wells; Ajo; San Lucy, Gila Bend (Pima) Indian Reservation; Gila Bend.

Name: Virginia Daniels
(female)
Father: Rube Daniels
Mother: Viviana Orosco
Husband: Victor Manuel
Children: None
Buried at: Chico Suni's
Died at Darby Well
Age: Teenager
Brothers, Sisters: Anastasia Daniels, Margaret Daniels, Rube Daniels, Jr., Lupe Daniels, Emila Daniels
Name: Lupe Daniels  
(female)  
Father: Rube Daniels  
Mother: Viviana Orosco  
Husband: Jack Terry  
Children: Daniel Terry  
Sharon Terry  
Jack Terry  
Mark Terry  

Name: Rube Daniels, Jr.  
(male)  
Father: Rube Daniels  
Mother: Viviana Orosco  
Children: None  

Name: Margaret Daniels  
(female)  
Father: Rube Daniels  
Mother: Viviana Orosco  
Husband: _____ Manuel  
Children: Eddie Manuel  
Richard Manuel  
David Manuel  
Irene Manuel  
Willard Manuel  
Frank Manuel  
Elliott Manuel  
Ronny Manuel  
Fransices Manuel  

Residence: Ajo  
Age: Very old  
Brothers, Sisters: Anastasia Daniels, Emila Daniels, Virginia Daniels, Margaret Daniels, Rube Daniels, Jr.  

Buried at: Chico Suni's  
Residence: Darby Well  
Age: Boy  
Brothers, Sisters: Anastasia Daniels, Emila Daniels, Virginia Daniels, Margaret Daniels, Lupe Daniels  

Residence: Gu Vo  
Born at: Quitobaquito  
Age: Very old  
Brothers, Sisters: Anastasia Daniels, Emila Daniels, Virginia Daniels, Lupe Daniels, Rube Daniels, Jr.
Name: Anastasia Daniels  
(female)  
Father: Rube Daniels  
Mother: Viviana Orosco  
Children: None  
Buried at: Chico Suni's  
Residence: Ajo at time of death  
Age: Baby  
Brothers, Sisters: Emila Daniels, Virginia Daniels, Margaret Daniels, Lupe Daniels, Rube Daniels, Jr.

Name: Emila Daniels  
(female)  
Father: Rube Daniels  
Mother: Viviana Orosco  
Children: None  
Buried at: Chico Suni's  
Residence: Darby Well  
Born at: Darby Well  
Age: Girl  
Brothers, Sisters: Anastasia Daniels, Virginia Daniels, Margaret Daniels, Rube Daniels, Jr., Lupe Daniels

Name: Infant Ortega  
(male)  
Father: Hillmen Ortega  
Mother: Marcella James  
Buried at: Quitobaquito with Elalo Orozco  
Residence: Quitobaquito  
Born at: Quitobaquito  
Age: Baby  
Brothers, Sisters: Raymond Ortega, Henry Ortega, Nora Ortega, Daniel Ortega, Larry Ortega, Jo Ann Ortega (deceased)
Name: José Juan Orozco  Buried at: Quitobaquito
(male)  Residence: Quitobaquito
Father: Luis Orozco  Born at: Dome area
Mother: Not recorded  Age: Very old
Wife: Thelinie or Terini  Brothers, Sisters: Pedro Orozco,
Children: Lucina Orozco  Cipriano Orozco
   María Orozco
   Rafael Orozco (La'pia)
   Elalo Orozco
   Jose Juan Orozco (Jim)
   Jose Angeles Orozco
   Amila Orozco
   Leonard Orozco
   Savel Orozco
Past Residences: Dome; Yuma; Wellton; Sonoita, Mexico.

Name: Elalo Orozco  Buried at: Quitobaquito
(female)  Residence: Quitobaquito
Father: José Juan Orozco  Born at: Quitobaquito
Mother: Thelinie or Terini  Age: Middle aged
Husband: Cesario James  Brothers, Sisters: Lucina Orozco,
Child: Marcella James  Rafael Orozco, José Angeles Orozco,
   José Juan Orozco (Jim), Maria Orozco,
   Savel Orozco, Amila Orozco, Leonard Orozco,
Past Residences: Quitobaquito; Sonoita; Quitobaquito.
Name: Rafael Orozco (La'pia)  
(male)  
Buried at: Quitobaquito  
Residence: Quitobaquito  
Age: Very old  
Brothers, Sisters: José Angeles Orozco, Lucina Orozco, María Orozco, Elalo Orozco, José Juan Orozco, Salvador Orozco, Leonard Orozco, Amila Orozco  
Other: Felix Quiroz identified as Quiroz Villa. All the Villas are Orozcos. The above Rafael and children were identified as Villas. Quiroz of Meneger's Dam gave the history of lineage, but Quiroz was an adopted son of Jose Juan Orozco.

Name: Candalaria (Canthalla) Orozco (female)  
Residence: Quitobaquito (now lives in Ajo)  
Father: Pedro Orozco  
Born at: Quitobaquito  
Age: Very old  
Brothers, Sisters: Thomas Marquez Orozco, Manuella Orozco, José Orozco  
Past Residences: Yuma; Wellton; Quitobaquito; Sonoita, Mexico; Ajo.
Name: Wialos (Vealos) Velasco (male)  Buried at: Quitobaquito  Residence: Quitobaquito  Father: José Velasco  Born at: Sonoita, Mexico  Mother: Paula  Age: Very old  Wife: Savel Orozco  Brothers, Sisters: Miguel Velasco, Pelisetha Velasco, Julio Velasco, Antono Velasco, María Velasco  Children: Condas Velasco  Thanasa Velasco  Rose Velasco  Cipriano Velasco  Ocho (Cipriano never used Velasco as his last name. He's known as Ocho)  Alijo Cota  Past Residences: Sonoita, Mexico; Quitobaquito; Bates Well; Chico Suni's; Quitobaquito.

Name: Miguel Velasco (male)  Residence: Gila Bend  Father: José Velasco  Born at: Yuma  Mother: Paula  Age: Very old  Wife: Mary (Yaqui) Velasco (Pancho)  Brothers, Sisters: Wialos (Vealos) Velasco (Pancho), Pelisetha Velasco, Julio Velasco, Antono Velasco, María Velasco  Children: Ramon Velasco  Julio Velasco, Antono Velasco, María Velasco  Nastasia Velasco  Past Residences: Yuma; Sonoita, Mexico; Ajo; Sonoita, Mexico; Ajo; San Luis, Mexico; Gila Bend.

Name: Maria Velasco  
(female)  
Buried at: Sonoita, Mexico  
Residence: Sonoita, Mexico  
Father: José Velasco  
Born at: Sonoita, Mexico  
Mother: Paula  
Age: Very old  
Husband: Thomas Marquez Orozco  
Brothers, Sisters: Miguel Velasco, Marchel Velasco, Pelisetha Velasco, Julio Velasco, Antonio Velasco, Wialos (Vealos) Velasco, Natalia V. Orozco, Natalia M. Orozco, and Andew V. Marquez Orozco  
Children: Thomas V. Marquez Orozco, Jr., Velasco, Natalia V. Orozco, Natalia M. Orozco, and Andew V. Marquez Orozco  
The initial "V" after name stands for Velasco; Marquez comes from grandmother's name.  
Past Residences: Sonoita, Mexico.

Name: Francisco Sonotoria Ortega  
(male)  
Buried at: Rock Bottom Tank  
Residence: Rock Bottom Tank  
Father: Not recorded  
Born at: Ka Ka  
Mother: Not recorded  
Age: Very old  
Wife: Nastasia?  
Brothers, Sisters: Rita Ortega, Luis Ortega, Jose Gavelon Ortega, Savel Ortega  
Children: Santos Garcia Ortega, Luis Ortega, Jose Gavelon Ortega, Cheliso Ortega, Francisco Ortega  
Past Residences: Ka Ka; Dome; Wellton; Ka Ka; Quitobaquito; Sonoita, Mexico; Ajo; Rock Bottom Tank.  
Green Chile is an ancestor of the Ortegas from Ka Ka Village.
Name: Green Chile Orozco  
(male)  
Buried at: Quitobaquito  
Residence: Quitobaquito  
Father: Not recorded  
Born at: Nose Village, Mexico  
Mother: Not recorded  
Age: Very old  
Wife: Savel Ortega  
Brothers, Sisters: Not recorded  
Children: Lancisco Orozco

Name: Lancisco Orozco  
(male)  
Father: Green Chile Orozco  
Mother: Savel Ortega  
Wife: Cheliso  
Children: Sontos (male)  
Chavela (female)  
Other: Cheliso is not the sister of Augustine Garcia buried at Quitobaquito.

Name: Chavela Garcia  
(female)  
Father: Lancisco Garcia  
Mother: Cheliso  
Husband: Don Lucas Garcia  
Son: Leroy Garcia
## ARTIFACTS AT QUITOBAQUITO

<table>
<thead>
<tr>
<th>No.</th>
<th>Generic Name</th>
<th>Special Features</th>
<th>Volume/Weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>12-strand cable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Calumet baking powder canister</td>
<td>Crimped seam, base</td>
<td>8 oz.</td>
</tr>
<tr>
<td>3</td>
<td>Can, cylindrical</td>
<td>Crimped seam, base</td>
<td>$60.4 \text{ in.}^3$ (2 lb.?</td>
</tr>
<tr>
<td>4</td>
<td>Clabber Girl baking powder can</td>
<td>Crimped seam, base</td>
<td>$15 \text{ oz.}$ (1 lb.?</td>
</tr>
<tr>
<td>5</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>6</td>
<td>Lard pail lid</td>
<td></td>
<td>10 lb.?</td>
</tr>
<tr>
<td>7</td>
<td>Can lid (coffee?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Can lid, probably lard pail</td>
<td></td>
<td>4 lb.?</td>
</tr>
<tr>
<td>9</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>5 lb.?</td>
</tr>
<tr>
<td>10</td>
<td>Tablespoon</td>
<td>Stamped iron</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Can, cylindrical</td>
<td>Soldered seam</td>
<td>$60.0 \text{ in.}^3$ (2 lb.?</td>
</tr>
<tr>
<td>14</td>
<td>Can, cylindrical</td>
<td>Soldered seam</td>
<td>$79 \text{ in.}^3$ (2\frac{1}{2} lb.?</td>
</tr>
<tr>
<td>15</td>
<td>Can, cylindrical</td>
<td>Soldered seam</td>
<td>$40 \text{ in.}^3$ (1\frac{1}{4} lb.?</td>
</tr>
<tr>
<td>16</td>
<td>Lard pail lid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Can, cylindrical</td>
<td>Crimped seam, soldered base</td>
<td>$60 \text{ in.}^3$ (2 lb.?</td>
</tr>
<tr>
<td>18</td>
<td>Canister (baking powder/coffee)</td>
<td>Crimped seam, base</td>
<td>$62 \text{ in.}^3$ (12 oz.)</td>
</tr>
<tr>
<td>19</td>
<td>Door knob shank</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Tablespoon</td>
<td>Stamped iron</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Schilling's Best Canister (baking powder, coffee)</td>
<td>Crimped</td>
<td>8 oz.</td>
</tr>
<tr>
<td>No.</td>
<td>Generic Name</td>
<td>Special Features</td>
<td>Volume/Weight</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>22</td>
<td>Can, cylindrical</td>
<td>Soldered seam, hole-in-top</td>
<td>60 in.³ (2 lb.?)</td>
</tr>
<tr>
<td>23</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>24</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>4 lb.</td>
</tr>
<tr>
<td>25</td>
<td>Sprinkle-top can, cylindrical</td>
<td>Crimped seam</td>
<td>50 in.³ (10 oz.)</td>
</tr>
<tr>
<td>26</td>
<td>Tin cup</td>
<td>Riveted stamp handle</td>
<td>24 in.³ (12 oz.)</td>
</tr>
<tr>
<td>27</td>
<td>Can, cylindrical (canned milk?)</td>
<td>Crimped seam, soldered top, base, hole-in-top</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Lard pail, flaring</td>
<td>Crimped seam, base</td>
<td>112 in.³ (3.7 oz.)</td>
</tr>
<tr>
<td>29</td>
<td>Can lid - probably from 3 lb.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lard pail</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Can, cylindrical</td>
<td>Soldered seam, top, base</td>
<td>22 in. (11 oz.?</td>
</tr>
<tr>
<td>32</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>33</td>
<td>Schilling's Best coffee can lid - overlap type</td>
<td>Fits can #35</td>
<td>1 lb.</td>
</tr>
<tr>
<td>34</td>
<td>Can, cylindrical</td>
<td></td>
<td>58 in.³ (29 oz.)</td>
</tr>
<tr>
<td>35</td>
<td>Canister, cylindrical (coffee)</td>
<td>Crimped seam</td>
<td>1 lb.</td>
</tr>
<tr>
<td>36</td>
<td>Armour lard pail</td>
<td>Soldered seam, crimped base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>37</td>
<td>Coffee cup fragment</td>
<td>Glazed whiteware</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Armour lard pail</td>
<td>Soldered seam, crimped base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>39</td>
<td>Lard pail</td>
<td>Crimped seams</td>
<td>10 lb.</td>
</tr>
<tr>
<td>40</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>ca 5 lb.</td>
</tr>
<tr>
<td>40a</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>4.6 lb.</td>
</tr>
<tr>
<td>40b</td>
<td>Tobacco tin, &quot;Prince Albert&quot; type</td>
<td>Crimped seam, hinged lid</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Can, cylindrical</td>
<td></td>
<td>80 in.³</td>
</tr>
</tbody>
</table>
Appendix IV—Continued

<table>
<thead>
<tr>
<th>No.</th>
<th>Generic Name</th>
<th>Special Features</th>
<th>Volume/Weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>47</td>
<td>Wire loop for wreath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>Lard pail, flared</td>
<td>Crimped seam</td>
<td>173 in.³ (7 lb.?</td>
</tr>
<tr>
<td>50a</td>
<td>Glass bottle fragment</td>
<td>Mold-made</td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>Light reflector, possibly</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>from car tail light</td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Lard pail lid</td>
<td>Fits on 125</td>
<td>10 lb. pail</td>
</tr>
<tr>
<td>53</td>
<td>Can, cylindrical</td>
<td>Crimped seam, base</td>
<td>65 in.³</td>
</tr>
<tr>
<td>54</td>
<td>Dipper bowl</td>
<td>Tin, crimped seam</td>
<td>1.7 pint capacity</td>
</tr>
<tr>
<td>55</td>
<td>Tin box lid, rectangular</td>
<td>Probably hinged</td>
<td>8&quot; x 9&quot; x ½&quot;</td>
</tr>
<tr>
<td>56</td>
<td>Dress or corset stays and</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>clasp</td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Coat hanger wreath frames-2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>Uppers from two shoes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Spout cover for wooden container(?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Small wire loop</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>Strip of metal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>Coffee can</td>
<td>Key-opened</td>
<td>8 oz.</td>
</tr>
<tr>
<td>66a</td>
<td>Lard pail</td>
<td>Crimped seam base</td>
<td>5 lb.</td>
</tr>
<tr>
<td>66b</td>
<td>Lard pail lid</td>
<td>For 66a</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>Small rectangular powder can (toothpowder?)</td>
<td>Crimped seam, base</td>
<td>4 in.³</td>
</tr>
<tr>
<td>68</td>
<td>Pudding pan</td>
<td>Tin</td>
<td>6 qt.</td>
</tr>
<tr>
<td>69</td>
<td>Oven pan</td>
<td>Stamped</td>
<td>16 5/8&quot; x 8 1/8&quot; x 2½&quot;</td>
</tr>
<tr>
<td>70a</td>
<td>Can, cylindrical</td>
<td>Crimped seam, soldered ends, hole and cap</td>
<td>60 in.³ (2 lb.?</td>
</tr>
<tr>
<td>70b</td>
<td>Can, cylindrical</td>
<td>Soldered seam, ends</td>
<td>33 in.³ (1 lb.?</td>
</tr>
<tr>
<td>No.</td>
<td>Generic Name</td>
<td>Special Features</td>
<td>Volume/Weight</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------</td>
<td>----------------------------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>71</td>
<td>Mirror, rectangular</td>
<td>Edges chipped and used</td>
<td>5&quot; x 4&quot; x 3/16&quot;</td>
</tr>
<tr>
<td>72</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>73</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>74</td>
<td>Can, cylindrical</td>
<td>Crimped seam, base</td>
<td>60 in.³</td>
</tr>
<tr>
<td>80</td>
<td>Can, cylindrical</td>
<td>Soldered seam, top</td>
<td>23 in.³</td>
</tr>
<tr>
<td>83</td>
<td>Coffee can lid</td>
<td>Key-opener</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>Can, cylindrical</td>
<td>Crimped seam, soldered ends</td>
<td>39 in.³</td>
</tr>
<tr>
<td>86</td>
<td>Can, cylindrical</td>
<td>Soldered seam, top, hole-and-cap</td>
<td>60 in.³</td>
</tr>
<tr>
<td>87</td>
<td>Can, cylindrical</td>
<td>Soldered seam, top, hole-and-cap</td>
<td>60 in.³</td>
</tr>
<tr>
<td>88</td>
<td>Lard pail lid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>Can, cylindrical</td>
<td>Crimped seam, bottom</td>
<td>53 in.³</td>
</tr>
<tr>
<td>90</td>
<td>Can, cylindrical</td>
<td>Crimped seam, overlap soldered bottom</td>
<td>35 in.³</td>
</tr>
<tr>
<td>91</td>
<td>Royal baking powder can lid</td>
<td></td>
<td>1/2 lb.</td>
</tr>
<tr>
<td>92</td>
<td>Papago sherds</td>
<td>1 plainware olla rim, 9 plainware body sherds, 5 redware body sherds</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>Rectangular spice can</td>
<td>Crimped seam, bottom</td>
<td>10 in.³</td>
</tr>
<tr>
<td>94</td>
<td>Can, cylindrical (baking powder)</td>
<td>Crimped seam, bottom</td>
<td>8½ oz.</td>
</tr>
<tr>
<td>95</td>
<td>Enameled metal saucer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>97</td>
<td>Schilling coffee can lid</td>
<td>Fits #99</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Generic Name</td>
<td>Special Features</td>
<td>Volume/Weight</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------</td>
<td>------------------------------------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>98</td>
<td>Lard pail</td>
<td>Soldered seam, bottom stamped label not decipherable</td>
<td>3 lb.</td>
</tr>
<tr>
<td>99</td>
<td>Can, cylindrical</td>
<td>Crimped seam, overlap soldered bottom</td>
<td>½ lb.</td>
</tr>
<tr>
<td>100,101</td>
<td>Papago Plainware</td>
<td>3 olla rim fragments</td>
<td></td>
</tr>
<tr>
<td>102</td>
<td>Can, cylindrical</td>
<td>Crimped seam, base</td>
<td>173 in.³</td>
</tr>
<tr>
<td>103</td>
<td>Projectile point fragment, probably historic Papago</td>
<td></td>
<td></td>
</tr>
<tr>
<td>104</td>
<td>Vulcanized rubber button</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>Brass grommet</td>
<td></td>
<td></td>
</tr>
<tr>
<td>106</td>
<td>Projectile point, protohistoric or historic Papago</td>
<td></td>
<td></td>
</tr>
<tr>
<td>108</td>
<td>Ball-peen hammer head</td>
<td></td>
<td>Length: 3 9/16 in.</td>
</tr>
<tr>
<td>109</td>
<td>Juice can</td>
<td>Crimped seam, ends</td>
<td>12 oz.</td>
</tr>
<tr>
<td>110</td>
<td>Jackknife</td>
<td>Wooden handle, brass bolsters and caps</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td>Can, cylindrical</td>
<td>Soldered seam, overlap top, hole-and-cap</td>
<td>63 in.³</td>
</tr>
<tr>
<td>112</td>
<td>Can, cylindrical</td>
<td>Crimped seam, base</td>
<td>56 in.³</td>
</tr>
<tr>
<td>113</td>
<td>Lard pail</td>
<td>Crimped seams, base</td>
<td>3 lb.</td>
</tr>
<tr>
<td>114</td>
<td>Can, cylindrical</td>
<td>Soldered seam, overlap top, hole-and-cap</td>
<td>60 in.³</td>
</tr>
<tr>
<td>115</td>
<td>Can, cylindrical</td>
<td>Crimped seam, overlap lapped soldered base</td>
<td>60 in.³</td>
</tr>
<tr>
<td>116</td>
<td>Teaspoon</td>
<td>Silver wash over iron, plaintip</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>Section of fry pan</td>
<td>ca ½ of pan, cut off for tool</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Generic Name</td>
<td>Special Features</td>
<td>Volume/Weight</td>
</tr>
<tr>
<td>-----</td>
<td>--------------------------------------------------</td>
<td>-------------------------------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>118</td>
<td>Enamelware cup</td>
<td></td>
<td></td>
</tr>
<tr>
<td>119</td>
<td>Enamelware pie tin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>120</td>
<td>Lard pail</td>
<td>Crimped seam, ends</td>
<td>3 lb.</td>
</tr>
<tr>
<td>121</td>
<td>Small metal screw cap from pour-spout container</td>
<td></td>
<td></td>
</tr>
<tr>
<td>122</td>
<td>Small caster</td>
<td>½&quot; diameter wheel, for small trunk or piece of furniture</td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>Papago Plainware</td>
<td>63 small body sherds</td>
<td></td>
</tr>
<tr>
<td>124</td>
<td>Can, cylindrical</td>
<td>Soldered seam, over-lap soldered bottom</td>
<td>43 in.³</td>
</tr>
<tr>
<td>125</td>
<td>Lard pail</td>
<td>Crimped seam, base</td>
<td>10 lb.</td>
</tr>
<tr>
<td>126</td>
<td>Can, cylindrical</td>
<td>Crimped seam, base</td>
<td></td>
</tr>
<tr>
<td>127</td>
<td>Pudding pan</td>
<td></td>
<td>3 qt.</td>
</tr>
</tbody>
</table>
Appendix V
STABILIZATION OF THE GRAVES
by George Chambers

Advanced deterioration of the grave coverings at the Sand Papago cemetery near Quitobaquito Springs made it necessary to consider the need to install new covers, of a more permanent nature than the original. The poor condition of the grave covers was due primarily to age and weathering, and only in a few instances to vandalism. A meeting to discuss the matter was held at Organ Pipe Cactus National Monument in August 1977. Attending the meeting were Mrs. Fillman Bell, Mrs. Candelaria Orozco and other Sand Papago representatives, Superintendent Ray Martinez, ORPI, and Keith Anderson and Marty Mayer, Western Archeological Center. As a result of the meeting, it was mutually agreed that new covers would be installed over the graves by the National Park Service, that the graves were to be disturbed as little as possible, and that any original grave covering material, such as mesquite posts, was to be placed in the graves before installing the metal covers.

Preliminary work consisted of preparing a Section 106 Statement, and then mapping and recording of the graves. Once this was accomplished, covers were fabricated for each of the graves, based upon the outside grave dimensions. The covers were fabricated at the ORPI maintenance shop by area maintenance personnel and YACC laborers, and consisted of a 2" x 2" angle iron framework with lateral support members on 15 in. centers. Over the frame was welded heavy duty steel mesh, and the covers then well coated with a rust-inhibiting paint. After the first cover was completed, it was set on blocks and covered with twice the normal load of rock to test its strength before completing the remainder of the covers.

The project began on October 20, 1980, and was completed by October 23, 1980. Work was accomplished under the general supervision of Preservation Supervisor George J. Chambers, WAC, with Shirley Talley, YACC, as crew chief and an eight-person crew of YACC laborers.

Before beginning the project, the sequence in which the graves were to be covered was worked out, based primarily upon accessibility of each grave. In this way, when the grave covers, which had been tagged with
their grave numbers, were brought to the site, they were stacked in the proper sequence. Since the covers averaged about 85 lbs. each, it would have been time- and energy-consuming to sort through the stacks continually for specific covers.

As a first step, all original grave covering material was removed from each grave and laid to one side. Loose rock within and in the immediate vicinity of each grave was then stacked nearby. A ledge about 2 in. deep was then cut around the outside dimension of each grave, so that the cover would lay flush with the ground surface. Prior to installing the cover, all original grave covering material was replaced within the grave. The metal cover was then set in place and covered with rocks from that grave. In many cases additional rock was needed; this was gathered from the general cemetery area to ensure that all rock used was of the same color and texture. Graves #14 through #19 were in a tight cluster, with common dividing walls. In order to separate each of these graves visually, their edges were lined with slightly larger than average rock. After completion of the project, the cemetery was thoroughly cleaned of all work litter and the area around each grave swept free of all footprints.

The smallest grave metal cover, #9, measured 5.6 ft. by 4.3 ft. (24.08 ft.²); the largest, #23, measured 12 ft. by 9.2 ft. (110.4 ft.²); and the average cover measured 7 ft. by 8 ft. (56 ft.²). Materials used included 2,877 linear ft. of 2" x 2" angle iron, 2,072 ft.² of heavy duty steel mesh, 8 gal. of rust-inhibiting paint, and 50 lbs. each of 1/8 in. and 3/16 in. welding rods. Figures 25 through 31 illustrate the work in progress and the completed project.
Fig. 23. Graves 14 through 19 prior to installation of metal covers. Note collapsed original cover to left of cross.

Fig. 24. Placing original cover material into grave prior to installing new cover. Note mesquite posts under metal cover in foreground.
Fig. 25. Setting a new cover in place. Note the lip cut into the left side of the grave so new cover would fit flush with the ground surface.

Fig. 26. Placing rocks over a new cover. The grave cover in the foreground has been almost completely concealed, and more rock was added after the photo was taken.
Fig. 27. The grave cover has been set flush with the surrounding ground surface and is being concealed with rocks.

Fig. 28. Graves 14 through 19 after completion of the project. The cross was not disturbed while new covers were being installed.
Fig. 29. A general view of the cemetery, looking northeast, after completion of all work.
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