An Annotated Bibliography of the Tohono O’odham (Papago Indians)

compiled by

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with the assistance of

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Introduction

This bibliography is an outgrowth of a project begun in the summer of 1956 with the support of an Eben F. Comins grant provided by the Department of Anthropology of the University of Arizona. I had just completed my first year of graduate work in the anthropology department and had determined to focus my studies on the Papago Indian (Tohono O’odham) community living on the San Xavier Reservation some nine miles south of downtown Tucson, Arizona. To do so would require a knowledge of previous research concerning Papagos, and the compilation of an annotated bibliography seemed to be a good way to begin.

The San Xavier Reservation, which became the first Papago Indian Reservation when it was created by executive order in 1874, is also the site of one of North America’s great architectural and art treasures, Mission San Xavier del Bac. It was built by ancestors of some of today’s reservation population in the late eighteenth century and it has remained their church ever since. It was logical, then, that Mission San Xavier del Bac should be included in the bibliography as well.

Since 1956, the scope of the bibliography has become ever expanding.

When first contacted by European missionaries in the late seventeenth century, ancestors of the “Papagos” included many groups who spoke closely-related dialects of the same language. For reasons they apparently never made explicit, the earliest Spaniards to come into contact with them applied such labels as “Pima,” “Soba,” “Sobaipuri,” “Gileño,” “Piato” (apostate Pima Alto), and “Papago” to groups of these people depending on location and time – and not always consistently at that. Father Eusebio Francisco Kino, a Jesuit missionary who was the first European to live
When in 1687 Father Kino became the first European to initiate sustained contact with the Northern Pimans, he was obviously aware there were other peoples farther to the south in Mexico who spoke dialects of the same language, people variously labeled by Spaniards as “Pima bajo” (Lower Pima), “Tepehuan,” “Tepecano,” and “Névome.” Much of their territory came collectively to be referred to by Spaniards as the “Pimería Bajo,” the land of the Lower (or Southern) Piman-speaking Indians. By contrast, the region in the north was labeled by Father Kino as the “Pimería Alta,” the land of the Upper or Northern Pimans.

The language of all these peoples, both north and south, has been classified by modern linguists as “Tepiman.”

Although there was occasionally stated recognition on the part of Spaniards in the eighteenth century that these “Pimans” referred to themselves by dialectical versions of the term “O’odham,” which means “people” in the O’odham language, they, and all their non-Indian successors in the region until 1986 continued to label O’odham speakers without regard to those people’s internal view of themselves.

In the eighteenth century, those O’odham who lived on the San Pedro were consistently referred to as “Sobaipuri” (Sobas Puris, Soba y Puri, Soba Jipuri, etc. etc.) by Europeans. Father Kino also used “Sobaipuri” in labeling the natives of the Santa Cruz River (the Río Santa María in his day), although some of his contemporaries and most of his eighteenth-century successors called them “Pimas.”

The O’odham living in Caborca and its vicinity were called “Sobas” by Kino, a name he bestowed on them because that was the name of their presumed “chief” (indio principal). The term however, seems not to have lasted, and for much of the eighteenth century the O’odham who lived on or near the Concepción, Altar, Magdalena, and Gila rivers, like those residing at the more easterly communities of Dolores, Remedios, and Cocóspera, were called “Pimas.” All were
By contrast, “Papagos” in the eighteenth century were O’odham whose settlements were scattered throughout the vast desert reaches away from permanent or semi-permanent streams. During the summer rainy season they congregated in farming settlements in intermontane valleys where they could take advantage of flood waters debouching onto fields from arroyos descending from adjacent mountains. During dry times of the year, especially in winter, they congregated near the few permanent springs in the foothills of mountain ranges or they migrated to settlements of river-dwelling O’odham, trading their labor, goods collected from the desert, or skills as singers or curers for their subsistence. These seasonal migrations of Papagos, the Tohono O’odham (Desert People), increased as the eighteenth century wore on, especially as European-introduced diseases took their heavy toll of river-dwelling O’odham, the Pimas. Papagos moved in from the desert, often recruited by Spaniards, to take their places and to intermarry with the survivors. By the nineteenth century, there may have been nearly as many “Papagos” living in river settlements as there were native “Pimas,” the Gila River – where Pimas have remained – being the exception. And by the nineteenth century, the “Sobaipuri” label had all but disappeared. There was, finally, a group of O’odham who lived in the most arid portions of the Sonoran Desert in what became the westernmost portions of northern Sonora and southern Arizona. Although encountered by Spaniards as early as 1694, it was the nineteenth century before these semi-nomads were given a label by outsiders: “Areneño” (also “Arenero”), or Sand People. In their own language they refer to themselves as the HiaCed O’odham, and in English they have been known as the “Sand Papagos.”

When Anglo Americans moved into southern Arizona in the aftermath of the 1854 Gadsden Purchase, they simplified the whole labeling process by calling Piman-speaking Indians on the Gila River “Pimas” and calling all other Pima-speakers in Arizona “Papagos.” If nothing more, it became an administrative convenience and, in time, it became a conceptualization generally accepted by the O’odham themselves. The conceptualization is one that spilled over the international boundary, and O’odham in northern Sonora also came to be called “Papagos” by their Spanish-speaking neighbors.
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It was only in 1986 when “Papagos” in the United States approved a new constitution that their name was “officially” changed from “Papago” to “Tohono O’odham” ("Desert People") – a label that is now recognized in all official records, including library records, and by the public at large.

No effort as been made in this bibliography to change “Papago,” “Pima,” “Sobaipuri,” or “Soba” to “O’odham” when they appear as such in the original source.

Taking the babel of labels into account, the bibliography now includes all the Northern O’odham (Northern Pimans) regardless of imposed labels, but with one important exception: the Gila River Pimas (Akimult O’odham, or “River People.” or “Gileños”). These people reside on the Gila River and Salt River reservations; Spaniards never established missions among them; and their interactions with more southerly O’odham have been somewhat minimal. Modern “Pimas,” and that is still officially how they refer to themselves when speaking English or Spanish, have maintained an identity quite separate from that of the Tohono O’odham. This is in spite of the fact that those of both groups who still know their native tongue speak mutually intelligible dialects of the same language.

Because the population of the Ak Chin Reservation near the town of Maricopa, Arizona is heavily Tohono O’odham, although mixed with Gila Pimas, Ak Chin has been included in this bibliography as well. Included here, too, are the HiaCed O’odham, or “Sand Papagos.” While many today, and perhaps most, are now enrolled members of the Tohono O’odham Nation, they nonetheless recognize a distinct history and ethnicity.

Finally, with very rare exceptions, this bibliography is restricted to published materials. I have, however, included much so-called “grey literature,” official reports printed in limited editions, as well as Ph.D. dissertations and Master’s theses. On the other hand, holographic and single-copy or extremely-limited copies of unpublished manuscripts have generally been excluded.

Over the years, many students and others have contributed to the compilation of this bibliography, but none so assiduously as Michael U. Owens. To him, as well as to Carol H. Mast, I am deeply grateful.

Bernard L. Fontana
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Aamodt, Agnes M.
1971 “Enculturation process and the Papago child: an inquiry into the acquisition of perspectives on health and healing.” Ph.D. dissertation, The University of Washington, Seattle. Illus., bibl. iii + 292 pp. [“This is an exploratory and descriptive ethnographic study of the enculturation process and health related behavioral situations in which perspectives on health and healing are acquired by children.” Based on field work in a rural Catholic village (Pisinemo) on the Papago Indian Reservation.] {Agnes Marie Aamodt, RN, PhD, a Professor Emerita at the University of Arizona’s College of Nursing, died in Tucson on January 31, 2006 at the age of 84.}

Abbey, Edward
1973 Cactus country. New York, Time-Life Books. Map, illus., bibl., index. 184 pp. [Papaguería and the Papago Reservation are mentioned on p. 96; Sand Papago and the Pinacate desert on p. 159.]

Abbott, Chuck, and Esther Henderson
1953 Papago well of sacrifice ... Desert Magazine, Vol. 16, no. 7 (July), p. 22. Palm Desert, California, Desert Press, Inc. [This is a brief discussion of the Papago legend of the shrine of Alihiana, Cemetery of the Dead Child, and the site of the Well of Sacrifice (or Children’s Shrine) on the Papago Indian Reservation near Santa Rosa Village. Illustrated.]

Abbott, Cliff
1948 The trail of Padre Kino. Arizona Highways, Vol. 24, no. 2 (February), pp. 30-35. Phoenix, Arizona Highways Department. [Thirteen black-and-white photos accompany this article about the Pimería Alta missions founded among the O’odham by Father Eusebio Francisco Kino in the late 17th and early 18th centuries. Missions San Xavier del Bac and Tumacacori are among those discussed and illustrated.]
2000 The trail of Padre Kino. Arizona Highways, Vol. 76, no. 7 (July), p. 5. Phoenix, Arizona Department of Transportation. [An excerpt from Abbott (1948), one that mentions Kino's work among the “Pimas.” Color photos of the Julián Martínez statue of Kino on horseback and of the façade of Mission Tumacacori accompany the excerpt.]
Papago/San Xavier bibliography

Aberle, David

Ackerley, Neal, and Anne Rieger
1976  *An archaeological overview of southwest Pinal County, Arizona* [Arizona State Museum Archaeological Series, no. 104]. Tucson, The University of Arizona, Arizona State Museum, Cultural Management Resource Section. Maps. v + 71 pp. [Southwest Pinal County includes areas of the Papago Indian Reservation.]

Ackland, Terri M.
1993  “Nominal reduplication in O’odham.” Master of Arts thesis, Arizona State University, Tempe. Bibl. vii + 101 pp. [Tohono O’odham is the dialect used in this study.]

Acoba, Elena
1999  Our MacArthur “genius” fellow: preserving a native language. *Arizona Alumnus*, Vol. 77, no. 1 (Fall), pp. 26-28. Tucson, Arizona Alumni Association. [Two platinum/palladium photographic prints by Gary Auerbach of Dr. Ofelia Zepeda, Tohono O’odham professor of linguistics at the University of Arizona and a 1999 recipient of a MacArthur Fellowship, accompany this brief profile of her personal, literary, and academic achievements. Until age 7, she was a monolingual speaker of Tohono O’odham., but thanks in part to encouragement from linguists Daniel Matson and Kenneth Hale, she earned her Ph.D. in linguistics in 1984 at the University of Arizona.]

2004a  Summer festivals & fiestas. *Tucson Guide Quarterly*, Vol. 22, no. 2 (Summer), pp. 42-45. Tucson, Madden Preprint, LLC. [Among the fiestas listed here is that of San Agustin, held in Tucson on August 28. “Before the Spanish military established a fort in what’s now Tucson,” Acoba writes, “the Roman Catholic Church had spent some 80 years bringing religion of Old World traditions to the native O’odham. Father Eusebio Francisco Kino founded three church establishments in the area. Mission de San Xavier del Bac served as headquarters for church operations.” She also writes about a July 3 event at Colossal Cave County Park in Vail, Arizona, in which participants get a chance to harvest saguaro fruit and to learn of its various uses by the Tohono O’odham. A Tohono O’odham waila band provides added entertainment.]

2004b  Tohono Chul Park’s taste of the desert tour. *Tucson Guide Quarterly*, Vol. 22, no. 2 (Summer), p. 40. Tucson, Madden Preprint, LLC. [“Taste of the Desert” is an ethnobiology tour of Tucson’s Tohono Chul private park. Included on the tour are discussion of the Tohono O’odham’s use of the saguaro as well as of their
cultivation of tepary beans, watermelon, corn, and squash. Plants are pointed out used by O’odham in baskets, construction, and as incense.]

2005 Woven traditions. The timeless art of Tohono O’odham basketry. *Tucson Guide Quarterly*, Vol. 23, no. 1 (Spring), pp. 98-105. Tucson, Madden Preprint Media. [Nine color photos by Tim Fuller accompany this essay on contemporary Tohono O’odham basketry. The author quotes basket makers as well as dealers who sell the products. She also quotes a museum person saying that O’odham began making baskets for sale to non Indians in the last two decades of the nineteenth century.]

Acuna, Cruz G.
1969 *El romance del Padre Kino*. Hermosillo, Editorial Urías. [This is a biography of Father Eusebio Francisco Kino who in 1687 became the first non-Indian to live permanently among the Northern Piman Indians, dying in Magdalena in the Pimería Alta in 1711.]


Adair, John

Adams, Ansel
1976 *Photographs of the Southwest*. With an essay on the land by Lawrence Clark Powell. Boston, New York Graphic Society. Illus. 128 pp. [In his introductory essay, Powell mentions Papago Indians, the Papaguería, Baboquivari Mountain, and Mission San Xavier del Bac. These same subjects are covered in some of Adams’ photographs in plates 8 (angel in the church at San Xavier); 9 (Baboquivari Peak); 91-92 (Papago boy and girl, respectively); and 93-94 (Mission San Xavier del Bac). Photos taken between 1948 and 1968.]

Adams, Ansel, *photographer*, and Nancy Newhall, *writer*
1954 *Mission San Xavier del Bac*. Illus. 72 pp. San Francisco, 5 Associates. [This is a
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selection of color and black-and-white photographs by Adams of the interior and exterior of Mission San Xavier del Bac as well as of Tohono O’odham and of Father Bonaventure Oblasser, O.,F.M. The text recounts church history and describes the building, its art, and people of the village.]

Adams, Jenny L.

Adams, Karen R.
1992  Ear today, gone tomorrow. Seedhead News, no. 37 (Summer), p. 9. Tucson, Native Seeds/SEARCH. [Adams reports an archaeological experimental project in which corn cobs of Chapalote, Isleta Blue, Papago Yellow, Reventador, and Tarahumara are being compared by D. Scott Kwiatkowski.]

Adams, Karen R.; D.A. Muenchrath, and D.M. Schwindt
1999  Moisture effects on the morphology of ears, cobs and kernels of a southwestern U.S. maize (Zea mays L.) cultivar, and implications for the interpretation of archaeological maize. Journal of Archaeological Science, Vol. 26, no. 5, pp. 483-496. London and New York, Academic Press. [“To understand better the contribution of moisture as a source of maize variation, this study documents morphological variability of ear, cob and kernel characters by examining a single southwestern U.S. cultivar (Tohono O’odham flour maize) grown in 2 consecutive years under five controlled irrigation treatments.”]

Adams, Michael
1977-78  “Every stick and stone.” A history of the Papago people for use at Indian Oasis Junior High, Sells, Arizona, eighth grade social studies." Maps., illus., bibl. 260 pp. s.l, s.n  [This unpublished “disposable”workbook for students has ten chapters, one each devoted to geography, ancient history, coming of Spanish and Mexicans, calendar stock stick, government, population, land claims, water, cattle, and personalities.]

Adams, Morton S.; Kenneth S. Brown, Barbara Y. Iba, and Jerry D. Niswander
1970  Health of Papago Indian children. Public Health Reports, Vol. 85, no. 12 (December), pp. 1047-60. Rockville, Maryland, U.S. Department of Health, Education, and Welfare. [This study examines genetic and environmental factors which may be important contributors to the mortality and morbidity experienced by Papago Indian children. Bibliography included.]
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Adams, Morton S.; Charles J. McLean, and Jerry D. Niswander
1968 Discrimination between deviant and ordinary low birth weight: American Indian infants. *Growth*, Vol. 32, no. 2 (June), pp. 153-59. Worcester, Massachusetts, Society for the Study of Development and Growth. [Pima, Papago, and Paiute Indian children are grouped together in two tables, one of which (Table 1, p. 155) gives the mean standard deviation of birth weight and the percentage weighing less than 5.5 pounds, and another (Table 3, p. 158) which gives the probability of a child with given birth weight being in the distribution of ordinary babies for the same group.]

Adams, Morton S., and Jerry D. Niswander
1968 Birth weight of North American Indians. *Human Biology*, Vol. 40, no. 2 (May), pp. 226-234. Detroit, Society for the Study of Human Biology. [Papago Indians are referred to on p. 229 in a table giving the birth weight for Papago infants; p. 230, Papagos as desert dwellers and primitive agriculturists, with approximate birth weights between 3600 and 3700 grams; and p. 231 in a Table 2 that indicates stature of adult Papago male and females with mean birth weights. Map and bibliography included.]


Addison-Sorey, Andrea

Agonito, Joseph
1989 Half-man, half-woman: the Native American berdache. *True West*, Vol. 36, no. 3 (March), pp. 22-29. Stillwater, Oklahoma, Western Publications. [Among examples cited of the berdache among North American Indians is that of the Papago berdache, Shining Evening, who was tested as a child by being placed in an enclosure with basketry materials and with bows-and-arrows. He chose the former through four such tests, proof he was destined to be a berdache. No source cited, although it is clearly Ruth Underhill’s *Social organization of the Papago Indians* (1939: 186-87).]

Ahlborn, Richard E.
Papago/San Xavier bibliography

1974  *The sculpted saints of a borderland mission: los bultos de San Xavier del Bac.* Tucson, Southwestern Mission Research Center, Inc. Map, illus., references. 124 pp. [With a color cover and black-and-white illustrations of every statue, this is a descriptive catalogue of the statues of saints on the façade and inside the church of Mission San Xavier del Bac. There is information on the ways in which the statues are sculptured as well as brief summaries of the attributes and lives of the saints represented by the statues.]

1987  *An Arizona mission font: research note to Fontana’s “Santa Ana de Cuiquiburitac.”* *Journal of the Southwest*, Vol. 29, no. 2 (Summer), pp. 160-163. Tucson, University of Arizona Press and the Southwest Center. [This is a detailed description of a copper baptismal font recovered in the second half of the 19th century from the site of Santa Ana de Cuiquiburitac, a *visita* of Mission San Xavier del Bac formerly occupied by Kohatk O’odham.]


Ahlstrom, Richard V.N.

2008  Ceramic period chronology of the eastern Papaguería. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.471-492. Tucson, SRI Press. [The concern here is primarily with prehistoric pottery found in this region, although radiocarbon dates are given for organic sediments and charcoal in “thermal features” that are recent enough they could have been deposited by O’odham.]

Ahlstrom, Richard V.N., *editor*

2001  *A cultural resources overview and assessment for the Cabeza Prieta National Wildlife Refuge: a component of the Refuge Comprehensive Conservation Plan.* Tucson, SWCA Environmental Consultants, Inc. Maps, illus., bibl. x + 284 pp. [This report was prepared for the U.S. Fish and Wildlife Service, Southwest Region, in Albuquerque, New Mexico. There is information here about the historic use made of the region of the Cabeza Prieta National Wildlife Refuge in southwest Arizona by the O’odham.]

Ahrendt, Bill

1987  The bells of Tumacacori. *Arizona Highways*, Vol. 63, no. 9 (September), pp. 43-45. Phoenix, Arizona Department of Transportation. [A two-color painting by Ahrendt shows Tumacácori, a Pimería Alta mission, as it may have looked in the early 19th century, with Piman Indians present in the scene. A seven-paragraph descriptive text accompanies the painting.] *Ak-Chin O’odham Runner.* A newspaper published the first and third Friday of each month in Maricopa, Arizona as the “newspaper of the Ak-Chin Indian Community.” The first issue appeared ca. 1987.
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Alcock, John
1985    Sonoran Desert spring. Chicago, University of Chicago Press. Illus. 194 pp. [A brief discussion of Papagos' uses of and attitudes toward the saguaro cactus is on pages 126 and 134. A photo of Papago Juanita Ahil harvesting saguaro fruit is on p. 128.]

Aldrich, Lorenzo D.
1950    A journal of the overland route to California and the gold mines. Los Angeles, Dawson's Book Shop. 93 pp. [Aldrich passed through the Papago village of San Xavier del Bac on October 17, 1849. Map.]

Alegre, Francisco J.
1841-42 Historia de la Provincia de la Compañía de Jesús en Nueva España que estaba escribiendo por el P. Francisco Javier Alegre al tiempo de su expulsión. Three volumes. México, J.M. Lara. [Details of Jesuit missionary activities in the Pimería Alta are found in Volume 3.]
1956-60 Historia de la Provincia de la Compañía de Jesús en Nueva España, edited by Ernest J. Burrus and Félix Zubillaga. Four volumes. Roma, Institutum Historicum Societatis Jesu. [Included here, especially in volume 4, are innumerable details of Jesuit activities among the Northern Piman Indians in the Pimería Alta after 1687.]

Aleshire, Peter
1994    Rescuing the dove of the desert. Phoenix Home & Garden, Vol. 15, no. 1 (November), pp. 30, 32-33, 137-139. Phoenix, PHG, Inc. [Illustrated with two color photos by Helga Teiwes and one by Paul Schwartzbaum, this is a detailed article about the major art conservation effort taking place inside the church of Mission San Xavier del Bac. It also includes a summary of the history of the mission.]
2000    Mountain top islands. Arizona Highways, Vol. 76, no. 8 (August), pp. 8-15. Phoenix, Arizona Department of Transportation. [With color photos by George Stocking, this is an article about the Baboquivari and Pinaleño mountains in southern Arizona. Allusion is made to the spiritual importance of the Baboquivari Mountains to the Tohono O’odham, and directions are given how to reach the Baboquivaris' west side via Sells. "The Baboquivari District office in Topawa offers permits for back country driving and hiking to the peak, which generally cost $5 for day travel and $10 for overnight camping.”]
2003    A 50-mile drive through Ruby and Arivaca skirts two lakes, woods and grasslands. Arizona Highways, Vol. 79, no. 4 (April), pp. 50-53. Phoenix, Arizona Department of Transportation. [Mention is made of Baboquivari and its role in Tohono O’odham belief concerning I’itoi and the world’s creation, and the assertion is made that American prospectors forced O’odham abandonment of the region around Arivaca. “This desert people, once called Papagos before they reasserted the name they’ve always called themselves, would undertake long quests to prove worthy of dreams and to learn songs like the ‘Songs to Pull Down the Clouds.’ The
The culture of scarcity and reverence left them nearly helpless before the invaders, so they retreated [sic] into a desert too harsh to sustain anyone else.”]

Alexander, J.C.
1969 Massacre at Camp Grant, *Mankind*, Vol. 1, no. 11, pp. 34-40. Los Angeles, Mankind Publication Company. [This is a popular article about the Camp Grant Massacre, an 1871 event in which Papagos led by Anglo and Mexican allies massacred unsuspecting Apache Indians sleeping in their camp near the mouth of Arivaipa Creek in the San Pedro River Valley in southern Arizona.]

Alexander, Laura
1999 Native Seeds/SEARCH launches Friends of the Farm. *Seedhead News*, no. 64 (Spring), pp. 1-2. Tucson, Native Seeds/SEARCH. [This article encouraging a support group for the organization's conservation farm in Patagonia, Arizona, mentions plans for a traditional agriculture demonstration area, a place where one will "see an O’odham floodwater field nurturing three sisters: corn, beans, and squash.”]

Alison, Kathy
1975 Life among the Papago. *Arizona Highways*, Vol. 51, no. 9 (September), pp. 4-10. Phoenix, Arizona Department of Transportation. [Accompanied by seven black-and-white and five color photographs, this is a general article about Papagos living on the main reservation. The emphasis, however, is on Pisinemo and the trading post, especially James Robinette and his trading activities. Strong on 20th century Pisinemo history.]

Allan, William C.
1968 “Structure characteristics and design involution in Pima and Papago basketry.” Master of Arts thesis, California State University at San Diego. 47 pp. [The title is the abstract.]

Allande y Saavedra, Pedro de
1976 [Undated petition to the King.] In *Desert documentary: the Spanish years, 1767-1821* [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 42-46. Tucson, Arizona Historical Society. [This is a petition from Lt. Col. Allande, commander of the Royal Presidio of San Agustín del Tucson, to the king requesting re-assignment to a less stressful post. In his petition he notes that, “He has paid local Pimas and Papagos, as well as Gila Pimas, from his own salary, to conduct Apache campaigns on their own” (ca. 1778-79). He also notes that in 1782 Apaches captured a Pima woman from Tucson who later escaped and informed him that some 30 Apaches had been killed during the 1782 attack.]

Allard, William A.
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1971 Two wheels along the Mexican border. National Geographic, Vol. 139, no. 5 (May), pp. 591-635. Washington, D.C., National Geographic Society. [From the Pacific Ocean to the Gulf of Mexico, life along the U.S. and Mexico boundary is described in words and color photos. Among the photos is one of Bellina Norris looking out from behind a screen door in her home on the San Xavier Reservation. “A junior at St. John’s Indian School outside Phoenix, the pretty Papago girl impressed the author with her quiet strength. A tornado in 1964 killed her mother and crippled her father; 16-year-old Bellina now works summers to help support her seven brothers and sisters. Papagos, most of them cattlemen, number about 6,000 on three Arizona reservations.” Also included is a photo of Franciscan friar Edward Schulz celebrating Mass at Queen of Angels church on the main Papago reservation. Schulz notes that he’s worked among Papagos for fifteen years and that he’s encouraged by a growing interest in the part of young Papagos to want to finish high school and to continue their education even beyond that. A photo caption asserts that college and trade school enrollments from the reservation “this year (1971) are expected to be more than ten times 1968’s total. The Indians, like other border people, see a brighter future in store for their youth.”]

Allen, Lee
2013 Seeking the desert’s edible heirlooms. Edible Baja Arizona, no. 3 (November-December), pp. 38-41. Tucson, Coyote Talking, LLC. [Described here is an organized one-day tour of sites in Southern Arizona where heritage foods are grown and sold. Included is the O’odham Coop Farm at San Xavier “where members of the Tohono O’odham Nation grow 60 heirloom food varieties across their 160-acres of cultivated land. Propagation manager Ci’ena Schlaefli walked us around the site where workers were busy cutting and baling the tribe’s main crop, alfalfa, while racks of red chiles and mesquite beans dried under the sun, and freshly cut field corn was being shucked and roasted to be ground into meal. “... Now, the farm finds itself with a surplus, so these certified-naturally-grown traditional foodstuffs – everything from tepary beans and O’odham peas to squash (Ha:l), Kuriubaso melons, l’itoi onions, and yellow watermelon – are sold in the San Xavier Cooperative Association farm store.”]

2014 A new spin on Native. Edible Baja Arizona, no. 5 (March/April), pp. 50-53. Tucson, Coyote Talking, L.L.C. [This report on the annual Chef’s Challenge held at the Desert Diamond Casino on the San Xavier District of the Tohono O’odham Nation features the work of Freddie Bitsoie (Navajo) and Nephi Craig (Apache).]

Allen, Melanie
erroneously stating that an "inscription on one of the doors at the entrance [sic] reading 'Padre [sic] Bor. No [sic] die [sic] 1797' provides fuel for speculation that Padre Bojorquez was the builder, but there is no real evidence to support the theory." In fact, the inscription, on the east face of the door between the sacristy and sanctuary, reads “Pedro Bojs, Año de 1797.” The front cover of the magazine has a color photo by the author of the southeast elevation of the church and a portion of the convento.

Allen, Paul 2004 John “Pie” Allen. *Newsletter*, January-June, pp. 9-11. Tucson, Los Descendientes del Presidio de Tucson. [This biographical sketch of a man who was once mayor of Tucson (1876-77) includes mention of the fact that he once owned businesses in that part of Quijotoa in the Papago country known as Allen City. Author Paul Allen here mistakenly equates Allen City with the community of Gunsight. See Myrick (1993).]

Allen, Paul, and Peter Pegnam 1989 *Our forgotten past.* Tucson, Tucson Citizen. Illus. 53 pp. [Published here in book form are eighteen articles that originally appeared in the *Tucson Citizen* from May 29 through July 3, 1989, on the Spanish-period history of Tucson and environs. A color photo of Mission Cocóspera adorns the book’s cover. One article is devoted entirely to missions San Xavier del Bac, Tumacácori, and Guevavi, one illustrated with a pre-1887 photo of Mission San Xavier. Northern Piman Indians are integrated into this history throughout.]

Allen, Terry, *editor* 1972 *The whispering wind: poetry by young American Indians.* Garden City, New York, Doubleday. xvi + 128 pp. [Included among the poets represented in this collection is Papago poet Alonzo Lopez who was born in Sells on the Papago Indian Reservation in 1947.]

Alliot, Hector 1914 *Bibliography of Arizona, being the record of literature collected by Joseph Amasa Munk, M.D., and donated by him to the Southwest Museum of Los Angeles, California.* 3rd edition. Los Angeles, Southwest Museum. Illus., index. 431 pp. [Although not annotated, this early bibliography of both books and articles in serial publications contains a subject catalogue that includes “Indians” as one of its headings (pp. 341-359). Judging by the titles, several entries refer to materials concerning Papago Indians.]

Allison, Fred, *editor* 1997 *Building a living church / Edificando una iglesia viva, 1897-1997.* Tucson, The Roman Catholic Diocese of Tucson. Illus. 16 pp. [One of the persons featured in this newspaper insert is Tohono O’odham Laura Kermen, born in 1894 and a friend
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of the late Fr. Bonaventure Oblasser, O.F.M., missionary to Papagos -- who is also shown in a photo and acknowledged. There are also photos here of Mission Tumacacori, Mission San Xavier del Bac, and of the interior of St. Catherine’s Mission on the Tohono O’odham Nation at Topawa, and of Bernard Fontana. The latter is acknowledged for his archaeological and other roles at Mission San Xavier.]

Allison, Lola P.
2000
Governor issues Basketweavers' Week Proclamation. Newsletter, Vol. 12, no. 4 (May/June), p. 6. Phoenix, Arizona Commission of Indian Affairs. [Included here is mention of the role played in the formulation of this proclamation by Governor Jane Hull for the week of November 29 - December 5, 1999, by Terrol Johnson, co-director of Tohono O’odham Community Action (TOCA), and a founding member of the Tohono O’odham Basketweavers' Association (TOBA).]

Allred, Grover C.
1956

Allstrom, Erik W.
1939

Allyn, Joseph P.
1974
See Nicolson (1974)

Almada, Francisco R.
1952
Diccionario de historia, geografía y biografía sonorenses. Chihuahua, Chihuahua, s.n. 860 pp. [This monumental work, unsupported by documentation, includes alphabetical listings for many of the Jesuit and Franciscan missionaries who worked among northern Piman Indians, for the mission and other Indian communities, as well as for Pápagos and Pimas. The emphasis is on history rather than on ethnography.]

1981
El padre Kino. Revista de Historia, núm. 2 (abril/junio), pp. 4, 6. Hermosillo, Archivo Histórico del Gobierno del Estado de Sonora. [Excerpted from Almada (1952), this is a brief biographical sketch of the man who in the late seventeenth century became the pioneer European and pioneer missionary among the Northern Piman Indians.]

1983
Diccionario de historia, geografía y biografía sonorenses, Hermosillo, Gobierno del Estado de Sonora. xii + 749 pp. [With the addition of a biographical sketch of Francisco Almada by Alfonso Escárcega and with type re-set in different pagination, this is otherwise a reprint of Almada (1952).]
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Almada Bay, Ignacio; José Marcos Medina Bustos, and María del Valle Borroto Silva
2008 Towards a new interpretation of the colonial regime in Sonora, 1681-1821. *Journal of the Southwest*, Vol. 50, no. 4 (Winter), pp. 377-413. Tucson, The Southwest Center, University of Arizona. [Although with emphasis on the central and southern regions of Sonora, this essay which endeavors to bring to the reader’s attention the active role of indigenous peoples in determining their own fates includes some analysis of natives of the Pimería Alta. The authors examine what they see as the often exaggerated roles of missionaries and missions in the historical process and the less emphasized roles of presidios and of civilian populations in the unfolding social dynamics.]

Almeida, Lourdes
1994 El trabajo de Lourdes Almeida. *Saber ver lo Contemporáneo del Arte*, número especial (Junio), pp. 86-235. México, D.F., Fundación Cultural Televisa, A.C. [Included here in a large portfolio of superb color photographs by Almeida of Mexican “family reunions” is one on p. 93 of seventeen members of the Pápago family of Velasco-León at Quitovac in the Caborca Municipio, Sonora. There is also a six-paragraph synopsis of Sonoran Papago history and culture (p. 98).]

Almiranti, Erin, and Mary Martha Miles, editors
2010 *The Charles Bowden reader*. Austin, University of Texas Press. xi +297 pp. [These 30 essays are largely excerpts from some of Bowden’s previously-published works, including two from *Killing the hidden waters* that are concerned with Papagos Indians.]

Alsanabani, Mohommed M.
1982 “Spatial variability of salinity and sodium adsorption ratio in a typical haplargid soil.” Master of Science thesis, The University of Arizona, Tucson. Map, illus., bibl. ix + 74 pp. [This is a study of the salinization problem on Papago Farms on the Sells portion of the Papago Indian Reservation.]

Altschul, Jeff
2002 The archaeology of the Papaguería: musings about civilization, hunters-and-gatherers, and things in between. *Glyphs*, Vol. 52, no. 78 (February), pp. 1, 8-9. Tucson, Arizona Archaeological and Historical Society. [A black-and-white photo of the “Papaguería” accompanies this summary of a talk to be presented by Altschul on February 18, 2002 at the University of Arizona. Altschul contrasts prehistoric Patayan occupation of the Colorado River Valley with that of the Hohokam in the Papaguería, wondering aloud why it appears Hohokam occupation of the desert was more dense than that of Patayan occupation of the more fertile and well-watered Colorado River Valley.]

Altschul, Jeffrey H.; Christopher J. Doolittle, and Jeffrey A. Homburg
The archaeology and prehistoric culture of the Sand Tank and Vekol valleys. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.253-267. Tucson, SRI Press. [Reported on here are the results of a site survey in the Sand Tanbk and Vekol valleys of the western Papaguería. Eighty-six sites were classified as “artifact scatters,” and 11 of them shared Hohokam and Tohono O’odham pottery and five had only Tohono O’odham pottery.]

Altschul, Jeffrey H., and Adrianne G. Rankin
2008 Introduction. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp. 1-27. Tucson, SRI Press. [This introduction to a collection of essays about the archaeology of the western Papaguería includes a brief discussion notes that with documented certainty the ancestors of today’s Hia C’ed O’odham were present in the region when Father Eusebio Kino encountered them at the end of the 17th century. Archaeological proof of ties between the O’odham and prehistoric Hohokam who preceded them in the region is lacking, “The native peoples of the Papaguería are secure in their leap of faith – a bridge between their lives and those that came before,” ... “but as archaeologist our craft demands proof.”]

Altschul, Jeffrey H., and Adrianne G. Rankin, editors

Altschul, Jeffrey H., and Martin R. Rose
1987 Statistical analysis of the SXAP site data, In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 6], by Jeffrey H. Altschul and Martin R. Rose, appendix J. Tucson, Cultural & Environmental Systems, Inc. [This appendix is divided into three parts: “Interpretation of the Contingency Table Analyses for Presence/Absence Data,” “Block Clustering Approach to the Definition of Site Classes,” and “Intrasite Spatial Analysis.” These are ways of organizing archaeological data compiled as a result of “an intensive survey of over 30 square miles in the southern Tucson Basin,” all within the boundaries of the San Xavier Indian Reservation. “In all, 116 sites with 150 areas were recorded. Of the 150 areas, 147 dated at least in part to either the Prehistoric or Protohistoric periods.”]

Altschuler, Constance W.
1977 Poston and the Pimas: the "Father of Arizona" as Indian superintendent. The Journal of Arizona History, Vol. 18, no. 1 (Spring), pp. 23-42. Tucson, Arizona Historical Society. [There is brief mention of Poston's 1864 visit to Papagos at San Xavier (p. 28) and, on p. 40, of the possibility he may have distributed some goods
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to the Papagos.]

1981
Chains of command: Arizona and the Army, 1856-1875. Tucson, Arizona Historical Society. Maps, illus., index. xiv + 280 pp. [Included here is mention that on November 14, 1856, U.S. troops reached San Xavier preliminary to their taking up a position as the first American soldiers in the Gadsden Purchase area. The dragoons went to Calabasas where “neighboring Papagos brought milk to camp in jars holding several gallons each.” Altschuler also writes about Papago Agent Reuben Wilbur, the Camp Grant Massacre of 1871, and about the Board of Indian Commissioners and the role played by its secretary, Vincent Colyer, in having Wilbur create the Papago Indian Reservation (pp. 204-205).]

Altschuler, Constance W., editor

1969
Latest from Arizona! The Hesperian letters, 1859-1861. Tucson, Arizona Pioneers’ Historical Society. Map, biographical index, index. 293 pp. [Edited here are letters by Thompson M. Turner that appeared originally published in the San Francisco Evening Bulletin and St. Louis Missouri Republican. Nearly all the letters were written from Tubac or from Tucson. Scattered mention is made throughout of Papagos, including a victory celebration by them held at San Xavier after killing three Apaches. Consult the index under “INDIANS, Papago.”]

Alva, Alejandro

1983

Alvarado, Carlos, and Carol Alvarado

1992
Reports from your gardens. Seedhead News, no. 39 (Winter Solstice), p. 13. Tucson, Native Seeds/SEARCH. [Writing from Evansville, Indiana, the Alvarados report that their Tohono O’odham I’itoi’s onions are doing splendidly in their garden.]

Alvarez, Albert

n.d.
S-cu-e:skam ban c gogs. Illustrated by George Garcia. s.l., s.n. 19 pp. [With the text in Papago, this is a children’s story about Coyote and Dog. This booklet was probably produced in 1979 or 1980 at the San Simon School on the Papago Indian Reservation.]

1965

1972
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Albuquerque, University of New Mexico Press. [Various grammatical aspects of the Papago language are discussed in detail.]

1978a  *No:nhowi.* Albuquerque, Antic House, Publisher, for the San Simon School. 12 pp. [Literally translated, the title means “of the hands.” It is a series of photographs of hands doing such things as stringing beads, holding a flour tortilla, pulling a rope, etc., with captions in Papago. Intended as an aid in teaching Papago students to read their own language.]

1978b  *O’odham ha haha’a.* Sells, Arizona, San Simon School. 8 pp. [This is a booklet about Papago Indian pottery. The entire process of manufacture of earthenware pottery is illustrated in sixteen photographs. The fairly lengthy accompanying text is written entirely in Papago.]

1978c  *O’odham ha-nene’ei o’ohon.* Sells, Arizona, San Simon School. 20 pp. [Papago texts for fourteen songs and English text for ten songs, all for children. Included in both Papago and English are such songs as "Silent Night" and "Twinkle Twinkle Little Star." ]

1978d  *U:tg himdam.* Illustrated by Caryl McHarney. Sells, Arizona, San Simon School. 13 pp. [The title means "airplane" in English. It is a children's story about a boy and his paper airplane. He loses the plane, but the wind brings it back to him. Text in Papago.]

1980  *Haicu duakm e-wepogiddam o’ohon.* Illustrated by Caryl McHarney. Albuquerque, Antic House, Publisher, for the San Simon School. [This is a gathering of four traditional Papago legends written in the form of plays that children can perform—with the words in Papago. They are the stories of Buzzard and Coyote; Snake, Coyote, and Cottontail; Little Buzzard, Coyote, and Mother Buzzard; and Bear and Coyote.]

Alvarez, Albert, *editor*

1980  *Papago primer.* No. 5, Sells, Arizona, San Simon Elementary School. 9 pp. [Drawings and a Papago text concerning the saguaro and saguaro fruit harvest.]

Alvarez, Albert; Terry Enos, and Dugan Morrow

1978  *O’odham kaidag.* Albuquerque, New Mexico, Antic House, for the San Simon School. 32 pp. ["Papago sounds," this is a primer for students beginning to learn reading Papago, a picture book alphabet demonstrating the Papago orthography developed by Alvarez and adopted officially by the Papago Tribe.]

Alvarez, Albert, and Kenneth Hale


Alvarez, Albert, and Caryl McHarney

1979  *Masad kuintakud 1980.* Albuquerque, New Mexico, Antic House, for the San
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Simon School. [A calendar for the months of the year (1980) in Papago and English, with drawings by McHarney and a text by Alvarez that explain and illustrate the traditional seasonal round of the Papagos.]

Alvarez, Albert, and Donovan Morrow
1979 O’odham ha-jewedga cecksañ. Albuquerque, New Mexico, Antic House, for the San Simon School. Map. 12 pp. [A brief Papago text by Alvarez and illustrations by Morrow comprise this booklet describing the eleven districts of the Papago Indian Reservation.]

American Indian Lawyer Training Program
n.d. Indian self-determination and the tribal courts. s.l., s.n. xiii + 115 + 21 + 29 + 17 + 305 pp. [This is a survey of tribal courts throughout the United States conducted soon after passage of the Indian Self-Determination and Education Assistance Act of 1975, one offering data on the status of tribal justice systems as of 1976. A profile for the Papago Tribe on pages D-30 to D-33 indicates that the court consisted of one chief judge, an associate judge, a juvenile court judge, three clerks, one paralegal, one probation officer, and one case worker. There was a small court room, but no law library or juvenile court facility. Jail facilities were in the same building as the court and were comprised of two cells for females, four cells for males, a drunk tank and one male juvenile cell with two bunks. While not stated specifically in the report, all these facilities were located in Sells, Arizona. None were at San Xavier or Gila Bend.]

Amon, Aline
1981 The earth is sore. Native Americans on nature. New York, Atheneum. [This is a collection of American Indian texts adapted by Amon, one that includes (p. 26) a Papago eagle song taken from Ruth Underhill's Singing for power (1938).]

Anderson, Darwin; Louis P. Hamilton, Hudson G. Reynolds, and Robert R. Humphrey
1957 Reseeding desert grassland ranges in Arizona. Bulletin of the Agricultural Experiment Station, no. 249 (revised). Tucson, University of Arizona, Agricultural Experiment Station. [Test plantings on which this report is based include those done on the Papago Indian Reservation at San Vicente and at Big Fields (p. 6).]

Anderson, Edgar
1945 The maize collection from Painted Cave. Amerind Foundation, Inc., no. 3, pp. 77-85. Dragoon, Arizona, Amerind Foundation, Inc. [Two small-kerneled ears of maize excavated from this northeastern Arizona prehistoric (Anasazi) site resemble the corn still grown by Papago and Hopi Indians.]

1953-54 Maize of the Southwest. Landscape, Vol. 3, no. 2 (Winter), pp. 26-27. Santa Fe, J.B. Jackson. [A portion of this article is devoted to "the return of the oldest corn," an Anasazi (Basketmaker)-like corn still grown by the Papagos. He says Papagos raise specialized crops of corn, beans, and squash "on fewer inches of rainfall than are used anywhere else in the world." He also writes that the corn meal made from Papago corn is delicious.]
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1979  *Landscape papers*. Berkeley, California, Turtle Island Foundation. [This collection of essays by Anderson which appeared in *Landscape* includes a reprint of his 1953-54 article, “Maize of the Southwest.”]

Anderson, Edgar, and Frederick D. Blanchard

1942  Prehistoric maize from Cañon del Muerto. *American Journal of Botany*, Vol. 29, no. 10 (December), pp. 832-35. Burlington, Botanical Society of America. [This study of prehistoric maize excavated from Mummy Cave in Cañon del Muerto, Arizona, draws many comparisons between that maize and Papago yellow flour corn (pp. 832-34). Illustrated.]

Anderson, Edgar, and Hugh C. Cutler


Anderson, Keith

1985  The Quitobaquito cemetery: Sand Papago case history. *American Society for Conservation Archaeology Report*, Vol. 12, pp. 20-28. Lubbock, Texas, American Society for Conservation Archaeology. [This is a history of a project undertaken by the National Park Service to preserve a Papago Indian cemetery in Organ Pipe Cactus National Monument. As explained here, the project involved a considerable amount of oral historical research among Sand Papagos carried out by two Papago women.]

1986  Hohokam cemeteries as elements of settlement structure and change. In *Anthropology of the desert west: essays in honor of Jesse D. Jennings* [*University of Utah Anthropological Papers*, no. 110], edited by Carol J. Condie and Don D. Fowler, pp. 179-201. Salt Lake City, University of Utah Press. [With maps and a genealogical chart, this includes a detailed discussion of the Sand Papago cemetery within the confines of Organ Pipe Cactus National Monument in Arizona.]

Anderson, Keith M.; Fillman Bell, and Yvonne G. Stewart


Anderson, Mike


21
Anderson, Terence R.
1998 Attending to the sacred: a Christian learns from a Nighthawk. In A good Cherokee, a good anthropologist, edited by Steve Pavlik, pp.201-212. Los Angeles, University of California, American Indian Studies Center. [Anderson tells a story told him by anthropologist Robert K. Thomas: “The university (of Arizona) wanted to build a cyclotron, a large mechanism for nuclear research, on the (Papago) reservation. It sent a team of scientists with overheads and maps to explain the proposed project to a gathering of the Papago people. The presentation outlined with charts and graphs all the economic and special benefits that would accrue to the Papago people. Everyone listened attentively, and following the presentation there was respectful silence. After what seemed a long time to the ream of experts, one old Indian elder got up at the back and asked, ‘But does God want you to do this to the land?’ The university team was immobilized. They didn’t know how to respond to this question about sacred (religious) sanction. So they repeated all their statistics and other data outlining benefits. Again, there was silence. And again the elder asked, ‘But does God want you to do this to the land?’ None of them could answer. So everybody got up and filed out, and the university never did build the cyclotron” (p. 203).
Anderson also writes that Thomas viewed Papago Catholicism as a genuine Native religion (p. 211).]

Andrews, Amelia
1982 Is the Papago language dying out? Papago: The Desert People, Vol. 1, no. 1 (January), p. 5. Topawa, Arizona, Topawa Middle School. [Andrews, a 63-year-old Papago woman, asserts the language is not dying out and offers the opinion that it should be preserved.]

Andrews, George L.
1870 Report of the Arizona Superintendent of Indian Affairs, 1870. House Executive Documents, no. 1, Vol. 1, part 4, pp. 578-82 [Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs], 41st Congress, 3d session. Washington, D.C., Government Printing Office. [This report, dated September 6, 1870, was written in Arizona City, Arizona Territory. Andrews observes that Papagos have no reservation, but are highly esteemed by settlers. He urges that continued assistance be given these Indians including any additional assistance they may desire, provided funds are available for the purpose.]

Andrews, Phil
1960 Out where the West begins: Arizona. Argosy, October, pp. 58-59, 89-91. New York, Popular Publication. [This travelogue makes fleeting mention of Mission San Xavier del Bac, “founded before George Washington was born.” He also attributes
the church’s interior paintings to Indians, saying they “bear an unmistakable pagan hallmark.” So much for his knowledge of art.]  

[1993] From Las Vegas sphinx to jumbo jets, Action’s put a scaffold around it. In *40th anniversary, Action Equipment & Scaffold Co., Inc.*, pp. 3-9. s.l., Contractor Profile for McGraw-Hill’s Southwest Publications Group. [This article about work done by the Action Equipment and Scaffold Company includes an interview with Larry Forschler, the company’s Tucson branch manager, in which he discusses the job done by his company in providing scaffold for the art conservators working on the interior of the church of Mission San Xavier del Bac (pp. 7-8). Included is a black-and-white photo of scaffolding going in place in the church’s sanctuary.]

Andrews, Teddy  
1978 Untitled black-and-white photographs, one of an unidentified man and another of a hand holding a beer can above a body of water. *Sun Tracks*, Vol. 4, pp. 44, 58. Tucson, The University of Arizona, Amerind Club and the Department of English. [Photographer Andrews is identified as a Quechan/Papago.]

Andrino, Luis R.  
1992 Reports from your gardens. *Seedhead News*, no. 39 (Winter Solstice), p. 13. Tucson, Native Seeds/SEARCH. [Reporting from Guatemala, Andrino says the O’odham brown tepary beans he planted in May in an arid part of Guatemala were ready to harvest in 60 days. He writes he plans to plant an area four times larger for the second planting.]

Anita, Willard  
1973 How the rattlesnake got his fangs and rattles (a Papago legend). In *Arrow V*, edited by T.D. Allen, pp. 13-14.. s.l., The Pacific Grove Press. [The title is the abstract. The writer is an 11th grade Papago student in the Stewart Indian School in Nevada.]

Annerino, John  

1991b The Ruby Road. *The Tucson Guide Quarterly*, Vol. 10, no. 1 (Winter), pp. 54-57. Tucson, Madden Publishing Inc. [About a road in south central Arizona near the Sonoran border, in the early 1860s traveler Raphael Pumpelly sent a Papago to Tucson from here to help a friend who had been accidentally shot. And at one point, Pumpelly helped bury an O’odham and two Anglos who had been killed by Apaches.]

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Papago/Tohono O’odham." It includes photos of Tohono O’odham in both Arizona and Sonora and includes information, as well as a photos, related to the Sand Papago (HiaCed O’odham).]

1997 People of the Sierra. Mountain Pima/O’ob. Native Peoples, Vol. 10, no. 4 (Summer), pp. 48-53. Phoenix, Media Concepts Group, Inc. [This article mentions the fact that these people are linguistically related to the Tohono O’odham and HiaCed O’odham of Arizona.]

1999 Dead in their tracks. Crossing America’s desert borderlands. New York and London, Four Walls Eight Windows. Maps, illus, appendices, bibl., index. xi + 201 pp. [This book is largely about the illegal migration of Mexicans into the United States over paths that lead through the desert country west of the western boundary of the Tohono O’odham Nation. There are references here to 19th-century attacks of San Papagos (HiaCed O’odham) on travelers in this region as well as to their encampments, hunting, and water holes. Allusion is also made to Sand Papagos’ rescuing travelers along the Camino del Diablo (p. 174).]

2003 Dead in their tracks. Crossing America's desert borderlands. New York & London, Four Walls Eight Windows. Maps., illus., bibl., index. xi + 211 pp. [This is a reprint of Annerino (1999) with the addition of a preface written in February, 2003.]

Anónimo 1986 Carta dirigida al padre provincial Juan A. Baltasar. In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 307-348. México, Universidad Nacional Autónoma de México. [This anonymous writer, addressing Father Provincial Juan A. Balthasar in a lengthy document written sometime in 1753, provides a history of the many tribulations suffered by Jesuits in their northern missions in the preceding seven decades, going back to the entry of Father Eusebio Kino into the Pimería Alta in 1687. The document provides an excellent overview, from a Jesuit’s perspective, of the entire northern frontier of New Spain. The report includes complaints about evil medicine men at San Xavier del Bac whom the writer blames for the deaths or illnesses of missionaries stationed there.]

1988 Los Papagos, la lluvia y la frontera. Sonora Mágica y Desconocida, núm. 64, pp. 24-25. Hermosillo, Comunicación Social del Noroeste de México. [A discussion of the Papago Indians living at Quitovac, Sonora, and the annual wi’igita ceremony held there. Mention is also made of the Sonoran village of San Franciscoquito and of the Papagos’ devotion to San Francisco.]

Anonymous n.d.a Acorns in the Southwest a healthy food! Tucson, Native Seeds/SEARCH. 4 pp. [This handout offers a recipe by Stella Tucker, a Tohono O’odham, for acorn gravy, and it gives the O’odham word for acorn, wiyodi or toa.]

n.d.b Album of views. The Sunset Route: scenes along the Southern Pacific from San Francisco to El Paso. s.l., Van Noy-Interstate Co. [This is a paper-bound gathering of nineteen colored post cards of various scenes in California, Arizona, Texas, and
Chihuahua (Júarez). Included among them is a photo of the southeast elevation of Mission San Xavier del Bac as viewed from Grotto Hill.

n.d.c *Eating beans to stay healthy, control blood sugar, and help prevent diabetes. Desert foods may be your best medicine!* Tucson, Native Seeds/SEARCH. 4 pp. [Included in this handout is a recipe for "tepary beans O’odham style."]

n.d.d *Indian heritage of the Southwest.* [Tempe, Arizona?], Terrell Publishing Co., Inc. Illus. 32 pp. [A booklet of color photos with extended captions, nine photos and two pages are devoted to the Papagos. Pictures include Papago basketry and pottery as well as Mission San Xavier del Bac. Approximate publication date is 1986.]

n.d.e *Let the desert quench your thirst.* Tucson, Native Seeds/SEARCH. 4 pp. [The Tohono O’odham names are given here for mesquite pod tea (kui vihog), chia (dapk), psyllium seed (mumsa), saguaro (bahidaj), prickly pear (i:bhai), barrel cactus (jiauwul bahidag), and organ pipe cactus (cucuvis).]

n.d.f *Mission San Xavier del Bac.* s.l., Terrell Publishing Co. Map, illus. 24 pp. [A booklet of color photos of Mission San Xavier del Bac with caption-like text in English and Spanish. Probably published in the late 1980s, neither photographer(s) nor writer are credited.]


n.d.h *Ñ nu:milo o’ohona.* s.l., s.n. 7 pp. [A booklet intended to help Papago children learn to count from one to ten, probably produced in the San Simon School on the Papago Indian Reservation in 1979 or 1980.]

n.d.i *O’odham ñi’oki ha kaidag.* s.l., s.n. [This is an alphabet book in O’odham, one that was in use in the San Simon school on the Papago Indian Reservation in September, 1980, probably about the time it was compiled. The likelihood is that its compiler was Tohono O’odham Rosilda Manuel.]

n.d.j *Plants and people of the Sonoran Desert trail.* Phoenix, Desert Botanical Garden. Map, illus., reading list. 35 pp. [This a separate printing of Anonymous (1988b), but without date or attribution to the journal in which it appeared.]

n.d.k *Prayer leaders handbook.* s.l., s.n. 22 pp. [With text in O’odham and English, this booklet outlines the words for the service of Holy Communion in the Roman Catholic church. It was in use in the church of St. Aloysius in the village of Gu Oidak (Big Fields) on the Papago Reservation in March, 1992.]

n.d.l *A prototype Indian health information system: a summary of the initial systems design.* Tucson, U.S. Department of Health, Education, and Welfare, Health Program Systems Center. 19 pp. [This booklet summarizes the Health Information System utilized by the Health Program Systems Center which was established July, 1967 on the San Xavier Papago Reservation by the U.S. Indian Health Service.]

n.d.m *Rain.* Phoenix, The Heard Museum. Illus. 8 pp. [Although undated, this booklet to accompany an exhibit in the Heard Museum probably was published in 1994. A few paragraphs and a couple of illustrations concern the relationship between Tohono O’odham culture and rain.]

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[This little printed booklet, which has a brief history of Mission San Xavier del Bac and mention of the public fiestas conducted by Indians of the San Xavier village in October and December, was no doubt intended as a handout for tourists and other visitors to the mission. It was printed in at least two different versions, an earlier one when the mission’s address was Route 3, Box 290, and with a photo of the church when it lacked a wall on the east side of the complex, and a later version, perhaps the 1930s or ‘40s when the mission’s address was Route 3, Box 427. The latter has two photos of the church, obviously taken later than the former. The text in both is the same. The author may have been Father Mark Bucher, O.F.M.]

n.d.o  The Sisters of St. Joseph of Carondelet. Tucson, Archives, St. Mary's Hospital & Health Center. 10 pp. [Probably written by Sister Alberta Cammack and published ca. 1991, this booklet makes note of the fact that the Sisters of St. Joseph opened a school for Papago Indian children at Mission San Xavier del Bac in 1873, “having been asked to do so by the Indian agent” (R.A. Wilbur).]

n.d.p  Tumacacori. s.l., Southwest Parks and Monuments Association in cooperation with the National Park Service. Illus. 33 [unnumbered] pp. [With text in English and Spanish, this booklet provides a brief history and guide to the grounds of the ruins of the Spanish mission of Tumacácori in southern Arizona, a church built for the one-time O’odham residents of the community.]

n.d.q  Two little Indians. Oakland, California, Father Procurator [of the Order of Friars Minor of the St. Barbara Province], Arizona Indian Mission. s.l., s.n. Illus. 10 pp. [This booklet is intended as an appeal for funds to support the Franciscans in their work in Indian missions in Arizona, including those among the Pima, Papago, and Apache. There are black-white-photos of the Papago village of Sil Nakya, the church at Covered Wells, the churches at Little Tucson and Havana Nakya, and of desert scenes in the Papaguería.]

1856  Carta: Real Presidio de San Pedro de la Conquista del Pitic en la Sonora, escribe: Junio 24, 1744. In Documentos para la historia de México, 3rd series, Vol. 4, pp. 675–82. México, D.F., Imprenta de Vicente García Torres. [The Piman Indians of northern Sonora are discussed, as is the fact that Papagos were said at times to have moved from their settlements west of the Santa Cruz River to live in settlements of other Pimans on the Santa Cruz.]

1884a  History of Arizona Territory showing its resources and advantages; with illustrations descriptive of its scenery, residences, farms, mines, mills, hotels, business houses, schools, churches, &c. from original drawings. San Francisco, Wallace E. Elliott & Co. Publishers. [A short section is titled “Papago Reservation” (p. 179), and there is a list of fifteen Papago villages naming their chiefs and giving population sizes. Illustrated.]

1884b  La collections ten Kate au Musée d'Ethnographie de Leyde. Revue d'ethnographie, Vol. 3, p. 177. Paris, Libraire de la Société Asiatique de l'École des Langues Orientales Vivantes, etc. [This notice is based on a catalogue published in the Nederlandsche Staats-Courant from March 25 to May 10, 1884, listing items turned over by ten Kate to the Leyden Ethnographic Museum in Holland. Included are “thirty-six objects belonging to the Papagos, Pimas and Yaquis.”]
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1890  Tucson Indian School: its lands, buildings and methods of work, also a brief history of the school, with a short account of the Pima and Papago Indians: incidents connected with the work. Tucson, printed at the office of the Arizona Star. 22 pp. [The title is the abstract.]

1896  A historical and biographical record of the Territory of Arizona. Chicago, McFarland & Poole Publishers. Illus. 612 pp. [A black-and-white photo of Mission San Xavier del Bac is opposite p. 114. There are references to Papagos on pp. 68-69: Papagos had difficulties complying with Jesuit insistence that they cut their hair short; similarities between Papagos and Pimas; Papagos compelled to leave Pima country and retire to the Santa Cruz; the name “Papago” in the Indian language means “belonging to the Pope”; and the first horses seen by Papagos were in the hands of the Apaches. Most, if not all, of the information is erroneous.]

1906  A study in still life -- Papago Reservation. University of Arizona Monthly, Vol. 7, no. 4 (February), facing p. 299. Tucson, Students of the University of Arizona. [This is a black-and-white photo of two houses and a brush enclosure on the San Xavier Papago Indian Reservation.]


1911  The fiesta at San Xavier. The Tucsonian, Vol. 5, no. 4 (May), pp. 24-28. Tucson, Tucson High School. [An account by a naive and somewhat prejudiced observer of the second night of the annual three-day observance by Papago Indians in the village of Bac of the feast day of the village’s patron saint, San Francisco Xavier. The church was illuminated by candle light, and some tourists from Tucson rented abodes in the village so they could spend the night.]

1914  Papago reservation. Native American, Vol. 15, no. 41 (December), pp. 521-23. Phoenix, Indian Printers, Apprentices at the United States Indian Training School. [Haven't seen the article, but given the date it must refer to the San Xavier Indian Reservation.]


1919  Fifth annual Papago Indian Fair. Premium list and program, October 27, 28, 29. Sells, Arizona. [Contains regulations, general information, list of officers and committee members. There are also lists of prizes for first and second in the following categories: agriculture, livestock, domestic art, domestic science, education, sports, and baby contest.]

1920a  Fifth annual Papago Indian Fair. Premium list and program, October 27, 28, 29, and 30. Sells, Arizona. [The title is a misprint. It should be the “Sixth annual Papago Indian Fair.” It contains a list of directors from each village, committee members, programs, and a list of first and second place prizes in the categories of agriculture, livestock, domestic art and science, sports, education, and baby contest.]
Papago/San Xavier bibliography

1920b The White Dove of the Desert. *Franciscan Herald*, Vol. 9, no. 2 (December), front cover. Chicago, Friars Minor of the Sacred Heart Province. [Distant view in a black-and-white photo of the southwest elevation of Mission San Xavier del Bac. This may be the earliest reference in print, other, perhaps, than in newspaper accounts, to the mission as “The White Dove of the Desert.”]

1921a San Solano Missions, Arizona. *Franciscan Herald*, Vol. 9, no. 5 (March), p. 160. Chicago, Friars Minor of the Sacred Heart Province. [A paragraph under the heading, “Franciscan News,” reads: “Fr. Augustine (Schwarz), active among the Pimas, writes to say that he has begun work on a new church and school at Cowlik. He hopes to have it completed by September, so that everything may be ready for the dedication in October, when three other churches will be blessed, at Santa Rosa, Comobabi and Sells.”]

1921b Sells, Arizona. *Franciscan Herald*, Vol. 9, no. 10 (August), p. 318. Chicago, Friars Minor of the Sacred Heart Province. [A note reads: “Sells is the Government Headquarters for the Papago Indians. The agency consists of a very picturesque group of buildings, comprising an office, a spacious day school, several beautiful dwellings for the officials, and a large, well-equipped hospital. All that was necessary to complete this imposing group was a mission chapel. Since the poverty of the Indians made it impossible for them to bear the whole expense of building the church, Miss Sarah J. Duggan, of Philadelphia, and the Marquette League, of New York City, generously came to their assistance. The end of a year of work and worry saw the completion of the Chapel of Our Lady of the Sacred Heart, in memory of the Rev. John Duggan, S.J. (deceased). The Right Rev. Henry Granjon performed the ceremonies of dedication. Nine priests, including the Rev. Thomas Connolly, of Tucson, who delivered the dedicatory sermon, and a very large number of Indians were present. The famous St. John's Mission School band had come 130 miles, through sagebrush and over sandy roads to furnish music for the occasion. Under the able direction of Mr. Celso Riviera, the boys acquitted themselves very creditably. The celebration lasted two days, after which all returned to their homes, strengthened in their holy religion and eager to spread its blessings to their less fortunate tribesmen.”]

1921c White Dove of the Desert. *Franciscan Herald*, Vol. 9, no. 7 (May), front cover. Chicago, Friars Minor of the Sacred Heart Province. [The same as Anonymous 1920.]


1922a A chance for you. *Franciscan Herald*, Vol. 10, no. 2 (February), pp. 60-61. Chicago, Friars Minor of the Sacred Heart Province. [This is about the St. John's Mission church at Komatke on the Gila River Indian Reservation that served both Pima and Papago Indians before it burned down. It is an appeal for funds to build a new church, one illustrated with three black-and-white photos showing the exterior and interior of the former church and the exterior of the girls' dormitory, a two-story adobe structure.]
Papago/San Xavier bibliography

1922b Great joy at St. John's Mission. *Franciscan Herald*, Vol. 10, no. 3 (March), pp. 110-11. Chicago, Friars Minor of the Sacred Heart Province. [About participation of Pima and Papago students from St. John's school on the Gila River Indian Reservation in a parade held in Phoenix on November 11, 1921. The school won first prize in its division in the parade. Two black-and-white photos show a nun with Indian girl students and a friar with Indian boy students.]


1923b Pueblo [sic] women carrying ollas on their heads. *Indian Sentinel*, Vol. 3, no. 4 (October), p. 166. Washington, D.C., Bureau of Catholic Indian Missions. [Accompanying an article by Grace Smith on a visit made by her to the Pueblo Indians of New Mexico, this is a black-and-white photo of Papago women on the San Xavier Indian Reservation holding pottery jars on their heads.]

1926a *The Friars Minor in the United States. With a Brief History of the Orders of St. Francis in General*. Chicago, s.n. Illus. 365 pp. [Including here is an excellent synopsis of the history of the Franciscan Order by Fr. Marian Habig, O.F.M, as well as an anonymous summary of the history of Franciscans in the Americas. Published to commemorate the 700th anniversary of the death of St. Francis of Assisi, the volumes provides historical sketches of all the Franciscan provinces in the United States, including that of St. Barbara and its missions to the Papago Indians, Mission San Xavier del Bac and San Solano Missions included. There are black-and-white photos of St. Catherine’s Mission in Topawa and of Mission San Xavier (southwest elevation).]


1928a [Black-and-white photo of the southwest elevation of the church of Mission San Xavier del Bac.] *Arizona Old and New*, Vol. 1, no. 5 (November-December), front cover. Phoenix, The Arizona Museum. [The cover design is credited to the Kiva Studios.]

1928b Papagoes dance for rain. *Arizona Old and New*, Vol. 1, no. 5 (November-December), p. 28. Phoenix, The Arizona Museum. [An article datelined Ajo, Ariz., reports on a rain dance held by Papago Indians to which whites were invited. Sixteen men danced “for more than an hour around a tall pole, on the top of which was perched the grotesque ‘rain bird,’ one of the most picturesque symbols in the Indian mythology. The rain dance was held on the Papago reservation, 35 miles from here. ... Following the rain dance, a general dance for whites and Indians was held which lasted until daybreak.”]

### Papago/San Xavier bibliography

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Source</th>
<th>Notes</th>
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<tr>
<td>1930</td>
<td>Papago Indian Reservation. Tucson, Vol. 3, no. 8 (August), pp. 4-5.</td>
<td>Tucson, Chamber of Commerce. [A general discussion concerning both the Sells and San Xavier reservations. Illustrated.]</td>
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<tr>
<td>1931</td>
<td>Southern Arizona missions. Progressive Arizona, Vol. 11, no. 7 (March), pp. 17, 20.</td>
<td>Tucson, W.H. Kelly and Dorothea S. Kelly. [In this article taken from the Tucson Visitors’ Guide, the focus is on mission San Xavier del Bac. There is also brief discussion of Mission Tumacacori.]</td>
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<td>1932</td>
<td>Routes to Indian agencies and schools. Phoenix, U.S. Department of the Interior, Office of Indian Affairs, Phoenix School Print Shop. 58 pp.</td>
<td>[The post office and telegraph address, nearest railroad station, and altitude are listed for the “Sells Agency, Arizona,” with similar information being provided for the Sells day school, San Xavier day school, Santa Rosa day school, Vamori day school, and Mission school (pp. 37-38).]</td>
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<td>1934</td>
<td>Baboquivari is taken. Indians at Work, Vol. 1, no. 15 (March 15), pp. 16-21.</td>
<td>Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [This is the story of the construction of a fire lookout tower built by fifty Indian youths on top of Baboquivari Peak on the Papago Indian Reservation. The young men were employed by the IEWC (Indian Emergency Conservation Work) program.]</td>
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<tr>
<td>1934</td>
<td>Following Spanish trails. Southwestern Monuments Monthly Report, December, pp. 303-304.</td>
<td>[Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [It is noted here “there has been renewed interest in the mission chain founded by Father Eusebio Francisco Kino, a Jesuit priest, between the years 1687 and 1711.” Dr. C.P. Russel, a naturalist with the National Park Service, used Mission Tumacacori as his base of operations as he and historian Robert Rose traced out routes followed by Kino and visited sites of missions on both sides of the international boundary founded by him. It is also noted that Paul Beaubien is now in charge of a 12-man crew in beginning archaeological excavations at Tumacacori National Monument.]</td>
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<td>1934</td>
<td>San Xavier del Bac. Tucson, Vol. 7, no. 3 (March), pp. 6, 9.</td>
<td>Tucson, Chamber of Commerce. [This is an article from the St. Anthony Messenger describing Mission San Xavier del Bac, one illustrated by a black-and-white photo of the east elevation of the mission.]</td>
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<tr>
<td>1935</td>
<td>Recent jewelry find. Kiva, Vol. 1, no. 3 (November), p. 4.</td>
<td>Tucson, Arizona Archaeological and Historical Society. [About a Papago road worker who found a pottery vessel containing three shell-and-turquoise necklaces, probably prehistoric, near Santa Rosa on the Papago Indian Reservation.]</td>
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<tr>
<td>1935</td>
<td>The Tumacacori treasure. Southwestern Monuments Monthly Report, May, pp. 257-258.</td>
<td>[Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [This is a letter directed to the people of charge of]</td>
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Tumacacori National Monument for National Park Service, one saying a female member of the “Pueblo and Aztec Indian races of Ysleta, Texas” had resided in Mexico for four years where she became privy to information concerning the location of lost mines near Tumacacori Mission. For the reply from the Park Service, see Pinkley (1935a).

1936a Bacteria in Tumacacori walls. *Southwestern Monuments Monthly Report, Supplement for April*, pp. 317-318. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Reprinted from the *Arizona Republic* of April 17, 1936, this is an article about research carried at at Tumacacori National Monument by Dr. Ira B. Bartle on soil bacteria and spores found contained within the walls of the church adjacent to the stairway leading to the belfrey. “When the adobe is made,” he is quoted as saying, “these spores and bacteria live and multiply as long as there is moisture and oxygen. As this disappears, they begin putting in a thicker cell wall and the protoplasm thickens and contracts until eventually respiration and reproduction cease and they go into a state of suspended animation, in which condition they are immune to almost every condition except fire itself.” The article does not mention it, and Bartle may not have known, that the Pimería Alta church from which he drew his samples was built in the early nineteenth century.]

1936b [Untitled.] *Indians at Work*, Vol. 4, no. 7 (November 15), front cover, p. 33. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [As indicated on p. 33, the front cover has an illustration that depicts a Papago basket design.]

1937 The Papago council. *Indians at Work*, Vol. 4, nos. 18-19 (May), p. 17. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [Listed are the fifteen members of the Papago tribal council and the areas they represent. The group is shown in a black-and-white photo.]


1938b Congratulations to our jubilarians. *Provincial Annals*, Vol. 1, no. 1 (October), p. 17. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Included here are congratulations to Franciscan fathers Nicholas Perschl and Vincent Arbeiter, both of whom are noted as having worked as missionaries among the Papago and Pima Indians.]


Barbara. [This is about Fr. Francisco Garcés, the first Franciscan to serve at Mission San Xavier del Bac, and about a statue of him to be sculptured in Indiana limestone by John Palo-Kangas and placed in a traffic circle in Bakersfield, California. Also see Powell 1974b: 253.]

1938e Here and there ... on the desert. *Desert Magazine*, Vol. 1, no. 4 (February), pp. 24-25. El Centro, California, Desert Publishing Company. [Under the heading of “Tucson, Arizona,” is a note saying Mission San Xavier del Bac sacristan Cornéllo Norris succeeded “chief” Leonard Rios in that capacity in December, 1937, ceremonies. What actually occurred was that Norris succeeded Rios as head of the San Xavier Feast committee.]

1938f Pima basket takes high award at ceremonial. *Desert Magazine*, Vol. 1, no. 12 (October), p. 17. El Centro, California, Desert Publishing Company. [A note about the Inter-Tribal Ceremonial held in Gallup, New Mexico, mentions Papagos as having won awards for pottery and basketry.]


1939b Arizoniques. *Arizona Highways*, Vol. 15, no. 2 (February), outside back cover. Phoenix, Arizona Highway Department. [Among the many notes here is one which reads, “San Xavier del Bac, early Spanish mission nine miles south of Tucson is conceded to be the finest of all the missions and the most perfect example of pure mission architecture. A leading French architect connected with the Beaux Arts Institute in Paris recently declared it to be the finest piece of architecture on the American continent.”]

1939c Arizoniques. *Arizona Highways*, Vol. 15, no. 4 (April), inside back cover. Phoenix, Arizona Highway Department. [One item reads, “There is a tradition that $60,000 worth of silver utensils once decorated the altar of San Xavier mission, nine miles south of Tucson, and that this metal was mined in the Santa Rita mountains nearby.”]


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by Father Augustine Hobrecht. Fr. Garcés was assigned to the Pimans at Mission San Xavier del Bac in 1768, although his work among Pimans is not cited here.]  

1939f Here and there about the province. *Provincial Annals*, Vol. 1, no. 4 (July), pp. 57-60. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Among the news items listed here is one about a school paper, the *Old Mission Gazette*, started by Papago students in the parochial school at Mission San Xavier; one noting that Mission San Xavier had obtained the *beneficium apostolicum*; and a third observing that Father Burkard Kaksht (i.e., Kuxsht) was about to start building a church at Akchin on the Papago Indian Reservation.]  

1939g Here and there in the province. *Provincial Annals*, Vol. 2, no. 1 (October), pp. 65-68. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Given notice here: Fr. Augustine Schwarz, a friar stationed at Topawa on the Papago Indian Reservation, celebrated his silver jubilee as a Franciscan priest; an article on the modern Papago Reservation appeared in the March 1, 1939 issue of a publication by the American Association of Indian Affairs, Inc.; and on Saturday night, July 22, 1939, lightning struck the west bell tower of Mission San Xavier del Bac, destroying the cupola and Fr. Mark Bucher's electric razor. Also quoted is an article about this lightning strike that appeared in the *Tucson Daily Citizen*: “From there (the lightning) jumped to the roof over the choir loft, then spread over most of the building, but did no damage to the priceless decorations and murals about the altar in the front part of the main auditorium which was re-decorated in 1938 by George Marshall Crone.”]  

1939h Here and there on the desert. *Desert Magazine*, Vol. 2, no. 3 (January), pp. 26-27. El Centro, California, Desert Publishing Company. [Under the heading, “Tucson, Arizona,” is a note about Father Bonaventure Oblasser's talk concerning Fray Marcos de Niza and Bonaventure's planned 1939 parade to be led by him followed by Papago Indians -- all as part of the 400th anniversary celebration of the coming of Fray Marcos de Niza to Arizona.]  

1939i Here and there on the desert. *Desert Magazine*, Vol. 2, no. 8 (June), p. 38. El Centro, California, Desert Publishing Company. [A note tells about a Papago named José María turning over to the Arizona State Museum a Papago calendar stick, a stick which he carefully copied before giving the museum the original stick.]  

1939j Here and there on the desert. *Desert Magazine*, Vol. 2, no. 12 (October), pp. 26-27. El Centro, California, Desert Publishing Company. [Under “Tucson, Arizona,” is the following note: “Immediate repair or immediate ruin faces historic San Xavier mission. Rev. Mark Bucher, pastor of San Xavier, is authority for the statement. Lightning in July shattered the cupola of the west tower of the 200-year-old building. Recent rains draining through cracks opened by the bolt are now softening adobe [sic] towers which threaten to crash into the interior of the church. Cost of repairs is estimated at $1,000. To Father Ildephonse, superior of the Franciscan Order in Oakland, California, a letter of urgent appeal has been sent, the public is asked to help in raising funds.”]  

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42-43. El Centro, California, Desert Publishing Company. [Under “Tucson, Arizona,” is a note observing that Papago Indians are excavating an archaeological site south of Sells on the Papago Indian Reservation under direction of anthropology graduate student Arnold Withers.]

1939l Items of provincial interest. *Provincial Annals*, Vol. 1, no. 2 (February), pp. 42-44. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [There is mention here of an article about Mission San Xavier by Jo-Shipley Watson (1938) and about a booklet on Fray Marcos de Niza written by Franciscan missionary Bonaventure Oblasser, stationed at the San Solano Mission in Topawa on the Papago Indian Reservation.]

1939m Modern friar retraces ancient trail. Dedicates life to advancing of Papagos. Constructs school for Indians in huge reservation. *Provincial Annals*, Vol. 3, no. 1 (June), pp. 45-48. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [The title is quoted from the heading of an article that appeared in the *Tucson Daily Citizen* on February 21, 1939. The article tells about Father Bonaventure’s missionary efforts among Papagos, and quotes him at length concerning his overseeing construction of day schools at Topawa and Little Tucson. He also recounts his earliest weeks on the reservation and tells about building schools at “Cuecu” (Chuichu), Gila Bend, and San Miguel.]

1939n Old Mission San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 1, no. 4 (July), pp. 31-33. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [News items listed here are the death, on June 9, 1939, and funeral of Agnes Narcho; the June 11 Corpus Christi procession; and a Papago field day program involving ball games, boxing, and a dinner.]


1939q Papago - land. *Provincial Annals*, Vol. 2, no. 1 (October), p. 66. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [An item taken from the March 1, 1939 publication of the American Association of Indian Affairs, Inc., lauds the participation of Papago Indians in their own affairs on the reservation, citing examples in such areas as road construction projects, extension projects, and water development.]

1939r Papagos celebrate their patronal feast. *Provincial Annals*, Vol. 1, no. 3 (June), pp. 32-35. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [A detailed description of the celebration by Papago Indians at San Xavier del Bac of the Feast of San Francisco Xavier, December 2-4, 1938. All Feast Committee members are named as are the priests who were the celebrants. There is also a note about the nutritional program for Papago children attending the parochial school at San Xavier.]

1939s Papagos manage own fair and rodeo. *Indians at Work*, Vol. 7, no. 4 (December),
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pp. 19-20. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [This is an article about the third annual Papago Fair and Rodeo held at the Sells Agency on November 10-12, 1939.]

1939t The shades of a hare. *Provincial Annals*, Vol. 1, no. 4 (July), pp. 49-50. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [This is about a short-lived newsletter, the *YEKREBBIT*, published and distributed by Franciscan missionaries in southern Arizona in the teens of the 20th century. Copies are in the mission archives at Mission Santa Barbara, California.]

1939u Sunshine serenade. *Arizona Highways*, Vol. 15, no. 12 (December), pp. 19-34. Phoenix, Arizona Highway Department. [This is a portfolio of black-and-white photographs of scenery and tourist attractions in the Sonoran Desert of southern Arizona, one with a list of places to stay. There is a photo of the east elevation of the mortuary chapel at San Xavier del Bac; of the south elevation of the church of San Xavier del Bac; and of some eight adobe structures and a corral in an unnamed village on the Papago Indian Reservation, “Papagoland” in the caption.]

1939v Tucson, Arizona. *Provincial Annals*, Vol. 2, no. 1 (October), p. 66. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Condensing a report taken from the *Tucson Daily Citizen*, this article notes that on the night of July 22, 1939, “in one of the worst electric storms in memory of the Papago Indians on the San Xavier reservation,” lightning struck the cupola on the west tower of Mission San Xavier del Bac, nearly destroying it completely. Father Mark Bucher, who was at the mission at the time, supplied much of the information. He mentions that in 1938 George Marshall Crone had “redecorated” the “front art of the main auditorium,” and that it was not damaged by the lightning strike.]


1939x The Very Rev. Ferdinand Ortiz, O.F.M., Provincial. *Provincial Annals*, Vol. 1, no. 2 (February), pp. 47-48. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Franciscan missionary (and Tucson native) Ferdinand Ortiz has become Provincial of the Franciscans’ Holy Gospel Province in Mexico with headquarters in Mexico City. He has been *praeses* (superior) at Mission San Xavier del Bac, and his replacement as *praeses* at San Xavier is Father Mark Bucher.]

1940a Dedication of Papago Indian chapel at Gunsight, Arizona. *Provincial Annals*, Vol. 2, no. 4 (July), pp. 56-57. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Details of dedication of the new church, one dedicated to San Martín, at Gunsight on the Papago Indian Reservation. Article is reprinted from the *Arizona Catholic Herald* of April 14, 1940.]

1940b Garces Memorial Hall, Ft. Yuma, California, dedicated. *Provincial Annals*, Vol. 2, no. 4 (July), pp. 53-54. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Details of the April 28, 1940 dedication of this hall on the Ft. Yuma Reservation for Quechan Indians, a hall dedicated to Father Francisco Garcés, the
missionary who was assigned to Mission San Xavier del Bac among the Pimans in 1768.]

1940c Here and there in the province. ** Provincial Annals, Vol. 2, no. 2 (January), pp. 65-66. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Included here is information about dedication of the “Highway of the Padres” between Nogales and the southern edge of Pima County, with the dedication of shrines along the route honoring Father Juan de San Martín, S.J., first pastor of Tumacacori Mission (as a *visita* of Guevavi, where he was stationed); Father Eusebio Francisco Kino, S.J.; and Fray Marcos de Niza, O.F.M. Also mentioned is construction of an adobe chapel by Papago Indians dedicated to St. Paul the Apostle at Fresnal on the Papago Indian Reservation.]

1940d Here and there ... on the desert. ** Desert Magazine, Vol. 3, no. 4 (February), pp. 38-39. El Centro, California, Desert Publishing Company. [Under “Tucson, Arizona,” is a note that reads: “Fire, destroying $1,000 worth of property on the right wing of the 200-year-old San Xavier del Bac mission, has delayed work of restoring the ancient edifice. Priests had raised $1,000 to repair damage caused by lightning. Now they must ask for more money.”]

1940e Ickes report indicates serious Indian problem. ** Desert Magazine, Vol. 3, no. 5 (March), p. 25. El Centro, California, Desert Publishing Company. [There is a lengthy quote here from the annual report of Secretary of the Interior Harold L. Ickes concerning the economic plight of the Papago Indians. A plea is also made for soil conservation on the Papago Indian Reservation.]

1940f Memorable confirmation tour through the Papago desert. ** Provincial Annals, Vol. 2, no. 4 (July), pp. 54-56. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Reprinted from the April 21, 1940 Arizona Catholic Herald, this article recounts a confirmation tour of the Papago Indian Reservation made by Bishop Daniel J. Gercke riding in the car of Fr. Augustine Schwarz, O.F.M. Some 379 persons from twenty villages congregated in eight locations on the reservation to receive confirmation. The article also tells about Bishop Henri Granjon's 1915 visit to the reservation to bless chapels that had been built by Father Bonaventure Oblasser, O.F.M., at Little Tucson and Topawa on what became the reservation in 1916.]

1940g News items from the great Papago domain in Arizona. ** Provincial Annals, Vol. 2, no. 2 (January), pp. 37-41. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Summarized here are 37 pages of news submitted by Fr. Augustine Schwarz, O.F.M., from Topawa on the Papago Indian Reservation. The activities of both friars and nuns on the reservation and in Ajo are discussed, as is the annual October 4 fiesta in honor of San Francisco in Magdalena, Sonora. Further discussed is the annual migration of Papagos to the cotton fields; the All Souls’ Day celebration; and two prospectors working in Papago country, Barney Goodman, a Jew, and George Maxwell, a Catholic.]

1940h Notes and news; southwestern area. ** American Antiquity, Vol. 5, no. 4 (April), pp. 342-46. Menasha, Wisconsin, Society for American Archaeology. [Reference is made to archaeological and ethnological projects in the Papago country being
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1940i On the trail of the padres in Pima and Papago-land. * Provincial Annals, Vol. 3, no. 1 (October), pp. 17-21. Santa Barbara, California, [Franciscan Province of Santa Barbara. [Diary-like entries written by a Franciscan missionary (Augustine Schwarz?) working on the Papago Reservation are reproduced here. They describe reservation matters for the months of June, July, and August, 1940. Mention is made of the annual saguaro fruit harvest and of Papago medicine men, as well as of Father Marcian Bucher, O.F.M., who was getting money to build a new chapel on the reservation at Cold Fields.]

1940j Papago, the Desert People, cling to their ancient ways but adapt themselves to modern methods too. *Indians at Work*, Vol. 8, no. 4 (December), pp. 3-5. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [This article deals chiefly with the history leading up to and construction of the Papago Community House in Sells, Arizona. Included is a short discussion of Papago reaction to the Indian Reorganization Act of 1934; of the Papago arts and crafts industry; and of Papago government.]

1940k *Program, November 9, 10 & 11*. Sells, Arizona, s.n. Maps. 15 pp. [Contents of this program for the Papago Indian Fair and Rodeo include four one-page articles on the following subjects: the story of the Papago people; the story of the reservation; the organization of the Papago Tribe; and the United States Indian Service. Maps of Sells, where the fair and rodeo were held, and of the Papago Reservation are included.]

1940l The province in briefer review. * Provincial Annals, Vol. 2, no. 3 (April), pp. 63-65. Santa Barbara, California, [Franciscan Province of Santa Barbara. [Notice is given of articles by Father Julian Giradot and others that appeared in the *Indian Sentinel* of February, 1940, concerning missionary work among Papagos. Also mentioned is the fact that the west tower struck by lightning at Mission San Xavier del Bac is being repaired under the direction of Mr. (Eleazar) Herreras, and that work will begin on the balustrades on both bell towers.]

1940m The province in briefer review. * Provincial Annals, Vol. 2, no. 4 (July), pp. 64-65. Santa Barbara, California, [Franciscan Province of Santa Barbara. [Mentioned are two articles in the *Indian Sentinel* of April, 1940, one by Papago Indian Joseph Lopez on how Covered Wells got its name and another by Father Marcian Bucher describing the confirmation tour on the reservation made by Bishop Daniel Gercke.]

1940n Sixth triennial convention of the Third Order, Phoenix, Arizona. * Provincial Annals, Vol. 2, no. 2 (January), pp. 8-16. Santa Barbara, California, [Franciscan Province of Santa Barbara. [A report of this meeting, held November 19-21, 1939, notes a visit made by the group to Mission San Xavier del Bac, “perhaps the most beautiful of the old missions in the United States.” Father Felix Pudlowski, O.F.M., is San Xavier's praeses. Among those in attendance at the conference were Franciscan fathers Regis Rohder and Marcian Bucher of Topawa.]

Santa Barbara. [Almost certainly written by Father Augustine Schwarz, this article outlines a typical day in the life of a missionary among the Papagos by telling what Father Regis Rohder did in a single day (visited the village of Emika, slept in his truck, etc.). Also discussed: cold weather, centipede bites, importance of Angelus bells among people who have neither clocks nor watches, pumping of water, lightning storms, village settlement patterns, Indian clothing, desert beauty, funerals, Christmas observance, New Year's observance, tuberculosis, and Indian personality.]


1940q  *Tumacacori National Monument, Arizona*. [Washington, D.C.], U.S. Government Printing Office. Map, illus. 14 pp. [Accompanied by sixteen black-and-white photographs of the church and other buildings on the grounds of Tumacacori National Monument in southern Arizona, the story is relayed here of the early missionaries in the Pimería Alta; of the life of Father Eusebio Kino, the pioneer missionary among the Northern Pimans; of the mission's status after the expulsion of the Jesuits in 1767; and of the mission's abandonment when the region was a part of the Republic of Mexico.]

1940r  Who built Mission San Xavier del Bac? *Provincial Annals*, Vol. 2, no. 2 (January), pp. 21-27. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [The anonymous editor of this article, probably Father Maynard Geiger, writes an introduction before reprinting in full Father Mark Bucher's essay on the topic that appeared originally in the February, 1936 issue of the *Hispanic American Historical Review*, and summarizing Father Marion Habig's article on the topic that appeared originally in the October, 1937 issue of the *Southwestern Historical Quarterly*. Father Bucher concluded that Kino's original church (never finished) at San Xavier was located in a field lying to the north of the present village of Bac. Habig noted, correctly, that the present church of San Xavier was built by Franciscans, and he quotes Father Bonaventure concerning Ignacio Gaona, saying the latter fell off the building and was killed, which is why the church wasn't finished (east bell tower was left unfinished).]

1940s  With the seraphic torchbearers among the sahuaro. *Provincial Annals*, Vol. 2, no. 4 (July), pp. 26-34. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Probably written by Father Augustine Schwarz, this account discusses variants of English and Papago spoken by people on the reservation; basketmaking and its economic importance; magazines and comic books needed; cows; cactus fruits; a Papago woman named Elizabeth who's been a teacher for 25 years; night life among young people on the reservation; Palm Sunday observance; importance of priests' cars; new church dedicated in Fresnal (Chiavulitak, or "Sitting Bowl Cactus"); May procession for the Virgin Mary; roundup of cattle; how Papagos behave in church; Corpus Christi observance; and the closing of schools for the


1941c Items from the land of Kino and Garces. *Provincial Annals*, Vol. 3, no. 4 (July 1), pp. 24-26. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [This is about Franciscan missionary work in the Papago country, including that at Ajo, where permission was gained for Indians to have a Sunday Mass in the Catholic church belonging to non-Indians. It also tells about the visit of Father Bede (known to the Indians as Father Daniel) Matson to the village of Emika and the warm reception he received there.]

1941d Papago Indians on way to Indian CCC anniversary celebration. *Indians at Work*, Vol. 8, no. 8 (April), back cover. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [This is a black-and-white photo of a Papago man and woman going down the road in a wagon.]

1941e Snakes, ocotillo, scholars, saints -- all from the desert. *Provincial Annals*, Vol. 3, no. 3 (April), pp. 48-49. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Included here is information about transfers of various Franciscan missionaries in Papago country. There is also an extended account of the death from tuberculosis of a saint-like 15-year-old Papago girl from Little Tucson.]

1941f Tumacacori. *Arizona Highways*, Vol. 17, no. 12 (December), front cover, pp. 30-33. Phoenix, Arizona Highway Department. [A color photo of the ruins of the Pimería Alta church of Mission Tumacácori adorns the cover, while captions and a three-paragraph text accompany nine black-and-white photos of the mission on the inside. All nine photos were supplied by the National Park Service and include one of the interior of the roofless church taken by surveyor George Roskruge in July, 1889.]

1941g When autumn comes to Papago-land. *Provincial Annals*, Vol. 3, no. 2 (January), pp. 41-43. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Noted in this summary of recent Franciscan activities among Papagos are building activities; new teaching nuns; the Magdalena fiesta; All Souls Day observances; plans by archaeologists to excavate Batki; and plans for an exhibit of Papago basketry and other Papago crafts in New York at the Museum of Modern Art. Also: “By the end of September the Indians are usually on their way to the shrine of San Francisco at Magdalena in Sonora. Owing to the unpleasant experiences they had at the border last year, many remained home and celebrated in their own villages. We venture to say that San Xavier will eventually become a pilgrim shrine.”]
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[Changes in stations of Franciscan missionaries working among Papago Indians are reported here as is news concerning Mission San Xavier del Bac: number of students enrolled in the San Xavier school; the transfer of (Brother) Eugene Temple, O.F.M., who had been at the mission for three years; etc. etc.]


[Included is a list of priests and others who visited Mission San Xavier del Bac in April and May of 1943 as well as a discussion of events among Franciscan missionaries on the Papago Reservation and at Topawa. Mention is made of the good work being done by Father Bede (Matson) at the new church in Ajo.]


[This notice about the opening on October 21, 1942 of a new church for Papago Indians in Ajo, Arizona, describes the church in considerable detail.]


[Activities by Franciscan missionaries on the Papago Reservation for the months of April and June, 1943 are recounted. There are details concerning the work of Father Daniel (Matson) at Ajo; Presbyterian missionary efforts on the reservation; Papagos' views toward rattlesnakes; deaths of infants during the dry season; Papago finances; domestic dogs; and the patronal feast at the village of Big Fields.]

1944a City of Tucson. *Arizona Highways*, Vol. 20. No. 1 (January), pp. 2-15. Phoenix, Arizona Highway Department. [Illustrated with 46 black-and-white photographs, this article unabashedly promotes Tucson as a good place to live and to visit. Included in the essay is a paragraph saying, “Beautiful San Xavier del Bac, the ‘White Dove of the Desert.’ ... is said to be the finest example of pure mission architecture in the United States. Completed in 1797, this lovely shrine has been and is still being used as a house of worship by the Pima and Papago Indians, and is one of the west’s great sites.” Also mentioned is the fact that in 1700 Father (Eusebio) Kino “started to build [sic] the now famed mission, San Xavier del Bac to the south of the Indian village which he called San Cosme del Tucson. Gradually he was followed by Spanish ranchers and mining men who began to take the country away from the Indians.”]

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Papagos is accompanied by five black-and-white photographs showing various Papago mission structures. The news items concern a spring drought; Holy Thursday observance; a new feast house at Topawa; *vahitos* (ramadas); school buses and horse transportation; a Papago killed by lightning; WPA funds for food; etc.


1945b An unusual Papago storage basket. *Masterkey*, Vol. 19, no. 6 (November), front cover. Los Angeles, California, Southwest Museum. [This is a black-and-white photograph of a Papago storage basket 25-inches high.]


1946b Seed “bombs” hit Arizona. *Desert Magazine*, Vol. 9, no. 8 (June), p. 25. El Centro, California, Desert Press, Inc. [In April, 1946, more than a half million pellets containing grass seed were to have been dropped over 10,000 acres of the Papago Indian Reservation.]

1947a Arizona calendar of Franciscanism – 1539-1947. In *Golden Jubilee. 1897 Franciscans in Arizona 1947*, edited by Thomas S. Shiya, pp. [2] - [5]. Phoenix, Catholic Relations Office at St. Mary’s. [This calendar of events concerning Franciscan activities in Arizona beginning in 1539 includes mention of Father Francisco Garces’s service at Mission San Xavier del Bac beginning in 1768 as well as later events concerning an Xavier and other work of Franciscans among Papago Indians. It is noted that Father Matthias Rechsteiner founded St. Augustine Mission at Chuichu in 1907 and that Father Bonaventure Oblasser began his work in Papago country in 1910. Photos of missions San Xavier del Bac and Tumacacori are on pages 32-33.]


Curtis Publishing Company. [Mission San Xavier del Bac is mentioned twice in this travel article describing Tucson, Arizona.]

1948a The golden jubilee of the arrival of the Franciscans in Arizona in modern times. *Provincial Annals*, Vol. 10, no. 3 (January), pp. 109-115. [Santa Barbara, California], [Franciscan] Province of Santa Barbara. [An article about the October, 1947 celebration of the 50 years since the arrival of Franciscans at St. Mary's in Phoenix, Arizona, in 1896 mentions briefly the Franciscans' takeover of Mission San Xavier del Bac in 1912 and missions built by them in Topawa, Cowlic, Covered Wells, Pisinemo, San Miguel and Ajo. Exterior and interior photos of the mission at Ajo are included.]

1948b Here and there in the province. *Provincial Annals*, Vol. 11, no. 1 (July), pp. 33-34. [Santa Barbara, California] [Franciscan] Province of Santa Barbara. [St. Catherine’s Mission for Papago Indians was dedicated on April 30, 1948. The builders of the church and priests in charge are mentioned (p. 34).]

1948c The history of the Franciscan Arizona Indian missions as reflected in the Franciscan Herald (1913-1940). *Provincial Annals*, Vol. 11, no. 2 (October), pp. 73-79. [Santa Barbara, California], [Franciscan] Province of Santa Barbara. [This is a bibliography of all articles published in the Franciscan Herald between 1913 and 1940 that relate to Franciscan missionary work in Arizona. Many of them refer to missions and missionary work among the Papago Indians. Included also are black-and-white photographs of Papagos and Papago churches at Emika, Topawa, Pisinemo, Cowlic, and San Francisquito (Sonora).]

1948d A list of the Indian missions in Arizona and New Mexico. *Provincial Annals*, Vol. 10, no. 4 (April), pp. 188-90. [Santa Barbara, California] [Franciscan] Province of Santa Barbara. [This detailed list includes Papago missions run by the Franciscans, including headquarters churches, outlier missions, and “stations.” The latter includes a list of villages with chapels and oratories. Numbers of religious and of students in Catholic churches are given as well.]

1948e San Solano Missions, Arizona. *Provincial Annals*, Vol. 11, no. 1 (July), pp. 24-26. [Santa Barbara, California], [Franciscan] Province of Santa Barbara. [News of Franciscans’ work among Papagos, including a note about an article about Father Lambert Fremdling in the Arizona Daily Star of April 30, 1948; about Topawa and the new well and physical plant of the mission; about Brother Robert Schuchert’s presently finishing a new church at Sil Nakya; and a note that, “The summer months find the Indians going into the mountains for the annual Suhara (saguaro) cactus fruit-picking. The delicious brown syrup flows freely and now and then comes the rumor of a wine feast in some distant village. It is not uncommon during this season for the missionary to find his village deserted on Sunday. But after two or three weeks the families return and begin to plant their fields after the first good rains.” There is a photograph of Father Bonaventure Oblasser wearing a feathered Indian headdress.]

Reservation accompanies an article telling about changes in personnel among the friars serving the reservation. Various construction projects are also discussed as is the problem of frequent transfers of priests from the Papago mission.

1950a Introduction to “the fiesta of St. Francis Xavier.” *Kiva*, Vol. 16, nos. 1-2 (October-November), p. 1. Tucson, Arizona Archaeological and Historical Society. [During the October 4 fiesta, Magdalena, Sonora becomes a focal center for Papagos, Yaquis, Mayos, and possibly other tribes as well as Mexicans and Mexican-Americans.]

1950b Papagos have own program. *Desert Magazine*, Vol. 13, no. 6 (April), p. 33. Palm Desert, California, Desert Press, Inc. [This is a notice concerning the Papago Indian Tribe's long-range program for economic development. The notice is taken from an article that appeared in the *Ajo Copper News*.]


1952b Thomas Segundo selected for achievement award. *The Amerindian*, Vol. 1, no. 1 (September-October), p. 1. Chicago, American Indian Review. [Thomas Segundo, Chairman of the Papago Tribal Council, has been selected as recipient of the 1952 Indian Achievement Award. Illustrated.]


1952d Father Felix Pudlowski, O.F.M. (1896-1952). *Provincial Annals*, Vol. 14, no. 4 (April), pp. 77-79. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [An obituary of a Franciscan priest who served among Papagos at the Gila River Reservation community of Santa Cruz in 1924-1926 and, for a few months in 1927, among Papagos at Topawa. He was praeses and Indian missionary at Mission San Xavier del Bac from November, 1939 until January, 1940, during which time he did some restoration at the mission (rebuilding the balustrades in the bell towers).]

1953a Here and there on the desert: Segundo resigns Papago post. *Desert Magazine*, Vol. 16, no. 8 (August), p. 29. Palm Desert, California, Desert Press, Inc. [A note taken from the *Phoenix Gazette* newspaper that 33-year-old Tom Segundo had resigned his post as chairman of the Papago Tribe to seek employment in Chicago where he hoped to attend law school.]

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1953b In Arizona's ancient land of the Papagos ... . *Sunset*, Vol. 111, no. 5 (November), pp. 46-49. Menlo Park, California, Lane Publishing Co. [Nine black-and-white photos and a map accompany this short travel guide to the Papago Indian Reservation and immediate vicinity.]


1953d The Very Rev. Fernando Ortiz, O.F.M. (1884-1952). *Provincial Annals*, Vol. 15, no. 4 (April), pp. 83-85. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [Obituary of a Tucson-born priest who served at Mission San Xavier del Bac as its superior in 1913 and who was at San Xavier again in 1938. His funeral services were conducted at Mission San Xavier on November 22, 1952, and are described here in considerable detail. At one point during his priestly career, Father Ortiz was Father Guardian of the Holy Gospel Province of the Order of Friars Minor in Mexico City.]

1954a Jubilarians of the province. *Provincial Annals*, Vol. 17, no. 2 (October), pp. 27-30. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [Lengthy notices are given of three friars who celebrated their golden jubilees as members of the Order of Friars Minor, including Father Gerard Brenneke, whose picture is shown, and Father Andrew Bucher. Both had missionary service among Papago Indians. Father Bucher served at Mission San Xavier del Bac for two years and Father Brenneke served for several years among Papagos at Florence Village as well as among Papagos on the main reservation. He built the school and church at Anegam and finished a church at Cababi (Ko Vaya) begun by Father Bonaventure Oblasser.]


1954c Segundo chosen to head Chicago center. *The Amerindian*, Vol. 2, no. 3 (January-February), p. 2. Chicago, American Indian Review. [Thomas A. Segundo, former Chairman of the Papago Tribal Council, has been appointed Executive Director for the Chicago Indian Community Center.]

1954d *Your guide to the mission church and grounds*. Globe, Arizona, [U.S.] Department of the Interior, National Park Service, Southwestern National Monuments. Plan, illus. 17 pp. [This is a booklet to go with s self-guided tour of the grounds of Tumacacori National Monument in southern Arizona, the site of an 18th and 19th-century Spanish mission founded for benefit of the Northern O’odham. There is some history here of the Pima Indians of Tumacacori.]

1955a Here and there on the desert ... Horses face state ban. *Desert Magazine*, Vol. 18, no. 8 (August), p. 31. Palm Desert, California, Desert Press, Inc. [A report taken from the *Phoenix Gazette* newspaper indicates that the State Livestock Sanitary Board has quarantined movement of horses from the Papago Indian Reservation because
1955b Papago Tribe fights for mineral rights. The Amerindian, Vol. 3, no. 4 (March-April), p. 3. Chicago, American Indian Review. [An article discussing the Papagos' fight to obtain the mineral rights to their reservation.]

1955c The saguaro cactus. Arizona's state flower. Saguaroland Bulletin, Vol. 9, no. 5 (May), pp. 52-59. Tempe, Arizona, Desert Botanical Garden of Arizona. [Includes mention that the saguaro harvest marks the Pima and Papago new year and that the fruit has been an important item of food.]

1955d Tucson helps its Papago neighbors. The Christian Century, Vol. 72, no. 50 (December), p. 1472. Chicago, Christian Century Foundation. [A one-paragraph account of the work of the Association for Papago Affairs in such areas as Papago mineral rights, medical and dental clinics, and scholarships for Papago youths.]

1955e [Untitled.] The Calumet, Vol. 42, no. 2 (May), inside back cover. New York, Marquette League. [A black-and-white photo of Father Regis Rohder, O.F.M., instructing Papago children in making the sign of the cross as they kneel by the cruz mayordeside Our Lady of Lourdes church in Little Tucson on the Papago Indian Reservation.]

1956a Rev. Celestine Chinn, O.F.M. Provincial Annals, Vol. 1, no. 1 (July), pp. 25-26. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [About the celebration of Father Celestine's 25 years as a Franciscan notes his career at Mission San Xavier del Bac which began in 1949 and which was marked by his efforts to restore the church.]

1956b Rev. Nicholas Perschl, O.F.M. Provincial Annals, Vol. 19, no. 1 (July), pp. 18-20. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [A black-and-white photo of Fr. Nicholas accompanies this article about the celebration at Komatke on the Gila River Indian Reservation of his 50th year as a Franciscan. Father Nicholas began his missionary career among the Papago Indians in 1914 and served among them for most of the time between then and the time of his golden jubilee in 1956. Included here is the text of comments made on the occasion by Father Nicholas's fellow missionary among the Papagos, Father Bonaventure Oblasser, O.F.M. Oblasser mentions a “plague” at San Xavier in 1866-69 that was said to have killed a lot of Papagos, people who were replaced at San Xavier by “pagan Papagos from Santa Rosa.”]

1956c San Xavier del Bac, “White Dove of the Desert.” Provincial Annals, Vol. 18, no. 4 (April), pp. 41-42. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [The April 5, 1956 San Xavier Fiesta sponsored by the Tucson Festival Society is described in great detail in an article reproduced in its entirety from the April 6, 1956 issue of the Arizona Daily Star newspaper of Tucson. A black-and-white photo of the south elevation of the church is included.]

1957 Twenty-five years of holy priesthood ... Provincial Annals, Vol. 20, no. 1 (July), pp. 8-11. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [Among the priests whose 25-year careers are mentioned here is that of Father Julian Giradot, O.F.M., who was stationed at Mission San Xavier del Bac and at Topawa at various times. It was he who oversaw restoration of the lantern on the
west bell tower of the San Xavier church after it was struck by lightning in 1939.]


1958c Padre of Papagos. Father Lambert happy serving desert mission. *Provincial Annals*, Vol. 21, no. 1 (July), pp. 36-37. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [This is a reprint of an article that appeared in the *Tucson Daily Citizen* of unspecified date. It provides a brief biographical sketch of a Franciscan missionary, Lambert Fremdling, who since 1941 had been serving among Papagos on the Papago Indian Reservation.]

1958d Papagos choose business head. *The Amerindian*, Vol. 6, no. 4 (March-April), p. 3. Chicago, American Indian Review. [A notice that Chester J. Higman has been appointed full time business manager for the Papago Indian Tribe.]

1958e Papagos permit use of sacred site. *The Amerindian*, Vol. 6, no. 5 (May-June), p. 3. Chicago, American Indian Review. [A note to the effect that the Papagos have permitted construction of a new National Astronomical Observatory on Kitt Peak in the Quinlan Mountains 40 miles southwest of Tucson on the Papago Indian Reservation.]

1958f 50 years among the Papagos. *Provincial Annals*, Vol. 21, no. 1 (July), pp. 30-35. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [This is an outline of the early history of the Franciscans’ missionary efforts among Papagos beginning in 1908. It includes excerpts from early publications and from the diary of Father Tiburtius Wand as well as quotations from Bonaventure Oblasser. As of the date of its publication, this was the best published summary of Franciscan missionary endeavors among Papagos in the 20th century.]

1959a Bernard L. Fontana lectures on the Papagos. *Atlatl*, February, p. 5. Tucson, Anthropology Club, Department of Anthropology, University of Arizona. [This is a brief account of a color-slide illustrated talk given by Fontana to Anthropology Club members at the home of Dr. Edward H. Spicer. He gave those present “samples of the precious red (saguaro) syrup used by the Papagos for sweetening.”]

1959b Papago health project granted one year extension. *Atlatl*, February, p. 3. Tucson, Anthropology Club, Department of Anthropology, University of Arizona. [“Robert A. Hackenberg, Director of the Papago Health Project for National Cancer Institute Research, recently received notice that an additional sum of $30,000 has been granted for the purpose of continued study of the Papagos. This project is a pilot
study designed to develop demographic methods and procedures for handling population data.”]

1959c Papago Indian Reservation irrigated by Wisconsin engines. *Engineering News*, January, p. [2]. Milwaukee, Wisconsin Motor Corporation. [Two black-and-white photos and a brief article about a visit to the Papago Indian Reservation to see Wisconsin Engines pumping water at Sells and Totaa Settlement. Papago Indian Juan Mattias is mentioned as a “well man.”]


1959e Papagos give aid to army program. *The Amerindian*, Vol. 7, no. 5 (May-June), p. 2. Chicago, American Indian Review. [The Papago Tribal Council has given the U.S. Army Electronic Proving Group at Fort Huachuca permission to make two surveys, one to select sites for army observations of drone planes and the other to select sites for the testing of electronic equipment on an imaginary battlefield on the Papago Reservation.]


1960b Fr. Burkard Kuksht. *Provincial Annals*, Vol. 22, no. 3 (January), pp. 189-190. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [An obituary of Franciscan missionary Burkard Kuksht, a man who learned the Papago language and who served most of his priestly life at Topawa and Covered Wells as well as among Pimas at St. John's Indian School on the Gila River Indian Reservation. Also see Temple (1960).]

1960c Kitt Peak National Observatory. Tucson, Arizona, Association of Universities for Research in Astronomy, Inc. Maps, illus. [A section of this booklet is titled “The Papago Indians,” and it deals with the relationship between Kitt Peak National Observatory and the Papago Indians on whose reservation the observatory is located.]

1960d Komatke. *Provincial Annals*, Vol. 23, no. 2 (October), p. 122. [Santa Barbara, California] [Franciscan] Province of Saint Barbara. [Father Bonaventure Oblasser, O.F.M., was stationed at this time at Komatke on the Gila River Indian Reservation where he was in charge of a library of Piman research he had built up. The notice says he recently acquired steel bookcases and steel cabinets for his library, having “earned this equipment from his long and difficult work on the Papago land problem for the government.”]

1960e Mobile chapel marks six years of service to Catholic Indians. *Provincial Annals*,
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1960f Papago designs to appear in textiles. *The Amerindian*, Vol. 8, no. 3 (January-February), p. 4. Chicago, American Indian Review. [A brief article to the effect that Papago basketry designs are expected to appear on Supima cotton fabrics in 1960. More than 1,000 photographs, both color and black-and-white, were taken of Pima and Papago designs for use in this project.]

1960g Preserve three old missions is appeal to all in diocese. *Provincial Annals*, Vol. 23, no. 1 (July), pp. 46-47. [Santa Barbara, California] [Franciscan] Province of Saint Barbara. [Reprinted from the *Arizona Register* newspaper of April 1, 1960, this article tells about the efforts of secular priest Norman Whalen to bring about preservation of the ruins of missions Guevavi and Calabazas on the Santa Cruz River and the presumed site of Santa Cruz de Quiburi on the San Pedro River -- all in southern Arizona and all of which were heavily involved with Piman Indians in the 18th century.]

1960h 15,000 Papagos served by Solano missioners. *Provincial Annals*, Vol. 23, no. 1 (July), p. 14. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [This is a reprint of an article first published in the *Arizona Register* newspaper of February 6, 1960. It summarizes work being done by Franciscan missionaries on the Papago Indian Reservation.]

1961a Back road cruises through the Papago country. *Sunset Magazine*, Vol. 127, no. 4 (October), pp. 24, 26, 28, 30, 33. Menlo Park, California, Lane Magazine Company. [A map and photographs take visitors on a tour of the main Papago Reservation, with notes on trading posts, Sells, Wall's Well, fiestas, and more.]

1961b 4 pioneer clergymen in diocese honored by University of Arizona. *Provincial Annals*, Vol. 23, no. 4 (April), pp. 202-03. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [This reprint of an article that appeared in the *Arizona Register* newspaper of January 6, 1961, mentions that among four clergymen who received the Medallion of Merit on the occasion of the University's 75th anniversary was Father Bonaventure Oblasser, O.F.M., a longtime missionary among the Papago Indians.]

1961c Father Gerard still rides the Indian trail. *Provincial Annals*, Vol. 23, no. 4 (July), pp. 309-10. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [Reprinted from *The Tidings*, Los Angeles, California, of July 21, 1961, this is a brief biographical account of Franciscan missionary Gerard Brenneke, some of whose time was spent working among Papago Indians.]

1961d New discoveries at San Xavier. *Sunset Magazine*, Vol. 127, no. 5, p. 62. Menlo Park, California, Lane Magazine Company. [With an aerial view of Mission San Xavier del Bac that includes the archaeological site paralleling the church which later proved to be the site of Father Alonso Espinosa’s first church for San Xavier, this is principally about the results of archaeology carried out at the site. “The recent work at San Xavier uncovered a grouping of old foundations immediately
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west of the church and orth of the mortuary chapel. Careful examination of these old foundations disclosed a blacksmith shop, an atrium wall [sic], three additional rooms, a brick patio [sic], and a brick drain.” While published anonymously, the article was written by Mary Ann Reese.)

1961d San Solano Missions, Topawa, Arizona. Provincial Annals, Vol. 23, no. 3 (January), p. 177. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [This report of Franciscan missionary activities on the Papago Indian Reservation includes mention of the recent consolidation of the San Miguel and Topawa schools; the October 4 celebration honoring San Francisco Xavier (not Assisi); and visitors to the San Solano headquarters in Topawa.]

1961e San Solano Missions, Topawa, Arizona. Provincial Annals, Vol. 23, no. 4 (April), p. 234. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [Included in this account of recent Franciscan missionary activities on the Papago Indian Reservation are mentions of Papago Indian seminarian Joseph Enos; a Papago Girl Scout troop and Boy Scout troop; a Thanksgiving dinner at Ajo; visitors to San Solano in Topawa; etc. etc.]


1961g St. John Indian dancers to perform at festival in Italy. Provincial Annals, Vol. 23, no. 4 (April), p. 263. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [An article reprinted from the Phoenix Gazette newspaper notes that some of the six boys going to Italy to take part in the Sassari “Maggio” Festival on the Isle of Sardinia are Papagos.]


1961i Under the window at Window Rock. Arizona Alumnus, Vol. 39, no. 1, pp.14-18. Tucson, University of Arizona Alumni Association, Inc. [This article about Navajo Indian graduates of the University of Arizona includes considerable mention of Paul McCabe, “who married a pretty Papago girl (Agnes Rios)” in 1948 when he still had two years to go to graduation. “The McCabes have three children, two girls and a boy whose ages their school teacher father cannot remember but whose grades are 8th, 4th and 2nd.” A photo shows McCabe with his wife, Agnes, and one of their daughters.]


1962c Mission San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 24, no. 4 (October), pp. 206-07. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [This notice of activities of Franciscan missionaries at Mission San Xavier del Bac includes mention that Brother Bonaventure Nite had recently gotten his B.A. degree in English from the University of Arizona; that archaeological work in front of (south of) the mission had been suspended; and of Father Nicholas Perschl.]

1962d Papago Candy Stripers valued hospital aids. *The Amerindian*, Vol. 10, no. 6 (July-August), p. 6. Chicago, American Indian Review. [This article about Papago Candy Stripers, volunteer hospital aids, says they are the first such group of Indian girls to be found in any Indian hospital. Illustrated.]

1962e Papagos at work on a new mission chapel. They have helped build forty chapels and five mission schools on the reservation. *Indian Sentinel*, Vol. 40, no. 4 (Winter), front cover, p. 49. Washington, D.C., The Bureau of Catholic Indian Missions. [The title here is the caption of a photograph on the front cover, a picture printed in miniature on page 49 with the caption. It shows two Papago men working at what appears to be the laying of stone foundations.]

1962f San Xavier del Bac ... the other side. *Sunset*, Vol. 129, no.5 (November), p. 80. Menlo Park, California, Lane Magazine Company. [There are two photos here of Mission San Xavier del Bac and one of the shrine of Our Lady of Lourdes on nearby Grotto Hill. The church photos show its southwest and northeast elevations. The article encourages visitors to look at the mission from different angles.]

1962g [Untitled]. *Palo Verde*, September, front cover, p. 8. Tucson, Papago Publishing. [A sepia tone photo of the southwest elevation of Mission San Xavier del Bac is on the cover, one that includes Papago Indians in a wagon being pulled by mules and a Franciscan friar petting one of the animals. With information supplied by Father Theodore Williges and Bernard Fontana, the anonymous author writes about the October 3-4 feast day celebration of St. Francis of Assisi in the village of Bac and about the history of the mission. *Palo Verde* is published for the "Tucson Mobile Home Owners, Parks, Dealers and Service dealers."]

1962-1963 Mission San Xavier, Tucson. *Franciscan News Note*, Winter, p. 3. Oakland, California, Franciscan Missionary Union. [A black-and-white photograph of Father Theodore Williges, O.F.M. celebrating Mass in the desert with kneeling Papago celebrants accompanies information received by Father Theodore, “who takes care of this famous mission,” that archaeologists Dr. Bernard Fontana and Cameron Greenleaf are involved “on a search on now in front of Mission San Xavier for a missing city” (actually, footings of buildings that extended into the plaza at least by 1849).]

1963a If you drive Tucson to Ajo, side trip to the Topawa Mission. *Sunset*, Vol. 130, no. 1
(January), p. 23. Menlo Park, California, Lane Magazine Company. [A map accompanies a three-paragraph account of the Franciscan mission at Topawa, eight miles south of Sells on the Papago Indian Reservation. One black-and-white photo shows nuns emerging from the church and a small airplane parked in the plaza, and another shows Papago Indian Laura Kermen (who is not named) in a classroom with Papago Indian children.]

1963b Papago tribal judge from the United States travels to study Interamerican Indianist activities. Anuario Indigenista, Vol. 23, pp. 94-95. México, D.F., Instituto Indigenista Interamericano. [About a visit paid by Cipriano J. Manuel, a Papago tribal judge from Sells, Arizona, to Mexico where he studied the activities of the Inter-American Indian Institute, the National Indian Institute, and the Summer Institute of Linguistics.]

1963c Stereopticon. Arizona Alumnus, Spring, inside front cover, p. 44. Tucson, University of Arizona Alumni Association. [An aerial photograph of Kitt Peak National Observatory which, as the caption indicates, is “on the Papago Indian Reservation.”]

1963d The University of Arizona Sixty-eighth Annual Commencement Exercises, Wednesday evening, May twenty-ninth, nineteen hundred and sixty-three. For the degree of Doctor of Laws: Bonaventure Oblasser. Provincial Annals, Vol. 25, no. 3 (July), pp. 137-38. [Santa Barbara, California], [Franciscan] Province of Saint Barbara. [Printed here is the text of the presentation of the honorary degree of Doctor of Laws to Bonaventure Oblasser, a Franciscan missionary among the Papago and Pima Indians. The highlights of his missionary and scholarly career are outlined here, and there is a photograph showing him with Dr. Emil Haury of the Department of Anthropology, University of Arizona President Richard Harvill, and fellow Franciscan missionaries fathers Gervais (Edward) Schulz and Walter Holly.]

1964 University of Arizona completes registration of Papago tribal members. The Amerindian, Vol. 12, no. 3 (January-February), p. 3. Chicago, Arizona Indian Review. [This is a discussion of completion of the Papago population register which has established individual files on approximately 12,000 Papagos living both on and off the reservation near Sells.]


1965b Eusebio Francisco Kino, S.J. In Unveiling and presentation of the statue of Eusebio Francisco Kino, S.J., p. [1]. Washington, D.C., s.n. [This is identical to Anonymous (1965a), printed here in the official program of the statue unveiling ceremony held in Washington, D.C., February 14, 1965.]

1965c Mission San Xavier del Bac. T.I.M.E. Land U.S.A., January-February, front cover. Lubbock, Texas, T.I.M.E. Freight, Inc. [This cover features a photograph of the south-southwest elevation of the church of Mission San Xavier del Bac, one printed
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in shades of red and orange.]

1965d Near Tucson ... world's largest solar telescope. *Sunset*, Vol. 135, no. 2 (August), pp. 4, 6. Menlo Park, California, Lane Magazine & Book Company. [This is a travel note concerning the Kitt Peak National Observatory located on the Papago Indian Reservation.]

1965e These basket gifts are Papago. *Sunset*, Vol. 135, no. 6 (December), pp. 64-65. Menlo Park, California, Lane Magazine & Book Company. [This article about where one can purchase Papago baskets describes how they are made. Nine black-and-white photos of Papago baskets included.]

1966a Heritage of Tucson unfolds in colorful pageantry. *Tucson Progress*, Vol. 4, o. 4 (April), p. 1. Tucson, Tucson Chamber of Commerce. [Illustrated with a black-and-white photo of the church of Mission San Xavier del Bac illuminated at night and showing crowds of people gathered around the plaza in front, this article about various Tucson public events has a notice saying, “San Xavier Fiesta will begin at the beautiful old ‘White Dove of the Desert’ mission at 8:00 p.m., Friday, April 15th. Amid the fanfare of trumpets, tolling of bells, mesquite bonfires, skyrockets, a thrilling and unforgettable spectacle will unfold as Yaqui and Papago Indians perform their ancient dances. The commemoration of the founding of San Xavier Mission by Father Kino is indeed one of the highlights of the Festival.”]

1966b Holiday spotlights Boys Chorus. *Tucson Visitor*, Vol. 21, no. 11 (December 16-13), front cover, p. 25. Tucson, Kisro Publications. [A photo on the front cover is of the Tucson Boys Chorus in the choir loft of Mission San Xavier del Bac. The accompanying article notes that, “On Christmas Eve, the Boys will be seen in a Columbia Broadcasting System color television special, ‘Let the Desert be Joyful,’ Christmas music of the old Spanish Missions. ... The show was taped in and around San Xavier Mission in October.”]

1966c Land is held key to meeting future Indian needs for growth, economic development. *Indian Record*, December, pp. 6-7. Washington, D.C., Department of the Interior, Bureau of Indian Affairs. [There is reference made here to the 8,000-acre cotton and ranching corporation set up by Papagos living on the Maricopa, Ak-Chin Reservation.]


1966f Tops at Papago range school. *Progressive Agriculture in Arizona*, Vol. 18, no. 6 (November-December), p. 32. Tucson, University of Arizona, College of Agriculture. [About three Papago youths -- Nicholas and Herman Ramon and
Edward Pablo – who won top awards at the annual All-Reservation Cattle and Range Management School. There is a black-and-white photo of the three winners.]


1967a  Father Andrew Bucher, O.F.M. (1886-1967). Provincial Annals, Vol. 29, no. 3 (Autumn), p. 54. San Francisco, Franciscan Fathers of California, Inc. [This is a biographical sketch and chronological list of assignments of a Franciscan missionary priests who served at San Xavier del Bac in 1930-33. There is a black-and-white photo of him in the photo supplement in this issue.]

1967b  Oblasser books to historians. Provincial Annals, Vol. 29, no. 1 (January), p. 28. Santa Barbara, California, [Franciscan] Province of Saint Barbara. [Reprint of an article from Phoenix's Arizona Republic newspaper of November 20, 1966, which asserts, erroneously, as it turned out, that Father Bonaventure Oblasser's entire library of Piman research had been turned over to the Arizona Historical Society in Tucson.]


1967d  Opportunities in American Indian history study. Los Angeles, UCLA Indian History Study. 42 pp. [This booklet deals with oral history projects taking place at seven universities, the University of Arizona among them. There are a brief account of materials being collected concerning the Papagos' battle with Mexicans at El Plomo, Sonora, in 1898 (p. 35); mention of the fact that Papago Indian Molly Manuel is gathering testimony on the Papago Reservation (p. 39); and an excerpt from a tape-recorded interview with an elderly Papago man.]

1967e  Tucson sun country. Sunset, Vol. 138, no. 1 (January), front cover, pp. 46-57. Menlo Park, California, Lane Magazine & Book Company. [This illustrated article about Tucson features a color photo of Mission San Xavier del Bac on the cover as well as a black-and-white photo of the church and three Papago children on page 48. Page 48 features a description of the mission. Also featured in the article is Kitt Peak National Observatory on Kitt Peak on the Papago Indian Reservation.]

1968a  An analysis of the clinic bus system of the Sells Service Unit. Tucson, U.S. Department of Health, Education, and Welfare, Health Program Systems Center. 7 pp. [This study refutes allegations of the high cost of the Sells Clinic bus system that serves Papagos on the reservation.]

here is Thomas Segundo's February 17, 1968 inauguration speech as Chairman of the Papago Tribal Council. He gave the speech in Sells, Arizona.]


1969b Cooperative Extension serves Indian people. *Indian Programs*, Vol. 1, no. 1 (Spring), pp. 1-4. Tucson, The University of Arizona. Included here is a list of agricultural extension agents employed to work at Sells on the Papago Indian Reservation (p. 2.).

1969c Copper lodes discovered on Papago Reservation. *Journal of American Indian Education*, Vol. 8, no. 3 (May), p. 33. Tempe, Bureau of Educational Research, Arizona State University. [Discovery of what are asserted to be more than three billion dollars' worth of raw copper thirty miles south of Casa Grande on the Papago Indian Reservation is noted.]

1969d The national monument at Tumacacori. *Sunset*, Vol. 143, no. 6 (December), pp. 3-4. Menlo Park, California, Lane Magazine & Book Co. [Illustrated with a black-and-white photo of the interior of the church, this article is about the ruins of Mission Tumacacori administered as a national monument by the National Park Service. It is noted Father Eusebio Kino founded the first mission among Piman Indians in 1691, and that the mission moved to its present site after the Pima Revolt of 1751.]

1969e Papago Tribe cited. *The Amerindian*, Vol. 17, no. 3 (January-February), p. 7. Chicago, American Indian Review. [A note to the effect that the Papago Tribe has been cited for “outstanding achievement in community development” by the Community Development Foundation.]

1969f Papagos get 3.7 million for copper mine lease. *Indian Record*, November, p. 7. Washington, D.C., Department of the Interior, Bureau of Indian Affairs. [The Papago Tribe has received $3.7 million dollars from Hecla Mining Company and El Paso Natural Gas Company to develop a $100 million dollar copper mine 30 miles south of Casa Grande on the Papago Reservation.]

1973-76 Papago puzzles: educational fun for the young & young-at-heart. Tucson, Booksmith. Illus. 48 pp. [Chiefly illustrations.]
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1970a  At the Indian fair ... Navajos, Apaches, Hopis, Papagos. *Sunset*, Vol. 144, no. 3 (March), pp. 74-79. Menlo Park, California, Lane Magazine & Book Company. [Numerous color and black-and-white photos accompany this article about the Indian Fair held at the Heard Museum in Phoenix, Arizona. It is noted that Papago basketmakers will be demonstrating their crafts there.]

1970b  The big house in the desert. *Sunset*, Vol. 144, no. 4 (April), pp. 3-4. Menlo Park, California, Lane Magazine & Book Company. [An illustrated article about Casa Grande Ruins National Monument in southern Arizona makes the assertion that the Hohokam were ancestors of the Pima and Papago Indians.]

1970c  From Apache to Papago, Zuni to Cochiti, Hopi and Navajo, a new guide to the Indian country. *Sunset*, Vol. 144, no. 4 (April), pp. 112-13. Menlo Park, California, Lane Magazine & Book Company. [This article promotes a book, *Southwest Indian Country*, by the editors of Sunset Books and Magazine. Papagos are included. Also included is a photo of some Papago baskets (p. 113).]


1971a  Deaths of three leaders loss to Indian world. *Indian Record*, June/July, p. 10. Washington, D.C., Department of the Interior, Bureau of Indian Affairs. [There is a short obituary here of Papago Tribal Chairman Tom Segundo who was killed in a plane crash on May 6, 1971.]

1971b  Discover Tucson, Arizona ... it’s the best of two worlds. *Sunset*, Vol. 146, no. 1 (January), p. 35. Menlo Park, California, Lane Magazine & Book Co. [An advertisement by the Tucson Sunshine Climate Club includes a color photo by Ray Manley identical to that in Manley (1965a) with the tourists cropped from the picture. It shows Father Theodore Williges and a half dozen Papago children in front of the church of Mission San Xavier del Bac.]

1971c  A holiday loop through Sonora. *Sunset*, Vol. 147, no. 6 (December), pp. 3-4. Menlo Park, California, Lane Magazine & Book Co. [The tour recommended here is one that takes the visitor from Tucson to Mission San Xavier del Bac and to Caborca – both missions founded for the Northern Pimans in the late 17th century. A map of the route and a photo of Mission Caborca accompany the article.]


1971e  The Tucson festival: salute to a city’s heritage. *Sunset*, Vol. 146, no. 4 (April), p. 3. Menlo Park, California, Lane Magazine & Book Co. [Three black-and-white photographs of the events accompany a five-paragraph notice concerning the upcoming April 16 fiesta at San Xavier when, “In the dramatic light of blazing torches and bonfires, Papago Indians and their friends will celebrate ... the founding of Tucson’s venerable Mission San Xavier del Bac.”]
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1972a A few of the many self-help projects undertaken by Indian communities. *American Indian Field Program Bulletin*, Vol. 9, no. 1 (Summer), p. 2. Albuquerque, American Indian Program, Save the Children Foundation, Community Development Foundation. [Two black-and-white photos accompany a text which reads, “On the Papago Indian Reservation, the people continue to wage their war against the devastation caused by the droughts of the past few years. At Cababi Village men of the community repair a well pump motor. The new motor was purchased with funds made possible by SCF/CDF. Community funds were also given the people to restore this well – a seemingly impossible task, but with determination and hard work, it will be done.”]


1972c Southwest Indian art in 1972. *Sunset*, Vol. 148, no. 4 (April), pp. 86-95. Menlo Park, California, Lane Magazine & Books Company. [It is noted that Papago baskets range in price from $10 to $100 (p. 90), and there is mention of the Papago tribal store in Sells (p. 94). A color photo shows a Papago storage basket, a green yucca basket and plaque, and a waste basket (p. 87).]

[1972d] *Tumacácori patio garden guide / guía para el jardín del patio*. Globe, Arizona, Southwest Parks and Monuments Association. Illus. 23 pp. [This listing, in English and in Spanish translation, of plants grown on the grounds of Mission Tumacácori in southern Arizona makes occasional reference to uses made of some of these plants by Indians, in this case the Northern O’odham in whose community the mission was founded. It is noted, for example, that “Almost every part of the (saguaro) is useful to the Pima and Papago Indians.”]

1972e Up there where you can’t see it. Museum of Northern Arizona show offers a closer look at the top of San Xavier. *Arizona*, May 21, pp. 1, 58-63. Phoenix, The Arizona Republic. [A color photo of Mission San Xavier del Bac on page 1 shows the mission illuminated at night – in reverse image! The article features reproductions of ten more photos, all but one in black-and-white, by Arizona State Museum photographer Helga Teiwes, here misspelled “Tiewes.” These closeup photos of some of the church’s interior art high above floor level are some that were on display in the Museum of Northern Arizona in Flagstaff beginning May 21, 1972.]

1973a Asarco’s new leaching plant at Mission now in operation. *Pay Dirt*, no. 405 (March 26), pp. 1, 3. Bisbee, Arizona Small Mine Operators’ Association. [This is a brief article, including an aerial photograph, on the opening of the new $13 million San Xavier vat leaching plant of the American Smelting & Refining Company at the company’s Mission Unit just south of the San Xavier Reservation.]

1973b *Indians of Arizona*. Washington, D.C., Government Printing Office. 29 pp. [These brief descriptions of each of Arizona’s Indian tribes includes a description of the “desert rancheria tribes,” which includes Papagos. There is information here on education, health, housing, economic development, and recreational development.]

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Marion E. Gridley. [About the silver medal and booklet relating to the "Sovereign Nation of Papago" produced by the Indian Tribal Series in Phoenix, Arizona. One side of the medal is illustrated.] 1973d Papago Tribe dedicates new "idea greenhouse." The Amerindian, Vol. 21, no. 4 (March-April), p. 2. Chicago, Marion E. Gridley. [About a 32-foot long greenhouse constructed next to the high school on the Papago Reservation at Sells, Arizona, used to teach students about the raising and marketing of greenhouse crops.]

1973(?e) Sells, Arizona Indian community profile. Phoenix, Arizona Office of Planning and Development, Community Development Section. 2 pp. [A short resume concerning the Sells Papago Indian Reservation.]

1973f Truck service for 275 communities. Southern Pacific Bulletin, November-December, p. 10. San Francisco, Southern Pacific. [There is a photo of a Southern Pacific truck parked in front of Mission San Xavier del Bac, one with the caption, “Pacific Motor Trucking Co. Driver Pat Kane checks his delivery list near Arizona’s famous San Xavier Mission, southwest of Tucson – on the Papago Indian Reservation.”]

[1974a] ASARCO: the metal maker. New York, American Smelting and Refining Company. Illus. 48 pp. [ASARCO’s worldwide mining operations include their work on the San Xavier Reservation in the Mission and San Xavier copper mines. The leaching process in the Mission unit is briefly described, and on page 46 there is a color photo of San Xavier Papago Al Frank in a blue shirt and wearing a white hard hat, although he is not identified in a caption.] 1974b Exploring Padre Kino's missions of the Arizona-Sonora border. Sunset, Vol. 153, no. 4 (October), pp. 68-75. Menlo Park, California, Lane Publishing Company. [This is about an April, 1973 tour of ten missions founded by Jesuit missionary Eusebio Francisco Kino in Arizona and Sonora in the late 17th century, a tour led by Father Charles Polzer, S.J. Color photos include one in color of Mission San Xavier del Bac and another of Mission Tumacácori. There are black-and-white photos of missions Magdalena, Oquitoa, San Ignacio, Tubutama, Pitiúquito, and Caborca as well as of the ruins of Cocóspera. Map.]

1974c Los indios papagos se quejan de despojos. Acción Indigenista, núm. 253 (Julio). México, Boletín del Instituto Nacional Indigenista. [This brief article describes Sonoran Papago land and water disputes.]


1974e Papagos vote support of language program. Messenger, Vol. 1, no. 1 (October), pp. 1-3. Davis, California, D-Q University. [This is a notice that the Papago Tribal Council had voted to support D-Q University’s Native American Language Education Center’s language development program on the reservation. The linguist in charge of the program is Papago Indian Albert Alvarez, who is shown in a photo on page 2.]

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Mexico, Adobe News. [A black-and-white photograph of the balcony and part of the second tier of the façade of Mission San Xavier del Bac is included among pictures of other "adobe" structures in Arizona and New Mexico.]

1975a Arizona State Museum. In The Annual Report, March 1975, p. 26. Tucson, The University of Arizona Foundation. ["A $250 grant enabled the Arizona State museum to buy 15 Papago Indian baskets originally purchased at the Bitter Wells trading post between 1915 and 1920. In excellent condition and of exceptionally high quality, the baskets are an important addition to the museum’s collection."]

1975b A basket of memories. ASDM Newsletter, no. 11 (Spring), p. 1. Tucson, Arizona-Sonora Desert Museum. [This brief article concerns a basket woven by Mrs. Miguel, a Papago Indian, that is housed in the Papago shaish-ki (brush house) exhibit at the Arizona-Sonora Desert Museum in Tucson. A black-and-white photo of the exhibit is included.]

1975c Council awards $158,000 for 19 projects. Humanities, October, pp. 1, 4. Phoenix, Arizona Council on the Humanities and Public Policy. [One of the projects receiving money from the Humanities Council was one on the Papago Reservation, “the O’odham Mascama O . . . Workshops (translation: Papago Education is ...) providing the opportunity for Papagoes [sic] in all walks of life to consider the effectiveness of education in their lives, and to consider their educational goals for their children, as well as how to achieve them.”]

1975d Dandick’s travel tips. Nogales. Scottsdale, Arizona, The Dandick Company. Maps, illus. 29 pp. [This travel guide provides brief descriptions and histories, including their involvement with Northern Piman Indians, of southern Arizona’s Tubac and Tumacacori. Coverage in the guide is generally restricted to sites in Santa Cruz County.]

1975e Economic newsletter. Tucson’s Business, Vol. 1, no. 7 (October), p. 24. Tucson, Tucson's Business. [Included here is a note to the effect that HECLA Mining Company and the El Paso Company have begun operations at their Lakeshore Mine near Casa Grande on the Papago Indian Reservation after six years of preparation. The mine now employs 1,400 people with an annual payroll of about $1.6 million. No mention is made of what percentage of the workers are Papagos.]

1975f Juanita Ahill inspects the saguaro fruit exhibit in the Sahuaro Ramada. ASDM Newsletter, no. 134 (Autumn), p. 2. Tucson, Arizona-Sonora Desert Museum. [This is the caption of a photograph of Papago Juanita Ahill, a photo drawing attention to a notice of the opening of a new saguaro exhibit on the grounds of Tucson’s Arizona-Sonora Desert Museum. Ahill gathers saguaro fruit in the Avra Valley each year, and photos of her in action are featured in the exhibit where she’s standing in the picture.]

1975g Tucson, past and present. In Tucson bicentennial program, edited by Dick Frontain, pp. 5, 7-9, 16, 20, 25. Tucson, Salpointe Development Publications. [Included in this sketch of the history of Tucson are sections titled, “The Mission Period, 1697-776” and “The Presidio Period, 1776-1856.” Both make frequent reference to Mission San Xavier del Bac and to the region’s Native Americans. Papagos are specifically mentioned as having helped drive Apaches away from
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Tucson in 1842. There is a photo on page 15 of Papago women, two with *ollas* on their heads, drawing water from a well in the late 19th century.]

1975h Tucson’s Indians. In *Tucson bicentennial program*, edited by Dick Frontain, p. 44. Tucson, Salpointe Development Publications. [Mentioned here is the St. Nicholas Papago Indian Center “to help the Indians cope with the problems they face by living in an urban area.” There are two black-and-white photos by Dick Frontain, one of “Papago singer Juanita, aged 3, stands with her mother,” and “The Desert Dancers from Tucson perform traditional Papago dances.”]


1976b *Oral language tests for bilingual students: an evaluation of language dominance and proficiency instruments*. Portland, Oregon, Northwest Regional Educational Laboratory. 139 pp. [“This publication represents the first attempt to address the problem of adequate evaluation processes for testing language dominance and proficiency in bilingual education. ... An appendix lists test development efforts in ... Papago ... ”]

1976c Paper bread, ash bread, fry bread. *Sunset* (Desert Edition), Vol. 157, no. 4 (October), pp. 70-71. Menlo Park, California, Lane Publishing Company. [Includes a photo and mention of Papago Indian popovers, the Papago version of fry bread.]


1977b *Native American perspectives*. Phoenix, Touring Exhibition Program, Arizona
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Commission on the Arts and Humanities. [This is the program for a touring exhibition of photographs taken by Native American photographers connected with Arizona tribes. Among them are photos by Papago photographers Linda Pancho, Pam Pancho, Richard Perry, and Joann Hughes.]


1977d Plant sciences. In *The University of Arizona Foundation annual report, March 1977*, pp. 42-43. Tucson, The University of Arizona Foundation. [“A joint project by the Department of Plant Sciences and the Department of Anthropology in the College of Liberal Arts received a $1,000 grant for research on *Proboscidea parviflora*, more commonly known as devil’s claw.” An accompanying photo is captioned, “Graduate students Gordon L. Fritz of the Department of Anthropology and Gary Paul Nabhan of the Department of Plant Sciences display some devil’s claw domesticated by the Papago Indians. The black design element in the well-known Papago and Pima baskets is made from fiber stripped from the plant’s long, flexible claws.”]

[1977e] *Tucson meet yourself*. Tucson, Arizona, [Cultural Exchange Council]. 8 pp. [This pamphlet was issued to help raise funds for “Tucson, Meet Yourself,” an annual local folk festival. Although not identified by name, Frances Manuel, a Papago woman, is shown in a photo as she makes Papago popovers (p. 8).]

1977f Up to Phoenix from remote Mexico, the work of Indian weavers, potters, carvers, violin makers, and briefly, the artists too. *Sunset* (Desert Edition), Vol. 158, no. 5 (May), pp. 68-69. Menlo Park, California, Lane Publishing Company. [This article about an exhibition of arts and crafts by northwestern Mexican Indians at the Heard Museum in Phoenix mentions that the languages of some of these Indians is related to Papago.]

1977g You can rent the Father Kino film. *Sunset*, Vol. 158, no. 1 (January), pp. 4, 6. Menlo Park, California, Lane Publishing Company. [This is about a 16 mm. color film, *Paths in the Wilderness*, concerning the travels of Father Eusebio Kino in the Pimería Alta, including his founding of missions Tumacácori and San Xavier del Bac.]

1978a Discovering the Sonoran Desert heritage: there's help in Tucson. *Sunset*, Vol. 161, no. 3 (September), p. 5. Menlo Park, California, Lane Publishing Company. [This article about the Tucson Public Library's Sonoran Heritage Program includes photos showing Papago popovers and a group visiting Ventana Cave on the Papago Indian Reservation.]

1978b Indians on march toward self-rule. *U.S. News & World Report*, Vol. 84, no. 11 (March 27), pp. 72-74. Washington, D.C., U.S. News & World Report. [Papago Tribal Chairman Cecil Williams is quoted concerning his optimistic outlook with regard to the federal government's self-determination program. He is especially pleased with the STARPAHC medical and health care delivery program developed through NASA (National Aeronautics and Space Administration). Included is a color photo of Papago children at play somewhere on the main reservation.]
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1978d  March 18 and 19 in Phoenix: revival of an Indian market, with dancing. *Sunset*, Vol. 160, no. 3 (March), pp. 3-4. [Mention is made of Papago Indians as being participants in the market.]

1978e  Outline of the project. *Ultimate Reality and Meaning*, Vol. 1, no. 1, pp. 11-64. Assen, The Netherlands, Van Gorcum Ltd. [The bulk of this outline for a proposed *Encyclopedia of Human Ideas on Ultimate Reality and Meaning* is a listing of the world's spoken languages. Papago is listed as part of the Uto-Aztecan linguistic family (p. 35).]

1978f  Papago Indians go solar. *Chemistry*, Vol. 51, no. 7 (September), p. 3. Easton, Pennsylvania, American Chemical Society. [This is an advance notice about plans of the U.S. Department of Energy (DOE) and the National Aeronautics and Space Administration (NASA) to install a solar power plant by September, 1978 in the village of Schuchulik (“Chickens”; Gunsight) on the Papago Indian Reservation. A color photo shows a Papago woman cooking over an outdoor barbecue-style fireplace.]

1978g  *Pisinimo human development project*. [Phoenix], Arizona Department of Economic Security. 113 pp. [“This publication summarizes the Pisinemo Human Development Consultation which took place at Pisinemo on the Papago Reservation on October 8-14, 1978 organized by the Institute of Cultural Affairs Consultants.”]


1979c  *The O’odham gi:ky book: Papago plows & tools: where to buy or repair traditional farm equipment in the Arizona-Sonora borderlands*. s.l., s.n. [A pamphlet. The title is the abstract.]


1979e  The Pisinimo experience. *Southwest Horizons*, November, p. 2. Phoenix, Institute of Cultural Affairs. [This newsletter of the Institute of Cultural Affairs offers a brief account of the first year of the Institute’s efforts in community development in the villages of Pisinemo, Santa Cruz and San Simon on the Papago Indian Reservation.]
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1980a About Tucson. Festival festivities. Tucson Magazine, Vol. 6, no. 4 (April), pp. 8-9, 12-13. Tucson, Desert Silhouette Publishing Company. [Included here is mention of the sale of food by Papagos at the Pioneer Days celebration in Tucson. There is also a photo of the Papago Desert Indian Dancers performing outside of Mission San Xavier del Bac.]

1980b Cikpandam nahagio. Waitsburg, Washington, Coppei House for the San Simon School. 5 pp. [Drawings accompany the Papago text of a children's story about "Worker Rat."]

1980c The edible desert. Sunset, Vol. 164, no. 4 (April), pp. 58-60. Menlo Park, California, Lane Publishing Company. [Papagos are included here as being among Indians who glean foods from the desert.]

1980d When everything was real. An introduction to Papago desert food. Sells, Arizona, Indian Oasis School District #40. Illus., bibl. 68 pp. [This excellent book lists and describes the use and preparation of twenty-eight foods gathered, seven foods cultivated, and twelve foods hunted by Papagos, with the Papago, common English, and scientific names for each. Also included are a calendar of Papago seasons, a sketch of the background of Papago people, and acknowledgments.]

1981a Anthropologist Thomas, author Momaday are added to UA faculty. Arizona Report, Vol. 16, no. 2 November), p. 12/ Tucson, University of Arizona Foundation. [This article features seven University of Arizona faculty members, including newly-hired Robert K. Thomas whose, “family members still live in the area. His late wife was Papago painter Eva Domingo.” Also featured is Dr. Alice S. Paul, Ed.D., “The first Papago to receive a doctorate.” Both are shown in photos.]

1981b Colorful doings on the plaza at Mission San Xavier del Bac ... easy bus trip from Tucson. Sunset, Vol. 166, no. 3 (March), pp. 40, 42. Menlo Park, California, Lane Publishing Company. [About Papago and other celebrations held in the plaza just south of Mission San Xavier del Bac. Black-and-white photos included.]

1981c Joining the Papagos as they celebrate the saguaro. Sunset, Vol. 166, no. 6 (June), pp. 54, 56. Menlo Park, California, Lane Publishing Company. [This is about the demonstration of harvesting and preparation of saguaro fruit by Papago woman Juanita Ahil for the Arizona-Sonora Desert Museum in the Tucson Mountains.]

1981d Roundup. Buckskin Bulletin, Vol. 15, no. 4 (Fall), pp. 4-5. Tucson, Westerners International. [On page 5 there is a photo by Peyton Reavis of Danny Lopez standing by the Children’s Shrine on the Papago Indian Reservation. The caption reads: “Danny Lopez, Papago leader who has brought about a renewal of tradition and history of his tribe, telling the story of the Children’s Shrine at a meeting of the Adobe Corral in Tucson. They visited La Ventana cave, site of an important dig on the reservation. The shrine is in memory of children who were sacrificed to halt a threatening flood far back in Papago legends.”]

1981e Solar power project at Papago village to end; conventional electricity available. Indian News Notes, Vol. 5, no. 43 (November 20). Washington, D.C., Bureau of Indian Affairs, Office of Public Information Staff. [Notice is given here that the solar-powered electric generating facility that had been installed in 1978 at Schuchuli Village (Gunsight) of the Papago Indian Reservation was going to be
closed down “by late December or early January” in favor of conventional electricity from Arizona Public Service. Only the pump of the village well might be kept on solar power.]

1982a Application of remote sensing in evaluating floodwater farming on the Papago Indian Reservation [Completion Report, OWRT Project No. C-90258-G], prepared by Applied Remote Sensing Program. Tucson, The University of Arizona, Office of Arid Lands Studies, Applied Remote Sensing Program. 99 pp. [A study of the efficiency and practicability of traditional-style Papago floodwater farming as it has been carried out in the Baboquivari Valley on the Papago Indian Reservation. A model is presented for the hydrological system of a field and its contributing watershed. The report includes five appendices.]

1982b Fields and gardens in Topawa, Baboquivari District, Papago Indian Reservation: a survey. In Application of remote sensing in evaluating floodwater farming on the Papago Indian Reservation, prepared by Applied Remote Sensing Program, Appendix B, pp. 81-96. Tucson, The University of Arizona, Office of Arid Lands Studies, Applied Remote Sensing Program. [Contributing to this study was the Southwest Program of Meals for Millions. It gives results of a household survey carried out in 1981 in Topawa concerning the numbers of fields and gardens formerly used by Papagos and attitudes concerning possible revitalization of traditional farming and gardening methods.]

1982c Helen ha’icu A:ga / Helen’s story [Papago Culture History Reader]. Waitsburg, Washington, Coppei House, Publisher. Illus. 15 pp. [This illustrated booklet is about the life of Tohono O’odham Helen Ramon. With text in Papago, it is intended as a reader for young people in the San Simon School on the Sells Reservation.]

1982c Meet the Pimas, Papagos, Maricopas, and Apaches ... at the Gila Heritage Park opening this month. Sunset, Vol. 168, no. 5 (May), pp. 48-50. Menlo Park, California, Lane Publishing Company. [About an open air museum on the Gila River Indian Reservation in southern Arizona, one that displays aspects of Pima, Papago, Maricopa, and Apache cultures.]

1982d Papago fields make grad's best classroom. The Graduate News, Vol. 6, no. 3 (February), pp. 2-3. Tucson, University of Arizona. [This is a discussion of Gary Nabhan's graduate research on Papago floodwater farming.]

1983a Growing teparies in the desert. Desert Plants, Vol. 5, no. 1, p. 64. Superior, Arizona, The University of Arizona for the Boyce Thompson Arboretum. [Although the generic term “O’odham” is used in discussing their cultivation of the tepary bean, it's clear that Tohono O’odham are those being chiefly considered. And while unsigned, this brief essay was probably written by Gary Nabhan.]

1983b A history of AURA, Inc. In AURA, the first twenty-five years. 1957-1982, pp. 7-11. Tucson, The Association of Universities for Research in Astronomy, Inc. [Included here is a history of the development of Kitt Peak National Observatory on the Papago Indian Reservation, with mention of the lease of land from the Papago Tribe and including a photograph of a meeting among Schuk Toak District Council members, Tribal Chairman Mark Manuel, administrative assistant Chester Higman, and representatives of AURA.]
1983c  Map of the Gila Heritage Park. *Humanities*, winter, p. 4. Phoenix, Arizona Humanities Council. [A map and caption show the Gila Heritage Park “recently opened” on the Gila River Indian Reservation next to Interstate 10 some 36 miles south of Phoenix. This life-size, open air museum includes a Papago household.]


1983e  *Papago Indian coloring book*. Tucson, Treasure Chest Publications, Inc. [With drawings by Connie Asch and captions and a one-paragraph text, this is a children's coloring book whose thirty images depict such scenes as “Papago War Dancer,” “A Papago Indian Village in the Desert,” “A Papago Indian Farmer Irrigating His Crops,” and “Gathering Sweet Red Fruit from the Saguaro Cactus.” *Also see* Asch 1983.]

1983f  The Papago small farms project. *Southwest Horizons*, March, p. 5. Phoenix, Institute of Cultural Affairs. [This is a notice that on January 8, 1983, the Papago Small Farms Project hosted an open house at the new Pisinemo Community Center with a hundred people in attendance. They were given a tour of the forty-acre demonstration/teaching farm.]

1983g  Three Southwest projects selected to attend exposition in India. *Southwest Horizons*, December, p. 1. s.l., Institute of Cultural Affairs. [“Practitioners” involved in the community development project at Pisinemo on the Papago Indian Reservation are among those chosen to attend the October International Exposition of Rural Development in India.].


1983i  [Untitled] *Newsletter of the Tekakwitha Conference*, Vol. 3, no. 1 (March), p. [3]. Great Falls, Montana, Tekakwitha Conference. [This is a black-and-white photo of several people eating in the dining hall of the Tekakwitha Rectory, Great Falls, Montana, one of whom is “Mr. Joseph Enos, a member of the Papago Indian nation, from Casa Grande, Arizona, and a resource person for the Tekakwitha Conference.” His participation in the conference is referred to on page (5), and he is in another photo on the same page.]

1984a  Arizona in the eighties. *Copper State Bulletin*, Vol. 19, no. 2 (Summer), pp. 50-52. Tucson, Arizona State Genealogical Society. [An account written by a woman who spent most of 1883 in Tucson mentions her visit to Mission San Xavier del Bac where there were “a few Indian converts wandering about.” She also mentions the “picturesque” Indian women, presumably in Tucson, “bearing on their backs curiously-shaped baskets filled with earthenware jars, each with a big splotch of indigo blue on one side. Their bright waists and skirts made a note of color along the streets. The basket was held by a colorful headband which was sometimes beaded.” She also describes a typical Papago dome-shaped brush house which she visited in Tucson: “a big straw beehive with a hole at the top to let the smoke of the
fire inside escape. A tiny brushwood fence in front of the beehive enclosed a couple of stones on which a Papago woman was beating corn. Her man idly watched the process. He spoke a little Spanish, so my escort soon obtained permission for us to look into the hut; which we did by crawling on our knees. An earthen floor showed four rugs radiating from back to center where the fire was built when needed” (p. 50.).

1984b A brief Papago bibliography. *Arid Lands Newsletter*, no. 20 (January), p. 31. Tucson, University of Arizona, Office of Arid Lands Studies. [This is a list of twenty books and articles concerning Papago Indians written by fourteen authors.]

1984c Butterflies. In *American Indian myths and legends*, selected and edited by Richard Erdoes and Alfonso Ortiz, pp. 407-408. New York, Pantheon Books. [This is a Papago folktale, “retold from various sources,” concerning why the butterflies, unlike birds, have no songs.]

1984d A calendar of special events for members. Fall/Winter 1984-85. *sonorensis*, Vol. 6, no. 2 (Fall), pp. 12-14. Tucson, Arizona-Sonora Desert Museum. [Included among these events is a desert harvest bazaar, one featuring a Papago woman demonstrating basket making. A photo shows Papago Juanita Ahil working on a coiled basket.]


1984f How it all began ... and then some! *Copper State Bulletin*, Vol. 19, no. 1 (Spring), pp. 19-21. Tucson, Arizona State Genealogical Society. [Some wildly erroneous history, including the assertions that missions were established among the Pimas, Papago, and Maricopas in the middle of the 16th century. Mention is made of the founding of Mission San Xavier del Bac for Papagos.]

1984g In Tucson: a bountiful bazaar celebrates the harvest, November 17 and 18. *Sunset*, Vol. 173, no. 5 (November), pp. 6, 8. Menlo Park, California, Lane Publishing Company. [Accompanying this article about the Arizona-Sonora Desert Museum's annual Harvest Bazaar is a photo of Papago Indians dancing and carrying floats representing water birds, clouds, and lightning.]

1984h Los Tohonos offers a great season. *Tohono (desert) talk*, December, pp. 1-2. Tucson, Tucson Festival Society. [Included in the season of events being offered by Los Tohonos is a December 7 events at which, “Dr. Bernard Fontana, ethnohistorian, will speak on the Papago Indians at a luncheon of Papago foods at the home of Susan Smith.”]

1984i Montezuma and the great flood. In *American Indians myths and legends*, selected and edited by Richard Erdoes and Alfonso Ortiz, pp. 487-89. New York, Pantheon Books. [“Based on a tale reported in 1883,” this is a fragment of a Papago creation story, one in which Montezuma created all Indian tribes. It also recounts what happened to Montezuma and Coyote during a subsequent flood and tells how Montezuma's intransigence brought White men to come destroy Montezuma.]
Papago/San Xavier bibliography


1984k O’odham Tash: three days of Indian happenings in Casa Grande, Arizona. Sunset, Vol. 172, no. 2 (February), pp. 3-4. Menlo Park, California, Lane Publishing Company. [This annual celebration in Casa Grande, Arizona, takes its name, “O’odham Tash,” from Papago/Pima words which translate literally as “Indian Day.”]

1984l 'Out there' right here; the anomaly. Arid Lands Newsletter, no. 20 (January), p. 13. Tucson, University of Arizona, Office of Arid Lands Research. [A brief discussion of Kitt Peak National Observatory on Kitt Peak in the Quinlan Mountains on the Papago Indian Reservation. Black-and-white photo of the observatory and a view of Baboquivari Peak in the distance is included.]

1984m Papago housing: old but new. Arid Lands Newsletter, no. 20 (January), p. 29. Tucson, The University of Arizona, Office of Arid Lands Research. [Three photos and a story about a combination office/kitchen/meeting hall built by Papagos of adobe at Topawa on the Papago Indian Reservation. The structure serves as headquarters for the Baboquivari District.]

1984n Survey of ethnographic collections in the National Park Service. CRM Bulletin, Vol. 7, no. 2 (July), pp. 14-16. Washington, D.C., U.S. Department of the Interior, National Park Service, Cultural Resources. [Included here is a list of Papago items, such as baskets, ceramics, gaming sticks, arrows, etc., in Arizona's Hubbell Trading Post, Casa Grande National Monument, Tumacacori National Monument, and the Western Archeological and Conservation Center in Tucson.]

1984o Tohono O’odham: lives of the desert people. Salt Lake City, University of Utah Printing Services for the Papago Tribe. Ill. 43 pp.

1984p The transformed grandmother. In American Indian myths and legends, selected and edited by Richard Erdoes and Alfonso Ortiz, pp. 451-52. New York, Pantheon Books. [Attributed to both Pima and Papago, this tale tells how a grandmother was accidentally killed and turned into a blue stone and burning stick.]

1984q Welcome to Tucson. In The official visitors guide to metropolitan Tucson, front cover, p. 1. Tucson, Metropolitan Tucson Convention & Visitors Bureau. [A color photo by Ray Manley of the front of the church of Mission San Xavier del Bac at sunset is on the cover, and the article says, “Father Eusebio Francisco Kino, a Jesuit missionary, during his initial visit in 1687, reported the land occupied by Pima and Sobaipuri Indians.”]

1985a A calendar of special events for members, summer, 1985: June: saguaro harvest. sonorensis, Vol. 6, no. 4 (Summer), p. 17. Tucson, Arizona-Sonora Desert Museum. [A notice about annual events held for members of the Arizona-Sonora Desert Museum includes the note: “Its significance to the longtime desert dwelling Papago Indians of Arizona alone has taken many books and articles to describe and we still continue to learn of new and as yet undescribed uses from old people who have been living with the saguaro through their long lives.”]
Papago/San Xavier bibliography

1985a Indian culture awareness week observed in April in five schools. *Your Sunnyside Story*, Vol. 19, no. 8 (June), p. 7. Tucson, Sunnyside Unified School District No. 12. [Mention is made of the fact that most Indian students in Sunnyside School District schools are Papago. “Many live in the San Xavier Village, which the Papagos call Wa:k, meaning never-ending spring.”]

1985c Native American Research and Training Center seeks synthesis of traditions. *Arizona Report*, Vol. 18, no. 6 (July-August), p. 6. Tucson, The University of Arizona Foundation. [Included here is a discussion of the Papago Reservation Outreach Clinic started in 1983 as “a model for delivery of rehabilitation and health services to Native Americans in remote areas; a training ground for health workers for Native Americans; and a site for research and documentation of methods and their effectiveness.”]


1985e Preserving today ... . *Arizona Alumnus*, Vol. 62, no. 3 (Spring), p. 5. Tucson, Arizona Alumni Association. [About the American Indian linguistics program at the University of Arizona, mention is made of the first Papago Ph.D. in linguistics, Ofelia Zepeda, and her dissertation, and a Helga Teiwes color photo is printed showing a little Papago girl on a hill next to Menager's Dam on the Papago Indian Reservation.]

1985f The second annual Papago fiddle contest. *AzU Library Newsletter*, no. 8 (March 4), p. 1. Tucson, [The University of Arizona Library]. A notice about the fact that the Southwest Folklore Center of the University of Arizona Library will be sponsoring an all Papago Old Time Fiddle Orchestra competition as part of the annual Wa:k Pow-Wow at San Xavier village on March 9.]

1985g Silversmithing, basket weaving, and more at Heritage Days in Tucson ... October 25, 26, 27. *Sunset*, Vol. 175, no. 3 (October), p. 8. Menlo Park, California, Lane Publishing Company. [Among the demonstrators is Papago basket maker Frances Manuel. She is also shown in a captioned photo.]

1986a *General Motors collectible car and truck calendar for 1987*. s.l., s.n. [The October calendar features a color photo of Father Walter Holly and of Thomas Hubbard standing by Hubbard’s 1950 Cadillac, with the southeast elevation of the church of Mission San Xavier del Bac and its convento wing in the immediate background.]

1986b *The Old Pueblo salutes Davis-Monthan*. San Diego, MARCOA Publishing Inc. Map, illus. 72 pp. [A note says that materials for this book were “edited, prepared and provided by the Public Affairs Office of David-Monthan Air Force Base.” An illustration of the south-southwest elevation of the church of Mission San Xavier del Bac is on the front cover and title page, and in a section titled, “Tucson: history and heritage,” there is mention of Papagos and Pimas and there is a color photo of the east transept of Mission San Xavier (p. 65). The San Xavier reservation is mentioned, and there is a black-and-white photo of Grotto Hill on the reservation on page 66.]
1986c  Tumacacori offers Papago basketry workshops in fall, perhaps last ones. *Newsletter*, September, p. 2. Nogales, Arizona, Pimeria Alta Historical Society. [This is an announcement of three three-day workshops to be conducted at Tumacacori National Monument in September, October, and November respectively by Juanita Ahil, Anita Antone, and Margaret Manuel.]

1987a  All shook up. *City Magazine*, Vol. 2, no. 5 (May), p. 22. Tucson, First City Publications, Inc. [A note about the earthquake which shook northern Sonora and southern Arizona a century ago, on May 3, 1887, and which crumbled the cemetery wall surrounding the colonial-period cemetery at Mission San Xavier del Bac.]

1987b  Arizona Book Fair. *Book Source Monthly*, Vol. 3, no. 8 (November), p. 3. Cazenovia, New York, The Book Source. [It is noted that the third annual Arizona Book Fair “will honor Father Eusebio Francisco Kino (who) established approximately twenty four missions, including San Xavier del Bac near Tucson, and Santa Magdalena where he ultimately died.”]


1987d  Happy 50th birthday, Organ Pipe National Monument. *Sunset*, Vol. 178, no. 4 (April), pp. 6, 8. Menlo Park, California, Lane Publishing Company. [A notice concerning celebration, one involving O’odham, of the park’s 50th anniversary to be held on the weekend of April 11-13.]

1987e  Historical, ecological and ethnographic overview. In *The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 2]*, by David C. Hanna and Douglas E. Kupel, section 3B. Tucson, Cultural & Environmental Systems, Inc. [With the focus on San Xavier del Bac and its surrounding reservation (since 1874), this 123-page report, complete with maps, provides an overview of the area’s history under the major headings of “The Spanish Entrada Period to the Jesuit Expulsion, 1528 to 1767,” “The Spanish and Mexican Frontier, 1768 to 1854,” “The Anglo-American Settlement Period, 1854 to 1940,” and “World War II to Present, 1940 to 1984.” Spanish missionaries Kino and Garcés are included in the discussion as is Mission San Xavier del Bac. The social, economic, and political organization among the O’odham and between the O’odham and others is considered for each period. The entire essay is based on secondary sources or on primary sources as published in English translation of Spanish sources. There is good information here on non-Indian historic sites within the boundaries of the 1874 reservation: the José María Martínez ranch, later owned by J.M. Berger; Rancho Punta de Agua; Cottonwood Ranch settlements; Leopoldo Carrillo stock ranch; Manuel Amado Ranch; Raglan homestead; and miscellaneous historic structures and sites.]

Papago/San Xavier bibliography

1987g  List of plant resources and their use. In *The San Xavier Archaeological Project* [Southwest Cultural Series, No. 1, Vol. 5], by Peter L. Steere and others, appendix H1. Tucson, Cultural & Environmental Systems, Inc. [With botanical names in Latin, common names in English, and, when known, in O’odham and in Spanish, this is an ethnobotanically annotated list of plants known to have been used by Tohono O’odham and many of which are found within the 18,719-acre area of the San Xavier Indian Reservation that was being considered for a long-term lease and development as a planned community for 100,000 people. The lengthiest annotation is for the saguaro cactus, one that lists many uses to which the saguaro has traditionally been put by Tohono O’odham. Among these: “A perforation bored into a saguaro stick was employed as a bowstring smoother. ... A portion of the heart of the saguaro rib was utilized in firemaking. A palm drill of ... *Larrea tridentata* was placed atop a small pile of saguaro sawdust. The drill was spun between a person’s palms to create friction, causing the saguaro rib sawdust pile to ignite.”]
Papago/San Xavier bibliography

Madden Publishing, Inc. [Among the 61 listed places to visit in and near Tucson are Kitt Peak National Observatory on the Papago Indian Reservation and Mission San Xavier del Bac.]


1988b Plants and people of the Sonoran Desert. Trail guide. Agave, Vol. 3, no. 1 (Winter), pp. 1-35. Phoenix, Desert Botanical Garden. [This is a special issue of this quarterly journal, one devoted to explaining items found along a trail illustrating plants and people of the Sonoran Desert. Although Tohono O’odham are not mentioned specifically, the information concerning their plant use is included by way of generalized discussion of O’odham (Pima and Papago) plant use. Included is information on preparing saguaro fruit, on making baskets, on making black paint for pottery, on preparing mesquite flour, on making gourd canteens, and more. This is an excellent summary of Tohono O’odham ethnobotany.]

1988c Projects funded since the last newsletter. Humanities, Fall, pp. 6-7. Phoenix, Arizona Humanities Council. [The Tohono O’odham Nation received $9,165 for a book-length textbook to be prepared from oral information and archival documents for distribution to students and adults of the Tohono O’odham Nation.]

1988d Tono [sic] O’odham collaborative leadership training. Initiatives, Spring, p. 2. Los Angeles, Institute of Cultural Affairs. [It’s mentioned that specialists in leadership training will be working with Tohono O’odham in the Sif Oidak District to help the latter develop a VISTA program aimed at development of local industry, increased participation in decision making, and local agricultural development.]

1989a First international symposium on the Pinacates. CEDO News / Noticias del CEDO, Vol. 2, no. 1 (Spring / Summer), pp. 21, 24. Tucson, Intercultural Center for the Study of Deserts and Oceans, Inc. / Centro Intercultural de Estudios de Desiertos y Oceanos, A.C. [This is a report on a conference on the Pinacates of northwest Sonora held October 27-29, 1989. “The opening presentation and discussion were made by representatives of the Tohono O’odham nation. As the original inhabitants of the area they are naturally concerned with its future and they requested a voice in that future. In Tohono O’odham culture the Pinacate Mountain is the place of creation and home of their creator, E’toi. As Mike Flores, member of the Hia’ced O’odham (San Papago), said, ‘By their origins the Tohono O’odham are called upon to respect the land on which they walk.’ Robert Cruz added that, ‘Indigenous peoples have a lot to contribute to a world conservation strategy.’” Gary Nabhan observed that traditional Tohono O’odham runoff agriculture can be compatible with a protected zone.]

plainware pottery that may have been manufactured either by Tohono O’odham or Sobaipuri Indians between A.D. 1450 and 1700.

1989c A step back in time. The restoration of San Xavier del Bac. *Construction News West*, Vol. 25, no. 50 (December 18), front cover, pp. 8-10. Phoenix, McGraw-Hill. [This is an illustrated article about work being done by Sonny Morales and his Morales Construction Company on the repair and renovation of the church structure of Mission San Xavier del Bac. Details about the mission’s construction and renovation are offered, and the article is accompanied by a half-dozen photos of the mission, including a cover photo of Morales standing on the roof of the church.]


1989d Work on San Xavier stretches 4 generations. *Construction News West*, Vol. 25, no. 50 (December 18), p. 11. Phoenix, McGraw-Hill. [This is about Sonny Morales, the contractor in charge of renovation work on the church of Mission San Xavier del Bac. It’s noted that the Morales family has been working on the church for forty years, and that his father and grandfather had both been involved. There is a photo of Morales working on repair of an exterior cornice on the church.]

1989-90 Introduction. *Tucson Official Visitors Guide*, Fall-Winter, front cover, p. 5. Tucson, Madden Publishing Company. [It is said here that when Father Eusebio Kino “made his initial visit to the (Tucson) area in 1687 [sic], he found Tohono O’odham and Pima Indians living in the settlement called ‘Stjukson.’ Roughly, it means ‘spring at the foot of a black mountain,’ and referred to the then-flowing Santa Cruz River” [sic]. A color photo of the southeast elevation of the east bell tower and a portion of the atrium wall is on the front cover.]

1990a Expanding Latin American research at the UA. *Review*, Vol. 2, no. 1 (Spring), p. [3]. Tucson, The University of Arizona, International Programs. [An article about the Latin American Area Center at the University of Arizona observes, “Cultural borrowing and interchange among its Native American, Hispanic, Mexican, and Anglo components have characterized the region since the founding of San Xavier del Bac Mission by Father Eusebio Francisco Kino in 1700” [sic].]


Radio. [This “gift catalogue for fans of public radio” includes this advertisement for $15.00 earrings which feature a “traditional design (illustrated) from Arizona's Tohono O’odham Indians,” a design said to represent “hummankind's journey through the 'Maze of Life' back to the Source. The maze is long and circuitous, but all ways lead to the center -- the test is to have faith to keep it going.”]

1990e Mission San Xavier del Bac project (sala principal). *Espada Ancha*, Vol. 2, no. 1 (March), p. 3. Mesa, Arizona, The Center for Spanish Colonial Archaeology. [This is a progress report on the status of study and reporting on archaeological investigations carried out by Jack S. Williams in the sala principal, or, more properly, the sala de profundis, of Mission San Xavier del Bac. It is observed there have been excavations, a literature search, and a documentary search; that two boxes of artifacts were recovered; and that a report should be published in 1991.]


1990g Saguaro harvest. *Sonorensis*, Vol. 11, no. 1 (Spring), p. 20. Tucson, Arizona-Sonora Desert Museum. [Given notice here is an event for members of the Arizona-Sonora Desert Museum on June 23 or 24 in which the fruit of saguaro will be collected and converted into syrup in the traditional Tohono O’odham manner.]

1990h San Pedro River prehistory. *Archaeology in Tucson*, Vol. 4, no. 1 (Winter), pp. 1-3. Tucson, Center for Desert Archaeology. [This article, which includes a map, provides an overview of the prehistory and historical aboriginal history (including that of the Piman-speaking Sobaipuri Indians) in the San Pedro River Valley in southeastern Arizona. It also includes a history of archaeology that has been done here, both surveys and excavations.]

1990i Tribal visitors. *Indian Programs*, Vol. 3, no. 2 (Spring), p. 9. Tucson, The University of Arizona, Coordinator of Indian Programs. [Mention is made of a visit to the University of Arizona campus in September, 1989, by Larry Garcia of the Research and Planning Office of the Tohono O’odham Nation. He met with archaeologists Emil Haury and Raymond Thompson to discuss the possible construction of a visitors’ center at Ventana Cave on the Papago Indian Reservation.]


1990k Waila. *Southwest*, Spring, p. 11. Tucson, The University of Arizona, Southwest Center. [This article tells about the history and function of the Tohono O’odham waila, a social dance typically performed to the accompaniment of a button...]

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accordion, saxophone, guitar, bass guitar, and drums. Notice is given of a *waila* festival to be held at the Arizona Historical Society in Tucson in April 1990, and there is a poem here about *waila* written by Betty Jane Sheppard.]

1991a  

1991b  

1991c  
Albert Alvarez. In *One hundred-fourth commencement program*, p. 12. Tucson, The University of Arizona. [This is a three-paragraph account of the accomplishments of O’odham linguist Albert Alvarez published here on the occasion of his receiving from the University of Arizona the honorary degree of Doctor of Humane Letters.]

1991d  
The archaeology scene. News on what's happening in southern Arizona. *Archaeology in Tucson*, Vol. 6, no. 1 (January), pp. 6-7. Tucson, Center for Desert Archaeology. [Noted here are archaeological surveys carried out on the Tohono O’odham Nation's lands for the Indian Health Service. Sites were located just east of Organ Pipe Cactus National Monument, in the Quijota Valley, in Gu Oidak Valley, La Quituni Valley, and near North Komelik in the Santa Rosa Valley.]

1991e  
Bonaventure Oblasser, O.F.M. Father of the O’odham Nation. *Westfriars*, Vol. 24, no. 6 (June), p. 3. Tucson, Franciscan Province of St. Barbara. [A photograph of this 20th-century Franciscan missionary among Papago Indians is accompanied by a five-sentence caption, one that credits him with having helped create the main Papago Indian Reservation. It also asserts that ¾ of the adult Tohono O’odham alive at the time of his death in 1967 had been baptized by him.]

1991f  
Dedication ceremony of new Liberty Elementary School. *Your Sunnyside Story*, Vol. 26, no. 3 (November-December), p. 1. Tucson, Sunnyside Unified School District No. 12. [Included here is a black-and-white photo of pre-school dancers from the San Xavier District of the Tohono O’odham Nation under the direction of Frances Martinez performing at the dedication ceremonies on October 26, 1991. Tribal member Louise Havier also offered a blessing for the school.]

1991g  

1991h  
June 29, 1991 Pima Rural Arts Celebration held at Canoa Hills Social Center in Green Valley, Arizona. In addition to these Tohono O’odham children, musicians from the Big Fields waila band also performed.

1991i Geografica. *National Geographic*, Vol. 179, no. 2 (February), unnumbered page. Washington, D.C., National Geographic Society. Included on this single page is a four-paragraph notice, “A Battle to Restore a Church’s Priceless Art,” accompanied by a color photo by Jack Dykinga of Father Michael Dallmeier, O.F.M., examining a statue in the east transept of Mission San Xavier del Bac. The article is about an effort being proposed to clean and conserve the art of the mission.


1991j Indians of the Pimería Alta. In 1992. *Indians of Pimería Alta* [calendar], pp. [1]-[2]. Nogales, Arizona, Pimería Alta Historical Society. [This is text for a 1992 calendar published by the Pimería Alta Historical Society. Printed in English, Spanish, and O’odham, it provides a summary of the history of cultures and of the various groups, including the Tohono O’odham, who have lived -- and continue to live -- in the Pimería Alta (northern Sonora/southern Arizona).]

1991k *Information packet, October, 1991*. Phoenix, Bureau of Reclamation, Arizona Projects Office. [This information packet relates to the Central Arizona Project, Tucson Aqueduct, Systems Reliability Investigation. Among the alternative sites for storage of Central Arizona Project water is one on the San Xavier District of the Tohono O’odham Nation. It is shown on the map as being just to the southwest of Black Mountain (it was not one of the sites selected).]

1991l The restoration of Mission San Xavier del Bac. *Dove of the Desert*, no. 7 (Spring), p. [2]. Tucson, San Xavier Mission Parish. [A five-paragraph notice (actually written by Bernard L. Fontana) tells about plans to bring conservators to the mission to work on its interior art; about plans to install fans that will help cool down the building; and about continued placement of exterior surface stucco, improvement of drainage, etc.]

1991m Significant dates in our mission history. *Westfriars*, Vol. 24, no. 6 (June), p. 20. Tucson, Franciscan Province of Saint Barbara. [Included among these dates, which span the period 1539-1992, important in the history of Franciscans in the southwestern United States are several relating to their activities among Papago Indians. These include, for example, the arrival of Father Francisco Garcés at Mission San Xavier del Bac in 1768; dedication of the church at Anegam on the Papago Indian Reservation in 1918; and the sale by Franciscans of San José church in South Tucson, which had ministered to the local O’odham, in 1952.]

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conducted by Tohono O’odham at Sells, Arizona.]


1991p Watercolors by Mike Chiago. Desert Corner Journal, Autumn, pp. 3, 5. Tucson, Tohono Chul Park. [Notices are here about an exhibit of watercolors by Tohono O’odham artist Mike Chiago at Tohono Chul Park opening November 13 and which on November 29 was to feature a talk by Frank Crosswhite on the Saguaro Harvest Ritual of the O’odham.]


1991-92b Fifth annual rural arts exhibition opens in Ajo. Tucson/Pima Arts Council Update, December-January, pp 1-2. Tucson, Tucson/Pima Arts Council. [Featured here is a copy of the poster made for the exhibition by Tohono O’odham artist Leonard Chana. There is also a black-and-white photo of Chana and a brief note concerning his style of art.]

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Eleazar Dias Herreras, who died just six days before the May 15, 1992 event. Herreras counted among his accomplishments preservation work on Mission San Xavier del Bac.]

1992d Guest presentation: from the desert to the sea. *Glyphs*, Vol. 42, no. 6 (January), pp. 1-2. Tucson, Arizona Archaeological and Historical Society. [A photo of a small cave along a major prehistoric trail in Organ Pipe Cactus National Monument accompanies this summary of a talk scheduled to be given by archaeologist Adrienne Rankin to the Arizona Archaeological and Historical Society at its January, 1992 meeting. It is noted that, “Historically the Hia C-ed O’odham (Sand Papago) and Tohono O’odham, along with Mexican miners and ranchers, settled the region.”]


1992f Notes. *Seedhead News*, no. 37 (Summer), p. 10. Tucson, Native Seeds/SEARCH. [It's noted that Odelia Lopez, a Tohono O’odham from the Ak Chin area, has been hired as an intern to assist in the seed bank of Native Seeds/SEARCH.]

1992g NS/S staff changes. *Seedhead News*, no. 39 (Winter Solstice), p. 13. Tucson, Native Seeds/SEARCH. [A note is included here that Angelo Joaquin, Jr., a member of the NS/S Board of Directors, has joined the staff as Native American Outreach Coordinator. He is a “member of the Tohono O’odham Nation,” and “has worked for the tribe's Water Resources Dept. and Housing Commission and also managed community projects for Save the Children. To lovers of good music, Angelo is best known as director of the annual Waila Festival …”]

1992h Southern Arizona archaeology. Current events on the archaeology scene. *Archaeology in Tucson*, Vol. 6, no. 3 (July), pp. 5-7. Tucson, Center for Desert Archaeology. [Briefly noted here is an archaeological survey along the 48-mile southern boundary of the main Tohono O’odham Reservation between the Baboquivari and La Lesna mountains where 42 sites of the Archaic, Formative, and Historic periods were identified. The survey was to mitigate effects of a road put along the boundary by the Army Corps of Engineers and Border Patrol’s joint “War on Drugs” effort.]

1992i Southern Arizona archaeology. *Archaeology in Tucson*, Vol. 6, no. 4 (October), pp. 6-7. Tucson, Center for Desert Archaeology. [Briefly noted are the repatriation to the Tohono O’odham for reburial a prehistoric inhumation and cremation excavated at ASARCO’s Silver Bell Unit of the Silver Bell Mining District in southern Arizona; results of an archaeological site survey on the Papago Reservation south of Pisinemo; and consultation with the Tohono O’odham concerning an archaeological site to be excavated at the intersection of West Irvington and South Mission roads just outside the Tucson city limits.]

1992j Southern Arizona archaeology. *Archaeology in Tucson*, Vol. 7, no. 2 (April), pp. 5-8. Tucson, Center for Desert Archaeology. [Note is made of the archaeological recovery of Piman pottery at Tubac, Arizona, and of archaeological survey and
testing carried out on the Tohono O’odham Reservation and Gila Bend Reservation.]

1992k Tohono O’odham Arts Council sponsors children’s puppet show. *Tucson/Pima Arts Council Update*, February-March, p. 8. Tucson, Tucson/Pima Arts Council. [This tells about puppeteer Gwen Ray and her production of a show to illustrate the stories and folktales of the Tohono O’odham. Plans are to make the show available to audiences at Sells, Santa Rosa, Pisinemo, and San Xavier on the Papago Indian Reservation.]


1993b Juanita Ahil, 1913-1994. *Seedhead News*, no. 43 (Winter), p. 10. Tucson, Native Seeds/SEARCH. [This is an obituary of Tohono O’odham elder, basketmaker, and saguaro fruit-harvester Juanita Ahil. It tells about the memorial service that was held for her at Saguaro National Monument on January 27, 1994.]

1993c *Murals*. Tucson, Tucson/Pima Arts Council. Map. illus. 20 pp. [Included in this booklet which serves as a guide to Tucson's murals is a black-and-white illustration and mention of the fresco of Madonna and Child on the upper half of the south wall of the west transept at Mission San Xavier del Bac.]

1993d Native American languages. *Anthropology News*, Fall, p. [3]. Tucson, Department of Anthropology, University of Arizona. [This biographical sketch is about linguist Jane Hill and, among other things, the research being conducted by her and Ofelia Zepeda concerning various dialects of Tohono O’odham.]

1993e Native American program undergoes changes and supervisors. *Your Sunnyside Story*, Vol. 26, no. 3 (November/December), p. 3. Tucson, Sunnyside Unified School District No. 12. [This discussion of Native American programs in the Sunnyside School District notes that one advisor in the program is taking a course in Tohono O’odham language. An organizational chart of the program indicates that Carol Noriega and Darlene Felix serve as Tohono O’odham advisors.]

1993f Prehistory & history of the Tohono O’odham focus of AAHS September meeting and field trip. *Glyphs*, Vol. 44, no. 3 (September), pp. 3-4. Tucson, Arizona Archaeological and Historical Society. [A notice that archaeologists Allen Dart and Marc Severson will be presenting a color slide-illustrated talk on the subject based on excavations on the main reservation and in the Avra Valley. The latter suggested O’odham use in the period A.D. 1520-1570.]

1993g Put your dancin’ shoes on! The waila festival rolls into town April 17. *Seedhead News*, no. 40 (Spring), p. 6. Tucson, Native Seeds/SEARCH. [This is a notice about the forthcoming 5th annual waila festival at which Tohono O’odham performers play their dance music for all comers at the Arizona Historical Society’s headquarters in Tucson.]

four-paragraph notice concerning annual workshops to train people in literacy in Native American languages mentions that Dr. Ofelia Zepeda (a Tohono O’odham), associate professor of linguistics, is a co-director.


1994c Around Arizona: a calendar of events around the state. *Phoenix Home & Garden*, Vol. 14, no. 11 (September), p. 81. Phoenix, PHG Inc. [Listed as an event for September 12 is an exhibit at the Bank One Center in Phoenix of the works of Native American artists, including the basketry of Delfina Francisco, a Tohono O’odham weaver.]

1994d *Baile* at the Waila festival to Tohono O’odham dance music, Saturday, April 16. *Seedhead News*, no. 44 (Spring), p. 4. Tucson, Native Seeds/SEARCH. [This is an invitation to readers to attend the Sixth Annual Waila Festival on April 16 to be held at the Arizona Historical Society in Tucson.]

1994e Changing of the guard. *Seedhead News*, no. 47 (Winter Solstice), p. 3. Tucson, Native Seeds/SEARCH. A note to the effect that Mahina Drees is relinquishing her post as director of Native Seeds/SEARCH and that the new director is Tohono O’odham Angelo Joaquin, Jr.]

1994f The cholla bud harvest: a desert gift. *Seedhead News*, no. 44 (Spring), p. 6. Tucson, Native Seeds/SEARCH. [This is an illustrated essay on methods used by the Tohono O’odham for the harvesting, preparation, and eating of the buds of staghorn, buckhorn, and pencil chollas.]

1994g *Communiqué*. *Sky Magazine*, Vol. 23, no. 10 (October), pp. 14-16, 18, 20. Ft. Lauderdale, Florida, Halsey Publishing Company for Delta Airlines. [Included here (p. 15) is a note concerning the Patronato San Xavier’s preservation program for Mission San Xavier del Bac, one accompanied by a color photo of the south elevation of the church’s façade and bell towers.]

1994h The desert blooms for Walt’s 50th anniversary. *Westfriars*, Vol. 28, no. 8 (November), p. 1. San Juan Bautista, California, Franciscan Province of St. Barbara. [A black-and-white photo of Father Walter Holly, O.F.M., accompanies this one-paragraph article about a Franciscan priest whose 50 years of service as a Franciscan included many years spent working with Tohono O’odham.]

1994i FHP Health Care funds mission roof. *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [A note to the effect that FHP Health Care, an international managed care corporation, has funded work on the roof of the church of San Xavier del Bac in the amount of some $17,000.]

1994j Juanita Ahil. *Seedhead News*, no. 45 (Summer), p. 11. Tucson, Native Seeds/SEARCH. [A note to the effect that a move remains afoot, one resisted by the National Park Service, to name the new visitor center scheduled to open in 1994 at Saguaro National Monument’s west unit for the late Tohono O’odham basketmaker and saguaro fruit-harvester Juanita Ahil.]

[sic] is using a pair of split saguaro ribs to pluck the buds. In her many years as an O’odham educator, Laura taught children of all cultures about desert gardening and gathering traditions. *Seedhead News*, no. 44 (Spring), p. 12. Tucson, Native Seeds/SEARCH. [This is the lengthy caption for a black-and-white photograph, the original of which is no. 65083 in the Arizona Historical Society.]

1994 Paths of life. *Arizona Alumnus*, Vol. 71, no. 2 (Spring), pp. front cover, 8-10. Tucson, Arizona Alumni Association, University of Arizona. [This is an illustrated article about an exhibit in the Arizona State Museum installed to interpret Southwestern Indian cultures for the general public. Themes for interpretation were selected by representatives of the Native American groups involved. Among these are the Tohono O’odham. Their part of the exhibit involves the Tohono O’odham’s relationship to water as exemplified through their *Nawait* ceremony intended to bring the summer rains.]

1994m Preservation. *Sky Magazine*, October, p.15. Ft. Lauderdale, Florida, Halsey Publishing Company. [This Delta Air Lines in-flight magazine includes a color photo of Mission San Xavier del Bac by photographer Coni Kaufman and a note about conservation efforts underway at the church – with a note on where to send donations to the Patronato San Xavier for support of the work.]

[1994]n *Rain*. Phoenix, The Heard Museum. Illus. 8 pp. [This booklet accompanied an exhibit at the Heard Museum in Phoenix. It includes a brief section on the Tohono O’odham as well as a photograph of an O’odham saguaro syrup jar and a mural of Tohono O’odham dancers painted by Tohono O’odham artist Mike Chiago.]

[1994]o Update: San Xavier restoration. *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [This four-paragraph note tells its readers that conservation of the west transept of the church of Mission San Xavier was completed in April, 1993; that the area beneath the dome and at the crossing will constitute the next phase or work to be followed by efforts in the apse of the church; and that special events would be held as fundraisers.]

1994p A view of ruins at Cocospera Mission, 1910-1920. *Newsletter*, April, p. 1. Nogales, Arizona, Pimería Alta Historical Society. [This is a black-and-white photo of the ruins of the Pimería Alta mission of Cocóspera showing the area of the choir loft and *sotocoro* from the nave. The caption says the church “was reconstructed totally by the Franciscan Priest, Juan de Santiestevan during the decade of 1790-1800. In 1935 the choir (loft) was completely destroyed.”]


1995a Back in time. *Perspective*, Spring, pp. 1-2. s.l., Bank One Arizona. [This article,
illustrated with a map and a color photo of the south elevation of the church of Mission San Xavier del Bac, tells briefly about the southern Arizona missions of San Xavier del Bac, Tumacacori, Calabazas, and Guevavi.]


1995c Connected to the community: San Xavier gets a facelift. HSMC Quarterly, Vol. 4 (Summer), pp. 7-8. Tucson, Hughes Missile Systems Company. [Two contemporary color photos, one of the southwest elevation of the mortuary chapel and church of Mission San Xavier del Bac and one of the west elevation of the east transept, accompany this article briefly outlining the history of the church and discussing the various repair and conservation projects at the mission.]

1995d Elvira Elementary and Sunnyside High School celebrate "Native American Awareness" week. Your Sunnyside Story, Vol. 30, no. 3 (November/December), p. 3. Tucson, Sunnyside Unified School District No. 12. [This one-paragraph account is accompanied by three black-and-white photos, two of which are of Tohono O'odham basket weavers (Laura Williams and Phyllis Jones).]


1995g Foundation completes $115,000 commitment to Native American missions. Catholic Foundation Newsletter, Fall-Winter, p. 4. Tucson, Catholic Foundation for the Diocese of Tucson. [Notice is given that the Catholic Foundation for the Diocese of Tucson presented Bishop Manual Moreno with $115,000 for use on the Yaqui, San Carlos, and Tohono O'odham reservations.]

1995h The Native American cowboy. People, Places and Society, Fall, pp. 11-12. Tucson, Office of the Dean, Faculty of Social and Behavioral Sciences, The University of Arizona. [This is about University of Arizona undergraduate history student Naomi Mudge and her hope of doing research for an Honor's thesis, “The History of Ranching among the Tohono O’odham.”]

1995i Ready -- get set -- waila! It's History!, April-June, pp. 1, 3. Tucson, Arizona Historical Society, Southern Arizona Chapter. [An article about the Tohono O’odham waila festival scheduled to be held at the Arizona Historical Society on April 22, 1995.]

1995j San Xavier gets a facelift. HMSC Quarterly, Vol. 4, (Summer), pp. 7-8. Tucson, Hughes Missile Systems Company. [Accompanied by color photos of the east transept of the church and of the southwest elevation of the church exterior, this article is about the history of efforts to preserve Mission San Xavier del Bac. Emphasis is on the campaign begun in 1992 and expected to end in 1997.]
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1995k  Spring trip to Tohono O’odham Nation, April 23. *PAHS Newsletter*, Vol. 4, April, p. 2. Nogales, Arizona, Pimeria Alta Historical Society. Notice is given of a trip planned to visit Big Fields (Ge Oidak) on Tohono O’odham Nation lands. It is accompanied by a black-and-white photo of the façade of St. Aloysius church in the village.

[1996]a  Enterprise Car Rental. *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Enterprise Car Rental is thanked for its support of the conservation project at Mission San Xavier del Bac, their having given bargain rates on leases of cars to conservators. An accompanying photo shows Tohono O’odham conservator Timothy Lewis, one of the angels of the crossing, and executives Larry Underwood and Dave Hummel.]

1996b  Lorraine Marquez Eiler wins Ben Avery Award. *Arizona Pride*, Vol. 1, issue 2 (Winter), p. 1. Phoenix, Arizona Clean and Beautiful. This 5-paragraph article tells why Lorraine Eiler, a Hia Ced O’odham (Sand Papago) won the Ben Avery Award for contributions to the protection, preservation and conservation of Arizona's environment. She is characterized as “a staunch advocate of restoration and protection of ancestral land, culture, environment, and human rights.”


1996f  San Xavier restoration. *Friends of Western Art*, Vol. 9, no. 2 (Summer/Fall), p. 5. Tucson, Friends of Western Art. [A one-paragraph note about a tour of Mission San Xavier del Bac given to the Friends of Western Art by Bernard L. Fontana is accompanied by a black-and-white photo showing Fontana lecturing to the group as he stands at the crossing of the church.]

[1996]g  Silver & Turquoise Board. *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Shown here in a photo of them standing in front of the main door of the church of Mission San Xavier are Silver & Turquoise Board of Hostesses Norma Sloan and Patty Doerr. The Silver & Turquoise Ball of 1996 became the largest single monetary gift thus far received by the Patronato San Xavier for conservation of the church.]

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1 [unnumbered] page. Tucson, Patronato San Xavier. [On May 18, 1996, the four Tohono conservators working at Mission San Xavier del Bac -- Donny Preston, Gabriel Wilson, Timothy Lewis, and Mark Lopez -- received a special recognition award at the 15th Annual Governor's Awards for Historic Preservation. They are shown in a photo after having received the awards.]

1996i Tucson entries dominate Governor's Awards. Past Times, Vol. 18, no. 3 (Summer), pp. 1, 5. Phoenix, Arizona Preservation Foundation. [Tohono O’odham apprentice conservators Tim Lewis, Mark Lopez, Gabriel Wilson, and Donny Preston received a Governor's Special Merit Award at May 15, 1996 ceremonies for their work on the conservation of Mission San Xavier del Bac. A photo of the four of them, with the northeast elevation of the church as a backdrop, is on page 1 of this newsletter, and the article features them.]

1996j “Waila-way” the evening April 20. It's History!, April-June, p. 1. Tucson, Arizona Historical Society, Southern Arizona Division. [A black-and-white photo showing couples dancing at the Arizona Historical Society's Tucson headquarters accompanies an article about the 8th annual Waila Festival to be held on April 20, 1996. Waila is the social dance music of the Tohono O’odham. The event also features demonstrations and sales by potters, basket-makers, dressmakers, and painters as well as native foods.]

1997a Mission San Xavier: images of the past. SMRC-Newsletter, Vol. 31, no. 112 (September), front cover, pp. 9-16. Tucson, Southwestern Mission Research Center, Inc. [This is a portfolio of ten black-and-white photographs of Mission San Xavier del Bac taken in the late 19th and early 20th centuries. Included is a photo of seven O’odham boys and two secular priests standing outside next to the main entrance to the church.]


1997c O’odham saguaro harvest. Thursday, June 19, 7:00 a.m. - noon. sonorensis, Vol. 17, no. 1 (Spring), p. 20. Tucson, Arizona-Sonora Desert Museum. [Announcement of a workshop conducted by O’odham Stella Tucker in the harvesting of saguaro fruit on the Desert Museum’s grounds, a harvest to be followed by a lunch of traditional foods prepared by Tucker.]

1997d Report on the present status in our region of the former lands and possessions of the exiled Jesuits. In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, pp. 89-92. Tucson, The University of Arizona Press. [This report, written in Tucson on May 11, 1843, was made by someone in the Tucson office of the justice of the peace. It provides detailed descriptions of the properties at Mission San Xavier del Bac and at the “Tucson mission,” the former visita of Mission San Xavier. It is also mentioned that about forty families, now residing at San Xavier, comprise the population of “the remote Santa Ana mission station.” The reporter hopes that the Quereteran missionary college could send a missionary]
to re-settle the Santa Ana O’odham at Tucson, “where there is plenty of land, and water too! ... Mission buildings (in Tucson) must be repaired and the people instructed in the Christian faith, as was always done in the years before 1828. Actually, since then we have witnessed the reverse. For lack of religious attention, many Indians have abandoned religious practice, left the missions, and returned to the open desert.”

1997e Tohono O’odham elected President of the North American Folk Music and Dance Alliance. *Seedhead News*, nos. 55-56 (Winter-Spring), p. 10. Tucson, Native Seeds/SEARCH. [About Tohono O’odham Angelo Joaquin, Jr., who, in addition to being the executive director of Native Seeds/SEARCH was made President of the Washington, D.C.-based Folk Alliance at its 9th annual conference held in Toronto, Canada. A black-and-white photo of Joaquin accompanies the article.]

1998a More of Green Valley’s Torres Blancas Village Hohokam site will be preserved and more will be excavated this summer. *Old Pueblo Archaeology*, no. 13 (June), pp. 1-2. Tucson, Old Pueblo Archaeology Center. [This article about a Classic Period Hohokam prehistoric site (ca. A.D. 115-1450) being excavated in Green Valley, Arizona, says, “The human remains and several directly associated pottery vessels and other grave objects uncovered in the 1998 tests were excavated and repatriated to the Tohono O’odham Nation shortly after their discovery in accordance with state law.”]

1998b News & notes. *The Seedhead News*, no. 63 (Winter), p. 10. Tucson, Native Seeds/SEARCH. [Included here is a note that the “Plants of the Tohono O’odham Path” was dedicated November 8, 1998 at the Tucson Botanical Gardens. “In addition to labelled wild plants, the site hosts a replica of a traditional saguaro harvest camp.”]

1998c San Xavier arroyos project. *Report to the Community*, Fall, p. 2. Tucson, City of Tucson, Office of the City Manager, Multiple Benefit Water Projects. [“From July to September, 1997, 269 acre feet of water was released to several arroyos on the San Xavier District of the Tohono O’odham Nation. The purpose of the project was to evaluate the effect of the releases on vegetation and wildlife habitat. The City of Tucson and the San Xavier District are evaluating an additional project focusing on long-term storage with benefits to vegetation and habitat.”]

1998d Spotlight: Teodoro Ramírez. *Newsletter*, May, pp. 3-4. Tucson, Los Descendientes del Presidio de Tucson. [This biographical sketch of Teodoro Ramírez, who was born in Tucson in 1791 and who died there in 1871, makes note of his fluency in the O’odham language. And the anonymous author believes that the Piman “Culo” Azul was actually “Keli” (“Old Man”) Azul.] BLF

1998e Tohono O’odham integrating unique culture into Mass. *Westfriars*, Vol. 32, no. 5 (June), p. 8. San Juan Bautista, California, Franciscan Province of Saint Barbara. [Adapted from an article that appeared in the June, 1998 issue of *Catholic Vision*, the newspaper of the Diocese of Tucson, this is about three Jesuits who spent a weekend on the Tohono O’odham reservation to lead a discussion among some twenty Tohono O’odham on the subject of “inculturation,” which is “a Church term that means the Church brings the Gospel of Jesus to a people and the people are
asked to share their unique cultural gifts with the Church.” Part of the discussion revolved around celebration of the Mass in O’odham rather than in English.]

1998f Two-day festival planned for 10th annual waila. It's History!, April-June, p. 1. Tucson, Arizona Historical Society, Southern Arizona Division. [Four black-and-white photos accompany this 6-paragraph account of the Tohono O’odham waila festival scheduled to be held in Tucson at the Arizona Historical Society April 17-18, 1998. The festival was to feature nine waila bands as well as outdoor booths “selling a variety of Tohono O’odham foods, and O’odham artisans selling their wares.”]

1998g Upcoming. Sing down the rain. Desert Corner Journal, Vol. 14, issue 6 (May-June), p. 5. Tucson, Tohono Chul Park. [This is a notice of an exhibit scheduled for April 29-June 14 at Tohono Chul Park of original art work by Tohono O’odham artist Michael Chiago and verses from Judi Moreillon’s book, Singing down the rain, a volume about the Tohono O’odham rain ceremony. One of Chiago’s paintings is shown here in black-and-white.]

1998h Upcoming archaeological site tours & flintknapping workshops. Old Pueblo Archaeology, no. 4 (September), p. 11. Tucson, Old Pueblo Archaeology Center. [Announcement is made here of plans to visit Picture Rock and Baboquivari Park on the Papago Indian Reservation on November 28, 1998. “Picture Rock, a small butte in the foothills east of Baboquivari Park, contains both petroglyphs and pictographs along with bedrock mortars and occasional artifacts. Tour participants may also get to observe modern Tohono O’odham devotional offerings at the butte. If so, they should not be touched or photographed.” The park is said here to offer a “spectacular view of the Baboquivari Valley -- homeland of the Tohono O’odham deity I’itoi.”]

1998i Woven pottery: the tradition of Tohono O’odham baskets. Desert Corner Journal, Vol. 14, issue 5 (March/April), p. 4. Tucson, Tohono Chul Park. [This is a notice of a program to be presented at the park on April 11, 1998, by Tohono O’odham basket authority Terry DeWald. Included is a black-and-white photo showing two baskets.]

1999a April 3 tour to Picture Rock, Topawa & Baboquivari parks. Old Pueblo Archaeology, no. 16, p. 7. Tucson, Old Pueblo Archaeology Center. [About a planned field trip to visit a picture rock site on the west side of the Baboquivari Mountains in the Baboquivari District of the Tohono O’odham Nation.]

1999b Arizona State Museum quilt named one of America's top 100 quilts of the century. Footprints, Vol. 11, nos. 6/7 (June/July), p. 6. Tucson, Southern Arizona Guides Association. [A quilt made by Goldie Tracy Richmond, who was a trader at San Simon on the Papago Indian Reservation, one which depicts scenes of traditional Papago life, was selected by experts representing four major quilt organizations -- Alliance for American Quilts, American Quilt Study Group, International Quilt Association and National Quilting Association -- as among the top 100 quilts of this century. It was selected from among 1700 entries.]

panel of a prize-winning quilt made by Goldie Richmond, one-time owner of Tracy's Trading Post at Pisinemo on the Papago Indian Reservation. The panel shows two O’odham men playing a game of *kins kut*. Mention is made that Carolyn Davis is writing a biography of Richmond.

1999d A brief summary of the disasters, deaths, robberies, and pillage which have befallen the province of Sonora because of the hostility of the Apaches, Seris, and Pima rebels, especially those that occurred between 1755 and the present year of 1760. In *Empire of sand. The Seri Indians and the struggle for Spanish Sonora, 1645-1803.* Compiled and edited by Thomas E. Sheridan, pp. 237-273. Tucson, The University of Arizona Press. [This detailed summary of violent encounters between Indians and Spaniards in Sonora between 1755 and 1760 includes accounts for such encounters in such Pimería Alta locations as San Xavier del Bac, Guevavi, Tumacácori, Tubac, Arivaca, Sonoita, Buenavista, San Luis, Santa Bárbara, Soamca, Cocóspera, Terrenate, Arizonaac, Saric, Aquíimuri, Agua Caliente, Búsanic, Tubutama, Santa Teresa, Atíl, Oquitoa, Caborca, Altar, Pitiúquito, Santa Ana, Soledad, San Lorenzo, Magdalena, Imuris, Remedios, and Dolores.]

1999e Christmas concert at San Xavier. *Patronato Mission San Xavier del Bac,* 2 [unnumbered] pages. Tucson, Patronato San Xavier. [Three photographs accompany an article telling about the 1999 Christmas concert held by the Patronato as a fund raiser at Mission San Xavier del Bac, while photos of individuals involved with the concert and fundraising -- singer Vanessa Salaz, musical director Grayson Hirst, musical director Julian Ackerly, Judy and Jim Pyers, and Clague Van Slyke -- as well as brief accounts of their activities in this regard, are also included.]

1999f Gabriel Wilson, chief art conservator for Mission San Xavier. *Patronato Mission San Xavier del Bac,* 1 [unnumbered] page. Tucson, Patronato San Xavier. [A photo of Wilson accompanies this brief article about his assignment as the resident Tohono O’odham responsible for upkeep of interior conservation of the church of Mission San Xavier del Bac.]

1999g *It’s a dream come true ....* Tucson, Native Seeds/SEARCH. Illus. 4 pp. [A brochure telling about the Native Seeds/SEARCH’s newly-purchased (December 1997) 60-acre farm near Patagonia, Arizona, notes that the farm “provides the opportunity to grow more crops and in large enough quantities to return the favored squash seeds of Tohono O’odham elders to a new generation of O’odham farmers ....”]

1999h *Native Sonoran basketry plants.* Tucson, Arizona-Sonoran Desert Museum. Illus. 6 pp. [This is a sheet of paper printed on both sides and folded into six pages. It provides illustrated details of plants -- Banana Yucca, Soaptree Yucca, Beargrass, Devil’s Claw, Cattail, and Willow -- used by Tohono O’odham in making their baskets. One page is devoted to the subject of the basket weavers themselves.]


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The University of Arizona Foundation. [This article about the Arizona State Museum on the University of Arizona campus mentions that in the collections, “O’odham basketry is particularly well represented.”]

1999
Relación de the expedition of the provinces of Sinaloa, Ostimuri, and Sonora in the Kingdom of Nueva España. In Empire of sand. The Seri Indians and the struggle for Spanish Sonora, 1645-1803. Compiled and edited by Thomas E. Sheridan, pp. 275-402. Tucson, The University of Arizona Press. [This is a lengthy account, possibly authored by Colonel Domingo Elizondo, of efforts by the Spanish military to crush Indian resistance in Sonora and neighboring areas in the years between 1767 and 1771. Among the Indians involved in that resistance were Northern Pimans (Piatos), including leaders named Vipici, Cueras, and Guifuriguchi. Recounted here is a March, 1770 expedition by Bernardo de Urrea and Juan Bautista de Anza into the Papaguería to forestall a revolt, with specific villages and leaders being named (p. 327). Efforts of Piatos to enlist support of Papagos is discussed on page 333. The settlements at Oquitoa and Pitiquito are also specifically mentioned on page 339, where there is also mention of the possibility of Piatos persuading Papagos to join the resistance. At one time, there were forty-eight Piato archers holed up in the Cerro Prieto of Sonora (p. 330).]

1999l
San Xavier del Bac. Westfriars, Vol. 33, no. 2 (March), p. 3. Santa Barbara, California, Franciscan Province of Saint Barbara. [“Some say Father Kino brought it to Bac. It has stood behind the church and in the friary ‘garden’ seemingly forever. It’s [sic] tires flat. Yes, the San Xavier Cement Mixer has been removed from its birthright by (Brother) Mike Bearce who plans a cactus and desert garden for the friary.”]

1999m
Saving Tucson's birthplace. SMRC-Newsletter, Vol. 33, no. 119 (July), pp. 1-11. Tucson, Southwestern Mission Research Center, Inc. [A three-page essay accompanies nine black-and-white photos of the ruins of the mission visita of San Agustín del Tucson. The essay outlines the history of Piman (O’odham) settlement at this site beneath A-Mountain and alludes to the involvement of Fathers Francisco Garcés and Juan Bautista Llorens -- both missionaries at San Xavier del Bac -- in construction of some of the buildings at the visita. Also mentioned is Father Rafael (Díaz), characterized by the author as “the last and least admired of the missionaries to be stationed at San Agustín and San Xavier.”]

1999n
Sunnyside’s Native American education program. Your Sunnyside Story, Vol. 33, no. 3 (March), p. [3]. Tucson, Sunnyside Unified School District. [Printed here in English, Spanish, and O’odham, this article describes Sunnyside District's Native American education program, one serving 671 Native American students, some two-thirds of whom are Tohono O’odham from the San Xavier Reservation.]

2000a
Desert walk interns. Seedhead News, no. 70, p. 10. Tucson, Native Seeds/SEARCH. [A black-and-white photo of the brothers shows Native Seeds/SEARCH summer interns, Tohono O’odham Clark and Derek Redhorn who spent their time “cleaning and storing seed, building chile cages, helping with never-ending weeding, harvesting and introducing staff to some great Tohono O’odham musicians.”]
2000b Hassayampa Institute. *Arizona Insight*, May, p. 5. Phoenix, Arizona Humanities Council. [Notice is given here that the Hassayampa Institute for Writing, based in Prescott, Arizona, will be sponsoring a series of summer events in which various writers -- including Tohono O’odham Ofelia Zepeda -- will be reading from their works and leading discussions.]

2000c *Images: Tucson at the millennium*. Foreword by John P. Schaefer and an essay on Tucson at the millennium by Bernard L. Fontana. [Tucson], s.n. Illus. v + 120 pp. [This is a catalogue of photographic images meant to exemplify Tucson and environs at the close of the second millennium. Among the 104 pictures are six of Mission San Xavier del Bac; one of Juanita Ahil, a Tohono O’odham gathering saguaro fruit in the west unit of Saguaro National Park; and one titled, “Je’e c añi/Mom and I,” showing an O’odham woman and her son, Reuben Naranjo. Fontana writes briefly about Tucson’s O’odham population in his summary of Tucson’s past since A.D. 1000.]

2000d News briefs. *Newsletter*, Vol. 12, no. 4 (May/June), p. 4. Phoenix, Arizona Commission of Indian Affairs. [Among the news briefs listed here is one concerning a Native American radio program, “Native Airways,” that broadcasts on Tucson’s KXEW 1600 each Sunday morning. One of the hosts is former Miss Tohono O’odham Evonn Wilson. The other news item notes that construction continues on a Tohono O’odham nursing home, a skilled facility which will have 61 beds and 29 staff housing units. Scheduled to open in February, 2001, two Tohono O’odham students with Master’s degrees in public health from the University of Arizona are preparing to become its administrators.]


2000f Tohono O’odham winter tales with Danny Lopez. *Glyphs*, Vol. 51, no. 6 (December), pp. 5-6. Tucson, Arizona Archaeological and Historical Society. [A discussion of oral literature is followed by an announcement that Tohono O’odham Danny Lopez will tell O’odham stories, including one about the saguaro, and about the reason O’odham tale-telling takes place only in the winter. The presentation will be for the December meeting of the Arizona Archaeological and Historical Society. A brief list of Lopez’s many accomplishments is included.]

2000g Waila festival. *Arizona Highways*, Vol. 76, no. 5 (May), p. 55. Phoenix, Arizona Department of Transportation. [This is a notice that the 12th Annual Waila Festival will be held in Tucson on May 20, 2000, and will feature four bands from the Tohono O’odham Nation and food vendors selling such items as cholla buds, saguaro fruit syrup and tepary beans.]

2000h Waila festival set for May 20 at Bear Down Field on UA campus. *It's History!,* April-June, p. 1. Tucson, Arizona Historical Society. [With ten black-and-white photos of past Waila festivals, this article tells about the upcoming 12th Annual Waila Festival, this one scheduled to be held on the campus of the University of
Arizona. Noted is the fact that the “O’odham have developed a smooth and graceful walking polka style for the waila that contrasts with the fast-hopping European polka style.”]

2001a The basketweavers are back! *Arizona-Sonora Desert Museum News*, Vol. 2, no. 2 (March-April), p. 8. Tucson, Arizona-Sonora Desert Museum. [A color photo of a Tohono O’odham basket accompanies an announcement that the Tohono O’odham Cultural Basketweavers Association “will again be on the Museum grounds ... every Saturday and Sunday between 11 a.m. and 4 p.m.” demonstrating traditional basketweaving.]

2001b Board member profile: Phyllis Hogan. *Seedhead News*, no. 72 (Spring), p. 8. Tucson, Native Seeds/SEARCH. [In this interview with Hogan, a board member of Native Seeds/SEARCH, she recalls meeting Gary Nabhan when he was doing field work on the Papago Indian Reservation and was selling tepary beans around the reservation.]

2001c New grant extends UA ophthalmology study of Tohono O’odham Reservation. *Advances*, Vol. 17, no. 1 (January), p. 3. Tucson, The University of Arizona Health Sciences Center, Office of Public Affairs. [This is a two-paragraph notice about a $1.7 million dollar grant received by the University of Arizona Department of Ophthalmology from the National Eye Institute to expand a study of vision problems on the Tohono O’odham Reservation -- largely among children.]

2001d Newly processed collections. *It’s History: New from the AHS Southern Division*, July/September, p. 4. Tucson, Arizona Historical Society. [Among the newly processed collections added to the Arizona Historical Society archives are the Paul Smith collection of photographs, including aerial views of San Xavier del Bac, and the Mary Estill-Caldwell collection, which also includes photos of Mission San Xavier.]

2001e Picture it. *Arizona Highways*, Vol. 77, no. 1 (January), p. 4. Phoenix, Arizona Department of Transportation. [A color photo and 5-paragraph essay about Gates Pass in the Tucson Mountains contains this sentence: “These crimson evenings provide such extraordinary interludes that the desert-dwelling Tohono O’odham Indians see them as special gifts from their creator, I’itoi.”]

2001f Piecing together wild lands. Sonoran Desert: model for international partnerships. *National Geographic*, Vol. 199, no. 6 (June), pp. [xvi-xvii]. Washington, D.C., National Geographic Society. [Menton is made of the fact that the Tohono O’odham Nation is “developing comprehensive environmental plans.”]


2001h So much for four seasons. *Arizona Highways*, Vol. 77, no. 11 (November), p. 3. Phoenix, Arizona Department of Transportation. [A list of the names in English of the Tohono O’odham calendar, November (“Pleasant Cold Moon”) through October (“Small Rains Moon”) is given, with the name for each of the twelve
months reflecting the O’odham perception of what is important about that month of the year.]

2001i Tohono O’odham Nation tour. Arizona-Sonora Desert Museum News, Vol. 2, no. 1 (January-February), p. 5. Tucson, Arizona-Sonora Desert Museum. [About a tour of the main part of the Papago Reservation to be taken on March 10, one led by Tohono O’odham Danny Lopez. The tour is to feature a meal at Lopez’s home; a visit to the Children’s Shrine; and a visit to the Tohono O’odham Community Action Center to see baskets being woven.]

2001j Touring Tucson, AZ. Southwest Art, Vol. 31, no. 6 (November), pp. 52-53. Houston, Texas, Art Magazine Publications. [“Set in the Sonoran Desert, Tucson is a thriving modern city with all the trappings of 21st-century life, but vestiges of its colorful past remain. These include the nearby Tohono O’odham Indian reservation...”]

2001j Unity in diversity. Salpointe Today, Vol. 15, no. 2, pp. 1-2, 4. Tucson, Salpointe Catholic High School. [A photograph on the front cover (p. 1) is repeated on pages 2 and 4, one showing five Salpointe Catholic High School students, one of whom is Tohono O’odham Julia Estrada, class of 2002. A one-paragraph description of Estrada notes she, “enjoys learning about her heritage and cultural traditions from her grandmother (Sally Vásquez Estrada), such as the harvesting of the saguaro fruit during the warm summer months.”]

2001k Veronica Augustine translated prayers into Tohono O’odham. The American Bahá’í, December 12. Evanston, Illinois, National Spiritual Assembly of the Bahá’ís of the United States. [About the July 15, 2001 automobile accident death of Tohono O’odham Veronica Chiago Augustine, the daughter of Susie Flores and a woman who prepared translations of many Bahá’í prayers into O’odham. She had been elected to the Spiritual Assembly of Pima County, the first O’odham to serve on a Bahá’í institution.]

2002a Guided tour to Ventana Cave, Santa Rosa Children's Shrine, traditional meeting house, & other Tohono O’odham culture sites. Old Pueblo Archaeology, no. 28 (March), p. 11. Tucson, Old Pueblo Archaeology Center. [Advertised here is a tour to be conducted by Marc Severson on April 6, 2002 at a cost of $40 per reservation.]

2002b People feature: Gary Paul Nabhan. Arizona Insight, January, p. 3. Phoenix, Arizona Humanities Council. [A photograph of Nabhan accompanies this sketch of the research and writing accomplishments of Nabhan, an author who was published many books and articles relating to the Tohono O’odham. One such book, The Desert Smells Like Rain (1982), is mentioned here.]

2002c See our version of the Sistine Chapel. Mission San Xavier del Bac in Tucson. SkyWest, February, p. 41. Boise, Idaho, SkyWest Magazine.[This is an illustrated advertisement for Tucson and southern Arizona that appeared in Delta Airlines in-flight magazine. It contains the erroneous information that the conservators who worked at Mission San Xavier were those who worked on the Sistine Chapel.]


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museum-sponsored tour of the eastern portion of the Tohono O’odham Nation, one of whose leaders is scheduled to be Tohono O’odham Danny Lopez.]

2002e

TOUA ensures reliable utilities for Tohono O’odham Nation. *Newsletter*, April-June, pp. 3, 6. Phoenix, Arizona Commission of Indian Affairs. [This article about the Tohono O’odham Utility Authority outlines its history from its founding in 1970 as the Papago Tribal Utility Authority, a name that changed to its present one in 1991. Its many accomplishments include drilling and maintenance of water wells, building of water and sewer infrastructure, installing telephone lines and telephones, and building and maintaining a system for electric service.]

2002f

Tour to Ventana Cave and other Tohono O’odham Reservation sites. *Glyphs*, Vol. 52, no. 10 (April), p. 10. Tucson, Arizona Archaeological and Historical Society. [This announcement by the Old Pueblo Archaeology Center is the same as that in Anonymous 2002b.]

2002g

Tubac presents Pimeria Alta exhibit. *Arizona Insight*, September, p. 7. Phoenix, Arizona Humanities Council. [A black-and-white photo of nine girls who are members of the San Xavier Tohono O’odham Basket Dancers group accompanies a one-paragraph notice about an exhibit that was held in March and April, 2002 at the Tubac, Arizona Center of the Arts of the art and culture of the Hohokam, Tohono O’odham, Pascua Yaqui, Western Apache, Mexican, and European-Americans.]

2002h


2003a

Borderland saints: images in Southwestern art in the exhibit hall, January 16 - March 23, 2003. *Desert Corner Journal*, January/February, p. 5. Tucson, Tohono Chul Park. [This notice about an exhibit of art work concerning saints says that, “At the San Xavier Mission, visitors encounter a virtual encyclopedia of saints who are depicted in the sculptures and wall paintings that fill the church, and petitioners attach *milagros*, symbols of their prayers, to them blanket covering the reclining statue of Saint Francis in a side chapel.”]

2003b


2003c

Explore Tohono Chul’s exciting autumn exhibits. Southwest Indian basketry: transforming plants into art. *Desert Corner Journal*, Autumn, p. 8. Tucson, Tohono Chul Park. [About an ongoing exhibit in this Tucson park that features baskets donated to the park by collectors Agnes T. And Don Leigh. Tohono O’odham baskets are among them.]

2003d

Goldie Tracy Richmond -- miner, trapper and artist. *Arizona Highways*, Vol. 79, no. 10 (October), p. 4. Phoenix, Arizona Department of Transportation. [This is a biographical sketch of a woman born in 1896 as Goldie Myrtle Anderson and who
in 1927 moved to a mining camp of the Papago Indian Reservation where she remained until 1966. Among her other enterprises, she was known for the prize-winning quilts she fashioned with panels on them depicting scenes of Papago life. She died in Mesa, Arizona in at the age of 76. The essay is accompanied by a color photo of one of her award-winning quilts.

2003e “He was a really good guy.” SBS Developments: cornerstone for learning, winter, pp. 8-11. Tucson, College of Social and Behavioral Sciences, University of Arizona. [Presented here are a series of tributes to the late Kenneth Hale, linguist extraordinaire and authority on the O’odham language, by friends and colleagues. Among these is Tohono O’odham linguist Ofelia Zepeda who is shown in a photo with Hale and Navajo linguist Ellavina Perkins.]

2003f The heritage tour -- petroglyphs and missions, February 14-16. Desert Corner Journal, January/February, p. 4. Tucson, Tohono Chul Park. [Notice is given of a proposed tour conducted by the tour group known as La Ruta de Sonora, with stops that include missions at Caborca, Tubac, Tumacácori, San Xavier del Bac, Pitiquito, Oquitoa, Tubutama, and Magdalena as well as the one-time Spanish presidial town of Tubac, Arizona.]

2003g On the road again, without swastikas. Arizona Highways, Vol. 79, no. 3 (March), p. 3. Phoenix, Arizona Department of Transportation. [The assertion is made here that members of the “Navajo, Apache, Hopi and Papago (now Tohono O’odham) tribes renounced its (the swastika’s) use in their blankets, baskets, art objects and clothing,” the unconfirmed assumption here being that Tohono O’odham employed the swastika in their art work.]

2003h Man on a star. Arizona Highways, Vol. 79, no. 8 (August), p. 5. Phoenix, Arizona Department of Transportation. [A color photo of the basket maker, two of his baskets, and a backdrop of Granjon’s Gate at the rear of Mission San Xavier del Bac accompany this three-paragraph note about Tohono O’odham basket maker Raymoan Novelto who learned the art by watching his grandmother, mother and aunt make baskets when he was a boy. He incorporates symbols of men, stars and turtles into his baskets.]

2003i Native seeds live on. Arizona Highways, Vol. 79, no. 6 (June), p. 5. Phoenix, Arizona Department of Transportation. [This brief note about Native Seeds/SEARCH mentions that the organization was born in 1983 “when Indians of the Tohono O’odham Nation near Tucson wanted to grow traditional crops, but couldn’t locate the seeds.” Now the group has collected more than 2,000 crop varieties and grows as many as 300 different crops, O’odham pink beans included.]

2003j November’s speaker: the art and history of San Xavier. Arizona Women Lawyers Association, January, p. 4. Tucson, AWLA. [Four color photos, including one of the exterior of Mission San Xavier del Bac and one of an interior panting of an angel holding a fish, accompany this two-paragraph note about a talk given by Bernard Fontana to the Arizona Women Lawyers Association at its November, 2002 meeting at the Arizona Inn in Tucson, Arizona.]

2003k O’odham desert heritage. Arizona Highways, Vol. 79, no. 3 (March), p. 54. Phoenix, Arizona Department of Transportation. [Notice is given here of the 13th
annual O’odham Day Celebration to be held in Organ Pipe Cactus National Monument on March 15, 2003. It’s mentioned that the Tohono O’odham grew corn, squash, and beans, and that they “also culled wild grass seeds, roasted cactus stems [sic] and harvested saguaro cactus fruit.” The celebration is to consist of basket-making demonstrations, pottery, storytelling, and live entertainment.

2003/ San Juan’s Day. Seedhead News, no. 80a (Spring), p. 4. Tucson, Native Seeds/SEARCH. [Reported on here in a 2002 gathering of more than a hundred people at the Conservation Farm in Patagonia, Arizona, to celebrate San Juan’s Day, a day that “began with a blessing by Tohono O’odham elders Danny and Frances Lopez. Danny talked about the significance of the land to the crops and the people. Frances sang in the O’odham language as participants held hands and walked together in a circle.” In fact, the people were most likely Danny Lopez and his mother-in-law, Frances Manuel, or his wife, Florence Lopez.]

2003m Steven Meckler. Tucson Lifestyle, Vol. 22, no. 8 (August), p. 41. Tucson, Conley Magazines, LLC. [This profile of Tucson photographer Steven Meckler features a color photo by Meckler of Father David Gaa, O.F.M., standing in the doorway between the sacristy and sanctuary of Mission San Xavier del Bac. “Tucson has picked San Xavier as a special place,” Meckler is quoted as saying, “and this is my favorite image I have taken of it. ... Father David is inseparable from the location in this photo.”]

2003n Tohono O’odham Nation tour. Newsletter, Vol. 4, no. 1 (January-March), p. 7. Tucson, Arizona-Sonora Desert Museum. [Readers are invited to “explore the eastern portion of the Tohono O’odham Nation and the ethnobotany and cultural arts of the desert people. Visit a traditional village, learn about the saguaro harvest ceremony and enjoy a traditional O’odham meal with the Lopez family in Ali Chukson. Mr. Danny Lopez, our leader, is a Tohono O’odham Cultural Resource Education and storyteller. As we return to Tucson, we’ll stop by a trading post where O’odham arts and crafts can be purchased.” The date set for the tour is March 15, 2003.]

2003o With an eye on culture: a Helga Teiwes photo retrospective. Footprint, Summer, p. 1. Tucson, Arizona State Museum, The University of Arizona. [This notice of an exhibit of photographs by Helga Teiwes opening in the Arizona State Museum on October 7, 2003 features a photo of a group of O’odham walking up Grotto Hill during a procession in honor of the feast of Our Lady of the Assumption. The east elevation of the church of Mission San Xavier del Bac is in the background.]

2004a The cactus critics’ choice. Arizona Highways, Vol. 80, no., 2 (February), p. 4. Phoenix, Arizona Department of Transportation. [It is mentioned that the visitor center at Saguaro National Park’s west unit has a theater which “presents the Sonoran Desert through the eyes, the legends and the voices of native people of the Tohono O’odham Nation.”]

2004b Come celebrate San Juan’s Day at the NS/S Conservation Farm. Seedhead News, no. 85 (Summer), p. 12. Tucson, Native Seeds/SEARCH. [People are invited to celebrate San Juan’s Day, June 27m, 2004, with Tohono O’odham elders Danny and Florence Lopez at the Native Seeds/SEARCH farm, near Patagonia, Arizona.]
Papago/San Xavier bibliography

[2004]c Crossing paths: a tour of Arizona’s Indian reservations. Phoenix, Skyword Marketing, Inc., in cooperation with the Arizona American Indian Tourism Association. Map, illus. 20 pp. [This is an a color-illustrated, magazine-style booklet with unnumbered pages. [Two paragraphs are devoted to the “desert people,” including the Yaqui and Tohono O’odham. Mission San Xavier is mentioned and there is a photo of the hands of Tohono O’odham horsehair weaver Geneva Ramon holding a miniature horsehair basket. The Tohono O’odham Nation is listed as having 28,000+ members.]

2004d Drink up, mesquite fans. Arizona Highways, Vol. 80, no. 7 (July), p. 4. Phoenix, Arizona Department of Transportation. [Without citing any source for the information, the anonymous author asserts that “the Pima and Tohono O’odham created a nutritious beverage from the ripe, yellow beans of the mesquite each July. They would rinse and boil the beans and then pound them into a pulpy mash. The drained resulting juice made a refreshing drink.” The author also asserts the beans were made into “syrup, beverages and a ground meal called pinole.”]

2004e Hammer mill urns mesquite pods into flour. Nourishing News, Winter, p. 8. Tucson, Community Food Bank. [This illustrated article about a hammer mill used to pound dried mesquite pods into flour notes that the machine was used on the San Xavier Cooperative Farm in the San Xavier District of the Tohono O’odham Nation to process Pima wheat into flour. Tohono O’odham students from the Ha:San Preparatory High School as well as members of the San Xavier Cooperative Farm were present when the mill was demonstrated in Tucson on December 9, 2003.]

2004f Indian art. The tradition lives on. Arizona Highways, Vol. 80, no. 8 (August), pp. 6-7. Phoenix, Arizona Department of Transportation. [Accompanied by color photos of baskets, this is a brief introduction to a section of the magazine devoted to Tohono O’odham horsehair baskets, Pima basket makers, and Navajo rug weavers.]

2004g San Juan’s Day celebration, 2004. Seedhead News, no. 86 (Fall), p. 9. Tucson, Native Seeds/SEARCH. [This one-paragraph notice describes the San Juan’s Day observance held June 27, 2004 in Santa Cruz County, Arizona, attended by “O’odham elders Danny and Florence Lopez (who) led the blessing ceremony surrounded by a large circle of staff and attendees. Danny asked not only for rain for the fields, but asked us to remember the earth and the seeds. ... Guests helped harvest peas and plant O’odham pink beans ... .”]

2004h Where’d you get the hat? Arizona Highways, Vol. 80, no. 5 (May), p. 3. Phoenix, Arizona Department of Transportation. [This is a brief article about devil’s claw, the plant used by Tohono O’odham basketmakers for the black designs in their work.]

2004i 16th annual waila festival. It’s History!, Spring, p. 3. Tucson, Arizona Historical Society. [This is a notice of the 16th Annual Waila Festival to be held May 15 at the University of Arizona’s Bear Down Field in Tucson. “The event, which is free and open to the public, features the social dance music played at village feasts on the Tohono O’odham Nation – the second largest Indian reservation in the United States.”]
States, located just west of Tucson. Three waila bands will each perform at least two 40-minute sets. ... Traditional O’odham foods (fry bread and chili, beans, and honey) will be for sale at food booths.” There is a black-and-white photo of the Valenzuela & Company waila band playing at the 15th annual celebration, one which drew a crowd of more than 6,000 people.

2005a Comings and Goings! Seedhead News, Winter, p. 10. Tucson, Native Seeds/SEARCH. [Announcement is made of the fact that Tohono O’odham Ofelia Zepeda and Syusan Lobo, an anthropologist who consults with Tohono O’odham Community Action, have been added to the board of directors of Native Seeds/SEARCH.]

2005b Introducing new board members. Friends Trends, Vol. 4, no. 1 (Fall), p. 6. Tucson, Friends of the University of Arizona Libraries. [One of the new board members of the Friends is best-selling mystery writer J.A. Jance, who “was a K-12 librarian at Indian Oasis School District in Sells.”]


2005d The O’odham-Pee Posh documentary history project. Glyphs, Vol. 56, no. 1 (July), p. 8. Tucson, Arizona Archaeological and Historical Society. [This is a notice about a project being launched by the Documentary Relations of the Southwest in the Arizona State Museum to transcribe, translate, and annotate Spanish-period and Mexican-period documents relating to the O’odham and Pee Posh (Maricopa) with the input of tribal consultants. Matthew Lewis, a student intern from the Tohono O’odham Nation, will be involved in an active way. Tribal representatives will also be asked to write commentaries on the documents themselves.]

2005e Please join us for our San Juan’s Day celebration. Seedhead News, Summer, p. 7. Tucson, Native Seeds/SEARCH. [Included here is a photo from the 2004 celebration of Tohono O’odham Danny and Florence Lopez leading the blessing ceremony.]


2006a Davis auto party at San Xavier, ca. 1909. Forty-seventh Annual Arizona History Convention, April 27-30, 2006, p. 3. Tucson, Arizona Historical Society. [This anonymous black-and-white photo in the printed program for the 47th Annual Arizona History Convention shows four touring cars filled with drivers and riders in front of Mission San Xavier del Bac. The south-southwest elevation of the façade and most of the east bell tower show clearly in the photo.]

2006b Journeys into Native America: a year of outreach to Native American communities and farmers. Seedhead News, no. 94 (Fall), p. 2. Tucson, Native Seeds/SEARCH.
Papago/San Xavier bibliography

[“With an active vocational agricultural program, students from Baboquivari Middle/Senior High School planted squash, devils claws, gourds and pumpkin seeds donated by NS/S in their school garden. The seeds will be saved and distributed within the community.”]

2006c Papago (Tohono O’odham) riders assembled in front of Saint Augustine Cathedral to celebrate Rev. Peter Bourgade’s elevation to the vicariate apostolic in 1885. *Forty-seventh Annual Arizona History Convention, April 27-30, 2006*, front cover. Tucson, Arizona Historical Society. [The front cover of the printed program for the 47th annual Arizona Historical Convention is illustrated with a black-and-white photo by an anonymous photographer. The photo, which shows two dozen mounted Papagos in front of the cathedral, is #2469 in the AHS Southern collection.]

2006d San Juan’s Day celebration. *Seedhead News*, no. 94 (Fall), p. 6. Tucson, Native Seeds/SEARCH. [Tohono O’odham elders Danny and Florence Lopez provided a blessing and a talk (Danny) at the San Juan’s Day celebration held at the Native Seeds/SEARCH’s conservation farm at Patagonia, Arizona. The event took place June 25, 2006.]

2006e Waila festival. *it’s history! & you*, Summer / Fall, p 3. Tucson, Arizona Historical Society. [A black-and-white photo accompanies this brief recapitulation of the 18th Annual Waila Festival, an evening featuring performances of Tohono O’odham traditional social dance music and the cooking and serving of traditional foods. It is estimated some 6,000 people were in attendance.]

2006f Your attention please. *Archaeology Southwest*, Vol. 20, no. 2 (Spring), p. 18. Tucson, Center for Desert Archaeology. [This is a note correction a caption that appeared on page 13 of the previous issue of Archaeology Southwest, one in which Tohono O’odham were misidentified as Hopi Indians (see Tobi Taylor (2006b)].

2007a Flavors of the desert 2007. *Seedhead News*, no. 97 (Summer), p. 6. Tucson, Native Seeds/SEARCH. [This is about a dinner held on the University of Arizona campus in support of Native Seeds/SEARCH, an evening event at which O’odham poet Ofelia Zepeda gave a “joyous reading.”]

2007b *O’odham himdag masad quinta.* 2008 *Tohono O’odham culture calendar.* [Sells], Tohono O’odham Community Action and Tohono Village Trading Post. [A calendar with a large color photo accompanying each month of the year, seven of them featuring Tohono O’odham baskets and the others featuring story teller Danny Lopez, a circle dance, saguaro harvest, rain dance, and squash and tepary bean harvest. Additional color photos feature activities appropriate for each month. There is a brief text for each month as well as an introductory text concerning Tohono O’odham and their way of life (*O’odham himdag*).]

2007c Partnering with the Tohono O’odham. *Nourishing News*, Vol. 4, issue 3 (Winter), p. 9. Tucson, Community Food Bank. [This is about a partnership formed between the Tohono O’odham Nation and the Tucson Community Food Bank that allows the Community Food Bank to deliver 50 diabetic food boxes per month to the Nation.]

10. Tucson, Community Food Bank. [This is about a meeting that took place in Turin, Italy that included staff members of the Community Food Bank’s Community Food Security Center, Forever Young Farms, and Carolyn Reyes of the San Xavier Cooperative Farms. A photo shows Carolyn Reyes with other delegates to the meeting. It is mentioned that the San Xavier Cooperative Farm sells produce to the Community Food Bank.]

2007e Yet another wonderful San Juan’s Day celebration. Seedhead News, no. 98 (Fall), p. 7. Tucson, Native Seeds/SEARCH. [Photos of the San Juan’s Day celebration held by Native Seeds/SEARCH at its conservation farm near Patagonia, Arizona includes a photo of Tohono O’odham elder Danny Lopez blessing the land and calling for rain.]

2009a Father Kieran McCarty, OFM. The Franciscans, October 4, p. 3. Oakland, California, Franciscan Friars of California, Inc. [A photo and brief obituary of Father Kieran McCarty, a man who for many years served at Mission San Xavier del Bac. It reads: “historian and professor, soft-spoken and shy, respected by all who knew him, died 27 December 2008 at age 83, 65 years a friar, 59 years a priest.”]

2009b Long-term fix needed for parks. The Heritage Guardian, Fall, pp. 2-3. Phoenix, Arizona Heritage Alliance. [This is reprinted from an editorial that appeared in the Arizona Republic on September 22, 2009. It excoriates the raid made on the state’s Heritage Fund by the state legislature. Among other things, the editorial observes: “Relieving part of this year’s (fiscal) crisis with the Heritage Fund means that money won’t be available next year. And some already approved projects – restoring the iconic San Xavier del Bac Mission is a particularly appalling case – are not eligible for the backfill because they were not underway or had not yet submitted bills.”]

2009c Remembering ... Danny Lopez, 1936-2008. Seedhead News, no. 102 (Winter), p. 12. Tucson, Native Seeds/SEARCH. [A brief obituary of Tohono O’odham Danny Lopez, with thanks for his contributions to the Native Seeds/SEARCH organization. Included is a black-and-white photo of Danny blessing a field where crops are being planted.]

2009d Sonoran studies. Arizona-Sonora Desert Museum News, Vol. 10, no. 3 (August-September), p. 7. Tucson, Arizona-Sonora Desert Museum. [Notice given here of a planned September 24 field trip that will enable those on the tour to “learn how the San Xavier Cooperative Farm’s return to traditional foods is reaping cultural as well as health benefits.”]

2009e This month in history. Arizona Highways, Vol. 85, no. 4 (April), p. 10. Phoenix, Arizona Department of Transportation. [A note here says that on April 28, 1700, Father Eusebio Kino “laid the foundation for the first church at San Xavier del Bac,” which, given the fact that the church was never built, was not the case. Also noted here is the fact that on April 30, 1871, Papagos (Tohono O’odham) played a crucial role in the massacre of Apaches at Camp Grant.]

of Ansel Adams photographs to be shown in the Phoenix Art Museum during the month of March, 2010, is accompanied by a black/white Adams photograph of the south-southwest elevation of Mission San Xavier del Bac.]

2010b Antonia Trejo, 90, Feb. 13, 2010. *El Eco del Presidio*, April-June, p. 6. Tucson, Los Descendientes del Presidio de Tucson. [This one-paragraph obituary is about the death of a 90-year-old woman descended from a Sgt. Gallego who arrived as a Spanish soldier in Tubac, Arizona, in 1820. In 1914 her parents homesteaded land adjacent to the San Xavier Reservation on the south, and she attended school in a multi-grade, one-room schoolhouse near the reservation on its north. She traveled to school daily via buggy or horseback. The teacher was a Mrs. Snyder.]


2013 Lancer leadership and legacy. ... Wynona Peters ‘05. *Salpointe Today*, (Spring), p. 17. Tucson, Advancement Office for Salpointe. [This article is about Wynona Peters, a Tohono O’odham native who attended the mission school at San Xavier del Bac before attending and graduating from Tucson’s Salpointe High School in 2005. She subsequently graduated from San Diego University, and in 2012-13 served as Miss Tohono O’odham Nation.]

Anson, C.L.


Antone, Bernadette; Lonnie Arvicio, Francina Campillo, and others

1974-75 *Seeing our people: doing and learning*. Sells, Arizona, Education Awareness Program. 54 pp. [This illustrated booklet prepared by the second grade of Papago boys and girls at Indian Oasis School in Sells, Arizona, contains short stories written about the drawings and photographs by the students. Most illustrations and texts deal with the students' parents' professions.]

Antone, Elaine

1980a A Papago home / O’odham ha-ki. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 17. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [English and O’odham versions of a poem about a Papago home where children play, mother cooks, and father works.]

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Antone, Gus
1973   [Untitled.] In Arrow V, edited by T.D. Allen, front cover. s.l., The Pacific Grove Press. [An abstract painting in color by this Papago high school senior in the Stewart Indian School in Nevada adorns the cover of this book.]

Antone, Gus; Kathleen Long, Rosilda Manuel, and Patsy Ramon
1976   Waikk siswat. Kerwo, Arizona, Kerwo Bilingual Project. 23 pp. [Charming drawings go with this Papago text of the European story of the three goats.]

Antone, Gus, and Rosilda Manuel
1976   Añi añ wud si ha'icu. [Kerwo, Arizona]. Kerwo Bilingual Project. 20 pp. ['I am someone," this is a booklet in Papago for Papago children.]

Antone, Marian

Anza, Juan Bautista de [the younger]
1976a   Anza in Arizona. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 5-7. Tucson, Arizona Historical Society. [Writing on September 1, 1767 from the presidio of Tubac in southern Arizona, where he was captain of the presidial company, Anza notes that when he assumed his “present command in 1760, my section of the frontier was faced with an uprising of over a thousand Papagos. After launching various campaigns to subjugate them, I attacked them personally on May 10, 1760, and took the lives of Ciprián, their captain, and nine others. All the rest then capitulated and renounced the inconstancy that has been plaguing the Piman nation” (p. 7).]

1976b   Building begins at Tucson. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp.16-18. Tucson, Arizona Historical Society. [In writing to Sonoran governor Juan de Pineda from Tubac in May, 1770, Anza the younger notes that he was able to persuade the O’odham of Tucson and Bac to hold their ground and not move northward to the Gila River and to persuade the Tucson O’odham to build a breastwork, “replete with gunports” in the center of their village. He notes that Father Francisco Garcés at San Xavier del Bac had granted the Tucson O’odham “the full ten bushels of wheat and half the San Xavier harvest” to sustain them while they worked on the breastworks. And he observes that the San Pedro River Sobaipuris who had been moved to Tucson had
not gotten along well with previous (Jesuit) missionaries, but had agreed to stay in Tucson rather than move to the Gila River.]

1995 [Letter to Viceroy Antonio María Bucareli y Ursúa, written at Tubac, Sonora, October 20, 1775.] In Captain Juan Bautista de Anza – correspondence on various subjects [Antepasados, Vol. 8], transcribed, translated, and indexed by Donald T. Garate, pp. 170-173. San Leandro, California, Los Californianos. [Anza, who was captain of the Spanish presidio at Tubac in the Pimería Alta, tells the viceroy he plans to lead the 1775 expedition of colonists to California via a route directly from Tubac north to the Gila River rather than going west across the Papago country as he had done earlier. “Well, although there is a road more free of Apaches (to the west) and with a savings of more than thirty leagues, we are unable to use it for lack of watering places. I have affirmed this in previous reports, saying that I have taken this route through the Papago Nation between here and the said (Colorado) river. Because of their poverty I will not travel through their country again, so that we will not end up in that situation. Some that are accustomed to these circumstances are found relapsing into their old ways in our converted villages” (page 172).]

Also see Bolton, translator and editor, 1930a, b, c, d, e, f, g, and h; Bowman and Heizer, 1967: 50, 100-103. 112-115; Montané Martí 1989; and A.B. Thomas 1932.

Appraisal Associates

1963 Real estate economic analysis, San Xavier Indian Reservation, Pima County, Arizona. Kansas City, Missouri, Appraisal Associations. Illus. 205 pp. [This analysis, done for the Bureau of Indian Affairs, includes information on economic conditions and land use in the Tucson metropolitan area. The study was carried out at least in part in response to requests by American Smelting and Refining Company to mine copper on the San Xavier Reservation and to use some if its lands as tailings dumps.]

Aranda, Tanya

2003 More than fry bread. Beyond food booths and a famous church, what is life really like on the San Xavier res? IIo°, no. 3 (Summer), pp. 14-18. Tucson, Voices: Community Stories Past & Present, Inc. [Tohono O’odham Aranda, a fifteen-year-old girl who was resident on the San Xavier Indian Reservation for one year, answers her own question through through eight compelling black-and-white photographs, four of which include Mission San Xavier del Bac as part of the imagery, partly belying her thesis. The compositions, however, emphasize people rather than artifacts. A photo of Aranda and a note about her experience in working on this photo essay are on p. 78.]

Arcidi, Philip

1992 Earthen vessel. Mission San Xavier del Bac preservation. Progressive Architecture, May, pp. 128-133. Cleveland, Reinhold Publishing. [A plan of the church, a longitudinal section, and a section of wall and window accompany this
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article as do eleven color photos of the exterior and interior of Mission San Xavier del Bac. It is largely focused on work on the structure of church, a task overseen by architect Robert Vint, although work of art conservation in the east transept, overseen by Paul Schwartzbaum, is also included.]

Areche, Joseph Antonio de. See Bolton, translator and editor, 1930i

Arentz, Theodore
1940 History of the formation of the Province of Santa Barbara from the Chronica Provinciae Sanctae Barbarae. Provincial Annals, Vol. 2, no. 2 (January), pp. 1-7. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [The Franciscan Province of Santa Barbara, California was formed out of the Sacred Heart Province of St. Louis, Missouri, beginning on July 22, 1896, when a California commissariat was formed. The Province of Santa Barbara was authorized in Rome on October 15, 1915, and was formally created on January 19, 1916. This outline history notes that "Missionary labors among Papago Indians commenced in 1980 [sic; should be 1908]," and that among the "new houses with parishes and missions, though small," that "were accepted or founded" included the “San Xavier del Bac, Tucson, Arizona, residence," 1913.]

Argall, G.O., Jr., editor
1962 ASARCO's Mission copper. Mining World, Vol. 24, no. 1, pp. 19-42. San Francisco. [This is about the Mission Mine to be operated by the American Smelting and Refining Company at the southern edge of the San Xavier Reservation.]

Ariss, Robert
1955 Indians of western North America. Science Series, no. 19, Anthropology, no. 1, Los Angeles, Los Angeles County Museum. [Two pages (18-19) are devoted to an overview of the traditional culture of the Pima and Papago Indians. No illustrations.]

Arizona. Commission of Indian Affairs.
1962 Papago Reservation report [Reservation Report, no. 8]. 20 pp. [Phoenix], Arizona Commission of Indian Affairs. [Topics discussed are Papago tribal government; committees; communications; economics; industry; tourism development; employment; education; health; fish and game; law and order; voting; roads; recreation; and welfare.]
1966 Survey of the Papago Reservation in education, employment, game and fish, health, roads, voting, welfare, public relations. [Phoenix], Arizona Commission of Indian Affairs. 5 pp. [The description here is based on a 1964 survey.]
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Arizona Commission of Indian Affairs. [Edited transcripts of discussion held during the meetings include the brief remarks of Max Norris, Vice-Chairman of the Papago Tribe (p. 44). His remarks are largely in the form of thanks to the hosts of the meeting.]

**Arizona. Department of Education.**

1979 *Curriculum deliberations report, Indian Oasis Teacher Center, summer, 1979.* Phoenix, Arizona Department of Education. 166 pp. [The Indian Oasis Teachers Center is in Sells on the Papago Indian Reservation. Deliberations concerned the matter of curricula for Indian Oasis School District #40 on the reservation.]

**Arizona. House of Representatives.**

1965 House Joint Memorial No. 5. In *Acceptance of the statue of Eusebio Francisco Kino presented by the State of Arizona. Proceedings in the Rotunda, United States Capitol, February 14, 1965* [House Document, no. 158, 85th Congress, 1st session], pp. 8-10. Washington, Government Printing Office. [This joint memorial of the Arizona legislature, approved by the Governor of Arizona on March 9, 1961, urges the Congress of the United States to accept the nomination for Arizona’s second statue in the Hall of Statuary “The Venerable Father Eusebio Francisco Kino, S.J.” The resolution spells out the reasons for the nomination, specifically mentioning Kino’s establishing the mission of Guebavi, Tumacacori, and San Xavier del Bac in southern Arizona. His explorations in the Pimería Alta are also outlined.]

**Arizona. Legislative Assembly.**

1874 *The Territory of Arizona: a brief history and summary.* Tucson, printed at the Citizen Office. 38 pp. [Included here is a brief general discussion of the Papagos (p. 35).]

**Arizona. Office of Economic Planning and Development. Indian Planning Program.**

1980 (?) *Ak-Chin tribe needs assessment.* Phoenix, Arizona Office of Economic Planning and Development. Maps, illus., bibl. vi + 99 pp. [The Ak-Chin Community is comprised largely of Tohono O’odham.]

**Arizona. Office of Economic Planning and Development, and Glen Miller, consultant**

1978 *Maricopa Ak-Chin Indian Reservation environmental service study.* Illus. v + 30 pp. [This study was carried out on the Ak Chin Reservation whose inhabitants are primarily Tohono O’odham.]

**Arizona. Office of Tourism.**

1979 *The Spanish legacy. Journal of the West,* Vol. 18, no. 1 (January), pp. 89-91. Manhattan, Kansas, Journal of the West, Inc. [Included here are four photos of Mission San Xavier del Bac, one of which shows Father Lucien Pargett, O.F.M., talking to Papago Indian children.]

1981 *Arizona. Has anybody ever seen it all?* Phoenix, Arizona Office of Tourism. [This
magazine-format tourism promotion makes passing mention of Papago basketry and the Papago Indian Reservation.]

Arizona Daily Star
1977 The Papago people: at home in the desert. Tucson, The Arizona Daily Star. 40 pp. [This is a special supplement to the Sunday, April 24, 1977 issue of The Arizona Daily Star newspaper. Articles cover the topics of education; tribal government; drought and cattle problems; industries on the reservation; city life; welfare; housing; Mexican Papagos; problems with sonic booms; crime; villages; language; religion; dance; ethnobotany; basketry; medicine men; health care; alcoholism; and bootlegging on the reservation.]


Arizona Writers Project, W.P.A.
1942 Children of the desert. Arizona Highways, Vol. 18, no. 1 (January), pp. 34-37. Phoenix, Arizona Highway Department. [This broad overview of Papago Indians touches on language; Spanish contact; early history; food; summer and winter camps; agricultural methods; use of wild foods (including details of the saguaro fruit harvest); dwellings; pottery; basket making; clothing; family; medicine; and religion. Two pen-and-ink drawings by Ross Santee illustrate the article.]

Armstrong, Charles P.
1973 "A quantitative investigation of policies and their associated costs for the clinical management of diabetes mellitus." Ph.D. dissertation, The University of Arizona, Tucson. Bibl. 213 pp. [Presented here is a procedure that can be used to compute the expected annual cost of any treatment or diagnostic policy which might be selected for treatment of diabetes mellitus. Papago Indians who receive their health care from the Sells Service Unit of the Indian Health Service were used in the study.]

Armstrong, Gene
1987 The festival story. Tucson Guide, Vol. 5, no. 1 (Spring), pp. 50-55. Tucson, Madden Publishing Company. [An article about the annual round of fiestas and pageants held in Tucson includes and account of the San Xavier Fiesta held the first Friday after Easter of each year. Photos of Papago dancers and of Mission San Xavier del Bac are included.]

Armstrong, Jeanne
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anthropologist Harrington's field work among Papago Indians in the 1930s and '40s and her marriage to Papago Indian Juan Xavier in 1942.]

Armstrong, Wayne P.
1980a A gourmet's guide to unicorns. Desert Magazine, Vol. 43, no. 1 (February), pp. 36-39. Palm Desert, California, Cactus Paperworks, Inc. [An article about the devil's claw plant includes mention of its use by Papago Indians as the black sewing element in coiled basketry. One such basket is illustrated in a color photo.]

1980b Sand food: the strange wild vegetable of the Papagos. Desert Magazine, Vol. 43, no. 8 (September), pp. 22-23. Palm Desert, California, Cactus Paperworks, Inc. [About the plant Ammobromo sonorae, the tuberous bulbs of which are eaten by western Papagos.]

Arnold, Elliott
1976 The Camp Grant Massacre. New York, Simon and Schuster. 447 pp. [A highly fictionalized account of the 1871 massacre of a group of Western Apaches settled near Camp Grant, Arizona, by a group from Tucson that included Anglos, Mexicans, and a large contingent of Papagos from San Xavier del Bac. This is a novel and cannot be taken seriously as history.]

Arnold, Lee W.
1940 "An ecological study of the vertebrate animals of the mesquite forest." Masters thesis, Department of Entomology and Economic Zoology, The University of Arizona, Tucson. Illus., bibl. 79 pp. [This is a study of the vertebrate wildlife along the Santa Cruz River mesquite forest on the San Xavier Papago Indian Reservation. There are discussions of birds, mammals, reptiles (snakes, lizards, turtles), amphibians, history, vegetation, influence of seasons, etc. Good photos included.]

Arnold, Oren
1966 Lost treasure of the padres. Empire Magazine, December 18, pp. 8-9. Denver, The Denver Post. [Arnold presents legends and fabricated tales about treasures at Mission Tumacacori as if they were fact. He asserts that the Piman Indians at the mission brought gold, silver, turquoise, agate, ruby, and azurite to the padres. Pure baloney!]

ar-Rahman ar-Rahim, Bismilliah
2007 The march into the Umma. Murabitun Al-O-Odhamiyyah proclamation. O!! O’odham – adopt Islam. S.l., s.n. 8 pp. [This is a tract urging O’odham to adopt Islam. “If the O’odham do not wake up to Islam they will soon not wake up at all!!”]

Arriaga, Julián de. See Bolton, translator and editor, 1930j

Arricivita, Juan Domingo
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1792 Crónica Seráfica y Apostólica del Colegio de Propaganda Fide de la Santa Cruz de la Querétaro en la Nueva España. Segunda parte. México. [This history of early Franciscan missionary activity by Franciscans from the College of Querétaro includes many details concerning work by the friars in the Pimería Alta. For example, it's noted that at Oquita, Atí, Tubutama, Sáric, Cocóspera, Tumacácori and Bac, adobe houses were built for all the Indians and the towns were walled to protect them from assaults by Apaches. Father Francisco Garcés built a church in Tucson, including a residence for a priest (p. 448). Neophyte Pimans are also credited with having built the churches of Pitiquito, Tubutama, San Ignacio, San Xavier, Sáric, and Tucson, "todos de ladrillo y bovedas" ("all with fired bricks and vaulted roofs"), and with having rebuilt and roofed those of Tumacácori, Cocóspera, and Calabazas (p. 488).]

1996 Apostolic Chronicle of Juan Domingo Arricivita: The Franciscan mission frontier in the eighteenth century in Arizona, Texas, and the Californias. Two volumes. Translated by George P. Hammond and Agapito Rey; revised and indexed by Vivian C. Fisher, with an introduction and notes by W. Michael Mathes. Berkeley, California, Academy of American Franciscan History. Bibl., index. xxxiv + 413; ix + 404. [Scattered throughout Volume 2 is what amounts to a history of Franciscan activities in the Pimería Alta from 1768 to ca. 1792. Consult the index under "Pápagos," "Pimas," "Pimería Alta," and under the names of individual mission communities.]

Arriquibar, Pedro A. de
1970 [See K.S. Collins (1970)]

Arthur D. Little, Inc.
1975 EMCRO, an evaluation of Experimental Medical Care Review Organizations, evaluation of the Sells EMCRO, Office of Research and Development, Indian Health Service, Tucson, Arizona: a case study, final report. Hyattsville, Maryland, National Center for Health Services Research, Division of Health Services Evaluation (Springfield, Virginia, reproduced by National Technical Information Service). Illus., map. vi + 181 pp. [This exists in microfiche format issued by NITS in 1977 as "PB-273 337" and "NCHSR 77-179."]

Arthur, Chester A.

Arthur, Timothy, compiler
1991 Santa Barbara fioretti: stories from the friary. Santa Barbara, California, GEC Research Press. Index. vi + 112 pp. [Included here are many vignettes by and about Franciscan friars who served at various times in the 20th century among Papago.
Papago/San Xavier bibliography

Indians in missions on the Papago Indian Reservation, including Mission San Xavier del Bac.

Arvicio, Mario
1982

Asch, Connie
1983
*Papago Indian coloring book*. Tucson, Treasure Chest Publications, Inc. 30 pp. [Asch is the artist who has drawn the pictures of these scenes of traditional (ca. early 1940s rural) life. *Alsop see Anonymous 1983e.*]

Atencio, Tomás
1975(?)

Atkinson, J.D.C.
1886
Report of the Commissioner of Indian Affairs. *Annual report of the Commissioner of Indian Affairs for 1886*, pp. III-LV. Washington, D.C., Government Printing Office. [Dated September 28, 1886, and written in Washington, D.C., Atkins' second annual report is addressed to the Secretary of the Interior. He renews a request that an agent be placed on the Papago Reservation (at San Xavier), and there is mention of continued trouble between Indians and settlers at San Xavier (p. XLII).]

Atteneave, Carolyn L., and Morton Beiser
1975
*Service networks and patterns of utilization: mental health programs, Indian Health Service (IHS)*. Vol. 8. 212 pp. Rockville, Maryland, Indian Health Services, Health Services Administration (DHEW/PHS). [This is one volume of a 10-volume report on the historical development (1966-1973) of the 8 administrative area offices of the Indian Health Service (IHS) mental health programs. This volume covers the Phoenix Area as a whole, and includes a segment on the Tucson sub-area with a description of the Papago Reservation, the Office of Research and Development, Desert Willow Training Center, Papago health system, and summary of problems and accomplishments.]

Attwell, Walter G.
1937
Papago/San Xavier bibliography

Bac. The study is based on archaeological work begun by Attwell and completed under the direction of Paul Beaubien (1935). Attwell was an associate engineer in the employ of the National Park Service’s Southwestern Monuments.

Audubon, John W.
1906 *Audubon's western journal: 1849-1850. Being the ms. record of a trip from New York to Texas, and an overland journey through Mexico & Arizona to the gold-fields of California.* Cleveland, The Arthur H. Clark Company. Maps, illus., index. 249 pp. [John Audubon traveled from south to north across the Papaguería in September, 1849 on a route that took him from Altar, Sonora north to Zoñi, Sonora, and on to the Gila River. This part of his account, one in which he makes frequent mention of the Indians, is on pp. 147-152.]


1995 San Felipe to Santa Ysabel route: the journal of John W. Audubon. In *Gold rush desert trails to San Diego and Los Angeles in 1849*, edited by George M. Ellis [Brand Book, no. 9], pp. 86-92. San Diego, San Diego Corral of the Westerners. [Audubon's 1849 trek from Philadelphia to California took him through Altar, Sonora, and north across the Papago country to the Gila River. The part of his journal reproduced here begins west of the Pima villages on the Colorado River, although he makes mention of having been at Altar. Also see Audubon (1906) and Bachman (1995).]

Aulick, Henry P.
1898 Spanish missions in Arizona, past and present. *Overland Monthly*, 2nd series, Vol. 32, no. 190 (October), pp. 299-312. San Francisco, s.n.. [Mission San Xavier del Bac is on pages 302, 304, 309, and 311.]

Austin, Judith
1978 Review of *I am the fire of time: the voices of Native American women*, edited by Jane B. Katz. *American West*, Vol. 15, no. 4 (July/August), p. 51. Cupertino, California, American West Publishing Company. [This review is accompanied by a photo of a "Quhatika (i.e., Kohatk Papago) girl" taken by Edward S. Curtis in 1907.]

Austin, Mary
1922 Papago Kid; a story of the white bean country. *The Bookman*, Vol. 45, no. 2
1924  
*The land of journeys' ending*. New York and London, The Century Company. Map, illus. 459 pp. [References to O'odham as follows: "daub-and-wattle huts of the Pimas and Sobaipuris" presumably seen by Fray Marcos de Niza in 1539 (p. 12); distribution of palo verde trees in the Papaguería (pp. 50-52); use of bear grass in baskets and the Papago "Inner Bone month" of winter (p. 53); Papago house (p. 54); tradition that Papago babies are kept fat so they won't drift skyward and Papago boys catching deer bare handed (p. 62); houses in the Papaguería (p. 65); postulation of the relationship among Pimas, Papagos, and Hohokam, in which the latter were the "culturally advanced" great house builders, while the Pimas and Papagos were the *rurales*, or farmers (p. 97); distribution of saguaros in the Papaguería (p. 121); use by Papagos of saguaro ribs for houses and graves (p. 122); a toppled saguaro between Indian Oasis and Topawa, and Kino's founding of Mission San Xavier (p. 123); saguaro fruit harvest, saguaro syrup jars, Cobabi, Quitovaquita (p. 125); saguaro fruit harvest (p. 125); Papagos and the Papaguería (pp. 141-56), including the children's shrine (pen-and-ink illustration, p. 141), burial customs (p. 144), pottery making (p. 146), Camino del Diablo and Sand Papagos (p. 148), Papagos at their summer home (pen-and-ink illustration, p. 149), Cobabi and medicine men and seasonal movement (p. 150), houses (p. 151), saguaro fruit harvest (p. 152), wine feast (pp. 152-53), cattle and drought (pp. 155-56), salt gathering (p. 158), children's shrine (pp. 159-61), drought and dead cattle and basketry and a shrine at Cobabi (p. 161), and the chapel at Cobabi (p. 162). Also: camels in Papago country (p. 228); Baboquivari Peak (pen-and-ink illustration, p. 373); sacred Baboquivari Peak and Elder Brother's cave (pp. 381-82); a tinaja at the base of Baboquivari Peak from which women get water to be used in making wine for the wine feast (p. 382); and Pimas and Sobaipuris of San Xavier del Bac and of fathers Kino and Garcés.]

1933  

1934a  

1934b  

1935  

1983  
*The land of journeys' ending*. Introduction by Larry Evers. Tucson, The University of Arizona Press. Illus. xxix + 459 pp. [With an added introduction, this is otherwise a reprint of Austin (1924).]

1992  
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[A reprint of Austin (1933).]

Austin-Foust Associates, Inc.

1984 San Xavier planned community traffic analysis. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix I. Santa Ana, California, Austin-Foust Associates, Inc. 85 pp. [A report of possible transportation patterns within a proposed non-Indian community in the southeastern segment of the San Xavier Reservation. Chapter headings include transportation concept; trip generation; traffic volumes and capacity needs; and traffic impacts. Appendices included.]


Ayer, Eleanor H.

1990 Indians of Arizona: a guide to Arizona's heritage. Frederick, Colorado, Renaissance House, a division of Jende-Hagan, Inc. Map, illus. 48 pp. [Each of Arizona’s Indian reservations is described in thumbnail fashion and with at least one colored photograph. Three pages and four color photos, including one of Mission San Xavier del Bac, cover the Tohono O’odham. The booklet is directed toward tourists and is a part of the "Arizona Traveler Guidbebooks" series of the publisher.]

Ayres, James E.


1984 The Anglo period in archaeological and historical perspective. Kiva, Vol. 49, nos. 3-4 (Spring-Summer), pp. 225-32. Tucson, Arizona Archaeological and Historical Society. [Included here is a discussion of archaeology carried out in post-1856 sites in the Tucson Basin, including work on the San Xavier Indian Reservation in such sites, notably at Punta de Agua. Ayres also alludes to studies done by him concerning the nature of the relationship in Tucson between Anglos and Papagos.]

**Papago/San Xavier bibliography**

*Historical Archaeology*, Vol. 27, no. 3, pp. 1-3. Tucson, Society for Historical Archaeology. [Mention is made of Fontana's co-authorship of *Papago Indian Pottery*.]

1993b Southwest. *Newsletter of the Society for Historical Archaeology*, Vol. 26, no. 2 (June), pp. 20-22. Tucson, Society for Historical Archaeology. [Reported on here is preparation of a final report on archaeological survey conducted by Statistical Research of Tucson, Arizona, which in part covers the eastern Papaguería, and of archaeological excavation by Desert Archaeology, Inc. which uncovered part of the Presidio de San Agustín del Tucson's late 18th and early 19th-century cemetery which, presumably, included remains of Tohono O’odham. The latter were turned over to the Tohono O’odham for repatriation.]

2002 Agua Caliente: the life of a Southern Arizona ranch. *Journal of Arizona History*, Vol. 43, no. 4 (Winter), pp. 309-342. Tucson, Arizona Historical Society. [Referring in 1872 to a proposed new resort at Agua Caliente (“Hot Springs”), the *Tucson Citizen* opined, “it will be a blessed accomplishment and break up the stereotyped visits to San Xavier.” The article also notes that a Canadian, Philip H. Chambers, who once owned the Agua Caliente, actively located claims and engaged in other mining activity in the Papago and other districts between 1888 and 1900.]

2007 Hunting in nineteenth century Tucson. *Glyphs*, Vol. 58, no. 1 (July), pp. 2-3. Tucson, Arizona Archaeological and Historical Society. [Using the resource of information gleaned from Tucson newspapers, Ayres notes that Papago hunters sold the meat from deer and antelope to Tucson butcher shops at least between 1870 through 1896. As many as ten deer were recorded as having been sold in 1885. In 1893, seven antelope were sold. Prices ranged from $1.50 per antelope to $3.00 per deer.]

Ayres, James E., and Janet H. Parkhurst

2005 Mining and mining towns in southern Arizona. In *Cross-cultural landscapes of Southern Arizona. A field guide for the Vernacular Architecture Forum 25th anniversary conference*, edited by Laura H. Hollengreen and R. Brooks Jeffrey, pp. 71-84. Tucson, Vernacular Architecture Forum. [The authors note that in the early 1700s, before the 1751 Pima Revolt, mining was taking place in the vicinity of Guevavi and in the Santa Rita Mountains. Mining was also occurring near Quijotoa in the heart of the Papaguería in 1774.]

**BBB**

Baarson, Alice A.

1969 "A componental analysis of Papago kinship terminology." Master's thesis, University of Arizona, Tucson. 64 pp. [The first half of the thesis attempts to place Papago kinship terminology and social organization within a broader system of kinship classification. The second part analyzes Papago kinship terminology by two methods of componential analysis.]
Papago/San Xavier bibliography

Babbitt, Bruce
1983 Images of Arizona. The best of Arizona art. In Images of Arizona. 1984 calendar, the best of Arizona art, selected by Bruce Babbitt, inside front cover. s.l., Hospice of the Valley. [In his introduction to this calendar illustrated with color photos, including three by Helga Teiwes of statues inside the church of Mission San Xavier, Babbitt observes, “Nearly three hundred years ago [sic], Spanish missionaries erected a temple in the desert at San Xavier and decorated it with lavish frescoes and gilded images of their saints and martyrs.”]

Babcock, Barbara A., and Nancy J. Parezo
1989 Daughters of the desert: women anthropologists and the Native American Southwest, 1880-1980. An illustrated catalogue. Albuquerque, University of New Mexico Press. Illus., refs., bibl. 241 pp. [Among the women anthropologists and other women who worked among Southwest Indians who are discussed here are Frances Densmore, Rosamund Spicer, Helga Teiwes, and Ruth Underhill, all of whom had field experience among the Papagos.]

Bachman, Jacob H.
1995 The Audubon expedition of 1849: the diary of Jacob H. Bachman. In Gold rush desert trails to San Diego and Los Angeles in 1849, edited by George M. Ellis [Brand Book, no. 9], pp. 93-96. San Diego, San Diego Corral of the Westerners. San Diego, San Diego Corral of the Westerners. [Bachman was with Audubon (1906) when the latter was among the Papago Indians north of Zoñi, Sonora in 1849. Bachman adds a few details to Audubon's account of their time among Papagos between the 16th and 21st of September.]

Badertscher, Anita
2004 Stories from Mission 2000. Revista, Vol. 38, no. 138 (Spring), p. 28. Tucson, Southwestern Mission Research Center. [Drawing on eighteenth-century mission records, Badertscher is able to reconstruct many details of the life of O’odham Estevan Tubacsam, an Indian who held many responsible positions at Mission Guevavi from 1748 until his death in April, 1763. He was married three times, all three of his wives dying before he did.]

Badertscher, Vera M.
2002 Seeking an elusive lily, touring the town attic and visiting the plaza in beautiful downtown Ajo. Arizona Highways, Vol. 78, no. 4 (April), pp. 46-48. Phoenix, Arizona Department of Transportation. [This color-illustrated article about Ajo, Arizona, notes in passing that, "O’odham Indians in the area used copper to make body paint. Aau'aauho, their word for ‘paint,’ was transposed into Spanish as ajo, which means ‘garlic.’" And there is a photo by Randy Prentice of "Old St. Catherine's Indian Mission, now home of the Ajo Historical Society Museum."]
2003 Beauty or beast? A dazzling beaded skin covers the poisonous Gila monster,
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dubbed the Boris Karloff of the desert. *Arizona Highways*, Vol. 79, No. 1 (January), pp. 36-37. Phoenix, Arizona Department of Transportation. [This article about the Gila monster concludes with a supposed Tohono O’odham myth concerning the animal: “Indians and animals were invited to attend the first saguaro wine festival. Of course, party-goers wore their best. Gila Monster, not wanting to be dowdy like some lizards, gathered bright pebbles and tossed them over his back, making himself a beautiful and durable coat.”]

Badger, Angeline
1938 "An activity program for Indian children." Master of Arts/Education thesis, University of Colorado, Boulder. [The program was developed for the Tucson Indian Training School (the "Escuela") in Tucson, Arizona, for Papago and Pima children.]

Bagdikian, Ben H.
1963 The invisible Americans. *Saturday Evening Post*, 236th year, no. 45 (December 21-28), pp. 28-33. Philadelphia. [This survey of poverty in the United States includes a lead black-and-white photo of a flat-roofed, sun-dried adobe house with beds and a washing machine outside in the yard, two women seated on one of the beds, and a caption that reads, “Arizona’s Papago Indians, their world destroyed by modern civilization, sit and wait – for nothing. They move beds outside to escape heat of adobe houses.” The article includes a seven-paragraph account of 61-year-old Papago Indian José Chico. It tells about his two sons going to boarding school in New Mexico, and it makes the assertion that starvation is endemic among Papagos.]

Bahr, Donald M.
197- *Piman ritual oratory, I. Three war orations* [Research Paper, 2]. [Tempe], Arizona State University, Department of Anthropology. 109 pp. [The Piman war orations reprinted an analyzed here are from Russell (1908) and Lloyd (1911).]

1971 Who were the Hohokam? The evidence from Pima-Papago myths. *Ethnohistory*, Vol. 18, no. 3 (Summer), pp. 245-266. Tucson, American Society for Ethnohistory. ["A corpus of 13 Pima-Papago myths is examined for historical evidence concerning the prehistoric Hohokam peoples in southern Arizona and concerning the origins of the buzzard moiety among Pimans. It is suggested that most myths involving the Hohokam express a death and rebirth ideology which may have been influenced by any of the four sources including diffusion from central Mexico, an actual Hohokam conquest, Spanish expeditions in search of Cibola, and the Ghost Dance Movement."]

1973 Psychiatry and Indian curing. *Indian Programs*, Vol. 2, no. 4 (Fall), pp. 1, 4-9.
Tucson, The University of Arizona. [A lengthy discussion of "blowing," a form of Piman (Pima-Papago) curing.]


1975b *Pima and Papago ritual oratory: a study of three texts*. San Francisco, The Indian Historian Press. Illus., bibl., index. 121 pp. [A detailed look at Pima and Papago ritual oratory. Includes introduction; discussion of context, history, and style; text; and comments. This is a revision of Bahr (1975a).]

1977a Breath in shamanic curing. In *Flowers of the wind: papers on ritual, myth and symbolism in California and the Southwest* [Ballena Press Anthropological Papers, no. 8], edited by Thomas C. Blackburn, pp. 29-40. Socorro, New Mexico, Ballena Press. [This discussion of the role of breath or of blowing in Piman curing is intended to be general for northern Pimans, i.e., Pimas and Papagos. It is based on Bahr's observations, experiences, and interviews among both Papagos and Pimas. Bahr sees blowing as the counterpart to the shamanic art of sucking.]

1977b On the complexity of Southwest Indian emergence myths. *Journal of Anthropological Research*, Vol. 33, no. 3 (Fall), pp. 317-349. Albuquerque, The University of New Mexico. [Bahr contrasts the chanted versions of the Zuni emergence (or creation) stories with the prose versions of the Piman (Pima-Papago) creation stories, and concludes that the Piman texts are more complex.]


1983a A format and method for translating songs. *Journal of American Folklore*, Vol. 96, no. 380, pp. 170-182, American Folklore Society. [The examples considered in this paper are four Papago "Butterfly songs" as sung by Manuel Havier of the village of Ak Chin.]


1986 Pima-Papago -ga. *International Journal of American Linguistics*, Vol. 52, no. 2 (April), pp. 161-171. Chicago, University of Chicago Press. [Bahr shows how the suffix -ga added to a noun indicates the alienability of the object to which the noun refers. He also discusses the enrichment of the Papago and Pima artifact vocabulary resulting from the arrival of Spaniards in the late 17th and early 18th centuries.]

1988a La modernisation du chamanisme pima-papago. *Recherches Amérindiennes au
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Québec, Vol. 18, nos. 2-3, pp. 69-81. Montréal, Ministère des Affaires Culturelles, Conseil de Recherches en Sciences Humaines du Canada, Fonds-FCAR (Québec). [This concerns 20th-century Pima-Papago shamanism and the ways in which it has become "modernized."]

1988b Pima-Papago Christianity. Journal of the Southwest, Vol. 30, no. 2 (Summer), pp. 133-167. Tucson, University of Arizona Press and the Southwest Center. [Bahr offers insightful analysis of Christianity as adopted by the Papago and Pima Indians in the second half of the 19th century, explaining the forms it has taken in the 20th century and dynamics of change from old forms of religious observance to new ones.]

1991a A grey and fervent shamanism. Journal de la Société des Américanistes, Vol. 77, pp. 7-26. Paris, Société des Américanistes, Musée de l'Homme. [This essay compares shamanic sung poetry among contemporary Pima/Papago, early 20th century Shoshone, and 16th century Aztecs. Owl songs rendered by Papago (Tohono O’odham) John Lewis of Gunsight, Arizona provide the Piman example, the most lengthy one in the essay.]

1991b Interpreting sacramental systems: the midewiwin and the wi:gita. Wicazo Sa, Vol. 7, no. 2 (Fall), pp. 18-25. Cheney, Washington, Indian Studies, Eastern Washington University; Davis, California, Native American Studies, University of California. [In taking a close look at the effects of the introduction of Christianity among non-Christian Indians, Bahr examines the seemingly native-based ceremonies of the midewiwin among the Chippewa and the wi:gita among the Tohono O’odham (Papago Indians).]

1991c La longue conversion des Pimas-Papagos. Recherches Amérindiennes au Québec, Vol. 21, no. 4, pp. 5-20. Montréal, Ministère des Affaires Culturelles, Conseil de Recherches en Sciences Humaines du Canada, Fonds-FCAR (Québec). [A sketch of the long and slow process by which the Pima-Papagos became aware of and were stimulated or converted into Christianity, from the 1600s to the present. The entire issue of this journal is devoted to missionization.]

1991d Papago ocean songs and the wi:gita. Journal of the Southwest, Vol. 33, no. 4 (Winter), pp. 539-556. Tucson, University of Arizona Press and the Southwest Center. [Presented and analyzed here are the texts (in O’odham and English) of eight songs sung by Papago Indian Jose Manol (aka Manuel Havier) and transcribed by Bahr in 1980. These songs are intended for the cure of "ocean's disease," but Bahr’s analysis relates them to the analysis by Galinier (1991) of the meanings inherent in the wi:gota ceremony.]


1992b Translating Papago legalese. In On the translation of Native American literatures, edited by Brian Swann, pp. 257-275. Washington and London, Smithsonian Institution Press. [This is a thoroughgoing discussion of a document referred to as "Tohono O’odham Education Standards October 1987" and which apparently was written in O’odham before being translated into English. Matters of exposition and translation are covered in depth. Bahr concludes that the document is a reflection of
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maintenance of boundaries between Desert Indian humans and nature, a system which "has great prestige and seems to be the source of much of the language."


2001 Bad news: the predicament of Native American mythology. *Ethnohistory*, Vol. 48, no. 4 (Fall), pp. 587-612. Durham, north Carolina, Duke University Press for the American Society for Ethnohistory. [Bahr observes that a local group of people called A:ngam (Willow Place), is a group that "actually belongs to the Papago or Tohono O’odham, not the Pima, but the Pima knew the story and used it in their war oratory. (The Pima and Tohono O’odham have about the same mythology."]

2005 Ages of O’odham architecture. *Journal of the Southwest*, Vol. 47, no. 3 (Autumn), pp. 497-521. Tucson, The Southwest Center, University of Arizona. [Bahr traces the evolution of O’odham architecture, based on kinds of building materials, from prehistoric times to the present. He divides the evolution from prehistoric Hohokam Mud to O’odham Stocks (1400 to 1890), O’odham Adobe (1890 to 1970), and O’odham Cement (1970 to present). His lengthy illustrated discussion begins with O’odham Sticks. Traditional Tohono O’odham oral literature plays a prominent role in the discussion.]

2008 O’odham traditions about the Hohokam. In *The Hohokam millennium*, edited by Suzanne K. Fish and Paul R. Fish, pp.122-129. Santa Fe, School for Advanced Research Press. [The traditions Bahr relates here are derived from Gila River Pimas, Akimel O’odham, but there is mention here of Tohono O’odham and their dispersal to the desert.]

Bahr, Donald, *editor*

2001 *O’odham creation & related events as told to Ruth Benedict in 1927 in prose, oratory, and song*. Foreword by Barbara Babcock. Tucson, The University of Arizona Press. Refs. cited, index. xxxvii + 227 pp. [Although most of these stories were collected from Gila River Pima informants, at least one, “Kisto,” was probably a Papago. Bahr refers to both Pimas and Papagos in some of his introductions to various sections of the book and the Papago country is credited in a story told by William Blackwater with having been the place where saguaros first began to grow in abundance.]

Bahr, Donald, and Susan Fenger

18th-19th century Franciscan mission program in California, and modern attitudes toward that program expressed by some Indians and other scholars, with the 19th-20th century program of Franciscan missionization among the Papago and Pima Indians. The authors conclude that the Pimans willingly accepted missionaries and many aspects of Christianity.]

Bahr, Donald; Lloyd Paul, and Vincent Joseph
1997 *Ants and orioles: showing the art of Pima poetry*. Salt Lake City, The University of Utah Press. Map, illus., refs., index. xiv + 205 pp. [This thoroughgoing exposition and analysis of thirty-one Ant songs and forty-seven Oriole songs rendered by Pima Indians includes comparison with the Airplane songs dreamed and sung by Papago Indian John Lewis of Gunsight Village. Bahr also references the Wind-person referred to in Papago mythology and adds a map which illustrates “sing itineraries,” two of which take the listener through Papago country.]

Bahr, Donald; Joseph Giff, and Manuel Havier
1970 *Piman songs on hunting*. *Ethnomusicology*, Vol. 23, no. 2 (May), pp. 245-296. Ann Arbor, Michigan, Society for Ethnomusicology. [Included are discussions of texts for Papago deer and cow songs as rendered by Manuel Havier. Lyrics only are presented.]

Bahr, Donald M.; Juan Gregorio, David I. Lopez, and Albert Alvarez.
1974 *Piman shamanism and staying sickness (Ká:cim Múmkidag)*. Foreword by Bernard L. Fontana. Tucson, The University of Arizona Press. Illus., bibl., index. 332 pp. [With the help of Papago shaman Juan Gregorio, Papago translator David Lopez, and Papago linguist Albert Alvarez, anthropologist and non-Papago Donald Bahr provides an introduction to the study of the Piman theory of sickness. The focus is on the concept of "staying sickness," diseases which "stay" (as opposed to "wander," as in contagious illnesses) and that are peculiar to Pimans and are not shared by other human beings. The table of contents includes: Introduction; Toward a Piman Theory of Sickness; The Nature of Ká:cim Sickness; The Duajida; The Ritual Cure; and Piman Shamanism and Ká:cim Sickness.]

Bahr, Donald M., and J. Richard Haefer
1978 *Song in Piman curing*. *Ethnomusicology*, Vol. 22, no. 1 (January), pp. 89-122. Ann Arbor, Michigan, Society for Ethnomusicology. [Data refer to both Papago and Pima. Words are transcribed literally that are used in songs, transliterated into spoken Piman, and finally translated into English. The music is transcribed as well, and there is considerable discussion of the songs both in terms of culture and of music as such.]

Bahr, Donald M., and David L. Kozak
subject, one with the following headings: orientation, history and cultural relations, settlements, economy, kinship, marriage and family, sociopolitical organization, and religion and expressive culture.]

Bahr, Donald M.; Lloyd Paul, and Vincent Joseph
1997 *Ants and orioles: showing the art of Pima poetry*. Salt Lake City, University of Utah Press. Maps, illus. xiv + 205 pp. While the poetry being considered here was generated by Gila River Pimas, three Papago airplane songs and the dreaming of ancientness are appended.]

Bahr, Donald M.; Juan Smith, William Smith Allison, and Julian Hayden

Bahr, Howard M.; Bruce A. Chadwick, and Robert C. Day

Bahre, Conrad J.

Bahti, Mark


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discussed here is that of the O’odham.]

Bahti, Tom
1970  *Southwestern Indian ceremonials*. Flagstaff, Arizona, KC Publications. Illus., bibl. 64 pp. [Papago traditions described on pages 50-53 include information on the origin myth, curing rites, saguaro wine festival, tcirkwena dance, and the chicken pull.]

1971  *Southwestern Indian tribes*. Las Vegas, Nevada, KC Publications. Map, illus. 72 pp. [On pages 56-58 is a section dealing with the Papago. Two color photos, one of a Papago basketmaker and the other of saguaro fruits being harvested and three black-and-white photos, one of a calendar stick from Sil Nakya, provide the illustrations. Three of Ruth Underhill’s publications are cited for suggested reading.]

Bahti, Tom, and Mark Bahti

Bailey, G.
1858  Memorandum in reference to the Indians in Arizona Territory. *Executive Documents of the House of Representatives*, Vol. 1, no. 2, part 1, 35th Congress, 2nd session [Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs], pp. 554-559. Washington, James B. Steedman, printer. [Bailey was a special agent with the U.S. Indian Department. His report to Commissioner of Indian Affairs C.E. Mix is dated November 4, 1858. On page 557, he writes: "Papagos allied with Pimo and Maricopas; occupy an unproductive tract of land west and southwest of Tucson; San Xavier del Bac is their principal village; population total of 1,890 of whom 734 are warriors; they are represented as being very poor and indeed destitute." A table on page 560 lists nineteen Papago villages, their captains, numbers of warriors, numbers of women and children, and the total population for each village.]

Bailey, L.R.
1973  *Indian slave trade in the Southwest*, Los Angeles, Westernlore Press. xvi + 236 pp. [Mention is made (page 203) that Papago Indians were among the tribes whose children were taken as permanent captives by Western Apaches. There is also brief discussion of other Indians being taken captive by Northern Pimans in the eighteenth century (pp. 27-29).]

Bailey, L.R., editor
1963  *See* Brady (1963) and Gray (1956b)
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Baily, Wilfrid C.

Bain, Johnny
1975 *The Old Pueblo. A pictorial history of Tucson, Arizona celebrating 200 years.* Tucson, Arizona Daily Star. Illus. 52 pp. [This is a history of Tucson, Arizona, drawn and presented in comic-book style. Included is the story of the arrival of Father Eusebio Kino among the northern Pimans of San Xavier del Bac and Tucson in the late 17th century, and Pima Revolt of 1751, and Zúñiga’s 1804 description of Mission San Xavier del Bac]

Baker, Betty
1973 *At the center of the world.* Illustrated by Murray Tinkelman. New York, Macmillan Publishing Company, Inc. Illus. 53 pp. [Here are six Papago myths written for children: Earth Magician; Coyote drowns the world; the killing pot; monster eagle; the killing of Eetoi; and the first war.]
1977 *Settlers and strangers.* New York, Macmillan Publishing Company. Illus., index. 88 pp. [A book dealing with Native Americans of the desert Southwest. The chapter titled "Eetoi's People" (pp. 38-46) is about the Hohokam, Pima, and Papago. There is a photo on page 45 of a modern Papago saguaro harvesting camp near Ventana Cave, and other references to Papagos are scattered throughout.]

Bakker, Elana, and Richard C. Lillard
1972 *The great Southwest.* Palo Alto, California, American West Publishing Company. Maps, illus., bibl. 238 pp. [There are mentions of Papagos on page 153 in connection with Father Francisco Garcés and on page 231 in connection with the 1971 proposal by the Indian Claims Commission to award the Papago Indians $27,190,000 on their land claims case as a just settlement.]

Baldonado, Louis [a.k.a. Luis Baldonado, q.v.]
1959a The dedication of Caborca. *Kiva*, Vol. 24, no. 4 (April), inside back cover. Tucson, Arizona Archaeological and Historical Society. [This is the translation by Father Baldonado of a document entitled, "Church of Caborca." He states, "It is further conclusive evidence that Caborca was modeled after San Xavier del Bac rather than the reverse ..., San Xavier having been completed at least by 1797."]
1959b Missions San Jose de Tumacacori and San Xavier del Bac in 1774. *Kiva*, Vol. 24, no. 4 (April), pp. 21-24. Tucson, Arizona Archaeological and Historical Society. [This is Father Baldonado's translation of a report by Fray Antonio Ramos of his official visit to Tumacacori and San Xavier del Bac in 1774 to explore the
possibility of uniting missions and visitas and/or uniting several neighboring missions. Census figures for both missions are presented.]

**Baldonado, Luis [a.k.a. Louis Baldonado, *q.v.*]**

1959 Mission San Xavier, Tucson, Arizona. *Provincial Annals*, Vol. 21, no. 3 (January), pp. 242-244. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Father Luis summarizes recent events at Mission San Xavier, including restoration of the convento wing (concerning which he gives details), archaeological excavation by Robinson and Fontana of an earlier site immediately adjacent to the mission on its west, and the celebration of the feasts of San Francisco de Asís and San Francisco Xavier.]

**Baldwin, Charlene, and Jack Mount**

1991 *Maps of the Pimería. Early cartography of the Southwest from the University of Arizona Library map collection*. Tucson, The University of Arizona, The Arizona Humanities Council. Illus. 8 pp. [This is the catalogue for an exhibition of thirty-eight maps dating from 1556 to 1854 which purport to show the region which after 1687 came to be known as the “Pimería Alta,” or land of the Northern (Upper) Piman Indians. Seven of these maps are shown here in black-and-white on a greatly-reduced scale. The exhibit was on display in the University of Arizona Library in September, 1991.]

**Baldwin, Gordon C.**


**Balthasar, Juan Antonio**

1754 *Apostólicos afanes de la Compañía de Jesús, escritos por un padre de la misma sagrada religión de su provincia de Mexico*. Barcelona, P. Nadal. 452 pp. [Published here anonymously, Book One of this work, concerning Nayarit, was written by Father José de Ortega, under whose name the book is listed in most catalogues and bibliographies. Father Balthasar, however, wrote the two following books, those that deal with the accomplishments of Jesuit missionaries Kino, Keller, Sedelmayr, and Consag, all of whom had an impact on the O’odham of the Pimería Alta.]

1887 *Historia del Nayarit, Sonora, Sinaloa y ambas Californias. Que con el título de “Apostólicos afanes de la Compañía de Jesús, en la America Septentrional” se publicó anónima en Barcelona el año de 1754*. New edition, with a prologue by Manuel de Olaguíbel. México, Tipografía de E. Abadiano. ix + 564 + vi pp. [Essentially a re-edition, with added matter and a different title, of Balthasar
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1944 Apostólitos afanes de la Compañía de Jesús, escritos por un padre de la misma sagrada religion de su provincia de Mexico. México, Luis Alvarez y Alvarez de la Cadena. Xxiv + 445 pp. [A third printing of Balthasar (1754).]

1957 See Dunne (1957)

1971a Breve elogio del Padre Kino para que sirva siquiera de epitafio en su sepulchro hasta que mejor pluma saque a pública luz su admirable apostólica vida. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips and introductions to documents, by Ernest J. Burrus, pp.727-735. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Taken from Balthasar’s book on the efforts of the Jesuit missionaries in northern Mexico, Apostólitos Afanes, this excerpt is “a brief account of Kino’s life and work (including that in the Pimería Alta between 1687 and 1711) with a penetrating analysis of their significance.”]

1971b Carta circular del Padre Provincial de México a los PP. Provinciales de la Asistencia de España en Europa. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp.709-726. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [This May 15, 1752 document, printed here in Spanish, is an appeal by Father Provincial Balthasar for more missionary manpower. In making the appeal he reviews the history of the Pimería Alta and Father Eusebio Kino’s role there as a pioneering missionary.]

1986a Carta del provincial al virrey. In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 259-261. México, Universidad Nacional Autónoma de México. [This letter was written in Mexico City August 16, 1752 by Father Balthasar, the Jesuit’s Mexican father provincial, to Viceroy Güemes y Horcasitas. In it he discusses the case of Father Ignacio Keller, a missionary who had served many years among the Northern Pimans, and the matter of the Jesuits’ return to their mission stations in the aftermath of the 1751 Pima Revolt.]

1986b Información de los padres missioneros de la provincia de Sonora, como se hallan al acabar esta visita de el año 1744. In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp.197-209. México, Universidad Nacional Autónoma de México. [These are brief evaluations of Jesuit missionaries serving in Sonoran missions in 1744, including the missions of Pimería Alta. For each it is noted whether or not they speak the local language. Included are fathers Ignacio Keller at Soamca, Jacobo Sedelmayr at Tubutama, Joseph Torres Perea at Caborca, and Gaspar Stiger at San Ignacio.]

1986c Respuesta al virrey ... . In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 267-282. México, Universidad Nacional Autónoma de México. [Father
Provincial Balthasar, responding to an August 19, 1752 letter from Güemes y Horcasitas (1986), the Viceroy of New Spain, explains 1752 developments in the aftermath of the Pima Revolt and sets forth his objections to what he considered to be the dangerous conduct of Sonoran Governor Ortiz Parrilla in failing to punish the principal Northern Pimans responsible for the enormous amount of damage they had inflicted, including the killing of two missionaries and many Spaniards and Indian allies and the destruction of much property. This response was written in Mexico City on August 23, 1752.

Visita de la provincia de Sonora hecha por el padre Juan Antonio Baltasar, visitador general de las misiones, en el año 1744. In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp.171-196. México, Universidad Nacional Autónoma de México. [This report of Father Balthasar’s visitation of 1744 includes brief descriptions of the Pimería Alta mission of Santa María Suamca and its visitas of San Pedro, Santa Cruz, Santiago, San Juan, San Andrés, San Thadeo, and San Dimas; Los Santos Ángeles de Guebavi and its visita of San Francisco Xavier del Bac; Nuestra Señora de la Concepción de Caborca and its visitas at Pitiquito and Bisani; San Pedro and San Pablo de Tubutama and its visitas at Busani, Aquimuri, Arrisona, San Jago (Santiago) Salidi, Santa Teresa, Atíl, Oquitoa, and the ranchería of Altar; San Ignacio and its visitas at Imuris and Magdalena; and Nuestra Señora de los Dolores and its visitas at Remedios and Cocóspera. The priest at each cabecera is named; the missions’ furnishings, livestock, and other possessions are enumerated and evaluated; and an estimate is given of the number of Indian families in each jurisdiction.]


Report of the most reverend father superior, provincial of the Company of Jesus. In The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora, 1700-1765, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 409-413, 426-428. Tucson, The University of Arizona Press. [Father Balthasar writes Viceroy Juan Francisco de Güemes y Horcasitas, Conde de Revillagigedo, in January, 1752, proposing that Spanish troops be stationed somewhere between Tubutama and San Ignacio, that Don Juan Tomás de Beldarán be placed in charge of them, and that Captain Luis (Oacpicagigua), as instigator of the 1751 Pima Revolt should not be given plaudits such as those offered him by the Governor of Sonora, Ortiz Parrilla.]

Balzer, Stephanie

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[In writing about the Southwestern Foundation for Education and Historical Preservation, donors to many programs at the University of Arizona, Balzer highlights foundation founder Jane Ivancovich. Ivancovich’s particular attachment to and fondness for Mission San Xavier del Bac is noted.]

Bancroft, Hubert H.
1886a History of the north Mexican states and Texas. Vol. 1, 1531-1800 [The works of Hubert Howe Bancroft, Vol. 15]. San Francisco, The History Company. Maps. 773 pp. [Page 508: "Stone speaks of padres left among the Papagos at Kino's death; and other writers are wont to speak of the northern pueblos, particularly of Bac, as having been abandoned by their padres; but in fact that had never been any resident missionaries north of Cocóspera and Tubutama."]

1886b The native races. Vol. 1, Wild tribes [The works of Hubert Howe Bancroft, Vol. 1]. San Francisco, The History Company. Maps, bibl. 797 pp. [Papagos are described as a sub-branch of the Pueblo family. References are found on pages 529 (related to Pimas); 533 (houses); 534 ff. (houses); 539 (food, agriculture); 541 ff. (weapons); 545 (Papago salt trade and syrup manufacture); 549 (marriage arranged by parents or girl sold at auction among Papagos); 553 (Papago dread of coyote); 555 ff. (Papago courage).]

1886c The native races. Vol. 3, Myths and languages [The works of Hubert Howe Bancroft, Vol. 3]. San Francisco, The History Company. 719 pp. [On pages 75-77 there is a Papago coyote myth, and on pages 698-99 there is the Lord's Prayer written in a kind of phonetic English transliteration of Papago.]

1889 History of Arizona and New Mexico, 1530-1888 [The works of Hubert Howe Bancroft, Vol. 17]. San Francisco, The History Company. Maps, bibl., index. 829 pp. [Mention of Papagos on pages 352-53 (Pimería Alta, mission settlements); 379 (conflicts with Spaniards); 381 (care for Mission San Xavier del Bac after 1828); 387, 401, 403 (aid Spaniards against Apaches); 404-05 (1840-41 war with Mexicans); 474 (Papagos allied with Mexicans against Apaches); 501 (in 1857 battle on Gila River); 550 (description of Papagos); 555 (Papagos as volunteer soldiers under John Mason); 559 (Papagos in 1871 Camp Grant massacre); 564 (treaty between Papagos and Apaches); 594 (Papagos' dependence on their crops); and 618 (reservation at San Javier). There are also many scattered references to mission San Xavier del Bac (consult the volume's index).]

2005 La creación del mundo (I). In El viejo, el venado y el coyote: estética y cosmogonía, by Miguel Olmos Aguilera, pp. 153-155. Tijuana, Baja California Norte, El Colegio de la Frontera Norte and the Fondo Regional para la Cultura y las Artes de Noroeste. [Translation and adaptation into Spanish of pages 75-77 of Bancroft (1886c).]

Bandel, Betty
1954 San Xavier. Arizona Highways, Vol. 30, no. 6 (June), p. 40. Phoenix, Arizona Highway Department. [This is a congratulatory letter to the editor about the April, 1954 article in Arizona Highways by Nancy Newhall, with photography by Ansel
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Adams, concerning Mission San Xavier del Bac.

Bandelier, Adolph F.
1890a  *Final report of investigations among the Indians of the southwestern United States, carried on mainly in the years from 1880 to 1885* [Papers of the Archaeological Institute of America, American Series, Vol. 3, part 1]. Cambridge, Cambridge University Press. Map, illus., bibl. 323 pp. [A brief ethnographic description of Papagos is on pages 250-52, including an account of burial customs as observed at San Xavier.]

1890b  *Final report of investigations among the Indians of the southwestern United States, carried on mainly in the years from 1880 to 1885* [Papers of the Archaeological Institute of America, American Series, Vol. 3, part 2]. Cambridge, Cambridge University Press. [Page 470: “The first attempt at building a church at San Javier appears to have been made in 1699; but the present church dates properly from the middle of the past century. (The oldest church books of the mission of San Javier in existence, when the present apostolic vicariate of Arizona was established, begin in 1720. *Libro de Patridades*, ms. Father Alexander Rapicani, was the first priest who made the entries.) In 1751 the mission was abandoned owing to the uprising of Pimas, and only reoccupied three years afterwards ....” {Bandelier was looking at church registers for missions and mission *visitas* of Tumacácori, Guevavi, and Calabasas rather than those for San Xavier – which were, and remain, missing.}]

1970  *The southwestern journals of Adolph F. Bandelier, 1883-1884.* Edited and annotated by Charles H. Lange and Carroll L. Riley. Albuquerque, University of New Mexico Press. 528 pp. [Bandelier visited Tucson, Arizona, and San Xavier del Bac from June 20 to June 27, 1884. He describes the Papago crypt burials at San Xavier and reports on Papago customs as related to him by Father Antonio Jouvéceau. He also notes Piman history based on an examination of colonial-period records (or notes on same) lent to him by Bishop Jean B. Salpointe.]


Banham, Reyner
1982  *Scenes in America Deserta.* Salt Lake City, Gibbs M. Smith, Inc./Peregrine Smith Books. Illus. 228 pp. [Writes Banham (p. 171): "The first (of three marvels near Tucson), historically, and the most renowned is Mission San Xavier del Bac, the 'White Dove of the Desert.' It is, without quibble, the most beautiful man-made object in America Deserta. Whoever dubbed it 'the Queen of Sonora' must have known that no one would dare quarrel." Banham's description of the mission and of a mass held there continue through page 178. He confuses Papagos, whom he does not mention, with Yaqui Indians.]
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Banks, Leo

1994 Legends of the lost. Bah, humbug! say historians of San Xavier's lost treasure. 
Arizona Highways, Vol. 70, no. 12 (December), pp. 52-53. Phoenix, Arizona
Department of Transportation. [Repeated here is the outrageous story of the
presumed "lost treasure of Mission San Xavier," and the "Esmeralda Mine." The
treasure, silver, was supposedly mined by Father Eusebio Kino in the beginnings of
the 18th century, a Tohono O’odham having shown him the silver deposit.]

1997 The great chimichanga quest. Arizona Highways, Vol. 73, no. 9 (September), pp.
32-37. Phoenix, Arizona Department of Transportation. [A good discussion of the
possible origins of the chimichanga, a deep-fried burro made with flour tortillas,
includes the possibility, if not the probability, that the wheat flour tortilla was an
O’odham invention. Tohono O’odham are mentioned specifically in the article.]

1998 Legends of the lost: by recklessly kicking an old bean pot, George Sears lost a
considerable fortune. Arizona Highways, Vol. 74, no. 10 (October), pp. 46-47.
Phoenix, Arizona Department of Transportation. [This is a highly garnished
version of a presumed Papago legend about Papagos' getting placer gold near Ajo
to pay for supplies in Caborca; of Mexicans driving the Papagos out, only to be
themselves driven out by Apaches; about Papagos using the power of a medicine
man to be rid of the Apaches; and about the Mexicans' having left behind gold in an
old bean pot. Pure hogwash, of course.]

2002 Unfriendly fire. Arizona Highways, Vol. 78, no. 6 (June), pp. 20-23. Phoenix,
Arizona Department of Transportation. [This article about the Western Apache
Eskiminzin and his killing of his friend Charles McKinney explains events leading
up to McKinney’s murder, those principally involving the massacre of many of
Eskiminzin’s relatives by Anglo, Mexican, and Papago men at Camp Grant in
southern Arizona on April 30, 1871.]

2005 Christmas in Arizona Territory. Arizona Highways, Vol. 81, no. 12 (December),
pp. 46-49. Phoenix, Arizona Department of Transportation. [Banks writes: “The
Arizona Daily Star reported that Christmas Day for a typical Tucson family in 1889
included a big meal and a leisurely wagon ride to Fort Lowell or Mission San
Xavier del Bac.”]

Barbastro, Francisco A.

1971a Dos cartas del Padre Fr. Francisco Antonio Barbastro (1777 y 1781). In Sonora
hacia fines del siglo XVIII [Documentación Histórica Mexicana, Tomo 3], edited
with an introduction by Lino Gómez Canedo, pp.113-126. Guadalajara, Jalisco,
Librería Font, S.A. [These are letters written by Father Barbastro to the Father
Guardian of the College of the Holy Cross of Querétaro, the first, dated May 4,
1777, from the Pimería Alta mission of Santa Teresa, and the second, dated
September 25, 1781, from the mission in Tubutama. In the first he acknowledges
having been appointed president of the Pimería Alta missions and provides an
overview of how he believes the missions of Caborca, Atil, Tubutama, San Ignacio,
San Xavier del Bac, Saric, Cocóspera, and Tumacácori should be properly
administered. “Some ministers think that their Indians know how to pray properly
because they make so much noise in church, and I, too, was one of them. But on examining them individually I found that a third of them knew almost nothing.” The second letter concerns “… the disastrous end of the two missions on the Colorado River and the martyrdom of their four ministers,” including the death of Father Francisco Garcés who, in 1768, became the first Franciscan to serve at Mission San Xavier del Bac.]

Informe. In Sonora hacia fines del siglo XVIII [Documentación Histórica Mexicana, Tomo 3], edited with an introduction by Lino Gómez Canedo, pp. 49-92. Guadalajara, Jalisco, Librería Font, S.A. [This report was completed by Franciscan missionary Father Barbastro from Aconchi, Sonora on December 1, 1793. Father Barbastro served at the Pimería Alta mission at Tubutama from 1776 to 1783, and much of what he has to say to the Father Guardian of the College of the Holy Cross of Querétaro, to whom the report on the status of the Franciscan missions in the Pimería Alta is addressed, is based on those experiences. He writes that the region is called the Pimería “because all its inhabitants, Christian and gentile, belong to the Pima nation. Besides the eight missions it includes all the gentile population along the Gila River as well as those living between that river and the other that waters the missions of Saric, Tubutama, Atil, and Caborca. Even though these are regularly called Papagos, they are true Pimas and they speak the same language as the ‘Gileños’ and those of these missions.” He cites examples from experiences he had in the Pimería, including those at Tubutama, and contrasts what he considers to be the superior state of missions there than among the Opata Indians.]

Bardsley, William A.
1957 Will science save the saguaro? Pacific Discovery, Vol. 10, no. 3 (May/June), pp. 24-29. San Francisco, California Academy of Sciences. [Included here is a photograph of a Papago woman filling a basket with saguaro fruit.]
1958 Tubac. Little town with a big history. Ford Times, Vol. 50, no. 2 (February), pp. 14-15. Dearborn, Michigan, Ford Motor Company. [Bardsley’s three-paragraph account of Tubac, a community in southern Arizona, mentions that it was first “a Pima Indian village built beside the Santa Cruz River unknown centuries ago.” It became a Spanish presidio in 1752. Illustrated with two paintings by Ross Stefan.]

Bargas, Kita
1985 Valiente! Heritage of Texas, New Mexico, and Arizona to statehood. Nogales, Arizona, Saxon Publications. Bibl., index. 271 pp. [Based entirely on secondary sources, the text mentions Papagos in connection with Father Eusebio Kino, the Pima Revolt, Father Francisco Garcés, and the Camp Grant Massacre.]

Bargellini, Clara
2009a Art at the missions of northern New Spain. In The arts of the missions of northern New Spain, 1600-1821, curated by Clara Bargellini and Michael Komanecky, pp. 54-93. Mexico City, Antigua Colegio de San Ildefonso. [In this beautifully
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color-illustrated essay on Mexican viceregal-period mission art, the subject matter is seamlessly integrated within its broader Mexican context. The *retablo mayor* of mission San Xavier del Bac is illustrated as is that of the badly defaced main altarpiece in the Tohono O’odham mission of San José de Tumacácori.


Barlow, J.W.; D.D. Gaillard, and A.T. Mosman

1898 Report of the Boundary Commission upon the survey and re-marking of the boundary between the United States and Mexico west of the Rio Grande, 1891-1896. *Senate Executive Documents*, no 247, parts 1 and 2, 55th Congress, 2nd session. Washington, Government Printing Office. 56 and 240 pp. [Opposite page 51 in part 1 is a black-and-white photograph of "Old mission, San Xavier del Bac." References to Papagos in part 2 are on pages 20-23, where there is a description of the Papaguéría along the U.S. and Mexican border: 20 ("...Babóquivari Peak, venerated by the Papagos as the abode of their God"); 21 (villages of Pozo Verde, Cobota, and Pozo de Luis, or El Vanorí, are noted); 22 (half of Papago tribe said to live in Mexico; summer temporales; summer rains and farming; use of saguaro preserves, syrup, and intoxicating drink; drink made from "chilla" seeds; gathering acorns, mesquite beans, and grass seeds; peaceable disposition except for hatred of Apaches; men well armed and skillful hunters; appearance of women; honesty; belief in coming of Montezuma; houses built with doors facing east). Also see Humphrey (1987).]

Barnes, Mark R.

1971 Majolica from excavations at San Xavier del Bac, 1968-1969. *Kiva*, Vol. 37, no. 1 (Fall), pp. 61-64. Tucson, Arizona Archaeological and Historical Society. [This is a discussion of sherds, some dating from the late 17th or early 18th century, of majolica pottery excavated in 1968-69 at the site of the Espinosa church at Mission San Xavier del Bac. Sherds are shown in a black-and-white photograph.]

1980 Mexican lead-glazed earthenwares. In *Spanish colonial frontier research [Spanish Borderlands Research*, no. 1], edited by Henry F. Dobyns, pp. 92-110. Albuquerque, Center for Anthropological Studies. [The archaeological fragments of Mexican-made lead-glazed earthenware pottery analyzed and described in this report came from excavations in Pimería Alta sites at Guevavi, Tumacácori, San Xavier del Bac, and Tucson.]

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(i.e., Papago) ceramics and speculation on the nature of the relationships between Pimans and the new Hispanic population.]

Barnes, Will C.

1936 Cattle in the New World. *Arizona Highways*, Vol. 12, no. 1 (January), pp. 8-9, 15. Phoenix, Arizona Highway Department. [Barnes credits Father Eusebio Kino with the introduction of cattle to northern Sonora/southern Arizona, and he quotes Kino: "At San Xavier ... we killed six beeves of the three hundred they were sending me." And later in that year, 1700, he writes: "We gathered up at branding time and sent alive to (Baja) California about 700 head of beeves and 1,000 head of sheep."]

1941 Apaches & longhorns. Los Angeles, Ward Ritchie Press. Illus. 210 pp. [Writes Barnes (p. 21): "I made a trip (in 1880) to the wonderful old ruin of the San Xavier Mission, about nine miles from the city. It has since been rebuilt and restored, but even at that time the ancient, dilapidated place was most impressive in the beauty and dignity of its architecture. It was then inhabited by several Papago Indian families whose civil and religious needs were looked after by half a dozen aged *padres* in long, brown gowns. As restored, it is today undoubtedly one of the most beautiful and inspiring pieces of ecclesiastical architecture in the country."

Father Victor Stoner notes in his copy of Barnes's book, "In 1880 there were no more than 6 priests including Bp Salpointe in all Arizona -- and there was not one Franciscan -- and they would not have worn 'brown gowns' if there had been!"


Barney, James M.
1936 Spook cities whisper of history. *Arizona Highways*, Vol. 12, no. 8 (August), pp. 6-7, 19-21. Phoenix, Arizona Highway Department. [Among other places, the ghost mining town of Quijotoa on the Papago Indian Reservation is discussed (pp. 7, 19). Papago Indians "supplied milk and hay to the settlement."]


Barnufksy, Stephen
2009 San Xavier del Bac. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), p. 6. Tucson, Center for Desert Archaeology. [Father Barnufksy, the pastor of Mission San

Barstow, Jean. 1972. The people. In *Arizona, its people and resources*, revised 2nd edition by members of the faculty of the University of Arizona, pp. 71-82. Tucson, The University of Arizona Press. [Pages 74-76 tell the reader that Papagos occupy three different reservations in the south-central part of the state; the sale of baskets provides substantial income; and 80% of working age Papagos in the late 1960s reported having difficulty with the use of English. There is also an 1894 black-and-white photo by William Dinweiddie of a Papago dwelling showing ollas and several Papagos outside.]

Bartelt, H. Guillermo. 1992. Boarding school language policy and the spread of English among Indians of the American Southwest. In *Native Americans and public policy*, edited by Fremont J. Lyden and Lyman H. Legters, pp. 137-146. Pittsburgh and London, University of Pittsburgh Press. [Bartelt quotes Edward Spicer (1962) concerning boarding school graduates on the Papago Reservation in the 1920s: “their knowledge of English was good and their communication with Whites at the agency at Sells was good. But none had lost their Papago language ability. They were bilinguals.”]

Barthel, Joan. 1977. We moved to the sunbelt. *Family Circle*, Vol. 90, no. 2 (February), pp. 18, 106-108. New York, The Family Circle, Inc. [An article about a family who moved from Missouri to Tucson, Arizona. There is a color photo on p. 18 showing the entire family standing in front of Mission San Xavier del Bac.]

Bartlett, John R. 1853a. [Letter to Alexander H.H. Stuart, Secretary of the Interior.] *Senate Executive Documents*, no. 6, 33rd Congress, special session [Report of the Secretary of the Interior], pp. 94-103. Washington, Robert Armstrong, public printer. [Letter is dated February 19, 1852, and was written from San Diego, California. In it Boundary Commissioner Bartlett notes on pages 97-98 that Papagos and other tribes which he names live in the country embraced by the states of Sonora and
Chihuahua, and he states that Papagos have no dwellings north of the Gila River. He also notes that the Papagos, Pimas, and Maricopas are friendly and well-disposed toward Americans.]

1853b [Letter to Alexander H.H. Stuart, Secretary of the Interior.] Senate Executive Documents, no. 6, 33rd Congress, special session [Report of the Secretary of the Interior], pp. 120-122. Washington, Robert Armstrong, public printer. [This dispatch, no. 38, was written in San Diego, California on May 17, 1852. In it Bartlett lists various enclosures – not printed here – accompanying the dispatch. Among these, no. 4, was a “sketch of a reconnaissance from San Pedro Springs to Tucson, returning by way of the valley of San Xavier and Santa Cruz.”]

1853c [Letter to Alexander H.H. Stuart, Secretary of the Interior.] Senate Executive Documents, no. 6, 33rd Congress, special session [Report of the Secretary of the Interior], pp. 143-147. Washington, Robert Armstrong, public printer. [Letter is dated August, 1852, and was written from El Paso del Norte, Texas. Bartlett notes (page 144), "On the south (of the Gila River) the first Indians met with are the Papagos, a half-civilized and friendly people, allied to the Pimos.”]

1854 Personal narrative of explorations and incidents in Texas, New Mexico, California, Sonora and Chihuahua connected with the United States and Mexican Boundary Commission during the years 1850, '51, '52, and '53. Two volumes. New York, D. Appleton & Co. Maps, illus., index. 506 + 624 pp. [On September 10, 1851, Bartlett encountered an abandoned Papago camp with twenty or thirty houses (one of which is illustrated) in a site where Papagos had annually gathered "Maguay" (Agave spp.). It was said that in the preceding year, this place, which was northwest of Santa Cruz, Sonora, had been attacked by Apaches and that fifty Papago men, women, and children had been taken captive (Vol. 1, page 382). On July 19, 1852, Bartlett reached Mission San Xavier del Bac, "... truly a miserable place consisting of from 80-100 huts, made of mud and straw, the sole occupants of which are Pimo Indians, though generally called Papagos. In the midst of these hovels stands the largest and most beautiful church in the state of Sonora," a church he then describes in some detail (Vol. 2, pages 298-300.) Bartlett observes that all the adobe houses on the plaza in front of the church are abandoned save for one, "which adjoins the church, is occupied by the only Mexican family in the place." He also observed the mesquite bosque just south of the mission.]

1859 Charter and by-laws of the Arizona Land and Mining Company. Providence, Rhode Island, Knowles, Anthony and Company. Map. 26 pp. [On page 14 it is noted that the land belonging to the mining company "lies between the villages of Tucson and Tubac; and is immediately south of the ancient mission of San Xavier del Bac ... . These lands are included in what has long been known in Sonora, as the great 'Sopori Ranche,' or estate; and are bounded on the north, by the mission lands of San Xavier del Bac ... ." The location of San Xavier is given on the color map facing the title page.]

1965 Personal narrative of explorations and incidents in Texas, New Mexico, California, Sonora and Chihuahua connected with the United States and Mexican Boundary
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Commission during the years 1850, '51, '52, and '53. Two volumes. Chicago, The Rio Grande Press, Inc. [Reprint, with a new introduction by Odie Faulk, of Bartlett (1854).]

Barton, C. Michael; Kay Simpson, and Lee Fratt
1981 Tumacacori excavations, 1979/1980. Historical archeology at Tumacacori National Monument, Arizona [Publications in Anthropology, no. 17]. Tucson, National Park Service, Western Archeological and Conservation Center. Map, illus., refs. xi + 133 pp. [Three separate reports included within this study concern excavations in different areas of the grounds of Mission Tumacácori in southern Arizona. Piman Indian ceramic sherds were discovered throughout the excavations.]

Basauri, Carlos
1940 La población indígena de México. Vol. 1. México, Secretaría de Educación Pública. 363 pp. [On pages 197-208 there is a discussion of Papago history, geographical distribution, census, language, physical anthropology, material culture, spiritual characteristics, economy, and social structure.]

Bash, Barbara
1989 Desert giant: the world of the saguaro cactus. San Francisco, Sierra Club Books; Boston [etc. etc.], Little, Brown and Company. Illus. 28 pp. [Four of the pages in the children's book are devoted to the harvesting and use of saguaro fruit by the Tohono O’odham.]

Bashford, Levi
1865 Report of Surveyor General's Office. Executive Documents of the House of Representatives, 1864-65, Vol. 5., no. 1 [Report of the Secretary of the Interior, Report of the Commissioner of the General Land Office], pp. 108-112, 145. Washington, Government Printing Office. [This July 4, 1864 report was written from Tucson, Arizona Territory, to J.M. Edmund, Commissioner of the General Land Office. The "Xanhavier" valley is listed along with eight other valleys in southern Arizona as having been cultivated to a greater or lesser extent until recently. In 1861 when U.S. troops were withdrawn from the territory, settlers were compelled to leave the settlements except Tucson and "Sanhavier" (p. 108). "The Papagos inhabit the country between the Gila and international boundary line, and are similar in nearly all respects to the Pimas" (p. 145). Papago settlements listed include Cumaro, Tecolote, Charco, Piriqua, Ocabo, Cojate, Coca, Santa Rosa, Cahuavi, and Llano.]

Bashur, Rashid
1980 Technology serves the people: the story of a cooperative telemedicine project by NASA, the Indian Health Service and the Papago people. Washington, D.C., National Aeronautics and Space Administration. Illus., bibl. iii + 110 pp. [About
the telecommunications satellite known as STARPAHC that was used on the Papago Reservation for relaying medical data concerning Papago patients from the field.]

Bassett, Carol A. 1990  Rebirth for ancient seeds. *Arizona Highways*. Vol. 67, no. 6 (June), pp. 36-41. Phoenix, Arizona Department of Transportation. [Note is made that "about 65 years ago, the Tohono O’odham raised about 14,000 acres of traditional crops. Today, fewer than 100 acres remain. Amaranth, Sonoran panicgrass, corn, squash, and more than a dozen varieties of beans -- crops that formed the basis of Southwestern agricultural heritage for more than a thousand years -- now exist in only a few tiny plots."]


Bataille, Gretchen M., and Kathleen M. Sands 1984  *American Indian women telling their lives*. Lincoln and London, University of Nebraska Press. Bibl., index. ix + 209 pp. [Included here is a chapter (pp. 47-68) entitled "Maria Chona: an independent woman in traditional culture," about the Papago woman who was the subject narrator of Ruth Underhill’s *The Autobiography of a Papago woman* (1936).]

Bauer, Rolf W. 1971  The Papago cattle economy: implications for economic and community development in arid lands. In *Food, fiber, and arid lands*, edited by William G. McGinnies, Bram J. Goldman, and Patricia Paylore, pp. 79-102. Tucson, The University of Arizona Press. [This essay provides a history and comparison of federal projects to develop a modern cattle industry for the Papago tribe and points out important social factors effecting the transfer of responsibility for program planning and implementation from professional administrators and technicians to Indian communities.]

Baur, Cyril 1953  Halloween at Komalik. *Indian Sentinel*, Vol. 33, no. 10 (December), pp. 152-53. Washington, D.C., The Bureau of Catholic Indian Missions. [This is about the October 31, 1953 dedication of the new chapel of St. Jude’s at the village of South Komelik on the Papago Indian Reservation. It includes a detailed history of its construction and two photos, one of the church with Papago men and two friars standing in front of it and another of a Papago orchestra and pascola dancer
performing, presumably at the dedication.]

1962 St. Catherine's Indian mission, Ajo, Arizona. *Provincial Annals*, Vol. 24, no. 4 (October), pp. 205-06. [Santa Barbara, California], Province of St. Barbara [of the Order of Friars Minor]. [Father Cyril reports on Franciscan missionary activities in Ajo and in the eastern districts of the Papago Indian Reservation. He discusses the Indian settlement in Ajo and its proximity to the open pit copper mine there and the organizing of Papago Boy Scout and Girl Scout troops for Ajo. He also writes about work done on the Ajo Indian church by the people.]


1975 *The desert is theirs*. Illustrated by Peter Parnall. New York, Charles Scribner's Sons. Illus. 28 pp. [This is a children's book about Papago Indians, one that involves desert plants and animals, Papago mythology, and the traditional adaptation of Papagos to their desert surround.]
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1977  *Yes is better than no*. New York, Charles Scribner's Sons. Illus. 192 pp. [This is a superb novel about Papago Indians who have left their homes on the reservation to move to South Tucson. The book’s illustrator is Tohono O’odham artist Leonard Chana.]


1988  "Keep going! Your can make it!" Coyote and mesquite keep their deal. *City Magazine*, Vol. 3, no. 8 (August), pp. 50-51. Tucson, First City Publications, Inc. [In telling about a U.S. Fish and Wildlife Service coyote reduction program on a game preserve east of the Baboquivari Mountains, Baylor tells the Tohono O’odham story of how coyote found the first mesquite tree and brought those sweet, ripe beans to the people.]


1991  *Yes is better than no*. Tucson, Treasure Chest Publications, Inc. Illustrated by Leonard Chana. 240 pp. [This is a new edition of Baylor (1977).]


2005  Byrd Baylor. In *The voices of Fort Lowell*, edited by Ann Branham, David King, Marjorie Sherrill, and Jeanne Turner, pp. 99-102. Tucson, Old Fort Lowell Neighborhood Association, Inc. [Among other topics, Baylor talks of her involvement with the Association for Papago Affairs, an organization begun by Helen D’Autremont and whose membership included Tom Bahti. “Membership was half Anglo and Half Papago (Tohono O’odham), and eventually the organization hired me to do part time family counseling for people who had left the reservation and moved to Tucson.” She notes that she wrote *Yes Is Better Than No* when she was living in the Fort Lowell district.]


Baylor, Byrd, collector

1976  *And it is still that way*. *Legends told by Arizona Indian children*. Santa Fe, Trails West. Illus. 83 pp. [This collection of folktales includes several told by Papago Indian children. In the introduction, Baylor tells how she conceived the idea of the book after visiting the elementary school in Topawa on the Papago Indian Reservation.]

Bayman, James M.
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1992 Hohokam reservoirs and their role in the ancient desert economy. *Archaeology in Tucson*, Vol. 6, no. 4 (October), pp. 1-4. Tucson, Center for Desert Archaeology. [Included in the discussion are prehistoric reservoirs situated along Santa Rosa Wash on the Papago Indian Reservation. Illustrated in a photo is a modern reservoir (charco) in the Baboquivari Valley near the village of Ali Chukson.]


1995 The trade and manufacture of shell and obsidian in Classic Hohokam society. *Archaeology in Tucson*, Vol. 9, no. 1 (January), pp. 1-5. Tucson, Center for Desert Archaeology. [Tohono O’odham oral traditions, including those involving going to the Gulf of California to gather salt, are briefly alluded to.]

Bayman, James M.; Manuel R. Palacios-Fest, and Lisa Huckell

1997 Botanical signatures of water storage in a Hohokam reservoir. *American Antiquity*, Vol. 62, January, pp. 103-111. Washington, D.C., Society for American Archaeology. [Say the authors: “Interpretations of seasonal water storage in prehistoric Hohokam reservoirs are often based in direct analogy with the historic Tohono O’odham (formerly called the Papago). This assumption of seasonal water storage is a hypothesis that should be tested rather than uncritically accepted by archaeologists.”]

Beadle, J.H.

1873 *The undeveloped West; or, five years in the territories.* Philadelphia [etc. etc.], National Publishing Company. 823 pp. [Beadle lumps Pimas, Papagos, and Maricopas together, writing of them that “they cultivate the ground with some skill, and in that fertile soil and warm climate produce immense crops of wheat, pumpkins, and melons. They are also well supplied with horses and cattle. They have always been friendly to the whites ... .”]

1879 *Western wilds and the men who redeem them.* Cincinnati, Chicago, and Philadelphia, Jones Brothers & Company. Illus. 624 pp. [Papagos, Pimas, and Maricopas are discussed on page 270. Note is made of the fact that Papagos participated in the Camp Grant Massacre.]

Beaff, Dianne E.

1983 Arizona's secret pockets of life. *Arizona Highways*, Vol. 59, no. 11 (November), pp. 38-43, 46-47. Phoenix, Arizona Department of Transportation. [The assertion, probably incorrect, is made that the word "Sonoita" comes from the Papago word *sonot*, said to mean "place where corn will grow." It is far more likely the word derives from *shon oidak*, "springfield."}
Beals, Ralph L.

1932a The comparative ethnology of northern Mexico before 1750. *Ibero-Americana*, Vol. 2, pp. 93-225. Berkeley, University of California Press. [Tables are given here showing distribution of culture elements among various indigenous groups of the region. Refer to Key number 57, Pima Alta, which, in the absence of specific information, is assumed to include Papago, and to number 57a, Papago. References to Papago are found scattered throughout these tables.]

1932b Unilateral organization in Mexico. *American Anthropologist*, Vol. 34, no. 3 (July/September), pp. 467-475. Menasha, Wisconsin, American Anthropological Association. [It is said that Papagos and Pimas had paternal sibs that did not affect marriage (p. 472).]

1934 *Material culture of the Pima, Papago, and Western Apache*. Berkeley, Department of the Interior, National Park Service, Field Division of Education. Bibl. 45 pp. [A description of material culture of these groups with suggestions for museum display. Includes a brief overview of Papago culture as well as information on language, population, settlements, physical characteristics, environment, foods agriculture, and wild plants utilized (p. 12); animal foods (pp. 13-14); cooking (p. 14); houses (pp. 15-17); household utensils (p. 18); basketry (pp. 21-26); weaving (p. 27); other textiles (p. 28); pottery (p. 28); weapons (pp. 30-32); clothing and ornaments (pp. 333-36); minor manufactures and games (p. 36); and musical instruments and religious regalia (p. 37).]

1935 *Preliminary report on the ethnography of the Southwest*. Berkeley, U.S. Department of the Interior, National Park Service, Field Division of Education. Maps, bibl. 77 pp. [Papagos are mentioned as "rancheria peoples" (p. 76), and Beals refers readers to his 1934 book for further information on Papagos.]

1943a Cultural relations between northern Mexico and the southwest United States: ethnologically and archaeologically. In *El norte de México y el sur de Estados Unidos. Tercera Reunión de Mesa Redonda sobre problemas antropológicos de México y Centro América*, pp. 191-199. [It is noted that there are many cultural similarities between the Papagos and Pimas and the Tepehuanes of Mexico. "In view of the tentative evidence that Pima and Tepehuane may be little more than dialectic variations of the same language, the resemblances between the two groups may have most important historical implications which are worth further and detailed study.".

1943b Relations between Mesoamerica and the Southwest. In *El norte de México y el sur de Estados Unidos. Tercera Reunión de Mesa Redonda sobre problemas antropológicos de México y Centro América*, pp. 245-252. [It's mentioned here that modern Pima-Papago maize is similar to maize grown by the Southwest's prehistoric Basketmaker peoples, whereas after Pueblo II prehistoric times, the Puebloans abandoned the Papago-Pima kinds of maize in favor of types related closely to Mexican pyramidal types.]

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1974b

Beals, Ralph L., Robert Redfield, and Sol Tax

1943

Anthropological research problems with reference to the contemporary peoples of Mexico and Guatemala. *American Anthropologist*, Vol. 45, no. 1 (January/March), pp. 1-21. Menasha, Wisconsin, American Anthropological Association. [It is asserted that little study has been done concerning Papagos living in Mexico, and that a suggestive problem would be the comparative study of Papago acculturation presented by two different national phases of dominant culture and by non-reservation (Mexico) and reservation (United States) living conditions (p. 4).]

Beaubien, Paul

1935

Notes on Tumacacori excavations. *Southwestern Monuments Monthly Report, Supplement for January*, pp. 44-50. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Beaubien, an archaeologist who received his M.A. degree from the University of Denver in 1931, offers this preliminary report on excavations being carried out by him and his crew on the grounds of Mission Tumacacori in southern Arizona, the site of an eighteenth-century mission for Northern O’odham. He says he arrived on site December 15, 1934, “to find work well started under the direction of Walter Attwell, Associate Engineer, attached to the Southwestern Monuments headquarters staff.” Several plan views accompany this preliminary article as does considerable speculation concerning the number and layout of churches on the site.]

1935

Report of FERA excavations at Tumacacori. *Southwestern Monuments Monthly Report*, January, pp. 58-59. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Beaubien reports on confusion concerning the architectural history of Mission Tumacacori as occasioned by archaeological investigations in the site. He also comments on the extraordinary amount of digging by treasure hunters that had occurred at the site.]

1935

Tumacacori FERA. *Southwestern Monuments Monthly Report*, March, pp. 123-124. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Beaubien briefly summarizes further archaeological work at Mission Tumacacori, and he notes a visit to the site by archaeologist/historian Arthur Woodward.]

1937

Excavations at Tumacacori, 1934. *Southwestern Monuments Monthly Report, Supplement for March*, pp. 183-220. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Complete with a map, detailed ground plan of the entire site, and plans and elevations of other architectural units, this is a room-by-room report on archaeological investigations carried out at the
Beaver, R. Pierce
1979  *The Native American Christian community: a director of Indian, Aleut, and Eskimo churches.* Monrovia, California, Missions Advanced Research and Communication Center (MARC). 395 pp. [An exhaustive listing of churches among Indian communities in the United States. Churches and pastors among Papago Indians are on pages 59-61 (Assemblies of God, including one for Gila Bend); pp. 80-81 (Church of the Nazarene); pp. 147-53 (Roman Catholic Church); and p. 266 (United Presbyterian Church in the U.S.A.). A summary, including the fact that there are 11,580 members of the Roman Catholic Church among Papagos as contrasted with 362 members of the three Protestant denominations, in on page 366.]

Becker, D.M.
1954  *Music of the Papago.* *Smoke Signals,* 6, no. 5, pp. 2-4. New York, Indian Association of America [?].

Becker, Kenneth M. And Jeffrey H. Altschul
2008  *Path finding. The archaeology of trails and trail systems.* Edited by Jeffrey H.
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Altschul and Adrianne G. Rankin, pp. 419-446. Tucson, SRI Press. [This illustrated discussion of the locating and location of human-made trails in the western Papaguéría and in other arid regions includes a map depicting major trails in southwestern Arizona and northwestern Sonora.]

Beckwith, Kim

Beckwith, Mary
1959 Life from the earth. Desert Magazine, Vol. 22, no. 1 (January), pp. 4-7. Palm Desert, California, Desert Magazine, Inc. [This ethnobotanical article discusses the supposed use by prehistoric Anasazi peoples of desert plants for food, dyes, medicines, etc. A photograph of a Papago woman storing shelled corn in an olla is on page 5.]

Beaff, Dianne E., and Charles W. Polzer

Beaty, Janice

Beckwith, Kim
Papago/San Xavier bibliography

by John C. Ravesloot, part 3, pp. 205-225. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [This is an illustrated report on prehistoric (Hohokam) decorated ceramics excavated from a site on the San Xavier Reservation. Also described are intrusive wares from the Salado, Babocomari, and Cibola areas.]

Bee, Robert L.
1981 *Crosscurrents along the Colorado. The impact of government policy on the Quechan Indians.* Tucson, The University of Arizona Press. Maps, refs., index. xix + 184 pp. [Citing Castetter and Bell (1951), Bee writes that the Quechans (Yumas) "were also good friends with some of the Sand Papago groups" (p. 12).]


1989 *The Yuma.* New York and Philadelphia, Chelsea House Publishers. Maps, illus., index. 111 pp. [Bee writes, "The Quechan (Yuma) sold war captives -- probably through Pima or Papago intermediaries -- and some Quechan were taken prisoner by other tribes and sold" (p. 40).]

Begay, Alice
2000a Devona Therese Lopez. In *San Xavier. Learning history ... making history*, by Alice Begay and others, p. 28. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [This is an interview with a twelve-year old Tohono O’odham girl from the San Xavier District of the Tohono O’odham Nation. She indicates she would like to be a lawyer or doctor when she grows up. A black-and-white photo of her is included.]

2000b Pegi ‘oig, nt o a ‘ep m-nei. In *San Xavier. Learning history ... making history*, by Alice Begay and others, inside back cover. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [San Xavier District high school sophomore Begay, daughter of Thomas and Ella Begay, speaks positively of her experience in working to help produce the book *San Xavier. Learning history ... making history*.]

2000c Sherwin Antone. In *San Xavier. Learning history ... making history*, by Alice Begay and others, p. 28. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [This is an interview with twelve-year-old Sherwin Antone, a Tohono O’odham who is the son of Karen and Francisco Antone and who for four years (as of 2000) has been a member of the Black Mountain Singers in the San Xavier District of the Tohono O’odham Nation. A black-and-white photo of him is included.]

Begay, Alice, and Alexandria Lopez
2000 Making traditional shampoo with Patrick Franko. In *San Xavier. Learning history ... making history*, by Alice Begay and others, pp. 6-7. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [With two black-and-white photos of
Franko included, this essay details how shampoo was traditionally made by Tohono O’odham from the plant they call ‘U:d kogej i (a yucca). There are also five black-and-white photos of Franko taken from his family album that show him as a young man, both as a movie extra and in his U.S. Army uniform.

Begay, Alice; Jamie Encinas, Shamie Encinas, Michael Enis, Daniel Franco, Alexandria Lopez, and Dawn Lopez
2000a Interview with Adam Andrews. In San Xavier. Learning history ... making history, by Alice Begay and others, pp. 26-27. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [This is an interview with a young Tohono O’odham graduate of Arizona State University who at the time of the interview was working as an administrative assistant on the Central Arizona Project water project in the San Xavier District of the Tohono O’odham Nation.]

2000b San Xavier. Learning history ... making history. [Tucson], San Xavier District and the Tucson/Pima Arts Council. Illus., glossary. 32 pp. [This is a gathering of brief essays, largely interviews by youth living in the San Xavier District of the Tohono O’odham Nation with Tohono O’odham elders, leaders, and others living in the same community. It is accompanied by black-and-white photographs of both interviewers and interviewees as well as by other illustrations.]

Beikman, Helen M.; Gordon B. Haxel, and Robert J. Miller

Belanus, Betty; Emily Botein, and Olivia Cadaval
1996 Borders and identity. A resource guide for teachers / Identidad y fronteras. Une guía para maestros. [Washington, D.C.], Smithsonian Institution, Center for Folklife Programs & Cultural Studies. Maps, illus., video. 205 + 46 pp. [This compilation is bound in a three-ring binder and includes a section by Jim Griffith (q.v.) As well as a quotation from and interview between Griffith and Tohono O’odham Blaine Juan (p. 45). Juan tells Griffith he’s from the village of Wo:g I-Huduñk (Woog E Hudungk), known to “white people” as San Simon. Griffith asks him why he settled so close to the border with Mexico, to which Juan replies, “I guess the way I probably would answer that is it’s the white people who put the border there.” On page 63 there is a photo by Griffith of Tohono O’odham buying picture frames in Magdalena, Sonora; on page 65, 67 Griffith explains how fiestas are publicized in the Tohono O’odham Nation, an explanation accompanied by his black-and-white photos of two O’odham chapels on the reservation. An entry on page 167 in an appendix describes the Tohono O’odham as “Native Americans who live in the Pimería Alta region. ... Today the Tohono O’odham live on land called the Papago Indian Reservation, set aside for their use and designated as such
by the United States government. This land constitutes the Tohono O’odham Nation.” There is also a transcript of the video which includes Griffith and Blaine Juan discussing Tohono O’odham on pages 189-191.]

Belderrain, Luis María
1976 A pioneer remembers. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 72-79. Tucson, Arizona Historical Society. [This is a 1792 report written by a Spanish officer who had spent much of his life in Sonora and who was well qualified to report to Sonoran Intendant-Governor Enrique de Grimarest on the province’s state of affairs as they were in 1750 and how those contrasted with affairs toward the end of the century. He recounts the effects of Apaches raids and pressures on the Piman communities of Santa María Suamca, Cocóspera, Remedios, Guevavi, Calabazas, Tumcácori, and (eastern) Sonoita. He says that the 1750 population of San Xavier del Bac and Tucson numbered some 400 families, a number reduced to 100 families by 1792, and he notes the abandonment of the San Pedro River villages by the Sobaipuri (O’odham) in “1768” [sic! 1762]. He provides similar numbers for the reduction in size of the O’odham communities of San Ignacio, Imuris, Magdalena, Búñani, Sáric, Tubutama, Santa Teresa, Atíl, Oquitoa, Pitiquito, Caborca, Bísani, and (western) Sonoita, attributing all of this to Apache depredations, with no mention of the devastating effects of epidemic diseases.]

Belding, Nancye; Tamara L. Sparks, and Guy H. Mills
1974 Perspectives of adjustment: rural Navajo and Papago youth. Vol. 2. Minneapolis, North Star Research Institute. Maps. 135 pp. [Available from the National Technical Information Service (NITS) in Springfield, Virginia. This is the second of four final reports on a research program conducted for the U.S. Department of Labor. The object of the program was to optimize the benefits of youth projects for Navajo and Papago youth living on reservations and in rural areas of the Southwest. Factors that are significantly related to social and occupational adjustment of Navajo and Papago youth are discussed.]

Bell, Fillman C.
1978 The two trails I walked. Sun Tracks, Vol. 4, pp. 69-72. Tucson, Amerind Club and Department of English, University of Arizona. [Fillman Bell's mother was a Papago Indian (Hia C’ed O’odham) and her father, Tom Childs, was Irish. This is an essay about her growing up in two worlds in southern Arizona. Six black-and-white photographs accompany the article, including pictures of her Indian grandmother and of her mother and some of her sisters.]

Bell, Fillman; Keith M. Anderson, and Yvonne G. Stewart
1980 The Quitobaquito cemetery and its history. Tucson, National Park Service, Western Archeological Center. Map, illus., refs. cited. vii + 149 pp. [An archaeological and historical study of the Papago Indian cemetery at Quitobaquito in Organ Pipe
Cactus National Monument. The National Park Service restored the graves in the cemetery and sponsored an oral historical study to gain information concerning the people buried in the graves. Translations of the interviews with western Papagos (HiaCed O’odham) are published here, and they provide a wealth of historical and ethnographic data concerning these comparatively unknown people.]

Bell, J. Douglas
1970  Lakeshore -- a new star in Papago land. *Indian Programs*, Vol. 1, no. 4 (Winter), p. 5. Tucson, The University of Arizona. [This is about the Lakeshore copper deposit discovered on the Papago Indian Reservation in 1966 and now under development by the Hecla Mining Company.]

Bell, James G.
1932  A log of the Texas-California cattle trail, 1854. Edited by J. Evetts Haley. *Southwestern Historical Quarterly*, Vol. 35, no. 4 (April), pp. 290-316. Austin, The Texas Historical Association. [A description of Mission "San Goubel" (Mission San Xavier del Bac) is on pages 313-14. He describes the natives as “Pima Indians,” saying there were around a hundred of them and that they “live in small round huts of wheat-straw, with an opening one-third the size of a small door, and used for this purpose. ... The natives dress pretty much as other Indians, one-half the body naked. Some were engaged in making red earthenware and used the ox-chip for baking. Their principal food is wheat and is ground by some preparation, probably like Indian corn. ... I saw the poor Indians attending service. They seemed to me they needed something besides spiritual food. The women are dirty-looking, hair worn just below the shoulders, same as the men, and although called civilized, are very low in the scale of intelligence.”]

Bell, Jan

Bell, Jessica
1988  Why we're all related. *City Magazine*, Vol. 3, no. 4 (April), p. 39. Tucson, First City Publications, Inc. [A report on research being carried out by Douglas Wallace, a biochemist at Emory University, which indicates that 43% of the Pima and Tohono O’odham of southern Arizona carry a genetic code found otherwise only in Asia.]

Bell, William A.
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and the later one-volume editions.]

1870  
*New tracks in North America: a journal of travel and adventure whilst engaged in the survey for a southern railroad to the Pacific Ocean during 1867-8.* Second edition. London, Chapman and Hall. Maps, illus. 564 pp. [Included here is a brief discussion of Papagos and their territory (pp. 175-77); mention of Papagos living at San Xavier (pp. 341-42); and an account of Bell's travels in the Sonoran portion of the Papaguería (pp. 346, 348, 355-56). Opposite p. 341 is a woodcut illustration entitled, "Babuquivari [sic] Peak in the Papago Country," one which shows a Papago woman harvesting pitahaya (organ pipe cactus) fruit. Mission San Xavier del Bac is mentioned on p. 177 and is described on pages 333-34. *Also see* Colton (1870).]

1871  

1965  

Bell, Willis H., and Edward F. Castetter

1937  
The utilization of mesquite and screwbean by the aborigines in the American Southwest. *The University of New Mexico Bulletin*, whole number 314, *Biological Series*, Vol. 5, no. 2 (October 1), *Ethnobiological Studies in the American Southwest*, 5. Albuquerque, University of New Mexico Press. Bibl. 55 pp. [Scattered references throughout to Papagos' use of mesquite and screw bean: Anza and Velarde note their use of mesquite beans (p. 16); terms for mesquite and screw bean (p. 19); general use (pp. 23-24); bean beer (p. 33); mesquite gum for gourd masks (p. 34); boiled bean juice for medicine (p. 37); inner bark of mesquite used for medicine (p. 38); mesquite wood used in implements for games (p. pp. 38-39); mesquite wood used to heat juice used in Viikita ceremony (p. 40); mesquite fiber in baskets (p. 42); and cradles (p. 44).]

1941  
The utilization of yucca, sotol, and beargrass by the aborigines in the American Southwest. *The University of New Mexico Bulletin*, whole number 372, *Biological Series*, Vol. 5, no. 5 (December), *Ethnobiological Studies in the American Southwest*, 7. Albuquerque, University of New Mexico Press. Bibl., 74 pp. [Scattered references throughout to Papagos' use of these plants: two species of yucca present in Papago country and their use of these plants (p. 15); yucca in baskets (p. 34); yucca cordage in houses (p. 40); yucca as soap (p. 56); uses of sotol (pp. 59-60); beargrass in basketry (p. 62); and Papagos mentioned in summary (p. 65).]

Belvin, B. Frank

1955  
*The tribes go up. A study of the American Indian.* Atlanta, Home Mission Board, Southern Baptist Convention. Map. 111 pp. [This discussion of Baptist missionary
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work among American Indians has discussion of such efforts among the Papagos (pp. 105-09). These efforts began in April, 1941 when the reservation was visited by Rev. F.C. Frazier. As of the book's writing, there were forty-two members of the Baptist church on the reservation.]

Bendell, H.  
1872a Report of the Arizona Superintendent of Indian Affairs. *Executive Documents of the House of Representatives, 1871-72, 1*, Vol. 3, part 5, 42nd Congress, 2nd session [Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs], pp. 762-768. Washington, Government Printing Office. [This report, written August 22, 1871 in Arizona City, Arizona Territory, is addressed to E.S. Parker, Commissioner of Indian Affairs. Page 767: He observes that the Papagos are scattered over both sides of the U.S. and Mexico border; Dr. R.A. Wilbur has been assigned temporary agent; government wants to determine if Papagos are willing to settle on a reserve; stock raising is their specialty; large number of Papagos live outside Tucson; they are a self-sustaining industrious, and well-behaved people; there are a few Papagos living on the Gila reserve who are employed by the Pima.]

1872b Report of the Arizona Superintendent of Indian Affairs. *Report of the Commissioner of Indian Affairs, 1872*, pp. 311-316. Washington, Government Printing Office. [This report, written September 1, 1872 in Prescott, Arizona Territory, is addressed to Frances A. Walker, Commissioner of Indian Affairs. Included in the report concerning Papagos are the following: "The Mohaves, Pimas, and Papagoes are progressing as favorably as could be expected and I do not anticipate any trouble from them" (p. 312); Papagos and Superintendent Wilbur; nearly all Papagos speak Spanish; recommends establishment of a reservation; Papagos around Tucson and Mission San Xavier del Bac; Papagos as a tribe are still powerful, though much scattered; and government assistance in agriculture and other areas are recommended (pp. 313-14).]

Bender, Marvin L.  
1969 Chance correspondence in unrelated languages. *Language*, Vol. 45, no. 3 (September), pp. 519-531. Baltimore, The Linguistic Society of America. [An examination of the sound correspondence between unrelated languages. Lists of a hundred items in twenty-one languages are used to arrive at the conclusion that the presence of more than two solid CVC sound-meaning correspondences in languages believed to be unrelated raises a strong possibility that more than chance is involved. Papago was selected to represent the Uto-Aztecan linguistic group in North America.]

Benedict, Ruth F.  
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following the killing of an enemy is on page 16.]

Bennett, Wendell C., and Robert M. Zingg
1935 The Tarahumara: an Indian tribe of northern Mexico. Chicago, The University of Chicago Press. Illus., bibl., index. xix + 412 pp. [Relying largely on data from Carl Lumholtz (1912), the authors write about Papagos with respect to basketry (pp. 88-90); running down deer (p. 113, note 2); saguaro fruit harvest and feast (pp. 150-51); mud-and-wattle jacales (pp. 152-53); promiscuity and wife-exchange as part of the social drinking pattern (p. 361); use of lizard effigies (p. 369); basket containing an idol before which people dance (p. 374); Pima-Papago sub-area of northwest Mexico (p. 378); birth and marriage ceremonies (p. 379); desertion of house after death of an occupant, and simple sib or moiety organization (p. 380); and a discussion and tabular analysis of culture traits of Uto-Aztecan speakers of Sonora, including Papagos (pp. 391-92, 394.).]

1976 The Tarahumara: an Indian tribe of northern Mexico. Glorieta, New Mexico, Rio Grande Press, Inc. Maps, illus., bibl., index. 30 + xix + 412 pp. [A reprint of Bennett and Zingg (1935), with the addition of new illustrations and prefatory materials written by publishers Robert McCoy and John Strachan; Jesuit missionaries Luis Verplancken, Ricardo Robles, Carlos Díaz Infante, and Gilberto Chacón; and anthropologist Thomas Hinton.]

Bentley, Jeffrey W.
1987 Water harvesting on the Papago Reservation: experimental agricultural technology in the guise of development. Human Organization, Vol. 46, no. 2 (Summer), pp. 141-146. Wakefield, Rhode Island, Society for Applied Anthropology. [In the 1970s, six water-harvesting ponds of various kinds were installed at different locations on the Papago Indian Reservation. Only one of these ponds remained in use at the time of the author's study. He presents six case studies to assess reasons for the failures (and one success), and suggests that experiments such as this which are presented to Indians in the guise of economic development may do long-term damage to a trust relationship between researcher and client population.]

Bents, Doris W.
1949 "The history of Tubac, 1752-1948." Master's thesis, Department of History, the University of Arizona, Tucson. 238 pp. [There are scattered references throughout to Papago Indians and to San Xavier, all of them relating to the Spanish and Mexican periods.]

Berg, Lawrence E., and Virginia L. London
1975 Evaluating the G index. Springfield, Virginia, U.S. Department of Commerce, National Technical Information Services. 27 pp. [Results of the field testing of the G index, which measures the potential avoidable impact of a specific disease or condition on a disadvantaged population, among the Papago population in Arizona. It was found that Papago Indians are considerably worse than the U.S. population in
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terms of intestinal infections, but are slightly better in hypertensive conditions.]

Berger, John M.
1893 Report of farmer, Papago Reservation. In *Sixty-second Annual Report of the Commissioner of Indian Affairs, 1893*, pp. 117-119. Washington, Government Printing Office. [This report was written August 14, 1893 at the San Xavier Reservation and is addressed to C.W. Crouse, U.S. Indian Agent. This annual report on the San Xavier Papago Reservation contains summary information on population, occupations, religion, schools, new industries, sanitation, sanitary conditions, road repair, bridge building, crops and agriculture, illegal activities, livestock roundup, and other areas.]

1895 Report of Papago subagency. In *Annual Report of the Commissioner of Indian Affairs, 1894*, pp. 108-111. Washington, Government Printing Office. [This report was written August 28, 1894, and is addressed to J. Roe Young, U.S. Indian Agent for the Pima, Maricopa, and Papago. Discussed in summary fashion are the location of the San Xavier Reservation and its allotted and unallotted lands; population; day school; two classes of Indians on the reservation: those who have always lived there and those who have moved there recently; dress; health care; farming, including the need for seed and farm implements; crops; woodcutting and sale of wood in Tucson; problems regarding sales of liquor to Papagos; lack of government supplies; problems Papagos have on their reservation Pimas do not have on theirs; government neglect; progress made; and the need for purchases to improve livestock.]

1896 Report of the farmer in charge of San Xavier Reservation. In *Annual Report of the Secretary of the Interior for 1896*, Vol. 2, *Report of the Commissioner of Indian Affairs*, pp. 117-118. Washington, Government Printing Office. [This, the sixth of Berger's annual reports, was written at the San Xavier Reservation and is dated August 28, 1896. It is addressed to J. Roe Young, U.S. Agent for Pimas and Maricopas. There are historical and statistical data here concerning the reservation, including acreage; allotted and unallotted lands; population; farming; improvements; wood cutting; pottery manufacture; stock raising; day school; road improvement; Papago and Mexican crime; health, including smallpox; and the need for farming implements.]

1897 Report of farmer in charge of San Xavier Reservation. In *Annual Reports of the Department of the Interior for 1897. Report of the Commissioner of Indian Affairs*, pp. 109-110. Washington, Government Printing Office. [Berger's seventh annual report, written at the San Xavier Reservation and addressed to H.J. Cleveland, U.S. Indian Agent, is dated September 10, 1897. It is focused entirely on San Xavier and includes discussion of lands, some of which are totally unfit for settlement; population; farming; crops; problems concerning sale of crops; allottee and land improvements; problems with flooding and fence repair; road construction; day school; lack of farm implements; and sanitary conditions.]

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Washington, Government Printing Office. [Berger's eighth annual report, written at the San Xavier Reservation and addressed to E. Hadley, U.S. Indian Agent, is dated September 3, 1898. It deals exclusively with the San Xavier Reservation and includes information on population; allotted land; farm land; flood problems; copper mining; farming; land improvement; day school; religion; crime; improved conditions and health; new purchases by Papagos; and problems connected with twenty-five Papagos who went into Sonora, Mexico, to recover cattle and horses that were theirs.]

1899 Report of farmer in charge of San Xavier Papagoes. In Annual Reports of the Department of the Interior for 1899. Report of the Commissioner of Indian Affairs, pp. 164-166. Washington, Government Printing Office. [Berger's ninth annual report, written at the San Xavier Reservation and addressed to Elwood Hadley, U.S. Indian Agent for the Pima, Maricopa, and Papago, is dated August 15, 1899. Discussed are location and size of reservation; population; religion; farming; crops; improvements; flood problems; day school; care of sick; sanitary conditions; vaccination of children; behavior of Papagos; problems with illegal liquor sales; and progress made by San Xavier allottees.]

1900 Report of farmer in charge of San Xavier Papagoes. In Annual Reports of the Department of the Interior. Report of the Commissioner of Indian Affairs, 1900, pp. 199-200. Washington, Government Printing Office. [Berger's tenth annual report, written at the San Xavier Reservation, Pima Agency, Arizona and addressed to Elwood Hadley, U.S. Indian Agent, is dated August 18, 1900. Discussed here are land allotments, population, crops, rainfall, water problems, flooding, need for government assistance, day school (to which a new room was added), sanitary conditions, use of medicine men, and construction of public roads and fences.]

1902 Report of farmer in charge of San Xavier Papago. Executive Documents of the House of Representatives, no. 5, 57th Congress, 1st session [Annual Reports of the Department of the Interior for 1901. Report of the Commissioner of Indian Affairs], part 1, pp. 188-190. Washington, Government Printing Office. [Berger's eleventh annual report, written at the San Xavier Reservation and addressed to Elwood Hadley, U.S. Indian Agent for the Pima, Maricopa, and Papago, is dated August 17, 1901. Included here is information on population; the first allotting done and census taken in 1890; farming; crops; problems and damage resulting from flooding of the Santa Cruz River; water development; day school; Papagos working for the railroads in Arizona, California, and Texas; conduct on the reservation; Papagos living outside Tucson; problems with "nomadic" Papagos living outside of Tucson.]

1903 Report of farmer in charge of San Xavier Papago. Executive Documents of the House of Representatives, no. 5, 58th Congress, 2nd session [Reports of the Department of the Interior for 1902. Report of the Commissioner of Indian Affairs], part 1, pp. 167-169. Washington, Government Printing Office. [Berger's twelfth annual report, written at the San Xavier Reservation and addressed to W.A. Jones, Commissioner of Indian Affairs, is dated August 28, 1902. Note is made that the San Xavier Reservation and all Papago villages were separated from the Pima
Agency and placed in Berger’s care on April 19, 1902. He gives population figures and provides information on farming (1,200 acres under cultivation); crops; fence building; work in Tucson; problems with a (non-Indian) female faith healer; Papagos in villages in southwestern Pima County; San Xavier Mission day school and other schools; health and sanitary conditions; smallpox; and Papagos working for railroads in Arizona and New Mexico.]

1904 Report of farmer in charge of San Xavier Papago. Executive Documents of the House of Representatives, no. 5, 58th Congress, 2nd session [Annual Reports of the Department of the Interior for 1903. Report of the Commissioner of Indian Affairs], part 1, pp. 441-442. Washington, Government Printing Office. [Berger's thirteenth annual report, written at Tucson, Arizona and addressed to W.A. Jones, Commissioner of Indian Affairs, is dated November 25, 1903. It covers population; morality; dress; farming; stock raising; railroad work; problems dealing with Papago faith healers; $2,000 spent improving and continuing irrigation work on the San Xavier Reservation; court of Indian offenses; road work and fence repair; school at San Xavier del Bac; sanitary conditions; and problems involving the illegal sale of liquor.]

1905 Report of farmer in charge of Papago. In Annual Reports of the Department of the Interior for 1904. Report of the Commissioner of Indian Affairs, part 1, pp. 148-150. Washington, Government Printing Office. [Berger's fourteenth annual report was written at Tucson, Arizona on September 24, 1904. It includes information on the Papago population under his jurisdiction; general conditions; farming failure due to drought; crops; irrigation; purchase of farm equipment; pottery manufacturing and basket making and sales in Tucson; stock raising and farming by off-reservation Papagos; employment in railroad work; educational facilities; religion; burial and marriage practices; problems with liquor and gambling; sanitary conditions; construction of new houses, jail, road, and fence; and recommendation that two new day schools be established.]

Berke, Arnold
1998 Annual preservation awards. Preservation, Vol. 50, no. 6 (November/December), pp. 66-69. Washington, D.C., National Trust for Historic Preservation. [One of the awards went to the Patronato San Xavier and Mission San Xavier del Bac for conservation being carried out in the church’s interior as well as work on the exterior being overseen by Tucson architect Robert Vint.]

Bernard, R.B.
1955 Best basket weavers. Desert Magazine, Vol. 18, no. 9 (September), p. 29. Palm Desert, California, Desert Press, Inc. [A letter to the editor in which Bernard asserts that the Pomo Indians of northern California made the best baskets, while the baskets "made by the Papagos, Pimas and Hopis are among the poorest Indian baskets of the West."]

Bernstein, Alison
Papago/San Xavier bibliography

1991  *American Indians and World War II: toward a new era in Indian affairs*. Norman and London, University of Oklahoma Press. Illus., bibl., index. 247 pp. [Mention is made of Pia Machita and the Papago draft resisters (pp. 27-28); Papago draftees having to stay in a local jail before being shipped to basic training and before the tribe voted funds to put them up in hotels (p. 43); wartime employment of Papagos in the copper mine at Ajo (p. 71); roles of Papago veterans, including that of Tom Segundo (pp. 135-136); and Papagos' protesting federal termination for other tribes (p. 173).]

Berryman, Stanley R, and Judy A. Berryman

Berzok, Linda M.
2005  *American Indian food*. Westport, Connecticut, London, Greenwood Press. Map, illus., bibl., index. xxviii + 213 pp. [This survey of traditional foods of North American Indians includes numerous references to the Tohono O’odham, especially with reference to their involvement with the saguaro cactus fruit and to their high incidence of diabetes. Consult the index under Tohono O’odham.]

Betancourt, Julio L.
1978a  *An archaeological synthesis of the Tucson Basin: focus on the Santa Cruz and its river park* [Archaeological Series, no. 116]. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Section. [Summarized here is archaeology previously carried out within the region of the Santa Cruz River Park area as well as on the San Xavier Indian Reservation. Papagos are also included in a discussion of the region’s history. Betancourt believes there is "good evidence to suggest a genetic linkage between the Pima/Papago groups encountered by the Spanish in the 17th century and the prehistoric Hohokam" (p. 20).]

1978b  *Cultural resources within the proposed Santa Cruz Riverpark Archaeological District, with recommendations and a management summary* [Archaeological Series, no. 125]. Tucson, The University of Arizona, Arizona State Museum, Cultural Resource Management Section. xi + 113 pp. [This is a report on archaeological resources along the Santa Cruz River from the southern boundary of the San Xavier Indian Reservation to Ruthrauff Road north of the City of Tucson. Historic sites with Papago materials in them are included.]

1987  *Historic channel changes along the Santa Cruz River, San Xavier Reach, Southern Arizona*. In *The San Xavier Archaeological Project* [Southwest Cultural Series, No. 1, Vol. 1], by Mary L. Heuett, Skip Miller, Julio L. Betancourt, and Thomas W. Stafford, Jr., section 2B. Tucson, Cultural & Environmental Systems, Inc.
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[Accompanied by excellent 1882, 1888, and 1891 maps of the area around Martinez Hill and Mission San Xavier, maps showing the locations of the Berger and Trojel houses, and drawing on documented historic sources, Betancourt discusses the history of the Santa Cruz River where it flows through the San Xavier Indian Reservation. He examines the pre-entrenchment conditions in the San Xavier Reach, perennial versus intermittent flow, evidence for discontinuous gullies prior to the main episode of entrenchment, historic accounts of floodplain vegetation in the San Xavier Reach, arroyo-cutting in the Tucson Basin and its effects on the San Xavier Reach, and prehistoric Hohokam floodplain agriculture and riverine settlement patterns and their potential relevance for the historic record.]

Biagini, Emilo
1974 Culture precolombiane del Nord-America; differenziazovi regionali e loro fattori geografici. *Terra America*, Anno 10, n. 31-32 (Luglio-July), pp. 47-58. Genova, Italy. [Written in Italian, in this article Papagos are referred to as one of America's pre-Columbian cultures (p. 54). Their subsistence is described as marginal agriculture and hunting-gathering, and their geographical province appears on a map on page 51.]

Biasiol, Virgilio
1989 Franciscan guidelines for historic missions. *Traditions Southwest*, issue 1 (Fall), p. 4. Albuquerque, Michael Moquin. [These are the preservation guidelines agreed upon by the Old Mission Preservation Committee of the Friars Minor of the Saint Barbara Province of the Order of Friars Minor. They relate to four missions in California and to Mission San Xavier del Bac.]

Bieber, Ralph P., editor
1938 *Exploring Southwestern trails* [Southwest Historical Series, Vol. 7]. Glendale, California, The Arthur H. Clark Company. [Included here is “Cooke’s journal of the march of the Mormon Battalion, 1846-1847.” Cooke was the commander of the Mormon Battalion that passed through southern Arizona en route to California from New Mexico. A note is made of Mission San Xavier del Bac – although Cooke’s battalion did not visit it, and there is a photograph of the mission accompanying the text.]

Bigda, Susan
1990 Broken monuments -- lost memories. In *National parks of northern Mexico*, by Richard D. Fisher, pp. 89-92. Tucson, Sunracer Publications. [This essay about the Pimería Alta of northern Sonora provides thumbnail sketches of the history of its Piman missions, histories accompanied by black-and-white photographs of Mission Caborca and Mission San Ignacio and by a map showing the mission communities. The history of Mission San Xavier del Bac is also outlined.]
Papago/San Xavier bibliography


Bigelow, John, Jr.

1958 On the bloody trail of Geronimo. Edited and annotated by Arthur Woodward. Los Angeles, Westernlore Press. Maps, illus., index. 237 pp. [Mentioned here are Papagos and the mission at Tumacacori (pp. 169-71); a Papago family on its way to hunt or gather herbs in the country around Benson and the movements of Papagos in general (pp. 199-200); special travel arrangements between Papagos and other Southwest tribes and Southern Pacific, and Papagos trading of baskets and pottery between Yuma and Tucson (p. 231); and a line drawing of a Papago Indian by Frederic Remington (p. 171).]

Bigham, Barbara J.


Bikerman, Michael

1965 "Geological and geochemical studies of the Roskruge Range, Pima County, Arizona." Ph.D. dissertation, The University of Arizona, Tucson. [A large portion of the Roskruge Mountains is contained within the Papago Indian Reservation.]


Bird, Lois B.

1985 "The reflection of personal experience in the writing of Papago Indian children." Ph.D. dissertation, The University of Arizona, Tucson. 284 pp. [This study of the nature and extent to which third grade Papago Indian children, seven boys and ten girls, use their personal experiences in their writings revealed a significant difference between the boys and girls in the extent to which they utilize their real life experiences in their writing.]

Birney, Hoffman

1930 Roads to roam. New York and Chicago, A.L. Burt Company. Illus. 305 pp. [This first-person narrative of a 7,250-mile car trip made in the summer of 1928 and beginning in Tucson, includes photos of Mission San Xavier del Bac, "Old Papagos," and a Papago "isolation hut" (between pp. 12-13). There is a general discussion of San Xavier and Papagos, including mention of Father (Tiburtius) Wand, O.F.M. The author decries calling the mission the "White Dove of the Desert" (pp. 20-24).]
Papago/San Xavier bibliography

Bishop, Ronald L.

Bishop, William H.
1883a Across Arizona. Harper's Monthly Magazine, Vol. 46, no. 394 (March), pp. 489-504. New York, Harper & Brothers, Publishers. [Papagos are referred to on page 504 where the author describes Mission San Xavier del Bac and its surrounding inhabitants. Two engravings, one on page 496 showing the front of the mission, and another on page 503 showing the interior, are included.]
1883b Old Mexico and her lost provinces: a journey in Mexico, southern California, and Arizona by way of Cuba. New York, Harper & Brothers. Illus. 509 pp. [Pages 505-09 include a description of Mission San Xavier del Bac and its surrounding Papago inhabitants as well as two engravings of the church, one of its exterior and the other of its interior.]
1888 Mexico, California and Arizona, being a new and revised edition of Old Mexico and her lost provinces. New York, Harper & Brothers. Illus., index. 569 pp. [As in Bishop (1883b), on the same pages.]

Black, John A.
1890 Arizona - the land of sunshine and silver, health and prosperity; the place for ideal homes. Phoenix, Republican Book and Job Print. 143 pp. [Mission San Xavier del Bac and nearby Papagos are mentioned on pages 83-84.]

Black and Veatch
1984 Investigation of electric power supply and gas utility services: Santa Cruz Properties, Inc., planned community in the San Xavier District, Papago Indian Reservation [Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona], Appendix XXII. 49 pp., + appendices. [Detailed discussion of possible electric and gas distribution system for the proposed non-Indian planned community on the southeastern segment of the San Xavier Reservation.]
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Blackmar, Frank W.
1976  *Spanish institutions of the Southwest.* Glorieta, New Mexico, The Rio Grande Press, Inc. Illus., index. ix + 353 pp. [This is a reprint of the 1891 original version of the book published by Johns Hopkins University. A pre-1887 photo of the southwest elevation of the church of Mission San Xavier faces page 226; a color photo of the south=southeast elevation of the church provides the endpapers for this more recent edition of the book. He writes, “The present church of San Xavier at Bac is under care of the tribe which the missionaries converted, the Papagoe Indians, who care for the property” (p. 223).]

Blaine, Peter, Sr.
1981  *Papagos and politics.* As told to Michael S. Adams. Tucson, Arizona Historical Society. Maps, illus., notes, index. 145 pp. [Peter Blaine, Sr., second chairman of the Papago Indian Tribal Council, was born about 1902. This is a book of his personal reminiscences and reflections on Papago life and tribal politics from the time of his birth through 1970, with emphasis on the years between 1932 and 1943.]

Blaine, Peter, Sr., and Michael S. Adams

Bleibtreu, Carol
1993  Along the way: a very special journey to Mission San Xavier. *Arizona Highways,* Vol. 69, no. 5 (May), p. 2. Phoenix, Arizona Department of Transportation. [This is a kind of fantasy story about a woman out horseback riding in the Santa Cruz River bed when she encounters a man hiking who says he's a priest on his way to say Mass at Mission San Xavier del Bac.]

Bleser, Nicholas J.
1976  [Untitled.] *In Touch,* no. 16 (November), pp. 14-15. Washington, D.C., National Park Service, Division of Interpretation and Visitor Services. [This is about a program being carried out at Tumacacori National Monument involving the hiring of Papago basket makers to teach three-day courses in Papago basketry to non-Indians. There are two photos, including one of a Papago basket maker and her two non-Indian students. "Everyone," writes Bleser, "who attended stated that they had come not to learn a craft, but to learn more about Papago culture through their basketry and through working with the instructor."]

1984  *Tumacacori National Monument patio garden guide / Tumacácori Monumento Nacional guía del jardín.* Spanish translation by Carmen V. de Prezelski; edited by
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T.J. Priehs and Carolyn Dodson. Illus. 40 pp. s.l., Southwest Parks and Monuments Association. [This guide to the plants grown in the garden at Mission Tumacácori in southern Arizona quotes Jesuit missionaries writing in the 18th century about the medicinal and food uses of some of the plants now growing here that were made by Indians, no doubt by O’odham. Among these are the ocotillo, herbs, quince, fig, smooth prickly pear, Santa Rita prickly pear, and mesquite.]

[1989] Tumacacori: from ranchería to national monument. Tucson, Southwest Parks and Monuments Association. Maps, illus., reading list, glossary, chronology. 46 pp. [This is a beautifully illustrated and written summary of the history of 17th-century founded Mission Tumacacori in southern Arizona, a church which from its beginnings in 1691 until its abandonment by the Indians in 1848 served the Pimans (O’odham) of the middle Santa Cruz River Valley. Included here is an explanation of the building sequence of the standing church as worked out by James Ivey.]

1991 Kino tricentennial celebration. PAHS Newsletter, February, pp. 3-4. Nogales, Arizona, Pimería Alta Historical Society. [A summary of the celebration at Mission Tumacacori of Father Kino's arrival there in 1691 includes a recapitulation of events, including native dances performed by Tohono O’odham from Big Fields under the direction of Danny Lopez. Bleser's talk given on this occasion, one which summarizes Kino's career among the Northern Pimans, is printed here.]

Blevins, Winfred
1979 The world's first solar villagers are waiting to see. Smithsonian, Vol. 10, no. 8 (November), pp. 157-158, 160-167. Washington, D.C., Smithsonian Associates. [Ten color photos illustrate this article about Schuchuli ["Chickens, but better known as "Gunsight"], a village on the Papago Indian Reservation whose electrical power comes chiefly from a solar-powered generator installed under the auspices of the National Aeronautics and Space Administration (NASA).]

Bliss, Wesley L.
1952 In the wake of the wheel: introduction of the wagon to the Papago Indians of southern Arizona. In Human problems in technological change, edited by Edward H. Spicer, pp. 23-32. New York, Russell Sage Foundation. [This is about changes in the lives of Papagos living in the village of Choulic among whom the wagon was introduced, partly as a result of a deliberate program inaugurated by the U.S. Indian Department in the second half of the 19th century. Included is a presentation of the theoretical problem, the outcome of the program, and an analysis. Initially, wagons were given to people willing to build adobe houses, but by ca. 1900, when this case study begins, wagons could be obtained by applying to the agent.]

Bloomquist, Dick
1978a Casa Grande to Quijotoa. Desert Magazine, Vol. 41, no. 7 (July), pp. 36-38. Palm Desert, California, Desert Magazine. [Here is a short word tour of this northern segment of the Papago Indian Reservation, including a photo of the Santa Rosa School and of the Santa Rosa Valley.]
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1978b Quitobaquito. Arizona Highways, Vol. 54, no. 4 (April), pp. 40-43, 45-46. Phoenix, Arizona Department of Transportation. [Several photos accompany this article about this oasis spring in southwestern Arizona in Organ Pipe Cactus National Monument. There is considerable mention throughout of Papagos' historic connection to the spring.]

Boas, Franz
1917 The origin of death. Journal of American Folk-Lore, Vol. 30, no. 118 (October-December), pp. 486-491. Lancaster, Pennsylvania, and New York, The American Folk-Lore Society. ["The Papago say that a Worm wanted to die, and that death was introduced as a result of a discussion in which it was said that the world would be too small if everybody continued to live" (p. 488).]

Boggs, Stanley H.
1936 "A survey of the Papago people." Master's thesis, Department of Anthropology, The University of Arizona, Tucson. Map, illus., bibl. 139 pp. [A descriptive ethnographic survey touching on salient features of Papago culture. Subject headings include: Introduction (geographical environment, neighboring peoples); Origin and History of the Papago; Life and Customs of the Papago (religion, mythology, influence of Christianity, ceremonials, music, games); Occupations (cattle raising, hunting, pottery, basket making); Physical Anthropology (general appearance, skeletal material, measurement of skulls, observation of skulls, measurement of bones of the body, conclusion on physical types); and Conclusions.]

Bohrer, Vorsila L.

Bohrer, Vorsila L.; Hugh C. Cutler, and Jonathan D. Sauer

Bolanos’ Studio
1907 An Indian home, Santa Cruz district. University of Arizona Monthly, Vol. 8, no. 5 (March), facing p. 261. Tucson, Students of the University of Arizona. [This is a black-and-white photograph of a portion of a house, of a yard, and of four Papagos sitting in the yard on the west bank of the Santa Cruz River with Sentinel Peak (A-Mountain) in the background.]
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Boler, Francis M., and Michael Baer

Bolinder, Gustaf, and Johnny Roosval
1946  Förteckning över huvuddelen av de utställda fotografierna jämte inledningar. In *Ibero-Amerikanska Arkitektur Utställningen*, pp. 50-109. Stockholm, Svenska Tryckeriaktiebolaget. [A photographic survey of colonial-period churches in Latin America includes a 19th-century photograph of the south elevation of the façade of Mission San Xavier del Bac (p. 63). This volume is a catalogue of an exhibit of photographs of Latin American colonial-period churches that was displayed in Sweden.]

Bolognani, Bonifacio

Bolton, Herbert E.
1911  Father Kino’s lost history, its discovery and its value. *Papers of the Bibliographical Society of America*, Vol. 6, pp. 9-34. New York, Bibliographical Society of America. [This is about Bolton’s discovery of the manuscript of Father Eusebio Kino’s book-length account of his pioneering missionary work in the Pimería Alta, *Favores celestiales* ... (Kino 1919).]
1917a  The early explorations of Father Garcés on the Pacific slope. In *The Pacific Ocean in history*, edited by H. Morse Stephens and Herbert E. Bolton, pp. 316-330. New York, The Macmillan Company. [Included here are summaries of two trips made by Fr. Francisco Garcés, O.F.M., in the southern and southwestern portions of the Pimería Alta in the years 1770-71 and 1774. Among other places, he visited Saric, Caborca, and Sonoiita.]
1917b  The mission as a frontier institution in the Spanish-American colonies. *American Historical Review*, Vol. 23 (October), pp. 42-61. Washington, D.C., American Historical Association. [This is the seminal essay on the topic of the mission, as distinguished from civil, political, or military institutions, as an institution used by Spain in its efforts to establish hegemony over its possessions in America. Historian Bolton sets forth the manner in which missionaries and missions operated
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within the framework of Spain’s expansion, and in doing so he draws on an example of the routine of mission life in Sonora under the Franciscans, quite possibly in the Pimería Alta.]

1930 An outpost of empire [Anza's California expeditions, Vol. 1]. Berkeley, University of California Press. Maps, illus., index. 529 pp. [This is the introductory volume of a five-volume set concerning the expeditions of Juan Bautista de Anza to Alta California in 1774 and again in 1775-76. This is a summary of these expeditions in Bolton's own words. Later volumes, edited and translated by Bolton, contain the documents generated by members of these expeditions. References to Papagos concern their territory and its description (pp. 78-79); their presence at Arivaipa (p. 82); presence at Quitovac and Sonota (pp. 83-84); camped at water tanks in the Cabeza Prieta range during the dry season (p. 91); belief concerning desert bighorn sheep horns (p. 92); the deserted Papago camp of Oit Par (pp. 94-95, 130, 250); Northern Pimans wearing garments of sayal obtained from Spaniards and Papagos (pp. 263-64); and Papagos and Pimas maintaining peace with Yumas (p. 296). References to the Papaguería are on pages 78-79, 82, 84-85, 93-94, and 486, and to San Xavier del Bac on pages 45-46, 64, 68, 188, 247-48, and 493.]

1932 The padre on horseback. A sketch of Eusebio Francisco Kino, S.J., apostle to the Pimas. San Francisco, The Sonora Press. Illus. 90 pp. [As the title indicates, this is a brief biography of Father Kino, the pioneer Jesuit missionary among the northern Piman Indians.]

1936 Rim of Christendom. A biography of Eusebio Francisco Kino. New York, The Macmillan Company. Maps, illus., bibl., index. 644 pp. [This is the definitive biography in English of Jesuit missionary Eusebio Kino, the Italian-born priest who became the vanguard of European culture among the Northern O’odham, including Tohono O’odham. References to both Papagos (although Kino never used that term) and Pimas, as well as to mission San Xavier del Bac, are scattered throughout. Consult the volume's index.]


1960a The mission as a frontier institution in the Spanish-American colonies. Introduction by John A. Carroll. El Paso, Texas, Academic Reprints, Inc. 24 pp. [This is a separately-printed and bound reprint of Bolton (1917b).]


1964 Kino in Pimería Alta. In Bolton and the Spanish borderlands, edited with an introduction by John F. Bannon, pp. 212-225. Norman, University of Oklahoma Press. [This is an excerpt from Bolton’s introduction to Kino (1919, 1948), the portion summarizing the career of Jesuit missionary Francisco Kino in the Pimería
In addition to citing instances of Kino’s positive dealings with Northern Pimans, and specific mentions of mission San Xavier del Bac, Tumacácori, and San Ignacio, Bolton observes: “Kino found Pimería Alta occupied by different divisions of the Pima nation. Chief of these were the Pima proper, living in the valleys of the Gila and Salt Rivers, especially in the region now occupied by the Pima Reservation. The valleys of the San Pedro and the Santa Cruz were inhabited by the Sobaipuris, now practically extinct people, except for the strains of their blood still represented in the Pima and Papago tribes. West of the Sobaipuris, on both sides of the international boundary line, were the Papagos, or the Papabotes, as the early Spaniards called them.”


1984 Rim of Christendom. A biography of Eusebio Francisco Kino. Foreword by John L. Kessell. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xviii + 644 pp. [With a foreword by John Kessell, this is otherwise a reprint of Bolton (1936).]

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Vol. 5, *Correspondence*, pp. 383-394. Berkeley, University of California Press. [Anza writes that the Papago tribes intervenes between the Spanish settlements on the one hand and the Indian nations along the Gila and Colorado rivers on the other (p. 388).]

1930e Anza's complete diary, 1774. In *Anza's California expeditions*, Vol. 2, *Opening a land route to California*, pp. xiii-130. Berkeley, University of California Press. [Anza traveled through the Papaguería from January 22 through February 5, 1774, describing both place and people (pp. 15-33). He notes that Captain Palma of the Yuma Indians maintained commerce and communication with the Papagos and Pimas (p. 71); either a Papago or Pima was among the Cocomaricopa (p. 122); Papagos or Pimas were camped near San Simón y Judas de Upassoitac due to a great famine and drought in their country (p. 124); and sixty Papago families were living at Aquituni, west of Picacho Peak (p. 128). Anza camped at San Xavier del Bac on January 8, 1774 (p. 2), and passed through the village at San Xavier on May 26 of that year (p. 129). *Also see* Montané Martí 1989.]

1930f Anza's diary from Tubac to San Gabriel, 1774. In *Anza's California expeditions*, Vol. 2, *Opening a land route to California*, pp. 131-212. Berkeley, University of California Press. [Papagos and the Papaguería are described on pages 146-61. Similarities between Papagos and Pimas and a description of the Papaguería (p. 147); farming at Quitovac, and an estimated Papago population of 2500 (p. 148); gathering and use of salt (pp. 152-53); Papagos camp near water tanks in the Cabeza Prieta mountain range in dry seasons (p. 155); and Anza meets a Papago man and his family returning from the Gila and Colorado rivers who warns him of a plan to attack his expedition (pp. 156-57). Anza camped at the ford of San Xavier del Bac on January 8, 1774 (p. 135).]

1930g Anza's diary, 1775-1776. In *Anza's California expeditions*, Vol. 3, *The San Francisco colony*, pp. xix-200. Berkeley, University of California Press. [Brief mentions of Papagos are found on pages 23 (note 1) and 189-90 (Papagos report Apache attacks on Caborca and neighboring villages). Anza observes it's easier to reach the Gila following the Santa Cruz than via the Papaguería (p. 10), and he mentions San Xavier del Bac on pages 7-9 and 12. It is where in 1775 they held funeral services for a woman who had died at Canoa giving birth to a child. There is a black-and-white photo of the south elevation of the church, convento wing, and mortuary chapel of Mission San Xavier del Bac facing p. 16.]

1930h Anza's return diary, 1774. In *Anza's California expeditions*, Vol. 2, *Opening a land route to California*, pp. 213-244. Berkeley, University of California Press. [Anza says, "The Cocomaricopas are better armed, a custom which they received from the Pimas or Papagos" (p. 236); he writes that Papagos or Pimas had abandoned their country because of a great drought and were camped at San Simón y Judas de Upassoitac (p. 238); and sixty families of Papagos were living at La Aquituni, west of Picacho Peak (p. 242). On May 26, 1774, Anza "passed through the pueblo of San Xavier del Bac, which has forty families of the same tribe ("Pima"), and is the head of the foregoing
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1930i  Areche to Bucareli; Mexico, October 12, 1772. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 12-24. Berkeley, University of California Press. [Joseph Antonio de Areche, the royal fiscal, observes that Father Francisco Garcés, minister of Mission San Xavier del Bac, is to accompany Juan Bautista de Anza on a journey of exploration to open communication by land from Sonora to the port of Monterey in Alta California (p. 12).]

1930j  Arriaga to Bucareli; Aranjuez, May 12, 1773. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 77-78. Berkeley, University of California Press. [Julián de Arriaga refers to Fr. Garcés's three journeys among the "heathens," visiting the Papagos, Gileños, Opas, etc.]

1930k  Bucareli to Arriaga; Mexico, April 26, 1773. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 77-78. Berkeley, University of California Press. [Bucareli refers to Fr. Garcés as the missionary at San Xavier del Bac and notes he is sending a copy of Fr. Garcés's diary.]

1930l  Bucareli to Arriaga; Mexico, January 27, 1775. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 53-54. Berkeley, University of California Press. [Bucareli refers to Father Garcés's three journeys during which he visited Papagos, Gileños, Opas, and other tribes (p. 53).]

1930m  Council of war and royal exchequer; Mexico, September 9, 1773. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 82-93. Berkeley, University of California Press. [This report is signed by Viceroy Antonio María de Bucareli and others. It is asserted that Papagos and Gila River Pimas are two tribes among whom Spaniards could now live and be served (p. 87). Juan Bautista de Anza is cited as suggestion that "to avoid the bad road between Sonora and the Yumas ... it might go by way of El Atil to the Pápagos and the last Cocomaricopas, and thence by way of the Yumás to that place (San Diego)" (pp. 89-90). Mention is made of Fr. Garcés's journeys begun at San Xavier del Bac, where he is minister (pp. 83, 87-88).]

1930n  Crespo to Bucareli; Santa Gertrudis del Altar, December 15, 1774. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 238-248. Berkeley, University of California Press. [This is a report by the Governor of Sonora concerning a potential exploration from Monterey, Alta California, to New Mexico. Crespo suggests the expedition go by way of San Xavier del Bac (p. 241).]

1930o  Diary of an expedition to Monterey by way of the Colorado River, 1775-1776. In *Anza's California expeditions*, Vol. 4, *Font's complete diary of the second Anza expedition*, pp. xi-534. Berkeley, University of California Press. [This is Father Pedro Font's full-length diary of the 1775-76 Anza expedition to California. There are references to San Xavier del Bac on pages vii, 7, 15, 26-28, and 32. Font notes that "Papaguéría" means Papago country (p. 26); he halts at Oytaparts, site of a Papago-Pima village destroyed by Apaches (p. 30); he reaches Cuitoa, an abandoned Papago village of some 30 huts (p. 32); Font and Fr. Garcés are accompanied by the Papago governor of Cojat (p. 43); Gileños obtain sayal from Papagos (p. 49); Yumans and Cajuenches maintain peace and commerce with Papago and Pima (p. 51); and Yumas and Papagos take war captives, known
collectively as Nixoras, to Altar to sell as slaves (p. 513).]

1930p Díaz's diary from Tubac to San Gabriel, 1774. In Anza's California expeditions, Vol. 2, Opening a land route to California, pp. 245-290. Berkeley, University of California Press. [Fr. Díaz passed through the Papaguería with Anza between January 22 and February 8, 1774 (pp. 250-63). He observes there were a few families of Papagos "under the rule of a governor living at San Luis de Quitobac" (p. 252); thirty families were living in the vicinity of San Marcelo de Sonoitac, where a revolt had occurred in 1751 (p. 253); they meet a Papago at Sonoitac mission on February 5 who warns of a possible attack on their expedition by Yumas (p. 257); an expedition messenger, accompanied by Papagos and Yumas, discounts rumor of attack (p. 258); writes, "As far as this Gila River extends, the tribe of the Pápagos, of whom a considerable portion live on its banks from the junction of the Colorado clear to the Apache frontier." He says their population, which includes the Gileños on the river, is estimated at about 2500 (pp. 259-60); he describes in detail Papagos living in the mountains between El Carrizal and the Gila River (pp. 260-62).]

1930q Díaz's return diary, 1774. In Anza's California expeditions, Vol. 2, Opening a land route to California, pp. 296-306. Berkeley, University of California Press. [The expedition arrived at the village of San Xavier del Bac on May 25, 1774. Díaz writes of the "heathen" Pimas on the Gila River that they "are of the same qualities as the reduced Pimas, with whom and with the Pápagos, Opas, and Cocomaricopas they have close relations" (pp. 304-05).]

1930r Eixarch's diary of his winter on the Colorado, 1775-1776. In Anza's California expeditions, Vol. 3, The San Francisco colony, pp. 309-382. Berkeley, University of California Press. [Fr. Garcés set forth on the road for Caborca, by way of the Papagos, on January 12, 1776 (p. 338); a Pima Indian was to set out from the Colorado River on February 11, 1776 "for Sonóytac of the Pápagos" (p. 352); March 3, 1776, "Tomorrow ... I shall set out for the presidio of Altar, in company with Captain Pablo, directing my route by way of the Pápagos, who are now friendly with the Spaniards" (p. 364); and on March 9, he arrived at San Luis de Quitobac, a village of Papagos (p. 366). He observed the "great poverty" of the village (p. 367).]

1930s Font's short diary of the second Anza expedition, 1775-1776. In Anza's California expeditions, Vol. 3, The San Francisco colony, pp. 201-308. Berkeley, University of California Press. [On October 30, 1775, the expedition was met north of Tucson by the governor of the Papago villages of Aquituni and Cuitoa (p. 213). On the return trip to Horcasitas in 1776, the expedition abandoned the Gila route to cross the Papaguería, the itinerary of which is described on pages 302-05. Mission San Xavier was visited in October, 1775, where Font borrowed a compass (p. 205) and where he participated in the burial of a woman who died giving childbirth at Canoa (pp. 211-12).]

1930t Garcés and Díaz to Bucareli; Ures, March 21, 1775. In Anza's California expeditions, Vol. 5, Correspondence, pp. 276-290. Berkeley, University of California Press. [These two friars assert that the Gila River Pimas are the group
who are able to restrain the Papagos in any attempted uprising (p. 280). They assert that should presidios be placed where new regulations call for their locations that Tubac, Tumacacori, Calabazas, San Xavier, and Tuquison (Tucson) would be without protection (p. 288).]

1930u Garcés to Bucareli; Tubac, March 8, 1773. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 68-76. Berkeley, University of California Press. [Writing about the roads to San Diego and Monterey from Sonora, Garcés suggests that, "especially if a large train is taken, one might go by El Atil of the Papagos" (p. 72).]

1930v Garcés's diary from Tubac to San Gabriel, 1774. In *Anza's California expeditions*, Vol. 2, *Opening a land route to California*, pp. 309-360. Berkeley, University of California Press. [Garcés set out from Mission San Xavier del Bac on January 6, 1774 (p. 310). He went to California via the Papaguería, which he describes and discusses in some detail (pp. 310-17). Of the Papagos, he estimates their numbers at just under 4000, saying many of them have moved either to settled villages (pueblos) or to the Gila and Colorado rivers (p. 319). He says they harvest sufficient provisions and have necessary water, that they wear clothing, and have an abundance of Moqui (Hopi) blankets. He also asserts that the Western Papagos are hostile to the Quiquimas but are "ancient friends" of the Yumas, while the eastern Papagos are allied with the Gila Pimas (pp. 319-21).]


1930x Palma to Bucareli; Mexico, November 11, 1776. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 365-376. Berkeley, University of California Press. [This petition from Yuma leader Salvador Palma, penned for him by Juan Bautista de Anza, emphasizes the general alliance between Yumas and Papagos and between Yumas and many other tribes. He says that Yumas are at peace with the Papagos and that Papagos and Yumas were friends and "relatives" (pp. 367, 375).]

1930y Sastre to Bucareli; San Miguel de Horcasitas, October 19, 1772. In *Anza's California expeditions*, Vol. 5, *Correspondence*, pp. 33-40. Berkeley, University of California Press. [Sonoran governor Matheo Sastre, based on what he has heard of journeys by Father Garcés, says there are three places in the Papaguería where missions could be placed and where it would be possible to pasture horses and cattle and raise a few crops (p. 34). He notes the location of Mission San Xavier, saying Apaches have almost destroyed it (p. 33), and he says of Father Garcés, whom he does not mention by name, that, "moved by a higher impulse, with no other provision than a little pinole, a little chocolate, and a few strips of jerked beef, and with no other escort than his guardian angel, has made three journeys" (into Papago and Pima country) (p. 34). He writes that the Gileños speak the same language as the Papagos (p. 35).]

1930z Sastre to Bucareli; San Miguel de Horcasitas, January 21, 1773. In *Anza's
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California expeditions, Vol. 5, Correspondence, pp. 47-49. Berkeley, University of California Press. [Sastre refers to Father Garcés's 1771 journey from Mission San Xavier del Bac that took him west across the entire Papaguería to its farthest village (p. 48).]

Bolz, Peter, and Ann L. Davis
2000 From the Kunstkammer to the Museum für Völkerkunde: the eventful history of the early North American Indian collection of Berlin. American Indian Art Magazine, Vol. 25, no. 2 (Spring), pp. 34-45. Scottsdale, American Indian Art, Inc. [In 1881 Johan Adrian Jacobsen received a commission from the Kunstkammer Museum in Berlin to collect Indian objects in North America. In 1883 he collected about 180 objects from the Pima, Papago, Yuma, Apache and Pueblo Indians for shipment to Berlin. Also see Jacobsen (1884; 1977).]

Bomberry, Victoria
1986 San Xavier: leasing for three generations? Native Self-sufficiency, Vol. 8, no. 2, pp. 1, 3-5, 16. Forestville, California, Native Self-sufficiency. [About a proposed long-term development lease for the San Xavier Reservation, a lease which, if approved, would ultimately lead to more than 100,000 non-Indians living on the reservation. The article, critical of the proposal, raises issues of economics, law enforcement, water, and more.]

Bommersbach, Jana
1996 A ’96 wish list for Arizona. Phoenix Magazine, Vol. 31, no. 1 (January), p. 8. Phoenix, MAC America Communications, Inc. [Writes Bommersbach: “I wish everyone in the state would vow this year to visit San Xavier, the Spanish mission outside Tucson that’s being restored to its original beauty -- the most significant restoration ever attempted in the United States, ranking right up there with the restoration of the Sistine Chapel in Rome.”]

2011 Arizona: 1922-1931. Arizona Highways, Vol. 87, no. 4 (April), p. 10. Phoenix, Arizona Department of Transportation. [There is a black-and-white photo here of Governor George W.P. Hunt and a man identified as “anthropologist Frank Russell” standing on Grotto Hill with the southeast elevation of Mission San Xavier del Bac in the background. The photo, from the Arizona State Archives, is dated, probably correctly, 1927, and there’s no mistaking Governor Hunt. Anthropologist Frank Russell, however, died in 1903, so the other man may be a “Frank Rusell,” but he is not the anthropologist.]

Bonne, Charles-Marie R.
1965 Le Nouveau Méxique, avec la partie septentrionale de l’ancien, ou de la Nouvelle Espagne. In Kino and the cartography of northwestern New Spain, by Ernest J. Burrus, plate 17. Tucson, Arizona Pioneers’ Historical Society. [This is, according to Father Burrus, Bonne’s “tracing of Kino’s 1710 map of Lower California, New Navarre (Pimería Alta), New Mexico and part of Texas.” The region of the Pimería
Alta is not shown in very much detail, with only few of the Northern Piman Indian missions shown.]

Bonnerjea, Biren

Booth, Peter M.
1991a Cactizonians: the Civilian Conservation Corps in Pima County, 1933-1942. Journal of Arizona History, Vol. 32, no. 3 (Autumn), pp. 291-332. Tucson, Arizona Historical Society. [Included is a good summary of CCC activities among Papagos and on the Papago Indian Reservation during the Great Depression (pp. 306-10). The program, controlled on the reservation by the Bureau of Indian Affairs, commenced in 1933 and was open to all male Papagos.]

1991b "The Civilian Conservation Corps in Arizona, 1933-1942." Master's thesis, Department of History, The University of Arizona, Tucson. Selected bibliography. 234 pp. [A chapter on "The Indian CCC" (pp. 88-122) includes information regarding the CCC program on the Papago Indian Reservation.]

2000 “Creation of a nation: the development of the Tohono O’odham political culture, 1900-1937.” Ph.D. dissertation, Purdue University, Lafayette, Indiana. 460 pp. [“This dissertation analyzes the creation of the Papago Tribe out of several independent Tohono O’odham pueblos or village-complexes. Specifically, the study looks at the development of O’odham political culture from the turn-of-the-century, through 1916 when the reservation was established, to 1937 when the O’odham organized a tribal government.”]

2001 “If the cattle are going to die, let them die”: Tohono O’odham and the New Deal conservation. In Trusteeship in change: toward tribal autonomy in resource management, edited by Richmond L. Clow and Imre Sutton, chapter 5. Boulder, University Press of Colorado. [This is an examination of efforts by the Bureau of Indian Affairs to effect a reduction of livestock on the Papago Indian Reservation in the 1930s.]

2005 “If we gave up the making of nawait, it would mean starvation”: saguaro wine defenders of Tohono O’odham land and way-of-life. Journal of Arizona History, Vol. 46, no. 4 (Winter), pp. 375-396. Tucson, Arizona Historical Society. [This is a study of 1920s efforts made by the Office of Indian Affairs on the Papago Indian Reservation to suppress the traditional Papago annual saguaro wine feasts. Also discussed are the Indian Agency’s forceful placement of Papago students in off-reservation boarding schools and efforts to replace traditional farming with cattle raising. The essay, focusing on the administration of agency superintendent Richard McCormick, is an examination of federal efforts toward forced assimilation of Indians.]
Papago/San Xavier bibliography

Bothe, M. Bernaleen
1996 One hundred years among the Pima people. *Westfriars*, Vol. 30, no. 6 (August), pp. 11-12. San Juan Bautista, California, Franciscan Province of St. Barbara. [Printed here is an excerpt from the doctoral dissertation of Sister M. Bernaleen, OSF, about the Franciscans' takeover of St. Mary's Church in Phoenix in 1896 and their missionary work among the Pima Indians. Added to her excerpt is a note crediting Father Walter Holly with the belief that "many of the Catholic Pimas are really Tohono O’odham, their cousins. ... The Native Americans living at Santa Cruz, near Komatke, are descendants of the O’odham from Sonoita, Mexico. ... An old O’odham village used to stand where the mission cemetery is today. It is thought that these brought with them Spanish hymns and prayers used today throughout the desert."]

Boundey, George L.
1934a Tumacacori National Monument. *Southwestern Monuments Monthly Report*, January, pp. 41-43. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [The custodian of the monument, a site preserving the ruins of an 18th century mission for Northern O’odham, observes that pottery being found on the grounds “is the same both in shape and decoration as the pottery now being made by the Pima and Papago Indians on their reservations.” He also writes, “The old church yard in back of the Mission is just filled with bones. The Indians did not mark the grave so that death might be kept secret from the enemy, and as the place was used for a hundred or more years as a cemetery and is not very large, naturally it is a mass of bones. “In making a drainage ditch through the patio at the east of the Mission, we found, at a depth of two feet, beneath the old plaza, what is evidently an old cemetery [sic]. In a space of two feet deep, three feet wide and eight feet long, we found nine complete skeletons and underneath them seems to be an untold number more. These bodies were all wrapped separately in yucca matting and as the beads are glass, both green and blue in color, it shows the burials were made since the coming of the Padres.”]

1934b Tumacacori National Monument. *Southwestern Monuments Monthly Report*, August, pp. 66-67. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Custodian Boundey writes that he knows “of two men who are careful diggers (i.e., treasure hunters), and to forestall any night digging, I am letting those men under my personal supervision trace out the foundations of buildings which lie in the immediate vicinity where the lines seem to center. This work is forestalling any digging contemplated by the night forces and I am sure it will satisfy the treasure hunters that there is not the $5,000,000 in gold they are searching for.”]

1935a Tumacacori. *Southwestern Monuments Monthly Report*, October, pp. 247-248. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [“During the six years we have been stationed at Tumacacori,” writes
Boundey, “the wife and I have driven away in the night time at least 50 different parties of treasure hunters who are trying to excavate or try out some new apparatus for locating treasure. One evening, or rather night, this month parties actually succeeded in excavating quite a hole under one of the walls of the main altar. They also made a small excavation in the baptistry. The fact that our German police dog failed to make a fuss leads us to believe it was somebody who was acquainted with the dog.”]

1935b Tumacacori Mission National Monument. *Southwestern Monuments Monthly Report*, January, p. 14. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Boundey mentions archaeological work being carried out at the site of Mission Tumacacori by Paul Beaubien, noting especially efforts to resolve whether or not the church is a Jesuit or Franciscan construction. He mentions getting a photo from a visitor of Mission San Xavier del Bac showing a plaque with the initials AMDG (Ad Majorium de Gloria), which, in the view of the visitor, is proof that the church at San Xavier was constructed by Jesuits rather than by Franciscans.]

1935c Tumacacori National Monument. *Southwestern Monuments Monthly Report*, February, pp. 57-58. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Boundey reports on archaeological excavations at Mission Tumacacori, suggesting they have “proved without any argument what I have always contended that Tumacacori was not a recent Mission of the Franciscans but is the old Jesuit Mission of San Cayetano del Tumacacori.”]

1935d Tumacacori National Monument. *Southwestern Monuments Monthly Report*, May, p.228. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Boundey notes “some friends of ours purchased a ranch joining the old Guevavi Mission and partly thru their interest in Tumacacori they have now purchased the property on which Guevavi Mission stands. They are forbidding any further excavation there by treasure hunters and intend to preserve the portions still standing and to clean up the area as a park for visitors.”]

1936 Tumacacori National Monument. *Southwestern Monuments Monthly Report*, March, p. 123. [Coolidge], Department of the Interior, National Park Service, Southwestern Monuments. [Boundey notes that engineer Walter Attwell and co-workers “surveyed the foundation walls which had been excavated by Mr. Beaubien during the month” at the site of Mission Tumacacori.]

Bourke, John G.

1876-89 [Extracts from diary.] See Sutherland (1964).

1891a General Crook in the Indian country. *Century Magazine*, Vol. 41, no. 5 (March), pp. 643-660. New York, The Century Company. [Crook writes, “The Pimas (helping the American troops fight Apaches) were of no account whatever. My judgement was that they were cowardly, and anxious to kill women and children, just as their brothers the Papagoes had done at Camp Grant massacre (in 1871), and having such a religious cast of mind that the killing of one imposed upon the whole party the duty of returning to their own villages, there to undergo a protracted
Bowden, Charles

1977a *Killing the hidden waters*. Austin, University of Texas Press. xii + 174 pp. Maps, illus., bibl., index. 174 pp. [Much of this book concerns the adaptation made by Papago Indians to their Sonoran Desert environment and to subsequent impacts on both the environment and on Papagos by Spaniards and Anglos moving into the region. Most of the illustrations are photos taken in Seri and Papago country during

1891b *On the border with Crook*. New York, Charles Scribner's Sons. Illus. 491 pp. [Brief mention of Papagos as follows: use of earthenware water jars at Camp Grant made by Papagos living at San Xavier (pp. 13, 40); prehistoric ruins near Camp Grant on San Pedro River possibly related to ancestors of Pimas and Papagos (p. 21); Baboquivari a sacred peak of the "gentle Papagoes" (p. 55); Papagos described as "honest, laborious, docile, sober, and pure," with only one white man, Buckskin Aleck Stevens of Cambridge, Mass., having been allowed to marry into the tribe (p. 65); Bishop Salpointe established a school among Papagos at San Xavier (pp. 77-78); Papago involvement in the Camp Grant massacre of 1871 (p. 104); and mention of a Papago revolt in the Spanish colonial period (p. 122). Bourke also writes of "the white, glaring roof of the beautiful mission ruin of San Xavier del Bac" (p. 55), and he says that even in California there is no church "superior, and there are few equal, to San Xavier del Bac, the church of the Papago Indians, ... . It needs to be seen to be appreciated, as no literal description, certainly none of which I am capable, can do justice to its merits and beauty" (p. 97).

Bourke, an army officer, served with General George C. Crook in Arizona from 1870 to 1875 and again in 1884-86.]


1895 The folk-foods of the Rio Grande Valley and of northern Mexico. *Journal of American Folk-Lore*, Vol. 8, no. 28 (January-March), pp. 41-71. Boston and New York, Houghton, Mifflin, and Company. [Bourke asserts that the Pimas, Opatas, Papagos, and other Indians used to make "a kind of effervescent beer from (mesquite) beans, but this does not seem to be in much demand of late years" (p. 50). He also writes, "The ripening of the pitahaya in Arizona used to signal ... for the downcoming from the mountains of bands of Apache Indians, who gathered the dainty feast and at the same time made war upon their hereditary enemies, the Pimas and Papagoes" (p. 52).]

1951 *On the border with Crook*. Columbus, Ohio, Long's College Book Company. Illus. 491 pp. [Reprint of Bourke (1891).]


1969 *On the border with Crook*. Glorieta, New Mexico, Rio Grande Press, Inc. Illus., index. 508 pp. [A reprint of Bourke (1891) with the addition of an index.]

1971 *On the border with Crook*. Lincoln, University of Nebraska Press. Illus. 491 pp. [Reprint of Bourke (1891).]
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1977b  *Killing the hidden waters. History according to the Covered Wells stick.* *Outside,* December, pp. 51-55. San Francisco, Rolling Stone. [Excerpts from Bowden (1977a), including the addition of black-and-white photos taken in the late 19th or early 20th centuries not included in the book. An image of a Papago calendar stick is used to divide paragraphs.]

1984  *The Sierra Pinacate.* *Arizona Highways,* Vol. 60, no. 11 (December), pp. 40-45. Phoenix, Arizona Department of Transportation. [Mention is made of the use of the Pinacate area of northwestern Sonora by Sand Papagos, including the Sand Papago hermit named Juan Caravajales, the last Indian inhabitant of these mountains.]

1985a  *Killing the hidden waters.* Austin, University of Texas Press. Maps, illus., bibl., index. xii + 174 pp. [A softcover reprint of Bowden (1977).]

1985b  *The Santa Catalinas.* *Arizona Highways,* Vol. 61, no. 9 (September), pp. 28-37. Phoenix, Arizona Department of Transportation. [Bowden mentions that the Catalina Mountains take their name from a Papago village once north of Tucson and that in 1697 was named "Santa Catalina Cuitchibaque" by Father Eusebio Kino, S.J.]

1986  *Blue desert.* Tucson, The University of Arizona Press. 179 pp. [This collection of essays has one devoted entirely to Papago Indian Michael Rios and the latter's involvement in opposing the proposed Santa Cruz Properties development on the south half of the San Xavier Reservation (pp. 69-84). Scattered mention of Papagos elsewhere, e.g. Tom Childs and his Papago wife, who made pottery, and Papagos' use of the area now within the Cabeza Prieta Game Range.]

1987a  *Frog Mountain blues.* Photographs by Jack W. Dykinga. Tucson, The University of Arizona Press. Map. illus., bibl. 165 pp. [This book about the Catalina Mountains next to Tucson, Arizona, takes note of the fact that its highest peak, Mount Lemmon, is called "Frog Mountain" by Papagos (p. 120). Bowden also recounts the story of Navitcu from the Papago creation story (pp. 120-21) and reprints a Papago song from the salt pilgrimage (p. 145).]

1987b  *Going to the black rock.* *Journal of the Southwest,* Vol. 29, no. 3 (Autumn), pp. 325-29. Tucson, The University of Arizona Press and the Southwest Center. [Bowden writes about a visit he made to the Pinacate Mountains ("Black Rock") in northwestern Sonora with Julian Hayden; about Hayden; and about Hayden's discussing the Tohono O'odham vikita ceremony.]

1987c  Staying put: Chico Shunie is the Sand Papago who refused to come in from the heat. *City Magazine,* Vol. 2, no. 1 (January), pp. 31-33. Tucson, First City Publications, Inc. [With black-and-white photos by Bill Broyles, this is an article about an elderly Papago man who all his life had lived hermit-like in a wattle-and-daub house west of Ajo in what is now the Cabeza Prieta National Wildlife Refuge. It is based on a visit to his home and an interview with him.]

1987d  Tucson days and nights. *City Magazine,* Vol. 2, no. 5 (May), p. 61. Tucson., First City Publications, Inc. [This series of mini-essays includes one about a man who makes his living by selling appliances on the Tohono O'odham Reservation and who each month goes to the reservation to cash government checks, extracting
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<th>Year</th>
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<td>1989</td>
<td>The importance of being nothing. <em>National Parks</em>, Vol. 63, nos. 9-10 (September-October), pp. 26-31. Washington, D.C., National Parks and Conservation Association. [With color photos by Jack Dykinga, this is an article about the Pinacates of northwestern Sonora, one that makes mention of the Sand Papago Indians who used to frequent the region. Tom Childs is quoted concerning Sand Papagos and his friend, the Papago &quot;hermit&quot; named Caravajales.]</td>
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<td>1992</td>
<td><em>The Sonoran Desert</em>. Photographs by Jack W. Dykinga. New York, Harry N. Abrams, Inc. Illus.167 pp. [Bowden writes about Chico Shunie, the Sand Papago who lives west of Ajo (pp. 19, 21); about a Tohono O’odham giving a talk on the Tohono O’odham reservation about tribal prophecy (p. 81); about a Tohono O’odham horse song recorded by Ruth Underhill (p. 82); about the Tohono O’odham belief that &quot;ants literally created the world by fabricating a ball of resin from a creosote bush&quot; (p. 84); about Kitt Peak on the Papago Indian Reservation (pp. 104-106); and about the Papagos' monster legend of Quitovac (p. 107).]</td>
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<td>2004</td>
<td><em>Killing the hidden waters</em>. Austin, University of Texas Press. Maps, illus., bibl., index. 206 pp. [A reprint of Bowden (1985a), but one with a new introduction by the author. The book observes that a sudden dependence on desert groundwater transformed the Papago from a culture whose people were in balance with nature to one whose members became dependent on the mining of water faster than it can be replenished. “I still believe that in the end,” writes Bowden, “resource problems are cultural, and the only real answers must come from within cultures, not simply from finding more resources. Giving some new source of water to a city in the American West, for example, is akin to sending a case of whisky to an alcoholic.”]</td>
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<td>2007</td>
<td>Learning nothing, forgetting nothing: on the trail of Carl Lumholtz. <em>Journal of the Southwest</em>, Vol. 49, no. 3 (Autumn), pp. 356-368. Tucson, The Southwest Center, University of Arizona [Bowden recounts a trip taken by him and Bill Broyles to retrace the routes taken by explorer Carl Lumholtz in northwestern Sonora in 1909-10. He writes of their visiting I’itoi’s cave on Pinacate Peak where Lumholtz had been with an O’odham medicine man. He also tells of meeting for lunch with a Papago in Tucson who has been offered $5,000 to drive a truck from Sonora to a</td>
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place near Phoenix, no questions asked.]

Bowden, Henry W.  

Bowden, Jocelyn J.  

Bowe, Patricia  
1963 James Mitchell Barney: historian of historians. Arizoniana, Vol. 4, no. 2 (Summer), pp. 28-34. Tucson, Arizona Pioneers' Historical Society. [James Barney, a Stanford engineering graduate and self-taught historian who for many years published historical articles in Phoenix, Arizona newspapers, was born in Arizona on October 22, 1874. His father was a direct descendant of one of the signers of the Mayflower compact; his mother was a Papago Indian.]

Bowen, Ruby  
1938 Queen of the desert night. Papago legend of the desert queen. Desert Magazine, Vol. 1, no. 8 (June), pp. 10-11, 35. El Centro, California, Desert Publishing Company. [This article includes a supposed Papago story about the origin of the night blooming cereus. It is accompanied by a photo of the plant whose caption says its fruit "is relished by the Papagos."]

1939 Saguaro harvest in Papagoland. Desert Magazine, Vol. 2, no. 8 (June), pp. 3-5. El Centro, Desert Publishing Company. [An excellent discussion of the harvesting, preparation, and use of saguaro fruit. Includes a discussion of Papago legends and some discussion of the "tiswin" (wine) made from the fruit. Much of the information was gathered at San Xavier. Illustrated.]

Bowen, Thomas  
1973 Seri basketry: a comparative view. Kiva, Vol. 38, nos. 3-4 (Spring-Summer), pp. 141-172. Tucson, Arizona Archaeological and Historical Society. [Seri basketry is compared to that of neighboring tribes, including a fairly detailed comparison with that of the Papago Indians.]


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[Mention is made of W J McGee's 1894 expedition to study Papago Indians (p. 226); of Papago involvement on the side of Mexicans in a campaign against Seri Indians in 1904 (pp. 256, 258); and of possible Tohono O’odham burial crypts in the Tucson Basin.]

2002 Not by design: the Arizona State Museum’s 1966-67 survey of the Trincheras Culture. *Kiva*, Vol. 68, no. 1 (Fall), pp. 5-22. Tucson, Arizona Archaeological and Historical Society. [Among other topics, Bowen writes about the involvement of archaeologist William Wasley in the 1966 discovery of the remains of Father Eusebio Kino, S.J., in Magdalena, Sonora, Mexico. Father Kino, who died and was buried in Magdalena in 1711, was the pioneer European to work among the Northern O’odham.]

Bowers, Janice E.

2003 *Frequently asked questions about the saguaro*. Tucson, Western National Parks Association. Map, illus. 18 pp. [One of the questions is, “How do Native peoples use the saguaro?” The answer given is that O’odham collect fruits as they ripen using a long pole made of saguaro ribs lashed together. They eat the fruit fresh or make jam and syrup. “They also grind the seeds into a nutritious flour and reconstitute the dried pulp in water for sweet drinks. The O’odham consume saguaro wine, made from fermented syrup, during a ceremony meant to encourage summer rains.” The note is accompanied by a color photo taken overhead by Thomas Wiewandt of an O’odham woman harvesting the fruit.]

Bowie, William L.

1963 "The Bowie report concerning the Papago case and related documents, 1918-1919." *Record Group 75, Records of the Bureau of Indian Affairs, Land Division*. Washington, D.C., General Services Administration, National Archives and Records Service, The National Archives. Microfilm. Four volumes. 1536 pp. [This enormous document touches on almost every aspect of Papago history, geography, and political and social organization. It was compiled by an attorney who did field work among the Papago in 1918-19 and who examined every conceivable kind of historic document relating to Papagos. The effort was made on behalf of the United States pursuant to its defense of Papago lands in the legal case entitle, "The Pueblo of Santa Rosa, Plaintiff, vs. Franklin Knight Lane, Secretary of the Interior and Clay Tallman, Commission of the General Land Office, Defendants." Also see Cook 1973.]

Bowman, J.N., and Robert F. Heizer

1967 *Anza and the northwest frontier of New Spain* [Southwest Museum Papers, no. 20]. Highland Park, Los Angeles, Southwest Museum. Maps, illus, refs. xix + 182 pp. [While primarily about the discovery and reburial of remains in the church at Arizpe, Sonora that at the time (1963) were presumed to have been those of Juan Bautista de Anza, the book includes documents and other materials relating to Anza, including mention of Papago Indians in a petition by Anza reprinted here on
In this document, Anza writes of himself, "he pacified in Sonora the Papaga nation of more than three thousand rebels, causing the death of their general."

Box, Michael J.  
1869  *Capt. James Box's adventures and explorations in new and old Mexico.* New York, James Miller, Publisher. 344 pp. [Box writes that Papagos frequent Tiburon Island in the Gulf of California for fishing (p. 257); he says the country north of Port Lobos in Sonora is settled principally by Papagos (pp. 261-62); and he asserts that the Mexican government has employed Papagos to hunt down the Apache (p. 262). He offers a description of Papago villages in Sonora (pp. 262-67), and he says Mission San Xavier is under the entire control of Papagos who own it and who farm its lands (p. 325). He describes the church of San Xavier and says the Papagos keep it in good repair (p. 325).]

Boy Scouts of America  
1959  *Indian lore.* *Boy Scouts of America Merit Badge Series*, no. 3358. Irving, Texas, Boy Scouts of America. [This booklet states that the Hohokam and Mogollon peoples "fled" ca. A.D. 1400 to be replaced in the desert by Piman (Pima and Papago) Indians. There is general information on Piman settlement patterns, subsistence, family life, and religion (pp. 43-44). It says of Papagos specifically that they "were left to farm their wheat, raise their cattle, and trade with the Mexicans for almost two hundred years. But they, too, went to reservations and their way of life suffered. They suffered the worst in the great drought of the thirties, but now, after accepting government arrangements and organizing themselves, they, too, are making a comeback" (p. 45).]

Boyer, Diane  
2007  The “lost” 1907 Pinacate diary of Godfrey G. Skyes. *Journal of the Southwest*, Vol. 49, no. 2 (Summer), pp.165-187. Tucson, The Southwest Center, University of Arizona. [Reproduced here is the diary kept by Godfrey Sykes as a member of the 1907 William T. Hornaday expedition to the Pinacate region of northwest Sonora. The expedition went from Tucson across the Papago country to the west to reach the Pinacates. His diary entries from Sunday, November 3, 1907 through Wednesday, November 6 cover the expedition’s trek through this region, and he makes passing mention of traveling by four Papago villages.]

Boyer, Jim  
1993  Event of the month. More than 20,000 celebrate the founding of Mission San Xavier. *Arizona Highways*, Vol. 69, no. 4 (April), p. 47. Phoenix, Arizona Department of Transportation. [The festival, held annually since 1951, became a non-event in 1993 when the sponsoring organization, the Tucson Festival Society, had to cancel it for financial reasons. The article appeared before it was known it was going to be cancelled.]
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1997 In the bat cave lay bags heavy with golden nuggets. *Arizona Highways*, Vol. 73, no. 6 (June), pp. 46-47. Phoenix, Arizona Department of Transportation. [This tells about the fruitless search by the author for an abandoned mine somewhere in the Baboquivari Mountains where in 1875 an elderly Papago was said to have found bags of gold nuggets.]

Boyer, Mary 1930 "The peoples -- the Spaniards, the Indians, the Americans -- and nature in the literature of Arizona." Master's thesis, College of Education, University of Arizona, Tucson. Bibl. 107 pp. [It's observed that Father Kino established Mission San Xavier del Bac (p. 9), and a sonnet about the mission is on page 10. There is an excerpt from a novel by Will H. Robinson, *The Witchery of Rita*, which is set at Mission San Xavier (p., 11); Kino's presence at San Xavier is mentioned (p. 20); and there are excerpts here from Caroline M. Hughston's (1910) *The Shrine in the Desert* in which the influence of Mission San Xavier in the lives of the Papagos is stressed.]


Brackett, A.G. 1869 Arizona territory. *Western Monthly*, Vol. 1, no. 3 (March), pp. 167-172. Chicago, Reed, Browne & Company, Publishers. [A brief discussion of Mission San Xavier del Bac includes the observation: "The Papago Indians who live near Mission San Xavier del Bac try to keep it up but they have no regular pastor and there is no one to take an interest either in the church or in the Indians themselves.”]

Bradley, Cate 2011 Engaging youth through community outreach. *Noticias de Anza*, np. 47 (April), p. 5. Oakland, California, Juan Bautista de Anza National Historic Trail. [With two photos, this is a three-paragraph account of a field trip taken by students of Tucson’s Ha:San Charter High School and their Tohono O’odham teacher to portions of the Juan Bautista de Anza National Historic Trail in Southern Arizona in the vicinity of Tubac. When students were asked what happened on July 4, 1776,
the teacher responded by saying, “We don’t learn history from that perspective.”]

Bradley, Charmaine L.  
1990  “Creativity differences between reservation and urban Native Americans.” Ph.D. dissertation, Texas A&M University, College Station. 131 pp. [“The purpose of this study was to compare creativity test scores and academic achievement of reservation and urban Native Americans and to examine the influence of home environmental conditions and enrollment in a Native American history or art course on the creativity of Native American students. Subjects for the comparative study were 150 eleventh grade students representing twenty-one different tribes,” Papago among them.]

Bradt, George M.  
1980  Quitobaquito, past and present. Desert Magazine, Vol. 43, no. 1 (February), pp. 42-45. Palm Desert, California, Cactus Paperworks, Inc. [An outline history of this desert oasis now in Organ Pipe Cactus National Monument speaks of Sand Papagos coming here and being dispersed in the 1850s as a result of the California Gold Rush.]

Brady, Erika; Maria La Vigna, Dorothy S. Lee, and Thomas Vennum  
1984  The federal cylinder project: a guide to field cylinder collections in federal agencies. Vol. 1. Introduction and inventory. Washington, D.C., Library of Congress, American Folklife Center. [Among the listings are cylinders of Papago music recorded in 1920 by Frances Densmore and at an unknown date (although possibly in 1897 of Jose Lewis Brennan) by John N.B. Hewitt.]

Brady, Peter R.  

1963  The reminiscences of Peter R. Brady of the A.B. Gray railroad survey, 1853-1854. In The A.B. Gray Report [Great West and Indian Series, Vol. 24; Western Survey Series, Vol. 2], edited by L.R. Bailey, pp. 162-231. Los Angeles, Westernlore Press. [This reminiscence was first published serially in the Arizona Daily Citizen, June 7-21, 1898, as "Early Days on the Frontier of Texas, Arizona and California." In it, Brady refers to "an old Mexican with one eye by the name of Lucas, of San Xavier, who died a few years ago ..." who had been a scout for the Mexican military garrison in Tucson (p. 210). He also gives a detailed account of a journey made by him in 1854 from Quitovaquito and Agua Dulce on the Camino del Diablo to Adair Bay at the head of the Gulf of California, one in which he
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describes the campsites, seasonality, personal appearance, food, and food preparation (including the sand root) of the "sandy Indians," or Sand Papagos or HiaCed O’odham (pp. 216-21).

Brady, Ralph H.

Brain, Belle M.
1904 The redemption of the Red Man: an account of Presbyterian missions to the North American Indians of the present day. New York, Board of Home Missions of the Presbyterian Church in the U.S.A. vi + 147 pp. [Included is a discussion of Presbyterian missionary activity among the Papago Indians.]

Brandon, William
1961 The American Heritage book of Indians. Edited by Alvin M. Josephy, Jr. [New York], American Heritage Publishing Co., Inc. [The assertion is made on pages 111, 116, and 122 that Papagos are or may be the descendants of the Hohokam. Papagos are discussed superficially on page 397, and on page 396 there is an 1894 photo by William Dinwiddie of a Papago woman at San Xavier with a burden basket.]

Brandt, Herbert
1951 Arizona and its bird life. Cleveland, Ohio, The Bird Research Foundation. Map, illus., index. 723 pp. [The great mesquite forest that was once on the San Xavier Reservation is described, as is its bird life, on pages 71-76. Brandt attributes the loss of this forest to wood cutting by Papagos and to a lowering of the water table because of downstream damming that had taken place. Scattered mention of Papago Indians and the San Xavier and Papago reservations occurs throughout. Consult the volume's index.]

Harrington, Alan
2005 Alan Harrington. In The voices of Fort Lowell, edited by Ann Branham, David King, Marjorie Sherrill, and Jeanne Turner, pp. 73-75. Tucson, Old Fort Lowell Neighborhood Association, Inc. [This essay was originally published in the February, 1982 Old Fort Lowell Gazette. In it, Harrington notes that his mother, Gwyneth Harrington, was once married to Juan Xavier, “the Papago leader.” There is a photograph, ca. 1940, of Juan Xavier and Gwyneth Harrington taken together on page 75.]

Braniff C., Beatriz
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sharing of style in designs found on petroglyphs in a trincheras site in western Sonora with those of Hohokam, Pima, and Papago, suggesting a "shared common ideology."

Branson, Oscar T.
1983 Papago Indian coloring book. Tucson, Treasure Chest Publications. 30 pp. [The text is by Branson; the drawings are by Connie Asch.]

Bravo Celaya, Alberto, with Patricia Bravo Tanori
2007 Alberto Celaya: a family memory. Journal of the Southwest, Vol. 49, no. 3 (Autumn), pp. 419-432. Tucson, Southwest Center, University of Arizona. [Two of his grandchildren reminisce about their grandfather, Alberto Celaya, who guided explorer Carl Lumholtz into the Pinacate region of northwest Sonora in 1909. Brief mention is made of the fact that at one time Papagos’ cattle strayed into Sonora where they were sometimes stolen by Mexican rustlers. Alberto, once president of the regional cattlemen’s association with headquarters in Sonoyta, Sonora, was occasionally able to recover the Indians’ cattle and return them to them.]

Brazza, Countess di (Cora Slocomb)
1896 An American idyll. Boston, The Arena Publishing Company. Illus. 243 pp. [A fictional account of a "scientist" working among the Pima Bajo (Lower Pima) Indians of Sonora, although the "Pimas" become rather generalized for all Pimans. The book's many pen-and-ink illustrations by the author are often based on William Dinwiddie's 1894 photographs taken during the W J McGee expedition from San Xavier del Bac to Seri Indian country and return through the Baboquivari Valley in the Papaguería. Others are drawings of Pima and Papago artifacts in the U.S. National Museum. Dinwiddie's help is acknowledged by the author. A set of "explanatory notes" (pp. 205-42) offers an historical and ethnographic outline of Piman Indians, with a concentration on the Papagos. Included, for example, are details on Piman pottery making (pp. 219-22) and various uses made of the saguaro (p. 229). The author describes, and illustrates in one drawing, what she says is a Pima "harvest feast" (pp. 134-40, 206), but it is rather more like a Tarahumara ceremony than a Piman one and is quite unlike the Papago vikita ceremony.]

Breazeale, Edward L.; Robert A. Greene, and L.J. Kantor
1941 Blood groups of the Papago Indians. Journal of Immunology, Vol. 40, no. 2 (February), pp. 161-162. Baltimore. [Presented here are results of blood typing of 600 "full-blooded Indians," all presumably Papagos. Type "O" occurred among 93.83% (563), and type "A" among 6.17% (37). There were no "B" or "AB" types, suggesting to the authors "racial purity and that marriages between Papagos and other races have been rare." At the time of their study, 1940, it was estimated there were about 7,000 Papagos.]
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Breazeale, James F.
1951 *My calendar stick*. Compiled by Edward L. Breazeale. s.l., s.n. [This mimeographed publication includes a section called, "The pictographs of the great South-west" (pp. 98-101), one with a brief discussion of baskets made by Papagos at Santa Rosa village on the Papago Indian Reservation.]

Breckenfeld, Donald J.
1999 *Soil survey of the Tohono O’odham Nation, Arizona: parts of Maricopa, Pima, and Pinal counties*. Washington, D.C., United States Department of Agriculture, National Resources Conservation Service. Maps, illus., bibl., index. 350 pp. [There are 91 maps here on 46 folded sheets, maps that indicate the types of soil on the Tohono O’odham Nation.]

Brennan, John P.
n.d. *20,000 feet over history* [American Airline Historical Series, book no. 1]. s.l., s.n. Map, illus. 40 pp. [A brief history of Tucson (pp. 29-30) includes mention of the Piman Indians and Mission San Xavier del Bac.]

Brennan, Jose Lewis
1958 "Gold placer of Quijotoa." Edited by Bernard L. Fontana; illustrated by Hazel M. Fontana. Tucson, Bernard L. Fontana and Hazel M. Fontana. 15 pp. [Mimeographed and with linoleum block prints, this is a fairy tale adventure of a young Papago man who uses money given him by his father to give to a girl rather than to buy a cow or horse. Basically European in form, the story includes elements of Papago folklore and is set entirely in the Sonoran Desert. Brennan was himself a Papago.]
1959 Jose Lewis Brennan's account of "customs and other references." Edited by Bernard L. Fontana. Ethnohistory, Vol. 6, no. 3 (Summer), pp. 226-237. Bloomington, Indiana, American Indian Ethnohistoric Conference. [This is an account of Papago customs with respect to their warfare with Apache Indians. It was written by a Papago Indian in 1897.]

Brenneke, Gerard
1934 Maricopa Indians finally seek fold. Indian Sentinel, Vol. 14, no. 4 (Fall), p. 79. Washington, D.C., Bureau of Catholic Indian Missions. [Father Gerard's article about Franciscan missionary work among the Maricopa Indians on the Gila River Indian Reservation alludes two Father Arnold's two day schools for 120 Papago Indians.]
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Brenneman, Dale S.

2009b Telling the native side of mission history. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 21-22. Tucson, Center for Desert Archaeology. [Among other projects with Indians, Brenneman tells about collaboration between O’odham and non-Indian scholars in translating and interpreting Spanish-period documents relating to O’odham history. Also included is a color photo of a group of Tohono O’odham standing at the site of Mission Cocóspera in Sonora.]

Brenneman, Dale S., and Diana Hadley
2009 Preserving missions in the Pimería Alta. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 1-3. Tucson, Center for Desert Archaeology. [Brenneman and Hadley supply the introduction to an issue of *Desert Archaeology* devoted wholly to the subject of preservation of Spanish-period mission structures in the Pimería Alta, the homeland of the Northern O’odham.]

Bret Harte, John
1980 *Tucson: portrait of a desert pueblo*. Woodland Hills, California, Windsor Publications. Map, illus., bibl., index. xiii + 186 pp. [There are a few mentions here, as well as illustrations, of Papago Indians and of Mission San Xavier del Bac. Consult the index under “Indian Tribes: Papago,” and “San Xavier del Bac, mission at.” In general, Papagos are paid brief attention in this “portrait”of Tucson, a chronologically-arranged history.]

Bretall, Robert M., editor
1972 Religion. In *Arizona, its people and resources*, revised 2nd edition by members of the faculty of the University of Arizona, pp. 343-354. Tucson, The University of Arizona Press. [It is asserted here in a brief overview of Papago religion that it centered around the worship of nature (p. 344); it is observed that a network of Catholic missions extends throughout Papago lands (p. 346); and there is some discussion of Latter Day Saints and Papagos (p. 349). A black-and-white photo of Mission San Xavier del Bac is on page 346.]

Bretting, Peter K.
1981 “A systematic and ethnobotanical survey of *Proboscidea* and allied genera of *Martyniaceae*.” Ph.D. dissertation, Indiana University, Bloomington. 457 pp. [This is a broad study of various floral and cultural aspects of devil’s claw, the plant used by Papago basket makers for the black element in their coiled basketry. “Interpopulational variation in *P. Parviflora* ssp. Parviflora, grown by Indians in the southwestern United States for basketry fiber, was analyzed intensively.
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Taxometric analyses indicated that a domesticated variety, var. Hohokamiana, has evolved. Its fruit and seed were changed significantly by human selection. ... The complex interrelationship between the domesticate and the Pima-Papago suggests a long association. Apparently other Indians brought the domesticate into cultivation relatively recently.”

Bretting, Peter K., and Gary P. Nabhan
1986 Ethnobotany of devil's claw (Prosoboscidea parviflora ssp. parviflora: Martyniceae) in the Greater Southwest. *Journal of California and Great Basin Anthropology*, Vol. 8, no. 2, pp. 226-237. Banning, California, Malki Museum, Inc. [Included here is a thoroughgoing discussion of the uses made by O’odham, especially by the Papago and especially in basketry, of the devil's claw plant. Also discussed are the differences between the domestic and wild forms of the plant and of the Papagos' possible role in the domestication process.]

Brew, Susan A., and Annick George
1979 *Archaeological surveys of Stanfield Road in Pinal County and Cowlic Road in Pima County, Papago Indian Reservation, Arizona*. Tucson, Arizona State Museum, The University of Arizona. 76 pp. [The survey along the Cowlic Road right-of-way on the Papago Reservation disclosed four archaeological sites, all four apparently prehistoric.]

Brew, Susan A., and Bruce B. Huckell
1987 A protohistoric Piman burial and a consideration of Piman burial practices. *Kiva*, Vol. 53, no. 3 (Spring), pp. 163-191. Tucson, Arizona Archaeological and Historical Society. [This report concerns excavation of the skeletal remains of a middle-aged male, presumably a Northern Piman. It is greatly enlarged by a survey of the literature and other known facts concerning Northern Piman -- including Papago -- customs with regard to disposal of the dead. Excellent article.]

Brewer, Linda M.

Bridgers, Lynn
1997 *Death’s deceiver. The life of Joseph P. Machebeuf*. Albuquerque, University of New Mexico Press. Notes, bibl., index. viii + 268 pp. [The biography includes an account of Father Machebeuf’s 1859 visit to Tucson and Mission San Xavier del Bac, with the information being drawn from Salointe (1898).]

Briggs, Lloyd V.
Brinckerhoff, Sidney B.
1967 The last years of Spanish Arizona. 1786-1821. *Arizona and the West*, Vol. 9, no. 1 (Spring), pp. 5-20. Tucson, The University of Arizona Press. [Mention is made that in 1797 Gila River Pimas were bringing captured Apaches to Tucson, "and leaving them with the Papagos as slaves." Brinckerhoff also notes that it was Father Juan Bautista Velderrain, O.F.M., who began construction of the church at Mission San Xavier del Bac in 1783 and who died there in 1790. He further mentions that in 1820 Father Juan Baño from San Xavier baptized sixty-seven peaceful Apaches who had settled near Tucson.]

Bringas de Manzaneda y Encinas, Diego M.
1977 *Friar Bringas reports to the King: methods of indoctrination on the frontier of New Spain, 1796-97*. Translated and edited by Daniel S. Matson and Bernard L. Fontana. Tucson, The University of Arizona Press. Maps, illus., index 177 pp. [This is a major treatise on the methods used by Franciscans in the efforts to make Spanish Christians out of the Northern Piman Indians, Papagos included.]

Brinkman, Grover
1997 The White Dove of the Desert -- miracle on a river. *Mountain States Collector*, July, p. 15. [This is a brief history of Mission San Xavier del Bac.]

Brittain, Richard G., and Matts A. Myhrman
1989 Toward a responsive Tohono O’odham dwelling. *Arid Lands Newsletter*, no. 28 (Spring/Summer). Tucson, Office of Arid Lands Studies, The University of
Arizona. [“This article introduces the Tohono O’odham, some characteristics of their desert climate, and some of their desires for a more responsive architecture. Specifically, we are describing an ongoing process for getting to know them and one project, the Baboquivari District Office. Our general goal is to help the Tohono O’odham build for themselves ... .” They write about building the Baboquivari District office complex and the role played in it by Tohono O’odham leader Ed Kisto.]

Brocious, Ariana
2010 Debating preservation in the Southwest’s Spanish missions. *High Country News*, Dec. 6. High Country News, Paonia, Colorado. [The focus here is on the efforts being made at Mission Tumacácori to train preservationists in methods of reserving adobe structures, such as those in the church and other buildings in this one-time O’odham village, now a National Historic Park. There is also discussion of preservation work being carried out at Mission San Xavier del Bac by members of the Morales family and with the help of architect Robert Vint. And, finally, the debate between purists who object to reconstruction of the church and convento that were built in the O’odham Indian settlement of Tucson in the 18th and early 19th centuries and those who believe reconstruction would become a valuable teaching tool.]

Bronitsky, Gordon
1985 The protohistoric Pimans of southeastern Arizona: a review of history, archaeology and material culture. In *Southwestern culture history: collected papers in honor of Albert H. Schroeder* [*Papers of the Archaeological Society of New Mexico*, 10], edited by Charles H. Lange, pp. 139-151. Santa Fe, Ancient City Press. ["Papagos" are considered to be among the protohistoric Pimans. Bronitsky leans toward the view that Pimans are the direct descendants of the prehistoric Hohokam, although he stops short of totally committing himself to that view.]

Bronitsky, Gordon, and James D. Merritt
1986 *The archaeology of southeast Arizona: a class I cultural resources inventory* [*Cultural Resource Series*, no. 2]. Phoenix, Arizona State Office of the United States Bureau of Land Management. Maps, illus., refs. xviii +523 pp. [This discussion of the prehistory, protohistory, and history of southeastern Arizona includes considerable data relating to the region’s Piman material culture. There is also consideration of the Hohokam-Piman continuum question and the impact of Spanish incursion on Pimans, especially on the former Piman residents of the San Pedro River Valley. Pimans of the Santa Cruz River Valley are discussed as well.]

Brophy, Frank C.
1952 *Arizona sketch book. Fifty historical sketches*. Phoenix, privately printed. Map, illus., index. xi +310 pp. [Chapter 8, pp. 33-35, is devoted to the career of Father Eusebio Kino among the Northern Piman Indians in the late 17th and early 18th
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centuries; chapter 9, pp. 37-39 concerns Kino’s Franciscan successors in the Pimería Alta, particularly Father Francisco Garcés; chapter 10, pp. 40-44, offers a brief outline of the history of Mission San Xavier del Bac and includes (p. 4) a black-and-white photo of the southwest elevation of the mission. On pages 190-194, Brophy writes briefly about the fraudulent Hunter-Martin claims to large parts of the Papago Reservation, and he offers up his very right wing views concerning a later attempt made in Congress to withdraw mineral and surface rights to lands lying within the Papago Reservation. Although he does not name himself, it seems he gives himself credit for having successfully lobbied to prevent the withdrawal of mineral lands from entry.

1970

The mystery of San Xavier del Bac. Arizona Highways, Vol. 46, no. 3 (March), pp. 20-35, 44-47. Phoenix, Arizona Highway Department. [This is a history of Mission San Xavier del Bac, one that begins with the arrival there in 1692 of Father Eusebio Kino, .S.J. Brophy mistakenly assumed there were three, rather than two, churches at San Xavier. He concludes his history with the restoration work done on the mission between 1905 and 1908 by Bishop Henry Granjon. The article is lavishly illustrated with color and black-and-white photos by Ray Manley, Ansel Adams, Dick Fromtain, Jack Breed, Josef Muench, and Jeffrey Kurtzeman. Included is an excellent aerial view of the mission by Manley.]

Brown, Arthur T.

1968

An architect views San Xavier del Bac. In San Xavier del Bac: a living mission, by Dick Fromtain, pp. 5-8. Tucson, Los Amigos. [An architect who writes that, “San Xavier del Bac is truly one of the great architectural gems of this hemisphere,” recalls seeing it and the nearby Papago Indians for the first time in 1936. He briefly describes the church, but erroneously buys into the possibility that “the domes were built by filling the church with sand, laying up the masonry, and then removing the sand,” ignoring the fact that that much weight would explode the walls.]

Brown, Bryan T.; Lupe P. Hendrickson, R. Roy Johnson, and William Werrell

1983

An inventory of surface water resources at Organ Pipe Cactus National Monument, Arizona. Cooperative National Park Resources Studies Unit Technical Report, no. 10. San Francisco, U.S. Department of the Interior, National Park Service, Western Region; Tucson, The University of Arizona. [There is scattered mention throughout of the use by Sand Papagos of various water resources within the boundaries of the monument. See, for example, pages 17, 39, 44, 76, and 80.]

Brown, Cecil H.

1977


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Brown, David E.
1972 The status of desert bighorn sheep on the Papago Indian Reservation. Desert Bighorn Council Transactions, Vol. 16, pp. 30-35. Las Vegas, Nevada, Desert Bighorn Council. [In 1972, Brown estimated that no more than fifty desert bighorn sheep remained alive on the Papago Indian Reservation, although he assumed that the bighorn (Ovis canadensis) inhabited most, if not all, the mountain ranges on the reservation.]

Brown, F. Lee, and Helen M. Ingram

Brown, Gary M., and Annick Lascaux
1994 Intensive cultural resource inventory for interim expansion at Cyprus Tohono Mine, Pinal County, Arizona. Submitted to Cyprus Tohono Corporation, Casa Grande, Arizona. Boulder, Western Cultural Resource Management, Inc. [Intensive cultural resource inventory and limited data recovery investigations were conducted in 1994 in a proposed interim expansion area of the Cyprus Casa Grande Mine in Pinal County, Arizona. The mine is located near Gu Komelik in the Sif Oidak District of the Tohono O’odham Nation. The expansion area includes 458 acres, of which 309 acres were suited to intensive field survey. The remaining 149 acres have already been developed as part of the Lakeshore Mine operated by Hecla Mining Company during the 1960s and ‘70s. The inventory revealed 23 archaeological sites and 24 isolated finds. Five sites are localities previously investigated for Hecla Mining Company. A total of 34 recognizable cultural components was identified at the 23 sites documented: ten Anglo-American (seven historic artifact scatters with features without artifacts); eight Tohono O’odham (seven artifact scatters with features and one feature with only one possibly associated artifact); six Hohokam (three scatters with features, two scatters without features, and one lithic quarry); and ten undated aboriginal components (three scatters with features, one scatter without features, one feature with only a single artifact, and five lithic quarries).]

Brown, Gary M.; Annick Lascaux, Steven F. Mehls, and Thomas J. Lennon
1995 Cultural resource management plan, Cyprus Tohono Mine, Pinal and Pima counties. Submitted to Cyprus Tohono Corporation, Casa Grande, Arizona. Boulder, Cultural Resource Management, Inc. [This cultural resource management plan was prepared to guide survey and mitigation activities at the Cyprus Tohono Mine. It contains cultural and environmental overviews and a research design for conducting archaeological, historic, and ethnographic studies in the mine property, located in the Santa Rosa Valley of the Tohono O’odham Nation.]
Brown, Gary M.; Lori S. Reed, Monique E. Kimball, Steven F. Mehl, and Jannifer W. Gish
1996 Archaeological data recovery investigations in the interim expansion area at the Cyprus Tohono Mine, Sif Oidak District, Tohono O’odham Nation, Pinal County, Arizona. Submitted to Cyprus Tohono Corporation, Casa Grande, Arizona. Boulder, Western Cultural Resource Management, Inc. [In 1994, Western Cultural Resource Management, Inc. Conducted data recovery investigations at fifteen archaeological sites in the interim mine expansion area at the Cyprus Tohono Mine. Data recovery was focused on nineteen main cultural components. One component, an andesite quarry locale, was dated to the Late Archaic period, while another quarry was a Hohokam site and another four quarries could not be dated. Additional hohokam sites included a special-purpose resource processing locality, a limited activity area, and a base camp. Seven sites were associated with Tohono O’odham occupation, including two limited activity areas, two special-purpose sites, one short-term camp, and two base camps. Finally, one short-term camp and two mining/prospecting sites were associated with historic Anglo-American activities. The most intensive excavations were carried out at a multicomponent base camp where a Tohono O’odham activity area with several thermal features was associated with early historic or protohistoric processing of cactus resources. The results of this project indicate a more broad-spectrum adaptation to the desert environment than indicated by Albert Goodyear’s (1975a, b, c; 1977) specialized model of wild-plant resource use.]

Brown, Jeffrey L.
1967 An experiment in problem-oriented highway salvage archaeology. Kiva, Vol. 33, no. 2 (December), pp. 60-66. Tucson, Arizona Archaeological and Historical Society. [Brown concludes that the artifacts from a stone tool assemblage from an archaeological site near Carmen in southern Arizona range in time from ca. 2,000 B.C. to recent Papago.]

Brown, K.S.; B.L. Hanna, A.A. Dahlberg, and H.H. Strandskow
1958 The distribution of blood group alleles among Indians of southwest North America. American Journal of Human Genetics, Vol. 10, no. 2 (June), pp. 175-195. Baltimore, American Society of Human Genetics. [While Papagos were not included in the authors’ original sample, there are several references to them. They write that Pueblo groups have a higher frequency of blood type "A" than do Papagos and others (p. 180); Papagos are included in a table showing ABO allelic frequencies of Southwest Indian populations (p. 181); and Papagos have a significantly lower frequency of allele Ia, type A blood, than do Pima (p. 187).]

Brown, K.S., and R.S. Johnson
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for the Zuni and Papago Indians tribes. The relationship between tribes of the southwestern part of North America suggested by these data are discussed briefly."

Brown, Lonna
1963 Father Garces. In Explorations [Arizona 1963], unpaged. Tucson, Devilaire, Sunnyside High School. [This is a four-page sketch by a high school student of the life of Father Francisco Garcés, O.F.M., the first Franciscan assigned to Mission San Xavier del Bac (1768). The author writes, “When Father Garces arrived at the mission he found much evidence of neglect. The Pimas were lazy and had stopped practicing their religion.”]

Brown, Virginia B.
1968 A review of the activities of the public health nurses of the Sells Service Unit. Tucson, Division of Indian Health, Health Program Systems Center. [“An analysis of the activities and interaction patterns of the Public Health Nursing operations of the Sells Service Unit is presented. Areas discussed include services provided, scope of services, location of services, and the communication and interaction patterns within the PHN sub-system and among the various sub-systems of the total health delivery system. This analysis presented an itemized breakdown of nursing activities revealing the large amount of time (almost 20%) spent in travel to provide nursing service on the Papago Reservation. The need for a more precise routine reporting system was indicated in this study.”]

Brown-Kampen, Catherine
1978 The maze of life design of the Pima-Papago. Masterkey, Vol. 52, no. 2 (April-June), pp. 67-70. Los Angeles, Southwest Museum. [This is a discussion of the meaning of the maze design among Pima and Papago as told to the author by a Papago living in Tempe, Arizona. Accompanied by a photo of a Papago basket with a "man-in-the-maze" design, this interpretation is best described as "one person's opinion.”]

Browne, J. Ross
1864-65 A tour through Arizona. Harper's New Monthly Magazine, Vol. 29, no. 173 (October), pp. 553-574; no. 174 (November), pp. 689-711; Vol. 30, no. 175 (December), pp. 22-33; no.176 (January), pp. 137-150; no. 177 (February), pp. 283-293; and no. 178 (March), pp. 409-423. New York, Harper and Brothers. [Illustrated with engravings from Browne's field drawings and paintings, this classic account of a visit made to southern Arizona and northern Sonora in 1864 includes many references to Papagos and to Mission San Xavier del Bac. Browne credits Papagos as those most adept at killing Apaches and says that for little pay they would be willing to protect U.S. soldiers against Apaches; he describes Papagos as living around Mission San Xavier; and he offers a drawing of "Captain Jose, Papago chief." A version of his painting of the south-southeast elevation of
the mission and the plaza in the foreground is also printed here as an engraving.]

1868  
*Adventures in the Apache country: a tour through Arizona and Sonora, with notes on the silver regions of Nevada.* New York, Harper and Brothers. Illus. 535 pp. [The first half of this book consists of a reprinting, with only slight and unimportant alterations, of Browne (1864-65).]

1869  
*Adventures in the Apache country: a tour through Arizona and Sonora, with notes on the silver regions of Nevada.* New York, Harper and Brothers. Illus. 535 pp. [Identical to Browne (1868).]

1871a  

1871b  

1880  

1950  

1951  

196-?  

1973  

1974a  
*Adventures in the Apache country: a tour through Arizona and Sonora, 1864.* Re-edition, with introduction, annotations, and index by Donald M. Powell. Tucson, The University of Arizona Press. Map, illus., index. xv + 297 pp. [This is a reprinted version, one with annotations and index, of the Arizona and Sonora portions of Browne (1869). Consult the index for Papago and San Xavier entries.]

1974b  
*Adventures in the Apache country: a tour through Arizona and Sonora, with notes on the silver regions of Nevada.* New York, Promontory Press. Illus., 535 pp. [Reprint of Browne 1871a.]

Browne, Lina F.  
1969  
*J. Ross Browne. His letters, journals & writings.* Albuquerque, The University of New Mexico Press. xxi + 419 pp. [In a letter written to Lucy Browne from San Xavier del Bac on February 19, 1864, Ross Browne says the mission is "... one of the most beautiful and picturesque edifices to be found on the North American continent" (pp. 293-94). This letter continues on pp 298-300. In other letters written from the Pima villages on March 10 and March 14, 1864, he tells of the escort of
eight Papagos Indians who traveled with Browne and Charles Poston from Tucson to the Pima villages on the Gila River (p. 300). And in a letter written to Lucy Browne from Ft. Yuma on March 29, 1864, he says Jaeger agreed to pay Browne $500 for sketches Browne drew of Jaeger's "Pecacho" mine in the Papago country. And also here (p. 301), there is a quote from Browne (1864-65) noting the irony of the Mexicans', having driven Papagos from their homes, now having to seek protection of Papagos against Apaches. Browne asserts that Papagos always beat Apaches in fights.]

Brownell, Elizabeth R.
1986 They lived in Tubac. Tucson, Westernlore Press. Illus., bibl., index. 284 pp. [This is chiefly a history of the Anglo period of the history of Tubac, a place that got its beginnings as a European community in 1752 when Spaniards established a presidio at this southern Arizona location. There is, however, a brief history of the Jesuit and Francisco missionary period of the region, and Papagos are specifically mentioned in connection with Mission San Xavier del Bac and with the 1871 Camp Grant Massacre in which Papagos were among those who killed a large group of Apache Indians.]

1991 The presidio of Tubac. In Voices from the Pimería Alta, pp. 8-13. Nogales, Arizona, Pimería Alta Historical Society. [This summary of the Spanish and Mexican-period history of Tubac, Arizona, alludes to Mission San Xavier del Bac as well as to the Pima Revolt of 1751 which led to the 1752 founding of the Spanish presidio at Tubac.]

Browning, Sinclair
1982 Enju. The life and struggle of an Apache chief from the Little Running Water. Flagstaff, Northland Press. 154 pp. [A semi-fictionalized account of Eskiminzin, the Apache head of the band attacked in the 1871 Camp Grant Massacre. The role of the Papagos in the massacre is included.]

Broyles, Bill
1982 Desert thirst. The ordeal of Pablo Valencia. Journal of Arizona History, Vol. 23, no. 4 (Winter), pp. 357-80. Tucson, Arizona Historical Society. [Pablo Valencia was a Mexican prospector who lost his way in the desert in the vicinity of the Tinajas Altas Mountains in southwestern Arizona in 1905. His plight was reported on in detail by W J McGee, and Broyles mentions that McGee was camped at the Tinajas Altas at the time in the company of a Papago camp-manager named José (p. 358).]


Arizona Department of Transportation. [Included in this article is a note that, "Only the so-called Sand Papago Indians successfully lived here, and all but a handful of them moved away early in this century."]

1993 The Devil's Highway. Arizona Highways, Vol. 69, no. 2 (February), pp. 4-13. Phoenix, Arizona Department of Transportation. [Mentioned in this essay on the Camino del Diablo are the trek made here in 1699 by Father Eusebio Kino, founder of missions to the Piman Indians (including Mission San Xavier del Bac), and the Tohono O’odham prayer to I’itoi: "Please stop the wind."]

1996a Organ Pipe Cactus National Monument: where edges meet. Tucson, Southwest Parks and Monuments Association. Maps., illus., further reading. 64 pp. [Pages 45-47 tell about the use and occupancy by Tohono and Hia-Ced O’odham of the area that in 1996 was encompassed by the boundaries of this national monument. Included are four photos of O’odham harvesting and preparing saguaro fruit; one of construction of a rectangular brush house; and one of two women with large burden baskets. Emphasized here is the nature of the cooperative relationship between the O’odham and these Sonoran Desert surroundings.]

1996b Surface water resources for prehistoric peoples in western Papaguería of the North American south-west. Journal of Arid Environments, Vol. 33, pp. 483-495. New York, Academic Press. [This paper lists and quantifies perennial and intermittent water resources in the western Papaguería that would have been available to prehistoric as well as historic Hia-Ced O’odham and Areneños/Pinacateños.]

2003 Our Sonoran Desert. Tucson, Rio Nuevo Publishers. Map. Illus. 75 pp. [This lavishly color-illustrated overview of the Sonoran Desert includes a reproduction of the mid-nineteenth century color lithograph based on a delineation by Arthur Schott (here wrongly attributed to Nathaniel Michler {1859}) of Papago women harvesting organ pipe cactus fruit. Broyles also lists northern O’odham groups, including the Tohono O’odham and Hia-ced O’odham as among the “likely” descendants of the Hohokam. He says Tohono O’odham do some farming but prefer ranching, and he notes that the first European explorers in the region encountered Tohono O’odham.]

2004 Sonoran Desert National Monument. Arizona Highways, Vol. 80. No. 2 (February), pp. 20-33. Phoenix, Arizona Department of Transportation. [With spectacular color photos by Jack Dykinga, this is about a national monument created in southern Arizona in January 2001 that includes land formerly utilized for hunting and gathering by Gila River Pimas and Tohono O’odham. Opines Broyles: “And, there are too few (place) names from the Pima, Maricopa or Tohono O’odham languages” on the maps.]

2006 Sunshot. Peril and wonder in the Gran Desierto. Photographs by Michael P. Berman. Tucson, The University of Arizona Press. Map., illus., reading list. 245 pp. [Illustrated with stunning black-and-white photographs and graced with a well-written text, this book about the arid region of southwest Arizona and northwest Sonora includes passing references to the O’odham, whose native land this once was.]

Papago/San Xavier bibliography

2008 Paul Ezell in the Papaguería. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and Adrienne G. Rankin, pp.41-62. Tucson, SRI Press. [Broyles summarizes the work of archeologist Paul Ezell in the western Papaguería, including his studies of the Areneños, or “Sand Papagos” (Hia C’ed O’odham) who inhabited the region. He also mentions Bernard Fontana’s threefold classification of the Northern O’odham based on their settlement patterns, Fontana’s involvement in the Papago Indian Claims Case, and Fontana’s online annotated bibliography of the Papago Indians.]

Broyles, Bill; Ann C. Eek, Phyllis La Farge, Richard Laugharn, and Eugenia Macías Guzmán

2014 Among unknown tribes. Rediscovering the photographs of explorer Carl Lumholtz. Austin, University of Texas Press. Illus., footnotes, index. viii + 317 pp. [Between 1890 and 1910, Norwegian naturalist and explorer Carl Lumholtz led four major expeditions among Indians living in northwest Mexico and southwest Arizona: Southern Pimas (Pimas Bajos), Tarahumaras, Tepehuanes, Coras, Huicholes, Tarascans, and Tohono O’odham ("Papagos"). Lumholtz and photographers who accompanied him on some expeditions took about 5000 pictures, the vast majority of which have never been published. Beautifully and expertly presented here are a selection of those photos and accompanying text emphasizing the life of Lumholtz and the photography aspect of his expeditions. These include 51 plates and eleven additional images taken in the Papaguería in Arizona and Sonora, all dating 1910. (Also see Lumholtz 1912a.)]

Broyles, Bill, and Richard S. Felger

1997 El Gran despoblado. Journal of the Southwest, Vol. 39, nos. 3-4 (Autumn-Winter), pp. 303-04. Tucson, The Southwest Center, University of Arizona. [Writing about the need for conservation measures to preserve the wilderness and other qualities of the "Grand Desert" country of southwestern Arizona, northwestern Sonora, and northeastern Baja California, the authors observe: "Governments of Mexico, the United States, and the Tohono O’odham Nation profess to care." ]

Broyles, Bill; Richard S. Felger, Gary P. Nabhan, and Luke Evans

1997 Our grand desert: a gazetteer for northwestern Sonora, southwestern Arizona, and northwestern Baja California. Journal of the Southwest, Vol. 39, nos. 3-4 (Autumn-Winter), pp. 703-856. Tucson, The Southwest Center, University of Arizona. [Included here are many places within the Tohono O’odham Nation as well as place names with O’odham meanings.]
Papago/San Xavier bibliography

Bruchac, Joseph

Bruckner, Janice S.
1993  “The human subtalar joint: a theme on variation.” Ph.D. dissertation, Indiana University, Bloomington, Indiana. 195 pp. [This study concerns a joint that enables the foot to convert from a mobile, shock absorbing structure to a rigid, propulsive lever. This study included, among many other skeletal and living subjects, sixty-one living subjects from the Tohono O’odham Nation of Arizona.]

Bruder, J. Simon
1975  Historic Papago archaeology. Anthropological Research Papers, no. 9, pp. 271-337. Tempe, Department of Anthropology, Arizona State University. [Also see Goodyear (1975). The Papago archaeology discussed here is that of sites in the northwestern quadrant of the Papago Indian Reservation.]
1977  Changing patterns in Papago subsistence strategies: archaeology and ethnohistory compared. Kiva, Vol. 42, nos. 3-4 (Spring-Summer), pp. 233-256. Tucson, Arizona Archaeological and Historical Society. [A discussion of 28 archaeological sites, presumably Papago in origin, located in the south end of the Slate Mountains in the Sif Oidak District of the Papago Indian Reservation. Analysis focuses on the saguaro harvest camps. The archaeological data, combined with historical and ethnographic information, suggest that saguaro harvest camps have survived to the present while smaller camps established for collection of other kinds of wild food resources disappeared about 1915. Three maps, a photo of saguaro fruit collection equipment, and a plan of a saguaro harvest camp accompany the text.]
1991  A look at archaeological-ethnobotanical collaboration in Hohokam studies. Kiva, Vol. 56, no. 3, pp. 189-205. Tucson, Arizona Archaeological and Historical Society. [Bruder quotes James (1987) who, in turn, quotes Castetter and Underhill (1935), that, "among the Papago, deer were hunted only by men who were considered specialists in this activity" (p. 198).]

Bruhn, Jan G.
1971  Carnegiea gigantea: the saguaro and its uses. Economic Botany, Vol. 25, no. 3 (July/ September), pp. 320-329. Lawrence, Kansas, Society for Economic Botany. [There is a lengthy discussion here of Papago uses of the saguaro, virtually all of it based on other published sources. He mentions such products as food, wine, oil tanning material, shelter, fences, cups, gathering sticks, and ceremonial uses.]

Brusca, Richard C.
2007  Padre Eusebio Kino, the Baja California peninsula, & the Sea of Cortez. sonorensis, Vol. 27, no. 1 (Winter), pp.8-15  Tucson, Arizona-Sonora Desert
Museum. [Brusca felates events that took Father Eusebio Kino from Baja California in the late 17th century to northern Sonora and the Pimería Alta. Emphasized here is Kino’s role in establishing the fact that Baja California is a peninsula rather than, as had been generally believed, an island.]

Brusca, Richard C., and Robert J. Edison  
2003  Introduction. *sonorensis*, Vol. 23, no. 1 (Winter), pp. 1-3. Tucson, Arizona-Sonora Desert Museum. [In their introduction to this special issue of *sonorensis* on the Santa Cruz River of northern Sonora and southern Arizona, the authors write, “Father Eusebio Francisco Kino, a Jesuit missionary, was the first European to explore the upper and middle reaches of the Santa Cruz River Valley in the early 1690s. When Kino and the first Spanish colonists arrived in the Santa Cruz River Valley they found numerous villages of Piman Indians along the riverbanks. Over the next 150 years the Spanish and then the Mexicans established cattle ranches, farms, mines, missions, and presidios (forts) in the Santa Cruz River Valley, and with their Piman allies they defended themselves from constant Apache attacks.” The authors go on to point out that a coalition of entities has been formed for conservation efforts in the Santa Cruz River Valley, the Tohono O’odham Nation being a part of it.]

Bryan, Kirk  

1920b  “Geology, physiography, and water resources of the Papago country, Arizona.” Ph.D. dissertation, Yale University, New Haven, Connecticut. 18 pp. [The title is the abstract.]


1922b  Routes to desert watering places in the Papago country, Arizona. *United States Geological Survey Water Supply Paper*, 490-D, pp. 317-429. Washington, Government Printing Office. [This study was written as a guide showing the location of water resources for potential travelers in the Papaguería. It consists chiefly of road logs with detailed directions on how to find water as well as other localities. Papagos, in general, are discussed on pages 322-26. The report is illustrated and is accompanied by excellent maps.]

1925  *The Papago country, Arizona* [United States Geological Survey Water Supply...
Papago/San Xavier bibliography

**1929**

**1959**
"Geology of the South Comobabi Mountains and Ko Vaya Hills, Pima County, Arizona." Ph.D. dissertation, The University of Arizona, Tucson. [The South Comobabi Mountains and Ko Vaya Hills are on the Papago Indian Reservation.]

**1936a**
Mission San Xavier del Bac, Tucson, Arizona. *The Hispanic American Historical Review*, Vol. 16, no. 1 (February), pp. 91-93. Durham, North Carolina, Duke University Press. [Father Bucher, a Franciscan, once was stationed at Mission San Xavier del Bac. He states that the present church was built entirely by Franciscans, and he claims in his article to have found the location of Father Eusebio Kino's original church (which, in fact, never existed) north of the present village of San Xavier. *Also see* Anonymous (1940n).]

**1936b**

**1992**
Province planning. *Westfriars*, Vol. 26, no. 2 (February), pp. 3-4. Tucson, Franciscan Province of Saint Barbara. [Among plans by Franciscans of the St. Barbara Province "to initiate, expand, and support ministries that express these new forms of evangelization" are those that call for having novices spend a few months at Topawa on the Papago Indian Reservation, and to encourage friars to spend some time in Topawa as well.]

**2004**
description of Mission San Xavier del Bac, “the parish church of the Tohono O’odham; their land begins six feet from the mission door. Father Stephen Barnufsky (whose photo is on page 158), who came from Oakland to be the pastor of San Xavier last March, says, ‘I’m living on their land and trying to learn about their culture. I would not hold a Mass in Spanish; it is not their language.’” Buck also characterizes the Tohono O’odham and Yaqui as the desert’s “true inhabitants.”

Buer, David
2014 Franciscan roots in Tucson. Westfriars, Vol. 49, no. 5 (Sep/Oct), pp. 5-8. Malibu, California, Santa Barbara Province of the Franciscans. [A Franciscan brother, writing from where he is stationed in Tucson, neatly summarizes the history of Franciscan efforts in Tucson from the 18th-century days of Fr. Francisco Garcés to the present. He writes about the one-time church and convento at the base of A-Mountain, the mission gardens, and Franciscans who tended the O’odham community that once lived there. He also tells of 20th century Franciscans, most notably Fr. Nicholas Perschl, who labored there, and about his own present circumstances.]

Buhrow, Russ
1995 Plants of the Sonoran Desert. Devil's claw, E'hook, Unicorn Plant. Proboscidea parviflora, P. altheafolia. Desert Corner Journal, November/December, p. 1. Tucson, Tohono Chul Park. [An illustrated essay about this plant notes that its fruit, "known as devil's claw or in the Tohono O’odham, 'E'hook,' is useful for its edible (and tasty) oily seeds and its claws are used for basket fibers. The fiber splints are very durable and I have seen baskets used in households and for feasts that have lasted for 100 years without the bottom wearing out. ... Proboscidea parviflora was domesticated in the northern Sonoran Desert, probably by the Tohono O’odham."

1997 Sandfood. Pholisma sonorae (Ammobroma sonorae). Desert Corner Journal, May/June, p. 2. Tucson, Tohono Chul Park. [This is an illustrated essay about a rare plant that grows in southwestern Arizona and northwestern Sonora whose roots were an important food source to the Hia C-ed O’odham, or "Sand Papagos."]

2002 Populus fremontii, Fremont Cottonwood, alamo, auppa. Desert Corner Journal, January/February, p. 5. Tucson, Tohono Chul Park. [Buhrow writes that cottonwood, auppa in Piman, is a tree whose male flowers were formerly eaten and female flowers were formerly used like chewing gum by Pimans (Tohono O’odham and Gila River Pimas).]

Bull, Fred T.
1987 Superintendent's update. Your Sunnyside Story, Vol. 21, no. 3 (March), p. 2. Tucson, Sunnyside Unified School District No. 12. [A meeting held at Sunnyside High School concerning student dropouts was attended by Tohono O’odham Nation chairman Josiah Moore.]
Papago/San Xavier bibliography

Bundy, Jay
1962 Amateur scientists hunt lost village. *Provincial Annals*, Vol. 24, no. 2 (April), p. 95. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is a reprint of an article that appeared in the March 21, 1962 edition of the *Arizona Register* newspaper. It tells about excavations being carried out by volunteers and directed by professional archaeologists Bernard Fontana and J. Cameron Greenleaf in the plaza immediately to the south of Mission San Xavier del Bac on the Papago Indian Reservation.]

Bunker, Robert
1956 *Other men's skies*. Bloomington, Indiana University Press. Map, illus. 256 pp. [Included here (pp. 245-56) is a discussion of the Papago Indians, their tribal government and how it deals with outside agencies, and Tom Segundo, the Papago Tribal Chairman.]

Bunker, Robert, and John Adair
1959 *The first look at strangers*. New Brunswick, New Jersey, Rutgers University Press. Illus. 151 pp. [This book deals with results of a total of three summers' field work by University of Arizona and Cornell University students who examined the intercultural and communication problems of Papagos, Navajos, and Spanish-Americas. Chapter 4, pp. 61-79, deals with the Papagos.]

Bunson, Margaret, and Stephen Bunson

Bunting, Bainbridge; Thomas R. Lyons, and Margil Lyons
1983 Penitente brotherhood moradas and their architecture. In *Hispanic arts and ethnohistory in the Southwest*, edited by Marta Weigle with Claudia Larcombe and Samuel Larcombe, pp. 30-79. Santa Fe, Ancient City Press. [Mention is made (p. 79) of penitential pilgrimages made by people walking or going on their knees between Tucson and Mission San Xavier del Bac.]

Burba, Nora
1987 Arizona’s architectural legacy. *Phoenix Home & Garden*, Vol. 7, no. 3 (January), front cover, pp. 54 et seq. Phoenix, Phoenix Home & Garden. [A part of this architectural legacy is the church of Mission San Xavier del Bac shown here in a color inset on the front cover and on page 55, the same photo, by Gill Kenny.]

Burckhalter, David
Papago/San Xavier bibliography

1999  
Among turtle hunters & basket makers. *Adventures with the Seri Indians*. Tucson, Treasure Chest Books. Map, illus., glossary, bibl., index. xiv + 130 pp. [Burckhalter opines that Seri Indian Chico Romero possibly was part O’odham, as evidenced by his white beard (p. 33). Tohono O’odham and Seri baskets are contrasted (pp. 53-54); Seri and Tohono O’odham shared salt deposits near Puerto Lobos (p. 77); Tohono O’odham were involved with Mexicans and Seris in a battle on Tiburón Island against Yaquis in the early 20th century, one in which nervous O’odham inadvertently killed Seris (pp. 88-90); in 1905 Tohono O’odham guide "Juan Dolores" [sic! should be Dolores Valenzuela] accompanies Thomas Grindell and others across the Sonoran Desert to coastal Sonora in Seri country (p. 90); Tohono O’odham were alleged to have found evidence of Seri cannibalism in the vicinity of Tiburón Island (pp. 90-91); and Tohono O’odham Juan Xavier visited Seris in 1941 with his anthropologist wife, Gwyneth Harrington (p. 95).]

Burge, Morris

1938  

1949  

Burgess, Martha A.

1983  
The tepary connection: a visit with W.D. Hood. *Desert Plants*, Vol. 5, no. 1, pp. 3-7. Superior, Arizona, The University of Arizona for the Boyce Thompson Arboretum. [This story of a non-Indian farmer who raises tepary beans on his farm near Coolidge, Arizona, includes mention of sales of the beans to Papagos on the Papago Indian Reservation, of bean-raising on the reservation, and of his donation of a machine to Papago farmers at Pisinemo.]

1985  
Docents in special events. *sonorensis*, Vol. 6, no. 4 (Summer), p. 16. Tucson, Arizona-Sonora Desert Museum. [A class was held at the Desert Museum that "took the form of a Papago basketry workshop in which everyone ended up with his/her own handmade basket as well as knowledge of the native plants used, the native people who have traditionally made them, and of the practical logistics of running a workshop." ]

1988  
Arizona's amazing plants. *Arizona Highways*, Vol. 64, no. 10 (October), pp. 38-45. Phoenix, Arizona Department of Transportation. [This color-illustrated article about some of Arizona's more unusual plants notes that "Ajo" may be derived from a Tohono O’odham word meaning "paint." Also discussed is the Tohono O’odham use of the sand-food plant, or "dune-root," which grows in sand dunes in the western Papaguería.]

1994  
Cultural responsibility in the preservation of local economic plant resources. *Biodiversity & Conservation*, Vol. 3, no. 2, pp. 126-136. London, Chapman & Hall. [“Understanding the relationships between indigenous people and their threatened economic plants can aid the conservation effort on many levels. ... Guidelines are
offered for incorporating better cultural responsibility into ex situ conservation strategies. The concept of biocultural restoration is introduced with an example from an O’odham community of southern Arizona.”

2013 In Padre Kino’s veggie garden. *Edible Baja Arizona*, no. 3 (November-December), pp. 115, 117-18. Tucson, Coyote Talking, LLC. [This is about the living history orchard and vegetable garden being grown and tended to by Friends of Tucson’s Birthplace at the foot of A-Mountain in Tucson. The plants are largely those grown traditionally by O’odham and "heritage" plants introduced by Father Kino to the region in the late 17th and early 18th centuries.]

Burgess, Martha, and Gary Nabhan
1992 Diabetes program update. *Seedhead News*, no. 37 (Summer), p. 8. Tucson, Native Seeds/SEARCH. [Among matters discussed here are ongoing efforts to persuade Tohono O’odham diabetics (and others) to revert to a diet close to that of their aboriginal ancestors.]

Burgess, Tony L., and Martha A. Burgess
1986 Clouds, spires & spines. In *Tucson: a short history*, by Charles W. Polzer and others, pp. 103-124. Tucson, Southwestern Mission Research Center, Inc. [The desert experiences of Papago Indian Juanita Ahil with respect to her gathering of plants such as cholla buds and saguaro fruit for use as food are discussed. Also mentioned are plants used by her in basketry. There is a photograph of her crushing mesquite pods with the use of a stone mortar-and-pestle.]

Butler, Jane
2009 Hazel Ann McFeely Fontana. *SMRC Revista*, Vol. 43, nos. 158-159 (Spring-Summer), pp. 4-7. Tucson, Southwestern Mission Research Center. [Reproduced here is the eulogy presented by her daughter-in-law at the funeral Mass celebrated for Hazel Fontana at Mission San Xavier del Bac on February 24, 2009. Accompanied by a photo of Hazel and her husband, Bernard Fontana, taken in 1955 and by photos of Hazel’s drawings of eight Pimería Alta missions as these appear on printed note cards, Butler’s eulogy notes that it was Hazel who designed the fountain in Mission San Xavier’s patio and whose drawing of the mission appeared on thousands of votive candles sold at the church over the years. Hazel was 77 years old when she died.]

Burkhalter, Barton R.
1979 *Investigations of rapidly-changing Papago tribal health programs*. Sells, Arizona, Papago Tribe of Arizona. Illus., bibl. viii + 125 pp. [Both Papago medical care and mental health programs are discussed.]

Burkhalter, Barton R.; Cheryl K. Ritenbaugh, and Gail G. Harrison
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privately printed. [Trends in Papago breast feeding are described and discussed on pages 126-36. The trend is from 100% breast feeding until the 1940s to less than 30% in the late 1970s. The authors argue this trend is deleterious to good health.]

Burland, Cottie
1965  
*North American Indian mythology.* London, Paul Hamlyn Ltd. Maps, illus., index. 153 pp. [Montezuma and the Papago creation legend are discussed on page 102.]

Burns, Barney
2008  
Spanish additions to the agriculture of the Sonoran Desert. *Seedhead News,* no. 101 (Autumn), pp. 1, 3. Tucson, Native Seeds/SEARCH. [Burns summarizes the various crops introduced among the Northern O’odham by Europeans beginning in the late seventeenth century. These included watermelons and cantaloupes, barley, wheat, apricots, figs, grapes, peaches, pears, pomegranates, quinces, lettuce, leeks, carrots, garlic, radishes, turnips, black-eyed peas, fava beans, anise, black mustard, coriander, mint varieties, and sugar cane.]

Burns, J. Robert
1934  
Papago pilgrimage to ancient ceremonies. *Tucson,* Vol. 7, no. 11 (November), pp. 3-4, 17. Tucson, Chamber of Commerce. [This article is about the fiesta of San Francisco Xavier observed by Papagos at Mission San Xavier del Bac. It is accompanied by photographs of the procession as well as of the interior and exterior of the church.]

Burrell, Tony
2007  
Did you know?  
*Wa;K Newsletter,* Vol. 15, no. 7 (July), p. 7. Tucson, San Xavier District of the Tohono O’odham Nation. [This is a five-paragraph summary of the history of the site at the base of A-Mountain in Tucson that was once the O’odham village of “Schu Shon” and which became the mission *visita* of San Agustín.]

Burrus, Ernest J.
1961  
Kino’s first report on his first permanent mission. *Manuscripta,* Vol. 5, pp. 164-169. St. Louis, St. Louis University Library. [This is the first report written by Father Eusebio Francisco Kino on his first permanent mission among the Northern Piman Indians, his 1687 establishment at Mission Dolores of Cosari, Sonora.]

1962  
Kino, historian’s historian. *Arizona and the West,* Vol. 4, no. 2 (Summer), pp. 145-156. Tucson, The University of Arizona Press. [This essay is about the writings of Father Eusebio Francisco Kino, pioneer Jesuit missionary and pioneer European among the Northern Piman Indians. Most of these writings recount Kino’s experiences among the Northern Pimans.]

1963  
*Misiones norteñas mexicanas de la Compañía de Jesús, 1751-1757* [Biblioteca Histórica Mexicana de Obras Ineditas, no. 25]. México, Antigua Librería Robredo de José Porrúa e Hijos, Sucs. [Papagos are mentioned on pages 49, 512, 67-70, and 77; Sobaipuris on page 69; and Pimas on pages 31, 45, 48-81, and 104-06. There is
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also an account of the laying of the cornerstone of Father Alonso Espinosa’s 1756 church at Mission San Xavier del Bac by Governor Juan Antonio de Mendoza (p. 70).]

1965a Dedication address. In Acceptance of the statue of Eusebio Francisco Kino presented by the State of Arizona [House Document, no. 158, 89th Congress, 1st session], pp. 31-40. Washington, United States Government Printing Office. [Father Burrus, in delivering the major address on the occasion of the acceptance of the statue of Father Eusebio Kino in the Capitol Rotunda in Washington, D.C., summarizes the life and career of the pioneer missionary among the Northern Piman Indians, specifically mentioning San Javier del Bac, San Cosme de Tucson, and Santa Catalina, O’odham settlements in southern Arizona.]

1965b Kino and the cartography of New Spain. Tucson, Arizona Pioneers’ Historical Society. Maps, illus., bibl., index. 104 pp. [This is a richly-illustrated study of the cartography of Father Eusebio Francisco Kino, including reproductions of all of his known maps of the Pimería Alta for the late 17th and early 18th centuries, maps placing the location of Piman settlements and Spanish missions.]

1971 Kino and Manje. Explorers of Sonora and Arizona; their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10]. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. Map, bibl., index. xi + 793 pp. [This monumental work includes a 278-page discussion by Father Burrus of late 17th and early 18th-century expeditions in the Pimería Alta by alférez Juan Mateo Manje (1971), capitán Diego Carrasco (1971), and Father Juan Maria Salvatierra (1971), as well as a description and proposal by Father Luis Velarde (1971) concerning the Pimería Alta. Nearly thirty documents by these individuals are published here in the original Spanish with Father Burrus’s footnotes. Consult the index for numerous citations to Pimas, Pimería Alta, and to individual missions of the Pimería Alta.]

1971 Also see Kino (1971)

Burrus, Ernest J., and Félix Zubillaga, compilers and editors

1986 El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769. México, Universidad Nacional Autónoma de México. Map, bibl., index. xli + 674 pp. [Includes here are twenty-nine documents relating to Jesuit missions in Sonora (pages 133-362) many of them to missions in the Pimería Alta. There is also a biographical note (page 73, n. 48) by the editors concerning Father Tomás Tello, the Jesuit missionary at Caborca who was killed by Pimans in the Pima Revolt of 1751. The introduction also contains background information on the Pima Revolt (pp. xxxi-xxxii).]

Burrus, Ernest J., translator and editor

1961 See Kino (1961a, b)
1963 See Kino (1963a)
1965 See Kino (1965)
Burt, Larry W.

Burton, Jeffrey F.
1992 a Remnants of adobe and stone. The surface archeology of the Guevavi and Calabazas units, Tumacacori National Historical Park, Arizona [Publications in Anthropology, no. 59]. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. Maps, illus., appendices, refs. viii + 34 pp. [Presented here are results of an archaeological survey carried out on the surface of the sites of missions Guevavi and Calabazas in southern Arizona, both former Northern Piman settlements. Their Spanish-period history is briefly outlined in this report.]

Burton, Jeffrey F.; Lynne M. D’Asencio, and Alex V. Benitez
1992 Indigenous artifacts. In San Miguel de Guevavi. The archeology of an eighteenth century Jesuit mission on the rim of Christendom [Publications in Anthropology, no. 57], by Jeffrey F. Burton, pp. 55-87. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. This description and analysis of Indian-made artifacts recovered from the ruins of Mission Guevavi in southern Arizona includes a listing and description of 851 sherds of Papago pottery. Most of the stone tools recovered are also likely to have been O’odham in origin.]

Burton-Carvajal, Julianne
Papago/San Xavier bibliography

Kino and Franciscan missionary Junípero Serra are compared and contrasted in this article. Considerable emphasis is laid on the Kino-founded Mission San Xavier del Bac and its present Franciscan-built church, one not unlike in appearance than those in whose construction Father Serra was involved somewhat earlier in the Sierra Gorda of Mexico.

Buseck, Paul M.

Bushnell, Scott M.

Buskirk, Winfred
1986 The Western Apache: living with the land before 1850. Foreword by Morris E. Opler. Norman, University of Oklahoma Press. Illus., bibl., index. 273 pp. [Papagos are mentioned as being neighbors of the Western Apaches; as enemies of the Apaches, suffering raids from the latter when they went out to gather saguaro fruit; as using a knife rather than a hatchet for trimming mescal; and as having influenced certain aspects of Apache culture.]

Bussche, Wolf von dem

BustamenteTapia, Francisco
1987 Historia de la portada. Arizona Hispana, núm. 1 (Octubre), p. 32. Tucson, Comunicación Social del Noroeste de México (COSOMEX). [This is a summary of the history of Mission San Xavier del Bac, the mission being featured on the magazine’s cover in a color photo by Conrado Quezada (1987).]

2006 Magdalena de Kino: tragedias y leyendas. Magdalena de Kino, Sonora, Editorial Sonora Mágica. Illus. 121 pp. [Included among these vignettes which evoke the history and culture of Magdalena de Kino, Sonora, is one titled, “Un Papago pagó con un caballo fino, un milagro a San Francisco” (pp. 52-53). It takes place in 1919.]

Butcher, Harold
Papago/San Xavier bibliography

Centro, California, Desert Press, Inc. [This is the recounting of a day in the life of Father Eusebio Kino, S.J., that of May 3-4, 1700, during which he rode from Mission Tumacacori to Mission San Ignacio to save the life of a Piman Indian whom Spanish soldiers were planning to beat, possibly to death. Earlier events in the life of Kino among the Piman Indians of southern Arizona and northern Sonora are related as well.]

Butler, Anne M.; Michael E. Engh, and Thomas W. Spalding, editors
1999 *The frontiers and Catholic identities.* Maryknoll, New York, Orbis Books. Illus. xxxii + 221 pp. [This gathering of ninety-eight accounts relating to the Catholic Church in frontier situations includes one titled, “Missionaries visit Tucson and Mission San Xavier del Bac, 1864” (number 84).]

Butler, Ron
1995 *Saguaro National Park: celebrating the living symbol of the Southwest.* *Southwest Passages*, Vol. 3, no. 3 (March), pp. 30-31. Phoenix, El Zaguan Publishing Co. [Mention is made that the Pima and Tohono O’odham "built their entire cultures around the saguaro. They still use the long, strong ribs of the plant's skeleton for building material and fuel, and jam is made from its rich, sugary fruit." The assertion is made that these Indians also "attribute special powers to the saguaro.”]

1997a *Glorious restoration.* *Américas*, Vol. 49, no. 3 (June), pp. 4-5. Washington, D.C., Organization of American States. [A brief summary of a program of conservation inside the church of Mission San Xavier del Bac between 1992 and 1997 mentions the involvement in it of four Tohono O’odham who received on-the-job training as conservators so they would qualify as caretakers on the church.]

1997b *Souls of the mission. Portraitsof the people who recently completed the interior renovation of the 200-year-old Mission San Xavier del Bac -- an international $2-million labor of love.* *Tucson Guide Quarterly*, Vol. 15, no. 3 (Fall), pp. 58-63. Tucson, Madden Publishing, Inc. [Color and platinum print photos accompany this article about the conservators who spent twenty months between 1992 and 1997 renovating the interior art of the church of Mission San Xavier del Bac. Among those profiled are Tohono O’odham conservators Timothy Lewis, Donny Preston, Mark Lopez, and Gabriel Wilson.]

1999 *Tucson: a touch of the Old West mingles with urban sophistication in this Arizona oasis.* *Where to Retire*, Spring, pp. 78-83. Houston, Texas, Vacation Publications, Inc. [Mention is made of the fact that the Tohono O’odham, living in the shadow of Kitt Peak National Observatory, still consult tribal medicine men, and there is a photo (p. 80) of the southwest elevation of the church of Mission San Xavier del Bac.]

2007 DeGrazia’s medicine man mosaic. *Arizona Highways*, Vol. 83, no. 2 (February), p. 7. Phoenix, Arizona Department of Transportation. [Reproduced here in color is a mosaic by Tucson artist Ted DeGrazia of “a Tohono O’odham healer under a mesquite ramada with his feathers and fetishes healing a sick Indian as others look on.” It is on display outdoors at DeGrazia’s Gallery in the sun in Tucson.]
Papago/San Xavier bibliography

Buttrey, T.V. 1981 The ‘Tubac ingot.’ *Numismatic Chronicle*, Vol. 141, pp. 136-144. London, Royal Numismatic Society. [This is an illustrated account of a gold ingot struck with the inscription, TUBAC / 1707, with a Latin cross. The obverse bears a Jerusalem cross, the four quarters occupied by castle - V - K - castle. The author correctly observes, there was never a mission at Tubac, and that “modern” Tubac was not begun until 1752. He also notes the earliest written record of Tubac dates from 1726. Buttrey writes about the earlier activities of Father Eusebio Kino in the region, including his visits to Mission San Xavier del Bac. He concludes, correctly, “The Tubac ingot is false, and has no historical meaning of value. It is the construction of a forgery of our own day ... .” The ingot was first illustrated in the *Encyclopaedia Brittanica* in 1964 as pl. 2, no. 2 accompanying the article “Numismatics.”]

Buzaljko, Grace W. 2003 Kroeber, Pope, and Ishi. In *Ishi in three centuries*, edited by Karl Kroeber and Clifton Kroeber, pp. 48-64. Lincoln and London, University of Nebraska Press. [Mention is made of the fact that in 1913, Alfred Kroeber arranged to have his Papago (Tohono O’odham) friend, Juan Dolores, work at the Anthropological Museum in San Francisco as a substitute guard for four months and to stay on another month as a linguistic informant. Dolores and Ishi, the last of California’s Yahi Indians, who was then living at the museum, became friends. “Dolores had been reared on the Papago reservation in Arizona, had graduated from Hampton Institute in Virginia, and usually worked as a teamster, in the traditional meaning of the word, or as a skilled laborer at large construction sites in the West” (pp. 54-55). A note on p. 60 further elaborates: “In 1918-19 Juan Dolores was a research fellow with the Berkeley department, and collected Papago texts ... from Papago informants in Arizona. These form part of a large collection of Papago language and folklore materials made by Dolores and Kroeber (1909-51), most of it by Dolores ... . In his later years Dolores worked regularly at the Museum as a preparator ... .”]


Papago/San Xavier bibliography

Tempe, Department of Anthropology, Arizona State University. [This is a report on results of a 1979 and 1980 test garden planted in Montezuma County, Colorado, a garden that included Papago flour corn.]

Byrne, Rose
1994 Archives. It's History! (April-June), p. 4. Tucson, Arizona Historical Society. [Mentioned here is acquisition and processing by the Arizona Historical Society of the papers of Elsie Prugh Herndon, wife of a Presbyterian missionary and a woman who worked among the Tohono O’odham and who recorded many of their legends.]

Cabat, Erni

Cabat, Erni, and Charles W. Polzer

1983a Father Eusebio Francisco Kino and his missions of the Pimería Alta. Book 2: the main altars. Tucson, Southwestern Mission Research Center. Map, illus. 30 pp. [The central portion of Mission San Xavier del Bac’s retablo mayor, that including the niche holding the statue of San Francisco Xavier, is included. Text by Polzer.]

1983b Father Eusebio Francisco Kino and his missions of the Pimería Alta. Book 3: facing the missions. Tucson, Southwestern Mission Research Center. Map, illus. 30 pp. [Here are Cabat’s watercolor renderings of the façades of the Pimería Alta missions, San Xavier del Bac’s included. Text by Polzer.]

Cady, John H.
1915 Arizona’s yesterday. Rewritten and revised by Basil D. Woon. s.l., John H. Cady. Illus. 120 pp. [Cady recounts events that led up to the 1871 “Camp Grant Massacre” in which Apaches camped near Camp Grant were killed by a party of about fifty Papago Indians, forty-five Mexicans, and six Anglo Americans, Cady being one of them. He tells how he, five other Anglos, and three Papago trackers had discerned that the Apaches who had killed a rancher named Wooster who lived near Tubac had fled to Camp Grant. He notes that the trial in which he and others were acquitted had been “a farce.”]

1978 Arizona’s yesterday. Old West, Vol. 14, Spring, pp. 45-64. Austin, Texas, Western
Papago/San Xavier bibliography

Publications. [A reprint, with the preface of the original, of Cady (1915).]


Cain, H. Thomas


1975 Indian basketry in Arizona. *Arizona Highways*, Vol. 51, no. 7 (July), pp. 2-5, 44. Phoenix, Arizona Department of Transportation. [Both prehistoric and historic Arizona Indian basketry are discussed in these excerpts from Cain (1962), including prehistoric baskets recovered by Emil Haury in Ventana Cave on the Papago Indian Reservation. Modern Papago baskets are discussed (p. 44). Color photos of Papago baskets by Jerry Jacka are on page 13, 17, 18, and inside the back cover.]

Cain, Shannon


Caiazza, Amy; April Shaw, and Misha Werschkul

2004 *Women’s economic status in the states: wide disparities by race, ethnicity, and region*. Refs. iv + 44 pp. Washington, D.C., Institute for Women’s Policy Research. [Included here in a section on “The economic status of Native American women” (pp. 11-13) is the comment, “Among the worst tribe for women’s poverty, the Tohono O’odham, a stunning two in five (40.8 percent) women lived in poverty. This proportion is more than 20 percentage points worse than that in the worst-poverty state for all women in 1999 – Mississippi, whose rate was 20.6 percent.” A table on page 12 indicates that in 1999 the median annual earnings for full-time, year-around female workers among the Tohono O’odham was $22,100. This essay was published online at www.iwpr.org.]

Callahan, Kathy L.

1981 “Intervention strategies for the treatment of alcohol-abusers and alcoholics among Papago Indians: an ethnographic needs assessment.” Ph.D. dissertation, Purdue University, Lafayette, Indiana. 236 pp. [This study shows no statistically significant differences between Papago drinkers and non-drinkers with regard to their socio-demographics. “The Papago learn normative drinking behavior at an early age and excessive drinking behavior often appears during the teen years.” Stress is laid on the need for implementation of education and prevention programs.”]

California Academy of Sciences
Papago/San Xavier bibliography

1980 Western North American Indians baskets from the collection of Clay P. Bedford. San Francisco, California Academy of Sciences. [A catalogue of an exhibit of baskets that went on display at San Francisco's California Academy of Sciences on April 16, 1980, includes a color illustration of a Papago winnowing basket (p. 65).]

Calloway, D.H.; R.D. Giaque, and F.M. Costa 1974 The superior content of some Indian foods in comparison to federally donated counterpart commodities. Ecology of Food and Nutrition, Vol. 3, no. 3, pp. 203-211. New York, Gordon & Breach. [Various “elements were estimated in samples of traditional Hopi and Papago Indian foods, products of maize, other cereals, cactus and legumes, and in alternative commodity foods distributed by the U.S. federal government in 1971-72. The foods produced in the Arizona reservations were consistently higher in essential minerals than were the commodity foods. ... Dried cactus (Opuntia sp.) buds used by the Papago contained 2.8% Ca. The traditional foods were also richer in Br, Sr, Rb and Pb than were the commodity foods.”]

Calvin, Grace V., and Ross Calvin 1936 Church of San Xavier del Bac. Arizona Highways, Vol. 12, no. 6 (June), pp. 2-3. Phoenix, Arizona Highway Department. [A black-and-white photograph of the lower portion of the southeast elevation of the church and east atrium wall is accompanied by a text extolling the beauties and permanence of mission San Xavier del Bac.]

Calvin, Ross 1946 River of the sun: stories of the storied Gila. Albuquerque, University of New Mexico Press. Illus. xix + 153 pp. [Includes brief mention of Father Eusebio Kino's having founded a mission at San Xavier del Bac and of his having introduced new crops as well as livestock to the Indians there. Also included (p. 37) is a note to the effect that the reason the Mexican soldiers failed to defend Tucson against Philip St. George Cooke and the Mormon Battalion in 1846 -- the reason as "quaintly" offered by the Mexican commander -- was that "Americans had entered on Sunday morning while he and his troops were absent, attending Mass at Kino's San Xavier mission." There is no documentation for this assertion by Calvin.]

Cámara Barbachano, Fernando 1974 Culturas indígenas contemporáneas de México; el problema de la integración. Cultura y Sociedad, Vol. 1, no. 1 (Julio/Septiembre), pp. 20-26. México, D.F., Talleres Gráficos de la Editorial del Magisterio. [This is a translation into Spanish of an article published by Cámara in English in 1967 in volume 7 of the University of California at Los Angeles's Latin American Studies journal. Scattered mention is made throughout of the Papagos and Pimas in Sonora.]

Cameron, Colin 1896 [Letter from the Chairman of the Livestock Sanitary Commission, Arizona Territory, to B.J. Franklin, Governor.] Annual Report of the Secretary of the
Papago/San Xavier bibliography

*Interior for 1896*, Vol. 3, *Report of the Governor of Arizona*, pp. 252-253. Washington, Government Printing Office. [Dated August 10, 1896, and written from San Rafael de la Zanja, this letter concerns the problem stockmen in Pima County have been having with Papagos. Writes Cameron, "The whole western portion of the country is overrun by the nomatic [sic] portion of the Papago, Pima, and Maricopa Indians tribes, all going under the generic name of Papagos" [sic; p. 252].]

Cameron, Leroy, and others

1994 *Estrella dawn: the origin of the Maricopa. Notes by Donald Bahr*. *Journal of the Southwest*, Vol. 36, no. 1 (Spring), pp. 54-75. Tucson, University of Arizona Press and the Southwest Center. [In a note (no. 4, p. 73), Bahr mentions that in the Pima migration story, "Some of the original migrating tribe ... went south to become today's Papagos or Tohono O’odham.”]

Cammack, Alberta

n.d.a *Sisters of St. Joseph at St. John's Indian Mission, Komatke*. Tucson, Archives, St. Mary's Hospital and Health Center. 5 pp. [Although Papagos are not mentioned as such, they were among the Indian students attending school at St. Johns Indian Mission between 1901 and 1938, the period of time the mission was served by Sisters of St. Joseph of Carondelet.]

n.d.b *Sisters of St. Joseph of Carondelet*. Tucson, Archives, St. Mary’s Hospital and Health Center. Map, illus. 9 pp. [It is notyed here that in 1873 the Sisters of St. Joseph of Carondelet opened a school for Indian children at San Xavier (del Bac), ‘having been asked to so so by the Indian agent.’]


1991 Religious women at Mission San Xavier del Bac. *Dove of the Desert*, no. 7 (Spring), p. 3. Tucson, Franciscans at San Xavier del Bac Mission. [This is a fine overview of the history of the Franciscan Sisters of Christian Charity of Manitowoc, Wisconsin among the O’odham and at Mission San Xavier del Bac, beginning at Bapchule on the Gila River Indian Reservation in 1935 and continuing at San Xavier, 1940-1991.]

Camou H., Ernesto


Campbell, H.D.
Papago/San Xavier bibliography

1901 The oldest mission in the Southwest. The University of Arizona Monthly, Vol. 3, no. 6 (April), pp. 186-190. Tucson, University of Arizona. [The article and two black-and-white photos deal with Mission San Xavier del Bac. Page 190 notes the scattered village of Papago Indians just beyond the mission. The article's title is, of course, a gross exaggeration.]

Campbell, Lyle, and Ronald W. Langacker


Campbell, Martin

1994 Mission bells. Company, Vol. 11, no. 4 (Summer), front cover, pp. 22-24. Chicago, American Jesuits. [This article about the accomplishments of Father Eusebio Kino among the Northern Piman Indians focuses on Mission Tumacácori in southern Arizona. It is accompanied by photos of the mission ruins, of a diorama in the mission’s museum, and of National Park Service ranger Donald Garate dressed as Juan Bautista de Anza. The magazine’s cover has a color photo by Campbell of the south-southwest elevation of the upper portion of the front of the church of Mission San Xavier del Bac.]

Campos, José A.

1977a I. Proyecto de exploración y colonización. In Etnología y misión en la Pimería Alta, 1715-1740 [Series de Historia Novohispana, núm. 27], by Luis González R., pp. 249-257. México, Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México. [This letter by Father Campos, who served as missionary at San Ignacio among the Piman Indians from 1693 until 1737, was written at the Jesuit college of San Andrés in Mexico City on January 24, 1723. In it he extols the possibilities of the Jesuits’ of the Pimería Alta becoming the missionaries who could bring about the conversion to Christianity of the Hopi Indians. He points out that the Northern Pimas are “relatives, companions, and neighbors” of the Sobaipuris, both enemies of the Apaches. He also tells how in 1695 Pimans, urged on by Lucifer, martyred Father Francisco Xavier Saeta (in Caborca).]

1977b II. Inconvenientes de la ruta al Moqui por Chihuahua. In Etnología y misión en la Pimería Alta, 1715-1740 [Series de Historia Novohispana, núm. 27], by Luis González R., pp.257-263. México, Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México. [This is a continuation of Father Campos’ argument that Jesuits from the Pimería Alta should proceed directly from Sonora to the Hopi country to begin evangelization there – rather than using a route through Chihuahua. This letter, written March 26, 1725 from his mission station at...]

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San Ignacio in the Pimería Alta, notes the proximity of missions San Ignacio and San Xavier del Bac to the Hopi country.

Cañas, Cristóbal de
1945  Estado de la Provincia de Sonora ... Transcribed by F. González de Cossio. Boletín del Archivo General de la Nación, tomo 16, núm. 4, pp. 593-636. México, Secretaría de Gobernación, Dirección General de Información. [See annotation for Cañas (1977). This version is said by Luis González R. To be a highly defective transcription of the Cañas report. It is also presented here as an anonymous manuscript, as is the case with the translation by Ives, translator and editor (1948).]

1977  Estado de la Provincia de Sonora ... In Etnología y misión en la Pimería Alta, 1715-1740 [Series de Historia Novohispana, núm. 27], by Luis González R., pp.279-304. México, Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México. [Father Cañas was a Jesuit missionary headquartered in Arizpe when in July, 1730 he penned this detailed report on the Province of Sonora and its Jesuit missions. His report includes an account of the missions of the rectorate of the Pimería Alta, that of Nuestra Señora de los Dolores, and the mission communities of Tubutama, Santa Teresa, Atí, Oquitoa, Caborca, Pitiquito, Búzani, Bisani, San Ignacio, Magdalena, and Imuris. It is interesting to compare his account of 1730 with that of Father Januske (1977) for 1723. An English translation of a version of this text is in Ives, translator and editor (1948).]

Cancio, Joe R.
1998  Our friend, Mr. Thomas. In A good Cherokee, a good anthropologist, edited by Steve Pavlik, pp. 317-326. Los Angeles, University of California, American Indian Studies Center. [A Yaqui Indian recounts his experiences with anthropologist Robert Thomas, a Cherokee who had been married to a Papago woman and who lived on the San Xavier Reservation. Some of these experiences involved Thomas’s involvement in 1983 with the annual Wa:k powwow on the San Xavier Reservation; his listening to Thomas and Jim Griffith playing jig dance music at Thomas’s daughter’s home near the Indian Health Service clinic at San Xavier; and his participating in a blessing of the way of the procession along with Alvin Havier, a San Xavier Reservation resident and one of the Desert Dancers.]

Canger, Una
1985  An inconspicuous split in Nahuatl. International Journal of American Linguistics, Vol. 51, no. 4 (October), pp. 358-361. Chicago, University of Chicago Press. [Papago language is used in one of the examples in this article on linguistic change.]

Canney, F.C.
Papago/San Xavier bibliography

San Xavier Reservation.]

Canouts, Valette, assembler
1972 An archaeological survey of the Santa Rosa Wash project [Archaeological Series, no. 18]. Tucson, Arizona State Museum, The University of Arizona. Maps, illus., appendices, refs. vi +149 pp. [This is the report of an archaeological survey of the Santa Rosa Wash area of the Papago Indian Reservation. Included are remains of prehistoric sites as well as of historic Papago and non-Indian sites, one of which was involved with the Jackrabbit Mine.]

Cantrell, Don
1972 Arizona's names and places. Outdoor Arizona, Vol. 41, no. 6 (June), pp. 32, 38. Phoenix, Phoenix Publishing Company. [Papago origins are given for the placenames “Ajo” and “Baboquivari.” “Ajo” is said to come from “au auho,” “paint,” and Baboquivari from a Papago expression meaning “pinched below the middle.” Close, but no cigars!]

Capron, Horace
1870 Agricultural capabilities of the territories. In Report of the Commissioner of Agriculture for 1869, pp. 601-626. Washington, Government Printing Office. [Included here is the statement: “The Santa Cruz region was occupied by Spanish Jesuit missionaries as early as the year 1600 [sic], the ruins of whose ecclesiastical and agricultural establishments are still traced. The church of San Xavier de Bac attests, even in its dilapidation, a wealth, refinement, and religious public spirit which argue a very productive industrial system, and a healthy social order” (p. 625).]

Carbajal, Andrés
2004 Reconstructing the barrio. In the heart of Tucson, the past and present stand side by side. 110°, issue 4 (Summer), pp. 38-41. Tucson, Voices: Community Stories Past & Present, Inc. [Among the residents of Tucson’s Barrio Viejo interviewed and shown here in photos is 47-year-old goldsmith/silversmith James Fendenheim, a 12-year resident of the area. His grandmother is Tohono O’odham Frances Manuel who at one time lived in the same general area. He is shown in a color photo standing by the outside doorway of his studio gallery.]

Cardenal, Ernesto, translator
1961 Poesía de los indios de Norteamérica. América Indígena, Vol. 21, núm. 4 (Octubre), pp. 355-362. México, D.F., Instituto Indigenista Interamericano. [Includes three Papago poems that have been translated into Spanish.]

Cargill, Andrew H.
Papago/San Xavier bibliography

73-79. Tucson, University of Arizona. [Cargill, who lived in Tucson at the time of
the 1871 Camp Grant massacre, says that when the indictment against the
perpetrators was drawn up, no one knew the names of the 75 Papagos who had been
involved. He and the district attorney listed them “by fictitious names.” They
were Pinaleño Apaches who were killed in the massacre by Papagos and other
Tucson townspeople.]

Carlson, Alvar W.

1983 Rural settlements and land use. In Borderlands sourcebook, edited by Ellwyn R.
Stoddard, Richard L. Nostrand, and Jonathan P. West, pp. 105-110. Norman,
University of Oklahoma Press. [Passing mention is made of the Papagos “who
reside mostly on reservations in southern Arizona.”]

Carlson, Raymond

34-35. Phoenix, Arizona Highway Department. [Carlson, editor of Arizona
Highways, tells of a trip through “Papagoland” when he and those with him stopped
at a dwelling where they encountered a Papago family “taking a siesta period under
a cactus covered shed attached to the clay (adobe) house. The big earthen jar was
full of cold water and we had a drink.” They tried to photograph a girl who was
washing clothes, but she wanted to charge a dollar instead of the proffered 25¢
cents. They said they would pay her a dollar if she would pose weaving a basket,
but she didn’t know how to make baskets. So they parted ways, sans photo, to the
strains of “Coming Down That Old Texas Trail” being played on an old and
scratched record on an old-fashioned phonograph in the yard.]

1941 De Grazia. Arizona Highways, Vol. 17, no. 2 (February), pp. 30-33. Phoenix,
Arizona Highway Department. [This article about artist Ettore “Ted” De Grazia,
who, at the time it was written, was living in Bisbee, Arizona, includes a
reproduction in black-and-white of a De Grazia painting titled “With the Indians at
San Xavier.” It shows a group of Indians and a Spanish priest and soldier in the
foreground and the west three-quarters of the church in the background.]

Arizona Highway Department. [Arizona Highways editor Carlson introduces an
issue of the magazine that features the photographs of Ansel Adams and text by
Nancy Newhall of Mission San Xavier del Bac and its Indian parishioners.]

1962 An historical perspective. In Padre Kino. Memorable events in the life and times of
the immortal priest-colonizer of the Southwest depicted by De Grazia, with
commentaries on the artist and his work by noted authorities on Southwestern
history and art, edited by Carl S. Dentzel, pp. 39-40. Los Angeles, Southwest
Museum. [Carlson writes glowingly about Father Eusebio Francisco Kino, S.J.,
pioneer missionary and the first European to live permanently among Northern
Piman Indians. He says that Father Kino “labored prodigiously, with love and
ardent devotion in behalf of his Indian changes,” teaching them “new ways to grow
crops, and he introduced them to horses and cattle.”]
**Papago/San Xavier bibliography**

<table>
<thead>
<tr>
<th>Year</th>
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<td>1966</td>
<td><strong>Carlton, Mickey</strong>&lt;br&gt;Optimists in a desert “paradise.” <em>Bi-Centennial Monograph</em>, no. 3, edited by Henry F. Dobyns. Casa Grande, Arizona, Casa Grande Valley Historical Society. [Granada Fig Farms near the town of Casa Grande in southern Arizona employed Papago Indians from the neighboring Papago Reservation. The crew boss was a Kohatk named “Chief John,” and he directed a crew of some 40 Papagos in the craft of pruning the fig trees (p. 25).]</td>
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<tr>
<td>1977</td>
<td><strong>Carmony, Neil, <em>transcriber and editor</em></strong>&lt;br&gt;The California Column occupies Tucson: George O. Hand's diary, August 8 - December 2, 1862. <em>Journal of Arizona History</em>, Vol. 26, no. 1 (Spring), pp. 11-40. Tucson, Arizona Historical Society. [Hand writes on Sept. 15 that Papagos in Tucson will keep a close watch over an Apache prisoner; Hand visits and describes Mission San Xavier on August 21, observing, “It is now a bad-looking place and a very unpleasant smell pervades the whole place. It is occupied by swallows &amp; bats.” He also notes Papagos’ service in the U.S. Army.]</td>
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<tr>
<td>1985</td>
<td><strong>Carmony, Neil, <em>transcriber and editor</em></strong>&lt;br&gt;Whiskey, six-guns &amp; red-light ladies: George Hand's saloon diary, <em>Tucson, 1875-1878</em>. Silver City, New Mexico, High-Lonesome Books. Illus., bibl., index. 268 pp. [Papago Indians are mentioned on pages 14, 15, 51, 121, 135, and 244. Scattered mention of Mission San Xavier occurs throughout (see the book's index), and there is a pre-1887 photo of the mission on p. 52.]</td>
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<tr>
<td>1994</td>
<td>Next stop: Tombstone. <em>George Hand's Contention City Diary, 1882</em>. Tucson, Trail to Yesterday Books. Map, illus., refs., index. 42 pp. [Mention is made in Hand's diary of a shooting incident (no one was hurt) on May 1, 1882 involving Papago Indians and a Dr. Barney in the vicinity of Contention on the San Pedro River in southeastern Arizona. The Papagos had been mistaken for Apaches.]</td>
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<tr>
<td>1995</td>
<td><strong>Carnes, Pack</strong>&lt;br&gt;The Civil War in Apacheland. <em>Sergeant George Hand's Diary: California, Arizona, West Texas, New Mexico, 1861-1864</em>. Silver City, New Mexico, High-Lonesome Books. Maps, illus., refs., index. 215 pp. [Hand remarks that Papagos in Tucson will watch over an Apache prisoner (Sept. 15, 1862); Mission San Xavier described as of August 21, 1862 (p. 68) and shown in an engraving from J. Ross Browne's book (1869) (p. 69).]</td>
</tr>
<tr>
<td>1996</td>
<td><strong>Carmony, Neil B., and David E. Brown, <em>editors</em></strong>&lt;br&gt;Tales from Tiburon: an anthology of adventures in Seriland. Phoenix, The Southwest Natural History Association. Maps, illus., bibl. ix + 146 pp. [Included among these accounts of exploration by outsiders in Seri Indian country in Sonora are scattered mention of Papago Indians, chiefly those who served as guides.]</td>
</tr>
</tbody>
</table>
Papago/San Xavier bibliography

Southwest, Vol. 33, no. 4 (Winter), pp. 475-485. Tucson, University of Arizona Press, The Southwest Center. [This is an analysis by a folklorist of the tale written down by Papago Indian Jose Lewis Brennan (1991).]

Carney, Otis

Carpenter, Edmund
1988 Materials for the study of symbolism in ancient & tribal art. A record of tradition & continuity based on the researches and writings of Carl Schuster. Vol. 3, Book 2, The labyrinth & other paths to other worlds. New York, Rock Foundation. [Three views are shown in drawings of a Papago basket that incorporates the “man in the maze” labyrinth into its designs (p. 317, illus. 341).]

Carpenter, John P.; María Elisa Villalpando, and Guadalupe Sánchez Miranda
2008 Environmental and cultural dynamics of the southern Papaguería periphery. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and Adrienne G. Rankin, pp.287-307. Tucson, SRI Press. [There is brief discussion here of what the authors refer to as “Phase 5” of what the call the “Trincheras Tradition.” This phase is “marked by the arrival of the Jesuit missionary Kino. At Spanish contact, the Soba O’odham occupied the Río Magdalena and its principal tributaries. In 1691, Mange ... described a Soba settlement known as ‘Oacuc’ along the Río Boquillas; this is certainly the modern pueblo of Ocuca. ... Both Papago Plain and Papago Red wares have been found insoated scatters and in association with historical-period habitations at La Playa (in Sonora).”]

Carpenter, R.
1947 “The geology and ore deposits of the Vekol Mountains, Pinal County, Arizona.” Ph.D. dissertation, Stanford University, Palo Alto, California. [The Vekol Mountains are within the Papago Indian Reservation.]

Carpio, Joseph Díaz del
1997 Judgment and opinion of Joseph Díaz del Carpio, captain of the royal presidio of Terrenate, and other settlers of the valleys of Santa Ana and San Luis. In The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora, 1700-1765, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 413-417, 428-431. Tucson, The University of Arizona Press. [This judgment was rendered as the
result of a meeting held in San Ignacio, Sonora in April 1752. They suggest that troops be stationed both at Tupo, between San Ignacio and Tubutama, and at Tubac, but argue that if only one place is to have troops, it should be Tubac. They also consider Ocuca to be a favorable site.]

Carr, Helen
1990
“The poetics and politics of primitivism: some United States interpretations of Native American literary traditions.” Ph.D. dissertation, University of Essex, United Kingdom. 264 pp. [Included here is a critical application of colonial theory to a personal narrative by Tohono O’odham Maria Chona as translated and transformed into English by Ruth Underhill (1936a). The final chapter is devoted to the topic, “a work which is a product of a new humanitarian concern with Indian subjectivity, yet still unable to face the political exploitation of the past and present.”]

1996
*Inventing the American primitive: politics, gender and the representation of Native American literary traditions, 1789-1936.* New York, New York University Press. [This is a published version of Helen Carr (1990).]

Carrasco, Diego
1971
Diego Carrasco’s diary. Complete text. In *Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10]*, compiled, with summaries of the trips, by Ernest J. Burrus, pp.555-577. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Captain Diego Carrasco accompanied Father Eusebio Francisco Kino on the latter’s September-October 1698 expedition to the confluence of the Gila and Colorado rivers. Apparently largely copied from Kino’s account of the same journey, it nonetheless “adds Carrasco’s view and interpretation of events occurring on a key expedition into unexplored regions and among unknown nations.” Considerable data are here -- in this transcription of the original in Spanish -- concerning Northern O’odham.]

Carrigan, Francis J.
1971
“A geological investigation of contact metamorphic deposits in the Coyote Mountains, Pima County.” Master of Science thesis, The University of Arizona, Tucson. [This study assesses the economic potential of copper mining in the Coyote Mountains, portions of which lie on the Sells portion of the Papago Indian Reservation.]

Carrillo, Arsenio
[1990]
*The white sisters of Arizona.* s.l., s.n. [This is a single piece of paper printed on both sides and folded into a two-fold with a resulting six pages. It is about the Eucharistic Missionaries of Saint Dominic who came to Tucson in 1939. One photo and caption explains that Sister Jane Quatman's ministry in 1990 is with Native Americans “on the Tohono O’odham Indian reservation near Tucson.”]
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Carrillo, Esperanza
1915  “The work of Fray Francisco Garcés in the Southwest.” Master’s thesis, Department of History, University of California, Berkeley. Bibl. 134 pp. [Father Garcés was the first Franciscan assigned to Mission San Xavier del Bac, 1768. He worked extensively among Northern Pimans.]

Carstens-Faust, Jill
1998  Desert duo. Home&Away, September/October, pp. 34-37. Minneapolis, American Automobile Association. [A color photo by Gill Kenny of the south elevation of the church accompanies this article, one with a brief discussion of Mission San Xavier del Bac and the fact that it is “a part of the Tohono O’odham Indian Reservation.” The author erroneously asserts that Father Eusebio Kino laid the foundations for this church in 1700 when, in fact, they were laid in 1783.]

Carter, Dick

Carter, George F.
1945  Plant geography and culture history in the American Southwest [Viking Fund Publications in Anthropology, no. 5]. New York, The Viking Fund, Inc. Maps, illus., bibl. 140 pp. [There are scattered references here to Papagos in connection with the introduction of corn (p. 40); tepary beans (p. 56); pinto and pink beans (p. 69); terrain (p. 94); flood farming (p. 98); today’s rarity of colored corn (p. 99); climate and crop distribution (pp. 96-99); flood farming and villages (p. 113); and irrigation and other farming methods suggest possibility that Papagos are descendants of the prehistoric Hohokam (p. 118).]
1948  Sweet corn among the Indians. Geographical Review, Vol. 38, no. 2 (April), pp. 206-221. New York, American Geographical Society. [Sweet corn and other types of corn among the Papago are discussed (pp. 218-19). Carter states, “the evidence for aboriginal sweet-corn growing among the Pima and Papago is inconclusive” (p. 218).]

Caruso, J.
1980  Secrets of the Papago rainmakers. Desert Magazine, Vol. 43, no. 6 (July), pp. 7-11. Palm Desert, California, Cactus Paperworks, Inc. [Six nice color pictures accompany a text concerning the Papagos' saguaro fruit harvest. Emphasis is on the harvest, but the wine ceremony is briefly discussed.]

Casad, Eugene H.
Papago/San Xavier bibliography

2004 Imagery through the ages. In Imagery in language: festschrift in honor of Professor Ronald W. Langacker, edited by Barbara Lewandowska-Tomaszcyk and Aline Kwiatkowska. [Tohono O’odham, Huichol, and Cora are the languages used in the examples.]

Casagrande, Joseph B., and Kenneth Hale 1967 Semantic relationships in Papago folk-definition. In Studies in southwestern ethnolinguistics, edited by Dell H. Hymes and William E. Bittle, pp. 165-193. The Hague and Paris, Mouton. [This paper presents a selection from a sample of about 800 Papago folk-definitions arranged in categories primarily intended to reflect the semantic principles implicit in their construction. Attention is also given to the grammatical form in which these folk definitions are cast. The concluding section compares the semantics of folk-definition with types of relationship in word association.]

Casebier, Rodney A. 1976 “An analysis of the designs on modern Papago close coiled baskets.” Master of Arts thesis, University of Arizona, Tucson. Illus., bibl. 99 pp. [“The general purpose of this study is to provide information on modern Papago close coiled basket designs (1900-1975) as they appear in their original state.” A selected sample of 251 baskets was used in the evaluation.]

Cassidy, Gerald 1939 Boboquivera [sic], the sacred mountain of the Papagos. New Mexico Quarterly, Vol. 9, no. 4 (November), facing p. 201. Albuquerque, University of New Mexico. [A drawing by artist Gerald Cassidy of Baboquivari Peak, one made during his 1923 trip into Papago country with D.T. McDougal, Mary Austin, and Ina Sizer Cassidy.]

Cassidy, Ina S. 1939 I-Mary and me. The chronicle of a friendship. New Mexico Quarterly, Vol. 9, no. 4 (November), pp. 203-211. Albuquerque, University of New Mexico. [An account of a trip made by artist Gerald Cassidy and Ina Sizer Cassidy with writer Mary Austin and botanist Daniel T. McDougal into the Papago country in the spring of 1923.]

Castetter, Edward F. 1935 Ethnobiological studies in the American Southwest. I. Uncultivated native plants used as sources of food. University of New Mexico Bulletin, no. 266, Biological Series, Vol. 4, no. 1. Albuquerque, University of New Mexico Press. [There are scattered references here throughout to Papagos' uses of wild plant foods.]

1943 Early tobacco utilization and cultivation in the American Southwest. American Anthropologist, Vol. 45, no. 2 (April/June), pp. 320-324. Menasha, Wisconsin, American Anthropological Association. [The cultivation of tobacco, Nicotiniana tabacum, was observed in 1938 on the Papago Indian Reservation, and Papagos are
known to have been growing this species at San Xavier in 1903.

Castetter, Edward F., and Willis H. Bell
1937 The aboriginal utilization of the tall cacti of the American Southwest. *University of New Mexico Bulletin*, no. 307, *Biological Series*, Vol. 5, no. 1 (June 1), *Ethnobiological Studies in the American Southwest*, 4. Albuquerque, University of New Mexico Press. [There are scattered references to Papagos in connection with their Spanish influence (p. 5); their neglect of tending cattle at San Xavier in order to eat pitahayas (*Carnegia gigantea*), as reported by Father Eusebio Kino (p. 11); Juan Bautista de Anza and Fr. Francisco Garcés in their country in the 18th century (p. 11); harvesting and utilization of saguaro fruit (pp. 13-15); use of saguaro products in bartering with Pimas (p. 16); saguaro candy (p. 17); various reports involving saguaro (p. 23); other uses of saguaro, including saguaro ribs (pp. 25-26); and use of the night blooming cereus (p. 43).]

1942 *Pima and Papago Indian agriculture* [Inter-American Studies, I]. Albuquerque, University of New Mexico Press. Maps, illus., bibl., index. 245 pp. [This remains the best general reference to Pima and Papago Indian agriculture. It includes information on early botanical subsistence and later developments, including crops being cultivated by these people in the 1930s -- crops cultivated for food, utilitarian, and ceremonial purposes. Specific references to San Xavier are on pages 4, 5, 49, 52, 65, 71, 78, 103, 110, 117, 118, 145, 163, 164, 166, 177, and 178.]

1951 *Yuman Indian agriculture*. Albuquerque, University of New Mexico Press. xi + 274 pp. [Numerous references are made to Papago Indians throughout, largely by way of comparing Yuman and Papago subsistence activities.]


Castetter, Edward F.; Willis H. Bell, and Alvin R. Grove
1938 The early utilization and the distribution of Agave in the American Southwest. *The University of New Mexico Bulletin*, whole no. 335, *Biological Series*, Vol. 5, no. 4 (December 1), *Ethnobiological Studies in the American Southwest*, 6. Albuquerque, University of New Mexico Press. Maps, bibl. 92 pp. [Scattered references to Papago on pages 48 (mescal gathering); 49 (trade with Pima); 50 (mescal hatchet unknown among Papago); 52 (digging stick); 64-65 (agave cordage); 66-67 (hair brush and house frame); 72 (sotol sleeping mats); and 81 (discussion of Papago use of Agave in summary).]

Castetter, Edward F., and Ruth M. Underhill
1935 The ethnobiology of the Papago Indians. *The University of New Mexico Bulletin*, whole no. 275, *Biological Series*, Vol. 4, no. 3 (October 15), *Ethnobiological Studies in the American Southwest*, 2. Albuquerque, University of New Mexico Press. Bibl., index. 84 pp. [This discussion of the ethnobiology of the Papago Indians includes utilization of both uncultivated and domesticated plants for foods, beverages, smoking, basketry, and weaving as well as medicinal and other miscellaneous uses. The hunting and utilization of wild animals, including large
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and small mammals and reptiles, and domesticated animals for both food and other miscellaneous uses are also covered.]


Castile, George P.
2002   Yaquis, Edward H. Spicer, and federal Indian policy: from immigrants to Native Americans. *Journal of the Southwest,* Vol. 44, no. 4 (Winter), pp. 383-435. Tucson, The Southwest Center, University of Arizona. [This lengthy essay concerning the means by which the Yaqui Indians of Arizona achieved U.S. federal recognition as a Native American tribe includes passing mention of the fact that until the Yaqui reservation was created in 1978, southern Arizona had only the San Xavier, Gila Bend, and Sells reservations for Tohono O'odham. Also passing mention is made of Tohono O'odham and Apache hostilities and of Yaquis taking refuge among Tohono O'odham between 1887 and 1906. Castile observes that in 1796 there were a dozen Yaquis at Mission Tumacacori among the O'odham, but that there is no evidence any of them or their descendants ever remained. He also quotes Spicer to the effect that Yaquis were anxious not to be identified as Papago and other Indians whom “they regarded as inferior to themselves.”]

Castillo, Guadalupe, and Margo Cowan, editors
2001   *It's not our fault. The case for amending present nationality law to make all members of the Tohono O’odham Nation United States Citizens, now and forever.* Photographs by Jeffry Scott. Sells, Arizona, Tohono O’odham Nation, Executive Branch. Map, illus. 92 pp. [Illustrated abundantly with color photos of Tohono O’odham in various settings, including Mission San Xavier del Bac, this is largely a series of interviews with Tohono O’odham concerning the injustice of those who live in Sonora and those in Arizona who have no birth certificates not being regarded as citizens of the United States. It is a plea to Congress and the President to amend U.S. law to give all enrolled members of the Tohono O’odham Nation U.S. citizenship. Eloquent testimony compiled in a handsome, hardcover book.]

Castillo, Guillermo
2010   “Las veredas entre el desierto y la ciudad, reconfiguración de la identidad en el proceso histórico de cambio de los Tohono O’odham.” Ph.D. dissertation, Universidad Nacional Autónoma de México. Maps, illus. 347 pp. [The principal concern here is with migration dynamics and memory in the second half of the 20th century among the Tohono O’odham in Sonora, Mexico. While the focus is on the O’odham communities of Las Calenturas-Pozo Prieto and Sonoyta, events are linked with those occurring in southwest Arizona. Considered is the migration that occurred to the cities of Caborca and Sonoyta and how that process was experienced by those O’odham who were born in the desert between the 1930s and 1950s and how it affected their “traditional” culture. Also considered are mestizaje, lack of government resources, lack of jobs, and the politics of exclusion and
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Finally, the text describes how the O’odham redefined their sense of community in the cities within an urban context of very narrow coexistence with Mexican mestizos.

Castillo López, Rodolfo del
2002 Restauración de bienes culturales muebles. Señales de Humo, Año 1, núm. 1 (Octubre-Diciembre), p. 11. Hermosillo, Sonora, Centro INAH Sonora. [A discussion of various restoration and conservation projects undertaken by the Sonora center of Mexico’s National Institute of Anthropology and History mentions the in situ stabilization of various fossil remains, including those of mammoths, at Quitovac, “a small community of Pápago origin.”]

2008 “La misión franciscana en la Pimería Alta, 1768-1820. Un estudio sobre la construcción de los templos y su equipamiento litúrgico y ornamental.” Master’s thesis, el Colegio de Sonora, Hermosillo, Sonora, Mexico. 249 pp. [Drawing on both primary and secondary sources, the author goes into detail concerning the building of churches in the Pimería Alta and their furnishings, including information on how the enterprise was financed. Data on livestock and the populations of mission communities at various points in time are given as well.]

Cather, Willa
1942 Death comes to the archbishop. New York, Alfred A. Knopf. Illus. 343 pp. [This is a novel based on the life of Bishop Lamy of New Mexico, one that includes the role of Father Machebeuf. Mention is made of Mission San Xavier del Bac on p. 253.]

Cavagnaro, Camillus

Caywood, Louis R.
1935 Bodies of Franciscan priests reburied. Southwestern Monuments Monthly Report, Supplement for February, pp. 91-93. Coolidge, Arizona, Department of the Interior, National Park Service. [Here is a detailed description of the exhumation and removal of the remains of fathers Baltazar Carrillo and Narciso Gutiérrez from Mission Tumacacori and their transfer to Mission San Xavier del Bac. Caywood describes the personnel and speeches at the re-burial ceremony which took place inside the mortuary chapel at San Xavier on February 21, 1935.]

1936a Tumacacori. Southwestern Monuments Monthly Report, May, pp. 331-332. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [The custodian of Tumacacori National Monument mentions having made a trip with his wife to visit other missions in the Pimería Alta, most notably that of San Ignacio where they visited with the caretaker and took many pictures.]
Custodian Caywood comments on treasure hunters arriving at Mission Tumacacori with copies in hand of a supposed treasure map telling them how to find the lost Guadalupe Mine. Caywood, tongue in cheek, comments that Park Service personnel have completed a replica of a Spanish arrastra, and he says, “When I find the old Spanish gold mine, Virgin de Guadelupe [sic], I will try out the arrastra to see if it will really work.”

Caywood also writes about the fact Luis Gastellum helped organize a January 31 re-enactment of traditional Easter ceremonies among Mexican Americans living...
in the vicinity of Tumacacori so these could be filmed by Paul Wilkerson, cinema photographer from the Washington office of the National Park Service. “The Mexicans in this community gave this Holy Week ceremony last in 1928. It is hoped there will be a revival of it this year and that it will be held each succeeding year at Easter time.”]


1937c Tumacacori. *Southwestern Monuments Monthly Report*, April, pp. 242-244. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Included here is an account by James Felton describing the Easter Holy Week observances carried out at Mission Tumacacori by neighborhood Mexicans. From “the opening ceremony on Wednesday until the closing one of Saturday night at least 450 of the local inhabitants came to view the performances.” Felton describes these in some detail.]

1937d Tumacacori. *Southwestern Monuments Monthly Report*, May, pp. 308-309. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Caywood notes, “On May 3, Father Arnold, in charge of San Savier [sic], brought two brothers who were visiting from Chowstun, Shantung, China. These two brothers signed the register in Chinese therefore I was unable to read their signatures.”]

1937e Tumacacori. *Southwestern Monuments Monthly Report*, July, pp. 32-34. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Caywood mentions a visit paid to Tumacacori National Monument by Lynn Rogers and others from the Los Angeles Times, a visit that resulted in an article in the Times “which told of San Xavier, Tumacacori and other missions of this group. The article was illustrated with photographs and drawings.”]

1937f Tumacacori. *Southwestern Monuments Monthly Report*, August, pp. 105-108. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Caywood reports briefly on artifacts found during excavations for construction of the monument’s new visitor center. He also notes that “… an interesting religious medal was found. … It is of brass and seems to have been stamped from dies … . It is oval and measures 1-1/8 inches in height and one inch in width. … On the obverse side is a highly raised likeness of Santo Wencelaus, patron saint of the Bohemians. … He is shown crowned and in heavy armor with a flag on a staff over his left shoulder. On the reverse side is quite the opposite with a full length figure of Santo Isidro or Saint Isidorus, patron saint of the farmer or laborer. … He is dressed in a belted tunic falling almost to his knees and on his feet there is high top foot-gear. Behind him is a pastoral scene showing a field of wheat, a man driving what looks like a pair of oxen plowing and in the background are mountains. Such a find will make an interesting museum piece.”]
Caywood further notes that the Mountain States Telephone & Telegraph Company “has recently been putting on the covers of its directories drawings of Tumacacori and San Xavier missions.” The Tucson directory had two views of Mission San Xavier; the Nogales director, two views of Mission Tumacacori. “The 1935-36 edition of each directory had one drawing and the winter 1937 has another.”

1937g Tumacacori. *Southwestern Monuments Monthly Report*, September, pp. 171-173. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Caywood, custodian at Tumacacori National Monument, mentions that he and Frederick Nichols measured the ruins of Calabasas Mission, a onetime Pimería Alta mission *visita*, for the Historic American Buildings Survey. He says the next project will be to measure the ruins of Mission Guevavi, another Pimería Alta mission site.]

1937h Tumacacori history. *Southwestern Monuments Monthly Report*, February, pp. 123-129. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Caywood quotes at length from Richard J. Hinton’s (1878) book on Arizona history and resources concerning Tubac and, most especially, the ruins of Mission Tumacácori.]

1938a Tumacacori. *Southwestern Monuments Monthly Report*, April, pp. 311-315. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Caywood observes that Easter Holy Week ceremonies were again carried out at Mission Tumacacori by local people, and he mentions that on April 13 J.H. Tovrea laid “out cement foundations in the mission for the proposed brick floor.”]

1938b Tumacacori. *Southwestern Monuments Monthly Report*, May, pp. 390-392. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [In writing about monthly events at Tumacacori National Monument, custodian Caywood notes that on May 16, 1938, “Indians from San Xavier were interested visitors to Tumacacori. Mr. Leonardo Rios, one of the party, told how his ancestors used to live at this mission, but the Apache raids got so bad that they left for San Xavier, the women carrying the small movable objects, including the statues of the saints, from the church in packs on their backs.” Caywood also notes visiting Caborca, Sonora, where, “One of the oldtimers, a Papago, told his history as far back as he remembered and then what his parents had told him.”]

1939 Tumacacori. *Southwestern Monuments Monthly Report*, April, pp. 272-274. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Caywood describes the Holy Week Passion Play carried out at Mission Tumacacori by the area’s Mexican inhabitants. “The Easter week ceremonies drew larger crowds than last year and the climax of the month was the dedication ceremony (for the new museum) held on Sunday, April 123, which was attended by approximately a thousand people.” The Holy Week observances were held between Wednesday, April 5, and Saturday, April 8.]
Historical Society. [A brief historical overview of the Franciscan missions in the Pimería Alta. Friendly Pima and Opata aid given the Spaniards against Apaches is noted (p. 15) as well as the fact that renegade Pimas and Papagos also caused problems for the Spaniards.]


1943 Tumacacori. Portrayal of Spanish history in Arizona and Sonora. *Arizona Highways*, Vol. 19, no. 2 (February), pp. 20-27. Phoenix, Arizona Highway Department. [Fourteen black-and-white illustrations accompany this overview history of Mission Tumacacori and of Tumacacori National Monument in southern Arizona. Founded by Father Eusebio Francisco Kino in 1691, the mission served the Sobaipuri Indians (O’odham). Mission San Xavier del Bac's history is also alluded to, including the mistaken notion that Franciscan missionary fathers Carrillo and Gutiérrez had once served at Mission San Xavier. The mid-19th century exodus of Pimans from Tumacacori to San Xavier is mentioned as well.]


Cázares, José, and Kerrie A. Cázares n.d.a *O’odham ñeokad g’a’ al ha-we:m (speak O’odham with the children).* Illus. 25 pp. [Words in O’odham whose initial letters are those of the alphabet are used in this “ABC” book intended for use by O’odham children learning to read their own language and simultaneously learning the alphabet, one which includes an initial “ñ” and other initial sounds not present in English and which lacks a “Z.” In a typical example, the letter “K” is illustrated by “ki:,” accompanied by a drawing of a house, and by “kawyu,” accompanied by a drawing of a horse. The drawings, done in outline, are intended to be colored in by the student. O’odham linguist Ofelia Zepeda consulted on the work.]

n.d.b *T- O’odham A-B-C o’ohana (our O’odham A-B-C book).* [Tucson], Tohono Grait/x. Illus. 25 pp. [Essentially identical to Cázares n.d.a, but printed in China and with no mention of Ofelia Zepeda.]


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37-44. Paris, Société d'Ethnographie de Paris. [“Les Papagos de San Xavier del Bac” are briefly discussed on pages 42-44.]

Celaya, Alberto
1991 The Arenenos (Sand Papago). In Ethnology of Northwest Mexico: a sourcebook (Spanish Borderlands Sourcebooks, edited by David H. Thomas, Vol. 6), edited with an introduction by Randall H. McGuire, pp. 400-405. New York and London, Garland Publishing Co. [These are typescript notes by Paul H. Ezell based on interviews with Alberto Celaya on the subject of Arenenos, or “Sand Papagos,” that took place between December 28 and 31, 1951, during a trip taken by Celaya, Ezell, Alan Olson, Tad Nichols, and George Bradt into the Pinacate Mountains in northwestern Sonora. Included are Sand Papago genealogical data and information on pottery, tattooing, history, violent dealings with Mexicans, shelter, and subsistence. Ezell’s comments are interspersed with the notes, which were transcribed at Organ Pipe Cactus National Monument January 14, 1952.]

Celaya Celaya, Amaranto
2008 Me llamo Puerto Punto Peñasco. In Crónicas, leyendas, fiestas y tradiciones, lo nuestro de los municipios de Sonora, pp. 37-39. Hermosillo, Sonora, Centro Estatal de Desarrollo Municipal, Asociación de Cronistas Sonorenses, A.C. [This outline of the history of Rocky Point, Sonora, tells of the involvement there in October, 1926 of “Tomás Child” (Thomas Childs), who was married to a “Sand Papago,” or Hia Ced O’odham, woman.]

Celentano, Tony
1980 Tony Celentano: a portfolio. Sun Tracks, Vol. 6, pp. 155-161. Tucson, Department of English, University of Arizona. [Seven black-and-white photographs of Papago Indians taken by photographer Celentano, the husband of Tohono O’odham linguist Ofelia Zepeda.]

Celestino, Perry

Cella Barr Associates, Mark Barnes, and Guy Greene Associates
1991 Concept plan: Mission San Agustín del Tucson cultural park. Tucson, Cella Barr Associates. Maps, plans, illus., bibl. 72 pp. [This study was prepared for the City of Tucson’s San Agustín Mission Task Force in an effort to suggest alternative development proposals for the site where the former mission visita of San Agustín del Tucson once stood. The report provides some of the history of the site, some coming from late 17th-century Spanish accounts. It is noted: “The creation of San Agustín as a visita of Pima Indians and later Hispanic pueblo in the last quarter of the 18th century demonstrates the success of the Spanish colonial system to
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acculturate local Native American groups, such as the Pima, in the face of an extremely hostile natural and cultural environment.”]

Cendrick, Charles K.
1993 “Reconnecting America’s Indian: a contrast and comparison of two independent qualitative studies.” Master of Science thesis, Texas Woman’s University, Denton, Dallas, and Houston. 53 pp. [“The purpose of this study was to compare and contrast various aspects of two independent studies on American Indians. One study was conducted in conjunction with the Dallas Inter-tribal Center, the other under the auspices of the Traditional Indian Alliance of Greater Tucson.” The latter was comprised principally of Yaquis, Tohono O’odham, and Navajos. “Both studies reported similarly low education levels and poor means of transportation. Also, most respondents either reported having poor or no health insurance. Worry about money, anxiety, family use of alcohol, and fear of neighborhood violence were among the most frequent problems experienced by respondents of both studies.”]

Cerino, Katherine
2009 On the trail of Tumamoc graffiti: Georgie Hazel Scott. Glyphs, Vol. 60, no. 2 (August), pp. 4-6. Tucson, Arizona Archaeological and Historical Society. [In telling about the life of Georgie Hazel Scott, who inscribed her name on rocks on Tucson’s Tumamoc Hill at least a half dozen times, notes that she agreed to Marry Robert H. Forbes only if Forbes scaled Baboquivari Peak. “It took him five attempts, but he and his Tohono O’odham companion, Lorenzo Montoya, reached the peak in 1898. Forbes claimed he was the first white man to do so, and he climbed the peak several more times during his life.”]

Cerny, Charlene
1983 The Girard collection at the Museum of International Folk Art. American Indians Art Magazine, Vol. 8, no. 2 (Spring), pp. 40-45. Scottsdale, American Indian Art, Inc. [Included in the collection is a Papago coiled basketry figurine of a woman, one said to have been made by Dale Juan in Santa Rosa in 1939. It won a blue ribbon in that year's Papago Indian Fair.]

Chabot, Maria
1936 Baskets among the Indians of the Southwest. Indians at Work, Vol. 3, no. 20 (June 1), pp. 22-27. Washington, D.C., Office of Indian Affairs. [Pima and Papago basketry designs are discussed on pp. 25-26; a photo of a Papago basket is on p. 25.]

Chadwick, Bruce A.
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a source noting that in the mid-1960s 93% of Pima and Papago school age children were actually enrolled in school.]

Chafe, Wallace L.
1974 About language: a richness of words, a babel of tongues. In The world of the American Indian, edited by Jules B. Billard, pp. 150-155. Washington, D.C., National Geographic Society. [“Arizona” is said to be the name of a Spanish mining camp which took its name from a Papago word meaning “little spring.”]

Chamberlain, Samuel
1956a A lost love and a new adventure. Life, Vol. 41, part 1, no. 6, pp. 64-83. Chicago, Time, Inc. [In October, 1848, Samuel Chamberlain, Cave Couts, and others were at Mission San Xavier del Bac. Page 77 of this article shows Chamberlain's colored sketch of the mission.]
1956b My confession. Introduction and postscript by Roger Butterfield. New York, Harper & Brothers, Publishers. Map, illus. 301 pp. [This abbreviated version of Samuel E. Chamberlain's reminiscences concerning his experiences in the U.S. and Mexico War and during the immediate aftermath includes mention of his visit to Mission San Xavier del Bac in 1848 (but without his watercolor sketch of it) and mention of the fact that the village was inhabited solely by “Papagoes.”]
1996 My confession: recollections of a rogue. Unexpurgated and annotated edition, edited by William H. Goetzmann. Austin, State Historical Association. Maps, illus., index. 383 pp. [In 1848, en route to Upper California from northeastern Mexico where he had been fighting in the U.S. and Mexican War, Chamberlain passed through -- and sketched in watercolor, as shown here -- Mission San Xavier del Bac. He observes (pp. 295 and 296) “The village was inhabited by a tribe of Indians known as the Papagoes, with no white men or Mexicans nearer than Tucson.” Elsewhere (p. 254), Chamberlain relates a legend, which he may have concocted himself, about “Tuloc” Indians having constructed Mission San Xavier del Bac under Jesuit tutelage.]

Chambers & Campbell
1965 Tourism potential of the Fortress Village, Gila Bend Indian Reservation, Arizona. Albuquerque, New Mexico, Chambers & Campbell. Maps, illus., plans, bibl. 52 pp. [“Prepared for the Bureau of Indian Affairs, U.S. Dept. of the Interior, Phoenix, Ariz.,” this study examines the potential of the so-called “Fortress Village,” a prehistoric hilltop site on the Gila Bend Indian Reservation, to attract tourists.]

Chambers, George
among the Papago Indians. The letter also notes approval of plans to bury Father Bonaventure at Topawa on the Papago Indian Reservation.]

Chambers, George, and C.L. Sonnichsen
1974 *San Agustín: first cathedral church in Arizona*. Tucson, Arizona Historical Society. Illus., notes. 56 pp. [This illustrated history of the construction of Tucson, Arizona's first cathedral, one finished in 1883, includes a black-and-white photo of “Papago riders assembled to celebrate the Rev. Peter Bourgade's elevation to the Vicariate Apostolic in 1885.” The photo shows some 27 of them mounted on horseback in front of the cathedral. The text also includes a brief summary of Jesuit and Franciscan-period history for San Xavier del Bac and environs, beginning with the arrival of Father Eusebio Kino in Tucson in 1697.]

Chana, Leonard
1983 Painting of a tepary bean field. *Desert Plants*, Vol. 5, no. 1, p. 64. Superior, Arizona, The University of Arizona for the Boyce Thompson Arboretum. [Color reproduction of a painting by a Papago artist of a Papago tepary bean field shows a man picking beans, a woman cleaning them, and artifacts, like a Hills Brothers coffee can, used to store them.]

1991 The gathering of the mesquite bean. In 1992 *Indians of the Pimería Alta* [calendar], pp. [13]-[14]. Nogales, Arizona, Pimería Alta Historical Society. [Featured on this May entry of the calendar is a drawing by Tohono O’odham artist Leonard Chana showing women gathering mesquite beans. Captions are in O’odham, Spanish, and English. A short biographical sketch of Chana is included.]

1994 [Untitled painting, reproduced in color.] *Permaculture Drylands Journal*, no. 20 (August), front cover. Santa Fe, Permaculture Drylands Education and Research Institute. [“The abundance and beauty of the Sonoran Desert is captured in a painting by Tohono O’odham artist Leonard Chana. A grandmother is shown harvesting saguaro fruit.”]

Chana, Leonard; Susan Lobo, and Barbara Chana
2009 *The sweet smell of home: the life and art of Leonard F. Chana*. Tucson, The University of Arizona Press. Illus. 135 pp. [Before he died in 2004, Tohono O’odham artist Leonard Chana, using samples of his drawn and painted art as a springboard for conversation, sat down with Susan Lobo and tape recorded some 40 hours of interview. Subsequently, Lobo and Chana’s widow, Barbara, transcribed the tapes and made selections from them that are printed here alongside the samples of Chana’s art. The end result is both autobiographical and broadly revealing of O’odham life experiences and attitudes of Chana’s peers. Many traditional aspects of O’odham life are shown and discussed, such as saguaro harvesting, *waila* dances, games, and ceremonies.]

Chana, Tony
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Saint Barbara. [Reproduced here is a pen-and-ink sketch (or painting in black-and-white) which is an allegory by Papago artist Chana of “the constant battle the Native American has with the curse of alcohol.” The caption further notes the devastation alcoholism brings to families and names the Franciscan missionaries working among O’odham and other Indians in various kinds of programs to combat alcoholism.]

Chandler, Iran

Chanin, Abraham S.
1994 Tucson history. In Multicultural diversity talks for classroom use, in commemoration of the fortieth anniversary of the Little Chapel of All Nations and in honor of its founder, Ada Peirce McCormick, 1888-1974, compiled by Mary E. Clark, I (11 pages). Tucson, Little Chapel of All Nations, Inc. [Text of a talk given by Chanin, one in which he mentions, “I can remember what a magnificent place this was in which to grow, and I grew up with my eyes wide open. And I can still see Papago men coming on their wagons selling firewood during the winter, and see the women coming out with their cloth sacks of pottery to sell house to house.”]

Chanin, Abe, and Mildred Chanin
1977 This land, these voices. A different view of Arizona history in the words of those who lived it. Flagstaff, Arizona, Northland Press. xii + 266 pp. [A chapter on “Life in the Papagueria” (pp. 35-43) is largely a narration by Enos Francisco, a former Papago Tribal Chairman who was born at Fresnal Canyon in 1908. Except for a version of the Papago creation story, the story is autobiographical. Among other things, he discusses the struggle successfully concluded in 1955 to get Papagos’ mineral rights returned to them on the reservation. A William Dinwiddie photo of a Papago basketmaker taken at San Xavier in 1894 (p. 37) is incorrectly labelled “Arizona State Museum Photo by P. Lindsay.”

An oral account by Emil W. Haury (pp. 60-63) tells of his archaeological work on the Papago Indian Reservation, including that at Ventana Cave. A Ventana Cave photo (p. 62) incorrectly attributes the photo to Helga Teiwes when it was merely printed by Teiwes from the original negative.]

Charman, John
1935 What! No place to go? Arizona Highways, Vol. 112, no. 6 (June), pp. 3-5, 22-23. Phoenix, Arizona Highway Department. [An illustrated travelogue of southeastern Arizona, one starting in Phoenix and which goes through Tucson and past Mission San Xavier del Bac to Tombstone. Some San Xavier history is given.]
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Charney, Alberta H.
1985 Fiscal impact analysis: revenue generation and cost of delivery services. Revenue/cost forecast with modified reduced-rate Tucson tax structure. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix III. Tucson, Division of Economic and Business Research, University of Arizona. 15 pp. [This analysis was prepared in conjunction with a proposal for a planned non-Indian community to be placed on the southeastern section of the San Xavier Reservation. Included are considerations of cost of providing government services to the planned community; distribution of excess revenues between the Papago Tribal Utility Authority and the Papago Tribe; state-shared revenues; and Papago employment rights ordinances and employment rights fees.]

Chaudhuri, Joy, and Arline Hobson, editors
1976 Indian health career handbook and report on Eighth Annual Ned Hatathli Seminar for southern Arizona Indian students. Tucson, University of Arizona. Illus. 62 pp. [The seminar was held on the campus of the University of Arizona January 30-31, 1976. Its purpose was to promote careers in medicine among Indian students. Among those who took part in the seminar were Tohono O’odham students Patrick Adams, Annette Ahill, Marie Antone, Art Bailey, Mary Encinas, Bernadette Felix, Ingrid Felix, Elizabeth Francisco, Julie Francisco, Rachel Franko, Elvira Gomez, Eileen Juan, Evelyn Juan, Phyllis Juan, Karen Mamake, Alexine Mamake, Drucilla Norris, Celestine Pablo, Thelma Pancho, Alda Rios, Gloria Rios, Michael Rios, Patricia Rios, Jackie Salcido, Lawrence Salcido, and Armida Valenzuela. Also in attendance was Berni Davis, counselor from Baboquivari High School in Sells.]

Chaudhuri, Joyotpaul
1985 American Indian policy: an overview. In American Indian policy in the twentieth century, edited by Vine Deloria, Jr., pp. 15-33. Norman, University of Oklahoma Press. [Chaudhuri mentions (p. 18) that the Papago Reservation was established by Executive Order rather than by treaty.]

Chávez, Denise
1993 The blessing of a desert land. Just south of Tucson, Ariz., Mission San Xavier del Bac beckons. The New York Times Magazine, May 16, pp. 36-38, 40. New York, The New York Times. [Color photos accompany this essay about a visit paid to Mission San Xavier del Bac by its author. The church is described as are O’odham church services and activities which take place in the area around the church.]

Chavez, H.B.; H.E. Bloss, A.M. Bioyle; and G.A. Gries
Papago/San Xavier bibliography

*Mycopathologia*, Vol. 58, no. 1, pp. 1-7. Dordrecht, Boston, etc., Kluwer Academic Publishers in cooperation with CAB International Mycological Institute, etc. [This five-year study involved the use of Papago pea plants.]

Chavez, Lillian

1946 Baboquevari, the home of Eeetoy. In *Voices from the desert*, by the Sixth Grade Class and compiled and edited by Hazel Cuthill, p. 27. Tucson, Tucson Indian Training School. [This tells about the Papago Indian Reservation cave at the base of Baboquivari Peak that is the reputed home of I’itoi. “They all say that if you go into his cave, he will roll the rock that is at his door and close you in there and not let you go.”]

Cheek, Lawrence W.

1984 Arizona's architecture. *Arizona Highways*, Vol. 60, no. 5 (May), pp. 2-9, 12-15, 18-23. Phoenix, Arizona Department of Transportation. [The assertion -- probably a correct one -- is made the Papagos were the laborers who built Mission San Xavier del Bac.]

1986 From Tucson, with love. *Arizona Highways*, Vol. 62, no. 2 (February), pp. 4-38. Phoenix, Arizona Department of Transportation. [In an interview by Cheek with Father Kieran McCarty, O.F.M., a former pastor of Mission San Xavier del Bac, McCarty tells about working cooperatively with Papago Indian medicine man Jim Mayor.]

1987 The Kino missions. *Arizona Highways*, Vol. 63, no. 9 (September), pp. 32-42. Phoenix, Arizona Department of Transportation. [With color photos by Jack Dykinga, this article emphasizes the architecture of missions still standing in the “Kino chain” of Pimería Alta missions in Sonora and Arizona. The Piman Indians for whom the churches were built are mentioned in passing.]

1990 San Xavier restoration. *Tucson Guide*, Vol. 8, no. 1 (Spring), pp. 26-29. Tucson, Madden Publishing Inc. [This color-illustrated article tells about the work being supervised by architect Robert Vint in re-covering the exterior of the church at Mission San Xavier del Bac and about the role of the Patronato San Xavier in the work.]

1994 The ghosts of yuletide past. *Arizona Highways*, Vol. 70, no. 12 (December), pp. 10-11. Phoenix, Arizona Department of Transportation. [An article about a modern observance of Christmas at southern Arizona's Tumacacori Mission, one supposedly meant to give those who attend a sense of what service may have been like in the mission in colonial times, says, “It's difficult to imagine the (original) Tohono O’odham parishioners singing ‘Lo, How a Rose’ in four-part Renaissance harmony, as do today's Tubac Singers, a community choir.”]

1995 Fragile giants. *America West Airlines Magazine*, Vol. 10, no. 8 (October), pp. 68, 70-73. Phoenix, Skyword Marketing, Inc. [An article about Saguaro National Park and saguaro cacti mentions that the Tohono O’odham make saguaro syrup, jam, and wine from the fruits.]

Papago/San Xavier bibliography

Arizona Department of Transportation. [An article about restoration projects in Arizona focuses largely on work done at Mission San Xavier del Bac in the 1990s. Architect Robert Vint is quoted on the subject and there are color photos of the un-restored west bell tower taken from the roof of the church; a photo of scaffolding in place in the west transept during the 1993-94 conservation session; and a photo of Italian conservator Marco Pulieri working on the mural of the Education of the Virgin Mary in the east transept in 1992-93.]

Chelette, Catherine
1992  Reports from your gardens. Seedhead News, no. 37 (Summer), p. 4. Tucson, Native Seeds/SEARCH. [Reporting from Joshua Tree, California, Chelette says that O’odham peas “were great producers this year.”]

Cheseldine, Dianne
2002  Our Lady of the Sun. Tradición Revista, Vol. 4, no. 4 (Winter), p. 49. Albuquerque, LPD Enterprises. [This is an award-winning color photograph of the south-southeast elevation of the church of Mission San Xavier del Bac, one taken after 2001 and installation of the new plaza in front of the church.]

Chesky, Jane
1941  Indian music of the Southwest. Kíva, Vol. 7, no. 3 (December), pp. 9-12. Tucson, Arizona Archaeological and Historical Society. [Papago music is briefly discussed on p. 10.]
1942  The Wiikita. Kíva, Vol. 8, no. 1 (November), pp. 3-5. Tucson, Arizona Archaeological and Historical Society. [Described here is a wiikita ceremony that was held at Achi. Illustrated.]
1943  “The nature and function of Papago music.” Master's thesis, Department of Anthropology, The University of Arizona, Tucson. Bibl. 137 pp. [Papago music in general is the topic of the thesis. The thesis includes an Introduction; Background (history, environment, government, economy, social organization, religion); Ceremonies of Historic Origin (with considerable material on the makeup of Sonoran versus U.S. Catholic churches, and including data concerning baptism, marriage, death, and fiestas); Music of the Church (ceremonies, dance orchestra, pahkowla music, hymns, acculturation); Non-Calendar Aboriginal Ceremonies (shrine ceremony, wine ceremonies, wiikita, origin myth, salt expeditions); Transcriptions of Ceremonial Songs (kauhimila koeyihinya songs); Social Songs; Discussion and Transcriptions; Analysis of Aboriginal Songs; Comparisons with other Indian Music; Summary. It's noted (p. i) that Frances Densmore collected songs at San Xavier, and the founding of Mission San Xavier and the creation of the San Xavier Reservation are mentioned on pages 2 and 4. None of Chesky's informants were from San Xavier.]

Chiago, Michael
Papago/San Xavier bibliography


1993  Rain house and saguaro wine festival. *Native Peoples*, Vol. 6, no. 4 (Summer), p. 8. Phoenix, Media Concepts Group, Inc. [This is a reproduction of a painting by Tohono O’odham artist Chiago, one which accompanies an advertisement for an exhibit in the Heard Museum of Phoenix devoted to the topic of “Rain.” Also see Marshall (1993).]


1999  [Untitled]. *Arizona Highways*, Vol. 75, no. 4 (April), front cover. Phoenix, Arizona Department of Transportation. [This is a painting by Tohono O’odham artist Chiago showing three adobe houses, Baboquivari Peak, and O’odham children admiring the blossoms appearing on a saguaro cactus. Its description in the magazine says “Chiago’s work resonates with the power and simplicity of the O’odham’s desert home” (p. 1).]

2005  Harvesting saguaro fruit during *Ha;sañ Bak Masad. Journal of Arizona History*, Vol. 46, no. 4 (Winter), front and back covers. Tucson, Arizona Historical Society. [This is a color reproduction of a 20½ x 18½ inch watercolor painting done in 1995 by Tohono O’odham Michael Chiago, a painting depicting a man harvesting saguaro fruit while women carry the fruit in baskets. The original is in the collections of the Arizona Historical Society.]

2008  *2009 Tohono O’odham Culture Calendar, featuring the artwork of Michael Chiago, Sr.* [Sells, Arizona], Tohono O’odham Community Action. [With introductory material about artist Chiago, the Tohono O’odham calendar, the Tohono O’odham, and O’odham himdag (peoples’ lifeways), the cover of this calendar and a page for each of the 12 months features a color reproduction of one of Chiago’s paintings featuring the Tohono O’odham and various aspects of their lives.]

Chico, Jeanette

1980  The friendly desert. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 7. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [In English only, this is a poem by a Papago woman about walking in the desert.]

1982  S-ke:k O’odham ha-jewedga / the desert. In *Mat hekid o ju; when it rains* [Sun Tracks, Vo. 7], edited by Ofelia Zepeda, pp. 16-17. Tucson, Sun Tracks and the University of Arizona Press. [Papago and English versions of J. Chico (1980).]


Childs, Thomas
[Letter to the editor.] Desert Magazine, Vol. 2, no. 8 (June), inside front cover. El Centro, California, Desert Publishing Company. [The letter concerns La Ventana on the Papago Reservation. Childs takes exception to Alden Jones's (1939) placing it east of San Miguel. Childs says La Ventana is about 40 miles northwest of San Miguel. Childs also says that “Baboquivari” comes from two Papago words, “Bavak” and “quivol,” which mean “Belted Cliff,” and that the name of the peak derives from a white streak “around the bottom of the cliff.” Also see Scott (1939).]

History from an old timer . . . Desert Magazine, Vol. 12, no. 12 (October), p. 27. Palm Desert, California, Desert Press, Inc. [Childs tells about the robbery and murder by Sand Papagos -- one of whom was his father-in-law -- along the Camino del Diablo sometime before 1885 when Childs says he was told the story.]

Sketch of the “Sand Indians” (as written to Henry F. Dobyns). Kiva, Vol. 19, nos. 2-4 (Spring), pp. 27-39. Tucson, Arizona Archaeological and Historical Society. [Childs, an Arizona pioneer whose wife as a “Sand Papago,” discusses the history and culture of these people as he learned and experienced it.]

[Letter to Mrs. George F. Kitt, Arizona Pioneers Historical Society, Tucson, Arizona, datelined Rowood, Arizona, June 8, 1946.] In Campfires along the treasure trail, by Wayne Winters, pp. 66-68. [Tombstone, Arizona?], Tombstone Nugget Publishing Company. [Apparently in response to a letter of inquiry from Kitt asking about a man named George Whistler, Childs responds at length with a story about how a Mexican woman had married Whistler in Gila City, Arizona. She had left Caborca, Sonora, in the wake of a cholera epidemic, guided to Arizona over the Camino del Diablo by a Papago boy who, en route, showed her an arroyo near Tule Tank that was filled with gold. The woman went to her grave not revealing the location of the supposed gold to anyone.]

El Mariachi San Xavier del Tucson. s.l., s.n. Illus. [This is a small booklet about El Mariachi San Xavier, a group of young Mexican-American instrumentalists and vocalists organized in January, 1975 whose home base of operation was Mission San Xavier del Bac.]

San Xavier Mission, Tucson. Provincial Annals, Vol. 12, no. 2 (October), pp. 87-88. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Notice is made that Father Celestine Chinn had replaced Father Herman Schneider as Superior at Mission San Xavier del Bac and that Father Herman has just had new pews constructed for the church.]

San Xavier Mission, Tucson. Provincial Annals, Vol. 12, no. 3 (January), pp. 149-150. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [The annual December feast of Saint Francis Xavier held in the village is described, including installation of Cornelio Norris as head of the new feast committee. Christmas observances are also described.]

Mission San Xavier del Bac, Tucson. Tucson, [Franciscan Fathers]. Illus. 21 pp. [Photographs and decorative drawings enhance a booklet which tells about the art and architecture of Mission San Xavier del Bac.]
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1954  
San Xavier. *Arizona Highways*, Vol. 30, no. 6 (June), p. 40. Phoenix, Arizona Highway Department. [This letter from Father Celestine to the editor congratulates the magazine for its April, 1954 article about Mission San Xavier del Bac by Nancy Newhall with photography by Ansel Adams.]

1958  

1975  
*El Mariachi San Xavier de Tucson*. Tucson, Mariachi San Xavier. Illus. 40 pp. [A booklet about a group of young mariachi musicians who performed regularly at one of the Sunday masses held at Mission San Xavier del Bac. Illustrated with many photos, most of them posed at the mission.]

1977  
Through the eyes of a Franciscan artist: the beauty of Bac and its meaning. In *Bac: where the waters gather*, by John P. Schaefer, Celestine Chinn, and Kieran R. McCarty, pp. 7-38. [Tucson], privately printed. [Reprinted here is the text of Chinn (1951).]

Christie, Kay A.  
1980  

Christopherson, Victor A.; Frank M. Swartz and Brenda H. Miller  
1966  
*Socio-cultural correlates of pain response: final report of Project no. 1390*. Bibl. Tucson, The University of Arizona. 111 pp. [Chapter 6, pp. 72-83, is titled, “Response to pain among the Papago Indians of southern Arizona.” The discussion of this response is continued on pages 97-100. The study was supported in part by a grant from the Vocational Rehabilitation Administration, Department of Health, Education, and Welfare, Washington, D.C.]

Chronic, Halka  
1983  
*Roadside geology of Arizona*. Missoula, Montana, Mountain Press Publishing Company. Maps, illus., glossary. xiv + 314 pp. [There is a good discussion, with a map and illustrations, explaining the geology alongside Arizona State Highway 86 across the Papago Indian Reservation between Why, Arizona, and Tucson (pp. 126-130). So is there a discussion of geology adjacent to Interstate 19 south of Tucson across the San Xavier Reservation, including specific mention of Mission San Xavier del Bac (pp.77-82), past Mission Tumacacori to Nogales.]

Churchill, Barbara  
1997  
the history of the mission, its art style, and its setting in O’odham country. A half dozen color illustrations of various pieces of art in the exhibition accompany the essay.]

Ciolek-Torrello, Richard, and Susan A. Brew
1976 Archaeological test excavations at the San Xavier bicentennial plaza site. Archaeological Series, no. 102. Tucson, Cultural Resource Management Section, Arizona State Museum, The University of Arizona. [This 56-page review of the history and archaeology carried out at Mission San Xavier del Bac includes a report on limited test excavations carried out south of the mission at the south edge of the plaza. Seven figures, four tables, maps, and photographs are included and references are cited.]

Clark, Ann N.
1957 The little Indian basket maker. Chicago, Melmont. Illus. 31 pp. [Illustrated by Navajo artist Harrison Begay, this is a fictional story about a Papago basketmaker.]
1962 The desert people. New York, Viking Press. Illus. 59 pp. [Illustrated by Apache artist Allan Houser, this is a children's fictional story about Papago life as told by a young Papago.]
1965 This for that. San Carlos, California, Golden Gate Junior Books. [Children's fiction. This is about a Papago Indian boy who always forgot things he was supposed to bring home until taught a lesson by trade rats.]
1969 Along sandy trails. New York, Viking Press. Illus. 31 pp. [This is a book of beautiful color photos by Alfred Cohn of Papago women and children and of the Papagos’ desert. The photos are accompanied by a simple poetic text intended for pre-adolescent children. Among the photos and text are some involving the saguaro fruit harvest.]

Clark, Ann N., compiler and editor
1941 The new trail. Foreword by Otis J. Morgans; introduction by Lloyd H. New and Willeto B. Antonio. Phoenix, Phoenix Indian High School Print Shop. Illus. [This is the traditional yearbook of the Phoenix Indian High School, and it contains a gathering of drawings, poems, stories, and essays by Indian students, Papagos among them.]

Clark, Esther
1965 The fiesta at San Xavier. Arizona Days and Ways (supplement of the Arizona Republic newspaper), November 28, front cover, pp. 6-11. Phoenix, Arizona
Clark, Geoffrey A.

Clark, Jeffrey J.; Patrick D. Lyons, J. Brett Hill, Anna E. Neuzil, and William H. Doelle
2008 Immigrants and population collapse in the southern Southwest. Archaeology Southwest, Vol. 22. No. 4 (Fall), pp. 1-15. Tucson, Center for Desert Archaeology. [Pulling together results of the most recent archaeological and historical investigations concerning the subject, the authors conclude: “Eventually, behaviors that resulted in artifacts and architecture that archaeologists define as Hohokam or Salado disappeared {from southern Arizona} – or rather they changed and became ‘archaeologically invisible.’ The small, remnant, late pre-contact groups no longer practiced the behaviors associated with the ‘cultures’ defined by archaeologists. However, some of these late remaining populations may have traveled north to Zuni or perhaps Hopi, whereas others remained and became the ancestors of today’s O’odham groups.”]

Clark, John A.
1865 Report of the Surveyor General of New Mexico and Arizona. In Report of the Commissioner of the General Land Office for 1865, pp. 117-121. Washington, Government Printing Office. [Postmarked Santa Fe, New Mexico and dated May 24, 1865, this report is addressed to J.M. Edmund, Commissioner of the General Land Office. On page 18 there is a description of Mission San Xavier del Bac: “This church, which has so often been described in official reports and journals of travellers, begins to show signs of neglect and decay. ... Considering that it has remained in the unskilful hands of the Papago Indians for nearly a century, it is in a most remarkable state of preservation; but now the cement begins to fall from the walls, and the arched roof is cracked so as to admit the rain, and, unless repaired, it will soon be in ruins. Around the church there is a considerable town of Papago Indians, who cultivate the lands in the neighborhood, and seem to be prosperous and happy.”]

Clark, Mary Jo
1972 “Cultural patternings of health and healing beliefs in a Papago child's society.” Master of Science thesis, College of Nursing, The University of Arizona, Tucson. 85 pp. [This study is based on interviews and drawings elicited from 1st and 2nd grade children attending the San Xavier Papago Reservation mission school in January, 1972. Offered are very general conclusions, a statement concerning the
implications of the findings for nursing, and recommendations for further study. The children's drawings are excellent; the study is perhaps less so.

Clark, S.P. 1928 Lessons from southwestern Indian agriculture. *Agricultural Experiment Station Bulletin*, no. 125 (May 15), pp. 233-252. Tucson, University of Arizona. [Papago Indians and their agriculture are discussed on pages 244-251. The discussion centers on dry farming and the raising of Sonoran wheat. Livestock are discussed on pages 250-51. There are seven black-and-white photos, three of which deal with wheat harvesting, one of a mesquite plow, one of a “custom mill,” one of granaries, and one of Papago cattle.]

Clarke, A.B. 1852 *Travels in Mexico and California: comprising a journal of a tour from Brazos Santiago, through Central America by way of Monterrey, Chihuahua, the country of the Apaches, and the River Gila, to the mining districts of California.* Boston, Wright & Hasty's Steam Press. 138 pp. [Pages 85-86: “May 30th (1849). In the morning we passed through San Gabriel [sic], a village inhabited by Indians and Mexicans. There is a large church with two towers, which probably cost as much as all the other buildings in the town. The place bears the appearance of once having been flourishing. The Indians are partly Pimas, and partly Apaches. Several hundred were camped on a creek near the town. Nine miles farther we came in sight of the Presidio of TBusy, and finding good water and grass we camped.”]

1988 *Travels in Mexico and California*. Edited by Anne M. Perry. College Station, Texas A&M University Press. Illus., maps, bibl., index. xxix + 143 pp. [A new edition of Clarke (1852), one that includes a preface, biographical introduction, and endnotes by editor Perry. Clarke's account of San Xavier (“San Gabriel”) in on page 67.]

Clarke, James W. 1988 *Last rampage. The escape of Gary Tison*. Tucson, The University of Arizona Press. Illus., notes, index. 320 pp. [This is about a massive manhunt launched in 1978 for escaped prisoners Gary Tison and Randy Greenawalt who, with the aid of Tison's two sons, had gotten out of the Arizona State Penitentiary in Florence. The dramatic chase ended near Chuichu on the Papago Indian Reservation with the deaths of both Greenawalt and Tison. The events are described in detail, including involvement of the Papago police.]

Clay-Poole, Scott T. 1987 Pollen analysis. In *The San Xavier Archaeological Project [Southwest Cultural Series*, No. 1, Vol. 5], by Peter L. Steere and others, appendix I. Tucson, Cultural & Environmental Systems, Inc. [“Eleven pollen samples from the San Xavier Archaeological Project were submitted for analysis. These samples came from archaeological contexts which included washes of ground stone artifacts, soil content of ceramic vessels and site soils.” All came from the San Xavier Reservation and yielded samples of pollen from Cheno-Ams, low-spine Asteraceae.
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(bursage and sagebrush), Poaceae (grass), Pinyon pine, and Boerhaavia.

Clemensen, A. Berle

Clements, Mark

Clevenger, Ben
2003  *The far side of the sea.* Tucson, Jesuit Fathers of Southern Arizona. Map, illus., glossary, refs. ix + 365 pp. [Billed as “the story of Kino and Manje in the Pimeria – a novel,” this is a fictionalized account of the story of Father Eusebio Kino, pioneer Jesuit missionary among the Northern O’odham, and his soldier companion, Juan Mateo Manje, from 1693 to Kino’s death in 1711. The story is juxtaposed against, and interwoven with, the fictionalized account of archaeologist Jorge Olvera and his discovery of Father Kino’s grave in Magdalena, Sonora, in 1966. Events in the book are taken largely from Herbert Bolton’s major biography of Kino (1936) and from Olvera’s (1998) account of his work that led to the discovery of Kino’s grave.]

Clotts, H.V.
1915  *Report on nomadic Papago surveys.* Los Angeles, Department of the Interior, United States Indian Service, Irrigation. 103 pp. Los Angeles, Department of the Interior, United States Indian Service, Irrigation. [“This survey was made with the object of determining the water sheds, draining areas, character of soil and vegetation, condition, character, extent, and number of inhabitants, and to learn the need and possibility of water development, either by storage reservoirs and wells, or by the better use of storm water for flood irrigation.” Included is a list of Papago villages with locations, brief descriptions, numbers of houses, population (when available), water supply, fields, etc. etc.]

Cluff, C.B.
1978  Jojoba water-harvesting agrisystem experiment, Papago Indian Reservation, Sells Agency. *Jojoba Happenings*, no. 24, pp. 3-10. Tucson, International Committee on Jojoba Research and Development. [This is about an experiment in means to grow and water jojoba plants, one carried out on a one-acre site on the Papago Indian Reservation. The author says that while maintenance of the system was poor, larger
installations would be justified.]


Coe, Carol A. 1979 *Archaeological assessment of the Sells vicinity, Papago Indian Reservation, Arizona* [Archeological Series, no. 131]. Tucson, Cultural Resource Management Section, Arizona State Museum, The University of Arizona. Map, illus. 147 pp. [Photos taken by Dinwiddie in 1894 on what today is the Papago Indian Reservation are included. This survey of a 12.75 square mile area around Sells was done to help mitigate planned installation of a sewer system. Includes a summary of culture history and of previous archaeological work in the area. Study not based on field work but on a survey of the literature and of site information from previous work.]

Coe, Lee 1977 The grave of the four children. *Desert Magazine*, Vol. 40, no. 8 (August), pp. 12-13. Palm Desert, California, Desert Magazine. [One photo of the major part of the children's shrine at Santa Rosa on the Papago Indian Reservation. The legend of the shrine is given as presumably told (or written) by Father Bonaventure Oblasser, O.F.M.]

Coffer, William E. 1978 *Spirits of the sacred mountains: creation stories of the American Indian*. New York, etc. etc., Van Nostrand Reinhold Co. [On pages 63 and 65 there is a brief mention of Papago Indians with a note that, “Life began on this earth on Baboquivre [sic] Mountain in the cave of E’etoi, the Elder Brother ....” This is a hopelessly superficial treatment of the subject.]

1981 *Where is the eagle?* New York [etc. etc.], Van Nostrand Reinhold Co. [This is a collection of American Indian oral traditions compiled by an author who once taught in the Indian Oasis school at Sells. He says several of the Papago stories
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published here were related to him by students. Included are tales of the magic deer; children's shrine; death of the witch; how the world was started; the creation and the flood; the man eagle; and folk beliefs, such as “The bear causes the body to swell.” Scattered mention of Papagos elsewhere throughout (consult the index). Coffer subscribes to the notion that the Pima and Papago are descended from the Hohokam.]


Coggin, H. Mason
1987 A history of placer mining in Arizona. In History of mining in Arizona, edited by J. Michael Canty and Michael N. Greeley, pp. 177-190. Tucson, Mining Club of the Southwest Foundation. [Writes Coggin, “The entire Jesuit campaign in Pimería Alta did not document any great amount of mineral activity, either placer or hard rock.” Coggin describes the Quijotaa placers on the Papago Indian Reservation (p. 178), saying they were being worked in 1774 and that they “still have a high potential for gold production.” The gold placers “are totally within the Papago Indian Reservation, but are partially covered by claims which were staked before the reservation was closed. The only water available in the district is from a few small springs and well,” and “the Indians and the claim holders are fighting over every drop of water in the district.”]

Cohen, Burton M.
1954 Diabetes mellitus among Indians of the American Southwest: its prevalence and clinical characteristics in a hospitalized population. Annals of Internal Medicine, Vol. 40, no. 3 (March), pp. 588-599. Lancaster, Pennsylvania, The American College of Physicians. [Papagos, one of the tribes considered in the study, are referred to on pages 589 (Papago women among those least frequently admitted to hospitals for diabetes; Papago tribe was one of the tribes with the least incidence of the disease); 590 (prevalence of diabetes mellitus by sex included here in Table I); and 597 (Papagos discussed in relation to other tribes regarding diabetes).]

Coile, Norma
1987 San Xavier City: the movie. City Magazine, Vol. 2, no. 5 (May), p. 21. Tucson, First City Publications, Inc. [This is about a videotape sent to allottees on the San Xavier Reservation urging them to opt for the Santa Cruz Properties proposal to build a city of 110,000 non-Indians there.]

Cole, Dawn
2006 Mission San Xavier. The white dove of the desert. Coronado Lifestyle, Vol. 5, no. 3 (May-June), pp. 124-128. Coronado, California, Kris Grant. [Four color photos, three that show interior and exterior views of the church of Mission San Xavier del Bac and one that shows Tohono O’odham making fry bread under a ramada south of the church, accompany this brief history and description of the mission and of
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the art in the church.]

Coleman, Jane C.
2007 *The White Dove: a celebration of Father Kino*. Glendo, Wyoming, High Plains Press. 92 pp. [Here are a series of poems that celebrate the life of Jesuit missionary Eusebio Francisco Kino, pioneer European among the Northern Piman Indians. The book’s title refers to the Franciscan-built structure of the church of Mission San Xavier del Bac, a mission founded by Kino but a building he never saw. A color photo of the church taken at night by Helga Teiwes adorns the volume’s cover.]

Coletta, Benny
1978 [Five untitled black-and-white photographs which appear to have been taken on the Papago Indian Reservation.] *Sun Tracks*, Vol. 4, pp. 26, 28, 50, 59-60. Tucson, Amerind Club and Department of English, The University of Arizona. [Benny Coletta is listed as being a Papago/Klamath. Photos are of scenery and people.]

Colley, Charles C.
1982 The Indian. In *Arizona anthem*, compiled and edited by Blair M. Armstrong, pp. 341-342. Scottsdale, The Mnemosyne Press. [One sentence notes that “The Papagos in the southern part of the state also farm, collect fruit from cactus and live a peaceful existence in the tradition of their forefathers.” Considering the statement was written in the 1980s, it is questionable at best.]

Collier, John
1942 Editorial. *Indians at Work*, Vol. 9, no. 7 (March), pp. 1-4. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [Pages 2-4 give a detailed account of a meeting with Papago tribal leaders in which two research projects, one dealing with food habits and dietary trends and the other examining Indian personality, were discussed.]

Collings, Jerold L.
1975 Baskets. In *Ray Manley's southwestern Indian arts & crafts*, edited by Charlotte Cardon, pp. 53-66. Tucson, Ray Manley Photography, Inc. [Papago basketry is discussed, and there are eight color photos of various types of Papago baskets on pages 58-60.]

1976 Basketry. In *Arizona Highways Indian arts and crafts*, edited by Clara Lee Tanner, pp. 1-29. Phoenix, Arizona Highways. [The story of Papago baskets is briefly covered on pp. 16-19 in text and four color photos, one by Chuck Abbott showing a basket maker at work and three illustrating a half dozen Papago baskets.]

1987 Basketry: from foundations past. In *Harmony by hand: art of the Southwest Indians*, edited by Frankie Wright, pp. 22-47. San Francisco, Chronicle Books. [Tohono O’odham basketry is mentioned in several places in the text. No Papago baskets are illustrated, however.]
Collins, Giles
1963  Mission San Antonio de Padua. *Provincial Annals*, Vol. 25, no. 1 (January), pp. 49-52. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is an illustrated account of the re-decoration of the interior of Mission San Antonio de Padua in Jolon, California, largely at the artistic hands of Father Celestine Chinn, O.F.M., who most recently was involved in the restoration at Mission San Xavier del Bac in Tucson, Arizona.]

Collins, J.L.
1858  Report of the Superintendent of New Mexico Indian Affairs. In *Senate Executive Documents*, no. 11, Vol. 1, 35th Congress, 1st session, *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs*, pp. 561-567. Washington, William A. Harris, printer. [The report is dated August 30, 1857, and was written in Santa Fe, New Mexico addressed to J.W. Davis, Commissioner of Indian Affairs. “The Indians acquired by the Gadsden Purchase are mostly Pueblos. They are reported to number about five thousand souls, but will most likely exceed that number. Colonel Walker, the agent appointed to take charge of those Indians is now en route to the agency ...” (pp. 564-565).]

1860  Report of the Superintendent of New Mexico Indian Affairs. In *Message of the President of the United States*, Vol. 1, 36th Congress, 2d session, *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs*, pp. 381-386. Washington, George W. Bowman, printer. [Written September 24, 1860 in Santa Fe, New Mexico, this report is addressed to A.B. Greenwood, Commissioner of Indian Affairs. “The Papagos occupy an unproductive district of country bordering on Sonora, and are in character and habits very similar to the Pimos and Maricopas. They are industrious, but owing to the sterile character of the country which they inhabit, they are barely able to subsist themselves. They merit assistance from the government” (p. 385).]

1862a  Report of the Superintendent of New Mexico Indian Affairs. In *Message of the President of the United States*, Vol. II, *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs*, pp. 382-386. Washington, Government Printing Office. [The report, written in Santa Fe, New Mexico, is dated October 10, 1860 and is addressed to William P. Dole, Commissioner of Indian Affairs. References to Papagos appear on pages 382 (no government agent in charge of Papagos because of invasion of region by Texas); 383 (“The Pueblos of Western Arizona are known by the names Pimos, Papagos, and Maricopas”; an application is made to the War Department for a special grant of arms for their use; agriculture is discussed, noting that the Indian Department furnishes these tribes with agricultural implements and blacksmithing tools); and 384 (Mr. Abraham Lyon has been appointed as agent in the Tucson Agency, as “Mr Lyon is well acquainted with the Indians of Arizona, especially with the Pimos, Papagos, and Maricopas, and will doubtless make an energetic and useful agent.”)]

1862b  Report of the Superintendent of New Mexico Indian Affairs. In *Senate Executive
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Documents, 1861-62, Vol. 1, no. 1, part 1. 37th Congress, 2d session, Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs, pp. 732-737. Washington, Government Printing Office. [The report, written in Santa Fe, New Mexico, is dated October 8, 1861 and is addressed to W.P. Dole, Commissioner of Indian Affairs. “The invasion of armed companies from the state of Texas in Arizona has seriously interfered with the management of the Indian tribes in the southern and southwestern parts of Arizona Territory. The Papagos, Pimos, Maricopas, and all the Apaches fall within this district. Agents have been driven from their agencies, and the Indians, being left without restraint, are overrunning the country, and committing depredations whenever it suits their inclination or convenience” (p. 732).]

Collins, Karen S., editor 1970 Fray Pedro de Arriquibar's census of Tucson, 1820. Journal of the Arizona History, Vol. 11, no. 1 (Spring), pp. 14-22. Tucson, Arizona Pioneers' Historical Society. [“Close to the (Tucson) presidio were separate rancherías of peaceful Apache Indians, and west of the presidio was the long-established Pima Indian village with Papago, Gileño, and Pima residents” (p. 17).]

Colton, William F. 1870 The valley of the Rio Gila, and country lying between the Rio Colorado of the West and the Pacific Ocean. In New tracks in North America, by William A. Bell, pp. 314-325. London, Chapman Hall. [Colton estimates that 100 acres were under cultivation at San Xavier del Bac in 1867 and that some 50,000 pounds of wheat and maize were raised there that year (p. 316).]

Colville, Frederick V. 1904 Desert plants as a source of drinking water. Annual Report of the Board of Regents of the Smithsonian Institution ... for ... 1903, pp. 499-505. Washington, Government Printing Office. [On p. 504 there is a discussion of a demonstration given by a Papago Indian guide near Torres, south of Hermosillo, Sonora, on how to extract potable fluid from a barrel cactus. The Papago man and process are also shown in two black-and-white photographs.]

Colwell, Maurice J. 1970 American Indian education. The Valuator, Vol. 11, no. 2 (Winter), pp. 16-21. Los Angeles, California Teachers Association - Southern Section. [Included in this article is a discussion of Our Book, a book written by 1st and 2nd grade Papago and Yaqui children at San Xavier Mission school.]

the 1871 killing of a group (anywhere between 30 and 195, depending on the source) of Western Apaches whose camp was near Camp Grant, Arizona, by a group of Anglos, Mexicans, and a large number of Papagos (Tohono O’odham) from San Xavier del Bac. He observes that while Papagos may have comprised the majority of the attackers, he implies it is probably more correct to assume that the Anglos and Mexicans were its principal instigators.]

2003b Signs in place. Native American perspectives of the past in the San Pedro Valley of southeastern Arizona. *Kiva*, Vol. 69, no. 1 (September), pp. 5-29. Walnut Creek, California, Altamira Press for the Arizona Archaeological and Historical Society, Tucson. [The author visited various archaeological sites in the San Pedro River Valley with representatives of various Native American groups, Tohono O’odham included, to gain their perspectives on the sites, in particular those that display “rock art.” Mention is made of the fact that in fairly recent times O’odham visited the area to gather bear grass and yucca to use in making baskets. O’odham consultant Ida Ortega left an offering of white corn at the Reeve Ruin, even though she made no claim that the O’odham were responsible for the site. Based on comments from O’odham consultants Bernard Siquieros and José Enriquez, the author also offers observations about the relationship between O’odham and rock shrines.]

2005 When history is myth: genocide and the transmogrification of American Indians. *American Indian Culture and Research Journal*, Vol. 29, no. 2, pp. 113-118. Los Angeles, American Indian Studies Center, University of California. [Colwell-Chanthaphohn cites as one of his examples of history as myth the non-Indian accounts of the 1871 massacre of Apaches at Camp Grant, Arizona by a small coterie of Anglo Americans and Mexicans leading a large band of Papago Indians. His point is that self-serving written accounts are not necessarily less “myth” than the oral accounts of Indians.]

2007 *Massacre at Camp Grant. Forgetting and remembering Apache history*. Tucson, The University of Arizona Press. Maps, illus., works cited, index. xiv + 159 pp. [This is a recounting of the 1871 massacre of Apache Indians at Camp Grant in southern Arizona by Anglos, Mexicans, and a very large contingent of Papago Indians (Tohono O’odham). The story is told based on documentary sources and on oral testimony from Apache Indians. It also contains considerable discussion about the meanings, interpretations, and uses of history.]

2010 *Massacre at Camp Grant: Forgetting and remembering Apache history*. *Glyphs*, Vol. 60, no. 12 (June), pp. 4-5. [This is a summary of a lecture, one presented to the Arizona Archaeologicaland Historical Society. It is based on the book of the same name (Colwell-Chanthaphohn 2007).]

Colyer, Vincent

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*Commissioner of Indian Affairs*, pp. 606-608. Washington, Government Printing Office. [In the lists of agents' names, R.A. Wilbur is shown in charge of the Papago Agency, Papago Tribe of Indians, having been nominated to the post by the Catholic Church. The list is said to be correct as of January 12, 1872.]

1872b
Third annual report of the Board of Indian Commissioners. In *House of Representatives Executive Documents, 1871-72*, Vol. 3, part 5, 42d Congress, 2d session, *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs*, pp. 428-608. Washington, Government Printing Office. [In this document dated December 12, 1871, Colyer presents a report on the Camp Grant massacre in the form of a narrative, correspondence, and other documents, with mention of Papago on pages 468 (Camp Grant, Sept. 13, 1871 - it was reported that a band of Papago Indians were with a group of 175-200 men who were going to ride through the Camp Grant area, but Dr. R.A. Wilbur, the agent for the Papagos had no knowledge of any Indians being present; notes Papago feud with Apaches and involvement in Camp Grant massacre; requests that Wilbur attempt to recover from the Papago 28 Apache children stolen during the massacre); 468-69 (it has been reported that the majority of Apache children stolen have been carried into Sonora by Papagos and sold to Mexicans); 470 (talk with Es-Cim-En-Zeen, head chief of the Aravaipa Pinals -- Papago involvement in the massacre; “They {Apaches} think the people of Tucson and San Xavier {Papagos} must have a thirst for blood. They seem to be always pursuing them.”); 471 (Es-Cim-En-Zeen had gone on a raid against Papagos to recover his children); and 474 (Pimas and Papagos have a habit of raiding on the Apache; additional references to Pima and Papago warfare against the Apaches).]

Comadurán, Antonio

1997a
[Letter from the Tucson presidial commander to Colonel José María Elías González written in Tucson on December 1, 1842.] In *A frontier documentary. Sonora and Tucson, 1821-1848*, edited by Kieran R. McCarty, pp. 68-70. Tucson, The University of Arizona Press. [Comadurán tells of an incident when Papago governors from the villages of Santa Ana, Santa Rosa, and Lojia paid him an unauthorized visit, while armed, to complain to him that some of Tucson’s so-called “peaceful” Apaches had stolen fourteen horses from San Xavier del Bac and had handed them off to “bronco” Apaches in the Santa Rita Mountains. Comadurán, however, tried to explain why he knew that Tucson’s Apaches had not committed the crime, but that the bronco Apaches had been solely responsible. Undaunted, the Papagos attacked the Tucson Apache settlement, hurling lances at Apaches trying to escape. The presidial troops drove them off and they fled toward San Xavier, taking some Apache horses with them. The next day the Papagos, contrite, returned and handed over the Apache horses they had taken. Comadurán left orders that no Papagos were to be allowed to enter the presidio while armed, but had to leave their weapons at el pueblito, the O’odham village on the west bank of the Santa Cruz River opposite the presidio. He expresses deep concern there may be a general Papago rebellion.]
[Letter from the Tucson presidial commander to Colonel José María Elías González, written in Tucson on March 5, 1843.] In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, pp. 75-76. Tucson, The University of Arizona Press. [Here in this official communication Elías González is addressed as “commander of the Northern Line.” Comadurán writes: “An undercover investigation was conducted by the civilian justice of the peace of Tucson into the subversive plans of the friendly (Pima and Maricopa) nations of the Gila River, in conjunction with the Papago rebels of the west, to attack these presidios of the frontier.” He says, further, that Manuel Gándara, a contestant to be Governor of Sonora, is also threatening to bring Yaquis into the fray against the people of Tucson and the northern frontier of Sonora. Comadurán requests lances, one light cannon, and 50 firearms to help with defense.]

[Letter from the Tucson presidial commander to “my esteemed friend and relative,” José María Elías González, written in Tucson on March 5, 1843.] In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, pp. 76-77. Tucson, The University of Arizona Press. [Here Comadurán writes to González as a blood relative, noting that many western Papagos were “fleeing the war zone to settle at Tubac, Santa Cruz, and as far south as the Magdalena Valley. He also says that Tucson and Altar, with assured water supplies, are the best places from which to control “most of the Papaguería.”]

[Letter from the Tucson presidial commander to Colonel José María Elías González, written in Tucson on March 12, 1843.] In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, pp. 77-79. Tucson, The University of Arizona Press. [Comadurán reports that on March 10 “a Papago suspect was apprehended here in Tucson’s El Pueblito (the O’odham village). ... He was officially accused by Juan Yorem, a resident of El Pueblito, of being one of the Papagos sowing discord up on the Gila (River). The suspect swore that he had come in only to attend a scalp dance at San Xavier del Bac celebrating the killing of an enemy Apache by the people of that village. Since he refused to say more, I sent him to jail.” He gives further details about a possible Papago insurrection and about Papago raiding parties by various Papago individuals whom he names along with the names of some of their villages.]

[Letter from the Tucson presidial commander to Colonel José María Elías González, written in Tucson on August 15, 1843.] In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, pp. 86-87. Tucson, The University of Arizona Press. [Comadurán reports that Pedro, governor of the Papago village of Santa Rosa, had come to Tucson with Juan Cuate, the Papago governor of Gá cac (Kaka) and José, governor of Perigua (Hickiwan), and had brought with him four mules, two horses, and two burros that had been stolen from Mexicans. They said rebellious Papagos were repentant and asked that they, the governors, be given their wands of office, “which I decorated with new ribbons.” Each was also given “a certificate of temporary reappointment as village governor.”]
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Comfort, Will L.
1936  *Apache*. New York, E.P. Dutton & Co., Inc. 274 pp. [The first edition of this book was 1931. It is a fictionalized account of the life of Mangus Colorado. Writes Comfort (p. 253): “Thus began the deadly combination of Mangus Colorado and Cochise. From the land of the Kiowas on the east to the land of the Papago and Opatas in the west, they combed and screened the country of rock-scratcher, traders, trappers, ranchers and soldiers.”]

Comisión Nacional para el Desarrollo de los Pueblos Indígenas
2006  *Lenguas Indígenas en Riesgo: Pápago*. México, Comisión Nacional para el Desarrollo de los Pueblos Indígenas (CDI). Illus., bibl. Compact disc + 42 pp. Text in Spanish and Papago, this is a study of songs still being sung in Papago by native speakers on the Sonoran side of the international boundary. It includes the lyrics for nineteen Papago songs and discusses the cultural context of the music. Ignored in the bibliography are studies of O’odham music in English.

Comité Organizador del Tricentenario del Arribo de Eusebio Francisco Kino a Sonora
1987  *Tricentenario de la exploración de la Pimería*. Hermosillo, Gobierno de Estado de Sonora. Map, medallion. [This is a folder issued by the committee on February 27, 1987 to commemorate the arrival in northern Sonora of Father Eusebio Francisco Kino in 1687. It includes the first day of issue of a $100 peso postage stamp bearing Father Kino’s imagined likeness next to a map of the Pimería Alta; a copper medallion; and an explanatory sheet in Spanish and in English which briefly recounts Father Kino’s accomplishments in establishing missions among the Northern Piman Indians.]

Committee on Arid Lands
1969  Field trip no. 6. Yaqui and Papago villages and San Xavier Mission. June 5, 1969. 7:30 a.m. to 5:00 p.m. In *International Conference on Arid Lands in a Changing World, 3-13 June, 1969*. Tucson, Committee of Arid Lands, American Association for the Advancement of Science and the University of Arizona. [This 3-page prospectus of the field trip includes a map of the region as well as one-paragraph descriptions of Mission San Xavier del Bac and of Coyote Village on the Papago Indian Reservation. The tour was to be guided by William W. Wasley and Bernard L. Fontana.]

*Community Newsletter*. Published in Sells, Arizona, by the Tohono O’odham Health Department. Volume 1, number 1 appeared in the fall of 1987.

Condon, A.H.
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the front cover and a black-and-white photo of the mission accompanies the article.]

Conklin, Enoch

Conley, William H., Jr.
1985 Unravelling the Temacacury [sic] treasure. Conclusion. Treasure Search, Vol. 13, no. 4 (August), pp. 58-62. 29 Palms, California, Jess Publishing Co., Inc. [Mention is made of the Papago/Pima origin of the placename “Tubac” in this article about the so-called lost mine of Tumacacori and (an obviously fake) Spanish document relating to it.]

Connolly, Berard
1989a Celestine and Bac. Westfriars, Vol. 21, no. 6 (October), p. 6. Tucson, Franciscan Province of Saint Barbara. [Kieran R. McCarty and Bernard Fontana are quoted concerning the recently-deceased Celestine Chinn, O.F.M., and his tenure as superior of Mission San Xavier del Bac.]

1989b Home again. Westfriars, Vol. 21, no. 6 (October), p. 16. Tucson, Franciscan Province of St. Barbara. [This is an account of the funeral services and burial of Father Lambert Fremdling, O.F.M., at the village of Topawa on the Papago Indian Reservation. The funeral took place in 1989.]

1990 San Xavier in the Northwest???? Dove of the Desert, no. 6 (Winter), pp. [2]-[3]. Tucson, San Xavier Mission Parish. [This article points out that Mission San Xavier del Bac, along with other missions founded by Father Eusebio Kino in the late 17th and early 18th centuries, was once part of a northwest New Spain and, later, northwest Mexico.]

1992 The blessed doctor. Westfriars, Vol. 26, no. 3 (May), p. 7. Tucson, Franciscan Province of Saint Barbara. [A black-and-white photograph of the bulto of him accompanies a notice about John Dun Scotus and the figure found among the miscellaneous objects at Mission San Xavier del Bac. The figure of the Blessed Virgin emerges from the head of the figure of Scotus.]

1993 San Xavier del Bac. Westfriars, Vol. 27, no. 1 (March), pp. 6-7. San Juan Bautista, California, Franciscan Province of St. Barbara. [This is an update on the conservation program to be carried out in the west chapel inside the church; on the newly-completed friary; and on the offices being constructed on the east side of the mission complex.]

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1994b The guardian of Wa:k and his animals. Westfriars, Vol. 28, no. 4 (May), pp. 6-7. San Juan Bautista, California, Franciscan Province of St. Barbara. [About the many different animals represented in the decorations inside Mission San Xavier del Bac.]


Conrad, Harrison

1907 Quivira. Boston, Richard G. Badger. Illus. [A collection of poems by Conrad includes one titled “San Xavier del Bac” (p. 46).]

Conrad, Rex D.

1972 “Suicide among the Papago Indians.” Master of Arts thesis, Department of Psychology, The University of Arizona, Tucson. 79 pp. [This study concerns ten completed suicides between January 1, 1969 and December 31, 1971 among Papago Indians living on and off the reservation. Nine of the ten suicides were by males. There is some discussion concerning possible causes and recommendations are made concerning a suicide prevention program.]

1974 “Papago children’s intelligence scores as influenced by tester ethnicity, reinforcement, and cultural fairness.” Ph.D. dissertation, The University of Arizona, Tucson. Illus., bibl. 35 pp. [I.Q. tests were administered to 84 fifth grade Papago Indian children. The author examines the effects of reinforcement and tester ethnicity and discusses his results.]

Conrad, Rex D., and Marvin M. Kahn

1973 An epidemiological study of suicide and suicide attempts among Papago Indians. Proceedings of the 81st Annual Convention of the American Psychological Association, Vol. 8, pp. 449-450. s.l., American Psychological Association. [This pioneer study established the base rate for Papago suicides at 30/100,000 population, almost three times the national average of 10.3/100,000. Attempted suicide for Papagos was 34/100,000. The reasons for the figures are briefly discussed (quality of interpersonal relationships, etc.). This is the landmark study of Papago suicide.]

1974 An epidemiological study of suicide and suicide attempts among Papago Indians. American Journal of Psychiatry, Vol. 131, no. 1 (January), pp. 69-72. Washington, D.C., American Psychiatric Association. [The abstract: “An epidemiological study of suicide among the Papago Indians of the desert Southwest was conducted over a three-year period. Data gathered from several sources showed that this tribe’s suicide rate exceeded that for the nation but was not as high as rates reported for other tribes. Most of the suicide victims were young men who had problems with alcohol. Papagos who lived on the reservation were found to complete suicide less often than their urban counterparts.”]

Conte, Christine
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Cook, Charles A.
1973  The Hunter Claim: a colossal land scheme in the Papagueria. *Arizona and the West*, Vol. 15, no. 3 (Autumn), pp. 213-244. Tucson, University of Arizona Press. [This is about the so-called Hunter Claim which included over 2,600,000 acres in Papago Indian country west of Tucson. Robert F. Hunter, a Washington, D.C. attorney created the claim in 1880 to protest an application for a mining patent in the Papagueria by counseling the Papagos to seek government recognition of their domain as a grant under Spanish and Mexican law. His fee was one half of the land, but the government refused to consider the matter. Also see Bowie 1963.]

Cook, Charles H.

Cook, James
1981  New hope on the reservations. *Forbes*, Vol. 128, no. 10 (November 9), pp. 108-115. New York, Forbes, Inc. [This article about mineral exploration and mining on Indian reservations in the United States includes a map showing the Papago Reservation, one noting its mineral income from copper mining is $431,760. Papagos are described as “that poverty-stricken tribe in the Arizona desert. The Papagos’ mineral income is small, and they would like to expand it by moving forward with a copper development at a place called Garcia Strip. But the people don’t want it. ‘We listen to the people and their wishes,’ says Vice Chairman Max Norris.

‘‘You talk to these people,’ says Michael R. Rios, director of Papago Research and Planning, ‘and they say, ‘if we agree on this mine, what will we live on? At San Xavier the land used to be beautiful. Now there are tailings, and it’s an open pit mine, a hole in the ground. And when the mine is gone, we have nothing, neither money nor the land. And there are other things we know will happen if you do these things. The people get money, and families are destroyed. You see a used car and drinking and breaking up a home.’ If you develop, you’ve got to decide what’s going to happen to the people.’”]

Cook, James E.
1993  Legends of the lost: searchers fail to uncover the Spanish gold beneath Montezuma's Head. *Arizona Highways*, Vol. 69, no. 6 (June), pp. 48-49. Phoenix, Arizona Department of Transportation. [Cook repeats a story about Tohono O’odham’s finding free gold from placer mines in Mexico and stashing it in a cave
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on Montezuma's Head in the western part of their reservation. “Montezuma himself climbed to the top of the mountain and turned to stone.”

Cook, Minnie
1976 Apostle to the Pima Indians: the story of Charles H. Cook, the first missionary to the Pimas. Tiburon, California, Omega Books. Map, illus., bibl. 237 pp. [There are scattered references to Papagos throughout, including mention of the Tucson Indian School started by Dr. Billman and later headed by Frazier Herndon (pp. 175-177); Dr. F.J. Hart's service among Papagos (pp. 151-152); and the story of Indian Agent Roswell Wheeler's having his police conscript Papago men who were taking part in the annual saguaro wine ceremony in the Kwahadk's village in Papago country, using them as laborers on the agency's farm whose profits he was said to be skimming (p. 147).]

Cook, Patricia

Cook, Sherburne F., and Cesare Marino

Cooke, Ellen
1975 History you can stomach. Arizona [supplement of the Arizona Republic], November 16, pp. 40, 42-47. Phoenix, The Arizona Republic. [Mention is made that, “The cattle, swine, wheat, fruits and vegetables [Father Eusebio Kino] introduced to the Pima and Papago had a great effect.”]

Cooke, Ronald U., and Richard V. Reeves
1976 Arroyos and environmental change in the American South-west. London, Oxford University Press. Maps, tables, bibl., index. xii + 213 pp. [Pages 47-55: a general discussion of the history and nature of arroyos in the Santa Cruz Valley, including a detailed section concerning arroyos and irrigation history along the Santa Cruz River on the San Xavier Indian Reservation. On pages 59-62 there is a discussion of the history of arroyos on the main part of the Papago Indian Reservation, including speculation concerning the causes of arroyo cutting here.]

Cooley, D.N.
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Office. 57 pp. [The report is dated October 31, 1865 and is addressed to James Harlan, Secretary of the Interior. Pages 13-14: Mr. M. Oliver Davidson has been designated by the late Superintendent Charles Poston as agent of the Papago Indians. Davidson's report indicates that the Papagos occupy villages in southwestern Arizona; San Xavier is the center for Papagos; total Papago population is 5,000; Papagos offer military aid to whites against Apaches; a teacher and agricultural implements are needed; and the Papagos would make good citizens.]

1866 Report of the Commissioner of Indian Affairs for 1866. Washington, Government Printing Office. 61 pp. [Dated October 22, 1866, the report is addressed to O.H. Browning, Secretary of the Interior. On page 28 it is indicated that Dr. Lord was left in charge early in the year of Papagos, Pimas, and Maricopas, but that Captain L. Ruggles has since been appointed agent to these tribes. Reference is made to a report by Lord.]

Coolidge, Calvin

Coolidge, Dane
1939 Old California cowboys. New York, E.P. Dutton and Co. Illus. 158 pp. [Reprinted in 1985 in Tucson by the University of Arizona Press as California cowboys, this book has a section concerning ranching in the Altar or southern Avra Valley of Arizona ca. 1914. Discussed briefly are Leslie Wooddell ("Cabezon"), a cattle inspector who worked in the Papago Indian country (pp. 62-62); Papagos' theft of cattle (p. 62); Papago cowboys and their riding skills (pp. 75-76); Wooddell's searching for stolen stock in Papago country (pp. 82-83); Papago trail and hand signs (p. 83); the Papago "Torres" [sic; should be Toro, i.e., the Toros] brothers, wealthy cattle ranchers from San Miguel; and Coolidge's experiences in trying to photograph Papagos (pp. 84-84). A photo by Coolidge of a Papago Indian mounted on a horse faces p. 85.]

Coolidge, Dane, and Mary R. Coolidge
1939 The last of the Seris. New York, E.P. Dutton. Illus., index. 264 pp. [This sometimes fanciful account includes Seri testimony concerning Papagos. It is said Papagos wore grass breechclouts and javelina hide sandals, and that Papagos and Seris battled at Tepoca over the latter's theft of a cache of Papago-gathered pitahaya fruit. More than 50 Seris and 120 Papagos were said to have been killed. There are additional stories concerning the hostilities between Papagos and Seris.]

1971 The last of the Seris. Glorieta, New Mexico, The Rio Grande Press. Maps, illus., index. 308 pp. [A reprint of Coolidge and Coolidge (1939), with the addition of a publisher's preface; a letter from Frederick Dockstader; a memoriam by Coit]
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Coolidge, Mary R.
1929  *The rain-makers: Indians of Arizona and New Mexico.* Boston and New York, Houghton Mifflin Company. Maps, illus., bibl. index. 326 pp. [There is a brief ethnographic overview of the Papago Indians on pages 297-300, with a note on page 299 indicating that “... 41,606 acres [of the San Xavier Reservation] have been allotted in severalty and is under irrigation.”]

Cooper, Evelyn S.
1995  *The Buehman Studio. Tucson in focus.* Tucson, Arizona Historical Society. Illus., index. 175 pp. [This is a very handsome catalogue of a small selection of black-and-white photographs taken by Tucson photographer Henry Buehman from ca. 1875 to ca. 1950. Included is a photo of the south-southeast elevation of the church and convento of Mission San Xavier del Bac taken in 1890 (page 25). There is also a photo of a Tohono O’odham woman and a child, ca. 1920, on a Tucson street. The woman is carrying a burden basket that holds at least one earthenware vessel (page 107).]

Cooper, Tom C.

Copeland, Harold E.
2004  San Xavier artwork. *Arizona Highways*, Vol. 80, no. 3 (March), p. 2. Phoenix, Arizona Department of Transportation. [A letter to the editor praising the October, 2003 article by Bernard Fontana with photographs by Edward McCain concerning the art of Mission San Xavier del Bac as “the best that you have ever printed.” The writer says he started traveling in Arizona in the 1920s.]
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Series, No. 1, Vol. 5], by Peter L. Steere and others, appendix E. Tucson, Cultural & Environmental Systems, Inc. [“The San Xavier Archaeological Project (SXAP) survey recovered 85 whole or fragmentary shell artifacts. ... Eleven genera of marine shell and one genus of fresh water mollusk were identified.” Illustrated.]

Cordell, Linda S.


1993 Charles C. Di Peso’s Gran Chichimeca: comments in retrospect and prospect. In Culture and contact: Charles C. Di Peso’s Gran Chichimeca, edited by Anne I. Woosley and John C. Ravesloot, pp. 219-226. Dragoon, Arizona, Amerind Foundation; Albuquerque, University of New Mexico Press. [Cordell objects to Di Peso’s use of the concept “O’tam” to describe a prehistoric culture in southern Arizona upon which the Hohokam were intruded. She observes that the matter of Hohokam-O’odham continuity remains unresolved.]

Cordell, Linda, and Bruce D. Smith

1996 Indigenous farmers. In The Cambridge history of the native peoples of the Americas. Vol. I. North America. Part 1, edited by Bruce G. Trigger and Wilcomb E. Washburn, pp. 201-266. Cambridge and New York, Cambridge University Press. [The authors make the unfounded assertion that the Pimas and Papagos (Tohono O’odham) “view themselves as one people, whom they call O’odham (p. 202). They also touch briefly on the question of continuity between the prehistoric Hohokam and historic O’odham, clearly leaning on the side of a clear connection between the two groups.]

Corle, Edwin

1941 Desert country. New York, Duell, Sloan and Pearce. Index. 357 pp. [Scattered references to Papagos are on pages 75 (Papagos at Ajo); 86 (Fray Marcos de Niza said to have passed through Papago country); 95 (Papagos refer to inhabitants of Casa Grande as Hohokam); 124 (Apache attitude toward Papagos): 130-131 (overview of the Qahatika [Kohatk]); 132-135 (ethnographic overview of Papago Indians, one emphasizing customs and beliefs connected with warfare with Apaches). Corle says of the younger generation of Papagos that they seem “to go in for soft drinks, cheap candy, cheaper perfume, cattle raising, truck driving, and venereal disease.” Corle’s superficial view of the O’odham is condescending at the very least.]

San Xavier del Bac on the front cover by Susan Knight Yates and photographs by Alfred A. DéLardi of Mission Tumacacori and of “a Papago Indian father and his papoose” watching a rodeo near Tucson accompany this overview article about Arizona by Corle. Papagos are mentioned on page 137 in a listing of tribes in the southern part of the state.]
14). Three black-and-white photographs show charcos respectively at Coyote Village, Santa Rosa, and at the Sells Agency.

1938 The Papago Indian fair. *Indians at Work*, Vol. 5, no. 6 (February), pp. 35-36. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [This article, accompanied by a black-and-white photo, is about the second annual Papago Fair held at Sells on the Papago Indian Reservation.]

Cornyn, John W.
1875 Report of the United States Indian agent for the Papago. In *Annual Report of the Commissioner of Indian Affairs for 1875*, pp. 212-213. Washington, Government Printing Office. [Cornyn's first annual report, addressed to E.P. Smith, Commissioner of Indian Affairs, is dated September 14, 1875, and was written in Tucson, Arizona. In it he discusses education; population; employment; stock-raising and agriculture; the need for a mechanical and industrial school; harvesting of wild fruits; agriculture and stock-raising techniques as being harmful to the land; school and school building; refutation of charges R.A. Wilbur (1874) made regarding problems caused by the Catholic Church; and discussion of and protest against a petition asking that the Papago tribe be consolidated with the Pima tribe.]

Coronel, Antonio F.
1994 *Tales of Mexican California. Cosas de California*. Translated by Diane Avalle-Arce; edited by Doyce B. Nunis, Jr. Santa Barbara, Bellerophon Books. Illus. 104 pp. [This is Coronel’s memoir as dictated to Thomas Savage for Hubert Howe Bancroft in 1877. He tells about a trip he made from Southern California to Sonora in February, 1839. He notes that, “A short time after I left Sonora (on the return trip), the Papago Revolt (against Manuel Gandara) took place”]

Corrigan, Francis V.
1970 “A comparison of self concepts of American Indian students from public or federal school backgrounds.” Ph.D. dissertation, The George Washington University, Washington, D.C. 187 pp. [This is a study of the affects of attendance at either public or federal elementary schools, 1st through 6th grade, on the self concepts of American Indian students. Further efforts were made to determine the affect of age, grade, tribe, and I.Q. on these students’ self concepts, and a comparison was made between scores of Indian students and normative scores for the Tennessee Self Concept subscale. Papago students were among students in the seven tribes studied.]

Corrigan, Monica
1997 *Trek of the seven sisters. Diary of Sister Monica Corrigan*. Tucson, Carondelet Health Network. Edited by Sister Alberta Cammack. Map, illus., appendices. [This is the diary of one of seven Catholic nuns of the Order of St. Joseph of Carondelet who in 1870 became the first nuns to serve in Arizona. An appendix notes (p. 40)
that one of the nuns, Sister Maxime Croissat, was chosen in 1873 “to open a school among (Papago) Indians at San Xavier.” There is a photograph with her biographical sketch. She died in Tucson in 1882 when she was forty-two years old.

Cosulich, Bernice

1941 Christmas Eve at San Xavier. *Arizona Highways*, Vol. 17, no. 12 (December), pp. 12-15. Phoenix, Arizona Highway Department. [Accompanied by a half dozen black-and-white photos by Chuck Abbot during observances of the Feast of San Francisco Xavier (December 3), this is a detailed description of a Christmas Midnight Mass observed at Mission San Xavier del Bac. The presiding Franciscan priest was Edmund Austin. Writes Cosulich, “And from above in the towers came the sound of trumpets. To the four winds were sent Christmas carols played by two Papago men. They had forgotten their people’s ancient god, Etoi – the little god of Baboquivari Peal who sat down to think when confronted by a problem, the little god who bravely slew the Great Monster of Quitovac to free the Papago people. They trumpeted carols for the Christ child born in a manger in Bethlehem.” Cosulich notes that Mass was attended by Papagos, Mexicans, and Anglos, both rich and poor. She provides a brief history of the mission by way of background.]

1944 Old Pueblo authors and artists. *Arizona Highways*, Vol. 20, no. 1 (January), pp. 32-36. Phoenix, Arizona Highway Department. [In writing about the many writers and artists who had either visited Tucson or who lived there, Cosulich writes that “… memories rush back – flying with Dr. Oliver St. John Gogarty, that madcap Irish poet and senator, over Mission San Xavier del Bac, which is itself an art achievement … . While in Tucson he flew a plane much larger than his own in Ireland and it was then, fascinated by San Xavier del Bac Mission, that he nearly killed his two passengers and scared nuns and priests who stared upward in panic as he circled the mission’s towers.” She also writes of diarist Father Francisco Garcés, the Franciscan who accompanied Juan Bautista de Anza part of the way to San Francisco during Anza’s 1775-1776 colonizing expedition (and who was Mission San Xavier’s first Franciscan missionary). Additionally, “San Xavier del Bac mission has preserved for today’s modern eyes time-dimmed, but beautiful murals within it. None of Tucson’s modern churches or public buildings has such decorative trimmings, despite the many resident artists.”]

1953 *Tucson*. Tucson, Arizona Silhouettes. Map, illus, notes, glossary, bibl. xvii +310 pp. [This is a history of Tucson from 1692 to ca. 1900. An entire chapter is devoted to Father Eusebio Francisco Kino, pioneer Jesuit missionary among the Northern O’odham, another to Mission San Xavier del Bac, and a third to the mission visita of San Agustín del Tucson established in the 18th century for Tucson’s Piman Indian community. These historic sketches, while flawed, reflect the knowledge of the day. She also notes that Papago Indian woodcutters who came from San Xavier del Bac with their wagons loaded with wood and their dogs walking beneath the wagons for shade used to reside temporarily in shacks in the barrio de libre on Tucson’s southwestern side (pp. 266-67).]
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Coult, Theodore A.
1897a [Letter to Lt. W.A. Thompson, 1st Infantry, California Volunteers, Acting Assistant Adjutant General, District of Arizona, Mesilla, Arizona Territory, datelined Tucson, Arizona Territory, October 2, 1862.] In The War of the Rebellion: a compilation of the official records of the Union and Confederate armies, series 1, Vol. 50, part 2, pp. 145-146. Washington, Government Printing Office. [Among other things, Coult writes, “Within the past two months rich mines have been discovered at Fresnal (in Papago country), and reliable information has been received that there is now a foreign mining population of at least 500 persons at the place. I deem it highly important that at least one company of infantry and a detachment of cavalry should be stationed there to preserve order. Major Fergusson appointed a local judge for that place, but among the class of persons who usually congregate at these localities it will be impossible for him to administer justice without sufficient power to enforce his authority. I would also respectfully suggest to the colonel commanding the District of Arizona the propriety of assessing and collecting a foreign miners’ tax at the Fresnal mines.”]

1897b [Letter to Capt. J.F. Bennett, Asst. Adj. Gen., Mesilla, N. Mex, datelined Hq. Tucson, Ariz. Ter., Feb. 4, 1864.] In The War of the Rebellion: a compilation of the official records of the Union and Confederate armies, series 1, Vol. 50, part 2, p. 740. Washington, Government Printing Office. [Coult writes of the January 17, 1864 arrival in Tucson of Captain S.A. Gorham, who “escorted Col. Charles D. Poston, Indian agent; Hon. J. Ross Browne, special agent for the Department of the Interior; Maj. M.B Duffield, U.S. Marshall, and Mr., Robert F. Greely, deputy Marshall for the Territory of Arizona. On the 19th ultimo I detailed Lieutenant Arnold and thirty men of Company G, First Cavalry California Volunteers, to proceed with Colonel Poston and Mr. Browne in the discharge of their duties on a visit through the southern portion of the Territory. Although the letter does not say so, the group dispatched is possibly that seen in Browne’s rendering of the gathering in the plaza at Mission San Xavier del Bac (Browne 1951: 143). Browne wrote of Arnold’s men, “... a better set of men I never travelled with. They were good-humored, obliging, and sober, and not one of them stole a pig or a chicken during the entire trip”(p. 139). Also see N.H. Davis (1897).]

Coulter, Pearle P., and Margaret J, Brower
1969 Parallel experience: an interview technique. American Journal of Nursing, Vol. 69, no. 5 (May), pp. 1028-1030. New York, American Journal of Nursing Company. [This is a discussion by two nurses of a successful health interview technique used with Papago Indians.]

Couts, Cave J.
1961 Hepah California! The journal of Cave Johnson Couts. Edited and annotated by Henry F. Dobyns. Tucson, Arizona Pioneers' Historical Society. Maps, illus., bibl., index. 113 pp. [Couts passed through southern Arizona in 1848. In his journal, he describes Mission San Xavier in some detail (pp. 61-62), noting that it's taken care
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of by the “Pimas.” Dobyns’ notes observe that in 1848 Tumacacori was a Pima-Papago village (p. 75); that Mission San Xavier was completed in 1797 under the tutelage of Fr. Juan Baptista Llorens, and that the village had been re-populated by Papagos to replace native Pimas who had died in repeated epidemics (pp. 75-76); Papagos and Pimas speak dialects of the same language (p. 77); and “Sand Papagos” were possibly those growing corn near Gila Bend in 1848 (p. 77).

Covey, Cyclone 1975 Calalus. A Roman Jewish colony in America from the time of Charlemagne through Alfred the Great. New York, Vantage Press, Inc. [This is about the alleged “Roman” led swords and other led artifacts excavated near Tucson, Arizona, in the mid 1920s. Covey makes occasional mention of the Pimas and Papagos and their possible relationship to the Hohokam and, by extension, to the presumed colony of Roman Jews who made their way to southern Arizona in prehistoric times.]

Cowgill, Pete 1972 Climb to the top of Babo. Outdoor Arizona, Vol. 44, no. 3 (March), pp. 16-18, 25. Phoenix, Phoenix Publishing, Inc. [About climbing to the top of Baboquivari Peak, half of which is on the Papago Indian Reservation. The article includes a thumbnail sketch of the history of climbing the peak, one presumably scaled for the first time in 1898 by Robert H. Forbes.]

1990 The Pinacates. “Life's tough but its home.” In National parks of northern Mexico, by Richard D. Fisher, unpaged. Tucson, Sunracer Publications. [In writing about the Pinacates, Cowgill says, “The Areneros, or Sand People, scratched out a living in the area. Tucson anthropologist Julian Hayden has explored the Pinacates for more than 50 years. He says humans have left their mark for more than 10,000 years. They ate tubers and they dry-farmed corn and beans out on the sand flats. The last native, an old man named Caravajales, lived in a cave near Papago Tanks and died in 1912.”]


Cox, C.C. 1925 From Texas to California in 1849. Edited by Mabelle E. Martin. Southwestern Historical Quarterly, Vol. 29, no. 2 (October), pp. 128-146. Austin, Texas State Historical Association. [Page 143: On September 3, 1849, the party of which Cox was a member passed a mission they called San Gabriel, actually Mission San Xavier del Bac, a place said by Cox to be occupied by Mexicans and Indians (O’odham). The “…Elacia (iglesia) was really a splendid looking building, the interior of which presented a solemn and imposing scene.”]

Coy, Owen C. 1931 The great trek. San Francisco, Powell publishing Company. 349 pp. [Coy
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summarizes and quotes from various accounts left by emigrants moving from the eastern part of the United States to the West in the mid-nineteenth century. He includes a brief section concerning those who traveled north along the Santa Cruz River Valley in southern Arizona. Missions Guevavi, Tumacácori, and San Xavier del Bac are included in the discussion (pp. 247-249). Included are quotes from the accounts of Cornelius C. Cox and Judge Benjamin Hayes.

Cozzens, Samuel W.
1876 *The marvelous country: or three years in Arizona and New Mexico*. Boston, Lee and Shepard. Map, illus. 548 pp. [A discussion of Mission San Xavier del Bac and a brief reference to the Papagos living in the village of Bac are on pages 154-161 and 185. A drawing of the church of San Xavier faces page 156. [Cozzens’s travels in the Southwest began in 1858 with a visit to New Mexico, and while he’s never very specific about dates, he cites events that occurred after 1864 when Arizona became a territory separate from that of New Mexico.]


Craig, Douglas B., and T. Kathleen Henderson
2008 Houses, households, and household organization. In *The Hohokam millennium*, edited by Suzanne K. Fish and Paul R. Fish, pp. 30-37. Santa Fe, School for Advanced Research Press. [Accompanying this discussion of prehistoric Hohokam houses, households, and household organization are a photo taken by William Dinwiddie in 1894 of a group of Tohono O’odham at their adobe house; Tohono O’odham Juanita Ahil gathering saguaro fruit; and a color lithograph based on an Arthur Schott painting of two Tohono O’odham women harvesting fruit of an organ pipe cactus in 1854.]

Cramer, Rebecca
1998 *Mission to Sonora*. Sun Lakes, Arizona, Book World, Inc. 297 pp. [This is a novel about Linda Bluenight, a teacher in the parochial school at San Xavier del Bac, whose life “is shattered when her son finds the murdered corpse of a millionaire at the center of a controversy over his role in the destruction of the Sonoran Desert.”]

2000 *The view from Frog Mountain*. Sun Lakes, Arizona, Book World, Inc. 279 pp. [This is “book two” in the Linda Bluenight series, and while the setting is principally the Catalina Mountains next to Tucson, O’odham and San Xavier figure in the story as well.]

2008 *High stakes at San Xavier*. Tucson, Imago Press. 207 pp. [Book 3 in the author’s Linda Bluenight series of the fictional tales, the book is partially summarized on the outside of its back cover: “Linda Bluenight, past forensic anthropologist and present fourth grade teacher of Tohono O’odham children, has just commenced her fall semester at San Xavier Mission School. Her hopes for a quiet year are soon dashed when her teenaged son, Matty, insists on taking a part-time job at the increasingly chaotic Sonoran Slots (the fictional name of a new Tohono O’odham
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casino that has just opened at the edge of the San Xavier District of the reservation.”

Crane, Barbara
1981  Barbara Crane. Photographs 1948-1980. With essays by Estelle Jussim and Paul Vanderbilt. [Tucson], Center for Creative Photography, University of Arizona. Illus. 124 pp. [This is a catalogue of black-and-white and color photography by Barbara Crane, one which includes four color photos taken by her of the Papago cemetery at San Xavier del Bac.]

Cranston, George. See Dinges, Bruce J., editor (1985)

Crawford, Joan
1992  [Two photographs of Mission San Xavier del Bac, one from the front, east-southeast elevation, and another of a group seated around the fountain in the patio.] Past Times, Vol. 4, no. 1 (March/April), pp. 1, 2. Phoenix, Arizona Preservation Foundation. [The photographs were taken during a February, 1992 visit to the mission by members of the Arizona Preservation Foundation.]

Crawford, Oswald (pseud.)
1908  By path and trail. [Salt Lake City], The Press of the “Intermountain Catholic.” Illus. xi + 225 pp. [This edition, except for the pseudonym, is virtually identical to Harris, William R. (1908), q.v.]

Crawford, Suzanne
1991  Men with the long eyes. Tucson Guide Quarterly, Vol. 9, no. 1, pp. 54-57. Tucson, Madden Publishing Inc. [This about Kitt Peak National Observatory. Its location on the Papago Indian Reservation and the lease from the Tohono O’odham by the astronomers for the 2,400 acres on which the observatory stands are given particular emphasis.]

Crespo, Francisco Antonio. See Bolton, translator and editor (1930n)

Crockett, G.L.
1918  “Manje’s Luz de Tierra Incógnita: a translation of the original manuscript together with an historical introduction.” Master’s thesis, University of California, Berkeley. [This is an English translation of logs kept by Captain Juan Mateo Manje during seven journeys made by him into the Pimería Alta in the company of Father Eusebio Kino, S.J., between the years 1693 and 1701. Also see Manje (1954).]

Croix, Teodoro de. See Thomas, Alfred B., translator and editor (1941)

Cronk, Leslie M.
1938  “Indian education in terms of pupil and community need.” Master's thesis,
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Department of Education, University of Arizona, Tucson. 111 pp. [Cronk, who was employed at the Tucson Indian Training School, includes scattered data regarding the incidence of tuberculosis among Papagos, ideal Papago house plans, and Papago recipes for flour tortillas and saguaro cactus syrup. The latter are taken from an “Indian Cook Book” developed by 6th grade students at the Tucson Indian Boarding School.]

Crosby, Anthony
1985  Historic structure report. Tumacacori National Monument, Arizona. Denver, U.S. Department of the Interior, National Park Service. Illus., plans, elevations, bibl. x + 210 pp. [This is a detailed study of the structure of the church of Mission San José de Tumacácori in southern Arizona, a structure built in the early 19th century under Franciscan tutelage for the O’odham villagers. The emphasis in the study, which includes a capsule history of the mission, is on long-term preservation of the historic fabric of the building.]

Cross, Jack L.; Elizabeth H. Shaw, and Kathleen Scheifele, editors
1960  Arizona: its people and resources. Tucson, The University of Arizona Press. Maps, illus., bibl. v + 385 pp. [There are thirty-four chapters in this compilation of articles by as many or more scholars, each chapter written anonymously, although all the authors names are listed as contributors to the book. There is scattered mention of Papagos throughout, and at least one author of one chapter is the same as he whose essay appeared in the 1972 revised edition of this book. See Haury (1972).]

Crosswhite, Frank S.
1980  The annual saguaro harvest and crop cycle of the Papago, with reference to ecology and symbolism. Desert Plants, Vol. 2, no. 1 (Spring), pp. 2-61. Superior, Arizona, The University of Arizona for the Boyce Thompson Arboretum. [This thoroughgoing description and analysis of the knowledge of and use by Papagos of the giant saguaro cactus is the bedrock report on which subsequent accounts will have to be based. What is lacking is a description from a Papago point of view, an etic analysis based on a knowledge of the native language. Thirty-four black-and-white photos accompany the text.]

1981  Desert plants, habitat and agriculture in relation to the major pattern of cultural differentiation in the O’odham people of the Sonoran Desert. Desert Plants, Vol. 3, no. 2 (Summer), pp. 47-76. Tucson, The University of Arizona for the Boyce Thompson Arboretum. [This article concerns the biological adaptation of Homo sapiens, both prehistoric peoples and the northern Pimans (including Papagos), to the Sonoran Desert. Crosswhite takes the position that the O’odham were the aboriginal dwellers of the Sonoran Desert, having been present at least since 800 B.C. He sees the Hohokam and Salado as later intruders, and suggests that the O’odham began differentiating into Tohono O’odham, Akimel O’odham, and Hiach-eD O’odham beginning in A.D. 500.]
Papago/San Xavier bibliography

Crosswhite, Frank S., and Carol D. Crosswhite

Crouch, Janice M.
2008 Small world. Tucson, Whitewing Press. Illus. 85 pp. [These are memoirs of an Oklahoma-born Cherokee woman told in two- and three-page segments that cover her life from Oklahoma to Indonesia, Libya, and, finally, Arizona. Included are her memories of a trip taken in 2007 with her son, Jim, and daughter-in-law, Lyn, from Tucson to Rocky Point (Puerto Peñasco), Sonora across the Tohono O’odham Nation. She notes some of Jim Crouch’s reminiscences of having worked in Sells, Arizona, 35 years earlier when he was employed by the Save the Children’s Federation (pp. 142-43).]

Crouse, Cornelius W.
1890 Report of Pima Agency. In Fifty-ninth annual report of the Commissioner of Indian Affairs, 1890, pp. 4-9. Washington, Government Printing Office. [Dated August 18, 1890, the report was written in Sacaton, Arizona, at the Pima Agency and is addressed to Commissioner of Indian Affairs T.J. Morgan. Concerning Papagos, Crouse gives census data (p. 4), estimating a total population of 3,363, including 1,763 males, 1,600 females, and 593 people ages 6-20; sixteen English speakers; and twenty English readers. Some 3,363 Papagos are said to have no reservation, and 363 have allotments at San Xavier. He writes (p. 5) that Papagos make a very poor living; that they were formerly cattle raisers; that saguaro fruit and mesquite beans are principal foods for months; Papagos assist Pimas during wheat harvest, being paid in wheat; Papago women are ingenious potters; hay is harvested at San Xavier; and Papagos follow the teachings of the Catholic Church. San Xavier is described (p. 7) with reference to wild hay and mesquite forests and to fenced pastures. Papagos have 24.5 miles of 5-strand barbed wire fence at San Xavier (p.8). It is recommended (p. 9) that 130,000 acres of the Pima and Maricopa reservations on the Gila and Salt rivers be purchased for homeless (i.e., people without a reservation) Papagos.]

1891 Report of Pima Agency. In Annual report of the Commissioner of Indian Affairs for 1891, pp. 213-218. Washington, Government Printing Office. [Report is dated September 30, 1891 and was written from Sacaton, Arizona addressed to T.J. Morgan, Commissioner of Indian Affairs. References to Papagos are on pages 214 (Papago population estimates, difficult to make: 2,500 males, 2,500 females, 500 school-age children of whom 80 speak English and 50 read English) and 218 (Papagos bury their dead in coffins; it is recommended by Crouse that all but two sections of the Gila Bend Reservation be sold, the remaining two sections being allotted in severalty to Papago Indians with proceeds from the sale being used to
irrigate the resulting 1,220 acres of allotted land).

1893 Report of Pima Agency. In *Sixty-second annual report of the Commissioner of Indian Affairs, 1893*, pp. 114-117. Washington, Government Printing Office. [The report is dated July 1, 1893, and is written at the Pima Agency, Sacaton, Arizona addressed to D.M. Browning, Commissioner of Indian Affairs. References to Papagos found on pages 114 (principal occupation of the Papago is cattle raising; San Xavier Reservation was allotted to 363 Papagos; nine-tenths of the Papagos own no land at all; the Gila Bend Reservation should be allotted at once to Papago children attending school; no more than forty Papagos live on the Gila Bend Reservation; six sections of good farm land on the Gila Bend Reservation should be allotted to Papagos); 116 (all Papago men and boys have short hair and follow the teachings of the early Catholic missionaries); and 117 (request that the Gila Bend Reservation be allotted to Papago school children and any Papagos who agree to farm the land allotted to them).]

1894 Report. In *Reports of Special Agency Stephen Whited on the Indians of the Gila River, Salt River, and the Papago reservations, Pima Agency, Arizona*. In *Report of Indians taxed and Indians not taxed in the United States (except Alaska) at the eleventh census: 1890*, Vol. 7, p. 137. Washington, Department of the Interior, Census Office, Government Printing Office. [“The Papagos inhabited the southern third portion of Arizona and the northern part of Sonora, Mexico, when Europeans first met them in 1539-40. They usually have a little better homes than the Pimas. Their teachers have generally been Catholics, but they are not making equal progress with the Pimas, excepting those who are in government schools.”]


Crowley, Kate 1989 The mission trail. In *The sky islands of southeast Arizona*, by Kate Crowley and Mike Link, pp. 32-35. Stillwater, Minnesota, Voyager Press, Inc. [Photos of missions San Xavier del Bac and Tumacácori accompany this brief text concerning southern Arizona’s mission history, a history that here emphasizes the role of pioneer missionary Eusebio Kino, S.J. Mission San Xavier is briefly described.]

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traditional Papago uses of such structures.]  

2008 Growing up Hohokam. In The Hohokam millennium, edited by Suzanne K. Fish and Paul R. Fish, pp.22-29. Santa Fe, School for Advanced Research Press. [Included here is an 1894 photo by William Dinwiddie of a Tohono O’odham potter smoothing the coils on a vessel she’s making on the San Xavier Indian Reservation.]

Crumal, Joyce  
1972 Recipes from the first Americans. In Look to the mountaintop, edited by Robert L. Iacopi, Bernard L. Fontana, and Charles Jones, pp. 115-117. San Jose, California, Gousha Publications. [Included here is a black-and-white photo of a Papago woman harvesting fruit from a saguaro cactus.]

Crumrine, N. Ross  

Cudel, Evelyne  
1994 “High incidence of diabetes in the O’odham: community approach in prevention and control for a Native American tribe.” Ph.D. dissertation, University of California, Riverside. Maps, illus., refs. 182 pp. (AAT 9522251) [This is a study of diabetes type II among the Pima and Papago residents of the Ak-Chin Reservation and their knowledge of the history and etiology of the disease. It discusses community-based projects begun to cope with the problem.]

Culin, Stewart  

1903 Games of American Indians. Outing, Vol. 42, no. 2 (May), pp. 222-229. New York, The Outing Publishing Company. [There are black-and-white photos showing “Papago football players” (p. 227) and “Papago Indians play guessing game” (p. 228), and Culin notes that Papagos used a wooden ball in playing a ball race game (p. 229).]
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1907 Games of the North American Indians. Annual report of the Bureau of American Ethnology, 1902-1903, Vol. 24. Washington, Government Printing Office. [Papago games and gaming implements are described and illustrated on pages 146-148 (ghingskoot, quince, and tanwan); 336 (hidden ball game; no illustration); 353-355 (two types of hidden ball games, wahpetah and wapetaikhgut); 648 (double ball game; no illustration); 659-660 (double ball game, “toakata”); 666 (wooden ball used in kick ball race; no illustration); 670-671 (wooden kick ball used in kick ball race; William Dinwiddie photo of Papago kicking-ball racers); 673 (William Dinwiddie photo of kicking-ball player); and 674 (drawings of kicking-ball players in a race taken from William Dinwiddie photos).]

Cullimore, Clarence
1954 A California martyr’s bones. California Historical Quarterly, Vol. 33, no. (???), pp. 13-21. [This is about the ultimate disposition of the skeletal remains of Father Francisco Garcés, O.F.M., the first Franciscan to serve at Mission San Xavier del Bac (1768) and one of four Franciscan missionaries to be martyred by Yuma (Quechan) Indians on the lower Colorado River in 1781. His bones ended up, unidentified, in the charnal house at El Colegio Apostólico de Santa Cruz de Querétaro some 120 miles north of Mexico City.]

Culnan, Catherine
1930? Indian sketches. New York, The Board of National Missions of the Presbyterian Church in the U.S.A. 12 pp. [Included here (pp. 2-5) is a story about Achesah Cachora, a Papago Indian girl going to school at the Tucson Indian Training School.]

Cultural & Environmental Systems, Inc.
1986 Cultural resource inventory and assessment, San Xavier/Tucson planned community. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix XXVIII. Tucson, Cultural & Environmental Systems, Inc.

Cuming, Harry
1996 Yesterday’s Tucson today. Your guide to walking the historic towns of the Santa Cruz Valley. Tucson, West Press. Maps, illus., index. 216 pp. [Included here are brief accounts of Mission San Xavier del Bac, including its mortuary chapel, of Mission Tumacacori, and of statues of Father Eusebio Francisco Kino, pioneer missionary among the O’odham, as these exist in Tucson and in Nogales, Arizona.]

Cummings, Malcom

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Tumacacori, Mission Guevavi, and Papago Indians. A photograph on page 26 of a potter, a woman surrounded by her pots and between the adobe walls of two houses, is probably that of a Papago potter.

Cunningham, Bob
1993 Double-edged Bill Oury, frontier question mark. The Smoke Signal, no. 59 (Spring), pp. 157-164. Tucson, Tucson Corral of the Westerners. [Briefly alluded to here is Oury's involvement with Francisco and ninety-two Papagos in the 1871 massacre of Apache Indians at Camp Grant.]

Curley, Archie
[1967] “Survey of income and employment, Papago Reservation, calendar year 1966.” s.l., s.n. 37 pp. [This is an economic survey of the Papago Reservation for 1966. It was written and compiled by the community development specialist for the Papago Agency, Sells, Arizona.]

Curtin, L.S.M.
1949 By the prophet of the earth. Foreword by Odd S. Halseth. Santa Fe, San Vicente Foundation, Inc. Illus., bibl., index. 158 pp. [This ethnobotany of the Gila River Pimas makes occasional references to Papago uses of plants, the data being drawn from published studies by Ruth Underhill and others. See, for example, pages 51 (Rumex), 54 (saguaro), 63 (creosote bush), 71 (saltbush), 77 (a lichen), 79 (yerba del manso), 82 (milkweed), 91 (ratany), 102 (brittlebush), 103 (bursage), 107 (devil's claw), and 116 (Agave fiber traded to Pimas).]


Curtis, Edward S.
1908a The North American Indian. Vol. 2. Edited by Frederick Webb Hodge; foreword by Theodore Roosevelt. Cambridge, Massachusetts, The University Press. Illus., index. 142 pp. [An ethnographic outline of Papago culture is on pages 27-37, including a description of Mission San Xavier del Bac on pages 27-31. There are scattered references to Papagos on pages xii, 3, 42, 74, 110, 111-112, 114, 116, and 118-123. Curtis photos of Papagos appear facing pages 30 (Hokak - Papago {male}); 32 (Kího {burden basket} carrier - Qahátika {female}); 34 (Papago burial); 36 (Papago matron). Between pages 37 and 41 are photos entitled “Papago potter” and “Papago primitive house.” A photo of Mission San Xavier faces page 28.]

1908b The North American Indian: large plates supplementing Volume II. Vol. 2, supplement. Cambridge, Massachusetts, The University Press. Illus. [Papagos appear in plates numbered 48 (Papago girl); 49 (Gathering hánambah {cholla buds} - Papago); 50 (Carlos Rios - Papago chief); 51 (Façade - San Xavier del Bac
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1909 Village tribes of the desert. *Scribner's Magazine*, Vol. 45, no. 3 (March), pp. 275-287. New York, Charles Scribner's Sons. [Based on field work done in 1907, Papagos are discussed on pages 284-285. Mission San Xavier del Bac is referred to as the sedentary Papagos' home in the Santa Cruz Valley and is briefly described (pp. 284-285). Curtis' photos include those of “The cactus gatherer” (p. 274); “A Papago maiden” (p. 279); “In the land of the giant cactus” (p. 281); and “Gathering the cactus fruit” (p. 282). The main doorway of Mission San Xavier is on page 276 and the interior of the church is shown on page 277.]

1997 *The North American Indian. The complete portfolios*. Köln, Lisboa, London [etc. etc.], Taschen. Map, illus., bibl. 768 pp. [Curtis photos -- including his captions -- of Papagos and Kohatk ("Qahátika" in Curtis) are on pages 86 ("Qahátika water girl," a girl with an olla on her head); 87 (Lúzi – Papago” and “Papago girl”); 100 (“Carlos Rios - Papago chief”); 106 (“Papago potter”); 107 (“Gathering hánamh [cholla buds] – Papago”); 108 (“Resting in the {saguaro} harvest field – Qahátika”); 113 (“Kího [burden basket] carrier – Qahátika”); and 115 (“Qahátika girl”). The “: Façade - San Xavier del Bac Mission” and “Portal - San Xavier del Bac Mission” are on pages 118 and 119 respectively.]


Cusack, Euna 1923 A young Catholic teacher. *Indian Sentinel*, Vol. 3, no. 4 (October), pp. 168-169. Washington, D.C., Bureau of Catholic Indian Missions. [This is about women who in 1923 were serving as missionary teachers on the Papago Reservation at Cowluc, Ajo, Topawa, and San Miguel. Included is a photo of one of the teachers and the author of the article, Euna Cusack.]

C[utak], L[adislaus] 1939 Sacred tree of the Papago Indians. *Missouri Botanical Garden Bulletin*, Vol. 27, no. 10 (December), pp. 196-201. St. Louis, Board of Trustees of the Missouri Botanical Garden. [The “sacred tree” is the saguaro cactus. Included here is a summary of the Papago saguaro fruit harvest and preparation of the fruit for syrup. Mention is also made of saguaro fruit wine and the annual rain ceremony involving its consumption.]

Cuthill, Hazel, compiler and editor 1946 *Voices from the desert*. By the Sixth Grade Class. Tucson, Tucson Indian Training School. Illus. 42 pp. [This is a compilation of largely traditional stories told by students at the Presbyterian-operated Tucson Indian Training Center. They include
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a mix of Papago and Pima stories, but primarily the former.]

Cutler, Benjamin C.
1897
[Letter to Major E.A Rigg, commanding at Ft. Yuma, written at Los Angeles, March 15, 1862.] In *The War of the Rebellion: a compilation of the official records of the Union and Confederate armies*, series 1, Vol. 50, part 1, pp. 928-931. Washington, D.C., Government Printing Office. [Cutler, who was the acting assistant adjutant general for the Union troops in California, instructs Major Rigg to take whatever steps are necessary to protect the wheat mill being operated on the Gila River by Ammi White and to construct a temporary fort where wheat and other food that might be procured can be stored. He suggests Indians can help in construction of this temporary post and can be recruited as spies to check on the Confederates in Tucson. “By having a good understanding with the Pimas and Papagos this work cannot be surprised.”]

Cutter, Donald, and Iris Engstrand

Czaplicki, Jon S.
1986 Mitigation plan. In *A class III archaeological survey of the Phase B corridor, Tucson Aqueduct, Central Arizona Project*, by Christian Downum, Adrienne G. Rankin, and Jon S. Czaplicki [Archaeological Series, no. 168], pp. 223-230. Tucson, Cultural Resource Management Division, Arizona State Museum, University of Arizona. [Three presumed “Sobaipuri” (Piman) sites in southern Arizona's Avra Valley are mentioned (p. 225), with the conclusion that overall research potential concerning them “appears to be limited.”]

Czaplicki, Jon; John C. Ravesloot, and Lynn S. Teague
1986 *A research design for Tucson Aqueduct, Phase B data recovery.* Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. Maps, appendices, refs. 38 + 12 + 4 + 12 pp. [This plan for archaeology in the path of a proposed route for an aqueduct for water being carried in the Central Arizona Project includes consideration of work on the San Xavier Reservation as well as plans for Papago involvement in field work.]
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Dahl, Kevin

1995 *Wild foods of the Sonoran Desert*. Tucson, Arizona-Sonora Desert Museum. Map, illus. 23 pp. [This color-illustrated booklet about edible plants of the Sonoran Desert includes many references to the Tohono O’odham and their use of such items as saguaro fruit, squash, beans, watermelon, corn, and cholla buds. Diabetes as a problem among Tohono O’odham is also discussed and there is a story told by Laura Kermen, a Tohono O’odham, concerning Wolfberries (*Lycium thornberi*).]

2006 *Native harvest. Authentic Southwestern gardening*. Tucson, Western National Parks Association. Illus., further reading. 64 pp. [Scattered mention is made throughout the book of such Tohono O’odham traditional crops as *huuñ* (60-day corn), tepary beans, *ha:l* (green-and-white striped squash), devil’s claw, gourds, and watermelons.]

Dailey, Elsie M.
1963 Jean Baptiste Salpointe: first Roman Catholic bishop of Arizona. *Arizoniana*, Vol. 4, no. 1 (Spring), pp. 23-30. Tucson, Arizona Pioneers’ Historical Society. [Related here is the 1866 journey made by Salpointe, Mr. Vincent, and others from Santa Fe to Tucson, Mr. Vincent being “a male school teacher” who “would work with the Papago children at the San Xavier mission near Tucson.” Mention is made of Salpointe’s taking Mr. Vincent to San Xavier “to start his school.”]

Dale, Edward E.
1949 *The Indians of the Southwest: a century of development under the United States*. Norman, University of Oklahoma Press. Maps, illus., bibl., index. 283 pp. [There are scattered references to Papagos on pages 12, 18, 19, 46, 56, 113, 117, 119, 126, 163, 177, 178, 221, 230, 236, 237, 240, and 241. Photographs involving Papagos are on pages 16, 128, and 240.]

D’Alessandro, Bill
1979 Papago Indians light the way. *American Indian Journal*, Vol. 5, no. 10 (October), pp. 10-13. Washington, D.C., Institute for the Development of Indian Law. [This is about the formal dedication in December, 1978, of the newly-installed photovoltaic cell system (solar electrical generator) at the Papago village of Schuchuli (Gunsight) on the Papago Reservation. There are two photos, including one of Papago young people in costume doing traditional dances.]

Dalrymple, Larry
2000 Indian basketmakers of the Southwest. *El Palacio*, Vol. 105, no. 1 (Summer/Fall), pp. 56-57, 59. Santa Fe, Museum of New Mexico. [Dalrymple writes that, “Hopi coiled baskets have a bundle foundation and thus resembles baskets currently being
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made by the Tohono and Akimel O’doham of southern Arizona. It is likely that the Hopi use of a bundle foundation was influenced by the Hohokam, who are the probable ancestors of the O’odham.”]

Damon, Meffie; Ruby Edwards, Judy Eichman, Don Garate, and others
1998 In the footprints of the past. An interpretive and informational guide to Tumacácori National Historical Park. Illus. 40 pp. Tucson, Southwest Parks and Monuments Association. [The title is the abstract. Included here is a partial list -- taken from Spanish church registers -- of names of O’odham who lived at Arivaca, Guevavi, Sonoitac, Toacuquita, Tubac, and Tumacácori between 1739 and 1753.]

Daniels, Gene

Danky, James P., and Maureen E. Hady, compilers
1984 Native American periodicals and newspapers, 1828-1982: bibliography, publishing records, and holdings. Westport, Connecticut, Greenwood Press. [Listed here are various newspapers that have been published on the Papago Indian Reservation at Sells, including Aw’o’ahm Ah’pa’tac, Papago Bulletin, Papago Indian News, Papago News, Papago Newsletter, and the Papago Runner. Also listed is The Roadrunner, published at San Simon.]

Darling, J. Andrew, and Barnaby V. Lewis
2008 Songscapes and calendar sticks. In The Hohokam millennium, edited by Suzanne K. Fish and Paul R. Fish, pp.130-139. Santa Fe, School for Advanced Research Press. [A translation from a calendar stick found in Frank Russell’s study of ther Pima Indians is quoted here, one that tells of a Papago Indian who in 1888-89 sang the Bluebird songs for the people living at Santan on the Gila River Indian Reservation. Maps accompanying this essay show routes of documented trails through the western Papaguería.]

Dart, Allen
1983b Archaeological clearance surveys for Lescher and Mahoney house lots in Topawa, Pima County (Papago Indian Reservation), Arizona. Tucson, Arizona State Museum.
1983c Water and transmission line archaeological surveys for the Indian Health Service at San Simon, Anegam, and Little Tucson, Papago Indian Reservation, Pima
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1991a *Archaeological clearance survey for Indian Health Services project TU90-210, the proposed construction of a water well and transmission line near Nolic, in the Sells District of the Tohono O’odham, Reservation, Arizona. Letter Report, 91-152.* Tucson, Desert Archaeology, Inc.

1991b *Archaeological clearance survey for Indian Health Services project TU90-466, the proposed construction of a water transmission line and tank in North Komelik, Sif Oidak District, Tohono O’odham Reservation, Arizona. Letter Report, 91-157.* Tucson, Desert Archaeology, Inc.

1991c *Archaeological clearance survey for Indian Health Services project TU90-466, the proposed drilling of two water wells southeast of Pisinimo on the Tohono O’odham Reservation, Arizona. Letter Report, 91-150.* Tucson, Desert Archaeology, Inc.


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Dart, Allen, editor
1994 Archaeological studies of the Avra Valley, Arizona: excavations in the Schuk Toak District. Two volumes. Tucson, Arizona, Center for Desert Archaeology. Maps, illus., bibl. + 2 computer discs + 1 booklet (12 pp). [Included here are results of archaeological investigations on the Papago Indian Reservation within the eastern Schuk Toak District of the Tohono O’odham Nation. The booklet is titled, “Tohono O’odham antiquity.”]

Dart, Allen, and Joseph A. “Tony” Burrell
2009 Meet Old Pueblo Archaeology Center’s board of directors. Old Pueblo Archaeology, no. 56 (March), p. 6. Tucson, Old Pueblo Archaeology Center. [There is a biographical sketch and photograph here of Burrell, a Tohono O’odham resident of the San Xavier Reservation who became a member of the Old Pueblo Archaeology Center’s board of directors in 2008. He is Cultural Resource Officer for the San Xavier District.]

Dart, Allen, and Holly DeMaagd

Dart, Allen, William H. Doelle, and Thomas R. McGuire

Dart, Allen, and John J. Field

Dart, Allen, and William R. Gibson

Dart, Sarah N.
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Darton, N.H.
1933 Guidebook to the western United States. Part F. Southern Pacific lines, New Orleans to Los Angeles. Geological Survey Bulletin, no. 845. Washington, Government Printing Office. Maps, illus., bibl., index. [There is a brief mention of Mission San Xavier del Bac on p. 190, and a photo of the church faces page 184. A general discussion of Papagos is on pages 189-190; the Papago village of Chuichu, population 349, is located nine miles south of Casa Grande (p. 224); the Papago population of the Gila Bend Reservation is 224 (p. 227).]

Danzinger, Edmund J., Jr.
1983 A new beginning or the last hurrah: American Indian response to reform legislation of the 1970s. American Indian Culture and Research Journal, Vol. 7, no. 4, pp. 69-84. Los Angeles, American Indian Studies Center, University of California at Los Angeles. [The 1978 Papago Tribal Chairman, Cecil Williams, is quoted concerning what was then the federal government's relatively new self-determination program for Indians. He favored it.]

Daunt, Achilles
1886 With pack and rifle in the far Southwest: adventures in New Mexico, Arizona, and Central America. London, Edinburgh, and New York, T. Nelson & Sons. 389 pp. [Without citing sources, the author writes (p. 121): “The Papago tribes. These are distributed through nineteen villages, and the collective population can hardly be less than four thousand souls.”]

David, Theresa
1934 Have dogs guardian angels? Indian Sentinel, Vol. 14, no. 3 (Summer), p. 64. Washington, D.C., Bureau of Catholic Indian Missions. [This is about a Papago boy and his pet dog. The boy was a student at St. Anthony's Mission School; the author is Sister Theresa David, C.M.F.]

Davidson, D.S.

Davidson, M. Oliver
n.d. [Untitled letter.] In Arizona Mining Company vs. The French Government. s.l., s.n. [Davidson's letter is contained in this claim against the French government by the Arizona Mining Company, of which Davidson was “Engineer and Director.” He writes that since 1863 he was acting U.S. Indian Agent for the Papago and was instructed to employ Papagos in agricultural and mining pursuits (p. 13).]
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1865a Letters of United States sub-Indian agent. In Report of the Commissioner of Indian Affairs for 1865, pp. 129-130. Washington, Government Printing Office. [These are three letters: June 16, 1865 to W.P. Dole, Commissioner of Indian Affairs; June 13, 1865 to Captain Scott, commander of the U.S. steamer Saginaw; and June 13, 1865 to Joseph Black, Guaymas, Sonora. They concern problems encountered with the shipping of twenty-five cases of goods for the Papagos and tame Apaches in payment for their service to the government in warfare against the Apache.]

1865b Report of special agent for the Papago. In Report of the Commissioner of Indian Affairs for 1865, pp. 131-136. Washington, Government Printing Office. [This August 12, 1865 report is addressed to William P. Dole, Commissioner of Indian Affairs. On pages 131-136 there is a general discussion of the Papago. He discusses the language and its relation to Aztec; he offers a version of the origin legend as gathered from Con Quien, chief of the central Papago; he gives the extent of the Papago country; and he notes that Don Jose Victoriano Solosse is the governor at Mission San Xavier del Bac. He notes problems with establishing a reservation at San Xavier and the problem with land allotments. He notes that Papagos are self-sufficient agriculturalists; that they cooperate with whites against Apaches; and he gives population figures for various Papago villages and comments on principal crops and employment.]

Davies, Wade
2001 Cornell's field seminar in applied anthropology: social scientists and American Indians in the postwar Southwest. Journal of the Southwest, Vol. 43, no. 3 (Autumn), pp. 317-341. Tucson, University of Arizona, The Southwest Center. [Cornell's field seminars in applied anthropology included one on the Papago Indian Reservation in 1949. Detailed here is the three and one-half month study carried out among Papagos by Henry Dobyns, one focusing on his examination of a project involving construction of bolsas on the reservation.]

Davis, Carolyn O.
1998 Women and trading posts. Glyphs, Vol. 49, no. 6 (December), pp. 11-13. Tucson, Arizona Archaeological and Historical Society. [This article is about Goldie Preston Tracy Richmond, a woman born in Kansas in 1896 and who moved to the Papago Indian Reservation in 1927 where she eventually operated a trading post near San Simon village. The emphasis here is on Goldie's skills as a quilter. There is a photo of Goldie as well as of one of her quilts.]

1999 Goldie Tracy Richmond: Indian trader and quilter. In Uncoverings 1999 [Research Papers of the American Quilt Study Group, Vol. 20], edited by Virginia Gunn, front cover, pp. 127-157. Lincoln, Nebraska, American Quilt Study Group. [This biographical sketch of Goldie Richmond, a longtime trader on the Papago Indian Reservation, includes a color photo on the front cover of one of her applique quilts showing scenes of Papago life as well as fourteen additional black-and-white photos, one of a crocheted doily with the Papago man-in-the-maze design. There is also a photo of the church at Kupk.]
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2000 Goldie Tracy Richmond: trapper, trader, and quiltmaker. *Quilter's Newsletter Magazine*, Vol. 31, no. 3 (April), pp. 44-47. Golden, Colorado, Primedia, Inc. [This article about Goldie Richmond provides biographical details while featuring color photos of a few of her quilts. Goldie, a non-Indian, lived on the Papago Indian Reservation from 1927 until 1966, trapping animals and operating a trading post near San Simon village. Two black-and-white photos show Goldie and another shows her trading post, Tracy's (the family name of her first husband), at San Simon.]

2012 *Desert trader. The life and quilts of Goldie Tracy Richmond*. Foreword by Bernard L. Fontana; introduction by Helen Young Frost. Tucson, Sanpete Publications. Illus., bibl. 119 pp. [This is a lavishly illustrated and well-researched and written biography of a woman who beginning in the 1920s lived among the Tohono O'odham on the main (Sells) portion of the Papago Indian Reservation. It covers her entire life, including life on the reservation as the wife of a prospector/miner as well as a trader and famed quilt maker.]

Davis, Chuck


Davis, Edward H.

1920 The Papago ceremony of Vikita. *Indian Notes and Monographs*, Vol. 3, no. 4, pp. 158-178. New York, Museum of the American Indian, Heye Foundation. [This account of the Papagos' *vikita* ceremony is based on personal observations among the Papagos of Quitovac, Sonora, Mexico in the summer of 1920. The legend of “Montezuma” was related by Kia'had (Rainbow), a Papago living three miles north of the international boundary, and was interpreted by Joseph Menager. Included are fourteen photos of the ceremony and of Papago men and women. This is one of the few eye-witness accounts of this important Papago ceremony.]

1943 More on shrine legend. *Desert Magazine*, Vol. 6, no. 12 (October), p. 18. El Centro, California, Desert Publishing Company. [Davis takes issue with a version of the legend of the Papagos’ children's shrine at Santa Rosa as reported in Muench in the March, 1943 issue of *Desert Magazine*. He agrees with the version presented by Hayden (1943) in a later letter to the editor.]

Davis, Goode P., Jr.

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54-55 and is alluded to again on page 189.]

Davis, N.H. 1897  [Letter to Gen. James H. Carleton, marked private, datelined Tucson, April 5, 1864.] In The War of the Rebellion: a compilation of the official records of the Union and Confederate armies, series 1, Vol. 34, part 3, pp. 209-210. Washington, Government Printing Office. [Davis complains about Charles D. Poston and his trip in Arizona: “The arms for the militia, Colonel Bennett says, are at Yuma, because the military service was not made to subserve in every way possible P(oston)’s pecuniary interests and gratify political aspirations, hence the unjust and false accusations, &c. An escort of one officer and 30 men he took to the mines south for private interests, and thence into Sonora, to San Ignacio, Magdalena, etc. The detachment furnished him at San Xavier he wished to use as an escort, &c., in connection with his mines, before they were taken away. They were not necessary for his protection at San Xavier. ...”]

Davis, Natalie Y., and Robert C. Goss 1977  Cocóspera: lonely sentinel of resurrection. El Palacio, Vol. 83, no. 2 (Summer), pp. 24-43. Santa Fe, Museum of New Mexico. [With a map and detailed photographs and drawings, this is an excellent study of the art and architecture of the ruins of the Pimería Alta Mission Cocóspera. The Spanish-period history of the mission is given beginning with its founding among the Northern Pimans by Father Eusebio Kino in 1689 or earlier.]


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reservations in Arizona. Emphasis is on a modern study of quality and yield of such corn. It is concluded that Indian corns were earlier, had longer leaves and more stalks per plot, and higher grain volume-weights than selections from the Mexican June Complex. There is a review of the literature on the subject; there are three tables; and references are cited.]

Day, A.D.; R.K. Thompson, and D.R. Grove
1974 The charm of ... Indian corn. Progressive Agriculture in Arizona, Vol. 26, no. 3 (May/June), pp. 14-15. Tucson, College of Agriculture, University of Arizona. [This illustrated article reports on results of experimental plantings from collections of Papago and Hopi corn.]

Dean, S.A.
1982 “Acid drainage from abandoned metal mines in the Patagonia Mountains of southern Arizona.” Master of Science thesis, Tucson, University of Arizona. 139 pp. [Dean credits Sobaipuri Indians with having been the first to mine minerals in this region -- probably a mistaken notion.]

DeConcini, Dennis
1982 Water. Administration veto endangers southern CAP. Dennis DeConcini Reports from the U.S. Senate (July), p. 4. Washington, D.C., s.n. [Senator DeConcini's newsletter contains this discussion of President Ronald Reagan's veto of the Central Arizona Project bill which would have settled the Papago Indian lawsuit against various other users of underground water in southern Arizona.]

Dedera, Don
1972 Bringing back the basketmakers. The Humble Way, Vol. 11, no. 3 (Third Quarter), pp. 2-9. Houston, Humble Oil & Refining Company. [Papago basketry is discussed on pages 4 and 6 and there are color photos of Papago baskets on pages 2 and 9.]
1978 Notes on creation ... Outdoor Arizona, Vol. 50, no. 10 (October), p. 11. Phoenix, Phoenix Publications, Inc. [A capsule summary is given of the Papago origin legend, although Papagos are not identified in the essay as the source of the story.]
1979 The Gila Trail ... pathway in the desert. In Trails west, prepared by the National Geographic Society, Special publications Division, pp. 144-173. Washington, D.C., National Geographic Society. [Passing mention is made of Papagos and of Mission San Xavier del Bac in this discussion of the history of the Gila Trail through southern Arizona. Four color photos of the mission accompany the text.]
1989 Great escapes. America West, Vol. 4, no. 9 (November), pp. 32-36. Phoenix, Skyword Marketing Inc. [This brief Arizona travelogue includes a color photo of Mission San Xavier del Bac by J. Peter Mortimer and a recommendation travelers visit, “the most beautifully conceived and restored of America’s Spanish mission, San Xavier del Bac, erected under the direction of Jesuit [sic] and Franciscan priests in the 17th and 18th centuries.”]
1997 In Tucson's long history, what you 'Cs' is what you get. Arizona Highways, Vol. 73,
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no. 3 (March), p. 49. Phoenix, Arizona Department of Transportation. [Writes Dedera, “In 1700 he (Father Eusebio Kino) blessed the foundation stone of what would become San Xavier del Bac, surviving today as both a working mission and a magnificent example of 18th-century Spanish colonial architecture.”]

1998 Collecting prized Pima Indian baskets is fast becoming a missed opportunity. *Arizona Highways*, Vol. 74, no. 3 (March), p. 49. Phoenix, Arizona Department of Transportation. [Mentioned in passing is the fact that “the Tohono O’odham (formerly called Papago) produce thousands of baskets annually. Some smaller items sell for $50 or less; not bad for a special gift.”]

de Grenade, Rafael

2013 Heritage agri-tourism as a strategy for promoting the recovery of heirloom vegetables, grains, fruits and rare breeds. In *Conservation you can taste: best practices in heritage food recovery and successes in restoring agricultural biodiversity over the last quarter century*, edited by Gary P. Nabhan, pp. 48-53. Tucson, University of Arizona Southwest Center in collaboration with Slow Food USA. [Among places visited on the tour described here was “the San Xavier Coop Farm where racks of a variety of O’odham 60-day corn dried along with red chiles and mesquite beans. A Tohono O’odham elder explained the process of grinding dried corn and grinding the mesquite to make traditional dishes. Tour participants also had opportunity to purchase green striped cushaw squash, yellow-meated watermelons, mottled lima beans, and tepary beans – all foods with a long tenure in the desert Southwest.”]

De Grazia, Ted

n.d. *Arizona south: about Papago and Yaqui Indians*. Tucson, De Grazia Studios. Illus. [A separately printed version of De Grazia (1957a). Illustrated with sketches and paintings by artist De Grazia, included are one-paragraph accounts of the Papago saguaro fruit harvest, Papago *taka* game, Papago fair and rodeo, and a Papago ceremonial rain dance called *Uta-wah-paw-tahm*.]

1957a Arizona south. *Arizona Highways*, Vol. 33, no. 11 (November), pp. 14-25. Phoenix, Arizona Highway Department. [Included here is a full-page watercolor painting by De Grazia of the Papago saguaro harvest. There are also four sketches relating to Papagos accompanied by one-paragraph captions: “Papago (saguaro fruit) harvest”; “Papago *taka* game”; “Papago fair and rodeo”; and “*Uta-wah-paw-tahm* (rain) dance.”]

1957b *The blue lady: a desert fantasy of Papago land*. Tucson, Balkow Printing Company. Illus. [Although not mentioned by name in the discussion, it is clear Papagos are included in an essay about “The Indians.” There are numerous illustrations here by artist De Grazia dealing with Papagos.]

1959 Papago pilgrimage. *Arizona Highways*, Vol. 35, no. 10 (October), pp. 10-13. Phoenix, Arizona Highway Department. [This is an article illustrated by artist De Grazia concerning the October pilgrimage made by Papago Indians to Magdalena, Sonora, Mexico to pay homage to their patron saint, San Francisco Xavier.]
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1961  Kino sketches. In Kino ... a commemoration, pp. [6]-[16]. Tucson, Arizona Pioneers' Historical Society. [These nineteen pen-and-ink sketches by artist DeGrazia include figures which, although not labeled as such, are clearly intended to represent Northern Piman Indians among whom Father Eusebio Francisco evangelized in the late 17th and early 18th centuries.]

1962  Padre nuestro. A strange story of now and long ago. In Padre Kino. Memorable events in the life and times of the immortal priest-colonizer of the Southwest depicted in drawings by DeGrazia, pp. 19-30. Los Angeles, Southwest Museum. [DeGrazia mentions that Father Kino was founder of Mission San Xavier del Bac, and writes that Kino “would be happy to know that hundreds of visitors stop there every day.” And the “strange story” is one told to him about Kino and Kino’s life by an imagined Indian woman, presumably a Papago.]

1966  “Padre Kino.” Tucson, Gallery in the Sun. Illus. 10 pp. [This is an announcement of a portfolio of reproductions of twenty paintings by artist DeGrazia of people, places, and events connected with the story of Father Eusebio Francisco Kino, S.J., pioneer European and missionary among Northern Piman Indians. Included here are several pen-and-ink sketches of Papagos, including one of two women harvesting saguaro fruit. There is also a sketch of Mission San Xavier del Bac with Indians outside in the plaza.]


1972  Introduction. In San Xavier del Bac: poem of the desert, by Dick Frontain, p. 5. Tucson, Los Amigos. [DeGrazia writes glowingly about the beauty of Mission San Xavier del Bac: “She is built from desert earth. She stands alone, yet she becomes a part of the desert. She is a jewel.”]

1975  DeGrazia paints the Papago Indian legends. Tucson, DeGrazia Gallery in the Sun. Illus. 42 pp. [Color illustrations by artist DeGrazia accompany briefly-related stories concerning the creation of the world; the monster of Quitovac; the Eagle-man; and Ho'ok, the witch.]

1979  DeGrazia and Padre Kino. Tucson, DeGrazia Gallery in the Sun. Illus. 79 pp. [With a brief text by Patricia Paylore, this is a gathering of many drawings and full-color paintings by DeGrazia depicting scenes in the life of the late 17th and early 18th century pioneer Jesuit missionary to the Papagos and other Pimans, Father Eusebio Francisco Kino.]

1997  De Grazia's borderlands sketches. Memoir by Elizabeth Shaw. Tucson, The Southwest Center, The University of Arizona. Illus. 75 pp. [There are black-and-white sketches here of “The Papagos” and of San Xavier (pp. 16-31). The Papago drawings include those of saguaro harvesting.]

DeJong, David H.

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Affairs “that he had brought the San Xavier Papago (Tohono O’odham) and local Mexican settlers together for the purpose of selecting a ‘water Alcalde’ to oversee the division of water along the Santa Cruz River.” An endnote (#41) says that Papagos were among southern Arizona Indians who were enlisted by the U.S. Army as auxiliary troops in 1865 and were assigned a regimental color.

Delaney, Jack
1968 Tucson’s new “Old Pueblo.” Desert Magazine, Vol. 31, no. 1 (January), pp. 28-31. Palm Desert, California, Desert Magazine. [This article about Tucson, Arizona calls the attention of visitors to sites of interest, including Mission San Xavier del Bac and Tumacacori Mission. Photos of both churches accompany the article.]

Delbridge, Billy
1928 Inspecting historic missions. Arizona Historical Review, Vol. 1, no. 2 (July), pp. 85-92. Phoenix, Arizona State Historian. [This is a summary of a visit made in April, 1928 by the author and several other individuals, including Governor George W.P. Hunt and Dean Francis Lockwood, to the missions of the Pimería Alta. He visited missions San Xavier del Bac, Tumacacori, Imuris (which was still partly standing), Magdalena, Dolores, Cucurpe, Tubutama, Altar, Caborca, and Pititquito.]

Delk, John L.; Gerald Urbancik, Cecil Williams, Greg Berg, and Marvin W. Kahn
1974 Drop-outs from an American reservation school: a possible prevention program. Journal of Community Psychology, Vol. 2, no. 1 (January), pp. 15-17. Brandon, Vermont, Clinical Psychology Publishing Company. [Lack of parental control and mental retardation were found to be the principal reasons for dropping out of Indian Oasis School District schools in Sells, Arizona. A program of counseling with parents alleviated the situation during the one year it was tried.]

DeLong, Scofield, and Leffler B. Miller
1936 Architecture of the Sonoran missions: Sonoran expedition, October 12-29, 1935. Berkeley, U.S. Department of the Interior, National Park Service. Maps, illus. [This unpaged report concerns fourteen missions in the Pimería Alta. There are an introduction, discussion of materials and construction, development of mission architecture, and summary and recommendations. The report is accompanied by photographs and outline descriptions and drawings of the fourteen missions, one of which is Mission San Xavier del Bac. The four pages devoted to San Xavier include two color drawings, one of the decoration above the door in the baptistery leading to the sotocoro and another showing the nave wainscoting and overhead decoration of the cornice and area immediately beneath it. Also see De Long and Miller (1976) and Pickens (1993).]

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Antropología e Historia, Dirección de Centros Regionales, Centro Regional del Noroeste. [This is a translation into Spanish by Oliveros and Ivonne Aurdirac of the Pimería Alta portions of DeLong and Miller (1936). Photos, plans, and elevations of the missions are included.]

1992
San Antonio de Oquitoa. In San Miguel de Guevavi. The archeology of an eighteenth century Jesuit mission on the rim of Christendom [Publications in Anthropology, no. 57], by Jeffrey F. Burton, appendix G. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. [This 5-page appendix consists of the pages from DeLong and Miller (1936) relating to the Pimería Alta mission of San Antonio de Oquitoa, a structure built by Jesuits and later modified by Franciscans.]

DeLong, Sidney R.
1905 The history of Arizona. San Francisco, The Whitaker & Ray Company, Inc. 139 pp. [Includes mention of Mission San Xavier del Bac on pages 75-77, 143, 147, and 154, with data from secondary sources.].

Deloria, Vine, Jr.
1972 This country was a lot better off when the Indians were running it. In Native Americans today: sociological perspectives, edited by Howard M. Bahr, Bruce A. Chadwick, and Robert C. Day, pp. 498-506. New York, Harper & Row. [Deloria quotes a Papago man who told him in 1965 that the Papagos don't need the National Congress of American Indians because the Spaniards and Mexicans came and went and Americans would do likewise. But the Papagos, like the mountains, would remain (p. 505).]

1985 Introduction. In American Indian policy in the twentieth century, edited by Vine Deloria, Jr., pp. 3-14. Norman, University of Oklahoma Press. [Passing mention is made of the fact that the study of voting patterns of Papagos in non-Indian elections is fairly easily studied because Papago precincts are relatively easy to identify.]

1998 Bob Thomas as colleague. In A good Cherokee, a good anthropologist, edited by Steve Pavlik, pp. 27-38. Los Angeles, University of California, American Indian Studies Center. [Deloria recounts attending the funeral of Carla, Robert Thomas’s daughter from his first wife (who was a Papago woman) at Mission San Xavier del Bac in 1982, and he writes about Thomas’s organizing a sweat lodge ceremony by his home on the San Xavier Reservation for his students in a university seminar.]

Deloria, Vine, Jr., and Clifford M. Lytle
1983 American Indians, American justice. Austin, University of Texas Press. Bibl., index. xiii + 262 pp. [Mention is made of the fact that workers for the Papago legal services program visit the villages by making trips in conjunction with visits by staff of the Indian Health Service.]

DeLourdes, M.
1954 Papago homes. Indian Sentinel, Vol. 34, no. 5 (May), pp. 75-77. Washington, D.C.,
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Bureau of Catholic Indian Missions. [This is a general article about Papago home life written by a Franciscan nun working on the Papago Reservation. Three black-and-white photos show a little girl grinding grain on a metate; six Papagos and a nun harvesting wheat by hand; and Papago women and children on a wagon in front of their home near Our Lady of Guadalupe Mission.]

Demara García, Czilena
2008 San Esquipulas. El Cristo Negro de la Iglesia de San José de Ímuris. In Crónicas, leyendas, fiestas y tradiciones, lo nuestro de los municipios de Sonora, pp. 37-39. Hermosillo, Sonora, Centro Estatal de Desarrollo Municipal, Asociación de Cronistas Sonorenses, A.C. [Told here is the story of the Black Christ statue that was once in the O’odham mission visita of San Agustín del Tucson and which was taken by retreating Mexicon troops to Imuris, Sonora, in January, 1857.]

Demara Soto, Adalberto
2008 Las fiestas de San Francisco Javier en Magdalena. In Crónicas, leyendas, fiestas y tradiciones, lo nuestro de los municipios de Sonora, pp.123-126. Hermosillo, Sonora, Centro Estatal de Desarrollo Municipal, Asociación de Cronistas Sonorenses, A.C. [While not pinpointing the date of the origin of the October 4 annual festival held in Magdalena, Sionora, in honor of San Francisco Xavier, the writer notes the presence of O’odham, at each year’s fiesta.]

Demente, Boye
1976 Visitor’s guide to Arizona’s Indian reservations. Phoenix, Phoenix Books/Publishers. Map. 115 pp. [Pages 98-103 discuss the Papagos and their reservations. Subject headings include: Papago land; The Papago people; Where the Papago live; The weather; Attractions in Papago land; Camping notes; The San Xavier Reservation district; The Gila Bend district; and Ak Chin Reservation.]

DeMoss, Tom
1989 Desert bloom. USAir Magazine, Vol. 11, no. 4 (April), pp. 14-19. Greensboro, North Carolina, Pace Communications, Inc. [This color-illustrated article about the saguaro cactus begins with a (bogus?) Papago legend about a Papago woman who refused to nurse her baby, setting the baby down on the sand instead. The baby sank out of sight, and the next day where the baby had disappeared there was instead “a giant cactus -- its arms raised pleadingly toward the sky.” The author also notes that Papagos continue to harvest the fruit of the saguaro.]

Dempsey, Arthur D.
1971a “Culture and conservation of time: a comparison of selected ethnic groups in Arizona.” Ed.D. dissertation, University of Arizona, Tucson. Bibl. 65 pp. [This is an effort to determine if children of non-Western cultures perceive time in a similar manner as children of Western culture and whether or not these children conform to the stages postulated by Jean Piaget. Papago children were among those examined]
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1971b  Time conservation across cultures. *International Journal of Psychology*, Vol. 6, no. 2, pp. 115-128. Paris, Dunod. [This study compares the perceptions of time among children of differing cultural and non-Western backgrounds: Papagos, Pimas, Hopis, Apaches, and Navajos. Tests devised by Jean Piaget were used in the study. Papago children tested were from Gu Achi (Santa Rosa), Arizona.]

Deniker, Joseph

1906  *The races of man: an outline of anthropology and ethnology*. Illus., index. 611 pp. [Page 535: “The Pimas and their cogeners the Papajos constitute one of the principal tribes of the Sonorans. They dwell in pueblos of ‘casas grandes,’ [sic] and expend a prodigious amount of labor in drawing their subsistence from the infertile soil of the Gila Valley. However, they are fine tall men -- (mean ht. 1 m. 71, according to Ten Kate), -- slim and nimble, having the head a trifle elongated -- (ceph ind. on the liv. sub., 78.6), the nose prominent, etc.”]

Dennis, Henry C., compiler and editor

1971  *The American Indian, 1492-1970*. Dobbs Ferry, New York, Oceana Publications, Inc. Bibl., index. 137 pp. [This chronological listing of various events in the history of Indian and non-Indian relations has an entry for 1937 indicating that as the year Papagos adopted a constitution and by-laws (p. 54).]

Dennis, Robert, and Guy Webster

1979  Guar shows potential as drought-tolerant summer crop for Arizona grain farmers. *Progressive Agriculture in Arizona*, Vol. 30, no. 2 (Summer), pp. 10-11. Tucson, College of Agriculture, The University of Arizona. [Guar is a plant whose seed produces a gum used in many industries. Much of this article concerns its production on the Ak Chin Indian Reservation.]

Densmore, Frances

n.d.  *Songs of the Papago*. Washington, D.C., Library of Congress Press. [This is a booklet, including liner notes, to accompany long-playing Record L-31, recorded and edited by Frances Densmore and issued by the Library of Congress from its collections in the Archive of American Folk Song via its Music Division Recording Laboratory. The texts of many Papago songs are here in English translation.]

1921a  Indian music. *El Palacio*, Vol. 10, nos. 13-14 (June), pp. 3-9. Santa Fe, Museum of New Mexico and the School of American Research. [Papago are one of seven Indian tribes whose songs are studied by Densmore. Mention of their songs is found on pages 3, 7, and 9.]

1921b  Music of the Papago and Pawnee. *Smithsonian Miscellaneous Collections*, Vol. 72, no. 6, pp. 102-107. Washington, The Smithsonian Institution. [Written anonymously, this is a note about two field trips among Papago Indians undertaken by Densmore in 1920. The first was a four-week trip to study and record Papago music at San Xavier. The second was to study Papago salt expeditions and...]

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rain-making ceremonies, including the manufacture of “tizwin” (saguaro fruit wine) as well as to make observations concerning music. The second trip included visits to Vamori, Sells, and Santa Rosa. One photo shows the desert country of the Papago while two others show Papagos playing native musical instruments.]


1926b *The American Indians and their music*. New York, The Womans Press. [Words are given for a Papago curing song involving a black snake (p. 64); words to two Papago Owl Woman songs are on page 70; and the attitude of Papagos toward love songs, that they are dangerous, is on page 85. The Papago basket drum is mentioned on page 106; Papago rasping sticks, used on expeditions to obtain salt, are described on pages 113-114; and the fact that Papago songs have melody without tonality (i.e., no keynote) is mentioned on page 134.]

1926c Poems from desert Indians. *The Nation*, Vol. 122, no. 3171 (April 14), p. 407. [Here are texts in English for six Papago songs, some connected with the rain ceremony, recorded by the author.]


1927c The use of music in the treatment of the sick by American Indians. *The Musical Quarterly*, Vol. 13, no. 4 (October), pp. 555-565. New York, G. Schirmer, Inc. [This essay includes a photo of Owl Woman, a Papago woman living at San Xavier in 1920, as well as quotes from Papagos, such as “medicine is something like the heat vibrations that rise from the desert in summer.” Also included are words for two Papago healing songs and general statements concerning Papago beliefs about disease.]


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1929 Papago music. *Bulletin of the Bureau of American Ethnology*, no. 90. Washington, Government Printing Office. Illus, index. 229 pp. [Harry Encinas of San Xavier and Hugh Norris of Sells were Densmore's principal interpreters for her study of Papago Indian music, a study presented here in a classic report. Table of contents: List of songs; Special signs used in transcription of songs; Names of singers and numbers of songs transcribed; Characterization of singers; The Papago tribe; Musical instruments and their use; Tabulated analysis (etc. etc.); Phonetics; Songs connected with legends; Treatment of the sick; Songs connected with ceremonies; Songs connected with expeditions to obtain salt; War songs; Songs of the kicking-ball races; Songs of the Bat dance; Dream songs; Hunting songs; Songs for entertainment of children; Miscellaneous songs; Melodic and rhythmic analysis of songs by serial numbers; index.]


1930c Peculiarities in the singing of the American Indian. *American Anthropologist*, Vol. 32, no. 4 (October/December), pp. 651-660. Menasha, Wisconsin, American Anthropological Association. [Densmore writes that Papagos believe that all diseases are caused by spirits of dead, of birds, or spirits of animals -- each imparting songs to be used in the cure of disease. References to Papago songs are on pages 658-659.]


1932 A resemblance between Yuman and Puebloan songs. *American Anthropologist*, Vol. 34, no. 4 (October/December), pp. 694-700. Menasha, Wisconsin, American Anthropological Association. [Two hundred Papago songs are among the more than 2,000 Indian songs collected and analyzed by the author. She states that “there is a sharp demarcation in rhythmic structure between the San Blas, Yuman and Pueblo songs on the one hand as against the songs of the Papago, Yaqui and all other recorded songs” (p. 695).]


1939 The poetry of Indian songs. In *So live the works of men*, edited by Donald D. Brand and Fred C. Harvey, pp. 121-130. Albuquerque, University of New Mexico Press. [Included are lyrics of nine Papagos songs, those involving the Vikita, curing, Elder Brother, a ceremony for young girls (the Cowaka), and the first flute.]

1941 La música de los indios norteamericanos. *Boletín Latin-Americano de Música*, Vol. 5, pp. 363-368. Montevideo, Uruguay, Instituto Interamericano de Musicología. [Although not mentioned by name, Papagos are referred to as a southern Arizona tribe whose members use a basket for a drum.]

1942 The study of Indian music. In *Annual report of the Board of Regents of the Smithsonian Institution for 1941*, pp. 527-550. Washington, Government Printing Office. [Includes mention of Papago love songs (p. 53), Papago basket drum (p. 545), Papago flute (p. 546), and Papagos in “scope of work” statement (p. 547).]

1943 The use of meaningless syllables in Indian songs. *American Anthropologist*, Vol. 45, no. 1 (January/March), pp. 160-162. Menasha, Wisconsin, American Anthropological Association. [Page 161: A Papago lullaby, addressed to a baby admonishing it to go to sleep, is recorded as follows: “Gisuk, black headed gisuk, Run and come so the baby's eyes will go to sleep.” The *gisuk* was said to be a “funny little grey bird that runs on the ground.” Thus the crooning sound of the mother in the old days had become a song in the white man's manner.]


1948a The use of music in the treatment of the sick by American Indians. In *Music and medicine*, edited by Dorothy Schullian and Max Schoen, pp. 25-46. New York, Henry Schuman. [A reprint of Densmore (1927c). The beliefs and songs of “Owl Woman” of San Xavier are described as is the Papago belief that sickness is caused by an animal or spirit which imparts the secret of its cure to a favored doctor.]


1950a Communication with the dead as practised by the American Indian. *Man*, Vol. 50, article 48 (April), pp. 40-41. London, The Royal Anthropological Institute. [The Papago are one of three American Indian tribes whose people told Densmore that the dead come back to talk with the living. Six songs of “Owl Woman,” a Papago healer, are recorded as sung by Sivariano Garcia. These songs were taught to Owl Woman by the newly-released spirits of the dead, and each song was taught by a different spirit.]

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1950c The words of Indian songs as unwritten literature. *Journal of American Folklore*, Vol. 63, no. 250 (October/December), pp. 450-458. Menasha, Wisconsin, American Folklore Society. [Included here are words from three Papago songs.]


1954a Importance of rhythm in songs for the treatment of the sick by American Indians. *Scientific Monthly*, Vol. 79, no. 2 (August), pp. 109-112. Washington, D.C., American Association for the Advancement of Science. [This essay is based in part on Densmore’s field work among Papago Indians, including songs sung by a Papago Indian named Owl Woman and who recorded the songs on the San Xavier Reservation for Papago Indian Sivarino Garcia.]

1954b The music of the American Indian. *Southern Folklore Quarterly*, Vol. 18, no. 3 (September), pp. 153-156. Gainesville, University of Florida. [This is the text of an address given in 1954. A note at the end says that references in the talk include allusions to Papago songs.]

1956 Examples of American Indian songs. *Perspectives USA*, no. 16 (Summer), pp. 201-205. Brooklyn, Intercultural Publications, Inc. [Included among the examples are translations into English of the words to four Papago songs.]


1962 Songs from north and south. In *American Indian poetry*, edited by George W. Cronyn, pp. 343-360. New York, Liveright. [This is a reprint on an anthology published as “The path on the rainbow” (Densmore 1934). The lyrics to Papago songs here on pages 352-358 are from “Papago music” (Densmore 1929).]

1968a Death song. *Little Square Review*, nos. 5-6, p. 23. Santa Barbara, California, Little Square Review. [The lyrics of this Papago song, collected and translated by Densmore, are: “My heart will go out / In the great night. / The dark rattles / Toward me. / In the great night / My heart will go out.”]


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2005 Historia del pueblo de las cenizas. In El viejo, el venado y el coyote: estética y cosmogonía, by Miguel Olmos Aguilera, pp. 156-159. Tijuana, Baja California Norte, El Colegio de la Frontera Norte and the Fondo Regional para la Cultura y las Artes de Noroeste. [This is a translation into Spanish by María E. Olavarría of Densmore’s “Story of the Ashes People” taken from Densmore (1929: 17-34).]

Desmore, Frances, translator

1996 Tohono O’odham: Owl Woman. Healing Songs. In Poetry of the American West: A Columbia Anthology, edited by Alison H. Deming, pp. 64-65. New York and Chichester, West Sussex. [These are O’odham healing songs, As a note explains: “Owl Woman, whose Spanish name was Juana Maxwell [sic! Should be “Manuel”], was a traditional Papago healer from San Xavier in Arizona. She was given her songs by spirits returned from the dead, and she used them in treatment of the sick. She reported that the dead stay near their graves during the day, but at night they went to the spirit land by a road that was not far away. Only the spirits knew its location.” The songs are reprinted from Densmore (1929).]

Dentzel, Carl S.

1962 De Grazia the artist. In Padre Kino. Memorable events in the life and times of the immortal priest-colonizer of the Southwest depicted by De Grazia, with commentaries on the artist and his work by noted authorities on Southwestern history and art, edited by Carl S. Dentzel, pp. 43-50. Los Angeles, Southwest Museum. [About Tucson artist Ted De Grazia and his series of paintings of Father Eusebio Francisco Kino, Dentzel writes, “Whether De Grazia portrays scenes from the life of the ancient people or modern Pima or Papago Indians, of the Apache, Navajo, Yaqui, or Yuma, his work always indicates his vast knowledge of the native people he understands.”]


Dentzel, Carl S., editor

1962 Padre Kino. Memorable events in the life and times of the immortal priest-colonizer of the Southwest depicted by De Grazia, with commentaries on the artist and his work by noted authorities on Southwestern history and art. Los Angeles, Southwest Museum. Map, illus. 35 pp. [This is a gathering of a large series of black-and-white illustrations of people, places, and events in the life of Father Eusebio Francisco Kino, pioneer missionary among the Northern Piman Indians. Papago Indians are shown in some of the drawings. There are also essays here by Dentzel as well as by Raymond Carlson, Ross Santee, and Thomas Hart Benton.]
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1922  My good Indians at Köldepat-wa (“Old Dead Man's Pond”). *Franciscan Herald*, Vol. 10, no. 1 (January), pp. 14-15. Chicago, Friars Minor of the Sacred Heart Province. [Father Justin tells about construction and dedication of a new chapel at “Old Dead Man's Pond” on November 3, 1921. Dedicated to St. Thomas, the adobe chapel is 24’x14’x8' high. He says people built the church by themselves. Photos show a Sonoran Catholic chapel, Santa Clara Mission church and school at Anegam, and an unnamed mission chapel.]

1934  Desert missions. *Our Negro and Indian Missions*, January, pp. 31, 40. Washington, D.C., Commission for Catholic Missions among the Colored People and the Indians. [Mention is made of the need to find a way to continue the school at Mission San Xavier del Bac in view of the fact that the nuns teaching there are no longer government employees. There are additional mentions of Papagos as well.]

Development Planning and Research Associates

1975  *Operational program for the Papago livestock facility*. Manhattan, Kansas, Development Planning and Research Associates, Inc. [This is a report to the U.S. Department of Commerce, Economic Development Administration, one recommending an operational/management program designed to maximize the usefulness of the Papago Livestock Facility to the Papago Tribe and to its individual members.]

Devens, Monica S.


DeWald, Terry

1979a  Basket shopping in Papagoland. *Arizona Highways*, Vol. 55, no. 11 (November), pp. 38-44. Phoenix, Arizona Department of Transportation. [Eleven photos accompany this article about Papago baskets and where to buy them on the reservation.]

1979b  *The Papago Indians and their basketry*. Tucson, Terry DeWald. Illus. 48 pp. [Lavish with color and black-and-white illustrations, this little booklet, in telling about the types and techniques of Papago basketry, also offers an outline of Papago history and customs, a sketch of Christianity among Papagos, a few paragraphs concerning Mission San Xavier del Bac, a few words on the reservation and its inhabitants, and a summary of such other crafts as pottery, woodwork, doll carving, painting, silversmithing, and the making of riatas, horsehair baskets, and wire baskets. Author/publisher DeWald is a wholesaler/retailer of Indian crafts on the reservation.]

Diamos, Alexandra M.

1973  *Tucson incunabula*. [Tucson], Alexandra María Diamos. Illus. 35 pp. [Included in
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this odd little gathering of reminiscences, a two-act drama, and other essays concerning Tucson is an illustrated 4-paragraph discussion of “É-e-toy in a Maze,” including the fact that this maze design appears on Papago baskets. There is an essay (pp. 11-13) about the “Little Miracles of San Xavier,” stories about miracles effected through prayers by Mexicans to the figure of San Francisco that reclines in the church of Mission San Xavier del Bac, and there are reprinted excerpts (pp. 3-5) from William Kurath’s A brief introduction to Papago, a native language of Arizona (Tucson: University of Arizona, 1945).]

Díaz, Juan. See Bolton, translator and editor, 1930p, q, and t

Dietrich-Leis, Dianne

Diguet, L.

Dillon, Richard H.
1983 North American Indian wars. New York, Facts on File, Inc. [There is brief mention of Papagos on page 180 in connection with their involvement in the 1871 Camp Grant Massacre in which Papagos and non-Indians killed unsuspecting Apaches in their settlement near Camp Grant in southern Arizona.]
1990 Arizona’s Casa Grande. Motorland, March/April, pp. 33, 85. San Francisco, California State Automobile Association. [In writing about the prehistoric Casa Grande ruins in southern Arizona Dillon notes that, “... south of Tubac the Americans encountered the hulk of the abandoned church of San Jose de Tumacacori, still impressive today. Just short of Tucson they found the whitewashed mission church of the Papago Indians, Mission San Xavier del Bac, then and now admired for its beauty as the White Dove of the Desert.”]

Dimmitt, Mark A.
1987 ASDM’s rare plant programs. sonorensis, Vol. 8, no. 2 (Summer), pp. 14-15. Tucson, Arizona-Sonora Desert Museum. [Mention is made of the fact that the Tumamoc globe-berry (Tumamoca macdougalii) is fairly common on the Papago Indian Reservation.]
Tohono O’odham wove beautiful sleeping mats by plaiting together sotol leaves after removing marginal teeth from the leaves.” He also notes that the leaves of *Yucca elata* “yield the major basketry fiber for the Tohono O’odham, who know how to harvest the tender new leaves in a way that promotes branching instead of killing the plant.”

2000b Asteraceae or Compositae (sunflower family). In *A natural history of the Sonoran Desert*, edited by Steven J. Philips and Patricia W. Comus, pp.155-164. Tucson, Arizona-Sonora Desert Museum; Berkeley, Los Angeles, and London, University of California Press. [The gum of brittlebush (*Encelia farinosa*) “was once exported to Europe by the mission priests and is still used by the Tohono O’odham.”]

2000c Cactaceae (cactus family). In *A natural history of the Sonoran Desert*, edited by Steven J. Philips and Patricia W. Comus, pp.183-218. Tucson, Arizona-Sonora Desert Museum; Berkeley, Los Angeles, and London, University of California Press. [It is noted (p. 193), “The beginning of the Tohono O’odham year is the ‘Saguaro Harvest Moon.’ In June and early July, O’odham live in temporary camps in the saguaro forests and conduct the saguaro fruit harvest (*hasañ bahidaj*). Women use poles made from saguaro ribs to knock off the saguaro fruit. The pulp is boiled down into a syrup. Some of the syrup is used to make a wine that is consumed during the rainmaking ceremony. The seeds are dried and used in the winter as a snack, or ground into flour and made into a gruel. Saguaro fruit is nutritious, containing 10 percent protein and 70 percent carbohydrates; the seeds are 30 percent fat.”

Concerning the genus *Opuntia*, “People who live with and use these plants recognize even more differences between them than do botanists. Juanita Ahil was a Tohono O’odham who lived in the desert near Sells, Arizona. Ecologist Tony Burgess could recognize two species of *Opuntia* growing in Juanita’s yard. Juanita was able to distinguished [sic] five different kinds from the appearance of the prickly pear pads alone. Later, the characteristics of the fruits these plants produced confirmed that she was correct; the fruits differed accordingly in color, taste, and keeping qualities” (p. 208).

Dimmitt also notes (p. 194) that the organ pipe cactus (*Stenocereus thurberi*) occurs in Arizona principally in Organ Pipe Cactus National Monument and the adjacent Tohono O’odham Indian Reservation.

2000d Fabaceae (legume family). In *A natural history of the Sonoran Desert*, edited by Steven J. Philips and Patricia W. Comus, pp.155-164. Tucson, Arizona-Sonora Desert Museum; Berkeley, Los Angeles, and London, University of California Press. [“Velvet mesquite had been a major food source for indigenous peoples. ... The Tohono O’odham appear to be on the verge of commercial success with this crop.”]

2000e Pedaliaceae (sesame family). In *A natural history of the Sonoran Desert*, edited by Steven J. Philips and Patricia W. Comus, pp.155-164. Tucson, Arizona-Sonora Desert Museum; Berkeley, Los Angeles, and London, University of California Press. [Dimmitt notes that a white-seeded variety of *Proboscidea parviiflora, hohokamiana* (devil’s claw), “is a cultivar developed by the O’odham. ... The black
fibers in the claws are used in basket-making, especially by the Tohono O’odham. ... This is one of the few plants domesticated north of Mexico, and this seems to have been accomplished only late on the last (19th) century.”]

2002 Giant columnar cacti: saguaro and cardón. *Newsletter*, Vol. 3, no. 2 (March-April), pp. 1-4. Tucson, Arizona-Sonora Desert Museum. [Writes Dimmitt: “Saguaro are even more important to the O’odham peoples who have lived in their habitat for centuries. The high esteem O’odham have for saguaros is reflected in their many creation stories for this plant, which tend to share the common theme of people being turned into saguaros. These giant cacti are not only plants to the Tohono O’odham; they are another part of humanity.”]

Dinges, Bruce J., *editor*


Dinwiddie, William

1972 Visitors to the reservation in the 1970s can still find Papagos dwelling in stick houses like this one from 1894. In *Arizona, its people and resources*, revised 2nd edition by the faculty of the University of Arizona, p. 75. Tucson, The University of Arizona Press. [Although printed without attribution, this is a black-and-white photo taken by Dinwiddie of a Papago household scene in 1894 during the W J McGee expedition to Seriland through the Papaguería.]

Diocese of Tucson. *Installation Committee.*

1982 *Liturgy of installation for the Most Rev. Manuel D. Moreno as the Fifth Bishop of Tucson.* Tucson, Installation Committee, Diocese of Tucson. Illus. 20 pp. [This is the program for the installation of Manuel Moreno as the Fifth (Roman Catholic) Bishop of Tucson. The Papago man-in-the-maze figure adorns the booklet’s cover, and on page 3 it is noted that Indian dances would be performed by the Covered Wells Papago Indian Dancers.]

Di Peso, Charles C.

1953a “The Sobaipuri Indians of the upper San Pedro River Valley, southeastern Arizona.” Ph.D. dissertation, The University of Arizona, Tucson. Maps, illus. bibl. 405 pp. [This is a study of the Northern Piman group of peoples known to Spaniards as the “Sobaipuri” Indians, some of whom were resident at San Xavier del Bac in the 18th century. It is based on documentary research and on archaeological excavations at a site Di Peso presumed to have been that of the Sobaipuri village of Quiburi but which, in fact, was solely the 18th-century Spanish presidio of Santa Cruz de Terrenate. Architecture, arts, crafts, trade goods, and skeletal remains found in the excavations are described in illustrated detail.]
1953b *The Sobaipuri Indians of the upper San Pedro River Valley, southeastern Arizona* [Amerind Foundation, Inc., no. 6]. Dragoon, Arizona, The Amerind Foundation, Inc. Maps, illus., bibl. xii + 285 pp. [This is the published form of Di Peso (1953a).]

1956 *The Upper Pima of San Cayetano del Tumacacori* [Amerind Foundation, Inc., no. 7]. Dragoon, Arizona, The Amerind Foundation, Inc. Maps, illus., bibl. xxiv + 589 pp. [This is a thorough and detailed report on excavations by Di Peso at the Paloparado Ruin on the middle Santa Cruz Valley in southern Arizona. He believed it to be the Piman site of Tumacacori first visited by Father Eusebio Francisco Kino in 1691, with the result that the report is replete with information on aboriginal Piman Indians gleaned from historic and ethnographic sources. The likelihood, however, is that the site is primarily prehistoric/protohistoric, with little or no indisputable Piman occupation. This is especially so in that Kino showed the site on the east side of the Santa Cruz River on his maps, whereas the Paloparado ruin is on the west side.]

1958 Western Pueblo intrusion into the San Pedro River Valley. *Kiva*, Vol. 23, no. 4 (April), pp. 12-16. Tucson, Arizona Archaeological and Historical Society. [Di Peso reports briefly on excavations at the Reeve Ruin in Arizona’s San Pedro River Valley. He asserts the site was occupied between A.D. 1250-1300 and 1690 during what he labels the “Ootam Reassertion Period.” He regards the evidence as suggesting Western Puebloan peoples were intruding into traditional O’odham lands at the time, introducing the kiva complex to the Pimería Alta. He discusses Spanish-period descriptions of the O’odham “Sobaipuri” peoples living in the San Pedro River Valley, Sobapuris at San Xavier del Bac, and the *Wiikita* ceremony carried out at the Papago village of Aatci and its possible Puebloan origins.]


1976 The other revolution. *Archaeology*, Vol. 29, no. 3 (July), pp. 186-193. New York, Archaeological Institute of America. [In this illustrated article archaeologist Di Peso asserts that Papago Indians aided in the construction of the Presidio de Santa Cruz de Terrenate in southeastern Arizona.]

1978 The Hohokam and Ootam. In *Programs and Abstracts, Forty-third annual meeting of the Society for American Archaeology, May 4-6*, p. 34. Washington, D.C., Society for American Archaeology. [This is a one-paragraph abstract of a talk given by Di Peso in which he proposed that the Upper Pima and Papago were part of an older Ootam cultural continuum going back to a common indigenous pre-pottery Cochise Culture origin.]

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1981 Discussion of Masse, Doelle, Sheridan, and Reff papers from Southwestern Protohistory Conference. *Anthropological Research Papers*, no. 24, pp. 113-128. Tempe, Department of Anthropology, Arizona State University. [This is a critical evaluation of the essays by Masse (1981) and Doelle (1981) and their interpretation of early Piman history and late prehistory.]


Dittert, Alfred E., Jr.

1987 Analysis of selected ceramics from the San Xavier Archaeological Project. In *The San Xavier Archaeological Project* [Southwest Cultural Series, No. 1, Vol. 4], by Laurie V. Slawson, Henry D. Wallace, and Alfred E. Dittert, Jr., appendix A6. Tucson, Cultural & Environmental Systems, Inc. [This is a “cross-sectional analysis of prehistoric, protohistoric and historic ceramics from the San Xavier Archaeological Project. Data resulting from a detailed technical analysis of a select group of decorated, red and plain ware ceramics from the proposed area (on the San Xavier Reservation) are presented; however, the study focuses on red ware.” This includes historic Papago ceramics, including Papago Red.]

Dixon, Marjorie

2009 Wilbur-Cruce Spanish Barb horses. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), p. 20. Tucson, Center for Desert Archaeology. [This is about the survival of a line of Spanish Barb horses believed to be descended from horses introduced into the Pimería Alta in the late 17th century by Father Eusebio Kino. The isolated ranch ad horses in southern Arizona were sold to the Nature Conservancy in 1989 by Eva Wilbur-Cruce, the granddaughter of the man who originally purchased them from a Magdalena, Sonora horse trader in the 1880s. He was a physician, Reuben Wilbur, who was, incidentally, the Indian agent in charge in 1874 at the time of the creation of the San Xavier Indian Reservation.]

Dixon, Roland B.
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1923  *The racial history of man*. New York, Charles Scribner's Sons. Maps, illus, bibl., index. 583 pp. [Writes Dixon (p. 421): “The Papago and Pima may tentatively be added to the list of tribes with these characteristics (brachycephalic-platyrrhine), although the practice of cranial deformation makes the determination of their type doubtful.” He cites no authority in asserting Pimans practiced cranial deformation.]

Dixon, Winifred H.

1921  *Westward hoboies*. New York, Charles Scribner's Sons. Illus. 377 pp. [Mission San Xavier del Bac is discussed on pages 74-78, including the Papagos' relation to it. One black-and-white photo (facing p. 78) shows the main doorway of the church, and facing page 76 there is a photo captioned, “San Xavier del Bac, Tucson, and the Rapago [sic] Indian Village.”]

Dobie, J. Frank

2004  *I’ll tell you a tale*. Selected and arranged by the author and Isabel Gaddis. Ninth University of Texas Press printing. Austin, University of Texas Press. Illus. 362 pp. [One chapter, “Running with the Wild Mares,” is attributed to Papago Indian Juan Xavier who is said to have first given the story to poet e.e. cummings and from whom Dobie had to receive permission before publishing it. It tells about two brothers from Tecolote village, Siliaco and Sandiego, who as young adults left home to roam on foot with wild horses on both sides of the U.S. and Mexico border. Dobie also mentions Juan Xavier’s marriage to Gwyneth (Harrington Xavier) Wulsin, a Harvard-trained anthropologist, although he does not give her name.]

Dobosh, Rebecca S.

1996  The repatriation standoff: tribes are vying for burial rights to Native American skeletons. *Archaeology*, Vol. 49, March/April, pp. 12-13. New York, Archaeological Institute of America. [Eleven Arizona tribes are requesting burial rights to more than a thousand prehistoric Native American remains excavated near Roosevelt Dam. Among them are the Tohono O’odham, who want the remains buried on one of their reservations.]

Dobyns, Henry F.

1949  *Report on investigations on the Papago Reservation*. Ithaca, New York, Cornell University. Maps. 74 pp. Mimeographed. [These investigations were carried out in the summer of 1949 under the direction of Edward H. Spicer, with recommendations by staff members and students of Cornell University field class, Sociology/Anthropology 642. Most work was undertaken on the Sells Reservation and included studies of water development, bolsas agriculture, and dourine eradication. References to the San Xavier Reservation are on pages 1, 2, 4, 5, and 11. Copy on file in the Arizona State Museum library.]

Francisco Xavier in October. Includes information with respect to Papagos in connection with lodging, recreation, and trade. There is a photo of the fiesta on page 32.]

1951a Blunders with bolsas. *Human Organization*, Vol. 10, no. 3 (Fall), pp. 25-32. New York, The Society for Applied Anthropology. [This is a highly critical case study of the diffusion of closed-basin agriculture or the *bolsa* system of agriculture carried out on the Papago Reservation at Sells, Arizona.]

1951b *Papagos in the cotton fields, 1950*. Tucson, privately printed (mimeographed). Map, illus., bibl. iv + 140 pp. [This is a report on the role of Papagos in the cotton harvest on Anglo-owned irrigated lands near Papago tribal reservations. It provides an example of the adjustment of members of an Indian tribe to demands arising from close and intimate contact with an increasing Anglo population majority, and to the Indians' insufficient land base. Many photos are included, including scenes of Papagos at the annual October fiesta in Magdalena, Sonora.]


1952b Experiment in conservation: erosion control and forage production on the Papago Indian Reservation in Arizona. In *Human problems in technological change*, edited by Edward H. Spicer, pp. 209-223. New York, Russell Sage Foundation. [A presentation of problems and solutions concerning soil conservation which the Papago faced in the later part of the 1940s. The problems were largely solved by a soil conservationist of the Papago Indian Agency.]

1952c The plight of the Papagos. *Frontier*, Vol. 3, no. 5 (March), pp. 13-14. Beverly Hills, California. [A brief discussion of the problems confronting the Papago, including those involving economy, health, and education. Dobyns also talks about the Papago Development Program completed in 1948 but on which as of 1952 the U.S. Congress had failed to act. He asserts that Congressional action could improve problems currently confronting the Papago.]

1952d Thirsty Indians: introduction of wells among people of an arid region. *Human Organization*, Vol. 11, no. 4 (Winter), pp. 33-36. New York, The Society for Applied Anthropology. [This concerns how the lack of water affects the lifestyle of the Papago Indians living in or near the Papaguería. Papago farming techniques are briefly described, and it is noted that Papago ceremonialism was concerned first and foremost with bringing rain to the desert. The importance of wells in the area is also stressed.]

1955 The case of paint vs. garlic. *Arizona Quarterly*, Vol. 11, no. 2 (Summer), pp. 156-160. Tucson, University of Arizona. [This is about the place name “Ajo,” a mining town in western Pima County, Arizona. Dobyns argues that the origin of *ajo* is a Papago word (*au'auho*) for “paint,” and that it has been Hispanicized into the Spanish word, *ajo*, for “garlic.”]

1957 A Papago victory in 1854. *Kiva*, Vol. 23, no. 1 (October), pp. 11-12. Tucson,
Arizona Archaeological and Historical Society. [Dobyns writes about the significance of a news item that appeared in El Nacional, the official gazette of Sonora, on November 24, 1854 praising the Papago Indians for their victory over Apache raiders.]

1959

1960
“The religious festival.” Ph.D. dissertation, Cornell University, Ithaca, New York. 496 pp. [A large section of this dissertation concerns the annual fiesta of San Francisco de Asís held each October in Magdalena, Sonora, Mexico. It is one of the most important festivals in the historic-period Papago religious calendar.]

1962
*Pioneering Christians among the perishing Indians of Tucson.* Lima, Peru, Editorial Estudios Andinos. Bibl. 36 pp. [This booklet discusses Jesuit and Franciscan missionary activities in the Pimería Alta, especially at San Xavier del Bac and Tucson. Northern Piman depopulation in the lower Santa Cruz Valley is the subject of the final chapter.]

1963a
Indian extinction in the middle Santa Cruz River Valley, Arizona. *New Mexico Historical Review*, Vol. 38, no. 2 (April), pp. 163-181. Santa Fe, Historical Society of New Mexico; Albuquerque, University of New Mexico. [Epidemics and endemic disease as well as Apache raids are cited as causes for the reduction in the native Piman population of the middle Santa Cruz Valley of southern Arizona. Reduction of numbers of desert Papagos who had moved into the region is also discussed (pp. 175-176).]

1963b
Tubac: where some enemies rotted. *Arizona Quarterly*, Vol. 19, no. 3 (Autumn), pp. 229-232. Tucson, The University of Arizona. [Writing on the etymology of the word “Tubac,” Dobyns asserts, “The contemporary place-name Tubac is an English borrowing of a Hispanicized form of an original Northern Piman designation.” He writes that some enemies attacked the Piman settlement at Tubac where some of them were killed. “Their bodies lay there and were putrefied, so that place came to be called Tchoowaka, or literally ‘rotten.’ By extension, the place carries the full connotation of ‘Place Where Some Enemies Rotted’ to a speaker of Northern Piman familiar with the explanation.”]

1964
*Lance, ho! Containment of the Western Apaches by the Royal Spanish Garrison at Tucson.* Lima, Peru, Editorial Estudios Andinos. Bibl. 47 pp. [This is a sequel to Dobyns (1962), one that covers the Spanish period history of Tucson from ca. 1775 to 1790. The role of Northern Pimans in this account is set fort in detail, including mention of Pimans from San Xavier del Bac.]

1972a
Military transculturation of Northern Piman Indians, 1782-1821. *Ethnohistory*, Vol. 19, no. 4 (Fall), pp. 323-343. Tucson, American Society for Ethnohistory. [This is an examination of cultural consequences of intimate contact between Northern Piman Indians (Pimas and Papagos) and Spaniards during the period between 1782 and 1821. This contact was made possible through the establishment
of military posts, presidios, where Pimans served as troops in Spanish garrisons.]

1972b *The Papago people.* Phoenix, Indian Tribal Series. Maps, illus., bibl. 106 pp. [This short, easy-to-read book discusses Papago Indians both historically and in a modern context. Major subject areas include dialect groupings (p. 10); the distant approach of Spaniards (p. 17); Spanish-period rule (p. 20); Papagos as Mexican peasants (p. 33); and U.S. sovereignty (p. 41). Scattered references to San Xavier are throughout. Photos in both color and black-and-white.]

1974 *The Kohatk: oasis and ak chin agriculturalists.* Ethnohistory, Vol. 21, no. 4 Fall), pp. 317-327. Tucson, American Society for Ethnohistory. [The Kohatk are a northern “Papago” group, and their modern villages (with the exception of Santan) are on the Papago Indian Reservation. “Late 17th century Spanish colonial documents and Northern Piman place-names reveal that the Kohatk tribe then exploited a complex environmental niche including at least one middle Gila River oasis and several settlements with ephemeral water supplies on the desert south of the permanent stream. Juan de Palacios provided both socio-economic and political leadership to his tribe.”]

1976a *Breves comentarios acerca de cierta ceguera cultural evidente en las investigaciones sobre horticultura indígena americana.* In *Sonora: antropología del desierto* [Colección Científica Diversa, 27], coordinated by Beatriz Braniff C. and Richard S. Felger, pp. 125-130. México, SEP, Instituto Nacional Antropología e Historia, Centro Regional del Noroeste. [This essay extolling the historical and cultural importance of plants in the *Amaranthus* and *Chenopodium* genera notes the presence of amaranth found in the prehistoric site of Punta de Agua on the San Xavier Indian Reservation (p. 127).]

1976b *La situación actual del indígena y “la raza” en el suroeste de los Estados Unidos.* América Indígena, Vol. 36, no. 4 (octubre/diciembre), pp. 831-846. México, Instituto Indigenista Inter-americano. [There is passing mention of Papagos throughout, including mention (p. 843) of the pilgrimage to Magdalena, Sonora that takes place early each October.]

1976c *Spanish colonial Tucson. A demographic history.* Tucson, The University of Arizona Press. Map, appendices, bibl., index. x + 246 pp. [The role of Northern Pimans (including Papagos) in the demographic history of Spanish-period Tucson, ca. 1694-1800, is considered throughout the book. Appendices include tables showing names and numbers of Papagos in Tucson at various times throughout the period.]

1978 Ethnohistory and human resource development. Ethnohistory, Vol. 25, no. 2 (Spring), pp. 103-120. Tucson, American Society for Ethnohistory. [In discussing the role of ethnohistory in projects concerning human resource development, Dobyns cites several examples based on his own research among Papago Indians.]

1981 From fire to flood: historic human destruction of Sonoran Desert riverine oases. *Ballena Press Anthropological Papers,* no. 20. Socorro, New Mexico, Ballena Press. [This account of the destruction of oases environments in the Sonoran Desert by human beings contains scattered mention throughout of various groups of Papago Indians. There is also considerable discussion of erosion in various parts of
the Papago country (e.g., Vamori Wash, p. 70; the area around Mission San Xavier del Bac, pp. 60-64).]

1984 Trade centers: the concept and a rancherian culture area example. *American Indian Culture and Research Journal*, Vol. 8, no. 1, pp. 23-35. Los Angeles, American Indian Studies Center, University of California at Los Angeles. [Mentioned briefly is the amicable relationship between the Hitatk Au’autam (Sand Papagos) and the Quechans and their hostile relationship with the Cocopa and the Imuris (Sonoran riverine Pimans).]

1988 Piman Indian historic agave cultivation. *Desert Plants*, Vol. 9, no. 2, pp. 49-53. Superior, The University of Arizona. [Dobyns extrapolates from Spanish-period accounts of Southern Pimans’ uses of agave to infer the same or similar practices for Northern Pimans.]

1990 Prehistoric to historic transitions: chronological considerations. In *Perspectives on Southwestern prehistory*, edited by Paul E. Minnis and Charles L. Redman, pp. 301-307. Boulder, San Francisco, and Oxford, Westview Press. [Dobyns notes that in the 19th century “Papago” potters specialized in ceramic “export” while going through “a revolution of rising expectations,” hoping to acquire cash to buy metal tools and utensils, ready-made clothing, etc. “Families, including men, women, and children, travelled to Hispanic and new Anglo-American towns and villages to make water-storage ollas for colonist customers.” He cites an article from the *Tucson Citizen* of June 21, 1873 concerning the time spent by Papago potters in the winter quarrying clay, shaping, firing, and selling ollas (and harvesting wild grass for sale).]

1991 Do-it-yourself religion: the diffusion of folk Catholicism on Mexico's northern frontier, 1821-46. In *Pilgrimage in Latin America*, edited by N. Ross Crumrine, pp. 53-68. New York [etc. etc.], Greenwood Press. [The diffusion considered is that of folk Catholicism among the Tohono O’odham (Papago Indians) of today's northern Sonora and southern Arizona. The thesis is presented that Catholicism spread and thrived among Papagos under Franciscan administration of the missions in the region after 1768. “The socioreligious mechanism that spread folk Catholicism among unmissioned northern Piman-speakers was a pilgrimage festival,” the annual October 4 celebration in Magdalena, Sonora. Dobyns describes in detail the pilgrimage to Magdalena from the Papago village of Kaka and the manner in which it was organized and carried out.]

1994 Inter-ethnic fighting in Arizona: counting the cost of conquest. *Journal of Arizona History*, Vol. 35, no. 2 (Summer), pp. 163-182. Tucson, Arizona Historical Society. [Dobyns makes the case that they were Maricopas, rather than Papagos, who were involved in a fight against fur trapper James Ohio Pattie in 1827.]

1995 *Tubac through four centuries. An historical resume and analysis*. Tubac, Arizona, Tubac Presidio State Historic Park. Illus., bibl. xv + 216 pp. [Prepared originally in 1959, this report provides an exhaustive history of Tubac, Arizona, from protohistoric times to 1857. Included are chapters on the Piman origin and meaning of the place name “Tubac”; on “Aboriginal Piman Society”; the “Deterioration of Northern Piman Society from 1520 to 1729”; “Christian Conversion”; and “The
Papago/San Xavier bibliography

Pima Revolt of 1751.” Further elucidated are the roles of Pimans in later Spanish and Mexican society at Tubac and elsewhere in the Pimería Alta.]

1998 Military conquest of colonial Arizona territory. In A good Cherokee, a good anthropologist, edited by Steve Pavlik, pp. 275-279. Los Angeles, University of California, American Indian Studies Center. [Dobyns estimates the numbers of reported historic battle casualties suffered by Indians within the present boundaries of Arizona at the hands of non-Indians, whether Spaniards, Mexicans, or Anglos. He writes that “during European and Euro-American wars of conquest,” 556 Northern Pimans, or 9.3% of the population, were casualties. He also observes that in 1698 the Pimans at Imuris were allied with the Spaniards.]

Dobyns, Henry F., and Robert C. Euler

Dobyns, Henry F., and Paul H. Ezell
1959 Sonoran missionaries in 1790. New Mexico Historical Review, Vol. 34, no. 1 (January), pp. 52-54. Santa Fe, Historical Society of New Mexico; Albuquerque, University of New Mexico. [Reproduced here is a list compiled January 3, 1791, by Henrique de Grimarest, a Spanish royal official, of what are purported to have been all the missions in the province of Sonora. The name of the Franciscan serving each mission is given along with the amount of his annual royal stipend. The Pimería Alta missions included are those at Tubutama, Atil, Caborca, San Ignacio, San Xavier del Bac, Cocóspera, Tumacácori, and Saric. The Saric jurisdiction also covered that of the placer mining area of Cieneguilla.]

Dobyns, Henry F.; Paul H. Ezell, Alden W. Jones, and Greta S. Ezell
1960 What were Nixoras? Southwestern Journal of Anthropology, Vol. 16, no. 2 (Summer), pp. 230-258. Albuquerque, University of New Mexico. [The authors write about the term variously spelled Nijor or Nixora that appears frequently in Spanish documents in the eighteenth century in the Pimería Alta and elsewhere. They make a convincing case that the term was not a tribal designation, but was instead a term used to label “any Indian from any tribe who had been captured and classified in slave-status.” The principal eighteenth-century documents examined by the authors in making their case are registers from the Pimería Alta missions of Pitiquito and Caborca.]

Dobyns, Henry F., Richard W. Stoffle, and Kristine Jones
1975 Native American urbanization and socio-economic integration in the southwestern United States. Ethnohistory, Vol. 22, no. 2 (Spring), pp. 155-179. Tucson, American Society for Ethnohistory. [While primarily about the growth of “agency towns” on other Indian reservations, the Papago Reservation and its agency town of Sells is mentioned on page 157 as an example of the nucleation-urbanization
Phenomenon. Papagos in Ajo are mentioned in passing on page 159 and again on pages 176-177 where it is mentioned that Papago lands there were preempted and Papagos became a labor force in non-Indian mining operations. Papagos are mentioned as cattle raisers on page 175.

Dockstader, Frederick J., compiler

1973 Indian art of the Americas. New York, Museum of the American Indian, Heye Foundation. Maps, illus., bibl. 304 pp. [Papagos are mentioned on page 17 along with other Southwest tribes.]

Dockstader, Frederick J., and Alice W. Dockstader, compilers
1974 The American Indian in graduate studies: a bibliography of theses and dissertations. Contributions from the Museum of the American Indian, Heye Foundation, Vol. 25, part 2. New York, Museum of the American Indian, Heye Foundation. [This is a continuation of Dockstader (1957), one that lists forty-nine theses and dissertations relating to Papago Indians, twenty-six of which are new and listed in this volume.]

Dodge, Ida F.
1939 Old Tumacacori. Southwestern Monuments Monthly Report, Supplement for January, p. 55. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [This is a rhymed, four-stanza poem about the ruins of Mission Tumacácori in the Pimería Alta, a church whose abandonment was forced by Apaches.]

2003 The Courtship of Captain Aguilar. Bourbonnais, Illinois, The Bronte Press. Illus. 25 pp. [This miniature book includes a brief biographical sketch of author Dodge as well as an excerpt from and precis of a novel-length manuscript reclining in the library of the Arizona Historical Society in Tucson. The setting for the novel, whose author was born in Arizona in 1879 and who died in 1955, is largely Mission San Xavier del Bac and Tucson. The period in this excerpt, at least, is post 1810 and pre-1821. It involves a captain from the Tucson Presidio, a Franciscan priest, and a beautiful blonde women who is the apple of the captain’s eye and who, he fears, might become a nun rather than his wife.]

Dodge, Natt N.
of the monument ... at Quitobaquito Spring, live some Papago Indians; old Jose Juan and his family. Their houses, near the spring, are on the monument, but their fields of wheat and alfalfa are across the line in Mexico. They harvest their wheat and thresh it by hand, then grind it into flour with a heavy, old mill stone turned by a burro.” And Supernauqh mistakenly translates Quitobaquito as a Papago word meaning “small springs” and he garbles the story of the 1751 destruction of the Catholic mission at Sonoyta, mis-translated as “Place-Where-Corn-Will-Grow.”

1942 Mi amigo ... saguaro. *Arizona Highways*, Vol. 18, no. 5 (May), pp. 8-13, 39.
Phoenix, Arizona Highway Department. [Pages 10-11 make note of Papagos' uses of saguaro ribs for ramada roofs; of their harvesting the fruit of saguaro and organ pipe cactus since aboriginal times; and of their saguaro wine-drinking ceremony that brings rain and initiates the Papagos' calendar year.]

Doelle, William H.
1976 Desert resources and Hohokam subsistence: the Conoco Florence project. *Arizona State Museum Archaeological Series*, no. 103. Tucson, Arizona State Museum, The University of Arizona. Maps, illus., appendices, refs. cited. xvi + 278 pp. [In an effort to understand the behavior of prehistoric Indians who lived in an area of roughly twelve square miles located just northwest of Florence, Arizona, Doelle draws on the history and ethnography of historic and modern Pima and Papago Indians. A chapter entitled, “Wild Plant Utilizations: Models and Ethnographic Observations” (pp. 49-83) draws almost exclusively on observations of modern Papagos for data on the gathering and preparation of mesquite beans, saguaro fruit, and cholla buds. These activities are illustrated in fifteen black-and-white photographs.]

1980 “Past adaptive patterns in western Papaguería: an archaeological study of non-riverine resource use.” Ph.D. dissertation, The University of Arizona, Tucson. 363 pp. [An archaeological study of an area adjacent to the Mohawk Mountains in the western Papaguería draws on historical and ethnographic sources relating to Papago Indians for its insights and some of its conclusions. The question is one of how human beings survived in an areas bereft of perennial streams and of minimal rainfall.]

1981 The Gila Pima in the late seventeenth century. *Anthropological Research Papers*, no. 24, pp. 57-70. Tempe, Department of Anthropology, Arizona State University. [In a discussion in which Doelle concludes it is unlikely Gila River Pima Indians were practicing irrigation agriculture at the time of their initial contact with Spaniards, Doelle makes reference to Pimans at San Xavier del Bac and elsewhere to the south.]

1983 Archaeological and historical investigations at Nolic, Papago Indian Reservation, Arizona. Final report. With contributions by Lee Fratt, Suzanne K. Fish, Charles H. Miksicek, and Christine E. Szuter. *Institute for American Research Anthropological Papers*, no. 2. [Tucson], Institute for American Research. [A detailed history of Nolic and environs based on documentary and oral resources and a well-illustrated report on the archaeology of two Nolic households whose
ruined and buried remains lay in the path of a new highway through this Papago Reservation village. Noli was begun as a Papago settlement in the 1880s.

1984a Research design: archaeological survey on the San Xavier Indian Reservation (TR 1983-08). Technical Report, 1984-06. 10 pp. [Tucson], Institute for American Research. [Research plan for an intensive survey of 18,000 acres on the San Xavier Reservation.]

1984b The Tucson Basin during the protohistoric period. Kiva, Vol. 49, nos. 304 (Spring/Summer), pp. 195-211. Tucson, Arizona Archaeological and Historical Society. [Principally a discussion of events believed to have occurred in the Tucson Basin in the period A.D. 1692-1702, largely involving native Pimans (i.e., “Pimas,” “Papagos,” “Sobaipuris,” etc.).]

1985 Excavations at the Valencia site: a preclassic Hohokam village in the southern Tucson Basin. Anthropological Papers, no. 3. [Tucson], Institute for American Research. [A report on excavations of a prehistoric archaeological site between Tucson and the San Xavier Reservation on the east bank of the Santa Cruz River. There is brief mention of the Pimans first encountered in the vicinity by Europeans in the late 17th and early 18th centuries (p. 16). Allusion is also made to geological studies on the San Xavier Indian Reservation (pp. 7-8).]

1990 Thousand year old census: Tucson in A.D. 990. Archaeology in Tucson, Vol. 4, no. 2 (Spring), pp. [1]-[5]. Tucson, Center for Desert Archaeology. [Doelle recounts observations on numbers of houses and people living in the Tucson area in the 1690s when visited by Captain Juan Mateo Manje, Father Eusebio Kino, and other Spaniards.]

2003 Back sight. Archaeology Southwest, Vol. 17, no. 3 (Summer), p. 20. Tucson, Center for Desert Archaeology. [Doelle elaborates on a visit he made with Daniel Preston, a man who “grew up at San Xavier on the Tohono O’odham Reservation. He was involved with archaeology and archaeologists for many years through his role as vice chairman of the San Xavier District.” Doelle recounts their visiting the San Pedro River Valley in southeastern Arizona, Preston’s first visit to the area.]

2004 Back sight. Archaeology Southwest, Vol. 18, no. 1 (Winter), p. 16. Tucson, Center for Desert Archaeology. [Doelle recounts a project to unravel the history of the San Pedro River Valley of southeastern Arizona, one that involved consultants from various tribes whose people had either once lived there or who had utilized its resources. On November 6, 2003, representatives of the Hopi and Tohono O’odham met in Tucson to discuss various cultural traditions, noting similarities and differences in their experiences and beliefs. A photo shows Ida Ortega, a Tohono O’odham, as she visits the site of the Puebloan Reeve Ruin near the San Pedro River.]

2009a Back sight. Archaeology Southwest, Vol. 23, no. 2 (Spring), pp. 24. Tucson, Center for Desert Archaeology. [Doelle summarizes articles in this issue of Archaeology Southwest, most of which touch on missions of the Pimería Alta.]

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printed in *Kiva*, Doelle alludes to archaeological investigations carried out on the Papago Indian Reservation beginning in the 1930s.]

2010a The end of life in Tucson. *Archaeology Southwest*, Vol. 24, nos. 1-2 (Winter-Spring), pp. 26-27. Tucson, Center for Desert Archaeology. [This overview of some 4,000 years of burial practices in the Tucson, Arizona region notes that aboriginally the O’odham in and near Tucson, Arizona, buried their dead in flexed positions in circular or oval pits, and that in one instance remains were found with hematite pigment.]

2010b Tucson underground: The Archaeology of a Desert Community. *Archaeology Southwest*, Vol. 24, nos. 1-2 (Winter-Spring), pp. 1-6. Tucson, Center for Desert Archaeology. [The president and CEO of Desert Archaeology does a wonderful and well-illustrated job of summarizing results of archaeology that has taken place within the Tucson, Arizona metropolitan area in recent decades. The essay, an introduction to a series of articles which follows, notes that various essays in this gathering discuss Tucson’s Spanish and Mexican periods, including the native O’odham of S-cuk Son and the mission visitaI of San Agustín.]

Doelle, William H., and Susan A. Brew

1976 An archaeological survey of proposed housing locations in Sells and Vaya Chin, Papago Indian Reservation, Arizona. *Archaeological Series*, no. 107. Tucson, Cultural Resources Management Section, Arizona State Museum, The University of Arizona. [In assessing the potential impact of housing projects to be implemented at Sells and Vaya Chin, the coauthors delve briefly into the history of these two settlements and report on the archaeological remains found within the housing site areas.]

Doelle, William H.; Allen Dart, and Henry D. Wallace

1985 The southern Tucson Basin survey: intensive survey along the Santa Cruz River. *Technical Report*, no. 85-3. [Tucson], Institute for American Research. [Report of an intensive archaeological survey carried out on fifteen square miles just to the east of the eastern boundary of the San Xavier Indian Reservation. Nearly all the sites reported are prehistoric Hohokam or earlier, although one historic-period site (pp. 51-52) dated between 1880 and 1920 and had sherds of red-slipped Papago pottery on it. Data are also noted here from a separate archaeological survey of the San Xavier Reservation.]

Doelle, William H.; Andy Laurenzi, and Ella Pierpont

2011 The great bend of the Gila. *Archaeology Southwest*, Vol. 25, no. 1 (Winter), pp. 1-10. Tucson, Center for Desert Archaeology. [The authors note that when Jesuit missionary Father Eusebo Kino “passed through Gila Bend in 1699, he observed settlements of Yuman speakers to the west, O’odham speakers to the east, and bilingual people in the middle.]

Doelle, William H., and J. Homer Thiel

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Tucson, Center for Desert Archaeology. [Accompanied by a map, an early 1900s photo, and an 1852 sketch, the focus here is on the site of the visita of San Agustín del Tucson. Mention is made of the “small ranchería of O’odham-speaking Sobaipuris” who lived here at the foot of “A” Mountain. There are also references to San Xavier del Bac and visits there by Father Kino in the late 17th century as well as to completion of a church there by 1757.]

Doelle, William H., and Henry D. Wallace
1986 Hohokam settlement patterns in the San Xavier project area, southern Tucson Basin. Technical Report, no. 84-6. [Tucson], Institute for American Research. 143 pp. [A report on Hohokam archaeological sites within a 28 square mile area of the San Xavier Indian Reservation, one based on archaeological site survey.]

1990 The transition to history in Pimería Alta. In Perspectives on Southwestern prehistory, edited by Paul E. Minnis and Charles L. Redman, pp. 239-257. Boulder, and Francisco, and Oxford, Westview Press. [This essay concerns connections, or the lack of them, between late-period Hohokam in the Gila/Salt Basin and in the Tucson Basin and southern desert and the historically-present Pima and Papago Indians. The authors see a linkage in the south but not in the Phoenix region.]

Doering, Bertha-Charlotte
1923 In Red Man’s land. Casa Grande, Arizona, The “Trust in God” Publishing Company. Illus. 62 pp. [A religious tract aimed toward saving the souls of Indians, this book includes references to Papagos on pages 11-12 (poverty experienced by Papagos during seasons of drought) and 28-32 (a general discussion of Papago culture, one emphasizing that the reservation is not a fit place for man to live). Other scattered references to Papagos throughout.]

Dolan, Darrow
1972 The Plomo papers. Ethnohistory, Vol. 19, no. 4 (Fall), pp. 305-322. Tucson, American Society for Ethnohistory. [“On April 14, 1898, a group of Papago Indians from Arizona made a brief attack on the Mexican mining village of El Plomo, Sonora, a few miles south of the International Boundary. Court records, official telegrams, newspaper accounts, and other documentary materials are arranged with Papago and Mexican oral testimony to let the sources alone tell the story.”]

Dole, William P.
1862 Report of the Commissioner of Indian Affairs. In Message of the President of the United States, Vol. 2, 37th Congress, 3d session, Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs, pp. 169-195. Washington, Government Printing Office. [Dated November 26, 1862 and addressed to Caleb B. Smith, Secretary of the Interior, on pages 187-188 Papagos are grouped with “Pimos” (Pimas) and Maricopas as Pueblo people; it is said they stand as a barrier between the frontier settlements and the wild tribes; their loyalty to the United
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1864 Letter from the Commissioner of Indian Affairs to the Superintendent of Arizona Indian Affairs. In *House of Representatives Executive Documents, 1863-64*, Vol. 3, no. 1, 38th Congress, 1st session, *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs*, pp. 510-511. Washington, Government Printing Office. [Dated July 16, 1863, and addressed to Charles D. Poston, the letter is a reply to Poston's annual report in which he inquired about setting up a reservation for the Papago around Mission San Xavier del Bac and for Indians living on the Gila and Colorado rivers. Permission to proceed with establishing these reservations is given. He also tells Poston that there are no appropriations for an agent or agents in Arizona.]


Dollar, Tom


1988 Santa Cruz County, land of contentment. *Arizona Highways*, Vol. 64, no. 4 (April), pp. 22-29. Phoenix, Arizona Department of Transportation. [Passing mention is made of the fact that before the Gadsden Purchase caused the Arizona/Sonora boundary to be drawn where it was, Papago Indians used to live in the region on both sides of the border.]

1991 Rediscover Ajo. *Arizona Highways*, Vol. 67, no. 2 (February), pp. 38-45. Phoenix, Arizona Department of Transportation. [The Tohono O’odham beginnings of Ajo, Arizona are briefly alluded to. And a sidebar accompanying the article which tells readers how to get to Ajo devotes a paragraph to the Tohono O’odham Nation and reservation.]

1993a Along the Mexican border. *Arizona Highways*, Vol. 69, no. 10 (October), pp. 12-37. Phoenix, Arizona Department of Transportation. [The Papago Indian Reservation is mentioned in passing.]

1993b Hike of the month: amble around Quitobaquito, ancient oasis in the Sonoran

1994a Legends of the lost: tantalizing myths hold that Montezuma’s treasure lies buried somewhere in the Ajo Mountains. *Arizona Highways*, Vol. 70, no. 10 (October), pp. 48-49. Phoenix, Arizona Department of Transportation. [This terrible cock-and-bull story contains the sentence: “It is said that the ancients among the Tohono O’odham tribe, the indigenous people of southwest Arizona, once knew where the treasure was buried.” The crest of the Ajo Mountains marks the southwestern boundary of the Papago Indian Reservation.]

1994b People of the borderlands. *Arizona Highways*, Vol. 70, no. 3 (March), pp. 4-11. Phoenix, Arizona Department of Transportation. [Included in this essay about contemporary life along the Arizona/Sonora border is a brief discussion of Pisinemo on the Papago Indian Reservation. A photo of the inside the San Jose church in Pisinemo by Jack Dykinga is included.]

1994 White dove of the desert. *Modern Maturity*, Vol. 38, no. 5 (September/October), facing p. 81. Lakewood, California, American Association of Retired Persons. [A color photo of Mission San Xavier del Bac by Jack Dykinga taken of the southwest elevation of the church in the early evening accompanies this eight-paragraph account of the mission and the ongoing conservation project taking place there.]

1997 Paths of life. *Arizona Highways*, Vol. 73, no. 6 (June), pp. 34-37. Phoenix, Arizona Department of Transportation. [This color-illustrated article about the “Paths of Life” exhibit that opened in 1993 in the Arizona State Museum explains that the exhibit features lifestyles of twenty-one Arizona and two northern Mexican tribes of Indians. Included among them are the Tohono O’odham.]

**Dolores, Juan**

1913 Papago verb stems. *University of California Publications in American Archaeology and Ethnology*, Vol. 10, no. 5 (August 30), pp. 241-263. Berkeley, University of California Press. [This is a dictionary of Papago verbs written by a Papago Indian in his own orthography. It includes both simple verb stems and verbs derived from nouns. There are approximately 600 verbs in the list.]

1923 Papago nominal stems. Edited by J. Alden Mason. *University of California Publications in American Archaeology and Ethnology*, Vol. 20, pp. 17-31. Berkeley, University of California Press. [Dolores, a Papago Indian, was Research Fellow at the University of California between 1989 and 1919. This list is a dictionary of common Papago nouns. It is arranged under the following headings: animals, body, parts, botanical terms, natural phenomena, artifacts and manufactures, personal categories, and abstract terms. There are more than 400 words in the list.]

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some Papago nicknames and gives the reasons for the names or the meanings they impute. Included in the list are coyote, woodpecker, small bird, goose, water-bird, hawk, deer, devil, dog, monster, quiver, mockingbird, rat, whirlwind, roadrunner, skull, unbaked pot, pet, grasshopper, salt, flour, and fingernails. The Papago for these names in included.]

Donahue, Monica
1982a How to make pottery. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 7. Topawa, Arizona, Topawa Middle School. [Donahue is a nine-year-old half Hopi (father) and half Papago (mother) child who lives in Sells on the Papago Indian Reservation. In this two-paragraph essay she briefly describes some of the steps used by her (Papago) grandmother in making pottery.]

Donahue-Wallace, Kelly
2008 *Art and architecture of viceregal Latin America, 1521-1821*. Albuquerque, University of New Mexico Press. Illus., glossary, bibl., index. xxi + 276 pp. [Mission San Xavier del Bac is mentioned on pages 190-191 where the present church is erroneously attributed to Jesuit construction.]

Donkersley, Vicki S.
1992 San Xavier: art works inspired by the White Dove of the Desert. *Desert Corner Journal*, summer, p. 5. Tucson, Tohono Chul Park. [A brief history of Mission San Xavier del Bac is provided as background for an exhibit of watercolors, photographs, lithographs, paintings, and drawings “inspired by the timeless splendor” of this place.]

Donland, Tom
2007 Natalie Zemon Davis, Princeton University. *Desert Harvest*, Vol. 15, no. 1 (April), p. 3. Tucson, Division for Late Medieval and Reformation Studies, The University of Arizona. [Donland recounts the visit to the University of Arizona in early February, 2007, of Princeton scholar Natalie Zemon Davis. Among the places visited by Davis was Mission San Xavier del Bac.]

Donohue, Augustine
1960 The unlucky Jesuit mission of Bac. *Arizona and the West*, Vol. 2, no. 2 (Summer), pp. 127-139. Tucson, The University of Arizona Press. [This article traces the history of Mission an Xavier del Bac from 1732 to 1767. Papagos are specifically
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mentioned on page 127 (in relation to the mission) and 133 (Papagos in a 1756 rebellion at San Xavier del Bac.)]

1969

*After Kino. Jesuit missions in northwestern New Span, 1711-1767 [Sources and Studies for the History of the Americas, Vol. 6*]. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. Map, bibl., index. 183 pp. [Consult the index for numerous references to Papago Indians and to Mission San Francisco Xavier del Bac.]

Doolittle, William E.

1984


Dorchester, Daniel

1890

*Report of the Superintendent of Indian Schools. In Fifty-ninth annual report of the Commissioner of Indian Affairs, 1890, pp. 246-275. Washington, Government Printing Office.* [Dated September 12, 1890 and addressed to Commissioner of Indian Affairs T.J. Morgan, this report includes references to Papagos on pages 248 (population estimated at 4,000 to 7,000, with only 300-500 of them living on their two reservations, one at Gila Bend and the other at San Xavier, the latter with only 2,500 irrigable acres; there are two villages 90 miles south of Tucson, each with 30 adobe houses and both in need of schools); 249 (women are very chaste and men and women are industrious); and 263 (breakdown of student population attending various schools).]

1892

*Report of the Superintendent of Indian Schools. In Sixty-first annual report of the Commissioner of Indian Affairs, 1892, pp. 572-573. Washington, Government Printing Office.* [This report, dated August 16, 1892, notes that 363 Papagos (on the San Xavier Reservation) have received allotted lands in severalty. He says Papagos were formerly cattle raisers, but appropriation of their grazing lands by whites has made them more dependent on saguaro fruit, mesquite beans, roots, gophers, and a few rabbits. “Some Papagoes supply Tucson with wood and hay, brought in in small bunches on the backs of burros, and others work for settlers, as they find opportunity.”]

Dorfay

1975

*The renovation of San Xavier. In Tucson bicentennial program, edited by Dick Frontain, pp. 28-29. Tucson, Salpointe Development Publications.* [This is a watercolor painting of the southwest elevation of Mission San Xavier del Bac, one showing people who are presumably working on the repair of the church in the wake of the 1887 earthquake. The artist has used a lot of his or her license.]

Dougherty, John
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2007    One nation, under fire. *High Country News*, February 19. Paonia, Colorado, High Country News. [This is a lengthy illustrated article about woes inflicted on the Tohono O’odham Nation as a result of human and drug trafficking and the wave of illegal immigration pouring over the Sonora / Arizona border. Many O’odham, because of the money incentives, have been drawn into these activities in defiance of the law.]

Douglas, Frederic H.
1930    Southwestern Indian dwellings. *Leaflet*, no. 9, pp. 33-36. Denver, Denver Art Museum. [Both aboriginal and modern Papago houses are briefly discussed on page 35.]

1969    *Material culture notes; Denver Art Museum*. Denver, Denver Art Museum. Illus., bibl. 136 pp. [On pages 60-63 there are scattered references to Papagos' manufacture of wooden bowls similar to the Pima wooden bowl that is the primary focus of this discussion.]

Douglas, Frederic H., and Rene D'Harnoncourt
1941    *Indian art of the United States*. New York, The Museum of Modern Art. Map, illus., bibl. 219 pp. [Papagos are discussed on pages 137-138 with regard to their basketry. On page 138 there is a photo of a Papago basket made in 1940.]

Douglas, John

Douglas, Lewis W., and Robert W. Heyer
1964    *The other side of the mountain from Tucson*. Tucson, Phoenix, and Nogales, Southern Arizona Bank and Trust Company. Maps, illus. 40 pp. [This little guide book to Arizona devotes two pages and two photographs, one of the interior and one of the exterior, to Mission San Xavier del Bac. It is mentioned that the mission is on the Papago Indian Reservation and that the Indians were the church’s builders. “Folk lore has it that as the walls of adobe clay brick were raised, the inside and outside were packed with dirt, Then, at the very top of the structure, they shaped the contour of the existing dome and packed wet adobe around it. When construction had aged and dried, entrance was made through the front door and all the earth was removed ... .” Which is really a whopper.]

Douglas, William O.
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1951 Baboquivari. *Arizona Highways*, Vol. 27, no. 4 (April), pp. 16-27. Phoenix, Arizona Highway Department. [This is an article about the ascent made by Supreme Court Justice William O. Douglas to the top of Baboquivari Peak in March, 1950. He climbed the peaks from the west (Papago Reservation) side, starting from Sells and Topawa. He relates an apocryphal story about Papagos' plunging from the peak rather than submit to Spaniards and includes a brief discussion of traditional Papago culture -- including the use made by Papagos of saguaro cacti. Illustrations include line drawings as well as color and black-and-white photographs.]

1961 *My wilderness: east to Katahdin*. Garden City, New York, Doubleday & Company, Inc. Maps, illus. 190 pp. [Included here (pp. 78-98) is a chapter entitled “Baboquivari.” It tells about Douglas's climbing the 7,730'-high peak. He describes the scenery and ruminates on such topics as the Hohokam, Papagos, and Apaches.]

Douglass, William A.
1979 On the naming of Arizona. *Names*, Vol. 27, no. 4 (December), pp. 217-234. Potsdam, New York, American Name Society. [A strong case is made to derive the name “Arizona,” not from the Papago word for “little spring,” as has been generally asserted, but from the Basque *aritz onak*, meaning “good” (or valuable) oaks.” The specific site from which the state got its name was an early 18th century mining camp called “Arizona.”]

*Dove of the Desert*. Tucson, San Xavier Mission Parish. “A newsletter to the friends of San Xavier Mission.” Number 1 was issued in the Summer of 1987; number 10, the final issue, appeared in Spring, 1992.

Downey, Sue

Downing, George L.

Downing, Theodore E.
1985 The crisis in American Indian and non-Indian farming. *Agriculture and Human Values*, Vol. 2, no. 3 (Summer), pp. 18-24. Gainesville, Humanities and Agriculture, University of Florida. [In discussing what happens when Indians engage in commercial farming, Downing notes that, “Nobody will pay a premium for Papago cattle,” indicating that Indians must compete on the open market with
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everyone else.]

Downum, Christian E.
1986 Synthesis and research recommendations. In A class III archaeological survey of Phase B corridor, Tucson Aqueduct, Central Arizona Project [Archaeological Series, no. 168], by Christian A. Downum, Adrienne G. Rankin, and Jon S. Czaplicki, pp. 181-222. Tucson, Cultural Resource Management Division, Arizona State Museum, University of Arizona. [Discussed here (pp. 221-222) are three Piman (“Sobaipuri”) sites in the Avra Valley of southern Arizona, with mention of early Spanish-period records concerning Pimans and of the Piman community at San Xavier del Bac. An historic site, presumed to be Papago based on the presence of Papago pottery, is also discussed (p. 222).]

1993 Between desert and river: Hohokam settlement and land use in the Los Robles community. Anthropological Papers of the University of Arizona, no. 57. Tucson, The University of Arizona Press. [The prehistoric and protohistoric Los Robles community lies north of Tucson on the west side of the Santa Cruz River. Downum briefly discusses probable Papago use and settlement in the area after A.D. 1700 and into the early 19th century.]

Downum, Christian E., Paul R. Fish, and Suzanne K. Fish
1994 Refining the role of cerros de trincheras in southern Arizona settlement. Kiva, Vol. 59. No. 3 (Spring), pp. 271-296. Tucson, Arizona Archaeological and Historical Society. [Nearly all the cerros de trincheras considered in this essay are in the Papagueria and Tucson Basin. The authors lay heavy emphasis on the probable agricultural use of many of the sites, suggesting most were not use for defensive purposes.]


Doyel, David E.
1976 Reply to Raab's “A prehistoric cactus camp in Papagueria.” Journal of the Arizona Academy of Science, Vol. 11, no. 1 (February), pp. 42-43. Tempe, Arizona Academy of Science. [This is an article criticizing an earlier paper by Mark Raab (1973), one in which Raab interprets a Hohokam site in the Papagueria as a prehistoric site that was a saguaro fruit gathering camp. Raab's conclusion was based at least in part on a Papago ethnographic model. Doyel notes that Raab's study was based on surface indications rather than on excavations, and he also questions Raab's correlating porosity of pottery sherds with specific uses to which that pottery had been put.]

1977a Excavations in the middle Santa Cruz River Valley, southwestern Arizona [Contributions to Highway Salvage Archaeology in Arizona, no. 44]. Tucson, The University of Arizona, Arizona State Museum. [Doyel identifies Piman earthenware ceramics from these archaeological investigations in southern Arizona.
which he believes were manufactured just prior to the arrival of Europeans in the late 17\textsuperscript{th} century.]

1977\textit{b} Rillito and Rincon period settlement systems in the middle Santa Cruz River Valley: alternative models. \textit{Kiva}, Vol. 43, no. 2 (Winter), pp. 93-110. Tucson, Arizona Archaeological and Historical Society. [Included here is a discussion of the continuity -- or lack of same -- between the prehistoric Hohokam and the historic O’otam (Pimans) of the middle Santa Cruz Valley of southern Arizona.]

1979\textit{a} Archaeological investigations at Ariz. BB:13:14 in the Tucson Basin, Arizona. \textit{Arizona State Museum Contributions to Highway Archaeology in Arizona}, no. 58. [Tucson, Arizona State Museum, The University of Arizona.] 30 pp. [This is a report on excavation of a portion of a prehistoric site, one dating ca. A.D. 900-1300, located on the bank of the Santa Cruz River on the San Xavier Indian Reservation. There is no mention of Papagos nor any assertion that these prehistoric remains are a link in the chain of Papago culture history.]

1979\textit{b} The prehistoric Hohokam of the Arizona desert. \textit{American Scientist}, Vol. 67, no. 5 (September/October), pp. 544-554. New Haven, Connecticut, Sigma Xi. [Some consideration is given to the problem of whether or not there is continuity between the prehistoric Hohokam and the historic Pima and Papago Indians. Reference is made to Papago farming methods and settlement pattern.]

1986 A short history of Hohokam research. In \textit{Emil W. Haury’s prehistory of the American Southwest}, edited by J. Jefferson Reid and David E. Doyel. pp. 193-210. Tucson, The University of Arizona Press. [Mention is made of the belief by some archaeologists that the Pima and Papago are the direct descendants of the prehistoric Hohokam. There is also some discussion of Papagos' objecting to the excavation of the Papago village of Batki and of the Papago stratum in Ventana Cave.]

1989 The transition to history in northern Pimería Alta. In \textit{Columbian consequences. Volume 1. Archaeological and historical perspectives on the Spanish borderlands west}, edited by David H. Thomas, pp. 139-158. Washington and London, Smithsonian Institution Press. [This is an overview of the early history of the Pimería Alta, one which raises questions about Pima and Papago social organization and related topics, asking what the archaeological correlates of these phenomena might be.]

1993 Interpreting prehistoric cultural diversity in the Arizona desert. In \textit{Culture and contact: Charles C. Di Peso’s Gran Chichimeca}, edited by Anne I. Woosley and John C. Ravesloot, pp. 39-64. Dragoon, Arizona, Amerind Foundation; Albuquerque, University of New Mexico Press. [Large segments of this chapter are devoted to an effort to understand the nature of Di Peso’s “O’otam” and the relation of this group to other prehistoric entities in the region. Doyel clearly comes down on the side of a lack of Hohokam-“O’otam” continuity.]

2000 In pursuit of Salado in the Sonoran Desert. In \textit{Salado}, edited by Jeffrey S. Dean, pp. 295-314. Dragoon, Arizona, Amerind Foundation; Albuquerque, University of New Mexico Press. [Doyel cites Underhill (1939: 103) regarding the trading by Tohono O’odham to the Gila River Pima of the seeds, syrup, and fruit of cactus;
agave cakes and fiber; wild gourds; peppers; acorns; sleeping mats; baskets; dried meat; buckskin; pigments; and salt. In return they received corn and wheat.]

2008a Edge work. The late prehistory of the Gila Bhend frontier. In Fragile patterns: the archaeology of the Western Papagueria. Edited by Jeffrey H. Altschul and Adrienne G. Rankin, pp.233-251. Tucson, SRI Press. [Doyel briefly notes sacred areas used by Tohono O’odham which may correlate with prehistoric features recognizable in the archaeological record.]

2008b Irrigation, production, and power in Phoenix Basin Hohokam society. In The Hohokam millennium, edited by Suzanne K. Fish and Paul R. Fish, pp.82-89. Santa Fe, School for Advanced Research Press. [Included here as a photo taken in 1894 at San Xavier by William Dinwiddie of a woman holding a burden basket filled with newly-made pottery.]

Doyle, Mary
1916 Save the babies. The Red Man, Vol. 8, no. 7 (March), pp. 244-245. Carlisle, Pennsylvania, The Carlisle Indian Press. [Doyle was field matron on the San Xavier Reservation when she wrote this brief article urging better pre-natal care for Indian mothers. She also tells about her belief that she saved a Papago baby from pneumonia by the administration of castor oil and a liniment rubdown.]

Dozier, Edward P.
1971 The American Southwest. In North American Indians in historical perspective, edited by Eleanor B. Leacock and Nancy O. Lurie, pp. 228-256. New York, Random House. [Dozier draws on data from Ruth Underhill’s Social Organization of the Papago Indians (1939) to summarize Papago social and cultural characteristics (pp. 242-243).]

Drachman, Lorraine
[1995]a Dear friends and donors. Patronato Mission San Xavier del Bac, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Drachman publishes a note to supporters of the conservation program underway at Mission San Xavier del Bac, outlining future needs and requesting donations. Her letter is accompanied by five black-and-white photos, including one showing Tohono O’odham Timothy Lewis; another showing Tohono O’odham apprentice conservators Mark Lopez, Donny Preston, and Gabriel Wilson; one showing all the conservators, three of the O’odham included; and one that includes Timothy Lewis among other people.]

1995b Mission San Xavier del Bac -- a treasure too rich to lose. The Heritage Guardian, Vol. 1, no. 4 (Winter), pp. 1, 6-7. Phoenix, Arizona Heritage Alliance. [This article about the ongoing conservation project at Mission San Xavier del Bac mentions the involvement in the project of four apprentice Tohono O’odham conservators. Trainee Timothy Lewis, a Tohono O’odham, is shown at work in a black-and-white photograph.]

conservators who have been working on the interior of the church of Mission San Xavier del Bac, and she observes that 1997 should see the conclusion of their work.]

1997 Mission San Xavier del Bac preservation program, 1991-1997. [Tucson, Patronato San Xavier]. [This is the one-page introduction in a special bound volume that contains a copy of Fontana (1971a) as well as Fontana (1997a). It was bound and distributed to important donors to the program to preserve Mission San Xavier del Bac.]

[1998] Dear donors. Patronato Mission San Xavier del Bac, 1 [unnumbered] page. Tucson, Patronato San Xavier. Drachman thanks donors who have supported conservation of Mission San Xavier del Bac, and she notes the concert held in the church in December, 1997 that featured the Tucson Boys’ Chorus, the Sons of Orpheus Men's Choir, and singer Linda Ronstadt.]

2003 The scaffolding on the west bell tower of San Xavier. Patronato Mission San Xavier del Bac, p. 2. Tucson, Patronato San Xavier. [Drachman explains the many reasons for the extremely elaborate scaffolding that has recently been erected around the west bell tower of Mission San Xavier del Bac. It was put there by Daniel Morales and his crew so they can repair and restore the bell tower.]

2008 My journey so far... Tucson, privately printed. Illus. 181 pp. [This very personal memoir by Drachman includes a one-paragraph mention of her twelve-year stint, from 1994 to 2006, as the fundraiser for the Patronato San Xavier, the not-for-profit organization overseeing the conservation of Mission San Xavier del Bac. A chapter in the book is also devoted to a discussion of Linda Ronstadt’s having performed at the mission for benefit Christmas concerts. There is a black-and-white photo of Drachman and Patronato board member Ann Fallon standing on the roof of the church.]

Drees, Mahina

2000 From Mahina Drees, Board Chairman. Seedhead News, no. 71 (Winter), p. 7. Tucson, Native Seeds/SEARCH. [This is a resolution and cover letter by Mahina Drees and the board of directors of Native Seeds/SEARCH to outgoing executive Director Angelo J. Joaquin, Jr., a Tohono O’odham, who was director from 1995 through the year 2000.]
Papago/San Xavier bibliography

Driver, Harold E.  
1969  
*Indians of North America.* 2nd edition, revised. Chicago, University of Chicago Press. Maps, illus., bibl., index. 632 pp. [So-called “Hohokam-Basket Maker” corn survives among the Papagos (p. 68); Pima and Papago winemaking ceremony is mentioned (pp. 109-110); Papago music and musical styles are discussed (pp. 203-204); patrilocal extended families among Papagos owned the farm land (p. 237); a patrilocal, agamous, twofold division among Papagos functioned in ceremonies and athletic games and influenced the dreaming of males (p. 249); men gathered no wild plant foods of any kind (p. 266); and Papagos had a patricentered system of land tenure in which the patrideme was the territorial unit (p. 280).]

1972  
Indian wealth -- Is it only a myth? In *Look to the mountaintop,* edited by Robert L. Iacopi, Bernard L. Fontana, and Charles Jones, pp. 67-74. San Jose, California, Gousha Publications. [Included here is a photograph (taken by William Dinwiddie in 1894) of Papago Indian children standing beneath a ramada attached to their house.]

Drucker, Philip  
1941  
Culture element distributions: XVII. Yuman-Piman. *Anthropological Records,* Vol. 6, no. 3, pp. 91-230. Berkeley, University of California Press. [Papagos are on nearly every page and in every cultural element distribution chart. Major topics listed include subsistence; material culture; amusements; social culture; individual development; ceremonials; shamanism; and miscellaneous customs and beliefs. Each topic is further subdivided into numerous subdivisions. Map and bibliography included.]

Duarte, Carmen  
1999  
Piecing together the lost history of the Tucson basin. *Footprints,* Vol. 11, nos. 6/7 (June/July), p. 5. Tucson, Southern Arizona Guides Association. [Discussion of an archaeological investigation of a five-room adobe house that was occupied from the 1870s to 1895 on the far northwest side of Tucson includes mention of pieces of “Papago red pottery used for cooking and storing foods.” The house was occupied by members of the Juan and María Bojórquez family.]

Du Bois, Susan M., and Ann W. Smith  
1980  
*The 1887 earthquake in San Bernardino Valley, Sonora: historic accounts and intensity patterns in Arizona* [Special Paper, no. 3]. Tucson, Bureau of Geology and Mineral Technology, University of Arizona. Maps, illus., refs., indices. 112 pp. [This detailed study of the effects of the May 3, 1887 earthquake that struck northeastern Sonora includes illustrations of the damage it caused at Mission San Xavier del Bac and mention of how the quake was felt at the village of Coyote Sits (Ban Tak) in the Papaguería as indicated by a Papago calendar stick account.]

Duclos, Antoinette S.  
1939  
Papago/San Xavier bibliography

12-14. El Centro, California, Desert Publishing Company. [Passing mention is made of Papago basketry in this article about Pima basketmaker Mary Juan. A Pima basket with a man-in-the-maze design appears here as an illustration.]

Duell, Prentice W.
1919a Arizona missions. Arizona, Vol. 10, no. 8 (August), front cover, p. 7. Phoenix, State Publishing Company. [The front cover is a photograph of Mission San Xavier del Bac. This is the first installment of an excellent article describing all of Arizona's Spanish-period missions, including those that were in the Hopi Indian country. The emphasis is on Spanish-period history and architecture.]
1919b Arizona's old missions. Arizona, Vol. 10, no. 9 (September), pp. 7, 14; Vol. 10, no. 11 (November), pp. 7, 12-13; and Vol. 10, no 12 (December), pp. 7, 16-18. Phoenix, State Publishing Company. [This is a continuation of Duell (1919a), with many photographic illustrations included.]
1919c Mission architecture as examplified [sic] in San Xavier del Bac. Tucson, Arizona Archaeological and Historical Society. Illus., bibl. 135 pp. [This is an expansion of Duell (1917), one that includes comparative data on other Southwest missions, especially those in Texas and California. It concerns the history, description, architecture, and construction of the mission with excellent photographs throughout, including one of a Papago ki (dome-shaped brush house).]
1920 Missions in and around Tucson. Tucson, Tucson Chamber of Commerce. [This is a condensation of Duell (1919c). Papagos are mentioned on p. 7 where there is also a photo entitled, “Indian dance at San Xavier.” There is a photo of the interior of the church on page 5, and on pages 8 and 9 there are photos of the exterior.]

Duffen, William A., editor
1960 Overland via “Jackass Mail” in 1858. The diary of Phocion R. Way. Part two. Arizona and the West, Vol. 2, no. 2 (Summer), pp. 147-164. Tucson, The University of Arizona Press. [Papagos are mentioned by Way as being one of three Indian tribes around Tucson (p. 162); Mission San Xavier del Bac is discussed in some detail (pp. 162-164); and it is noted there is a settlement of Papagos near San Xavier (p. 163). Also see Way (1991).]

DuFort, Molly E.
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study ... looks at conflicts between different belief systems and different discourse practices in cross-cultural communication between Tohono O’odham (Papago) families of children with disabilities and non-Indian service providers.” Among the major findings: “A system of beliefs and practices about cause, prevention and treatment of serious illness exists in O’odham communities which differs significantly from the biomedical system within which medical and educational services to children with disabilities is provided. ... The major genres used by O’odham people to provide information differ significantly from the formats routinely used by service providers to elicit information.”

Dunbar, Edward E.
1858 Execution of Col. Crabb and Associates. F. In House of Representatives Executive Documents, no. 64, 35th Congress, 1st session, Vol. 9, pp. 58-61. Washington, James B. Steedman, Printer. [Dunbar had a house and store on the Arizona side of the border near Sonoyta, Sonora, in 1857 when Henry Alexander Crabb and his gang of filibusters made an unsuccessful attempt to take over Sonora. This letter, dated August 27, 1857 was written by Dunbar from Guaymas, Sonora to the U.S. Vice Consul in Mazatlán to shed light on events leading up to and after the killing of Crabb and his party in Caborca, Sonora, by local Mexican and Indian patriots. Dunbar was in Sonoyta after April 6, the day of Crabb's defeat, when Papago Indians brought rumors of the occurrence. He was about to leave Sonoyta when, “rumors more distinct reached me by two Pápagos, who appeared to have come direct from Caborca. They stated that the Americans had all been killed, and that troops might by expected in Sonoyta to kill the four sick Americans left by Crabb on his passage, and who were then occupying the house of Don Jesus Estrella, in the pueblo.”]

Dunbier, Roger
1968 The Sonoran Desert: its geography, economy and people. Tucson, The University of Arizona Press. Maps, illus., bibl., index. 426 pp. [There is a photo of Mission San Xavier del Bac on page 133, and there are scattered references to Papagos on pages 104-108 (discussion of Papago economy); 132 (some Upper Pima practiced “arroyo flood farming”); 135 (Father Kino was unable to establish missions among the majority of Papagos); 143 (Papagos and wheat); 152 (1770: Papagos and other Indians among ninety-five settlements in Sonora); and 384 (continuing exodus of workers from the Papago Reservation). Photos taken by William Dinwiddie in 1894 are of an occupied Papago house in southern Arizona, probably at Fresnal, and of an unoccupied Papago house, probably at Choulic, are on page 105. They are improperly captioned in the book.]

Duncan, Robert L.
1979 The burning sky. New York and Toronto, Ballantine Books. 281 pp. [A novel whose setting is largely the Papago Indian Reservation and the empty desert country to its west where a lost tribe of Hohokam Indians continues to dwell.
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Papagos, trading posts, and Franciscan missionaries are among those who are featured in the story. This is a paperback reprint of James Hall Roberts (1966).

Dunlay, Thomas W.
1982 Wolves for the blue soldiers: Indian scouts and auxiliaries with the United States Army, 1860-90. Lincoln and London, University of Nebraska Press. Illus., bibl. essay, index. 304 pp. [Brief attention is paid to Papagos who served with and alongside the U.S. Army in fighting Apaches during the second half of the 19th century. Mention is made of Papagos' role in the Camp Grant Massacre and of their purification rite after killing an enemy.]

Dunn, J.P., Jr.

Dunne, Peter M.
1941 Captain Anza and the case of Father Campos. Mid-America, Vol. 23, no. 1 (January), pp. 45-60. Chicago, Loyola University. [Father Agustín Campos, S.J., served among the Northern Piman Indians at his mission station of San Ignacio in the Pimería Alta from 1693 to 1736, the year of his death. This essay is about the falling out between Campos and his fellow Jesuits and his forced removal from San Ignacio in 1736, including mention the willingness of the Pimans to protect him, by force if necessary, from removal. Father Campos' 43 years of service among the Northern Pimans was the longest for any missionary during the entire colonial period.]

Dunne, Peter M., translator and annotator
1955 Jacobo Sedelmayr: missionary, frontiersman, explorer in Arizona and Sonora. Four original manuscript narratives, 1744-1751. Tucson, Arizona Pioneers’ Historical Society. Illus., index. iv + 82 + x pp. [There are numerous references to Papago and other Piman Indians and to San Xavier del Bac throughout this book relating to the mid-18th century Pimería Alta missionary activities of Jesuit missionary Jacobo Sedelmayr. Consult the index.]

1957 Juan Antonio Balthasar: padre visitador to the Sonora frontier, 1744-1745. Tucson, Arizona Pioneers' Historical Society. Maps, index. 122 pp. [Mentions of Papagos are on pages 45 (Father Sedelmayr and the Papagos); 78 (Papagos, who number about 6,000, occupy the area beyond the last missions of the Pimería Alta); and 81-82 (Papagos should be assigned to the proposed Pima missions as they speak the same language as the Pima).]

Dunnigan, Timothy
Papago/San Xavier bibliography


Dunning, John
1977 [Untitled.] *Sun Tracks*, Vol. 3, no. 2 (Spring), p. 21. Tucson, American Indian Student Club and the Department of English, University of Arizona. [This is a ten-sentence impression by a student at the Santa Rosa School on the Papago Indian Reservation, one in which he pretends to be a hawk or eagle.]

DuPre, Paul
1976 *Camping and vacationing with the First Americans*. Matteson, Illinois, Greatlakes Living Press. Maps, illus., bibl. iv + 218 pp. [On pages 43-51 there is a general discussion of the Papago Indian Reservation, with the reservation indicated on an Arizona highway map. Text is superficial and sometimes wrong. Nowhere is it mentioned that even at the time the book was published it was required to get a permit from the Papago Tribe to camp on the reservation or even to trespass beyond its roads. Five black-and-white photos by James Tallon accompany the Papago section of the book.]

Durivage, John E.
1937 Through Mexico to California: letters and journals of John E. Durivage. In *Southern trails to California* [Southwest Historical Series, Vol. 5], edited by Ralph P. Bieber, pp. 159-255. Glendale, The Arthur H. Clark Company. Map, illus. [Pages 210-211 include the journal entry by Durivage for Mar 23, 1849, which mentions a visit to and discussion of Mission San Xavier del Bac and the “Pimo” Indians living near it. He describes them as being “... mostly a bright and intelligent people.”]

Dutton, Bertha P.
1983 *American Indians of the Southwest*. Albuquerque, University of New Mexico Press. 285 pp. [This is a revised and enlarged edition of Dutton (1975). It contains more text with fewer illustrations.]

Dutton, Bertha, and Caroline Olin
1978 *Myths and legends of the Indians on the Southwest. Navajo, Pima, Apache*. San Francisco, Bellerophon Books. Illus. [“Pima” here really means “Piman,” and there are references to Papagos throughout as well as drawings of Papago baskets, dances, and other artifacts. This is essentially a book for young readers.]
Papago/San Xavier bibliography

Dykinga, Jack
1989 The “White Dove of the Desert,” Mission San Xavier del Bac. In *Arizona Highways 1990 calendar*, April. Phoenix, Arizona Highways, a division of the Arizona Department of Transportation. [This is a color photograph of the south elevation of the church and convento wing of Mission San Xavier del Bac – with the image reversed!]

1998 [Untitled.] *Arizona Highways*, Vol. 74, no. 3 (March), inside front cover-p. 1. Phoenix, Arizona Department of Transportation. [The sunset view here in color by photographer Dykinga is of the southeast elevation of the main dome and parapets along the roof of Mission San Xavier del Bac.]

1998 Also see K. Walker (1998b)

2002 Below the Quinlan Mountains on the Tohono O’odham reservation, a field of Mexican gold poppies stretches to the horizon. *Arizona Highways*, Vol. 78, no. 3 (March), pp. 32-33. Phoenix, Arizona Department of Transportation. [This is the caption for a spectacular color photo of wild flowers in bloom near the junction of Arizona State Highway 86 and Indian Reservation Route 37 on the Papago Indian Reservation. In addition to gold poppies, there are owl-clover and lupine.]

2003 [Untitled color photograph of Mission San Xavier del Bac.] *Arizona Highways*, Vol. 79, no. 10 (October), front cover. Phoenix, Arizona Department of Transportation. [Taken through one of the arches in the so-called “Granjon’s Gate,” the view here is of a portion of the northeast elevation of the church, one featuring the parapet, dome, and west bell tower.]

Earling, Debra M., *editor*

2004-05 *Dancing with the wind* [ArtsReach Literary Anthology, Vol. 16]. Tucson, ArtsReach. Illus. vi + 132 pp. [This is a collection of poems and art work by Yaqui and Tohono O’odham school children. Participating schools include Baboquivari middle and high schools, Indian Oasis primary and intermediate schools, Ha:San Preparatory and Leadership School, and Gila Bend Elementary School. Some of the poems appear in both English and O’odham.]

Early, James

1994 *The colonial architecture of Mexico*. Albuquerque, University of New Mexico Press. Illus., glossary, bibl., index. xii + 221 pp. [Early writes, “The outstanding examples of Mexican popular architectural decoration in the United States is the Church of San Xavier del Bac, one of the northernmost of twenty-four mission outposts founded by the Jesuit scientist, who had been praised in a sonnet by Sor Juana Inés de la Cruz, Eusebio Kino. The church was begun in 1775 [sic], years after Father Kino’s time, and constructed of well-plastered brick.” This is followed by a description of the church’s façade and is accompanied by two black-and-white photos of the church, one of its façade and another of its west elevation.]

EEE
Papago/San Xavier bibliography

2004 Presidio, mission, and pueblo. Spanish architecture and urbanism in the United States. Dallas, Southern Methodist University Press. Illus., notes, glossary, bibl., index. xii + 260 pp. [This richly illustrated and well written treatise on Spanish architecture in the United States includes detailed discussions of missions San Xavier del Bac and Tumacacori as well as of the former presidio and mission visita at Tucson. There is also a good summary history of southern Arizona’s Spanish-period past and of the involvement in it of Father Eusebio Kino and Piman Indians. The Pima Revolt of 1751 and the founding of the presidio at Tubac in 1752 are alluded to. Included among the book’s sixteen color plates are three of Mission San Xavier del Bac.]

Ebeling, Walter
1986 Handbook of Indian foods and fibers of arid America. Berkeley, University of California Press. Illus., bibl. xxv + 971 pp. [The book includes information on the ways in which the Tohono O’odham and HiaCed O’odham exploited various microenvironments within the Sonoran Desert.]

Eccleston, Robert
1950 Overland to California on the southwestern trail: 1849. Edited by George P. Hammond and Edward H. Howes. Berkeley, University of California Press. Illus., index. 256 pp. [He describes Mission San Xavier del Bac and the village inhabitants (pp. 199-200). However, he apparently mistook Pimans living at San Xavier for peaceful Apaches.]

Eckhart, George B.
1960a A guide to the history of the missions of Sonora, 1614-1826. Arizona and the West, Vol. 2, no. 2 (Summer), pp. 165-183. Tucson, The University of Arizona Press. [With a map by Donald Bufkin showing locations of the Spanish-period missions of Sonora, a pen-and-ink drawing of Father Eusebio Kino on horseback by José Cisneros, and black-and-white photos of the missions at Bacadéhuachi, Arispe, Batuc, and San Ignacio, this is an alphabetically arranged compendium, one with a very brief history of each mission. The Arizona missions are not included, although all the Sonoran churches of the Pimeria Alta are listed.]

1960b A guide to the history of the missions of Sonora, 1614-1826. [Tucson], s.n. Map, illus., bibl. 24 pp. [This is a separately-bound (softcover) reprint of Eckhart (1960a), with the addition of photos of missions San Xavier del Bac and Tumacacori, notes on the Arizona missions, and an additional two-entry bibliography.]

1961 A guide to the history of the missions of Sonora, 1614-1826. Tucson, George Eckhart. Map, illus., sources. 19 pp. [This is a separately-printed and bound version of Eckhart (1960b).]

Eckhart, George B., and James S. Griffith
1975 Temples in the wilderness. The Spanish churches of northern Sonora: their
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architecture, their past and present appearance, and how to reach them [Historical Monograph, no. 3]. Tucson, Arizona Historical Society. Map, illus., glossary, sources. vii + 104 pp. [Included among the historical and architectural descriptions of northern Sonoran missions are several of the Pimería Alta, missions founded in the late 17th and early 18th centuries among the Northern Piman Indians: Tubutama, Cocóspera, Imuris, San Ignacio, Magdalena, Oquitoa, Atitlán, Caborca, Santa Teresa, and Pitiquito.]

Eden, Susanna

Editors of Time-Life Books
1993 People of the desert. Alexandria, Virginia, The Time Inc. Book Company. Illus., bibl., index. 192 pp. [Papago Indians, or Tohono O’odham, are discussed briefly on pages 100-103 (saguaro fruit harvest, aboriginal dwellings and subsistence, settlement pattern, salt gathering, ceremonies), and there are photographs of a Papago basket (p. 96), saguaro fruit harvest (p. 101), rain house (p. 102), painting of a healing ceremony (p. 106), dry painting for wind sickness (p. 107), and burden baskets (109).]

Edmond, Susan
1995 In profile: Michael Chiago. Native Peoples, Vol. 8, no. 4 (Summer), p. 96. Phoenix, Media Concepts Group, Inc. [With a color photo of the artist at work, this is about Tohono O’odham artist (painter) Michael Chiago. Chiago was born in the village of Kohatk on the Papago Indian Reservation, and was living there at the time this article was written. He is known for his paintings of traditional Tohono O’odham scenes: story tellers, basket makers and potters, ceremonial dancers, saguaro harvesters, rodeo riders, and farmers.]

Edwards, Betsy
1964 “Diary of an internship with the Papago Indian Agency, Bureau of Indian Affairs.” Master’s of Public Administration, The University of Arizona, Tucson. Map, bibl. 101 pp. [This diary in lieu of a thesis is written by a person who was a social worker for the Branch of Welfare on the Papago Indian Reservation from October 2 through December 7, 1962. This detailed daily diary gives a good idea of the kinds of situations that occur on the Papago Reservation requiring the assistance of a social worker.]

Edwards, Dikby
York, American Airlines. [The author’s romp through Arizona and New Mexico in search of real estate bargains led him to notice interesting road signs, including those that pointed to way to such places as Kots Kug and Gu Vo, both on the Papago Indian Reservation.]

Edwards, Walter M.
1973 Abundant life in a desert land. *National Geographic*, Vol. 144, no. 3 (September), pp. 424-436. Washington, D.C., National Geographic Society. [This is an essay about Organ Pipe Cactus National Monument in southwestern Arizona. A caption for a color photo of the desert hyacinth notes that “Papago Indians, learning to survive in this hostile land, ate the bulbs of the desert hyacinth. ...” It’s also mentioned in the essay that beyond the Ajo Mountains (to the east), “live Papago Indians, whose ancestors roamed the desert centuries ago and harvested the sweet fruit of the saguaro and organ-pipe cactuses. Coronado’s men in 1540 penetrated the Papagos’ sun-parched world.”]

Eek, Ann C.
2007 The secret of the cigar box: Carl Lumholtz and the photographs from his Sonoran Desert expedition, 1909-1910. *Journal of the Southwest*, Vol. 49, no. 3 (Autumn), pp. 369-418. Tucson, The Southwest Center, University of Arizona. [Photographer Eek provides an outline of the life and expeditions of Norwegian naturalist Carl Lumholtz, with emphasis on his importance as a photographer. Featured here, and reproduced in black-and-white, are seventeen photos of 105 of them found by Eek in a box in the Museum of Cultural history, University of Oslo, Norway and taken by Lumholtz during his 1909-10 expedition through the Papaguía of southwest Arizona and northwest Sonora. These include pictures of the Children’s Shrine near Santa Rosa; “Rainbow,” an O’odham guide, at a petroglyph site near La Nariz; Papago women carrying water in containers on their heads; Papago women, including a mother with her child on a cradleboard at Ak Chin; three photos of a Papago gathering, possibly at Anegam; a Papago man preparing saguaro wine beneath a ramada; a Papago woman and three children; a Papago household scene at San Xavier; and a Papago woman and her dog, probably taken at La Nariz. Lumholtz is in the latter photo, which is also reproduced on the cover of this issue of the *Journal of the Southwest.*]

Egerton, Kearney
1974 *Somewhere out there ... Arizona’s lost mines and vanished treasures*. Glendale, Arizona, The Prickly pear Press. 64 pp. [Pages 19-20: A chapter called “Gold and the Black Robes” is about the so-called Los Escalante Mine supposed to have been mined by Jesuits in the mountains near Tucson, Arizona. The Jesuits were said (p. 20) to have used Papago Indian laborers. On pages 34-36, the legend of a lost mine on the Camino del Diablo in southern Arizona and the involvement of a soapmaker from Sonoyta known as “El Jabanero” and of Sand Papago Indians who were said to have “set upon” him and his companion somewhere in the Cabeza Prieta]
Mountains of southern Arizona. And on pages 48-49, a legend -- possibly invented by the author -- is told of a lost treasure on the eastern flanks of the Baboquivari Mountains. The story is about a Papago Indian who found a cache of nuggets and a shrine dedicated to Our Lady of Guadalupe in a cave where vampire bats lived. The Papago is said to have told a storekeeper at Arivaca, Arizona, about it.

Eggan, Fred
1983
Comparative social organization. In Handbook of North American Indians, edited by William C. Sturtevant, Vol. 10, Southwest, edited by Alfonso Ortiz, pp. 723-742. Washington, D.C., Smithsonian Institution. [Included in this overview of comparative social organization of the Indians of the Southwest is a section on the Pima and Papago and their neighbors, with most of the data coming from the works of Ruth Underhill.]

Eggan, Fred, and Michel Pijoan
1943
Some problems in the study of food and nutrition. América Indígena, Vol. 3, no. 1 (enero), pp. 9-22. México, Instituto Indigenista Interamericano. [Included here is a discussion of Pijoan's 1942 nutrition field research among Papagos.]

Eiler, Lorraine M., and David E. Doyel
2008
The extinct tribe. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.605-630. Tucson, SRI Press. [“This paper takes the perspective of the Hia C’ed O’odham in discussing their origins, historical land-tenure patterns, traditional stewardship of natural and cultural resources, clashes in cultural belief systems, and purported extinction.” This is perhaps the most detailed discussion in print up to the time of its publication of Hia C’ed O’odham. Maps and other illustrations included. Th authors take sharp exception to Bernard Fontana’s conceptualization of Hia C’ed O’odham as “no-villagers” and as nomadic in their lifestyle, arguing that the “nomad” label is “insulting.” They say it implies the Hia C’ed O’odham did not farm when, in fact, they did.]

Eisele, Kimi
2000-01

Eisen, Gustavus A.
1897
En färd till Baja California och Sonora. Ur Ymer, tidskrift utgifven af Svenska sällskapet för antropologi och geografi, årg. 1897, h. 2, pp. 91-152. Stockholm Sweden, Generalstabens litografiska anstalts förlag. [A map is included with this account in Swedish of the author’s 1897 travels in Sonora and Baja California. He
Papago/San Xavier bibliography

visited northwest Sonora, including many communities in the former Pimería Alta.]

Eixarch, Thomás. See Bolton, translator and editor, 1930r

Elder, Jim
1973 The white dove of the desert. *TWA Ambassador*, Vol. 6, no. 1 (January), front cover, pp. 6-10. St. Paul, Minnesota, Trans World Airlines, Inc. [Six color photos accompany this article about the history of Mission San Xavier del Bac.]

Eldredge, Zoeth S.
1912 *The beginnings of San Francisco*. Two volumes. San Francisco, Zoeth S. Eldredge. [Related here (Vol. 1, p. 287) is the Papago custom of piling up sheep horns in one place. Elsewhere in Volume 1, the 18th-century Juan Bautista de Anza and Francisco Garcés expeditions through the Papaguería, including visits to San Xavier del Bac, are recounted.]

Eleando, Felix
1982a Papago: the desert people. *Papago: The Desert People*, Vol. 1, no. 1 (January), front cover. Topawa, Arizona, Topawa Middle School. [This drawing by a ten-year-old Papago boy shows Baboquivari Peak, a house, an ocotillo, a prickly pear cactus, and a woman harvesting saguaro fruit.]

1982b [Untitled.] *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 31. Topawa, Arizona, Topawa Middle School. [This is a poem by a ten-year-old Papago boy from Sells, Arizona. The poem reads: “When the sun rise / The cool breeze blows over the soft sand. / When the sun sets, / The cold wind blows.”]

Ellinwood, Sybil
1964 Calabasas. *Arizoniana*, Vol. 5, no. 4 (Winter), pp. 27-41. Tucson, Arizona Pioneers' Historical Society. [It's noted that in the 1760s the village of Calabasas on the Santa Cruz River in southern Arizona was re-settled by Papagos after an epidemic had wiped out the native Pimans (p. 28). It's also noted that the road from Tucson to Calabasas ran through the Papago Reservation by Mission San Xavier del Bac (p. 36). An engraving of Mission San Xavier originally printed in 1878 is on page 31.]

Elliot, Samuel A., and William L. Ketcham

Ellis, Everett L.
1959 To take a scalp. *Annals of Wyoming*, Vol. 31, no. 1 (April), pp. 140-143. Cheyenne, Wyoming State Historical Society. [The author asserts (p. 143) that among the Pima and Papago only designated priest-like men could take scalps. Pimas and Papagos regarded scalps with fear and had to purify them and pray over them to keep them harmless.]
Papago/San Xavier bibliography

Ellis, Florence H.
1968 An interpretation of prehistoric death customs in terms of modern Southwestern parallels. *Papers of the Archaeological Society of New Mexico* [Collected papers in honor of Lyndon Lane Hargrave, edited by Albert H. Schroeder], no. 1, pp. 57-76. Santa Fe, Museum of New Mexico Press. [Papago beliefs concerning death and disposal of the dead are mentioned on page 59. The Papago “Prayer Stick Ceremony” (vikita) is cited as a possible Hohokam-Papago link (p. 73).]

Ellis, Nancy

Elm, Adelaide, and Heather S. Hatch, compilers
1989 “Ready to serve.” Elsie Prugh Herndon among the Pima and Papago: a photo essay. *Journal of Arizona History*, Vol. 30, no. 2 (Summer), pp. 193-208. Tucson, Arizona Historical Society. [Elsie Prugh Herndon was the wife of a Presbyterian missionary among the Papagos and Pimas. Here are many of her photographs taken in the late 19th and early 20th centuries of the Tucson Indian School and of scenes in Papago country taken by her extensively captioned by excerpts from her writings.]

Elmer, Carlos
1961 San Xavier del Bac. *Arizona Highways*, Vol. 37, no. 3 (March), inside front cover. Phoenix, Arizona Highway Department. [This is a full-page color photo of Mission San Xavier del Bac taken from a distance and showing its southeast elevation.]
1968 [Untitled.] *Desert Magazine*, Vol. 31, no. 1 (January), front cover. Palm Desert, California, Desert Magazine. [Here is a color photo by Elmer of the east elevation Mission San Xavier del Bac taken from Grotto Hill and showing in the foreground one of a pair of metal lions on the hill.]
1975 Tucson celebrates its 200th birthday. *Southwest Chevron USA*, Summer, pp. 6-7. San Jose, H.M. Gousha (Chevron Travel Club). [Included here is mention of Father Eusebio Kino as founder of Mission San Xavier del Bac and the black-and-white photo of the mission by Ray Manley. Papago Indians mentioned (p. 7) as owners of flat fields surrounding the mission and as those for whom the mission is a “spiritual haven.”]

Elson, Mark D., and William H. Doelle
1987 *Archaeological assessment of the Mission Road extension: testing at AZ BB:13:6 (ASM)* [Technical Report, no. 87-6]. Tucson, Institute for American Research. Illus., refs. cited. 89 pp. [A report on archaeology carried out at the base of Tucson's “A” Mountain, one that includes a discussion of the Piman occupation of the site as well as of the San Agustín Mission visita community of Piman Indians which was once located here. A brief history is included along with a list of Jesuits and
Papago/San Xavier bibliography

Franciscans who served at Mission San Xavier del Bac between 1701 and 1828.

Elson, Mark, and Deborah L. Swartz

Elvin, Alexander
1939 “The application of the Wheeler-Howard Act to educational, occupational, and social programs of the Phoenix Indian High School.” Master of Science thesis, Colorado State College of Agriculture and Mechanic Arts, Ft. Collins. Bibl. 84 pp. [Tohono O’odham students attending the Phoenix Indian High School were among those affected by provisions of the Wheeler-Howard (Indian Reorganization) Act of 1934.]

Embry, Carlos B.
1956 America’s concentration camps. New York, David McKay Company, Inc. Index. 242 pp. [The second chapter, pages 68-73, deals exclusively with the Papagos and their reservation. Included is information about Papago leader Thomas Segundo, family income, clothing, diet, educational statistics, population, and livestock.]

Emerson, Connie
1979 In Casa Grande O’odham Tash means whoopee. Sundancer, Vol. 8, no. 2 (February), pp. 69, 71. Los Angeles, East/West Network, Inc. [Concerns the annual Indian Days (O’odham Tash) celebration held in Casa Grande, Arizona, most of whose participants are Papagos and Pimas. There is also mention of Piman chicken scratch dancing.]

Emery, R.M.
1923 [A pen-and-ink drawing from Mission San Xavier.] Franciscan Herald, Vol. 11, no. 5 (May), front cover, Chicago, Friars Minor of the Sacred Heart Province. [This is a drawing of the view looking south from the lower portion of the west bell tower at Mission San Xavier del Bac.]

Emory, William H.
1857 Report on the United States and Mexican Boundary Survey made under the direction of the Secretary of the Interior. In House of Representatives Executive Documents, no. 135, 34th Congress, 1st session, Vol. 1, part 1, pp. 1-100. Washington, Cornelius Wendell, Printer. [Page 95: “South of Tucson there is a small settlement at San Xavier of semi-civilized Indians, called Papagos; ... San Xavier was once a Jesuit mission, and there remains in a very good state of preservation a large and handsome church.” And on page 96: “Capt. Jose Victoriano Lucas, head chief of San Xavier Pimos, Capt. Jose Antonio, chief of San Xavier Pimos, (and seven other listed Pimo chiefs) have this day (June 19, 1855) visited my camp (near Nogales) for the purpose of ascertaining in what manner the]
cession of the territory, under the treaty with Mexico, will affect their rights and interests.”]

1987 Report on the United States and Mexican Boundary Survey made under the direction of the Secretary of the Interior. Introduction by William Goetzmann. Austin, Texas State Historical Association. [Emory's section of this report is on pages 1-100. This is a reprint, with an added introduction by Goetzmann, of Emory (1857).]

Engard, Rodney G.
1984 Arizona cacti and succulents. Book 1. With interpretive paintings by Erni Cabat. Tucson, Cabat Studio Publications. Illus. 32 pp. [Includes a two-paragraph mention (p. 6) of the Papagos' use of saguaro “for food and other purposes” and of the saguaro wine festival.]

Engelhardt, Zephyrin
1899 The Franciscans in Arizona. Harbor Springs, Holy Child Indian School. Maps, illus., index. 236 pp. [Scattered references to Papagos are found on pages 7, 29, 46, 512, 59, 79, 129, 145, 156-157, 185, 200, 203, and 220. There is a photo of Mission San Xavier del Bac opposite page 6 and references to the mission are on pages 26-29, 35, 45-47, 49-51, 61, 72, 74, 85, 91, 98, 119, 120, 123, 155-157, 184-187, 189-191, 199-201, 220, and 221.]

1948 Diary of Father Zephyrin Engelhardt, O.F.M. (continued). Provincial Annals, Vol. 11, no. 2 (October), pp. 84-103. [Santa Barbara, California], Saint Barbara Province [of the Order of Friars Minor]. [Entries in Father Engelhardt's diary for June 23 and 27, 1921, indicate that Father Nicholas Perschl of Mission San Xavier had lent Father Engelhardt “2 volumes of registers, one from Tumacacori, the other from Guevavi,” portions of which were copied by Father Engelhardt before Father Nicholas “returned to Del Bac with the two precious volumes.”]

Engelmann, George
1856 Description of the cactaceae. In Reports of explorations and surveys, to ascertain the most practicable route and economical route for a railroad from the Mississippi River to the Pacific Ocean ..., Vol. 4, part 5, no. 3, pp. 27-58. Washington, Beverly Tucker. [Writes Engelmann: “The fruit (of the saguaro) under the name of Pitajaya, pronounced Pit-a-hi-ah or Pit-ai-yah, is a source of great sustenance to the Mexicans and Indians of the region where it grows. Conserves and molasses, or syrup, are made from them which are now preserved during the winter season for future use. They are very pleasant to the taste in the fresh state. ... The Indian mode of collecting them is to take a long light pole, make a fork at the top by tying a short piece to it, by which they contrive to bring them within reach” (p. 36). And on page 37, he writes, “My friend, Mr. Schott, of the Mexican boundary, who has lately returned from that desolate but rather interesting region, informs me that still further south this interesting plant is replaced by another not so large -- but still a great cactus. This is probably the one collected by Mr. Thurber,
described and named by Dr. Engelmann, in Silliman's Journal, Cer. Thurberi. The pitahaya of this species, according to Mr. Schott, is the principal support of the Papage Indians. It is much larger, sweeter, more juice than that of the Cer. giganteus. The color of the pulp is also of a much brighter red.”]

Engelthaler, Ruth A.
2003 “Eva.” Master of Fine Arts thesis (practicum), Arizona State University, Tempe. Bibl. 67 pp. [This is a one-act play for young audiences that uses “legends of the Tohono O’odham tribe to illuminate the friendship between Eva Antonia Wilbur-Crúce and her friend Wahyanita, as mentioned in” Wilbur-Crúce (1987a).]

Encinas, Jamie
2000a Interview with Josephine Burrell. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 2. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [San Xavier District resident Josephine Miguel Burrell was born in San Pedro village on June 27, 1929. In this interview with Encinas she talks about harvesting saguaro fruit, making baskets, cooking traditional foods; speaking O’odham, doing embroidery, and attending the fiesta in Magdalena de Kino, Sonora each October. She is shown in a black-and-white photograph in a saguaro harvesting camp on June 22, 2000.]
2000b Pegi ‘oig, nt o a ’ep m-nei. In San Xavier. Learning history ... making history, by Alice Begay and others, inside back cover. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Encinas writes a paragraph expressing her positive feelings about having worked on the book, San Xavier. Learning history ... making history.]

Encinas, Jamie, and Shamie Encinas
2000a Apache artist visits project. In San Xavier. Learning history ... making history, by Alice Begay and others, pp. 24-25. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [The Encinases tell about a visit paid by San Carlos Apache artist Douglas Miles on June 29, 2000 to the San Xavier community where he spoke to young people about the importance of art in the lives of Native Americans. There are two photos showing Miles and there are black-and-white reproductions of four of his drawings.]
2000b Mary Agnes Encinas. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 4. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Mary Agnes Encinas was born in San Xavier February 18, 1932. She attended the San Xavier mission school and Safford Junior High School before working as a housekeeper. She recalls seeing movies at the back of the old school and acting in short plays. She advocates continued use of the O’odham language, making baskets, and harvesting saguaro fruit. A black-and-white photo of her with the Encinas girls, Jamie and Shamie, accompanies the essay.]
2000c Picking cactus fruit (ba hi daj). In San Xavier. Learning history ... making history, by Alice Begay and others, p.5. [Tucson], San Xavier District and the
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Tucson/Pima Arts Council. [This is about an outing to Saguaro National Park by residents of the San Xavier District of the Tohono O’odham Nation to harvest saguaro fruit. Youth attended the event with village elder Josephine Miguel Burrell on June 22, 2000.]

Encinas, Shamie

2000a Interview with Lena Ramon. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 2. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Lena Ramon was born in San Xavier on October 1, 1923. She reminisces here about growing up with her grandparents when they lived at O’am doag on the San Xavier Reservation; about making cheese; making baskets; and harvesting saguaro fruit. There are two black-and-white photos of her with the essay.]

2000b Pegi ‘oig, nt o a 'ep m-nei. In San Xavier. Learning history ... making history, by Alice Begay and others, inside back cover. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Encinas notes the positive aspects of her having worked with others to produce the book, San Xavier. Learning history ... making history.]

Encinas, Shamie, and Jamie Encinas

2000 Youth team up with elderly. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 1. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [This is an introduction to a book created by youth living on the San Xavier District of the Tohono O’odham Nation comprised largely of interviews by them with Tohono O’odham elders living in the same community. A black-and-white photo shows eight such elders.]

Enis, Michael

2000a A glimpse into the life and times of Edward Encinas. In San Xavier. Learning history ... making history, by Alice Begay and others, pp. 10-11. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Accompanied by a black-and-white photo of Encinas, this is an interview with him. The son of Tohono O’odham parents Ramon Encinas and Theresa Gomez, he was born in 1946 and grew up in the village of Wa:k; attended the mission school, a BIA boarding school, and St. John’s Indian School from which he graduated. He served in the U.S. Air Force for four years. He discusses various Tohono O’odham ceremonies in which he participated as a youth, and says that S-cuk Do’ag (Black Mountain) was a place where purification ceremonies for returning O’odham warriors took place in former times.]

2000b Pegi ‘oig, nt o a 'ep m-nei. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 30. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [“Mikey” Enis tells about himself, nothing he is the fifteen-year-old son of Gene Enis and Janice Felix and that he is a sophomore at Desert View High School. He tells how working on the book, San Xavier. Learning history ... making
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*history, has had a positive impact on his life.*

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<th>Date</th>
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<tr>
<td>2000c</td>
<td>S-cuk Do'ag. In <em>San Xavier. Learning history ... making history</em>, by Alice Begay and others, p. 22. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Accompanied by two black-and-white photos, this is about a climb made July 7, 2000 by San Xavier District youth workers to the top of Black Mountain in the San Xavier District of the Tohono O’odham Nation. He writes that “the mountain in a great symbol of pride and strength and as long as we still look to that sacred image, we will never be lost.”]</td>
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<td>2000d</td>
<td>Traditional O’odham stories &amp; songs. In <em>San Xavier. Learning history ... making history</em>, by Alice Begay and others, p. 18-21. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Here are texts for two traditional Tohono O’odham stories told by Enis, the first called “How the Yaqui won the flute from us,” and the second, “Ban i’hug-ga” (Coyote Devil’s Claw), the latter telling the origin of this Sonoran Desert plant and Coyote’s involvement in it. Here also are lyrics to four songs composed by Enis: ‘Ali is born; ‘Am o kek g ‘olas kic; S-tuhu ‘u’wthig Nei; and South Takui Pick Song The stories and songs are accompanied by illustrations drawn by Daniel Franco.]</td>
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### Enos, Susie I.

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<td>1945</td>
<td>Papago legend of the sahuaro. <em>Arizona Quarterly</em>, Vol. 1, no. 1 (Spring), pp. 64-69. Tucson, University of Arizona. [This is a translation by a Papago Indian of the Papago legend concerning Sugu-ik Oof’s, a young girl who is transformed into a saguaro cactus. It is the Papago story of the origin of the saguaro.]</td>
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### Eppinga, Jane

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<th>Year</th>
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<tr>
<td>1995a</td>
<td>Father Bonaventura Oblasser, frontier priest. <em>Desert Leaf</em>, Vol. 9, no. 7 (July/August), p. 54. Tucson, Desert Leaf Publications, Inc. [A photograph of Father Bonaventure accompanies this outline of his career as a missionary Franciscan priest among the Tohono O’odham.]</td>
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<tr>
<td>1995b</td>
<td>Helga Teiwes, mission photographer. <em>Desert Leaf</em>, Vol. 9, no. 7 (July/August), p. 57. Tucson, Desert Leaf Publications, Inc. [This is a brief sketch of the career of photographer Helga Teiwes who has photographed Mission San Xavier del Bac and the Tohono O’odham since 1965.]</td>
</tr>
<tr>
<td>1995c</td>
<td>The White Dove of the Desert. <em>Desert Leaf</em>, Vol. 9, no. 7 (July/August), pp. 55-56. Tucson, Desert Leaf Publications, Inc. [This is an essay about the conservation program at Mission San Xavier del Bac which began in 1989 and which employs Tohono O’odham as conservator trainees.]</td>
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Papago/San Xavier bibliography

There is also a photo of two Tohono O’odham women walking on a Tucson street as they carry pottery in burden baskets. There are individual pictures of Franciscan missionaries Bonaventure Oblasser and Nicholas Perschl, both of whom spent most of their working lives among the O’odham.

2002 Nogales. Life and times on the frontier. Charleston, South Carolina, Arcadia Publishing. Map, illus., bibl., index. 160 pp. [This book’s first chapter (pp. 7-19) concerns itself with the Spanish and Mexican-period history of the border community of Nogales, Arizona. Mission San Xavier del Bac, Guevavi, and Tumacácori are mentioned as is pioneer Jesuit missionary Eusebio Kino, who, “About ten miles north of the international border ... established a ranchería, which taught the Pimas the principles of ranching and farming, while at the same time caring for their souls.” Eppinga mistakenly credits Andrew Belcher Gray with surveying “the newly established Pima/Papago (now Tohono O’odham) reservation” (p. 22).]


Erskine, M.H. See Sanderlin (1964)

Escalante, Fernando 1980 Group pressure and excessive drinking among Indians. In Drinking behavior among Southwestern Indians, edited by Jack O. Waddell and Michael W. Everett, pp. 183-204. Tucson, The University of Arizona Press. [Escalante compares the social functions of drinking among Yaqui and Papago Indians, concluding that it has such an “overwhelming positive function for its participants” that the negative consequences are outweighed in the behavior of the drinkers.]

Escalante, Fernando; Mercy Martinez, and Ofelia Zepeda. 1985 Yoeem Hiiohteii: Yaqui writing system. Tucson, Bilingual Education Department, Yaqui Bilingual Project [Title VII], Tucson Unified School District. 27 pp. [A biographical sketch of Dr. Zepeda, one of the coauthors, appears on pages 22-23. She is of Sonoran Papago descent, her mother having been born and raised in Quitovac, Mexico.]
Escalante, Roberto

1962 Breve nota sobre los Pimas de Sonora. *INAH*, Boletín 7 (marzo), pp. 5-6. México, Instituto Nacional de Antropología e Historia. [This illustrated article deals with the Pima Bajo Indians of Yecora, Sonora. Papagos living around Magdalena, Sonora, and Sells, Arizona are noted on page 5.]

Escalante y Arvizu, Manuel

1994a Manuel Escalante defends the missions. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856* [Working Paper Series, no. 22], compiled, translated, and edited by Kieran R. McCarty, pp. 23-24. Tucson, The University of Arizona, Mexican American Studies & Research Center. [Written January 13, 1830 to Francisco Iriarte, Governor of the State of Occidente, Escalante explains that he visited all the missions of the Pimería Alta in November and December, 1829. He notes that since the Spanish Franciscan missionaries were expelled in 1827 and mission property was turned over the civil commissioners, that mission “...property has so disintegrated in the meantime that today there is not enough left to pay one civil commissioner even for a year. The Pimas are in a state of shock. ... “Under the new system, many Pimas are leaving their traditional river villages to roam in the open desert with the Papagos. As the Pimas themselves told me: ‘If the fruit of our labor is no longer our own, it is better for us to leave. If the missionaries no longer administer our villages, soon there will be no villages anyway.’”

Escalante notes there are only four missionaries remaining in the Pimería Alta: Father José María Pérez Llera, headquartered in San Ignacio and responsible for Imuris, La Mesa, Terrenate, Santa Ana, San Lorenzo, the mission at Magdalena, and all the surrounding ranches; Father Rafael Díaz at Cocóspera, responsible for the Santa Cruz and Tubac presidios and the missions at Tumacácori, San Xavier del Bac, and the Tucson pueblito (San Agustín); Father Juan Maldonado, in charge of Oquitoa, Átil, Santa Teresa, Tubutama, and Saric; and Father Faustino González, “an aged and ailing Spaniard,” responsible for Caborca, Pitiquito, and Bisanig.]

1994b Manuel Escalante defends Tucson. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856* [Working Paper Series, no. 22], compiled, translated, and edited by Kieran R. McCarty, pp. 16-18. Tucson, The University of Arizona, Mexican American Studies & Research Center. [In this December 9, 1828 letter written from Tucson to the Governor of the State of Occidente, Escalante observes, among other things, “The Pima settlement (San Agustín del Tucson) on the west bank of the Santa Cruz River, known as el pueblito, was there before the (Spanish) presidio. For this reason it enjoys Tucson’s principal advantage, a magnificent spring of water that gives life to its extensive agricultural lands. Only by virtue of a formal treaty with the Pimas of el pueblito do the non-Indians on the east banks have a right to one-fourth of this water for the so-called ‘presidio fields.’... Tucson’s Pima village, el pueblito, now has few inhabitants. They still, however, have a monopoly on three-fourths of all the water. Legal steps should be taken to award at least half of Tucson’s water to the (non-Indian) settlers ... ”]
Papago/San Xavier bibliography


Escandón, Patricia


Espinosa de los Monteros, Carlos

1823 *Exposicion que sobre las provincias de Sonora y Sinaloa*. México, Imprenta de Don Mariano Ontiveros. 44 pp. [There is a note on page 22 to the effect that the presidios of Santa Gertrudis del Altar, Tucson, and Buenavista maintain the respect of numerous Indian nations along the Colorado River, the Gila Pimas, and the “Pimas Papagos” who occupy terrain spread out over more than a hundred leagues.]

1957 *Exposicion que sobre las provincias de Sonora y Sinaloa*. Published and annotated by Antonio Nakayama. 43 pp. N.p, Culiacán, Sinaloa. [A new printing of Espinosa de los Monteros (1823).]

Esquivel, George, and R.P. Morfitt


Estrada, Sally

1994 Native American Community. In *Multicultural diversity talks for classroom use, in commemoration of the fortieth anniversary of the Little Chapel of All Nations and in honor of its founder, Ada Peirce McCormick, 1888-1974*, compiled by Mary E. Clark, II (7 pages). Tucson, Little Chapel of All Nations, Inc. [Papago Indian Sally Estrada, who spent most of her adult life on the San Xavier Reservation, reminiscences about her childhood in Tucson. She was born January 29, 1914 in Tucson “where there used to be a Papago village.” She was an only child of a single parent, a mother “who did housework for people.” She went to school in Tucson and, later, to the Phoenix Indian School. In 1933 she married Edward Estrada and moved to San Xavier where she has remained since. Among other topics, she talks about gathering saguaro fruit.]
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Etter, Patricia A.
1998 To California on the southern route, 1849. A history and annotated bibliography. Spokane, Washington, The Arthur H. Clarke Company. Map, illus., glossary, refs. cited, index. 178 pp. [This is an annotated bibliography relating to published and unpublished sources relating to accounts produced by persons who in 1849 took the southern route – one that included the Santa Cruz River of southern Arizona (then northern Sonora) – to the California gold fields. Among these are citations to works by William W. Hunter (1992) and by John R. Forsyth, the latter an unpublished manuscript in the Peoria, Illinois, public library, both of which have accounts of an October 4, 1849 scalp dance being carried out by Papagos at San Xavier del Bac.]

Euler, Robert C., and Volney H. Jones
1956 Hermetic sealing as a technique of food preservation among the Indians of the American Southwest. Proceedings of the American Philosophical Society, Vol. 100, no. 1 (February), pp 87-99. Philadelphia, American Philosophical Society. [Concerning Papagos, there is mention of their use and storage of saguaro cactus syrup (p. 90); their use of lac or resin to seal containers (p. 91); their use of large coiled baskets for storage and other methods of storage (pp. 94-95); and the fact that cactus utilization was most highly developed among Papagos (p. 97).]

Euler, R. Thomas
1987a Flaked stone assemblage. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, no. 171], edited by John C. Ravesloot, part 3, pp. 227-238. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [This is an analysis of 2698 stone artifacts comprised of 230 formal tools and 2468 debitage pieces -- all excavated in a prehistoric site on the San Xavier Reservation. Formal tools include projectile points, drills, bifaces, axes, tabular knives, cores, core hammerstones, scrapers, cobble hammerstones, and retouched pieces.]

1987b Miscellaneous small artifacts and ground stone. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, no. 171], edited by John C. Ravesloot, part 3, pp. 239-250. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Analyzed here are modeled clay spindle whorls; worked sherds; ceramic adornments; sherd disks; ceramic figurines; miscellaneous clay objects; stone spindle whorls; stone beads; pigment stones; stone pendants; miscellaneous rocks and minerals; ground, polished, and abrading tools; manos, handstones, and metates; polishing stones; gyratory crusher; mortars; reamers; arrow shaft straightener; stone bowl and pestle; and platform preparation stones excavated from a prehistoric site on the San Xavier Reservation.]

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Management Division. [This is a the coding format used by Euler in his analysis of stone materials recovered from a prehistoric site on the San Xavier Reservation.]

Evans, Doris
1980 *Saguaro*. Globe, Arizona, Southwest Parks and Monuments Association. [A book lavishly illustrated with color photographs concerning the saguaro cactus has three pictures and a brief text concerning the Papago saguaro fruit harvest.]

Evans, G. Edward; Karin Abbey, and Dennis Reed, *compilers*
1977 *Bibliography of language arts materials for native North Americans: bilingual, English as a second language and Native language materials 1965-1974*. Los Angeles, American Indian Studies Center, University of California at Los Angeles. Index. 283 pp. [There are citations here to seven Papago bilingual and monolingual sources.]

Evans, George W.B.
1945 *Mexican gold trail; the journal of a Forty-Niner*. Edited by Glenn S. Dumke. San Marino, California, The Huntington Library. Maps, illus., index. 340 pp. [Evans’ journal entry for August 19, 1849, is on pages 150-151: “After moving forward two miles we entered the Puebla Los Indies (San Xavier del Bac), or Town of the Indians. They have a church here partly of adobe and part burned brick, well finished and neatly constructed. This building faces the plaza, around which are buildings of an ordinary character. Outside of these are the Indian habitations, mere huts and easily represented on paper. These are first woven into a convenient form with young willow twigs, and this frame is then covered with long grass which here grows abundantly. The most of these people were extremely poor, their dress consisting of nothing but the breechcloth and occasionally a hat. Herding was their chief occupation. They were very civil and polite, and extremely thankful for the least favor granted. Nine miles more brought us to Tausson, which we found but little better than the Indian town.”]

Evans, Julie
2009 San Juan’s Day (El Dia de San Juan). *Seedhead News*, no. 103 (Summer), pp. 1, 3. Tucson, Native Seeds/SEARCH. [Included here is mention of the fact that Ilana Goldowitz had been involved in an effort to cultivate *Pholisma sonorae* or “sand food” for conservation purposes. The plant was once a sand dunes food source for Cocopa and O’odham.]

Evenstad, Martin O.
1936 More about alcoves. *Southwestern Monuments Monthly Report, Supplement for*
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November, pp. 360-361. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Evenstad speculates concerning the building sequence of the church at Mission Tumacacori, a mission founded in 1691 by Father Eusebio Kino but which, after 1751, moved to a new site on the west bank of the Santa Cruz River. His essay is in response to Tovrea and Pinkley (1936).]

Evers, Larry
1983 Mary Austin and the spirit of the land. In The land of journeys’ ending, by Mary Austin, pp. ix-xxv. Tucson, The University of Arizona Press. [Evers tells a little about Mary Austin's 1923 trip into the Papago country with D.T. McDougal, Ina Sizer Cassidy, and artist Gerald Cassidy.]

1988 American Indians verbal art and literature: a 1987 NEH summer seminar for college teachers. In An inventory of Native American programs at the University of Arizona for fiscal years 1985-1987, compiled by Gordon V. Krutz, p. 32. Tucson, University of Arizona, Office of Indian Programs. [Among those who addressed participants in the summer seminar were Tohono O’odham writers Ofelia Zepeda and Danny Lopez.]

1995 Sun tracks: a brief history and check list. In Home places: contemporary Native American writing from Sun Tracks, edited by Larry Evers and Ofelia Zepeda, pp. 73-87. Tucson and London, The University of Arizona Press. [This brief history of Sun Tracks, an American Indian literary journal, mentions Tohono O’odham involvement in its history and includes listings of poems and essays by Tohono O’odham that have appeared in various issues of the journal.]

Evers, Larry, and Felipe S. Molina
1987 Yaqui deer songs / maso bwikam. Tucson, The University of Arizona Press. [Various comparisons are drawn between Yaqui songs and beliefs regarding the universe about which songs are sung and those of the Papago. Yaquis call Papagos huya yoemem, the “wilderness people.” See pages 18-19 and 139-140.]

Evers, Larry, and Ofelia Zepeda

Evers, Larry, and Ofelia Zepeda, editors
1995 Home places: contemporary Native American writing from Sun Tracks. Tucson and London, The University of Arizona Press. [Included in the list of contributors (pp. 89-94) to this volume are the names of Tohono O’odham Danny Lopez and Ofelia Zepeda. Very brief biographical sketches are given for both of them.]
**Papago/San Xavier bibliography**

Ewing, Russell C.


1934  “The Pima uprising, 1751-1752: a study in Spain's Indian policy.” Ph.D. dissertation, University of California, Berkeley. [The title is the abstract.]

1938  The Pima outbreak in November, 1751. *New Mexico Historical Review*, Vol. 8, no. 4 (October), pp. 337-346. Albuquerque, The Historical Society of New Mexico and the University of New Mexico. [This overview of the Pima Revolt against Spaniards that took place in 1751 includes some details concerning the revolt and Mission San Xavier del Bac (pages 345-346).]

1940  Memorable dates in the story of the Southwest. In *The Significance of the Coronado Cuarto-Centennial, Article II, Memorandum for the Press* (release date February 20, 1940), pp. 6-7. s.l., United States Department of the Interior. [This press memorandum, which may never have appeared in print, is posted online at [http://www.nps.gov/history/history/online_books/swro.swro_spanish_american.pdf](http://www.nps.gov/history/history/online_books/swro.swro_spanish_american.pdf). [Dead link] The two pages listed here note the arrival of Father Eusebio Kino in the Pimería Alta in 1687, his death in 1711, the discovery of silver in Piman territory in 1736, the Pima Uprising of 1751-52, and the 1767 expulsion of the Jesuits.]

1941  Investigations into the causes of the Pima uprising of 1751. *Mid-America*, Vol. 23, no. 2 (April), pp. 138-151. Chicago, Loyola University. [Among other things, Ewing points out that the plot for the Pima revolt was carried from Saric, Sonora to the Papagos in the east (page 139). The revolt as it unfolded at San Xavier del Bac is mentioned on page 141.]

1945  The Pima uprising of 1751: a study of Spanish-Indian relations on the frontier of New Spain. In *Greater America: essays in honor of Herbert Eugene Bolton*, edited by Adele Ogden, pp. 259-280. Berkeley and Los Angeles, University of California Press. [This is an overview of the rebellion carried out by Northern Pimans in 1751 against the Spaniards, with details on events are particular mission locales -- Mission San Xavier del Bac included (pp. 264-265).]

1972  The Spanish past. In *Arizona, its people and its resources*, revised 2nd edition by members of the faculty of the University of Arizona, pp. 28-50. Tucson, The University of Arizona Press. [Ewing notes that in 1540 Melchior Díaz marched west through the land of the Papagos and Yumas (p. 32). He also observes that Papagos had cultural traits distinguishing them from their linguistic relatives the Sobas, Pimas, and Sobaipuris (p. 42). Several pages are devoted to the missions of the Pimería Alta and Father Eusebio Kino’s role in their founding. There are photos of the missions at Tumacácori, Cocóspera, Caborca, and Magdalena accompanying his article.]

Ezcurra, Exequiel

2007  Hornaday, Lumholtz, and the grandeur of nature. *Journal of the Southwest*, Vol. 49, no. 2 (Summer), pp.135-139. Tucson, The Southwest Center, University of
Arizona. [Excurra, the man largely responsible for the creation of the Pinacate and Gran Desierto region of northwest Sonora as a biosphere reserve, rites about the influence on him of the works about that region by William Hornaday and Carl Lumholtz. He writes that Lumholtz “... clearly cast his lot with the native Papagos (Tohono O’odham): ‘There is no trouble in civilizing the Indians by education, but a great step in the right direction would be to civilize the rough whites first.’”]

Ezcurra, Exequiel; Richard S. Felger, Ann D. Russell, and Miguel Equihua
1988 Freshwater islands in a desert sand sea: the hydrology, flora, and phytogeography of the Gran Desierto oases of northwestern Mexico. *Desert Plants*, Vol. 9, no. 2, pp. 35-44, 55-63. Superior, The University of Arizona. [There is scattered mention throughout of the Tohono O’odham who used the pozos (waterholes) during their sacred pilgrimages to the Gulf of California to get salt. So is there mention of various uses made by these people of some of the plants that grow in the region, such as use of the stems of *Sarcobatus vermiculatus* for arrow shafts and the ashes as medicine; the use of *carrizo* for various purposes; etc. etc.]

Ezell, Greta
1976 Bibliografía temática para la cuenca del Río Sonoita. In *Sonora: antropología del desierto* (*Colección Científica Diversa*, 27), coordinated by Beatriz Braniff C. and Richard S. Felger, pp. 328-330. México, SEP, Instituto Nacional Antropología e Historia, Centro Regional del Noroeste. [This is a list of sixty-two bibliographic sources relating to the region of the Río Sonoita, including an indication whether the references relate primarily to history, archaeology, or ethnology. The date or period of time covered by the reference is also given. Some of these citations relate to Papagos living in Sonoita and vicinity.]

Ezell, Paul H.
1937 Shell work of the prehistoric Southwest. *Kiva*, Vol. 3, no. 3 (December), pp. 9-12. Tucson, Arizona Archaeological and Historical Society. [Mention is made of vinegar prepared by Papagos from the fruit of the saguaro cactus (p. 12). Ezell believes such vinegar may have been used prehistorically to etch marine shells.]


1955b “The Hispanic acculturation of the Gila River Pimas.” Ph.D. dissertation, The University of Arizona, Tucson. Maps, illus., bibl. 436 pp. [This is a study of culture change among the Gila River Pimas of central Arizona as a result of their contact
with Hispanic culture prior to the middle of the 19th century. Papago Indians are referred to throughout.]

1956 Fray Diego Bringas, a forgotten cartographer of Sonora. *Imago Mundi*, Vol. 13, pp. 151-158. The Hague, Mouton & Co. [Presented here are three eighteenth-century maps of the Pimería Alta, two of them by Fray Diego Bringas and dating from ca. 1796. Bringas was a Franciscan who inspected the missions of the Northern Pimans in 1795-96 (see Bringas 1977). Ezell also offers a table listing the Pimería Alta missions and their populations for the year 1774.]

1958 An early geographer of the Southwest: Father Diego Bringas. *El Museo*, Vol. 2, no. 2 (May), pp. 18-30. San Diego, San Diego Museum Association. [Drawing principally on information gleaned from one of the maps drawn by Fray Diego Bringas indicating the route of his travels in the Pimería Alta in the late 18th century, Ezell writes about various locations indicated by Bringas on his map.]


1963a Is there a Hohokam-Pima culture continuum? *American Antiquity*, Vol. 29, no 1 (July), pp. 61-66. Salt Lake City, Society for American Archaeology. [Ezell tallies various culture items and traits known to be shared by prehistoric Hohokam and historic Pimas to make argument there is cultural continuity between the two entities. Although his examples are argely confined to the Gila River Pimas, some of his arguments might be generalized to Northern O’odham, including Tohono O’odham.]

1963b The Maricopas: an identification from documentary sources. *Anthropological Papers of the University of Arizona*, no. 6. Tucson, The University of Arizona Press. [On pages 5 and 7 there is a discussion of use of the terms “Pima,” “Papago,” and “Sand Papago” in the literature in connection with Indians living along the lower Gila River. On page 12, Papagos at “Cubbos” (Gu Vo?) told of the aversion toward the Yumas held by Papagos of the north, the Gileños, and the Opas. And on page 14, it is said that the word aw:pup is that used by Papagos to refer to the modern Maricopas.]


Ezell, Paul H., and Henry F. Dobyns

with Alberto Celaya, the man who guided Carl Lumholtz to the Pinacate Mountains in northwest Sonora in 1909. The interviewers were eliciting as much information from Celaya as they could concerning his knowledge of Papagos and San Papagos (Hia C’ed O’odham).

Ezell, Paul, and Greta Ezell
1987 Sedelmayr’s journey to the Colorado, 1744. In Brand Book Number Eight, edited by Clifford M. Graves and others, pp. 135-151. San Diego, San Diego Corral of the Westerners. [With a lengthy introduction and notes by the Ezells, this is a translation into English of a letter written by Jesuit missionary Father Jacobo Sedelmayr in 1744 about a journey taken by him from his mission station at Tubutama in the Pimería Alta north across the Papaguería, down the Gila, and north to the vicinity of the junction of the Colorado and Bill Williams rivers before returning south to the western Papaguería through Sonoita and back to Tubutama. At one juncture Sedelmayr writes of “a lying Papago who travels all this (country) from Judac Son (Shodakshon) and recounting falsehoods.”]

FFF

Fabila, Alfonso
1957 Los Pápagos de Sonora. Acción Indigenista, núm. 47, pp. 2-4. México, D.F., Instituto Nacional Indigenista. [Seven photographs and a map accompany this general description of Papagos in Sonora. The author estimates the 1957 Sonoran population at about 745 Papagos living in three municipios and eleven settlements. Papagos are said to be living at the subsistence level, raising few cash crops. Subsistence, cattle, clothing, houses, roads, rainfall, climate, political organization of villages, and relations of Sonoran Papagos to those living in the United States are topics of discussion.]

Fages, Pedro. See Ives, translator and editor (1968)

Fair, Charles L.
1965 “Geology of the Fresnal Canyon Area, Baboquivari Mountains, Pima County, Arizona.” Ph.D. dissertation, The University of Arizona, Tucson. 111 pp. (AAT 6600712) [Fresnal Canyon is on the west side of the Baboquivari Mountains on the Papago Indian Reservation.]

Falls, Jo
1996 Tepary beans -- Milky Way in the desert. Desert Corner Journal, September-October, pp. 2, 12. Tucson, Tohono Chul Park. [This article about tepary beans (Phaseolus acutifolius) includes some discussion about the one-time importance of this plant to the Tohono O’odham. The latter have a tradition that the stars in the Milky Way are abundant white tepary beans scattered across the sky.]
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1997  More Kino missions. Desert Corner Journal, May/June, p. 4. Tucson, Tohono Chul Park. [Mention is made of a planned visit to missions San Xavier del Bac and Tumacacori on May 13, 1997 by members of Tohono Chul Park.]

Fandray, Dayton
2000  On Tucson time. Alaska Airlines Magazine, Vol. 24, no. 9 (September), front cover, pp. 26-29, 31, 137-138. Seattle, Paradigm Communications Group. [The front cover of the magazine consists of a spectacular color photo by Jack Dykinga of the north elevation of the west bell tower of Mission San Xavier del Bac at sunset. This overview of Tucson and the surrounding area describes mission San Xavier as the “crown jewel of a city that cares deeply about its history.”]

Fannin, Paul

Farbman, N.R.
1961  Desert mission. Life, Vol. 50, no. 8 (February 24), pp. 8-59. New York, Time, Inc. [This is a panoramic color photo of Mission San Xavier del Bac showing the convento, church, mortuary chapel, school, and nuns’ house. South elevation.]

Farish, Thomas E.
1918  History of Arizona, Vol. 7. San Francisco, The Filmer Brothers Electrotype Company. 327 pp. [Chapter 7, pages 297-312, deals with the Papago and Sobaipuri Indians, including a photograph of a San Xavier Papago opposite page 297. Papagos also mentioned on page 2.]

Farnsworth, Janet W.
2005  Christmas cultures mingle in the glow of luminarias at Tubac. Arizona Highways, Vol. 81, no. 11 (November), pp. 46-47. Phoenix, Arizona Department of Transportation. [Included here is a brief discussion of Tumacácori National Historical Park and its annual December fiesta. “In 1691, Jesuit missionaries first encountered the O’odham Indians of Tumacácori and established a mission.”]

Faulk, Odie B.
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University Press. Map, illus., bibl., index. 232 pp. [Mention is made of the fact that in 1768 Father Francisco Garcés, a Franciscan missionary, arrived to take charge of Mission San Xavier del Bac (p. 10).]

Faulk, Odie B., editor

1966 John Baptist Salpointe: soldier of the cross. Foreword by Francis J. Green. Tucson, Diocese of Tucson. Illus., index. xxiii + 181 pp. [In this re-issued version of Soldiers of the Cross (Salpointe 1898), Faulk adds extensive footnotes, including two that allude to mission San Xavier del Bac (pages 57 and 61) as well as to Papago Indians (page 57). Faulk mistakenly dates the construction of the Franciscan church at San Xavier as “between 1790 and 1820,” and he misstates the founding of the mission as having been in 1701.]

Fay, George E.


Feagin, Joe R., and Randall Anderson

1973 Intertribal attitudes among Native American youth. Social Science Quarterly, Vol. 54, no. 1 (June), pp. 117-131. Austin, Texas, Southwestern Social Science Association and the University of Texas at Austin. [This is a study of the antipathy attitudes of Papago, Pima, Hopi, Navajo, and Apache students in Sherman Institute, a Bureau of Indian Affairs boarding school in Riverside, California. The authors try to assess the opinions of these students toward one another as ethnic groups and toward other ethnic groups in general (e.g., Blacks, Whites).]

Federal Writers' Project

1939 The Papago [Arizona State Teachers College Bulletin, Vol. 20, no. 3 (October)]. Flagstaff, Arizona State Teachers College at Flagstaff. Bibl. 16 pp. [This is a tightly written outline of Papago history and culture, with sections entitled “history,” “economics,” “social organization,” and “religion.” Included are data on material culture (e.g. pottery and basketry), food production, hunting, and gathering.]

Feinman, Gary M.

1991 Hohokam archaeology in the eighties: an outside view. In Exploring the Hohokam, edited by George J. Gumerman, pp. 461-483. Dragoon, Arizona, Amerind Foundation; Albuquerque, University of New Mexico Press. [The author questions the use of Pima and Papago cultural analogies as an aid to understanding the prehistoric culture patterns of the Hohokam (p. 473).]
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Feldman, Dede
1980 Solar energy on the reservation -- a way to grow but remain the same. *New America*, Vol. 4, no. 2 (Summer), pp. 68-72. Albuquerque, New American Editorial Board, sponsored by American Studies Graduate Students Association, University of New Mexico. [Includes a photo by U.S. Indian Health Service engineer Sal Reyes of the photovoltaic array at the Papago village of Schuchulik (Gunsight) on the Papago Indian Reservation. There is no mention of Papago solar power in the text.]

Feldman, Kerry D.
1972 Deviation, demography, and development: differences between Papago Indian communities. *Human Organization*, Vol. 31, no. 2 (Summer), pp. 137-148. Washington, D.C., The Society for Applied Anthropology. [Data taken from the Papago population register are utilized to construct three demographic community types. These are utilized in predicting levels of modernization in education, employment, and acceptance of Protestant religion. It is concluded that the varying demographic segments, including Papago Indian villages, are part of an emerging system of hierarchical organization of communities according to function.]

Felger, Richard S.

1980 Vegetation and flora of the Gran Desierto, Sonora, Mexico. *Desert Plants*, Vol. 2, no. 2 (Summer), pp. 87-114. Tucson, The University of Arizona for the Boyce Thompson Southwestern Arboretum. [A thoroughgoing discussion of the 180 species of plants that grow in the Gran Desierto region of northwestern Sonora includes mention of some two dozen potentially edible species which have been utilized by Papago Indians. Papagos are mentioned specifically as having eaten the root of *Ammobroma sonorae* (sandfood).]

1981 Teparies -- the desert beans. *sonorensis*, Vol. 3, no. 4 (Summer), pp. 3, 12. Tucson, Arizona-Sonora Desert Museum. [A very brief essay about tepary beans notes their availability for sale on the Papago Indian Reservation and the possibility that the word “Papago” derived from the Piman term for tepary bean.]

1998 Sonoran sandfood. *Dryland Oasis*, Vol. 1, nos. 1 & 2 (Spring/Summer), pp. 1, 7. Tucson, Drylands Institute. [This is about the plant *Pholisma sonorae* (formerly *Ammobroma sonorae*) that grows in the sand dunes of southwestern Arizona and northwestern Sonora and whose tuberous root was a source of food for the HiaCed O’odham, or Western Papago. Illustrated.]

2000 *Flora of the Gran Desierto and the Río Colorado of northwestern Mexico*. Tucson, The University of Arizona Press. Maps, illus., gazetteer, appendices, refs., index. xii + 673 pp. [The names in O’odham are given for a great many of the hundreds of
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plants listed here for southwestern Arizona and northwestern Sonora. There are also a discussion of the relationship of the HiCed O’odham to Quitobaquito and of their history in the region in general. Consult the index under “O’odham” for mention of the O’odham generally.

2007 Indigenous harvests: Sonoran Desert plants and animals recorded by Kino & Manje. sonorensis, Vol. 27, no. 1 (Winter), pp. 30-34. Tucson, Arizona-Sonora Desert Museum. [Felger lists plants mentioned in their late 17th and early 18th-century writings by Father Eusebio Kino and Juan Manje that are native to the Pimería Alta. Many of these were crops raised by Northern O’odham.]

Felger, Richard S., and Bill Broyles, editors

1997 Dry borders: Binational Sonoran Desert reserves. Journal of the Southwest, Vol. 39, nos. 3 and 4 (Autumn-Winter), pp. 300-860. Tucson, The Southwest Center, University of Arizona. [This double issue of the Journal of the Southwest includes fourteen essays concerning southwestern Arizona and northwest Sonora by two dozen contributors. Those that include articles concerning the Tohono or Hia Ced O’odham are listed in this bibliography under their authors’ names.]

Felger, Richard S.; Bill Broyles, Michael Wilson, and Gary P. Nabhan


Felger, Richard S.; Matthew B. Johnson, and Michael F. Wilson

2001 The trees of Sonora, Mexico. Oxford and New York, Oxford University Press. Map, illus., refs., appendix, index. vi + 391 pp. [The Tohono O’odham names are given for the Sonoran trees Populus fremontii (Western cottonwood), Fraxinus velutina (Velvet ash), Morus microphylla (Littleleaf mulberry), Quercus emoryi (Emory oak), and Parkinsonia aculeata (Mexican palo verde). The HiaCed O’odham name for Populus fremontii is also given.]

Felger, Richard S., and Mary B. Moser

1974 Seri Indian pharmacopeia. Economic Botany, Vol. 28, no. 4 (October-December), pp. 414-436. Bronx, New York, The Society for Economic Botany. [Zinnia acerosa (DC.) Gray, a member of the sunflower family, is said by Seri Indians to have been used by Papagos to make a medicine to cure diarrhea (p. 423).]

1985 People of the desert and sea: ethnobotany of the Seri Indians. Tucson, The University of Arizona Press. Maps, illus., bibl., index. 435 pp. [Papago Indians, neighbors of the Seris, are mentioned throughout the text in terms of their use of plants in basketry and medicine and as a source of Seri plant names. Consult the book's index.]

Felger, Richard S.; Peter L. Warren, L. Susan Anderson, and Gary P. Nabhan

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1992  Vascular plants of a desert oasis: flora and ethnobotany of Quitobaquito, Organ Pipe Cactus National Monument, Arizona. *Proceedings of the San Diego Society of Natural History*, No. 8 (June 1). San Diego. [“Included in this study of the flora of the Quitobaquito oasis are indigenous Sonoran Tohono O’odham and Hia C-ed O’odham names and uses for plants at Quitobaquito. This is the first time such ethnobotanical information has been made available concerning the westernmost Piman speakers. We urge that cultural as well as biological processes be considered further in planning the long-term conservation and management of Quitobaquito.”]

Felix, Ermolinda, and Monica Lopez

1982  [Untitled.]  *Papago: The Desert People*, Vol. 1, no. 1 (January), p.32. Topawa, Arizona, Topawa Middle School. [This untitled poem by two Papago middle school students is as follows: “Rabbit, rabbit, how does it feel to have fur? / To be warm and soft and comfortable in December? // Rabbit, rabbit, how does it feel to have fur? / To be hot and sweaty and disappointed in June?”]

Felix, Geri

1980  From this world. *Sun Tracks*, Vol. 6, p. 185. Tucson, University of Arizona, Department of English. [This is a contemporary poem in English by a Papago concerning memories of a loved one who has died.]

Félix G., José Rómulo

2002  *Sonora de la prehistoria al siglo XXI en pocas palabras*. Hermosillo, José Rómulo Félix Gastélum. Maps, illus., bibl. 80 pp. [This well-illustrated and concise summary of Sonoran history devotes three paragraphs to the “Pápagos-Pimas Altos.” The author subscribes to the etymology of “Papago” as meaning “bean eaters.”]

Fenger, Susan Y.

1988  “A study of a photographic collection: the photographs of Father Augustine Schwarz.” Master of Arts thesis, Arizona State University, Tempe. Illus. vii + 143 pp. [Father Augustine Schwarz was a 20th century Franciscan missionary among the Pima Indians, but one who also served among the Papagos at old San Solano in Cababi (KoVaya) from 1919 to 1921 and as superior of the San Solano Missions at Topawa from September, 1927 through January 1929, and again from May, 1935 through January, 1941. Some of his many photographs are of Tohono O’odham and places on the Papago Reservation.]

Fennell, Thomas W., compiler

1967  *St. John’s Indian School*. Laveen, Arizona, St. John's Indian School. Illus. 33 pp. [This pictorial booklet about St. John's Indian School on the Gila River Indian Reservation includes a paragraph about Fr. Bonaventure Oblasser, O.F.M., a long time missionary to the Papago Indians. Two black-and-white photos with Fr. Bonaventure in them are included as are photos of his grave site at Topawa and of
the community house at Topawa. There are also individual photos of Papagos Mike Chiago, Rico Thomas, and Leonard Enos in their military uniforms.]

Fer, Nicolas de
1965 ... *Carte de Californie et de Nouveau Mexique ...* In *Kino and the cartography of northwestern New Spain*, by Ernest J. Burrus, plate 14. Tucson, Arizona Pioneers’ Historical Society. [The caption written by Father Burrus beneath the map reproduced here says, in part, “Nicolas de Fer’s first pirated copy of Kino’s 1695-1696 map, printed in Paris in 1705.” As does Kino’s original map, it shows the region of the Pimería Alta and lists the O’odham communities there.]

1989 *La Californie ou Nouvelle Caroline. Teatro de los Trabajos Apostólicos de la Compa. e Jesús en la América Septe. Pimería*, Vol. 21, no. 1, front cover. Tucson, University of Arizona, University Library, Map Collection. [Printed here enlarged 41% is that portion of a 1720-printed map by Nicolas de Fer showing the region of the Pimería Alta, including locations of Pima, Soba, and Sobaipuri Indian communities. It is wildly inaccurate.]

Ferdon, Edwin N., Jr.
1967 The Hohokam “ball court”: an alternate view of its function. *Kıva*, Vol. 33, no. 1 (October), pp. 1-14. Tucson, Arizona Archaeological and Historical Society. [Ferdon suggests that Hohokam so-called “ball courts” may have served different functions. General similarities, including basic court orientations, with the Papago Vikita dance court assemblages at Santa Rosa and Quitovac may reflect a similar use of Hohokam courts in prehistoric times. A section entitled “The Papago Vikita Ceremony: a Possible Reflection of Hohokam Court Function,” is on pages 8-12.]


Ferg, Alan
1979 The petroglyphs of Tumamoc Hill. *Kıva*, Vol. 45, nos. 1-2 (Fall-Winter), pp. 95-118. Tucson, Arizona Archaeological and Historical Society. [This study of petroglyphs on a hill next to Tucson, Arizona, includes mention of an unsuccessful attempt to link the markings on Papago and Pima calendar sticks with the markings on the rocks.]
“stone artifacts collected by Carl Lumholtz near San Xavier in 1909-1910.” The artifacts are a mano and a T-shaped stone being used as a metate. Ferg notes that the stone may have been in use by Tohono O’odham as a metate when Lumholtz collected it.]

2004 Pueblo Trade with Santa Cruz Villages, circa 1350-1900. *Archaeology Southwest*, Vol. 18, no. 4 (Fall), p. 10. Tucson, Center for Desert Archaeology. [Ferg cites archaeological and documentary evidence for trade connections between the natives of southern Arizona, including historic-period O’odham, and Puebloan Indians in the north. He cites the inhumation of a woman who was buried south of Mission San Xavier del Bac and who was accompanied by a bowl of Matsaki Polychrome, a type of Zuni pottery manufactured between 1450 and 1680, and he cites Father Luis Velarde, an eighteenth-century Jesuit missionary, writing about O’odham stripping macaws of their feathers for trade with Pueblos.]

2007 Birds in the Southwest. *Archaeology Southwest*, Vol. 21, no. 1 (Winter), pp. 1-3. Tucson, Center for Desert Archaeology. [Ferg provides an overview of prehistoric and early historic evidence for the distribution of various species of birds in the Southwest. In doing so, he cites Father Luis Velarde’s 1716 assertion that at San Xavier del Bac and in neighboring O’odham villages “there are many macaws, which the Pimas ... raise because of the beautiful feathers of red and of other colors ... which they strip from these birds in the spring.” Velarde thought the feathers were used for adornment, but Ferg believes they were also used on prayer sticks. Ferg also mentions the unconfirmed discovery of a Black Vulture none in the Papaguería.]

2008 Dogs in the desert: repatriation. *Archaeology Southwest*, Vol. 22, no. 3 (Summer), pp. 14-15. Tucson, Center for Desert Archaeology. [Discussed here are a dozen Classic period Hohokam dog inhumations excavated on the San Xavier Indian Reservation by the bridge crossing the Santa Cruz River. These were repatriated to the Tohono O’odham for reburial. Also discussed are twenty-one quadriped (“guanaco”) pottery figurines, probably dogs, repatriated to the Gila River Indian Community, although the Tohono O’odham had joined in the request for repatriation.]

2008 Old dogs and some new tricks. *Archaeology Southwest*, Vol. 22, no. 3 (Summer), pp. 18-19. Tucson, Center for Desert Archaeology. [This four-paragraph note about Southwest Indian artists’ depictions of dogs includes a color photograph showing a pair of telephone wire dogs made by Tohono O’odham Calisto Andrew and a basketry dog fashioned by Tohono O’odham Lucy Andrew. Calisto’s knotless netting technique, like that used in O’odham burden baskets, is mentioned in the text.]

2010 Cuartillas ad Counterfeiters in the Borderlands. *Archaeology Southwest*, Vol. 24, nos. 1-2 (Winter-Spring), p. 15. Tucson, Center for Desert Archaeology. [“Copper coins known as cuartillas,” writes Ferg, “were the most commonly used currency along the United States-Mexico border between 1832 and 1861.” Ferg describes these stamped copper coins in detail, with illustrations, and writes about their being counterfeited and smuggled. In 1928 a cache of about a hundred pounds of these
coins was discovered in a ruined adobe near Tucson’s Sentinel Peak (today’s A-Mountain). At least one of these quarter real coins has been found on the San Xavier Indian Reservation.

Ferg, Alan, and William D. Peachey
1998 An atlatl from the Sierra Pinacate. *Kiva*, Vol. 64, no. 2, pp. 175-200. Tucson, Arizona Archaeological and Historical Society. [This is a description of a prehistoric atlatl found in a cave in the Sierra Pinacate of northwestern Sonora, a cave said by an unnamed Tohono O’odham to be called Ceson Ceho in O’odham. The O’odham asked that no translation be given (ceson is the word for desert bighorn sheep).]

Ferg, Alan, and Richard A. Schwartzlose
2008 Norton Allen, and Ethel Allen in southwestern Arizona and Southern California. In *Fragile patterns: the archaeology of the Western Papaguería*. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp. 77-103. Tucson, SRI Press. [This essay is about a huge collection of prehistoric Hohokam pottery collected by Norton and Ethel Allen, chiefly in the vicinity of Gila Bend, over many years or exploration and excavation. The collection was donated to the Arizona State Museum. Because the Allens believed many of the objects were associated with funerary items, it meant such items might be subject to reburial by the Tohono O’odham Nation. However, working with the Nation and the Tohono O’odham National Cultural Center, a consultant achieved agreement that many of the items could not be shown to be connected with cremations or burials and could, therefore, be preserved for posterity and future study and enjoyment. Some of the cremated remains of Norton Allen were buried in the cemetery of the San Lucy (Gila Bend) District of the Tohono O’odham Nation.]

Ferg, Alan, and Lawrence Vogler
1977 An archaeological survey of Route PIR 21: Kom Vo to Papago Farms, Papago Indian Reservation, Arizona. *Archaeological Series*, no. 110 (April). Tucson, Cultural Resource Management Section, Arizona State Museum, The University of Arizona. Maps, refs. cited. 34 pp. [In a survey of a proposed road right-of-way, archaeological work in 1977 found seven archaeological sites and thirty-five isolated artifacts, all on the Papago Indian Reservation. All sites are prehistoric, although one apparently has a 19th century Papago component. Only one site was recommended either to be avoided by road building or to be excavated archaeologically.]

Ferg, Alan; Virginia Wayland, and Harold Wayland
outer part of the legs open from hip to ankle. An 1867 photograph taken at the fortified Cerro Colorado mine site southwest of Tucson shows men who are presumably Tohono O’odham wearing this garment. They suggest O’odham warriors wore such a garment as a means to associate themselves with high-ranking Mexican officers.

Ferguson, Charles W.  

Ferguson, T.J.; Chip Colwell-Chanthaphonh, and Roger Anyon  
2004  One valley, many histories: Tohono O’odham, Hopi, Zuni, and Western Apache history in the San Pedro Valley. Archaeology Southwest, Vol. 18, no. 1 (Winter), pp. 1-2, 4-15. Tucson, Center for Desert Archaeology. [This is a well-illustrated collection of brief essays concerning living groups of Indians whose forebears are believed either once to have lived in or to have used the resources of the San Pedro River Valley of southeastern Arizona. Among these are the Tohono O’odham, a few of whom visited the area with archaeologists and some of whose observations are recorded here in a section titled, “‘Our cousins to the east’: O’odham traditions in the San Pedro Valley.” It is noted: “The Tohono O’odham acknowledge that there are several groups of O’odham-speaking peoples, some of whom lived in great houses and platform mound communities, and some of whom attacked those settlements. The Tohono O’odham today recognize both of these groups as ancestors.”]

Fergusson, David  
1863  Report of the country, its resources, and the route between Tucson and Lobos Bay. Senate Executive Documents, no. 1, 38th Congress, special session, pp. 1-22. Washington, Government Printing Office. [This report, dated February 1, 1863, was written in Santa Fe, New Mexico and is accompanied by maps showing the area between Tucson and Lobos Bay in northwestern Sonora. The entry for October 10, 1862, under “Itinerary of the route,” reads: “3 p.m. Tucson to Mission San Xavier del Bac -- good level road; wood, water, grass, grain, corn, fodder. Course of route S. by W. ½W. distance in miles, 8.89.” There are descriptions here Caborca, Pitiquito, Altar, Tubutama, Oquitoa, Saric, Atil, houses, crops, cattle, Papago Indians, and more.]

commodities as beans, wheat, and barely; the cost of transportation; and location and population information on such Pimería Alta communities as those at Imuris, San Ignacio, Magdalena, and Santa Ana. The more recent communities of Terrenate, La Mesa, San Lorenzo, and Santa Marta are included as well.]


1897d [Letter to Lieut. J.F. Bennett, Acting Assistant Adjutant General.] In *The War of the Rebellion: a compilation of the official records of the Union and Confederate armies*, series 1, Vol. 50, part 2, pp. 394-395. Washington, Government Printing Office. [Dated April 14, 1863 and written in Tucson, Arizona Territory, this letter is addressed to Bennett at Headquarters, District of Arizona, Harts Mill, Texas. Fergusson writes that there is a Papago ranchería of about 400 persons at Fresnal. He says they have about 43 *jacales* (brush houses), some 300 horses and an equal number of cattle, principally milch cows. He says there is also a Papago ranchería at Coyote Springs (i.e., Ban Dak {Pan Tak} or Coyote Sits) with a population of some 250 Papagos and 150 horses.]

1897e [Letter to Lieut. J.F. Bennett, First Infantry California Volunteers, Acting Assistant Adjutant General, datelined Tucson, Arizona Territory, April 14, 1863.] In *The War of the Rebellion: a compilation of the official records of the Union and Confederate armies*, series 1, Vol. 50, part 2, p. 395. Washington, Government Printing Office. [This letter is addressed to Headquarters District of Arizona, Hart's Mill, Texas. Fergusson was Colonel, First Cavalry California Volunteers, Commanding. The letter deals with the distribution of arms to the Pimas and Maricopas for use against Apaches. Fergusson expressed his willingness to lend arms to Papagos at San Xavier and in other settlements. He notes that it is an unfavorable time for a campaign against the Apaches as the Papagos, Pimas, and Maricopas are required to remain at home until their crops are harvested (which would suggest crops of winter wheat).]

vicinity. They have on several occasions stolen citizens’ cattle from San Xavier and Tucson, the most of which have been recovered, but last week they carried away about forty head from San Xavier.”]

1897g [Letter to Captain T.T. Tidball, Fifth California Infantry California Volunteers, datelined Tucson, Arizona Territory, May 2, 1863.] In The War of the Rebellion: a compilation of the official records of the Union and Confederate armies, series 1, Vol. 50, part 2, pp. 422-423. Washington, Government Printing Office. [This letter contains orders to attack and destroy an Apache ranchería at Cajon de Arivapa (i.e., Aravaipa Canyon). He authorizes that 20 Papagos be used in the attack, and he refers to Jose Antonio Saborez as the Governor of the Papagos. He tells Tidball that the latter will have to “exercise considerable vigor” to prevent Papagos and tame Apache guides from killing women and children and plundering when they should be fighting. The attacking force was also to include Mexicans headed by guide Jesus María Elías and nine “tame Apaches.” Their route was to be via the Canada del Oro.]

1897h Orders No. 8, Hq. Tucson, Ariz. Ter., May 12, 1863. In The War of the Rebellion: a compilation of the official records of the Union and Confederate armies, series 1, Vol. 50, part 2, pp. 431-432. Washington, Government Printing Office. [Fergusson congratulates Captain T.T. Tidball on “the very gallant and soldier-like manner in which the expedition against the Apache Indians in the Canada de Arivaypa (Aravaipa Canyon) was conducted, and the highly creditable result of the attack on those savages, who have been devastating, robbing, and murdering in this Territory and Sonora for centuries. Capt. T.T. Tidball ... who commanded the expedition may well be proud of it and the brave men under his command, who marched for five days without ever lighting a fire, maintaining silence, hiding by day and traveling by night, to accomplish their object. That a handful of twenty-five soldiers and a few brave volunteer citizens should so completely surprise a ranchería of the craftiest savages on the continent, traveling for sixteen hours the evening and night before the battle, over frightful precipices, through gloomy canons and chasms heretofore untrod by white man, out of a numerous horde of savages killing over 50, wounding as many, taking 10 prisoners, is something for emulation to others in future campaigns against Apaches. We all have to mourn over the brave and generous youth who fell doing his duty. Mr. Thomas C. McClelland, the only one who fell in this brilliant little affair, will long be mourned by those who knew him only to esteem him as a good citizen, a dutiful son, and firm friend.” Although no Papagos are mentioned in the General Order, Fergusson (1897f) had earlier authorized their presence. This event was clearly a prelude to a similar one that occurred in 1871 at the same site, an event that came to be known as the Camp Grant Massacre and most of whose attackers were Papagos.]

Ferrante, Maureen

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accompany this article about the mission and Father Eusebio Kino and his pioneering missionary efforts among the Northern Piman Indians.

Ferrin, Jerry
1987Mission San Xavier del Bac. In The official visitors guide to metropolitan Tucson, pp. 32-33. Tucson, JWJ Enterprises, Inc. [This is a color photograph of the southeast elevation of the church of Mission San Xavier del Bac.]

Fewkes, Jesse W.
1912Casa Grande, Arizona. Annual Report of the Bureau of American Ethnology, 1906-1907, Vol. 28, pp. 33-220. Washington, Government Printing Office. [There are scattered references to Papagos as follows: Papago dwellings near Florence (p. 34); Papago huts still exist near Akutchin (i.e., Ak Chin) (p. 36); Father Kino, who from 1687 until 1711 was a missionary among the Opata, Pima, Papago, and Sobaipuri, was the first white man to visit Casa Grande Ruins (p. 54); Sobaipuris at San Xavier are mentioned in an account by Fr. Francisco Garcés (p. 58); Adolph Bandelier's account mentions Papago pottery (p. 70); Pima and Papago houses resemble one another (p. 113); Papagos did not preserve the art of pottery as well as did the Kwahadt (Kohatk) (p. 140 n); and the relation between Papago and the Salado and Hohokam is speculated upon (pp. 152-153).]


Field, Clark
1957The art and romance of Indian basketry. Tulsa, Philbrook Art Center. Illus. [Case number 4 describes and discusses a Papago carrying basket and a Papago ceremonial wine basket. Black-and-white photos of the baskets are in plates 6D and 7B respectively.]

1958Indian pottery of the Southwest post Spanish period. Tulsa, Philbrook Art Center. Illus. [Two groups of Papago pottery are illustrated: “Old seed pots” dated ca. 1890 in plate 20A and “tourist pottery” dated 1938 in plate 20B.]

Figueroa y Salazar, Pedro de Castro
1997Decree of the most excellent Duque de la Conquista for the creation of two presidios, one in the area of Pitiquín and the other between the missions of Guevavi
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and Suamca, each with fifty men. In The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora, 1700-1765, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 343-352. Tucson, The University of Arizona Press. [Pitiún became today's Hermosillo, Sonora. And no presidio was ever established between Guevavi and Suamca, this 1741 decree by the Viceroy of New Spain notwithstanding.]

Finch, L. Boyd

1996 Confederate pathway to the Pacific: Major Sherod Hunter and the Arizona Territory, C.S.A. Maps, illus., appendix, notes, bibl., index. xv + 319 pp. [Scattered mention of Papagos in terms of their being contacted as potential allies by Confederates. Also mention of a visit made by Charles Harkin to the San Xavier village in the winter of 1861-62, where a Papago greeted him and provided “a liberal supply of strong intoxicative drink called mescal” (p. 133).]

2000 Group notes anniversary. Buckskin Bulletin, Vol. 33, no. 4 (Fall), pp. 1, 6. Oklahoma City, Westerners International. [This is about the 20th anniversary meeting of the Adobe Corral of the Westerners that was held August 20, 2000 at Mission San Xavier del Bac. The corral’s initial meeting was held there as well. A photo on page 6 shows the present and eight past sheriffs of the corral standing inside the church at the northeast corner of the crossing.]

Fink, Augusta

1983 I - Mary. A biography of Mary Austin. Tucson, The University of Arizona Press. Illus., bibl., index. x + 310 pp. [There is a summary on page 213 of a journey made in the Papago country in April, 1923 by Mary Austin, Daniel T. McDougal, Gerald Cassidy, and Ina Sizer Cassidy.]

Fink, Georgeanne F.

1987 A paleomalacological evaluation of fossil molluscs. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, no. 171], edited by John C. Ravesloot, Part 3, Appendix D, pp. 387-393. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [“This report describes the results of a paleomalacological evaluation of 670 fossil molluscs collected from 40 archaeological features at the (prehistoric) San Xavier Bridge Site. ... Six of the species were freshwater snails and five were land snails.” The site is located on the San Xavier Reservation.]

Fink, T. Michael

2008 Captain Ewell’s Fort Buchanan affliction. Journal of Arizona History, Vol. 49, no. 1 (Spring), pp. 47-58. Tucson, Arizona Historical Society. [While serving at Fort Buchanan in southern Arizona in 1859, Captain Richard Ewell contracted malaria, a sickness which Army surgeon B.J.D. Irwin was endemic to the region and which
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afflicted local Hispanics as well as O’odham (not doubt “Papagos” in Irwin’s original report).]

Finley, Fonda, and S.E. Hamm
1985 Comes the river demon. In Where waters meet, by Faith Cummins and others, pp. 13-15. Winkelman, Central Arizona College, Aravaipa Campus. [An essay on the Spanish-period and early Anglo-period history of the lower San Pedro River Valley in southeastern Arizona includes a recounting of the Camp Grant Massacre of 1871 in which a group of Mexicans, Anglos, and Papagos killed unsuspecting Apaches who ostensibly were under protection of the United States Army.]

Finnerty, Margaret

Finney, Charles G.

Fireman, Bert M.
1982 Arizona: historic land. New York, Alfred A. Knopf. 270 pp. [Scattered references to Papagos are on pages 24, 33, 43, and 128, including mention of Papagos’ working in the excavation of Ventana Cave and not objecting to the exhumation of burials; the belief that the Hohokam were the Papagos’ ancestors; and the involvement of the Papagos in the 1871 massacre of Apaches at Camp Grant. Fireman also mistakenly asserts that the “Papagos” got their name from the mesquite bean.]

Fischer, Dan L.
2001 Early Southwest ornithologists, 1528-1900. Tucson, The University of Arizona Press. Maps, illus., appendix, refs., index. xxi + 271 pp. [There is passing mention here of Papago involvement in the 1871 Camp Grant Massacre as well as mention of the giant mesquite trees that once stood in the mesquite forest, or bosque, on the San Xavier Reservation.]

Fish, Paul R., and Suzanne K. Fish
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Albuquerque, University of New Mexico Press. [Mention is made of William Doelle's excavation of a single-unit household at Nolic on the Papago Indian Reservation (p. 160). There is also mention (p. 152) of the fact that the ethnographic record of the Pima and Papago has been used by archaeologists in aiding their interpretation of the prehistoric Hohokam. The bi-seasonal settlement pattern of the Papagos is also mentioned (p. 153).]

2008 Community, territory, and polity. In *The Hohokam millennium*, edited by Suzanne K. Fish and Paul R. Fish, pp. 38-47. Santa Fe, School for Advanced Research Press. [The Fishes assert, “similarities are apparent between O’odham village organization and that of the Hohokam.” Also included here is a photo of a Tohono O’odham participant in an early twentieth century (the caption erroneously says early “nineteenth”) Vikita ceremony witnessed by Carl Lumholtz.]

2009 La cultura Hohokam del sur de Arizona. Arquitectura y historia. *Arqueologia Mexicana*, Vol. 17, núm. 97 (mayo-junio), pp. 39-45. México, D.F., Editorial Raíces, S.A. de C.V. / Instituto Nacional Antropología e Historia. [The Fishes cite three hypotheses that have been used to account for the apparent discontinuity between prehistoric Hohokam and historic O’odham in the Pimería Alta: collapsed food production resulting from flooding of irrigation canals; a hardening of hierarchical leadership that contributed to political collapse; and/or the introduction of European pathogens in advance of the physical presence of Europeans themselves.]

Fish, Suzanne K.  
1982 Pollen analysis at AZ EE:7:22. In *Archaeological test excavations in southern Arizona [Archaeological Series, no. 152]*, compiled by Susan A. Brew, pp. 57-62. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [A roasting pit was excavated in this prehistoric site, one probably used for roasting cholla buds. Fish draws on ethnographic analogy, using data from Papago Indian studies to discuss the possible interpretation of the feature. She also discusses Papagos’ use of yucca fruit.]


2000a “Saguaro fruit gathering ramada at Sells.” *Glyphs*, Vol. 512, no. 5 (November), p. 10. Tucson, Arizona Archaeological and Historical Society. [This is a black-and-white photograph of the scene given in he caption.]

2000b “Saguaro fruit gathering ramada at Sells.” *Glyphs*, Vol. 51, no. 6 (December), p. 1. Tucson, Arizona Archaeological and Historical Society. [This is the same photo as in Fish (2000a).]
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Fish, Suzanne K., and Marcia Donaldson
1991  Production and consumption in the archaeological record: a Hohokam example. *Kiva*, Vol. 56, no. 3, pp. 255-275. Tucson, Arizona Archaeological and Historical Society. [Russell (1975: 93) is cited to the effect that Papagos are known to have traded saguaro syrup to the Pima although both groups produced it (p. 267).]

Fish, Suzanne K.; Paul R. Fish, and Christian Downum
1984  Hohokam terraces and agricultural production in the Tucson Basin. *Anthropological Research Papers*, no. 33, pp. 54-71. Tempe, Department of Anthropology, Arizona State University. [Passing mention is made of *trincheras* sites on the San Xavier Reservation at Martinez Hill and Black Mountain.]

Fish, Suzanne K.; Paul R. Fish, and John H. Madsen

1990  Sedentism and settlement mobility in the Tucson Basin prior to A.D. 1000. In *Perspectives on Southwestern prehistory*, edited by Paul A. Minnis and Charles L. Redman, pp. 76-91. Boulder, San Francisco, and Oxford, Westview Press. [It's noted that the Sand Papago Sonoran Desert peoples with little agriculture lived in regions receiving half to one-third the relatively generous 25-30 cm (10-12 in.) of annual rainfall of the Tucson area. “The historic Papago, only some of whom moved seasonally, did not occupy stretches of the Santa Cruz floodplain with good water; Hispanics, Anglos, and missionized Indians dominated these locations.” The authors also discuss Papago settlement patterns (p. 88) and point to a variety of Papago subsistence patterns within the Sonoran Desert.”]

Fish, Suzanne K.; Paul R. Fish, and John H. Madsen, editors
1992  The Marana Community in the Hohokam world. *Anthropological Papers of the University of Arizona*, no. 56. Tucson, The University of Arizona Press. [Although the study concerns the prehistoric Hohokam of this region north of Tucson, Arizona, there are occasional references to the Tohono O’odham who, as noted, had their duration of settlement in the vicinity of water sources curtailed by the requirements of numerous cattle (p. 13).]

Fish, Suzanne K., and William B. Gillespie
1987  Prehistoric use of riparian resources at the San Xavier Bridge Site. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona* [Archaeological Series, no. 171], edited by John C. Ravesloot. Part 2, pp. 71-80. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Relying largely on stratigraphic pollen samples, Fish studies the plants that were present at this site on the San Xavier Reservation during the prehistoric Tanque Verde phase of Hohokam occupation, while Gillespie
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examines vertebrate and molluscan remains to determine which animals were present at the same time. The authors agree the evidence indicates “intervals of well-developed wetland habitats.” Gillespie also draws on historical documentation to write about animals in the vicinity.]

Fish, Suzanne K., and Gary P. Nabhan
1991 Desert as context: the Hohokam environment. In Exploring the Hohokam, edited by George J. Gumerman, pp. 29-60. Dragoon, Arizona, Amerind Foundation; Albuquerque, University of New Mexico Press. [Mention is made of Tohono O’odham nighttime irrigation practices (p. 38); of Tohono O’odham well villages (p. 35); of Tohono O’odham water control devices (pp. 47-48); and of Tohono O’odham settlement in relation to potable water both for people and for cattle.]

Fisher, Andrew H.
2000 Working in the Indian way. The Southwest Forest Firefighter program and Native American wage labor. Journal of Arizona History, Vol. 41, no. 2 (Summer), pp. 121-148. Tucson, Arizona Historical Society. [This illustrated article about the Southwest Forest Firefighter (SWFF) program begin in 1948 and involving American Indians examines the program in terms of wage labor. It is noted (p. 123) that Tohono O’odham entered Arizona copper mines in the late 1880s. A black-and-white photo (p. 139) shows a fire camp in California in 1996, with the Fort Apache crew's sleeping area in the foreground and that of the Tohono O’odham in the background.]

Fisher, Eileen
1989a The annual Native American students awards. Indian Programs Newsletter, Vol. 3, no. 1 (Summer), p. 5. Tucson, Coordinator of Indian Programs, The University of Arizona. [Mention is made that Tohono O’odham student Kimberly Carlos modeled a traditional dress at the spring, 1989 awards ceremony for American Indian students at the University of Arizona. A photo of her in costume is included.]

1989b Fourth annual aging conference. Indian Programs Newsletter, Vol. 3, no. 1 (Summer), p. 6. Tucson, Coordinator of Indian Programs, The University of Arizona. [Mention is made that participants in the March, 1989 annual conference of the Arizona Indian Council on Aging were entertained by the Santa Rosa Youth Group of the Tohono O’odham Nation.]

1990 The Native American Student Resource Center. Indian Programs Newsletter, Vol. 3, no. 2 (Spring), p. 6. Tucson, Coordinator of Indian Programs, The University of Arizona. [This article tells about the February, 1990 opening on the University of Arizona campus of the Native American Student Resource Center, whose coordinator is Ms. Vivian Juan, a Tohono O’odham. Her educational background is described and she is shown in a photograph.]
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Fisher, Karen

1977 Papago harvest. *Arizona Highways*, Vol. 53, no. 6 (June), pp. 2-5. Phoenix, Arizona Department of Transportation. [This is about the saguaro harvest camp and activities of Juanita Ahil, a Papago whose camp is in the western unit of Saguaro National Monument. One color photo and three black-and-white photos accompany the text. Fisher observed the harvest and the treatment of the saguaro fruit in the camp.]

1978 Almost forgotten. In *Sonoran heritage: food on the desert* [supplement to the *Arizona Daily Star*, October], p. 2. Tucson, National Endowment for the Humanities Learning Library Program at the Tucson Public Library. [This illustrated article is about the gathering, growing, storing, and preparation of wild and domestic crops by the Pima and Papago Indians. Most of the material concerns the Gila River Pimas, but Papagos are considered as well.]

Fisher-Chacon, Eileen

1991a 15 Tohono O’odham children attend the University of Arizona’s chemistry camp. *Indian Programs Newsletter*, Vol. 3, no. 3 (Spring), p. 10. Tucson, The University of Arizona, Office of Indian Programs. [Fifteen 4th to 8th grade students from the Baboquivari School District on the Papago Indian Reservation attended a special five-day program, a “Chemistry Can Be Fun Summer Camp,” during the summer of 1990.]

1991b 1990 President’s Tribal Leader’s Advisory Council. *Indian Programs Newsletter*, Vol. 3, no. 3 (Spring), p. 7. Tucson, The University of Arizona, Office of Indian Programs. [Included among those mentioned here are Ofelia Zepeda, Tohono O’odham and director of American Indian Studies at the University of Arizona, and Mike Enis, Tohono O’odham, who stressed that his tribe needs technical assistance for economic development.]

Fisk, Erma J.

1983 *The peacocks of Baboquivari*. Illustrations by Louise Russell. New York and London, W.W. Norton and Company. Map, illus. 284 pp. [This is the author’s journal and correspondence relating to her five months’ stay in 1978-79 at the Riggs Ranch on the east side of the Baboquivari Mountains. In it she briefly recounts the history of climbers who made the ascent to the top of Baboquivari Peak, half of which is on the Papago Indian Reservation. She says that the CCC constructed a trail in 1933 (p. 197).]

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myth of Baboquivari.”]

Fitzgerald, Colleen M.
1998 The meter of Tohono O’odham songs. *International Journal of American Linguistics*, Vol. 64, no. 1, pp. 1-36. New York, Douglas C. McMurtrie. [In this study of the meter of traditional songs in Tohono O’odham, Fitzgerald finds, among other things, that lines in these songs are flexible in some traditions. She uses her findings as a test against a theory of meter proposed by Bruce Hayes.]
1999 Loanwords and stress in Tohono O’odham. *Anthropological Linguistics*, Vol. 41, no. 2 (Summer), pp. 193-108. Bloomington, Indiana University, Department of Anthropology. [The Tohono O’odham language assigns primary stress to the first syllable in content words. There is, however, an asymmetry in the distribution of secondary stress. That the principal support for the existence of an asymmetry in this secondary distribution comes only from loanwords is quite interesting.]
2000a Vowel hiatus and faithfulness in Tohono O’odham reduplication. *Linguistic Inquiry*, Vol. 31, no. 4, pp. 713-722. Cambridge, Massachusetts, MIT Press. [“Evidence from Tohono O’odham – a Uto-Aztec language spoken in Arizona and Mexico – shows that IO faithfulness is not equivalent to IB faithfulness. ... Tohono O’odham provides evidence in favor of a fuller model of reduplication, which allows all possible rankings of the three types of faithfulness, especially a higher ranking of IR faithfulness. The evidence comes from Tohono O’odham reduplication ... .”]
2001 The morpheme-to-stress principle in Tohono O’odham. *Linguistics*, Vol. 39, no. 5, pp. 941-972. The Hague, Mouton. [“In this paper, I describe and analyze a novel pattern of secondary stress in Tohono O’odham. Tohono O’odham ... assigns primary stress to the first syllable in content words ... . Fieldwork by the author ... shows that a word-final secondary stress is disallowed in monomorphemic words but is allowed in polymorphemic words. This descriptive generalization holds regardless of the morphological composition or the derivational history of the words. This appears to be a novel stress pattern in the world’s languages ... .”]

Flaccus, Elmer W.
1981 Arizona’s last great Indian war. The saga of Pia Machita. *Journal of Arizona History*, Vol. 22, no. 1 (Spring), pp. 1-22. Tucson, Arizona Historical Society. [About an elderly Papago leader from Stoa Pitk on the Papago Indian Reservation who counseled young Papagos to resist the draft during World War II. He was captured and sent to jail at the federal prison at Terminal Island.]
Flannery, Alberta, and Neddie Blaine
2006 “She felt that education was a way out of poverty.” In 2004-2005 Report to the Community, Celebrating 25 years, edited by Jennifer Jones, p. 6. Tucson, Community Foundation for Southern Arizona. [Tohono O’odham sisters talk about their mother, Pauline Miguel, and their reasons for establishing a college scholarship in her name with funds administered by the Community Foundation of Southern Arizona.]

Fleck, Fred
1964 Visiting Father Kino’s missions. Tucsonora, December, front cover, pp. 4-7, 24. Tucson, Delta Printing and Publishing Co. [With a map and black-and-white photos of missions presently on sites in southern Arizona and northern Sonora where Father Eusebio Kino established missions among Piman Indians in the late 17th century, this article, published in both Spanish and English, provides a tour that takes the reader to such places as San Xavier del Bac, San Ignacio, Pitiquito, Caborca, Magdalena, Cocospera, and Oquitoa.]

Fleming, Paula R., and Judith Lusky, compilers
1986 The North American Indians in early photographs. New York, Harper & Row. [Page 144 has a brief account of W J McGee's 1894 and 1894 expeditions among the Papago and Seri Indians, with data taken from annual reports of the Smithsonian Institution. There are no photos of Papagos in the book.]

Flick, Lawrence F.
1894 The Papago Indians and their church. Records of the American Catholic Historical Society of Philadelphia, Vol. 5, no. 4, pp. 384-416. Philadelphia. [An article about Mission San Xavier del Bac, including its Spanish-period and later history and including a detailed description of the structure and its art work. There are one photo of the exterior and three photos of the interior of the church. Much of the history as presented here is now known to be incorrect. A bibliography is included.]

Flores, Chester
1972 The four brothers. In Arrow IV, edited by T.D. Allen, pp. 29-30. s.l., The Pacific Grove Press. [This is a telling by a Papago high school senior about how four brothers inherited the task from their deceased parents of watching the sun. They took turns that resulted in the creation of four seasons: spring, summer, autumn, and winter.]

Flores, Diane
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[This poem by a Papago in an 8th grade class in the Santa Rosa School on the Papago Reservation is about the author’s cooking while her mother makes baskets.]

1974

Flores, Felipe
1997
[Letter to Colonel José María Elías González from Fresnal del Baboquivari, April 24, 1843.] In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, pp. 80-82. Tucson, The University of Arizona Press. [Lt. Col. Flores was at the head of some five hundred armed men in the heart of the Papaguería when he wrote this letter, one noting that the Papago enemies were using smoke signals in the Baboquivari Mountains to warn others of his presence. He writes in detail about battles with Papagos, including the name of one, Hilarión Gálevez, from Pítiquito. He writes of a skirmish at Ban Dak (Coyote Sits) where they captured one Papago man and a woman and three children. In the Cababi Mountains they clashed with forty-five Papago warriors, killing six of them. He says, “... these regions are practically impassable because of the scarcity of water. Despite all this, we will renew our march on the morrow toward Quitovac and Sonoita on the basis of information gathered from our most recent captive, and experts who accompany me, that there may be sizable Papago gatherings there.”]

Flores, Floyd
1996
An interview with Floyd Flores (Hia-Ced O’odham). In People of the seventh fire: returning lifeways of Native America, edited by Dagmar Thorpe, pp. 94-103. Ithaca, New York, Akwe:kon Press, Cornell University American Indian Program. [Flores talks about his personal life experiences and his Indian beliefs as well as about the Hia-Ced O’odham Alliance formally organized in 1994 to work toward recovery of lost lands on both sides of the International Boundary. By 1994, some 1,500 individuals had been registered as Hia-Ced O’odham.]

Flores, Lucia J.
2005
Lucia Jaime Flores. In The voices of Fort Lowell, edited by Ann Branham, David King, Marjorie Sherrill, and Jeanne Turner, pp.53-58. Tucson, Old Fort Lowell Neighborhood Association, Inc. [Flores remembers one of her neighbors in the Fort Lowell district of Tucson: “Juan Xavier, the Papago man (we called them Papagos at the time but they’re Tohono O’odhams now) helped build the little bridge for the kids. It was a nice bridge, with handles and everything. ... Juan Xavier was married to this wonderful lady named Gwyneth.” She also tells about Juan Xavier’s escorting Tucson artist Ted DeGrazia into the Superstition Mountains to look for the Los Dutchman Mine.]

Flores, M.; F. Valentine, and Gary P. Nabhan
1990
Managing cultural resources in Sonoran Desert biosphere reserves. Cultural
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Survival Quarterly, Vol. 14, no. 4, pp. 26-30. Cambridge, Massachusetts, Cultural Survival, Inc. [This is a discussion of the role to be played by O’odham in the planning and implementation of protection of the cultural and natural resources of the Pinacate Mountains in northwestern Sonora, a part of the Sierra el Pinacate Protected Zone. Because of the interest of O’odham elders and young activists in the area, conservation, eco-tourism, and resource management may be affected in a positive way.]

Fobes, Jacqueline
1975 A Papago boy and his friends. Papago translation of the English into Papago by Felicia Nunez. Tucson, Impresora Sahuaro. Illus. 31 pp. [With a large number of illustrations by Ted De Grazia, “This story was written primarily to provide elementary school-aged and Papago students with a reader of their own, written in the Papago language and relevant to their cultural lifestyle.”]

Folk-Williams, John A.

Fong, Franklin
2003 Children of the desert. The Way of St., Francis, Vol. 9, no. 1 (January-February), pp. 20-27. Sacramento, California, Franciscan Friars of California, Inc. [Three photos accompany this essay by a Franciscan brother about his stay at Topawa on the Papago Indian Reservation. The photo captioned, “Friars and children prepare to enter St. Catherine’s Church,” is misidentified. The church in the photo is some other chapel on the reservation.]

Font, Pedro
1930 see Bolton, translator and editor, 1930o and 1930s
1975 Letters of Friar Pedro Font, 1776-1777. Translated by Dan S. Matson. Ethnohistory, Vol. 22, no. 3 (Summer), pp. 263-293. Tucson, American Society for Ethnohistory. [All three of these letters, written respectively from the Sonoran communities of Ures, Imuris, and Tubutama, concern Father Font's missionary experiences among Northern Piman Indians.]

Fontana, Bernard L.
is about the rate of suicides and other violent deaths on the San Xavier Indian Reservation. The essay here appears with three others in the series by different authors in this undated separate.]

1960a “Assimilative change: a Papago Indian case study.” Ph.D. dissertation. Department of Anthropology, University of Arizona, Tucson. Maps, illus., bibl. 245 pp. [This is a study of assimilative and non-assimilative change on the San Xavier Papago Indian Reservation. Major subjects headings are as follows: Introduction; Setting; Personal Names; Houses; Occupation; Miscellaneous Cultural Change; Correlation of Cultural Categories with Regard to Assimilation; Communication and Levels of Sociocultural Integration; and Conclusions. The study provides an ethnographic snapshot of the San Xavier community as it existed ca. 1955-1960.]

1960b Lost arsenal of the Papagos. Desert Magazine, Vol. 23, no. 1 (January), pp. 22-23. Palm Desert, California, Desert Magazine. [This discussion concerns a missing arsenal of old guns of all types allegedly discovered by W.E. Bancroft in 1882. If such a cache existed, it was probably located between Casa Grande and Covered Wells in the Santa Rosa Valley. Black-and-white photos show hills near Santa Rosa and the author viewing adobe bricks being sun-dried for use in construction of a Papago house.]

1961a Biography of a desert church: the story of Mission San Xavier del Bac [Smoke Signal, no. 3 (Spring)]. Tucson, Tucson Corral of the Westerners. Map, illus. Refs. 20 pp. [This is an outline history of Mission San Xavier del Bac. Papago Indians are discussed, but the major emphasis here is on missionaries and a history of the San Xavier church and its construction.]


1963a The Hopi-Navajo colony on the Lower Colorado River: a problem in ethnohistorical interpretation. Ethnohistory, Vol. 10, no. 2 (Spring), pp. 162-185. Bloomington, Indiana, American Society for Ethnohistory. [It is noted here that in 1933 the superintendent of the Colorado River Reservation wrote a letter to the superintendent of the Papago Indian Reservation saying he would be happy “to have a few Papagos colonize here” for the experiment of relocating other Arizona Indians to the Colorado River Reservation. None did.]


1971a Biography of a desert church: the story of Mission San Xavier del Bac [Smoke Signal, no. 3 (Spring)]. Tucson, Tucson Corral of the Westerners. Map, illus., refs. 20 pp. [More illustrations have been added, but this is otherwise a reprint of Fontana (1961a).]

1971b Calabazas of the Río Rico. The Smoke Signal, no. 24 (Fall), pp. 65-88. Tucson, Tucson Corral of the Westerners. [This history of the Indian village and mission visiting station of Calabazas in southern Arizona includes mention throughout of
the Piman Indians who once lived there.]

1973a The cultural dimensions of pottery: ceramics as social documents. In *Ceramics in America [Wintherthur Conference Report for 1972]*, edited by Ian M.G. Quimby, pp. 1-13. Charlottesville, University Press of Virginia. [On pages 5 and 7 there is a short discussion of the form, meaning, use, and function of Papago pottery. Two black-and-white photos show a Papago olla being used as a chicken coop (p. 6) and a ca. 1930 Papago salt shaker (p. 8).]

1973b *Mission San Xavier del Bac*. Photographs by Helga Teiwes-French. Tucson, The University of Arizona Press. Illus. 30 pp. [This is a photographic and word essay on the Desert People and their church. Both color and black-and-white photos by Teiwes-French are included; the extended captions are provided by Fontana.]

1974a Foreword. In *Piman shamanism and staying sickness*, by Donald M. Bahr, Juan Gregorio, David I. Lopez, and Albert Alvarez, pp. ix-xi. Tucson, The University of Arizona Press. [The foreword is comprised of a synopsis of the book's content, explaining the meaning to Papagos of the concepts of wandering and staying sicknesses.]


1975a The desert domain: people and land in the arid Southwest. In *Land and the pursuit of happiness*, edited by Elinor Lenz and Alice LeBel, pp. 11-19. Los Angeles, Western Humanities Center, UCLA Extension. [Included here is a discussion of Joseph Enos, a Papago Indian, and his attitudes toward land and the universe. The Papago experience is drawn upon to make generalizations concerning man's use of land in the Southwest.]

1975b Introduction to re-edition. In *The Pima Indians*, by Frank Russell, pp. ix-xv. Tucson, The University of Arizona Press. [It is noted that linguistically, culturally, and historically, Pimas are related to the Papago Indians (p. ix); the list of bibliographic references related to Papagos is at least ten times as extensive as that related to the Gila River Pimas (p. ix); and the game of kinyskut is played by both Pimas and Papagos (p. xii).]

very brief history of the Papago cattle industry and its effects on the land and on the social, political, and economic spheres of Papago life.

1976b The faces and forces of Pimería Alta. In Voices from the Southwest, gathered by Donald C. Dickinson, W. David Laird, and Margaret F. Maxwell, pp. 45-54. Flagstaff, Northland Press. [Largely about the Papago Indians' aboriginal adaptation to various portions of the Sonoran Desert and its perimeters, including remarks concerning the influence of Spaniards and 19th-century Anglo Americans on the Indians and the land.]

1976c Meanwhile back at the rancheria... The Indian Historian, Vol. 8, no. 4 (Winter), pp. 13-18. San Francisco, American Indian Historical Society. [This paper deals with the problems and other effects of the Dawes Act on land allotments on the San Xavier Indian Reservation.]

1976d The Papago Indians. Parts 1-3. Sells, Arizona, Title IV-A, Indian Education Act, Indian Oasis Schools. 245 pp. [These three volumes present a history of the Papago Indians from 1687 through 1961. They also contain considerable information on the physiography and natural history of the Papaguería and of Papago culture.]

1979a Where are we? Tucson Magazine, Vol. 5, no. 4 (April), pp. 24-29. Tucson, Desert Silhouette Publishing Company. [A discussion of differing conceptions of the Sonoran Desert held by various cultural groups who reside there includes an overview of the Papagos' attitude toward their natural surroundings.]


1980b Frank Lopez and the Papago origin story. Sun Tracks, no. 6, pp. 128-129. Tucson, Department of English, The University of Arizona. [A discussion of how Fontana tape recorded the Papago origin story as narrated by Frank Lopez, and how the tape was subsequently transcribed by Papago linguist Albert Alvarez. A photo of Lopez and interpreter Lorentine Noceo is included.]

1980c Tucson’s stranger neighbors. Sketch Book, Vol. 5, no. 4 (October), p. 2. Tucson, s.n. [Fontana writes about the way in which Papagos have become largely invisible to their neighboring non-Indian community, a situation that may change in light of the Papagos’ pushing for their water rights.]


1981b Of earth and little rain: the Papago Indians. Photographs by John P. Schaefer. Flagstaff, Northland Press. Map, illus., bibl., index. xii + 140 pp. [This is an overview of the history and culture of the Papago Indians on both sides of the United States and Mexican boundary. It is told from the highly personal perspective of an anthropologist who had lived and worked among Papago Indians for
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twenty-five years. The color and black-and-white photos were taken by Schaefer in 1979 and 1980.]


1983e The Papagos. *Arizona Highways*, Vol. 59, no. 4 (April), pp. 34-37, 40-42, 44-46. Phoenix, Arizona Department of Transportation. [A general overview of Papago history, traditional culture, and contemporary culture, one emphasizing the Papagos' location within the Gadsden Purchase area. The article is illustrated with color and black-and-white photographs by several photographers that depict such people and scenes as Baboquivari Mountain, basketmaker Juanita Ahil, Pete Martinez, the Papago Tribal Fair and Rodeo, a cattle roundup, a youth rodeo, basketmaker Laura Martinez, the Sil Nakya chapel, Ed Kisto's home and ranch in the shadow of Baboquivari, Papagos underground in the Noranda Mine, Papago school children (girls) at Pisinemo, the Friday-after-Easter pageant at San Xavier del Bac, and Santa Rosa rain dancers performing at San Xavier.]

(Gunsight) and the solar contrivance at Queen's Well used to power the pump on the village's water well.]

1983g  The unsolved riddle of the River Hohokam. *Arizona Highways*, Vol. 59, no. 4 (April), pp. 38-39. Phoenix, Arizona Department of Transportation. [A thumbnail outline of the culture of the prehistoric Hohokam, one pointing out that the problem of possible Hohokam-Piman connections (including the relationship of the Hohokam and the Papago) remains unresolved. The article is accompanied by a black-and-white photograph by Al Abrams of potter Laura Kermen.]

1984a  Desert as home. In *Saguaro cactus forest drive*, compiled by Mary Robinson and T.J. Priehs, p. 2. Tucson, Southwest Parks and Monuments Association. [This is a brief quote from Fontana (1981a) noting that the desert, which is not a sandy, treeless waste, is home for the Papago Indians.]

1984b  Development proposal for the San Xavier Indian Reservation: a clash in value systems. *Arid Lands Newsletter*, no. 20 (January), pp. 8-12. Tucson, Office of Arid Lands Studies, The University of Arizona. [A brief account of a 1983 proposal for a development on some 18,000 acres of San Xavier Reservation land that would include a golf course, condominiums, a large resort hotel, and residential and commercial facilities -- a non-Papago community of about 110,000 people. The San Xavier case is offered as an example of conflicts arising between centers of urban expansion and neighboring rural areas and the contrasting values of rural and urban peoples.]

1986  Pilgrimage to San Xavier. *Arizona Highways*, Vol. 62, no. 11 (November), pp. 44-inside back cover. Phoenix, Arizona Department of Transportation. [An article about pilgrimages made to San Xavier by Mexicans includes a color photo by Greg Keller of two Papagos walking into the church through the front door.]

1987a  Father Eusebio Kino, agent of God and King. *AB Bookman’s Weekly*, Vol. 79, no. 23, pp. 2533-2534, 2536, 2538, 2540. Clifton, New Jersey, AB Bookman Publications, Inc. [This is a biographical sketch of Father Eusebio Francisco Kino who in 1687 became the first missionary and the first non-Indian to live permanently among the Northern Piman Indians. Included is a discussion of his literary legacy, the plethora of publications that have since been written about him.]

1987b  Santa Ana de Cuiquiburitac: Pimería Alta's northernmost mission. *Journal of the Southwest*, Vol. 29, no. 2 (Summer), pp. 133-159. Tucson, The University of Arizona Press and the Southwest Center. [Included here are translations by Daniel S. Matson of two Spanish documents, one by Fray Juan Bautista Llorens (1811) and another by Father Francisco Moyano (1812). Both concern a mission *visita* built for Piman Indians known as the Kohatk. The church was built by Father Llorens of Mission San Xavier del Bac in the early 19th century at a site northwest of Tucson and south of the Gila River. There are considerable data concerning the Kohatk.]

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from some of the accounts.]


1990a *Restoration continues.* Dove of the Desert, no. 5 (Spring), p. [1]. Tucson, San Xavier Mission Church. [A brief article about plans to clean, stabilize, and reintegrate the interior art of Mission San Xavier del Bac with the help of Paul Schwartzbaum and a team of Italian conservators.]

[1990]b 1984-1991. *The inside.* Patronato Mission San Xavier del Bac, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Fontana, in this unsigned article, writes about the visit made to Mission San Xavier del Bac in April, 1990, by Paul Schwartzbaum and three Italian conservators to evaluate the problems and to propose a working schedule to resolve them. It is noted that Tohono O’odham apprentices will be hired to work with the conservation team. Also referred to is the 1984 study of the church’s interior done by art conservators Gloria Giffords and Miguel Celorio.]

1991a *One region, many cultures.* In 1992. *Indians of Pimería Alta* [calendar], p. 3. Nogales, Arizona, Pimería Alta Historical Society. [Published here in English, O’odham, and Spanish, this is a three-paragraph essay concerning the cultures whose members co-exist in the region of the Pimería Alta. One of these cultures is that of the O’odham.]

1991b *One region, many cultures.* PAHS Newsletter, October, p. [4]. Nogales, Arizona, Pimería Alta Historical Society. [This is a three-paragraph discussion of the value derived by residents of northern Sonora and southern Arizona in living in proximity to members of three distinct cultures: Tohono O’odham, Mexican, and Anglo.]

1992a *Conservation work at Mission San Xavier del Bac.* Westfriars, Vol. 26, no. 2 (February), pp. 6-7. Tucson, Franciscan Province of St. Barbara. [Two black-and-white photos by Berard Connolly accompany an article telling of plans to effect conservation of the art inside the east transept of Mission San Xavier del Bac. Written before work actually began, the efforts were carried out by a team of international conservators working from January 6 to April 16, 1992. Mentioned are four Tohono O’odham hired as apprentices: Tony Encinas, Gabriel Wilson, Mike Campos, and Timothy Lewis.]

1992b *San Xavier conservation, phase one completion.* Dove of the Desert, no. 10 (Spring), p. 2. Tucson, San Xavier Mission Parish. [This is an account of work accomplished by a team of European conservators and Tohono O’odham]
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apprentices who worked in the east transept of the church of Mission San Xavier del Bac from January into April, 1992.]

1993a Dove of the Desert. *Westfriars*, Vol. 27, no. 3 (May), pp. 6-7. San Juan Bautista, California, Franciscan Province of St. Barbara. [This is a summary of conservation activities carried out by a team of international conservators and Tohono O’odham apprentices in the west chapel of Mission San Xavier del Bac between Feb. 1 and May 1, 1993.]

1993b From the Dove of the Desert. *Westfriars*, Vol. 27, no. 4 (June), p. 5. San Juan Bautista, California, Franciscan Province of Saint Barbara. [This is a note about the role of Ignacio Gaona in building Mission San Xavier del Bac; about the fact that Pedro Bojórques was merely a soldier; and that the *bulto* formerly identified as that of Santa Escolástica is more likely that of Santa Rita de Casia.]

1993c *Pilgrimage to Magdalena*. San Juan Bautista, California, Westfriars, Saint Francis Retreat Center. Illus. 9 pp. [This essay about the annual early October pilgrimage to Magdalena, Sonora to honor San Francisco mentions O’odham participation in the event.]

1993d Saving San Xavier: the role of a patronato. In *The Spanish missionary heritage of the United States. Selected papers and commentaries from the November 1990 Quincentenary Symposium*, edited by Howard Benoist and Maria Carolina Flores, pp. 203-207. San Antonio, Texas, United States Department of the Interior, National Park Service and Los Compadres de San Antonio Missions National Historical Park. [This is a detailed discussion of the role of the Patronato San Xavier in the conservation of Mission San Xavier del Bac.]


1994b The dome at Ba:c. *Westfriars*, Vol. 28, no. 1 (February), p. 12. San Juan Bautista, California, Franciscan Province of Saint Barbara. [An article written preliminarily to the cleaning and conservation of the paintings beneath the main dome and generally above the crossing of Mission San Xavier del Bac. Some of the images are incorrectly identified here.]

1994c El Retablo Mayor: the San Xavier altarpiece. *Patronato Mission San Xavier del Bac*, p. [2]. Tucson, Patronato San Xavier. [This is a detailed description of the main altarpiece, or *retablo mayor*, at Mission San Xavier del Bac.]

1994d *Trailing the Holy Cross: soldiers’ feet, Apache ears, and the Santa Cruz Valley*. Tucson, Peccary Press. Map, bibl. 23 pp. [This fine-press edition of an essay on the history of southern Arizona's Santa Cruz Valley includes mention of Piman settlements and Piman history as well as the valley's Spanish and Mexican-period past. The book, an exemplar of the best in book art, is designed, printed letterpress, and hand bound by Mark and Linda Sanders in two different versions.]

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1995b Restoring San Xavier del Bac, “Our Church.” *Native Peoples*, Vol. 8, no. 4 (Summer), front cover, pp. 28-35. Phoenix, Media Concepts Group, Inc. [With color photos by David Burckhalter, this article is about the involvement of Tohono O’odham, both historically and contemporaneously, in the construction and preservation of Mission San Xavier del Bac.]

[1995]c The Virgin Mary. * Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Fontana summarizes the winter, 1995 conservation efforts inside Mission San Xavier and writes as well about the seventeen painted and sculptured representations of the Virgin Mary inside the church of San Xavier del Bac. He also elaborates on the methods used by its creators in decorating the church's retablo mayor.]

[1996]a The angels of San Xavier. * Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. [Tucson], Patronato San Xavier. [This is an essay concerning the nearly two hundred painted and sculptured angels inside the church of Mission San Xavier del Bac.]

1996b Biography of a desert church: The story of Mission San Xavier del Bac [*Smoke Signal*, no. 3, revised]. Tucson, Tucson Corral of the Westerners. Map, illus., refs. 68 pp. [This is a much revised and greatly expanded version of Fontana (1961a). It includes both color and black-and-white photographs.]

1996c [Untitled.] In *San Xavier del Bac: an artist’s portfolio*, by Sharon W. Pettus, p. 4. Tucson, Treasure Chest Books. [In this one-paragraph notes, a kind of preface for the book, Fontana writes, “A tribute to the genius of Ultra Baroque on the frontier of New Spain, Mission San Xavier del Bac offers a joyful inventory of the messages Franciscans hoped to impart to the native peoples.”]

1996d Who were the builders and decorators of Mission San Xavier del Bac? * Kiva*, Vol. 61, no. 4 (Summer), pp. 365-384. Tucson, Arizona Archaeological and Historical Society. [This is an illustrated article concerning the O’odham and Spaniards who were responsible for the design, construction, and decoration of the late 18th-century church of Mission San Xavier del Bac.]

1997a Biography of a desert church: the story of Mission San Xavier del Bac [*Smoke Signal*, no. 3 (Spring)]. Tucson, Tucson Corral of the Westerners. Map, illus. Refs. 20 pp. [This is a hardcover copy of Fontana (1971a) with the addition of a note by Lorraine Drachman on the Mission San Xavier preservation program, 1991-1997 and a foreword by Fontana in which he erroneously suggests construction of the present church began in 1777 rather than in 1783. He points out that the church continues as the parish church for the San Xavier Indian community.]


[1997]c Past, present, and future. * Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. [Tucson], Patronato San Xavier. [This is a 7-paragraph review of the conservation project on the interior of the church of Mission San Xavier del Bac]
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that occurred between 1992 and 1997 and of work on the building that began in 1989 and which remains ongoing as of 1997.]

1997d People, places, and things: along with John Schaefer, photographer. In People, places, and things: thirty years in photography, by John P. Schaefer, p. 5. Tucson, Tucson Museum of Art. [Fontana mentions his accompanying photographer John Schaefer on visits into the land of Tohono O’odham living on both sides of the international boundary in Arizona and Sonora.]

1997e San Xavier's church is 200 years old. Let's celebrate. In Tucson: a guide to living in the Old Pueblo, coordinated by Judith Whipple, pp. 8-12. Tucson, TNI Partners. [This brief history of Mission San Xavier del Bac, one crediting its O’odham builders, appears as the August 8 supplement to the Arizona Daily Star and Tucson Citizen. It is accompanied by black-and-white photos of the mission taken by John P. Schaefer.]


1998b The making of a field archaeologist. In The Sierra Pinacate, by Julian D. Hayden, pp. x-xv. Tucson, The University of Arizona Press. [In writing about archaeologist Julian Hayden, Fontana makes note of Hayden's attendance at Papago Vikita ceremonies in 1936 and 1945 and of his supervision of a crew of O’odham in excavations in 1942 at Ventana Cave on the Papago Indian Reservation. He also notes Hayden's belief that the O’odham are direct lineal descendants of a people (Amargosans) who have lived in the Sonoran Desert for at least 5,000 years.]

1998c Spain in Arizona: the saga of San Xavier del Bac. The Web of Time: Pages from the American Past, issue 2 (Fall), online at http://www.theweboftime.com. [This illustrated article that appeared on a web page provides a summary of the history of the church and efforts to preserve it, including an account of the campaign carried out between 1992 and 1997 by a team of international conservators.]

1999a An archaeological survey of the Cabeza Prieta National Wildlife Refuge: a reminiscence. In La Frontera: Papers in honor of Patrick H. Beckett [The Archaeological Society of New Mexico, 25], edited by Meliha S. Duran and David T. Kirkpatrick, pp. 79-89. Albuquerque, Archaeological Society of New Mexico. [One of the persons who accompanied this survey was Tohono O’odham Juan Xavier, who is quoted and discussed and whose photo appears here three times. Mention is also made of the HiaCed O’odham, or Sand Papagos, whose territory was that being surveyed.]

1999b A guide to contemporary Southwest Indians. Tucson, Southwest Parks and Monuments Association. Maps, illus. 88 pp. [Included here is a brief account of the history and recreational opportunities in the Tohono O’odham Nation (pp. 36-39). It is accompanied by color photos of Mission San Xavier del Bac, of Saint Augustine’s church in Chuichu, and of O’odham girls playing a stick game.]

[1999]c [Untitled.] Patronato Mission San Xavier del Bac, on 2 unnumbered pages. Tucson, Patronato San Xavier. [Fontana writes about the forces of entropy ever at work in damaging the church of Mission San Xavier del Bac, and he outlines a
history of restoration and conservation efforts at the mission beginning in 1859 and continuing with a campaign begun in 1989.]

2000a An endowment for San Xavier. *Patronato Mission San Xavier del Bac*, front and back page. Tucson, Patronato San Xavier. [Fontana makes an appeal for funds for a permanent endowment that will assure the future upkeep of the church of Mission San Xavier del Bac. In doing so, he outlines the history of efforts to care for the church.]

2000b The finials of San Xavier -- 1780-2000. *Patronato Mission San Xavier del Bac*, one page insert. Tucson, Patronato San Xavier. [The history of the thirty-three finials that once stood along the parapet of the roof of the church of Mission San Xavier del Bac is outlined. It includes a discussion of finials that replaced the 1780s originals and concludes by pointing out that in 2000 the most recent finials are being replaced by lighter weight replicas of the 292-pound concrete finials that had been there between the late 1970s and 2000.]

2000c Tucson at the millennium. In *Images: Tucson at the millennium*, pp. iv-v. [Tucson], s.n. [In reviewing the history of Tucson and environs, Fontana writes of the arrival in 1692 of Father Eusebio Kino at the village of Wa:k and of the O’odham population of Tucson in the 18th century. He further notes the continued presence of the O’odham in the region.]

2002a Upkeep and endowment. *Patronato Mission San Xavier del Bac*, p. [1]. Tucson, Patronato San Xavier. [In five paragraphs, Fontana explains the necessity of having an endowment for continuing conservation efforts involving the church of San Xavier del Bac.]

2002b The west bell tower. *Patronato Mission San Xavier del Bac*, pp. [2]-[3]. Tucson, Patronato San Xavier. [This is a detailed discussion of the history and purpose of the west bell tower of Mission San Xavier del Bac, the tower in which all four of the mission’s bells hang. The history of the use of bells in Christian observances is outlined as well as the specific uses for these bells in the lives of the Tohono O’odham in the village of Wa:k.]

2003a Interior maintenance and repair to be underwritten by endowment. *Patronato Mission San Xavier del Bac*, p. [6]. Tucson, Patronato San Xavier. [This is about an endowment fund being raised by the Patronato San Xavier whose interest will allow the Patronato to pay for annual conservation upkeep on the interior of the church. At this time, the two conservators working on annual maintenance are Tim Lewis, a Tohono O’odham from San Xavier village, and his Spanish wife, Matilde Rubio of Madrid, Spain.]

2003b What’s wrong with the bell towers? *Patronato Mission San Xavier del Bac*, p. [2]. Tucson, Patronato San Xavier. [Three paragraphs explain the reason for the scaffolding recently erected on the west bell tower of Mission San Xavier del Bac. “The present guess is that it will take about two years for each bell tower. But the real answer is that it will take as long as needed to be sure the job is done right.”]

2004 Revealing the first church at Mission San Xavier del Bac. *Archaeology Southwest*, Vol. 18, no. 4 (Fall), pp. 7-8. Tucson, Center for Desert Archaeology. [A summary of the history of archaeological investigations of Spanish-period missions in the
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Santa Cruz Valley of southern Arizona includes a summary of archaeological investigations at the site of the first church built at San Xavier del Bac, a structure erected under the supervision of Father Alonzo Espinosa, S.J., between 1756 and 1759.


[2005]c Foreword. In Tucson Under Spanish Rule, by James E. Officer, p. 2. Tucson, Tucson Corral of the Westerners. [Note is made here of Officer’s interest in “encounters among members of disparate cultures, be they O’odham, Anglo, Hispanic, Apache, or other.”]


2006 “Once word got out, organizations and individuals gave money specifically to the endowment.” In 2004-2005 Report to the Community, Celebrating 25 years, edited by Jennifer Jones, p. 7. Tucson, Community Foundation for Southern Arizona. [This is a condensation by writer Stephanie Balzer of an interview with Fontana on the subject the Patronato San Xavier, the not-for-profit corporation overseeing the conservation of Mission San Xavier del Bac, and the Patronato’s endowment fund administered through the Community Foundation of Southern Arizona.]

2008a Eulogy delivered by Bernard L, Fontana on Saturday, January 3, on the occasion of the funeral Mass for the Reverend Father Kieran McCarty, O.F.M. SMRC Revista, Vol. 42, nos. 154-157 (Spring-Winter), pp. 6-8. Tucson, Southwestern Mission Research Center, Inc. [Except that it has appended to it a bibliography of Father Kieran’s publications compiled by Fontana and Michael Hardwick, this is identical to Fontana (2008b).]

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[This is the eulogy delivered by Fontana at Father Kieran McCarty’s funeral at Mission San Xavier del Bac on January 3, 2009. Father Kieran was pastor of Mission San Xavier from 1966 to 1971 and he remained there in residence for the following eight years as resident historian. His involvement with the Tohono O’odham is briefly alluded to.]

2010a The right is wrong. Arizona Highways, Vol. 86, no. 3 (March), p. 4. Phoenix, Arizona Department of Transportation. [A letter to the editor concerning work needing to be done on the east bell tower of Mission San Xavier. A photo of the mission shows completed work on the west bell tower which stands in sharp contrast to the darkened east bell tower.]

2010b Ruminations on a baroque church. Patronato, pp. 3-5. Tucson, Patronato San Xavier. [The argument is made here that the interior decorative scheme of Mission San Xavier is a form of baroque music made visible and tangible.]

2010c Santa Ana de Cuiquiburitac: Pimería Alta’s northernmost mission. Friends of Ironwood Forest, Winter, pp. 4-5. Tucson, Friends of Ironwood Forest. [reprinted here are portions of Fontana (1987b).]

2012 Hexafoils at Mission San Xavier. Patronato, p. 2. Tucson, Patronato San Xavier. [This essay is about a design of a six-petaled flower enclosed within a circle, a hexafoil, which is inscribed several times in the east-facing wooden door between the sacristy and sanctuary at Mission San Xavier del Bac. The argument is made that it is a likely another of the many Marian representations inside the church.]

2012a “The chocolate melts in June”: Trials and tribulations of missionary life on the northwest frontier of New Spain in the eighteenth century. Revista, Vol. 45, nos. 170-173 (Spring-Winter), pp. 26-33. Tucson, University of Arizona, Arizona State Museum, Southwestern Mission Research Center. [A compilation from first person accounts by Jesuit and Franciscan missionaries who worked among the Tohono O’odham in the eighteenth and early nineteenth centuries. Some are translations by others of the missionaries’ own accounts while others are summaries provided by historians. They demonstrate that the men who played these roles were a cross section of differing personalities and cultural backgrounds, would-be saints as well as sinners among them. In short, they were human.]

2014 Sonoran adventure: a 1981 journey. Journal of the Southwest, Vol. 56, no. 1 (Spring), pp. 183-204. Tucson, Southwest Center, University of Arizona. [These are journal notes written in 1981 by Fontana on a three-day trip from San Xavier del Bac to Spanish-period missions of the Sonora River Valley and some of those in the Pimería Alta in the company of Nathaniel Alexander Owings, Sr., and Father Kieran McCarty, pastor of Mission San Xavier. There is a good deal of information here about Father McCarty as well as some about Father Celestine Chinn, who was the mission’s assistant pastor at the time.]

2015 San Xavier del Bac: portrait of a desert church. With photographs by Edward McCain and others. Tucson, Southwestern Mission Research Center. Illus., maps, refs. 72 pp. [A revised, updated and greatly expanded, lavishly illustrated version of Fontana 1996b, it is chronologically arranged and includes sidebars by David Carter. It covers more than three centuries of the mission’s history, from its
Fontana, Bernard L., *editor. See* Brennan 1959

Fontana, Bernard L., and Hazel M. Fontana


Fontana, Bernard L.; J. Cameron Greenleaf, and Donnelly D. Cassidy

1959 A fortified Arizona mountain. *Kiva*, Vol. 25, no. 2 (December), pp. 41-52. Tucson, Arizona Archaeological and Historical Society. [This illustrated report discusses the prehistoric occupation of Black Mountain on the southern edge of the San Xavier Indian Reservation. Evidence for such occupation consists of long stone walls, or *trincheras*, circular stone rings (perhaps sleeping circles), petroglyphs, manmade trails, and Indian pottery.]

Fontana, Bernard L.; J. Cameron Greenleaf, Charles W. Ferguson, and others


Fontana, Bernard L.; Rose E. Piper, Susan C. Spater, Felipe de Jesús Valenzuela, and Rosilda Manuel

[1991] *1992. Indians of Pimería Alta / Los indios de Pimería Alta / Na:nko ‘i-ma:s hemajkam ‘am Pimería Alta*. Nogales, Arizona, Pimería Alta Historical Society. 30 pp. [This is a 1992 calendar featuring text and original art portraying O’odham, Yaquis, Apaches, Opatas, and prehistoric Hohokam of the Pimería Alta. In addition to texts and captions by the authors, for the O’odham there are drawings by F.R. Juan (logo for Tohono O’odham Nation); Rea Ragatz (O’odham baskets); Betty Plank (O’odham pottery); Leonard Chana (gathering mesquite beans); Carlos S. Moyah (saguaro fruit gatherer); Janice Johnson (Sobaipuri roasting pit); Michael Chiago (Tohono O’odham rain dance); and Virginia Todd (Tohono O’odham, basket maker).]
Fontana, Bernard L., and Edward McCain
2003 The hidden artwork of Mission San Xavier. *Arizona Highways*, Vol. 79, no. 10 (October), pp. 18-33. Phoenix, Arizona Department of Transportation. [With twenty-two color photos by Edward McCain, this article by Fontana illuminates some of the painted and sculptured art of Mission San Xavier del Bac and provides a very brief synopsis of the church’s history.]

1962 *Papago Indian pottery*. Seattle, University of Washington Press. Map, illus., bibl. index. 163 pp. [This is a detailed study of Papago pottery in all of its dimensions. Not only material culture, but all aspects of Papago life become involved as the authors consider the origin, evolution, use, and discontinuation of various pottery forms. The table of contents includes Introduction; Pottery Studies in Papaguería; Modern Papago Pottery; Time and Space Perspective; Implications from Papago Pottery Design; and Conclusions. The volume is profusely illustrated.]


Fontana, Hazel M.


Forbes, Jack D.
1957 Historical survey of the Indians of Sonora: 1821-1910. *Ethnohistory*, Vol. 4, no. 4 (Fall), pp. 335-368. Bloomington, American Indian Ethnohistoric Conference. [The Papagos are listed on pages 335 and 336 as Sonoran Indians who were only indirectly affected by missionization. On page 350 the Sonoran Papagos are briefly discussed. Other scattered references to Papagos exist throughout.]


This history of the Quechan Indians of the lower Colorado River covers the period from prehistoric times to the mid-19th century. It makes frequent mention of Papago Indians. Consult the book's index.

1979
*The Papago-Apache treaty of 1853: property rights and religious liberties of the O’odham, Maricopa, and other native peoples.* Davis, Native American Studies, Tecumseh Center, University of California. 32 pp. [Forbes refers to the Gadsden Purchase of 1853, negotiated between the United States and Mexico without consent or meaningful involvement of the Indians living with the area, as “the Papago-Apache treaty.” This is a lengthy argument, one based largely on law and court decisions, concluding that Papagos and other Indians of the region should still be allowed “to use” lands in southern Arizona claimed by the federal government.]

Forbes, Jack D., and Howard Adams

1976
*A model of “grass-roots” community development: the D-Q University Native American language education project.* Davis, University of California, Tecumseh Center. Illus., bibl. iii + 41 pp. [One of the subjects of this booklet is the study and teaching of the Papago language.]

Forbes, Robert H.

1918
Preface. In *Southwestern beans and teparies [Bulletin of the Agricultural Experiment Station, no. 68]*, by George Freeman, pp. [i]-[iii]. Tucson, University of Arizona, College of Agriculture. [Forbes notes: “While teparies are well known to the natives of the Southwest, the Papagoes (meaning the beans people) even deriving their name from them, they seem not to have been mentioned before in the horticultural literature.”]

1952
*Crabb’s filibustering expedition into Sonora, 1857.* Tucson, Arizona Silhouettes. Map, illus., bibl. viii + 60 pp. [This is a detailed account of the failed attempt by Henry Alexander Crabb and his gang of American filibusters to take over the state of Sonora in 1857. They were defeated by Mexicans and Mexicans’ Papago allies in Caborca on April 6, 1857. Papagos used flaming arrows to set the building on fire where the filibusters were gathered, forcing them to surrender.]

Ford, Richard I.

1983

Ford, Rochester

1902(?)
*Tucson, Arizona.* Tucson, Chamber of Commerce. Illus. 16 pp. [Reprinted and
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paper bound as a separate from *Out West Magazine*, September, 1902. Facing page one there is a panoramic view of the southeast elevation of Mission San Xavier and the plaza to its south taken from the slopes of what later became “Grotto Hill.” It shows a still-standing adobe row house that once formed part of the east side of the plaza. No mention of San Xavier or of Papagos in the text.]

Forrest, Earle R.
1929 *Missions and pueblos of the old Southwest*. Cleveland, The Arthur H. Clark Company. Illus., bibl., index. 386 pp. [Includes mention that Papagos took part in the Pima Revolt of 1751 (p. 234); Mission San Xavier del Bac is surrounded by a Papago village (p. 248); Papagos cared for Mission San Xavier after departure of the Spanish Franciscans (p. 251); articles from San Xavier Mission were secreted by Papagos after the 1751 Jesuit expulsion (p. 252); and the name “Tucson” is of Papago origin. Mission San Xavier del Bac is, mentioned on pages 234, 243, 248-253, 255, and 256, and there are two photos, one showing its exterior (facing p. 1) and another its interior (p. 249).]


Fortson, James R., compiler
1987 *El Padre Kino. 300 años en la historia de Sonora* [Papeles, no. 17]. México, D.F., J.R. Fortson y Cia, S.A. Maps, illus., bibl. [This printed folder contains eight papeles, or papers, each individually formatted and designed to fold in a different way, concerning various aspects of the life of Father Eusebio Francisco Kino, the pioneer European among Northern Piman Indians. Devoted to such topics as the European setting in which Kino was born and grew up, the Spanish missionary program, and mines and missions on the northern frontier of New Spain, one paper (no. 5) is devoted to Father kino in New Spain, another (no. 6) to Father Kino as diplomat and evangelist; and one (no. 8) to his burial in Magdalena, Sonora in 1711 and subsequent successful efforts to locate his grave and to memorialize him.]

Foster, Jeanne [pseud., Jeanne Williams]
1984 *Woman of three worlds*. New York, Ballantine Books. 311 pp. [A novel about a Southern girl who winds up at Fort Bowie in southeastern Arizona in the 1870s and who is captured by Chiricahua Apaches. Details of the 1871 Camp Grant Massacre of Apaches by Papago Indians and others are imagined on page 129.]

Foster, Kenneth E.
1978 The Winters Doctrine: historical perspective and future applications for reserved water rights in Arizona. *Groundwater*, Vol. 16, no. 3 (May-June), pp. 186-191. Worthington, Ohio, Water Well Journal Publishing Company for the Ground-Water Technology Division of the National Water Well Association. [Mention is made of Papagos’ presentation before the U.S. Senate’s Committee on Interior and Insular Affairs at which Papagos asserted that in 1974 they were

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irrigating only 1,840 acres out of a potentially irrigable 1,000,000 acres on their reservation. Ground water was identified as a potential water source.]

Fowler, Catherine S.  
1983 Some lexical clues to Uto-Aztecan prehistory. *International Journal of American Linguistics*, Vol. 49, no. 3 (July), pp. 224-257. Chicago, University of Chicago Press. [Focusing on words for plants and animals, use is made of linguistic data -- including that for Papago -- to arrive at a hypothetical “homeland” for speakers of proto Uto-Aztecan languages. This putative homeland covers all of northern and southeasternmost Arizona, southwestermost New Mexico, and much of northeastern Sonora and northwestern Chihuahua.]

Fox, Francis J.  
1966 Bibliography. In *Father Kino in Arizona*, by Fay J. Smith, John L. Kessell, and Francis J. Fox, pp. 97-122. Phoenix, Arizona Historical Foundation. [Preceded with a biographical sketch of Father Eusebio Francisco Kino, including his pioneer efforts in the Pimería Alta, this is a bibliography of published works by and about Father Kino.]

1976 Laying the foundations for the Diocese of Tucson. The coming of Salpointe, 1866. *Brand Book*, no. 3, pp. 257-264. Tucson, Tucson Corral of the Westerners. [Father Fox provides a brief “early history of the Catholic Church in Arizona,” including mention of the activities of Father Eusebio Kino and other missionaries among the Northern O’odham. He also notes that a Jesuit, Father Charles E. Messea, was briefly stationed at Mission San Xavier del Bac in 1864 and he observes there was an unsuccessful attempt by Vicar Apostolic Jean Baptiste Salpointe to place a Mr. Vincent at San Xavier as teacher sometime after 1866.]

Francescotti, Renzo  
2003 *Sahuaro. A kyrical diary of Father Kino*. Translated into English by Alberto Sighele. New York, Legas. Illus. 92 pp. [This poems, in Italian with English translation on facing pages, recount episodes in the life of Jesuit missionary Eusebio Francisco Kino, who in 1687 became the first European to work among the Northern Piman Indians for a prolonged period, until his death in 1711.]

Francisco, Alan  

Francisco, Anna  
1946 Eeetoy and hawks. In *Voices from the desert*, by the Sixth Grade Class and compiled and edited by Hazel Cuthill, pp. 38-39. Tucson, Tucson Indian Training School. [This is the Tohono O’odham story of the killing of Ho’ok, the cruel woman, by burning her in a cave.]
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Francisco, Colleen

Francisco, Jefford
1997  Sustaining a tradition of plant stewardship. *Bajada*, Vol. 5, no. 2, p. 1. Tucson, U.S. Geological Survey, Cooperative Park Studies Unit. [This is a brief discussion of the traditional regard for plants by the Tohono O’odham; of the need for plant studies on the reservation; and of the fact that six species of plants on the reservation “have sensitive status.” Mention is also made of the use of the sweet fruit of the saguaro as a food source.]

Francisco, Shiel
1982a  The lady and the caveman. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 12. Topawa, Arizona, Topawa Middle School. [Eleven-year-old Francisco is from Ventana village on the Papago Reservation. [This is a delightfully fanciful story about a woman gathering clay for pottery who encounters a “ghost or something” living in a cave. The creature helps her by digging clay for her and ultimately agrees to abandon his cave dwelling and to live with her family.]
1982b  [Untitled; petroglyphs.]  *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 29. Topawa, Arizona, Topawa Middle School. [These are drawings of petroglyphs that originated in the imagination of Francisco. Her drawings are interpreted by Vavages (1982c).]

Francisco, Shiel; Henrietta Valenzuela, and Angelo Patricio
1982  Naming ceremony. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 15. Topawa, Arizona, Topawa Middle School. [These three Papago middle school students recount the traditional manner in which a medicine man gives a newborn child a name.]

[Franco, Chepa]
1980  *Elder brother (a Papago odyssey)*. As told to A.C. Navarro. Cortaro, Arizona, A.C. Navarro. 57 pp. [A story as told by Chepa Franco, a Tohono O’odham of the San Xavier Reservation, one which combines elements of Papago, Christian, and other European, Plains Indians, and other mythologies, all blended together through the medium of her splendid imagination.]

Franco, Daniel
2000a  Black Mountain Singers. In *San Xavier. Learning history ... making history*, by
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Alice Begay and others, p. 23. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Franco explains that the “Black Mountain Singers are a pow-wow drum group from San Xavier who started in June 1995.” They started with twenty singers, but now (2000) have thirteen between the ages of eight and twenty. The group has traveled to South Korea as well as to Hawaii, California, New Mexico, and all over Arizona. Franco is a member of the Black Mountain Singers. A black-and-white photo of the group accompanies the essay.]

2000b Pegi有的人，nt o a ’ep m-nei. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 32. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Franco, a Tohono O’odham, writes that he attends Desert View High School and will be a senior in the fall of 2000. He contributed most of the drawings used to help illustrate San Xavier. Learning history ... making history.]

Franco, Jeré
1994 Beyond reservation boundaries: Native American laborers in World War II. Journal of the Southwest, Vol. 36, no. 3 (Autumn), pp. 242-254. Tucson, The University of Arizona Press and the Southwest Center. [Among the post WWII laborers profiled is Thomas Segundo who, after the war, twice served as chairman of the Papago Indian Tribe of Arizona. Segundo's wartime experiences in San Francisco working for the Pacific Bridge Company are discussed. He specifically notes the lack of prejudice directed at him as an American Indian.]

Franklin, B.J.

Frantz, Joe B.
1974 Southwest collection. Southwestern Historical Quarterly, Vol. 77, no. 3 (January), pp. 399-414. Austin, Texas State Historical Association. [A one-paragraph discussion (p. 403) of the Arizona State Museum and National Park Service archaeological project along the Santa Rosa Wash near Chui chu [sic] on the Papago Indian Reservation.]

Franzoy, Corey, and Associates, and Harza Engineering Company
1983a Environmental assessment for the Ak-Chin Community on-reservation irrigation development program, phase II, Pinal County, Arizona. Tempe, Arizona, Franzoy, Corey and Associates. Illus. Various paging. [The title is the abstract. The Ak-Chin Community is comprised largely of Tohono O’odham. This report was prepared for the U.S. Bureau of Reclamation and submitted by the Ak-Chin Community.]

1983b Small reclamation loan application report and feasibility study, phase II
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development for Ak-Chin Indian Community, Maricopa County, Arizona. Tempe, Arizona, Franzoy, Corey & Associates. Maps. Various paging. [The title is the abstract.]

Franzoy Corey, Engineers and Architects
1988 Papago water supply, San Xavier District, Tohono O’odham Nation: environmental assessment of the San Xavier farm rehabilitation project. Phoenix, Arizona, Franzoy Corey, Engineers & Architects. Maps, illus., bibls. ca. 390 pp. [Water supply, water distribution, flood control, and other environmental aspects connected with delivery of Central Arizona Project water to the cooperative San Xavier Farm on the San Xavier Reservation are the subjects addressed in this report.]

Franzwa, Gregory M.
2006 On “Native Americans,” folio, Vol. 19, no. 2 (May), p. 25. Tooele, Utah, Patrice Press. [Franzwa tells of hearing a Tohono O’odham being interviewed on Tucson’s National Public Radio station by a professor from the University of Arizona. The professor persisted in using the term “Native American” while the Tohono O’odham consistently used the label, “Indian.” He says the “dumbass academic” never caught on.]

Fraty, I.T.
1926 Mission San Xavier del Bac near Tucson, Arizona. The Architectural Record, Vol. 60, no. 4 (October), pp. 376-378. New York, F.W. Dodge Corporation. [Four photos and a brief account of the history and architecture of Mission San Xavier del Bac. Papago Indians are not mentioned, but three Papago children are in the photo at the bottom of page 377.]

Fratt, Lee
1981 Tumacacori plaza excavation, 1979 [Publications in Anthropology, no. 16]. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. Map, plans, illus., appendices, refs. xii + 269 pp. [Archaeological excavations in the plaza of Mission Tumacácori, an eighteenth-century Spanish mission which served a community of Northern Piman Indians, yielded 8,798 sherds of “indigenous” pottery, nearly all of them Piman in origin. Fratt’s report also contains a brief “site chronology” Tumacácori, 1691-1930s (pp. 11-13).]
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is on architectural features of this 18th-century mission founded for the Northern O’odham, but it is noted that the cultural material assemblage is comprised chiefly of Piman ceramics.

**Fredericksen, Hazel**


**Freedman, Robert L.**


**Freeman, George F.**

1912 Southwestern beans and teparies. *Bulletin of the Agricultural Experiment Station*, no. 68, pp. 573-619. Tucson, University of Arizona. [Included here are mention of Papago corn, beans, pumpkins, and squash (p. 573); samples of beans from Papago villages for experimentation (p. 575); Papago name for the common frijole (p. 576); Papagos and the tepary bean (pp. 582-583); and other scattered references.]

1913 The tepary, a new cultivated legume from the Southwest. *Botanical Gazette*, Vol. 56, no. 5 (November), pp. 395-417. Chicago, The University of Chicago Press. [This illustrated article concerns agricultural tests conducted at the Arizona Experiment Station using tepary bean seeds obtained from plants grown on the Papago Reservation. Brief references to Papagos are on pages 395-398.]

1915 Papago sweet corn, a new variety. *Bulletin of the Agricultural Experiment Station*, no. 75, pp. 452-467. Tucson, University of Arizona. [This is an illustrated report on Papago sweet corn, a new variety developed by cross-breeding strains of Squaw or Indian corn on the Papago Reservation in 1910.]

1918 Southwestern beans and teparies. *Bulletin of the Agricultural Experiment Station*, no. 68 (revised). Tucson, University of Arizona College of Agriculture. [This is an updated version of Freeman (1912), with Papago mentions left intact.]

**Freeman, Merrill P.**

1915 *A vocabulary of the Papago and Pima language*. s.l., s.n. [This is a three-page reprint of an article which appeared in the *Arizona Daily Star* on May 9, 1915, concerning a Papago or Pima vocabulary of about 3,000 words that was compiled by Captain F.E. Grossman. A copy is in the library of the Arizona State Museum, Tucson.]

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handsomely-printed essay – a newly-printed version of a 1912 pamphlet – goes into some detail concerning the Papago origin of the name, “Tucson.” He writes that Papago interpreter Hugh Norris told him the name in Papago is Styook-zone, and that it translates as “at the foot of, or base of, a black hill.” Freeman also discusses the location of the original Piman village, drawing on material from the writings and maps of Father Eusebio Kino.

Freese, Alison
1993 [Commentary.] American Indian Culture and Research Journal, Vol. 17, no. 3, pp. 143-150. Los Angeles, American Indian Studies Center, University of California. [Brief mention is made of the assertion by a modern historian, Ramón Gutiérrez, that the cultures of the Yuma, Pima-Papago, and Pueblos on the eve of European conquest were more similar than dissimilar -- a viewpoint with which Freese takes exception.]

French, David H., and Kathrine S. French
1996 Personal names. In Handbook of North American Indians, edited by William C. Sturtevant, Vol. 17, Languages, edited by Ives Goddard, pp. 200-221. Washington, Smithsonian Institution. [Mention is made of the fact that Papago nicknames include stereotype (p. 202); that name givers among Papagos had some supernatural authority (p. 204); and that Papagos proscribed against using the names of the dead out of respect for the deceased's kin as well as out of fear of the dead.]

French, E.B.
1862 Letter of the Second Auditor of the Treasury, transmitting accounts ... from persons charged ... with the disbursement of monies ... for the benefit of the Indians, from July 1, 1860, to June 30, 1861. Senate Executive Documents, no. 31, 37th Congress, 2d session, Vol. 4. Washington, Government printing Office. [Pages 207-208 include an abstract of accounts and disbursements by John R. Walker, agent in charge of the Pima and Papago tribes. A little more than $2,000 was spent in the last two quarters of 1860, most of it in salaries for the agent, interpreter, and a blacksmith at San Xavier. This volume is 1121 in the serial set.]

Freundlich, Carol
1994 Contemporary kiva. Tucson Guide Quarterly, Vol. 12, no. 4 (Winter), pp. 86-89, 91, 93. Tucson, Madden Publishing Inc. [This is about the new Southside Presbyterian Church in Tucson designed by architects Robert Vint and Jody Gibbs, a church which at the beginning of the century was primarily “a community mission and school for the Tohono O’odham living in the area.” The new structure includes “a traditional Tohono O’odham croched-post gate made of live ocotillo by Ed Kisto,” himself a Tohono O’odham. The gate is shown in a color photo.]

Frick, Paul S.
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1954  “An archaeological survey in the central Santa Cruz Valley, Southern Arizona.” Master's thesis, University of Arizona, Tucson. Map, bibl. 138 pp. [This is a study of scattered surface archaeological sites and collections along the Santa Cruz River in southern Arizona between Tubac in the south and Sahuarita in the north. The survey was done in an area where in historic times there was a fairly concentrated O’odham population.]

Frisbie, Charlotte J.
1977  Music and dance research of southwestern United States Indians. Past trends, present activities, and suggestions for future research. Detroit Studies in Music Bibliography, no. 36. Detroit, Information Coordinators, Inc. [A history and discography, Papago music and musical instruments are mentioned throughout. Listed are extensive recordings of Papago music in the Lowie Museum of Anthropology in Berkeley, California, and 3.5 hours of music recorded by Ruth Underhill on file in the Archives of Traditional Music, Indiana University, Bloomington.]

Frisbie, Theodore R.
1976  Open forum: ceramic typology. Pottery Southwest, Vol. 3, special supplement. Albuquerque, Albuquerque Archaeological Society. 12 pp. [Passing mention is made that a study of Papago Indian pottery was made by Fontana and others, one that helps “provide a wealth of available data which have direct archaeological bearing on typology.” (p. 7).]


Fritz, Gordon L.
1989  The ecological significance of early Piman immigration to southern Arizona. The Artifact, Vol. 27, no. 1, pp. 51-109. El Paso, El Paso Archaeological Society. [This illustrated essays sets forth Fritz's views concerning possible prehistoric Hohokam and historic Piman Indian relationships in northern Sonora/southern Arizona and what may have happened between ca. A.D. 1450 and the end of the 17th century. He does not believe there is any significant connection between the two groups.]

Froebel, Julius
1856-57 Aus Amerika, Erfahrungen, Reisen and Studien. Two volumes. Leipzig, Dyksche Buchhandlung. [This is the original, German version of Froebel (1859). His travels in the Santa Cruz Valley are in the second volume.]

1859 Seven years' travel in Central America, northern Mexico, and the Far West of the
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United States. London, Richard Bentley. Illus. [Froebel was in southern Arizona during the second half of 1854, just after the region became a part of the United States and before 1863 when the region became part of a territory labeled “Arizona.” He spent a few days at the “Pima” community of San Xavier and describes his visit in some detail, including a brief mention of the church (pp. 499-502). He describes Papagos' weaving of cloth, describes their arrows, their use of saguaro fruit, etc. An engraving of Mission San Xavier del Bac is the book's frontispiece.]

1861 A travers l’amerique. Three volumes. Translated from the German by Emile Tandel. Paris, E. Jung-Treuttel; Brussels, A. Lacroix. 358 pp. [This is the French translation of Froebel (1856-57). His Santa Cruz Valley travels are in the third volume.]

Frontain, Dick


1989 San Xavier del Bac: a living mission. In Cababi, edited by Robin Payne and others, front cover, pp. 75-79. Tucson, Pima Community College. [Excerpted from Frontain (1968). The front cover of this collection of poetry and prose by Pima College students is a color photo by Frontain of the west-northwest elevation of the church of Mission San Xavier del Bac. The photo was taken when an ocotillo fence surrounded the outlines of the Jesuit church built by Father Alonso Espinosa ca. 1756.]

Frost, Earnie
1998 The ride home. In A good Cherokee, a good anthropologist, edited by Steve Pavlik, pp. 355-365. Los Angeles, University of California, American Indian Studies Center. [This is the hilarious saga of getting the body of a deceased anthropologist, Robert Thomas, from where he died in Texas to the San Xavier Reservation. Mention is made of Thomas’s two sons by his former Papago wife and of the fact that his remains were cremated and his ashes deposited in various places.]

Frost, Tom
1997 Friars' forum ... Westfriars, Vol. 31, no. 1 (February), p. 9. San Juan Bautista,
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California, Franciscan Province of St. Barbara. [A Franciscan missionary on the Papago Indian Reservation presents his answer to the question asked of him by another Franciscan, “Why do you stay where you are? You only have funerals out there. No one wants to come there.”]

**Frye, Josie**
1999
Is it “I am” or “my name.” In *When the rain sings. Poems by young Native Americans*, edited by David Gale, pp. 57-58. Washington, D.C., National Museum of the American Indian, Smithsonian Institution; New York, Simon & Schuster. [Frye, a 17-year-old Baboquivari High School student, reflects in this poem on the fact that her name, Josephine, is a white woman's name, while her Indian name is Spotted Feather. “Not just my name it's who I am.”]

**Fuchs, Estelle, and Robert J. Havighurst**
1973
*To live on the earth. American Indian education.* Garden City, New York, Anchor Press/Doubleday. 390 pp. [A survey of American Indian education based largely on studies completed in 1971, one of which includes an overview of education on the Papago Indian Reservation excluding San Xavier and Gila Bend (pp. 64-76).]

**Fuchs, M.**
1979

**Fulbright, Tom**
1968
*Cow-country counselor.* New York, Exposition Press. 196 pp. [These are the personal reminiscences of a Pinal County, Arizona lawyer. There are scattered mentions throughout of Papago Indians, usually in connections with Papagos’ drinking or dancing (see pp. 37-38, 65, and 111).]

**Full, Roy P.**
1970
*An appraisal of the mineral resources in the lands acquired by the United States from the Papago Indians as decided September 10, 1968 and October 1, 1969 before the Indian Claims Commission.* Two volumes. Salt Lake City, R.P. Full. Maps. [The title is the abstract. The report was submitted as Indian Claims Commission docket no. 345, PLF. EXH no. F-1.]

**Fuller, Nancy**
1991
Ak-Chin Him-Dak -- a new model for community management opens to public. *CRM*, Vol. 14, no. 5, pp. 36-37, 43. Washington, D.C., U.S. Department of the Interior, National Park Service, Cultural Resources. [An illustrated article tells about the June 29, 1991 opening of the new cultural resources museum/center on the Pima/Papago Ak Chin Reservation. It is said to be “the first museum in the United States to be established on the ecomuseum concept,” a place where]
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“identification, preservation, study and interpretation (are) conceived as a tool for cultural survival and generation during a time of profoundly changing tribal lifestyles.”

Fuller, Wallace H.

Furman-Berg, Katherine
1995 Close-up business interview: Ned Norris, Jr. Tucson Lifestyle, November, pp. 60-61. Tucson, Steven E. Rosenberg. [A black-and-photo of Tohono O’odham Ned Norris, Jr. accompanies this article about him, one which emphasizes his role as manager of the Tohono O’odham Nation's Desert Diamond Casino on the San Xavier Indian Reservation. Some of his life's story is told here as well.]

GGG

Gabel, Norman E.
1931 “Martinez Hill Ruin.” Master's thesis. University of Arizona, Tucson. Illus. 71 pp. [This is a report on the 1929-1930 excavation of Martinez Hill Ruin on the flats beneath the east side of Martinez Hill on the San Xavier Indian Reservation. Four of seven “mounds,” each labeled a “pueblo,” were excavated and ruins on Martinez Hill were examined without being excavated. The ceramics, stone work, bone and shell work, and architecture are described, and speculations are offered concerning agriculture and the society and religion of the prehistoric peoples (subsequently labeled “Hohokam”) who created the site. No historic-period artifacts were found.]
1939 Physical anthropology and the Papago Indians. Kiva, Vol. 4, no. 6 (March), pp. 23-26. Tucson, Arizona Archaeological and Historical Society. [A discussion of physical anthropology in general with emphasis on the physical characteristics of the Papago (pp. 25-26). Data resulted from field work carried out during the summer of 1938.]
1941 “A comparative racial study of the Papago.” Ph.D. dissertation, Cambridge, Massachusetts, Harvard University. Illus., bibl. [Presented here are a body of physical data concerning Papago Indians and such other Southwest tribes as the Yaqui, Zuni, Hopi, and Navajo. Chapters include: Introduction; Measurements and Indices; Morphological Observations on the Tribes; and Conclusions.]
1949 A comparative racial study of the Papago. University of New Mexico Publications in Anthropology, no. 4. Albuquerque, University of New Mexico Press. [This is the published version of Gabel (1941).]
1950a The physical status of the Papago. In For the Dean: essays in honor of Byron Cummings, edited by Erik K. Reed and Dales S. King, pp. 189-200. Tucson,
Hohokam Museum Association; Santa Fe, Southwestern Monuments Association. [This study provides a physical description of the Papago by means of the usual anthropometric techniques and comparisons with other Southwest tribes, including the Yaqui, Hopi, Zuni, and Navajo. A table of “Measurements and indices of 219 Papago” appears on page 192.]

1950b The skeletal remains of Ventana Cave. In The stratigraphy and archaeology of Ventana Cave, by Emil W. Haury and others, pp. 473-520. Tucson, The University of Arizona Press and Albuquerque, The University of New Mexico Press. [Gabel provides a brief comparison between measurements of prehistoric crania found during excavations at Ventana Cave on the Papago Indian Reservation with measurements of Papago crania. He suggests the possibility of a direct relationship between the prehistoric Hohokam and modern Papago, though “the evidence is not conclusive.”]

Gaillard, David D.
1894 The Papago of Arizona and Sonora. American Anthropologist (old series), Vol. 7, no. 3 (July), pp. 293-296. Washington, D.C., Anthropological Society of Washington. [Gaillard was an army officer on the U.S. and Mexico Boundary Survey in the 1890s. His discussion concerns the Papagos in general, with comments on their territory, population, housing, occupations, language, marriage, manufactures, burial of the dead, ceremonies, history and religion.]

1896 The perils and wonders of a true desert. Cosmopolitan, Vol. 21, no. 6 (October), pp. 592-605. Irvington-on-the-Hudson, The Cosmopolitan Press. [This article includes information on the Papagos' use of saguaro (p. 600) as well as on their houses, on their waiting for the coming of a Messiah known as “Montezuma,” the drought of 1896 in the Papaguería, population, pastoralism, crops, and etc. (pp. 600-602). There are photos of a “Papago Wickiup” (p. 593), “Casa Grande, in which the Papagos say ‘Montezuma’ dwelt” (p. 599), and “Baboquivari Peak, Papagos’ sacred mountain -- abode of their God of War ‘Si-e-huh’” (p. 602).]

Gaither-Banchoff, Kevin
1995 Gardens, eats, and workshops -- March madness at Sylvester House. Seedhead News, no. 48 (Spring), pp. 2-3. Tucson, Native Seeds/SEARCH. [An article about activities of Native Seeds/SEARCH includes photos and written information about the assumption by Tohono O’odham Angelo Joaquin, Jr. of the position of executive director of Native Seeds/SEARCH.]

Galaviz de Capdevielle, Elena
1967 Rebeliones indígenas en el norte del reino de la Nueva España (siglos XVI y XVII). México, Editorial Campesina. Maps, illus., bibl., index. 219 pp. [A map on p. 41 shows land in Mexico occupied by the Papago; Papagos are briefly mentioned on pages 47 and 50; and Papagos as a group are discussed on p. 51. This study first appeared as a dissertation and was published in 1963 in Mexico City by the Universidad Nacional Autónoma de México (UNAM).]
Papago/San Xavier bibliography

Gale, David, editor
1999 When the rain sings. Poems by young Native Americans. Washington, D.C., National Museum of the American Indian, Smithsonian Institution; New York, Simon & Schuster. Illus. 74 pp. [This gathering of poems by young Native Americans includes nine poems by Tohono O’odham youngsters (pp. 41-58). A Tohono O’odham basket showing the man-in-the-maze is illustrated in color on p. 41.]

Gale, Robert E.

Galinier, Jacques
1988 Quitovac, el centro ceremonial. Sonora Mágica y Desconocida, núm. 64, p. 25. Hermosillo, Comunicación Social del Noroeste de México. [This article is taken from Mexico Indígena, núm. 14, año 3 (1987), published by the Instituto Nacional Indigenista in Mexico City. It concerns the Sonoran settlement of Quitovac and its importance as a center for the annual wi:gita (vikita) ceremony.]
1991 From Montezuma to San Francisco: the wi:gita ritual in Papago (Tohono O’odham) religion. Journal of the Southwest, Vol. 33, no. 4 (Winter), pp. 486-538. Tucson, University of Arizona Press and the Southwest Center. [Translated by Adelaide and Donald Bahr from the manuscript written in French, this is a detailed analysis of the wi:gita ritual, especially that performed by Papagos at Quitovac, Sonora. It is based on a study of the literature as well as on Galinier’s first-hand observations of the ceremony in July, 1986 and on data from subsequent interviews with informants.]

Galland, Karyn
2006 “Le etnicidad O’otham como estrategia política: ensayo antropológico sobre la otredad étnica.” Master’s thesis in anthropology, Universidad Nacional Autónoma de México, Facultad de Filosofía y Letras, México, D.F. 205 pp. [0006065658]

Galvez, Augustine

Galvez, Elias
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1982 Pisinemo. Westfriars, April, pp. 6-7. Santa Barbara, St. Anthony Seminary High School. [A Franciscan priest writes of his experience at Pisinemo on the Papago Indian Reservation over his nearly three years in residence there.]

Gandára [sic], Manuel María
1840 El Gobernador del Departamento de Sonora a sus inhabitantes Sonorenses. Ures, Sonora, Impr. Del Gobierno de Sonora, á cargo de J.P. Siqueiros. [The lengthy sub-title of this imprint, a copy of which is in the Bancroft Library at the University of California at Berkeley, concerns the May, 1840 uprising of Papago Indians in the vicinity of Altar, Sonora, and steps being taken under the authority of Governor Gándara to quell it.]

Gann, Douglas W.
2004 “Reconstructing” the Espinosa church. Archaeology Southwest, Vol. 18, no. 4 (Fall), p. 8. Tucson, Center for Desert Archaeology. [Two color illustrations depict a computerized simulation of what may have been the appearance of the first church erected among the O’odham at San Xavier del Bac, a building whose construction was supervised by Father Alonzo Espinoa, S.J., between 1756 and 1759.]

2012 Modeling the San Agustín mission. Archaeology Southwest, Vol. 25, no. 3 (Summer), pp. 8-9. Tucson, Center for Desert Archaeology. [This essay about the virtual digital reconstruction of the mission visita of San Agustín del Tucson informs readers the view shown is how the site may have appeared in the Tohono O’odham village of Chuk Son ca. 1820.]

Garate, Donald T.
1994a Cultural diversity on the Anza Trail. Noticias de Anza, Vol. 3, no. 1 (January), pp. 1-2. San Francisco, National Park Service, Western Regional Office, Division of Planning, Grants & Environmental Quality. [Excerpted from a talk given by Garate in November, 1992, it is pointed out here that the route taken by Juan Bautista de Anza and the colonists who went from Mexico City to San Francisco, California in 1775-1776 passed through the lands of many Indian peoples, Sobaipuri, Pima, and Papago among them.]

1994b Juan Bautista de Anza National Historic Trail. Tucson, Southwest Parks and Monuments Association. Maps, illus., suggested reading. 15 pp. [This booklet is about the trail taken in 1775-1776 by Juan Bautista de Anza and colonists who ultimately ended up in San Francisco, California. En route they traveled northward down the Santa Cruz River through the Pimería Alta. Missions Tumacácori and San Xavier del Bac are mentioned, and there is a color photo of Mission San Xavier by Jack Dykinga on page 10.]

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Tumacacori National Historical Park’s web site. These records reveal considerable data concerning O’odham, as well as Yaqui and Opata Indians.]

1999b *Missions of the Pimería Alta*. Tucson, Southwest Parks and Monuments Association. Map. 2 pp. [This is a large printed sheet with a map of the Pimería Alta and photographs of its missions and mission ruins on one side and one-paragraph accounts of the missions on the other. Garate also includes quotes from reports of Bishop Antonio de los Reyes from 1772 and 1784, although Reyes seems never actually to have visited any of these missions in person and his descriptions of them are second hand and occasionally suspect.]

1999c *Pedro de la Cruz – alias, Chihuahua. Conspirator, scapegoat, victim*. s.l., s.n. Illus., appendices, glossary, sources, index. 68 pp. [This is the documented story of a Northern Piman Indian upon whom much of the blame for the 1751 Pima Revolt fell, and who is here well-defended against the charge by Garate. In telling the story, the author translates into English and otherwise elaborates upon many original Spanish documents relating to the Pima Revolt.]

2000a Historian follows the Anza trail. *Arizona Insight*, January, pp.12-13. Phoenix, Arizona Humanities Council. [Garate tells how and why he became interested in the life of the younger Juan Bautista de Anza and the kinds of research he has conducted in learning about him. He mentions that the Anza family had a ranch in the vicinity of Guevavi in the Pimería Alta in the eighteenth century. It was Anza who led colonists from Mexico City to San Francisco, California, in 1775-1776.]

2000b *Los Santos Ángeles de Guevavi*. An interpretive and informational guide to the Guevavi Mission, Tumacácori National Historical Park / San Cayetano de Calabazas. An interpretive and informational guide to the Calabazas Mission, Tumacácori National Historical Park. Tucson, Southwest Parks and Monuments Association. Illus. 16 pp. [Here are historical summaries of two Spanish-period mission sites in southern Arizona, churches founded to administer to the O’odham.]

2003a *Juan Bautista de Anza: Basque explorer in the New World*. Reno and Las Vegas, University of Nevada Press. Maps, illus., appendices, glossary, index. xxi + 323 pp. [This biography of Spanish Basque entrepreneur and soldier Juan Bautista de Anza, 1693-1740, touches frequently on his dealings and those of others with the Pimas Altos (Northern O’odham) of the Pimería Alta (consult the book’s index under “Indios”). Also mentioned is Jesuit missionary José Javier who was assigned briefly to Mission San Xavier del Bac but who died and was buried in San Ignacio in 1737.]

2003b Pima rebellion. *Glyphs*, Vol. 53, no. 8 (February), pp. 6-8. Tucson, Arizona Archaeological and Historical Society. [Garate gives English translations of seven documents relating to the 1751 rebellion of Piman Indians against the Spaniards. One such document is the testimony of Cristóbal, who is identified as the Governor of San Xavier. He says it was because of his warning that the village missionary, Father Pauer, was able to escape, and he states further that he and his band never joined in the rebellion, blaming mainly the village “captain” and another Indian incarcerated in Tubac accused of being a witch doctor (hechichero).]

(Summer), pp. 161-184. Tucson, Arizona Historical Society. [Garate challenges the notion that the term “Arizona” ever appeared in a single viceregal-period document, but “surfaced” as a term only in the late nineteenth and early twentieth centuries. He further lays to rest the notion that “Arizona” is an O’odham-derived term, but is instead a Basque term meaning “the good oak tree,” and that it applied not simply to one place, but to a general area. He also writes that O’odham did not go into that general area before 1736 “because of Apache attacks.”]

2009a Juan Bautista de Anza National Historic Trail. Tucson, Western National Parks Association. Maps, illus. 16 pp. [Color illustrations by artist David Rickman and photographs by Jack Dykinga (including one of the north elevation of the west bell tower of Mission San Xavier del Bac and another of the south-southwest elevation of the dome and lantern of Mission Tumacacori) accompany this summary of the 1775-76 colonizing expedition led by Juan Bautista de Anza the younger that resulted in the founding of what became the city of San Francisco, California. A paragraph is devoted to events that transpired at Mission San Xavier during the trek, a funeral mass and four marriages.]

2009b Mission 2000. Archaeology Southwest, Vol. 23, no. 2 (Spring), pp. 17. Tucson, Center for Desert Archaeology. [Garate tells about a project undertaken by him and the staff of the National Park Service at Tumacácori in entering missions records into an online data base, one that now contains names and information regarding some 28,000 people, mostly O’odham.]

Garate, Donald T., compiler, editor and translator

1994 Nuevo reglamento de los correos. Newsletter, March, pp. 3-4. Nogales, Arizona, Pimería Alta Historical Society. [This is part of the February 15, 1779 regulation for the distribution of mail, one issued by Teodoro de Croix, Commandant General of the Interior Provinces. Reproduced here in facsimile, in Spanish transcription, and in Garate’s translation into English, this segment relates to Sonora, including the Pimería Alta. It provides, among other things, that “... correspondence will be dispatched in the afternoon by messenger on the 24th day of every month to arrive at daybreak on the 25th at the Presidio of San Agustín at Tucson. “In the afternoon from this Presidio it will continue on to arrive at the break of day on the 16th at the Mission of Tubutama. “The mail will also leave in the afternoon from Tubutama on the 27th day to arrive at dawn at the presidio of Santa Gertridis at Altar on the 28th. “On the same day of the 28th, it will depart for the town of San Ildefonso de la Cieneguilla, where it will arrive on the same day ....”]

1997 Eusebio Francisco Kino, un recuerdo. [Tumacacori, Arizona], Tumacácori National Historical Park. Illus. 27 pp. [Here are facsimiles, transcripts in Spanish, and translations into English of five documents by Jesuit missionary Eusebio Francisco Kino, pioneer European among the North Piman Indians, or directly concerning him and his work and travels. None directly concerns Indians, with four of the five documents relating to matters of finance and supplies]
Garcés, Francisco

1854 Diario y derecho que siguió el M.R.P. Fr. Francisco Garcés en su viaje hecho desde Octubre de 1775 hasta 17 de Setiembre de 1776, al Río Colorado para reconocer las naciones que habitan sus márgenes, y á los pueblos del Moqui del Nuevo-México. In Documentos para la historia de México, 2nd series, Vol. 1, pp. 225-374. México. [Father Garcés traveled with the 1775-76 Anza colonizing expedition from San Xavier del Bac to Yuma before branching off on his own on a journey that took him up the Colorado River, to parts of Southern California, back to the Colorado River to the Hopi country, back down the Colorado to Yuma, and back down the Gila and on to San Xavier del Bac. There are many references to Papagos throughout. Fr. Garcés was the first Franciscan pastor of the O’odham community at Mission San Xavier del Bac.]

1900 On the trail of a Spanish pioneer. The diary and itinerary of Francisco Garcés (missionary priest) in his travels through Sonora, Arizona, and California, 1775-1776. Translated, edited, and annotated by Elliott Coues. New York, Francis P. Harper. Two volumes. Maps, illus., index. xxx + 312 and vii + 296 pp. [This is a translation into English of Garcés (1854), except that Coues translated a manuscript version that was in the Bureau of American Ethnology at the Smithsonian Institution. Consult the volumes' index under “Papabi-ootam,” “Papago res.,” “Papaguera,” “Papahi - Ootam,” “papavi-ootam,” and “Papavo.”]

1930 See Bolton, translator and editor, 1930t, u, v, and w

1965 A record of travels in Arizona and California 1775-1776. Translated and edited by John Galvin. San Francisco, John Howell-Books. Map, illus., glossary, index. ix + 113 pp. [This is a translation into English of Garcés (1854), except that Galvin worked from a copyist’s manuscript in his personal possession prepared by a contemporary of Father Garcés. References to Papagos are found on pages v, 5-6, 6, 89, 91, and 93.]

1968 Diario de exploraciones en Arizona y California en los años de 1775 y 1776 [Instituto de Investigaciones Históricas, Cuadernos, Series documental, núm. 6], introducción y notas de John Galvin. México, D.F., Universidad Nacional Autónoma de México. [This is a Spanish version of Garcés (1965), with the Spanish from a copyist's version being reproduced here. There is no index.]

1976a [Letter to Governor Juan de Pineda]. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 13-14. Tucson, Arizona Historical Society. [Writing from San Xavier del Bac on February 21, 1769, Father Garcés explains that on the previous day, February 20, Apaches attacked the village of San Xavier, managing to steal horses and cattle and to wound a Pima in the arm. They also attacked the convento where the two-soldier escort stayed. Most San Xavier villagers were away at the time gathering agave. The only livestock remaining at Bac after the attack were “three yoke of oxen, a little over thirty head of cattle, twenty mares and a few colts” as well as the riding horses “which were out to pasture.” Garcés also observes that the two Piman villages between Tucson and the Gila River “were abandoned due to Apache pressure.” He says Tucson is completely abandoned during agave harvesting.
times, and gives further details concerning the Apache threat. He also distinguishes between “Pimas” and “Papagos,” the latter presumably those people living in the desert to the west.]

1976b A new beginning in the missions. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 8-10. Tucson, Arizona Historical Society. [On July 29, 1768, Father Francisco Garcés, O.F.M., reports to Captain Juan Bautista de Anza that on June 30 he arrived at his new mission station of San Xavier del Bac. He says that the Tucson Pimas want no missionary other than himself, and he says that his two soldier escorts at San Xavier are doing very well. He invited Anza to visit and to stay in the “captain’s room,” a room “that reflects the poverty of St. Francis of Assisi.”]

García, Jesús

2009 The Kino heritage fruits trees project. Archaeology Southwest, Vol. 23, no. 2 (Spring), p. 19. Tucson, Center for Desert Archaeology. [García describes in detail a project that “aims to research, locate, propagate, and re-establish historically accurate fruit cultivars in our region’s mission orchards.” He notes that figs, quinces, and pomegranates have already been planted at Mission Tumacácori. The plants are those believed to have been introduced in the Pimería Alta by Father Eusebio Kino in the late 17th century and by later Jesuit missionaries and others.]

García, Jesús M., and Robert Emanuel

2004 Tasting history: replanting Father Kino’s fruit trees. Archaeology Southwest, Vol. 18, no. 4 (Fall), p. 12. Tucson, Center for Desert Archaeology. [This is about a three-year project being undertaken at Tumacacori National Historical Park to re-create the orchard at Mission Tumacácori with fruit trees known to have been introduced into the Pimería Alta in the late seventeenth and early eighteenth century by Father Eusebio Kino, S.J.: pomegranates, peaches, quinces, walnuts, pears, apples, figs, and walnuts.]

2007 Tasting history: the Kino Heritage Fruit Trees Project. sonorensis, Vol. 27, no. 1 (Winter), pp.37-43. Tucson, Arizona-Sonora Desert Museum. [A lengthier, illustrated article elaborating on the successful quest by botanists to locate plants known to have been grown in missions of the Pimería Alta followed by their planting in a “heritage garden” at Mission Tumacácori National Historic Park. There is considerable discussion here about the role played by these plants in the lives of Northern Piman Indians.]

Garcia, Timothy

1977 [Untitled.] Sun Tracks, Vol. 3, no. 2 (Spring), p. 24. Tucson, American Indian Student Club and the Department of English, University of Arizona. [This is a six-sentence story of how the animals came to call the land in which they lived the desert. Garcia was a student at the Santa Rosa School on the Papago Indian Reservation.]
Papago/San Xavier bibliography

García y Alva, Federico, editor
1905-07 Mexico y sus progresos. Album-directorio del Estado de Sonora. Hermosillo, Sonora, Gobierno del Estado. [This is a historical and geographical description of the State of Sonora, one well-illustrated with black-and-white photographs and which has a two-page description of the “Raza Papaga.” There is also considerable information on the involvement of Papagos in the early 20th-century Mexican campaign against Seri Indians, including photos of mounted Papago scouts.]

Gardiner, Arthur D. See Middendorf (1957)

Gardulski, Anne F.
1980 “A structural and petrologic analysis of a quartzite-pegmatite tectonic, Coyote Mountains, southern Arizona.” Master of Science thesis, The University of Arizona, Tucson. [The area of study is entirely within the Papago Indian Reservation.]

Garvey, K.A.; Dobson V. Messer, J.M. Miller, and E.M. Harvey
2010 Prevalence of strabismus among preschool, kindergarten, and first-grade Tohono O’odham children. Optometry, Vol. 81, no. 4 (April), pp. 194-199. St. Louis and Washington, D.C. American Optometric Association. [This study, which concluded that the “prevalence of strabismus in Tohono O’odham children is at the low end of the prevalence range reported in studies of European-based and African-American populations,” was carried out among 315 children enrolled in schools on the Tohono O’odham Reservation.]

Gary, Malcolm C.
1977 “Reproductive variability among Papago women born 1891-1930.” Ph.D. dissertation, University of Colorado, Boulder. 132 pp. [Reproductive variability for Papago women born between 1891 and 1930 is investigated using genealogical data contained in the Papago Population Register. Results indicate that a dramatic shift in reproductive behavior for Papago women has taken place since 1900 and some possible explanations for the shift are discussed.]

Gassen, Sarah G., editor
2007 110°: Tucson’s Youth Tell Tucson Stories. Issue 7 (Summer). Tucson, Arizona Daily Star for Voices: Community Stories Past and Present, Inc. Illus. 64 pages. [Printed as an advertisement-free supplement of the Arizona Daily Star newspaper, this tabloid includes a segment by Tohono O’odham Ashley Escalante, “Cultural DNA,” who was raised off the reservation and estranged from her parents’ and grandparents’ culture, tells how she is trying to learn to speak and understand O’odham and to recapture her cultural roots. Also included is a two-paragraph text of an interview with Clarinda Nuñez, a language and culture teacher at the San Xavier Education Center. There are photos of Escalante (with Mission San Xavier in the background), of Nuñez, of Escalanate’s grandmother]
and great grandmother, and of Escalanate’s hands as she begins to weave a basket.

Gasser, Robert E.  

1979  Seeds, seasons, and ecosystems: sedentary Hohokam groups in the Papaguería. *Kiva*, Vol. 44, nos. 2-3 (Winter-Spring), pp. 101-111. Tucson, Arizona Archaeological and Historical Society. [“Variability and seasonality in archaeobotanical and archaeological remains from three adjacent ecosystems in the Papaguería of south-central Arizona are examined in relation to settlement-subistence hypotheses. A three ecosystem model is developed which indicates that the Hohokam in the Papaguería were able to maintain sedentary villages by utilizing, in different manners, three distinct ecosystems. It is suggested that the Hohokam in this desert region intermittently maintained agricultural field houses in the creosote plains, cacti gathering camps on mountain slopes, and permanent villages and fields on major wash flood plains. To some extent, sedentism in the Papaguería depended upon exploitation of non-flood plain ecosystems.” The areas studied are north and east of Gu Komelik (North Komelik).]

1980  Gu Achi: seeds, seasons, ecosystems. In *Excavations at Gu Achi* [Publications in Anthropology, no. 12], by W. Bruce Masse, pp. 313-342. Tucson, National Park Service, Western Archeological Center. [Includes mention of Papagos’ harvesting of mesquite beans, tansy mustard seeds, cholla buds, paloverde seeds, saguaro fruit, cotton, and Sacaton grass seeds, with data largely from Castetter and Bell (1942).]


1982  Are roasting pits always roasting pits? *Kiva*, Vol. 47, no. 3 (Spring), pp. 171-176. Tucson, Arizona Archaeological and Historical Society. [Although Papagos are not mentioned by name in the article, data concerning Papagos -- as evidenced by references cited -- are freely drawn upon in this article that asserts pits sometimes seen by archaeologists as roasting pits were never used for that purpose.]

1987  Macrofloral analysis. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona* [Archaeological Series, no. 171], edited by John C. Ravesloot, part 3, pp. 303-318. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Reported on here are the various floral remains recovered in this Tanque Verde phase prehistoric Hohokam site on the San Xavier Indian Reservation. Included were
charred seeds of the saguaro as well as evidence of corn, cotton, bean, agave, mesquite, acacia, locoweed, legumes cholla, hedgehog cactus, prickly pear cactus, and other plants.]  


Gasser, Robert E., and Scott M. Kwiatkowski  
1991a Food for thought: recognizing patterns in Hohokam subsistence. In *Exploring the Hohokam*, edited by George J. Gumerman, pp. 417-459. Dragoon, Arizona, Amerind Foundation.; Albuquerque, University of New Mexico Press. [There is a brief discussion here of settlement and subsistence patterns of the Tohono O’odham and the Hiach-eD O’odham (Sand Papagos). It is noted that the Tohono O’odham took advantage of three desert microenvironments: mountains, bajadas, and flood plains. They gathered saguaro fruit in the bajadas (p. 421).]


Gastellum, Luis  
1935 Indian Holy Week at Tumacacori. *Southwestern Monuments Monthly Report, Supplement for August*, pp. 136-139. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Gastellum says that the termination of the Holy Week observances at Tumacacori in 1929 was occasioned by the death “of one of the last Opata Indians in the valley who carried the customs and traditions of his ancestors.” He describes in considerable detail what these observances were like.]

Gastelo, Albert M.  
1963 Eusebio Francisco Kino. Padre on horseback. In *Explorations [Arizonac 1963]*, unpaged. Tucson, Devilaire, Sunnyside High School. [This is a nine-page report by a high school student on the life of Father Eusebio Francisco Kino, S.J., pioneer missionary among the Northern Piman Indians, one with the typographical error of “1771” in place of the correct “1711” for the date of Father Kino’s death.]

Gatschet, Albert S.  

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Mexico, with Papagos mentioned specifically (pages 66-67). He mentions the book on Southwest Indians published by ten Kate in Holland in 1885.]

Gaynor, Gary
1992
Joseph Enos, O’odham medicine man and Director of the Gila River Arts & Crafts Center, blessing the NS/S demonstration garden during San Juan celebration this June. *Seedhead News*, No. 38 (Autumn), p. 16. Tucson, Native Seeds/SEARCH. [Black-and-white photograph shows Enos holding a bowl of incense while wafting the fumes with a bird feather.]

Geare, R.J.
1916
Diseases prevalent among Indians of the Southwest and their treatment. *The Red Man*, Vol.: 8, no. 6 (February), pp. 202-210. Carlisle, Pennsylvania, The Carlisle Indian Press. [All data are drawn from Hrdlicka (1908). Various Papago remedies for headache, stomachache, earache, and consumption are mentioned on page 209. The author writes, “The Papago Indians seem to be healthier than some of the other Southwestern Indians” (p. 302), whatever that may mean.]

Gebhardt, Rudolph C.
1931
“Geology and mineral resources of the Quijotoa Mountains.” Master of Science thesis, The University of Arizona, Tucson. [The Quijotoa Mountains are on the Papago Indian Reservation.]

Geiger, Maynard
1939a
*The kingdom of St. Francis in Arizona (1539-1939)*. Santa Barbara, California, s.n. Illus. 55 pp. [This booklet summarizes the history of Franciscan missionary activities in Arizona, including a lengthy section on the 20th-century work of Franciscans among Papago Indians. Photos are included of churches at Imika (i.e., Emika), Topawa, Pisino, San Francisquito, and Cowlic as well as of Spanish-period missions San Xavier del Bac, La Purísima Concepción de Caborca, San José de Tumacácori, San Antonio de Oquitoa, San Pedro y San Pablo del Tubutama, and San Diego de Pitiquito.]

1939b
*The kingdom of St. Francis in Arizona (1539-1939)*, *Provincial Annals*, Vol. 1, no. 3 (June), pp. 32-35. [Santa Barbara, California], [Franciscan] Province of Santa Barbara. [A note by Father Maynard about his book (Geiger 1939a), in which he says it was printed in an edition of 2,000 copies of which the first 1,600 “were disposed of” within three weeks.]

1944
The Rev. Walter Tracy, O.F.M., (1901-1943). *Provincial Annals*, Vol. 6, no. 1 (January), pp. 47-50. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [This is an obituary of Father Walter Tracy, one which includes a long letter by Father Nicholas Perschl about Father Walter and his tenure at Mission San Xavier del Bac as praeses of the mission community. Father Walter once fell off the roof of the mission's kitchen while repairing the roof, and he died soon after from various causes. He lived from 1901 until his death on October 19, 1943.]
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1953  A voice from San Xavier del Bac (1802-1805). *Provincial Annals*, Vol. 16, no. 1 (July), pp. 5-11. Santa Barbara, California, Province of Santa Barbara, Order of Friars Minor. [The “voice” is that of Father Ignacio Joseph Ramírez y Arellano, O.F.M., who was stationed among the Papagos at Mission San Xavier del Bac from 1802 until his death there is 1805. Translations of parts of some of his letters to relatives are provided here. They describe conditions at the mission and mention Papagos, Pimas, and Apaches.]

1967a  Father Bonaventure Oblasser, O.F.M. (1885-1967). *Provincial Annals*, Vol. 29, no. 2 (April), pp. 5-6. Santa Barbara, California, Province of Santa Barbara, Order of Friars Minor. [This is a biographical sketch of a Franciscan missionary who worked primarily among the Papago Indians throughout his priestly life. He was buried in the Indian cemetery in Topawa on the Papago Indian Reservation.]


Gelsinan, Tom

1993  Archives of Sonora & the Southwest U.S. *Report on Research*, Vol. 9, no. 2 (Spring), pp. 22-23. Tucson, The University of Arizona, Office of the Vice President for Research. [This is about a project being carried out by Father Kieran R. McCarty, a former parish priest at Mission San Xavier del Bac, to search out original documents supplying information on the early religious and commercial activity of the region (Sonora/Arizona). McCarty, who is shown in a photo wearing church vestments as he stands in front of the church at San Xavier, was given a $10,000 grant to carry out the work.]

Gentry, Howard S.

1982  *Agaves of continental North America*. Tucson, The University of Arizona Press. Maps, illus., refs., glossary, index. xiv + 669 pp. [Castetter, Bell, and Grove (1938) are cited as Gentry makes passing mention of the use of *Agave palmeri* by Papago, Pima, and Apache Indians (p. 447).]

Genung, Charles B.

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named “Alejandro” living at San Xavier del Bac.]

George, Jean C.
1983 *One day on the desert*. Illustrated by Fred Brenner. New York, Crowell. Illus. 48 pp. [This book for young readers explains how animal and human inhabitants of the Sonoran Desert of Arizona, including a mountain lion, roadrunner, coyote, tortoise, and members of the Papago Indian tribe adapt to and survive in the desert’s merciless heat.]

Gercke, Daniel J.

Geslin, Philippe
1994 *Ethnologie des techniques. Architecture cérémonielle Papago au Mexique*. Paris, Éditions L’Harmattan. Map, illus., works cited. 197 pp. [This entire monograph provides an incredibly detailed account of Papagos’ constructing a ceremonial house, also known as a “rain house” or “big house” of *vahki*, at Quitovac, Sonora, in 1987. It includes precise measurements of the amount of effort that went into the project, even including the postures assumed by workers as they built the structure.]

Gespass, Suzanne R.
1989 “Control and use of pronouns in the writing of Native American children.” Ph.D. dissertation, The University of Arizona, Tucson. Illus. 181 pp. [“This study investigated pronoun assignment from the point of view of the writer. Pronouns and other referring expressions were examined in the writing of six Native American (Tohono O’odham) children over two years while in the third and fourth grade.”]

Getty, Harry T.

1950a Ethnic history of Tucson, Arizona. In *For the Dean: essays in anthropology in honor of Byron Cummings*, edited by Erik K. Reed and Dale S. King, pp. 201-222. Tucson, Hohokam Museum Association; Santa Fe, Southwestern Monuments Association. [This is a brief ethnohistorical sketch of Tucson, Arizona. References to Papagos are on pages 213, 214, and 220. An estimated population of 600]
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1950b Papagos lived in Tucson in 1950 (p. 213.).


Ghozeil, Sue

Gibson, Lay J.
1985a Demand/absorption analysis. San Xavier/Tucson planned community: economic and demographic projections. Part II-A: population growth and aggregate demand for dwelling units. *Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona*, Appendix IX. [Tucson], for Santa Cruz Properties c/o Carl Winters. [This and subsequent reports in the series were prepared in connection with a proposed planned non-Indian community on the southeastern portion of the San Xavier Reservation -- one which failed to come to fruition.]


1985c Moderate demand/absorption scenario. Demand/absorption analysis. San Xavier/Tucson planned community and Tucson metropolitan region: a comparative analysis. Part IV-B. Employment growth. *Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona*, Appendix XVII. [Tucson], for Santa Cruz Properties c/o Carl Winters. 22 pp. [This is a presentation of long-range forecasts (30 years) concerning employment in both the proposed community and in the neighboring greater Tucson area.]

1985d Moderate demand scenario. Demand/absorption analysis. The San Xavier/Tucson planned community and the Tucson metropolitan region: a comparative analysis. Part IV-A: Population growth and the aggregate demand for dwelling units. *Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona*, Appendix XVI. [Tucson], for Santa Cruz Properties c/o Carl Winters. 6 pp. [This study offers the “most likely case” projections for the need for houses in the 30 years following the
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1985f Moderate supply scenario. Supply analysis. The San Xavier/Tucson planned community: economic and demographic projections. Part III-B: number of dwelling units and projected population for dwelling unit type, phase/option, and year. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix X. [Tucson], for Santa Cruz Properties c/o Carl Winters. 4 pp. [The title is the abstract.]

1985g Moderate supply scenario. Supply analysis. The San Xavier/Tucson planned community: economic and demographic projections. Part III-C: number of schools, potential enrollments, and source of enrollments by dwelling unit type, phase/option, and year. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix XI. [Tucson], for Santa Cruz Properties c/o Carl Winters. 12 pp. [Described here is the “most likely case” situation over a 30-year period from 1986 through 2016.]


Gifford, Edward W.

1918  Clans and moieties in Southern California. *University of California Publications in American Archeology and Ethnology*, Vol. 14, no. 2 (March), pp. 155-219. Berkeley, University of California Press. [Included is a detailed discussion of Piman (Pima and Papago) clan and moiety organization, with Pima data deriving from Frank Russell (1908) and Papago data from Edward S. Curtis (1908a). There are also data concerning Papago moieties, clans, village and moiety exogamy and descent as obtained by Alfred L. Kroeber from Tohono O’odham interpreter Juan Dolores (pp. 176-177).]


1933  The Cocopa. *University of California Publications in American Archaeology and Ethnology*, Vol. 31, no. 5, pp. 257-334. Berkeley, University of California Press. [Brief mention of Papagos as follows: Papagos as follows: Papagos living near Somerton, Arizona, who buried (rather than cremated) their dead and who danced with rattles for Yumas for agricultural products, but who were “finally killed by Mexicans” (p. 262); a friendly Papago group who visited the coast for seafood (p. 262); and Papagos as growers of tepary beans (p. 316).]

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Giffords, Gloria F. n.d. *Spanish colonial missions*. [Tucson], Southwest Parks and Monuments Association. Map, illus. [This is one large sheet of paper printed on both sides and folded, map style, into segments. It includes brief printed descriptions of mission San Xavier del Bac and Tumacácori, and it includes a drawing of the dome, drum, crossing, sanctuary, and east transept of the church of San Xavier del Bac with its various architectural elements labeled.]


2009 San Xavier’s new lions. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), p. 5. Tucson, Center for Desert Archaeology. [Giffords tells the story of replacing Mission San Xavier del Bac’s original lions, stolen and burned in 1982, with replicas carved by Mexican woodworkers, and finished by Giffords, an art conservator, and installed in the church in 1988. Giffords describes the manner in which the new lions were finished.]

Gila River Arts & Crafts, Inc. n.d. *Gila Heritage Park*. Sacaton, Arizona, Gila River Arts & Crafts, Inc. Illus. 14 pp. [This is a booklet describing the Gila Indian Center’s Heritage Park on the Gila River Indian Reservation. One of its fourteen pages is devoted to the Papago. The four-paragraph account emphasizes traditional aspects of the old-time Papago life.]

Gilbert, Bil 1982 Adaptable coatis flourish from mountain to jungle. *Smithsonian*, Vol. 12, no. 11 (February), pp. 86-90, 92, 94-95. Washington, D.C., Smithsonian Associates. [Included in this article about the coati (*Nasua narica*) is mention of a coati kept as a pet on the Papago Indian Reservation. The coati ripped apart a mop and used the parts as elements to build a platform nest in a paloverde.]

Gilbert, Joanna 1974 Tucson -- for horses and people only. *Flightime*, Vol. 9, no. 3 (March), pp. 11, 13. Los Angeles, East/West Network, Inc. [“... Fall offers the University of Arizona Intercollegiate Rodeo as well as the Papago Rodeo and Fair on the Papago Indian Reservation in Sells, Arizona” (p. 11). *Flightime* is the in-flight magazine of Continental Airlines.]
Giles, Fr., O.F.M.

1920a  A mission farm. *Franciscan Herald*, Vol. 8, no. 8 (August), pp. 358-359. Chicago, Friars Minor of the Sacred Heart Province. [This is principally a letter from Father Vincent, a teacher at St. John's Indian School at Komatke on the Gila River Indian Reservation, making a strong plea for funds for a farm for the school -- a school primarily serving Pima, Papago, and Apache students. A photo on page 359 shows the school, nuns, and Indian students.]

1920b  A mission school and its needs. *Franciscan Herald*, Vol. 8, no. 7 (July), pp. 309-312. Chicago, Friars Minor of the Sacred Heart Province. [There is a discussion here, largely in the form of a letter from the school's superior, Fr. Antonine Willenbrink, of St. John's Indian School on the Gila River Indian Reservation. This boarding school serves Pimas, Papagos, and Apaches.]

1920c  Tears and smiles. *Franciscan Herald*, Vol. 8, no. 6 (June), pp. 262-263, 266. Chicago, Friars Minor of the Sacred Heart Province. [Included here is a letter from Father Nicholas Perschl, O.F.M., discussing construction by Papagos of a new church in the Papago Reservation village of Sil Naka. Fr. Nicholas presents the history of the church, one dedicated on March 24, 1920, in the name of St. Maurice. A photo of the new church is on page 262.]

Gill, George A.

1967  The changing Indians of the Southwest. *Journal of American Indian Education*, Vol. 6, no. 2 (January), pp. 20-25. Tempe, Arizona State University. [Listed here are five Office of Economic Opportunity community action programs being carried out by the Papago Tribe (p. 13). Some general education information concerning the Papagos is also listed (p. 25).]

Gillespie, William B.

1987  Vertebrate remains. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, no. 171]*, edited by John C. Ravesloot, part 3, pp. 271-301. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Gillespie's study of vertebrate remains recovered from a prehistoric archaeological site on the San Xavier Reservation revealed “some 40 taxa represented by a total of 2527 specimens.” Predominantly represented were jack rabbit followed by the cottontail. Deer were present as were muskrat and rock squirrel, the latter two since extirpated from the Tucson Basin.]

Gilstrap, Drew

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and mission visitas of Tumacácori, Guevavi, and Calabazas.]

Girton, M.L.

Gish, Jannifer W.
1991 Current perceptions, recent discoveries, and future directions in Hohokam palynology. *Kiva*, Vol. 56, no. 3, pp. 237-254. Tucson, Arizona Archaeological and Historical Society. [Gish notes that her studies of surface pollen rain in traditional Tohono O’odham crop gardens has indicated a proliferation of *Tidestromia*-type pollens in fallow fields, suggesting that previous cultivation of the fields has increased their receptivity to the growth of this plant in the amaranth family (p. 243). She also notes (p. 239) the storage of dried squash blossoms by Papagos.]

Gladwin, Winifred J., and Harold S. Gladwin
1930 The red-on-buff culture of the Papaguería. *Medallion Papers*, no. 4, pp. 75-133. Globe, Arizona, Gila Pueblo. [With a map included, this is a report of an archaeological site survey of the so-called “red-on-buff” culture of the Papaguería. There is a “crude” overview of Papago culture on pages 116-117. Modern Papago red-on-buff pottery is presented as one of four red-on-buff divisions within the Papaguería, and a Papago *olla* of the historic period is shown in Plate XVI (facing p. 122).]

Glanzberg, Joel

Glass, Margaret

Goddard, Ives

Goddard, Pliny E.
1912 *Indians of the Southwest* [*Handbook Series*, no. 2]. New York, American Museum of Natural History. Map, illus., index. 191 pp. [“South of the Gila, far into Old
Mexico, live the Papago whose language is closely related to that of the Pima. Since they live rather on the wild products of the desert than upon agriculture they are less settled in their habits” (pp. 130-131). Papago pottery is mentioned briefly on pages 143-145 and Papago basketry on pages 149-151, including an illustration of a Papago plaited bowl.


1915 The present condition of our knowledge of the North American languages. In *Anthropology in North America*, by Franz Boas and others, pp. 182-228. New York, G.E. Stechert & Co. [“The name ‘Piman’ was used by (John Wesley) Powell as the name for the group of languages spoken in Arizona and Sonora (Mexico) by the Pima, Nevome, Papago and related tribes” (p. 200). And “Juan Dolores is mentioned as having made an analysis of the Papago and has published a list of verb stems” (p. 200).]


1976 *Indians of the Southwest*. Publisher's preface by Robert B. McCoy; introduction by Bernard L. Fontana. Glorieta, New Mexico, Rio Grande Press. Map, illus., bibl., index. [xiii] + 191 pp. [With added illustrations, publisher's preface, and introduction, this is a reprint of Goddard (1913).]

Goddard, Samuel P., Jr.

1965 Presentation of statue. In *Acceptance of the statue of Eusebio Francisco Kino presented by the State of Arizona* [House Document, no. 158, 89th Congress, 1st session], pp. 25-27. Washington, United States Government Printing Office. [The statue being presented in the Capitol Rotunda in Washington, D.C. is that of Father Eusebio Francisco Kino. In his remarks, Governor Goddard talks about Mission San Xavier del Bac and the “Sobaiporis” among whom Kino introduced cattle, and he also remarks on Kitt Peak on the Papago Indian Reservation and the Papagos’ referring to astronomers as “men with the long eyes.”]

Godwin, Fran

1993 Mission San Xavier: a treasure too rich to lose. *Footprints*, Vol. 6, no. 9 (September), pp. 1-3. Tucson, Southern Arizona Guides Association (SAGA). [Godwin reports on a gathering of SAGAS members at Mission San Xavier del Bac to hear talk by Bernard Fontana concerning the conservation project underway at the mission. Mission history and a history of the project to date are included.]

Goehring, Mark

1983 O’odham to Papago to O’odham. An interview with two O’odham writers. *Coyote*, February, pp. 1, 3-4. [Tucson], Food Conspiracy Community Access Project, Inc. [The two Tohono O’odham writers who are interviewed here at length are Danny Lopez and Ofelia Zepeda. Questions to which both responded concern perceived
changes in Papago traditions, the future, and the creation of literature with a newly-written language. There are photos of both Lopez and Zepeda.]

Goetzmann, William H., and Glyndwr Williams
1992 The atlas of North American exploration from the Norse voyages to the race to the Pole. New York [etc. etc.], Prentice Hall General Reference. Maps, illus., bibl., index. 224 pp. [A map and text titled, “California: Island or Peninsula?” discusses and illustrates the explorations of Father Eusebio Francisco Kino in the Pimería Alta and elsewhere in the period 1687-1702. Missions Guevavi, Tumacácori, and San Xavier del Bac are indicated on the map (pp. 120-121). A second map and text (pp. 126-127), “Deserts, Mountains, and Canyons: Spanish Interior Explorations, 1774-76,” discusses and shows the routes or travel through the Pimería Alta of Juan Bautista de Anza and Father Francisco Garcés, the latter based at San Xavier del Bac.]

Gogol, John M.

Golay, Michael, and John S. Bowman
2003 North American exploration. Hoboken, New Jersey, John Wiley & Sons. Maps, illus., bibl., index. x + 518 pp. [This “Wiley Desk Reference” has dictionary-like entries concerning men who explored the North American continent. Among these were Father Eusebio Francisco Kino, who established missions among the Northern O’odham, and Juan Bautista de Anza, a Spaniard, some of whose military service was spent working among Northern O’odham. The book excludes a great number of Spanish-period explorers.]

Goldberg, Isaac
1935 As told by the pioneers: Isaac Goldberg. Arizona Historical Review, Vol. 6, no. 2 (April), pp. 74-82. Tucson, University of Arizona with the cooperation of Arizona Pioneers Historical Society. [Goldberg, who arrived in Arizona as an adult in 1863, recalls events in connection with the 1871 massacre of Apaches at Camp Grant by Papagos, Anglos, and Mexicans who were living at San Xavier and in Tucson.]

Goldman, Jonathan C.

Goldman, Stanford M.; Maurice L. Sievers, and David W. Templin
1971 Radiculomyopathy in a Southwestern Indian due to skeletal fluorosis. Arizona Medicine, Vol. 28, no. 9 (September), pp. 675-677. Phoenix, The Arizona Medical
Goldman, Stanford M.; Maurice L. Sievers, William K. Carlile, and Samuel L. Cohen 1972 Roentgen manifestations of diseases in Southwestern Indians. *Radiology*, Vol. 103, no. 2 (May), pp. 303-306. Easton, Pennsylvania, The Radiological Society of North America. [A discussion of the disease patterns of Southwestern Indians over a 15-year period at the Phoenix Indian Medical Center where Papagos comprise 8% of the patients. It's noted that fluoride levels in the water supplies from the Gila Bend (Papago) Reservation are four to eight times higher than the U.S. Public Health Service recommended standard (p. 303), and that the highest incidence of diabetes mellitus occurs among the more obese Papago and Pima tribes (p. 306).]

Goldwater, Barry M. 1966 Introduction. In *Father Kino in Arizona*, by Fay J. Smith, John L. Kessell, and Francis J. Fox, pp. xi-xvii. Phoenix, Arizona Historical Foundation. [Senator Goldwater writes about various people who have written about or attempted to honor Father Eusebio Francisco Kino, pioneer missionary among the Northern Piman Indians. He also writes about the successful effort by historians and archaeologists in locating the grave of Father Kino in Magdalena, Sonora in 1966.]


González R., Luis, compiler and editor 1977 *Etnología y misión en la Pimería Alta, 1715-1740* [Series de Historia Novohispana, núm. 27], México, Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México. Maps, appendices, bibl., index. 359 pp. [This is a gathering of seven primary documents by five men who were Jesuit missionaries in Sonora in the 18th century (Campos 1977a, b; Cañas 1977, Genovese, Januske 1977, and Velarde 1977a, b). Six of these documents relate to the missions of the Pimería Alta. González provides detailed introductions for each of these documents, providing biographical details concerning their authors and placing the documents in historic context. He also adds voluminous footnotes. The book’s appendices includes lists of the governors of Sonora from 1734 to 1787, Jesuit authorities from 1661 to 1767, and a report from Pedro de Rivera on the state of the missions in Sinaloa and Sonora in 1727, one with no specific mention of Pimería Alta missions.]

Goode, G. Brown 1898 Report upon the exhibit of the Smithsonian Institution and the United States
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Goodman, Audrey
2002 *Translating Southwestern landscapes: the making of an Anglo literary region.* Tucson, The University of Arizona Press. Illus., notes, bibl., index. 256 pp. [Goodman devotes some of her book to contrasting Mary Austin’s translation of American Indian verbal art to the works of Tohono O’odham Ofelia Zepeda, suggesting that, “Anglo translators of the modernist period” are not “possessors of local knowledge” but are “producers of an imagined locality and an invented art” (p. 136).]

Goodman, Yetta, and Sandra Wilde
1985 Writing development in third and fourth grade Native American students [*Occasional Papers*, no. 14]. [Tucson, Arizona], Arizona Center for Research and Development, Program in Language and Literacy, College of Education, University of Arizona. Illus. 58 pp. [This study, focusing on children’s production of written language, took place on the Tohono O’odham (Papago) Indian Reservation. Social context, linguistic systems, and the creation of meaning as aspects of the writing process were studied among ten O’odham 3rd and 4th grade children who provided more than 200 stories.]

Goodwin, Grenville
1969 *The social organization of the Western Apache.* Tucson, University of Arizona Press. xxii + 701 pp. [According to Goodwin, Papagos were variously called “sand house people” or “rope lying under their feet people” by Western Apaches. Relations between the two groups were described as being continually warlike, with most conflicts occurring between Papagos and the San Carlos group of Western Apaches.]

Goodwin, Grenville, and Keith H. Basso
1971 *Western Apache raiding and warfare.* Tucson, The University of Arizona Press. Illus. xii + 330 pp. [There are a few mentions here of Apache encounters with Papagos in times when warfare and raiding characterized the relationship between them.]

Goodwin, Katherine R.
well-illustrated chapter on the topic of its title includes a ca. 1743 reproduction of “A Passage by Land to California,” a map drawn by Father “Eusebius Francis” Kino and which shows the region of the Pimería Alta. It is not mentioned in the text, but the map was drawn by Kino in 1701 and first published in 1705.]

Goodyear, Albert C., III
1975a  “Hecla II and III: an interpretive study of archaeological remains from Lakeshore project, Papago Indian Reservation, south central Arizona.” Ph.D. dissertation, Arizona State University, Tempe. 420 pp. [Archaeological remains recovered from Hecla Mine located in the Slate Mountains, Sells Papago Reservation, are analyzed from a human ecology and systems framework. These remains span the period ca. A.D. 300-1400 and are considered to belong to both a Hohokam and Sells phase occupation. The problem specifically examined was how these different human populations utilized biotic resources native to the paloverde-saguaro plant community through time.]

1975b Hecla II and III: an interpretive study of archaeological remains from Lakeshore project, Papago Indian Reservation, south central Arizona. Anthropological Research Papers, no. 9. Tempe, Department of Anthropology, Arizona State University. 401 pp. [This is the published form of Goodyear (1975a).]

1975c The historical and ecological position of protohistoric sites in the Slate Mountains, south central Arizona. Columbia, South Carolina, Institute of Archeology and Anthropology, University of South Carolina. 57 pp. [This discussion is based on archaeological work carried out near the Slate Mountains on the Papago Indian Reservation. The emphasis is on late prehistoric sites of the ca. A.D. 1400 period, but with Papago ethnography frequently cited. Included is speculation concerning prehistoric saguaro fruit gathering, based partly on Papago models (pp. 31-33, 43-48, and 50).]


Goodyear, Albert C., III, and Alfred E. Dittert, Jr.
1973 Hecla I: a preliminary report on archaeological investigations at the Lakeshore project, Papago Reservation, south central Arizona. Anthropological Research Papers, no. 4. Tempe, Department of Anthropology, Arizona State University. Map, illus., bibl. 81 pp. [This report concerns archaeological sites on that portion of the Papago Indian Reservation where Hecla Mining Company is constructing the Lakeshore Mine. Data from each site were recorded, features were mapped, photographs were taken, and intensive surface collections were made.]

Goodyear, Lucille J.
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[An article about Tucson includes a photo of the inner patio of Mission San Xavier del Bac with a wooden ox cart in the foreground. A paragraph is devoted to a description of the mission.]

Gordon, Gordon


Goss, Robert C.


1972 The problem of erecting the main dome and roof vaults of the church of San Xavier del Bac. *Kiva*, Vol. 367, no. 3 (Spring), pp. 117-127. Tucson, Arizona Archaeological and Historical Society. [This illustrated article provides an analysis of the means by which builders constructed the main dome and vaults of Mission San Xavier del Bac, Arizona, during the late 18th century. It is based on visual inspection of the church and on the author’s knowledge of building methods of the period.]

1974 *The San Xavier altarpiece*. Photographs by Helga Teiwes. Tucson, The University of Arizona Press. Illus., notes, bibl., index. 94 pp. [This is a detailed art historical study of the retable mayor or main altarpiece, of Mission San Xavier del Bac. It is the published version of Goss (1969).]

1975 The churches of San Xavier, Arizona and Caborca, Sonora: a comparative analysis. *Kiva*, Vol. 40, no. 3 (Spring), pp. 165-179. Tucson, Arizona Archaeological and Historical Society. [A comparative analysis of San Xavier del Bac and N.S. de la Purísimo Concepción de Caborca. Goss concludes there can be little question that the Caborca church was intended as a copy of that at San Xavier del Bac. Both churches were intended for use by Northern Piman Indians. Illustrated.]

Gould, Frank W.

1973 *Grasses of the southwestern United States. Reprint edition. Tucson, The University of Arizona Press*. [Various grasses are mentioned as having been located on the Papago Indian Reservation: *Tridens eragrostoides* (Baboquivari Mountains, pp. 96-97); *Chloris chloridea* (Vamori School and on the route between Indian Oasis {Sells} and Santa Rosa, p. 130); *Muhlenbergia polycaulis* Scribn. (Baboquivari Mountains, pp. 210-211); *Muhlenbergia duboides* C.O. Gooding (Baboquivari Mountains, p. 217); *Muhlenbergia Emersleyi* Vasey (Baboquivari Mountains, pp. 219-220); *Seteria Scheelei* (Stud.) Hitchc. (Baboquivari Mountains, p. 271); *Panicum capillare* var. *stramineum* (Hitchcock and Chase) Gould (Sells, p. 283); *Panicum capillare* Hitchc. and Chase (Quinlan Mountains, p. 291); and *Panicum
Graham, Hatch 1980 The impact of modern man. In *The desert bighorn: its life history, ecology, and management*, edited by Gale Monson and Lowell Sumner, pp. 288-309. Tucson, The University of Arizona Press. (“Papago, Havasupai, and Hualapai Indians kill bighorn regardless of age or sex whenever the opportunity presents itself, according to Hal Coss and James Blaisdell of the National Park Service.” The author also says that “certain Papago Indians always camped during the height of the dry season to hunt bighorn that came to drink.”)


Graham, Patrick E., and Judson H. Taylor 1969 Reservations and tribal customs, history and language. *Journal of American Indian Education*, Vol. 8, no. 3 (May), pp. 19-26. Tempe, Arizona State University. [The authors surveyed a dozen Papago students who were enrolled in the All-Indian upward Bound project sponsored by Arizona State University and the U.S. Office of Economic Opportunity. Data were collected concerning students' attitudes towards reservations, tribal customs, language, and tribal history. Papago was one of seven tribes in the study.]

Grande, Fernando M. 1994a Observations classified as secret concerning the missions of Pimería Alta. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series, no. 22]*, compiled, translated, and edited by Kieran R. McCarty, p. 21. Tucson, The University of Arizona, Mexican American Studies & Research Center. [This report was written in Magdalena on November 1, 1828 by the Commissioner General of Pimería Alta. In it he cynically proposes means by which the Northern Pimans, who had had impressed upon them by the Franciscan missionaries “that all mission properties are the legal and rightful possession of the Indians alone,” could be deprived of their properties. “If the central administrator is a prudent and patient man, the entire wealth of the missions can be liquidated before the Indians realize it.”]

1994b To the Governor of Occidente. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series, no. 22]*, compiled, translated, and edited by Kieran R. McCarty, p. 27. Tucson, The University of Arizona, Mexican American Studies & Research Center. [Written in Cucurpe on May 25, 1830, to a different governor than the man addressed by Grande in his November 1,
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1828 letter, this is a complete reversal of his earlier views (Grande 1994a). He notes that, “All Pimería Alta mission property has now been returned by formal inventory to the administration of the friars.” He writes at length concerning Mission San Xavier del Bac:

“Its satellite mission, some ten miles north, is the Indian village of Tucson, across from a presidio of the same name.

“The fields at San Xavier are extensive, and they would all be under cultivation if it were not for the decadence of our presidios, which formerly bought up all the surplus from mission harvests.

“With the San Xavier mission district, there are two other Indian villages, Santa Ana and Santa Rosa, which flock to San Xavier to help with the harvest, all of which could be much more productive if properly administered. Indian tribes from the Gila River also arrive here in great numbers to pass the frugal winter season, but they return home in the spring.

“Since San Xavier lost more than it gained under civil administration, its residence was closed with all its tools and furnishings inside. Citizens Juan González and Ignacio Sardina oversaw the closing down of all mission operations. Now, however, these tools and furnishings are being handed over to the religious by the native governor, Juan Ignacio Zapata.

“Justice is exercised in this village by a representative of the mayor of law and order in Tucson. Both Tucson and San Xavier are in the political district of Arizpe.”]


Granger, Byrd H.

1960 Will C. Barnes’ Arizona place names, revised and enlarged by Byrd H. Granger. Illustrated by Anne M. Peck. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xix + 519 pp. [Granger attempts to explain the origins of place names in Arizona, building on the earlier efforts of Will C. Barnes (1935). Her arrangement is by county and alphabetically within each county. The Papago Indian Reservation is covered in entries for Pima, Pinal, and Maricopa counties, with other portions of the Papaguería being covered in Yuma and Santa Cruz counties.]

1977 A motif index for lost mines and treasures applied to redaction of Arizona legends, and to lost mines and treasure legends exterior to Arizona. Tucson, Suomalainen Tiedeakatemian Academy Scientiarum Fennica and the University of Arizona Press. 277 pp. [A book for specialists in folklore, there are scattered references throughout to legends involving Papago Indians and lost mines and treasures in
Granjon, Henry
1986 *Along the Rio Grande. A personal visit to Southwest New Mexico in 1902.* Edited and annotated by Michael Romero Taylor; translated by Mary W. De López. Map, illus., index. xiii + 153 pp. [In his introduction, Taylor notes: “(Bishop) Granjon sensed the need to stabilize the beautiful mission church of San Xavier del Bac in southern Arizona. He spent many years and thousands of dollars from his own family fortune to preserve the mission church that stands today as a tribute to the Jesuit missionary zeal and Piman craftsmanship of the seventeenth [sic] century.]

Grant, Campbell
1980 *The desert bighorn and aboriginal man.* In *The desert bighorn: its life history, ecology, and management,* edited by Gale Monson and Lowell Sumner, pp. 7-39. Tucson, The University of Arizona Press. [Mention is made of the discovery of bones of bighorn sheep in 7,000 to 8,000-year-old archaeological deposits in Ventana Cave on the Papago Indian Reservation (7) and of the killing of desert bighorn by Sand Papago Indians (Pápagos Areneros) (pp. 30-32).]

Grant, Ulysses S.
1882 Executive Order establishing and defining the San Xavier Papago Indian Reservation. In *Annual Report of the Commissioner of Indian Affairs for 1882,* p. 246. Washington, Government Printing Office. [This Executive Order establishes the Papago Indian Reservation, the first one, around Mission San Xavier del Bac, setting out the legal boundaries as follows: “Papago Indian Reserve. Executive Mansion, July 1, 1874. ... It is hereby ordered that there be withdrawn from sale or entry and set apart for the use of Papago and such other Indians as it may be desirable to place thereon, the following tract of country around San Xavier del Bac, in Arizona, viz: ... Beginning at the northeast corner of section 9, township 15 south, range 13 east; thence west one-half mile to the quarter-section corner; thence south three miles to the section line between sections 21 and 28 of same township; thence west along north boundary of sections 28, 29, and 30, up to the northwest corner of section 30, same township; continuing thence due west nine miles to a point; thence south seven miles to a point; thence east three miles to the southwest corner of section 30, township 16 south, range 12 east; thence east along the south boundary of sections 30, 29, 28, 27, 26, and 25, township 16 south, range 12 east, and sections 30, 29, 28, 27, 26, and 25, township 16 south, range 13 east, to the southwest corner of section 25, same township; thence north along the range line between ranges 13 and 14 east to the northeast corner of section 24, township 15 south, range 13 east; thence west to the northwest corner of section 22, same township; thence north to the place of beginning, to be known as the Papago Indian Reserve.”]

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Printing Office. [Included here is a reprint of Grant (1882).]

Gray, Andrew B.

1852 Letter to John R. Bartlett, Commissioner, United States Boundary Survey. Senate Executive Documents, 1851-52, no. 119, 32d Congress, 1st Session, Vol. 14, pp. 267-269. Washington, A. Boyd Hamilton (Printer). [This letter by Gray is dated September 24, 1851 and was written in camp in Sonora. Gray notes having passed through the mission and Indian (Papago) pueblo of San Xavier, and he provides a very brief description of the mission (p. 268).]

1856a Letter addressed to Dr. John Torrey, on the Ammobroma sonorae. Proceedings of the American Association for the Advancement of Science, Vol. 9, pp. 233-236. New York, G.P. Putnam. [The letter is dated October 24, 1854 and was written in New York. It discusses Ammobroma sonorae, or “sand food,” which Gray found growing in some sand hills between Sonoita (Sonoyta) and Adair Bay in northwestern Sonora. The gobernador or head chief of the “Papijos” (Papagos) in this region was his guide and was responsible for his introduction to this edible plant. Sand Papagos in this vicinity gather this plant and are alluded to in this letter.]

1856b Survey of a route for the Southern Pacific Railroad on the 32nd parallel by A.B. Gray for the Texas Western R.R. Company. Cincinnati, Ohio, Wrightson & Co’s (“Railroad Record”) Print. Illus. 149 pp. [Gray's survey for a railroad route in 1853-54 took him through the Gadsden Purchase region of southern Arizona all the way to the head of the Gulf of California in northwestern Sonora. He notes that a group from his surveying team traveled from Tubac to the Gila River, en route finding “villages and planting-grounds of the friendly Papagos” (p. 85). He notes that a “Gobernador of the Papagos” resides in Sonoita (i.e., San Marcello del Sonoyta, Sonora), and says the Indians (i.e., Sand Papagos, or HiaCed O’odham) “represented rich Placers existing throughout this region, and large numbers of them have lately come in with considerable quantities of (gold) dust. ... It is the country of the Papago Indians, a peaceful and friendly tribe, extending down to the Gulf coast, where they are mixed up somewhat with the Cocopas of the Colorado. ... (At Adair Bay he) found a band of Indians (Papagos) almost in a state of nudity, living on fish and crabs caught in the salt creeks and lagoons of the Gulf; and a sort of root, which was ate [sic] after roasting upon hot coals; or dried in the sun, and ground on a metate (curved stone) with mezquite beans, forming ‘Pinole’” (pp. 85, 87-88). Elsewhere he writes, “The Papagos and Pimas Indians, by proper management, might be made very useful, in working upon the (rail)road where there is not much rock excavation. They are ... living in villages and cultivating the soil, besides manufacturing blankets, baskets, pottery, etc. Quiet and peaceable, they have no fears except their enemies, the Apaches, and are very industrious, much more so than the lower order of Mexicans, and live far more comfortably” (p. 118).]

1861 Annual report of the board of trustees of the Maricopa Mining Company to the stockholders at their third annual meeting, 5th December, 1860. New York, Dodge
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& Gratton, Printers. 20 pp. [“The Papigo [sic] and Maricopa Indians, who are half-civilized, can be made serviceable in preparing and dressing ores, in packing, making charcoal, procuring firewood, constructing _adobe_ buildings, (which are best for all purposes) and in other ways. They are at hand, and their cost is the same as Mexicans.” The report goes on to say that these Indians have worked faithfully in the past and have never been known to prove treacherous.]

1963 Survey of a route for the Southern Pacific Railroad on the 32nd parallel by A.B. Gray for the Texas Western R.R. Company. In _The A.B. Gray report, and including the reminiscences of Peter R. Brady who accompanied the expedition [Great West and Indian Series, XXIV, Western Survey Series, II]_, edited, and with introduction and notes by L.R. Bailey, pp. 1-149. Los Angeles, Westernlore Press. [This is a reprint of Gray (1956b), with added endnotes by Bailey.]

Gray, Genevieve

1975 _Magic bears_. St. Paul, Minnesota, EMC Corp. Illustrated by Gary Jones. 36 pp. [Because of their startling discovery, two Papago girls ensure the success of the saguaro harvest celebration. Children’s fiction.]

Gray, Judith

2001 An archival dilemma: the Densmore cylinder recording speeds. _Folklife Center News_, Vol. 33, no. 3 (Summer), pp. 6-13. Washington, D.C., Library of Congress, American Folklife Center. [This lengthy article about the problem of re-recording tapes of American Indian music made by Frances Densmore includes mention of the fact that Tohono O’odham Angelo Joaquin, Jr. worked with the staff of the Federal Cylinder Project in February, 2001, to help them adjust the speeds of the recordings to make them more closely conform to what were likely the original Papago (Tohono O’odham) sounds. The finished products were compared with the written musical transcriptions made by Densmore.]

Gray, Malcolm C.

1977 “Reproductive variability among Papago women born 1891-1930.” Ph.D. dissertation, University of Colorado, Boulder. [This is an examination of changes in fertility rates for Papago women born before 1900 and those born after 1900. Data are from the Papago population register.]

Grayson, Todd

1991 Matching wits with I’itoi. The mountain unleashes 40-mph winds, rain, lightning & falling boulders. _Desert Skies_, Vol. 3, no. 1 (Spring), pp. 12-14. Tucson, The Summit Hut, Ltd. [This is an article about a climb to the top of Baboquivari Peak, part of which is contained within the Papago Indian Reservation. I’itoi is the principal traditional deity among Tohono O’odham. Accompanying photos are by John Annerino.]

Greeley, Andrew
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2000 *The Catholic imagination*. Berkeley, Los Angeles, and London, University of California Press. Illus., index. 213 pp. [Greeley gives a garbled history of Mission San Xavier del Bac (p. 36), but correctly observes that the present church “was built at the very end of the missionary thrust north from the center of New Spain and thus is a monument not to a new tradition but to one that had lost its energy.” (p. 37). A black-and-white photo of the crossing and sanctuary of the church faces p. 186.]

Greeley, Michael N.
1987 The early influence of mining in Arizona. In *History of mining in Arizona*, edited by J. Michael Canty and Michael N. Greeley, pp. 13-50. Tucson, Mining Club of the Southwest Foundation. [Writing about events in 1854, Greeley says, “After opening the first wagon road in this part of Arizona, from Petato as Gila Bend was known in those days, to Ajo, the company hired Papago Indians to open the (Ajo) Mine” (p. 15).]

Green, David
1971 *Experimenting with pottery*. London, Faber and Faber Ltd. Illus., bibl., index. 83 pp. [On page 45 there is a pen-and-ink sketch of a Papago potter's firing kiln taken from a photo in Fontana and others (1962). The caption refers to it as “Surely the most ingenious kiln ever devised!”]

Green, Ford
1973 Jesuit treasure. The author calls it a myth. *True West*, Vol. 20, no. 6 (July/August), pp. 19-21, 38. Austin, Western Publications, Inc. [The writer debunks stories about supposed Jesuit treasures secreted in various places in the Papago country and elsewhere in Mexico at the beginning of the Spanish colonial period. Two photos of Mission Tumacacori in southern Arizona accompany the article.]

Green, Francis J.

Green, Ford
1974 [Report on mission activities among Indians of the Tucson Diocese of the Roman Catholic Church.] *Our Negro and Indians Missions*, January, pp. 25-26. Washington, D.C., Of the Commission for Catholic Missions among Colored People and the Indians. [“Without doubt,” writes Bishop Green, “the largest involvement of the Church's missionary activity within the diocese is directed to the Papago Indians, the majority of whom are Catholics.” Mention is made of the St. Nicholas Indian Center begun in 1973 and of other services for Papagos in Tucson, Arizona and vicinity.]
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Greene, Jacqueline D.
1998 *The Tohono O'odham.* New York, Franklin Watts. Map, illus., bibl., index. 63 pp. [This book is intended to provide a look at the history, culture, daily life, and contemporary situation of the “Desert People.” Unhappily, the superficial text has more than its share of errors, such as referring to a contemporary Tohono O’odham pot as “glazed,” a reference to ocotillo as a “cactus,” giving 1983 rather than 1986 as the date “Tohono O’odham” was officially adopted, asserting Tohono O’odham dug “vast” irrigation ditches, Tohono O’odham traveled in the summer to “cooler mountain valleys,” etc. etc.]

Greene, Jerome A.
1977 *Historic resource study, Organ Pipe Cactus National Monument, Arizona.* Denver, Denver Service Center, Historic Preservation Division, National Park Service, United States Department of the Interior. Maps, illus., appendices, bibl. x + 204 pp. [An entire chapter is devoted to “Prehistory and Aboriginal Inhabitants,” including the Papagos and Areneños (Sand Papagos). There is information here on Papago economy, distribution, political and social relations, Papagos’ relations with outsiders, salt pilgrimages, and the Areneños. A chapter on “Spanish Explorers and Missionaries” also has considerable information relating to the Piman-speaking people encountered by Spaniards in this region.]

Greene, Mary P.
1972 “A diet survey of the prenatal Papago.” Master’s thesis, The University of Arizona, Tucson. Bibl. 106 pp. [Eighteen prenatal Papago women attending the Sells Indian Hospital Clinic and the San Xavier Health Clinic took part in this study. Diet content was assessed for calcium, iron, and vitamins A and C. Hematocrit levels for incidence of anemia were obtained. Socioeconomic data were analyzed to seek correlations with concomitant diet. Results are presented.]

Greene, Robert A.
1936 The composition and uses of the fruit of the giant cactus (Carnegiea gigantea) and its products. *Journal of Chemical Education,* Vol. 13 (July), pp. 309-312. Easton, Pennsylvania, Mack Printing Company. [This illustrated article discusses the Papagos’ use of saguaro cactus fruit. It includes information on harvesting the fruit and presents analytical data concerning the fruit, pulp, rag, syrup, preserve, seeds, and wine (“tiswin”). It also discusses *ma-kum,* caterpillars ground into dough, dried, and eaten with “tiswin.”]

Greenhouse, Ruth; Robert E. Gasser, and Jennifer W. Gish
Greenleaf, J. Cameron
1975a Excavations at Punta de Agua in the Santa Cruz River Basin, southeastern Arizona. *Anthropological Papers of the University of Arizona*, no. 26. Tucson, The University of Arizona Press. [With maps and many illustrations, this is a report on excavation of five prehistoric sites lying within the right-of-way of Interstate 19 along and within the eastern edge of the San Xavier Indian Reservation. It includes discussion of the possible connection between historic Papago Indians and prehistoric dwellers in the same region (pp. 18-19) and of the excavation of an historic-period adobe Papago house (p. 35). Mention is made of the round house, used for ceremonial purposes, as being the largest structure in a Papago community (p. 43); of excavations at the prehistoric site of Valshni Village on the Papago Indian Reservation (p. 54); of the presence at Punta de Agua of Valshni Red ceramics (p. 59); of Papaguería being a region that contributed pottery to the Punta de Agua sites (p. 73) and of possible Papaguería and Punta de Agua connections based on the presence of the same pottery in both places (p. 76); and of the utilization of mesquite pods and cholla buds by Papagos (p. 107).]

1975b The fortified hill site near Gila Bend, Arizona. *Kiva*, Vol. 40, no. 4 (Summer), pp. 213-282. Tucson, Arizona Archaeological and Historical Society. [This report concerns the excavation of a prehistoric fortified site located on top of a volcanic escarpment on the Gila Bend (Papago) Indian Reservation. The cultural assemblage is believed to be a manifestation of the Tanque Verde phase (ca. A.D. 1200-1300) as it is known from the Tucson Basin. Papago Indians worked as laborers on the excavation.]

Greenleaf, Cameron, and Andrew Wallace

Gregg, Dean O.

Gregonis, Linda M.
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Arizona-Sonora Desert Museum. [Concludes Gregonis, “We will probably never know for sure if the O’odham are the descendents [sic] of the Hohokam. We do know that the O’odham way of living with the desert is remarkably similar to what we find in the archaeological record.”]

Gregonis, Linda M., and Lisa W. Huckell
1980 The Tucson urban study. Archaeological Series, no. 138. Tucson, The University of Arizona, Arizona State Museum, Cultural Resource Management Section. [This archaeological report on nine study areas in the vicinity of Tucson, Arizona, summarizes the culture history for each of the areas. The presence of Papago Indians is accounted for in most of these summaries.]

Gregorio, Juan
1975 Gregorio's oration. In Pima and Papago ritual oratory: a study of three texts, by Donald M. Bahr, pp. 60-71. San Francisco, Indian Historian Press. [Juan Gregorio was a Papago Indian whose words are transcribed and translated here by anthropologist Donald Bahr. The oration is one that was used to initiate a war expedition.]

Gregory, Adina
2000 The white dove of the desert. Highroads, Vol. 45, no. 2 (May/June), p. 34. Phoenix, AAA Arizona. [An error-filled essay about Mission San Xavier del Bac, an article intended to attract visitors to the church. It is accompanied by a color photo of the south-southeast elevation of the church.]

Gregory, Michael M., and Jeffrey B. Hathaway

Grey, Herman
2003 American Indian love stories: traditional stories of love & romance from the tribes across America. Santa Fe, Clear Light Publishers. 160 pp. [Includes here are “Quail” and “The Love Rainbow,” both reputedly Tohono O’odham stories.]

Griffin, A.H.; J.C. Wade, and W.E. Martin
1980 The economic effects of changes in water use in the Tucson Basin, Arizona. Water Resources Bulletin, Vol. 16, no. 5, pp. 849-855. [It is noted that legislation and litigation, some of it involving disputes between Papago Indians and other large water users in the Tucson Basin, there are likely to be changes in the availability of water, all of which will affect the local economy.]

Griffith, James S. [a.k.a. Jim Griffith, q.v.]
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1973 “The Catholic religious architecture of the Papago Reservation, Arizona.” Ph.D. dissertation, Department of Anthropology, The University of Arizona, Tucson. Map, illus., bibl. 297 pp. [This is an in-depth study of the Catholic religious architecture of the Papago Indian Reservation. Chapter headings include: Roman and Folk Catholicism on the Papaguería; Franciscan Chapel Building; Papago Chapel Building; and Catalogue of the Standing Catholic Religious Architecture of the Papaguería. There are thirteen tables and black-and-white photos of most of the listed structures.]


1974b Papago music. BYO Tradition. In *National Folk Festival, August 1-4*, pp. 11-12. [Washington, D.C.], National Folk Festival Association, Inc. This is the illustrated program of the National Folk Festival held at Wolf Trap Farm Park, Vienna, Virginia, August 1-4, 1974. The festival was co-sponsored by the National Folk Festival Association, Inc., and the National Park Service. The text on Papago music, although not attributed to him in the text or credits, is by Griffith. Two photos of Papago musicians accompany the essay.]

1975 The folk chapels of the Papaguería. *Pioneer America*, Vol. 7, no. 2 (July), pp. 21-36. Falls Church Virginia, The Pioneer America Society, Inc. [This illustrated paper examines some thirty Papago chapels on the Papago Indian Reservation in Arizona. Griffith discusses the function and use of these chapels as well as describing the physical structures, both the interior and exterior features. The development of these chapels is also traced. In order to explain these chapels, Papago folk Catholicism is discussed in some detail.]

1976-77 Hispanic music in Arizona. *Arizona Music News*, Vol. 21, no. 2 (Winter), pp. 10-12. Tucson, Arizona Music Educators Association. [It's observed that Yaqui and Papago women sing Catholic songs in an antiphonal style which appears to have its roots in the 18th or early 19th century (p. 10). Papago *waila* (social dance) music is also discussed (p. 11).]
1977  Tucson, meet yourself. A festival as community building. *Southwest Folklore*, Vol. 1, no. 1 (Winter), pp. 1-10. Flagstaff, Arizona Friends of Folklore. [This is an essay concerning the annual folk festival called “Tucson, Meet Yourself,” including involvement of Papago Indians in the festival. The front cover of this issue of *Southwest Folklore* bears a photograph of the Papago “Desert Indian Dancers” at the festival.]

1981  Papago still life, June, 1980. *Newsletter of the Southwest Folklore Center*, no. 1, p. 1. Tucson, The University of Arizona, Southwest Folklore Center. [This is a black-and-white photograph of a part of the public kitchen at San Pedro village on the Papago Indian Reservation.]

1982  The Magdalena holy picture: religious folk art in two cultures. *New York Folklore*, Vol. 8, nos. 3-4 (Winter), pp. 71-82. Binghamton, State University of New York at Binghampton. [About the framed painted-glass holy pictures made by Mexicans and sold in Magdalena, Sonora, Mexico, the primary customers being Papago Indians. Included is a photograph of the interior of a Papago chapel at White Horse Pass on the Papago Indian Reservation showing some of these holy pictures *in situ*.]


1983-84  Folk arts on the border. *Glass Art Society Journal*, pp. 63-66. Corning, New York, Glass Art Society. [About the holy pictures painted by Mexicans on glass and sold to Papagos and others in Magdalena, Sonora, Mexico. Included is a photo of the interior of the chapel at San Simon on the Papago Indian Reservation showing the altar and holy pictures and other religious objects.]

1988a  Legends and religious arts of Magdalena de Kino. Tucson, The University of Arizona, Southwest Folklore Center. Illus., notes, bibl. 24 pp. [There is mention throughout of the important connections between Tohono O’odham and the religious pilgrimage center of Magdalena de Kino, Sonora, where San Francisco is venerated and in whose honor a feast is celebrated every October 4. One photo is of the interior of a chapel at White Horse Pass on the Papago Indian Reservation. Various Tohono O’odham beliefs concerning San Francisco and Kino are discussed as well as Tohono O’odham use of holy pictures.]

1988b  *Southern Arizona folk arts*. Tucson, The University of Arizona Press. Ilus., bibl., index. xiii + 234 pp. [Southern Arizona folk arts include many folk art forms of the Tohono O’odham, and Griffith discusses their legends, music, history, culture, food, basketry, ceramics, dances, and the architecture of folk Catholicism. He also describes the annual powwow held at San Xavier del Wa:k.]

1990  Images and notes concerning the traditional material culture of the Easter ceremony in northern Sinaloa. *Journal of the Southwest*, Vol. 32, no. 1 (Spring), pp. 36-67. Tucson, University of Arizona Press and the Southwest Center. [In writing about the Mayo Indian Easter observances that take place in northern Sinaloa,
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Mexico, Griffith notes that “similar Lenten Easter ceremonies are or have been carried on until recently by Tarahumara, Pimas Bajos, Opata descendants, and Tohono O’odham ...”]

1991a *Cascarones: southern Arizona’s dynamic folk art.* Tucson, Southwest Folklore Center of the University of Arizona. [This is a color-illustrated, two-fold brochure printed on both sides, one produced to accompany an exhibit of *cascarones*, eggs that have been hollowed out, filled with confetti, decorated, and glued to the end of a decorated cardboard tube. Griffith mentions that Yaqui Indians and Tohono O’odham “have adapted the art form to their own needs and occasions, occasionally using their own designs.”]

1991b Farewell to two friends. *Southwest Folklore Center Newsletter*, no. 17 (Fall), p. 3. Tucson, Southwest Folklore Center, University of Arizona. [One of the recently-deceased friends about whom Griffith writes here is Robert K. Thomas, who “helped establish the Center’s annual All-O’odham Old Time Fiddle Orchestra Contest at the annual Wa:k Powwow, an event which he founded.”]

1991c Quetzalcoatl on the border? Water serpent beliefs in the Pimería Alta. *Western Folklore*, Vol. 49, no. 4, pp. 391-399. Los Angeles, California Folklore Society. [Papago beliefs concerning water serpents are included in the discussion.]

1992a *Beliefs and holy places: a spiritual geography of the Pimería Alta.* Tucson, The University of Arizona Press. Map, illus., refs. index. 218 pp. [References to Tohono O’odham are scattered throughout the book (consult the index). They relate to Baboquivari Mountain, Catholicism, cemeteries, chapels, the Children’s Shrine, dances, foods, Franciscans, pilgrimages, paintings in the church at Pitaquito, religion, San Francisco Xavier, San Xavier del Bac, and villages.]

[1992]b The east transept. *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Just as conservators work to stabilize and clean the sculptured and painted art of the east transept of Mission San Xavier del Bac, Griffith discusses the art, especially the statues of saints.]

[1992]c A living church -- and more. *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [It is emphasized here that while people visit Mission San Xavier to enjoy its art, it is primarily a living church for its O’odham parishioners as well as for Mexicans, Anglos, and others who go there to worship.]


1992e Meeting la corda. *Journal of the Southwest*, Vol. 34, no. 2 (Summer), pp. 141-151. Tucson, University of Arizona Press and the Southwest Center. [Excerpted from Griffith (1992a), this is about a legendary snake which frequents springs in the Sonoran Desert and which if killed or harmed will allow the spring to dry up. Griffith draws parallels between this legend and beliefs of O’odham concerning water-dwelling serpents.]

A pilgrimage to Magdalena and the devotion to San Francisco. *Glyphs*, Vol. 43, no. 5 (November), pp. 1-2. Tucson, Arizona Archaeological and Historical Society. [This is a two-paragraph quote excerpted from Griffith's *Beliefs and holy places* (1992), one which mentions the devotion of Native Americans from northern Sonora and southern Arizona -- including Tohono O’odham -- to San Francisco and their annual October trek to see his image in Magdalena de Kino. Mentioned here is the fact that Griffith will be giving a talk to the Archaeological and Historical Society on the subject and will be conducting a tour of Mission San Xavier del Bac.]

A shared space: folklife in the Arizona-Sonora borderlands. Logan, Utah State University Press. Map, illus., bibl., index. 207 pp. [Included here is information about holy pictures made in Magdalena, Sonora, which find their way into the homes and chapels of Tohono O’odham, and about Mission San Xavier del Bac in a chapter entitled, “Baroque Principles of Organization in Contemporary Mexican American Arizona.”]

The Arizona-Sonora border: line, region, magnet, and filter. In *Borders and identity. A resource guide for teachers / Identidad y fronteras. Une guía para maestros*, by Betty Belanus, Emily Botein, and Olivia Cadaval, unnumbered pages in appendix. [Washington, D.C.], Smithsonian Institution, Center for Folklife Programs & Cultural Studies. [Griffith writes about the border between Arizona and Sonora, including considerable discussion about the Tohono O’odham on both sides of the border. A black-and-white photograph of the interior of the chapel in Kohatk village is included.]

Baroque echoes in southern Arizona. *SMRC Newsletter*, Vol. 30, no. 106 (March), pp. 4-16. Tucson, Southwestern Mission Research Center. [Among the black-and-white photos by Griffith reproduced here are one of the *retablo mayor* of Mission San Xavier del Bac; of the exteriors of St. Augustine's Mission in Chuichu, the St. Francis chapel at Palo Verde Stands, and the chapel at San Simon Village on the Tohono O’odham Nation's lands; and the interior of the chapel at San Simon village.]

La cadena no se corta / the unbroken chain. The traditional arts of Tucson’s Mexican American community -- an exhibition at the University of Arizona Museum of Art. Tucson, The University of Arizona Museum of Art and the Southwest Folklore Center of the University of Arizona Library. Illus. 16 pp. [Griffith observes that modern Mexican American arts have their roots in a baroque aesthetic, one such as that exemplified in the art and architecture of Mission San Xavier del Bac.]

The mission myths. Mysteries and folklore about what San Xavier means -- and doesn't mean -- to the diversity of Tucson culture. *Tucson Monthly*, Vol. 1, no. 1 (September), pp. 60-65. Tucson, Madden Publishing Inc. [Folklorist Griffith writes about some of the varied and wondrous stories told in connection with Mission San Xavier del Bac. His article is accompanied by thirteen color photographs by Helga Teiwes of the church's interior.]
1997b  
**Waila: the social dance music of the Tohono O’odham.** In *Musics of multicultural America. A study of twelve musical communities*, edited by Kip Lornell and Anne K. Rasmussen, pp. 187-207. New York, Schirmer Books; London [etc. etc.], Prentice Hall International. [Illustrated with black-and-white photos. Waila “music has been shaped by several musical forces, both Native and non-Native American. As an example, Griffith describes the influence of religious continuity, specifically the Catholic Church, in shaping the lives and rituals of Tohono O’odham. Similarly, he explores the role of educational institutions, and boarding schools in particular, in their lives and music (the ‘Indian School’ marching bands). In the light of these disparate factors, it is not surprising that many members of waila bands are members of the same, often extended families. This sense of community and family is reinforced by the standard performance contexts for waila: local dances and the religious ceremonies around which they are often built.”]

1998  
Divine intervention seizes the day. *Tucson Monthly*, Vol. 1, no. 8 (April), pp. 10-11. Tucson, Madden Publishing, Inc. [The story is told here how the intervention of N.S. de la Purísima Concepción during the April, 1857 fight between Henry Alexander Crabb’s filibusters and the townspeople of Caborca, Sonora, Mexico -- including local O’odham -- saved the day for the people of Caborca. The story is one well known to at least some segment of the Tohono O’odham population.]

1999a  
The Gran Quivira Conference. *SMRC-Newsletter*, Vol. 33, no. 120 (September), p. 25. Tucson, Southwestern Mission Research Center. [Griffith writes about a decree issued December 4, 1824 by Mexico’s first Secretary of State proclaiming national holidays for the Republic of Mexico. One of these days was October 4, the day of “Authorization of the Constitution” of 1824, the constitution which organized the Estados Unidos Mexicanos as a federal republic comprised of four territories and nineteen states. October 4 also happens to be the feast day of St. Francis of Assisi, and Griffith speculates this may be the reason the October 4 feast honoring St. Francis Xavier in Magdalena, Sonora – one that annually attracts hundreds of O’odham – happened to get shifted to the feast day for Francis of Assisi.]

1999b  
Los pajarerlos de Magdalena de Kino / The birdmen of Magdalena de Kino. *Artes de México*, núm. 44, pp. 56-61, 92-93. México, D.F., Artes de México y del Mundo, S.A. de C.V. [In writing about picture frames and boxes made by tinsmiths who live in and near Magdalena de Kino, Sonora, and who sell their wares there during each years October 4 fiesta in honor of San Francisco, Griffith notes that as early as the 1950s the tin-framed pictures were showing up in photographs of interiors of chapels in villages of Papago Indians (Tohono O’odham). He also notes that Tohono O’odham provide the largest market for these objects.]

2000a  
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2000b *Hecho a mano. The traditional arts of Tucson’s Mexican American Community.* Tucson, The University of Arizona Press. Illus., bibl., index. xviii + 104 pp. [Mention is made of the fact that a few Tohono O’odham make and sell cascarones (confetti-filled eggs) on public occasions and that paper flowers among them “are important additions to altars as well as to the graves of loved ones on All Souls’ Day” (p. 81). There are also mentions of the iron crosses on the exterior domes at Mission San Xavier; of Raúl Vásquez’s ironwork at Mission San Xavier; and of San Xavier’s late eighteenth-century baroque style. “If the builders and decorators of San Xavier had had access to neon, they would have used it,” writes Griffith (p. 82).]

2005 Voices from inside a black snake. *Journal of the Southwest,* Vol. 47, no. 2 (Summer), pp. 233-248. Tucson, The Southwest Center, University of Arizona. [This essay, illustrated with color photos, is about shrines erected alongside Mexico’s Highway 15 – the “black snake” that kills people – between Santa Ana and Hermosillo, Sonora. The shrines memorialize the death sites of persons killed there, almost always in traffic accidents. In telling the story, Griffith outlines the history of memorial shrines in the northern Sonoran Desert, including mention of rock pile shrines and roadside shrines erected by Tohono O’odham on the Papago Indian Reservation.]

2006 Deer, snakes, and roses. Unusual Palm Sunday palmas from Sonora. *SMRC Revista,* Vol. 40, no. 149 (Winter), front cover, pp. 6-9. Tucson, Southwestern Mission Research Center. [In writing about very elaborate Palm Sunday crosses woven by a woman from Rayon, Sonora, as well as by other palm weavers in Mexico, Griffith discusses the ritual importance of deer to Yaqui and Tohono O’odham peoples. He cites Amadeo Rea in saying the Tohono O’odham “have a deer dance, in this case to signal the end of summer rains and the growing season.”]

2009 Intangible colonial artifacts: the example of Oquitoa. *Archaeology Southwest,* Vol. 23, no. 2 (Spring), pp. 13-14. Tucson, Center for Desert Archaeology. [Griffith recounts oral traditions related by residents of this Pimería Alta mission community. One story tells about an attack on the village made by Yaqui Indians and Tohono O’odham about 1850 that was repelled by San Antonio, the community’s patron saint.]

Griffith, James S., and Grace Boyne
1991 Farewell to two friends. *Southwest Folklore Center Newsletter,* no. 17 (Fall), p. [3]. Tucson, The University of Arizona, Southwest Folklore Center. [One of the friends memorialized here is Robert K. Thomas, co-founder of the Wa:k annual powwow held next to Mission San Xavier del Bac. He also helped establish the annual All-O’odham Old Time Fiddle Orchestra Contest at the powwow. Thomas died in the summer of 1991.]

Griffith, James S., and Felipe S. Molina
1980 *Old men of the fiesta: an introduction to the pascola arts.* Phoenix, The Heard Museum. Illus. 47 pp. [Although primary consideration is for the masked pascola
dancers among the Yaqui and Mayo Indians, Papago *pascola* dancing is considered as well. A photo of a Papago *pascola* dancer is included.]

Griffith, Jim [a.k.a. James S. Griffith, *q.v.*]

1976a Arizona's buried treasures: an introduction to our vernacular musics. *Arizona Music News*, Vol. 20, no. 2 (February), pp. 5-7; no. 3 (April), pp. 14-16. Tucson, Arizona Music Educators Association. [There is brief mention of an elderly Papago man living in Tucson who continues to get his songs “from the spirits in the old fashioned way, in visions,” and whose songs are being used to instruct a group of Papago children in old ways and values (pp. 5-6). There is also very brief mention of *waila* (i.e., *baile*) or “chicken scratch” social music played by Pimas and Papagos (p. 6).]

1976b Indian music in Arizona. *Arizona Music News*, Vol. 21, no. 1 (Fall), pp. 6-8. Tucson, Arizona Music Educators Association. [This is largely about Papago Indian music, both traditional and contemporary, both singing, which is wholly traditional, and instrumental, which is both traditional and contemporary. There is a photo of traditional singers on page 7 and a modern *waila* band is illustrated on page 8. A list of recommended reading and a listing of musical recordings are given.]


1979 Waila -- the social dance music of the Indians of southern Arizona: an introduction and discography. *JEMF Quarterly*, Vol. 15, no. 56 (Winter), pp. 192-204. Los Angeles, John Edwards Memorial Foundation. [A history and description, including photographs of Papago orchestras, of Papago Indian social dance music, variously called *waila* (from the Spanish *baile*) or “chicken scratch” music. A list of phonograph records and tapes containing such music is included.]

1980 The Joaquin brothers with Nacho Armenta. In *42nd National Folk Festival*, Wolf Trap Farm Park, July 11-13, 1980, pp. 32-34. Washington, D.C., National Council for the Traditional Arts, Inc. [This is in the program for the 42nd National Folk Festival. One black-and-white photo accompanies a brief sketch concerning Daniel, Angelo, and Fernando Joaquin and their nephews, Leonard and Jerome, all Papago *waila* musicians who play regularly for Papago social dances. Nacho Armenta is a Yaqui Indian singer, a *mariachi* musician. The group performed at the 1980 festival.]


1984 Other projects. *The Southwest Folklore Center Newsletter*, no. 8 (Fall), p. 4. Tucson, The University of Arizona, Southwest Folklore Center. [Mention is made of the upcoming March, 1985 Second Annual Old Time Fiddle Contest to be held in conjunction with the Wa:k Powwow on the San Xavier Indian Reservation.]

1987a Desert grub: prehistoric cuisine you can eat today. *City Magazine*, Vol. 2, no. 8
(August), p. 56. Tucson, First City Publications, Inc. [“The folks who greeted
Father Kino did so in O’odham, and that language is still a living tongue.” Griffith
also discusses “Papago pumpkins,” a kind of cushaw squash with a thick, woody
stem and that is still cultivated by the O’odham.]

Tucson, First City Publications, Inc. [This article is about various elements of
European culture introduced to the Sonoran Desert and Piman Indians by Father
Eusebio Francisco Kino in the late 17th century. Emphasized are the large wheat
tortilla and beef burros made and enjoyed by the O’odham.]

1987c Magdalena merriment: remembering when San Francisco came to town. *City
Magazine*, Vol. 2, no. 9 (September), pp. 60-61. Tucson, First City Publications,
Inc. [About the annual October 4 fiesta held in Magdalena, Sonora, Mexico in
honor of saints Francis of Assisi and Francis Xavier, and which attracts large
numbers of Tohono O’odham.]

City Publications, Inc. [About O’odham social dancing, *waila*, to the
accompaniment of polka music played by button accordion, saxophone, electric
guitar, electric bass, and regular drum set.]

article about North American Indian powwows focuses on the powwow held
annually next to Mission San Xavier del Bac and which has Tohono O’odham
participants.]

Publications, Inc. [Largely about Yaqui Indian *pascola* dancers, it is mentioned that
Tohono O’odham also have *pascolas* who do stepdancing.]

1988a La corúa *City Magazine*, Vol. 3, no. 6 (June), pp. 64-65. Tucson, First City
Publications, Inc. [An article about a mythical water snake mentions Tohono
O’odham attitudes toward rattlesnakes: if you have one in your yard, talk to it and
threaten dire consequences if it doesn’t go away.]

1988b Desert violins: around these parts, we call ’em Indian fiddles. *City Magazine*, Vol.
3, no. 10 (October), pp. 60-61. Tucson, First City Publications, Inc. [Included here
is considerable discussion of the fiddle-playing traditions of the Tohono O’odham,
including the history of these traditions. Fiddle playing at San Xavier is featured.]

fiddle music*, CR-8082. Phoenix, Canyon Records Productions, Inc. [These are
liner notes that tell about the O’odham tradition of fiddle music in southern
Arizona. They accompany the folder with an audio cassette tape of fiddlers from
the Tohono O’odham Nation at Gu Achi (Santa Rosa).]

11 (November), pp. 64-65. Tucson, First City Publications, Inc. [This is an article
about the custom of decorating graves with flowers -- including marigolds -- at All
Souls and All Saints days in late October/early November. Tohono O’odham and
the San Xavier cemetery are specifically mentioned in this regard.]
Papago/San Xavier bibliography

1988e  O’odham fiddle contest. AzU Library Newsletter, no. 9 (February 29), p. 6. Tucson, University of Arizona Library. [This is a notice of the 5th annual All O’odham Old Time Fiddle Orchestra Contest to be held north of San Xavier Mission as part of the annual Wa:k Powwow. The contest is to take place March 5 and is held “to honor the O’odham fiddling tradition, a musical style that used to be widespread in Pima and Papago country, but has in the last 20 years been replaced to a large extent by the popular ‘Chicken Scratch’ bands.”]

1988f  Road kills: where did all those crosses come from? City Magazine, Vol. 3, no. 5 (May), pp. 68-69. Tucson, First City Publications, Inc. [Griffith discusses the roadside crosses and shrines along Arizona State Highway 86 which runs east and west across the Tohono O’odham Nation. He also talks about the shrine by the side of the road, one consisting of a rock pile, just east of Sil Nakya village on the Papago Indian Reservation.]

1988g  Tales from the constricted rock. City Magazine, Vol. 3, no. 1 (January), pp.58-59. Tucson, First City Publications, Inc. [A recounting of O’odham tales concerning I’itoi, including those relating to Baboquivari Peak (i.e., the “constricted rock”), the nehbig monster, and the witch called ho’ok.]


1988i  When the saints come marching in. City Magazine, Vol. 3, no. 7 (July), pp. 58-59. Tucson, First City Publications, Inc. [An article about the summer weather in southern Arizona notes that most O’odham do not leave the area on summer vacations and that an O’odham band from San Xavier played in the San Agustín fiesta in Tucson before the early 1900s.]

1989  Tracking Father Kino by time machine. Tucson Guide Quarterly, Vol. 7, no. 4 (Winter), pp. 54-57. Tucson, Madden Publishing Inc. [Included here are a map showing the locations of missions founded by Father Eusebio Kino in the Pimería Alta late 17th and early 18th centuries, a color photo by Edward McCain of a portion of Tumacacori Mission, and a photo in black-and-white by McCain of the handle on the front door of Mission San Xavier del Bac. Griffith’s text includes brief histories and descriptions of mission San Xavier, Tumacácori, Pitiquito, Cocóspera, Oquitoa, Caborca, and Pitiquito.]

1990a  Headstones and history. Arizona Highways, Vol. 67, no. 3 (March), pp. 28-33. Phoenix, Arizona Department of Transportation. [An illustrated article about grave markers in Arizona cemeteries includes information about the Papago cemetery at San Xavier del Bac and a color photo of same, one which shows Mission San Xavier in the background to the east.]

1990b  Songs & dances of people & places: Indian musics of southern Arizona. Tucson Guide Quarterly, Vol. 8, no. 1 (Spring), pp. 42-45. Tucson, Madden Publishing, Inc. [Included are several photos showing Tohono O’odham dancers and musicians. The article is exclusively about the kinds of dances and music presently being performed by the Tohono O’odham and Yaqui Indians, and a calendar of events where such performances can be seen and heard is given. There is also a list of recommended reading.]
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1991a Accommodation and renewal. Catholic architecture of the Tohono O’odham Nation. In *Folklife Annual 90*, edited by James Hardin, pp. 152-173. Washington, American Folklife Center at the Library of Congress. [This is a well-illustrated, scholarly article about the different kinds of Catholic churches on the Papago Indian Reservation and about the various accommodations made by Tohono O’odham to architectural and space-arrangement influence from Franciscan missionaries and those stemming from their own cultural traditions.]

1991b Piñatas, cascarones, banderolas, and flowers: Mexican-American paperwork in southern Arizona. *Tucson Guide Quarterly*, Vol. 10, no. 1 (Winter), pp. 44-48. Tucson, Madden Publishing Inc. [In this color-illustrated article, folklorist and anthropologist Griffith observe that in addition to Mexican Americans, Tohono O’odham also fashion paper flowers and, on occasion, *cascaron* as well. He also mentions having seen a *cascaron* which had painted on its egg an image of the façade of Mission San Xavier del Bac.]

1992 The pilgrimage to Magdalena. *Tucson Guide Quarterly*, Vol. 10, no. 4 (Fall), pp. 68-71. Tucson, Madden Publishing Inc. [About the annual October 4 festival observance of the feast day of San Francisco in Magdalena, Sonora, one which draws Tohono O’odham from northern Sonora and southern Arizona to the community for the celebration.]

1998 Another aspect of an old friend: Robert K. Thomas as hillbilly. In *A good Cherokee, a good anthropologist*, edited by Steve Pavlik, pp. 335-345. Los Angeles, University of California, American Indian Studies Center. [Griffith observes that the step dancing Thomas did “is not unlike the pascola dancing of the Yaqui and Tohono O’odham, and indeed Biob could dance pascola as well.”]

2000 *Saints of the Southwest*, Tucson, Rio Nuevo Publishers. Illus. ix + 62 pp. [Included in this gathering of images of saints in the Southwest are those of the Immaculate Conception, Our Lady of Sorrows, St. Francis Xavier, and St. Anthony of Padua, statues of which are in Mission San Xavier del Bac and shown here in color photos. Also included is a statue of St. Cajetan, now in Mission Tumacacori, but which was formerly in Mission San Xavier.]

2001 Santos custodios / guardian saints. *Horizontes*, Año 6, núm. 12 (julio/diciembre), pp.13-16. Hermosillo, Instituto de Educación Sonora Arizona. [In writing about popular guardian saints of Sonora, Griffith tells stories involving such saints in episodes at Pimería Alta Mission San Antonio de Oquitoa and in the mission community of Caborca, with Papagos involved in both instances.]

2002a *Heroes & horses: corridos from the Arizona-Sonora borderlands*. Washington, D.C., Smithsonian Folkways Recordings. Illus. 30 pp. [These are the liner notes to accompany a CD recording of Mexican corridos, or ballads, relating to the Arizona-Sonora border region. In the introduction, Griffith mentions in passing that the Tohono O’odham live in both Arizona and Sonora along the western portion of the U.S.-Mexico border.]

musical traditions, including their singing of song cycles and use of gourd rattles and a drum in the form of a large overturned basket, and more recent traditions that involve performances of waltzes, polkas, and schottisches played with violins, guitars, and military-style drums. A map shows the location of the Sells portion of the Tohono O’odham Reservation, and there is a color photo of a “traditional Tohono O’odham singer” holding a gourd rattle.]  

2010a  Folk-lore, folk-life and folk-life festivals. In Tucson Meet Yourself, 2010, pp. 2-3. Tucson, Tucson Meet Yourself. [In this booklet published for sale in conjunction with the 37th annual Tucson Meet Yourself festival held each October in Tucson, Arizona, Griffith sets forth the purpose of the festival. He also writes of “folks who do what they do because of who they are, and basically serve their own cultural group. A Tohono O’odham waila band is a perfect example of such a group. If all us newcomers were to disappear tomorrow, the Tohono O’odham would probably still be playing and dancing to waila music.”]  

2010b  Waila. In Tucson Meet Yourself, 2010, p. 3. Tucson, Tucson Meet Yourself. [Griffith outlines the history and describes waila (from the Spanish baile) dances and dance music among the Tohono O’odham.]  

Grindell, Edward P.  
1907  The lost explorers: the mystery of a vanished expedition. The Wide World Magazine, Vol. 19, no. 112 (April), pp. 376-89. London, A. Newnes, Ltd. [This is about an ill-fated effort in 1905 on the part of four Americans to locate gold on Tiburon Island in the Gulf of California. The expedition was guided by Dolores Valenzuela, a Papago Indian man. Papagos named Juan Cholla and Hugh Norris, a relative of Valenzuela, are also part of the story, as are another dozen Papago guides.]  


Gritton, M.L.  
1926  Where Indians are trained for citizenship. Progressive Arizona, Vol. 3, no. 3 (September), pp. 25-26. Tucson, Automobile Club of Arizona. [This illustrated article concerns the Tucson Indian Training School. A history of the school is given and it is noted that, “The school is designed especially to meet the needs of the Pima and Papago Indians.”]  

Grizzard, Mary  
1986  Spanish colonial art and architecture of Mexico and the U.S. Southwest. Lanham, Maryland, and London, University Press of America, Inc. [Included are brief discussions and one photo each of missions San Xavier del Bac and San Jose del
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Tumacacori, both missions founded for Piman Indians in the late 17th century.

Grossmann, Frederick E.
1870 Report of the United States special Indian agent for the Pima and Maricopa. *House Executive Documents*, no. 18, 41st Congress, 1st session, Vol. 1, part 4, *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs*, pp. 582-592. [The report, written from the Gila River Reservation, Arizona Territory, is dated September 1, 1870 and is addressed to Lt. Col. George L. Andrews, Superintendent of Indian Affairs, Arizona Territory. Writes Grossmann, “I have engaged the services of a blacksmith for the Papago Indians since 1st May 1870. These Indians do not now live on a reservation, principally because none has ever been set apart for them. They were not therefore considered as properly belonging to this agency, although former agents were supposed to look after their welfare. They are industrious, friendly, and highly deserving of assistance.”]

1873 The Pima Indians of Arizona. In *Annual report of the Smithsonian Institution*, 1871, pp. 407-419. Washington, Government Printing Office. [Mostly concerned with the Gila River Pima, but some mention of Papagos is found on pages 407 (Pima and Papago speak the same language and are probably descendants of the earliest occupants of this section of the country) and 408 (differences are delineated between the Pima and Papago versions of the origin myth.).]

Guber, Albert L.
1988 “Channel Changes of the San Xavier Reach of the Santa Cruz River, Arizona, 1971-1988.” Master of Arts thesis, The University of Arizona, Tucson. 127 pp. (AAT 1335819) [“Aerial photographs of the San Xavier reach of the Santa Cruz River near Tucson, Arizona, were used to interpret four planimetric surface classes and to generate hydraulic variables for analysis of channel change.” This reach is on the San Xavier District of the Papago Indian Reservation.]

Güemes y Horcasitas, Juan Francisco
1986 El virrey acusa recibo de la carta de padre provincial (Juan Antonio Balthazar). In *El noroeste de México. Documentos sobre las misiones jesúticas, 1600-1769*, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 263-265. México, Universidad Nacional Autónoma de México. [The Viceroy of New Spain responds to a letter from Jesuit Father Provincial Juan Antonio Balthazar (1986a) discussing the case of Pimería Alta Jesuit missionary Ignacio Keller and requesting additional information about the 1751 Pima Revolt and current conditions in the Pimería Alta. The letter was written at San Angel on August 19, 1752.]

Güemes y Horcasitas, Juan Francisco, and others
Güemes y Horcasitas, the Viceroy of New Spain, and ten additional members of the real junta de hacienda present formal resolutions concerning the placement of troops in the Pimería Alta in the wake of the 1751 Pima Revolt and taking other measures to protect settlers from O'odham attack and thievery.

Gumerman, Robert C.
1985 Wastewater collection and treatment report for the San Xavier/Tucson planned community. Reviewed and edited by John M. Tetterem and Harold A. Vance. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix V. Los Angeles, Culp/Wesner/Culp in association with John N. Tetterem & Associates, Ltd. Maps. iii + 43 pp. [Chapter headings are Introduction; General Aspects of Wastewater Management; Wastewater Generation in the San Xavier/Tucson Planned Community; Treatment Plant Discharge Requirements; Wastewater Collection and Treatment Facilities in the Tucson region; Treatment Options Available to the San Xavier/Tucson Planned Community; and Recommended Option.]

Gundolf, Hubert
1995 Der reitende Padre. Auf den Spuern des Welschiroler Jesuiten-missionars Eusebio Kino in Amerika. Schwarz, Austria, Berenkamp. Maps, illus., bibl. 159 pp. [A biography in German of Father Eusebio Francisco Kino, pioneer European and missionary among the Northern Piman Indians. Kino’s efforts in the Pimería Alta are summarized beginning on page 49. Missions San Xavier del Bac, Tumacacori, Pitiquito, Oquitoa, and San Ignacio are illustrated in photographs.]

Gunst, Marie L.
1930 “Ceremonies of the Papago and Pima Indians, with special emphasis on the relationship of the dance to their religion.” Master's thesis, College of Letters, Arts, and Sciences, University of Arizona, Tucson. Bibl. 73 pp. [This thesis deals with the ceremonial life of the Papago and Pima Indians. Papago ceremonies described in detail include the vigita, or Harvest Ceremony (pp. 11-20); Chiltoko, or Harvest Ceremony (pp. 21-28); Hala-queena, or Giving Name Ceremony (pp. 26-27); Gitahim, or Proof of Manhood (pp. 29-37); and the Go-him-mo-li, or Rain Ceremony (pp. 38-43). Gunst's Papago fieldwork was done at Sells, Big Fields, Topawa, San Pedro, San Xavier del Bac, a Papago village south of Tucson, a Yaqui village north of Tucson, and Tucson. Specific mentions of Mission San Xavier are on pages 8-9 and 57-60.]

1935 Papago ceremonial. Tucson, Vol. 8, no. 2, pp. 15, 30. Tucson, Chamber of Commerce. [An article in the official souvenir program of Arizona’s mid-winter La Fiesta de los Vaqueros tells about the upcoming fifth annual “Chiltoko” or “Harvest Dance” to take place in front of Mission San Xavier del Bac on Match 15-16, 1935. An Albert Buehman photo showing costumed Papago dancers in front of the
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mission is included.]

Gurnoe, Katherine J., and Christian Skjervold, editors
1974 American Indian recipes. Minneapolis, Minneapolis Public Schools, Department of Intergroup Education. [Includes a section on Southwest Indians which, in turn, notes that pepper and beans were made into chili by Papagos and by other Southwest Indians.]

Gust, Dodie
1980 The Papago Indians of Arizona. Sketch Book, Vol. 5, no. 4 (October), pp. 1, 6-7, 9. Tucson, s.n. [This lengthy illustrated essay summarizes the traditional arts – principally dancing and singing – among contemporary Papago Indians. Papago Indian Danny Lopez is interviewed, and among other topics, he discusses the gohimli, the ritual performed two nights before the drinking of saguaro fruit wine, as well as other aspects of the saguaro wine ceremony.].

Gustafson, A.M., editor
1966 John Spring's Arizona. Tucson, The University of Arizona Press. Illus., index. 326 pp. [John Spring arrived in Arizona in 1866 and lived in Tucson until 1892, visiting there until 1902. These are his reminiscences as first published in The National Tribune of Washington, D.C., in 1902 and 1903. There are occasional references to Papagos, including especially their participation in the 1871 Camp Grant Massacre of Apache Indians. He relates a Papago legend concerning the flood at the beginning of human time, and he writes about Papagos' participation as pascola dancers in the annual Feast of San Agustín during the days leading up to August 28.]

Gutkin, Terry B., and Cecil R. Reynolds

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Haas, Mary R.

Haas, Theodore H.

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1949 Indian uprising -- new style. *The Survey*, Vol. 85, no. 2 (February), pp. 81-87. New York, Survey Associates, Inc. [This is a discussion of the Papagos' taking steps in the direction of self-determination via their informing the federal government through publication of a long range plan what the government needs to do to help the tribe. The plan is described as is Tribal Chairman Thomas Segundo's role in its formulation. A brief history of the Papago and their land is included as is discussion of the tribal government.]

Habig, Marion A.
1937 The builders of San Xavier del Bac. *Southwestern Historical Quarterly*, Vol. 41, no. 2 (October), pp. 154-166. Austin, The Texas State Historical Association. [Habig concludes, correctly, that the present church of Mission San Xavier del Bac was constructed by Franciscans. The article includes translated sections of reports and other documents written by Fr. Antonio Barbastro, O.F.M., in the late 18th century. Habig incorrectly concludes that Fathers Baltasar Carrillo and Narciso Gutiérrez were the friars in charge at San Xavier during the time of its construction (they were at Mission Tumacácori).]

Hackenberg, Beverly H.

Hackenberg, Robert A.
1961 *Papago population study: research methods and preliminary results*. Tucson, The University of Arizona, Bureau of Ethnic Research. [This is an account of the objectives and of methods used in a project conducted by the Bureau of Ethnic Research of the University of Arizona whose purpose is to compile a Papago population register. A preliminary survey of results thus far achieved is offered.]


1963 “Changing diet of Arizona Indians.” Paper presented at the Food and Nutrition Conference, University of Arizona, November 18-22, 1963. Dittoed 8 pp. [While this talk is general for Arizona Indians, Hackenberg concludes by noting: “Here in Tucson we have 1100 Papago Indians living in South Tucson. This group, to my knowledge, is the first one that has voluntarily taken steps to organize itself as the American-Indian Association of Tucson. It does have officers, holds conferences and discussion meetings, invites speakers and is trying to attack many of the
common community problems which Indians face.”]

1964 Changing patterns of Pima Indian land use. In *Indian and Spanish adjustments to arid environments* [Contributions of the Committee of Desert and Arid Zone Research, no. 7], edited by Clark S. Knowlton, pp. 6-15. Lubbock, Texas Technology College. [Although focused entirely on the Gila River Pima, this essay observes, “Though both irrigation and wheat cultivation appeared among their Sobaipuri neighbors between 1690-1710 in the San Pedro and Santa Cruz River Valleys, there is no mention of either among the Pima-Maricopa until the account of Sedelmayr in 1746 ... .”]

1966 An anthropological study of demographic transition: the Papago information system. *The Millbank Memorial Fund Quarterly*, Vol. 44, no. 4, part 1 (October), pp. 470-493. New York, Millbank Memorial Fund. [Described here is the creation of a demographic information system, the so-called Operation SAM (Systems Analysis Module) situated within the Papago Service Unit of the U.S. Indian Health Service at the San Xavier Indian Health Center. The program is one designed to secure planning and evaluation data for the improvement of Indian health.]


1972 Restricted interdependence: the adaptive pattern of Papago Indian society. *Human Organization*, Vol. 32, no. 2 (Summer), pp. 113-116. Washington, D.C., The Society for Applied Anthropology. [This study emphasizes the systematic nature of Papagos' response to programs of developmental change, a response presented as an adaptive strategy well suited to the rigors of life in the Sonoran Desert. Papagos are described as employing a centrifugal strategy of reliance upon resources imported from friendly communities external to their homeland. Hackenberg designates such a strategy as one of “restricted interdependence.”]

1974a Aboriginal land use and occupancy. In *Papago Indians, I* [American Indian ethnohistory: Indians of the Southwest], compiled and edited by David A. Horr, pp. 23-308. New York, Garland Publishing Inc. [The five chapters of this study are Introduction; Environmental and Cultural Features of the Papaguéría; Tribal Identity of the Papago Indians; Biological and Cultural Ecology of the Papaguéría; and Changing Papago Land Use and Occupancy, 1875-1900. It is the printed form of the report submitted in the Papago Claims Case: Docket 345, Def. Ex. 250.]

1976 Colorado River Basin development and its potential impact on tribal life. *Human Organization*, Vol. 35, no. 3 (Fall), pp. 303-311. Washington, D.C., Society for Applied Anthropology. [This is a review of economic development on the Papago, Gila River, and Navajo Indian reservations, one that concludes: “Since no mechanism presently exists for the effective distribution of tribal income to tribal members, there will be no substantial alteration in the quality of Indian life.”]


2005 The Kohtak Indians. In J. Jefferson Reid and Michael P. Hellon, editors, *Collection of cultural resource information at Santa Ana de Cuiquiburitac*, pp. 193-214. Final report submitted to the Bureau of Land Management, Tucson Area Field Office; field contract number AAA000011T02. Tucson, Arizona. [Extracted as a reprint from Hackenberg (1974a), this section which addresses the cultural affiliation of the Kohtak O’odham was actually written by Bernard L. Fontana, although his name does not appear in the original documents.]

Hackenberg, Robert A., and Mary M. Gallagher
1972 The costs of cultural change: accidental injury and modernization among the Papago Indians. *Human Organization*, Vol. 31, no. 2 (Summer), pp. 211-226. Washington, D.C., The Society for Applied Anthropology. [This is a study of the high rate of accidental injuries sustained by Papago Indians. It examines several theories and suggests that stresses associated with modernization are responsible factors. Accidental injury is more than twice as great among modern villages on the Papago Reservation as in more rural villages, with correlations found between high accident rates and persons involved in wage labor, with higher educational levels, and affiliated with Protestant religions.]

Hackenberg, Robert A., and C. Roderick Wilson
1972 Reluctant emigrants: the role of migration in Papago Indian adaptation. *Human Organization*, Vol. 31, no. 2 (Summer), pp. 171-186. Washington, D.C., The Society for Applied Anthropology. [Results of a sample survey of migration conducted in the Baboquivari, Sells, and Pisinemo districts of the Papago Reservation are reported. It was determined that migration is permanent and linear and that functional impairment of reservation communities will eventually occur.]

Hadingham, Eva
Hadley, Diana

2003 The changing Santa Cruz, 1680-1912. *sonorensis*, Vol. 23, no. 1 (Winter), pp. 10-16. Tucson, Arizona-Sonora Desert Museum. [Hadley notes that the Santa Cruz River “was part of the Spanish Empire from the 1680s until 1821, when Mexico gained its independence.” She draws on Spanish-period accounts for descriptions of this portion of the Pimería Alta and its native Piman (Sobaipuri) inhabitants and natural environment. “Early descriptions of Sobaipuri villages on the Santa Cruz depict a people living in a balanced relationship with their environment, employing a production system informed by subtle ecological understandings developed over many centuries.” She also writes about the transformation of native societies brought about by the Spaniards’ introduction of livestock; the impact of European diseases on native populations; how horses increased the militarization of Northern Piman society; and about the cienega at San Xavier causing *mal aire*, the origin of the word, *malaria*.]

2004 The Indian adoption of Spanish horses. *Desert Archaeology*, Vol. 18, no. 3 (Summer), pp. 3-4. Tucson, Center for Desert Archaeology. [Hadley notes that in the late 127th century, Father Eusebio Kino introduced horses to the Pimería Alta, using his Mission Dolores on the headwaters of the Rio San Miguel as a stock farm where horses and other animals were bred for distribution to the O’odham missions.]


2009a Father Kino’s cows. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 20-21. Tucson, Center for Desert Archaeology. [Hadley writes about the longhorn cattle introduced to the Pimería Alta by Father Kino in the late 17th century. She notes that the O’odham living on the Babocómari River had a hundred head of cattle by 1692; those on the San Pedro River, 500 head by 1696; and those at Cocóspera Mission with 500 head by 1697. “By 1701, Kino had established five missions with a collective herd of 4,200 head.”]

2009b Resurrecting Tucson’s Mission San Agustín. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 22-23. Tucson, Center for Desert Archaeology. [Hadley summarizes the Spanish-period history of Tucson, with acknowledgment of the O’odham presence that and at San Xavier del Bac. She makes a case for reconstruction of Spanish-period structures that once stood at the base of A-Mountain in Tucson.]

Hadley, Elwood

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Indian Affairs. Hadley reports there are from two thousand to twenty-five hundred nomadic Papagos and five hundred Papagos living on the San Xavier Reservation (p. 158). He observes that on April 19, 1902 the San Xavier Reservation and all Papagos were jurisdictionally separated from the Pima Agency and placed in charge of J.M. Berger (p. 158). He also writes that 435 Papago children, including 230 males and 205 females, attend school (p. 160).

Haeckel, Josef

Haefer, J. Richard [a.k.a. John R. Haefer, q.v.]
1972 [Untitled liner notes.] In An anthology of Papago traditional music, Vol. 1, no. C 6084. Phoenix, Canyon Records. [These are liner notes to accompany an audio album of traditional Papago music. The music on the record was collected and recorded by Haefer.]
1973 Papago dance music. In An anthology of Papago traditional music, Vol. 2. Phoenix, Canyon Records. [These are liner notes to accompany an audio recording of traditional Papago music.]
1977 Papago music and dance. Occasional Papers, Vol. 3 [Music and Dance Series, no. 4.] Tsaile, Arizona, Navajo Community College Press. Illus., bibl. 37 pp. [Fifteen illustrations, a bibliography, footnotes, and a discography accompany this splendid 37-page report on the subject. This is an excellent summary which includes the results of Haefer's own fieldwork.]
1978 O’odham celkona (the Papago skipping dance). [Tempe], Arizona State University, Music Department. Bibl. 59 pp. [This is an ethnomusicologically sophisticated study of the Papago skipping dance, one including diagrams, song texts, and music.]
1980 O’odham celkona: the Papago skipping dance. In Southwestern Indian ritual drama, edited by Charlotte J. Frisbie, pp. 239-273. Albuquerque, University of New Mexico Press. [A scholarly and detailed discussion of this important traditional Papago social dance, one which overs its known history, purpose, performers, music, paraphernalia, musical instruments, dance movements, and costumes.]

Haefer, John R. [a.k.a. J. Richard Haefer, q.v.]
1981 “Musical thought in Papago culture.” Ph.D. dissertation, University of Illinois at Urbana-Champaign. 401 pp. [This is among the most complete studies of Papago music ever undertaken, one with emphasis on the lyrics and on the contexts in which music traditionally occurred rather than on the music itself. Much of the information is based on the author's original fieldwork.]
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Hagan, Maxine W.

Hagan, William T.
1961  American Indians, Chicago, University of Chicago Press. Illus., index. ix + 190 pp. [Hagan says that Papagos regarded war as a form of insanity (p. 3), and he notes that Papagos were among the Indians who had to adjust to new conditions under American occupation (p. 95).]
1988  United States Indian policies, 1860-1900. In Handbook of North American Indians, edited by William C. Sturtevant, Vol. 4, History of Indian-White relations, edited by Wilcomb E. Washburn, pp. 51-65. Washington, Smithsonian Institution. [Mention is made of the fact that for several years in the 1870s and '80s Indian Territory was considered as a potential home for Indians as widely separated as the Papagos and Sioux.]

Hagberg, Elizabeth B.
1939  “Southwestern Indian burial practices.” Master of Arts thesis, The University of Arizona, Tucson. [Papago burial practices are included in this study.]

Hagerty, Donald J.
1987  Maynard Dixon country. Arizona Highways, Vol. 63, no. 3 (March), pp. 32-37. Phoenix, Arizona Department of Transportation. [Mention is made of visits paid by artist Dixon and his artist wife, Edith Hamlin, to the Papago (Tohono O’odham) Indian reservation between 1939 and the time of Dixon's death in 1946. Hamlin mentions that they liked to visit Sells and its annual Indian fair.]

Haggerty, Joan H., editor and compiler
1975  A basketfull of resources for the Papago Reservation. Tucson, Lundquist Press. 91 pp. [This practical booklet contains a list of programs and types of services available on the Papago Reservation. It is designed to aid Papago Head Start staff and parents in finding educational, health, and social service resources to help themselves and their children.]

Hague, Harlan
1985  “Here is the road”: Indian as guide. The Californians, Vol. 3, no. 2 (March-April), pp. 28-33. San Francisco, Grizzly Bear Publishing Company. [A considerable part of this article is about the Indians who guided Father Francisco Garcés, first Franciscan missionary to the O’odham at San Xavier del Bac, during his 1776 trip to Alta California and to what today is northern Arizona.]
Papago/San Xavier bibliography

Haist, Grant
1994 Sundown at San Xavier del Bac, Arizona. In Missions. 1995 calendar, August. San Francisco, Browntrout Publishers. [This is a color photo by Haist of the north-northeast elevation of the church of Mission San Xavier del Bac as seen from the north side of Granjon’s Arch.]

Hait, Pam
1980 Solar energy. Where it is and where it's going. Arizona Highways, Vol. 56, no. 5 (May), pp. 6-11, 35, 43. Phoenix, Arizona Department of Transportation. [Included here are a discussion of the photovoltaic cells system of producing electricity installed at the Papago village of Schuchuli (Gunsight); a photo of David Santos of Schuchuli; and a color reproduction of a painting by Papago artist Michael Chiago of a Papago chulkona (i.e., celkona) dance.]
2002 Seeking out native culture in south-central Arizona. Native Peoples, Vol. 15, no. 2 (January/February), pp. 56, 58, 60. Phoenix, Media Concepts Group, Inc. [Hait observes that south-central Arizona has been homeland for many Native American groups, including the Hia Ced O’odham and Tohono O’odham. She writes three sentences about Mission San Xavier del Bac on the Tohono O’odham Nation as well as about Baboquivari Peak, Kitt Peak National Observatory, and the Papago Basketweavers Organization in Sells.]

Hait, Pam; San Schilling, and Laura Stone, editors
1999 Arizona history traveler. Phoenix, Arizona Humanities Council. Map, illus. 21 pp. [This color-illustrated booklet includes a photo of the church of Mission Tumacacori on the cover as well as a page devoted to Tumacacori National Historical Park – which “preserves three 18th-century Spanish mission ruins.” The churches were founded for and among the Northern O’odham.]

Hale, Duane K.

Hale, Kenneth L.
n.d. Papago phonology and Uto-Aztecan sounds laws. s.l., s.n. 6 + 8 pp. [This is a two-part study in mimeographed form. The first part contrasts taxonomic phonemic and systematic phonemic analyses of Papago phonology, while the second part consists of tables including such items as “Inventory of taxonomic phonemes”; “Overlapping distribution (‘contrast’)”; “Combination of stems and suffixes”; etc. etc. A copy is on file in the Arizona State Museum Library, Tucson. Also see Hale (1965).]
one of seventeen languages of Uto-Aztecan stock examined in this study. These seventeen Uto-Aztecan languages are grouped on the basis of lexicostatistics. A method is presented for determining whether or not the items in a given comparison are cognate.


1964 The sub-grouping of Uto-Aztecan languages: lexical evidence for Sonora. *Actas y Memorias, XXXV Congreso Internacional de Americanistas*, 1962, pp. 511-518. México. [The Papago language is discussed extensively in this paper, one which looks at classifications of Uto-Aztecan languages which have traditionally been placed in the Sonoran language branch.]


1972 A new perspective on American Indian linguistics. In *New perspectives on the pueblos*, edited by Alfonso Ortiz, pp. 87-110. Albuquerque, School of American Research, University of New Mexico Press. [The author discusses an eight-month partnership (February-September, 1969) with Albert Alvarez, a Papago Indian who taught the author about Papago and whom the author taught linguistics (pp. 96-104).]

1982 ‘O’odham mu:sigo; Papago music. In *Mat hekid o ju; when it rains* [Sun Tracks, Vol. 7], edited by Ofelia Zepeda, pp. 18-19. Tucson, Sun Tracks and the University of Arizona Press. [Papago and English versions of a poem written by this non-Indian linguist about Papago music.]

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1989 Remarks on lexicography in relation to Uto-Aztecan ethnolinguistic research. *Tlalocan*, Vol. 11, pp. 15-24. México, Instituto de Investigaciones Históricas, Instituto de Investigaciones Filológicas, Universidad Nacional Autónoma de México. [Using and example from Papago, Hale demonstrates how native-language dictionaries could be improved upon by the addition of data on the semantics of the words being defined. The word he analyzes is *cioj* (“young male,” etc.).]

Hale, Kenneth L., and David Harris
1979 Historical linguistics and archaeology. In *Handbook of North American Indians*, edited by William C. Sturtevant, Vol. 9, *Southwest*, edited by Alfonso Ortiz, pp. 170-177. Washington, Smithsonian Institution. [The correlation between linguistic and archaeological data are considered with respect to Indians of the Southwest. The matter of Piman (including Papago) and Hohokam relationships is outlined on page 176 and various possibilities are considered.]

Haley, James L.
1981 *Apaches. A history and culture portrait.* Garden City, New York, Doubleday & Company, Inc. xxi + 453 pp. [Brief allusions to Papagos are made here, especially to their role in the 1871 massacre of Apaches at Camp Grant in southern Arizona.]

Hall, Alice
1995 *New face for a desert mission.* *National Geographic*, Vol. 188, no. 6 (December), pp. 52-59. Washington, D.C., National Geographic Society. [With color photos by Ira Block, this is an exceptionally fine article about conservation work underway inside the church of San Xavier del Bac by a team of international conservators and local O’odham apprentice conservators to clean, repair, and consolidate the art of the church.]

Hall, Douglas K.
1990 *Frontier spirit. Early churches of the Southwest.* New York, Abbeville Press. Illus., bibl., index. 216 pp. [This is principally a book of color photos of churches by the author/photographer. New Mexico, Arizona, Texas, and California missions are included as well as one church, that at Cocóspera, in Sonora. The historical text for Arizona relates to missions of the Pimería Ata founded by Father Eusebio Kino and has illustrations in eight photos, some in color and others in black-and-white, of Mission San Xavier del Bac. His text mistakenly implies that most of the Pimería Alta churches still standing were built by Father Kino rather than by later Franciscans.]

Hall, Theodore B.
1935 Two staff meetings, Papago Reservation. *Indians at Work*, Vol. 2, no. 15 (March 15), pp. 35-36. Washington, D.C., Office of Indian Affairs. [These quotes from
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letters of written by Hall, Superintendent of the Sells (Papago) Indian Agency, concern reservation cattle marketing, telephone procurement, infected water supplies, and preparation of a reservation newspaper.

1936a Narrative section -- annual statistical report. s.l., s.n. [This report of Superintendent Hall is dated March 31, 1936. Statistical data are presented concerning the Papago Indian Reservation's industrial development; welfare and social conditions; federal emergency relief administration; law and order; agricultural development; forestry and emergency conservation work; irrigation; allotments and land leases; roads; health; education; Papago re-organization; personnel; and the 1936 program.]

1936b Editorials to the Papagos. Indians at Work, Vol. 3, no. 18 (May 1), pp. 20-23. Washington, D.C., Office of Indian Affairs. [Here are two editorials directed toward the Papago dealing with various aspects of tribal government. The Indian Reorganization Act, tribal council, tribal constitution, district representatives, and district programs are discussed.]

1936c Superintendent's annual report. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs, Field Service. 87 pp. [This report for the Sells (Papago) Agency is dated November 21, 1936 includes the following headings: Introduction; Agriculture and Stock Raising; Allotments and Land Leases; Arts and Crafts; Clerical, Administrative, and Fiscal; Economic and Social Conditions; Education; Emergency Conservation; Work; Health; Personnel; The Reservation; Customs and Habits of the People; Various Diseases; Water Supply and Sanitation on the Reservation; Indian Relief and Rehabilitation; Irrigation; Law and Order; Tribal Organization; and the 1937 Program.]

1937 Papagos keep up farm tasks. Indians at Work, Vol. 5, no. 1 (October 1), p. 37. Washington, D.C., Office of Indian Affairs. [Reprint of an editorial in Aw-O-Tham Ah-Pa-Tac (Papago Progress) applauding the fact that many Papagos are leaving their Emergency Conservation Work jobs to look after their cattle and to tend to other farming tasks.]

1967 [Letter to Terence Cronin, Provincial, Saint Barbara Province, Order of Friars Minor, dated February 23, 1967.] Provincial Annals, Vol. 29, no. 2 (April), pp. 10-11. Santa Barbara, California, Saint Barbara Province, Order of Friars Minor. [This letter from a former Superintendent of the Papago Indian Agency concerns Father Bonaventure Oblasser, O.F.M., missionary to the Papagos. Hall recounts many of Bonaventure's interests and activities with regard to the latter's work among Papagos. He describes in detail Bonaventure's involvement in setting up the boundaries for the reservation's grazing districts, units which a short time later became the reservation's political districts.]

Hallenbeck, Cleve

1925 Old Spanish missions. New Mexico, Texas, Arizona, California. The Mentor, Vol. 13, no. 7 (August), pp. 27-40. Springfield, Ohio, Crowell Publishing Co. [Hallenbeck writes, quite erroneously (p. 30), “The boulders used for the seven foot [sic] foundations of the San Xavier (mission) were brought by Indian women from
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the mountains twenty miles away [sic], and it is said that if they dropped one they refused to pick it up, but went back for another.” A photo of the southwest elevation of the mortuary chapel, church, and south convento wing of Mission San Xavier del Bac taken by Putnam Studios, probably between 1910 and 1920, is on p. 38.]

Hallett, Bill
2002 President's New Year's message. Glyphs, Vol. 52, no. 78 (February), pp. 2-3. Tucson, Arizona Archaeological and Historical Society. [Hallett's message offers, “Our thanks to the Tohono O’odham Indian People who allowed our AAHS members to visit there.”]

Hallowell, A. Irving
1953 Culture, personality, and society. In Anthropology today, by Alfred L. Kroeber, pp. 597-620. Chicago, University of Chicago Press. [Mention is made of unpublished results of Rorschach tests administered to Papago Indians (p. 607).]

Halpern, A.M.

Hamblin, Nancy

Hamilton, James G.
1950 My dear Cornelia. Letters by James G. Hamilton during an overland trip from Westport, Missouri to California; and return by steamer via New York; August 26, 1857 - April 15, 1858. Compiled by Katherine Jones Moore. Fresno, California, Katherine Jones Moore. 18 pp. [This mimeographed compilation includes a letter written within a mile of Mission San Xavier del Bac on October 29, 1859. He describes the church in some detail in this document, a copy of which is in the library of the Arizona Historical Society in Tucson.]

Hamilton, John M.
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1900 to 1948. Other references to Papagos are scattered throughout.]

Hamilton, Patrick, compiler
1881 The resources of Arizona. Prescott, by authority of the Legislature. 120 pp. [Hamilton, who speaks highly of the Papagos, provides a one-paragraph overview of their history and present status as an industrious people. He emphasizes their skills as farmers and stock raisers.]

1884 The resources of Arizona. Third edition. San Francisco, A.L. Bancroft and Company. Illus. 414 pp. [In this much expanded and revised version of Hamilton (1881), there is a brief discussion of the Papagos and Papaguéria (pp. 297-298), and there is another mention of Papagos on page 226 and probably elsewhere throughout the book. A line drawing of Mission San Xavier del Bac faces page 24 and references to the mission are on pages 144 and 297.]

1966 The resources of Arizona. Introduction by Odie B. Faulk. Tucson, Piñon Press. Index. vii + 120 pp. [A reprint of Hamilton (1881) with the addition of an index and introduction by Faulk.]

Hamlin, Edith
1981 The later years: a tribute to Maynard Dixon. In Maynard Dixon. Images of the Native American, pp. 88-89, 92-93. San Francisco, California Academy of Sciences. [In 1939 artist Maynard Dixon and his wife, Edith Hamlin, moved to Tucson where they became acquainted with Papago Indians, including Juan Xavier, whom Dixon painted and drew. Some of that story is related here.]

Hammer, Donald F.
1961 "Geology and ore deposits of the Jackrabbit area, Pinal County, Arizona." Master of Science thesis, The University of Arizona, Tucson. [The Jackrabbit area is on the Papago Indian Reservation.]

Hammer, Patricia C., compiler
1996 Native North American language instruction offered at institutions of higher education. Charleston, West Virginia, ERIC Clearinghouse on Rural Education and Small Schools. [This directory provides a listing of colleges and universities in the United States and Canada that offer a combined total of instruction in fifty-one Native American languages. Tohono O’odham is among the languages offered.]

Hammett, Paula
1986 Long term leasing. Native Self-Sufficiency, Vol. 8, no. 2, pp. 4-5. Forestville, California, Native Self-Sufficiency. [A fairly detailed sketch of the legislative history of Public Law 84-255 (1955) which allows for the long-term leasing of Indian trust lands. Specific mention is made of the application of the terms of this law to the San Xavier Reservation.]

Hammond, George P.
Papago/San Xavier bibliography

1929a The Camp Grant Massacre: a chapter in Apache history [Proceedings of the Pacific Coast Branchy of the American Historical Association]. Berkeley. [A study of the 1871 killing of Western Apaches who were living near Camp Grant, Arizona, by a large band of Papagos, Mexicans, and Anglos from Tucson and San Xavier del Bac.]

1929b Primería [sic] Alta after Kino's time. New Mexico Historical Review, Vol. 4, no. 3 (July), pp. 220-238. Santa Fe, The Historical Society of New Mexico and the University of New Mexico. [The discussion focuses on Jesuit missionary activities among the Northern O’odham after 1711. Scattered references to Mission San Xavier del Bac are found on pages 22, 224, 229, 230, and 231.]

Hamn, S.E.

1985a Ancient cities and farms in the desert. In Where waters meet, by Faith Cummins and others, pp. 7-10. Winkelman, Arizona, Central Arizona College, Aravaipa Campus. [The author subscribes to the notion that the prehistoric Hohokam peoples of the San Pedro River Valley “came to exist as the Pima and Papago” (p. 10).]

1985b The Apache -- the first invader. In Where waters meet, by Faith Cummins and others, pp. 11-13. Winkelman, Arizona, Central Arizona College, Aravaipa Campus. [About the coming of Apaches to the San Pedro River Valley in southeastern Arizona and their initial conflicts with Papagos. Noted, too, is the opinion of archaeologist Dudley Meade that Pimans were already hostile to Apaches before Europeans arrived. Hence, “the Whites did not prompt the conflict.”]

Hancock, Virgil, III

1990 West with the stage. Arizona Highways, Vol. 67, no. 9 (September), pp. 18-27. Phoenix, Arizona Department of Transportation. [Largely a portfolio of color photos showing the country in southern Arizona through which stage routes formerly ran. Mention is made of the fact that the route also went through Tohono O’odham lands.]

Hand, George. See Carmony 1994, 1995

Haney, Richard A., Jr.

1977 Prototype technology/information transfer program developed at the University of Arizona. Indian Programs, Vol. 2, no. 9 (Summer), pp. 1-6. Tucson, The University of Arizona. [Discussion of Papago involvement in the University of Arizona's NADSAT (Native Development, Systems Analysis and Applied Technology) program is on page 6. The Papago Tribal Utility Authority and the Papago Planning Department are using remote sensing techniques to develop a natural resources inventory. The principal goal involves water-quality management.]

Hanley, Boniface, and Salvador Fink
**Papago/San Xavier bibliography**

1962 *The Franciscans: love at work.* Paterson, New Jersey, St. Anthony Guild Press. Illus. 247 pp. [This eight-chapter book about the Order of Friars Minor (Franciscans) includes black-and-white photographs of Father Maurus Kelly watching as a Papago boy drinks water from an olla (p. 56); of Father Theodore Williges talking to Papago and Mexican children (p. 130); and of Father Cyril Baur reading to two Papago children (p. 160).]

Hanlon, Capistran J.

1970 A Papago barbecue. *Kiva,* Vol. 36, no. 1 (Fall), pp. 11-13. Tucson, Arizona Archaeological and Historical Society. [“At the San Xavier Festival on April 19, 1968 Manuel Enis, a Papago Indian and his son revived an old practice of barbecuing a steer.” This illustrated article describes the event.]

1971 “Acculturation at San Xavier: changing boundaries of a Southwest Indian community.” Ph.D. dissertation, University of Colorado, Boulder. Maps, bibl. 324 pp. [“The concept of boundary exchange is employed to describe the relationship of the Papago Indians of San Xavier del Bac with the dominant Euro-American cultures that have pressed in upon their domain since 1692. The exchange of boundaries is traced from classical Papago times up until the present.”]

1972 Papago funeral customs. *Kiva,* Vol. 37, no. 2 (inter), pp. 104-113. Tucson, Arizona Archaeological and Historical Society. [A discussion of Papago funeral customs based on historical and ethnographic literature, comparing these with what Father Capistran himself witnessed as a Franciscan missionary working in the Papago village of Bac on the San Xavier Indian Reservation.]

1981 Social and cultural change and the Papago Indians. *Voices,* Vol. 4, no. 1 (Fall), pp. 7-23. Loudonville, New York, Siena College, Faculty Committee on Teaching. [Relying on Ruth Underhill's studies of traditional Papago culture, Hanlon outlines the former structures of Papago family, marriage, residence, divorce, child rearing, and village. These are contrasted with the 1981 situation among Papagos on the San Xavier Reservation where Hanlon has done field work and participated as a Franciscan missionary. He discusses modern residence patterns, government, social problems, and causes of transition of the Papago family.]

1991 The saint of San Xavier del Bac. *Dove of the Desert,* no. 9 Winter, p. 2. Tucson, San Xavier Mission Parish. [Fr. Capistran writes about the confusion among parishioners and pilgrims at Mission San Xavier del Bac concerning the identities of St. Francis of Assisi, San Francisco Xavier and Father Eusebio Francisco Kino. He notes that Tohono O’odham and others venture to Magdalena, Sonora each October at the time of the feast of San Francisco de Asís to honor San Francisco Xavier. And “the recent discovery of the remains of Father Kino ... at Magdalena have only added to the confusion.” He concludes that the faith of the people has not been diminished by the seeming confusion.]

1994a The Spanish frontier missions, Indians, and historiography. *Friar Lines,* Vol. 6, no. 1, pp. 6-16. New York, Franciscan Friars of the Most Holy Name of Jesus. [As below, but without the bibliographic references and with the addition of a photo of the church of Mission San Xavier, of a statue of the Immaculate Conception inside]
The church, and of Papago women in the Wa:k feast house cooking for a fiesta.

1994b The Spanish frontier missions, Indians, and historiography. *Voices*, Vol. 16, no. 1 (Spring), pp. 33-46. Loudonville, New York, Faculty Committee on Teaching, Siena College. [Citing Edward Spicer’s *Cycles of Conquest*, Hanlon observes that one of the Papagos’ adaptations to the introduction of Christianity was their development of a Christian sect of their own.]

Hanna, Bertram L. 1962 The biological relationships among Indian groups of the Southwest. *American Journal of Physical Anthropology*, Vol. 20, new series, no. 4 (December), pp. 499-508. Philadelphia, The Wistar Institute of Anatomy and Biology. [The Papago are examined with other Southwestern groups in terms of inter-tribal distribution of anthropometric measurements. These patterns of relationships are compared with those obtained through a study of blood group allelic frequencies.]

Hanna, Bertram L.; Albert A. Dahlberg, and Herluf H. Strandskov 1953 A preliminary study of the population history of the Pima Indians. *American Journal of Human Genetics*, Vol. 5, no. 4 (December), pp. 377-388. Baltimore, American Society of Human Genetics. [Although the study is concerned primarily with the Gila River Pima Indians and is based on blood samples taken from 97 of them, Papagos are alluded to in a section called, “History of the Pima Indians,” and comparisons are made with Papago blood group data as reported by Edward L. Breazeale and others (1941).]

Hanna, David C. 1987a Field survey results. In *The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 3]*, by David C. Hanna, Mary L. Heuett, and Peter L. Steere, section 5. Tucson, Cultural & Environmental Systems, Inc. [Complete with maps, this 67-page report describes and shows the locations of all material cultural remains found within the 18,729-acre area of the San Xavier Reservation that underwent archaeological survey. Artifacts are listed but not illustrated.]

1987b Prehistory. In *The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 2]*, by David C. Hanna and Douglas E. Kupel, section 3A. Tucson, Cultural & Environmental Systems, Inc. [Hanna “presents an overview of archaeological and historical research pertaining to the Tucson Basin, southern Arizona, northern Sonora and the Southwest culture area at large. It was developed specifically as a resource to be used in describing, analyzing and evaluating the scientific, ethnic, historic and public significance of the cultural resources within the San Xavier Archaeological Project” within an 18,729-acre segment of the San Xavier Reservation proposed for lease and development as a planned community. In addition to prehistory, Hanna considers “post-Hohokam” research and the question of the archaeological identification of early Piman sites.]

Papago/San Xavier bibliography

Kupel, section 3A. Tucson, Cultural & Environmental Systems, Inc. [This is an explication of the research design and methodology for an archaeological and historical study of the region of the San Xavier Indian Reservation being considered for a long-term lease and development of a major planned (non-Indian) community. It includes a “discussion of methods used in field operations, laboratory processing and cataloging, special analyses and data integration work.”]

Hanna, David C., and Douglas E. Kupel
1987 Research results. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 3], by David C. Hanna, Mary L. Heuett, and Peter L. Steere, section 6. Tucson, Cultural & Environmental Systems, Inc. [Results of an intensive archaeological assessment of 18,729 acres within the boundaries of the San Xavier Reservation are reported on here in terms of (1) cultural and temporal parameters, (2) subsistence technology and economy, (3) subsistence-settlement systems, and (4) historic research.]

Hanna, Joel M.
1970 Response of native and migrant desert residents to arid heat. American Journal of Physical Anthropology, Vol. 32, no. 2 (March), pp. 187-195. Philadelphia, Wistar Institute of Anatomy and Biology. [Five Papago Indian students were tested along with five White students from Tucson, Arizona in studies involving tolerance to arid heat. The Papago students showed significantly lower sweat rates and significantly lower rectal temperatures. Reasons for this are given.]

Hannar, Rupert
1942a From the San Solano missions, Arizona. Provincial Annals, Vol. 4, no. 3 (July), pp. 40-41. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [News of Franciscan missionary activity on the Papago Reservation and elsewhere among Papagos includes the note that plans are underway to build a church for Papagos in Ajo.]

1942b Items from Papaguería. Provincial Annals, Vol. 4, no. 2 (April), pp. 35-37. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Father Rupert recounts events among Franciscan missionaries, noting the effect of the World War II rubber shortage on the ability to get automobile tires. He also writes about Papagos going to the cotton fields, a stone meteorite near a Papago village, and lightning striking the church at Havana Naka.]

1942c Padres and Papagos along the border -- San Solano missions. Provincial Annals, Vol. 4, no. 4 (October), pp. 43-45. Santa Barbara, California, [Franciscan] Province of Santa Barbara. [Notice is given of the death of Sister Mary Aquinas, a St. Joseph Sister of Carondelet, who had spent from 1904 to 1932 at Mission San Xavier del Bac. She died June 25, 1942. Father Rupert also notes the tradition among Papagos of taking in orphaned children whether they are related or not, and he describes Papago burial customs in some detail. He also tells about a leader in Topawa named “Dirty Spoon”; he writes that work is progressing on the chapel for Papagos at Ajo;
and he talks about the storage of the remaining pillars (estípites) from the façade of Mission San Xavier del Bac.]

1948 I discover Florence Village. *Indian Sentinel*, Vol. 28, no. 4 (April), pp. 56-57. Washington, D.C., Bureau of Catholic Indian Missions. [Father Rupert at this time was a Franciscan missionary stationed at Blackwater on the Gila River Indian Reservation, from where he made a visit to the Papago settlement at Florence, Arizona in February, 1948. He gives a brief history of the Florence settlement, which he says was begun “years ago” by Papagos from the village of Santa Rosa who found work on nearby ranches. Illustrated with two photos showing Papago residents of the Florence village.]

Hanson, Roseann
1995 Dining among the saguaros, the art of Yosemite, Seattle underground. Arizona. *Sunset*, Vol. 194, no. 3 (March), pp. 16-17. Menlo Park, California, Sunset Publishing Corporation. [A color photo accompanies an article about a restaurant owned and operated by Bernard and Regina Siquieros at Covered Wells on the Papago Indian Reservation. Also mentioned is the O’odham-owned co-operative Gu Achi Trading Post at Covered Wells.]

Harbottle, Garman, and Phil Weigand
1987 Report on neutron activation analysis of turquoise artifacts and numerical taxonomy based on the chemical analytical profiles. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series*, no. 171], edited by John C. Ravesloot, part 3, Appendix H, pp. 437-442. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Twenty-nine turquoise artifacts from a prehistoric site on the San Xavier Reservation, along with ten additional samples submitted by the Arizona State Museum from other sites, are analyzed in an effort to locate the source of the turquoise and to group the artifacts in terms of the origins of the turquoise from which they were fashioned.]

Hard, Robert J.
1990 Agriculture dependence in the mountain Mogollon. In *Perspectives on Southwestern prehistory*, edited by Paul E. Minnis and Charles L. Redman, pp. 135-149. Boulder, San Francisco, and Oxford, Westview Press. [Hard speculates that the Papago Indians ethnographically were 35% to 44% dependent on cultigens (pp. 139-140). A table on page 141 gives the figures for the mean length and width of twenty-one Papago manos (hand grinding stones).]

Hard, Robert J., and William H., Doelle
Papago/San Xavier bibliography

*visita* of Mission San Xavier del Bac in the late 18th and early 19th centuries. The history of Piman occupation at the site is outlined and there is a good explanation of the confusion of names for the site: San Cosme, San José, and San Agustín.

Harden, Mary
2000 Rammed earth construction: trans-cultural research in the Sonoran Desert. *Arid Lands Newsletter*, no. 47 (May). Tucson, Office of Arid Lands Research, The University of Arizona. [The focus here is on a project on the Gila River Indian Reservation among the Pima Indians. The assertion is repeated, however, that the Hohokam became the Pima and Papago (Tohono O’odham). And it not, “Later Pima and Papago houses were rectangular, flat-roofed structures with post-and-beam frame covered with arrowweed and mud. Changes in housing practices since the 1880s were largely caused by constant pressure from church and government groups, but the sandwich houses are not part of any government-sponsored development plan and retain Pima characteristics ... . They include locally available materials and employ locally known techniques while reflecting the arrival of milled lumber.”]

Hardesty, Emma
1994 Ha:sañi, the saguaro harvest. *Permaculture Drylands Journal*, no. 20 (August), pp. 4-7. Santa Fe, Permaculture Drylands Education and Research Institute. [Briefly summarized here is the role played by saguaro and the harvesting of its fruit in “the core of O’odham life, community, and ceremony.” Most of the information is drawn from Bowden (1977a).]

Harding, William J.

Hargan, Bruce A.
1978 “Regional gravity data analysis of the Papago Indian Reservation, Pima County, Arizona.” Master's thesis, The University of Arizona, Tucson. Maps, illus., bibl. 105 pp. [“A regional gravity survey was conducted on the Sells Papago Indian Reservation to determine alluvially covered pediments and to give a first approximation of potential mineral, water, and geothermal resource locations.”]

Harjo, Suzan S.
1998 In memoriam for the first member of the *Native Peoples* Editorial Advisory Board, Barry M. Goldwater, January 1, 1909 - May 29, 1998. *Native Peoples*, Vol. 11, no. 4 (Summer), p. 40. Phoenix, Media Concepts Group, Inc. [Harjo tells about being told by Forrest J. Gerard (Blackfeet), the first Assistant Interior Secretary for Indian Affairs, about Senator Goldwater's role in a heated battle involving Tohono
O’odham water rights. “The Senator weighed in on the tribe's side, telling their Arizona opponents, ‘We made an agreement -- a deal is a deal.’” ]

Harkin, Charles
1893 A scrap of frontier history. Overland Monthly, 2nd series, Vol. 26 (March), pp. 265-276. [Included here is Harkin's reminiscence of his visit to San Xavier village in the winter of 1861-62 where a Papago gave him mescal to drink.]

Harper, H.E., and J.R. Reynolds

Harrington, Alan
1987 Juan and Jack: memories of a desert town, 1949. City Magazine, Vol. 2, no. 5 (May), pp. 39-41. Tucson, First City Publications, Inc. [This is about the author's mother, anthropologist Gwyneth (Harrington) Xavier, who married Papago Indian Juan Xavier, and about a visit from Jack Kerouac. Photos of Juan and Gwyneth Xavier are included.]

Harris, Benjamin B.
1960 The Gila Trail. The Texas argonauts and the California Gold Rush. Edited and annotated by Richard H. Dillon. Norman, University of Oklahoma Press. Map, illus., appendix, bibliographical note, index. xv + 175 pp. [Harris passed through the Indian village at San Xavier del Bac in 1849. He wrote, “San Xavier’s population consisted of Papago Indians. They had a stone church near one hundred years old, costing it was said, a half-million dollars, rich paintings and decorations included. The people lived in conical wigwams made of loose stones (straw?) having doors level with the ground and two feet high.

“A young buck having pilfered some article from our company, was by the chief surrendered to us to be done with as we pleased. His sentence was thirty-nine lashes. Not a groan or squirm escaped him.”

A footnote by editor Dillon incorrectly attributes construction of the church to Fathers Baltasar and Narciso, and without attribution, he also says the church was called La Paloma del Desierto, an unlikely scenario since it wasn’t all white until the early 20th century. He also gives wrong dates for the church’s construction, and says its architects were the “Gaona brothers,” when, in fact, there was only one Gaona who was responsible.]

Harris, Richard E.
1983 The first 100 years. A history of Arizona Blacks. Apache Junction, Arizona, Relmo Publishers. [A 1923 photograph (p. 63) shows four touring cars with “middle-class (Black) Tucsonans” in them parked in front of Mission San Xavier del Bac.]
Harris, William R.  
1908  *By path and trail*. Chicago, Chicago Newspaper Union. [Chapter 20 (pp. 169-180) is about the author's visit to Mission San Xavier del Bac. He writes about the nuns who were then teaching there, of the Papagos, and of the history of the mission. A photo labeled “Papago ‘Wickiup’” is actually that of three Navajos sitting by a forked-stick hogan. This book was also published in Salt Lake City by the Press of the “Intermountain Catholic” under the pseudonym Oswald Crawford (1908).]

Harrison, Benjamin  
1890  *Message from the President of the United States*. *Senate Executive Documents*, no. 71, Vol. 9, pp. 1-8, 51st Congress, 1st session, 1889-90. Washington, Government Printing Office. [Contains a letter and bill of authorization from President Harrison as well as correspondence from John W. Nobel, Secretary of the Interior; T.J. Morgan, Commissioner of Indian Affairs; Cornelius C. Crouse, U.S. Indian Agent for the Pima, Maricopa, and Papago; W.T. Gray, Sheriff, Phoenix, Arizona Territory; and Lewis Wolfley, Governor, Arizona Territory. It deals with presidential authorization for the removal of Indians of the Papago or Gila Bend Reservation in Maricopa County, Arizona Territory, to the Papago Indian Reservation in Pima County, or to the “Pimo” and Maricopa Indian reservations, commonly known as the Gila River and Salt River Indian reservations, respectively. There were about thirty Papagos living on the Gila Bend Reservation at the time.]

Harrison, Jeff  

2000  *Department & program news: linguistics*. *People, Places & Society*, Spring, p. 10. Tucson, The University of Arizona, Dean of the College of Social and Behavioral Sciences. [There is an article here about Tohono O’odham Ofelia Zepeda's being awarded a John D. and Catherine T. MacArthur grant in the amount of $320,000 to use as she sees fit. A black-and-white photo of Zepeda accompanies the one-paragraph article.]

Hart, Elizabeth  

Hart, Mildred Y.
Papago/San Xavier bibliography

1953  Morning stands up: a Papago Indian legend. Salt Lake City, Desert News Press. Illus. 34 pp. [This is labeled as a Papago legend on the origin of the Night-blooming cereus.]

Hartmann, Gayle H.
1981  Pima County land exchange survey. Archaeological Series, no. 151. Tucson, The University of Arizona, Arizona State Museum, Cultural Resource Management Section. [Included in this archaeological study is a brief summary of Tucson Basin history, one which takes into account the native Piman inhabitants of the Basin and their involvement with Spaniards in the 18th century, such as exemplified in Mission San Xavier del Bac.]


2004  President’s message: [rcky pear jam and homemade soap. Newsletter, Vol. 5, no. 3 (Summer), p. 21. Tucson, Tucson Presidio Trust for Historic Preservation. [Hartmann writes that the “fruit of the prickly pear cactus was an important food source to the Tohono O'odham.”]

Hartmann, Gayle H., editor
2000  Draft. Volume I. The only water for 100 miles: the ethnohistory and history of Tinajas Altas [SWCA Cultural Resource Report, no. 98-260]. Phoenix, Arcadis Geraghty & Miller, Inc.; Tucson, SWCA, Inc. Maps, illus., appendices. [This report, whose title is its abstract, is divided into three sections: one of oral histories of the Tinajas Altas region; one on its history from 1540 to 1854; and a third on its history after 1854. Hia C-ed O’odham are frequently mentioned.]

Hartmann, Gayle, and William K. Hartmann

Hartmann, Gayle H.; Jane Kolber, and Mary C. Thurtle
2008  The rock art at Tinajas Altas: cultural and temporal affinity. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and
Papago/San Xavier bibliography

Adrienne G. Rankin, pp.311-328. Tucson, SRI Press. [This well illustrated and detailed discussion of the rock art at Tinajas Altas at the far western edge of the western Papaguería wrestles, none-too-conclusively, with the question of who it was who produced these images and when. Tohono O’odham and Hia C’ed O’odham are among the candidates for at least some of the art.]

Hartmann, Gayle, and Mary C. Thurtle
2001 The archaeology of Tinajas Altas, a desert water hole in southwestern Arizona. *Kiva*, Vol. 66, no. 4, pp. 489-518. Tucson, Arizona Archaeological and Historical Society. [The authors write: “Although considerable archaeological evidence suggests the peoples using this region were Patayan/Yuman, historical documentation also indicates use by Hia C-ed O’odham, supporting earlier suggestions that the Hia C-ed O’odham shared many Yuman traits. We conclude that visits to the site ranged from brief forays to longer use as seasonal camps, and that much of the use was focused in the late prehistoric and early Historic periods.”]

Hartmann, Gayle H., and Sharon F. Urban
1991 The Arizona Archaeological and Historical Society: its first seventy-five years. *Kiva*, Vol. 56, no. 4, pp. 329-357. Tucson, Arizona Archaeological and Historical Society. [This history of the Society lists field trips to Sil Nakya on the Papago Indian Reservation and to Mission San Xavier; articles in *Kiva*, such as that concerning Ventana Cave, related to the Papago Indian Reservation; and publication of Prent Duell's book on the architecture of Mission San Xavier del Bac. Also mentioned are talks given to Society members which have concerned themselves with San Xavier or Papago-related topics.]

Hartmann, William K.
1989 *Desert heart: chronicles of the Sonoran Desert.* Tucson, Fisher Books. Maps, illus., bibl., index. vii + 216 pp. [This history -- both human and natural -- of southwestern Arizona and northwestern Sonora includes references throughout to the northern O’odham and to Spanish-period missions that served them. Consult the index under Areneno Papagos, Baboquivari, Caborca, Childs, Dolores, Guevavi, House of the Wind, I’itoi, Juan, Magdalena, Oacpicagigua, Papago Indians, Papagueria, Quitobaquito, Quitovac, San Xavier del Bac, Sand Papagos, Santa Ana de Cuiquiburitac, Sells, and Tumacacori. This is a spectacularly beautiful book with a scholarly, reliable text.]

2008 Country enough for many years of conquest. The first European exploration of the western Papaguería, 1536-1542. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.447-468. Tucson, SRI Press. [Hartmann traces what he calls Spanish “impulses toward the north” beginning with the arrival of Cabeza de Vaca in Sinaloa in 1536. He summarizes Spanish efforts at pushing north into what became southern Arizona from that date through the Coronado expedition of 1540-42, including a map showing various routes taken by various land and sea expeditions.]
Hartmann, William K., and Gayle H. Hartmann  
[Maps and a bibliography accompany this essay concerning what may have been the first European *entrada* into the northern Piman territory of today's northern Sonora/southern Arizona, although neither Pimas nor Papagos are referred to by name in the article.]

Hartmann, William K.; Hayle H. Hartmann, and Guillermo Munro Palacio  
[Gumersindo Esquer wrote a Jules Verne-like book about the Pinacate region of northwest Sonora, one published in 1928. In recounting details of his life, the authors note that at one time Esquer was a teacher in a school built especially for Papagos living in Sonoyta, Sonora. According to one informant. “He was a rural teacher for Papagos. He made everything, all the items for the school, such as ironwork, the hardware, the planes, all of the things so that Papagos could do ironwork; everything to do this and that; he even taught them how to cure hams. He taught them everything. He was very intelligent!”]

Hartwick, Nancy  
[The museum is the Antelope Valley Indian Museum in the Mohave Desert in Lancaster, California. It includes a Papago alcove with a display of Papago Indian pottery and basketry.]

Harvey, Byron  
[A photograph of a Papago plainware bean pot appears on page 56.]

Harvey, Johnson  
[This version of the Ho’ok story, that of the wicked woman who killed Papago children but who was herself killed by E’ttoy, was told to its author when he was about six years old by his grandfather who was living in Fresnal Canyon on the Papago Indian Reservation.]

Haskett, Bert  
[Scattered mention is,
made of Papagos’ involvement with cattle, including their stealing of cattle in 1869 and 1870 that belonged to Henry Hooker and which were being grazed “on the Papago Indian Reservation” [sic] a hundred miles southwest of Tucson. It was Papago country, but not a reservation at that time.

Hassrick, Royal B.

1974 *The colorful story of the North American Indians.* London, Octopus Books, Ltd. Illus., bibl., index. 144 pp. [Papagos are mentioned as descendants of the Hohokam (p. 18); as continuing to make baskets (p. 30); and are depicted in photographs showing a woman making a basket (p. 97), a traditional brush house (p. 95), and a young woman with a twilled basket carrying support on her head (p. 99).]

1975 *The colorful story of the North American Indians.* Secaucus, New Jersey, Derbibooks. Illus., bibl., index. 144 pp. [Identical to Hassrick (1974) except for the date, publisher, and place of publication.]

Haskins, Victoria K.

2012 *Matrons and maids: regulating Indian domestic service in Tucson, 1914-1934.* Tucson, University of Arizona Press. Bibl., index, notes. 239 pp. [Haven’t seen a copy, but a review makes it clear the book is about the "outing matron" program instituted by the federal Indian Office in the early part of the 20th century to promote the assimilation of off-reservation Indians, principally women, into what was then regarded as mainstream American culture. She focuses on the experience of the four federal matrons who serve the longest in Tucson among clients who were almost entirely female Tohono O’odham, one of whom was Jeanette Woodruff (1939).]

Hastings, James R.

1959a The tragedy at Camp Grant in 1871. *Arizona and the West,* Vol. 1, no. 2 (Summer), pp. 146-160. Tucson, The University of Arizona Press. [On pages 152-154 there is a discussion of the April 30, 1871 “punitive expedition” against Camp Grant Apaches carried out by ninety-four Papago Indians, forty-eight Mexicans, and six Anglo Americans under the leadership of William S. Oury.]

1959b Vegetation change and arroyo cutting in southeastern Arizona. *Journal of the Arizona Academy of Science,* Vol. 1, no. 2 (October), pp. 60-67. Tucson, Arizona Academy of Science. [Hastings draws heavily on historical observations of travelers and of other early writers in discussing the topic. Some of the material relates to the vicinity near Mission San Xavier del Bac (lack of a well-defined channel before ca. 1890). There is also mention of there being “not a blade of grass” on the International Boundary in the western reaches of the Papaguería.]

Hatch, Heather S.

Papago/San Xavier bibliography

Mission San Xavier del Bac taken by the husband of Anna Daisy Sinsabaugh and of Mission San Xavier as found in the photo album of Sara Dugan Krentz.]

Hatfield, Shelley B.
1998 *Chasing shadows: Indians along the United States-Mexico Border, 1876-1911.* Albuquerque, University of New Mexico Press. [Hatfield mentions that between 1887 and 1906 Yaqui Indians moving northward from Sonora sometimes took refuge among the Tohono O’odham (p. 127).]

Hathaway, J. Holly
1987 Archaeomagnetic report for AZ BB:13:14 (ASM). In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona* [Archaeological Series, no. 171], edited by John C. Ravesloot, part 3, Appendix C, pp. 379-386. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [This is an archaeomagnetic analysis of eight samples recovered from a prehistoric site on the San Xavier Reservation. Two samples dated from just before 1870, while the other six dated in the period A.D.700 to 1400.]

Haugh, Solano
1954a New Papago church dedicated. *Indian Sentinel*, Vol. 34, no. 8 (October), pp. 119-120. Washington, D.C., Bureau of Catholic Indian Missions. [About the dedication of St. Elizabeth's church at Santa Rosa on the Papago Indian Reservation. Two photos show the church, including one with Father Lambert Fremdling and Papagos working on its construction.]


1956 Father Nicholas Perschl, golden jubilarian. *Indian Sentinel*, Vol. 36, no. 6 (June), pp. 86-87. Washington, D.C., Bureau of Catholic Indian Missions. [An outline of the life of Father Nicholas Perschl, a Franciscan who served the Papagos starting in 1914 and who was still among them in 1956. Two photos of Father Nicholas are included, one with five Papagos at San Miguel Mission on the Papago Indian Reservation.]

[1957] *Papago. The desert people.* Oakland, California, Franciscan Missionary Union. Illus. 42 pp. [Sections of this well-illustrated book about Papagos and Franciscan missionaries who have worked among them in the 120th century are titled, “Who are you?” “Papagueria,” “The Desert People,” “Wheat,” “Saguaro,” “Cattle,” “Basketry,” “Water,” “Funeral,” “The Missionaries,” and “I Wanna go to school.” A second edition of this book was published about 1961, one that has some color photos including one of Mission San Xavier del Bac on the outside of the back cover.]

Papago/San Xavier bibliography

42 pp. [This is a lavishly-illustrated overview of Ppago culture, especially how it relates to their involvement with Franciscan missionaries in the 20th century.]

1958b San Solano missions. Provincial Annals, Vol. 21, no. 2 (October), p. 169. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [A brief summary of Franciscan activities at their mission at Topawa on the Papago Indian Reservation, including mention of the fact that Papago Indian Laura Kermen had been hired to teach the primer class in the Catholic school at Topawa.]

1958c San Solano missions, Topawa, Arizona. Provincial Annals, Vol. 20, no. 3 (January), p. 188. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This notice concerns the 50th anniversary of the founding of the San Solano mission field among Papago Indians, and it mentions the recently-completed preparation by linguist Madeleine Mathiot of a Practical orthography for the Papago language.]

1959a San Solano missions, Topawa, Arizona. Provincial Annals, Vol. 21, no. 3 (January), pp. 248-249. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [A review of Franciscan missionary activity on the Papago Reservation includes mention of efforts being made in the village of Chuichu to erect a non-Catholic, inter-denominational church there, and the concern this has provoked among friars as well as among some Papagos.]

1959b San Solano missions, Topawa, Arizona. Provincial Annals, Vol. 21, no. 4 (April), p. 302. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Father Solano explains how it came to pass that linguist Madeleine Mathiot had come to the Papago Reservation to help the friars learn Papago.]

[1961] Papago: the desert people. Oakland, California, The Franciscan Missions. Illus. 48 pp. [A somewhat revised and expanded version of Haugh (1958a), this book was intended for popular consumption. It is a pictorial representation of Papagos and Franciscan missionary work among Papagos as written by a Franciscan priest. It includes a brief historical sketch of Papago contact as well as a description of the Papaguería and of Papago culture in general. Included, too, are photographs and a discussion of Mission San Xavier del Bac (pp. 10-12), with an excellent color photo of the mission on the outside of the book's back cover.]

1963 Father Nicholas Perschl's golden jubilee, San Xavier del Bac, April 15, 1963. Provincial Annals, Vol. 25, no. 3 (July), pp. 135-136. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [This is a loving look by a fellow missionary at the 50-year career of Franciscan missionary Nicholas Perschl, most of whose 50 years had been spent working among the Papago Indians. Many anecdotes concerning Father Nicholas among the Papagos are related here.]

Haury, Emil W.


1942 Recent field work by the Arizona State Museum. Kiva, Vol. 7, nos. 5-6 (February-March), pp. 17-24. Tucson, Arizona Archaeological and Historical
<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Authors</th>
<th>Details</th>
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<tbody>
<tr>
<td>1945</td>
<td>The problem of contacts between the southwestern United States and Mexico.</td>
<td>Haury</td>
<td><em>Southwestern Journal of Anthropology</em>, Vol. 1, pp. 55-74. Albuquerque, University of New Mexico Press. Writes Haury: “The type of corn grown through the lower Colorado River basin by the Yuman peoples and also Piman peoples north of the international line to the Gila Valley is a hot country corn, Anderson and Cutler's 'Pima-Papago' race of Zea Mays, in contrast to the 'Pueblo' race of the Plateau. Significantly, Pima-Papago corn is the ancient type of the area, too, grown by the Hohokam and preserved in Ventana Cave. Equally meaningful is the fact that Pima-Papago corn is quite similar to Basketmaker corn.”</td>
</tr>
<tr>
<td>1956</td>
<td>Speculations on prehistoric settlements patterns in the Southwest.</td>
<td></td>
<td>In <em>Prehistoric settlement patterns in the New World</em>, [Viking Fund Publications in Anthropology, no. 23], edited by Gordon R. Willey. [New York], Wenner-Gren Foundation for Anthropological Research. Papagos are cited as illustration “that land as such need not keep an agricultural people rooted.”</td>
</tr>
<tr>
<td>1972</td>
<td>Before history.</td>
<td></td>
<td>In <em>Arizona, its people and resources</em>, revised 2nd edition by members of the faculty at the University of Arizona, pp. 17-27. Tucson, The University of Arizona Press. Haury alludes to stone tools, charcoal, and bones of several kinds of extinct animals that were found in excavations in Ventana Cave on the Papago Reservation (p. 18). He also alludes to the presence of gathering ditches on the reservation (p. 20), and he says Papagos are believed to be descendants of the Hohokam (p. 23.).</td>
</tr>
<tr>
<td>1976</td>
<td>The Hohokam: desert farmers &amp; craftsmen.</td>
<td></td>
<td>Tucson, The University of Arizona Press. Maps, illus., bibl., index. 412 pp. This is a report on archaeological</td>
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</table>
excavations at Snaketown on the Gila River Indian Reservation, but there are mentions of the Papagos' vikita dance plaza (p. 79); the Papago Children's Shrine (p. 94); Papagos' use of native foods (p. 113); maize grown by Papagos (p. 117); cotton seed eaten by Papagos (p. 118); Papagos and saguaro wine (p. 156); sacred objects among Papagos (pp. 189-90); Papago pottery making (pp. 192-194); Papago pottery related to that of the Pima (p. 197); Papago burden baskets (pp. 237, 239); Papago clay figurines (p. 267); the power of shells among Papagos (p. 309); Papago saguaro harvesting (p. 318); and a study of Papago myths (p. 353).

1980 On the discovery of Ventana Cave. In Camera, spade and pen, by Marc Gaede and Marnie Gaede, pp. 123-130. Tucson, The University of Arizona Press. [A delightful and detailed discussion of how it happened that Emil Haury came to do an archaeological investigation of Ventana Cave on the Papago Reservation. Papago Indians are very much a part of the story.]

1984 The search for Chichilticale. Arizona Highways, Vol. 60, no. 4 (April), pp. 14-19. Phoenix, Arizona Department of Transportation. [Mention is made of Haury's locating the “1798” [sic, should be 1698] site of Batki on the Papago country, a place mentioned by Father Eusebio Kino, and finding the iron head of a Spanish lance there.]


Papago/San Xavier bibliography

Cave on the Papago Indian Reservation in 1941-42. A black-and-white photo of the cave undergoing excavation is included.


1950  
The stratigraphy and archaeology of Ventana Cave, Arizona. Tucson, The University of Arizona Press; Albuquerque, The University of New Mexico Press. Maps, illus, bibl., index. 599 pp. [This is the report on excavations in Ventana Cave on the Papago Indian Reservation, most of whose deposits were prehistoric, although a Papago level was discerned as well. The book has many references specific to Papagos; consult the index (p. 591). The book includes two photographs of Papagos (Plate 8), one showing a family camped below Ventana Cave in 1942 during the saguaro fruit harvest and the other showing two Papago girls holding saguaro fruit-gathering sticks.]

Havard, Valery

1895  
Food plants of the North American Indians. Bulletin of the Torrey Botanical Club, Vol. 22, no. 3 (March 27), pp. 98-123. New York, Torrey Botanical Club. [References to Papagos are as follows: roasted and ate the roots of Amoreuxia palmatifida (p. 111); syrup and fermented drink was prepared from the fruit of saguaro cactus (p. 166); and Ammobroma sonorae, the sand food, is eaten (p. 123).]

1896  
Drink plants of the North American Indians. Bulletin of the Torrey Botanical Club, Vol. 23, no. 2 (February 29), pp. 33-46. New York, Torrey Botanical Club. [“... Pimos, Papagos and Pueblo Indians with always plenty of maize in stock, do not seem to have indulged in tizwin although they must, of course, have known its preparation and effect ...” (p. 35).]

Havighurst, Robert J.

1957  
Education among American Indians: individual and cultural aspects. Annals of the American Academy of Political and Social Science, Vol. 311 (May), pp. 105-115. Lancaster, Pennsylvania, American Academy of Political and Social Science. [Included in this study were Papago children who were asked about games they played. They were also administered a shortened form of the Grace Arthur Point Performance Scale, a series of non-verbal performance tests. Ages of the children were six to fifteen.]

Havighurst, Robert J.; Minna K. Gunther, and Inez E. Pratt

1946  
Environment and the draw-a-man test: the performance of Indian children. Journal of Abnormal and Social Psychology, Vol. 41, no. 1 (January), pp. 50-63. Albany, New York, American Psychological Association. [The Goodenough Draw-a-Man test was administered to various Indian groups, including Papago children living at Hickiwan/Gu Vo and at Topawa. All Indian children scored higher on this test than did White children. This test is not validated as an adequate test of IQ.]
Papago/San Xavier bibliography

Havighurst, Robert J., and Rhea R. Hilkevitch

Havighurst, Robert J., and Bernice L. Nellgarden
1959 *American Indian and White children: a sociopsychological investigation*. Chicago and London, University of Chicago Press. Index. 335 pp. [Papagos were included among the six American Indian tribes whose children were tested in various projects to discern their moral, emotional, and intellectual development.]

Hayden, Carl
1926 Completion of road from Tucson to Ajo via Indian Oasis, Ariz. *House Reports*, Vol.4, no. 1153, pp. 1-11, 69th Congress, 1st session. Washington, Government Printing Office. [Letters and other documents are presented concerning the passage of federal legislation which would enable completion of a road from Tucson to Ajo across the Papago Reservation. In the section titled “Papagos always friendly to white people,” there are short quotes from the writings of Father Eusebio Kino, Father José Ortega, Father John Mentig (i.e., Father Juan Nentvig), Lieutenant Sylvester Mowry, Charles D. Poston, Hiram C. Hodge, Carl Lumholtz, and W J McGee.]

Hayden, Carl, compiler
1925-26 *Title to Papago Indian lands; Pueblo of Santa Rosa vs Secretary of the Interior*. Four volumes in one. Various, various. [Collected and bound by Senator Hayden, this large gathering of various court case documents relates to efforts by a group of land speculators/developers to obtain title to lands encompassed within the Papago Reservation on the grounds that the Papagos who lived there, being “pueblo” Indians under terms of the Treaty of Guadalupe Hidalgo and the Gadsden Purchase, were automatically U.S. citizens and therefore entitled to sell their land. This bound volume is in the Arizona State University Library in Tempe, call #KF5662.P3 T58x.]


Hayden, Julian D.
1937 The vikita ceremony of the Papago. *Southwestern Monuments Monthly Report*, supplement for April, pp. 263-277. Coolidge, Arizona, National Park Service. [This report is an eye-witness account of the Papago *vikita* ceremony as performed at
Santa Rosa on the Papago Indian Reservation on November 20-21, 1936. Numerous line drawings by Isabelle Pendleton are of the dancers and ceremonial artifacts.]

1943 Objects to “three babies” version. *Desert Magazine*, Vol. 6, no. 9 (July), p. 26. El Centro, California, Desert Publishing Company. [Hayden takes exception to the version of the Papago children's shrine story reported by Muench (1943), insisting that the shrine was placed at Santa Rosa because of a flood and that four children were sacrificed rather than three.]

1943 Communication concerning Kino's exploration of the Pinacate region by Ronald Ives. *Journal of Arizona History*, Vol. 7, no. 4 (Winter), pp. 196-200. Tucson, Arizona Pioneers' Historical Society. [This article, accompanied by a new map, deals mainly with the geography of the Sierra Pinacate. It addresses an earlier article by Ronald Ives (1966) concerning Kino's exploration of the Pinacate region. There are a few references to the Areñero (Sand) Papagos throughout.]

1966 A summary prehistory and history of the Sierra Pinacate, Sonora. *American Antiquity*, Vol. 32, no. 3 (July), pp. 335-344. Salt Lake City, Society for American Archaeology. [A map, illustrations, and bibliography accompany this summary of the prehistory and history of the 600 square mile volcanic area of northwestern Sonora, Mexico. In historic times the occupants of the Pinacate spoke a dialect of Papago but were hostile to other Papagos, associating almost exclusively with the Yumans of the Lower Colorado River. Hayden proposes that Papagos are the direct lineal descendants of the early Amargosan occupants of the Papaguía (p. 335).]

1972 Hohokam petroglyphs of the Sierra Pinacate, Sonora and Hohokam shell expeditions. *Kiva*, Vol. 37, no. 2 (Winter), pp. 74-83. Tucson, Arizona Archaeological and Historical Society. [A map, illustrations, and bibliography accompany this article about an extensive and unique display of Hohokam petroglyphs at a water hole (Tinaja Romero) on the southeast side of the Sierra Pinacate, Sonora. “Pinacateño” or “Areñeno” (Sand) Papagos are mentioned throughout, and there is mention of the Papago salt-gathering expeditions.]

1976a La arqueología de la Sierra del Pinacate, Sonora, Mexico. In *Sonora: antropología del desierto* [Colección Científica Diversa, 27] coordinated by Beatriz Braniff C. and Richard S. Felger, pp. 281-304. México, SEP, Instituto Nacional Antropología e Historia, Centro Regional del Noroeste. [This summary of the prehistory and early history of the Pinacates makes frequent mention of the Piman-speaking “Pinacateños” whose homeland was the Pinacates. Hayden makes the assertion that the Papago vikiita ceremony was moved for “security” reasons from Sunset Camp in the Pinacates to Quitovac, Sonora at the end of the 1700s.]

1976b Changing climate in the Sierra Pinacate of Sonora, Mexico. In *Desertification: process, problems, perspectives*, edited by Patricia Paylore and Richard A. Haney, Jr., pp. 70-86. Tucson, Office of Arid Land Research, The University of Arizona. [Hayden repeats his often-stated belief that the present-day Pima and Papago Indians are the direct lineal descendants of the prehistoric Amargosans (p. 81). He says when Father Kino visited the Pinacates in 1698, “there were only a hundred or a hundred fifty Indians living there, eking out a bare existence.”]
Papago/San Xavier bibliography

1976c Resumen de la arqueología del distrito de los ríos Sonota y Altar. In Sonora: antropología del desierto [Colección Científica Diversa, 27] coordinated by Beatriz Braniff C. and Richard S. Felger, pp. 261-265. México, SEP, Instituto Nacional Antropología e Historia, Centro Regional del Noroeste. [Hayden asserts (p. 264) that the historic descendants of the prehistoric Amargosans are the Piman-speaking Areneros.]

1977 Wihom-ki. Kiva, Vol. 43, no. 1 (Fall), pp. 31-35. Tucson, Arizona Archaeological and Historical Society. [Accompanied by three photos, this is about the “thunderbolt house,” a rock shelter in the Castle Mountains on the Papago Indian Reservation not too far from the village of Kaka. The rock shelter is said to be particularly sacred to elderly Papagos.]

1980 Sierra Pinacate. In Camera, spade and pen, by Marc Gaede and Marnie Gaede, pp. 145-152. Tucson, The University of Arizona Press. [In writing about the archaeology of the Sierra Pinacate in northwestern Sonora, Hayden discusses the Papagos’ involvement in the region including that of Papago Indian Juan Caravajales.]


1987a Talking with animals: Pinacate remembrances. Journal of the Southwest, Vol. 29, no. 2 (Summer), pp. 222-227. Tucson, University of Arizona Press and the Southwest Center. [Included here is a tale told by Papago Indian Juan Xavier concerning his grandfather's turning into a wolf. There is also a story involving a coyote running into a truckload of Papagos en route to work to do archaeology at Ventana Cave.]

1987b Talking with beasts. After the man becomes a wolf, you still do not understand. City Magazine, Vol. 2, no. 6 (June), pp. 47-49. Tucson, First City Publications, Inc. [Stories by Papago Indian Juan Xavier and by Hayden about animals, with a setting principally in the Pinacate Mountains of northwestern Sonora.]

1987c The vikita ceremony of the Papago. Journal of the Southwest, Vol. 29, no. 3 (Autumn), pp. 273-324 and an 11 color-plate portfolio. Tucson, University of Arizona Press and the Southwest Center. [Eye-witness descriptions of performances of the Tohono O’odham vikita ceremony held in 1936 and 1945. Hayden also makes some observations concerning Papago prehistory and early history. Appended are eleven color plates drawn by Isabelle Pendleton and Julian Hayden. The vikita described is the northern one, that held at Gu Achi (Santa Rosa) on the Papago Reservation.]

Papago/San Xavier bibliography

Piman-speaking natives of the Pinacate Mountains in northwestern Sonora and of the desert country of southwestern Arizona and northwesternmost Sonora. A map is included.

1988b Historia de la región de Puerto Peñasco. Parte 2. Prehistoria: Los Hohokam y Estero Morúa/History of the Puerto Peñasco area. Parte 2: prehistory. The Hohokam and Estero Morúa. CEDO News/Noticias del CEDO, Vol. 1, no. 3 (Fall/Winter), pp. 10-12. Tucson, Intercultural Center for the Study of Deserts and Oceans, Inc./Centro Intercultural de Estudios de Desiertos y Oceanos, A.C. [In this discussion of the ca. A.D. 700-1150 shell-gathering trips made to the head of the Gulf of California by the Hohokam, Hayden notes the presence on the dunes north of Puerto Peñasco of remains of shell fish consumed by Pinacateños, Piman-speaking “Sand Papagos.” He also talks about 19th century relationships between the Tohono O’odham (Papagos) and Pinacateños. The latter were hostile toward the former.]

1997 A trip to Laguna Prieta. Journal of the Southwest, Vol. 39, nos. 3-4 (Autumn-Winter), pp. 321-329. Tucson, The Southwest Center, University of Arizona. [Hayden, writing about Alberto Celaya, a Mexican who lived in Sonoyta, Sonora, when Hayden knew him, says: “As a small boy in the early 1890s Celaya remembers his father putting food and a cigarette on a Hia-Ced O’odham (Sand Papago) trail shrine near an ironwood tree three miles from his Quitovac home. And, Alberto had a childhood playmate, a blind Hia-Ced O’odham girl, who had been captured by a posse that pursued and killed several Sand Papagos accused of murdering two Mexicans near Quitobaquito. Most of the Hia-Ced O’odham had recently been driven from their homeland by Mexicans trying to stop Indian raids on travelers” (p. 321). Mention is also made (p. 323) of “three Hia-Ced O’odham families at Quitobaquito” in 1908.]

1998 The Sierra Pinacate. Photographs by Jack Dykinga. Tucson, The University of Arizona Press. Maps, illus., bibls. xv + 87 pp. [Text in English and in Spanish translation. Hayden refers to the former Piman inhabitants of the Sierra Pinacate in northwestern Sonora as the Areneños Pinacateños, and he writes briefly about their presence here (pp. 32-33, 39). These people’s descendants are known as the HiaCed O’odham.]

Hayden, Julian D., and others

1992 On sheep cremations and massacres. In Counting sheep: 20 ways of seeing desert bighorn, edited by Gary P. Nabhan, pp. 27-36. Tucson, The University of Arizona Press. [Archaeologist Hayden is interviewed by Nabhan, Anita Alvarez de Williams, Bill Broyles, and Caroline Wilson on the subject of cremated remains of desert bighorn sheep in the Pinacates of northwestern Sonora. He quotes conversations others had with José Juan Orosco, the Hia C-ed O’odham, who lived at Quitobaquito. He also talks a little about Tohono O’odham Juan Xavier.]

Hayes, Benjamin. See Wolcott (1929)
Papago/San Xavier bibliography

Hayes, J.M.
1990  The grey pilgrim. New York, Walker and Company. 220 pp. [A novel, this is a fictionalized account of Pia Machita, the elderly Papago who out the outbreak of World War II counseled young Papago men in the Hickiwan area not to subject themselves to the draft.]

Hayes, Joe
1993  Soft child: how rattlesnake got its fangs. A Native American folktale. Tucson, Harbinger. Illus. 32 pp. [This is a Tohono O’odham tale, one which tells that when a child’s rattle failed to protect him from other creatures, Sky God gave him a powerful weapon: poisonous fangs.]

Haynes, C. Vance
1986  Discovering early man in Arizona. In Emil Haury's prehistory of the American Southwest, edited by J. Jefferson Reid and David D. Doyel, pp. 75-77. Tucson, The University of Arizona Press. [Mentioned in passing is the Papago stratum of occupation in the midden in Ventana Cave on the Papago Indian Reservation.]

Hays, Carl D.W.
1972  David E. Jackson. In The Mountain men and the fur trade of the Far West, edited by LeRoy R. Hafen, Vol. 9, pp. 214-244. Glendale, California, The Arthur H. Clark Company. [Drawing on a reminiscence by Jonathan Trumball Warner, Hays writes that in October of 1831 a party of fur trappers led by David E. Jackson visited Mission San Xavier and Tucson. If correct, writes Hays, “Jackson must have been one of the first American citizens to have ever seen the mission of San Xavier and the old walled pueblo of Tucson. He may have been the first.”]

Hazen-Hammond, Susan
1996  A giant shrugs off vandalism, poaching, tales of its demise. Smithsonian, Vol. 26, no. 10 (January), pp. 76-83. Washington, D.C., Smithsonian Institution. [There is a brief account, including a color photo, concerning Tohono O’odham Stella Tucker's harvesting and cooking of the fruit of saguaro cactus.]
1999  The storyteller’s tale. A legend of the Tohono O’odham. Arizona Highways, Vol. 75, no. 4 (April), pp. 41-43. Phoenix, Arizona Department of Transportation. [This is a version of the origin of the saguaro as told by an anonymous Tohono O’odham storyteller (almost certainly Danny Lopez). The tale is one that involves girls playing toka, or field hockey. The article is accompanied with five color photos of people, a gourd rattle, and toka sticks and by a painting by Tohono O’odham artist Michael Chiago of two men and two women playing the O’odham dice game of kins kut.]

Hazard, Peggy
1997a  Ongoing: missions, shrines, and holy places. Desert Corner Journal, March/April, p. 5. Tucson, Tohono Chul Park. [Notice is given here of an exhibit on display at
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Tohono Chul Park from February 6 through March 30 that includes photographs of missions San Xavier del Bac and Tumacacori.]


Head, Phil, and L.E. Holloway

1937 We sent to Mexico to see the bolsas. Indians at Work, Vol. 4, no. 20 (June 1), pp. 10-15. Washington, D.C., Office of Indian Affairs. [This illustrated article recounts how the authors investigated the bolsa system of farming in Sonora, Mexico to see if its application would be an improvement over the system of flood water (flash flood) irrigation utilized by the Papagos. From this experience it was decided that and experimental bolsa project would be set up on the Papago Reservation.]

Head, W. Wade


Heald, Phyllis W.

1959 Felice Navidad. Desert Magazine, Vol. 22, no. 12 (December), pp. 6-7. Palm Desert, California, Desert Magazine, Inc. [About celebrating Christmas in the Southwest, including Las Posadas, luminarias, and piñatas. No mention of Papagos, but the text is accompanied by a photo of the east-southeast elevation of Mission San Xavier del Bac taken from San Xavier Loop Road at a considerable distance from the church.]

Heald, Phyllis W., and Weldon F. Heald

1961 White dove of the desert. Pacific Discovery, Vol. 14, no. 3 (May-June), pp. 20-21. San Francisco, California Academy of Sciences. [Three black-and-white photographs and a five-paragraph article about Mission San Xavier del Bac. It is mentioned that Papagos may have done some of the “arduous labor” in building the church.]

Heald, Weldon F.

1951 Roaming the sun country. Westways, Vol. 43, no. 10 (October), pp. 4-6. Los Angeles, Automobile Club of Southern California. [A map and illustrations accompany this report of a short trip through southern Arizona. It is noted that, “State 86 goes west through the 2,500,000 acre Papago Indian Reservation,” and that “Sells, 70 miles from Tucson, is headquarters and has a neat white school and mission” (p. 6). Mission San Xavier del Bac is discussed, and there is a photograph of the mission captioned, “Beautiful San Xavier del Bac was established by Father
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Kino in 1700” (p. 5).

Heald, Weldon, and Phyllis Heald
1959 White dove of the desert. National Motorist, January/February, p. 3. San Francisco, National Automobile Club. [This is a four-paragraph description of Mission San Xavier del Bac accompanied by a black-and-white photo of the south-southwest elevation of the church.]

Healy, Terence
1934 Rainbow's end in an Agua Fria well. Arizona Highways, Vol. 10, no. 4 (April), pp. 16, 20. Phoenix, Arizona Highway Department. [Included here is mention of the Whistling Well at Papago flats near the international border (p. 16).]

Healy, Valentine
1962 Doctor Bonaventure. Provincial Annals, Vol. 24, o. 1 (January), pp. 29-31. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [At age 76, Father Bonaventure Oblasser was awarded a Doctor of Laws degree by San Luis Rey College on January 5, 1962. This is a full account, one which includes a long list of Father Bonaventure's historical research achievements among Papago Indians.]

[Heard Museum]
1974 [Color photograph of two pieces of Papago pottery.] Arizona Highways, Vol. 50, no. 5 (May), p. 25. Phoenix, Arizona Highway Department. [This is a color photo of two pieces of pottery made by Papago potter Laura Kermen.]

Heath, Jeffrey
1978 Uto-Aztecan *NA-class verbs. International Journal of American Linguistics, Vol. 44, no. 3 (July), pp. 211-222. Chicago, University of Chicago Press. [Papago is one of the Uto-Aztecan languages considered in this essay.]

Hecht, Melvin, and Richard V. Reeves
1981 The Arizona atlas. Tucson, The University of Arizona, Office of Arid Lands Studies. Maps. 164 pp. [Included here is a section on Arizona Indian reservations, one which has a brief discussion of the Papago Reservation.]

Hedrick, Basil C.; J. Charles Kelley, and Carroll L. Riley
(A.L. Kroeber) recognized the essential similarity of the red-on-buff ceramics found in Arizona, Sonora, and southern California, and commented on the significance of their survival in the cultures of the contemporary Pima, Papago, Mohave and Maricopa ethnic groups.” (p. 104.)

1974b The Mesoamerican Southwest. In The Mesoamerican Southwest, edited by Basil C. Hedrick, J. Charles Kelley, and Carroll L. Riley, pp. 3-8, 149-150. Carbondale and Edwardsville, Southern Illinois University Press; London and Amsterdam, Feffer & Simon, Inc. [“Central Mexican traders working on an individual or family basis continued to penetrate the Southwest into the nineteenth century, but their cultural wares were now mainly Spanish and their religion, at least formally, was Christian. Pima and Papago Indians to the south had a respite for a century as Spanish routes shifted east of the Sierra Madre, but by 1700 they, too, faced forced missionization” (p. 8.).]

Heidke, James M.
1999 Cienega Phase incipient plain ware from southeastern Arizona. Kiva, Vol. 64, no. 3, pp. 311-338. Tucson, Arizona Archaeological and Historical Society. [The author notes (p. 329) that Tohono O’odham used gourd cups to serve saguaro wine in a ceremony that marked the onset of the summer rainy season. He provides a two-paragraph synopsis of the saguaro wine ceremony based on secondary sources.]

2010 Historic Tohono O’odham pottery. Archaeology Southwest, Vol. 24, nos. 1-2 (Winter-Spring), pp. 21. Tucson, Center for Desert Archaeology. [This is a two-paragraph note about the extensive use made by Tucson’s non-Indian and Indian residents of Tohono O’odham earthenware pottery beginning in the 1700s.]

Heilen, Michael
2006 Santa Ana de Cuiquiburitac: A Systemic Place on the Kohatk Landscape. Glyphs, Vol. 56, no. 12 (June), p. 4. Tucson, Arizona Archaeological and Historical Society. [Provided here is a synopsis of a talk to be given by Heilen on June 19, 2006, concerning a briefly-occupied Spanish mission visita in the Aguirre Valley northwest of Tucson and San Xavier del Bac. Cuiquiburitac was a Kohatk O’odham village; the visita, an outlier of Mission San Xavier del Bac, was established there in the early nineteenth century by Father Juan Bautista Llorens.]

2008 Julian Dodge Hayden and the Sierra Pinacate. In Fragile patterns: the archaeology of the Western Papagueria. Edited by Jeffrey H. Altschul and Adrienne G. Rankin, pp. 63-75. Tucson, SRI Press. [In writing about the career of archaeologist Julian Hayden, the author notes Hayden’s involvement with Papago Indians during excavations at Ventana Cave of Hayden’s publication on the Papagos’ Vikita ceremony.

Heilen, Michael, and Rein Vanderpot, editors/compilers
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2014  Pathways to preservation. A research design and heritage management plan for the Barry M. Goldwater Range East, Arizona. Tucson, Arizona, Statistical Research, Inc. Maps, illus, figs., tables, appendices, references cited. xxxi + 773 pp. [This exhaustive archaeological survey of the Barry M. Goldwater Range East, which constitutes the northwestern portion of the Papaguería, includes chapters headed Introduction; Environment; Previous Research; Culture History; Database Analysis; Social Landscapes and Landscapes of Mobility; Exchange, and Transportation; Culturally Significant Landscapes, Community Values, and Traditional Cultural Places; and Management Strategy. Its purpose is to assist the U.S. Air Force in its compliance with federal preservation statues. Most sites found are from prehistoric (preliterate) times, but several are indisputably historic-period O’odham in origin.]


1962 Ground-water shadows and buried topography, San Xavier Indian Reservation, Pima County, Arizona. Geological Survey Professional Paper [Geological Survey Research, Short Papers in Geology and Hydrology, articles 60-119], no. 450C, pp. C120-C122. Washington, D.C., United States Government Printing Office. [Concerns the presence of several ground-water shadows, or areas of very low pumping capacity, along the Santa Cruz River and adjacent to the San Xavier Indian Reservation. Underground topography is inferred from these data.]


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Washington, D.C., United States Government Printing Office. [The Gila Bend Reservation is a Papago reservation, jurisdictionally one of the eleven districts of the Papago Indian Tribe. The title is the abstract.]

Heindl, Leopold A., and O.J. Cosner
1961 Hydrologic data and drillers' logs, Papago Indian Reservation, Arizona. Water Resources Report of the Arizona State Land Department, no. 9. Tucson, United States Department of the Interior, Geological Survey, in cooperation with the Bureau of Indian Affairs. [A list of virtually all the drilled wells on the Papago Reservation as of the date of the report, including data (when available) on location, date of completion, depth, diameter, water quality, depth of water below surface, etc.]

Heindl, Leopold A., and C.L. Fair

Heindl, Leopold A., and Natalie D. White

Heinrich, M. Katherine
1995 For cross and crown. Remains of Catholic missions are found in parks across the Southwest, preserving a chapter of colonial history. National Parks, Vol. 69, nos 5-6 (May/June), pp. 44-46. Washington, D.C., National Parks and Conservation Association. [Listed here as a unit of the National Park System is Mission Tumacácori in southern Arizona. The author writes, “In 1691, Father Eusebio Kino encountered the O’odham village of Tumacácori. The O’odham, known to the Spaniards as Pimas or Sobaipuris, had heard of Kino’s generosity with seeds and livestock and sent messengers to invite the Jesuits to their village. Kino established the mission of San Cayetano del Tumacácori and, the following day, Mission San Gabriel in the nearby village of Guevavi.”]

Heintzelman, Samuel P.
1857 Report to Major E.D. Townsend, Assistant Adjutant General, U.S.A., Pacific Division, San Francisco, California. House Executive Documents, no. 76, 34th Congress, 3rd session, Vol. 9, pp. 34-58. Washington, Cornelius Wendell, Printer. [Written July 15, 1853 from Fort Yuma, California, the report reads, in part: “In Sonora, in the direction from here of Altar, the first Indians you meet with are the
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Papagos, about 600 souls, living at or around Sonorita (Sonoyta), 130 miles from here. They are not troublesome, and have never visited us.”]

Helms, Christopher L.
1980 The Sonoran Desert. Las Vegas, Nevada, KC Publications. Illus. 48 pp. [A single paragraph in this book acknowledges the presence of Papago Indians as native dwellers of the Sonoran Desert, and that in conjunction with their harvesting the fruit of the saguaro cactus.]

Hemmings, E. Thomas
1969 Salvage excavations in a buried Hohokam site near Tucson, Arizona. Kiva, Vol. 34, nos. 2-3 (February), pp. 199-205. Tucson, Arizona Archaeological and Historical Society. [This illustrated article reports on burials, cremations, architectural features, and a lithic tool kit excavated in a Hohokam site five miles south of Tucson. Papago pottery and historic artifacts marked the modern surface which dates to at least the late 1880s when the river flowed perennially and farms flourished in the vicinity of Mission San Xavier del Bac (pp. 199-200).]

Hemmings, Sonya G.
1997 A dozen diversions in Tucson. America West, Vol. 11, December, pp. 60-63. Phoenix, Skyword Marketing Inc. [One of the recommended diversions is that the traveler to Tucson pay a visit to Mission San Xavier de Bac, “recently refreshed” by art restorers who worked on the mission’s many frescoes.]

Henceroth, Stan

Henderson, Earl Y.
1931 Report on the Sells Indian Agency, Arizona. In Special reports of the Board of Indian Commissioners, Vol. 9, pp. 403 et seq. Washington, Government Printing Office. [The history of Papagos’ being given reservation lands is briefly reviewed, and it is urged that privately-owned lands (the so-called “Strip”) still adjacent to the northern and southern boundaries of the divided reservation created by the 1917 Executive Order be acquired for the reservation. Henderson’s report is dated April 20, 1931.]

Henderson, Esther
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elevation of the church of San Xavier del Bac with Granjon's Gate in the foreground.]

1939b [San Xavier Mission]. Arizona Highways, Vol. 15, no. 12 (December), front cover. Phoenix, Arizona Highway Department. [A color photo of the east elevation of the mortuary chapel, church, and convento of Mission San Xavier del Bac taken from the top of Grotto Hill. The cross on top of the hill is in the foreground of the photo, perhaps the first color cover for Arizona Highways.]

1942 Storm over San Xavier. Arizona Highways, Vol. 13, no. 12 (December), p. 27. Phoenix, Arizona Highway Department. [A color photo of the south-southwest elevation of Mission San Xavier del Bac with a portion of the Bac Papago village in the foreground. The picture was taken from the hill to the southwest of the mission.]

1946 San Xavier, shrine on the desert. Arizona Highways, Vol. 22, no. 12 (December), outside back cover. [Color photo of the southeast elevation of Mission San Xavier del Bac taken from Grotto Hill. Two Anglo cowboys -- both wearing chaps and cowboy hats -- are posed in the foreground, one astride a horse and the other crouched and looking at the mission.]

1953 Well of sacrifice. Arizona Highways, Vol. 29, no. 2 (February), pp. 2-3. Phoenix, Arizona Highway Department. [A brief discussion of the Well of Sacrifice, more commonly known as the Shrine of the Children, near the village of Santa Rosa on the Papago Indian Reservation. Three black-and-white photos of the shrine are included.]

1961 Tumacacori. Arizona Highways, Vol. 37, no. 3 (March), inside back cover. Phoenix, Arizona Highway Department. [This is a full-page color photo by Henderson of Mission Tumacacori, which served Piman Indians in the Spanish and Mexican periods, showing its southeast elevation.]


Henderson, Randall

1940 Watering place on the Devil's Highway. Desert Magazine, Vol. 3, no. 6 (April), pp. 7-10, 34. El Centro, California, Desert Publishing Company. [An article about the Tinajas Altas Mountains and their natural granite water catchments (tanks) makes note of their use by Papago Indians in the late 17th-century days of Father Eusebio Kino and Captain Juan Mateo Manje.]

1951 We found a way into Elegante. Desert Magazine, Vol. 14, no. 3 (January), pp. 5-15. Palm Desert, California, Desert Press, Inc. [This article about an October, 1950 expedition into the Pinacate Mountains of Sonora and to the bottom of Crater Elegante says the Papagos called the Pinacate range Tjuk-toak, or “Black Mountain.” “But life here was very hard, even for Indians, and as the threat of raiding Apaches diminished before the firearms of American soldiers, the Pinacate Papagos drifted north to more fruitful lands in southern Arizona” (p. 6). Henderson also writes that “Quitovaquita” is “the Mexican translation of a Papago word which I am told means many springs.” He further cites Tom Childs as his authority for
saying that about a hundred years ago Papagos waylaid and killed travelers for loot along the Camino del Diablo. And finally, he says Papagos believed a cave high up on Pinacate Peak “was the entrance to a long underground passage, the terminal of which was an island in the Gulf of California where Elder Brother's (Iitoi) wife lived. Periodically the Papagos made pilgrimages to his cave and deposited ceremonial objects -- prayer sticks, eagle feathers, bunches of yucca fiber, beads, arrows and other items which might please the fancy of Iitoi, or his wife.” He observes that when Lumholtz visited the cave in 1910 a Papago who accompanied him left sacrificial offerings there “and sang his prayers to the god.”]  

1961  
On desert trails today and yesterday. Illustrated by Don Louis Percival. Los Angeles, Westernlore Press. Maps, illus., index. 2357 pp. [Chapter 7, pp. 111-22, “Adventure in Crater Elegante,” is a revised and condensed version of Henderson (1951). The portions reprinted here preserve all the citations to Papagos.]  

Henderson, Ronald W., and Rosemary Swanson  
1974  
Application of social leaning principles in a field setting. Exceptional Children, Vol. 41, no. 1 (September), pp. 53-55. Reston, Virginia, The Council for Exceptional Children. [Report on an experiment in which Papago children, with the help of their mothers who were trained by Papago paraprofessionals, were encouraged to ask questions in the classroom setting. Test results suggested that Papago children could be taught this “intellectual skill.”]  

1977  
The effects of televised skill instruction, instructional system support, and parental intervention of the development of cognitive skills: final report on grant no. ocd-cb-479 from the Office of Child Development for the period 7/1/73-2/28/77. Tucson, The University of Arizona, College of Education, Arizona Center for Educational Research and Development. 106 pp. [Papago children attending Head Start centers from the villages of Sells, San Xavier, Pisinemo, Vaya Chin, and Santa Rosa participated in the main body of this research, research aimed at using televised instruction in the classroom.]  

1978  
Age and directed-participation variables influencing the effectiveness of televised instruction in concrete operational behaviors. Educational Communication and Technology, Vol. 26, no. 4 (Winter), pp. 301-312. Washington, D.C., Association for Educational Communication and Technology, Inc. [Results of an experiment in which Papago children were taught linear sequencing (i.e., little-to-big, big-to-little, etc.) skills with the use of televised programming geared specifically toward their needs and cultural backgrounds. Success with the programming varied in accordance with the ages of the children.]  

Henderson, Ronald W.; Rosemary Swanson, and Barry J. Zimmerman  
1975a  
Inquiry response induction in preschool children through televised modeling. Developmental Psychology, Vol. 11, no. 4 (July), pp. 523-524. Washington, D.C., American Psychological Association. [How the researchers used television in a program designed to encourage Papago students to ask questions.]  

1975b  
Training seriation responses in young children through televised modeling of
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hierarchically sequences rule components. *American Education Research Journal*, Vol. 12, no. 4 (Fall), pp. 479-482. Washington, D.C., American Education Research Association. [How Papago children were treated to a Papago version of Sesame Street television as a means of teaching the seriation (i.e., little to bigger, bigger to smaller, etc.) concepts.]

Henderson, Ronald W.; Barry J., Zimmerman, Rosemary Swanson, and John R. Bergen 1974 *Televised cognitive skill instruction for Papago Native American children*. Tucson, The University of Arizona, College of Education. Illus., bibl., appendices. iii + 70 + 63 pp. [Produced by the Arizona Center for Educational Research and Development, this report presents the results of a year long project (fiscal year 1973-74) to use especially adapted “Sesame Street” kinds of television presentations to improve the cognitive skills of Papago Indian children. The larger objective of the study was to assess the effects of this kind of television instruction in general. Some Papago children were given the special television instruction; others, in the control group, were not. Tests were given before and after and the results -- positive in favor of the televised instruction -- are compared.]

Hendricks, Conrad 1998 Desert. *Compass Health Care*, Vol. 1, no. 3 (June), p. 3. Tucson, Compass Health Care. [This is a poem written by an eighth grade Tohono O’odham student at Baboquivari Middle School. It is an emotional appeal for healing in the emotional and spiritual health of the Tohono O’odham.]

Hendricks, Verna 1946 The beginning of all things. In *Voices from the desert*, by the Sixth Grade Class and compiled and edited by Hazel Cuthill, pp. 2-6. Tucson, Tucson Indian Training School. [This is a story told by the writer’s father in her home village of Vamori on the Papago Indian Reservation.]

Hendrickson, Dean A., and W.L. Minckley 1984 Ciénegas -- vanishing climax communities of the American Southwest. *Desert Plants*, Vol. 6, no. 3, pp. 131-175. Superior, Arizona, The University of Arizona. [Includes fairly considerable mention of Father Kino among the Indians of the San Pedro River Valley (i.e., Sobaipuris) and of the Pimans and the former ciénega at San Xavier del Bac.]

Hendrix, Richard 1942 Talk given by Richard Hendrix, prominent Papago Indian, given at the Arizona Archaeological and Historical Society, November 16, 1942. *Kiva*, Vol. 8, no. 1 (November), pp. 7-8. Tucson, Arizona Archaeological and Historical Society. [Hendrix, a member of the Papago Tribal Council, discusses their attitude of the Papagos towards World War II, including some of the Papagos' world view.]
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Henrianna, (Sister) M.

1949 Our first Pima sister. *Indian Sentinel*, Vol. 29, no. 4 (April), pp. 51-52, 61. Washington, D.C., Bureau of Catholic Indian Missions. [This article is about the daughter of Harry and Mollie Cooper, Pima Indians from Santan, Arizona, who became a Franciscan sister known as Sister Kateri. Included here is mention of her service on the Papago Indian Reservation.]

Henriques, Edward


Henriquez, Cathy

1973 My Papago puberty ceremony. In *Arrow V*, edited by T.D. Allen, pp. 5-8. s.l., The Pacific Grove Press. [A Papago high school senior at the Stewart Indian School in Nevada provides details concerning the traditional Papago puberty ceremony she underwent when she was eleven years old – perhaps the most detailed account of the Papago puberty ceremony ever published and certainly the only such first person account.]


Herbert, Charles W.

1955 Saguaro harvest in the land of the Papagos. *Desert Magazine*, Vol. 18, no. 11 (November), pp. 14-17. Palm Desert, Desert Press, Inc. [This is a good descriptive article concerning the harvesting, preparation, and use of the saguaro fruit by Papagos living in or near the village of Santa Rosa on the Papago Indian Reservation. Photos by the author show the family’s camp, harvesting, sorting, and storage.]

1969 Papago saguaro harvest. *Arizona Highways*, Vol. 45, no. 1 (January), pp. 2-7. Phoenix, Arizona Highway Department. [An article that discusses in some detail the Papagos’ harvesting and utilization of saguaro cactus fruit. Includes several drawings by Ted De Grazia and six black-and-white photos showing the fruit being harvested, the wine-making process, saguaros, and a round house and ramada. Similar to Herbert (1955).]

Heredia J., Roberto E.

2001 Una visión de las misiones fundadas por Fray [sic] Eusebio Francisco Kino / A View of the missions founded by friar [sic] Eusebio Francisco Kino. *Horizontes*, Año 6, núm. 11 (Enero/Junio), pp. 5-12. Hermosillo, Instituto de Educación Sonora Arizona. [In Spanish with English translation, this article is about the missions of
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the Pimería Alta founded in the late 17th and early 18th centuries by Jesuit missionary Father Eusebio Francisco Kino. Included is an outline of the mission history of Sonora before Kino’s arrival there in 1687 to become the first European to work among the Northern Piman Indians. Missions San Xavier del Bac and Cocóspera are illustrated on the front cover in color photos; the text includes a black-and-white photo of Mission Caborca.]

Herndon, Elsie P.
1903 Indian training school at Tucson. La Aurora, March 26. Albuquerque and Las Vegas, New Mexico, New Mexico [Presbyterian] Synod. [The Indian Training School was dedicated primarily to the education of Papago Indians.]

Herndon, F.S.

Herold, Joyce
1980 Departments & people. Papago Tribe honors Ruth Murray Underhill. Anthropology Newsletter, Vol. 21, no. 3 (March), p. 3. Washington, D.C., American Anthropological Association. [About a Papago Tribal Resolution honoring Ruth Underhill for her work among the Papagos in the 1930s, and about her visit to the reservation in November, 1979, when, among other things, she was honored at a banquet and served as grand marshal of the 43rd Papago Rodeo and Fair.]

1984 Basket weaver individualists in the Southwest today. American Indian Art, Vol. 9, no. 2 (Spring), pp. 47-53, 63. Scottsdale, Arizona, American Indian Art, Inc. [Brief mention is made (p. 50) of the 20th-century development among Papagos of large-scale production of yucca-leaf coiled baskets in commercial shapes with intricate stitches.]

Herrera Carrillo, Pablo

Herreras, E.D.
1958 Problems of restoration. Arizona Architect, Vol. 1, no. 9 (May), pp. 27, 29, 31, 33, 35, 37. Phoenix, Arizona Society of Architects. [This is an illustrated discussion of some of the difficulties faced by those working on the repair of Mission San Xavier del Bac in the 1940s until December 31, 1954, when “the restoration and rehabilitation was considered as complete.” He discusses the replacement of the pilasters on the façade of the church and refers to Father Celestine Chinn, who arrived at the mission in August, 1949, as the man who “was to spark-plug the restoration and finally complete it to its present status.”]
Hertzberg, Hazel
1971 The search for an American Indian identity. *Modern and pan-Indian movements.* Syracuse, Syracuse University Press. Bibl. ix + 362 pp. [“Montezumas” among older Papagos were “older village headmen” who came to identify with both Jesus and a tribal deity “whom they believed would return one day to restore moral order and better times” (p. 45). It is also noted that Carlos Montezuma represented Pimas and Papagos at a 1915 pan-Indian conference held in Lawrence, Kansas (p. 136).]


Herzog, George
1941 Culture change and language: shifts in the Pima vocabulary. In *Language, culture, and personality,* edited by Leslie Spier, A. Irving Hallowell, and Stanley S. Newman, pp. 66-74. Menasha, Wisconsin, Sapir Memorial Publication Fund. [Papago and Pima are closely related dialects. This paper examines changes in the Pima language caused by cultural contact with Spanish and English speakers as indicators of cultural change.]


Hesse, Frank G.

Hesse, Zora G.
1973 *Southwestern Indian recipe book. Volume I. Apache, Papago, Pima, Pueblo and Navajo.* Palmer Lake, Colorado, The Filter Press. Illus. 52 pp. [Papago recipes are found on pages 2 (corn and pumpkin stew); 3 (corn with squash blossoms); 5 (prickly pear vegetable); 9 (cholla bud vegetable); 13 (mesquit bean juice drink); 4 (mesquite bean dessert); and 16 (squawberry dessert).]


Hester, Nolan
1982 The adobe evolution. *Arizona Highways,* Vol. 58, no. 5 (May), pp. 2-10. Phoenix, Arizona Department of Transportation. [The author notes the introduction of adobe brick technology to the New World by Spaniards, and without defining “adobe,”
writes, “The Santa Cruz Valley missions of San Xavier del Bac and San Jose del Tumacacori – the former still in use, the latter preserved as an evocative ruin by the National Park Service – are a testament to adobe’s potential.” A color photo by Gill Kenny of the church at Tumacácori is on page 4.]

Heuett, Mary L.
1987a Preface. In *The San Xavier Archaeological Project* [*Southwest Cultural Series*, No. 1, Vol. 1], by Mary L. Heuett, Skip Miller, Julio L. Betancourt, and Thomas W. Stafford, Jr., pp. iv-viii. Tucson, Cultural & Environmental Systems, Inc. [Heuett sets forth details of a project to study the archaeological and historical resources within 18,729 acres of land on the San Xavier Indian Reservation that had been proposed by Santa Cruz Properties, Inc. for development of a planned (non-Indian) community. She describes the kinds of research undertaken and lists persons responsible for its various segments.]

1987b The San Xavier archaeological project. In *The San Xavier Archaeological Project* [*Southwest Cultural Series*, No. 1, Vol. 1], by Mary L. Heuett, Skip Miller, Julio L. Betancourt, and Thomas W. Stafford, Jr., section 1. Tucson, Cultural & Environmental Systems, Inc. [Heuett lays out the background and rationale of a 100% intensive archaeological survey of an area within the boundaries of the San Xavier Indian Reservation proposed for lease and development of a major planned community. She summarizes the project development/background, setting, project, cultural resources, management plan, memorandum of agreement, and other considerations involving the Tohono O’odham Nation, San Xavier District, and the scientific and archaeological community. She further notes that the final report consists of six volumes divided into nine sections.]

1987c San Xavier archaeological project. Personnel and consultants. Individuals and institutions consulted. In *The San Xavier Archaeological Project* [*Southwest Cultural Series*, No. 1, Vol. 3], by David C. Hanna, Mary L. Heuett, and Peter L. Steere, section 9. Tucson, Cultural & Environmental Systems, Inc. [The individuals and institutions listed here are those who consulted or otherwise participated in a study of the archaeological and historical resources within an 18,729-acre portion of the San Xavier Reservation.]

Heuett, Mary L., and Peter Steere
1987a Management plan. In *The San Xavier Archaeological Project* [*Southwest Cultural Series*, No. 1, Vol. 3], by David C. Hanna, Mary L. Heuett, and Peter L. Steere, section 8. Tucson, Cultural & Environmental Systems, Inc. [These are recommendations for the long-range protection of archaeological and other cultural resources within the boundaries of the San Xavier Reservation within an 18,729-acre area proposed for a planned community with a population of as many as 100,000 persons.]

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attempt to summarize the ethnic, scientific, historic, and public significance of an 18,729-acre area of land within the San Xavier Indian Reservation that underwent intensive archaeological and historical assessment. Archaeological testing is recommended for some of the sites.]

Hill, Edward E.
1972 The Tucson agency: the use of Indian records in the National Archives. Prologue, Vol. 4, no. 2 (Summer), pp. 77-82. Washington, D.C., National Archives. [About the Indian agency created in Tucson in 1857 and which lasted until 1861, its abandonment caused by the outbreak of the Civil War. Agent John Walker’s tenure among the Papagos Indians is covered in detail.]

Hill, Georgianna
1982a An interview with Susie Miguel. Papago: The Desert People, Vol. 1, no. 1 (January), p. 6. Topawa, Arizona, Topawa Middle School. [This is a four-sentence summary of an interview between Papago student Adrianna Francisco and the Papago woman who cooks at the Topawa Middle School on the Papago Indian Reservation. “Susie says she likes to cook.”]

1982b What do the feathers that hang on the wire represent? Papago: The Desert People, Vol. 1, no. 1 (January), p. 11. Topawa, Arizona, Topawa Middle School. [An eleven-year-old Papago student from Topawa reports on her interview with Anthony Easlio. Easlio told her that two days before it starts the feathers are put in the middle of the place where the round dance for the saguaro wine feast is to occur. “The feathers mean the bringing of rain for the crops. ... Also for their cactus wine ... .”]

1982b Wine ceremony. Papago: The Desert People, Vol. 1, no. 1 (January), p. 10. Topawa, Arizona, Topawa Middle School. [A Papago middle school student describes the saguaro wine ceremony in six paragraphs. She says that it brings rain and that it “has been going on for as long as I can remember.”]

Hill, Gertrude
1940a Papago legends from Santa Rosa, Arizona, I. Southwestern Lore, Vol. 6, no. 1 (June), pp. 18-20. Gunnison, Colorado Archaeological Society. [The re-telling, in English, of a Papago legend called, “The man transformed into an eagle.” This and another story (Hill 1940b) were collected in the spring of 1935 at Santa Rosa Village on the Papago Indian Reservation. They were told in Papago by Angelita Lopez and translated by an unnamed Pima woman.]

1940b Papago legends from Santa Rosa, Arizona. II. Southwestern Lore, Vol. 6, no. 2 (September), pp. 34-37. Gunnison, Colorado Archaeological Society. [This is a retelling in English of a Papago legend titled, “Hawk-woman and the first tobacco.” See Hill (1940a).]

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provides a general description of Papago pottery manufacture as observed by the author at the village of Santa Rosa in 1935. Hill comments that the widespread use of pottery among Papagos has been greatly modified since the entry of American settlers into neighboring region.]

Hill, Jane H.


Hill, Jane H., and Ofelia Zepeda

1993 Mrs. Patricio’s trouble: the distribution of responsibility in an account of personal experience. In *Responsibility and evidence in personal discourse*, edited by Jane H. Hill and Judith T. Irvine, pp. 197-225. Cambridge and New York, Press Syndicate of the University of Cambridge. [This is an analysis of a spoken account by a middle-aged Tohono O’odham woman, Molly Patricio. In her account, “Mrs. Patricio uses a variety of rhetorical devices to reduce the likelihood that she will be held ‘personally responsible’ for the ‘trouble’ she addresses, a nineteen-year-old son who has yet to graduate from high school.” “Molly Patricio” is a fictitious name, one used to protect the speaker’s privacy. The authors also describe terms in O’odham used by native speakers to differentiate among O’odham who live in remote areas of the reservation, in town, at San Xavier, or who are from cotton camps.]

1998 Tohono O’odham (Papago) plurals. *Anthropological Linguistics*, Vol. 40, no. 1 (Spring), pp. 1-42. Bloomington, Indiana University, Department of Anthropology. [Tohono O’odham language reveals two kinds of plural reduplication for nouns: a marked plural with a long vowel in the reduplicated syllable and an unmarked plural with a short vowel. Extensions and transformations of this system classify nouns in various domains, such as landscape features, kin terms, and names for animals.]

Hill, Matthew E., Jr.; J. Simon Bruder, Margaret E. Beck, and Bruce G. Phillips
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practiced a flexible land-use strategy based on casual agriculture and movements between desert and riverine environments.” References cited include a lengthy list of additional published studies of archaeology carried out in the western Papaguería.]

Hill, W.W.

Hilliard, Joesphone A.

Hills, Jim

Hilpert, Bruce
1980     Laurette Lovell: frontier artist. *American Art Pottery*, no. 47 (April), pp. 1, 4-5. Silver Spring, Maryland, s.n. [Laurette Lovell arrived in Tucson in 1882 and began in that decade to paint artistic scenes, including those depicting Papago Indians and Mission San Xavier del Bac, on Papago earthenware pottery vessels. One such vessel is illustrated here in three views.]
1998     Cornerstone. *Glyphs*, Vol. 49, no. 6 (December), p. 5. Tucson, Arizona Archaeological and Historical Society. [Curator Hilpert describes the congenial arrangement, an intergovernmental agreement, worked out between the Arizona State Museum and the Tohono O’odham Nation concerning the museum’s becoming the permanent owner of the Norton Allen collection of Hohokam archaeological materials recovered by Allen from the Gila Bend area and given by Allen’s estate to the museum. The “collection can be used by the Tohono O’odham Nation for exhibit and educational purposes in their Cultural Center as soon as it is constructed.”]

Hilzinger, J. George
1897     *Treasure land. A story*. Tucson, Arizona Advancement Company. Illus. 161 pp. [This is a promotional book about Tucson and southern Arizona. There are scattered mentions of Papago Indians and of Mission San Xavier throughout the
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book, including allusion to the Papagos' involvement in the Camp Grant Massacre of Apache Indians in 1871 and to mines in the Papago country west of Tucson. Most of the historical information concerning Mission San Xavier is erroneous.]

1969

*Treasure land. A story.* Publisher's preface by Robert B. McCoy and John T. Strachan. Glorieta, New Mexico, Rio Grande Press. Illus., index. v + 160 + 25 pp. [With the addition of a preface, map, modern photographs of Tucson, and an index, this is otherwise a reprint of Hilzinger (1897). Consult the index for entries concerning Papago Indians, Papaguería, and San Xavier del Bac mission.]

Hine, Robert V.

1968

*Bartlett's West. Drawing the Mexican boundary.* New Haven and London, Yale University Press. Illus., notes, bibl. note, index. 155 pp. [United States and Mexican Boundary surveyor John R. Bartlett's party visited Mission San Xavier del Bac on July 19, 1852. Bartlett drew a sketch of the mission which expedition artist Henry C. Pratt converted to a watercolor painting, one that “distorted the background mountains far out of proportion” (p. 68 n.10) but which is reproduced here as Plate 40.]

Hinsley, Curtis M., Jr.

1981


Hinton, Richard J.

1878

*The hand-book to Arizona: its resources, history, towns, mines, ruins and scenery.* San Francisco, Payot, Upham & Co.; New York, American News Co. Map, illus. 431 + ci + 43 pp. [Scattered references are made to Papagos, the Papaguería, and the Papago (i.e., San Xavier) Reservation throughout. References to Mission San Xavier del Bac are on pages 28, 30, 119, 122, 182, 184, 192, 218, 221, 228, 265, 286, and 392. A print showing the mission is on page 219. Hinton observes (p. 384), “Their reserve is much infringed upon by Mexicans as to land, timber and water ... ”]

1954


1970

*The hand-book to Arizona: its resources, history, towns, mines, ruins and scenery.* Publisher's preface by Robert B., McCoy; introduction by Harwood P. Hinton. Glorieta, New Mexico, Rio Grande Press. Map, illus., index. xv + 431 + ci + 43 + xviii pp. [With the addition of new front matter and an index, this is otherwise a reprint of Hinton (1878). Consult the index for entries relating to Papago Indians, Papago reservation, and Papaguería.]
Hinton, Thomas B.

1955 A survey of archaeological sites in the Altar Valley, Sonora. *Kiva*, Vol. 21, nos. 1-2 (December), pp. 1-12. Tucson, Arizona Archaeological and Historical Society. [A map and bibliography accompany this essay about the results of an archaeological site survey conducted by Hinton in the Altar Valley of Sonora. Four definite and one probable Papago camp sites were located, two of them between Caborca and Bísani, an area which still had Papago residents at the time of Hinton's survey.]


1976 La región del Sonoita-Altar. In *Sonora: antropología del desierto [Colección Científica Diversa, 27]* coordinated by Beatriz Braniff C. and Richard S. Felger, pp. 305-308. México, SEP, Instituto Nacional Antropología e Historia, Centro Regional del Noroeste. [Hinton discusses the various terms used to describe Piman-speaking peoples and summarizes the history of studies of Papago Indians living in the region of the Sonoita and Altar rivers in Sonora. He mentions Ronald Ives' work involving Papagos at Quitobac and in the area of Sonoita and Darrow Dolan's study of the Papagos' “El Plomo War.”]


Hirsch, Bob

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1940 Mission San Xavier del Bac, Tucson vicinity, Arizona. Survey no. Ariz. 13. Tucson, U.S. Department of the Interior, National Park Service, Historic American Building Survey, Southwest District. 41 sheets. [These are the measured plans, elevations, and detail drawings of Mission San Xavier del Bac as prepared between December 8, 1939 and September 4, 1940 by a team from the Historic American Building Survey (HABS). The original set of 41 sheets is filed in the Library of Congress.]

Hobrecht, Augustine

1959 Silver sacerdotal jubilee of Fr. Regis Rohder. Provincial Annals, Vol. 22, no. 2 (October), pp. 73-75. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is a sermon in which Father Augustine outlines the missionary activities and priestly life of Father Regis, a person whose missionary career to this date had been spent largely among the Papago Indians.]

Hocker, Tom

1987 Mission San Xavier del Bac: outpost of a spiritual kingdom. Our Sunday Visitor, June 21, pp. 6-8. Huntington, Indiana. [Fr. Walter Holly, who was assigned to Mission San Xavier in 1987, is quoted as saying, “Most parishes are trying to build community. Here it exists already. These people have lived together and shared for generations. We just give it a Christian focus.”]

Hodge, Carle


1985 The oldest life in the world. Arizona Highways, Vol. 61, no. 10 (October), pp. 10-15. Phoenix, Arizona Department of Transportation. [This is about the creosote bush, Larrea tridentata, and it includes mention of the use by Papagos of the lacquer secreted on its stems by the scaled beetle.]

1987 Emil Haury, archaeologist. Arizona Highways, Vol. 63, no. 9 (September), pp. 4-9. Phoenix, Arizona Department of Transportation. [This article about University of Arizona archaeologist Emil W. Haury includes photographs as well as mention of his work at Ventana Cave on the Papago Indian Reservation.]

1991 All about saguaros. Phoenix, Arizona Department of Transportation. Map, illus., selected readings. 64 pp. [Chapter 5, “An Indian Tree of Life,” pp. 47-49, provides a summary of the use of saguaros by the Tohono O’odham and by prehistoric Hohokam, the latter using vinegar from saguaro fruit as an acid with which to etch sea shells. This is an Arizona Highways book. Color illustrations include photos of fruit harvesting and preparation and a painting by Tohono O’odham Michael Chiago of a saguaro harvest.]

Hodge, Frederick W.

1933 Introduction. In The journey of Coronado, by Pedro Castañeda and others; translated by George P. Winship, pp. xiii-xxvii. San Francisco, Grabhorn Press. [In
his introduction to these accounts of the 1540 journey of Francisco Vásquez de Coronado to the Zuni Indian settlements, Hodge presumes that the expedition traveled down the San Pedro River through Sobaipuri (O’odham) Indian villages.]

Hodge, Frederick W., editor

1907-10 Handbook of American Indians North of Mexico [Bulletin of the Bureau of American Ethnology, no. 30], parts 1 and 2. Washington, Government Printing Office. Map, illus., bibl. xi + 972 pp; iii + 1221 pp. [This monumental “handbook” has a lengthy entry by Hodge himself on “Papago” (part 2, pp. 200-201). He says the name means “bean people” and observes their territory stretches from San Xavier del Bac to Quitobaquito. He mentions their salt trade as well as their use of saguaro fruit for preserves and syrup. He writes that in 1906 their U.S. population was 4,981, with 523 allottees on the San Xavier reservation. He provides a list of Papago villages and a lengthy synonymy for the name “Papago.” The Handbook also has individual entries for settlements in the Pimería Alta, such as San Xavier del Bac (part 2, p. 463), San Ignacio (part 2, p. 440), and Tumacacori (part 2, pp. 836-837).]

Hodge, Hiram

1877 Arizona as it is; or, the coming country. Boston, H.O. Houghton and Company; New York, Hurd and Houghton. Illus., index. vi + 273 pp. [Hodge says Papago villages “are near the old and noted mission church of San Xavier,” and that the people are “nominally Catholics, ... self-supporting, ... have a good supply of horses, mules, and cattle, and raise considerable produce of various kinds.” He says they’ve always been friendly to the United States, and he objects to their agency having recently been consolidated with that of the Pimas (pp. 162-163).]

1965 1877. Arizona as it was. Introduction by Barry Goldwater. Chicago, Rio Grande Press, Inc. Map, illus., index. vi + 273 pp. [With an introduction by Goldwater and a change in the title, this is otherwise a reprint of Hodge (1877).]

Hodge, John

2004 San Xavier artwork. Arizona Highways, Vol. 80, no. 3 (March), p. 2. Phoenix, Arizona Department of Transportation. [A letter to the editor in which the writer asserts that the October, 2003 issue of Arizona Highways is a collector’s item because of its inclusion of the article by Bernard Fontana and photos by Edward McCain concerning the art of Mission San Xavier del Bac.]

Hoefer, Hans J., director and designer

1989 Insight guides: American Southwest. Singapore, Apa Publications. Maps, illus., index. 299 pp. [This color-illustrated guidebook to the American Southwest includes scattered mention of Papagos and of missions San Xavier del Bac and
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Tumacacori. Four pages are devoted to the Papago and Pima and are illustrated with color photos of Papago Elmer Campus on the San Xavier Reservation and Juanita Ahill at her home in Little Tucson on the Sells portion of the Papago Reservation. Consult the index for further references.

Hoffman, Benjamin H., and Alexa J. Haskell
1984 The Papago Indians: historical, social, and medical perspectives. *Mount Sinai Journal of Medicine*, Vol. 51, no. 6 (December), pp. 707-0713. New York, Mount Sinai Medical Center. [Purports to be a description of, “The history, culture, and traditional medical practices of the (Papagos).” Emphasis in the article is on the current problem of diabetes mellitus, which “affects 50%-70% of all adult Papagos and probably is caused by a complex interaction of environmental, genetic, and psychosocial factors.” The article is rife with factual errors.]

Hoffman, Charles

Hoffman, Charles, compiler and editor
1968 Frances Densmore and American Indian music. *Contributions from the Museum of the American Indian, Heye Foundation*, Vol. 23. New York, Museum of the American Indian, Heye Foundation. [Noted are Densmore's studies of Papago music carried out at San Xavier in 1920 (pp. xii, 43-44) and of Papago curing songs (p. 72). Scattered references to Papago music are found elsewhere.]

Hoffman, Charles J.
1958 Adult education for the Papagos. *Desert Magazine*, Vol. 21, no. 6 (June), pp. 27-29. Palm Desert, California, Desert Press, Inc. [Discussed here is a pilot adult education class at the Pisinemo village school and other locations on the Sells Papago Reservation. There are four black-and-white photos, three of Papagos in a classroom and one of the Pisinemo school house.]

Hoffman, Jack E.
1983 The Grindell prospecting party. In *Tales from Tiburon: an anthology of adventures in Seriland*, edited by Neil B. Carmony and David E. Brown, pp. 70-84. Phoenix, The Southwest Natural History Association. [Hoffman mentions very briefly that it was a Papago Indian (Dolores Valenzuela) who guided him and others from Caborca, Sonora, to the Sonoran coast opposite Tiburon Island in 1905 on what proved to be a disastrous prospecting misadventure in which all the prospectors other than Hoffman perished in the desert.]

Hogan, Lawrence
1965a Mission San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 27, no. 1 (January), pp. 51-52. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Brother Lawrence notes recent events among the Franciscans in the village at San Xavier del Bac, including the arrival of a new superior, Linus Hohendorf, in July, 1964; the tornado which struck the village of Bac on August 27, 1964, killing a Papago woman (Mrs. Norris) and her small child, destroying five Indian homes, and doing damage to the Indian school and the Franciscan Sisters' convent; and the so-far successful efforts to raise money to repair the damage.]

1965b Mission San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 27, no. 2 (May), pp. 76-77. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [This is an illustrated article which focuses on a visit to Mission San Xavier del Bac of Vice President of the United States Hubert Humphrey and Mrs. Humphrey. They were in Tucson to attend a conference on the opening of President Lyndon Johnson's “War on Poverty.” The Vice President made visits in the Papago village at Bac and talked with Papago Tribal Chairman Eugene Johnson.]

1965c Mission San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 27, no. 3 (July), pp. 183-184. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Brother Lawrence, a Franciscan at Mission San Xavier del Bac, relates that Eleazar D. “Ed” Herreras of Tucson has designed a new home for the Franciscan Sisters to replace the one destroyed in the tornado of August, 1964, and he gives a summary of the 1965 Fiesta of San Xavier sponsored by the Tucson Festival Society.]

1966a Historian appointed at Mission San Xavier. *Provincial Annals*, Vol. 28, no. 3 (October), p. 151. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Reprinted from the *Desert Knight* of May, 1966, this article tells about the appointment to Mission San Xavier of priest and historian Fr. Kieran McCarty, who has recently completed work for his Ph.D. in history at Catholic University. *Desert Knight* is published by a group of Tucson Knights of Columbus.]

1966b Mission San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 28, no. 2 (April), pp. 90-91. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Brother Lawrence notes the completion in December, 1965, of the new home for the Franciscan Sisters at San Xavier. He also writes about the boom in tourism to the mission, about the presence at the mission of jubilarians Nicholas Perschl and Anthony Linneweber, and about the arrival at the mission of historian Father Kieran McCarty.]

1966c Mission San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 28, no. 3 (October), pp. 135-138. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Included here is a fairly detailed account of the successful archaeological program carried out in Magdalena, Sonora, Mexico to find the remains of Father Eusebio Kino, S.J., founder of Mission San Xavier del Bac (in 1692). Brother Lawrence credits the role played in the discovery by
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Franciscan historian Fr. Kieran McCarty. The discovery was made May 24, 1966. Brother Lawrence also writes about the boom in tourism at Mission San Xavier and about the increased numbers of mission tours being given to visitors. Three photographs of the Magdalena excavation and its participants are included in a photo supplement in this issue of the Provincial Annals.]

1967a  Mission San Xavier del Bac, Tucson, Arizona. Provincial Annals, Vol. 29, no. 2 (April), pp. 27-28. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [A summary of activities surrounding Mission San Xavier del Bac in late 1966, including mention of the visit of Davis Monthan Air Base personnel to play Santa Claus to Papago children and the filming of a CBS Christmas TV special in the church (photographs of these events accompany the article).]

1967b  Who was the Hawk-Man of San Xavier? Desert Knight, February, p. ?? [Tucson: a local chapter of the Knights of Columbus]. [An essay which draws in part on the 1931 article by Bonaventure Oblasser, “Carnacion Tells Her Tale.” It concerns the builders and decorators of the present structure of the church of Mission San Xavier del Bac.]

1967c  Who was the Hawk-Man of San Xavier? Provincial Annals, Vol. 29, no. 2 (April), pp. 43-44. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [This is a reprint of Hogan (1967b).]

1970  Mission San Xavier del Bac. A glance backward – and a hope for the future. Arizona Highways, Vol. 46, no. 3 (March), pp. 8-15. Phoenix, Arizona Highway Department. [Brother Lawrence Hogan, O.F.M., summarizes the history of Mission San Xavier del Bac and discusses in detail fund raising efforts that led to exterior painting and repair of the church, cleaning of art in the sanctuary, installation of new electric lighting, and construction of a memorial garden in the interior patio of the mission compound. The article is accompanied by numerous historic and contemporary photographs.]

Hogue, William G.
1940  “Geology of the northern part of the Slate Mountains, Pinal County, Arizona.” Master of Science thesis, The University of Arizona, Tucson. [The area under consideration is within the Papago Indian Reservation.]

Hoikkala, Päivi
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Holben, Randon E., and Leland L. Lawrence
1985 “Preliminary study of the structural condition of Mission San Xavier del Bac.” Unpublished manuscript. Tucson, Holben, Martin & Meza, Structural Engineers, Inc. 21 pp. + appendices. [The title is the abstract. This report was prepared for the Patronato San Xavier.]

Holdridge, Randy
1973 Indian family beset by all comers. New Times, Vol. 4, no. 27 (April 11), pp. 1, 3, 14. Tempe, Alternative Press. [This article deals with land problems faced by the family of Thomas Childs, an Anglo who married a Papago woman and who lived at Ten-Mile Wash north of Ajo, Arizona. The New Times is an alternative weekly newspaper.]

Hollett, Kenneth J.

Hollon, W. Eugene
1966 The great American desert: then and now. Lincoln, University of Nebraska Press. Illus., bibl., index. 284 pp. [Hollon believes the Papagos, who live in the same area and in the same basic way as the Hohokam, are the Hohokams' direct lineal descendants (pp. 24-15). He observes that when Papagos got their first reservation in 1874 it included land where they had always lived (p. 113), and that Papagos were still living where white men first encountered them (p. 118).]

Holly, Walter
1953 Old-timer talks. Indian Sentinel, Vol. 33, no. 10 (December), pp. 155-156. Washington, D.C., Bureau of Catholic Indian Missions. [This is about the improvement made on the boys' dormitory at St. John's Indian School by Father Camillus Cavagnaro, O.F.M. It mentions that Papagos, Apaches, and Pimas attend the school, one located on the Gila River Indian Reservation.]
1989 Lambert. Westfriars, Vol. 21, no. 6 (October), pp. 10-11. Tucson, Franciscan Province of Saint Barbara. [Father Walter writes about his recently-deceased fellow Franciscan, Father Lambert Fremdling. He tells about Fr. Lambert's long service among the Papago Indians. Illustrated with a photo of Lambert's funeral at Topawa on the Papago Indian Reservation.]
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southern Arizona. He notes that most of its students came from the Papago Indian Reservation parochial elementary schools, and that when those schools were closed, it marked the beginning of the end of St. John’s boarding school.

Holm, Axel C.F.
2010 Rare book of the month: “The Upper Pima of San Cayetano del Tumacacori,” by Charles C. Di Peso. Pimería Post, Vol. 9, no. 2 (February), pp. 1-5. Nogales, Pimería Alata Historical Society. [This is Holm’s summary of Di Peso (1956), including reproductions of three of the illustrations in the original. Holm notes the unsettled status of the question of the precise locality of Father Kino’s “San Cayetano.”]

Holmes, William H.
1915 Areas of American culture characterization tentatively outlined as an aid in the study of antiquities. In Anthropology in North America, by Franz Boas and others, pp. 42-75. New York, G.E. Stechert & Co. [A note on page 61 says that peoples of Piman linguistic stock, which would include Papagos, were “town building” peoples.]

Holscher, Louis M.

Holst, John H.
1936 A Papago summer school. Indians at Work, Vol. 4, no. 7 (November 15), pp. 36-37. Washington, D.C., Office of Indian Affairs. [This is about a voluntary summer school conducted at Sells on the Papago Indian Reservation.]

1937 The organization of the Papago Indians. Indians at Work, Vol. 4, no. 12 (February 1), pp. 23-27. Washington, D.C., Office of Indian Affairs. [An overview of Papago culture touches briefly on early history, village organization, the rain ceremony (saguaro harvest), “progressives” and “Montezumas,” and attitudes towards the newly-organized tribal government. Included is a series of letters dealing with the formation of the constitutional committee and the ratification of the tribal constitution.]

Homberg, Jeffrey A., editor
2007 Ak chin farmers of the desert. Archaeological and historical investigations at the Ak Chin site (TO:GA:6 [TO]), Gu Achi District of the Tohono O’odham Nation. Technical Series, 89. Tucson, Arizona, and Redlands, California, Statistical Research, Inc. Maps, illus., appendices, references cited. xxix + 559 pp. [This gathering of thirteen chapters by various authors reports on the results of an archaeological investigation of a site near Ak Chin in the Gu Achi District of the...]

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Tohono O’odham Nation. Prehistoric Hohokam and historic-period Tohono O’odham and non-Indian materials were recovered from the site. The work was necessitated by the fact that a U.S. Air Force F-16 jet plane jettisoned two fuel tanks over the Nation’s lands, one of them bursting open on a prehistoric/historic site and contaminating the soil. Before the contaminated soil could be removed, an archaeological investigation was required by law.

Hooper, Mildred, and C.R. Hooper


1977c Tricentennial travels to mission country. *Outdoor Arizona*, Vol. 49, no. 2 (February), front cover, pp. 20-22. Phoenix, Phoenix Publications, Inc. [A color photo of Mission Tumacacori in southern Arizona is on the front cover, and accompanying the article are black-and-white photos of Tumacacori and of Mission San Xavier del Bac. Brief histories of both missions are given, including mention of their founder, Father Eusebio Kino. The Hoopers recount the story of the cat and the mouse on the façade of Mission San Xavier.]

1993a Creosote. *Southwest Passages*, Vol. 1, no. 2 (January/February), pp. 58-59. Phoenix, El Zaguan Publ. Co. [Mention is made here of the Tohono O’odham use of lac from the creosote bush and a Tohono O’odham legend concerning the gum from the creosote bush is related.]

1993b Legends & lore: the sacrifice of the sacred well. *Southwest Passages*, Vol. 1, no. 2 (January/February), pp. 62-63. Phoenix, El Zaguan Publ. Co. [Three photos and a Chiago painting accompany this sketch of the Children’s Shrine at Santa Rosa on the Papago Indian Reservation. A version of the legend of the Children's Shrine is told and the *vikita* ceremony is briefly described from second hand accounts.]

1995 The window people. Ventana Cave holds secrets of the ages. *Southwest Passages*,
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Vol. 3, no. 4 (April), pp. 48, 50-51. Phoenix, El Zaguan Publishing Co. [Two color photos accompany this article telling about Ventana Cave on the Papago Indian Reservation, including its prehistory and its connection to modern Tohono O’odham.]

Hoover, Jonas W.


1929 The Indian country of southern Arizona. Geographical Review, Vol. 19, no. 1 (January), pp. 38-60. New York, American Geographical Society. [With maps and illustrations, this is a general discussion of the Indian country of southern Arizona. Two sections, one entitled “Pimeria, Land of the Pimas and Papago” (pp. 38-41), and another, “The Papago and the Papagueria” (pp. 49-55), discuss Papagos in some detail. There are seven photographs showing Papago villages, houses, habitat, and “Doctor Lopez,” a medicine man, rain maker, and chief of the Santa Rosa Papagos. Mission San Xavier del Bac is referenced on page 51.]

1930 Movements of Papago populations. Museum Notes, Vol. 2, no. 11 (May), p. 3. Flagstaff, Northern Arizona Society of Science and Art. [This is a very brief essay about the types of Papago mobility and the factors affecting them.]


1935a Development and sites of the Papago villages of Arizona and Sonora. Yearbook of the Association of Pacific Coast Geographers, Vol. 1, p. 23. Cheney, Washington, The Association of Pacific Coast Geographers. [This is a discussion of the two types of villages on the Papago Reservation: water supply villages and cultivating villages. Papagos formerly migrated from one type to the other with changing seasons. These plains and piedmont villages have fallen out of importance since federal government initiation of the cattle and grazing economy and subsequent dependence on grazing. Loss of the old system has made the situation critical in drought years.]

1935b Generic descent of the Papago villages. American Anthropologist, Vol. 37, no. 2 (April-June), pp. 257-264. Menasha, Wisconsin, American Anthropological Association. [This seminal paper concerning the relatedness of Papago settlements has sections entitled, “Introduction”; “Economic Adjustments to the Land”; “The Old Head or Parent Villages”; and “Factors Influencing Shifts of Papago Village Sites or of Their Populations.” Hoover believes that prior to 1860, Papago villages “may be traced back to about twelve common centers.” A map showing locations of Papago villages and their linkages is included. Mission San Xavier is mentioned on page 258.]

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Papago house is described on pages 242-243; fortifications (cerros de trincheras) in the Papaguería are described (pages 245-146); and a note on San Xavier Mission architecture is on page 249. Illustrated.

1938 The Papago villages of Arizona and Sonora, types and sites. Yearbook of the Association of Pacific Coast Geographers, Vol. 4, pp. 28-29. Cheney, Washington, Association of Pacific Coast Geographers. [Hoover places his discussion of Papago houses within the outlines of Papago history: (1) prehistoric or pre-contact; (2) Spanish contact and introduction of Catholicism, livestock, and wheat; (3) the Gadsden Purchase and American contact and mining technology; and (4) the recent period of American contact and stimulus diffusion and acculturation. He notes presence of cerros de trincheras in prehistoric times, but observes the absence of monumental architecture in the Papaguería, and he speculates regarding the stone walls and house structures associated with them. The Papago village of “Pacinimo” (Pisinemo) is described in detail.]

1940 Anthropogeography of the Southwest: some recent observations. Geographical Review, Vol. 30, no. 2 (April), pp. 317-319. New York, American Geographical Society. [A one-paragraph mention of Papagos on page 319 amounts to a review of Ruth Underhill's Singing for Power, with the added note that “Papagos are less tenacious of their culture than the Pueblos ...”]

1941 Cerros de trincheras of the Arizona Papaguería. Geographical Review, Vol. 31, no. 2 (April), pp. 228-239. New York, American Geographical Society. [With a map and eight photographs, this is a discussion of the cerros de trincheras, or “hills with entrenchments,” found in the Papaguería. Seven such sites are located on the map as being on the Papago Indian Reservation.]

Hopkins, Anita N.

1979 Desert discovery. Outdoor Arizona, Vol. 51, no. 3 (March), pp. 19-21, 32. Phoenix, Phoenix Publishing, Inc. [A bicycle trek is outlined that goes from Tucson across the Papago Reservation to Organ Pipe Cactus National Monument or from Phoenix through Gila Bend to the same destination.]

Hopkins Durazo, Armando

1982 Datos sobre la población en las misiones de la Pimería Alta. Boletín de la Sociedad Sonorense de Historia, no. 3 (Mayo-Junio). Hermosillo, Sonora. [Hopkins presents population figures for Pimería Alta missions for the years 1762, 1802, and 1802, drawing on data from contemporary documents. Figures are given for missions and visitas at Suamca, San Ignacio, San Xavier del Bac, Tucson, Guevavi, Sáric, Tubutama, Atil, Caborca, Oquitoa, Cocóspera, Ímuris, Magdalena, Sonoita, Tumacácori, Calabazas, Búsan, Aquimurí, Arizona, Santa Teresa, Pitiquito, and Bísanig.]}

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says “the Papagos live in eight localities in the municipios of Altar, Saric, Caborca, and Puerto Peñasco.”"]

1987 Los orígenes del hombre sonorense. Boletín de la Sociedad Sonorense de Historia, núm. 30 (Enero-Febbrero), pp. 4-8. Hermosillo, Sociedad Sonorense de Historia. [Included in this discussion of the prehistoric/historic native populations of Sonora, Mexico, is a list of Uto-Aztecan speakers, including the Papago.]

1996 Los sonorenses. Apuntes sobre su conformación histórica. Hermosillo, s.n. Maps, illus. 226 pp. [There is a considerable scattered discussion here of the Papago population in Sonora, including material on population estimates at various times. Carl Sauer (1935a) estimated the aboriginal population at 3,000 (p. 43). Also reprinted here is Hopkins Durazo (1982), and there are essays on the Pimería Ata activities of Father Eusebio Francisco Kino and on the description of Sonora penned by Jesuit mission Ignaz Pfefferkorn. Finally, in examining the parochial archives for San Miguel de Horcasitas, Sonora, Hopkins uncovered the fact that in the 20 years between 1822 and 1842, four Pápagos were baptized in the church there.]

Horcasitas de Barros, M.L., and Ana María Crespo

1979 Hablantes de lengua indígena en México [Colección Científica Lenguas, núm. 81]. México, Secretaría Educación Pública, Instituto Nacional Antropología e Historia. [Although Papago speakers are not mentioned by that name, the numbers of monolingual and bilingual speakers are listed by municipio, including municipios in the Papago area of Sonora.]

Horgan, Paul

1975a He grew gardens in the earth and in the hearts of men. Smithsonian, Vol. 6, no. 5 (August), pp. 36-43. Washington, D.C., Smithsonian Associates. [This is an article about the Southwest’s first archbishop Jean Baptiste Lamy of Santa Fe. One of the illustrations is a painting by Horgan of Mission San Xavier del Bac, “abandoned 18th century Jesuit mission church [sic] rehabilitated (ca. 1859) by Lamy’s boyhood friend and deputy, Bishop Machebeuf.”]

1975b Lamy of Santa Fe. New York, Farrar, Straus and Giroux. Illus., sources consulted, index. 523 pp. [This is a biography of Archbishop Jean Baptiste Lamy of Santa Fe, New Mexico, the first non-Mexican bishop to become responsible for the churches in southern Arizona, including San Xavier del Bac, in the aftermath of the 1854 Gadsden Purchase. It includes information on visits paid to San Xavier and work done there in 1859 by Lamy’s assistant, Father Joseph Machebeuf, as well as about Lamy’s own involvement with the mission. There is information here about early attempts to staff the mission and to open a school there. See the index under “San Xavier del Bac.”]

Hornaday, William T.

1908 Camp-fires on desert and lava. New York, Charles Scribner's Sons. Maps., illus., index. xix + 366 pp. [This is an account of an expedition made late in 1907 and
early in 1908 from Tucson, Arizona, to the Pinacate region of northwest Sonora. There are scattered references to Papagos throughout. See, for example, pages 28 (Papagos selling watermelons); 61 (a visit to abandoned Comobabi village); 67 (Papago settlements near Quijota); 182 (presumed Papago stone shrines and cremated remains of mountain sheep in the Pinacates); and 216 (Papagos' eating the fruit of the organ pipe cactus).]

1925 *Camp-fires on desert and lava.* New York, Charles Scribner's Sons. Maps., illus., index. xix + 366 pp. [A reprint of Hornaday (1908).]

1983 *Camp-fires on desert and lava.* Introduction by Bernard L. Fontana. Tucson, The University of Arizona Press. xli + 362 pp. [With the addition of an introduction by Bernard Fontana and somewhat different pagination, this is otherwise a reprint of Hornaday (1908).]

Horst, Todd 2000 *My San Juan's Day.* Seedhead News, no. 70 (Fall), p. 5. Tucson, Native Seeds/SEARCH. [This article about a San Juan's Day celebration at the Native Seeds/SEARCH farm near Patagonia, Arizona, is accompanied by a black-and-white photo of Tohono O'odham Danny Lopez offering a blessing at the site. Lopez's blessing is described in detail, including the fact that he and his wife, Florence, sang songs about squash and corn.]

Hosmer, John, and others, editors 1991 *From Santa Cruz to the Gila in 1850.* An excerpt from the journal of William P. Huff. *Journal of Arizona History,* Vol. 32, no. 1 (Spring), pp. 41-110. Tucson, Arizona Historical Society. [Huff visited the San Xavier mission and village on April 18, 1850, penning a fairly lengthy description of the church and alluding briefly to its surrounding Indian community. He says the Indians are “Pimos or Papagos.”]

Hottle, Max 1991a *The man in the maze is . . . ? Westfriars,* Vol. 24, no. 6 (June), pp. 20-21. Tucson, Franciscan Province of St. Barbara. [Written from the Franciscans’ mission headquarters in Topawa on the Papago Indian Reservation, this little essay recounts the initial experience of newly-arrived missionary Father Max in the Tohono O’odham Nation. He tells about celebrating Mass at the villages of Kaka and Ventana.]

1991b Max writes. *Westfriars,* Vol. 24, no. 6 (June), pp. 18-19. Tucson, Franciscan Province of St. Barbara. [Printed here is a letter written by Franciscan missionary Father Max on February 8, 1991, from Quijota, San Solano, Missions, Tohono O’odham Nation, Arizona. He notes his arrival on the reservation, recounts his first formal meeting with fellow friars and with nuns, and observes that the Papago Reservation, although treated as a single parish by the Diocese of Tucson, is about the size of the state of Connecticut. He also says it's believed there are about 17,000 Tohono O’odham on the reservation of whom 80% to 85% are estimated to be
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1992  Remembering Remy Rudin, OFM. Westfriars, Vol. 26, no. 3 (May), pp. 3-4. Tucson, Franciscan Province of St. Barbara. [A remembrance on the first anniversary of his death of a Franciscan missionary who worked among the Papago Indians during the decade of the 1950s and who returned to work among them toward the end of his life. Father Max tells about the observance by the Papagos at St. Catherine’s church in Topawa of his “anniversary” of death.]

2009  About moving. Westfriars, Vol. 54, no. 5 (Sep/Oct), p. 5. Malibu, California, Santa Barbara Province of the Franciscans. [Fr. Max informs his fellow friars through this newsletter of his impending transfer, after 19 years among the Tohono O’odham on the main (Sells) reservation, to Tularosa, New Mexico. He and fellow friar Tom Frost are ready to leave pending arrival of their replacements, Fathers Ponchie Vasquez and Ignaz DeGroot.]

Houk, Rose

1984  Saguaro bajada loop drive. Tucson, Southwest Parks and Monuments Association. Illus. 12 pp. [This is a guide booklet for a drive in the west unit of Saguaro National Monument, Tucson, Arizona, one which discusses the relationship between Papagos and saguaro products (p. 2).]

1992  Hohokam. Tucson, Southwest Parks and Monuments Association. Illus. 15 pp. [Included is a discussion of the Tohono O’odham (Papago) saguaro fruit harvest; a photo of a Tohono O’odham woman harvesting saguaro fruit; and mention of the Pima myth that the Pimas drove the Hohokam away.]

1996  Wild cactus. Photographs by George H.H. Huey; foreword by Gary P. Nabhan. New York, Artisan. Illus., index. 127 pp. [In a chapter devoted to the ethnobotany of cacti, Houk briefly describes Pima and Papago harvest of saguaro fruit and the wine-making ceremony, and she notes that both groups continue to harvest and roast the buds of cholla cacti (pp. 61, 63).]

2000  Sonoran Desert. Tucson, Southwest Parks and Monuments Association. Maps, illus., suggested reading. 48 pp. [This overview of the geography of the Sonoran Desert includes a section called “The Desert as Home;” one in which two paragraphs are devoted to the O’odham, “probable descendants of the Hohokam.” One of the two paragraphs is devoted to the O’odham saguaro fruit harvest and ceremony.]

Houlihan, Patrick

1974  Southwest pottery today. Arizona Highways, Vol. 50, no. 5 (May), pp. 2-6. Phoenix, Arizona Highway Department. [Houlihan notes that the Papagos traditionally lived a ranchería life style, and he opines they are descended from the prehistoric Hohokam. He observes that Papagos produced red wares and black-and-white pottery in the form of ollas, bowls, jars, and vases. A photo in black-and-white of a Papago jar is included.]

mention is made that Bryan, retired curator of archaeology and editor of *The Masterkey*, once resided in the “Papago area.”]


Hovens, Pieter  
1995  Ten Kate's Hemenway Expedition diary, 1887-1888. *Journal of the Southwest*, Vol. 37, no. 4 (Winter), pp. 635-700. Tucson, University of Arizona Press and the Southwest Center. [Included here are accounts by Dutch anthropologist ten Kate, both in diary form and in reports, of his visits to San Xavier and to villages, such as Pan Tak, on what later (1916) became the main portion of the Papago Indian Reservation. Ten Kate was the first anthropologist to conduct any kinds of formal studies among the Papagos.]

Howard, Elmer A.  
1887  Report of the United States Indian agent for the Pima, Maricopa, and Papago. In *Annual Report of the Commissioner of Indian Affairs for 1887*, pp. 4-7. Washington, Government Printing Office. [Howard's first annual report is dated 1887, Pima Agency, Arizona, and is addressed to J.D.C. Atkins, Commissioner of Indian Affairs. Papagos are mentioned with regard to a case tried before the Court of Indian Offenses connected with gambling on a Papago horse race and with regard to a day school at San Xavier (p. 5). On page 6: off-reservation Papago population estimated at between 2,000 and 6,000, with the former thought to be correct; general subsistence information; stock raising the primary industry, and problems with white cattlemen over water rights; mesquite on Papago lands being depleted to supply mining camps; 500 Papagos have been on the Pima reservation this season helping with the harvest; need for government assistance; and census data indicating 137 people on the San Xavier Reservation, 25 people on the Gila Bend Reservation, and 2,000 living off-reservation.]

Howard, Evan  

Howard, Helen  
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West, Vol. 13, no. 2 (April), pp. 83-96. Los Angeles, Lorin L. Morrison and Carroll S. Morrison. [A review of reprints of several of Densmore's books on American Indian music, the Papago book not among them, makes passing reference to Pima-Papago musical style as being one of three musical styles in the native Southwest (p. 88). Also mentioned is the use of an ordinary household basket by Papagos as a resonator held inverted beneath a notched rasping stick (p. 84).]

Howard, Lucy, compiler
1984 The transformed grandmother. In American Indian myths and legends, selected and edited by Richard Erdoes and Alfonso Ortiz, pp. 451-452. New York, Pantheon Books. [Said to be a “Pima-Papago” tale, this is a story about a grandmother who climbed a mountain and was killed falling down it. She went into a cave in her death and disappeared.]

Howard, Nancy J.
2000 “Native spiritual paths: Native American bible college graduates, 1911-2000.” Ph.D. dissertation, University of New Mexico, Albuquerque. 203 pp. [“During the twentieth century hundreds of Pima, Tohono O’odham, Diné, Sioux, Cocopah, Mojave, and Mescalero Apache men and women chose to attend one of three specialized bible colleges in the Southwest.” This dissertation discusses the lives of many of those who attended such schools, noting that many of them “have become cultural brokers.”]

Howard, Oliver O.
1872a Report of Brigadier General O.O. Howard, U.S.A., of his first visit as Commissioner to the Apache of Arizona and New Mexico. In Annual Report of the Commissioner of Indian Affairs for 1872, pp. 148-158. Washington, Government Printing Office. [Dated June, 1872 and written in Washington, D.C., this report on Howard's visit to Arizona and on the meeting held at Camp Grant in May, 1872 in the aftermath of the Camp Grant Massacre is addressed to Columbus Delano, Commissioner of Indian Affairs. He writes of his conference on April 29 with Papago Agent R.A. Wilbur when he also heard complaints by Papagos about having lands taken from them (they had no reservation at this time); about the desire for schools for their children; and about their readiness to send representatives to the council to be held at Camp Grant. He also writes that Papagos are similar to Pimas in customs, dress, and habits of living (p. 153). There were nineteen Papagos, chiefs and principal men, present at the Camp Grant meeting to work out a peace agreement among the Pimas, Apaches, and U.S. military personnel, and one Papago was among the Indian delegates who accompanied Howard to Washington (p. 156). The Camp Grant Apaches asked return of their children who had been captured by Papagos, Mexicans, and Anglos at the Camp Grant massacre, and they expressed a desire for mutual peace (p. 157). Howard expresses approval of a recommendation concerning an agency building and school accommodations for Papagos, and adds that lands long recognized as belonging to
them should be secured in their behalf (p. 159).]

1872b Report of Brigadier General O.O. Howard, U.S.A., of his first visit as Commissioner to the Apache of Arizona and New Mexico: Appendix I. In *Annual Report of the Commissioner of Indian Affairs for 1872*, p. 168. Washington, Government Printing Office. [This telegram is dated May 3, 1872, and was sent from the Pima Villages, Arizona, to Columbus Delano, Commissioner of Indian Affairs. Howard says certain Pima and Papago chiefs will be present at the May 21 meeting to be held at Camp Grant.]

1872c Report of Brigadier General O.O. Howard, U.S.A., of his first visit as Commissioner to the Apache of Arizona and New Mexico: Appendix L. In *Annual Report of the Commissioner of Indian Affairs for 1872*, p. 170. Washington, Government Printing Office. [In this letter postmarked at Prescott, Arizona Territory, May 10, 1872 and addressed to Major-General J.M. Schofield, Howard writes that the chiefs and headmen of the Papagos will be present at the May 21 meeting to be held at Camp Grant.]

Howlett, William J.
1908 *Life of the Right Reverend Joseph P. Machebeuf, D.D.* Pueblo, The Franklin Press company. Illus. 419 pp. [Father Machebeuf wrote in his diary on November 3, 1858: “I started for Tucson, a village of about 800 souls, built around an ancient Mexican fortress. nine miles from Tucson I came to the Indian village of St. Francis Xavier among the Pima Indians (Papagos), a tribe almost all Catholics. I had the pleasure of finding there a large brick church, very rich and beautiful for that country” (p. 246). In June, 1859, Father Machebeuf visited the Papagos and took steps for the repair and preservation of Mission San Xavier del Bac (p. 251). A long and very bad poem about Mission San Xavier is on pages 252-254, one written by “Ildefonsus,” the Reverend Nicholas Scallen, a priest of the Diocese of Dubuque who died “a few years” before 1908 in the household of Bishop Scanlon of Salt Lake City.]

1987 *Life of the Right Reverend Joseph P. Machebeuf, D.D.* Edited, with notes, by Thomas J. Steele and Ronald S. Brockway; foreword by David M. Clarke. Denver, Regis College. Illus., bibl., index. 462 pp. [With added foreword, endnotes, and index, this is a re-edition of Howlett (1908).]

Hoy, Bill
1969 Quest for the meaning of Quitobaquito. *Kiva*, Vol. 34, no. 4 (April), pp. 213-218. Tucson, Arizona Archaeological and Historical Society. [This essay explores some of the names for and meanings of “Quitobaquito” that have been used and proposed in historic times. Located in the southwestern corner of Organ Pipe Cactus National Monument in the Papaguería, the half-acre shallow pond has been a place of residence for Sand Papagos as well as a stopping place for all travelers in the region, Papagos included. Hoy prefers the meaning of Quitobaquito as that proposed in 1901 by W J McGee, a Papago word interpreted as “Little house-ring Spring.”]
Papago/San Xavier bibliography

1990 Sonoyta and Santo Domingo: a story of two Sonoran towns and the river that ran by. *Journal of Arizona History*, Vol. 31, no. 2 (Summer), pp. 117-140. Tucson, Arizona Historical Society. [In writing about old Sonoyta, Sonora, Hoy also writes about the Papago Indian community that was formerly there and which was still in place in the mid-19th century.]

1994 War in Papaguería: Manuel Gándara's 1840-41 Papago expedition. *Journal of Arizona History*, Vol. 35, no. 2 (Summer), pp. 141-162. Tucson, Arizona Historical Society. [Hoy provides the historical setting as well as a summary of the diary kept by one of the Mexican soldiers during this successful Mexican campaign against Papagos in northern Sonora (and southern Arizona) in 1840-41. Map included.]


1999 Don Tomás and Tomasito. The Childs family legacy in southern Arizona. *Journal of Arizona History*, Vol. 40, no.1 (Spring), pp. 1-28. Tucson, Arizona Historical Society. [Accompanied by family photographs, this is the story of Tom Childs, Sr., Tom Childs, Jr. (Tomasito), and Tom Childs, Jr.'s second wife, Marta García -- the Sand Papago (HiaCed O’odham) daughter of Thomas García and Rita Ortega. Included, too, is a detailed description of the Childs' Ten Mile Ranch north of Ajo, Arizona. All twelve children of Tom and Marta were raised essentially as HiaCed O’odham.]

Hoy, Bill, and Bill Broyles

2007 Pinacate campmates. *Journal of the Southwest*, Vol. 49, no. 3 (Autumn), pp. 323-355. Tucson, The Southwest Center, University of Arizona. [Here are brief biographical sketches of the men who accompanied the Carl Lumholtz and William T. Hornaday expeditions into the Pinacate region of northwestern Sonora in the early part of the twentieth century. Among those profiled are Hia C’ed O’odham Juan Caravajales, José Juan (Juan José), Queléle, and “Doctor” Pancho. Also profiled is a Caborca Papago whose name was Clemente. The authors were unable to find any information concerning other O’odham participants in these two expeditions: Guadalupe, Clodimiro Lopez, José Xavier Pablo, Pedro, and Rainbow.]

Hoyt, J. Clyde

1906 San Xavier del Bac. *University of Arizona Monthly*, Vol. 7, no. 6 (April), pp. 402-409. Tucson, Students of the University of Arizona. [One photo each of the church's exterior and interior accompany this article describing Mission San Xavier del Bac. Also included are a few comments about the neighboring Papago village and the Papago cemetery.]

Hrdlicka, Ales
Papago/San Xavier bibliography

1904 Notes on the Indians of Sonora, Mexico. *American Anthropologist*, new series, Vol. 6, no. 1 (January-March), pp. 51-89. Lancaster, Pennsylvania, American Anthropological Association. [There are scattered references to Papagos throughout, including mention of the basketry of Papagos living in a community west of Torres, a station on the railway a few miles south of Hermosillo, Sonora. Most discussion of Sonoran Papagos concerns their physical measurements, including measures of height, cephalic index, lower facial index, and nasal index (pages 84-88).]


1908 *Physiological and medical observations among the Indians of the southwestern United States and northern Mexico* [Bulletin of the Bureau of American Ethnology, no. 34]. Washington, Government Printing Office. Illus, bibl., index. 460 pp. [Many references to Papagos are throughout the text on subjects ranging from albinism to tuberculosis and vitiligo (consult the index). Illustrations include several photos of Papago dwellings. References to Mission San Xavier and to San Xavier Papagos are found on pages 10, 43, 156, 199, and 227.]

1909 Stature of Indians of the Southwest and northern Mexico. In *Putnam Anniversary Volume*, edited by Franz Boas, pp. 405-426. New York, G.E. Stechert & Co., Publishers. [Presented here are data resulting from the author's trips to Papago country in 1902 as a member of the Hyde Expedition for the American Museum of Natural History. Most of the information was collected at San Xavier del Bac, with individuals' heights given on page 417 and in a table on page 426.]


Hubatch, M. Antoninus

1969 *Our Book*: an approach to reading. San Xavier Mission School, Tucson, Arizona. *EPIC Abstract*, no. 5 (July), pp. 1-2. Tucson, EPIC Evaluation Center. [Sister M. Antoninus Hubatch explains the rationale and history behind her having worked with the first and second grade children in San Xavier Mission School to produce an illustrated reader aimed specifically at those children and their daily lives. The article is accompanied by four photographs, one of which shows Sister Antoninus using as tape recorder in a reading class and another of which shows the mission school next to the church.]

Hubatch, M. Antoninus, [compiler] and [editor]

1968 *Our book; T-O'ohana; nuestro libro*. By the first and second grade pupils at San Xavier Mission School. Papago translation by Dean Saxton; Spanish translation by
Lawrence Hogan. Tucson, Carmel Print Shop, Salpointe High School. Illus. 50 + 7 pp. [This is a trilingual reader by and for children in the San Xavier Mission School. It consists of extended captions for black-and-white photographs of scenes around the mission and in the village of Wa:k, captions comprised of words spoken by the children themselves in describing the pictures. It includes a 7-page addition, “Vocabulary to accompany Our Book; T-O’ohana; Nuestro Libro.”]

1969

Our book; T-O’ohana; nuestro libro. By the first and second grade pupils at San Xavier Mission School. Papago translation by Dean Saxton; Spanish translation by Lawrence Hogan. Tucson, Carmel Print Shop, Salpointe High School. Illus. 51 + 7 pp. [This is a slightly different version of the above, one with a few different photographs than in the original book.]

Huber, Melissa J., and Michael Lovato

2005


Huckell, Bruce B.

1984

Sobaipuri sites in the Rosemont area. In Miscellaneous archeological studies in the Anamax-Rosemont land exchange area, by Martin Tagg, Richard G. Ervin, and Bruce B. Huckell [Archaeological Series, No. 147, vol. 4], pp. 107-130. Tucson, Cultural Resource Management Division, Arizona State Museum, University of Arizona. [This is a report on what are presumed to be two small Sobaipuri Indian sites on the east side of the Santa Rita Mountains in southern Arizona. They are further presumed to be of early historic period.]

Huckell, Bruce B., and Lisa W. Huckell

1982

Archaeological test excavations at Tubac State Park, Arizona. In Archaeological test excavations in southern Arizona [Archaeological Series, no. 152], compiled by Susan A. Brew, pp. 63-102. Tucson, Cultural Resource Management Division, Arizona State Museum, University of Arizona. [Sherds of Papago Indian pottery were excavated in the Spanish, Mexican, and early Anglo American-period site in southern Arizona.]

Huckell, Lisa W.

1986

late-19th century Pima Indian homestead on the Gila River Reservation, Huckell notes the involvement by Papagos with the saguaro cactus and its fruit (p. 149) and she mentions Pimas’ receiving twilled mats in trade from Papagos (pp. 152-53).]

1981a Marine shells from Tumacacori Mission. In Tumacacori plaza excavation, 1979 [Publications in Anthropology, no. 16], by Lee Fratt, pp. 199-207. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. [In reporting on marine shells recovered from the site of the 18th and 19th-century plaza at Mission Tumacacori in southern Arizona Huckell quotes Jesuit missionary Ignaz Pfefferkorn’s 18th century description of clothes worn by Northern Piman women: “The womenfolk cover at least half their body completely down to the feet. For this purpose they use one or two deerskins which they fold around the body like a skirt and tie fast with a strap on the abdomen. Fastened all around on the lower part of the skirt, about a span above the lower edge, are little sea shells, snail shells, nails, fragments of pottery, in short any kind of collected trifle that will produce a rattling sound.”]

1981b The plant remains from Tumacacori Mission. In Tumacacori plaza excavation, 1979 [Publications in Anthropology, no. 16], by Lee Fratt, pp. 209-232. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. [Huckell observes that Father Eusebio Kino, a Jesuit missionary, introduced many Old World domestic plants among the Northern Pimans. Evidence for many of these plants was archaeologically recovered in excavations in the southern Arizona site of Mission Tumacácori. Huckell notes that the diverse number of cultigens found “supports documentary data that reiterate the importance of agriculture in sustaining the mission.”]

1992 Plant microremains in adobe bricks. In San Miguel de Guevavi. The archeology of an eighteenth century Jesuit mission on the rim of Christendom [Publications in Anthropology, no. 57], by Jeffrey F. Burton, pp. 115-126. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. [Reported on here are the analyses of plant microremains extracted from sub-dried adobe bricks that had gone into the construction of the eighteenth-century mission church of Guevavi in southern Arizona, a church which served Northern O’odham. Included among the plant remains were fragments of wheat (Triticum aestivum L.).]

1993 Plant remains from the Pinaleño cotton cache, Arizona. Kiva, Vol. 59, no. 2, pp. 147-203. Tucson, Arizona Archaeological and Historical Society. [Among the plant remains mentioned is corn of the Pima-Papago supra race (p. 181).]

2001 Studying ancient plants at Sabino Canyon Ruin. Old Pueblo Archaeology, no. 27 (December), pp. 1-4. Tucson, Old Pueblo Archaeology Center. [In writing about plants remains recovered from this prehistoric Hohokam site, one occupied ca. A.D. 1000-1350, Huckell notes that Tohono O’odham used the leaves of Tansy Mustard (Descurainia) as pot-herbs and the seeds as a staple food added to mush, gruel, and bread after being parched and ground. Large quantities of such seeds were found in storage jars in a prehistoric site at Punta de Agua near Mission San Xavier del Bac. Tohono O’odham are also known to have collected seeds of
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various dropseed species (*Sporobolus*) for food and to have used cottonwood trunks in the construction of houses.]

Hudson, Charles
1876
Report of the United States Indian agent for the Pima, Maricopa, and Papago. In *Annual Report of the Commissioner of Indian Affairs for 1876*, pp. 6-9. Washington, Government Printing Office. [Hudson’s first annual report is dated August 31, 1876 and was written at the Pima Agency, Arizona, addressed to J.Q. Smith, Commissioner of Indian Affairs. Hudson notes that the Papago tribe was placed under the Pima Agency’s jurisdiction before he took control, that there are more of them than there are Pima and Maricopa combined, and that they live widely scattered (page 6). He places their population at between 5,000 and 6,000; notes they are livestock raisers; and that Mexicans are occupying farms and using water belonging to Papagos (page 8). He says mesquite is being removed from the Papago Reservation without compensation; he recommends families be given 160 acres of land with an inalienable title; says their reservation should be kept intact until they can be relocated; observes they have no school at present, that Papagos have cut their hair and have adopted the habits and dress of Mexicans, that sanitary conditions have been good with no epidemics occurring, and that the services of a blacksmith and physician have been retained for the tribe (page 9). He recommends that mesquite be sold under a system assuring the tribe gets the proceeds, and he recommends construction of a small flour mill as well as improvements in cattle breeding stock (page 9).]

Hudson, Herschel C.
1979
“Cultural and social dimensions of North American Indians.” Ph.D. dissertation, Indiana University, Bloomington, Indiana. 697 pp. [Papagos are one of the groups included in a statistical survey involving various cultural attributes of some 273 North American Indian groups.]

Huels, Thomas R.; David E. Brown, and R. Roy Johnson
2013
Field notes of Herbert Brown: part 1. Arizona’s pioneer ornithologist. *Journal of the Arizona-Nevada Academy of Science*, Vol. 44, no. 2. Tempe, Arizona-Nevada Academy of Science. [Brown makes mention in his field notes of visits to or near the San Xavier Reservation on August 14, 1884 (saw large flocks of mockingbirds); June 8, 1895 (barn swallow in rafters of mission school); June 15, 1895 (S.X. agency farmer Berger’s wife finds bird nest unknown to Brown); and May 8, 1898 (pygmy owl from reservation).]

Huff, William P. *See* Hosmer and others, editors (1991)

Hughart, Veronica B.
2005
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Lowell Neighborhood Association, Inc. [Hughart recalls that such luminaries as Thornton Wilder Jack Kerouac, and e.e. cummings spent time visiting in Tucson’s Fort Lowell neighborhood. “These people melded nicely,” she says, “with residents like (Papago Indian) Juan Xavier and Alan Harrington ... . Many stories from those years ... like the time when e.e. cummings got wandered off into the desert and got stuck in some cactus. ‘Don;t worry, e.e., I’ll come get you!’” Juan yelled, only to get stuck in the cactus himself. Legend has it they were a week getting cactus spines out.]

Hughes, J. Donald
1983 *American Indian ecology*. El Paso, Texas Western Press. Maps, bibl., index. xiii + 174 pp. [Included here is considerable material drawn from Ruth Underhill's *Papago Indian Religion* (1946). See the index for a list of Papago citations.]


Hughes, Jennifer L.
1996 “Where language touches the earth: folklore and ecology in Tohono O’odham plant emergence narratives.” Master of Arts thesis, Utah State University, Logan. 135 pp. [“The historical and ecological relationships between the Tohono O’odham and the Sonoran Desert landscape are expressed in the stories they tell. ... I have characterized those transitional oral narratives that illustrate and articulate Tohono O’odham interrelationships with Sonoran Desert botanical communities as 'plant emergence narratives.'... In examining these narratives, I discuss some of the many levels on which they operate, specifically the intersection of cultural worldview with scientific data, or what I term ‘cultivation lore.’”]

Hughes, Joann
1978 [Untitled.] *Sun Tracks*, Vol. 4, p. 57. Tucson, University of Arizona, Amerind Club and the Department of English. [This is a black-and-white photograph of a man seated in chair taken by a woman listed as being “Hopi/Papago.”]

Hughes, L.C.
1895 Report of the Governor of Arizona. In *Annual Report of the Secretary of the Interior for 1895*, Vol. 3, pp. 329-437. Washington, Government Printing Office. [Dated September 26, 1895 and written in Phoenix Arizona, this report is addressed to Hoke Smith, Secretary of the Interior. Governor Smith writes, “Complaints are being made by settlers of both southern and northern Arizona charging the Papagos of the south and the Navajos of the north with stealing and killing large numbers of stock” (p. 362). Hughes observes, “An investigation concerning loss sustained by stockmen in southern Arizona, Pima County, show that over the past 4 years the Papagos have stolen and slaughtered stock from three citizens alone of the total value of $68,323. Because of this stealing, cattle ranges were vacated at an]
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additional loss of $41,000 expended in developing and storing water” (p. 363).]

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<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
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<tr>
<td>Hughes, (Mrs.) Samuel</td>
<td>1935</td>
<td>As told by the pioneers: Mrs. Samuel Hughes, Tucson (reminiscences, 1930). Arizona Historical Review, Vol. 6, no. 2 (April), pp. 66-74. Tucson, University of Arizona with the cooperation of Arizona Pioneers’ Historical Society. [These reminiscences by Tucson native Atanacia (Santa Cruz) Hughes make mention of the fact that she and L.C. Hughes were married May 27, 1862 at Mission San Xavier del Bac. Mr. And Mrs. Hiram Stevens and Mr. And Mrs. Fritz Contzen were among the attendees, and while she does not name the priest, he was apparently living at San Xavier. She provides her memories of the 1871 Camp Grant massacre of Apache Indians in which Papagos from San Xavier participated.]</td>
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<td>Hughston, Carolyn M.</td>
<td>n.d.</td>
<td>From “The shrine in the desert.” In Mission San Xavier del Bac, founded 1692, by the Tucson Chamber of Commerce, pp. 5-6. Tucson, Tucson Chamber of Commerce. [There is an excerpt here from Hughston (1910) about the shrine to Our Lady of Lourdes on the hill next to Mission San Xavier del Bac.]</td>
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<td>Holtkrantz, Åke</td>
<td>1982</td>
<td>A study of native American religions and the study of religion. New Scholar, Vol. 8, nos. 1-2, pp. 143-165. Santa Barbara, University of California at Santa Barbara. [Passing mention is made of a work by Ruth Underhill, “the anthropologist who was recently hailed by the Papago people as their true historiographer.”]</td>
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<td>Humphrey, Robert R.</td>
<td>1958</td>
<td>The desert grassland: a history of vegetational change and an analysis of causes [Bulletin of the Agricultural Experiment Station, no. 299]. Tucson, University of Arizona, Agricultural Experiment Station. Illus., bibli. 62 pp. [Humphrey quotes from John R. Bartlett and Philip St. George Cooke concerning the mid-19th century appearance and presence of the mesquite bosque which was once just south of Mission San Xavier del Bac (pp. 11-12, 15).]</td>
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<td>1960</td>
<td>Forage production on Arizona ranges. V. Pima, Pinal, and Santa Cruz counties [Bulletin of the Agricultural Experiment Station, no. 302]. Tucson, University of Arizona, Agricultural Experiment Station. Map, illus. 137 pp. [Mention is made of the introduction of livestock to northern Sonora/southern Arizona and to Mission San Xavier del Bac by Father Eusebio Kino (p. 7). Included here, too, are photographs of parts of the Papago Reservation showing typical Desert Saltbush</td>
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range (p. 54) and Palo-Verde--White Bur-Sage range (p. 58). Foldout maps in the rear show those parts of the Papago Reservation covered by Pima and Pinal counties in terms of distribution of juniper-oak woodland, desert grassland, and southern desert shrub vegetation types.]

1987 90 years and 535 miles: vegetation change along the Mexican border. Albuquerque, University of New Mexico Press. Illus., bibl. 448 pp. [Humphrey re-photographed all but one of the 205 boundary markers separating New Mexico and Arizona from Mexico, markers put there and photographed first in 1893 (see Barlow, Gaillard, and Mosman {1898}). Included are his photographs of markers along the southern boundary of the Papago Indian Reservation (northern Sonoran boundary), where he speculates that changes in vegetation have been largely the result of overgrazing of cattle on their reservation by Papagos.]

Humphreys, A.A.

Humphreys, Anna, and Susan Lowell
2002 Saguaro: the desert giant. Tucson, Rio Nuevo Publishers. Map, illus., sources. 60 pp. [A version of the Harold Bell Wright version of the Tohono O’odham story of the creation of the saguaro appears on pages 20-21; the traditional Tohono O’odham calendar, titled here “A Saguaro Year,” is on pages 30-31; a poem that mentions saguaro by Tohono O’odham poet Ofelia Zepeda is on p. 32; the relationship between O’odham and other Indians and the saguaro is discussed as well as illustrated in photographs and paintings on pages 33-38; and a trek with Tohono O’odham Stella Tucker to harvest saguaro fruit is described and illustrated on pages 42-46.]

Hunt, Robert C, and Scott E. Ingram
2014 Food production calendar for the Middle Gila River, Arizona: Akimel O’odham (Pima) and Hohokam. Kiva, Vol. 79, no. 3 (Spring), pp. 253-279. Tucson, Maney Publishing Company for the Arizona Archaeological and Historical Society. [Although the study focuses on the Gila River Pima, it is broadly applicable to all Northern O’odham and the question of their possible relationship to the prehistoric Hohokam. The authors compare their carefully-researched calendar of Pima food production with what has been inferred for the Hohokam. However, they arrive at no firm conclusion about the connection between the two cultural entities.]

Hunter, Harold
Papago/San Xavier bibliography

1953  [Untitled.]  In *The new trail*, revised edition, p. 8. Phoenix, Phoenix Indian School Print Shop. [This is a drawing by a Papago student of a rider on a bucking bronco.]

Hunter, Thomas T.
1930  Early days in Arizona. *Arizona Historical Review*, Vol. 3, no. 1 (April), pp. 105-120. Phoenix, Arizona State Historian. [A note on page 116 says that Papagos were present at Fort Crittendon in southern Arizona in 1868.]

Hunter, William W.
1992  *Missouri '49er. The journal of William W. Hunter on the southern gold trail*. Edited and annotated by David P. Robrock. Albuquerque, University of New Mexico Press. [Hunter was in the O’odham village of Bac in October, 1849. He arrived there on October 3 just when an O’odham war party returned with Apache children as prisoners and with two Apache scalps. He offers a detailed description of the O’odham’s celebration of the event.]

Huntington, Ellsworth

1913  The fluctuating climate of North America. In *Annual Report of the Board of Regents of the Smithsonian Institution for 1912*, pp. 383-412. Washington, Smithsonian Institution. [Considerable data are here concerning *cerros de trincheras* in the Santa Cruz drainage area of the Papaguería as well as in Sonora. Huntington quotes Robert Forbes as saying there are only about 6,000 arable acres in the Santa Cruz Valley, most of them at San Xavier, Tucson, and along the Rillito. He also writes, “...The modern Papago Indians still use pottery to almost the same extent as before the coming of the white man, yet the amount of broken pottery in their chief villages, which have been inhabited at least fifty years, is insignificant, while that in ruins is as great as in many Asiatic ruins which are well known to have been occupied hundreds of years” (p. 385). Huntington also notes that some 1,500 acres of arable land are at San Xavier, where some six or even hundred Indians live, “cultivating the land, raising cattle, and going out to the neighboring city to work. In days of the Hohokam a somewhat dense population lived at San Xavier, as is proved by various ruins, including a fort on a hilltop (Black Mountain)” (p. 387).]

1914  *The climatic factor as illustrated in arid America* [Carnegie Institution of Washington Publications, no. 192]. Washington, D.C., The Carnegie Institution of Washington. Maps, illus., bibl., index. vi + 341 pp. [Huntington mentions the Papago oasis of Artesia (p. 61); the village of Covered Wells, which is thoroughly described (p. 62); and Papago Indians at Buzani (Búsanig), Sonora (p. 87). He says that “according to tradition” the whole plain of the lower Altar was once under
cultivation by Papagos or their predecessors (p. 67). He notes severe erosion occurring along an irrigation ditch on the San Xavier Reservation (p. 33), and he speculates that, based on ruins now there, a fairly dense population of Hohokam once lived at San Xavier (p. 51). The Black Mountain *trincheras* are illustrated in a photo in Plate 2, B.

Huntington, Mary M.


1949 In the path of Father Kino. *Westways*, Vol. 41, no. 5 (May), pp. 2-3. Los Angeles, Automobile Club of Southern California. [This is an account for tourists concerning the missions of the Pimería Alta, one emphasizing the missionary career of Father Eusebio Kino and Mission San Xavier del Bac, but including mention of missions Tumacácori, Pitiquito, Caborca, Oquitoa, San Ignacio, Tubutama, and Atil. There are photos of missions Pitiquito, San Xavier, San Ignacio, Oquitoa, and Caborca.]

Hunton, Robert L.

2010 *Gift of the desert dog*. Bloomington, Indiana, Open Books Press. Illus., reading list. 183 pp. [The first of three novels of a trilogy intended primarily for middle school students, retired Vermont middle school teacher Hunton has written a book abstracted on the outside of the back cover: “A twelve year-old Tohono O’odham boy and his grandfather embark on a hazardous journey across Arizona's borderland desert to the summit of legendary Baboquivari Peak to seek the spirits of their ancestors. Treacherous mountain passes, ruthless drug smugglers, and the mystery of ancient petroglyphs prove the ultimate test of their dedication to one another on a quest to the place where I’itoi, the first O’odham, walked Mother Earth.”]

2012 *Secrets of the medicine pouch: adventure in the borderlands*. Bloomington, Indiana, Open Books Press. [Described thusly on the outside of the book’s back cover: “Strange halos of light are appearing in the night sky above Baboquivari, sacred mountain of the Tohono O’odham. Eerie sounds of weeping echo through the dark canyons. Two reservation men are fiercely attacked by spirits of the dead near the Mexican border! Frightened residents confront village elders for answers to the mystery. Danny Rivas’s grandfather, Joseph, knows their tribal way of life has been ignored for too long. They must move quickly before utter chaos engulfs the reservation! Danny, the coyote-meeter, and his friend Diego devise a plan to offer the sacred medicine pouch of Chief Gray Horse to appease the powerful spirits and save their people. Badly injured in the process, they are trapped in a..."
mine with a nest of rattlesnakes and a family of wolf spiders! Will they be rescued in time?

2014 *Coyote-meeter’s abyss: adventure in the borderlands*. Bloomington, Indiana, Open Books Press. [As described in the book’s promotion on the outside of the back cover: “Crystals filled with mysterious powers. Hidden wisdom protected by ancient spirits. A desert people on the edge of destruction! With his final breath, Chief Jonathan Gray Horse, known as 'coyote-meeter,' foresees catastrophe for the Tohono O’odham nation. A mysterious sickness, dying livestock, and a disastrous fire are only the beginning! Wise Joseph and his grandson Danny Rivas risk their lives to unravel the secrets of Jonathan's medicine pouch and save their people. Will they find and decipher the ancient wisdom of the O’odham in time?

Hutton, Ginger
1979 *Dazzling spring days along . . . Ajo Mountain drive*. *Arizona Highways*, Vol. 55, no. 11 (November), pp. 30-37. Phoenix, Arizona Department of Transportation. [This article is about an automobile drive in Organ Pipe Cactus National Monument in southwest Arizona, one which alludes to the Papagos' gathering of salt at the head of the Gulf of California and to their saguaro fruit harvest.]

Hyatt, Bob

Hymes, Dell

Idso, Sherwood B.
includes a brief section of Papagos' beliefs concerning whirlwinds, including material from Julian Hayden that Hayden says occurred during the excavation of Ventana Cave on the Papago Indian Reservation.]

Ignacio, Justina
1953a The desert. In The new trail, revised edition, p. 2. Phoenix, Phoenix Indian School Print Shop. [This is a poem by a 17-year-old Papago student.]

Ildefonsus (pseud. Nicholas Scallen)
n.d. San Xavier del Bac. The old Mission Church among the Papago Indians in Santa Cruz Valley, Arizona. s.l., s.n. 8 pp. [This separately printed booklet contains a printed version of the Reverend Nicholas Scallen’s very lengthy, and very bad, poem about Mission San Xavier del Bac. No history; largely twaddle.]

Imaoka, Keiko
1992 Anyone interested in a seed exchange? Seedhead News, no. 39 (Winter Solstice), p. 12. Tucson, Native Seeds/SEARCH. [She mentions that her plantings of I’itoi’s onions (a Tohono O’odham traditional food) have done very well in Tucson.]
1993 Seed exchange forum. Seedhead News, no. 40 (Spring Equinox), p. 9. Tucson, Native Seeds/SEARCH. [Among the seeds she has to trade are those of tepary beans, Tohono O’odham I’itoi’s onion, and O’odham Oñk I:waki goosefoot. She wants O’odham lentil and O’odham Ke:li Ba:so melon, among other seeds from other groups.]

Imaoka, Keiko, and Rick Florez
1992 Garden reports. Seedhead News, no. 36 (Spring), p. 3. Tucson, Native Seeds/SEARCH. [Writing from Tucson, Arizona, the authors observe that the Tohono O’odham I’itoi’s Onions they planted “grow like weeds.”]

Indyke, Dottie
2001 Terrol Dew Johnson. Southwest Art, Vol. 30, no. 9 (September), pp. 52-54. Houston, Texas, Art Magazine Publishers. [“The work of basket maker Terrol Dew Johnson is discussed. Growing up on the Tohono O’odham reservation in southern Arizona, Johnson began to attend basket-making classes when he was ten. As he mastered the rudiments of his people’s coiled basket making, he moved beyond the old man-in-the-maze and turtle designs to produce his own patterns.”]

Ingram, Helen M., and Mary Wallace
their various options for future use of their water entitlement under that Act.]

Ingram, Mrill
2000 Desert storms. In *A natural history of the Sonoran Desert*, edited by Steven J. Philips and Patricia W. Comus, pp. 41-50. Tucson, Arizona-Sonora Desert Museum; Berkeley, Los Angeles, and London, University of California Press. [“Perhaps as a reflection,” writes Ingram, “of their sensitivity to the vagaries of Sonoran Desert rainfall, the Tohono O’odham seem to dislike jumping to any conclusions about the weather. Linguist William Pilcher noted that the Tohono O’odham avoid any assumption that rain will fall for sure: ‘... its is my impression that (they) abhor the idea of making definite statements. I am still in doubt as to how close a rain storm must be before one may properly say t’o tjui (it is going to rain on us), rather than *tki’ o tjucks* (it looks like it may be going to rain on us.). Life-giving rain, upon which Tohono O’odham have traditionally been utterly dependent is not taken for granted, and when it falls, is considered good fortune.’”

Ingram also observes, “Traditional Tohono O’odham farmers plant tepary beans, squash, corn, melons, and other crops biannually, in order to take advantage of the rhythm of summer and winter rains. Their fields are designed to catch water washing across the land after storms, often channeling it to areas that have been prepared for planting. A single summer or winter rain can make or break a harvest, and some years, the fields are not planted at all. The Tohono O’odham also scatter their plots among several washes, in order to maximize chances that even scattered thunderstorms will soak at least one field.”]

Ingram, Paul

Institute of Cultural Affairs
1979 The Pisinemo experience. *Southwest Horizons*, November, p. 2. Phoenix, Institute of Cultural Affairs. [Notice is given that after a year of intensive activity, Pisinemo and its neighboring Papago communities of Santa Cruz and San Simon have “become a demonstration community”concerning the potential of community development projects.]

1980 The Pisinemo experience. *Southwest Horizons*, May, p. [3]. Phoenix, Institute of Cultural Affair. [This is about a two-year development plan put together in October, 1978 among representatives of the Institute of Cultural Affairs and the Papago communities of Pisinemo, Santa Cruz, and San Simon. Successes to date involve development of the Santa Cruz Farm, construction of a laundromat at Pisinemo, construction of an adobe brick plant, and initiation of the bi-weekly
Buffalo Head Community Voice, a community newspaper.]

[1981a] Pisinemo community human development project. [Phoenix?], The Institute of Cultural Affairs. Map, illus. 40 pp. [These are the published results of a meeting held between Papago residents of Pisinemo on the Papago Indian Reservation and staff members of the Institute of Cultural Affairs. They outline the history of that village's community development project over the preceding two years and provide notes on hoped-for future extension. The report was written at the time of the meeting in November, 1980, by “local residents and Institute staff.”]

1981b Pisinemo training school. Final report. s.l., Institute for Cultural Affairs. Map, illus. 12 pp. [This is the final report on one aspect of a community development project begun in the Papago community of Pisinemo in October, 1978. “The Pisinemo Training School was a series of events held over a period of six months. Concerned with demonstrating the principles, methods and skills of locally initiated economic, social and cultural development, the school played a catalytic role in the initiation of similar development activities in other communities.”]

Irwin, Bernard I.D.

1859 Sanitary report -- Fort Buchanan (Arizona). In Statistical reports of the sickness and mortality in the Army of the United States from 1855-1860 [Senate Executive Documents, no. 52, 36th Congress, 1st session, pp. 207-218. Washington, Government Printing Office. [Dr. Irwin's report is dated February, 1859. He writes that “Papagoes” (whom he calls “Pueblos” throughout), “Pimos,” and Maricopas are classified as tame or civilized and number some 8,000 people who cultivate the soil extensively, who live in permanent habitations, and who wage perpetual war against their “wild brethren.” He further says, “The Pueblos (Papagos) are a mild and inoffensive race, industrious and capable of being made good peace-loving, law-abiding citizens. They now constitute the best laborers in the country, and are ambitious to improve their social condition. The superiority displayed by this class in the cultivation of their farms is strikingly manifest when compared with the efforts of their more civilized neighbors. Their houses are light, fragile structures, such as might be expected to be found among a rude people inhabiting a warm climate” (p. 211).]

Isham, Dana A.

1974 “Conflict and compromise: the American Indian and the archaeologist.” Master of Arts thesis, San Diego State university, San Diego, California. Bibl. [Included here (pp. 85-86, 89) is a brief discussion of a National Park Service archaeological effort carried out on the Papago Indian Reservation. In 1972 discussions were opened among archaeologists, the Papago Tribe, and representatives of the Gu Achi District to explain the archaeological project, one which was carried out in 1973.]

Itule, Bruce D.

1993 Renewing San Xavier's angels & saints. Arizona Highways, Vol. 69, no. 12 (December), pp. 42-47. Phoenix, Arizona Department of Transportation. [Color
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photos by Don Stevenson accompany this article about the conservation project being carried out in the interior of Mission San Xavier del Bac.]

2003 The gold of San Xavier. Mesa, Arizona, Thunder Mountain Publishing Company. 293 pp. [This is a mystery novel involving the 1990s work of European conservators in restoring the art of Mission San Xavier del Bac, a murdered priest, and missing gold ingots, coins, and an emerald crucifix that had been found by the conservators. In other words, it’s a lost and found treasure story with murder – and Tohono O’odham fictional characters – thrown in.]

Iturralde, Juan Bautista
1977 Iturralde: 1797. In Bac: where the waters gather, by John P. Schaefer, Celestine Chinn, and Kieran R. McCarty, pp. 45-47. [Tucson], privately printed. [This is a translation, with an introduction, by Kieran McCarty of a September 23, 1797 document by Father Francisco Iturralde describing the results of his visit to Mission San Xavier del Bac made on that day. He describes the church in some detail and notes that friars Juan Bautista Llorens and Bartolomé Socies are the church’s resident missionaries. He gives the population of the village as 116 people, including thirty-five married couples, six widowers and widows, and forty unmarried people of both sexes and all ages. He also notes that Father Juan Bautista Velderrain, “now deceased,” was the missionary in charge when construction of the church began.]

Ivancovich, Byron

Iverson, Peter

1986 Cowboys, Indians, and the modern West. Arizona and the West, Vol. 28, no. 2 (Summer), pp. 107-124. Tucson, The University of Arizona Press. [There is a considerable discussion here of Papago cattle raising, including mention of the conflict between Papago Tribal Chairman Peter Blaine and Commissioner of Indian Affairs John Collier concerning the issue in the 1930s.]

1994 When Indians became cowboys. Native peoples and cattle ranching in the American West. Norman, University of Oklahoma Press. Map, illus., notes, additional reading, index. xxi + 266 pp. [Included here is information concerning the Tohono O’odham and introduction of cattle; cattle ranching in the late 19th and early 20th centuries, in the New Deal years, in the 1950s and ’60s, and in modern
times; interest in rodeo; and creation of the reservation. Data are from secondary sources.]

Ives, Joseph C.
1861 Report upon the Colorado River of the west. In *House Executive Documents*, no. 90, 36th Congress, 1st session, part 1, pp. 19-131. Washington, Government Printing Office. Mention is made in a footnote on page 45 that in September, 1857 the Pimas and Maricopas obtained assistance from the Papagos, “a warlike tribe living within the province of Sonora,” to repel an invading force of Yuma and Mohave Indians. There is, in fact, little or no evidence of Papago involvement in this engagement.]

Ives, Ronald L.

1935b Recent vulcanism in northwestern Mexico. *Pan-American Geologist*, Vol. 63 (June), pp. 335-338. Des Moines, Iowa, Geological Publishing Company. [In discussing what he believes to be recent volcanic activity in the Pinacate Mountains of northwest Sonora, Ives mentions a Papago legend which “describes in some detail an eruption of volcanic ash from the summits of the Pinacate peaks,” a legend which he believes “may well be a bone-fide account of the last major eruption” (p. 337. *Also see* Ives (1935a).]

1936a Some Papago migrations in the Sonoyta valley. *Masterkey*, Vol. 10, no. 5 (September), pp. 161-167. Los Angeles, Southwest Museum. [Two Papago migrations are discussed, one from an ancient “parent” area near Baboquivari Peak to the area southwest of the Pinacate peaks and the second from Pinacate Peak to the Sonoyta valley. A list of Papago camps in the Pinacate region is included on page 67. Information gleaned in large part from Sr. Alberto Celaya, field assistant to Carl Lumholtz in 1909.]

1936b A trinchera near Quitovaquita, Sonora. *American Anthropologist*, Vol. 38, no. 2 (April-June), pp. 257-259. Menasha, Wisconsin, American Anthropological Association. [This is a description, including a photograph, of a stone wall (trinchera) found one mile southeast of Quitovaquita, a Papago town on the Arizona-Sonora border.]


1941a The monster of Quitovac. *Masterkey*, Vol. 15, no. 5 (September), pp. 195-199. Los Angeles, Southwest Museum. [Ives recounts a legend told by Papagos concerning “a monster, much larger than a man, who hated people, and caught them and ate
them.” The monster was killed by Montezuma, who cut out the monster's heart and carried it away. Ives speculates about possible connections between this legend and fossilized remains of mastodons and/or the locally-found osteological remains of whales.]


1948 Sonoran mission languages in 1730. *Masterkey*, Vol. 22, no. 3 (May), pp. 93-95. Los Angeles, Southwest Museum. [Linguistic data contained in the Sonoran census of 1730 are presented. Pima is among one of six Indian languages spoken. No distinction is made by the compiler of the 1730 census between Pima and Papago languages.]

1950a The Sonoran “Primer Montezuma” legends. *Western Folklore*, Vol. 9, no. 4 (October), pp. 321-327. Berkeley, California Folklore Society. [A discussion of legends concerning “Primer Montezuma” and his various cognates as told by Pima and Papago Indians and as recorded in historical literature.]


1955 Mission San Marcello del Sonoydag. *Records of the American Catholic Historical Society of Philadelphia*, Vol. 50, no. 4 (December), pp. 201-221. Philadelphia, American Catholic Historical Society of Philadelphia. [This is a history of a Jesuit mission founded for Papagos at the village of Sonoydag (Sonoyta), Sonora, in the mid-18th century and that was destroyed and its missionary, Enrique Ruhen, killed during the Pima Revolt of 1751.]

1957 Enrique Ruhen, S.J. -- borderland martyr. *Kiva*, Vol. 23, no. 1 (October), pp. 1-10. Tucson, Arizona Archaeological and Historical Society. [This is a biographical sketch of Enrique Ruhen, S.J., who was assigned to the mission of Sonoyta in the Papaguéria at the time of the Pima Revolt of 1751. He was killed in the uprising, and in 1907 his remains were uncovered through archaeological excavations in the ruins of the Sonoyta mission.]

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<td>1959b</td>
<td>Hace cincuenta años. <em>Explorers Journal</em>, Vol. 37, no. 3 (October), pp. 17-24. New York, The Explorers Club. [Ives commemorates the 50th anniversary of the beginnings of Norwegian explorer Carl Lumholtz’s trek into the Papago country of southwest Arizona and northwest Sonora. Accompanied by a map of the region and several black-and-white photographs, the article includes mention of the “Areñero Papagos” and legends among them concerning the area.]</td>
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<td>1961</td>
<td>The quest of the blue shells. <em>Arizoniana</em>, Vol. 2, no. 1 (Spring), pp. 3-7. Tucson, Arizona Pioneers’ Historical Society. [This article, complete with a map and illustrations, discusses the way in which Father Eusebio Kino showed there was extensive trade and travel of the common abalone shell (<em>Haliotis linnaeus</em>) between the Pacific Coast and the desert land of the Papaguería. In this manner he proved to his own satisfaction that California was not an island, but part of the mainland. Mention of Kino and the gathering he held at Mission San Xavier del Bac is on page 4.]</td>
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<td>1963a</td>
<td>The bell of San Marcelo. <em>Kiva</em>, Vol. 29, no. 1 (October), pp. 14-22. Tucson, Arizona Archaeological and Historical Society. [This is a review of legends concerning the supposed bell of Mission San Marcelo Sonoitac on the Arizona/Sonora border. Included are mention of a Papago legend about a priest at the mission who caused earthquakes by ringing the bell, for which Papagos killed him and buried him at Quitovac (p. 14); the “golden bell” story told by Tom Childs, who was married to a Papago woman (p. 15); a bell at Wellton, Arizona, thought to have been the original San Marcelo bell and obtained by a Papago Indian at Santa Margarita, south of Sells, Arizona (p. 16); and, says Ives, “The piedra que llora y canta (the stone that cries and sings) is apparently a Papago legend ....”]</td>
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<td>1963b</td>
<td>Cosmographer to his majesty. <em>Explorers Journal</em>, Vol. 41, no. 1 (March), pp. 2-16. New York, Explorers Club. [This illustrated essay is about the exploration and mapping efforts of Father Eusebio Kino, the Jesuit missionary who in 1687 opened permanent contact between the Northern O’odham (Northern Pimans) and Europeans. Included are illustrations of a maps showing the Pimería Alta, one drawn by Kino in 1701 and one printed in 1703 showing part of Baja California. A black-and-white photograph of the south-southwest elevation of Mission San Xavier del Bac is on page 7.]</td>
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<td>1963c</td>
<td>The problem of the Sonoran littoral cultures. <em>Kiva</em>, Vol. 28, no. 3 (February), pp. 28-32. Tucson, Arizona Archaeological and Historical Society. [Ives writes that the Areneño Papago ranged from Puerto Peñasco to the north end of Bahia de López-Collada (Adair Bay), spending most of their time in the lava flows around the Pinacate. They visited the seashore frequently, taking tons of shells inland (page 28). He also says that annual salt expeditions of the inland Papagos to the salinas (salt deposits) west of the Areneños settlements in the Pinacate continued until the early part of the 20th century.]</td>
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1964  *The Pinacate region, Sonora, Mexico* [Occasional Papers of the California Academy of Sciences], August 28. San Francisco, California Academy of Sciences. Map, illus., bibl. 43 pp. [Areñero or “Sand” Papagos are discussed in the section titled “Former Inhabitants” (pp. 34-35).]

1965  Population of the Pinacate region, 1698-1706. *Kiva*, Vol. 31, no. 1 (October), pp. 37-45. Tucson, Arizona Archaeological and Historical Society. [Ives’ examination of documents written by Kino and members of his party who traveled the Pinacate area on northern Sonora between 1698 and 1706 enables him to offer descriptive information on the size and location of the inhabited areas encountered by these Europeans. Inhabitants were all Piman (HiaCed O’odham) Indians, but mention is made of other Indians who visited the region as well. A detailed map is on page 38.]

1966a  Kino's exploration of the Pinacate region. *Journal of Arizona History*, Vol. 7, no. 2 (Summer), pp. 59-75. Tucson, Arizona Pioneers’ Historical Society. [This is a discussion of the late 17th and early 18th-century explorations of the Pinacate region of northwest Sonora by Father Eusebio Kino. There are scattered mentions here of the Areñero Papagos (HiaCed O’odham). Maps and illustrations are included.]

1966b  Retracing the route of the Fages expedition of 1781 (part 1). *Arizona and the West*, Vol. 8, no. 1 (Spring), pp. 499-70. Tucson, The University of Arizona Press. [Pedro Fages led Spanish troops to the site of the Yuma Massacre in 1781. Forty Papagos joined the expedition at Perigua (Hickiwan) (p. 54), and the expedition passed through the Papago villages of Cumaro and Tachitoa (pp 61-62). Several Papagos visited the expedition, offering aid and provisions, and it was observed that Papago fields occupied every arable site for several miles north and south of Cerro Pirigu. The expedition also passed the Papago village of Sauceda and remained for a time at the Papago settlement of Sonoitac (p. 70).]

1969a  Pathfinder of the Papaguería. Part one. *Américas*, Vol. 21, no. 9 (September), pp. 13-20. Washington, D.C., Organization of American States. [This well-illustrated article, one which includes a photo of the northeast elevation of the church of San Xavier del Bac, is about events which led up to the 1687 arrival of Father Eusebio Kino, S.J., in the Pimería Alta to work among the Northern O’odham.]

1969b  Pathfinder of the Papaguería. Part two. *Américas*, Vol. 21, no. 10 (October), pp. 14-21. Washington, D.C., Organization of American States. [This is the conclusion of Ives (1969a), one that tells about Kino’s explorations throughout the Pimería Alta, about his death in 1771, about the successful efforts in 1966 to locate his remains, and about Kino’s legacy in the region. Included are photos of the south elevation of the church of San Xavier del Bac and the southwest elevation of the church at Tumacacori.]

1971a  An archaeologically sterile area in northern Sonora. *Kiva*, Vol. 36, no. 3 (Spring), pp. 1-10. Tucson, Arizona Archaeological and Historical Society. [Writing about a region in northwest Sonora, Ives says the “... latest inhabitants, the Areñño Papagos ... left the area round 1880.”]

1971b  A map of Pimería Alta, with a place finder. In *Kino and Manje. Explorers of Sonora and Arizona; their vision of the future* [Sources and Studies for the History
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*of the Americas*, Vol. 10], by Ernest J. Burrus, insert. Rome, Italy and St. Louis, Missouri, Jesuit Historical Institute. [A map indicating the rivers, mountain ranges, and Indian villages of northwestern New Spain in the late 17th and early 18th centuries, including all the Northern Piman settlements named in Spanish documents of the period.]

1989 Land of lava, ash, and sand: the Pinacate region of northwestern Mexico. Compiled by James W. Byrkit; edited by Karen J. Dahood. Tucson, Arizona Historical Society. Maps, illus., notes, index. 239 pp. [This is a gathering of sixteen of Ives' previously-published essays concerning the Pinacate region of northwest Sonora and its immediately adjacent areas. Many include discussions of Papago Indians, especially of the so-called Sand Papagos, or Areneños. Consult the index.]

Ives, Ronald L., translator and editor
1939 See Sedelmayr (1939)
1948 The Sonoran census of 1730. *Records of the American Catholic Historical Society of Philadelphia*, Vol. 59, no. 4 (December), pp. 319-339. Philadelphia, American Catholic Historical Society. [Translated here is a large portion of an anonymous 1730 narrative written by a Jesuit priest (subsequently identified as Cristóbal de Cañas; see Cañas 1977). He writes at some length about the character of the “Pimas,” not specifying whether Lower Pimas or Northern Pimas. He says of them that they are “haughty and intractable people who distress their ministers.” Accompanying the narrative is a table listing all the Sonoran mission settlements with active administrators in 1730, with each administrator named. Also listed for each community are the number of families, single persons, children, numbers of baptisms, number of marriages, number of registered deaths, and number of communicants as well as the language spoken in each community. The Pimería Alta settlements of Tubutama, Caborca, San Ignacio, and Dolores are included in the list. There are also a map by Ives and a second table by him providing a list of Sonoran mission names taken from maps and other sources for the years 1695, 1701, 1730, 1763, and since 1930.]


Jaasted, Henry
account of the architectural beauty of Mission San Xavier by a Tucson architect. It is accompanied by nineteen photos of the mission as well as with one of Mission Tumacácori. It touts restoration work now taking place on the church and shows artisans at work on the project.]

Jacka, Jerry

1974 [Photos in color of Papago pottery.] Arizona Highways, Vol. 50, no. 5 (May), pp. 25, 29. Phoenix, Arizona Highway Department. [Included here are color photos of two vessels (p. 25) and a set of clay figurines (p. 29) made by Papago pottery Laura Kermen and that are in the collections of the Heard Museum in Phoenix.]

1979 Discover Arizona Indians. Phoenix, Arizona Highways. Map, illus., bibl. 64 pp. [Pages 53-57 have a discussion of the Pima and Papago Indians, with a discussion specifically of the Papago Reservation on pages 56-57. Papago basketry is emphasized in the essay, and a photo of Papago baskets in a Santa Rosa trading post is included as is a picture of a Papago woman grinding mesquite beans with mortar and pestle. There is also a posed photo of a Papago girl harvesting saguaro fruit.]

Jacka, Lois E.

1988 Enduring traditions. Arizona Highways, Vol. 64, no. 11 (November), pp. 22-29. Phoenix, Arizona Department of Transportation. [Illustrated with color photos taken by Jerry Jacka, there are two photos of three baskets made by Tohono O’odham Mary Thomas.]

1993 Southwest Indian jewelry. Photographs by Jerry Jacka. American Indian Art Magazine, Vol. 18, no. 4 (Autumn), pp. 36-47. Scottsdale, Arizona, American Indian Art, Inc. [Among the Native American jewelers whose products are featured here is silversmith Rick Manuel, who is identified as a “Pima/Tohono O’odham.” His jewelry consists of silver overlay and features Sonoran Desert designs (saguaro cacti, etc.).]

Jackson, A.H.

1883 Report of the United States Indian agent for the Pima, Maricopa, and Papago. In Annual Report of the Commissioner of Indian Affairs for 1883, pp. 5-7. Washington, Government Printing Office. [Jackson's first annual report, written at the Pima and Maricopa Agency, Arizona, is dated August 24, 1883 and is addressed to H. Price, Commissioner of Indian Affairs. In his report, it is estimated there are 500 Papagos on the (San Xavier) reservation, and 6,800 living off-reservation (p. 5). He notes that the money Congress has appropriated is inadequate to care for the Papagos, the Papagos lack teachers and physicians, that mesquite timber is stolen from them, and that visiting them from the agency, 90 miles distant, is difficult (p. 7). He writes that Papagos need government assistance.]

August 14, 1884, and is written from the Pima, Maricopa, and Papago Agency, Arizona to Commissioner of Indian Affairs H. Price. He estimates some 6,000 Papagos live off the reservation (p. 5), and says “A good Pima or Papago can command a dollar a day…” (p. 6). He concludes: “We would mention the Papagos more fully, but when we think of reports that agents -- special agents and inspectors -- have been sending in for the last eight or ten years, and nothing as yet ever coming of them, we conclude that it is a waste of office material …” (p. 7).

Jackson, Earl
1951 Tumacacori’s yesterdays [Popular Series, no. 6]. Santa Fe, Southwestern Monuments Association. Map, illus., refs. 96 pp. [This history of Mission Tumacacori in southern Arizona, a mission established on its present site in the mid-18th century to serve a population of O’odham (Pimas and Papagos). The mission was abandoned in the mid-19th century. Mission San Xavier del Bac and other missions of the Pimería Alta are shown here in photographs.]

Jackson, Laura L., and Patricia W. Comus
1999 Ecological consequences of agricultural development in a Sonoran Desert valley. In Ecology of Sonoran Desert plant communities, edited by Robert H. Robichaux, pp. 215-254. Tucson, The University of Arizona Press. [This study of the effects of 20th-century agriculture on the ecology of the lower Santa Cruz River Valley makes notes of traditional Papago floodwater farming techniques. They quote Gary Nabhan (1986a) who wrote that it is estimated that in 1913 some 10,000 acres were farmed that way. Further noted are Tohono O’odham settlements both formerly and presently along Greene’s Wash, including the villages of Chuichu and Shopishk.]

Jackson, Robert H.
1981 The last Jesuit censuses of the Pimería Alta missions, 1761 and 1766. Kiva, Vol. 46, no. 4 (Summer), pp. 243-272. Tucson, Arizona Archaeological and Historical Society. [Here are translations of the 1761, 1765, and 1766 censuses for the missions of the Pimería Alta and a discussion of their meaning and significance. Jackson asserts that these documents, “serve as a guide to the dynamics of depopulation and the state of the Indian population on the eve of the (1767) expulsion.”]
The Indians in these missions were various groups of Piman (O’odham) speakers, Papagos included. Jackson writes that while disease was responsible for the high mortality rates, miscegenation (*mestizaje*) and “the psychological factor” need to be taken into account as well.

1994 *Indian population decline. The missions of northwestern New Spain, 1687-1840.* Albuquerque, University of New Mexico Press. Maps, bibl., index. xii + 228 pp. [The regions discussed are the Pimería Alta, Baja California, and Alta California. Consult the index under “Papago Indians,” “Papaguería,” “Pima Indians,” “Pimería Alta,” “Pimería Alta Missions,” and under the names of individual missions.]

1999 *Race, caste, and status: Indians in colonial Spanish America.* Albuquerque, University of New Mexico Press. Maps, bibl., index. ix + 150 pp. [This study of identity creation in Bolivia and northwestern New Spain. Included here are discussions of the Jesuit and Franciscan mission programs in the Pimería Alta, the 1751 Pima Revolt, and other matters related to the Northern Pimans.]


Jacobs, Mike 1979 *The St. Mary's Hospital site.* Kiva, Vol. 45, nos. 1-2 (Fall-Winter), pp. 119-130. Tucson, Arizona Archaeological and Historical Society. [This discussion of a prehistoric archaeological site on the west side of Tucson, Arizona includes mention of the remnants of a mesquite bosque on the San Xavier Indian Reservation.]

Jacobs, Peter A. 2006 *The Native American Collection at the Bradford Brinton Memorial & Museum.* American Indian Art Magazine, Vol. 31, no. 4 (Autumn), pp. 62-69. Phoenix, American Indian Art, Inc. [This museum, near Big Horn, Wyoming, a Tohono O’odham basketry jar, one that is illustrated here in a black-and-white photograph. The piece was presumably collected by Bradford Brinton in the early part of the 20th century.]

Jacobsen, Johan A. 1884 *Capitain Jacobsen’s Reise an der Nordwestküste Amerikas 1881-1883, zum Zwecke ethnologischer Sammlungen und Erkundigungen nebst Beschreibung persönlicher Erlebnisse für den deutschen Leserkreis bearbeitet von A. Woldt.* Leipzig, Max Spohr. Maps., illus., index. viii + 431 pp. [Jacobsen's North American travels also took him to the American Southwest where, among other objects, he collected Papago items for a museum in Berlin. Also see Bolz and Davis (2000).]
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1977 Alaskan voyage, 1881-1883: an expedition to the northwest coast of America. Translated by Erna Guenther from the German text of Adrian Woldt. Chagco, University of Chicago Press. Illus., bibl. xii + 266 pp. [A translation into English of Jacobsen (1884).]

Jacobson, Katherine
[1992] Snell & Wilmer heads effort to raise funds for restoration. Patronato Mission San Xavier del Bac, p. [1]. Tucson, Patronato San Xavier. [Jacobson tells how the law firm of Snell & Wilmer has taken the initiative in the effort to raise funds for the conservation of Mission San Xavier, organizing a committee of people who represent a broad cross section of Tucson's business of professional community.]

Jacoby, Karl
2008 Shadows at dawn. A borderlands massacre and the violence of history. New York, The Penguin Press. Maps, illus., glossary, notes, bibl., index. xix + 358 pp. [This is a detailed history and analysis of the Camp Grant Massacre of 1871 in which a large contingent of Papago Indians (Tohono O'odham) led by a few Mexican and Anglo settlers from Tucson annihilated and otherwise kidnapped a large number of Western Apache Indian women and children who were camped near the mouth of Arivaipa Creek above the San Pedro River of southeastern Arizona. The author has elicited views of this event from the Apaches' side of the equation. Many excellent black-and-white period photographs accompany the narrative.]

James, George W.
1901 Indian basketry. New York, Malkan. Illus., bibl. 238 pp. [Papagos are mentioned in passing as a basket-making people, and there is one photo of a Papago basket in the shape of a "meal bowl." ]


1903a Indian basketry, and how to make Indian and other baskets. 3rd edition, revised and enlarged. Pasadena, California, privately printed by the author. Illus. 271 + 136 pp. [A third version of James (1901).]

1903b Indian basketry, and how to make Indian and other baskets. 3rd edition, revised and enlarged. Portland, Oregon, privately printed by the author for Frohman Trading Company. Illus. 271 + 136 pp. [A third version of James (1901).]

1903c Indian basketry, and how to make Indian and other baskets. 3rd edition, revised and enlarged. New York, Henry Malkan. Illus. 271 + 136 + 6 pp. [A third version of James (1901).]


1913 Old missions of Arizona and New Mexico. The Franciscan Missions of the Southwest, no. 1, pp. 5-16. St. Michaels, Arizona, Franciscan Fathers. [Mission San Xavier del Bac is mentioned (pp. 15-16) and is shown in an AT&SF Railroad
Papago/San Xavier bibliography

1917  
*Arizona the wonderland.* Boston, The Page Company. Map, illus., index. 478 pp. [James notes that a railroad running from Tucson south to the Mexican border runs past Mission San Xavier and “the land of Pimas and Papagoes” (p. 15), and he notes that “Papagoes” as well as Pimas and Maricopas live south of Phoenix (p. 69). A history of Mission San Xavier is on pages 300-305, and there are additional references to the mission on pages 15, 40, 48, 295, and 453. A photo of the mission faces page 304.]

1945  
*Handbook of Indian basketry: their origin and symbolism.* Los Angeles, N.A. Kovach. Illus., index. 271 pp. [Papagos are mentioned on page 50 as a basket-making people, and on page 84 there is a photo of a Papago basket in the form of a “meal bowl.”]

1970  

James, Steven R.  
1987  
Hohokam patterns of faunal exploitation at Muchas Casas. In *Studies in the Hohokam community of Marana [Anthropological Field Studies, no. 15]*, edited by Glen E. Rice, pp. 171-195. Tempe, Arizona State University. [James cites Castetter and Underhill (1935) to the effect that deer hunting among Papagos was carried out only by men who were specialists in the practice (p. 187).]

Jance, J.A.  
1991  
*Hour of the hunter.* New York, William Morrow and Company. [A mystery novel set in part on the Papago Indian Reservation, one that has Papagos as key characters and that draws heavily on Jance's experiences as a one-time teacher on the reservation and on her reading and understanding of Papago folk lore and ethnography.]

2000  
*Kiss of the bees.* New York, Avon Books. [A “novel of suspense,” like the author's *Hour of the hunter*, this book involves Tohono O’odham and their reservation and it, too, draws on Jance's knowledge of that culture.]

Januske, Daniel  
1977  
Breve informe del estado presente en que de hallan las misiones de esta provincia [de Sonora in 1723]. In *Etnología y misión en la Pimería Alta, 1715-1740 [Series de Historia Novohispana, núm. 27]*, by Luis González R., pp.249-257. México, Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México. [This is a 1723 report by a Jesuit missionary, Father Daniel Januske, on the missions of Sonora. He briefly describes those missions in the Jesuit rectorate of Nuestra Señora de los Dolores, which are those that comprised the missions of the Pimería Alta, the communities of Northern Piman Indians. He provides information for the missions of San Ignacio, Magdalena, and Imuris; Dolores, Remedios, and Cocóspera; Tubutama; and Caborca, Pitiquito, and Oquitoa.]
### Papago/San Xavier bibliography

**Jarolim, Edie**  
2000  
*My stars! Observing the heavens in southern Arizona -- astronomy capital of the world.*  
*It is noted here: “Kitt Peak is part of the Quinlan range, considered sacred by the Tohono O’odham people from whom the observatory’s 200 lofty acres are leased. According to tribal lore, Baboquivari Peak to the south is the home of the deity I’itoi (Elder Brother). The current occupants of Ioligam, or Kitt Peak, have been incorporated into Tohono O’odham stories: The astronomers are called the Men with Long Eyes.”*  

**Jay, Shirley**  
1982  
*[Untitled.]*  
*In Mat hekid o ju; when it rains* [*Sun Tracks*, Vol. 7], edited by Ofelia Zepeda, p. 20. Tucson, Sun Tracks and the University of Arizona Press.  
*[A poem in Papago and English translation, one by a Papago about leaving one's family.]*  

**Jeffery, R. Brooks**  
2001  
*Point: reconstruction doesn't work!*  
*[In arguing that the chapel and convento of the late 18th-century visita of San Agustín del Tucson should not be reconstructed, Jeffery believes, among other things, that such a reconstruction would devalue “the truly authentic historic structures, such as Mission San Xavier, which deserve to remain as the symbol of the Spanish Colonial presence in Tucson.”]*  

2005  
*Introduction.*  
*[Illustrated with maps of the Tucson Valley and of southeastern Arizona and accompanied by sidebars giving a chronology of the region from 2500 BCE to 1927, this essay sets the stage for the papers which follow by briefly describing the Sonoran Desert setting and outlining events from the prehistoric, Spanish/Mexican, and American periods. Papagos (Tohono O’odham) are mentioned as among the presumed “cultural descendants” of the prehistoric Hohokam in connection with their encounters with Spaniards in the sixteenth century.]*  

2009  
*The TUCRAT model: a binational adobe workshop.*  
*[TICRAT stands for Taller Internacional de Conservación y Restauración de Arquitectura de Tierra, or “International Workshop on the Conservation and Restoration of Earthen Architecture.” Such a workshop, described here, took place in November of 2008 at the Pimería Alta mission sites/communities of Tumacácori (United States) and Pitiquito (Sonora). Work at the former took place at Tumacacori Mission National Historical Park; at the latter, at Pitiquito’s municipal building.]*  

**Jenks, Randolph and family**
Papago/San Xavier bibliography

2009 The adventurous life of Randolph Jenks. Tucson, Jenks Family. Illus., index. 642 pp. [On pages 144-45 there is a brief account of the Papago salt trail between Gunsight and the head of the Gulf of California. Jenks and Bob Gray, the latter a one-time rancher within what became the Cabeza Prieta National Wildlife Refuge, followed the trail on horseback to the Salina Grande, “where we came across the remains of very old, deserted wickiups. I believe this spot is where the Papagos gathered their salt because the trail ended there where fresh water was found in the little hillocks rising up from the floor of the Salina Grande.”]

Jennings, Jesse D.
1974 Across an Arctic bridge. In The world of the American Indian, edited by Jules B. Billard, pp. 28-69. Washington, D.C., National Geographic Society. [Jennings says the “Pima-Papago may be the last remnants of the Hohokam” (p. 68).]

Jenny, Albert 2nd; James G.E. Smith, Gerald M. Sider, Frank Blackford, and others
1966 A comprehensive evaluation of OEO community action programs on six selected American Indian reservations. McLean, Virginia, Human Sciences Research, Inc. Maps, bibl. x + 410 pp. [The Papago Reservation (Sells, Gila Bend, and San Xavier) was one of six American Indian reservations examined in this study of the effectiveness of community development programs sponsored by the U.S. Office of Economic Opportunity (OEO). Included are a discussion of Papago history and culture; conditions that existed at the time CAP (Community Action Program) components were introduced; and the utilization of CAPs as well as their affect on the Papago. Problems are brought to light and basic imbalances are cited.]

Jensen, Gary F.; Joseph H. Stauss, and V. William Harris
1977 Crime, delinquency, and the American Indian. Human Organization, Vol. 36, no. 3 (Fall), pp. 252-257. Washington, D.C., Society for Applied Anthropology. [Write the authors (p. 257): “Moreover, while we focused on three tribes (Navajo, Apache, and Hopi) we should also note that the Pima and Papago displayed high alcohol incident rates among boarding school youths and that Paiute students had an alcohol incident rate even lower than the Hopi.”]

Jerez, Marco A.
1981 La Alta Pimería: una perspectiva histórica y humana. s.l., Alta Pimería Pro Arte y Cultura, A.C. 112 pp. [A reflection of the history of the Pimería Alta, the land of the Northern Piman Indians, that includes consideration of its Jesuit and Franciscan missionaries and the question of the meaning of God, human beings, and death.]

Jernigan, E. Wesley
1981 The cloud in the shell. Arizona Highways, Vol. 57, no. 10 (October), pp. 44-45. Phoenix, Arizona Department of Transportation. [Arguing that the Hohokam were the likely ancestors of Papagos, Jernigan uses prehistoric shell jewelry as a springboard to discuss Papago salt-gathering expeditions to the Gulf of California.]
Papago/San Xavier bibliography

Jeter, Marvin D.
1999 Edward Palmer: present before the creation of archaeological stratigraphy and associations, formation processes, and ethnographic analogy. *Journal of the Southwest*, Vol. 41, no. 3 (Autumn), pp. 335-358. Tucson, The Southwest Center, University of Arizona. [It is noted here in passing (p. 347) that ethnobotanist Palmer, who worked in the Southwest in the 1860s, had made visits among Papago Indians.]

Joaquin, Angelo J., Jr.
1988 Native American outreach program. *The Seedhead News*, no. 63 (Winter), pp. 2-3. Tucson, Native Seeds/SEARCH. [Included here are accounts of Native Seeds/SEARCH work with Tohono O’odham and other Native American students enrolled in the Ha:sañ Preparatory & Leadership School in Tucson, and a visit paid by Joaquin and Junie Hostetler to the San Xavier Co-op Farm on the San Xavier Indian Reservation where discussion centered on mesquite flour and where they purchased O’odham squash (*ha:l*) for its seeds. Clifford Pablo is manager of the San Xavier Co-op Farm.]

1999 Achieving a state of balance. A letter from executive director, Angelo J. Joaquin, Jr. *Seedhead News*, no. 66 (fall), pp. 6-7. Tucson, Native Seeds/SEARCH. [Tohono O’odham Joaquin writes about a visit paid by him and the director of a Hawaiian program called “Ano’ano Aloha” to the co-director of the Tohono O’odham Community Action (TOCA) program in Sells, Arizona. He notes that the purpose of TOCA is to promote community development and cultural revitalization, including traditional gardening and basketry. “A subgroup of TOCA is the Tohono O’odham Basketweavers Organization (TOBA) which buys baskets from 200 weavers and sells them at art shows and other events.”]

2000a Evolution and growing pains for Native Seeds/SEARCH. *Seedhead News*, no. 69 (Summer), p. 4. Tucson, Native Seeds/SEARCH. [Joaquin, the Tohono O’odham director of Native Seeds/SEARCH, writes about the future of the organization, saying that, “My dream is that within ten years Native Seeds/SEARCH will be the organization best recognized for conserving regional, traditional, and heirloom crop seeds for cultural and genetic uses.”]

2000b From chiltipines to chivas, it’s been a wild ride. A farewell from Executive Director, Angelo J. Joaquin, Jr. *Seedhead News*, no. 71 (Winter), pp. 6-7. Tucson, Native Seeds/SEARCH. [Joaquin writes about expanding operations on the farm near Patagonia, Arizona, operated by Native Seeds/SEARCH.]

2000c A letter from Angelo J. Joaquin, Jr., Executive Director ... conservation farm update. *Seedhead News*, nos. 67/68 (Spring), p. 4. Tucson, Native Seeds/SEARCH. [Joaquin writes about expanding operations on the farm near Patagonia, Arizona, operated by Native Seeds/SEARCH.]

Seeds/SEARCH. [Joaquin relates his experience in walking ten miles of the 24-mile distance from Little Tucson to San Pedro on the Tohono O’odham Nation, a walk he made with others to raise the awareness of problems with diabetes and the need for a healthy native diet. He also suggests it might be time for O’odham youth to consider resurrecting the traditional pilgrimage to the Gulf of California to gather salt.]

Joaquin, Angelo J., Jr., and Felipe Molina
1995 Good eating! Tepary beans, squash & chia! NS/S helps to introduce traditional foods to Indian Health Service hospital at Sells. *Seedhead News*, no. 51 (Winter Solstice), p. 3. Tucson, Native Seeds/SEARCH. [On March 1, 1996, traditional Tohono O’odham foods began to be included on the menu of the Indian Health Service hospital in Sells, Arizona.]

Joe, Jennie R., and James W. Justice

Joe, Jennie R., and Dorothy L. Miller
1989 Barriers and survival: a study of an urban Indian health center. *American Indian Culture and Research Journal*, Vol. 13, nos. 3-4, pp. 233-256. Los Angeles, University of California at Los Angeles, American Indian Studies Center. [Reported here are results of a study made of the Tucson Indian Clinic, most of whose constituents are Papago and Yaqui Indians. The study concludes that the clinic meets some health needs but “is not equipped to deal with the more serious social problems that plague its target population.” The clinic cannot attack problems that generate health problems: “high levels of stress, poverty, broken homes, school dropouts, and employment failure.”]

John D. Herbert & Associates
1971 *Branch banking possibilities on the Papago Indian Reservation, with special consideration of the Sells area*. Phoenix, John D. Herbert & Associates. Map. 22 pp. [This is a study prepared for the Valley National Bank, one with information on main Papago Reservation economic indicators, mitigating circumstances, and a summary and recommendations. There is information here on economic impacts resulting from mining activities, the Indian Land Claim, San Xavier Industrial Park, and Tat Momolikot Dam. The report concludes, “Although current economic indicators are discouraging, the potential of the Papago Indian Reservation in the medium- to long-range future is possibly favorable.”]
Papago/San Xavier bibliography

Johns, Boyd, and Aphrodite Ploumis
1987 Utilitarian ground stone. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 5], by Peter L. Steere and others, appendix C. Tucson, Cultural & Environmental Systems, Inc. [“This appendix reports on the analysis results of the utilitarian ground stone assemblage from the San Xavier Archaeological Project (SXAP), including artifacts documented in the field, as well as those collected.” Illustrated.]

Johnson, Barbara
1960 The wind ceremony: a Papago sand-painting. El Palacio, Vol. 67, no. 1 (February), pp. 28-31. Santa Fe, The Museum of New Mexico. [Three black-and-white photographs and a line drawing accompany this article about a Papago Indian dry painting made to aid in the cure of wind sickness. The author mentions that Papagos also used dry paintings in the owl ceremony and horned toad ceremony. The dry painting depicted in the photos was being made by Larry, Pauline, and Juan Miguel for exhibit at the Arizona-Sonora Desert Museum near Tucson, Arizona.]

Johnson, Byron

Johnson, Claude M.
1888 Report of Pima Agency. In Fifty-seventh Annual Report of the Commissioner of Indian Affairs, 1888, pp. 4-7. Washington, Government Printing Office. [Written at the Pima Agency, Arizona in August, 1888, this report is addressed to John H. Oberly, Commissioner of Indian Affairs. Johnson says of Papagos that they have adopted the Catholic faith under the influence of San Xavier and Tubac [sic] missions; they have worn civilized clothes and cut their hair for many years; they and Pimas have been long time friends of the white man; and they work as day laborers for the Pimas (page 4). Papago population figures are given as 137 living at San Xavier, 25 at Gila Bend, and an estimated 2,000 off-reservation (page 6).]

1889 Report of Pima Agency. In Fifty-eighth Annual Report of the Commissioner of Indian Affairs, 1889, pp. 119-121. Washington, Government Printing Office. [Dated July 1, 1889 and written at the Pima Agency, Arizona, the report is addressed to T.J. Morgan, Commissioner of Indian Affairs. Johnson says of Papagos that 7,000 or more sustain themselves by stock raising and that they come to reservations to engage in agriculture; they have cattle range problems due to the influx of whites; and they are more industrious than Pimas or Maricopas. Johnson's report also contains general observations concerning all three groups under his jurisdiction (Pimas, Maricopas, and Papagos).]
Papago/San Xavier bibliography

Johnson, Emery, and E.S. Rabeau
1969a    Annual report, Health Program Systems Center. Tucson, U.S. Department of Health, Education, and Welfare, Health Service and Mental Health Administration, Indian Health Service. Illus. 13 pp. [This report “describes the Health Program Systems Center and its efforts to provide the Indian people and health staff with information and management tools designed to handle the complexities inherent within the health field of today.” Most of the year’s listed achievements are those involving work among Papago Indians.]

1969b    A prototype Indian health information system. A summary of the initial system design. Tucson, U.S. Department of Health, Education, and Welfare, Health Service and Mental Health Administration, Indian Health Service, Health Programs Systems Center. Map, illus. 19 pp. [This is about an experimental system designed to provide physicians and other health care workers with ready access to medical information concerning Native Alaskans and American Indians. The prototype, as this report makes clear, was developed at the Health Program Systems Center on the San Xavier (Papago) Indian Reservation. The examples cited are drawn from the Papago experience.]

Johnson, H. Cyril
1957    Scenic guide to Arizona. Susanville, California, Scenic Guides. Maps, illus. 56 pp. [This alphabetic list of place to see in Arizona includes an entry for San Xavier del Bac in which it is noted that the mission continues to serve the spiritual needs of the Papago Indians, and another for Sells, Arizona, agency headquarters for the Papago Indian Reservation. A black-and-white photo of Mission San Xavier in one page 45.]

Johnson, Janice, and Susan C. Spater, compilers
198[6]  1987. Kino missions / las misiones de Kino. Nogales, Arizona, Pimería Alta Historical Society. [This is a calendar for 1987 with a drawing by a different artists of a different Pimería Alta mission for each month. An introduction includes a brief historical account for each of these Kino-founded churches. Those included in the calendar are, by month and beginning in January, Tubutama, Cocospera, San Ignacio, Caborca, Magdalena, San Xavier, Oquitoa, Guevavi, San Ignacio, Imuris, Tumacacori, and Pitiquito.]

Johnson, Juan
1946    A boy and a spirit man. In Voices from the desert, by the Sixth Grade Class and compiled and edited by Hazel Cuthill, p. 31. Tucson, Tucson Indian Training School. [This is a story the author heard from his grandfather at Santa Rosa village on the Papago Indian Reservation. It is about a boy who was stricken by a spirit man but who was cured by a medicine man.]

Johnson, Mary Ann
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1946 The dead aunt. In Voices from the desert, by the Sixth Grade Class and compiled and edited by Hazel Cuthill, pp. 36-37. Tucson, Tucson Indian Training School. [The author said she first learned this story about “enemies” (Apaches?) killing the aunt of a group of children from a book about Papagos written about 1904.]

Johnson, Matthew B.
1990 Phaseolus acutifolius Gray -- tepary bean. Aridus, Vol. 2, no. 1 (February), p. 8. Tucson, University of Arizona, Desert Legume Program. [It is observed that the tepary bean has characteristics which enabled the Tohono O’odham to grow the plant in one of the most arid regions in North America solely using traditional agricultural methods.]

Johnson, R. Roy; Bryan T. Brown, and Sharon Goldwasser

Johnson, R. Roy, and Steven Carothers
1982 Riparian habitat & recreation: interrelationships and impacts in the Southwest and Rocky Mountain region. Eisenhower Consortium Bulletin, no. 12. Fort Collins, Colorado, U.S. Department of Agriculture, Forest Service, Rocky Mountain Forest and Range Experiment Station. [The Santa Cruz River south of Tucson is used as one of the case studies, and there is considerable discussion of the “Grand Mesquite Forest” which once existed on the San Xavier Reservation about a mile and more south of Mission San Xavier del Bac.]

Johnson, R. Roy, and Lois T. Haight

Johnson, Richard
1982 Soaring in the sky. Papago: The Desert People, Vol. 1, no. 1 (January), p. 35. Topawa, Arizona, Topawa Middle School. [Johnson, an eleven-year-old Papago student from Vamori village, writes a loving description of the desert that begins, “I like the mountains / I would like to roam around there / See the birds fly free in the cool blue sky,” and ends, “Hear the coyotes echo against the mountains / Feel the
wind blowing softly through the air. // See the moon shining at the lonely desert.”

Johnston, Santino
1982 The bull roarer. Papago: The Desert People, Vol. 1, no. 1 (January), p. 9. Topawa, Arizona, Topawa Middle School. [Papago student Johnson describes the bull roarer, saying it “is a magical board that is small. It is used for making winds and if you twist it too much, it will make a storm. ... It is dangerous too.” His explanation of how to use the bull roarer is accompanied by his drawing of one of these instruments.]

Johnston, Bernice
1966 Fifty years of the Arizona Archaeological and Historical Society. Kiva, Vol. 32, no. 2 (December), pp. 42-56. Tucson, Arizona Archaeological and Historical Society. [This history of the AAHS includes mention of the fact that Bernard Fontana directed the society’s excavations at Mission San Xavier del Bac; that the society carried out excavations at the ruins of Mission Guevavi; the society published Prent Duell’s book on the architecture of Mission San Xavier del Bac; and the society contributed money for stabilization and other projects involving missions Tumacacori and Guevavi.]

1969 I'll take the low road. Desert Magazine, Vol. 32, no. 5 (May), pp. 6-11. Palm Desert, California, Desert Magazine. [Illustrated, this is an article about the Sells portion of the Papago Indian Reservation. Mentioned are Ventana Cave, the saguaro fruit harvest, the church at San Jose, Quijotoa Trading Post, Kitt Peak, and other areas on the reservation. Numerous black-and-white photos accompany the article.]

1970 Speaking of Indians, with an accent on the Southwest. Tucson, The University of Arizona Press. Illus., bibl. 112 pp. [Included here are brief essays concerning the Papago saguaro fruit harvest and Pima and Papago basketry.]

Johnston, Betty K.
1965 Gold stars and red apples? Childhood Education, Vol. 41, no. 9 (May), pp. 466-468. Washington, D.C., Association for Childhood Education International. [This is an illustrated discussion about an eight-year-old Papago girl and her classmates who worked on a project dealing with various aspects of Papago culture.]

Johnston, Francis; Baruch S. Blumberg, and others
1969 Alloalbuminemia in southwestern U.S. Indians; polymorphism of albumin naskapi and albumin Mexico. Human Biology, Vol. 41, no. 2 (May), pp. 265-287. Detroit, Journal of the Society for the Study of Human Biology. [The presence of albumin Mexico as being found among Papagos is noted on ages 265. In Table I on page 266, serum albumin phenotype and gene frequencies among Papagos and other Southwest Indian tribes are presented.]
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Johnston, Melanie L.
1994    Greetings from Arizona. Arizona Highways, Vol. 70, no. 12 (December), pp. 18-37. Phoenix, Arizona Department of Transportation. [An article about historic Arizona color picture post cards includes reproductions of three that show Mission San Xavier del Bac. A contemporary photograph of the mission surrounded by snow is also included.]

Jones, Alden W.
1937    Additional information about the Vikita. Southwestern Monuments Monthly Report, supplement for May, pp. 338-341. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [Jones adds to information provided by Julian Hayden (1937 ) and Charles Steen (1937) in the April, 1937 issue of the Southwestern Monuments Monthly Report concerning the Papago vikita ceremony.]

1939    [Letter to the editor.] Desert Magazine, Vol. 2, no. 7 (May), inside back cover. El Centro, California, Desert Publishing Company. [This includes a photograph of a window rock and the story of “La Ventana,” said by Jones to be east of San Miguel on the Papago Indian Reservation. He says the Papagos call this fortified site Natchi Kulik, or “Pierced Ear.” Also see Childs (1939) and Scott (1939).]

[1941?]    Place names on the Papago, Gila Bend, and San Xavier Indian reservations. Sells, U.S. Department of the Interior, Sells Indian Agency. 65 pp. [The first part of this report gives the Papago name, location (latitude and longitude), and English meaning for all place names known to Jones on the three reservations. The second part deals with the criteria used to select these names (in preference to alternative names). The report also gives the 1930 population figures by county and by minor civil divisions on the reservation.]

Jones, Charles F.
1953    Demographic patterns in the Papago Indian village of Chuichu, Arizona. Human Biology, Vol. 25, no. 3 (September), pp. 191-202. Baltimore, The Johns Hopkins Press. [A report of an ecological study conducted in the village of Chuichu on the northern edge of the Papago Indian Reservation, a community of 233 inhabitants. Demographic data are given in eleven tables, with changes in population reported between 1942 and 1952.]

Jones, Delmos J.

1962b    “Human ecology of the Papago Indians.” Master of Arts thesis, Department of Anthropology, The University of Arizona, Tucson. [The thesis offers a description and analyses of the range of variation existing among the present Papago Reservation villages in terms of a common set of factors. Chapter headings are
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titled: “Introduction”; “Non-village Settlement Units”; “Description of Papago Villages”; and “Classification of Villages.”

Jones, Jeffrey T.
1996 Removal of a possibly protohistoric O’odham human burial from a gravel pit along Indian Agency Road in Tucson, Arizona. [Letter Report, no. 95-12.] Tucson, Old Pueblo Archaeology Center. [The site where this burial was found is just north of the San Xavier Indian Reservation.]

2004 Lime production in Southern Arizona. Old Pueblo Archaeology, no. 37 (June), pp. 1, 7-8. Tucson, Old Pueblo Archaeology Center. [This review of the production and use of lime in the Tucson Basin mentions: “The earliest recorded kiln in the Tucson Basin may be the lower kiln at the Valencia Smelter site, AZ AA:16:91 (ASM), thought to be associated with the late 1700s reconstruction of Mission San Xavier del Bac, but this association has not been verified.”]

Jones, Jeffrey T., and Allen Dart
1998 Volunteer-aided excavations are completed at Torres Blancas Village. Old Pueblo Archaeology, no. 15, pp. 1-4. Tucson, Old Pueblo Archaeology Center. [This report on excavations of a prehistoric (ca. A.D. 1100-1300) Hohokam site in Green Valley, Arizona, says that, “The human burials were excavated and repatriated to the Tohono O’odham Indian Nation during the summer 1998 project in accordance with Arizona's burials protection law. The Tohono O’odham normally rebury archaeological skeletal remains and grave objects in special cemeteries on their Arizona reservations.”]

2000 Late classic roomblocks in Marana. Old Pueblo Archaeology, no. 23, pp. 1, 7. Tucson, Old Pueblo Archaeology Center. [Mention is made that human skeletal remains recovered from a prehistoric site near Marana, Arizona, were removed and “repatriated” to the Tohono O’odham Nation for their proper disposal.]

2001 Sabino Canyon ground stone analysis. Old Pueblo Archaeology, no. 27 (December), pp. 5-6. Tucson, Old Pueblo Archaeology Center. [Jones observes that stone mortars are known to have been used by the Tohono O’odham.]

Jones, Richard D.
1969 “An analysis of Papago communities, 1900-1920.” Ph.D. dissertation, Department of Anthropology, The University of Arizona, Tucson. Map, illus., bibl. 542 pp. [Jones makes a careful examination of Papago communities known to have been present between 1900 and 1920. He describes them in terms of a threefold scheme: (1) ecological events, which involve descriptions of field, well, cactus camp locations, etc.; (2) affinal ties among the various villages; and (3) social-ceremonial events. His study of these three activity areas revealed many overlapping areas of great ecological, affinal, and social-ceremonial intensity. Specific references to San Xavier are on pages 4, 7, 14, 17, 20, 21, 26, 52, 53-54, 62, 68, 74, and 93.]

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compares the *vikita* ceremonies held by Papagos at Achi (Santa Rosa) and Quitobac. Jones makes an effort to discuss the process of organization of the ceremony and to correlate various observations made by others into a coherent whole.]

Jones, Roger
1870 Report of Inspector General's Office, Military Division of the Pacific. In House Executive Documents, 1869-70, Vol. 3, no. 1, part 3, Report of the Commissioner of Indian Affairs, pp. 656-667. Washington, Government Printing Office. [The report is dated July 21, 1869 and was written in San Francisco, California. It is addressed to Brevet Major General R.B Marcy, Inspector General. Jones notes that Papagos “belong to that class of Indians who live in villages, cultivate the soil or otherwise support themselves by their own labor exclusively, receive no government support and are at peace with the Whites” (p. 657). He also notes that Papagos were Christianized by the early Jesuits; he tells where they are located; he says they are industrious, support themselves by cultivation and manufacture of mats and pottery, and that while they are at peace, they are quick to defend themselves when attacked, being well-armed with muzzle-loading guns. The have large numbers of horses and cattle; they usually fight on foot; they are utterly ignored by the Indian Department; no reservation has been designated for them; and Abraham Lyon, an agent assigned to Papagos living around San Xavier del Bac has protected their land rights against encroachment by Mexicans and Whites (p. 662).]

Jones, Ruth E, compiler
1976 *Papago legends*. Sells, Arizona, Indian Oasis School District, Title IV Program. 39 pp. [With school children as the intended audience, this is a compilation of five Papago legends originally gathered about 1946 and put together here in published form with an introduction.]

Jones, Sharon A.

Jones, William C.
1974 “Geology of the northern portion of the Ajo Mountains, Pima County.” Master of Science thesis, The University of Arizona, Tucson. Map. [The eastern half of the study area is on the Papago Indian Reservation and the western half is on the Organ Pipe Cactus National Monument. The area is composed of mid-Tertiary volcanic rocks of intermediate to rhyolitic composition.]

Jorgensen, Joseph G.
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edited by Alfonso Ortiz, pp. 684-710. Washington, Smithsonian Institution. [This is a study of the relationship between sub-environments within the Southwest and traditional native cultures, including that of the Papago. Data concerning the Papago are drawn largely from the works of Edward Castetter and Willis H. Bell.]

Jose, Dana
1982a Bull roarer. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 8. Topawa, Arizona, Topawa Middle School. [This Papago middle school student writes that the “bull roarer makes the wind and brings rains and big storms. It is harmful and could be dangerous.”]

1982b [Untitled story.] *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 11. Topawa, Arizona, Topawa Middle School. [“The Desert is a peaceful place. / There are no crowds and it is not noisy like in towns and there are no stores. / It was like this a long time ago. Now it is not like that no more because they throw trash in the Papago Reservation Desert.”]

Jose, Francisco
1984 How it looks from where I sit. *Arid Lands Newsletter*, no. 20 (January), p. 18. Tucson, University of Arizona, Office of Arid Lands. [Summarized here is an interview with Papago Tribal Council Vice-Chairman Francisco Jose. He discusses the “problem” of Sonoran Papagos and off-reservation “Sand” Papagos as well as self-determination. “To a great degree,” he says, “the Tribe's direction in the long-term sense, is or has been determined by outsiders.”]

Jose, Juan

Jose, Ventura
1980 I'itoi and Ho'ok'oks. *Sun Tracks*, Vol. 6, pp. 110-121. Tucson, University of Arizona, Department of English. [This is a version of the Papago story of I'itoi (Elder Brother) and the witch, Ho'ok'oks. It was told by Ventura Jose of El Bajio, Sonora, Mexico to Susie Ignacio, and was first transcribed and translated by William Kurath. It is published here in Kurath's English translation and in a new Papago transcription by Ofelia Zepeda.]


Joseph, Alice; Rosamond B. Spicer, and Jane Chesky
1949 *The desert people: a study of the Papago Indians*. Chicago, University of Chicago
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Press. Maps, illus., bibl., index. 288 pp. [This is the baseline anthropological-psychological-sociological study of the Papago Indians, with an emphasis on Papago children. It reports on an extended and thorough field study carried out on the Papago Reservation in the Baboquivari, Gu Vo, and Hickiwan districts. The book's three parts are: “People of the Desert”; “Growing up on the Desert”; and “The Personality of the Papago Child.” Scattered references to San Xavier are found on pages 4, 5, 7, 18, 19, 22, 23, 24, 1, 31, 68, 97, 106, and 108.]

Josephy, Alvin M., Jr.
1968 The Indian heritage of America. New York, Alfred Knopf. Maps, illus., bibl., index. xiii + 384 + xiv pp. [Scattered references to Papagos occur throughout, including their geographic location (pp. 148-149); their presumed descent from the Hohokam (p. 156); their former pattern of moving from winter to summer villages having given way to cattle raising (p. 180); and their living in an “unproductive desert home” helping to make them among the “poorest Indians in the Southwest” (p. 181). He also mentions Papagos' involvement in the defeat of the Apaches (p. 333).]

1986 Arizona's Indians. In Arizona: the land and the people, edited by Tom Miller, pp. 162-193. Tucson, The University of Arizona Press. [Josephy provides a thumbnail sketch of Papago history, and mention is made of Papagos living at Florence and on the Ak Chin, Gila Bend, and San Xavier reservations. Included among the article's illustrations is one of Baboquivari Peak and another of Papago Juanita Ahil sorting yucca leaves for basketry elements.]

Josephy, Alvin M., Jr., editor
1961 The American Heritage book of Indians. Narrative by William Brandon. [New York], American Heritage Publishing Co., Inc. Maps, illus., index. 424 pp. [There are references to Papagos on pages 111 (an overview); 116 (Hohokam eventually became Pimas and Papagos of today); 122 (Papagos are descendants of the Hohokam); and 396-397 (early history of Pimas and Papagos). On p. 396 there is an 1894 William Dinwiddie photo of a Papago woman at San Xavier standing with a burden basket on her back.]

Jost, Thaddeus P.

Juan, Althea
1982 Coyote and the doe. Papago: The Desert People, Vol. 1, no. 1 (January), p. 17. Topawa, Arizona, Topawa Middle School. [This half Papago and half Navajo eleven-year-old girl tells a story about how coyote hears from a doe that her
children have beautiful spots on their backs because she built a big fire and let the sparks make the marks. In trying to emulate her, the coyote burns up his own children.]

Juan, Althea, and Cheryl Norris
1982  The first owl. Papago: The Desert People, Vol. 1, no. 1 (January), p. 33. Topawa, Arizona, Topawa Middle School. [Two Papago middle school students tell a story of how a pair of misbehaving children were changed into owls. “Now, they say, never kill an owl because it might be the two children.”]

Juan, Cody Lee
1982  This was at Crowhang. Papago: The Desert People, Vol. 1, no. 1 (January), p. 30. Topawa, Arizona, Topawa Middle School. [Juan, a Papago middle school student, tells how she and her cousin went swimming in a pond at Crow Hang (Havana Nakya) village when the cousin was bitten by a red racer snake. “My Grandpa cut him and got the poison out fast. I thought he was going to die.”]

Juan, Felix
1991  Tohono O’odham Nation. In 1992. Indians of the Pimeria Alta [calendar], pp. [5]-[6]. Nogales, Arizona, Pimeria Alta Historical Society. [Featured is a pen-and-ink drawing by Tohono O’odham artist Felix Juan symbolizing the Tohono O’odham Nation. A brief biography of Juan is printed on the January calendar, and the caption of his drawing is printed in English, Spanish, and O’odham.]

Juan, Mario J.B.
2003  Modern nomad. A Tohono O’odham student travels two hours each day to reach his future and touch his past. 110°, issue 3 (Summer), pp. 26-31. Tucson, Voices: Community Stories Past & Present, Inc. [A 16-year-old Tohono O’odham who lives in Crow Hang village and who commutes each weekday to Tucson to attend Ha:san Prep and Leadership charter school writes about the experience. Eight of his black-and-white photos of his home, family, and school mates accompany his excellent essay.]

Juan, Ricardo
1976  Look up at the stars. In And it is still that way, collected by Byrd Baylor, p. 46. Santa Fe, Trails West. [Juan is a Pima-Papago boy. He tells how people escaped the wolf by becoming stars.]

Juan, Robert
1976  Why the saguaros grow on the south side of hills. In And it is still that way, collected by Byrd Baylor, p. 25. Santa Fe, Trails West. [The Pima-Papago boy who tells this story says saguaro seeds were scattered on the south side of hills by Coyote.]
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Juan, Vivian  
1992  “Tohono O’odham constitution in transition.” Master of Arts thesis, The University of Arizona, Tucson. 69 pp. [“This thesis attempts to determine what local and national issues between 1937 and 1986 influenced the Tohono O’odham decision to revise their constitution. The Tohono O’odham Nation is still in a transitional phase of constitutional revision. ... Two recommendations are offered for future consideration of the revisions in the present constitution. They are, (1) to create a more representative constitutional review committee that includes tribal elders, and (2) an equal distribution of power in the three branch form (executive, legislative, and judicial) of government.”]

Juckett, Eunice  
1980  Arizona’s Indian country. Travel, incorporating Holiday, Vol. 154, no. 3 (September), pp. 56-61. Floral Park, New York, Travel Magazine, Inc. [Two paragraphs mention the three-part Papago Reservation, Kitt Peak, the annual Papago tribal fair and rodeo, and San Xavier Mission.]

Judson, George A.  

Judson, Katherine B.  
1912  Myths and legends of California and the old Southwest. Chicago, A.C. McClurg & Co. Illus. 193 pp. [Fifteen Pima myths are included in this gathering of myths and legends. There is a black-and-white photo taken from the bell tower of Mission San Xavier del Bac that shows Papago houses in the background to the west (facing p. 90). There is also a photo of the east elevation of the mission (facing p. 159).]

Junior League of Tucson  
1979  From pithouse to presidio to pueblo. Interest packet. Tucson, Junior League of Tucson. Illus. 185 pp. [This written packet, “developed and funded by the Junior League of Tucson,” is “a presentation of information, materials and ideas for studying and teaching the history of Tucson through its architecture and related topics.” Distributed by the Arizona Historical Society, the text very briefly acknowledges the earlier presence of Pima and Papago Indians in the region (pp. 11-15). Papago economy, social structure, and religious beliefs are lightly touched upon.]

Juste, Allen  
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Justice, James W.
1989 Twenty years of diabetes on the Warm Springs Indian Reservation, Oregon. American Indian Culture and Research Journal, Vol. 13, nos. 3-4, pp. 49-81. Los Angeles, university of California at Los Angeles, American Indian Studies Center. [The Warm Springs Reservation data concerning the incidence of diabetes is compared with, among others, that of the Tohono O’odham. The Tohono O’odham and Pimas are said “to have the highest rates of complications of diabetes of almost any American Indian group ... .”]

1992 Cancer profiles of two American Indian tribes. American Indian Culture and Research Journal, Vol. 16, no. 3, pp. 87-115. Los Angeles, University of California, American Indian Studies Center. [Cancer rates, as well as causes of death from other sources, are compared for the period 1970-79 between Tohono O’odham and Oglala Sioux.]

1993 The history of diabetes mellitus in the Desert People. In Diabetes as a disease of civilization. The impact of culture change on indigenous peoples, edited by Jennie R. Joe and Robert S. Young, pp. 69-127. Berlin and New York, Mouton de Gruyter. [This study compared the prevalent rates for diabetes and its comparison in the Tohono O’odham with the rates in the Pima Indians and examines the relationship between major lifestyle changes and the increase in obesity and diabetes in the Tohono O’odham.]

Justice, James, compiler
1992 Bibliography of cancer in Native Americans and Alaska Natives, 1800-1989. American Indian Culture and Research Journal, Vol. 16, no. 3, pp. 153-172. Los Angeles, University of California, American Indian Studies Center. [The initial entry is for 1928, suggesting no studies of cancer in these populations were reported earlier. Many of the dozens of entries involve studies of cancer among the Tohono O’odham.]

KKK

Kaemlein, Wilma R.
1967 An inventory of southwestern American Indian specimens in European museums. Tucson, The University of Arizona, Arizona State Museum. [Included in the inventory are a great many specimens of Papago Indian material culture. They are in museums in Belgium, England, Finland, Germany, the Netherlands, Sweden, and Switzerland.]

Kaldahl, Eric J.
2007 A new museum in the neighborhood: Himdag Ki:hekihu, Hemu, Im B I-ha’ap. Glyphs, Vol. 58, no. 6 (December), pp. 8-10. Tucson, Arizona Archaeological and Historical Society. [This is about the new “Way of Life” museum constructed
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under auspices of the Tohono O’odham Nation and opened in Topawa, Arizona on June 15, 2007. It is a museum dedicated to the history, heritage, and language of the O’odham, and it encourages the works of modern O’odham artists and artisans. The museum is described in its physical details and a map directs visitors to the site.

Kahn, Marvin W., and John L. Delk
1970 Developing a community mental health clinic on the Papago Indian Reservation. *Indian Programs*, Vol. 2, no. 2 (Fall-Winter), pp. 1, 5-6. Tucson, The University of Arizona. [This is a discussion by two psychologists detailing the setting up of a community mental health clinic at Sells by the University of Arizona and the U.S. Indian Health Service. An initial clinic was replaced by a second clinic.]

Kahn, Marvin; Linda Lejero, Marion Antone, Dorine Francisco, and Jerome Manuel
1988 An indigenous community mental health service on the Tohono O’odham Indian Reservation: seventeen years later. *American Journal of Community Psychology*, Vol. 16, no. 3, pp. 369-379. Plenum Publishing Corporation. [This is a review of the 17-year history and status of “a fully indigenous mental health program service and controlled by the Tohono O’odham (Papago) Indian tribe. ... The program functions in large measure as a crisis intervention model, with suicidal or acutely disturbed cases being most frequent. ... In recent years child sex abuse and abuse of drugs among youth are prominent problems.”]

Kahn, Marvin; Cecil Williams, Eugene Galvez, and Linda Lejero
1975 The Papago psychology service: a community mental health program on an American Indian reservation. *American Journal of Community Psychology*, Vol. 3, no 2 (June), pp. 81-97. Washington, D.C., V.H. Winston and Sons. [“A community psychology service run by the Papago Indian tribe and staffed largely by Papago Indians who have been trained as mental health workers is described. Topics covered are the tribe’s view of health programs for its people, the present Papago community and traditional means of treatment, traditional psychotherapy adapted to Papago culture, the indigenous Papago mental health worker, and the non-Indian professional consultant.” All of the authors except Kahn are Papago Indians.]

Kalambakal, Vickey
2006 Shoozey, the photographer priest. *Arizona Highways*, Vol. 82, no. 3 (March), pp. 548
Phoenix, Arizona Department of Transportation. [“Shoozey” is Franciscan missionary Father Augustin Schwarz, who was sent to the Gila River Indian Reservation in 1916. In 1919 he was transferred to San Solano Mission on the Papago Indian Reservation. He helped build a church on the reservation at Cowlic. He returned to the Gila River Reservation in 1922. He used a Kodak Brownie to snap photographs, five of which are included here. One is of a group of Yaqui matachines dancing in front of Mission San Xavier on December 3, 1919; one, taken in 1920, is of students from the Anegam day school sitting in front of their school holding an American flag; and a third, taken near Mission San Xavier, is of an unidentified Franciscan, Gary Cooper, Walter Brennan, and Fr. Augustine himself. The latter was taken in 1940 during filming of The Westerner. The file of Schwarz photographs is in the archives of the Arizona State University Library in Tempe.]

Kaldahl, Eric J.
2002 Volunteer spotlight on Carolyn O'Bagy Davis. *Old Pueblo Archaeology*, no. 28 (March), p. 8. Tucson, Old Pueblo Archaeology Center. [A photograph of Davis accompanies this profile of a woman who has published articles about Goldie Richmond, a trader on the Papago Indian Reservation, and who as a volunteer with the Old Pueblo Archaeology Center would like to see the Center's programs extended to the Tohono O'odham Nation.]

Kaplan, Meredith
1997 New World Hispanic heritage along the Anza trail. *CRM*, Vol. 20, no. 11, pp. 37-39. Washington, D.C., U.S. Department of the Interior, National Park Service, Cultural Resources. [Kaplan writes about the Juan Bautista de Anza National Historic Trail that goes from Nogales, Arizona, to San Francisco, California in commemoration of the route taken by Anza in 1775-1776 when he led a group of Spanish colonists from Mexico to Alta California. She observes that, “Along the Anza Trail, one can experience the extent of the Spanish mission plan. In Arizona are the missions of Tumacácori and San Xavier del Bac, a National Historic Landmark, now an active parish.”]

Kassell, Ruby B.
1938 Crafts of the Papagos. *School Arts*, Vol. 38, no. 1 (September), pp. 49-50. Worcester, Massachusetts, The Davis Press, Inc. [A good, if brief, summary of Papago crafts both past and present, including horsehair ropes, fine string lariats, pottery, and basketry. There are two black-and-white photos, one showing a Papago woman weaving a basket and the other showing six examples of Papago utilitarian pottery.]

Kasulaitis, Mary N.
2002 The village of Arivaca: a short history. *The Smoke Signal*, no. 75 (Fall), pp. 100-124. Tucson, Tucson Corral of the Westerners. [Included in the history of this
small southern Arizona community is a discussion of its Spanish-period past, with considerable discussion of the Pima Revolt of 1751 and Arivaca’s involvement in it. What little is known about the O’odham settlement that was here during part of the eighteenth century and the mission visita that was established for them is also related.]

ten Kate, Herman F.C.

1883a Quelques observations ethnographiques recueilles dans la presqu'île Californienne et en Sonora. *Revue d'Ethnographie*, Vol. 2, pp. 89-90. Paris, Libraire de la Société Asiatique, de l'École des Langues Orientales Vivantes, etc. [The author says that the only thing of interest he found among the Indians of Baja California, the “Péricues” and “Coras,” “which is possibly reminiscent of primitive aboriginals, is a game of *paume* (literally, ‘tennis,’ but any game played with a racket) which I have also seen played among the Papagos of Arizona.”]

1883b Visite chez les Papagos. *Revue d'Ethnographie*, Vol. 2, pp. 89-90. Paris, Libraire de la Société Asiatique, de l'École des Langues Orientales Vivantes, etc. [A letter to the editor, E.T. Hamy, written in Tucson, Arizona, January 7, 1883, in which ten Kate says he has just visited the Papago Indians. He encloses a list of cephalic indices for six males and two females. He also says that he leaves the next day for Sonora and Baja California.]

1885 *Reizen en Onderzoekingen in Noord Amerika*. Leiden, E.J. Brill. [Ten Kate’s book about his travels in North America includes an account of his visit to San Xavier del Bac and the Papagos in January, 1883, where he met John M. Berger, “the only white man who lives on the reservation, and who is married to a Mexican woman (María Martínez).” Ten Kate describes the church of San Xavier and the Indian community, comprised of “nearly ninety dwellings,” in some detail. He describes Papago pottery and basketry, going into detail concerning the burden basket (*kiho*). He also describes the traditional Papago crypt burials on the side of a hill at San Xavier. He and Berger robbed the skeletal remains from one of the crypts.]

1892 Somotological observations on Indians of the Southwest. *Journal of American Ethnology and Archaeology*, Vol. 3, no. 2, pp. 117-144. Boston and New York, Houghton, Mifflin, and Company. [Ten Kate tells how his first visit to the Papagos in 1883 was confined to San Xavier del Bac, but that in 1887-88 he visited farther into the Papaguería. He discusses a whole series of physical anthropological measurements made on Papago Indians and others, and presents the data in eight tables. Ten Kate also used the term “Oótam” in speaking of Papagos and Gila River Pimas. He measured 312 Papagos, including 77 adult Papago males, 51 adult females, 121 boys, and 63 girls. He further alludes to Pima oral tradition making mention of “Onävas, or Tchoofkwatam (Hare-eaters), now living in Sonora” (p. 142).]

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1995 Ten Kate's Hemenway Expedition diary, 1887-1888. Translated, with an introduction by Pieter Hovens. *Journal of the Southwest*, Vol. 37, no. 4 (Winter), pp. 635-699. Tucson, The University of Arizona Press and the Southwest Center. [Ten Kate visited San Xavier del Bac and the Papago villages of Pan Tak (Coyote Sits), Uhs Kug, Cababi, Quijotoa, Little Tucson (which he calls a “Pima” village), and Fresnal in April, 1888. In this, his “2nd Monthly Report to the Anthropologist Relative to Observations and Discoveries Made and Remains Secured April 6th - May 5th, 1888,” he offers details of these visits, describing Papagos’ physical characteristics, a stone shrine near Uhs Kug, a ceremonial cave in the Baboquivari Mountains (no doubt I’itoi’s Cave), petroglyphs, rock walls, and a bedrock metate near below the north end of the Coyote Mountains (photographed in 1894 by William Dinwiddie) (pp. 674-677). His diary entries of visits to these places are on pages 670-674.]

Kaufmann, Thomas D.

1999 East and west: Jesuit art and artists in Central Europe, and Central European art in the Americas. In *The Jesuits: culture, sciences, and the arts, 1540-1773*, edited by John W. O’Malley, Gauvin A. Bailey, Steven J. Harris, and T. Frank Kennedy, pp. 274-304. Toronto, Buffalo, and London, University of Toronto Press. [There is brief mention here of Mission San Xavier del Bac and that Father Eusebio Kino was “the builder of the original structure at San Xavier” [sic]. The author also quotes Father Pfefferkorn as saying that (Jesuit-period) churches in Sonora were “built only of sun-dried adobe bricks,” which is also incorrect, as witness, for example, the church at Arizpe.]

Kautz, August V.

1877 Annual report of Colonel August V. Kautz, Eighth U.S. Infantry, Brevet Major General, (Assigned) Commanding Department of Arizona. Prescott, Arizona, s.n. 22 pp. [Datelined Prescott, Arizona Territory, August 15, 1877, Kautz complains in his report about the Gila River Indian Reservation agent (J.H. Stout, not named in the report) whom he describes as “habitually” absent from his post Kautz says when he confronted the agent, the latter, “replied that he had other important duties to perform at Tucson, in connection with his duties as Agent of the Papagoes.”]

Kay, Margarita

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Ethnohistory. [The Florilegio Medicinal was written by a Jesuit lay brother, Juan de Esteyneffer, in 1711. It is a compilation of herbal remedies, many of which are still used by Indians of the Southwest, Papagos included.]

Kearns, Bessie J.R. 1970  Child rearing practices among selected culturally deprived minorities. Journal of Genetic Psychology, Vol. 116, no. 2 (June), pp. 149-155. Worcester, Massachusetts, The Journal Press. [The purpose of this study is to determine whether values related to child rearing differ among Papago Indians, Mexican-Americans, and Anglo lower-class cultures. Fifty Papago Indians from Tucson, Arizona were part of the sample studied.]


1981  The saguaro book. Dubuque, Iowa, and Toronto, Ontario, Kendall/Hunt. [The Papago saguaro harvest and preparation of wine -- here erroneously called “tiswin” -- are briefly described on pages 35 and 37. Papago Juanita Ahil is shown in two photos as she harvests the fruit and cooks the pulp.]

Kehoe, Alice B. 1981  North American Indians. A comprehensive account. Englewood Cliffs, New Jersey, Prentice-Hall, Inc. xii + 564 pp. [Three pages of this magisterial survey are devoted to the Pimas, including both Pimas and Papagos as well as Lower Pimans. Very superficial and often less than accurate.]

Keith, Sandra L. 1990  The trail of the bells. Friendly Exchange, Vol. 10, no. 3 (Fall), front cover, pp. 3, 8-12. Des Moines, Iowa, Meredith Publishing Services. [A color photo of the south-southwest elevation of Mission San Xavier del Bac adorns the cover, and a photo of people gathered in the front door of the mission is on page 3. The illustrated article is about the Spanish missions in the Southwest, although San Xavier and Tumacacori, both in Arizona, are its focus.]
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Kelemen, Pál
1969 Art of the Americas, ancient and Hispanic, with a comparative chapter on the Philippines. New York, Thomas Y. Crowell Company. Maps, illus., bibl., index. xiii +402 pp. [Mission San Xavier del Bac is described on pages 222-223. There is a black-and-white photo of the south-southwest elevation of church in plate 7.48 and another of the interior of the east transept in plate 7.49 (p. 247).]


1981 Régi amerikai művészet: ösi indián és spanyol gyarmati kor. Budapest, Corvina Kiadó. Maps, illus. 207 pp. [This is the translation into Hungarian of Kelemen (1969), but without the chapter on the Philippines. The description of Mission San Xavier del Bac is on pages 150-151.]

1983 Icon and santo -- in remembering. In Hispanic arts and ethnohistory in the Southwest, edited by Marta Weigle, pp. 15-28. [Mention is made of a visit to Mission San Xavier del Bac and of the fact that Father (Celestine) Chinn greeted the Kelemens at the mission (p. 18).]

Keller, Ignacio X.
1986 [Request made by Father Keller of presidial commanders.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrrs and Félix Zubillaga, pp. 217-220. México, Universidad Nacional Autónoma de México. [Father Keller, the Jesuit missionary stationed at Suamca, sends a request to Captain Juan Antonio Menocal of the Spanish presidio of Fronteras to arrest capture the Northern O’odham, Pedro de la Cruz, alias Chihuahua, a man whom he regarded as one of the guilty parties in instigating the Pima Revolt of 1751 against the missionaries and other Spaniards. The request was written November 28, 1751 at Suamca, and copies were sent as well to the commanders of the presidios at Janos and Terrenate.]

1999 [Request made by Father Keller to Captain Juan Antonio Menocal of the presidio of Fronteras.] In Pedro de la Cruz – alias, Chihuahua. Conspirator, scapegoat, victim, by Donald T. Garate, p. 18. s.l., s.n. [This is a translation into English of Keller (1986).]

Keller, Robert A.

Kelly, Annamaria
1977 Eusebio Chino, pioneer of the American Southwest. Italian Americana, Primavera/Verano), pp. 131-143. Buffalo, New York, s.n. [A biographical sketch
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of the pioneer missionary to work among Northern Piman Indians.]  

1980  
*Kino alla conquista dell’ America.* With the collaboration of Ernest J. Burrus. Tucson, Southwestern Mission Research Center in cooperation with the Jesuit Conference of the Society of Jesus in the United States. Map, illus. vii + 136 pp. [This is a biography in Italian of Father Eusebio Francisco Kino, S.J., the first European to work and live permanently among the Northern Piman Indians.]  

1987  

Kelly, J. Charles  
1993  
Zenith passage: the view from Chalchihuites. In *Culture and contact: Charles C. Di Peso’s Gran Chichimeca*, edited by Anne I. Woosley and John C. Ravesloot, pp. 227-250. Dragoon, Arizona, Amerind Foundation; Albuquerque, University of New Mexico Press. [Kelly opines (p. 230) there is sufficient evidence in the archaeological record in Zacatecas and Durango to suggest, as may be the case in southern Arizona, to indicate a sharp division between contemporary ethnic groups, and that perhaps the “O’otam” concept of Di Peso should not be discarded unless future evidence justifies it.]

Kelly, Joseph F.  
1995  
Padre Kino. *Persimmon Hill*, Vol. 23, no. 4 (Winter), pp. 32-34. Oklahoma City, National Cowboy Hall of Fame and Western Heritage Center. [This sketch of the life of Jesuit missionary Eusebio Francisco Kino tells of his involvement with the “Pimas” of today's northern Sonora and southern Arizona. Color photos of the ruins of Cocóspera and of the mission church at San Ignacio accompany the article.]

Kelly, Marsha C.  
1971  

Kelly, Maurus  
1962  
[Letter to the editor.] *Indian Sentinel*, Vol. 40, no. 2 (Summer), p. 31. Washington, D.C., Bureau of Catholic Indian Missions. [This is a letter of thanks from Father Maurus, a Franciscan missionary, for money sent to him in support of his work among off-reservation Papagos working in the cotton fields. Included is a black-and-white photo captioned “Papago Migrant's Children.”]

Kelly, Regina, *editor*
Papago/San Xavier bibliography

2000  *Don't look at me different / no me veas diferente*. By Aracely Carranza and others. Tucson, Tucson Voices Press. Maps, illus., works cited. 160 pp. [Reported on here are interviews with twenty present and former residents of the La Reforma and Connie Chambers housing projects in Tucson, Arizona. One of the interviewees is Frances Manuel, the first Tohono O'odham resident of La Reforma when she moved there in 1953. Twenty years later she moved to Connie Chambers and remained there until 1981. Her reminiscences (pp. 63-65) are accompanied by three black-and-white photos of her taken at various times as well as by photos of other family members.

Another interviewee is Ronald K. Lee, whose family owned grocery store patronized by projects residents and others. He says, “A lot of the customers we had came from the O'odham reservation; they'd come in their wagons and horses and we'd sell them hay and kerosene.”]

Kelly, William H.

1944  “A preliminary study of the Cocopa Indians of Mexico.” Ph.D. dissertation, Harvard University, Cambridge, Massachusetts. [Sand Papagos are noted on pages 304-305 in a chapter titled “Desert Neighbors,” and there is further discussion of Papagos on pages 317-321. Sand Papago data are from Hoover (1935b) and Lumholtz (1912), and Papago data are from Castetter and Bell (1942) and from various publications by Ruth Underhill.]

1952  Bureau of Ethnic Research. *Kiva*, Vol. 18, nos. 1-2 (September-October), pp. 9-12. Tucson, Arizona Archaeological and Historical Society. [Papagos are mentioned as being among Arizona's largest tribes, as still living within the confines of their aboriginal homeland, and as being one of the “Desert Rancheria” tribes.]


1963  *The Papago Indians of Arizona: a population and economic study*. Tucson, The University of Arizona, Department of Anthropology, Bureau of Ethnic Research. Maps, bibl. 129 pp. [This is a manpower survey of Papago Indians with employment data and supplementary information on adult Papago Indians and a survey of the current use by Indians of Papago agriculture and stock raising resources. The four chapters of the report are titled, “History,” “The Papago Reservation and Its Population,” “Reservation Economy” and “Manpower Resources and Employment.”]

1967a  “Social and cultural consideration in the development of manpower programs for Indians. Text of a talk delivered at the National Conference on Manpower Programs for Indians, Kansas City, Missouri, February 16, 1967.” Unpublished manuscript, copy on file in the Arizona State Museum archives, The University of
Arizona, Tucson. 9 pages. [According to the 1960 census slightly more than 7% of the Papago and Pima Indian males of southern Arizona were defined as unemployed. In 1964 study of Papago employment conducted by the Bureau of Ethnic Research of the University of Arizona, less than 4% of the Papago males were found to be unemployed. Kelly accounts for the difference in figures due to the special care the Bureau took to determine numbers of individuals who were “idle” or “physically and mentally disabled,” eliminating them from the equation as employable. Fourteen percent of adult males were “idle,” making this “the highest percentage of idle men found in any ethnic group in the country.”]

1967b  A study of southern Arizona school-age Indian children, 1966-1967. Tucson, The University of Arizona, Department of Anthropology, Bureau of Ethnic Research. 38 pp. [This report deals with Papago, Pima, and Maricopa Indian children ages six through eighteen who have not graduated from high school and whose usual residence is in southern Arizona. It examines the length of time students stay in school, high school dropout rates, and other areas of education.]


1969b  Social and cultural considerations in the development of manpower programs for Indians. In Indian education. Hearings before the Special Subcommittee on Indian Education of the Committee of Labor and Public Welfare, United States Senate, 90th Congress, 1st and 2nd sessions, part 5, pp. 2340-2343. Washington, U.S. Government Printing Office. [Kelly uses Papago employment and unemployment data as the example for most of the points made in this essay.]


1977  Cocopa ethnography [Anthropological Papers of the University of Arizona, no. 29]. Tucson, The University of Arizona Press. Maps, illus., refs., index. vii + 150 pp. [There are scattered references here to interactions between Sand Papagos and Papago Indians and the Cocopa. Consult the index.]
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Kelly, William H.; William Willard, and Nadine H. Rund 

Kelsay, Laura E., compiler 
1977 Cartographic records of the Bureau of Indian Affairs [Special List, no. 13]. Washington, D.C., General Services Administration, National Archives and Records Service. 187 pp. [Maps in the U.S. National Archives relating to Papago lands, reservations, and villages are listed under items numbers 22, 420, 643-649, 762, 769, 853, and 887.]

Kelso, Dianne R., and Carolyn Attneave 

Kempton, James H. 
1936 Maize as a measure of Indian skill. In Symposium on prehistoric agriculture [University of New Mexico Bulletin, no. 296, Anthropological Series, Vol. 1, no. 5], pp. 19-28. Albuquerque, University of New Mexico Press. [This discussion dealing with the origins, age, and spread of maize in the United States includes the statement that, “... the Papagos are the only tribe of the region from which pop and sweet varieties (of corn) have been obtained” (p. 28).]

Keneally, Henry J., Jr. 
1966 A study of the inter and intra agency communication process used in a community development program. Adult Leadership, Vol. 14, no. 9 (March), pp. 294-296, 317-320. Washington, D.C., Adult Education Association of the U.S.A. [Two Papago Indian communities, Daik Village and the Gila Bend Village -- both on the Gila Bend Reservation -- are discussed in terms of setting up and running community development health care programs.]

Kennedy, Roger G. 
1993 Mission. The history and architecture of the missions of North America. Edited and designed by David Larkin. Photography by Michael Freeman. Boston and New York, Houghton Mifflin Company. Illus., bibl. 239 pp. [Included here are spectacular color photos of Pimería Alta missions San Xavier del Bac (pp. 20, 65, 94, 128, 130, 131, 239), San Ignacio (pp . 23, 46-47, 77, 87, 93, 98, 99, 119, 124), Guevavi (p. 25), Pitiquito (pp. 27, 125), Caborca (p. 45, 97, 114), Magdalena (p. 78), Oquitoa (pp. 78, 122, 123), Tumacácori (pp. 88-89, 126-127,129), Cocóspera (pp. 117, 118), and Tubutama (pp. 120-121). The architectural drawing of the apse, crossing, and transept at Mission San Xavier, taken from Giffords (n.d.), is on pages 230-231. A historical and descriptive text accompanies all these photos, and a brief section is titled, “Thoughts at San Xavier del Bac” (pp. 94, 96).]

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Kenny, Gill
1995 [Untitled]. *Tucson Lifestyle*, August, pp. 86, 90. Tucson, Citizen Publishing Company of Wisconsin, Inc. [Printed here are two color photos of Mission San Xavier del Bac by photographer Kenny, one of the southeast elevation of the east bell tower and the other a distant view of the south-southeast elevation of the entire mission complex.]

1999 [Untitled.] *Where to retire*, Spring, p. 80. Houston, Variation Publications, Inc. [This is a photo by Kenny of the southwest elevation of the church of Mission San Xavier del Bac, one showing a ramada by the cemetery walls and two tourists by the ramada looking northeast toward the church.]

Kent, Kate P.
1945 A comparison of prehistoric and modern Pueblo weaving. *Kiva*, Vol. 10, no. 2 (January), pp. 13-20. Tucson, Arizona Archaeological and Historical Society. [Kent asserts that anthropologist Leslie Spier “points out that warp float belts have been made by Zuni, Hopi, Cochiti, Navaho, Pima, Papago, Maricopa, and Huichol” (p. 19). However, she fails to cite a published reference by Spier.]


Kerr, J.W.
1913 Contagious and infectious diseases among the Indians. In *Senate Documents*, no. 1038, 62nd Congress, 3d session, Vol. 25, part 2, p. 85. Washington, Government Printing Office. [Figure 39 is a black-and-white photo captioned: “Papago back yard, with shallow well. Fortunately for the typhoid problem the water is strongly alkaline.”]

Kerry, Bob
2003 Scrambling up Montezuma’s Head. *Arizona Highways*, Vol. 79, no. 2 (February), pp. 6-13. Phoenix, Arizona Department of Transportation. [With color photos by Peter Noebels, this article about climbing a volcanic plug just inside the northeast boundary of Organ Pipe Cactus National Monuments includes mention of the adjacent lands of the Tohono O’odham Nation, the village of Gunsight, and the defunct Allen City.]

Kessell, John L.
1966a Peaceful conquest in southern Arizona. In *Father Kino in Arizona*, by Fay J. Smith,
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John L. Kessell, and Francis J. Fox, pp. 53-95. Phoenix, Arizona Historical Foundation. [Kessell summarizes the early activities of Father Kino among the Piman Indians of what today is southern Arizona, beginning in 1691 and continuing through 1702.]

1966b The puzzling presidio: San Phelipe de Guevavi, alias Terrenate. New Mexico Historical Review, Vol. 41, no. 1 (January), pp. 21-46. Albuquerque, University of New Mexico Press. [Kessell mentions that Guevavi, “... less than ten miles northeast of Nogales, was a Piman Indian village introduced to Christianity in 1691 ...” (p. 21). Kessell also writes that a proposed new Spanish military garrison will be comprised of Papagos, Upper Pimas, and other tribes (p. 26), and he writes briefly about the Pima Revolt of 1751-52 (p. 34).]

1969a Father Ramón and the big debt, Tumacácori, 1821-1823. New Mexico Historical Review, Vol. 44, no. 1 (January), pp. 53-72. Albuquerque, University of New Mexico Press. [This article is about the tenure of Father Ramón Liberos at Mission Tumacácori, 1821-1828, and money owed the mission by Ignacio Pérez for cattle he had purchased from Fr. Ramón’s predecessor. There are scattered mentions throughout to Mission San Xavier del Bac. “Papagos,” writes Kessell, “still (in 1969) consider San Xavier their place of worship” (p. 53). Kessell also writes about the Indian population of Tumacácori, one comprised of Northern O’odham, Papagos included at various times.]


1970a The making of a martyr: the young Francisco Garcés. New Mexico Historical Review, Vol. 45, no. 3 (July), pp. 181-196. Albuquerque, University of New Mexico Press. [Francisco Garcés, who was killed by Quechan (Yuma) Indians at the Yuma Crossing in 1781, was the first Franciscan pastor of Mission San Xavier del Bac.]

1970b Mission of sorrows. Jesuit Guevavi and the Pimas, 1691-1767. Tucson, The University of Arizona Press. Map, illus., bibl., index. xvi + 225 pp. [This is the history of Jesuit-period Mission Guevavi, a mission begun in a Northern O’odham community in 1691. Papagos are mentioned throughout, its being especially noted Papagos were brought to missions along the Río Santa Cruz as replacements for “Pimas.” Although Guevavi is the focus here, the history is one that can be generalized for the entire Pimería Alta. This is the published version of Kessell (1969b).]

1974 Friars versus bureaucrats: the mission as a threatened institution on the Arizona-Sonora frontier, 1767-1842. Western Historical Quarterly, Vol. 5, no. 2 (April), pp. 181-196. Logan, Utah, Western History Association. [Kessell writes about the opposition between religious and military/civil authority in the Pimería Alta, a debate over policies that had a direct impact on the O’odham natives of the region.]

1976 Friars, soldiers, and reformers. Hispanic Arizona and the Sonora mission frontier, 1767-1856. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xv + 347 pp. [While the focus here is on the Franciscan-period history of Mission
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Tumacácori (1768-ca. 1843), this sequel to Kessell (1970b) is also a history of the entire Pimería Alta for the period. As such, it is the seminal work on Papago history for the period 1768 and 1856.


Kessell, John L., translator and editor

1964 *San José de Tumacácori -- 1773. Arizona and the West*, Vol. 6, no. 4 (Winter), pp. 303-312. Tucson, The University of Arizona Press. [This is a translation of the March 5, 1773 report by Fray Bartholome Ximeno, pastor of Mission Tumacácori in southern Arizona. Mention is made of Papago Indians at Sonoita, Calabasas, Tumacácori, and Guevavi, and it is said that Papagos would settle at the villages of Terrenate and Tubac if Apaches were not continually raiding them. The other Indians within Fr. Ximeno’s jurisdiction were also O’odham: Pimas and Sobaipuris.]

1965a *Father Eixarch and the visitation at Tumacácori, May 12, 1775. Kiva*, Vol. 30, no. 3 (February), pp. 77-81. Tucson, Arizona Archaeological and Historical Society. [This is the report of the Franciscan Father Visitor Antonio Ramos to Mission Tumacácori and its pastor, Father Thomás Eixarch, on May 12, 1775. He reports that ninety-one Indians and twenty-six non-Indians live at Tumacácori and that 141 Indians live at Calabasas who were driven by Apaches from their villages of Guevavi and Sonoita. “All are Indians of the Pima and Papago tribes, as are those of Tumacácori.”]

1965b A personal note from Tumacácori. *Journal of Arizona History*, Vol. 6, no. 3 (Autumn), pp. 147-151. Tucson, Arizona Pioneers’ Historical Society. [This is a letter written by the pastor of Mission Tumacácori on November 20, 1825, one which, among other things, he reports that Apaches carried off wheat from Tumacácori that belonged to the resident Pimas (O’odham).]

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[This report by Juan Bautista de Anza was written March 17, 1766 to Governor Juan Claudio de Pineda of Sonora gives details of a successful campaign waged by Anza and Pima auxiliaries against Apaches. He observes, however, “During the time I was away, Apaches came in to San Xavier del Bac and ran off all the mission’s cattle, which must number some 300 head. But by going out after them, the corporal who resides there (managed to) restore them all” (p. 163).]

1972
Anza damns the mission. A Spanish soldier's criticism of Indian policy, 1772. *Journal of Arizona History*, Vol. 13, no. 1 (Spring), pp. 53-63. Tucson, Arizona Historical Society. [Anza condemns what he views as the tyrannical rule imposed on natives of the Pimería Alta by the missionaries. In his introduction to the Anza document, Kessell notes that in 1772 Fr. Francisco Garcés reacted negatively to Anza's proposal to withdraw from Mission San Xavier the two soldiers who had been assigned there to help guard the mission.]

1991

Kessler, Donna M.
1991

Kestler, Richard J.
1972
Some observations of the Papago political system. *Indian Programs*, Vol. 2, no. 3 (Spring-Summer), pp. 3-5. Tucson, The University of Arizona. [This is a discussion of Papago tribal politics, government, and the tribal constitution.]

Khera, Sigrid, and Patricia S. Mariella
1983

Kicanas, [Bishop] Gerald
2009a
Tribute to Tom Frost, O.F.M. *Westfriars*, Vol. 43, no. 5 (Sep/Oct), pp. 26-29. Malibu, California, Santa Barbara Province of the Franciscans. [The Bishop of Tucson pays glowing tribute to the lengthy period of service of Fr. Tom Frost among the Tohono O’odham on the main reservation. The 78-year old Fr. Frost was
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being transferred to San Miguel, California, to work with Franciscan novices.]

2009b Tribute to Max Hottle, O.F.M. *Westfriars*, Vol. 43, no. 5 (Sep/Oct), pp. 30-31. Malibu, California, Santa Barbara Province of the Franciscans. [The first part of a tribute by Bishop Kicanas to the 19 years of service Fr. Max Hottle provided to the O’odham living on the main (Sells) reservation.

2009c Tohono O’odham bid ‘Father Max’ farewell. *Westfriars*, Vol. 43, no. 6 (Nov-Dec), pp. 5-8. Malibu, California, Santa Barbara Province of the Franciscans. [The Bishop Kicanas concludes his warm tribute to Fr. Max Hottle, O.F.M., who was leaving the Tohono O’odham Nation for a new assignment in Tularosa, New Mexico. He tells of the celebration held by O’odham in Fr. Max’s honor, mentioning the presence of Joseph Enos, an O’odham elder, and Fr. Ponchie Vasquez, Fr. Max’s replacement. The celebration occurred at the church in Sells.]

Kickingbird, Lynn, and Curtis Berky

1977 *Executive orders establishing the Papago reservations: with a brief chronological history.* Washington, D.C., Institute for the Development of Indian Law. Illus. 57 pp. [“This book is one of a series that was developed by the Institute for the Development of Indian Law, Inc. for use in federal Indian law workshops conducted for the Papago Nation.”]

Kiefer, Mildred S.

1952 *Our Papago neighbors.* Phoenix, Phoenix Elementary Schools. 42 pp. [A book intended for 1st and 2nd grade students. It covers various aspects of Papago life, including houses, villages, food, the saguaro fruit harvest, and songs.]

Kiester, Edwin

1996 *Giving money away wisely ought to be a piece of cake.* *Smithsonian*, Vol. 26, no. 12 (March), pp. 54-56,58, 60, 62, 64, 66-67. Washington, D.C., Smithsonian Institution. [An article about the philanthropic Stocker Foundation tells about the foundation’s financial contributions toward the conservation project on the church at Mission San Xavier del Bac. Two color photos show the church, one of them with Sonny Morales in the foreground boiling pads of prickly pear cacti.]

Kilcrease, A.T.

1939 *Ninety five years of history of the Papago Indians.* *Southwestern Monuments Monthly Report*, supplement for April, pp. 297-310. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [Beginning in 1841 and ending in 1939, this is a year-by-year chronicle of events as recorded on a Papago calendar stick deciphered by Sevier Juan of Covered Wells. The stick was burned after Juan deciphered it.]

Killackey, Alice A.
“Affective results of bicultural science curricula with American Indian students.” Ph.D. dissertation, University of New Mexico, Albuquerque. 274 pp. [“The purpose of this study was to initially develop bicultural activities which involved the students in learning their traditional culture’s science from their elders and then combining this knowledge with mainstream or western science. ... The activities were pilot-tested at two schools within the Zuni Public School District in new Mexico; revised, and then extensively field tested at 14 reservation high schools across the southwestern United States. The approximately 400 participating students represented” many tribes, including Tohono O’odham.]

King, Dale S. 1939
In defense of the Tumacacori museum building. *Southwestern Monuments Monthly Report, Supplement for February*, pp. 135-141. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [King reproduces, anonymously, a letter written to the National Park Service from a visitor who objects strenuously to laying a brick floor in the church of Mission Tumacacori and who also objects to the appearance of the new museum building. He then writes a lengthy reply, one not only eloquently defending and explaining Park Service decisions, but describing the background of research into other Pimería Alta missions that went into the decision making.]

King, George 1970
Concerned teachers’ Indian project. *Evaluator*, Vol. 11, no. 2 (Winter), pp. 19-21. Los Angeles, California Teachers Association – Southern Section. [Included here is a discussion about Sister M. Antoninus Hubatch and her project at the San Xavier Mission School which led to the first and second grade students’ production of *Our Book* (Hubatch compiler and editor 1968). At the time of King’s writing, *Our Book* had gone into its fifth printing. A photo of a Papago girl holding a copy of *Our Book* accompanies the article.]

King, John R. 1978
The geology of the San Xavier north porphyry copper deposit, Pima Mining District, Arizona. *Arizona Geological Society Digest*, Vol. 11, October, pp. 101-102. Tucson, Arizona Geological Society. [The San Xavier porphyry copper deposit is located entirely within the boundaries of the San Xavier Indian Reservation.]

King, Wayne 1966
[Letter to the editor.] *Frontier Times*, Vol. 40, no. 4 (June-July), pp. 71-72. Austin, Western Publications, Inc. [The letter is titled “History of Quitobaquito.” Quitobaquito is the spring-fed oasis within the boundaries of Organ Pipe Cactus National Monument. It was for generations a home to Papago Indians. King, who is married to a woman who is 3/4 Papago, outlines the history of Quitobaquito from the early 19th century to the near present, emphasizing the Orozco and Childs
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King, William S.
1954a Cross cultural factors in health administration. In *Indian health in Arizona [Second Annual Report of the Bureau of Ethnic Research]*, by Bertram S. Kraus and Bonnie M. Jones, pp. 18-27. Tucson, University of Arizona, Department of Anthropology, Bureau of Ethnic Research. [The Papago are one of three tribes discussed in connection with cultural factors and difficulties in the administration of health care. Native Papago medicine and attitudes towards native medicine are also discussed.]

1954b “The folk Catholicism of the Tucson Papagos.” Master of Arts thesis, The University of Arizona, Tucson. 121 pp. [This is an investigation of Papago participation in a series of folk Catholic practices largely unsupervised by clergy -- chiefly as observed among Papagos living off-reservation in Tucson.]

1961 “Papago village description.” Unpublished manuscript. Tucson, The University of Arizona, Department of Anthropology. Index. Unpaged. [A copy of this manuscript is in the library of the Arizona State Museum, University of Arizona, Tucson. It is, in effect, a handbook and guide to the Papago villages of southern Arizona, with information on location, settlement, religion, economy, services, contacts, and a brief history.]

King, William S., *editor and compiler*
1958 *The off-reservation Papagos [Program and Proceedings of the Arizona Commission of Indian Affairs, held in Sells, Arizona, December 7, 1957.]* s.l., State of Arizona, Arizona Commission of Indian Affairs. Maps, bibl. 73 pp. [This is a transcript of the Sells proceedings, as well as of a meeting held January 11, 1958 at the Ochoa School in Tucson, compiled by King in his role as Executive Secretary of the Commission. Speakers whose words are recorded here verbatim include Paul Jones, Fred Haverland, Harry Stevens, Harry Gilmore, Mark Manuel, Bernard Fontana, William Kelly, Fr. Theodore Williges, Clarence Wesley, Harry Ackerman, Henry Dobyns, Alma Smith, Dr. Clarence Salsbury, John Narcho, James Officer, Robert Hackenberg, Gov. Ernest McFarland, William King, Nellie Cachora, Lynn Lull, Juan Harvey, Susie Enos, John Bautista, Lucille Palimo, Eleanor Shipley, Rev. Casper Glenn, Norbert Leonard, and Martin Maldonado. There is information here on population, education, occupation, areas of residence, services for off-reservation Papagos, migration, etc. etc.]

King, William S., and Delmos Jones
1974 *Papago population study [Papago Indians II. American Indian Ethnohistory: Indians of the Southwest, compiled and edited by David A. Hore].* New York, Garland Publishing Inc. Map. 349 pp. [Papago villages in all nine political districts on the main (Sells) reservation are discussed in terms of settlement, government, religion, economy, services, contacts, and history.]

Kinnaird, Lawrence, *translator and editor*
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1958  *The frontiers of New Spain. Nicolás de Lafora's description, 1766-1768* [Quivira Society Publications, Vol. 13]. Berkeley, The Quivira Society. Map, illus., index. xviii + 243 pp. [Lafora was a Spanish captain who accompanied the Marqués de Rubí on an inspection of all the presidios along the northern boundary of New Spain. Lafora visited Guevavi, Tubac, Calabazas, and Tumacácori in 1766 and Saric, Tubutama, Santa Teresa, Altar, Bisani, Atil, Oquitoa, Pitiquito, Caborca, and Magdalena in 1767. He writes of Saric that in addition to the 300 Pimas Altos in residence there, there were “some 200 savages of the Pápago nation who were camped in its vicinity. These people come here in winter to escape the barrenness and drought of their country and they return to their homes in summertime during the rainy season. For this reason no missions have been founded among these extremely docile Indians” (p. 111). There are additional mentions throughout relating to the Northern O’odham. Consult the index under “Pápago (Piatto) Indians,” “Papaguería,” “Pima Indians,” and “Sobaípuris Indians.”]

Kinney, Jay P.

1937  *A continent lost -- a civilization won. Indian land tenure in America*. Baltimore, The Johns Hopkins Press. Illus., bibl., index. xvi + 366 pp. [The creation of the Papago Reservation by Executive Orders in 1916 and 1917 is discussed in terms of its being the principal reason that in 1919 the United States Congress banned further creation of reservations in this manner (p. 293). The overgrazing of the Papago Reservation by cattle is also alluded to (p. 317).]

Kinnison, John E.


Kino, Eusebio F.


1919  *Kino's historical memoir of Pimería Alta*. Translated, edited, and annotated by Herbert E. Bolton. Two volumes. Cleveland, The Arthur H. Clark Company. Maps, bibl., index. 379 + 329 pp. [Father Eusebio Kino was the Jesuit missionary who initiated prolonged contact between Europeans and Northern Pimans when he entered what he termed the “Pimería Alta” in 1687. This is his summary of events]
in his missionary career between 1683 and 1707 (his died in 1711). Consult the index under “Pimas (tribe),” “Sobaipuris (tribe, division of Pimas),” “Sobas, Piman division,” and under the names of individual missions. “Papago” was never a term used by Father Kino.

1948  
*Kino’s historical memoir of Pimería Alta.* Translated, edited, and annotated by Herbert E. Bolton. Two volumes in one. Berkeley and Los Angeles, University of California Press. Maps, bibl., index. 379 + 329 pp. [This is a re-issue of Kino (1919), with both volumes being bound as one.]

1953-54  
*Cartas y relaciones sobre California.* México, Vargas Rea. [This is a November 21, 1708 narrative by Father Kino concerning his missionary activities in the Pimería Alta and his expeditions to the Colorado River at Yuma and his efforts to prove that California is not an island.]

1961a  
*Kino’s plan for the development of Pimería Alta, Arizona & Upper California. A report to the Mexican Viceroy.* Translated and annotated by Ernest J. Burrus. Bibl., index. 70 pp. [Father Kino discusses the missions of the Pimería Alta, those that serve the Northern O’odham (Northern Pimans). He notes progress of the missions, mentions his travels among the Sobas and Sobaipuris, and observes how “our Indians of Pimería” have fought against Hojome, Janos, and Apache enemies of the Spaniards.]

1961b  
*Vida del P. Francisco J. Saeta, S.J., sangre misionera en Sonora.* Prologue and notes by Ernest J. Burrus. México, D.F., Editorial Jus, S.A. [This is Father Kino’s biography of his fellow Jesuit missionary who was martyred at the hands of Northern Pimans in Caborca in 1695. See Kino (1971) for a translated version.]

1964  
*Kino escribe a la Duquesa. Correspondencia del P. Eusebio Francisco Kino con la Duquesa de Aveiro y otros documentos* [Colección Chimalistac de Libros y Documentos acerca del la Nueva España, Tomo 18]. Compiled and edited, with a prologue and notes, by Ernest J., Burrus. Madrid, Ediciones José Porrúa Turanzas. Maps, illus., index. xxxii + 536 pp. [These are letters written by Father Kino to the Duchess of Aveiro between 1680 and 1687. There is brief mention of the Pimas of the Pimería Alta. Consult the index under “Pimas, Sonoran Indians” and “Pimería Alta” (northern Sonora and southern Arizona). There are insights here into Kino’s initial weeks and months among the Northern Piman Indians.]

1965a  
*Kino writes to the Duchess. Letters of Eusebio Francisco Kino, S.J., to the Duchess of Aveiro* [Sources and Studies for the History of the Americas, Vol. 1]. Compiled, translated, and annotated by Ernest J. Burrus. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. Maps, illus., bibl., index. xii + 290 pp. [This is a translation into English of Kino (1964).]

1965b  
Kino’s original 1696-1697 map, ... drawn to illustrate the biography of his martyred Jesuit missionary companion, Father Saeta. In *Kino and the cartography of Northwestern New Spain*, by Ernest J. Burrus, plate 9. Tucson, Arizona Pioneers’ Historical Society. [The title, the caption by Father Burrus accompanying the map reproduced here, is the abstract. It provides a closeup and detailed view of the Pimería Alta and the mission settlements the Jesuits had founded there by 1696. It also includes a drawing by Kino of two O’odham warriors with bows aiming their
arrows at Father Saeta, who was martyred at Caborca.]

1965c Nuevo Reyno de la Navara. In *Kino and the cartography of Northwestern New Spain*, by Ernest J. Burrus, plate 13. Tucson, Arizona Pioneers’ Historical Society. [This is, according to Father Burrus, “Kino’s 1710 map, drawn shortly before his death” (in 1711). It “was intended to accompany and illustrate his diary. It became separated from his writings and all traces of its disappeared until I discovered a 1724 copy of it (prepared for engraving), in ... Paris.” The region of the Pimería Alta and its Northern Piman settlements is clearly delineated.]

1965d Paso por tierra a la California. In *Kino and the cartography of Northwestern New Spain*, by Ernest J. Burrus, plate 11. Tucson, Arizona Pioneers’ Historical Society. [Father Burrus describes this as, “Kino’s 1701 map according to the earliest extant Spanish version reproduced here for the first time. The production is far more accurate than the French version” (Kino 1965d). The Pimería Alta settlements are shown with great clarity.]

1965e Passage par terre a la Californie. In *Kino and the cartography of Northwestern New Spain*, by Ernest J. Burrus, plate 10. Tucson, Arizona Pioneers’ Historical Society. [Father Burrus describes this as, “Kino’s 1701 map, engraved by Inselin and printed in Paris in 1705. The best known of all his maps bears the title ‘Passage by Land to California.’ The plate was used twice in 1705: (a) in a popular mission magazine, *Lettres Edifantes*, and (b) in the most scientific journal of the Jesuits, *Mémoires de Trévoux*. The present reproduction has been made from the first printing.” It includes the region of the Pimería Alta, listing the names and locations of many Northern Piman settlements.]


1965g Teatro de los trabajos apostolicos de la Compa. de Jesvs en la America septentrional. In *Kino and the cartography of northwestern New Spain*, by Ernest J. Burrus, plate 8. Tucson, Arizona Pioneers’ Historical Society. [This is, as Father Burrus writes, “Kino’s original 1695-1696 map, drawn to illustrate his biography of (Father) Saeta. It incorporates his 1683-1695 explorations in Lower California and on the mainland.” The region of the Pimería Alta, with its named Northern Piman settlements and missions, is included on the map.]

1966a The *Relación diaria* of Father Kino. Translated, with an introduction by Fay J. Smith. In *Father Kino in Arizona*, by Fay J. Smith, John L. Kessell, and Frank J. Fox, pp. 1-34. Phoenix, Arizona Historical Foundation. [This is a detailed account of a journey made by Father Kino throughout the Pimería Alta between September 22 and October 18, 1698. It is accompanied by a map showing the route of his travels.]

1966b The remarkable victory which the Pimas-Sobaípuris have won against the enemies of the Province of Sonora. Translated by Fay J. Smith. In *Father Kino in Arizona*, 1966a.
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by Fay J. Smith, John L. Kessell, and Frank J. Fox, pp. 47-50. Phoenix, Arizona Historical Foundation. [Father Kino describes the victory of Sobaípuri Indians living on the San Pedro River over enemy Jocomes, Mansos, Sumas, and Apache Indians. According to Kino, the Pimans killed at least 31 men and 23 women at a loss to themselves of five men. The battle took place on March 30, 1698.]

1966c Report from Nuestra Señora de los Remedios on its new chapel, new pueblo, and new conversions of Pimería. Translated by Fay J. Smith. In Father Kino in Arizona, by Fay J. Smith, John L. Kessell, and Frank J. Fox, pp. 50-52. Phoenix, Arizona Historical Foundation. [Father Kino describes a celebration at the Piman village of Remedios that took place September 15, 1698 on the occasion of installing there an image of the Virgin Mary that had previously been in the church at Dolores. Indians from San Xavier del Bac and the San Pedro River gathered for the celebration.]

1971 Kino’s biography of Francisco Javier Saeta, S.J. [Sources and Studies for the History of the Americas, Vol. 9]. Translated, with an epilogue, by Charles W. Polzer; original Spanish text edited by Ernest J. Burrus. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. Map, illus., appendices, bibl., index. xv + 363 pp. [Included here are the Spanish text and English translation, with a lengthy discussion, of Father Kino’s biography of the Jesuit missionary martyred by Papagos (Sobas) at Caborca, Sonora, in 1695. Consult the index under “Pima Indians,” “Soba Indians,” and “Sobaipuri Indians.” Also consult the index under the names of individual Pimería Alta missions.]

1977a Kino, 1692. In Bac: where the waters gather, by John P. Schaefer, Celestine Chinn, and Kieran R. McCarty, p. 42. [Tucson], privately printed. [This is a translation into English, with an introduction, by Kieran McCarty of Father Eusebio Kino’s account of his initial visit to San Xavier del Bac in August-September of 1692.]

1977b Kino: 1700. In Bac: where the waters gather, by John P. Schaefer, Celestine Chinn, and Kieran R. McCarty, p. 43. [Tucson], privately printed. [This is a translation, with an introduction, by Kieran McCarty of Father Eusebio Kino’s account of his laying the foundations for a church at San Xavier del Bac in April, 1700.]

1991 A Kino keepsake. Facsimile of an original Eusebio Francisco Kino field diary, preserved at the University of Arizona Library, describing southern Arizona in 1699. Transcribed and translated, with an introduction, by Kieran McCarty. Refs. 27 pp. + 16 pp. enclosure. Tucson, Friends of the University of Arizona Library. [A facsimile of Kino's original holograph diary of an expedition made by him between October 24 and November 18, 1699 is included here as an enclosure. A Spanish transcription and English translation appear in print. The expedition took Kino and his companions to the Northern O’odham (Piman) settlements of Remedios; Cocóspera; San Luis Bacoancos; Guevavi; Tumacácori; San Xavier del Bac; San Agustín del Oyaut; San Cosme del Tucsón; Batqui; San Marzelo del Sonóydag, Tucuvavia (Búsanic), Sáric, Tubutama, Magdalena, and San Ignacio.]

Kinzly, E.C.

1992 Garden reports. Seedhead News, no. 36 (Spring), p. 2. Tucson, Native Seeds/SEARCH. [Reporting from Freedom, California, the writer notes his/her
inability (because of the cold climate) to get the R4 Tohono O’odham Domesticate Devil’s Claw to sprout.]

Kirchhoff, Paul  
1954  Gatherers and farmers in the Greater Southwest: a problem in classification. *American Anthropologist*, Vol. 56, no. 4 (August), pp. 529-550. Menasha, Wisconsin, American Anthropological Association. [In this far-ranging discussion of problems in defining a Southwest or “Greater Southwest” culture area, Kirchhoff describes Upper Pima culture as “simpler” than that of the Lower Pima and Opata, saying, “Still less typical is Papago culture which appears to be an impoverished version of Upper Pima culture. But even though the economic importance of farming among the Papagos may be lower than that among some part-farmers ...., they have very aptly been called ‘desert Indians with an agricultural heritage,’ and on the basis of an evaluation of their agricultural-centered culture as a whole they have to be included in the Southwestern farming culture.” He also writes, “Papago culture is an impoverished variant of Pima culture.”

Kirchhoff notes similarities between Puebloan cultures and Pima-Papago with respect to such traits as non-exogamous patrilineal clans, a red-white dualism, permanent race tracks, religious leaders who are shamans rather than priests, and specific beliefs, such as, e.g., that enemy scalps may be noisy seem to be quite old, and some of them are found among the Shoshoneans of Southern California, all of these speaking languages of the Tano-Aztecan group.”

Kirk, Ruth  


1989  *An inside look at the Arizona-Sonora Desert Museum*. Tucson, Arizona-Sonora Desert Museum. Illus. 48 pp. [Mention is made of the use of desert flats by O’odham for farming (p. 40), and the annual June saguaro fruit harvest done in the manner of Tohono O’odham is alluded to (inside back cover).]

Kirwan, Laura, and Daniel McCool  

Kissell, Mary L.  
observed between Pima and Papago coiled baskets. Also reported here are items of Papago material culture acquired by the American Museum of Natural History in New York.]

1916 Basketry of the Papago and Pima Indians [Anthropological Papers of the American Museum of Natural History, no. 17, part 4, pp. 117-264], New York, American Museum of Natural History. [Illustrated, this is the basic text on Pima and Papago basketry. It includes data on materials, techniques, and forms.]


Kisto, Frances
1953 I am a Papago girl. In The new trail, revised edition, p. 16. Phoenix, Phoenix Indian School Print Shop. [This is a poem by an 18-year-old Papago girl.]

Kisto, Frances, and Lupe Pedro

Kiva Studios
1928 [Photo of the northeast elevation of the church of Mission San Xavier del Bac.] Arizona Old and New, Vol. 1, no. 5 (November-December), front cover. Phoenix, The Arizona Museum. [This photo of Mission San Xavier del Bac was probably taken about 1928.]

Klein, James B.
2008 Preserving our Western natural and historical heritage: the enduring legacy of S.J. Holsinger. Smoke Signal, no. 84 (October), pp. 77-136. Tucson, Tucson Corral of the Westerners. [Holsinger was a U.S. General Land Office Special Agent who became intimately involved in the creation of the Santa Catalina Forest Reserve which later became a unit within the Coronado National Forest. He was further involved in the creation of additional forest preserves, national monuments, national historical parks, and national parks. An avid photographer, he took pictures in all of these places as well as a photo of Mission San Xavier del Bac, ca. 1898.]

Kluckhohn, Clyde
1942 Myths and rituals: a general theory. Harvard Theological Review, Vol. 35, no. 1 (January), pp. 45-79. Cambridge, Massachusetts, Harvard University Press; London, Humphrey Milford, Oxford University Press. [The first version of this paper was read at a December, 1939 meeting, and Kluckhohn thanks Ruth Underhill for giving him information about the Papagos (p. 45). Using this information, he writes, “... some myths are never ceremonially enacted (among Papago Indians). Some ceremonies emphasize content foreign to the myth. Other
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ceremonies consisting only of songs have some vague place in the mythological world; between these and the myths 'there is a certain tenuous connection which may be a rationalization made for the sake of unity ...' (personal communication from Dr. Underhill” (p. 49).]


Kniffen, Fred B.

Koeninger, Kay, and Joanne M. Mack
1979 Native American art from the permanent collection. With essays by Richard Conn and Emil Paulicek Steffa. Claremont, California, Trustees of Pomona College. Maps, illus, bibl. 104 pp. [This is a catalogue of Indian artifacts in the permanent collections of the galleries of the Claremont colleges in Southern California. There is mention here of Papago pottery (pages 16-17, 56), and there is a photo of Papago potter Listiana Francisco on page 17. Papago baskets are illustrated on pages 38 and 90 and listed on pages 35, 38, 89, and 90. It is noted that Papagos still make baskets (p. 53).]

Kohler, Barbara
1906 An Indian funeral. University of Arizona Monthly, Vol. 7, no. 7 (May), pp. 503-505. Tucson, Students of the University of Arizona. [This is a description of part of a Papago Indian funeral presumably witnessed by the author at a village in the Papago country. A Mexican priest is said to have officiated.]

Kolaz, Thomas M.
1985 Yaqui pascola masks from the Tucson area. American Indian Art Magazine, Vol. 11, no. 1 (Winter), pp. 38-45. Scottsdale, Arizona, American Indian Art, Inc. [It is mentioned that Papago Indians, like Yaquis, have pascola dancers, a pascola being a ritual clown.]

1997 Tohono O’odham fariseos at the village of Kawori’k. Journal of the Southwest, Vol. 39, no. 1 (Spring), pp. 59-77. Tucson, The Southwest Center, University of Arizona. [Kolaz combines data from Ruth Underhill's 1934 essay about Easter ceremonies at this Tohono O’odham village that involved masked fariseos with photographs of the same ceremony and that were in a photo album formerly in archives at Mission San Xavier del Bac. He speculates concerning the origin of this Easter observance on the Papago Reservation and concludes that its origins among
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Tohono O’odham may never be known. Seven black-and-white photos accompany the article.

Komanecky, Michael K.

Kozak, David L.
1990 “The cult of the dead: neo-colonialism, violent mortality and religious change.” M.A. Thesis, Arizona State University, Tempe. Illus., bibl. x + 215 pp. [This is a study and classification of markers on the Papago Indian Reservation constructed to memorialize places of violent death. The increase in numbers of such markers is tied to social problems on the reservation arising from lack of employment opportunities.]

1991 Dying badly: violent death and religious change among the Tohono O’odham. *Omega*, Vol. 23, no. 3, pp. 207-216. Westport, Connecticut, Greenwood Periodicals. [“A dramatic increase in the violent mortality rate among young Tohono O’odham males on a reservation in southern Arizona has occurred since 1950. This trend has led to development of a religious ideology of death and ritual practice based on the concept of ‘good’ as opposed ‘bad’ death.” Bad deaths include those caused by homicides, suicides, and vehicle accidents – all leading to an increase in commemoration of O’odham death sites with death memorials. Increases in such deaths are probably an indicator of negative changes in O’odham socioeconomic status.]


1994a “The poetics of Tohono O’odham devil way (Jiawul Himdag): narrative, song, and the historical imagination.” Ph.D. dissertation, Arizona State University, Tempe. 580 pp. (AAT 9424119) [This dissertation concerns itself with what the author says is “the most frequently diagnosed staying sickness (ka:cim mumkidag).” It “explains the historical development of O’odham devil beliefs over a one hundred year period. ... It was found that the devil phenomenon is a relatively new form of shamanism, a Christian shamanism, that speaks on the one hand a coded language of envy and jealously generated by the cattle industry and cash economy, but is on the other hand a cultural poetic and celebration of this new economic practice. ‘Devil way’ ... is nothing short of a tribute to O’odham cowboy culture. ... [I]t was found that devil sickness serves as a Native method for coping with the problem of money, political powerlessness and the loss of transformation of some Native traditions.”]

1994b Reifying the body through the medicalization of violent death. *Human
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Organizations, Vol. 53, no. 1, pp. 48-54. Washington, D.C., Society for Applied Anthropology. [Kozak argues that modern or recent conceptualization by Tohono O’odham of violent deaths as being a matter of individual culpability rather than as a symptom of social disorder “reifies the individual body at the expense of the social body.”]

Kozak, David, and Camillus Lopez
1991 The Tohono O’odham shrine complex: memorializing the locations of violent death. New York Folklore, Vol. 17, nos. 1-2 (Winter-Spring), pp. 1-20. Purchase, New York, The New York Folklore Society, Inc. and SUNY Purchase. [An illustrated article, one which offers a tripartite division of shrines which memorialize the places of violent death of Tohono O’odham into aboriginal trail-markers, death-memorials, and shrine-chapels. The authors assert, probably erroneously (since they failed to take San Xavier into account), that the first death memorial employing the Christian cross and other Christian objects to sanctify the location of a violent death was created in 1958. This, if true, would be only for the main reservation.]

Kozak, David

Kozak, David L., and David I. Lopez

Kramer, Kelly, editor
2009 Best of Arizona. Arizona Highways, Vol. 85, no. 8 (August), p. 31. Phoenix, Arizona Department of Transportation. [Mission San Xavier del Bac is included in this section of one hundred “best of” places to visit in Arizona. It is included as “best artwork not in a museum,” and is accompanied by a color photo showing the nave, a portion of the crossing, and retablo mayor.]

Kraus, Bertram S.
1951 Carabelli’s anomaly of the maxillary molar teeth: observations on Mexicans and Papago Indians and an interpretation of the inheritance. American Journal of Human Genetics, Vol. 3, no. 4 (December), pp. 348-355. Baltimore, The American Society of Human Genetics. [This is a discussion of hereditary transmission of a tubercle on the lingual surface of the mesiolingual cusp of the maxillary first molar tooth, or Carabelli’s anomaly, among three Papago Indian families living on the San Xavier Reservation.]

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Menasha, Wisconsin, American Anthropological Association. [In commenting on an essay by J.N. Spuhler titled, “Some problems in the physical anthropology of the American Southwest,” Kraus makes reference to the twenty adult skeletons excavated from the “pottery level” (ca. 700-1500?) in Ventana Cave, an archaeological site on the Papago Indian Reservation.]

1959 Occurrence of the Carabelli trait in Southwest ethnic groups. American Journal of Physical Anthropology, Vol. 17, no. 2 (June), pp. 117-123. Philadelphia, The Wistar Institute of Anatomy and Biology. [The dentition samples of Papago and several other ethnic groups, including prehistoric, historic, and modern peoples of Arizona, were studied and the expressions of the Carabelli trait on the mesiolingual crown aspect of the maxillary first permanent molar were noted. Two hundred eighty Papago school children at Sells on the Papago Reservation were examined.]

1961 The Western Apache: some anthropometric observations. American Journal of Physical Anthropology, Vol. 19, no. 3 (September), pp. 227-236. Philadelphia, The Wistar Institute of Anatomy and Biology. [Fort Apache Indian Reservation anthropometric data collected by Kraus are compared with that of other tribes, including Papago measurements collected by Gabel (1949). Papago data are on pages 232 and 235.]

Kraus, Bertram S., and Bonnie M. Jones

1954 Indian health in Arizona [Second annual report of the Bureau of Ethnic Research]. Tucson, The University of Arizona, Department of Anthropology, Bureau of Ethnic Research. Maps. 164 pp. [Information concerning the status of Papago health occurs throughout the report. Included are data concerning in-patients, out-patients, disease, dental service, growth and physical constitution of children, and the diagnosis and prognosis of health.]

Krieger, Herbert K.

1929 American Indian costumes in the United States National Museum. In Annual Report of the Board of Regents of the Smithsonian Institution for 1928, pp. 623-661. Washington, Government Printing Office. [“The Pima, Maricopa, and Papago Indians, living on the lower Gila and Salt rivers in southwestern Arizona, have coalesced to a great extent and are now practically uniform in culture. These tribes formerly made blankets from native cotton which they raised in their fields, but their modern representatives wear a simple breech cloth in summer, to which is added in winter a skin shirt and usually a rabbit-skin robe. Rawhide sandals are usually worn by the Pima, although a softer variety made from buckskin is sometimes used.

“The Papago Indians, like the Mohave, wear a scanty costume and that modified after the European pattern. The men formerly wrapped skin about their loins, and women were clad in fringed petticoats of shredded bark and leaves.” (Very little of which may be correct.)]

Kroch, Anthony S., and Byron Marshall
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Kroeber, Alfred L.
1918 Heredity, environment, and civilization. *Indian School Journal*, Vol. 19, no. 4 (December), pp. 129-137, 154. Chilocco, Oklahoma, United States Indian Training School. [Kroeber cites W J McGee's (1895) argument, based upon observations among Papagos, that it was people from arid countries who invented agriculture.]

1928 Native culture of the Southwest. *University of California Publications in American Archaeology and Ethnology*, Vol. 23, no. 9, pp. [375]-398. Berkeley, University of California Press. [Kroeber writes, in part: “First of all, it must be admitted that we recognize several different Southswests. ... Ethnologists mostly have in mind Pueblo and Navaho, with the Pima-Papago as a sort of annex.

“Most of the botanical distributions, however, show as a well defined area of desert, characterized by creosote bush and cactaceae, the territory occupied by almost the whole Yuma family and the Pima, Papago, and Sonoran tribes, in other words, those people who might be described as sub-Pueblo.

... “Pueblo and Navaho, Apache and Papago, Tarahumara and Yaqui have absorbed a great number of Latin traits, yet have maintained the fabric of their old life to a surprising extent.”]

1931 *The Seri* [Southwest Museum Papers, no. 6]. Los Angeles, Southwest Museum. Illus. 60 pp. [By way of comparison with Seri Indian traditions, including such aspects as kin terms, physical type, and basketry, Papagos are mentioned throughout the book.]

1934 Uto-Aztecan languages of Mexico. *Ibero-Americana*, no. 8. Berkeley, University of California Press. [The Papago language is mentioned here in connection with its relatedness to Tepecano and Tepehuan (pages 3, 16, and 26).]

1939 Cultural and natural areas of native North America [University of California Publications in American Archaeology and Ethnology, Vol. 38]. Berkeley, University of California Press. Maps, bibl., index. 242 pp. [Papagos are briefly mentioned on pages 125 (language), 144 (agriculture), 152 (population figures), and 177 (population density).]


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Edwardsville, Southern Illinois University Press; London and Amsterdam, Feffer & Simon, Inc. [A reprint of Kroeber (1928).]

Kroeber, Clifton

2003 Introduction. In *Ishi in three centuries*, edited by Karl Kroeber and Clifton Kroeber, pp. 3-10. Lincoln and London, University of Nebraska Press. [There is mention on page 10 that Ishi, the last of California’s Yahi Indians, seems to have been comfortable only around Papago Indian Juan Dolores during the former’s final years during which he lived at the University of California’s Anthropological Museum in San Francisco.]

Kroeber, Clifton B., *editor*

1964 The route of James Ohio Pattie on the Colorado in 1826. *Arizona and the West*, Vol. 6, no. 2 (Summer), pp. 119-136. Tucson, The University of Arizona Press. [Pattie wrote that in January, 1826, his party killed 110 “Papawars” in revenge for the attack and massacre of some French trappers. Kroeber suggests that rather than Papagos, as “Papawars” has generally been interpreted to mean, that the Indians with whom Pattie clashed were either Western Apaches or Southeastern Yavapais.]

Kroeber, Clifton B., and Bernard L. Fontana

1986 *Massacre on the Gila. An account of the last major battle between American Indians, with reflections on the origin of war.* Tucson, The University of Arizona Press. Map, refs., index. viii + 231 pp. [The battle described here is one that took place in 1857 near Pima Butte on the Gila River between opposing forces of Yumas (Quechans) and Mohaves versus Pimas and Maricopas. Papagos, however, may have been peripherally involved, and ethnographic data concerning Papago warfare are drawn upon by way of helping illuminate Pima warfare practices. Consult the index under “Papago Indians.” More information concerning Papago warfare is drawn together here than in any other single source.]

Kroeber, Henriette R.


1912 Traditions of the Papago Indians. *Journal of American Folklore*, Vol. 25, no. 96 (April-June), pp. 95-105. Lancaster, Pennsylvania, The American Folk-Lore Society. [Based on information obtained from Papago informant Juan Dolores, presented here are an outline of the creation myth, the story of the undecided race, and the story of the wind and rain.]

Kroeber, Karl

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Papago Indian whom I knew when I was a child. He was a frequent visitor to our home here in Berkeley and annually spent his vacation at our summer place, Kishimish, in the Napa Valley. I and my siblings still refer to the front bedroom as ‘Juan’s room.’"

Kroeber, Karl, and Clifton Kroeber, editors
2003 Ishi in three centuries. Lincoln and London, University of Nebraska Press. Illus., index. 416 pp. [There are mentions throughout of Juan Dolores, a Papago who was a Kroeber family friend and linguistic informant for anthropologists at the University of California. Dolores also became a friend of the Yahi Indian named Ishi. Consult the index.]

Krol, Debra U.
2004 Horsehair weavings. Arizona Highways, Vol. 80, no. 8 (August), pp. 8-9. Phoenix, Arizona Department of Transportation. [Illustrated with color photos by Jim Marshall, this article is primarily about Tohono O’odham horsehair basketweaver Geneva Ramon. In addition to miniature baskets, she and other weavers of horsehair baskets also fashion horsehair earrings, bola ties, and frog, mouse, cat, and turtle “fetishes.”]
2010 Works on paper. Allan Houser’s early years. 52nd Annual Heard Museum Guild Indian Fair & Market, Official Guide, March 6 & 7, 2010, pp. 16-18. [Phoenix], Native Peoples Magazine in partnership with the Heard Museum. [Among the books illustrated by Apache artist Allan Houser early in his career was Ann Nolan Clark’s The Desert People (1962), a story about Papago Indians written for juvenile readers. Three of the pen-and-ink illustrations from that book are reproduced here.]

Krupat, Arnold
1985 Reply to Dennis Tedlock. American Indian Culture and Research Journal, Vol. 9, no. 4, pp. 79-84. Los Angeles, University of California at Los Angeles, American Indian Studies Center. [Krupat writes: “Donald Bahr has heard, as I understand it, traditional airplane songs from Papago singers, the point being that American Indians incorporate into their traditional forms non-traditional items, events, etc.” (p. 83).]

Krutz, Gordon V.
1989 Newsletter background and update. Indian Programs Newsletter, Vol. 3, no. 1 (Summer), pp. 1-2. Tucson, The University of Arizona, Coordinator of Indian Programs. [Mention is made of meetings held between University of Arizona
President Henry Koffler and leaders among Tohono O’odham that took place in O’odham communities in 1986. Mention is also made of Ofelia Zepeda, O’odham director of the university's Indian Studies Program.

Krutz, Gordon V., compiler
1980 Indian programs inventory, July 1, 1979 - June 30, 1980. Tucson, The University of Arizona, Office of Indian Programs. 68 pp. [A report that summarizes the involvement of the University of Arizona in various Indian programs includes scattered mention of Papago matters: linguistics, the San Xavier Industrial Park, Papago Farms, and Papago teacher training.]

1981 Indian programs inventory, July 1, 1980 - June 30, 1981. Tucson, The University of Arizona, Office of Indian Programs. 61 pp. [Mentioned here are the University of Arizona’s involvement in the Papago Farms project; an archaeological survey of a proposed Papago housing site; a Papago teacher education program; a project to provide speech-language and hearing services to Papagos; a project to provide speech pathology services to Indian Oasis School District #40 (Sells); the evaluation of floodwater farming on the Papago Reservation; and Papago Indian linguistics.]

1982 An inventory of Indian programs, July 1, 1981 - June 30, 1982. Tucson, The University of Arizona, Office of Indian Programs. 62 pp. [This report lists projects being carried out by the University of Arizona involving Papagos, such as a study of educational services for handicapped Papago students; a study of development of writing skills among third grade Papago students; and the application of remote sensing in the evaluation of floodwater farming on the Papago Reservation.]

1983 Indian programs inventory, July 1, 1982 - June 30, 1983. Tucson, The University of Arizona, Office of Indian Programs. 53 pp. [This list of programs involving the University of Arizona and Indians includes mention of education services for handicapped Papago students; Papago language expertise in the Department of Linguistics; a project to record the Papago genesis story and one to complete a history of law and government of the Papagos; of courses involving training of Papago para-professionals in education; organization of a language recovery program at San Xavier; and a program to provide management and economic development assistance to the Papago Tribe.]

1985 Indian programs inventory for fiscal years July 1983 - June 1985. Tucson, The University of Arizona, Office of Indian Programs. 46 pp. [Included here are mentions of Papagos with respect to culture as being a basis for on-reservation jobs; archaeological recovery of materials from the San Xavier Reservation; development of writing skills among 3rd and 4th grade Papago children; the sociocultural impact assessment of the proposed San Xavier planned community; the recording of the Papago origin story; and an analysis of the proposed Santa Cruz Properties lease for the San Xavier Reservation.]

Kuhlman, Natalie B.
1974 “Selected written syntactic characteristics of a Papago college dialect of English
and a standard English writing program for Papago college students.” Ph.D. dissertation, The University of Arizona, Tucson. Bibl. 112 pp. [This dissertation describes the characteristics of written English used by selected Papago college freshmen. It also proposes program procedures to teach written Standard English to Papago college freshmen.]

Kuhn, Tom
1996
Caroling with the Pima Indians of Sacaton. *Arizona Highways*, Vol. 72, no. 12 (December), pp. 4-9. Phoenix, Arizona Department of Transportation. [An article about the modern La Posada [sic; should be Las Posadas] observance on the Gila River Indian Reservation says “Pimas adopted the Roman Catholic custom from the Tohono O’odham, close relatives whose reservation borders Mexico.” Also mentioned is Pima Holly Antone “who lives in Santa Rosa among the Tohono O’odham,” and who is one of the Pimas who helped institute the observance on the Gila River Reservation.]

Kuka, Sandra A.
1972
“The Papago child’s view of body parts.” Master of Science thesis, The University of Arizona, Tucson. Bibl. vii + 123 pp. [This descriptive study explores fourteen Papago first grade children’s views of body parts. The data are presented and analyzed. The author feels that this type of study has value in cross-cultural and preventive nursing.]

Kupel, Douglas E.
1987a
Historic artifacts. In *The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 5]*, by Peter L. Steere and others, appendix G. Tucson, Cultural & Environmental Systems, Inc. [“During the course of the San Xavier Archaeological Project (SXAP), a total of 2243 historic (i.e., objects of non-Indian manufacture) artifacts were collected. ... This appendix provides descriptions of the historic artifacts from the project area, presents the results of their analysis and offers interpretations of the data.” Whole bottles, examples of European and American ceramics, examples and Mexican ceramics, and sample metal artifacts are shown in black-and-white photographic illustrations.]

1987b
Water control on the San Xavier District. In *The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 2]*, by David C. Hanna and Douglas E. Kupel, section 3C. Tucson, Cultural & Environmental Systems, Inc. [“This section examines prehistoric and historic water control features within the (18,729-acre) boundaries of the San Xavier Archaeological Project (SXAP) on the San Xavier District of the Tohono O’odham Indian Reservation.” The report is accompanied by three maps.]

1999
Roadside rest. From stage station to the space age in Gila Bend. *Journal of Arizona History*, Vol. 40, no. 4 (Winter), pp. 345-376. Tucson, Arizona Historical Society. [This outline history of Gila Bend, Arizona, includes mention of the Papago village presumed to have been in the area in 1774; the 1882 creation of the Gila Bend
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Indian Reservation for Tohono O’odham; the 1909 shrinking of the reservation by executive order; and the aborted effort starting in 1965 to develop the Fortaleza archaeological site on the reservation as a tourist attraction.]

Kurath, William
1945 A brief introduction to Papago, a native language of Arizona [University of Arizona Bulletin, Vol. 16, no. 2, Social Science Bulletin, no. 13]. Tucson, University of Arizona. 43 pp. [The title is the abstract. Kurath's study marks a pioneering effort to lay out the linguistic parameters of the Papago language. He includes sections on sounds, word formation, sentence structure, and vocabulary, and he provides the texts of stories: “The story to tell when you don't want to tell a story”; “The coyote and the skunk”; “The dog that turned into a woman”; and “The hau'auk auk's story.”]

Kurtz, William L.
1955 “Geology of a portion of the Coyote Mountains, Pima County, Arizona.” Master of Science thesis, The University of Arizona, Tucson. Map, illus., bibl. 62 pp. [Described here is the geology of the Coyote Mountain section of the Papago Indian Reservation.]

Kutac, C.
1989 Legend of the shrine. Fate, Vol. 42, no. 6 (June), pp. 50-51. St. Paul, Minnesota, Llewellyn Publications. [This article concerns the children's shrine at Santa Rosa on the Papago Indian Reservation. A photograph of the shrine is included.]

LLL

La Baree, Ysabel

La Barre, Weston
1938 Native American beers. American Anthropologist, Vol. 40, no. 2 (April-June), pp. 224-234. Menasha, Wisconsin, American Anthropological Association. [A one-paragraph discussion of the Papago's harvesting and use of saguaro fruit and the ceremony that goes with it. The point is made that the wine produced was the central feature of Papagos' seasonal rain-making ceremonies (p. 232). Information is based on secondary sources.]

Lacy, R.J., and B.C. Morrison
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La Farge, Oliver
1929 Laughing Boy. Cambridge, Massachusetts, Houghton Mifflin Co. 302 pp. [This is a novel about a young Navajo, Laughing Boy, who falls in love with and marries Slim Girl. At one point in the story, Slim Girl says to Laughing Boy, “I grew up. I wanted to work for Washington on a reservation, like that Papago woman who writes papers for the American chief at To Nanasdési. But I could not get work right away ...” (p. 258).]

Lafora, Nicolás de la
1939 Relación del Viaje que hizo a los Presidios Internos situados en la frontera de la América Septentrional perteneciente al Rey de España. Edited by Vito Alessio Robles. México, D.F., Pedro Robredo. Map. 335 pp. [This is the original Spanish version of Kinnaird (1958).]

La Forgia, Jennifer
1982 Papago fields make grad’s best classroom. Graduate News, Vol. 6, no. 3 (February), pp. 2-3. Tucson, Graduate College, University of Arizona. [This is about University of Arizona graduate student Gary Nabhan and his field studies of traditional Papago flash flood farming on the Papago Indian Reservation. “As fewer Papagos follow their farming heritage, fewer seeds are grown and saved. “By helping to record what happens in Papago fields, Nabhan said he hopes both the seeds and the farming heritage will continue.”]

Laguna, Angel
1950 My pilgrimage to Magdalena. Kiva, Vol. 16, nos. 1-2 (October-November), pp. 14-18. Tucson, Arizona Archaeological and Historical Society. [This is an account by a Patagonia, Arizona high school senior who in 1946 walked all the way to Magdalena, Sonora, for the October fiesta of Saint Francis. Mention is made of the use by Mexicans of Mission San Xavier del Bac.]

Laird, Brian D.
1997 To bury the dead. A novel of suspense. New York, St. Martin’s Press. 179 pp. [Set in southern Arizona, quite a bit of the action in this mystery novel takes place on the Papago Indian Reservation and in neighboring country in Sonora, especially at Pozo Verde.]

Laird, David, compiler
Papago/San Xavier bibliography

bilingual compilation of some 140 books and dozen videos and films includes several that relate to the Tohono O’odham as well as to Mission San Xavier del Bac and the region’s Spanish-period history.

Laird, Wendy
1995 A celebration of desert cultures. *Seedhead News*, no. 48 (Spring), p. 2. Tucson, Native Seeds/SEARCH. [An article about a conference held in Caborca, Sonora March 2-4, 1995 features a photograph of Tohono O’odham children dancing in “native” costume and holding O’odham baskets. O’odham were among the various groups who participated in the conference.]

Laird, Wendy, and John Anderson
1996a Building the International Sonoran Desert Alliance. *Arid Lands Newsletter*, no. 39 (Spring/Summer). Tucson, Office of Arid Lands Study, The University of Arizona. [This is a discussion of bringing together various groups who share a common interest in the Sonora and Arizona portions of the western Sonoran Desert, including representatives of the Tohono O’odham and Hia-Ced O’odham. It is noted that Quitovac, Sonora, is a site “sacred” to members of both groups.]

1996b One man’s story. *Arid Lands Newsletter*, no. 39 (Spring/Summer). Tucson, Office of Arid Lands Study, The University of Arizona. [A sidebar to Laird and Anderson (1996a), this is partly about Tohono O’odham Manuel Romero, a Sonora resident, and how difficulties he was having in getting his daughter medical treatment for her diabetes in Phoenix had been ameliorated through the efforts of the International Sonoran Desert Alliance. Also discussed are mining developments at Quitovac, Sonora by Minera Hecla and potential environmental effects on flora, fauna, and Hia-Ced O’odham.]

LaMar, Jeanne

Lamb, Neven P.
1969 “Papago population biology: a study of microevolution.” Ph.D. dissertation, The University of Arizona, Tucson. Bibl. 196 pp. [“This study examines the demographic and genetic structure of a population of Papago Indians of Ajo, Arizona and through this examination determines the relative importance of the various evolutionary processes currently operating on it.”]

Papago/San Xavier bibliography

1979 Homogamy, phenotypic assortive mating, and selective mating among the Papago Indians. *American Journal of Physical Anthropology*, Vol. 50, no. 3 (March), p. 456. Philadelphia, Wistar Institute of Anatomy and Biology for the American Association of Physical Anthropologists. [Abstract of a paper submitted to be read at the 1979 meeting of the American Association of Physical Anthropologists. This study of Papago phenotypic characteristics was carried out among 150 off-reservation Papagos living in southern Arizona.]

Lamb, Susan

1993 *Tumacacori National Historical Park*. Tucson, Southwest Parks and Monuments Association. Maps, illus., suggested reading. 15 pp. [Included here is considerable discussion of the native Piman inhabitants of the San Pedro and Santa Cruz river valleys and of the Papagos who moved into Tumacacori and other riverine mission stations when the original inhabitants died from epidemic diseases.]

2006 *A guide to American Indian folk art of the Southwest*. Tucson, Western National Parks Association. Illus. 47 pp. [This color-illustrated booklet describing modern dolls and figurines, ceramics, and fabric and fiber arts includes Tohono O’odham works: a baske figurine by Della Cruz of a Tohono O’odham saguro fruit gatherer; a round dance bowl by the Angea family; a wire basket by Wayme Pedro; and a miniature horsehair basket by Ruby Thomas.]

Lambertie, Charles de


Lamore-Choate, Yvonne

2002 My relocation experience. In *Urban voices: the Bay Area American Indian community*, edited by Susan Lobo, pp. 38-41. Tucson, The University of Arizona Press. [Lamore-Choate, a Quechan Indian woman who had relocated to the San Francisco Bay Area in 1969, tells (p. 39) how when she went to work at the Native American studies office at the University of California in Berkeley she was “greeted by two friendly students, a Tohono O’odham (called Papago in those days) girl from, Sells, Arizona, and a young man from the Cheyenne River Sioux tribe.”]

LaMoreaux, Philip E.

2004 San Xavier artwork. *Arizona Highways*, Vol. 80, No. 3 (March), p. 2. Phoenix, Arizona Department of Transportation. [In this letter to the editor the writer reminisces how in 1927 and 1928 he visited Mission San Xavier del Bac, a place “in total ruin.” He says he used to crawl to the top of the tower “on a rickety wooden ladder.”]
Papago/San Xavier bibliography

L'Amour, Louis

Lamphere, Louise

Landar, Herbert J.

Lane Publishing Company, editorial staff
1955 *Sunset discovery trips in Mexico*. Menlo Park, California, Lane Publishing Company. Maps, illus., index. 96 pp. [Included in this tour guide is a section entitled “Kino Missions,” one which briefly outlines Kino’s career among the Northern Piman Indians and which includes photos of missions San Ignacio, Magdalena, and Tubutama (front cover) and a list that further includes missions Caborca, Pitiquito, and Oquitoa.]

Laney, Nancy R.
1998 *Desert water: from ancient aquifers to modern demands*. Tucson, Arizona-Sonora Desert Museum. Illus, further reading. 22 pp. [Included are two pages (12-13) on the traditional adaptation by the O’odham -- including river, desert, and “sand” people -- to the rhythms and resources of the Sonoran Desert.]

Langdon, Thomas C.

Lange, Yvonne, and Richard E. Ahlborn
2004 *Mission San Xavier del Bac: a guide to its iconography*. Tucson, The University of
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Arizona Press. Illus., bibl., index. xiv + 164 pp. [This catalogue of the painted and sculptural art of Mission San Xavier del Bac is accompanied by a text written primarily by Lange, one which attempts to force the art of this Franciscan-built church into a Jesuit mold. Illustrated with color plates and black-and-white photos, some of the identifications of statues and paintings are in error.]

Langellier, J. Phillip

Langewiesche, William
1993 Cutting for sign. New York, Pantheon Books. Map. 247 pp. [This book about contemporary life along the United States and Mexican boundary includes a section concerning the southern boundary of the Papago Indian Reservation and the problem there concerning importation of drugs (pp. 123-140) and what is being done on the reservation to combat it.]

Lanham, Richard
1969 Define the universe; give alternatives. SDC Magazine, Vol. 12, no. 6 (Spring), pp. 4-25. Santa Monica, California System Development Corporation. [This article concerns the U.S. Indian Health Service's Health Program Systems Center for the Papago Indian Reservation. The article, which includes interview material with tribal chairman Tom Segundo, is accompanied by 28 black-and-white photographs of Papagos, health care specialists, and the reservation.]

Lapham, Macy H.
1948 The desert storehouse. Scientific Monthly, Vol. 66, no. 6 (June), pp. 451-460. Lancaster, Pennsylvania, American Association for the Advancement of Science. [Lapham writes that the tepary bean “has been grown by the Papago Indians to such an extent that they became known as the ‘bean eaters’ or ‘bean people’”. He also includes Papagos among sedentary desert dwellers as Indians who were less accomplished than Apaches as hunters and whose game consisted largely of rabbits, small mammals, and the occasional small Sonoran white-tailed deer.]

Larson, Peggy P.
2002 Arizona-Sonora Desert Museum: a scrapbook. Tucson, Arizona-Sonora Desert Museum Press. Illus. 107 pp. [A Tohono O’odham traditional brush house, or shaish-ki, built on the Arizona-Sonora Desert Museum grounds in 1953 is shown and discussed on p. 28; saguaro fruit-harvesting is featured on p. 89, including a photo of Tohono O’odham Anita Ahill pouring syrup; Tohono O’odham dancers and Juanita Ahill making tortillas on the Desert Museum’s grounds are shown photos on p. 91; and on p. 105, author Larson reminisces about the Tohono
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O’odham’s construction of the brush house.

Larson, Stephen M.
1979 The material culture distribution on the Tumamoc Hill summit. *Kiva*, Vol. 45, nos. 1-2 (Fall-inter), pp. 71-81. Tucson, Arizona Archaeological and Historical Society. [Tumamoc Hill is next to the west side of downtown Tucson, Arizona. This discussion includes mention of rock circles and other sites in the Papaguería, as well as of mortar holes in this and other Papaguerian sites.]

Lastra de Suárez, Yolanda
1973 Panorama de los estudios de lenguas yutoaztecas. *Anales de Antropología*, Vol. 10, pp. 337-386. México, Universidad Nacional Autónoma de México. [This excellent survey of the bibliography of the study of Uto-Aztecan languages includes references pertaining to Papago and Pima.]

Laut, Agnes C.
1913 *Through our unknown Southwest*. New York, McBride, Nast & Company. Illus. xxx + 271 pp. [An entire chapter (15) is devoted to “San Xavier del Bac Mission, Tucson, Arizona.” It is a journalistic account, one that says, “The finest basket makers of the world, these Papagoes are. They make baskets of such close weave that they will hold water, and you see the Papago Indian women with jars – ollas – of water on their head going up and down from the water pools. Basket makers weave in front of the sun-baked adobe walls where hang the red strings of chile like garlands. On the whole, the Indian faces are happy and good. They do not care for wealth, these children of the Desert. Give them ‘this day their daily bread,’ and they are content, and thank God.”

A lot of bad history and purple prose is tempered somewhat by the fact that she at least tells the reader that four sisters of St. Joseph (of Carondelet), headed by Mother Superior Aquinas, were living at the mission and conducting a school for Papago children there at the time of her visit (some time between 1908 and 1913), and that the nuns had a pet parrot. There is also a ca. 1900 black-and-white photo of the southeast elevation of the mission complex taken from Grotto Hill facing page 254.]


1913c Why go abroad? The great house of a vanished people. *Sunset*, Vol. 30, no. 3 (March), pp. 243-249. San Francisco, Sunset Magazine. [In writing about the Casa Grande ruins of southern Arizona in this illustrated article, Laut mentions, “There are few fireplaces among the ancient dwellings of the Pimas and Papagos, but lots of fire pits – ‘sipapus’ [sic] – where the spirits of the gods come from the underworld.” She also writes that in 1694, pioneer Jesuit missionary Eusebio
Kino “gathered the Pimas and Papagos about and said mass there ... . Then followed the elevation of the Host, the bowing of the heads, the raising of the standard of the cross, and a new era that has not boded well for the Pimas and Papagos ... . Then the Papagos and Pimas scattered to their antelope plains and to the mountains, and the priest went on to the mission of San Xavier del Bac.”

Lavender, Catherine J.
2006 "Scientists and storytellers. Feminist anthropologists and the construction of the American Southwest." Albuquerque, University of New Mexico Press. Selected bibl., index. viii + 248 pp. [Among the “feminist” anthropologists considered here is Ruth Underhill, with emphasis on her work among the Papago Indians of southern Arizona, especially on her work with Maria Chona.]

Lavender, David
1983 The monuments and memorials of the Gadsden Purchase. Arizona Highways, Vol. 59, no. 4 (April), pp. 18-33. Phoenix, Arizona Department of Transportation. [Mention is made that it is widely believed the prehistoric Hohokam were the progenitors of today's Pimas and Papagos. Too, a discussion of Mission Tumacacori alludes to its (Piman) Indians and the fact that in the mid-19th century they took Tumacacori’s religious images to Mission San Xavier del Bac.]
1986 The enduring Southwest. In Images from the Southwest, by Marc Gaede, pp. 1-18. Flagstaff, Northland Press. [Lavender makes passing mention of the Papagos' consumption of saguaro fruit, of their reservation, and of their basketry (pages 10, 14).]

Layhe, Robert W.

Laylander, Don
were shaped by ongoing borrowing and innovation ... ” Papagos are among the groups mentioned and, inexplicably, he includes Papagos in a military alliance said also to have included Apaches (pp. 165-166).]

Layne, J. Gregg
1951
The march of the Mormon Battalion to California, 1846-1847. Westways, Vol. 43, no. 11 (November), p. 21. Los Angeles, Automobile Club of Southern California. [Accompanied by a map, this is a brief account of the march of the Mormon Battalion through what later became southern Arizona in 1846. In December of that year, the group passed within sight of Mission San Xavier del Bac.]

Leach, Nicky J.
1992
The guide to National Parks of the Southwest. With photographs by George H.H. Huey. Tucson, Southwest Parks and Monuments Association. Maps, illus., suggested reading list. 80 pp. [Included here, with a map and two color photos, is a page (72) devoted to Tumacacori National Historical Park. The outline of its history presented here notes that this mission, like those of Guevavi and Calabazas, was founded in the late 17th century for the region’s natives, Northern Piman Indians.]

Lease, Paul V.
1965
Pimas, dead padres and gold. Intrigue, death and lost riches in the Pima uprising of 1751. A treasure hunter’s version as seen through his journal. Menlo Park, California, The Archivist’s Press. Illus. viii + 62 pp. [This is a version of the Pima Revolt of 1751 as compiled by a treasure hunter who died in 1963 and published posthumously by his widow. A segment concerning bars of gold, a pack train, and the hiding of gold in the Sierra Pinta in Papago country of southwest Arizona are based solely on legend or on the writer’s imagination. A photograph of Mission Tumacácori is on the book’s cover.]

Leavengood, Betty
2006
In the land of good winds: an informal history of Buenos Aires Ranch. Journal of Arizona History, Vol. 47, no. 1 (Spring), pp. 1-30. Tucson, Arizona Historical Society. [The 1864 founder of the Buenos Aires Ranch in the Altar Valley of southern Arizona was Pedro Aguirre. The author tells that his eldest son, Epifanio, was attacked and killed by Indians near Sasabe Flats in 1870 and that a year later Epifanio’s Masonic ring and serape were found on the “Papago (now Tohono O’odham) reservation,” implying Papagos may have been his murderers. The author also tells how Pedro, Jr., ran the stage line between Tucson and the boom-and-bust mining camp of Quijotoa in the heart of the Papaguerra between 1884 and the bust in 1886.]

Lee, Betty
1976
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(January), p. 6. Tucson, N&W Publications. [This letter thanks the editor for publicity concerning the 1975 re-enactment of the 1775-76 Juan Bautista de Anza expedition to California from Tubac. A black-and-white photo shows men dressed as Spanish soldados de cuera in front of Mission San Xavier del Bac.]

Lee, Dorothy S.

Lee, Joseph G.
1964 *Papago Indian medicine.* Frontier Times, Vol. 38, no. 4 (June-July), pp. 34-35, 51. Austin, Western Publications Inc. [Aspects of Papago medicine and medicine men as seen by a physician who practiced on the Papago Reservation. Includes the use of native plants and animals in curing. Four black-and-white photos show Papago women making bread, a Papago mortar and pestle, Mission San Xavier del Bac, and Dr. Lee.]

1965 *Spanish medicine on the old frontier.* Arizona Medicine, Vol. 22, no. 6 (June), pp. 448-453. Scottsdale, The Arizona Medical Association, Inc. [It's noted here that Lee was once a physician to the Papago Indians, and Mission an Xavier del Bac in mentioned in passing.]

Lefebvre, Sue
1982 *Hermosillo from A to Z. Information and workbook about Mexico.* Phoenix, Shared Care. Maps, illus., bibl. 184 pp. [One page (47) is devoted to the history and culture of Papago Indians, with the emphasis on Sonoran Papagos.]

Leigh, Randolph
1941 *Forgotten waters: adventures in the Gulf of California.* Philadelphia, New York, and London, J.B. Lippincott Co. Maps, illus., index. 324 pp. [“On the Sonoran coast the Indian population is made up of remnants of a number of tribes of the Yuman linguistic family [sic]. Among these are the Cocopahs, Maricopas, Yaquis, Havasupais, Mojaves, Walaphis [sic], Dieguenos, Papagos, and Kawaios.” (p. 137). Of these, of course, only the Uto-Aztecan speaking Yaquis and Papagos and the Yuman-speaking Cocopas touched the Sonoran coast. Makes one wonder where this guy was.]

Leihy, George W.
1865 Report of the Superintendent of Arizona Indian Affairs. In *Report of the Commissioner of Indian Affairs for 1865*, pp. 503-508. Washington, Government Printing Office. [The report is dated October 18, 1865 and is addressed to W.P. Dole, Commissioner of Indian Affairs. It describes Papagos as a branch of the Pima Indians living south of the Gila River at and near Mission San Xavier del Bac. Some Papagos live at San Xavier (which he assumes is a reservation, although it is
Most land in Papago country is not arable. He notes that Papagos raise cattle, are economical and industrious, that they need material aid, and that there are 5,000 of them. He recommends they be placed on what he assumes to be their reservation under supervision of an agent.

Leitch, Barbara A.

Leith, Stanton B.
1974 Index of mining properties in Pima County, Arizona. Bulletin of the Arizona Bureau of Mines, no. 189. Tucson, The University of Arizona. [Includes extensive historical, geological, and bibliographical data concerning, among others, the Baboquivari, Coyote, Cababi, Cimarron, Gunsight, and Quijotoa mining districts, all of these within the boundaries of the present Papago Indian Reservation.]

Lekson, Stephen H.

Lenhart, Austin B.
1998 President's message. Glyphs, Vol. 49, no. 2 (August), p. 2. Tucson, Arizona Archaeological and Historical Society. [The president of the Arizona Archaeological and Historical Society tells how a few members of the society "joined the Arizona Desert Museum's Saguaro Harvest, and, in turn, we have learned, through experience, an important part of the Tohono O’odham tradition. Stella (Tucker), our wonderful Tohono guide, showed us the whole process, from harvesting the fruit for jams, syrups, and wine. Along with being involved in the process, we learned a little about Tohono tradition; like the New Year for the Tohono O’odham is around the month of July."]

Lenon, Robert
1991 The history of mining on the Pimería Alta. In Voices from the Pimería Alta, [compiled and edited by Doris Seibold], pp. 105-117. Nogales, Arizona, Pimería Alta Historical Society. [Spanish-period accounts are drawn upon in this summary of mining in the aboriginal homeland of the Papago Indians (Tohono O’odham).]
1996 History of mining on the Pimería Alta from pre-history to the Jesuit expulsion of 1767. PAHS, Vol. 18, nos. 10-12 (October/November/December), 2-page insert. Nogales, Arizona, Pimería Alta Historical Society. [This is a slightly edited version of Lenon (1991).]
2004  *It seems like only yesterday: mining and mapping in Arizona’s first century. Vol. 1: the Yuma years.* With Robert and Judith Whitcomb. New York, Lincoln, Shanghai, iUniverse, Inc. Maps, illus., refs. cited, index. xxiv + 178 pp. [Engineer and surveyor Lenon briefly mentions his role in “doing a boundary survey of the Tohono O’odham reservation near Vekol” and the problem of working in the heat with a limited supply of water. (P. 84). He also writes (p. 117): “One of my jobs in the summer of 1933 was with the GLO, retracing the western boundary of the Tohono O’odham Nation. I received an Army corporal’s pay less 15 percent (corporals were paid $54 a month). Like other workers on the project, I also got $2.10 per diem subsistence. We all signed our subsistence payments over to a civilian cook we had hired to be in charge of our tent camp. While we were on the job we camped at the same well as a Pima Indian CCC camp. The young Pimas were friendly. They invited us to box with them when we were off duty.”]

2005  *It seems like only yesterday: mining and mapping in Arizona’s first century. Vol. 2: Bisbee and Patagonia.* With Robert and Judith Whitcomb. New York, Lincoln, Shanghai, iUniverse, Inc. Maps, illus. Refs. Cited, index. xxiii + 211 pp. [“The early Ajo (mine) track crews were made up almost 100 percent of Tohono O’odham (in those days called Papago) Indians. They were very good workers in the heat and got along well with everyone” (p. 25).]

Leo & Raven
1993  Your garden reports. *Seedhead News*, no. 43 (Winter), p. 8. Tucson, Native Seeds/SEARCH. [A report from Rancho Hohokam, Arizona, boasts of the phenomenal success these gardeners have had with plantings of Tohono O’odham Ha:l (*Cucurbita argyrosperma*), Tohono O’odham 60-Day corn, Tohono O’odham Yellow-Meated watermelons, and Tohono O’odham cowpeas. The ranch is in the Gila Valley just downstream from the confluence of the San Pedro and Gila rivers.]

León, José
1994  Tucson’s first civilian mayor reports. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series*, no. 22], compiled, translated, and edited by Kieran R. McCarty, pp. 4-5. Tucson, The University of Arizona, Mexican American Studies & Research Center. [This is León’s list of the first month’s events of his tenure as mayor of Tucson, a list highlighting events for each of the four weeks of January, 1825. In the fourth week, “Two soldiers and two settlers had a squabble with the father missionary at San Xavier del Bac. With proper permission and accompanied by a mission cowboy, they had gone hunting on mission lands. They came upon a cow and her unbranded calf. One of the soldiers claimed they belonged to him. “The cowboy reported to the missionary that the hunters were trying to steal the mission cattle. The missionary called them a pack of thieves, denied all their arguments – and even gave one of them a glancing kick in the shins with the toe of his sandal. “The padre claimed that even if the cattle were stolen, the rightful
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owner would have to prove it. The padre refused to give up either cow or calf, and proceeded to butcher them both at the mission.”


Leon, Malinda


1982b N-lu’lu; my grandmother. In Mat hekid o ju; when it rains, edited by Ofelia Zepeda, pp. 22-23. Tucson, The University of Arizona Press. [Papago and English versions of a poem by a Papago reflecting on her grandmother.]

León, Manuel de

1976 [Report from Tubac to the Real Consulado.] In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 83-86. Tucson, Arizona Historical Society. [The second ensign of the Tubac presidio completes a questionnaire on August 1, 1804 concerning the geography, public works, military, revenue, commerce, agriculture, stockraising, industry, and occupations of the Tubac area. In it he refers to the Gulf of California some 175 miles away and the intervening “unconquered land of the Papago.” He says the small population of Tubac includes “twenty Indian families from tribes that have permission to live away from the missions,” and he notes the nearby presence of “one other village, San José de Tumacácori, a mission for the Pima Indians three miles south of here.” He also observes that the Santa Cruz River provides water for Tumacácori and Tubac “and collects in the marsh lands around San Xavier del Bac in great abundance.”]

León, Manuel de.; Manuel Ignacio de Arvizu, Alejo García, and Tomás Ortíz

1976 Tucson’s first murder trial. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 93-110. Tucson, Arizona Historical Society. [On July 6, 1813, María Ignacia Castela “was found murdered in the village of San Xavier del Bac.” She was the legal wife of Francisco Xavier Díaz, “a cowboy in the employ of San Xavier Mission.” Díaz confessed to her murder, his having killed her because of her alleged infidelity. Gathered together here are records of the many legal proceedings against him that took place in 1813-1814. Editor McCarty concludes Díaz was finally garroted at Tucson toward the end of 1814.]

León, Nicholas

1901 Familias lingüísticas de México. Memorias y Revista de la Sociedad Científica “Antonio Alzate,” Vol. 15, nos. 7-8, pp. 275-287. México, Imprenta del Gobierno en el Ex-Arzobispado. [Pápago is listed as a dialect of the Pima language, as are
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“Pima alto, Pima bajo, Sobaipuri ó Sabaqui, Cajuenche, Potlapigua de Sonora,” and “Muutzitzi” (p. 280).]

León-Portilla, Miguel

Leopardi, E.A.
1967a OPSAM’s beneficiary identification (BID) system. In Applied research in health program management [Proceedings of first operation SAM orientation conference], compiled by E.S. Rabeau, pp.29-37. Tucson, Arizona, Public Health Service Indian Health Center. [Leopardi explains the system used to identify individual Indian clients of the Indian Health Service through the systems analysis module. The methodology was worked out initially on the Papago Indian Reservation and among Papago Indians.]

1967b OPSAM’s source data collection system. A demonstration study at DIH facilities in the Sells Service Unit. In Applied research in health program management [Proceedings of first operation SAM orientation conference], compiled by E.S. Rabeau, pp.29-37. Tucson, Arizona, Public Health Service Indian Health Center. [Leopardi outlines the goal and description of a pending project, “To design and implement an automated source data collection system, for facilitating the capture of sufficient and pertinent ongoing health statistics (from DIH facilities in the study area) as ‘input’ for an integrated, comprehensive health information system.” The project was to be carried out initially among Papagos in the Sells Service Unit of the Division of Indian Health.]

Leopold [Fr., O.F.M.]
1905 Legend of the Papago Indians. About Montezuma, the creation of the world, the universal flood, the Tower of Babel and the Spanish conquest. Catholic Pioneer, Vol. 1, no. 5 (November), pp. 14-15. Gallup, New Mexico, Rev. George J. Juillard. [Father Leopold, presumably the article’s author, writes: “This relation furnished to me by Jose El Cazador, head chief of the tribe, and Con Quien, chief of the Coyote village, both of whom are dead now.” Copies of The Catholic Pioneer are in the Braun Research Library, Institute of the Study of the American West, Autry National Center, Los Angeles, California.]

Leopold, Claudia
1997 Saving grace & missions in the Southwest. Extension, Vol. 92, no. 2 (May), front cover, pp. 6-11. Chicago, The Catholic Church Extension Society of the United States of America. [Included in this article is a discussion of the conservation project at Mission San Xavier del Bac and the involvement in it of Tohono O’odham apprentice conservators. There is also a photo of the south-southwest
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Levin, Peter J.
1967a A management information needs model. In *Applied research in health program management* [Proceedings of first operation SAM orientation conference], compiled by E.S. Rabeau, pp. 38-41. Tucson, Arizona, Public Health Service Indian Health Center. [This is a “project outline report,” one that suggests, “The Division of Indian Health could attempt to use a model of comprehensive health care services to simulate program development” in the (Papago) Sells Service Unit of the Division of Indian Health.]

1967b *Utilization of medical records – PHS Indian Hospital, Sells, Arizona.* Tucson, Public Health Service, Health Program Systems Center. [“The review of retrospective medical records by Sells Indian Hospital physicians indicated specific patterns relating to patient diagnosis or condition were followed. Record reviews were most common at admission time. The study highlighted the extent to which medical records were reviewed by hospital physicians and the areas of potential improvements in the records and in the utilization thereof.”]

LeViness, W. Thetford
1970 On Father Kino’s trail. *Américas*, Vol. 22, nos. 11-12 (November/December), pp. 30-35, inside back cover. Washington, D.C., Division of Cultural Relations of the Secretariat of the Organization of American States. [LeViness offers a summary history of Jesuit and Franciscan missionary activity among the Northern Piman Indians while emphasizing the mission sites that can still be seen by visitors. The article is accompanied by three black-and-white photos of Mission Tumacacori, one of Mission Caborca, two of the ruins of Mission Cocóspera, one of Mission Magdalena, one of Mission Pitiquito, and two of Mission San Xavier del Bac. There is a color photo of the west elevation of the church of Mission San Xavier inside the back cover.]

Levstik, Jennifer, and Jerome Hesse

Levstik, Jennifer, and Mary C. Thurtle
2004 The American homesteading experience. Two examples from the Avra Valley. *Old Pueblo Archaeology*, no. 36, (March), pp. 1, 7-10. Tucson, Old Pueblo Archaeology Center. [Archaeological excavations in these two 1930s homestead sites in the Avra Valley west of Tucson, Arizona, yielded, among a great many other objects, a large number of sherds of Papago pottery. The homesteaders, however, were not O’odham, but Mexican and Anglo.]
### Papago/San Xavier bibliography

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<tr>
<th>Author</th>
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<tr>
<td>Lewis, David R.</td>
<td>1988</td>
<td>Plowing a civilized furrow: subsistence, environment, and social change</td>
<td>Ph.D. dissertation, University of Wisconsin, Madison. 597 pp. [This is an examination of federal Indian assimilation policy directed at American Indians in the late 19th and much of the 20th centuries. Two chapters are devoted to each group, and for each, Papago included, explored are “ways in which these peoples responded to social, subsistence, and environmental changes entailed by settled reservation and allotted agriculture, and in general how American Indians responded to directed culture change.”]</td>
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<td>1994</td>
<td>Neither wolf nor dog: American Indians, environment, and agrarian change.</td>
<td>New York, Oxford University Press. Maps, illus. x + 240 pp. [This is the published version of D.R. Lewis (1988). The two Tohono O’odham chapters are on pages 118-167. The first chapter concerns the “ethnographic present,” while the second, dealing with change, covers the period from 1687 to ca. 1988.]</td>
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<tr>
<td>Lewis, Frank</td>
<td>1992</td>
<td>Whither T-himdag. Transcribed and translated, with a translator's note</td>
<td>by Donald Bahr. Wicazo Sa Review, Vol. 8, no. 1 (Spring), pp. 70-90. Rapid City, South Dakota, Indian Studies, Eastern Washington University, and Native American Indian Studies, University of California, Davis. [Published in O’odham with English translation, this is the transcription of a tape-recorded discourse by Lewis, a native of a village on the Papago Indian Reservation, concerning “The Old Indian Religion,” clearly a fusion of Catholic and aboriginal beliefs and customs, with emphasis on the former. It includes Lewis’s reflections on the saguaro fruit harvest.]</td>
</tr>
<tr>
<td>Lewis-Jose, Patrick</td>
<td>1999</td>
<td>In the rain. In When the rain sings. Poems by young Native Americans,</td>
<td>edited by David Gale, pp. 45-49. Washington, D.C., National Museum of the American Indian, Smithsonian Institution; New York, Simon &amp; Schuster. [Lewis-Jose is a 16-year-old Baboquivari High School Tohono O’odham. This poem is about his longing for his cultural roots and how desert rain has in it strong reminders of those roots.]</td>
</tr>
</tbody>
</table>
Papago/San Xavier bibliography

Papago Indians and the coyote.]

Liberty, Margot, and William C. Sturtevant

Lichtenstein, Grace
2002 Downtown digs. Smithsonian, Vol. 33, no. 2 (May), pp. 24, 26. Washington, D.C., Smithsonian Institution. [An article largely about archaeology being carried out in the downtown area of Tucson, Arizona, mentions that “Sonny Antone is employed as an archaeologist by Desert Archaeology. With long, graying hair, the 45-year-old Antone in a member of the Tohono O’odham tribe, which has links with the ancients who used to live in this area. ‘I’ve always had dreams about this place,’ he tells me. ‘It opens up the past -- not just Tucson but the story of my grandmothers, from modern times back through the centuries.’”]

Liebow, Edward

Lindig, Wolfgang
1963 Der Riesenkaktus in Wirtschaft und Mythologie der Sonorischen Wüstenstämme. Paideuma, Vol. 9, no. 1 (May), pp. 27-62. Frankfurt-am-Main, Johann Wolfgang Goethe-Universität. [A review of the role of columnar cacti in the cultures of the tribes of the Sonoran Desert and adjacent regions includes considerable mention of the role of saguaro among Papagos. Papago data are derived from published sources.]

1974 Indianer des nordamerikanischen Südwestens. München, Institut für Film und Bild in Wissenschaft und Unterricht. 15 pp. [This is the text to accompany an educational film strip distributed in Germany by the publisher. Four Papago pictures are included: making adobes at San Xavier (p. 6); an unidentified village on the Papago Reservation (p. 6); Papago women husking corn (p. 6); and a Papago woman harvesting saguaro fruit (p. 7). Photos in the booklet appear in black-and-white.]
Papago/San Xavier bibliography

Lindquist, Gustavus E.
1923 *The Red Man in the United States, an intimate study of the social, economic and religious life of the American Indian.* New York, George H. Doran Company. Maps, illus., bibl. xxviii + 461 pp. [Papagos are discussed on pages 296-300. The Papago population in 1916 is given as 4,573 (p. 296); the tribe is said to own 30,000 head of cattle and 16,000 acres are said to be cultivated by dry farming (p. 297); and both Catholic and Protestant denominations are active on the reservation (pp. 298-300). It's noted that the original, 1874 reservation was at San Xavier, where agricultural Papagos live “who inherited from distant ages a knowledge of elementary engineering and irrigation” and where 41,606 acres are allotted lands. The Catholic school at San Xavier is now a contract day school with 103 pupils. And the “beautiful old mission church known as San Xavier” was founded by Father Kino.]

1944 *The Indian in American life.* New York, Friendship Press. Map, index. 180 pp. [Under a section on pages 102-103 called “Consolidation and the Day School,” there is a discussion of Papago Indians and their reservation in connection with Papagos’ formal schooling. “A Number of Roman Catholic mission schools also serve this region, notably St. John's Boarding School at Gila Crossing, San Xavier, originally established in 1864, and eight to ten days schools, a majority being on the Papago Reservation.”]


Lipe, William D.
1973 The land and its resources in pre-colonial Arizona. In *Progress in Arizona: the state’s crucial issues. Project Progress II -- the land and its resources*, compiled by William R. Noyes, project director. Tucson, The University of Arizona. Unpaged. [This 6-page article mentions the Hohokam as probable ancestors of modern Papagos and Pimas. The article here is one of four in this six-page booklet. All articles in the series were first published in newspapers scattered throughout Arizona.]

Lister, Florence C., and Robert H. Lister
1983 *Those who came before. Southwestern archaeology in the National Park System.* Globe [sic], Arizona, Southwest Parks and Monuments Association; Tucson, The University of Arizona Press. Maps, illus., additional readings, index. 184 pp. [Mention is made that Papagos had saguaro-gathering camps inside the boundaries of what in 1933 became Saguaro National Monument (p. 162).]

1989 *The Chinese of early Tucson: historic archaeology from the Tucson Urban Renewal Project* [Anthropological Papers of the University of Arizona, no. 52]. Tucson, The University of Arizona Press. Maps, illus., refs., index. 131 pp. [Mention is made of Tohono O’odham pottery, and there is a studio portrait of two Tohono O’odham women holding ollas in burden baskets (p. 2). Passing mention is
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also made elsewhere of Tohono O’odham pottery (pages 44 and 99) and of Papago basketry (page 99). A Tohono O’odham basket is illustrated on page 48.]

1993

*Those who came before. Southwestern archaeology in the National Park System.* Revised and expanded edition. Tucson, Southwest Parks and Monuments Association and The University of Arizona Press. Maps, illus., additional readings, index. 232 pp. [Here the reference to Papago saguaro-harvesting camps within the boundaries of Saguaro National Monument is on page 200.]

Listo, Alice, *recorder* and *translator*

1980


Listo, Venita, and Delores Havier

n.d.

*Let's visit the Papago Reservation.* [Sells, Arizona], Indian Oasis School District #40, Papago Bilingual Program. Illus. 8 pp. [Written in Papago and in English, this booklet briefly describes each of the Papago Reservation's eleven political districts. It was probably published in 1978 or 1979.]

Little, Arthur D.

1976

*EMCRO -- an evaluation of experimental medical care review organizations: evaluation of the Sells EMCRO; Office of Research and Development, Indian Health Service, Tucson, Arizona.* Springfield, Virginia, National Technical Information Service. 181 pp. [This is an evaluation and discussion of the Sells Experimental Medical Care Review Organization (EMCRO), an organization on the Papago Indian Reservation funded by the U.S. Indian Health Service.]

Little, Elbert L., Jr.

1943


Littlefield, Daniel F., Jr., and James W. Parins

1981

*A bibliography of Native American writers, 1772-1924.* Metuchen, New Jersey, Scarecrow Press. 243 pp. [Papago writings and authors are included.]

1984

*American Indian and Alaska native newspapers and periodicals, 1826-1924.* Volume 1. Westport, Connecticut, Greenwood Press. [Reference is made to an article on “The Papago Reservation” which appeared in *The Weekly Review*, published between 1902 and 1906 at the Riggs Institute, Flandrau, South Dakota, a government-operated Indian school.]
Papago/San Xavier bibliography

Littmann, Mark
1976  
The people: sky lore of the American Indian. Salt Lake City, Hansen Planetarium.  
24 pp. [Included here on pages 13-14 is a section called “The Four Seasons,” which  
is adapted from a Papago myth recounted in Harold Bell Wright's Long ago told  
(1929).]

Livingston, R.C.; K. Bachman-Carter, C. Frank, and W.B. Mason
1993  
Diabetes mellitus in Tohono O’odham pregnancies. Diabetes Care, Vol. 16, no. 1  
[A study conducted in the Sells Indian Health Service Unit found diabetes  
confirmed in 5.2% of Tohono O’odham pregnancies. The study indicates “that first  
trimester diabetes screening is justified in this population and may be appropriate in  
other populations with high rates of diabetes.”]

Lizarraga, Darlene
2003  
The cornerstone. Glyphs, Vol. 54, no. 1 (July), p. 3. Tucson, Arizona  
Archaeological and Historical Society. [Mention is made of the fact that Tracy  
Duvall of the Arizona State Museum’s Office of Ethnohistorical Research is about  
to embark on a study of present-day groups’ historical ties to Tumacácori, Guevavi,  
Calabazas, and Sonoita. Listed among such groups listed are the O’odham.]
2008  
The cornerstone. Bringing people together: Angelo Joaquin, Jr. Teams up with  
Archaeological and Historical Society. [A note to the effect that Joaquin, a Tohono  
O’odham who was co-founder of the Tucson waila festival and who grew up in the  
O’odham community in Florence, Arizona, will be coordinating the Arizona State  
Museum’s 14th Southwest Indian Art Fair to be held Feb. 23-24, 2008. Joaquin is  
currently pursuing a degree in ethnomusicology at the University of Arizona; has  
been director of Native Seeds/SEARCH; acting director of the Tohono O’odham  
Nation’s water resources department; and a musical performer with his brothers at  
Wolf Trap, Carnegie Hall, and in Toronto, Canada.]

Lizárraga García, Benjamín
1996  
Templo del San Diego del Pitiquí: documentos para la historia. Hermosillo,  
Secretaría de Educación y Cultura, Gobierno del Estado de Sonora  
Maps, illus., bibl. 257 pp. [This is a history of the Pimería Alta mission of San Diego del Pitiquí  
(Pitiquito) founded in the late seventeenth century by Jesuit missionary Father  
Eusebio Francisco Kino. It includes the mission’s Jesuit period, which ended in  
1767, and its Franciscan period which began in 1768 and ended in 1841 with the  
death of Father Faustino González. Also included are facsimiles and transcripts  
of such documents as mission registers as well as a detailed description of the  
church and its interior decorations – decorations unique among the missions of the  
Pimería Alta. Pimas and Papagos are frequently mentioned in the documents.]
2000  
Altar y los altareños. Altar, Sonora, Ayuntamiento de Altar.  
Maps, illus., bibl., index. 385 pp. [This is a history of Altar, Sonora, which began in the mid-18th
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century in the wake of the 1751 Pima Rebellion. The book covers the history of the
town of Altar as well as that of the entire Altar District. An entire chapter is devoted
to the Pápagos and their history in the region. The text is accompanied by photos of
Papagos, their cemetery at El Plomo, and of Papago chapels.]

Lizasoáin, Ignacio
1997  Informe of Father Provincial Ignacio Lizasoáin (1763). In The presidio and militia
on the northern frontier of New Spain, a documentary history. Volume two, part
one. The Californias and Sinaloa-Sonora, 1700-1765, compiled and edited by
Charles W. Polzer and Thomas E. Sheridan, pp. 442-479. Tucson, The University
of Arizona Press. [This report was written after Father Lizasoáin, a Jesuit
missionary, had completed his official inspection of the missions, mining camps,
and other settlements of Sonora, the Tarahumara region, Nueva Vizcaya, the
Pimería Alta, Baja California, and Sinaloa between April, 1761 and January,
1763. His report reviews the history of the region, including allusion to the 1751
Pima Revolt. He notes military alliances among Seri, Papago, and Pima Indians and
Apache attacks on places such as San Xavier del Bac. He quotes Father Alonso
Espinosa at San Xavier as writing, “Most of the Indians of San Xavier have gone
away, and I find myself very much alone. Almost no one but the old and sick
remain; the Indians from Tucson withdrew into a thick forest.” Father Ignaz
Pfefferkorn reported that after the Pima Revolt the Papagos fled Tumacacori and
Calabasas, with only Pimas remaining.]

Llorens, Juan Bautista. See Fontana 1987a

Lloyd, Elwood, IV
1940  Papago feast of St. Francis, 1939. Southwestern Monuments Monthly Report,
Supplement for June, pp. 389-392. [Coolidge, Arizona], United States Department
of the Interior, National Park Service. [Lloyd describes in considerable detail the
December 2-3, 1939 observance by Papago Indians and Catholic Church
authorities of the feast day celebration of San Francisco Xavier held at Mission San
Xavier del Bac. Yaquis joined with Papagos to swell the crowd of those in
attendance to some 5,000 people.]

Lloyd, John W.
[These are Pima Indian myths and legends narrated by a Pima man named Thin
Buckskin sometime between 1901 and 1904, as translated by Edward Hubert
Wood. There are scattered references to Papagos throughout, especially in Lloyd's
explanatory notes at the end of each individual narration.]

Lockard, Peggy H.
1983  This is Tucson: guidebook to the Old Pueblo. Tucson, Pepper Publishing. Maps,
illus., index. xiii + 271 pp. [This guidebook to Tucson and vicinity includes
scattered mention of Mission San Xavier del Bac as well as a six-page account of the mission and its history (pp. 94-99) accompanied by two black-and-white photos of the façade of the church. Also listed are times of Masses and of the fiesta held in October and December and on the first Friday after Easter. One page is devoted to Sells on the Papago Reservation. See “Mission San Xavier del Bac” and “Papago Indians” in the index.]

1988  
*This is Tucson: guidebook to the Old Pueblo*. Third edition, revised. Tucson, Pepper Publishing. Maps, illus., index. xiii + 306 pp. [This is a revised and updated version of Lockard (1983). A ground plan for the entire Mission San Xavier complex is included in this revision.]

Lockwood, Frank C.  
1932  
*Pioneer days in Arizona, from the Spanish occupation to statehood*. New York, The Macmillan Company. Maps, illus., index. 387 pp. [References to Papagos in this history of Arizona are found on pages 105-106, where they are compared with the Pima. References to Mission San Xavier are on pages 35-36 (Father Kino), 45 (Fr. Garcés), 153 (school), 166 (Camp Grant massacre), and 241 (school), with a photo of the west-southwest elevation of the mission -- one that shows Papago women husking corn in the foreground -- on page 41.]

1934a  
*Story of the Spanish missions of the middle Southwest*. Santa Ana, California, The Fine Arts Press. Map, illus., index. 78 pp. [This is a book about the missions of the Pimería Alta, including, among others, Dolores, Remedios, Cocóspera, San Lazaro, Quiburi, Bugota, Gaybanipitea, San Xavier del Bac, Tumacácori, Imuris, and Caborca. Mission San Xavier is mentioned on pages vi, 11, 16, and 22-33. An engraving of Mission San Xavier titled, “Deserted Mission of San Xavier del Bac,” is taken from Froebel (1859). Site descriptions are based in large part on visits made by Lockwood to these missions in 1928 and again in 1932. The introductory portion of this book, which could be regarded as the first guide to the missions of the Pimería Alta, includes biographical information concerning Father Eusebio Francisco Kino, the missions’ founder.]

1934b  
*With Padre Kino on the trail* [*University of Arizona Bulletin*, Vol. 5, no. 2 (February), *Social Science Bulletin*, no. 5]. Tucson, University of Arizona. Maps, illus. 142 pp. [This is a biography of Father Eusebio Francisco Kino, the first European to establish permanent contact with Northern Piman Indians and the founder of missions, San Xavier del Bac included. References to San Xavier are on pages 70, 72-73, 109, 135, and 137.]

1943  
*Life in old Tucson, 1854-1864*. Los Angeles, The Ward Ritchie Press for the Tucson Civic Committee. Illus. xx + 255 pp. [There are accounts of the marriage of Atanacia Santa Cruz and Samuel Hughes at Mission San Xavier del Bac (p. 14); Fritz Contzen, his Punta de Agua Ranch three miles south of Mission San Xavier, and his dealings with Papago Indians (pp. 87-89); F. Biertu's 1860 description of Mission San Xavier (pp. 110-111); Father Machebeuf's role in effecting repairs at Mission San Xavier (p. 195); Papagos employed at the Vekol Mine (p. 83); and Colonel John Walker, first U.S. Indian agent for the Papago Indians (pp. 221-233).]
Papago/San Xavier bibliography

Lockwood, Frank C., and Donald W. Page
n.d. Tucson --- The Old Pueblo. Phoenix, Frank C. Lockwood. Map, illus. 94 pp. [A photo of the west-southwest elevation of Mission San Xavier del Bac, one with Papago women in the foreground husking corn, faces page 14. The Spanish-period history of the mission is outlined on pages 13-17. Mission San Xavier is also mentioned on page 38 (Father Machebeuf's first visit there), and on page 48 mention is made of Colonel Henry Hooker's having fattened his cattle in the Papago country ca. 1870.]

Locust, Carol
1976 The Papago Indians' legends of the rainbow. With a word by [Ted] De Grazia. Tucson, Project Indian Legends. Illus. 44 pp. [Illustrated with color and pencil drawings by the author, this booklet purports to give a version of a Papago legend about the rainbow.]

Loendorf, Chris

2013 Historical period Akimel O’odham projectile points and settlement patterns. Kiva, Vol. 79, no. 1 (Autumn), pp. 83-103. Tucson, Arizona Archaeological and Historical Society. [While the primary focus here is on projectile points recovered during surveys on the Gila River Indian Reservation, he cites sources and discusses comparative materials from other Northern O’odham groups as well. He found a high degree of correspondence between historically and ethnographically documented Piman settlements on the reservation and projectile point types that independently had been suggested as originating in the protohistoric and historic periods.]

Logan, Michael F.
2002 The lessening stream. An environmental history of the Santa Cruz River. Tucson, The University of Arizona Press. Maps, illus., notes, bibl., index. xiii + 311 pp. [The book’s third chapter, titled “Cattle, Wheat, and Peace, 1500-1820,” outlines the relationship between the Northern Pimans, the people who were resident along the Santa Cruz River when Spaniards first arrived in the late seventeenth century, and the Spaniards as represented by religious, civil, and military authorities and ways in which that relationship was colored by the use of water and other elements, both native and introduced, in the environment. Father Eusebio Kino, the pioneer Jesuit missionary, is mentioned often in this chapter as is San Xavier del Bac.
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The book also details events as these affected the water supply on the San Xavier Reservation in the nineteenth century. Consult the volume’s index under “Bac,” “San Xavier Indian Reservation” and “Tohono O’odham.” Tohono O’odham Daniel Preston is here misidentified as the “vice-president of the Tohono O’odham Nation,” when, in fact, he was vice chairman of the San Xavier District of the Tohono O’odham Nation.

Lohrmann, Charles
1994 Native Seeds Search. Photographs by John Running. Native Peoples, Vol. 7, no. 4 (Summer), pp. 24-31. Phoenix, Media Concepts Group, Inc. [Among the Indian groups mentioned here in terms of their native agriculture are the Papago Indians with reference to their floodwater runoff farming. Tohono O’odham Angelo Joaquin is also mentioned by name.]
1995 Sharing the music. Native Peoples, Vol. 8, no. 3 (Spring), pp. 44-50. Phoenix, Media Concepts Group, Inc. [This color-illustrated article about Canyon Records and its decades' long program of recording American Indian music (since 1951) makes mention of its recordings of Tohono O’odham waila, or “chicken scratch,” music.]

Lombardi, Thomas P.
1969 “Psycholinguistic abilities of Papago Indian children.” Ed.D. dissertation, The University of Arizona, Tucson. [First and third grade Papago Indian children attending both integrated and segregated schools were tested and compared on their psycholinguistic abilities through application of the 1968 edition of the Illinois Test of Psycholinguistic Abilities (ITPA).]

Lomax, Alan, and Conrad M. Arensberg
1977 A worldwide evolutionary classification of cultures by subsistence systems. Current Anthropology, Vol. 18, no. 4 (December), pp. 659-702. Chicago, The University of Chicago Press. [Papagos are listed here in a table showing them as “incipient food producers” (p. 686).]

Long, Esmond R., and H.W. Hetherington
1936 A tuberculosis survey in the Papago area of southern Arizona. Supplement to the American Review of Tuberculosis, Vol. 33, no. 3 (March), pp. 407-433. Baltimore, Maryland, National Tuberculosis Association. [Accompanied by a map, illustrations, and bibliography, this article reports results of a survey in which 530 Papagos from the San Xavier and Papago (Sells) reservations were tested for tuberculosis. Individuals, homes, and villages are seen in five black-and-white photos.]
Papago/San Xavier bibliography

Long, Kathleen; Patsy Ramon, Gus Antone, and Rosilda Manuel
[Accompanied by drawings, this is the text in Papago of the story of the Ugly Duckling.]

Lopez, Alexandria
2000a Austin Nunez, tribal chairman. In San Xavier. Learning history ... making history, by Alice Begay and others, pp. 29-30. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [A black-and-white photo of San Xavier District Chairman Nunez accompanies the text of this interview with him by Lopez. Nunez recalls his days as a youth growing up on the San Xavier Reservation; notes he was elected district chairman in 1987; lists woodworking and spending time with his family as his hobbies; says he has three children; emphasizes the importance of O’odham language and culture; supports the establishment of a recreation center for San Xavier's youth; says the water situation at San Xavier needs resolution; and observes that improved roads are needed on the reservation.]

2000b Pigi 'oig, nt o a 'ep m-nei. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 32. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [A black-and-white picture of Lopez accompanies this brief biographical note concerning her. She attends Baboquivari High School at Sells; her parents are Diane Antone and Philip Lopez; and she was originally from San Xavier. She also writes of the positive impact elderly Tohono O’odham have had on her life.]

Lopez, Alonzo


1965c Separation. In Anthology of poetry and verse, by the Institute of American Indian Arts Students, p. 27. Washington, D.C., U.S. Department of the Interior, Bureau of Indian Affairs, Branch of Education. [A poem by a Papago student about separation from someone he has loved.]

1965d [Untitled.] In Anthology of poetry and verse, by the Institute of American Indian Arts Students, p. 13. Washington, D.C., U.S. Department of the Interior, Bureau of Indian Affairs, Branch of Education. [There are two untitled poems here, one about the poet’s watching his mother use devil’s claw to weave a black star into a basket and the other about singing and dancing for rain.]

written by Papago poet Alonzo Lopez when he was a student at Yale University.]

1973b I am crying from thirst. In *Literature of the American Indian*, compiled by Thomas E. Sanders and Walter W. Peek, p. 460. New York and Beverly Hills, Glencoe Press. [A poem written by Papago poet Alonzo Lopez when he was a student at Yale University.]

1973c Youth. In *Institute of American Indian Arts alumni exhibition*, compiled by Lloyd Kiva New and Peter H. Hassrick, p. 66. Ft. Worth, Amon Carter Museum of Western Art. [A photo and biographical sketch of this 1947-born Papago Indian poet accompanies this poem about an Indian youth returning to his native roots.]


Lopez, Andrew
1946 How the quails ate the coyote’s meat. In *Voices from the desert*, by the Sixth Grade Class and compiled and edited by Hazel Cuthill, p. 24. Tucson, Tucson Indian Training School. [This is an O’odham story about how quails managed to eat pieces of fat they had cut from coyote.]

Lopez, Daniel

1981 O’odham Ha-ñeñeí. Songs of the Papago people. In *The south corner of time*, edited by Larry Evers, pp. 123-127. Tucson, The University of Arizona Press. [This is a hardcover version of what was originally published as volume 6 of *Sun Tracks* (see Lopez 1980).]

1982a ‘Oks daha; lady sitting mountain. In *Mat hekid o je; when it rains*, edited by Ofelia Zepeda, pp. 28-29. Tucson, The University of Arizona Press. [Papago and English versions of a poem by a Papago about a mountain in the Papago country.]


1987 Looking back at Tohono O’odham education. *Kui Takt*, Vol. 2, no. 3 (Spring), pp. 1-3. Washington, D.C., Native American Science Education Association. [Tohono O’odham Lopez takes to task the notion that his people were ever non-competitive, and he decries how various federal and other programs have robbed the O’odham of their independence and self-sufficiency. He finally asserts that O’odham culture “can help our children win in today’s world if we help them learn it by living its values ourselves.”]
### Papago/San Xavier bibliography

<table>
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<tr>
<th>Year</th>
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<tr>
<td>1998</td>
<td>“Tohono O’odham language maintenance.” Master of Arts thesis, Prescott College, Prescott, Arizona. 58 pp.</td>
<td>With the text written in O’odham, this thesis outlines what the author believes to be pre-European O’odham lifestyle, including territory, language, culture, religion, and diet. He outlines changes wrought as a result of O’odham interaction with Spaniards, Mexicans, and Americans, and ways are suggested that the O’odham language might be preserved.</td>
</tr>
<tr>
<td>2008</td>
<td>Huhugam. In <em>The Hohokam millennium</em>, edited by Suzanne K. Fish and Paul R. Fish, pp.116-121. Santa Fe, School for Advanced Research Press.</td>
<td>With text in Tohono O’odham and English, expressed here are the views of Tohono O’odham Lopez concerning Hohokam and Tohono O’odham continuity. He writes about sacred places in the Papaguería, including the Children’s Shrine, the Ho’oki Ki in Sonora, I’itoi Ki, I’itoi’s cave in the Pinacates, and the trails formerly used by people to collected salt at the head of the Gulf of California. There are photos here of Ventana Cave, Danny Lopez standing by the ruins of a brush house, and of a saguaro camp below Ventana Cave.</td>
</tr>
<tr>
<td>1998</td>
<td>Part 1. Indigenous languages in the USA -- the parents have to do their part: a Tohono O’odham language autobiography. <em>International Journal of the Sociology of Language</em>, no. 132, pp. 43-45. The Hague and New York, Mouton.</td>
<td>Lopez, a certified O’odham bilingual teacher, describes the process of self-acknowledgment as an educator and cultural leader; Zepeda discusses children’s attitudes toward language and culture; both offer thoughts about the need for parental involvement in education.</td>
</tr>
<tr>
<td>1980</td>
<td>Papago literature. <em>Sun Tracks</em>, Vol. 6, pp. 107-186. Tucson, The University of Arizona, Department of English.</td>
<td>This section of a special edition of <em>Sun Tracks</em>, an American Indian literary magazine, contains photographs, a map, and eleven distinct segments, including a bibliography relating to Papago literature.</td>
</tr>
<tr>
<td>1981</td>
<td>Papago literature. In <em>The south corner of time</em>, edited by Larry Evers, pp. 123-127. Tucson, The University of Arizona Press.</td>
<td>This is a hardcover version of what was originally published as volume 6 of <em>Sun Tracks</em> (see Lopez and Zepeda, <em>editorial consultants</em> 1980).</td>
</tr>
<tr>
<td>1987</td>
<td>Looking back at Tohono O’odham education. <em>Kui Tatk</em>, Vol. 2, no. 3 (Spring), pp. 1, 3. Washington, D.C., Native American Science Education Association.</td>
<td>Lopez reflects on the fact that “science is a subject that most O’odham find difficult, just as we do mathematics and medicine.” But he points out that contrary to a common stereotype, O’odham are, in fact, competitive, as seen by the foot races and other traditional contests. “We survived as a people because our ancestors fought to live; they would not quit.”</td>
</tr>
<tr>
<td>1993</td>
<td>O’odham bighorn sheep songs. In <em>Counting sheep: 20 ways of seeing desert</em></td>
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*bighorn*, edited by Gary P. Nabhan, pp. 3-6. Tucson, The University of Arizona Press. [Tohono O’odham Danny Lopez gives the words in O’odham and English of a sheep song by him as well as of a person from San Pedro Village as remembered by Frances Manuel, his mother-in-law.]


Lopez, Danny, *project director*

1984 *Tohono O’odham: lives of the desert people*. [Sells, Arizona], Papago Tribe. 44 pp. [An ethnographic sketch of traditional Papago life, including sections on the story of the man in the maze; origin story; songs; farming; gathering (including the saguaro fruit harvest); hunting; housing; dress; utensils and basketry; games; family; government; village ceremonies; sacred objects; and the salt pilgrimage.]


Lopez, Dawn

2000a Bonnie Corella: director of the San Xavier Education Center. In *San Xavier. Learning history ... making history*, by Alice Begay and others, pp. 16. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [This interview with Tohono O’odham Corella, who was born at San Xavier on April 5, 1956 to Sarah (Mamake) Corella and Pedro Alex Corella, is accompanied by a black-and-white photograph of her. Corella talks about her grandparents, Antonio and Philomena Mamake; about playing at Wa:k as a child; about the San Xavier Youth Club and the Women's Club; and the many jobs she's had, including that as director of San Xavier's Education Center.]

2000b Carmen Mattias: adding to the foundation of San Xavier's future. In *San Xavier. Learning history ... making history*, by Alice Begay and others, p. 17. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [A black-and-white photo of Mattias standing next to the San Xavier Education Center accompanies this interview with her by Lopez. In 1979, Mattias became the San Xavier District's first female chairperson, and in 1979 she opened the San Xavier Day Care Center on South Mission Road. The San Xavier Plaza was constructed under her administration and various regulations, such as those governing the time social dances could her held, were also formulated then. Fifty units of HUD (U.S. Department of Housing and Urban Development) homes were also built for the people of San Xavier.]

2000c Interview with Flora Juan. In *San Xavier. Learning history ... making history*, by Alice Begay and others, pp. 8-9. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Lopez's interview with Flora Juan, a San Xavier
Tohono O’odham who is the daughter of the late Domingo and Chepa Franko, is accompanied by four black-and-white photos, including one of her harvesting saguaro fruit. In the interview she reminisces about her father, known for the wood-carved figures he made for sale; about her childhood on the reservation; and about her work with the mission school and the reservation headstart program.

Pegi ‘oig, nto a ‘ep m-nei. In San Xavier. Learning history ... making history, by Alice Begay and others, p. 33. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [Dawn Lopez, one of the interviewers published in San Xavier. Learning history ... making history, writes about herself, noting that she’s a resident of the San Xavier District. Her parents are Dean Lopez, Sr., and Eileen Estrada Lopez. She notes that working on the book was a great learning experience for her.]

The San Xavier Co-op: traditions lost and found. In San Xavier. Learning history ... making history, by Alice Begay and others, pp. 13-15. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [This article about the history of the San Xavier farming cooperative and San Xavier water rights is accompanied by two contemporary black-and-white photos and by eight historic photos including one taken in 1894 by William Dinwiddie showing Tohono O’odham Hugh Norris standing next to a traditional O’odham grass house.]

Through the eyes of Melvin Moreno. In San Xavier. Learning history ... making history, by Alice Begay and others, pp. 12-13. [Tucson], San Xavier District and the Tucson/Pima Arts Council. [A photo of Melvin Moreno accompanies the text of this interview by Lopez with him. Moreno talks about his late grandmother, Rafila Domingo, and her pottery making. But most of all, he discusses his life as a cowboy on the San Xavier Reservation. Also mentioned are Tohono O’odham basketmakers Louise Havier and Anita Antone. His parents are Jose Antonio “Tony” Moreno and the late Marcianna Moreno.]

Lopez, Frank, narrator
1980 The boy who gets revenge. Sun Tracks, Vol. 6, pp. 130-149. Tucson, The University of Arizona, Department of English. [This is an account of the origins of Papago warfare and the ritual beliefs and practices connected with it. The transcription in Papago is by Albert Alvarez; the English translation is by Ofelia Zepeda. A photograph by Bernard Fontana of Lopez accompanies the narrative.]

1981 The boy who gets revenge. In The south corner of time, edited by Larry Evers, pp. 130-149. Tucson, The University of Arizona Press. [This is a hardcover version of what was originally published as volume 6 of Sun Tracks. See Lopez, narrator (1980).]

López, Kevin L.
1992 Native American seedbank workshop. Seedhead News, no. 36 (Spring), p. 11. Tucson, Native Seeds/SEARCH. [Among those who attended this workshop held in February, 1992 were Floyd Flores, an administrator for the San Xavier District of the Tohono O’odham Nation, and Clifford Pablo, “a Tohono O’odham farmer who works for the San Xavier traditional farming project.”]
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Lopez, Lucy

Lopez, Manuel

Lopez, Sylvester
1954  [Letter to the editor.]  *Indian Sentinel*, Vol. 34, no. 5 (May), p. 78. Washington, D.C., Bureau of Catholic Indian missions. [This letter from a Papago Indian living in Arizona says he is sending his dollar to subscribe to the *Indian Sentinel*.]

Lopez-Manuel, Rosilda, editor

Lombard, James
1987a  Ceramic petrography. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, no. 171]*, edited by John C. Ravesloot, part 3, pp. 335-368. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [“This report summarizes the results of a study of the composition of temper in 130 Hohokam pottery sherds from the San Xavier Bridge Site on the San Xavier Reservation) ....” Thirteen temper groups with different compositions were identified in the sherds. All tempers are available in the Tucson Basin.]


Loram, C.T., and T.F. McIlwraith
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1943  *The North American Indian today*. Toronto, The University of Toronto Press. Index. 361 pp. [This book is based on a University of Toronto and Yale University seminar conference held in September, 1939. References to Papagos in connection with water and land resources, agriculture, economy, and resource conservation are on pages 175-177. Mention of a tuberculosis survey conducted on the Papago Reservation is on pages 227-228.]

Lorch, Donatella

Lord, Charles H.
1866  Letter from deputy agent in charge of Papagos, Pimos, Maricopas, and Tame Apaches. In *Report of the Commissioner of Indian Affairs for 1866*, pp. 111-113. Washington, Government Printing Office. [Dated June 4, 1866 and written in Tucson, Arizona Territory, the letter is addressed to D.N. Cooley, Commissioner of Indian Affairs. In it, Lord describes a meeting held May 10 at the Enriquetta Mine (near Arivaca in southern Arizona) with Chief Josi and 102 Papago delegates representing ten villages, a meeting at which goods and foodstuffs were distributed by Lord (pp. 111-112). Lord questions the advisability of removing Papagos to a reservation, and he offers information about the school at San Xavier, including the fact that Mrs. William Tonge, an American, has taken charge of the school (p. 113).]

Lornell, Kip
1993  *Introducing American folk music*. Madison, Wisconsin, Brown and Benchmark. Maps, illus., bibl, indices. xii + 251 pp. [“One interesting style of acculturated Native American music,” writes Lornell, “chicken scratch, demands a brief discussion ... . This genre developed among the Pima and Papago tribes of south-central Arizona and blends Hispanic, Anglo-American, and Native American styles. Also known as ‘waila,’ this music was first heard in the 1860s. Played by small string ensembles, its repertoire was heavily Hispanic-influenced and featured polkas and waltzes. Accordions were heard in chicken scratch bands as early as the 1890s, and by the 1920s new instruments, especially reeds like saxophones and clarinets, were introduced. Contemporary waila bands feature vocals in Spanish and Papago, electric basses, and a repertoire that mixes traditional polkas with contemporary popular songs” (p. 162).]

2002  *Introducing American folk music: ethnic and grassroot traditions in the United
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*States*. 2nd edition, revised. Boston, McGraw-Hill. Illus., bibl., index, discography. xviii + 302 pp. [O’odham *waila* music is discussed in a chapter entitled, “Ethnic and Native American Traditions” (pp. 226-230). This is an enlarged and revised version of Lornell (1993).]

Lowe, Charles H., and Warren F. Steenbergh
1981 On the Cenozoic ecology and evolution of the sahuaro (*Carnegiea gigantea*). *Desert Plants*, Vol. 3, no. 2 (Summer), pp. 82-86. Tucson, The University of Arizona for the Boyce Thompson Southwest Arboretum. [Heavy freezing and snows in the Sonoran Desert are documented for 1848 and 1870 by reference to data from a Papago calendar stick. Although the citation is to Tatom (1975), the narrative from the stick was initially published by Kilcrease (1939).]

Lowe, Sam
1978 The big land. *Arizona Highways*, Vol. 54, no. 9 (September), pp. 18-19, 32-33. Phoenix, Arizona Department of Transportation. [The derivation of the word “Arizona” is given here as coming from the Papago words “ali” and “shonak,” “place of a small spring.”]
1979 *Discover Arizona deserts*. Phoenix, Arizona Highways. Map, illus., bibl. 64 pp. [Page 57: “The Papago Indians, relying more on the animal and plant life of the desert than on cultivation, came to the Sonoran Desert from uncertain origins and were there when the Spanish came looking for cities of gold in the late 1500s.”]

Lowe-Bailey, Charlotte

Lowell, Edith S.
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Lowenkopf, Anne N., and Michael W. Katz
1974 Camping with the Indians. Los Angeles, Sherbourne Press, Inc. Maps, illus., index. 320 pp. [Chapter 23, pages 294-304, is titled, “The Papago.” There is a general discussion of Papago Indians with information about various places to camp on their reservation.]

Lucian
1952 Like the shepherds of old. Indian Sentinel, Vol. 32, no. 10 (December), p. 157. Washington, D.C., Bureau of Catholic Indian Missions. [Written by a Roman Catholic nun, this is about the celebration of Christmas night Mass at Our Lady of Lourdes mission at Little Tucson on the Papago Indian Reservation. A photo of a Papago mother and children accompanies the article.]

Lumholtz, Carl
1912a New trails in Mexico. New York, Charles Scribner's Sons. Maps, illus., index. xxv + 411 pp. [This basic source on Papago Indians is an “account of one year's exploration in Northwestern Sonora, Mexico and Southwestern Arizona, 1909-1910.” It contains a wealth of ethnographic information on Papago Indians and is among the most often quoted sources relating to Papagos. Two excellent maps show the location of all known Papago villages of the time. Consult the index for details. Mission San Xavier del Bac and the San Xavier Reservation are mentioned on pages 4, 5-15, 74-75, 96, and 384. Three photographs taken at San Xavier, including one of the mission face page 12.]
1971 New trails in Mexico. Introduction to the new edition by Bernard L. Fontana. Glorieta, New Mexico, The Rio Grande Press, Inc. Maps, illus., refs., bibl., index. 26 + xxv + 411 pp. [A reprint of Lumholtz 1912, but one that includes a publisher's preface, new introduction, a bibliography of Lumholtz's writings and a bibliography relating to Papago topics discussed by Lumholtz in his book.]

Lumholtz, Carl S., and I.N. Dracopoli
1912 The Sonora desert, Mexico. Geographical Journal, Vol. 40, no. 5 (November), pp. 503-518. London, Royal Geographical Society. [The text of a lectures on the Papaguería portion of the Sonoran Desert, including topography, climate, rainfall, vegetation, fauna, water sources, and ethnology. A good description of the Papagos by Lumholtz is on pages 507-510, with scattered reference to Papagos on pages 504, 511, and 518. Included is mention of Dracopoli's visit to the Papago cave shrine in Pinacate Peak in northwestern Sonora. In the course of his talk, Lumholtz provides considerable comment concerning the region's Papago Indians, who “are
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the great desert people of America, and are remarkably stable in their racial characteristics, still preserving traditions and habits of the past which will soon disappear.” He says the most important of their surviving “dancing festivals” is that connected with the harvest of saguaro fruit and subsequent consumption of saguaro wine.]

Luna, John

Lundy, George
1976 River of life. Extension, Vol. 70, no. 9 (April-May), pp. 5-11. Chicago, Catholic Church Extension Society of the United States of America. [This article is primarily about Father Cyril Baur, O.F.M. (who once served as a missionary on the Papago Reservation) and St. Peters Mission at Bapchule on the Gila River Indian Reservation. Papagos, however, are mentioned throughout, as is St. Elizabeth's church at Cocklebur (Vaiva Vo) on the Papago Reservation -- although the article incorrectly places it on the Gila River Reservation. Many photographs accompany the essay.]

Lurie, Nancy O.

Luttrell, Estelle
1922 The mission of San Xavier del Bac: an historical guide. Tucson, s.l. Map, illus. Unpaged. [This book went through multiple printings at least until 1949, the later editions lacking the map with the plan of the church and adjacent structures. Twenty black-and-white photos illustrate the church inside and out. The booklet provides a detailed description of the church, area by area, and includes a chronological list of “important dates in the history of San Xavier.” This booklet is probably the first to observe the hem of the outer garment of the ephod sculptured beneath the cornice around the body on the inside of the church, one hemmed with bell and pomegranate and based on a passage from the Book of Exodus.]

1949 Newspapers and periodicals of Arizona, 1859-1911 [University of Arizona Bulletin, Vol. 20, no. 3 (July), General Bulletin, no. 15]. Tucson, University of Arizona. Index. 123 pp. [Accounts of the Quijotoa Prospector newspaper established in 1884 by Harry Brook at Quijotoa in the Papago Indian country are found on pages 11 and 46. A friend of Brook purchased the Quijotoa property for
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$3,000 after the mine closed. The newspaper apparently lasted less than a year.]

Lyon, Jerry D.
1999 Exploring the fragile-pattern landscape: recent research in the western Papaguería. *Glyphs*, Vol. 49, no. 12 (June), pp. 8-11. Tucson, Arizona Archaeological and Historical Society. [This is a very brief, illustrated summary of archaeological site survey work carried out by the author and others within the Barry M. Goldwater Air Force Range in southwestern Arizona. It is an area which, according to the author, marks the “boundary between the Eastern and Western Papaguería, the traditional territories of the Tohono O’odham and HiaCed O’odham, respectively.”]

Lyon, Jerry D.; Mark C. Slaughter, and David B. Tucker
2008 Shell trade and subsistence in the western Papaguería. In *Fragile patterns: the archaeology of the Western Papaguería*. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.401-417. Tucson, SRI Press. [This discussion of trade carried out through western Papaguería, the Growler Valley in particular, draws on historical and ethnographic data concerning the Tohono O’odham.]

Lyon, Luke
1988 History of prohibition of photography of Southwestern Indian ceremonies. In *Reflections: papers on Southwestern culture history in honor of Charles H. Lange [Papers of the Archaeological Society of New Mexico, Vol. 14]*, edited by Anne V. Poore, pp. 238-272. Santa Fe, Ancient City Press. [Papagos are briefly noted in a table which indicates that fees charged by Papagos to make photo images of their ceremonies are from “variable” to “none.”]

Lyons, Bettina O.
2008 *Zeckendorfs and Steinfelds. Merchant princes of the American Southwest*. Tucson, Arizona Historical Society. Illus., bibl., index. xii + 401 pp. [This book about Tucson pioneer merchants alludes briefly to the role of Tohono O’odham in conflicts with Apaches, including their participation in the 1871 Camp Grant Massacre; Apaches stealing cattle at San Xavier in April, 1871; and Zeckendorf’s receiving government permission in 1876 to trade with the Tohono O’odham. There are also scattered mentions of Mission San Xavier (consult the index), including the Aaron Zeckendorf graffito applied to a choir loft arch in 1871 and those of Albert Steinfeld and Leo Goldschmidt in 1880. There is a photo taken in 1907 of a Pierce-Arrow automobile in front of the church, one showing the new, unplastered atrium wall.]

Lyons, Patrick D.
the 1690s, Sobaipuri and Apache occupation is indicated by evidence found in both
the archaeological record and in Spanish documents. The Sobaipuri spoke a Piman
dialect related to those spoken by the Tohono O’odham and the Akimel O’odham.
As conflict among the Sobaipuri, the Apache, and the Spaniards increased during the
1700s, the Sobaipuri relocated, joining the O’odham of the Tucson Basin and
the Gila River Valley.”

2004b José Solas Ruin. *Kiva*, Vol. 70, no. 2 (Winter), pp. 143-181. Walnut Creek,
California, Altamira Press for the Arizona Archaeological and Historical Society,
Tucson. [The author demonstrates that an archaeological ruin in the San Pedro
Valley region investigated by Charles Di Peso, rather than being a protohistoric
Northern Piman settlement, is actually a prehistoric site occupied between A.D.
1300 and 1375. The essay includes a detailed discussion of the current state of
Sobaipuri archaeology, citing previous references to such work.]

Maack, Richard
2003 Learn the secrets of *Arizona Highways* photographs. *Arizona Highways*, Vol. 79,
no. 8 (August), p. 54. Phoenix, Arizona Department of Transportation. [A color
photo by Maack of the Ecce Homo processional figure stored in the baptistery of
Mission San Xavier del Bac accompanies this notice advertising a one-day
photography workshop to be run by Maack, the magazine’s photography editor,
and Peter Ensenberger, the magazine’s director of photography.]

front cover, pp. 6-17. Phoenix, Arizona Department of Transportation. [Maack
writes an essay to accompany the reproduction here of nine black-and-white photos
and one color photo by Ansel Adams of Arizona scenes. These pictures were found
in storage in *Arizona Highways* archives and had been purchased by the magazine
but had never before been published there. Maack discusses Adams’s coverage of
Mission San Xavier del Bac and quotes from a letter written by Adams concerning
Father Celestine Chinn and Adams’s plans for taking photos at the mission. None
of Adams’s San Xavier photos are shown here.]

Mabry, Jonathan B.
1991 Digging downtown at the Ronstadt Transit Center site. *Archaeology in Tucson*,
Vol. 5, no. 2 (June), pp. 1-3. Tucson, Center for Desert Archaeology. [Included in a
list of artifacts recovered from this ca. 1880-1920 site are 365 sherds of Tohono
O’odham pottery.]

13, no. 4 (Fall), p. 11. Tucson, Center for Desert Archaeology. [Projectile points
hafted in wooden foreshafts were found in 1978 in a packrat midden inside
Colossal Cave in southern Arizona. Mabry attributes these to historic Sobaipuri
manufacture, saying that Sobaipuri arrowheads are serrated and have a distinctive
basal notch. Illustrated.]
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2003 Oasis cultures: prehistoric lifeways along a desert river. *sonorenses*, Vol. 23, no. 1 (Winter), pp. 4-9. Tucson, Arizona-Sonora Desert Museum. [Although primarily about the prehistoric period of the Santa Cruz River Valley of southern Arizona, this well-illustrated essay notes that during “the period between about A.D. 1450 and the 1690s, several related Piman tribes lived in villages in the Santa Cruz Valley. They farmed the floodplain with floodwater and canals, but continued to hunt and gather wild plant foods. Their material culture resembled those of other Piman peoples living in southern Arizona and northern Sonora. Archaeologists have trouble saying much more about the peoples living in southern Arizona during this period because very few sites have been identified and investigated.”]

MacDougal, Daniel T.
1905 The suwarro, or tree cactus. *Journal of the New York Botanical Garden*, Vol. 6, no. 68 (August), pp. 129-133. Lancaster, Pennsylvania, New York Botanical Garden. [Mention is made of the fact that saguaro fruit is an important item of food among the “Papago, Pima, Maricopa, Yaqui and other Indians” (p. 133).]

1908a Across Papaguera. *Plant World*, Vol. 11, no. 5 (May), pp. 93-99; no. 6 (June), pp. 123-131. Tucson. [This illustrated article discusses an expedition from the Desert Laboratory in Tucson across the Papaguera. The Papago Indians are discussed throughout. Also given is a physical description of the region and of its vegetation. Several black-and-white photographs are included. Two pertaining to the Papago are on pages 2 (portion of the Papago village of Querobabi) and 12 (Papago Tanks in the Sierra Pinacate). Maps also included.]


Macias, José
1984 “Papago home-to-school transition: overcoming social discontinuity in early childhood.” Ph.D. dissertation, Stanford University, Stanford, California. 283 pp. [“The research investigates the problem of discontinuity in the experience of young Papago children, enrolled in school for the first time in the Papago Early Childhood Head Start Program (PECHS). The transition of Papago children from the home to school is viewed from a cultural perspective. In this view the transition represents a discontinuity in the enculturation process, a phenomenon characterized by marked changes in social role assignment and expectations, and one that children may experience as an abrupt transition from one mode of being and behaving to another. For Papago and other ethnic minority children, the normal school discontinuity of school is compounded by suddenly changed cultural expectations.”]

MacKallor, Jules A.
1957 “Geology of the western part of the Cobabi Mining District, Pima County, Arizona.” Master of Science thesis, The University of Arizona, Tucson. [The Cobabi Mining District is on the Papago Indian Reservation.]
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MacRoberts, Michael H.
1964 Taste sensitivity to phenylthiocarbamide (P.T.C.) among the Papago Indians of Arizona. *Human Biology*, Vol. 36, no. 1 (February), pp. 28-31. Detroit, Society for the Study of Human Biology. [This study was conducted at the Indian hospital in Sells, Arizona, in the spring and summer of 1963. Seventy individuals, 42 males and 28 females, mostly from Sells, were tested. The results yielded a percentage of 98.6% tasters out of the total, results which lead the author to conclude that Papagos are an extremely biologically homogenous group.]

Madden, Settle, *editor*
1980 Writing the Papago language. In *The President’s Club, University of Arizona*, 13th Annual Report, pp. 15-16. [Tucson], The President’s Club, University of Arizona. [A brief account, including a photographs of her, of Papago student Ofelia Zepeda and her work in Papago Indian linguistics.]

Madsen, John H.
1993 Rock cairn and talus pit features in the Los Robles community. In *Between desert and river: Hohokam settlement and land use in the Los Robles community*, by Christian E. Downum [*Anthropological Papers of the University of Arizona*, no. 57], pp. 96-106. Tucson, The University of Arizona Press. [Madsen discusses hillside archaeological features north of Tucson which have in them sherds of what almost certainly is Papago Indian pottery, and he suggests these depressions may have been Papago burial pits. He discusses Papago burial practices and ceramics. Illustrated.]

Madsen, Kenneth D.


Magaña, Edgar
2007 Dear Wa:k community. *Wa:k Newsletter*, Vol. 15, no. 7 (July), p. 7. Tucson, San Xavier District of the Tohono O’odham Nation. [This letter to the O’odham community at Wa:k (Bac) is from Father Edgar, a Franciscan priest who was ordained at Mission San Xavier and who had been serving the mission as associate pastor. He announces that at his request he is being transferred to Oakland, California on August 26, 2007. He writes, “My advice is to keep the traditional songs and dances alive, because that is thwere the core of your identity is centered.”].

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Magisos, Melanie
1986  Turn on to astronomy. In Arizona: that land and the people, edited by Tom Miller, p. 260. Tucson, The University of Arizona Press. [Included here is some discussion of Kitt Peak on the Papago Reservation and how Dr. Carpenter persuaded some Papagos to accept the presence of an observatory there by taking them to Steward Observatory on the University of Arizona campus so they could see how a telescope worked.]

Mahoney, Murrelle
1946  Sky planting in the desert. Travel, Vol. 87, no. 5 (September), pp. 4-8. East Stroudsburg, Pennsylvania, Robert M. McBride & Co., Inc. [Discussion of aerial planting of Lehmann’s lovegrass on the Sells portion of the Papago Reservation. Five black-and-white photos relating to Papagos, one of which shows Papago girls playing the game of taka (field hockey). Another shows four young Papago boys.]

Maldonado, Venice
n.d.  I am Papago. Book III. [Sells, Arizona], Papago Bilingual Program, Indian Oasis School District #40. [An eighteen-page workbook designed for Papago school children. They are asked to fill in such blanks as: “Basket-making is ________.” Four black-and-white photos included. Probably published in 1978 or 1979.]

Maldonado, Venice, and Beverly Valenzuela
n.d.  Surprise! [Sells, Arizona], Papago Bilingual Program, Indian Oasis School District #40. [A twelve-page booklet with a children’s story written in Papago and English. It is about a visit of children to their grandparents’ place and being surprised by the gift of a horse. The illustrations (drawings) are charming. Probably published in 1978 or 1979.]

Mallery, Garrick
1881  Sign language among North American Indians compared with that among other peoples and deaf-mutes. Annual Report of the Bureau of American Ethnology, Vol. 1, pp. 263-552. Washington, Government Printing Office. [There are references to the Papago on pages 318 (Papagos and others had a copious sign language, yet none were familiar with many Kiowa signs); 406 (Pima and Papago signs were obtained from Antonio, son of chief of Pima Indians in Arizona Territory); 412 (sign for bad or mean given); 426 (sign for good); 435 (sign for horse); 459 (sign for Coyotero Apache tribe); 538 (Pima, Papago or Maricopa smoke signals when war party was successful); fig 339 (line drawing showing successful war party).]
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Mallouf, Michael G.
1980 “An archaeological survey of the Ajo Crest; Organ Pipe Cactus National Monument, southwestern Arizona.” Tucson, National Park Service, Western Archaeological Center. [Mallouf found some 40 protohistoric Papago sites on the crest of the mountain range forming the eastern boundary of Organ Pipe Cactus National Monument and part of the western boundary of the Papago Indian Reservation. These included rock circles or corrals with walls standing several courses high.]

Malte-Brun, Victor A.
1864 La Sonora et ses mines. Esquisse géographique. Paris, Arthur Bertrand. 31 pp. [The Papagos and “Pimas” of Sonora are briefly discussed on pages 14-15. Papagos are described as being “warlike” (guerrière).]

Mamake, Simon
1963 A teenage Indian boy writes for the golden jubilee of Fr. Nicholas Perschl. Provincial Annals, Vol. 25, no. 4 (October), p. 233. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [This is a letter written by Papago Indian Simon Mamake to Father Nicholas Perschl on July 10, 1963 on the occasion of the latter’s celebration of fifty years as a priest. The contents are wholly religious and Catholic and make no reference to any of the specifics of Father Nicholas’s missionary career among Papagos or other Indians.]

Mancuso, Silvester
1960 The golden jubilee of Brother Jose Ontiveros. Provincial Annals, Vol. 23, no. 1 (July), pp. 11-13. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is the text of a sermon delivered by Father Silvester at Mission San Xavier del Bac on May 11, 1960. It is not clear from the text whether brother Jose Ontiveros ever served at San Xavier or among Papago Indians.]

Manje, Juan M.
1954 Luz de tierra incógnita. Unknown Arizona and Sonora, 1693-1701. Translated by Harry J. Karns. Tucson, Arizona Silhouettes. Maps, illus., glossary, index. 303 pp. [This is an English translation of logs kept by Captain Juan Mateo Manje during seven journeys made by him into the Pimería Alta in the company of Father Eusebio Kino, S.J., between the years 1693 and 1701. References to “Papabotas-Pimas” (i.e., Papagos) are on pages 102, 123, 142, 167, 236, and 241 -- although virtually all Indian encountered on these travels were Northern Pimans (O’odham).

Scattered references to both the mission and village of San Xavier are found on pages 50, 81, 93-94, 125, 135-136, 138, 141, 167, 168, 224-225, 238, 246, and 252. A photo of the interior of the church of Mission San Xavier is on page 213 and another showing the exterior is on page 212.]

1971a Expedition of Kino and González: February 5 to April 15, 1702. In Kino and
Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 515-519. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Although not written in his hand nor signed by him, Father Burrus believes this to be a document originating with Manje. It is printed here in the original Spanish. Manje was not on this expedition taken by Father Kino and Father Manuel González to the HiaCed O’odham and Yumans of the Lower Colorado River, but he summarizes Kino’s journal here and “adds enlightening reflections and interpretations of his own.”]

1971b The fifth expedition: February 7 to March 14, 1699. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 385-445. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Given here in the original Spanish, a summary in English by Father Burrus of this account is on pages 223-248. This is an account of a trip made by Manje, fathers Kino and Adamo Gil, and others from Mission Dolores northwest across the Camino del Diablo to the Río Gila; up the Río Gila to its junction with the Río Santa Cruz (Río Santa María); up the Santa Cruz to Guevavi, and back to Dolores. They passed through San Xavier del Bac on March 7, 1699, “where 1300 persons were congregated to celebrate our arrival with dancing and songs.”]

1971c The first expedition: February 7-23, 1694. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 285-299. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Given here in the original Spanish, a summary in English by Father Burrus of this account is on pages 166-180. Fathers Kino and Kappus were on this journey which took them and a retinue of Indians and two other Spaniards through O’odham (Pima, Soba, and Sobaiupi) settlements. They traveled from Dolores on the headwaters of the Río San Miguel to a HiaCed O’odham campsite they called “Aguaje de las Ollas” and to the Gulf of California at the mouth of the Río San Ignacio (Concepción). Manje gives population figures for settlements visited by them.]

1971d The fourth expedition: November 2 to December 2, 1697. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 333-384. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Given here in the original Spanish, a summary in English by Father Burrus of this account is on pages 197-222. The journey is one made by Manje, Kino, and twenty-two soldiers from Dolores to the junction of the Río Santa Cruz (Río Santa María) and Río Gila and back. The journey took them through Tucson and San Xavier del Bac.]

1971e Manje’s 1706 plan for Pimería Alta. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans
1971f  Pimería Alta in 1735. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 540-550. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [This document, printed here in the original Spanish, is similar to Manje’s 1706 plan for the Pimería Alta, except that here he emphasizes even more the need for the establishment of an additional presidio in the region.]

1971g  The second expedition: March 16 to April 4, 1694. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 300-307. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Given here in the original Spanish, a summary in English by Father Burrus of this account is on pages 181-188. On this journey, Kino and Manje were accompanied by twenty Indian servants and carpenters. Their round trip route from Dolores to the Gulf of California and back approximated that taken by them in February, 1694.]

1971h  The seventh expedition: February 27 to April 16, 1701. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp.468-514. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Given here in the original Spanish, a summary in English by Father Burrus of this account is on pages 259-278. Manje made this journey with fathers Kino and Salvatierra as well as with a dozen soldiers and servants. The reached such O’odham settlements as San Xavier del Bac, Sonoyta, settlements near the Gulf of California, Caborca, Tubutama, and Magdalena.]

1971i  The sixth expedition: October 24 to November 18, 1699. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp.446-467. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Given here in the original Spanish, a summary in English by Father Burrus of this account is on pages 249-258. This expedition took Manje, another Spanish soldier, a retinue of
servants, and fathers Kino, Leal, and Gonzalvo on a trip through the heartland of the Northern O’odham, including San Xavier del Bac, villages in the Papaguería, and settlements on the Rio Altar.]

1971j The third expedition: June 6-26, 1694. In *Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans* [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 308-318. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Given here in the original Spanish, a summary in English by Father Burrus of this account is on pages 189-196. Accompanied by Kino on part of the journey after leaving Mission Dolores, Manje struck out on his own on a route that took him into the Papaguería of today’s Papago Indian Reservation in southern Arizona. He rejoined Father Kino in Caborca. As during all his expeditions, Manje writes about the O’odham encountered by him]

1971k The tragic death of Father Saeta: April 2, 1695. In *Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans* [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 319-332. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [This is the text in Spanish of Manje’s account of the martyrdom of Father Francisco Javier Saeta at the hands of O’odham in the village of Caborca on April 2, 1695. Manje “had the honor to help gather the bones and ashes of the dead priest,” and he and other Spaniards “collected 22 spears from the floor of the room where the dead priest slept.”]

Manley, Alan, and Ray Manley
1982 “San Xavier del Bac Mission” and “Holiday Celebration at San Xavier.” *Arizona Highways*, Vol. 58, no. 12 (December), pp. 42-43. Phoenix, Arizona Department of Transportation. [These are the captions for two color photos of Mission San Xavier del Bac. The “holiday” celebration appears to be the Friday-after-Easter fiesta sponsored by the non-Indian Tucson Festival Society.]

Manley, Ray
1965a San Xavier: shrine for all ages. *Arizona Highways*, Vol. 41, no. 3 (March), inside back cover. Phoenix, Arizona Highway Department. [This is a full-page color photo by Manley showing Father Theodore Williges, O.F.M., standing just to the southwest of the church of Mission San Xavier del Bac with a half dozen Papago children and with two tourists, one of whom is taking pictures of the priest and the children.]

1965b [untitled]. *Holiday Inn Magazine*, February, p. 25. Memphis, Holiday Inns of America. [This color photo of Mission San Xavier del Bac is identical to that in Manley (1965a).]

1972 [Untitled.] Desert, Vol. 35, no. 1 (January), front cover. Palm Desert, California, Desert Magazine. [This is a color photo by Manley of the west-southwest elevation of the church of Mission San Xavier del Bac.]

1972 Ties are still strong between mission padres and Arizona Indians at San Xavier on
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the Papago Indian Reservation. In Arizona, its people and resources, revised 2nd edition by the faculty of the University of Arizona, p. 11. Tucson, The University of Arizona Press. [This is a full-page photo by Manley nearly identical to Manley (1965a) except that it is printed in black-and-white, the pose of the priest and children is slightly different, and the tourists do not appear in the picture.]

Manuel, Cipriano
1965 Patience and other values. Journal of American Indian Education, Vol. 4, no. 2 (January), pp. 1-4. Tempe, Bureau of Educational Research and Services, Arizona State University. [This is the text of a speech given March 22, 1963 by Cipriano Manuel, who since 1959 had been chief tribal judge on the Papago Reservation. Delivered at the Fourth Annual Indian Education Conference, he discusses patience and other traditional Papago values.]

Manning, Timothy
1987 Days of challenge. The homilies, addresses and talks of Cardinal Timothy Manning. Compiled by Francis J. Weber. Los Angeles, The Borromeo Guild. 353 pp. [In preaching a eulogy of Bishop of Tucson Daniel Gercke, who died March 19, 1964, Cardinal Manning mentions Fray Francisco Garcés, “apostle of San Xavier del Bac, lovely cradle of the faith in the desert” (p. 115). He also provides a short biography of Father Eusebio Kino, pioneer missionary among the Northern O’odham (pp. 299-301).]

Mansfield, Howard
199_ Desert walk. Double Take Magazine, Vol. _, no. _ ( ), pp. __-___. Durham, North Carolina, Duke University Center for Documentary Studies. [This article includes information about the Tohono O’odham, e.g., “They have the lowest per capita income of all U.S. reservations ($3,113), 70 percent unemployment and the highest high school dropout rate of all Native American tribes. ... The homicide rate among the O’odham is three times the national average and twice that of all Native American communities.”]

Manuel, Frances, and Deborah Neff
2001 Desert Indian woman. Stories and dreams. Tucson, The University of Arizona Press. Illus. xii + 227 pp. [This is the autobiography of a Tohono O’odham woman, Frances Manuel, as recorded and commented upon by anthropologist Deborah Neff. Manuel was born in 1912 in a village on what in 1916 became the Sells portion of the Papago Indian Reservation. Her life’s story is filled with details concerning virtually all aspects of Tohono O’odham culture as it was known and lived in the 20th century. This is an important, and very good, book for insights into 20th century O’odham culture. It provides an excellent sequel to Ruth Underhill’s (1936a) “Autobiography of a Papago Woman.”]

Manuel, Henry; Juliann Ramon, and Bernard L. Fontana
1978 Dressing for the window: Papago Indians and economic development. In American
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*Indian economic development*, edited by Sam Stanley, pp. 511-578. Paris, Mouton Publishers. [The introduction to this essay offers a brief history of early subsistence activities in the Pimería Alta and of subsequent events involving cattle raising, wage labor, federal employment, mineral leasing, and other sources of income. Case studies of Papago economic development include those involving ASARCO and Mission Mine, Kitt Peak National Observatory, Papago Farms, the Gila Bend prehistoric ruin, and Ed Kisto’s ocotillo fence enterprise. The conclusion is that only those developments succeed that emanate from the Papago themselves.]

**Manuel, Mark**

1958 Guest editorial. *The Amerindian*, Vol. 6, no. 3 (January-February), p. 2. Chicago, American Indian Review. [The Chairman of the Papago Tribal Council explains that the lack of funds has hindered development on the Papago Reservation.]

**Manuel, Martin**


**Manuel, Richard**


**Manuel, Rosilda**

1991a [Untitled essay.] In *1992. Indians of the Pimería Alta* [calendar], p. [5]. Nogales, Arizona, Pimería Alta Historical Society. [Printed here in O’odham, Spanish, and English is a six-line essay on the importance to O’odham of their language and culture.]

1991b [Untitled essay.] *PAHS Newsletter* (October), p. [3] Nogales, Arizona, Pimería Alta Historical Society. [Written in O’dham with English and Spanish interlinear translation, this is the same 6-sentence essay on the importance of O’odham culture to its practitioners.]

**Manypenny, George W.**

1856 Report of the Commissioner of Indian Affairs. *Executive Documents of the Senate*, no. 5, 34th Congress, 3d session; *Report of the Secretary of the Interior; Report of the Commissioner of Indian Affairs*, pp. 554-5754. Washington, A.O.P. Nicholson, Printer. [This report is dated November 22, 1856 and is addressed to R. McClelland, Secretary of the Interior. Pages 566-567: “About five thousand Indians are embraced within the Gadsden Purchase. They are mostly pueblos and reside in six different villages. They have houses and flocks, and raise wheat and other produce of the soil. It is suggested that as these Indians are about three hundred miles from any agency, they should have an agent assigned them.”]
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1880  *Our Indian wards*. Cincinnati, Robert Clarke & Company. xxvi + 436 pp. [Former Commissioner of Indian Affairs Manypenny uses some of the pages of his book to provide an account of the 1871 massacre of Apache Indians near Camp Grant by Papago Indians from San Xavier and elsewhere who followed the leadership of non-Indians from Tucson.]

Marak, Andrae M.

2000  “The making of modern man: the Callista Education Project, 1924-1935.” Ph. D. Dissertation, University of New Mexico, Albuquerque. 329 pp. [“A few days after assuming his position as the President of Mexico in early 1925, Plutarco Elías Calles stated, ‘In my judgment and I say it in good faith, the revolutionary movement has entered into its constructive phase.’ Calles dreamed of constructing out of many regional variants of Mexico a united country of modern men. To do so, he believed it would be necessary to transform the largely indigenous rural masses into modern western capitalist workers and independent farmers. Calles made the wholesale expansion of as well-developed educational system in rural Mexico the centerpiece of his transformative and unifying program. ... The dissertation [also] examines the federal government’s attempts to use schooling to assimilate and integrate indigenous people into the cultural and ethnic mainstream of the nation, focusing on the Papago (or Tohono O’odham), Seri, Tarahumara, and Kickapoo.”]

Marak, Andrae M., and Laura Tuennerman


Marchand, Peter

1994  *What good is a cactus?*  Illustrated by Craig Brown. Niwot, Colorado, Roberts Rinehart Publishers. Illus. 21 pp. [“Poco, a scientist, goes on a journey to the land of the Tohono O’odham to discover the answer to the question posed by the title of the book.”]

Marden, Alma, compiler

1975  *Seeing our people doing and learning*. Sells, Arizona, Education Awareness Program, Indian Oasis School District #40. Illus. 54 pp. [This book, illustrated by second graders in the elementary school in Sells on the Papago Indian Reservation, has brief statements by the children about a parent or grandparent and that person’s occupation. The book is divided into sections titled, “Domestic Vocations,”]
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“Health Occupations,” “Maintenance,” “Papago Baskets,” “Preparing Food,” “Trading Post,” and “Tribal Specialties.”]

Marino, Cesare
1998 The remarkable Carlo Gentile: Italian photographer of the American frontier. Nevada City, California, Carl Mautz Publishing. Map, illus., appendices, bibl., index. xiii + 104 pp. [Among Gentile’s photographs taken in the Arizona Territory ca. 1870 and reproduced in this book are one each of Mission San Xavier del Bac and Mission Tumacácori.]

Marion, J.H.
1870 Notes of travel through the Territory of Arizona being an account of the trip made by General George Stoneman and others in the autumn of 1870. Prescott, Office of the Arizona Miner. 16 pp. [On page 12 Marion reports on their visit to Mission San Xavier del Bac, giving a brief description of the mission. He notes that, “Service is occasionally held in the old church, for the benefit of the Papagoes and Mexicans living in the vicinity.”]

1965 Notes of travel through the Territory of Arizona being an account of the trip made by General George Stoneman and others in the autumn of 1870. Edited by Donald M. Powell. Tucson, The University of Arizona Press. Map, notes, bibl. 62 pp. [With the addition of an introduction, notes, and selected bibliography by Powell, this is otherwise nearly a reprint of J.H. Marion (1870). The description of Mission San Xavier is on pages 43-44.]

Marion, Jeanie

Marín H., Miguel
1968 Un misionero poblano en la Pimería Alta. ábside, Vol. 32, no. 4 (Octubre-Diciembre), pp. 404-425. México, Galas de México. [This is a biographical sketch of Franciscan Father Ignacio Joseph Ramírez y Arellano, a native of the province of Puebla in New Spain, who arrived at Mission San Xavier del Bac in June, 1802, and who died there in September, 1805, possibly of typhoid fever. Included here are letters written by him from San Xavier to family members in Puebla. Also see Geiger (1953).]

Mark, Albyn K
1960 “Description of and variables relating to ecological change in the history of the
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Papago Indian population.” Master’s thesis, University of Arizona, Tucson. Maps, illus., bibl. 110 pp. [Dealing with the period between 1690 and 1960, this thesis describes and abstracts patterns of interrelationships between Papagos and the environment, especially as these influence village location, village relationships, population movements, subsistence economics, and settlement and community patterns.]

Marks, Royal D.

n.d. Land petition before the Indian Claims Commission of the United States, the Papago Tribe of Arizona, petitioner, v. the United States of America, defendant. Docket No. 345. Phoenix, Marks and Marks. 27 pp. [This petition, stating four causes of action concerning why the Papago Tribe of Arizona should be compensated by the federal government for alleged wrongful taking of lands and minerals, was probably filed by Marks, the Papagos’ attorney in the case, in 1959.]

1972a Brief on valuation before the Indian Claims Commission, The Papago Tribe of Arizona v. The United States of America. Docket No. 345. Phoenix, Royal D. Marks. 34 pp. [This is a brief filed before the Indian Claims Commission preparatory to submitting a report on the total estimated value of lands and minerals wrongfully taken from Papagos prior to 1916 and, in the case of Baca Float lands, prior to 1906.]

1972b Petitioner’s proposed findings of fact and brief on value before the Indian Claims Commission, The Papago Tribe of Arizona v. The United States of America. Docket No. 345. Phoenix, Royal D. Marks. 298 pp. [This monumental report presents an estimate of the value of lands and minerals judged by the U.S. Indian Claims Commission to have been wrongfully taken from Papago Indians before 1916 and before 1906 in the case of Baca Float lands. The total estimate is $27,189,000 dollars.]

Marks, Royal; David E. Birenbaum, and Arthur Lazarus, Jr.

n.d.a Petitioner’s proposed findings of fact and brief before the Indian Claims Commission, The Papago Tribe of Arizona v. The United States of America. Docket No. 345. Phoenix, Royal D. Marks. 90 pp. [This report provides a legal summary of claims made by the Papago Tribe of Arizona in its effort to receive compensation for lands and minerals wrongfully taken from them in the past.]

n.d.b Petitioner’s reply to defendant’s objection to petitioner’s proposed findings of fact before the Indian Claims Commission, The Papago Tribe of Arizona v. The United States of America. Docket No. 345. Phoenix, Royal Marks. 60 pp. [The title is the abstract. This is another of many documents submitted in support of the Papago Tribe of Arizona’s petition to be reimbursed by the federal government for lands and minerals of which they assert they had been wrongfully deprived.]

Marmaduke, W.S., and D.G. Robinson

1983 The Chuichu survey. Evaluation of archaeological sites on the edge of the
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Papaguería. Flagstaff, Arizona, Northland Research, Inc. Maps, illus., refs. cited. 212 pp. [Presented here are data, based on a surface survey, relating to prehistoric Hohokam and historic Papago archaeological sites in the immediate vicinity of Chuichu on the northern edge of the Papago Indian Reservation. Carried out within the reservation, the survey was intended to evaluate sites which might have been disturbed by an agricultural development proposed under the aegis of the Central Arizona Project, Indian Distribution Division, Department of the Interior, Bureau of Reclamation. Includes population data on the Sif Oidak District and a summary of the history of the Kohatk village of Chuichu.]

Marqués de Altamira
1986 [Official documents relating to the secularization of twenty-two Jesuit missions among the Tepehuanes and Topia and the need for Jesuits to establish missions among Northern Pimans and Yumans of the Gila and Colorado rivers.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp.292-303. México, Universidad Nacional Autónoma de México. [The Marqués de Altamira, the auditor de guerra, writes to Viceroy Güemes y Horcasitas early in 1753 insisting on the transfer of twenty-two Jesuit missions to the Durango diocese and noting the need to establish missions on the Gila and Colorado Rivers. The document also sheds further light on the Pima Revolt of 1751.]

Marquis, Arnold
1974 A guide to America’s Indians. Ceremonies, reservations, and museums. Norman, University of Oklahoma Press. Maps, illus., bibl., index. 267 pp. [There are mentions of Papago language (p. 5), basketry (pp. 14-15), pottery (p. 19), and weaving (p. 108), and the Papago and Pima reservations are discussed in a combined section (pp. 120-121). The whole presentation is superficial. A photo of Mission San Xavier del Bac is included.]

Marsh, Dick E.
1969 Two contemporary Papago recipes of indigenous plants and the American Southwest botanical implications. Kiva, Vol. 34, no. 4 (April), pp. 242-245. Tucson, Arizona Archaeological and Historical Society. [Reported on here are the uses of some species of two genera, Amaranthus and Opuntia, by some members of the Papago tribe who use them with contemporary recipes. Two recipes, one for Amaranthus blitoides and one for Opuntia tuna, are given.]

Marshall, Ann
1993a Rain. Native Peoples, Vol. 6, no. 4 (Summer), pp. 44-49. Phoenix, Media Concepts Group, Inc. [An illustrated discussion of an exhibit, “Rain,” showing at the Heard Museum of Phoenix from June, 1993 through June, 1995. The Tohono O’odham are represented and their relationship to rain is briefly discussed. This part of the article is illustrated by a color reproduction of a painting by Tohono O’odham artist.
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Michael Chiago, “Rain House and Saguaro Wine Festival.” Also see Chiago (1993).]


Marshall, Jim

Marshall, Larry
2003 The Santa Cruz River today. sonorensis, Vol. 23, no. 1 (Winter), pp. 18-23. Tucson, Arizona-Sonora Desert Museum. [The author notes, “The Santa Cruz River is a natural treasure for three nations: Mexico, United States, and Tohono O’odham.” He writes that one of the river’s four stretches of continuous or intermittent flow was near Martinez Hill next to San Xavier del Bac Mission, and he observes, “The San Xavier District of the Tohono O’odham Nation is experiencing a resurgence of interest in and work on the river, including riparian restoration, creative bank stabilization work, and reoccupation of long-abandoned farm fields. The district has access to CAP water.”]

Martin, Alyssa
2005 Reality of the past. Seedhead News, Summer, p. 7. Tucson, Native Seeds/SEARCH. [This is a dozen-line poem by a Tohono O’odham girl reflecting on how her ancestors used to harvest the fruit of the saguaro cactus.]

Martin, Calvin
1981 The American Indian as miscast ecologist. The History Teacher, Vol., 14, no. 2 (February), pp. 243-252. Long Beach, California, Society for History Education. [Ruth Underhill’s discussion of Papagos’ beliefs in the power of plants and animals in Singing for Power is cited on p. 250.]

Martin, Don W.
1973 4 fascinating things in Tucson. Motorland, September-October, pp. 40-43. San Francisco, California State Automobile Association. [One of the fascinating things to do is visit Mission San Xavier del Bac on the Papago Indian Reservation. The mission and its surroundings are described in one photo and in a text on pages 40-41.]

Martin, Douglas D.
1963 An Arizona chronology: the territorial years, 1846-1912. Tucson, The University of Arizona Press. Bibl., index. Unpaged. [Listed in this chronology are the creation of the San Xavier Reservation for Papago Indians on July 1, 1874, and the fact that on April 20, 1893 Tucson circulated a petition opposing a proposed Papago Indian Reservation.]
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1966  *An Arizona chronology: statehood, 1912-1936.* Edited by Patricia Paylore. Tucson, The University of Arizona Press. Unpaged. [This chronology of events notes that on October 17, 1916, an effort by the Tucson Chamber of Commerce to have the new Papago Indian Reservation abolished failed; January 13, 1917, the State Legislature petitioned Congress to abandon the newly-created Papago Reservation; February 13, 1917, the new Papago Reservation is reduced in size via Executive order; April 20, 1931, the mayor of Tucson tells a U.S. Senate sub-committee that the city wants to sink water wells on the reservation, but is told Congress will do nothing to impair Indians’ rights; June 9, 1932, Franciscan priests, after an absence there of 104 years, occupy quarters again within Mission San Xavier; November 26, 1932, Tucson Chamber of Commerce fights “to restore the freedom of mining prospectors” on the Papago Reservation; and December 31, 1934, Indian Reorganization Act opens Papago Reservation to mineral entry.]

Martin, Judy
1997  *Arizona walls: if only they could speak.* Phoenix, Arizona, Double B Publications. Map, illus., bibl., index. 288 pp. [This tour of Arizona historical sites includes an account of Mission San Xavier del Bac.]

Martin, Patricia Ann D.
1999  “The daughters of changing woman: representations from three genres of American Indian women as culture bearers and survivors.” Ph.D. dissertation, University of Texas, Arlington. 306 pp. [In this dissertation, the writer provides a comparative genre study involving the novel, as-told-to-autobiography, and selected anthropological writings “to determine how different types of texts affect the manner in which the female survivor and culture bearer is presented.” Included among the texts examined is Ruth Underhill’s *Papago woman* (Underhill 1936a).]

Martin, Patricia P.
1983  *Images and conversations: Mexican Americans recall a southwestern past.* Tucson, The University of Arizona Press. 110 pp. [Scattered mention throughout of the Mexican community at Los Reales, part of which was on land that in 1874 became the San Xavier Papago Indian Reservation; of Mission San Xavier; and of Papagos (e.g., Papagos in competition with Mexicans in the business of selling firewood in Tucson).]

1998  *Songs my mother sang to me. An oral history of Mexican American women.* Tucson, The University of Arizona Press. Illus., index. xxvii + 224 pp. [Among this gathering oral histories of Arizona Mexican American women is one by Eva Wilbur Cruce, whose grandfather was physician Reuben A. Wilbur. While no mention is made of the fact, Wilbur was agent for the Papago Indians in the early 1870s and was largely responsible for creation of the first Papago Indian Reservation (at San Xavier) in 1874. Wilbur-Cruce asserts that her grandfather came to Arizona in 1863 with Charles Poston.]
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Martín Bernal, Cristóbal

1966 Diary of Lieutenant Cristóbal Martín Bernal. In *Father Kino in Arizona*, by Fay Jackson Smith, John L. Kessell, and Francis J. Fox, pp. 35-47. Phoenix, Arizona Historical Foundation. [This is an account by a lieutenant in the Spanish army of an expedition made by him and twenty-two other soldiers in November, 1697, down the San Pedro River, down a portion of the Gila River, and up the Santa Cruz River and back to the mission of Dolores on the headwaters of the Río San Miguel. He describes his friendly, allied encounters with Northern Pimans (Sobaipuris) on the San Pedro River, as well as his visiting the Northern Piman settlements at Santa Catalina (north of Tucson), San Agustín (Tucson), San Xavier del Bac, San Cayetano del Tumacácori, and Guevavi. These are important early descriptions of these places.]

Martínez, David

2013 Hiding in the shadows of history: revitalizing Hia-Ced O’odham peoplehood. *Journal of the Southwest*, Vol. 55, no. 2 (Summer), pp. 131-173. Tucson, The Southwest Center, University of Arizona. [Basically a study of ethnic identity, this is a survey of published and oral historical evidence for the Spanish, Mexican, and Anglo periods of HiaCed O’odham history. These are the so-called “Sand Papagos” of southwestern Arizona and northwestern Sonora. The author is himself partially a HiaCed O’odham descendant, and he provides an insider’s perspective of labeling.]

Martínez, Júpiter

2009 Nuestra Señora de los Dolores. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 10. Tucson, Center for Desert Archaeology. [A photo and three paragraphs tell briefly about the site of Father Eusebio Francisco Kino’s first church and home base in the Pimería Alta, noting that evidence of Kino-period structures were discovered by archaeologists three feet below the present surface of the site.]

Martínez, Lorenzo

1997 [Letter to General José Urrea, Governor of the Department of Sonora, from Altar, December 21, 1842.] In *A frontier documentary. Sonora and Tucson, 1821-1848*, edited by Kieran R. McCarty, pp. 72-73. Tucson, The University of Arizona Press. [The political chief at Altar, Sonora, writes that in recent weeks Papagos have besieged the mines at Quitovac and stolen two hundred head of cattle. A Mexican armed military force has been put together to enable Mexicans at Quitovac and San Perfecto to retreat to Altar should it be necessary. He also expresses some concern about an alliance between Yaquis and Papagos.]

Martínez, Oscar J.

1988 *Troublesome border*. Tucson, The University of Arizona Press. Maps, notes, bibl. xii + 177 pp. [Tohono O’odham are mentioned on pp. 67 (raided by Apaches), 68 (participation in Camp Grant Massacre), 74 (Yaquis settling among them), 76
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(included among some 80,000 indigenous peoples living on the Mexican side of the border), and 154 (have maintained a relatively autonomous existence).]

Martynek, Richard J.
1987 The Black Mountain trincheras site. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 5], by Peter L. Steere and others, appendix F1. Tucson, Cultural & Environmental Systems, Inc. [This 37-page report, complete with a topographic map of Black Mountain on the San Xavier Reservation showing the location of archaeological features, is focused on the rock walls and stone circles on the mountain. The report attempts to place the Black Mountain site within the context of other trincheras sites throughout the Papaguería. (Conspicuous by its absence is consideration of the fact that some of the stone features on Back Mountain are the result of children’s building walls in play, something to which Bernard Fontana can attest in that his children and those of O’odham neighbors are known by him to have done so when he was present.])

Martynecek, Richard J.; Rich Davis, and M. Steven Shackley
2011 The Los Sitios del Agua obsidian source (formerly AZ Unknown A) and recent archaeological investigations along the Rio Sonoyta, northern Sonora. Kiva, Vol. 76, no. 4 (Summer), pp. 413-429. Lanham, Maryland, Altamira Press for the Arizona Archaeological and Historical Society. [This article concerns discovery of an obsidian source in northern Sonora that has been used for tool manufacture by human desert dwellers in southwestern Arizona and northwestern Sonora since pre-ceramic, Archaic times into the 19th century. The latter included Hia C’ed O’odham and, quite possibly, Tohono O’odham.]

Martynek, Rick, and Sandy Martynek
2009 An imperiled ground figure. Glyphs, Vol. 59, no. 7 (January), pp. 6-7. Tucson, Arizona Archaeological and Historical Society. [This is about an intaglio-type ground figure site at the southern edge of Las Playas in the Cabeza Prieta National Wildlife Refuge. The authors visited the site in April, 2005 with Tohono O’odham and HiaCed O’odham tribal members, all of whom agreed the site should be treated as sacred. Eighty-three meters long, it lies within ten meters of the Mexican border, leaving it open to destruction by efforts by the United States government to create a barrier here to illegal immigration.]

Masayesva, Sandra
1977 Papago tribe. Indian Programs, Vol. 2, no. 9 (Summer), p. 4. Tucson, The University of Arizona. [Note to the effect that four agencies are cooperating in a natural resources inventory of the Papago Indian reservation utilizing remote sensing techniques.]
Papago/San Xavier bibliography

Maruca, Mary
2000  
*A kid’s guide to exploring Saguaro National Park.* Tucson, Southwest Parks and Monuments Association. Maps, illus. 12 pp. [Among the many color illustrations here are five photos showing Tohono O’odham, including three that illustrate aspects of the saguaro fruit harvest. The text notes that Tohono O’odham have lived in the Sonoran Desert for hundreds of years and that they sometimes used wood from saguaros in building their homes. It's also erroneously asserted that “Spanish in the region encounter the Tohono O’odham” in 1600.]

2001  
*A kid’s guide to exploring Casa Grande Ruins National Monument.* Tucson, Southwest Parks and Monuments Association. Illus. 12 pp. [Included in this booklet about the prehistoric ruins of Casa Grande in southern Arizona is the following assertion: “O’odham: We are their (i.e., prehistoric Hohokam) descendants. They showed us how to live on the land. We remember many things they taught us.”]

Marvin, Betty
2001  
Indian market. *Arizona Highways*, Vol. 77, no. 11 (November), pp. 6-11. Phoenix, Arizona Department of Transportation. [A color-illustrated article about the annual Indian market held each December at South Mountain Park on the southern edge of Phoenix makes mention of “Chicken Scratch Music from Sells, Arizona,” music of the Tohono O’odham and Pima “that sometimes sounds like Mexican mariachi, sometimes like polka.”]

Mason, John A.
1916  

1920  

1921  
The Papago migration legend. *The Journal of American Folklore*, Vol. 34, no. 133 (July-September), pp. 254-268. Lancaster, American Folk-Lore Society. [This version of the Papago migration myth was secured at Santa Rosa, Arizona on the Papago Reservation in January, 1919, from Abraham Pablo. The Children’s Shrine at Santa Rosa is also discussed. An abstract of the legend is on pages 267-68.]

1936  
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their relationship to one another. There is an appendix by Benjamin Whorf on pages 197-98 that lists Papago.

1950  The language of the Papago of Arizona [University of Pennsylvania Museum Monographs, no. 3]. Philadelphia, University of Pennsylvania. 83 pp. [Based on the Tecolote dialect of Papago spoken by Juan Dolores, this volume represents one of the earlier attempts to provide an overview of the Papago language. See Kurath (1945) for an earlier effort.]


1971  The Tepehuan of northern Mexico. In The North Mexican frontier, edited by Basil C. Hedrick, J. Charles Kelley, and Carroll L. Riley, pp. 217-224. Carbondale and Edwardsville, Southern Illinois University Press. [It’s noted that the Tepehuan are members of the Piman-Tepehuan linguistic family which includes Papago, Upper and Lower Pima, and Tepecano (p. 218). The language of the Lower Pima may be closer to Tepehuan than to Pima-Papago (p. 224).]

Mason, John A., and David M. Brugge 1958  Notes on the Lower Pima. In Miscellanea Paul Rivet otogenario dictata [Congreso Internacional de Americanistas], Vol. 1, pp. 277-297. México, D.F. Universidad Nacional Autónoma de México. [Mention is made of the territory of the Lower Pima of Sonora having historically been contiguous to that of the Papagos, and comparisons are drawn between Papago and other Piman languages.]

Mason, John S. 1897  [Letter to Col. R.C. Drum, Assistant Adjutant General, Department of the Pacific.] In The War of the Rebellion: a compilation of the official records of the Union and Confederate armies, series 1, Vol. 50, part II, pp. 1247-1248. Washington, Government Printing Office. [Letter dated May 30, 1865 and written at Maricopa Wells. Mason was Brigadier General of Volunteers, Commanding the District of Arizona. The first part of this letter relates to recruitment of Pima and Maricopa Indians to aid the U.S. military in its campaigns against the Apaches. He also writes: “I propose starting Colonel Lewis with three companies of his regiment and some 200 Papago Indians on a campaign in Southeastern Arizona.”]

Mason, Julia M. 1994  “O’odham ki: the development of a theme residence and its effect on American Indian students.” Master of Arts thesis, The University of Arizona, Tucson. 83 pp. [“O’odham ki” translates as “O’odham house.” In this instance it refers to a wing established within a residence hall exclusively for use by American Indian students, residents who had been at risk for dropping out of college. ... The American Indian wing was the beginning of a retention program that encourages Indians to remain at college without compromising cultural values.”]
Papago/San Xavier bibliography

Mason, Otis T.


1896 Primitive travel and transportation. Annual Report of the Board of Regents of the Smithsonian Institution, pp. 237-593. Washington, Government Printing Office. [Included here are a description and illustration of Papago sandals (pp. 469-471); the burden basket known as a kiho, described here and illustrated in a line drawing (p. 471); line drawings of a Papago woman and a kiho based on photographs taken at San Xavier by William Dinwiddie in 1894 (pp. 472-473); a note to the effect that the U.S. National Museum has a Papago kiho contributed by W J McGee (p. 489) as well as a Papago cradle board, also contributed by W J McGee (p. 537).]


Masse, W. Bruce


1980 Excavations at Gu Achi. A reappraisal of Hohokam settlement and subsistence in the Arizona Papagueria. Western Archeological Center Publications in Anthropology, no. 12. Tucson, Western Archeological Center, National Park Service. [This is a 458-page report on archaeological findings at Gu Achi, Pisinemo, and Sil Nakya on the Papago Indian Reservation. All materials discussed are prehistoric, and the author tentatively concludes that Papago Indians are more recent in the region (ca. 16th century). There are occasional references to Papagos in terms of ethnographic analogies with prehistoric remains.]

1981 A reappraisal of the protohistoric Sobaipuri Indians of southeastern Arizona. Anthropological Research Papers, no. 24, pp. 28-56. Tempe, Department of Anthropology, Arizona State University. [Masse concludes that Piman Indians whom the Spaniards called “Sobaipuri” were not the direct lineal descendants of prehistoric Hohokam. “Sobaipuris” lived at San Xavier del Bac, later absorbed by
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“Papago” Indians from the desert country to the west.] 1982  
Hohokam ceramic art: regionalism and the imprint of societal change. *Arizona Archaeologist*, no. 15, pp. 70-105. Phoenix, Arizona Archaeological Society. [A discussion of the problem of the prehistoric-historic continuum in the Papagueria, including the relation of Papago ceramics to other (including earlier) wares is on pages 90-92. No conclusions are reached.]

2008  
Elder Brother’s creations. In *Fragile patterns: the archaeology of the Western Papaguería*. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.639-662. Tucson, SRI Press. [This is a highly personal reflection by archaeologist Masse concerning the archaeology of the western Papagueria. He discusses what he refers to as the dilemmas of resolving land-use management conflicts in the region. Of maintaining archaeological science performance and productivity there, and of integrating Native American perspectives into archaeology. It is concerning the latter dilemma that O’odham are frequently mentioned. Masse tends to opt for the literal truth in O’odham mythology.]

Masse, W. Bruce, and Fred Espanak  
2006  
Sky as environment: solar eclipses and Hohokam culture change. In *Environmental change and human adaptation in the ancient American Southwest*, edited by David E Doyel and Jeffrey S. Dean, pp. 228-280. Salta Lake City, University of Utah Press. [Using the dating of a solar eclipse and inferences based on Piman oral history, the authors posit that the conquering of Casa Grande in southern Arizona occurred via Piman assault “within a few months, weeks, or even days of the morning of May 16, 1379.”]

Masse, W. Bruce, and Linda M. Gregonis  
1996  
The art, science, and ethics of avocational archaeology. *Journal of the Southwest*, Vol. 38, no. 3 (Autumn), pp. 367-383. Tucson, The Southwest Center, University of Arizona. [Masse, reminiscing about trips taken with his family when he was a boy, says, “To a lesser degree the Masse family also collected Native American artifacts. These included ... numerous obsidian projectile points from early historic Hía Ced O’odham campsites in the Sierra Pinacate region on the border between Sonora and Arizona ... .” He goes on to notes that this collection, as well as those garnered from other sites, became dispersed when the Masse home was sold in the 1980s.]

Masse, W. Bruce, and Adrianne G. Rankin  
2008a  
Draft recommended guidelines for the management of cultural resources in the western Papagueria. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.41-62. Tucson, SRI Press. [The title is them abstract. Included is a brief synopsis of the human history of the region, including the presence of the O’odham peoples.]

2008b  
The once and future western Papagueria cultural resources workshop. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.559-579. Tucson, SRI Press. [Summarized here are results of a workshop held in 1996 among land managers,
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archaeologists and other scientists, and Indians including Hia C’ed O’odham and Tohono O’odham to discuss ways in which the cultural resources of the western Papaguería can be preserved.

Massee, William

Matejka, Richard A.
1978 White dove of the desert. Locator, Vol. 1, no. 5 (August), front cover. Lake Havasu City, Arizona, Locator Publications, Inc. [This is a color photo by Matejka of the south elevation of the church of Mission San Xavier del Bac.]

Mathias, Dana
1999 Being Indian. In When the rain sings. Poems by young Native Americans, edited by David Gale, pp. 45–49. Washington, D.C., National Museum of the American Indian, Smithsonian Institution; New York, Simon & Schuster. [Mathias is a 14-year-old Tohono O’odham student at Baboquivari High School. This is a poem about taking pride in one's Indianness.]
2000 Being Indian. ArtsReach, Vol. 1, no. 1 (October/November), p. 3. [Tucson], s.n. [This is a reprint of Mathias (1999).]

Mathiot, Madeleine
n.d. A dictionary of Papago usage: volume II, ku-?u [Language Science Monographs], Vol. 8/2. Bloomington, Indiana, Research Center for Language and Semiotic Studies. [This is the second volume of a Papago-English dictionary intended primarily for the linguistically untutored speaker of Papago. By far the most extensive Papago-English dictionary available, it is not presented in the orthography later officially adopted by the Tohono O’odham Nation. See Mathiot (1973a) for the first volume of the dictionary.]
1957 A practical orthography for the Pápago language based on a phonemic analysis. Washington, D.C., Georgetown University, Institute of Languages and Linguistics. 60 pp. [The title is the abstract.]
1962 Noun classes and folk taxonomy in Papago. American Anthropologist, Vol. 64, no. 2 (April), pp. 340–350. Menasha, American Anthropological Association. [This discussion is complete with tables of Papago noun classes and their relation to folk taxonomy. An attempt is made to examine how affinities between the Papago language and culture can be discerned on the basis of a pilot study rather than via an extensive field investigation.]
1963 “A procedure for investigating language and cultural relations,” an unpublished paper presented at the Annual Meeting of the Southwestern Anthropological Association, April 11-15. 11 pages. [This paper concerns the study of the relationship between language and culture, specifically the study of the cognitive
system of culture through its language. The methodology was developed while the author studied the Papago language. A portion of the paper deals exclusively with Papago linguistics.]


1967a The cognitive significance of the category of nominal number in Papago. In *Studies in southwestern ethnolinguistics*, edited by Dell H. Hymes and William E. Bittle, pp. 197-237. The Hague and Paris, Mouton & Company. [“This paper reports on research following up an earlier investigation into the cognitive significance of a grammatical category in Papago, namely, nominal number. The paper has four parts: an introduction to the conceptual frame of reference; a systematic outline of the distinctions on which the conceptual frame of reference depends; a presentation of the details of the analysis; and a summary of the analysis.”]

1967b The place of the dictionary in linguistic description. *Language*, Vol. 43, no. 1, part 1 (September), pp. 703-724. Baltimore, Linguistic Society of America. [“This paper reports on the initial approach followed in the compilation of the Papago-English dictionary of usage. The problems met, the revision of the approach, and the solutions that were finally adopted are discussed.”]

1968a An approach to the cognitive study of language. *Folklore and Linguistics Publication*, 45. Bloomington, Indiana University Research Center in Anthropology. [This is the published version of Mathiot (1966).]


1973a *A dictionary of Papago usage: Vol. 1, b-k* [Language Science Monographs, Vol. 8/1]. Bloomington, Indiana University. 504 pp. [This is the first volume of Mathiot (n.d.).]

1973b English and Papago compared. In *Bilingualism in the Southwest*, edited by Paul R. Turner, pp. 251-274. Tucson, The University of Arizona Press. [“Mathiot presents a sketch of the respective phonological systems of English and Papago and then concentrates on a comparison of the most salient grammatical categories of the two languages.”]


Mathis, Brad
Papago/San Xavier bibliography

1980 Time exposure of Mission San Xavier del Bac. In *1980-1981 school calendar*, front cover. Tucson, Sunnyside Unified School District No. 12. [Photographer Mathis, who took this color photo of the southeast elevation of Mission San Xavier del Bac at night, was a student at Sunnyside High School at the time.]

Matis, John A., and Thomas J. Zwemer
1971 Odontognathic discrimination of United States Indian and Eskimo groups. *Journal of Dental Research*, Vol. 50, no. 5 (September-October), pp. 1245-1248. Chicago, International Association for Dental Research. [“Selected measurements from dental casts of 216 individuals in four groups of Indians and one group of Eskimos were subjected to discriminant analysis. Eskimos and Indians could be distinguished at least 90% of the time.” Forty Papagos were included in the sample.]

Matis, John R.
1970 “Hydrogeology of the Sells area, Papago Indian Reservation, Arizona.” Master’s thesis, The University of Arizona, Tucson. 59 pp. [This study was undertaken to determine the water development possibilities of the Sells area. Results indicate well yields that exceed 200 g.p.m. west of Sells in the Baboquivari and Quijotoa valleys. A similar situation probably exists east of Sells, but the data are incomplete. Includes a discussion of the geology in this area. Maps, illustrations, and bibliography included.]

Matson, Daniel S.
1953 Papago recordings. *Arizona Quarterly*, Vol. 9, no. 1 (Spring), pp. 45-54. Tucson, University of Arizona. [These are translations into English by Matson of stories originally dictated to him in Papago by native informants. They include stories of the coyote and the rabbit; the coyote and the quail; world beginnings; how rattlesnake got his poison; and the dead.]

1972 Indian writing systems. In *Look to the mountaintop*, edited by Robert L. Iacopi, Bernard L. Fontana, and Charles Jones, pp. 99-100. San Jose, California, Gousha Publications. [Briefly discussed and illustrated here is the Papago calendar stick, a saguaro rib upon which marks were made annually as mnemonic aids for the keeper of the stick to enable him to recite that year’s important events.]

Matson, Daniel S., and Bernard L. Fontana
1977 And that’s the way it was. *Arizona*, April 3, pp. 24, 26-31. Phoenix, Arizona Republic. [Reprinted here are excerpts from the introduction and body of the text of Bringas (1977), excerpts accompanied by reproduction of a map compiled by Father Diego Bringas in 1795 of the Pimería Alta. Both introduction and excerpts relate to the ways in which Franciscan administration of affairs among the Northern Pimans was being proposed.]

1977 *Also see* Bringas (1977)
1991 Introduction. In *The Franciscan missions of northern Mexico* [Spanish borderlands
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Matson, G. Albin; Thomas A. Burch, Herbert F. Polesky, and others

Matter, Fred S.; Kenneth N. Clark, Jerry A. Hann, Stanley P. Schuman, and Billie J. Blanchard
1974 A balanced approach to resource extraction and creative land development, associated with open-pit copper mining in southern Arizona. Tucson, The Arizona Board of Regents. 85 pp. [This report outlines the problems and proposes various alternative solutions to the placement of dumps and waste water resulting from the open-pit copper mines south of Tucson, Arizona. A portion of the copper properties involved is on the San Xavier Indian Reservation. Page 18 of the report briefly alludes to the special problems involved with copper mining and leasing of land on the San Xavier Reservation. The book is profusely illustrated with maps, overlays, and aerial photographs of the region involved.]

Mattison, Ray H.
1946 Early Spanish and Mexican settlements in Arizona. New Mexico Historical Review, Vol. 21, no. 4 (October), pp. 273-327. Albuquerque, The Historical Society of New Mexico and the University of New Mexico. [Mattison observes (pp. 274, 275) that in the late seventeenth and early eighteenth centuries Spain planned to form an effective buffer state againsthostiles by making friends and allies with the peaceful Pimas and Papagos along the frontier. Mattison writes about land grants, including that made in 1807 to Piman Indian Governor Juan Legarra and lands that included Calabazas. Legarra was a native of Guevavi; he lived at Tumacacori in 1796.]


Maughan, Scott J.
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Mauldin, Barbara
1985  Traditions in transition: contemporary basket weaving of the Southwestern Indians. Santa Fe, Laboratory of Anthropology, Museum of New Mexico Press. [Five pages are devoted to the basketry of the Pima and Papago Indians. Included are photographs of basketmakers and one each of their products, with Papagos being represented in 1983 by Barbara Havier, Anita Antone, and Norma Antone.]

Mauz, Kathryn
2002  Plants of the Santa Cruz Valley at Tucson. Desert Plants, Vol. 18, no. 1 (June), pp. 1, 3-36. Tucson, The University of Arizona for the Boyce Thompson Southwest Arboretum. [This well-illustrated article includes a map showing the stretch of the Santa Cruz River for which plants are described. It includes the vicinity of the San Xavier Reservation and embodies a reiteration and update of the survey made by Professor John J. Thornber which was published in 1909 as well as of later collections. Specifically mentioned as having been collected near the San Xavier Mission are Chenopodium berlandieri Moquin; Chenopodium desiccatum A. Nelson; Teucrium canadense Linnaeus; Echinochla crus-galli (Linnaeus) P. Beauvois; and Populus fremontii S. Watson subsp. Fremontii.]

Maxwell, James A., editor
1978  America's fascinating Indian heritage. Pleasantville, New York, and Montreal, The Reader's Digest Association, Inc. [Papagos are referred to as the modern descendants of the Hohokam (pp. 54, 57), and on page 232 there are photos of Juanita Ahill harvesting saguaro fruit, of saguaro fruit and rinds in a Papago basket, and a photo of a Papago (mislabeled “Pima”) basketmaker. On the same page there is brief discussion of Papagos' traditional settlement pattern, means of subsistence, social organization, and the saguaro fruit harvest and attendant ceremony.]

May, Larry A.
1973  Geological reconnaissance of the Gran Desierto region, northwestern Sonora, Mexico. Journal of the Arizona Academy of Science, Vol. 8, no. 3 (October), pp. 158-1269. Tempe, Arizona Academy of Science. [Includes a discussion of the upper Carnegie Peak lava tube in the Pinacate Mountains in northwestern Sonora, a tube known to Papagos as I'itoi’s Cave. “Within the cave pilgrims left arrows, prayer sticks and other fetishes to ensure successful journeys and hunts” (p. 161).]

Mayberry, James D.
1983  The Hohokam and protohistoric periods. In An archeological assessment of the Middle Santa Cruz River Basin, Rillito to Green Valley, Arizona, for the proposed Tucson Aqueduct Phase B, Central Arizona Project [Arizona State Museum

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Archaeological Series, no. 164], by Jon Czaplicki and James D. Mayberry, pp. 27-62. Tucson, Arizona State Museum, The University of Arizona. [Mayberry includes here a discussion of matters in connection with the identification of Piman communities in southern Arizona in the period immediately preceding and immediately following the arrival of Spaniards in the region in the late seventeenth century.]

Mayer, Enrique, and Elio Masferrer

Mayo, Gretchen W.
1993a Meet tricky coyote! New York, Walker and Co. Illus., sources. 36 pp. [Among the five Native American coyote tales adapted and illustrated here by Mayo for children is the Papago tale of “What's So Great About Cranes” as related by Juan Dolores to Henriette Kroeber in 1910.]
1993b That tricky coyote! New York, Walker and Co. Illus., sources. 35 pp. [This book for children features illustrations by Mayo and her retelling of Native American trickster tales. Among those in this gathering of five such tales is a “Pima” one related by Papago Indian José Lewis Brennan about “Blue Coyote.”]

Mazon, Shirley A.T.

McAninch, Fred
1994 The cemetery of the Presidio of San Agustín de Tucson. Newsletter, no. 20 (July/August), pp. [4]-[5]. Tucson, Los Descendientes del Presidio de Tucson. [McAninch cites an inventory of the Tucson Presidio chapel belongings compiled in 1820 by the pastor of Mission San Xavier del Bac, Father Juan Vañó. Among the belongings were three books listing burials in the presidial cemetery; some of those buried there were Indians (tribe unspecified).]
2005 Of pioneers and property. The Sosa-Carrillo-Fremont House and urban renewal. The Smoke Signal, no. 79 (September), pp. 197-227. Tucson, Tucson Corral of the Westerners. [This illustrated essay about an adobe home built in Tucson some time after 1862 makes passing mention of the fact that Ursula Mendoza de Solares owned a parcel of land in the San Xavier area in 1866.]

McCary, Charles
McCarthy, James
1985 A Papago traveler. The memories of James McCarthy. Edited by John G. Westover. Tucson, Sun Tracks and the University of Arizona Press. Map, illus., index. xxiv + 200 pp. [This is an autobiography of a Papago Indian who was born in southern Arizona in the village of Littlefield in 1895. He went to Indian boarding school in Santa Fe, New Mexico; he worked in fields in southern Colorado, walking all the way from there to his home on the San Xavier Indian Reservation; he served in Europe in World War I; he was an officer in the Ajo, Arizona, Indian police force; he was a janitor in the Geronimo Hotel in Tucson; he was a Christian Science healer; and he lived much of his later life on the San Xavier Reservation. Also see Moffitt (1985).]

McCarthy, Michael

McCarty, Kieran R.
1973 “Franciscan beginnings on the Arizona-Sonora desert, 1767-1770.” Ph.D. dissertation, The Catholic University of America, Washington, D.C. Maps, bibl. iii + 177 pp. [This is a close examination of the first two years of the Franciscans’ assumption of missionary duties in the Pimería Alta missions that had been founded by Jesuits and from which the Jesuits had been expelled in 1767. The friars who manned the missions were from the Colegio de Santa Cruz de Querétaro in Mexico. There is considerable information here about San Xavier and Tucson and its native Piman population.] (Father Kieran, b. 6/19/1925, died 12/27.2008)
1975 Tucson in 1804. In Tucson bicentennial program, edited by Dick Frontain, pp. 37-38. Tucson, Salpointe Development Publications. [McCarty summarizes information from a report written in 1804 by Captain José de Zúñiga, commandant of the Tucson presidio. Zúñiga, when asked for a report on public works worthy of note, could cite only one: Mission San Xavier del Bac, which he describes in some detail. It was also noted that only the Pimas at Tucson and San Xavier cultivated cotton and wove a domestic fabric for their own use. A black-and-white photo by Dick Frontain of the south elevation of the church of San Xavier, including its reflection in a pool of standing water in the foreground, accompanies McCarty’s article.]

1976a Bibliografía ampliada sobre los Pimas Norteños y la colonización Hispano-Americana. In Sonora: antropología del desierto [Colección Científica Diverso, 27], coordinated by Beatriz Braniif C. and Richard S. Felger, pp. 311-330. México, SEP, Instituto Nacional Antropología e Historia, Centro Regional del Noroeste. [This is an annotated bibliography of twenty-six published and unpublished sources, principally the latter, concerning the Spanish and
Mexican-period history of the Pimería Alta. One c. 1685 document relates to the rebellion by the Northern Pimans at Mututicachi, the southeasternmost Piman outpost at the time.]

1976b Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4]. Tucson, Arizona Historical Society. Illus., index. 150 pp. [This gathering of translations into English by McCarty of twenty Spanish-period documents includes his brief introduction to each of them. For those that relate directly to Northern Pimans, see Allande y Saavedra (1976), Anza (1976a, b), Belderrain (1976), Garcés (1976a, b), León (1976), León and others (1976), Oconor, Garcés, and Carmona (1976), Pineda (1976), Velderrain (1976), and Zúñiga (1976).]

1977 Through the eyes of a Franciscan historian: a documentary of Bac. In Bac: where the waters gather, by John P. Schaefer, Celestine Chinn, and Kieran R. McCarty, pp. 41-53. [Tucson], privately printed. [These are translations into English, with introductions, of documents in Spanish related to the Spanish-period history of Mission San Xavier del Bac. They include those by Eusebio Kino from 1692 and 1700; Juan Bautista Velderrain (1977) from 1774; Francisco Iturralde (1977) from 1797; and José Zúñiga (1977) from 1804.]

1978 Our desert under Spain and Mexico: the diocesan story, 1691-1860. In Shepherds in the desert, by Charles W. Polzer, Kieran R. McCarty, and Robert L. Nordmeyer, pp. 17-39. Tucson, Silver Jubilee Committee, Diocese of Tucson. [Although the Jesuit and Franciscan-period mission history of Sonora is discussed here, this is primarily a history of the diocesan structure of Sonora and its various bishops, including the fifth Bishop of Sonora, Bernardo del Espíritu Santo, who paid a visit to Mission Tumacácori on January 2, 1821 and a visit to Mission San Xavier del Bac on January 4, 1821, where he performed 400 confirmations (p. 34).]

1981 A Spanish frontier in the enlightened age. Franciscan beginnings in Sonora and Arizona, 1767-1770. Washington, D.C., Academy of American Franciscan History. Maps, illus., bibl., index. 116 pp. [This is the published version of McCarty (1973).]

1987a Perspective and prospectus. Dove of the Desert, no. 1 (Summer), pp. [1]-[3]. Tucson, Franciscans at San Xavier Mission. [This is an appeal for support to the Friends of San Xavier Mission, one asking them to help with the preservation and presentation of the mission church. Featured, with a drawing of same, is what may have been the mission’s dining room at one time, a room proposed for conversion into a display area. (This is the sala de profundis, or chapter meeting room.]

1987b Voices from the unfinished tower -- an historian’s scrapbook. Dove of the Desert, no. 2 (Winter), pp. [1]-[3]. Tucson, San Xavier Mission Parish. [McCarty tells about Franciscan missionary Joseph Ignacio Ramírez de Arellano’s early career as a friar, that which began in 1798 and which in 1802 took him to Mission San Xavier del Bac. This is the first part of a two-part mini-biography.]

1988 Voices from the unfinished tower -- an historian’s scrapbook. Dove of the Desert, no. 3 (Autumn), pp. [1]-[3]. Tucson, San Xavier Mission Parish. [The second installment of McCarty (1987b), this is about Friar Joseph Ramírez de Arellano and his journey to serve as a priest at Mission San Xavier del Bac. He died at San
Xavier in 1805. The story of his stay at San Xavier is outlined.]

1990
Kino and the Arizona context. *Westfriars*, Vol. 23, no. 10 (November), pp. 6-7. Tucson, Franciscan Province of St. Barbara. [Historian and Franciscan priest McCarty summarizes the story of the life of Jesuit missionary Eusebio Francisco Kino and reflects on his own work and that of other friars, including Bonaventure Oblasser, among the Pima and Papago (Tohono O’dham) people.]

1994a

1994b
Eyes and ears of Occidente on the Gila. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series, no. 22]*, compiled, translated, and edited by Kieran R. McCarty, p. 4. Tucson, The University of Arizona, Mexican American Studies & Research Center. [McCarty’s introduction to a November 4, 1826 report of Ignacio Pacheco to the Governor of Occidente notes: “Suspicion ran high that even the loyal (to Spaniards) Pimas (on the Gila River) were not above playing middleman between, for example, (fur trapper) Old Bill Williams and the Papagos – who surreptitiously relieved Mexican ranches of their mules, which were guarded in turn by the Pimas until an American party came along.”]

1994c

1994d
A Piman prophecy. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series, no. 22]*, compiled, translated, and edited by Kieran R. McCarty, p. 28. Tucson, The University of Arizona, Mexican American Studies & Research Center. [McCarty’s introduction to Neblina (1994) notes how Francisco Neblina, the native (O’odham) governor of Caborca, in 1835 correctly predicted the disappearance of his people from the mission communities of Saric, Tubutama, Oquitoa, and, for all practical purposes, Caborca. McCarty further mentions Enrique Tejeda, “native captain general of the Papagos,” an appointed position that has lasted in Sonora to the present. He also writes of Franciscan Father Faustino González, a native-born Spaniard who arrived at the mission of Caborca in 1805, who oversaw completion of the church there in 1809, and who
died when he was more than 70 in 1840.]


[Introducing a portion of a May 25, 1830 letter of Fernando Grande (1994b), McCarty observes that the Grande report on Mission San Xavier del Bac is repeated for the other Pimería Alta missions. The missions were being handed over to Fray José María Pérez Llera, and this after “the disruptive Spanish Expulsion of 1828,” an expulsion order that included Spanish-born Franciscan missionaries.]


1997b The authority of the Papago governors is renewed. In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, p. 85. Tucson, The University of Arizona Press. [In this introduction to three documents that follow, McCarty notes that a formal peace treaty between Mexicans and Papagos was written soon after May 11, 1843. The peace talks were held in Tucson in June, 1843. “Papagos were not content with a single meeting, however high the level of participation. In fact, Sonoran officials were receiving protestations of loyalty from sectors of the Papaguería for nearly a year after their initial promise of loyalty at the June peace parley. The final and climactic declaration was made personally by (Gila River Pima) Culo Azul ... at Guaymas on April 28, 1844.”

McCarty also notes that in 1843 “a joint force composed of an enormous gathering of Papagos and 250 Mexican troops also waged a joint campaign against the Apaches.”]

1997c The battle of Cóbota. In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, p. 66. Tucson, The University of Arizona Press. [“By 1840,” writes McCarty, “it was well known that the principal source of these raids (by Papagos on Mexican cattle) was the so-called Tecolote district, most of which is still within the Tohono O’odham reservation in the United States. In 1840, however, the fortress-like village of Cóbota in the Cóbota hills just south of the present border, dominated the district, since it served district dwellers against pursuing Mexican ranchers. ... On May 11, 1840, 150 Altar auxiliaries clashed with more than a hundred Papagos near Cóbota in the Tecolote district of the Papaguería. One Mexican and twelve Papagos were killed.”]


A final report on the Pimería Alta. In *A frontier documentary. Sonora and Tucson, 1821-1848*, edited by Kieran R. McCarty, pp. 93-94. Tucson, The University of Arizona Press. [McCarty’s introduction to a report by Father Francisco Xavier Vásquez, the diocesan pastor of the Altar, Sonora parish, on the situation of the missions of the Pimería Alta, explains that the College of Holy Cross in Querétaro, which had supplied Franciscans for those missions, had withdrawn its support in 1842. One Quereteran friar, however, Father Antonio González, “by legally joining the Franciscan province of Guadalajara, which still staffed the missions of eastern Sonora,” was able to continue alone in the Pimería Alta until his death late in 1843 or early in 1844. The purpose of Father Vásquez’s report was to describe the condition of the Pimería Alta missions for the Bishop of Sonora and Sinaloa.]

General Urrea’s offensive against the Papagos. In *A frontier documentary. Sonora and Tucson, 1821-1848*, edited by Kieran R. McCarty, p. 80. Tucson, The University of Arizona Press. [“While Tucson was seriously preparing for an imminent Papago attack, there was much preparation in central Sonora for a great April offensive called for by General Urrea on March 4, 1843. Exactly one month later, on April 4, Lt. Col. Felipe Flores, at the head of a force of some five hundred armed men, marched northward out of the Altar headquarters for a twenty-day campaign against the Papagos. By April 10, Flores had established his base camp in Fresnal Canyon, a spacious, well-watered ravine at the northwest corner of the Baboquivari range. Fresnal Canyon was centrally located to launch forays in six directions through the vast Papaguería. The perennial stronghold of Baboquivari Canyon lay only a few miles to the south.”]

Greedy goldseekers and Papago gold. In *A frontier documentary. Sonora and Tucson, 1821-1848*, edited by Kieran R. McCarty, p. 60. Tucson, The University of Arizona Press. [McCarty’s introduction to letters written in 1838 by Santiago Redondo (1997a, b) and Rafael Moraga (1997) notes that gold was discovered near the Papago settlement of Quitovac in 1834, thereby triggering unrest between Papagos and Mexicans. Governor José Urrea, to whom the Redondo letters are addressed, was from “Tucson, (which) as always placed Papago loyalty first … .” McCarty also mentions the eloquence of Tónolic, a Papago leader from the village of Gu Vo (Kerwo), “who defended the honor of his people.”]

The immediate effects of the April campaign. In *A frontier documentary. Sonora and Tucson, 1821-1848*, edited by Kieran R. McCarty, p. 83. Tucson, The University of Arizona Press. [“Toward the end of April (1843), Comadurán at Tucson had sent a personal emissary, Carlos Castro, to (Pima leader) Culo Azul on the Gila River. Castro bore an offer of amnesty from General Urrea himself – if Azul could gather all of the Papago leaders and bring them to Tucson for a peace parley. The April offensive of 1843 made so great an impression on the Papagos that it is recounted to this day in Tohono O’odham oral history.”]

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<td>1997</td>
<td>Papago unrest reaches Tucson. In <em>A frontier documentary. Sonora and Tucson, 1821-1848</em>, edited by Kieran R. McCarty, p. 68. Tucson, The University of Arizona Press.</td>
<td>“[In late November 1842 a violent conflict broke out within the very walls of the Tucson presidio between desert Papagos and Tucson’s peaceful Apaches over a misunderstanding about stolen horses. Captain Antonio Comadurán, the presidial commander, came to the rescue and averted what could have become a major incident.”]”</td>
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<td>1997</td>
<td>The Papagos turn to raiding. In <em>A frontier documentary. Sonora and Tucson, 1821-1848</em>, edited by Kieran R. McCarty, p. 48. Tucson, The University of Arizona Press.</td>
<td>[In an introduction to an 1835 letter from Antonio Urrea (1997), McCarty notes how in December, 1834, an encounter between Mexican ranchers and Papago horse thieves had resulted in the deaths of three Papagos. This plunged the Papagos into some ten years of sporadic warfare with Mexicans, including Papagos’ theft of an entire horse herd near Altar in February, 1835.]”</td>
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<td>1997</td>
<td>The Patriotic Section. In <em>A frontier documentary. Sonora and Tucson, 1821-1848</em>, edited by Kieran R. McCarty, pp. 34-35. Tucson, The University of Arizona Press.</td>
<td>[The “Patriotic Section” was a coalition of Sonoran frontier militiamen from the settlements on Tucson, San Xavier, Tumacácori, Cocóspera, Imuris, San Ignacio, Magdalena, Cucurpe, and Tupae formed in 1832 for mutual protection against Apaches. “Fray Rafael Díaz, missionary at Cocóspera, invited volunteers from all the settlements to an organizational meeting at his mission scheduled for the night of May 20, 1832. There was a democratic election for military commander of the group, and Joaquín Vicente Elías of the well-known Arizpe family was chosen.”]</td>
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<td>1997</td>
<td>Tucson girds for defense. In <em>A frontier documentary. Sonora and Tucson, 1821-1848</em>, edited by Kieran R. McCarty, p. 74. Tucson, The University of Arizona Press.</td>
<td>[McCarty introduces three letters written by Tucson presidial commander Antonio Comadurán in March, 1843, letters that “report on the alarming extent of native unrest throughout Sonora stirred up in conjunction with the western Papago revolt. ... Comadurán did not know that ... on March 4, the Sonoran governor, General José Urrea, had issued a circular to all the settlements of Sonora calling on them to contribute men and arms for a massive offensive to end the Papago War, which had dragged on since December, 1834.”]”</td>
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<td>1997</td>
<td>Victory in the Mogollons. In <em>A frontier documentary. Sonora and Tucson, 1821-1848</em>, edited by Kieran R. McCarty, pp. 45-46. Tucson, The University of Arizona Press.</td>
<td>[McCarty writes about an 1834 military campaign against Apaches, one which “left Tucson on September 16, added 200 Papagos, including some Gila Pimas, at the Gila River, and then penetrated the Pinal (Apache) heartland as far as the Salt River.” That contingent returned to Tucson on October 1, but a second</td>
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detachment of troops waged war against Apaches in the Mogollón Mountains of New Mexico later in the year.]

2002 The time the owl called my grandma’s name. *SMRC-Newsletter*, Vol. 36, no. 130, (Spring), p. 24. Tucson, Southwestern Mission Research Center. [McCarty recounts a time between 1966 and 1971 when he was pastor of Mission San Xavier del Bac and a small Tohono O’odham boy came to get him to come to his house where his grandmother was dying and where James Mayor, a native practitioner, was waiting. The woman died or, as Kieran notes, “Brother Owl had called her name.”]

McCarty, Kieran R., *translator and editor*

1987 Mission manifesto: a document. *The Americas*, Vol. 43, no. 3 (January), pp. 347-354. West Bethesda, Maryland, Academy of American Franciscan History. [This 1835 document was written by three Christian O’odham: Captain General Enrique Tejeda of Caborca, Governor Juan Antonio Valenzuela of Pitiquito, and Governor Francisco Neblina of Caborca, Sonora. In it they complain about the preemption of O’odham lands and pueblos, citing San Ignacio as having been taken over by Mexican settlers and fearing that same is happening at Caborca, Oquitoa, Tubutama, and Sáric.]


1991 More secrets from the Sonoran triangle. *Westfriars*, Vol. 24, no. 1 (January), p. 8. Tucson, Franciscan Province of Saint Barbara. [McCarty writes about the historical connections that tie Sonora, Arizona, and Alta California together. He notes, for example, that Lt. José Joaquín Moraga, commander at the founding of the San Francisco presidio in 1776, was born a few miles upriver from Mission San Xavier del Bac. He also notes the fact that Father Pedro Font, diarist for the Anza expedition of 1775-76, built a church in the Piman community of Pitiquito and died and was buried there.]

1991 *Also see* Kino (1991)

1994 *Selections from* A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series, no. 22]. Tucson, The University of Arizona, Mexican American Studies & Research Center. Map, illus. 30 pp. [This is a gathering of ten documents, given here in English translation, relating to the Mexican period history of Tucson and environs, documents dating 1824 to 1835. McCarty provides an introduction for each individual document, many of them relating to or otherwise involving Papago Indians as well as Mission San Xavier del Bac.]

1997 *A frontier documentary. Sonora and Tucson, 1821-1848*. Tucson, The University of Arizona Press. Map, notes, index. xv + 145 pp. [The full-length version of McCarty, *translator and editor* (1994), this is a collection McCarty’s translations of more than forty documents relating to Tucson and environs in the Mexican period, 1821-1848. Each document or group of documents is provided by McCarty with a
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background introduction, an introduction often containing additional information not supplied in the documents themselves. Similarly, his extensive endnotes provide further information. There is much here on the war fought between Papagos and Mexicans between 1834 and 1844 as well as a great deal of information concerning Mission San Xavier del Bac. Consult the volume’s index.

1998 Sonorans plan a new frontier. The 1849 report of Governor José Aguilar. Journal of Arizona History, Vol. 39, no. 4 (Winter), pp. 379-390. Tucson, Arizona Historical Society. [Added here are black-and-white photos of a Papago dwelling and of missions Tumacacori and Caborca. Aguilar lists the missions in the Pimería Alta, including San Xavier del Bac. Sonoran Governor Aguilar describes Oquitoa (Oquita) and Tubutama as “exclusively Papago settlements, with Atil annexed to them,” while acknowledging there are nearby ranches abandoned because of Apaches and starvation. He says the former Papago villages of Bísanig, near Caborca, and Saric, near Tubutama, are now private ranches, but abandoned completely. He says that many Papagos “retired to the open desert” only after the missionaries left and have not returned to their former settlements “because outside settlers have moved in on their most fertile lands.”]

McCarty, Kieran R., and John P. Schaefer
1978 Bac. Arizona Highways, Vol. 54, no. 1 (January), pp. 16-31. Phoenix, Arizona Department of Transportation. [The text is by McCarty; the accompanying black-and-white photographs were taken by Schaefer. The text emphasizes the Spanish-period history of Mission San Xavier del Bac, but it also includes a brief description of its art and architecture. The twenty-one photographs by Schaefer include ten of scenes from the interior of the church.]

McCausland, Jim
1994 Saguaro country. Sunset, Vol. 192, no. 2 (February), pp. 78-84. Menlo Park, California, Sunset Publishing Corporation. [Included here are color photos of Tohono O’odham Juanita Ahill harvesting saguaro and preparing the fruit. Other than photo captions, however, there is nothing in the text relating directly to the ethnobotany of the plant.]

McClaren, Marlys

McClellan, Carole, and Lawrence Vogler
1977 An archaeological assessment of Luke Air Force Range located in southwestern Arizona [Archaeological Series, no. 113]. Tucson, Cultural Resources Management Section, Arizona State Museum, The University of Arizona. Maps, refs. x + 142 pp. [There are brief remarks here concerning Papagos and Arenéños (pp. 39-43) whose aboriginal territories were adjacent to and within the area now
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encompassed by Luke Air Force Range.]

McClintock, James H.
1916 *Arizona: prehistoric-aboriginal-pioneer-modern*. Two volumes. Chicago, The S.J. Clarke Publishing Co. Maps, illus, index. 633 pp. [Scattered references to Papagos are found on pages 35-36, 172, and 175. There is a discussion of Mission San Xavier del Bac, with a photograph of the church, on pages 76-78, and other references to the mission are on pages 66, 132, 135 and 355.]

1918 The friendly Pima of southern Arizona plains. *Arizona*, Vol. 8, nos. 5-7 (August), pp. 5-7. Phoenix, State Publishing Company. [Papago, Pima, and Quahatika (Kohatk) are listed as Piman speakers (p. 5), and mention is made of the discovery of a Papago burial cave near Phoenix.]

McClymonds, Neal E.


McCool, Dan, and Richard Harding

McCool, Daniel
1981 Federal Indian policy and the sacred mountains of the Papago Indians. *Journal of Ethnic Studies*, Vol. 9, no. 3 (Fall), pp. 57-59. Bellingham, Washington, Western Washington University. [The author concludes that because of such federal legislation as that embodied in the Indian Reorganization Act, Indian Civil Rights Act, and the Indian Religious Freedom Act, Papagos potentially have a great deal of control over mountains -- such as Baboquivari -- within the reservation’s boundaries.]


ticket and that in 1972 some 82% of those who voted cast their ballot for Morris Udall. Tabes are given for the voting years of 1960, 1964, 1968, 1972, 1976, and 1980.]

1987 Command of the waters: iron triangles, federal water development, and Indian water. Berkeley, Los Angeles, and London, University of California Press. Maps, refs. cited, index. xii + 321 pp. [Included here is a succinct summary of events leading up to the 1982 passage of the Southern Arizona Water Rights Settlement Act which profoundly affected the rights of Papago Indians to underground and Central Arizona Project water supplies. Consult the index for additional references to Papagos. This is a published version of the author’s Ph.D. dissertation (1983).]

McCoy, Alan
1991 It all began at San Xavier. Westfriars, Vol. 24, no. 6 (June), p. 5. Tucson, Franciscan Province of St. Barbara. [McCoy, who was the worldwide head of the Order of Friars Minor (Franciscans) at the time he wrote these three paragraphs, reminisces about his stay at Mission San Xavier del Bac in 1939-40 from where he worked among Tohono O’odham and Yaqui Indians at San Jose Mission in South Tucson. He was also chaplain for the government hospital then located on the San Xavier Indian Reservation.]

McCoy, Ronald
1984 Circles of power. Plateau, Vol. 55, no. 4, pp. 1-32. Flagstaff, Museum of Northern Arizona. [“Circles of power” are shields formerly used by Southwest and Plains Indians. A Papago plaited basketry shield in the collections of the Smithsonian Institution is illustrated on page 7, and Papago shields are mentioned on page 14.]

1997 Legal briefs. NAGPRA goes into high gear. American Indian Art Magazine, Vol. 22, no. 4 (Autumn), pp. 99, 102, 107, 116. Scottsdale, American Indian Art, Inc. [Pages 107 and 166 tell about the proposed repatriation by the National Park Service, Organ Pipe Cactus National Monument, Ajo, Arizona of a large earthenware jar to the HiaCed O’odham descendants of the medicine man with whose grave the jar had once been associated. The jar had earlier been donated to the monument by one of the descendants.]

McCady, Kristine A.

McDermott, Edwin J.
1961 The saga of Father Kino. Arizona Highways, Vol. 37, no. 3 (March), pp. 6-14, 25-29. Phoenix, Arizona Highway Department. [This essay about the life and work of Father Eusebio Francisco Kino, S.J., pioneer missionary among the northern Piman Indians, is accompanied by photographs by David Muench of missions Caborca, Tubutama, Oquitoa, Tumacacori, and San Xavier del Bac as well as an excellent two-page map showing the region of Kino’s late seventeenth-century and
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early eighteenth-century travels in northern Sonora/southern Arizona. Drawings by artist Ted De Grazia accompany the article as well.]

McDonald, David R.
1977  Masters’ theses in anthropology: a bibliography of theses from United States colleges and universities. New Haven, HRAF Press. Index. 453 pp. [Eighteen masters’ theses concerning Papago Indians are listed in the index.]

McDonald, Michael
2002  Farming project’s hopeful vision of a future connected to its past. Seedhead News, no. 77 (Summer), pp. 1-3. Tucson, Native Seeds/SEARCH. [This article about gardening/farming at the Tohono O’odham village of Cowlic includes a photograph taken in the 1930’s of the Pancho girls walking in a field flooded by rainwater. The essay is largely about efforts to renew the dryland farm at Cowlic.]
2004  Blessings & laments. Danny Lopez prescribes an ancient diet to overcome modern disease. Seedhead News, no. 84 (Spring), pp. 1-3. Tucson, Native Seeds/SEARCH. [This article is reprinted from Tribal College Journal of American Indian Higher Education (Mancos, Colorado). In it McDonald tells about joining Tohono O’odham elder Danny Lopez and others in a San Juan’s day celebration and blessing of native crop fields and Lopez’s prescription for consumption of traditional O’odham foods to help ward off diabetes. A sidebar with this essay shows a photo of Lopez and his wife, Florence, planting in a field, and includes a text telling about TOCA, Tohono O’odham Community Action, and successful efforts in growing Tohono O’odham pink beans.]

McDowell, Malcolm
1920  [Report on the Papago Indians, Arizona, datelined Sells, Arizona, April 8, 1919.] Reports of the Department of the Interior, fiscal year 1919, pp. 278-290. Washington, U.S. Government Printing Office. [This is an excellent overview of conditions among Papago Indians in 1919, one written by a member of the Board of Indian Commissioners based on his inspection of the reservation, including both the Sells and San Xavier units.]

McDuffie, Dena
2006  AHS Western Ways photo collection: [piecing together Tucson, Arizona, and the world. It’s History & You, Winter / Spring, pp. 6-7. Tucson, Arizona Historical Society. [This article about the photo archives of Charles W. Herbert, founder of Western Ways photographic services, mentions that sometime after 1929, Herbert and a movie crew “returned to Arizona to shoot Saguaro National Monument, San Xavier del Bac, and the Smoki ceremonials in Prescott.” The archives have been donated to the Arizona Historical Society, including 180 reels of “mostly nitrate movie film,” some of which may include the San Xavier footage.]

McElroy, Keith
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McFarlane, Juretta C.
1978 “An orientation manual for non-Indian teachers of Papago students.” Master of Science thesis, Department of Home Economics, The University of Arizona, Tucson. Maps, bibl. xix + 410 pp. [”This thesis was written as an orientation manual to introduce teachers to the history and culture of the Papago students and to educational challenges of the bicultural classroom.”]

McGee, W[illiam] J[ohn]

1896a Expedition to Papaguería and Seriland. *American Anthropologist*, Vol. 8, no. 1 (March), pp. 93-98. Washington, D.C., Anthropological Society of Washington. [This is a brief account of McGee’s 1894 expedition through the territory of the Papago Indians for the purpose of making collections representing the arts and industries of the Papago for the enrichment of the National Museum. The emphasis here, however, is on the Seri Indians of Sonora, Mexico.]


1898a Papagueria. *National Geographic Magazine*, Vol. 9, no. 8 (August), pp. 345-371. Washington, D.C., National Geographic Society. [This is a discussion of the Papaguería, one that includes several photographs taken on McGee’s 1894 and 1894 explorations of the region. Data are here on both Arizona and Sonora Papagos.]

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243-249. Washington, D.C., Judd & Detweiler. [McGee says that Seri Indian arrow points imitate those of the Papago and Yaki (Yaqui). He also offers a discussion of various aspects of Papago life that have been influenced by the Apaches (pp. 344-45).]

1898c The Seri Indians [Seventeenth Annual Report of the Bureau of American Ethnology, 1895-96, part 1, pp. 1-344]. Washington, Government Printing Office. Maps, illus., bibl. [Although an ethnography of the Seri Indians, there are many scattered references to Papagos throughout, including the fact that the principal guides on the 1894 and 1895 expeditions were Papagos (Hugh Norris and José Lewis). McGee comments on Papago language, locations of Papago sites, acculturation, Papagos residing at the Costa Rica Ranch, relations with Seri Indians, physical appearance, temperament, centrality of water in the culture, pottery, importance of the barrel cactus, use of stone tools, fetishes, a racing game, and a Papago maiden enslaved by the Seris. Consult the index in McGee (1971).]

1900 Primitive numbers [Nineteenth Annual Report of the Bureau of American Ethnology, 1897-98, part 2, pp. 821-851.] Washington, Government Printing Office. [Page 834: “The devotee of the Cult of Quarters is unable to think or speak without habitual reference to the cardinal points; and when the quadrature is extended from space to time, as among the Papago Indians, the concept is so strong as to enthral thought and enchain action beyond all realistic motives.”]

1901 The old Yuma trail. National Geographic Magazine, Vol. 12, no. 3 (March), pp. 103-107; Vol. 12, no. 4 (April), pp. 129-143. Washington, D.C., National Geographic Magazine. [This two-part article is based on a journey made by McGee across what is now called El Camino del Diablo, a road connecting Sonoyta, Sonora and Yuma, Arizona. There are numerous references here to Papago Indians and McGee’s opinions concerning their origins, beliefs, etc. He observes that the community of Santo Domingo, Sonora, includes a half-dozen Papago huts in addition to other dwellings. He also says Papagos bury their dead in stone structures that are strewn with the bones of sacrificed horses.]

1906 Desert thirst as disease. Interstate Medical Journal, Vol. 13, pp. 1-23. St. Louis. [This article is based in part on observations made of a dehydrated, but still-living, Mexican prospector whom McGee encountered in 1905 when he was camped at the Tinajas Altas in southwestern Arizona in the company of a Papago named José. McGee says the region was one “temporarily occupied by the Papago Indians at times of the cactus-fruit harvests.”]

1967 Piratical acculturation. In Beyond the frontier, edited by Paul Bohannan and Fred Plog, pp. 135-142. New York, The Natural History Press. [This is a reprint of McGee (1898b).]

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throughout the text.]

1983  The journal of W J McGee. In Tales from Tiburon: an anthology of adventures in Seriland, edited by Neil B. Carmony and David E. Brown, pp. 27-55. Phoenix, The Southwest Natural History Association. [This is an excerpt from the 1895 field diary of W J McGee’s journey to Tiburón Island in the Gulf of Mexico. He was accompanied to the island by five Papago Indians who served as guards and helpers. Papago Hugh Norris, who was the expedition’s interpreter, accompanied the group as far as Kino Bay. All are alluded to frequently in the diary. Also see McGee (2000).]


2000  Trails to Tiburón. The 1894 and 1895 field diaries of W J McGee. Transcribed by Hazel M. Fontana; annotated, with an introduction by Bernard L. Fontana. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xxx + 168 pp. [McGee's two expeditions led from San Xavier del Bac to the Sonoran Coast next to Kino Bay and to Tiburón Island in the Gulf of California. On both journeys McGee was accompanied by a Papago interpreter, and there is a great deal of information here concerning Papagos encountered by McGee during these expeditions. Consult the index.]

McGee, W[illiam] J[ohn], and William Dinwiddie


McGibney, J.R.

1942  Trachoma among Indians of the United States of America. América Indígena, Vol. 2, no. 3 (July), pp. 20-23. México, D.F., Instituto Indigenista Interamericano. [The author suggests that early Spanish contact with the Pimas (Pimas and Papagos?) as well as with other Southwest tribes could account for the serious trachoma infection suffered by these people.]

McGowan, Dan

1981  Mexico’s historic Rancho La Arizona. Arizona Highways, Vol. 57, no. 2 (February), pp. 30-35. Phoenix, Arizona Department of Transportation. [This is about the area in northern Sonora from which Arizona derived its name. Former Papago presence in the region is mentioned throughout.]

McGreevy, Susan B.

2001  Indian basketry artists of the Southwest: deep roots, new growth. Santa Fe, School of American Research Press. Illus. 95 pp. [Tohono O’odham baskets are illustrated
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in color and in black-and-white on pages 42, 44, 45, 48, and 49. Featured is Tohono O’odham basket maker Annie Antone, with text concerning her as well as a photo of her on p. 48.]

McGuire, J.D.

1896  A study of the primitive methods of drilling. *Annual Report of the Smithsonian Institution, 1894; Report of the U.S. National Museum*, pp. 625-756. Washington, Government Printing Office. [“The Papagos of New Mexico [sic] made fire by plowing, as the writer is informed by an army officer who lived in their country for years and knew them thoroughly ... .”]

McGuire, Randall H.

1979  Rancho Punta de Agua, *Arizona State Museum Contribution to Highway Salvage Archaeology*, no. 57. Tucson, Arizona State Museum. Illus., refs. cited. ix + 113 pp. [The Rancho Punta de Agua was established in 1855 on the Santa Cruz River on land that was later (1874) included within the boundaries of the San Xavier Papago Indian Reservation. This is a report of the archaeological investigation of the site undertaken in 1965. Papagos are mentioned in a recapitulation of the history of the ranch, and Papago pottery was recovered in the excavations.]

1980  Ethnic groups, status and material culture at Rancho Punta de Agua. In *Forgotten places and things: archaeological perspectives on American history [Contributions to Anthropological Studies*, no. 3], compiled and edited by Albert E. Ward, pp. 193-203. Albuquerque, Center for Anthropological Studies. [Although both Mexican and Anglo American families occupied this ranch located on what in 1874 became the (San Xavier) Papago Indian Reservation, archaeological analysis was unable to discern differences in deposits of material remains making it possible to distinguish between the two groups. Most of the ceramics were of Papago manufacture.]


1982c  A history of archaeological research. In *Hohokam and Patayan. Prehistory of southwestern Arizona*, edited by Randall H. McGuire and Michael B. Schiffer, pp. 101-152. New York, London, [etc. etc.], Academic Press. [Included here are a listing and discussions of archaeological research carried out on the Papago Indian Reservation as well as elsewhere in the Papaguería.]
1982d Problems in culture history. In *Hohokam and Patayan. Prehistory of southwestern Arizona*, edited by Randall H. McGuire and Michael B. Schiffer, pp. 153-222. New York, London, [etc. etc.], Academic Press. [One of the problems discussed here is that of the question of the relationship between the prehistoric Hohokam and historic Papago and Pima Indians (pp. 197-204). There is further discussion of Hohokam chronology and the extent to which it has been revealed in surveys and excavations in the Papaguería.]


1982f Summaries of previous field research projects. In *Hohokam and Patayan. Prehistory of southwestern Arizona*, edited by Randall H. McGuire and Michael B. Schiffer, pp. 433-503. New York, London, [etc. etc.], Academic Press. [Included here are summaries of archaeological site surveys and excavations carried out on the Papago Indian Reservation and throughout the Papaguería generally.]

1983 Ethnic groups, status and material culture at Rancho Punta de Agua. In *Forgotten places and things [Contributions to Anthropological Studies*, no. 3], compiled and edited by Albert E. Ward, pp. 193-203. Albuquerque, Center for Anthropological Studies. [Begun in the late 1850s, Punta de Agua was a non-Indian ranch south of Mission San Xavier del Bac within the confines of what in 1874 became the San Xavier Papago Indian Reservation. This is a report on the archaeology of the site and on its documentary history. Papagos and Papago artifacts are a part of the story.]

1991 On the outside looking in: the concept of periphery in Hohokam archaeology. In *Exploring the Hohokam*, edited by George J. Gumerman, pp. 347-382. Dragoon, Arizona, Amerind Foundation; Albuquerque, University of New Mexico Press. [There is a one-paragraph mention of the Tohono O’odham aboriginal residents of the Papaguería, a people “the Spanish never successfully missionized.” Which is a questionable observation.]


McGuire, Randall H., and Ann V. Howard

1987 The structure and organization of Hohokam shell exchange. *Kiva*, Vol. 52, no. 2 (Winter), pp. 113-146. Tucson, Arizona Archaeological and Historical Society. [There is considerable mention throughout of finds of prehistoric shell in the Papaguería of southern Arizona as well as discussion of the inadequacy of using the Pima/Papago ethnographic model in understanding prehistoric Hohokam shell manufacture and exchange.]
McGuire, Randall H., and Linda Mayro
1978 Papago wells project: archaeological surveys near Kaka and Stoa Pitk, the Papago Reservation, Arizona. *Archaeological Series*, no. 120. Tucson, Cultural Resource Management Section, Arizona State Museum, The University of Arizona. 45 pp. [Report on a survey of roads proposed for access to two wells, one near Stoa Pitk and the other near Kaka, both in the northwestern section of the Papago Indian Reservation. Fourteen archaeological sites were located within the initially-proposed rights-of-way (seven in each), with most of the material being prehistoric. Papago materials were found as well. This was a surface survey only, with no archaeological excavations being carried out.]

McGuire, Randall H., and Michael B. Schiffer, editors
1982 *Hohokam and Patayan. Prehistory of southwestern Arizona.* New York, London [etc. etc.], Academic Press. Maps, illus, appendices. xxvi + 657 pp. [Included here among eleven essays and nine appendices is information relating to the Papago (Tohono O’odham) and Sand Papago (Hia C-ed O’odham), and to archaeology carried out in the Papagueria west of the eastern boundary of the Papago Indian Reservation.]

McGuire, Randall H., and Denise Shay
1982 Topical index to the primary archaeological literature. Appendix J. In *Hohokam and Patayan: prehistory in southwestern Arizona*, edited by Randall H. McGuire and Michael B. Schiffer, pp. 589-622. New York, London [etc. etc.], Academic Press. [Citations are here to Papago literature involving archaeological sites, ceramics, and ethnohistory, as well as to Papaguerian literature involving archaeological excavations, inhumations, land status, settlement pattern, archaeological surveys, and water control. There is also a bibliographic list of citations concerning archaeological projects sponsored by the Papago tribe.]

McGuire, Randall H., and María Elisa Villalpando
1989 Prehistory and the making of history in Sonora. In *Columbian consequences. Volume 1. Archaeological and historical perspectives*, edited by David H. Thomas, pp. 159-177. Washington and London, Smithsonian Institution Press. [The authors briefly summarize the results of their work and that of Tom Hinton in the Altar Valley of Sonora where they carried out archaeological site surveys and where they located evidence of Papago villages in late prehistoric times.]

McGuire, Stryker
1995 Arizona’s Sistine Chapel. *Newsweek*, Vol. 126, no. 22 (November 27), p. 88A. New York, Newsweek, Inc. [This is a three-paragraph article about the ongoing project of art conservation inside the church of Mission San Xavier del Bac. It is accompanied by “before” and “after” color photos by Paul Schwartzbaum and Helga Teiwes of portions of the painting of La Divina Pastora and by a color photo by Tom Ives of the southwest elevation of the exterior of the church.]
McGuire, Thomas R.


1988b Operations on the concept of sovereignty: a case study of Indian decision-making. *Urban Anthropology*, Vol. 17, no. 1, pp. 75-86. Brockport, New York, Institute for the Study of Man. [“For the last several years, a proposal for a 90-year, 18,000-acre residential lease has been under consideration by the landowners and tribal offices of the San Xavier Reservation near Tucson, Arizona. While the proposal has been rejected the decision process generated widespread conflict within the Tohono O’odham (Papago) tribe.”]

1990 Federal Indian policy: a framework for evaluation. *Human Organization*, Vol. 49, no. 3, pp. 206-216. Washington, D.C., Society for Applied Anthropology. [“The Bureau of Indian Affairs has not developed a coherent set of standards for evaluating the impacts of specific actions on reservation-based Native Americans. Nor have the judicial, executive, and legislative branches of government offered clear policy directives to the implementing agency. ... However, ... three dominant policy objectives can be abstracted from the corpus of federal laws, regulations, and court decisions: tribal sovereignty, economic self-sufficiency, and cultural self-determination. Trade-offs among the objectives are examined in the context of a lease proposal on the San Xavier Reservation, and the effects of exogenous factors on their implementation are discussed.”]

1991 Indian water rights settlements: a case study in the rhetoric of implementation. *American Indian Culture and Research Journal*, Vol. 15, no. 2, pp. 139-169. Los Angeles, American Indian Studies Center, University of California at Los Angeles. [The case study considered here in depth and in documented detail is that of the Tohono O’odham and their water rights as allocated to them in the wake of the Southern Arizona Water Rights Settlement Act of 1982. The focus is primarily on the San Xavier District of the Tohono O’odham Nation. A discussion of the failed attempt of a company to develop lands on the reservation for non-Indian housing and other uses as well as a discussion of the issue of disturbed Indian burials are also included. Excellent study.]

1993 Introduction: notes on context and finality. In *Indian water in the new West*, edited by Thomas R. McGuire, William B. Lord, and Mary G. Wallace, pp. 1-4. Tucson, The University of Arizona Press. [The water rights situation on the San Xavier Reservation is alluded to, with mention of a young Tohono O’odham councilwoman referring to a curse that was to last seven generations should the bones of her ancestors be disturbed by leveling the desert for a new 9,000-care farm.]

McGuire, Thomas R. and Marshall A. Worden
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1984 Draft. Socio-cultural impact assessment of the San Xavier/Tucson planned community, Papago Indian Reservation, Pima County, Arizona. *Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona*, Appendix XXV. Tucson, Bureau of Applied Research in Anthropology, Department of Anthropology, University of Arizona xiv + 267 pp. Bibl., appendices. [Chapter headings are Socio-cultural Impact Assessment and the San Xavier Planned Community; The Proposed Lease and Development Plan for the San Xavier Planned Community; The San Xavier Reservation: History and Present Conditions; Socio-cultural Impacts of the Proposed San Xavier Planned Community; Socio-cultural Implications of Alternative Land-Use Plans; and Mitigation Recommendations and Unavoidable Adverse Impacts of the San Xavier Planned Community.]

1996 Economy, culture and environment at San Xavier. In *Arizona’s growth and the environment -- a world of difficult choices [Sixty-eighth Arizona Town Hall]*, edited by David A. de Kok, Marshall A. Worden, and Bruce A. Wright, pp. 103-116. Phoenix, Arizona Town Hall. [This is chiefly a discussion of the attitudes of O’odham living on the San Xavier Reservation toward non-Indian development on and near the reservation and non-Indians’ use of O’odham water. The discussion is based on a survey conducted in 1984, but includes a summary of the community’s history.]

McIlroy, Christopher

2011a *Here I am a writer*. Crawfordville, Florida, Kitsune Books. Illus. 248 pp. [This is a gathering of poems, stories, essays, and illustrations by Native American children, principally Yaqui and Tohono O’odham. The efforts of more than a dozen individuals are represented, all of the works generated through the ArtsReach program begun by McIlroy and others in 1987. McIlroy wanted to assess the impact of the writing program on its students, and he contacted those in this compilation several years after their involvement in it. McIlroy provides an introduction to each of the authors and tells what he discovered concerning their subsequent lives. The impact of the writing program varied widely among the participants featured here.]

2001b Introduction In *Here I am a writer*, pp. 10-25. Crawfordville, Florida, Kitsune Books. [McIlroy describes in some detail the ArtsReach program begun by him and others in 1987, a program directed principally toward young Yaqui and Tohono O’odham students in southern Arizona. The focus was on poetry and story writing, but visual artists’ works were included as well. Some 10,000 students were engaged in creative writing over the first two decades of the program’s existence.]

2001c Josephine Frye. In *Here I am a writer*, pp. 94-102. Crawfordville, Florida, Kitsune Books. [Here is a brief synopsis of the life of Tohono O’odham Josephine Frye, a woman who wrote stories and poems under auspices of the ArtsReach program from the 7th though 11th grades and for McIlroy in 1997.]

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McIntire, Elliott G.
1977 The growth of the Papago Reservation. *Historical Geography Newsletter*, Vol. 7, nos. 1-2, pp. 66-67. Northridge, California, Department of Geography, California State University. [This is a chronological list of executive orders and acts of Congress that led to the formation of the Papago Indian Reservation in stages between 1874 and 1939. A map illustrates the growth of the reservation.]

McIntyre, Allan J., and the Arizona Historical Society
2008 *The Tohono O'odham and Pimería Alta*. Charleston SC, Chicago IL, Portsmouth NH, and San Francisco CA, Arcadia Publishing. Map, illus., bibl. 125 pp. [This is a collection of historic photographs from the archives of the Arizona Historical Society showing Tohono O’odham and their natural and built environment – including missions San Xavier del Bac, Tumacácori, and Calabasas. Ceremonies, arts and crafts, and scenes of daily living are included. The extended captions for many of the photographs cannot be taken at face value but need to be read with a critical eye.]

McKasson, Molly
1989a Molly’s desert journal. *Tucson Guide*, Vol. 7, no. 1 (Spring), pp. 30, 32-33, 35-37. Tucson, Madden Publishing, Inc. [Included here are mentions of the use by Indians of the desert, or Ajo, lily, and of the powwow held each year by the Tohono O’odham at San Xavier del Bac (the Wa:k Pow Wow).]


1991a Molly’s desert journal. *Tucson Guide Quarterly*, Vol. 9, no. 1 (Spring), pp. 10-12, 14-17. Tucson, Madden Publishing, Inc. [The annual first-Friday-after-Easter pageant sponsored by the Tucson Festival Society and which is held at Mission San Xavier del Bac is briefly described on pages 15-16. The Tohono O’odham circle dance is especially highlighted.]

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origins of the Tucson Mountains (p.12) alludes to the fact that the Tohono O’odham once lived at the foot of Sentinel Peak (“A” Mountain) and that their settlement was called *chook shon.*

1994 Molly’s desert journal. *Tucson Guide Quarterly*, Vol. 12, no. 4 (Winter), pp. 11-12, 14, 16-17, 19-23. Tucson, Madden Publishing, Inc. [McKasson writes about driving on the highway from Tucson toward Ajo over the Tohono O’odham Reservation to Hickiwan; the flora and geology; *waila* music; O’odham potter Rupert Angea of Hickiwan and his friendship bowls; and a circle dance at San Xavier.]


McKee, Louise, and Richard Summers

1941 *Dusty desert tales.* Caldwell, Idaho, Caxton Printers, Ltd. Illus. 191 pp. [Pages 17-76 consist of nine “Pima” Indian tales. The authors “have also taken the liberty of using the word Pima to include both Pima and Papago Indians in order to avoid confusing the child reader. Pima and Papago cultures are almost identical, and many of the legends are similar.”]

McKenney, Wilson

1951 Sacred cave of the Papagos. *Westways*, Vol. 43, no. 12, part 1 (December), pp. 2-3. Los Angeles, Automobile Club of Southern California. [Illustrated with several photos and a map, this is a discussion of the sacred cave on top of Los Picos del Pinacate in northwestern Sonora, Mexico, and the writer’s visit to this cave. There is some discussion of a Papago legend concerning the cave.]

McKinney, Jane

1996 1996 father of the year awards. Ned Norris, Jr. *Tucson Lifestyle*, Vol. 15, no. 6 (June), pp. 46-47, 71. Tucson, Arizona, Citizen Publishing Company of Wisconsin, Inc. [A full page color photo of Norris and a small color family portrait by photographer Carter Allen accompany this biographical sketch of a Tohono O’odham who, at the time the article was written, was manager of the Tohono O’odham Nation’s Desert Diamond Casino on the San Xavier Indian Reservation.]

McKittrick, Margaret

McClain, Brenda, and Tobi Taylor  
2006  Nature’s mirror. Images and artifacts from the Edward S. Curtis collection. *American Indian Art Magazine*, Vol. 31, no. 3 (Summer), pp. 80-85. Scottsdale, Arizona, American Indian Art, Inc. [This well-illustrated article is about a collection of Arizona Indian-made baskets acquired by photographer Edward S. Curtis in the first three decades of the 20th century and sold to the State of Arizona in 1938. The collection, now (2006) in the Arizona Capitol Museum, includes many Tohono O’odham (Papago) baskets. One of these is illustrated in color and shown next to a Curtis photo taken ca. 1907 that shows a Tohono O’odham woman holding the same basket.]

McLean, David R., and Stephen M. Larson  

McLuhan, T.C.  
[1985]  *Dream tracks: the railroad and the American Indian, 1890-1930*. New York, Harry N. Abrams, Inc. Illus., bibl., index. 208 pp. [Pages 48-49 include a quote from Gary Nabhan’s book, *The Desert Smells Like Rain*, regarding a Papago’s statement that saguaro cacti are really Indians, and there is a photograph of “the wonder bus and trailer in Saguaro National Monument, near Papago Indian Reservation, Arizona.” The note also says that the Papago Indians “lived fifty miles southwest of Tucson.”]

McMahon, [Sister] Thomas Marie, C.S.J.  
1952  “The Sisters of St. Joseph of Carondelet: Arizona’s Pioneer Religious Congregation.” Master’s thesis. St Louis University, St. Louis, Missouri. [Included here is a summary of work done by the Sisters of St. Joseph of Carondelet at Mission San Xavier del Bac among the Papago Indians, principally as teachers.]

McNally, Mary  

McNamee, Gregory  
2003  Arizona’s mountains. *Arizona Highways*, Vol. 79, no. 8 (August), pp. 18-43. Phoenix, Arizona Department of Transportation. [In a half-dozen paragraphs
McNickle, D’Arcy
1971 Americans called Indians. In North American Indians in historical perspective, edited by Eleanor B. Leacock and Nancy O. Lurie, pp. 29-63. New York, Random House. [Results of archaeological work by Emil Haury (1950) at Ventana Cave on the Papago Indian Reservation are summarized (pp. 49-50).]

McPherson, Orpha
1957 We look at Indian education. A summer workshop (Tempe, Arizona). Phoenix, Arizona State Department of Public Instruction, Division of Indian Education. [Results of a 5-week workshop “intended to build a background of understanding that ‘Indians are people’ and deserve the best opprtunities possible.” Information given concerning the history of education among various Arizona tribes, including the Papago.]

McQuarry, Marisue

Meals for Millions / Freedom from Hunger Foundation
1980 Ha’icu bahidag esa. Planting fruit trees (and preserving fruit) on the Papago Indian Reservation. Tucson, Southwest Program, Meals for Millions/Freedom from Hunger Foundation. 8 pp. [Instructions for the planting and care of fig, pomegranate, peach, apricot, plum (prune) and date trees and grape vines on the Papago Reservation. Included are tips on how to prevent cattle from eating the young trees.]

Meals for Millions Foundation, Southwest Program, and Save the Children
1980 O’odham I:waki. Wild greens of the Desert People. Tucson and Sells, Arizona, Meals for Millions Foundation, Southwest Program, and Save the Children. 25 pp. [A detailed description, including line drawings, of green leafy plants traditionally eaten by Papagos and Pimas as cooked greens.]

Means, Andrew
1995 The waila music of the O’odham peoples of Arizona. Native Peoples, Vol. 8, no. 2 (Winter), pp. 34-40. Phoenix, Media Concepts Group, Inc. [With color photos by Aimee Madsen, this is an article about the social dance music -- chiefly polkas,
waltzes, schottisches, and quadrilles -- played and danced to by Tohono O’odham and Gila River Pimas. Instruments are primarily the drum, guitar, fiddle, saxophone, and accordion.]

Mearns, Edgar A.  
1907  *Mammals of the Mexican Boundary of the United States*[ *Bulletin of the Smithsonian Institution, United States National Museum*, no. 56]. Washington, Government Printing Office. [Mearns, a U.S. Army major and surgeon, accompanied the 1892-94 re-survey and re-marking team along the United States and Mexican boundary as biologist. He writes, “From the Santa Cruz to the Sonoyta River we were in the home of the Papago, who are devoted to agriculture and placer mining for gold. Their crops are uncertain owing to scant and irregular rainfall; but when there are no rains they subsist by washing out gold dust in the mountains or selling horses and cattle along the Southern Pacific Railroad. The fruit of the giant cactus (‘sahuará’), the ‘pitaya,’ ‘sinita,’ ‘segura,’ and other large cacti are preserved and stored for food on the roofs of their huts. In the Pozo Verde Mountains were seen clusters of tombs in which the Papago dead are deposited. These stone sepulchres are built with infinitely greater pains than the huts in which the occupants resided during their lives” (p. 26). Also mentioned are a Papago/Yaqui village, Pozo de Luis or Vanori, west of the Baboquivari Mountains (p. 114) and the Papago settlement at Sonoyta (p. 116).]

Meckler, Steven  
1997  [Untitled.] *Tucson Lifestyle City Guide*, Summer, front cover. Tucson, Citizen Publishing Company of Wisconsin. [This is a color photo of the southeast elevation of the church of Mission San Xavier del Bac, one with a caption reading, “Preservation work was recently completed on the historic Mission San Xavier del Bac on the Tohono O’odham Reservation.”]

Meek, George  
1966  Las misiones del Padre Kino. *Letras de Sonora*, núm. 7 (Verano), pp. 55-62. Hermosillo, Letras de Sonora. [This summary of the early history of the missions of the Pimería Alta founded by Father Eusebio Francisco Kino includes black-and-white photographs of missions Caborca, San Ignacio, Tubutama, Pitiquito, Tumacacori, and Oquitoa as well as of the excavated cranium of Father Kino.]

Meeks, Eric V.  

2003  The Tohono O’odham, wage labor, and resistant adaptation, 1900-1930. *Western Historical Quarterly*, Vol. 34, no. 4 (Winter), pp. 468-489. Logan, Utah, Western Historical Association. [“Between 1900 and 1930, federal reclamation,
industrialization, and recruitment by the Bureau of Indian Affairs drove thousands of Tohono O’odham to take up wage work. The Tohono O’odham, however, challenged the blueprint drawn up by federal agencies for their ‘assimilation’ by actively shaping their integration into the regional political economy.”

2007

Border citizens: the making of Indians, Mexicans, and Anglos in Arizona. Austin, University of Texas Press. Maps, figs., bibl., index. xiii + 326 pp. [This is the published version of Meeks (2001), one that brings the history into the 1980s.). This study is extremely well-researched and includes detailed information about the Tohono O’odham’s political, social, economic, and cultural status as a border tribe (“nation”) into the 1960s, including efforts by outsiders to lease most of San Xavier’s land for non-Indian development. Matters of ethnic identity and tribal sovereignty come to the forefront. This is by far the best study of 20th-century history of the Tohono O’odham yet produced.]

Melham, Tom

1982

Rocky vistas and wild valleys. North America’s Great Basin, Sonoran, Mojave, and Chihuahuan. In The desert realm: lands of mystery and majesty, by the National Geographic Society Special Publications Division, pp. 44-75. Washington, D.C., National Geographic Society. [Papago Indian Juanita Ahil and her saguaro fruit-gathering activities are discussed on pages 53 and 59.]

Mello, Michael

2014

Digging tradition. Edible Baja Arizona, no. 5 (March/April), pp. 40-43. Tucson, Coyote Talking, LLC. [This article is about the pesticide-free San Xavier Coop Farm on the San Xavier District of the Tohono O’odham Nation. While alfalfa remains the principal crop, native crops are grown as well. Quoted in the text are Renee RedDog, Gabriel Mendoza, Bob Sotomayor, and Cie’na Schlaefli. Illustrations include color photos of Verna Miguel and Danita Rios, owners of individual plots within the farm.]

Membrino, Joseph R.

1993


Méndez Sainz, Aida

2000

Los Tohono o’otam: una etnia en extinción, en el desierto de Altar, Sonora. Hermosillo, Sonora, Editorial Universidad de Sonora. 92 pp. Illus. [This is a thesis to obtain a licencia in sociology, one that makes a case for ethnic extinction, concerning Sonoran Tohono O’odham. Based largely on published and other documentary sources, many of them outdates, it was written in the División de
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Merbs, Charles F.

1992 ABO, MN, and Rh frequencies among the Havasupai and other Southwest Indian groups. *Kiva*, Vol. 58, no. 1, pp. 67-88. Tucson, Arizona Archaeological and Historical Society. [Among the “other Southwest Indian groups” are the Tohono O’odham. Frequencies for these groups are compared.]

Merrill, F.J.H.
1908 The mineral resources of Sonora. *Mining and Scientific Press*, Vol. 96, no. 1 (January), pp. 33-40. San Francisco, Dewey Publishing Company. [“About 35 miles northwest of Magdalena is Tubutama, where the Juárez Mining Co. is developing a copper property. This company also owns the Juárez gold mine 30 miles northwest of Caborca. This is an antigua [pre-1810?] mine which was long worked as a placer by the Papago Indians, who have found some large nuggets in the vicinity” (p. 26). Map included.]


Messina, John


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Mission San Xavier del Bac, one that outlines the progress of its construction and repairs and which gives a physical description as well.


Messmacher, Miguel
1965 Caborca y Pitiquito. Boletín, núm. 22 (diciembre), pp. 13-17. México, D.F., Instituto de Antropología e Historia. [There is a black-and-white photo of the façade of Mission San Xavier del Bac on page 15 along with a brief discussion of the mission.]

Messner, Thomas, and John Piche
1967 A visit to the Indian missions in Arizona. Provincial Annals, Vol. 29, no. 2 (April), pp. 134-14. Santa Barbara, California, Saint Barbara Province, Order of Friars Minor. [An account of a March, 1967 trip made by two third-year Franciscan theologians to Arizona, a trip which included visits to Chuichu, Covered Wells, Sells, and Topawa, all on the Papago Indian Reservation.]

Metcalfe, Jason L.
1993 Conservation at Mission San Xavier del Bac. WAAC Newsletter, Vol. 15, no. 3 (September), pp. 20-23. Phoenix, Arizona, Western Association for Art Conservation. [This is an excellent summary of both exterior and interior conservation effected on the church of Mission San Xavier del Bac between 1989 and September, 1993.]

Metzger, Joan
1987 Albert Sutton Reynolds: ordinary man, extraordinary photographs. Journal of Arizona History, Vol. 28, no. 4 (Winter), pp. 391-408. Tucson, Arizona Historical Society. [Mention is made of Reynolds’s early 20th-century photographs of Papago Indians “in their huts on the outskirts of Tucson.” A photo on p. 403 shows his sister, Ella, seated by a cross on top of Grotto Hill on the San Xavier Indian Reservation, with the village showing in the background below. The view is toward the west-southwest.]

Metzler, William H.
1960 “Economic potential of the Papago Indians.” Tucson, University of Arizona, Agricultural Experiment Station. 129 pp. [Unquestionably the most thorough study ever made concerning the economy of the Papago Indians and the Papago Indian Reservation, this draft study was never published and only a few copies were
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reproduced. Chapter headings are as follows: “First Impressions of the Papago Adjustment Problem”; “Problems of the Papagos”; “Agriculture on the Papago Reservation”; “Livestock on the Papago Reservation”; “Mining, Industrial, and Business Development on the Reservation”; “Work for Wages: The New Economic Base for the Papagos”; “Social and Cultural Factors Related to Economic Development”; and “Summary and Conclusions.” The study is replete with statistical data.

México. Instituto Nacional Antropología e Historia.
1975 Las lenguas de México [México: panorama histórico y cultural, tomos 4 and 5]. México, SEP-INAH. [Papago is included among the languages listed in as general survey in volume 4.]

Meyer, James
1939 Franciscan gleanings. Franciscan Herald, Vol. 27, no. 3 (March), pp. 94-95. Chicago, Franciscan Fathers of the Sacred Heart Province. [There is a note on page 94 concerning Father Augustine Schwarz, “a native of Chicago” who entered the Franciscan Order June 19, 1907, who was ordained a priest June 26, 1914, and who is now (1939) “Superior of the Mission of Topawa, Arizona,” on the Papago Indian Reservation.]

Michaels, G.R.
1935 Tumacacori, priestly monument of the ages. Arizona Highways, Vol. 11, no 2 (February), pp. 14-15, 21. Phoenix, Arizona Highway Department. [This is a thumbnail sketch of the history of Mission Tumacacori, one illustrated with a black-and-white photo and an engraving which portrays the main doors at Mission San Xavier del Bac.]

Michler, Nathaniel
1859 From the 111th meridian of longitude to the Pacific Ocean. In Report on the United States and Mexican Boundary Survey, by William H. Emory [Executive Documents of the House of Representatives, no. 135, 34th Congress, 1st session], Vol. 1, part 1, pp. 101-125. Washington, Cornelius Wendell. [Mission San Xavier is described on p. 118 as being in a town ceded by the Mexicans to the Papago Indians; Pozo Verde, Sonora, is described as the site of an old Papago ranchería, and mention is made of Papagos’ use of the saguaro cactus (p. 121); Papago ranchería of Cobota is noted (p. 122); a colored engraving of “Areneños-subtribe of the Papagos” faces p. 123; and on p. 123, the Papago village at Sonoyta is mentioned and it is noted that the Papagos, once a formidable tribe, wander from San Xavier as far west as the Tinajas Altas. It is also said that Papagos waged unceasing war against Mexicans; the Papagos’ god dwells high on Baboquivari Mountain; Papagos are superstitious about living near water; Papago women do all the labor; Papago women carry water in ollas on their heads; Papagos are relatively well off in worldly goods, growing wheat and corn and raising cattle and horses;
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Papagos make use of the fruit of saguaros and organ pipe cactus (“pitaya”); they consume a non-alcoholic drink made from “chie” (chia) seeds; they are an inoffensive tribe; and the sub-tribe called Arenenos live on the salt lakes near the head of the Gulf of California and subsist on fish. Illustrations accompanying the essay include color lithographs based on Arthur Schott delineations of Papago women harvesting organ pipe cactus fruit and Arenenos spear fishing at the head of the Gulf of California. Michler began helping survey the boundary in December, 1854 and worked into 1855.


Middendorf, Bernard
1957 Letter of Father Middendorf, S.J., dated from Tucson 3 March 1757. Translated and edited by Arthur D. Gardiner. Kiva, Vol. 22, no. 4 (June), pp. 1-10. Tucson, Arizona Archaeological and Historical Society. [This letter from Tucson was written to Father Rector Juan Antonio Balthasar. In it he describes in detail the activities of a punitive expedition, which he accompanied, against Northern O’odham who in 1756 had rebelled against Father Alonso Espinosa at Mission San Xavier del Bac. He concludes by asking that the items he requested be sent to him, especially since the nearest source of supply is Mission San Ignacio some sixty leagues away. The original holograph letter is reproduced here in facsimile, and Gardiner makes it clear in his introduction that Middendorf’s attempt to establish a permanent mission in Tucson was a failure.]

Miguel, Larry
1974a I’m a poet. In Arrow VI, edited by T.D. Allen, p. 9. s.l., s.n. [This 11th grade Papago student asks others in this poem to notice that he is a poet.]

Miguel, Nellie
1980 Totoñ / ants. In Tohonno O’odham ha cegtoidag c ha’icu a:ga, p. 34. Waitsburg, Washington, Copper House Publisher for the San Simon School. [Papago and English versions of a poem by a Papago woman about ants who, she writes, “live in harmony.”]
1982a Mañ eda al cemj; when I was small. In Mat hekid o ju; when it rains, edited by Ofelia Zepeda, pp. 32-33. Tucson, The University of Arizona Press. [Papago and English versions of a poem by a Papago reflecting on the things she did as a child that are no longer done by Papago children.]
1982b [Untitled.] In Mat hekid o ju; when it rains, edited by Ofelia Zepeda, pp. 30-31. Tucson, The University of Arizona Press. [Papago and English versions of a poem by a Papago about the everyday, ordinary things about her life that she likes.]

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Miksicek, Charles H.  
1979  From parking lots to museum basements: the archaeobotany of the St. Mary’s site.  
Archaeological and Historical Society. [This discussion of evidence for cultivated  
materials from a prehistoric site at the edge of Tucson, Arizona, includes a quote  
from Father Eusebio Kino concerning Piman farming at San Xavier in the 1690s. It  
further asserts that the corn found at this prehistoric site is “essentially identical to  
that cultivated by the historic Papago.”]

1980  Prehistoric maize from the north-central Papagueria. In *Excavations at Gu Achi*  
[Publications in Anthropology, no. 12], by W. Bruce Masse, pp. 343-352. Tucson,  
National Park Service, Western Archeological Center. [Includes mention of  
Papago reliance on wild foods as opposed to cultivated foods, with figures from  
Castetter and Bell (1942). Gu Achi is on the Papago Indian Reservation.]

Miles, Candice  
1994  San Ignacio del Babocomari. *Phoenix Home & Garden*, Vo. 14, no. 12 (October),  
pp. 44-51, 107. Phoenix, PHG, Inc. [This illustrated article about a southern  
Arizona ranch dating from 1832 notes, “Despite his passion and remarkable  
determination, Padre Kino’s accelerated learning program was not universally  
accepted among the usually peaceful and accommodating Pimas. After his death in  
1711, opposition to the Spaniards’ agenda became more common, particularly  
when the plan included forced labor, military conscription, and exposure to cholera,  
alcoholism, and other diseases as well as mandatory conversion to Christianity. By  
1773 [sic], when the Jesuits were pulled out of the territory, the small flocks of  
remaining faithful converts also had to combat mounting waves of increasingly  
angry Apache raiding parties. Not surprisingly, the small mission communities  
were soon abandoned.”  
   Good prose, perhaps, but terrible history.]

Miles, Charles  
Papago burden basket (*kiho*) is illustrated on page 4, with the caption on page 5.  
Also illustrated, although the author didn’t know what they are, are four *quince kut*  
Papago gambling sticks (p. 213, illus. 10.38).]

Miles, Guy H., and William F. Henry  
1975(?)  *An experimental program for ethnic minority youth from the rural Southwest*.  
Minneapolis, North Star Research Institute. 71 pp. [This is the fourth volume in a  
4-volume final report on a program conducted for the Manpower Administration of  
the U.S. Department of Labor. Among the youth involved in this program with  
respect to education were Tohono O’odham.]

Miles, William
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1851  

Chambersburg, Pennsylvania, printed at the Valley Spirit Office. 26 pp. [Parker French's party of emigrants encountered twenty “Pimas” nine miles outside of Tubac in what was then northern Sonora. They bought some meat from the Indians, who are briefly described (p. 22).]

1916  

New York, Cadmus Book Shop. [A reprint of Miles (1851).]

1965  

Austin, Texas, Pemberton Press. [A reprint of Miles (1851).]

1970  

Fairfield, Washington, Ye Galleon Press. [A reprint of Miles (1851).]

Miller, Charles A.
1979  

Miller, G. Lynette
1975  

Miller, Jonathan
1977  
Tucson R & R: take two days and lay back. "Sundancer," Vol. 6, no. 6 (June), pp. 37, 62, 64. Los Angeles, East/West Network, Inc. [This article about Tucson in the Hughes Airwest in-flight magazine has a black-and-white photo of the patio of Mission San Xavier del Bac (p. 37). There is no mention of the mission or reservation in the article.]

Miller, Joseph
Papago/San Xavier bibliography

1939 Mission San Xavier del Bac. Christendom's glorious shrine. *Arizona Highways*, Vol. 15, no. 12 (December), pp. 6-9, 42. Phoenix, Arizona Highway Department. [A dozen black-and-white photos of both the interior and exterior of Mission San Xavier del Bac, including the main cross in the Papago cemetery, accompany this extensive article on the history of the mission. Father Kino's role in founding the mission is elaborated in considerable detail and the church interior is described in even more detail.]

Miller, Joseph, *editor*

1962 *Arizona cavalcade. The turbulent times.* New York, Hastings House. Illus., index. 306 pp. [Reprinted here are articles and letters from the *Tucson Star* newspaper from 1879, 1880, and 1908 concerning Mission San Xavier del Bac, the Papagos who lived at San Xavier, and frequent Apache raids on the community. Among the articles are observations on the poor condition of the church, theft of a silver altar service, and reminiscences of María Martínez de Berger concerning her life at San Xavier which began about 1850.]

Miller, Kristie

2004 “I have been waiting for it all my life.” The congressional career of Isabella Greenway. *Journal of Arizona History*, Vol. 45, no. 2 (Summer), pp. 121-142. Tucson, Arizona Historical Society. [It is noted here that Congresswoman Isabella Greenway, as a member of the Indian Affairs Committee of the House of Representatives, used her influence to keep the Papago Indian Reservation open to mineral entry and mining by non-Indians during the Great Depression.]

Miller, Maryal

2010 Indigenous ingredients. *Arizona Highways*, Vol. 86, no. 4 (April), p. 7. Phoenix, Arizona Department of Transportation. [Accompanied by one color photograph, this five-paragraph article tells about the Desert Rain Café in Sells on the Tohono O’odham Nation operated by Tohono O’odham Community Action (TOCA) as a means of demonstrating the nutritional value of native foods and of raising funds for TOCA’s educational programs in nutrition.]

Miller, Merle, and Evan Rhodes

1965 *Only you, Dick Daring, or how to write one television script and make $50,000,000.* New York, Bantam Books. 278 pp. [A chapter entitled, “A Small Lie” tells about the Gila River Pimas’ refusal to allow a crew to film the story of WWII hero, and Pima Indian, Ira Hayes on the Gila River Indian Reservation. So some of the filming was done instead on the San Xavier Indian Reservation with Papagos hired as extras. References to the San Xavier Reservation and to Papagos are on pages 184, 185, 188, and 190.]

Miller, Myron, *photographer*

1981-82 [Photograph of a quilt.] *Lady's Circle Editor's Choice Patchwork Quilts*, Vol. 1,
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no. 2 (Winter), outside back cover. New York, Lopez Publications, Inc. [This is a photograph of a quilt made in 1966 by Goldie Richmond, a trader and quiltmaker who lived at San Simon on the Papago Indian Reservation. The quilt, which won the First Premium blue ribbon at the 1966 Arizona State Fair and which is in the collections of the Arizona State Museum, depicts various traditional Papago Indian activities. It was also included in a selection of the 100 best quilts of the 20th century.]


Miller, Robert J.
1981 “Chavez Pass and biological relationships in prehistoric central Arizona.” Ph.D. dissertation, Arizona State University, Tempe. 287 pp. [Cranial and other measurements were made on skeletal materials recovered from a series of archaeological sites in central Arizona, and those data were compared with measurements of historic Eastern and Western Pueblo and Pima and Papago populations. “The pronounced differences observed among the present-day series may stem from village isolation in historic times, or may be due to different ancestral origins.”]

Miller, Sherman
1964 Tropic of Tucson. Tucson, Rutz Press. Illus. 142 pp. [This breezy, and largely contemporary, look at Tucson includes a note to the effect that the name “Tucson” is derived from two Papago words that mean “Black Base.” Miller also provides a three-page summary of Father Eusebio Kino’s having founded Mission San Xavier del Bac, “the ‘White Dove of the Desert,’ as the Spanish and Indians called it,” and an account of the Spanish “canes of office” and how the tradition survives in the San Xavier community to the present (pp. 126-29).]

Miller, Skip
1987 Environmental setting. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 1], by Mary L. Heuett, Skip Miller, Julio L. Betancourt, and Thomas W. Stafford, Jr., section 2A. Tucson, Cultural & Environmental Systems, Inc. [Miller describes the land forms, climate, soils, vegetation, and wildlife of an 18,729-acre unit of land within the boundaries of the San Xavier Indian Reservation that had been proposed for lease and development of a planned community. Tables provide lists of the plants and animals.]

Miller, Todd
experiences in the visiting the reservation and interviewing others as well as traveling with them. He paints a grim picture of O’odham territory being occupied and its land and people being overrun roughshod by what in his opinion amounts to an occupying foreign force. Miller’s principal contact appears to have been David Garcia, an older Tohono O’odham activist from the Chukut Kuk District.]

Miller, Tom
1976  Papago Indians are chicken scratching . . . . Country Music, Vol. 4, no. 8 (May). p. 16. New York, KBO Publishers, Inc. [About so-called “chicken scratch” music of the Papago Indians, a “non-traditional form of Indian popular music which resembles an Eastern European polka, with turkey in the straw pacing, a strong bass line, some oompah oompah, and is heavily Mexican in influence.” A black-and-white photo shows a group of Papagos dancing to chicken scratch music in the Lucky Dollar, a bar in South Tucson.]

1981 On the border. Portraits of America’s southwestern frontier. New York, Harper & Row. Maps, bibl., index. xiii + 226 pp. [This book about events along the United States and Mexico boundary devotes seven paragraphs to the Papago Indian Reservation, with an overview of its environment, history, and contemporary dealings through the international fence.]


1986c ¡Viva la chimichanga!  In Arizona: the land and the people, edited by Tom Miller, p. 214. Tucson, The University of Arizona Press. [About a deep-fried wheat flour tortilla wrapped around a filling such as refried beans, stripped, beef, chicken, or chile -- one that may have been standard Papago fare even before they became popular among the general public in the 1950s.]

1987 A little hell on earth, or is the Sierra del Pinacate some strange paradise?  Even this Mexican wasteland has its protectors. New Times, Vol. 18, no. 51 (December 16-22), pp. 30, 36, 38, 40, 42, 44-45. Phoenix, New Times. [An overview account of the Pinacates in northwestern Sonora, one heavy on the 20th century with information up to 1987. Papagos are included in the story.]
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illus. xxi + 250 pp. [One of the many episodes in this book of “offbeat travels through America’s Southwest” is about a man killed by a falling saguaro cactus he had downed with his shotgun. In telling the story, Miller refers to the cactus as Ha:san, “the word for saguaro within the Tohono O’odham Nation, which exalts the cactus in its traditions, ceremonies, and lore.”]

Miller, Tom, editor
1986 Arizona: the land and the people. Tucson, The University of Arizona Press. Illus., bibl., index. 297 pp. [Scattered mention of Papagos occurs throughout. Also see Josephy (1986), Miller (1986a, b, c), and Nabhan (1986).]

Miller, Wick R.
1967 Uto-Aztecan cognate sets [University of California Publications in Linguistics, Vol. 48]. Berkeley and Los Angeles, University of California Press. Map, bibl. 83 pp. [This monograph consists of 514 Uto-Aztecan cognate sets. Papago is one of nineteen Uto-Aztecan languages whose cognates are listed.]
1996 The ethnography of speaking. In Handbook of North American Indians, edited by William C. Sturtevent, Vol. 17, Languages, edited by Ives Goddard, pp. 222-243. Washington, Smithsonian Institution. [Miller writes that Papagos expect to hear speeches at rituals (p. 229); Coyote is the “wooly comrade” in Papago speech (p. 231); Papagos had well developed ceremonial speech and prayer (p. 232); Papagos use open sounds in their songs (p. 233) and have a “salt language” (p. 235); Papagos indulge in speech play (p. 237); and Papagos view dialects as being bounded (p. 238).]

Mills, Dean P.
1976 Desert of children. A novel of the Southwest. Iowa City, Iowa, Pearce Douglas Press. 164 pp. [Baboquivari Mountain, Stoa Pitk village, Papagos, and Papago songs, as well as a saguaro harvest, become a small part of the story of this really bad novel about a Great Depression-era non-Indian family making its way in southern Arizona.]

Mills, Guy H., and William F. Henry
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Mills, Hazel E.
1932  “Jacobo Sedelmayr: a Jesuit in Pimería Alta, 1736-1767.” Master of Arts thesis, University of California, Berkeley. Map. 274 pp. [This thesis recounts the activities of Father Sedelmayr among Piman Indians, including those at San Xavier del Bac, during the mid-18th century. Included are transcripts of letters and documents written by Sedelmayr in Latin, Spanish, and in his native German. Also see Dunne (1955, 1957) and Sedelmayr (1996, 1997).]


Min, Maung M.
1965  “Petrography and alteration of the Kitt Peak area, Pima County, Arizona.” Unpublished Master of Science thesis, The University of Arizona, Tucson. 90 pp. [The area described lies entirely within the boundaries of the Papago Indian Reservation.]

Minckley, W.L.
1999  Fredric Morton Chamberlain's 1904 survey of Arizona fishes, with annotations. Journal of the Southwest, Vol. 41, no. 2 (Summer), pp. 177-237. Tucson, The Southwest Center, University of Arizona. [Chamberlain made a survey of fish in the Santa Cruz River in the immediate vicinity of San Xavier, where he examined the river on March 27 and 29, 1904. He found Gila chub and topminnow, and he makes mention of the fact the J.M. Berger, farmer-in-charge at the San Xavier Indian agency, was desirous of introducing catfish in addition to the carp already introduced by him in nearby downstream Silver Lake.]

Minckley, W.L., and David E. Brown
1982  Southwestern wetlands. In Biotic communities of the American Southwest -- United States and Mexico [Desert Plants, Vol. 4, nos. 1-4], edited by David E. Brown, pp. 223-287. Superior, Arizona, The University of Arizona for the Boyce Thompson Southwestern Arboretum. [Figure 150 on page 229 is a black-and-white photo of “cut banks and dead mesquite trees along Santa Cruz River, near San Xavier, Pima County, Arizona. Once one of the finest mesquite bosques in the Southwest. Ground water pumping has now virtually destroyed this interesting community.”]

Minckley, W.L., and Thomas O. Clark
1984  Formation and destruction of a Gila River mesquite bosque community. Desert
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Plants, Vol. 6, no. 1 (Summer), pp. 23-30. Superior, Arizona, The University of Arizona for the Boyce Thompson Southwestern Arboretum. [Mention is made (p. 23) of the destruction of the San Xavier Indian Reservation bosque of mature Honey and Velvet mesquite trees. Also see Minckley and Brown (1982).]

Miner, Carrie M.
2003 Butterfly silent, butterfly beautiful and other Indian myths. Arizona Highways, Vol. 79, no. 3 (March), pp. 18-21. Phoenix, Arizona Department of Transportation. [The author asserts -- without any kind of documentation -- a presumed Tohono O’odham legend that accounts for the origin of butterflies. Given the inclusion of pine trees in the story, the attribution is unlikely. The author also observes, probably correctly, that some 240 species of butterflies inhabit the homeland of the Tohono O’odham.]

Minnis, Paul E.
1984 Native food plants of the American Southwest. Masterkey, Vol. 58, no. 1 (Spring), pp 3-8. Los Angeles, Southwest Museum. [Includes mention of the use of saguaro fruit by Pima and Papago Indians.]
1985 Social adaptation to food stress: a prehistoric southwestern example. Chicago and London, University of Chicago Press. x + 239 pp. [This is a study of the prehistory of the Río Mimbres Valley in southwestern New Mexico, one which mentions (p. 74) that efforts to grow drought resistant Papago corn in this region in modern times failed because the seed “burned up,” even though it was watered weekly.]

Mitchell, Janet

Mitchell, John D.
1933 Lost mines of the great Southwest, including stories of hidden treasures. Phoenix, The Journal Company, Inc. Illus. 174 pp. [This is perhaps the granddaddy book of lost treasure stories. Included here is a tale – and it is a tale – of priests and mining at Mission San Xavier del Bac.]
Guevavi in southern Arizona, a place founded by Jesuits for the Northern O’odham in the late 17th century. The story is that the mission’s bells were made from silver-copper ore mined nearby, and that ore continued to be extracted from the mine as late as the early 20th century.

1948 Lost treasure of Del Bac. *Desert Magazine*, Vol. 11, no. 9 (July), pp. 15-16. El Centro, California, Desert Press, Inc. [Illustrated, this is a re-telling of the legend of Padre Eusebio Kino, Mission San Xavier del Bac, and the reputed silver mine of La Esmeralda, supposedly two leagues southwest of Bac. References are made to Papagos throughout.]


1950b Silver mine of the old Opata Indians. *Desert Magazine*, Vol. 13, no. 11 (September), pp. 31-32. Palm Desert, California, Desert Press, Inc. [This is a lost treasure story, a mine said to have existed in the San Cayetano Mountains near San Cayetano de Tumacacori Mission. This story is that the Jesuits operated the mine and that the “rich ore was ... mined and carried to the adobe furnace on the backs of Pima, Papago, and Opata neophytes.”]

1953a *Lost mines & buried treasures along the old frontier*. Palm Desert, California, Desert Magazine Press. Illus. 240 pp. [Included here are tales of mines and treasures at Mission Tumacacori in the Pimería Alta, printed by a publisher who should have known better – but who pandered to the insatiable taste of the public for lost treasure stories.]

1953b Lost treasure of Sonoyta ... *Desert Magazine*, Vol. 16, no. 4 (April), pp. 25-26. Palm Desert, California, Desert Press, Inc. [This is a totally fanciful tale -- one which greatly confuses historic facts -- concerning a presumed lost Padre Mine and treasure at Mission San Marcello del Sonoydag, a Jesuit mission destroyed in the Pima Revolt of 1751. Mitchell also tells how a “128-year-old Papago medicine man” told him on his deathbed where the lost mine was located, but Mitchell apparently never sought it out.]


Mithun, Marianne

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Mitich, Larry W.
1972 The saguaro -- a history. *Cactus and Succulent Journal*, Vol. 44, no. 3 (May-June), pp. 118-129. Reseda, California, Cactus and Succulent Society of America. [This history of the discovery of and reporting on the saguaro by non-Indians includes some discussion of the use and importance of the plant and its fruit to Papago Indians. Photo of a Papago woman harvesting the fruit is included.]

Mitsui, James M.
1997 *From as three-cornered world: new and selected poems*. Seattle and London, University of Washington Press. x + 98 pp. [One of the poems in this gathering is titled, “Tohono O’odham Indian cemetery.”]

Miyashita, Mizuki
2002 “Tohono O’odham syllable weight: descriptive, theoretical and applied aspects.” Ph.D. dissertation, The University of Arizona, Tucson. [“This dissertation is a model of a unified study of three linguistic aspects: description, theory and application. Tohono O’odham syllable weight is investigated within these linguistic aspects.”]

Miyashita, Mizuki; Richard Demers, and Delbert Ortiz

Miyashita, Mizuki, and Laura A. Moll
produce an updated online Tohono O’odham dictionary.” The goal is to combine the Mathiot (n.d., 1973a) and Saxton, Saxton, and Enos (1983) dictionaries, but using the official Alvarez-Hale orthography.]

Miyoshi, Kozo

Mizen, Mamie L.
1966 *Federal facilities for Indians. Tribal relations with the federal government.* Washington, U.S. Government Printing Office. Map, index. x + 856 + v pp. [Report prepared for the Committee on Appropriations, U.S. Senate, 1965-66. Scattered references to Papagos include data concerning utilities provisions (percentages if households with electricity, radios, television sets, telephones); health and sanitation; educational and cultural development; anti poverty programs; political organization; employment situation activities; hospital accessibility; housing adequacy; school attendance; recreation; road construction and utilities provision; major items of tribal concern; law and order, including court systems; and library facilities.]

Moeur, B[enjamin] B.
1933 *A protest: rights of Arizona, its citizens and residents invaded by withdrawal order of Secretary of the Interior Wilbur of October 28, 1932.* s.l., s.n. Map. 28 pp. [This is a gathering of letters, statements, and other documents protesting the withdrawal of lands within the Papago Indian Reservation from mineral entry. The withdrawal order reads in part: “... all Papago lands covered by Executive Order of February 1, 1917, be temporarily withdrawn from, all forms of mineral entry or claim under the public land mining law until further notice, pursuant to the authority found in section 4 of the Act of March 3, 1917 (44 Stat. L. 1347); in order that Congress may consider the claim of the Indians to the mineral rights within those lands.” Moeur, a physician, was Governor of Arizona.]

Moffitt, Dan B.
1985 Papago hero. *Tucson Magazine,* June-July, pp. 44-46. Tucson, Tucson Magazine, Inc. [This is a biographical sketch of Joe McCarthy, a WWI veteran who was born in the village of Littlefield in the Papago country in October, 1895, and who for many years lived on the San Xavier Reservation. At the time this article was published, McCarthy, who is shown in a black-and-white photograph dressed in his
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First World War army uniform, was eighty-nine years old. *Also see* McCarthy (1985).

**Molina, Jesús Joseph Javier de**

1997 Father Molina to Governor Vildósola. In *The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora, 1700-1765*, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 335-342. Tucson, The University of Arizona Press. [This is a January, 1741 document written by the Jesuit visitor of the northern missions. He writes, “Although they have been converted, the Papagos, a part of the Pimería Alta, are losing their souls because they have no desire to go to church or to attend their catechism classes. Furthermore, they marry and interchange women according to their pagan custom. They live such a heathen life because their lands are incapable of being cultivated, of supporting a mission, or even of providing a pasture for a horse herd. These lands produce only a small bean, and are almost totally lacking in water, forcing the inhabitants to drink from *batequis* (water holes). Since their territory does not provide for all of their sustenance, the Papagos therefore come to work in the missions and ranches for three months or more each year.”]

**Molina M., Flavio**


**Monahan, A.C.**

1934 Deep wells. *Indians at Work*, Vol. 1, no. 22 (July 1), p. 22. Washington, D.C., Office of Indian Affairs. [One quarter of the money allocated by the Office of Indian Affairs for the drilling of deep wells for range improvement as a drought relief measure will be used on the Papago and Navajo Indian reservations.]

**Moncrief, Justin**

1949 Covered Wells, Arizona. *Provincial Annals*, Vol. 11, no. 4 (April), p. 200. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [A news note about this Papago Reservation community which observes that there are 68 students in the Catholic school there.]


support of the Papago summer vacation school in Ajo, Arizona.]

1953b Papagos honor Holy Cross. *Indian Sentinel*, Vol. 33. no. 5 (May), pp. 74, 79. Washington, D.C., Bureau of Catholic Indian Missions. [A description, with one photograph, of the Papago celebration of the feast of Holy Cross (Santa Cruz) held by the hillside grotto of St. Catherine’s Mission in Ajo, Arizona, probably in May, 1952.]

Mong, Rebecca, *editor*

1996 Mileposts: a mission renewed. *Arizona Highways*, Vol. 72, no. 3 (March), p. 54. Phoenix, Arizona Department of Transportation. [This is a brief notice of the ongoing conservation project being carried out on the church at Mission San Xavier del Bac.]

Monk, Joseph A.

1905 *Arizona sketches*. New York, The Grafton Press. [Included on p. 10 is a black-and-white photograph of the south-southwest elevation of the church of Mission San Xavier del Bac. The new balconies are in place, but no reconstruction has yet begun on the atrium and cemetery walls.]

Monson, Gale

1980 Distribution and abundance. In *The desert bighorn: its life history, ecology, and management*, edited by Gale Monson and Lowell Sumner, pp. 40-51. Tucson, The University of Arizona Press. [“The Papago Indian Reservation has numerous mountain ranges suitable for bighorn, but numbers have declined rapidly and it was estimated in 1972 that not more than fifty were left (Brown, 1972).”]

Montana, Lupe


Montana, Virginia


1980b Cioj ñ-we:nag / my brother. In *Tohono O’odham ha cegtoidag c ha’icu a:ga*, p. 10. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [Papago and English versions of a poem by a Papago about news received by her family of her brother’s death.]

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Montané Martí, Julio C.
1989 Juan Bautista de Anza. Diario del primer viaje a la California, 1774. Hermosillo, Sociedad Sonorense de Historia. Maps. vi + 121 pp. [The first half of this book consists of Montané's discussion of Anza and the 1774 expedition made by him, Father Francisco Garcés, and others from Tubac westward through the Papago country to Alta California and Monterey and back via the Gila River and San Xavier del Bac. Also see Bolton, translator and editor, 1930e.]

Monthan, Guy, and Doris Monthan
1979 Nacimientos. Nativity scenes by Southwest Indian artists. Flagstaff, Northland Press. [Included are nativity scenes made by Papago Indians Domingo and Chepa Franco, all of them using saguaro ribs in their construction.]

Montooth, Charles
1975 Land of extremes shaped our shelters. Arizona [supplement of the Arizona Republic], November 16, pp. 82-87. Phoenix, The Arizona Republic. [The author observes: “At the time the founding fathers were forging a constitution in Philadelphia, the Spaniards were building San Xavier del Bac, a great mission church south and west of Tucson. ... A vision was laid out to the Papago of something higher and finer than anything he had ever encountered. Architecture became the physical expression of God. ... San Xavier del Bac is indigenous to its climate and site. It also owes part of its appearance to the architectures of Spain and North Africa.”]

Mooney, James

1911 Pápago Indians. Catholic Encyclopedia, Vol. 11, pp. 000-000. New York, Robert Appleton Company. [An overview by anthropologist Mooney of Papago Indian culture and history, with emphasis on the latter. When the essay was written, Papagos resided on the San Xavier and Gila Bend reservations, “scattered in villages throughout Pima County,” and “the rest being in Sonora, Mexico.”] {formerly online at http://www.newadvent.org/cathen/11451c.htm, copyright 1999}; See: http://www.amazon.com/Catholic-Encyclopedia-11-Mexico-Philip-Contents-eboo k/dp/B005Z200WM/ref=sr_1_1?ie=UTF8&qid=1405554191&sr=8-1&keywords =catholic+encyclopedia+Volume+11.
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1928  *The aboriginal population of America north of Mexico* [Smithsonian Miscellaneous Collection, Vol. 80, no. 7 (February)]. Washington, D.C., The Smithsonian Institution. Bibl. 40 pp. [Mooney writes that “... the Pima and Papago apparently continued to increase until the American occupation about 1850” (p. 21). He estimates Papago population in 1680 at 6,000, and in 1907, at 5,800 (p. 22). He also alludes to Sonoran Papagos (p. 21).]


Moore, Helen Lenore


Moore, Josiah, and Patricia P. Paylore

1984  The Papago Tribal Council’s Chairman speaks frankly to *Arid Lands Newsletter*. *Arid Lands Newsletter*, no. 20 (January), pp. 4-6. Tucson, Office of Arid Studies, University of Arizona. [Text of an interview between Moore, Papago Tribal Council Chairman, and editor Paylore concerning education, housing, the Tat Momolikut Dam, Papago cooperative efforts as exemplified in livestock management, and tribal government. Photos of Moore and an area behind the dam are included.]

Moore, Kirke T.

1902  Quajaiti, a village of the desert. *University of Arizona Monthly*, Vol. 4, no. 6 (April), pp. 183-187. Tucson, University of Arizona. [Illustrated. This is a discussion of the Kohatk village of “Quajaiti” (Kohatk). Discussed are means of farming, threshing, harvesting, dependence on rainfall, role of the medicine man in the harvest, organized rabbit hunt, weapons, pottery, basketry, “tiswin party,” and a desert storm. The village is described, including the number and kinds of houses.]

Moore, Yndia S., compiler

1958  *Butterfield Overland Mail across Arizona, 1858-1861*. Introduction by Eleanor Sloane. Tucson, Arizona Silhouettes for the Arizona Pioneers’ Historical Society. Map, illus. 32 pp. [Published to commemorate the arrival in Tucson in 1858 of the stage of the Butterfield Overland Mail, this booklet contains a reminiscence by A.S. Reynolds of a time in 1852 when Leander (Leandro) Spofford was “the one-man mail route from Sonora, Mexico.”

“He said that he came up from Altar up through the Altar Valley, crossing the Santa Cruz near the San Xavier Mission, then, along the river and skirting the base of the Tucson Mountains until he reached the old mission on the west bank. Here he crossed the river coming into the pueblo by a road that led him to the southwest gate. ... Mr. Spofford always traveled alone, and often on foot, taking his bearings
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by the stars by night and his compass by day.”]

Moraga, Rafael

1997a Diary of operations to pacify and restore law and order in the Tecolote district of the Papaguería. In A frontier documentary: Sonora and Tucson, 1821-1848, translated and edited by Kieran R. McCarty, pp. 66-67. Tucson, The University of Arizona Press. [Written from the “Cóbota battlefield” on May 11, 1840, Moraga tells about a battle between Mexicans and Papagos in the Cóbota hills in which a dozen Papagos were killed and many wounded and in which only one Mexican died and in which eight were wounded. Also see McCarty (1997c).]

1997b [An excerpt, dated April 27, 1838, from a diary of a campaign through the gold fields in Papago Indian country.] In A frontier documentary: Sonora and Tucson, 1821-1848, translated and edited by Kieran R. McCarty, pp. 63-65. Tucson, The University of Arizona Press. [Moraga writes about his meeting with Tónalic, the Papago leader of Cubó (Kerwo), at the Sonoran settlement of Soñi, as well as with the Papago officials of Carricito, Ayoma, and Tac. Tónalic acknowledged he knew of the dangers of a Papago uprising against Mexicans. However, “Many Papagos were not formally Christians, he explained, but they all knew that God had created them and had suffered for them, and they also knew there was a loving Mother who intercedes with her Son for all living beings.

“Papagos believe that all men are one and, even though Papago skins are darker, that God loves them equally with all the others and cares for them despite their offenses against Him, for they know that God does not want them to steal from or do harm to their fellow man. Papagos feel guilty when they do so.

“Papagos also believe, Tónalic continued, that God placed many good things on this earth so that all creatures may survive, not just a few. He created the stars in the heavens and set forth His grandeur and power.

“On this particular land he created the Papagos. For their survival He endowed it with resources. He also willed this land not be taken from them. Against those who might try, the Papagos still should not wish to make war.”

Moraga further explains in detail the confrontation between Mexican miner Diego Celaya and the Papago governor of Carricito, one that concerned a strong disagreement over water.]

Morales Garduño, Martha G.

1981 Los Pápagos. México, D.F., Instituto Nacional Indigenista. Map. illus. 6 pp. [Provided here is an overview of the Papago Indians who in 1981 were living in northwestern Sonora. Included are brief sections concerning history, urbanization, demography (300 said to be living in Sonora), language, dress, settlement pattern, economy, religion, crafts, social organization, political organization, festivals, and inter-ethnic relations.]

Moreillon, Judi

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Santa Fe, New Mexico, Kiva Publishing, Inc. 26 pp. [This is a color illustrated, hardcover book for elementary school-age children, one that in rhymed verse tells the story of the Tohono O’odham’s saguaro harvest festival. The poems are meant to be read aloud by a chorus.]

1999 The candle and the mirror: one author’s journey as an outsider. New Advocate, Vol. 12, no. 2, pp. 127-140. Boston, Christopher-Gordon Publishers. [The author tells of her concern about the lack of literature to serve as a mirror and candle to reflect and illuminate the lives of Tohono O’odham children, and how her involvement with Tohono O’odham that led to her writing a children’s book (Moreillon 1997) was simultaneously painful and affirming.]

Moreno, Diego, and José María Bustamante

1997 To the native governors of Oquitoa, Átil, and Tubutama. In A frontier documentary: Sonora and Tucson, 1821-1848, translated and edited by Kieran R. McCarty, p. 118. Tucson, The University of Arizona Press. [In a message written October 20, 1846 in response to a petition by Valverde, Tereso, and Cristóbal (1997), the local justices of the peace for the Altar political district say that on June 14, 1846, the Sonoran government decreed that “all revenue resulting from the use of lands formerly under the administration of Indian missions now be transferred to a fund supporting a school and a teacher for the education of the young people of this political district ... ” Moreover, they write, the National Decree of March 5, 1845, relieved the local priest of any jurisdiction over former mission lands, such as those contested by the O’odham in Tubutama, Oquitoa, and Átil.]

Morgan, Richard J., Jr.

1995 A guide to historic missions and churches of the Arizona-Sonora borderlands. Tucson, Adventures in Education, Inc. Maps, illus., appendices, refs. xi + 116 pp. This well-illustrated guide to the Spanish-period missions of northern Sonora (including southern Arizona) has photos and text concerning many of the missions of the Pimería Alta, missions Tumacácori and San Xavier del Bac included.]

1997 The German Jesuits of the Old West. German Life, Vol. 5, no. 3 (October/November), pp. 42-45. Grantsville, Maryland, Zeitgeist Pub. [Included here are thumbnail sketches of service by Germanic Jesuits among natives of the Pimería Alta in the 18th century. Included with the article is a photo of the southeast elevation of the church and convento wing of Mission San Xavier del Bac.]

Morgan, T.J.

1890a Proposed removal of certain Indians. In Senate Executive Documents, no. 71, 51st Congress, 1st session, Vol. 9, pp. 3-4. Washington, Government Printing Office. [Commissioner of Indian Affairs Morgan responds favorably to demands by non-Indians, especially ranchers who claimed their cattle were being stolen by Papagos, for removal of Papagos on the Gila Bend Reservation to lands on other reservations.]
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1890b Report of the Commissioner of Indian Affairs. *Fifty-ninth Annual Report of the Commissioner of Indian Affairs, 1890*, pp. III-CXLV. Washington, Government Printing Office. [The report is dated September 5, 1890, and is addressed to the Secretary of the Interior. Page XLV: “Under date of February 24, 1890, the President granted authority for making allotments on the Papago of San Xavier Reservation, in Arizona, and Special Agent J.J. Rankin was assigned that duty. June 18, 1890, we reported that he had completed his work and submitted duplicate schedules of 291 allotments.”]

Morris, Donald H.

1960 “Papago Indian dentition: a study of sexual dimorphism in dentition.” Master’s thesis, The University of Arizona, Tucson. Maps, illus., bibl. [Morris examined the dentition of ninety-six Papagos between the ages of 13 and 21 years to determine whether or not there are significant sex differences in the occurrence of dental morphological traits. He concludes there are no such differences.]

1965 “The anthropological utility of dental morphology.” Ph.D. dissertation, The University of Arizona, Tucson. Illus., bibl. xix + 328 pp. [Tohono O’odham are the principal subjects of this study.]

1966 Morphological analysis and age in permanent dentition of young American Indians. *American Journal of Physical Anthropology*, Vol. 25, no. 1 (July), pp. 91-96. Philadelphia, Wistar Institute of Anatomy and Biology. [Report of a study of dentition carried out among about two hundred Papago Indian youths, ages 13 through 21. “The data do not support that morphological loss is as strongly dependent on age as one might suspect. It is suggested that function may be more important than age in obliterating the finer dental morphology.” Illustrated.]

1967 Maxillary premolar variation among the Papago Indians. *Journal of Dental Research*, Vol. 46, no. 4 (July-August), pp. 736-738. Chicago, International Association for Dental Research. [Three Papago teenagers out of 200 sampled had maxillary premolars grossly different from those of the rest of the sample. These differences are described. Genealogical study indicated no consanguinity in the last three generations. Illustrated.]

Morton, Perry W., and Lester Reynolds


Moser, Mary B.

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edited and annotated by Moser, tell the story of a Mexican encounter with Yaquis and, to some extent, Seri Indians on Tiburon Island in the Gulf of California. Papagos are involved in the encounter on the side of the Mexicans. There is considerable information here on Seri/Papago relations.]

Mosk, Sanford A.
1939 Economic problems in Sonora in the late eighteenth century. Pacific Historical Review, Vol. 8, no. 3 (September), pp. 341-345. Berkeley, University of California Press. [Mosk writes about the handover of mission properties in the Pimería Alta after the expulsion of the Jesuits in 1767 to “royal commissaries” who were to handle the administration until the arrival of Franciscan replacements. Over a period of about two years the civil commissaries looted mission properties for themselves, and “only a small amount of property was recovered from them.”]

Moss, Jeremy M.
2006 The Tumacácori Mission Garden and Orchard, Past, Present, and Future. SMRC Revista, Vol. 40, no. 146 (Spring), pp. 10-22. Tucson, Southwestern Mission Research Center. [A map, plans, and photos enhance this excellent essay about recent historical and archaeological investigations into an area added to the boundaries of Tumacácori National Historical Park in southern Arizona in 2002. Moss summarizes the history of this mission, one established for the O’odham, and presents results of recent work that has revealed part of the old wall of the orchard/garden and remains of what was either a sluicegate (compuerta) or laundry (lavandería). Efforts are underway to bring plantings of historically-correct trees and other cultivars back to the area.]

2008 Of adobe, lime, and cement: the preservation history of the San José de Tumacácori Mission Church. SMRC Revista, Vol. 42, nos. 154-157 (Spring-Winter), pp. 25-60. Tucson, Southwestern Mission Research Center, Inc. [Replete with black-and-white photographs, this is a history of efforts begun in 1919 to effect the partial restoration and preservation of the ruins of Mission San José de Tumacácori, a mission founded to serve O’odham living in the middle Santa Cruz Valley. This detailed account also brings up the matter of 20th-century treasure hunting at the site.]

2009 Preservation of the Tumacácori, Calabasas, and Guevavi mission ruins. Archaeology Southwest, Vol. 23, no. 2 (Spring), pp. 7-8. Tucson, Center for Desert Archaeology. [Moss outlines the history of the physical structures of these Spanish-period missions and mission visita, all of which at one time administered to the needs of Northern O’odham. They are now units of the National Park Service.]

Mott, Dorothy C.
1939 Natani Yazi,” Little Captain. Arizona Highways, Vol. 15, no. 10 (October), pp. 4-5, 27-28. Phoenix, Arizona Highway Department. [This article about Dean Byron Cummings of the University of Arizona mentions his role in directing the
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excavation and restoration of (the prehistoric) Martinez Hill ruin (on the San Xavier Reservation), and Papago is listed among the various Arizona tribes some of whose people know and respect Cummings.

Mouat, D.A., and B.D. Treadwell
1978 Resource inventory of Pima County and the Papago Indian Reservation, a manual to accompany the map atlas [Applied Remote Sensing Report, no. 1]. Tucson, Office of Arid Land Studies, The University of Arizona. Map, refs. 66 pp. [“The publication is a manual made to accompany a map atlas of 1:62,500 scale maps depicting cultural and natural resources in Pima County and the Papago Indian Reservation in southern Arizona.”]

Mowery, Thomas M
1968 Premise and home environmental health survey. Papago Indian Reservation. Tucson, U.S. Department of Health, Education, and Welfare, Health Services and Mental Health Administration, Indian Health Service, Health Program Systems Center. Map, bibl. 18 pp. + appendices. [Presented here are results of an environmental survey of 965 homes representing about 90% of the population of the Papago Indian Reservation.]

Mowry, Sylvester
1858a Report on the Indian tribes of Arizona Territory. Executive Documents of the Senate, no. 11, Vol. 1, 35th Congress, 1st session, Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs, pp. 584-593. Washington, William A. Harris, printer. [Report is written in Washington, D.C., November 10, 1857, and is addressed to J.W. Denver, Commissioner of Indian Affairs. Mowry mentions Mission San Xavier del Bac (p. 585); he says that “Pimos” have Spanish title to their lands, and such may also be the case with Papagos (p. 586); he says Papagos aid whites in their fights with Apaches (p. 587); he mentions the 1857 battle on the Gila River fought with “Pimos,” Papagos, and Maricopas on one side against Yumas, Mohaves, Yampais, Tonto Apaches, and one or two Diegueños on the other (p. 587-588); and he writes that Papagos inhabit villages south of the Gila River, that their habits are much like those of the “Pimos,” and that they are on friendly terms with the Mexicans.]


Moyah, Carlos
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as is the brief biographical sketch of the artist.]

Moyano, Francisco. See Fontana 1987a

Muench, David
1978 [Untitled.] *Arizona Highways*, Vol. 54, no. 1 (January), front cover. Phoenix, Arizona Department of Transportation. [This is a color photo of the south-southwest elevation of the church of Mission San Xavier del Bac illuminated at night with artificial light. A caption (p. 1) says, “The Mission is no longer lit in order to save energy.”]
1983 Baboquivari. *Arizona Highways*, Vol. 59, no. 4 (April), outside back cover. Phoenix, Arizona Department of Transportation. [Full-page color photograph showing Baboquivari Peak’s western face. The photo was taken on the Papago Indian Reservation.]

Muench, David; Dick Carter, and Ted De Grazia
1961 With photographer and artist in the land of Kino. *Arizona Highways*, Vol. 37, no. 3 (March), pp. 16-24. Phoenix, Arizona Highway Department. [This is a portfolio of eight color photos by Muench and two by Dick Carter as well as a painting by De Grazia, “Father Kino brings cattle into Alta Valley.” The photos include views of the Northern Piman missions at Tubutama, Caborca, Pitiquito, Cocospera, Oquitoa, and Magdalena.]

Muench, Josef
1960 Early evening - San Xavier. *Arizona Highways*, Vol. 36, no. 9 (September), outside back cover. Phoenix, Arizona Highway Department. [A color photo of Mission San Xavier del Bac taken at sunset, one showing the silhouette of the mission’s southeast elevation.]

Muench, Joyce R.
1939 Papago baby shrine. *Arizona Highways*, Vol. 15, no. 10 (October), p. 16. Phoenix, Arizona Highway Department. [Two black-and-white photos of the rock-pile shrine at Santa Rosa, including one with a water bird effigy in it, accompany this 10-paragraph essay about the Papago children's shrine, which the author calls the “Baby Shrine.” In this version of the story, three babies were placed in a hole beneath the rocks to stave off drought.]
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California, Desert Publishing Company. [Muench responds to the criticism by Julian Hayden (1943) of her earlier article, saying that the version of the Papago children’s shrine she collected came from a state senator who said it was told to him the way she reported it.]

1943b Shrine of three babies. Desert Magazine, Vol. 6, no. 5 (March), pp. 13-15. El Centro, California, Desert Publishing Company. [The story of a child-sacrifice shrine, one located north of Quijotoa on the Papago Indian Reservation. It includes a brief discussion of the Wiikita and its attendant ceremony. Two photographs of the shrine by Josef Muench are included. This version of the story differs from those more generally told in that it says three, rather than four, children were put to death, and it says it was done because of a drought rather than a flood.]

1958 Golden days of Tumacacori. Arizona Highways, Vol. 34, no. 9 (September), pp. 16-25. Phoenix, Arizona Highway Department. [Accompanied by eight photos of Tumacácori by Josef Muench, this is a fairly detailed history of this 1691-founded Spanish mission in southern Arizona. The work of the Jesuit and Franciscan missionaries among Pimas and Papagos is discussed and the church is described as well.]

Mulford, A. Isabel

1896 A study of the Agaves of the United States. Seventh Annual Report of the Missouri Botanical Garden, pp. 47-100. St. Louis, Board of Trustees of the Missouri Botanical Garden. [Mulford presents information from a letter received by her from Professor James W. Toumey stating that in May, 1894 a party of Papago Indians were camped in the Catalina Mountains some fourteen miles from Tucson for the purpose of making mescal (the food, and not the drink) from Agave Palmeri. The mescal is first cooked, then stripped of the epidermis and fibers and finally dried. Large quantities are gathered in the spring and carried back to the (San Xavier) reservation where it is an important food supply. The Papagos also make rope from the epidermis and fibers.]

Muenchrath, Deborah A.

1995 “Productivity, morphology, phenology, and physiology of a desert-adapted Native American maize (Zea mays L.) cultivar.” Ph.D. dissertation, Iowa State University, Ames. 210 pp. [This “study examined the responses of Tohono O’odham maize, a landrace native to the Sonoran Desert, and a modern hybrid, adapted to the North Central U.S., to five irrigation regimes. ... The drought resistance of Tohono O’odham maize is attributable to a combination of small plant size, phenological and reproduction plasticity, and stomatal responsiveness.”]

Mullen, Robert J.

1997 Architecture and its sculpture in viceregal Mexico. Austin, University of Texas Press. Maps, illus., glossary, bibl., index. x + 263 pp. [Included in this broad survey are accounts – and photographs – of Pimería Alta missions San Xavier del Bac and Oquitoa, with emphasis on their architecture.]
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Munro, Pamela
1983 Selected studies in Uto-Aztecan phonology. *International Journal of American Linguistics*, Vol. 49, no. 3 (July), pp. 277-298. Chicago, University of Chicago Press. [Included in this essay is a study of s and esh in Túbdatutabál in contrast to the distribution of v and w in Pimic (i.e., Papago and Pima) languages.]

Munroe, Willard N.
1987 Earthquake. *Tucson Guide*, Vol. 5, no. 1 (Spring), pp. 32-33. Tucson, Madden Publishing Company. [An article about the earthquake which struck northeastern Sonora and southern Arizona in 1887 notes that the tremor collapsed the walls around the cemetery at Mission San Xavier del Bac and makes the assertion that it also caused the cracks in the center of the arches in the nave and crossing.]

Munson, Robert W.

Murbarger, Nell
1948 Saguaroland. *Frontiers*, Vol. 12, no. 5, pp. 144-148. Philadelphia, Academy of Natural Sciences of Philadelphia. [Mention is made of the importance to Papagos of saguaro for food, drink, and shelter. The wine feast is briefly discussed, as are Papago religious beliefs involving the saguaro.]

Murdock, John R.
1933 *Arizona characters in silhouette*. Tempe, Arizona State Teachers College at Tempe. Illus. 100 pp. [These brief biographical sketches, which appeared initially in the *Arizona Republic* newspaper in Phoenix in April and May, 1933, include brief accounts of Father Eusebio Kino, S.J., and Francisco Garcés, O.F.M., early Spanish missionaries among the Northern Piman Indians.]

Murphy, Mernice
1936a La Fiesta de los Vaqueros. *Arizona Highways*, Vol. 12, no. 1 (January). Phoenix, Arizona Highway Department. [February 20, 1936 was “Indian Day” at Tucson’s annual Fiesta de los Vaqueros, with “Apaches, Yaquis, Pimas, Papagos and other tribes competing in their traditional sports and dances.”]
1936b In the land of giant candles. *Arizona Highways*, Vol. 12, no. 1 (January), pp. 6-7, 17. Phoenix, Arizona Highway Department. [The author mistakenly asserts that
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Father Eusebio Kino began construction on the present church of Mission San Xavier del Bac in 1692 (he had nothing to do with its construction, which occurred between 1783 and 1797). She also writes about Papagos living in Tucson gathering saguaro fruit and attending church at San Xavier in the 18th century -- all conjectural.]

Murray, Earl
1988  
*Ghosts of the Old West: desert spirits, haunted cabins, lost trails, and other strange encounters.* Chicago, Contemporary Books. [Included here is the story told the author by Julian Hayden about the time when, in 1941-42, the cave was visited by a Silver King pigeon. It was when Hayden, who was supervising archaeological exploration of Ventana Cave on the Papago Indian Reservation with a crew of Tohono O’odham workers. In the belief of Tohono O’odham Juan Xavier and his cousin, Antonio, the pigeon was Juan Xavier’s daughter who had died of tuberculosis the day before. The story as told is a poignant one, although the author confuses the archaeological site as a mine.]

Murray, Laura
1936a San Xavier’s house in order. *Indians at Work,* Vol. 3, no. 14 (March 1), pp. 9-13, 51. Washington, D.C., Office of Indian Affairs. [This article deals with numerous improvements being made on the San Xavier Reservation. There is discussion here of cattle raising, overgrazing, formation of a cattlemen’s association, building of charcos, drilling wells, and building new houses. Two good black-and-white photos are included, one showing a Papago woman with a great ball of devil’s claw and the other showing a group of women sitting outside a ramada preparing food.]

1936b  

Myrick, David F.
1975  
*Railroads of Arizona. Volume 1. The southern roads.* Berkeley, California, Howell-North Books. Maps, illus., index. 477 pp. [It is mentioned (p. 44) that before the arrival of Spaniards there was a Papago village at Tucson at the foot of “A” Mountain, and the history of the church at San Xavier del Bac is briefly recounted. There is a quote from Papago Indian Matilda Ornita, born in 1869, who recalled the very early years after the arrival of the first train in Tucson in 1880: “I watched and saw it come. It brought material of all kinds such as coffee, beans, sugar, dress goods and many other things that wagon trains usually brought. ...” Myrick also writes about Papago trackers hired in an unsuccessful effort in 1887 to track some train robbers (p. 100); about a spur built in 1973 to Papago-owned land on the Ak Chin reservation (p. 137); about approval given in 1882 for a right-of-way across the San Xavier Reservation for a road that was never built (p. 255); and about Papago laborers working in 1902 on the railroad grade near
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1993 Quijotoa: boom and bust in the Arizona desert. *Journal of Arizona History*, Vol. 34, no. 2 (Summer), pp. 117-154. Tucson, Arizona Historical Society. [This is the history of mining activity that took place in the second half of the 19th century in the Quijotoa district on what in 1916 became the Papago Indian Reservation. There is also mention here of the church at Vaiva Vo built in 1914 by Father Tiburtius Wand and discussion of the Picacho Mine, also on the reservation.]

NNN

Nabhan, Gary


1977b Viable seeds from prehistoric caches? Archaeobotanical remains in southwestern folklore. *Kiva*, Vol. 43, no. 2 (Winter), pp. 143-159. Tucson, Arizona Archaeological and Historical Society. [On pages 153-154 there is a discussion of two specimens of seed pod corn (*Zea mays var. tunicata*) alleged to have come from a prehistoric ruin and given to the Arizona State Museum by Mrs. Goldie Richmond of the Papago Indian Reservation. The Richmonds planted some of the seeds on the reservation. The specimens, which turned out not to be prehistoric, are illustrated on page 146.]

1978a Chiltepines! Wild spice of the American Southwest. *El Palacio*, Vol. 84, no. 2 (Summer), pp. 30-34. Santa Fe, Museum of New Mexico. [About the wild chile peppers native to the Sonoran Desert, there is much here concerning Papago lore about them as well as about Papagos’ use of both wild and cultivated plants.]

1978b Desert food. In *Sonoran heritage: food on the desert* [supplement to the *Arizona Daily Star*, October], p. 4. Tucson, National Endowment for the Humanities Learning Library Program at the Tucson Public Library. [A chart listing the nutritive value of Sonoran Desert food plants includes the Papago name for the plants, including saguaro. In a two-paragraph text, Nabhan asks, “Did you know ... Papago Indian saguaro fruit has a higher mineral content than store-bought corn syrup?”]

1978c “Tepary bean domestication: ecological and nutritional changes during Phaseolus acutifolius evolution.” Master of Science thesis, Department of Plant Sciences, The University of Arizona, Tucson. Xii + 141 pp. Tables, illustrations. [This study of the domestication of the tepary bean is based in fairly large part on studies carried out by Nabhan among Papago Indians on the Papago Indian Reservation.]
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References to Papagos occur throughout.


1979b Tepary beans. The effects of domestication on adaptations to arid environments. *Arid Lands Newsletter*, no. 10 (April), pp. 11-16. Tucson, The University of Arizona Press. [Mention is made of the fact that Papagos continue to raise teparies by floodwater farming. Included is a photo of a Papago Indian farmer plowing a floodwater-fed tepary field near Gu Oidag on the Papago Indian Reservation.]

1980a *Ammobroma sonorae*, an endangered parasitic plant in extremely arid North America. *Desert Plants*, Vol. 2, no. 3 (Autumn), pp. 188-196. Tucson, The University of Arizona for the Boyce Thompson Arboretum. [A superb article, illustrated in color and black-and-white photographs, about the “sand food” of the Papago Indians. Although emphasis is on the botany and distribution of the plant, there is an excellent section on its ethnobotany and a photograph of Luciano, the elder of Quitovac, Sonora.]


1982a *The desert smells like rain. A naturalist in Papago Indian country*. San Francisco, North Point Press. xiii + 148 pp. [Here are ten chapters that are poignant and well-written vignettes about poet/biologist Nabhan’s experiences in Papago Indian country on both sides of the International Boundary. Included are materials on the saguaro harvest, Quitovac and Quitobaquito, coyote stories, food gathering, children, and the October Fiesta de San Francisco in Magdalena, Sonora.]


1983 “Papago fields: arid lands ethnobotany and agricultural ecology.” Ph.D. dissertation. The University of Arizona, Tucson. 246 pp. [This is a study of traditional Papago flash flood (ak chin or de temporal) farming.]

1984a [Excerpts from *The desert smells like rain*]. In *Saguaro forest cactus drive*, compiled by Mary Robinson and T.J. Priehs, pp. 5, 9. Tucson, Southwest Parks and Monuments Association. [Quotes from Nabhan’s 1982 book concerning the fact that to a young Papago the desert smelled like rain and that to a Papago woman...]
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sagueros were thought of as being human.]

1984b Replenishing desert agriculture with native plants and their symbionts. In Meeting the expectations of the land, edited by Wes Jackson, Wendell Barry, and Bruce Coleman, pp. 172-182. Berkeley, North Point Press. [Nabhan draws on data from his studies of Papago ak chin agriculture in discussing the potential for use of desert plants in desert agriculture.]


1985a Gathering the desert. Tucson, The University of Arizona Press. Map, illus., bibl. Essay, index. 209 pp. [There is abundant ethnobotanical information here concerning Papago Indians, including their use of the creosote bush (Larrea tridentata), sandfood (Pholisma sonorae), mesquite (Prosopis spp.), organpipe cactus (Stenocereus thurberi), amaranth greens (Amaranthus palmeri), teparies (Phaseolus acutifolius), and devil’s claw (Proboscidea parviflora). Information is based on published historical and scientific reports as well as on field data collected by Nabhan.]

1985b Native American crop diversity, genetic resource conservation, and the policy of neglect. Agriculture and Human Values, Vol. 2, no. 3 (Summer), pp. 14-17. Gainesville, Humanities and Agriculture, University of Florida. [Mention is made of O’odham revival of native crops and of such exemplary projects carried out in the Tohono O’odham Nation.]

1985c Tepary beans and human beings at agriculture’s arid limits. Arizona Alumnus, Vol. 63, no. 1 (Fall), pp. 6-8. Tucson, University of Arizona Alumni Association. [An excerpt from Nabhan’s Gathering the Desert (1985a), one which discusses past and present agriculture in the Pinacate Mountains of northwestern Sonora, Mexico. The field being farmed was formerly a Papago field; it is now being farmed by a Mexican family.]


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Quijotoa Mountains; the sacred peak, Baboquivari; use of bedrock mortars for pounding mesquite beans; their village at Quitobaquito; and the amount of use of water at San Xavier (50 gals. per day per person). Also mentioned is the fact that Papago farmers at Santa Rosa continue to cultivate bottle gourds, cushaw squash, and sixty-day flour corn, remains of which were found in prehistoric levels in nearby Ventana Cave. Papagos also raise devil’s claw for basketry fiber; no domesticated forms have been found in prehistoric contexts. Finally, government farmer J.M. Berger is quoted concerning floods on the San Xavier Reservation in the late nineteenth century.

1988
Invisible erosion: the rise and fall of native farming. Journal of the Southwest, Vol. 30, no. 4 (Winter), pp. 552-571. Tucson, University of Arizona Press and the Southwest Center. [Although most of this discussion focuses on the Gila River Pima, ethnobiologist Nabhan mentions a project among modern day Tohono O’odham “to preserve and revive native crops as a cottage industry” for its rural-based tribal members.]

1989
Diabetes, diet, and Native American foraging traditions. Journal of Gastronomy, Vol. 5, no. 2 (Autumn), pp. ___-.–____. San Francisco, The American Institute of Wine and Food. [This essay is very largely about diabetes and diet among the Pima, Desert Papago and Sand Papago. Also see Nabhan 1997b].]

1990a
The desert smells like rain. Louisville, Colorado, The Audio Press. 2 sound cassettes. [In two audio cassettes and four sides, Nabhan reads aloud his book of the same title (Nabhan 1982a).]

1990b
Diabetes, diet, and Native American foraging traditions. In Our sustainable table, edited by Robert Clark, pp. ____-.–____. San Francisco, North Point Press. [The same as Nabhan (1989).]

1992a
Endangered plants, animals, and places in Native American traditions. Seedhead News, no. 39 (Winter Solstice), pp. 7-10. Tucson, Native Seeds/SEARCH. [Summarized here are responses to surveys sent out to representatives of two dozen tribal groups, including the O’odham. No tribe is singled out for mention in the summary of Native Americans' concerns about their environments and traditional food and plant resources.]

1992b
Exploring parallels between Australian & Southwest Indian diabetes. Seedhead News, No. 38 (Autumn), p. 13. Tucson, Native Seeds/SEARCH. [About a conference planned to be held in Australia between Native Americans and Australian aborigines to discuss the problem of diabetes. Note is made that historic O’odham farmer-gatherers probably consumed 100-120 grams of dietary fiber every day.]

1992c
Hummingbirds and human aggression. Georgia Review, Vol. 51 (Summer), pp. 213-232. Athens, University of Georgia Press. [Included here is a considerable discussion of the O’odham and aggression and warfare, one that points out that warfare was generally distasteful to these people. Also see Nabhan 1997b].]

1993a
The germination of Native Seeds. Seedhead News, no. 40 (Spring), pp. 1-2. Tucson, Natives Seeds/SEARCH. [In reminiscing about the ten-year history of Native Seeds/SEARCH, Nabhan acknowledges the input of knowledge on the part of

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Tohono O’odham individuals: Laura Kermen, Jerome Ascencio, Delores Lewis, and Aloysia Valenzuela. A photo of Laura Kermen and Nabhan appears on p. 3.


1993c The old desert way of farming: water and nutrient harvesting. Sonorensis, Vol. 13, no. 1 (Winter), p. 10. Tucson, Arizona-Sonora Desert Museum. [About O’odham floodwater (ak chin or de temporal) farming, the focus here is on a floodwater field in the Sierra Pinacate in northwestern Sonora farmed by the Romero family.]

1993d When the spring of animal dreams run dry . . . In Counting sheep: 20 ways of seeing desert bighorn, edited by Gary P. Nabhan, pp. 7-26. Tucson, The University of Arizona Press. [This is a very personal essay on the cultural connections between the O’odham and desert bighorn sheep as discerned by naturalist Nabhan through his associations with O’odham still old enough to know those connections.]

1994a Children in touch, creatures in story. Seedhead News, no. 44 (Spring), pp. 1-2. Tucson, Native Seeds/SEARCH. [Children were interviewed concerning where they gained their knowledge of other organisms (such as wildlife), and 35% of the O’odham respondents said they gained their knowledge from the media rather than from real life. Nabhan tells how Tohono O’odham potter and elder Laura Kermen blames TV for the situation.]

1994b Desert legends: re-storying the Sonoran borderlands. Photographs by Mark Klett. New York, Henry Holt and Company. Illus. 207 pp. [This collection of personal, reflective essays by Nabhan about the Sonoran Desert in the region of the Sonora and Arizona boundary includes many observations concerning the Tohono O’odham and their present and aboriginal lands. Included is a recounting of a walk he made from the Gila River south of Phoenix to Magdalena, Sonora, much of it in the company of Tohono O’odham Adrian Hendricks and across the eastern edge of the Papago Indian Reservation as well as across the San Xavier Reservation. There is much here on the history of water use and channel cutting at San Xavier, there is material about Tohono O’odham Laura Kermen and her knowledge of desert plants, and there is a black-and-white photo by Klett of HiaCed O’odham Chico Suni at his home west of Ajo, Arizona.]

1995a Cultural parallax: the wilderness concept in crisis. In Reinventing nature?, compiled by Michael E Soulé and Gary Lease, pp. ____-____. Washington, D.C., Island Press. [Nabhan writes about what he calls the “conservation traditions” of the O’odham, pointing out that the O’odham concept of doajkam, which can be translated as “wilderness,” also is tied to terms for health, wholeness, and liveliness. He also quotes Papago poet Ofelia Zepeda as saying, “As O’odham, we know that the desert is a place of songs ... the place where nightmares hide ... a place of power.” Also see Nabhan (1997b).]

[Nabhan combines a discussion of his friendship with the late Howard Scott Gentry, an ethnobotanist who worked chiefly in northwestern Mexico, with a discussion of his efforts to discern the reasons for the discontinuous distribution of Agave murpheyi, a plant that interested Gentry very much. Some of this story involves the use of the plant by the Tohono O’odham and data collected by Nabhan from O’odham informant Laura Kermen.]

1995c Finding ourselves in the far outside. In Writing it down for James: writers on life and craft, edited by Kurt Brown, pp. ____-____. Boston, Beacon Press. [Nabhan mentions a 74-year-old Tohono O’odham farmer whose wish it is to visit the Sea of Cortez so he can hear for himself the sound made by sea birds, sounds he’d heard imitated in songs brought back by O’odham who had visited the ocean to gather salt. Also see Nabhan (1997b).]


1997a Cultural adaptations to the desert’s bounty. sonorensis, Vol. 17, no. 1 (Spring), pp. 9, 14. Tucson, Arizona-Sonora Desert Museum. [Nabhan discusses traditional ak chin farming by Tohono O’odham as well as the health benefits of their traditional diet in contrast to the diabetes-causing diet they have since adopted.]

1997b Cultures of habitat. On nature, culture, and story. Washington, D.C., Counterpoint. viii + 338 pp. [This book is a gathering of largely previously-published essays, some of them slightly altered for inclusion here. A 74-year-old O’odham farmer mentioned in the book’s first chapter talks about wanting to visit the ocean and hear the songs of sea birds before he dies (pp. 10-11). Also reported are interviews with O’odham children about their knowledge of the desert environment (pp. 65-67, 72); desert knowledge of such O’odham as Laura Kermen, Rosilda Manual, and Daniel Pablo (pp. 75-80); O’odham and their distaste for warfare (pp. 122-125, 128, 132); a Sand Papago and Seri encampment and abandoned Sand Papago settlement (pp. 135-146); O’odham sense of what is wilderness and what is not (pp. 162-163); the O’odham of Quitovac, Sonora, and of southwestern Arizona (pp. 166-183); O’odham and diabetes (pp. 197-206); and Sand Papago and Cúcapa Indian territory and an alliance of borderlands peoples determined to preserve the environmental integrity of the region (pp. 284-293).]

1997c Where creatures and cultures know no boundaries. Orion, Vol. 16, Spring (15th anniversary issue), pp. 15-17. New York, Myron Institute. [This essay concerns a coalition of Sonoran O’odham, Cúcapa, and Hia C-ed O’odham (Sand Papago) leaders, including Sand Papago Lorraine Eiler, and their efforts to work together with others in the International Sonoran Desert Alliance to work toward preservation of the region’s native plant and animal life. Also see Nabhan (1997b).]

1998 Sonora querida. In La vida norteña: photographs of Sonora, Mexico, by David Burckhalter, pp.2-11. Albuquerque, University of New Mexico Press. [There is passing mention here of the fact that O’odham is a Uto-Aztecan language and the
O’odham continue to make the annual early October pilgrimage to Magdalena.]  
1999 Land of contradictions. *Audubon*, March/April, pp. 84-89. New York, National Audubon Society. [This color-illustrated article about Quitobaquito Springs and Organ Pipe Cactus National Monument in southwestern Arizona briefly discusses the former use of this place by the HiaCed O’odham and describes how their activities there further enhanced the habitat for wildlife.]


2000c Interspecific relationships affecting endangered species recognized by O’odham and Comcáac cultures. *Ecological Applications*, Vol. 10, no. 5, pp. 1288-1295. Tempe, Arizona, Ecological Society of America. [“Because certain indigenous peoples have lived in the same habitats for centuries, their languages often encode traditional ecological knowledge. ... It is clear that O’odham, and Comcáac foragers recognize, name, and interpret ecological interactions among locally occurring species, regardless of whether these species directly benefit them economically. It is demonstrated how their knowledge of ecological interactions involving threatened species may offer Western-trained scientists and resource managers hypotheses to test, and to apply to endangered species recovery efforts.” The Comcáac are the Seri Indians.]

2001 The village on the other side of White Horse Pass. In *Getting over the color green: contemporary environmental literature of the Southwest*, edited by Scott Slovic, p. 226. Tucson, The University of Arizona Press. [This dozen-line poem, dedicated to O’odham Ofelia Zepeda, tells about walking before dawn over White Horse Pass on the Papago Indian Reservation and coming to the village where breakfast was being prepared for them and where dogs greeted them.]

2002a *Coming home to eat. The pleasures and politics of local foods*. New York and London, W.W. Norton & Company. Map, illus., index. [Much of this relates to desert foods gathered, grown, and consumed by Tohono O’odham and to Nabhan’s experiences interrelating with these people, including his involvement in a saguaro fruit harvest. Included are mentions of such specific O’odham individuals as Danny Lopez, Laura Kermen (misspelled “Kerman” in the book), Juanita Ahill, and Stella Tucker. Also recounted is a “walk for health” made by several people from the Seri]
Indian homeland on the coast of the Gulf of California to San Pedro Village on the Tohono O’odham Nation. Consult the book’s index.]


2002c  Open letter to my relatives. In *Puro border: dispatches, snapshots & graffiti from La Frontera*, edited by Luis Humberto Crosthwaite, John William Byrd, and Bobby Byrd, pp. 24-29. El Paso, Texas, Cinco Puntos Press. [Reprinted from pp. 13-22 of Nabhan (1994b), this passage includes of O’odham as part of the ethnic mix of people living on the U.S. and Mexican border and of the loss of O’odham blacksmiths and the dependency of O’odham on blacksmiths living on the Mexican side of the border. Nabhan also writes that the O’odham were “swindled” out of the lands adjacent to their reservation.]


2010  *Heritage farming in the Southwest.* Tucson, Western National Parks Association. Illus., further reading. 64 pp. [Nabhan’s book is about aboriginal and early Spanish-introduced crops in the American Southwest, many of which are now being grown again for local consumption and for sale in local and regional markets. Among these are O’odham tepary beans and watermelons. He also writes about heritage farming at Tumacácori National Historical Park, once a mission founded by Father Euseio Kino in 1691. This consists of a five-acre orchard of Spanish-introduced fruit trees: pomegranates and mission figs so far.]

Nabhan, Gary, *editor*

1993  *Counting sheep: twenty ways of seeing desert bighorn.* Tucson, The University of Arizona Press. Illus., notes. xx + 261 pp. [Twenty-one essays by nineteen writers have as their common theme the desert bighorn sheep. Many of the essays, as well as the book’s dedication, mention or involve O’odham, both Tohono O’odham and Hia C-ed O’odham.]

Nabhan, Gary P.; Cynthia Anson, and Mahina Drees

1981  *Kaicka. Seed saving the Papago-Pima way.* Tucson, Meals for Millions/Freedom from Hunger Foundation, Southwest Program. 35 pp. [A manual on how to care for seeds of corn, beans, peas, squash, melons, chiles, wheat, and other small grains, with information gathered from and directed toward Papagos. There is a brief narrative written in Papago. It is also translated into English and the rest of the booklet is written in English.]
Papago/San Xavier bibliography

Nabhan, Gary P.; James Berry, Cynthia Anson, and Charles Weber

Nabhan, Gary P.; J.W. Berry, and C.W. Weber
1980 Wild beans of the greater Southwest: *Phaseolus metcalfi* and *P. Ritensis*. *Economic Botany*, Vol. 34, no. 1, pp. 68-85. Bronx, New York Botanical Garden. [Mention is made of Papagos’ attendance at the annual Feast of St. Francis of Assisi held in Magdalena, Sonora. Also, Topawa and other parts of the Papago country are indicated on a map as places where *P. Ritensis* grows.]

Nabhan, Gary; Martha A. Burgess, and Lauri Monti
2009 Linking human and environmental health through desert foods. *sonorensis*, Vol. 29, no. 1 (Winter), pp. 4-8. Tucson, Arizona-Sonora Desert Museum. [In writing about foods available in the Sonoran Desert, including the Sea of Cortez, notes that, “Tophono O’odham, farmers at the San Xavier Coop Association now have a budding industry of locally harvested mesquite meal ... ” It’s also noted that the Tohono O’odham Community Action group is “now wild harvesting and preparing the (cholla) buds, making them available through such sources as the Arizona-Sonora Desert Museum’s gift shop, Tohono Chul gift shop, and the website [http://www.tocaonline.org].”]

Nabhan, Gary P.; Barney Burns, and Charlie Miksicek
1984 *Corn of southwestern U.S. and northwestern Mexico: history, nutrition, cookery and classification. A selected bibliography*. Tucson, Native Seeds/SEARCH. 9 pp. [Several entries in this annotated bibliography concern corn among the Papago Indians.]

Nabhan, Gary P., and Richard S. Felger
1977 Ancient crops for desert gardens. *Organic Gardening and Farming*, Vol. 24, no. 2 (February), pp. 34, 36, 38-42. Emmaus, Pennsylvania, Rodale Press, Inc. [Photograph of a Papago devil’s claw garden on page 36; mention of Papago corn on p. 38; mention of a Papago devil’s claw on p. 42. Article also has a discussion of the tepary (*Phaseolus acutifolius*), which is raised by Papagos, although the article does not explicitly state this is the case.]

Nabhan, Gary P., and Gordon Fritz

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Nabhan, Gary P.; Wendy Hodgson, and Frances Fellows
1989 A meager living on lava and sand? Hia Ced O’odham food resources and habitat diversity. *Journal of the Southwest*, Vol. 31, no. 4 (Winter), pp. 508-533. Tucson, The University of Arizona Press and the Southwest Center. [The authors discuss various labels for the westernmost O’odham, including “In-the-Sand people,” “Sand Root Crushers,” “Apache-like nomads,” and “Zebra-tailed Lizard Eaters” and the native subsistence patterns of these peoples. They note that the so-called Hia Ced O’odham carried out small-scale farming and gathered and hunted a wide range of non-domesticated plants and animals.]

Nabhan, Gary, and R. Roy Johnson
1993 Mesquite habitat conservation and alternative product development. *Aridus*, Vol. 5, no. 4 (November), pp. 1-2. Tucson, The University of Arizona Desert Legume Program. [This essay concerning threatened mesquite and ironwood habitat in the Sonoran Desert alludes to the fact that, “Other options for producing domestic mesquite are being explored by the Drylands Institute and the San Xavier community of the Tohono O’odham near Tucson. It will likely have a strong specialty market as a native, organically-produced whole food providing health benefits to consumers.”]

Nabhan, Gary P., and Jacquie Kahn

Nabhan, Gary; Maynard Nutumya, and Mary Hoskin
1992 A desert diet demonstration in Utah. *Seedhead News*, no. 39 (Winter Solstice), p. 1. Tucson, Native Seeds/SEARCH. [This tells about a trip taken in early January, 1992 by Tohono O’odham health workers and others to the National Institute for Fitness in Utah where the health workers exercised for three to five hours a day and lived on a diet of “slow release” desert foods for two weeks. The test was done to check possible effects on diabetes and obesity.]

Nabhan, Gary, and Amadeo Rea
1985 “Final report: ‘Utilitarian Lexemic Categories in Mountain Pima Ethnobiology, Mexico.’” Unpublished report to fulfill requirements of National Science Foundation award number BNS-8317190. 18 pp. [Comparisons between Sonoran Mountain Pima and Papago terms and practices are made throughout.]

Nabhan, Gary P.; Amadeo M. Rea, Karen L. Reichhardt, Eric Mellink, and Charles F. Hutchinson
Papago/San Xavier bibliography

1982 Papago influences on habitat and biotic diversity: Quitovac oasis ethnoecology. *Journal of Ethnobiology*, Vol. 2, no. 2 (December), pp. 124-143. Flagstaff, Arizona, Center for Western Studies. [A study of the plant and animal life at the oasis of Quitovac, a Papago Indian settlement in Sonora, to show how traditional Papago subsistence and land use affected habitat and biotic diversity. The clearing and leveling of the site in 1981 is mentioned and the results are shown in an aerial photo.]


Nabhan, Gary, and Helga Teiwes


Nabhan, Gary, and Stephen Trimble

1993 *The geography of childhood*. Boston, Beacon Press. Illus., bibl. xxv + 184 pp. [Included here is a discussion of surveys made in 1992 among Tohono O’odham and HiaCed O’odham children that indicated most children were getting their environmental education vicariously through television and movies. Most said they had never spent time in a wild place, and 35% of the children had never collected objects from the environment. Nabhan, author of this essay, ruminates on the significance of the findings. Also see Nabhan (1997b).]

Nabhan, Gary; Charles W. Weber, and James W. Berry


1985 Variations in compositions of Hopi Indian beans. *Ecology of Food and Nutrition*, Vol. 16, pp. 135-152. [Authors suggest that one cause of the high incidence of diabetes among the Papago Indians relates to the elimination of the native tepary bean from their diet.]

Nabhan, Gary; Alfred Whiting, Henry Dobyns, Richard Hevly, and Robert Euler

1981 Devil’s claw domestication: evidence from Southwestern Indian fields. *Journal of Ethnobiology*, Vol. 1, no. 1 (May), pp. 135-146. Flagstaff, Arizona, Center for Western Studies. [Much of the discussion concerns the use by Papago Indians of devil’s claw, principally for the black element in their basketry, and their cultivation of this desert plant.]
Papago/San Xavier bibliography


Nabokov, Peter
1981  *Indian running*. Santa Barbara, California, Capra Press. 208 pp. [About six pages of this book are devoted to the exploits of Papago long distance runners.]


Nabokov, Peter, and Margaret MacLean
1980  Ways of Native American running. *CoEvolution Quarterly*, no. 26 (Summer), front cover-pp. 2, 4-21, outside back cover. Sausalito, California, Point. [An article about the running abilities and running games of North American Indians draws on published information from Ales Hrdlicka and Ruth Underhill in discussing the running of Papago Indians.]

Naranjo, Reuben V., Jr.
2002  “Tohono O’odham potters in Tombstone and Bisbee, Arizona – 1890-1920.” Master’s thesis, American Indian Studies, The University of Arizona, Tucson. [This is a discussion of the impact on the local economies of Bisbee and Tombstone, Arizona, by female Papago potters in the late nineteenth and early twentieth centuries. The earthenware water jars made by these women become an essential component of community life among non-Indian consumers in these places.]

2010  [untitled]. In *Tucson Meet Yourself, 2010*, p. 4. Tucson, Tucson Meet Yourself. [Naranjo’s remembrances concerning traditional waila dances and music are recorded here in three paragraphs. They are accompanied by a color photo of waila musician Daniel Joaquin holding an accordion while seated inside the church at Mission San Xavier del Bac.]

Narcho, Harrington

Naroll, Raoul, and William T. Divale
Papago/San Xavier bibliography

*Ethnologist*, Vol. 3, no. 1 (February), pp. 97-129. Washington, D.C., American Anthropological Association. [The Papago are included in a worldwide survey of forty-nine societies to test the authors’ Social Darwinian hypothesis, one which tests warfare as a selection mechanism in cultural evolution. The Papago are listed in a chart on page 107 and in a table on page 115.]

Naroll, Raoul, and Frada Naroll

1963 On bias of exotic data. *Man*, Vol. 63, articles 21-42 (February), pp. 24-26. London, The Royal Anthropological Institute. [The Narolls visited the Papagos and the Nahua to check on work by earlier anthropological field investigators to check it for bias and other errors. They spent about five days at Tracy’s Trading Post, Santa Cruz, Topawa, and Supi Oidak, checking specifically on data in Joseph, Spicer, and Chesky (1949). While they laud the general quality of the work, they question the data on settlement pattern, child punishment, and weaning age.]

National Aeronautics and Space Administration. *Lyndon B. Johnson Space Center.*


“The program is titled ‘Space Technology Applied to Rural Papago Advanced Health Care’ (STARPAHC) and is briefly described. The Lockheed Missiles and Space Company, Inc. (LSMC) has been selected as the NASA systems contractor for assembling the system and supporting the field operations of STARPAHC.”

This 16-page report includes a map of the Papago Reservation as well as photographs of the health clinic in Santa Rosa and the Indian hospitals in Sells andPhoenix.]

Navajas Josa, Belén

2007 The presence of Father Kino. *Sonorensis*, Vol. 27, no. 1 (Winter), pp.16-17. Tucson, Arizona-Sonora Desert Museum. [This is a superficial, laudatory essay about Father Kino’s work among Northern O’odham in the late 17th and early 18th centuries. Emphasized is his role is establishing peace between O’odham and Spaniards in the wake of the 1695 Piman uprising.]

Navarro, A.C.


1980 *Coyote after the flood*. Cortaro, Arizona, A.C. Navarro. 39 pp. [A gathering of fifteen folk tales collected by Navarro from Papago Indian Chepa Franco on the San Xavier Indian Reservation.]

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Naylor, Thomas H.
1982 The missions as others saw them. In *Kino guide II. A life of Eusebio Francisco Kino, S.J., Arizona’s first pioneer and a guide to his missions and monuments*, by Charles W. Polzer, pp. 51-57. Tucson, Southwestern Mission Research Center. [With a three-paragraph introduction, this is a gathering of twenty historic images, eighteen photos and two engravings, of missions of the Pimería Alta.]

1985 Le missioni viste da altri. In *Eusebio Kino, padre dell’alta pimería*, by Charles W. Polzer and translated by Claudia R. Guerrieri, Diana Denver, and Ana Maria Kelly, pp. 95-104. Hermosillo, Gobierno del Esatado de Sonora. [This is the Italian version of Naylor (1982).]

1986 Ancients & archaeologists. In *Tucson: a short history*, by Charles W. Polzer and others, pp. 5-20. Tucson, Southwestern Mission Research Center. [Naylor draws on early Spanish-period accounts that describe the native Piman population in the vicinity of Tucson and he speculates that Pimas (including Papagos) are the direct lineal descendants of the prehistoric Hohokam.]

Naylor, Thomas H., translator
1980 Piety and polygamy along the Bavispe: Father Piñán’s visit to northeastern Sonora. *Journal of Arizona History*, Vol. 21, no. 4 (Winter), pp. 423-436. Tucson, Arizona Historical Society. [In his introduction to his translation of this 1900 report by Father Piñán, Naylor says Piñán was serving as a missionary among the Papagos in Caborca when called upon by the Bishop of Sonora to pay a visit to communities along Sonora’s Rio Bavispe.]

Neabel, Caroline
1992 Tour garden reports. *Seedhead News*, no. 40 (Spring Equinox), p. 8. Tucson, Native Seeds/SEARCH. [Reporting from Battleford, Saskatchewan, Canada, Neabel says she got only 50% germination of the Tohono O’odham brown tepary bean, and that while the pods formed in 90 days, it was impossible for them to mature.]

Neary, John
1978 The missions of Father Kino. *Americana*, Vol. 6, no. 2 (May/June), pp. 22-26. New York, American Heritage Publishing Company. [This article about a half-million dollar conservation project at Mission Tumacacori in southern Arizona places the mission in the larger context of other missions of the Pimería Alta missions founded in the late 17th century among Northern Piman Indians by Father Eusebio Kino. The article is illustrated with photos of missions Tubutama, Magdalena, San Ignacio, Oquitoa, Cocóspera, Caborca, Tumacácori, and San Xavier del Bac.]

Neasham, Aubrey
Papago/San Xavier bibliography

context of the other missions of the Pimería Alta, Mission San Xavier del Bac included.]

Neblina, Francisco
1994 To the Reverend Father Prefect, Fray José María Pérez Llera. In Selections from A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series, no. 22], compiled, translated, and edited by Kieran R. McCarty, pp. 29-30. Tucson, The University of Arizona, Mexican American Studies & Research Center. [Written in Caborca in the Pimería Alta February 28, 1835 by the Piman governor, this letter chronicles the loss of lands and means of livelihood suffered by the O’odham after 1814 when it was decreed that rather than remaining as sharing members of mission communities they should become equal to non-Indians “in matters of land and possessions.” He notes that San Ignacio is no longer an Indian community and that the O’odham settlements of Saric, Tubutama, Oquitoa, and even Caborca are headed in the same direction. He cites the preemption of Indian lands by non-Indian settlers and the inability of the missionary to protect them. Were it not for the poverty, he writes, “these villages would now be filled with baptized Papagos (desert dwellers) – especially in light of their traditional attraction to baptism. Provisioned with the fruit of their harvests – for they are hard workers – they would now be in a position to protect the state against the Apaches and members of their own Papago tribe who prefer to wander in the waterless hills. As it is, however, necessity forces these displaced Papagos to steal cattle and horses from the presidios and ranches.

“As they wander about the state, robbery and other vices gain momentum as baptized Papagos join together with the desert Papagos, free from the control of mission regulations and free from guidance by their native governors. To increase their forces they even kidnap other Papagos, married or unmarried, gentile or Christian. This type of activity was never seen among our people – or even heard of before their contact with the Yaquis. Now, however, with every trace of their Christian teaching gone, they are becoming as rapacious as the Apaches.”]


Neff, Mary L.
1912 Pima and Papago legends. The Journal of American Folklore, Vol. 25, no. 95 (January-March), pp. 51-65. Lancaster, The American Folk-Lore Society. [Included here are legends concerning How the Earth Was Made; Origin Legend; The Fox’s Journey; Ya-che-wol; The Fox and the Ducks; The Eagle; Casa Blanca; The Transformed Grandmother; An Old Woman and Her Grandsons; The Brothers; The First White Man Seen; and The Dog Who Befriended a Fox. These stories were collected by the author from Pima and Papago children attending the Industrial School at Tucson.]
Negri, Sam
1994a Basket weaving. The Tohono O’odham unravel an art form. *Arizona Highways*, Vol. 70, no. 6 (June), pp. 34-37. Phoenix, Arizona Department of Transportation. [Color photos of baskets and basketry material accompany this brief article on the contemporary art of Tohono O’odham basketry. Featured are basketmakers Rufina Morris and Annie Antone.]


1997 Surrender to the lure of desert trekking on the trail of hope. *Arizona Highways*, Vol. 73, no. 4 (April), p. 64. Phoenix, Arizona Department of Transportation. [This account of the Sendero Esperanza Trail in the Tucson Mountains next to Tucson, Arizona, says that “The Tohono O’odham Indians, indigenous citizens in this arid region, regard these saguaros as people to be treated with respect.”]

1998 Drawn to the desert after several decades away, a Tohono O’odham returns to Baboquivari Peak and a nineteenth-century way of life. *Arizona Highways*, Vol. 76, no. 1 (January), pp. 22-23. Phoenix, Arizona Department of Transportation. [With two color photos by Edward McCain, this is an article about Tohono O’odham Ed Kisto, a Baboquivari Valley rancher who had spent many years of his life in Los Angeles. He was baptized at Mission San Xavier del Bac on November 20, 1925, but was born about four years before then. Kisto returned to the reservation in 1966.]

2000 Back road adventure. *Arizona Highways*, Vol. 77, no. 1 (January), pp. 50-53. Phoenix, Arizona Department of Transportation. [Described here in words, a map, and color photos by Patrick Fisher is a circle drive on the Papago Indian Reservation from Quijotoa to Santa Rosa to Vaya Chin to Hickiwan to Highway 86 and back to Quijotoa. A version of the tale of the children's shrine is recounted; the church at Vaya Chin is shown in one of the photos.]

2001a Weekend getaway. *Arizona Highways*, Vol. 77, no. 2 (February), pp. 50-53. Phoenix, Arizona Department of Transportation. [Illustrated with color photos by David Smith, this article is about the O’odham Tash celebration held annually in Casa Grande, Arizona. Many of the participants are Tohono O’odham from Chuichu, Covered Wells, Nolic, Topawa, and Santa Rosa.]

2003 Tumacacori Mission to Tubac. *Arizona Highways*, Vol. 79, no. 3 (March), pp. 32-37. Phoenix, Arizona Department of Transportation. [Illustrated with color photos by Patrick Fischer. This article is about the 4.5-mile route connecting
Tumacacori to Tubac, a portion of the Anza National Historic Trail. In recounting some of the history, Negri quotes from a report in which Juan Bautista de Anza, for whom the trail is now named, wrote: “When I took over my present command (in Tubac) in 1760, my section of the frontier was faced with an uprising of over a thousand Papagos. ... After launching various campaigns to subjugate them, I attacked them personally on May 10, 1760, and took Ciprian, their captain, and nine others. All the others then capitulated.” Mention is also made of Fr. Francisco Garcés, the priest at Mission San Xavier del Bac.]

Nelson, Annabelle, and Bisi Lalemi
1991 The role of imagery training on Tohono O’odham children’s creativity scores. *Journal of American Indian Education*, Vol. 30, no. 3 (May), pp. 24-32. Tempe, Arizona State University, Bureau of Educational Research and Services of the College of Education. [“Among 40 second and sixth graders in a Bureau of Indian Affairs (Papago) reservation school, those who participated in six 15-minute sessions of imagery training had significantly higher post-test scores on the Torrance Test of Creative Thinking, compared to controls.”]

Nelson, Donald
1982 The desert. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 13. Topawa, Arizona, Topawa Middle School. [This twelve-year-old Papago student writes an essay about the desert, saying “It is peaceful and there is a nice view. ... Sometimes, I just walk around in the desert.”]

Nelson, E.W.
brief description of the manufacture and use of ollas (p. 22).]

Nelson, Matt
1997 Recording review: Southern Scratch Piast Tas “Fiesta Time.” Seedhead News, no. 59 (Winter), p. 3. Tucson, Native Seeds/SEARCH. [This is a review of a cassette recording of Tohono O’odham “chicken scratch” (waila) music.]

Nelson, Sarah M.
1988 Widowhood and autonomy in the Native-American Southwest. In On their own: widows and widowhood in the American Southwest, 1848-1949, edited by Arlene Scadron, pp. 22-41. Urbana and Chicago, University of Illinois Press. [Drawing on data from two of Ruth Underhill’s published sources, the author devoted three-and-a-half pages to a discussion of widowhood among the Papago Indians. The single case is based on that of Chona, the Papago woman who narrated an autobiography to Underhill.]

Nelson, Suzanne C.
1994a “Genotype and cropping system effects on cowpea growth and yield.” Ph.D. dissertation, The University of Arizona, Tucson. 152 pp. [“Field experiments were conducted in 1990 and 1991 to examine the effects of cowpea (Vigna unguiculata L. Walp.) genotypes and cropping systems on cowpea yield, yield components, biomass, and leaf area. ... In sole crop, ‘California Blackeye 46’ (CB46) yielded more than ‘Tohono O’odham’ (TOC).” Further data are provided concerning yields with respect to the Tohono O’odham cowpea.]

1994b Tohono O’odham cowpea scores well in intercropping test. Seedhead News, no. 45 (summer), pp. 1-2. Tucson, Native Seeds/SEARCH. [An affirmative report on the success of using the Tohono O’odham cowpea for intercropping (i.e., simultaneous growing of two or more crops in the same field) with pearl millet.]

1999a Native Seeds/SEARCH and the preservation of regional genetic diversity. Arid Lands Newsletter, no. 46 (Fall/Winter). Tucson, Office of Arid Lands Studies, The University of Arizona. [Nelson tells of the pivotal role played by Tohono O’odham in the creation of Native Seeds/SEARCH and the preservation of aboriginal seed stock. She notes that as late as 1925 Tohono O’odham were cultivating 10,000 acres with traditional floodwater methods, while now there are virtually no such acres. She also writes about the Tohono O’odham Community Action (TOCA) program and its role in the revitalization of tradition O’odham crops.]

1999b Results of a survey on our free seed policy for Native Americans. Seedhead News, no. 64 (Spring), p. 5. Tucson, Native Seeds/SEARCH. [Among Indians who responded to a questionnaire mailed by Native Seeds/SEARCH to those who had received free crop seeds were three Tohono O’odham.]

1999c Toasting el chiltepín! Seedhead News, no. 66 (fall), pp. 1-2. Tucson, Native Seeds/SEARCH. [An article about the dedication on June 3, 1999 of the Wild Chile Botanical Area within Coronado National Forest in southern Arizona is accompanied by a photograph of people celebrating the occasion, one of whom is
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Tohono O’odham Angelo Joaquin, Jr., executive director of Native Seeds/SEARCH.]

2002a Busy as bees in summer: news from the conservation farm. Seedhead News, no. 78 (fall), pp. 3-5. Tucson, Native Seeds/SEARCH. [This report on the Native Seeds/SEARCH farm near Patagonia, Arizona, notes that, “The earliest collection of corn grown this year was collected from Little Tucson on the Tohono O’odham reservation in 1978!”]

2002b Hooked on devil’s claw. Seedhead News, no. 80 (Winter), pp. 1-3. Tucson, Native Seeds/SEARCH. [It’s mentioned that Tohono O’odham and Gila River Pimas “snacked on devil’s claw seeds regularly, though folklore suggests girls should not overindulge in them because they may bear only male children or their pubic hair may become stiff like the crest on the fruit itself. It has also reportedly been used medicinally, as a treatment for arthritis.” The Pimas and Tohono O’odham also peeled the black fibers from the claws and wove them into the bottoms of baskets to make them leak proof. “The Tohono O’odham Basketmakers Association (TOBA) promotes all the traditions associated with basket making including cultivating i:hu:g, harvesting and preparing the claws for weaving into baskets, and saving seeds for another year’s planting.”]

2003 Conservation farm update. Seedhead News, no. 83 (Winter), pp. 4-5. Tucson, Native Seeds/SEARCH. [Among the many seeds harvested from the Native Seeds/SEARCH farm in southern Arizona were those of maize from the Tohono O’odham.]

2006 Conservation update. Seedhead News, no. 93 (Summer), pp. 4-6. Tucson, Native Seeds/SEARCH. [A black-and-white photo is included of O’odham pink beans drying before threshing at the Native Seeds/SEARCH farm near Patagonia, Arizona. Mention is made that among crops soon to be grown is O’odham chiltepin.] BLF

Nelson, William H.
1927 Alluring Arizona. San Francisco, William Hamilton Nelson. Illus. xiii + 133 pp. [This Arizona travelogue devotes a chapter (3) to “Spanish Explorations in Arizona,” one that includes an error-filled paragraph on Mission Tumacacori (p. 36) and four paragraphs – and a photo of the southwest elevation of the church – on Mission San Xavier del Bac (pp. 36-38). The discussion is centered on San Xavier’s architecture, one not too bad other than inclusion of the bizarre notion that some of its elements are “Aztec” in nature.]

Nelson, Suzanne
2009 Ancient seeds for modern needs. Growing your own. sonorensis, Vol. 29, no. 1 (Winter), p. 12. Tucson, Arizona-Sonora Desert Museum. [The Director of Conservation of Native Seeds/SEARCH notes the work of that organization in conserving the seed stock of indigenous plants, including those of the Tohono O’odham. A chart is given showing times to plant and harvest; seeds are available through the organization’s retail outlet in Tucson.]
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Nentvig, Juan

1856 Descripción geográfica, natural y curiosa de la provincia de Sonora. In Documentos para la historia de México. Continuación de los materiales para la historia de Sonora, Vol. 1, pp. 489-616. México, Vicente García Torres. [This is the first printing in Spanish of a 1764 account by Jesuit missionary Juan Nentvig describing the people, products, and landscape of the province of Sonora, including its Piman (O’odham) population. The authorship is not given here because it was not then known.]

1863 Rudo ensayo, tentative de una prevencional descripción de la provincia Sonora, sus términos y confines ... Edited by Buckingham Smith. San Augustín de la Florida [Albany, Munsell, printer]. x + 208 pp. [Said to be from a copy of a manuscript in a collection “now in the Department of State, Mexico,” and written by an “unknown Jesuit,” a reflection of the state of knowledge in 1863 and until much later. Father Nentvig served at Saric in the Pimería Alta, his station at the time of the Pma Revolt of 1751, and subsequently at the Sonoran missions at Suamca, Tecoripa, and Guasabas. His “rough essay,” written in 1764, provides what he called a geographic description of the Province of Sonora. Mentions of Papagos, Pimas, and “Papapootans” occur throughout.]


1971 Descripción geográfica. . . de Sonora [Publicaciones del Archivo General de la Nación, núm. 1], with an introduction, notes, and analytical index by Germán Viveros. México, Archivo General de la Nación. Map, indices, 247 pp. [This is a version of Nentvig (1856).]

1977 El rudo ensayo. Descripción geográfica, natural y curiosa de la provincia de Sonora, 1764 [Colección Científica, Etnología, núm. 58]. Introduction, appendices, and analytical index by Margarita Nolasco A., Teresa Martínez P., and America Flores. México, SEP, Instituto Nacional de Antropología e Historia. Maps, illus., bibl., index. 202 pp. [This version of Nentvig (1856) has an extremely detailed index as well as illustrations taken from John Ross Browne’s Adventures in the Apache Country (1869). Every effort has been made here to locate places mentioned by Nentvig on a modern map of Sonora.]

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NEOS Corporation
1996 Tribal Authority Process Case Studies: The Conversion of On-Reservation Electric Utilities to Tribal Ownership and Operation. Draft Final Report. Lafayette, California, NEOS Corporation. iv + 14 pp. [This study, prepared for the Western Area Power Administration, Phoenix Area Office, compares the takeover of on-reservation utilities by the Tohono O’odham Utility Authority for the Tohono O’odham Nation and the Aha Macav Power Service for the Fort Mojave Reservation. Both instances are deemed a success.]

Nettl, Bruno
1954 North American Indian musical styles. Memoirs of the American Folklore Society, Vol. 45. Philadelphia, American Folklore Society. 51 pp. [Scattered references to Papago music are found on pages 5 (Papago, Plma, and others are located at the meeting points of musical areas); 25 (Pima-Papago musical style is marginal to the Plains-Pueblo area); 32-33 (Pima and Papago music style may be described as a combination of Plains-Pueblo elements with some California-Yuma area, the shared traits being discussed); and 50 (an example of a Papago flute melody is shown).]

Neurath, Johannes
2005 Cosmogonic myths, ritual groups, and initiation: toward a new comparative ethnology of the Gran Nayar and the Southwest of the U.S. Translated from the Spanish by Donald Bahr. Journal of the Southwest, Vol. 47, no. 4 (Winter), pp. 571-614. Tucson, The Southwest Center, University of Arizona. [Neurath draws comparisons between the mythologies, religious architecture, and social structures of Hopi and Huichol Indians in an effort to understand relationships between these two groups. He also writes, “There is no doubt that the indigenous groups of the Sierra Madre Occidental and the northwest of Mexico (also called the Uto Nahuas {i.e., Uto Aztecs}) for a cultural bridge between Mesoamerica and the U.S. Southwest. All of these groups, from the Huichols and Tepecanos of northern Jalisco to the Tohono O’odham of southern Arizona, cultivate corn and share a settlement pattern of dispersed rancherías in adaptation to the mountains and deserts of the region. Their forms of social and ritual organization correspond as well.”]

Neves, Marfa A.C.
1981 “Phenomenology of prayer.” Ph.D. dissertation, Pontifical Gregorian University, Rome. Xiii + 467 pp. [Pages 162-65 include a section of Papago Indian religion drawn largely from Ruth Underhill’s Singing for Power and from Underhill and others’ Rainhouse and ocean.]

Newberne, Robert E.L.
1924 Peyote. The Indian School Journal, Vol. 23, no. 6 (February), pp. 149-168; no. 7 (March), pp. 194-214. Chilocco, Oklahoma, United States Indian Training School.
A chart on page 213 lists the population of Papagos on the "Sells" Reservation as being 5,237 and as being totally unaffected by the use of peyote.

Newcomb, Rexford
1916 The Franciscan mission architecture of Alta California. New York, The Architectural Book Publishing Company. [Unaccountably, given that it is not an Alta California mission, Mission San Xavier del Bac appears in three photos, all taken by the Los Angeles photo studios of Putnam and Valentine. One provides a closeup view of the church façade and large portions of the adjacent bell towers; another a more distant view of the southwest elevation of the church and portions of the cemetery and convento wing; and a third, a picture of the sanctuary and east transept in a southwest elevation view from the crossing.]

1937 Spanish-colonial architecture in the United States. New York, J.J. Augustin. Illus. 39 pp. + 130 plates. [Newcomb correctly credits Father Eusebio Kino with founding Mission San Xavier del Bac and Franciscans with building the present church, one completed in 1797 (pp. 18-19). He also writes, “...a visit to San Xavier del Bac is like a voyage to some exchanged land of the Moslems, so oriental is its architecture” (p. 23). A plan of the mission and photos of its interior and exterior are in plates 47-50.]

1973 The Franciscan mission architecture of Alta California. New York, Dover Publications, Inc. [This is an unabridged, corrected edition of Newcomb (1916), with illustrations renumbered.]


Newhall, Nancy
1952 The shell of Tumacacori. Arizona Highways, Vol. 28, no. 11 (November), pp. 4-13. [Accompanied by seven black-and-white photographs of the mission ruins by famed photographer Ansel Adams, this essay by Newhall provides an overview of the mission’s history from its founding among Northern Piman Indians in 1691 to its becoming a national monument in 1908.]

1954 Mission San Xavier del Bac. Arizona Highways, Vol. 30, no. 4 (April), pp. 12-35. [A well-illustrated and detailed article on the mission, one with many references to Papagos. Part IV, pages 33-35, is titled “Papagos and Franciscans.” On pages 36-37 there are seven photographic portraits of Papago men, women, and children as well as a picture of Father Bonaventure Oblasser, O.F.M. There are fourteen black-and-white and five color photos by Adams as well as a drawing by Ted De Grazia.]

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16-25. Phoenix, Arizona Department of Transportation. [The author writes that in Papago “chants” saguaros are referred to as being “copper black.” Baboquivari is mentioned as being the “scared mountain of the Papagos.”]

1985 [Untitled.] Arizona Highways, Vol. 61, no. 4 (April), p. 27. Phoenix, Arizona Department of Transportation. [This is an excerpt from Newhall (1954), one about the history of Mission San Xavier del Bac and which mentions both Papagos and Sobaipuris.]

Newman, Marshall T.

1960 Adaptation in the physique of American aborigines to nutritional factors. Human Biology, Vol. 32, no. 3 (September), pp. 288-313. Detroit, Wayne State University Press. [This is an examination of factors, including environmental temperature, that influence body weight among Eskimos and American Indians. Papagos are discussed on pages 302 and 309 and are listed in Table I on p. 289, a table that deals with relationships among weight, stature and environmental temperature.]

Newman, Stanley


Nicholas, Fr., O.F.M.

1921 Two timely patrons. Franciscan Herald, Vol. 9, no. 5 (March), p. 138. Chicago, Friars Minor of the Sacred Heart Province. [The “Fr. Nicholas” here may or may not be Fr. Nicholas Perschl, a longtime missionary among the Papago Indians. The article concerns saints Joseph and Patrick and makes no mention of Indians.]

Nichols, Frederick D.

1937a Tumacacori museum. Southwestern Monuments Monthly Report, August, pp. 133-134. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Nichols writes about paying visits to the sites of “San Cosme Mission” (i.e., Tucson’s San Agustín visita), the Calabasas visita, and Mission Guevavi. “San Xavier del Bac was also visited. It was most interesting to compare its detail to that of Tumacacori. It is in an excellent state of repair, although somewhat restored, but it is a fine example of early Spanish church building in this country. Nearby, in the Papago village are some examples of wattle-and-daub Indian houses. We took photographs of these.”]

1937b Tumacacori museum. Southwestern Monuments Monthly Report, October, pp. 257-261. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Nichols mentions completing the drawings of the ruins of Calabasas, a Pimería Alta mission visita, for the Historic American Buildings Survey. He also writes, “I was able to borrow a drawing of the old mission of
Guevavi as it was at that time, made in 1917 by Prent Duell, and started potting that on H.A.B.S. (Historic American Buildings Survey) sheets. It is important to our records as I want to measure all the old mission structures in Arizona” (p. 258).]  

1937c Tumacacori museum. Southwestern Monuments Monthly Report, November, pp. 381-384. [Coolidge, Arizona]. Department of the Interior, National Park Service, Southwestern Monuments. [Nichols mentions paying a visit to the ruins of what he thought were those of “Quiburi Mission” founded by Father Kino (actually, the ruins of the Spanish presidio of Santa Cruz de Terrenate). He also mentions a mural depicting Father Kino in Tumacacori’s museum that “Mr. Vierra of Santa Fe” is going to paint. He also mentions the entrance doors to the new visitor center, doors “similar to those on San Ignacio mission in Sonora, Mexico.”

Nichols, Lynn  
1998 “Topics in Zuni syntax.” Ph.D. dissertation, Harvard University, Cambridge, Massachusetts. 280 pp. [A linguistic theory proposed for the Zuni Indian language “is able to account for certain data from O’odham and Belfast English ….”]

Nichols, Roger L., compiler and editor  
1985 Arizona directory of historians and historical organizations. s.l., Coordinating Committee for History in Arizona. 156 pp. [Some of the institutions and individuals listed either have collections of Papago material culture or have particular expertise and experience in dealing with Papagos.]

Nickerson, Grace P.  
1929 The giant cactus, sahuaro. Los Angeles, Trade Printing Company. [The Papago uses of saguaro fruit as food are covered on pages 21-23.]

Nickerson, Norton H.  

Nicolson, John, editor  
1974 The Arizona of Joseph Pratt Allyn. Tucson, The University of Arizona Press. Map, illus., bibl. 284 pp. [Published here are letters written by Allyn for the Hartford Evening Press in 1864-65 under then pen name, “Putnam.” They describe his travels in Arizona. Papagos are mentioned on pages 172 (Papagos and Mission San Xavier del Bac); 177 (Papagos protected San Xavier against Apaches); 178 (Papagos and the Papaguería); 210 (Baboquivari Peak was sacred to Papagos); 211 (Allyn’s party passed the abandoned village of San Vicente or Havana Nakya); 215 (Papago chieftain lives at San Xavier); and 216 (Papago women carry water as far as five miles to their ranchos.)
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Niethammer, Carolyn
1974  *American Indian food and lore. 150 authentic recipes.* New York, Collier Books; London, Collier Macmillan Publishers. Illus., notes, bibl., index. xxx + 191 pp. [Molly Manuel, a Papago living on the San Xavier Reservation, was the Papago informant for the Papago section of this book, one which contains many recipes and uses of native plants. Papago data occur as listed under “Papago” in the index on page 187.]

1978  Working and feasting. In *Sonoran heritage: food on the desert* [supplement to the *Arizona Daily Star*, October], p. 4. Tucson, National Endowment for the Humanities Learning Library Program at the Tucson Public Library. [The author writes about a Sonoran Heritage food course taught in the spring of 1978, one in which, “San Xavier cooks, Molly Manuel and Agnes McCabe, demonstrated the most ancient of kitchen tools – the hands – while class members tried to pat out and shape fry bread. Many were surprised when their creations puffed up and turned golden brown in the kettle over the fragrant mesquite fire.

   “Archaeologist Gordon Fritz was the guest lecturer on the subject of hunting. He recounted the early Papago organization of domiciles and the practice of selecting hunters to provide meat for an entire group. He described their techniques and rituals.”]

1983  Tepary cuisine. *Desert Plants*, Vol. 5, no. 1, pp. 8-9. Superior, Arizona, The University of Arizona for the Boyce Thompson Arboretum. [Niethammer, who offers some suggestions on how to cook teparies, says of these beans that “they will have to be incorporated into a cuisine more contemporary and varied than that relished by a Papago of a hundred years ago.”]

Niswander, Jerry D., and Morton S. Adams
1967  Oral clefs in the American Indian. *Public Health Reports*, Vol. 82, no. 9 (September), pp. 807-812. Rockville, Maryland, U.S. Department of Health, Education, and Welfare. [Table 2 on page 810 shows that none of the Papagos studied who live at Sells, Arizona have type AB or B blood groups and none have Rh negative blood.]


Nite, Bonaventure
1962  Papago Christmas. *Way*, Vol. 18, no. 11 (December), pp. 61-64. San Francisco, Franciscan Fathers of California, Inc. [This is a fictionalized account by a Franciscan brother of real events as these have occurred during the Christmas
celebration at San Xavier del Bac. Brother Bonaventure was stationed at San Xavier for many years from 1950 to the mid 1960s.]

1963
Fr. ‘Nick’ among Indians. * Provincial Annals, Vol. 25, no. 1 (January), p. 44. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor].

[Brother Bonaventure, who arrived to serve at Mission San Xavier del Bac in 1950, reflects on his long and warm association with Father Nicholas Perschl, a Franciscan missionary who first arrived at San Xavier del Bac in 1914. He notes Father Nicholas’s outstanding characteristic: humility.]

1967
This is a friar: Brother Robert Schuchert. * Provincial Annals, Vol. 29, no. 3 (Autumn), pp. 49-50. San Francisco, Franciscan Fathers of California, Inc. [This is a tribute to a Franciscan brother by a fellow Franciscan brother, one which acknowledges that the former “has built or repaired or remodelled virtually every Papago mission on the Reservation.” Brother Robert’s life is outlined and a chronological list of his various constructions on the Papago Reservation is given.]

1980
* Papago Christmas. Tucson, The Peccary Press. 20 pp. [Designed by Mark Sanders, this is a hardcover, fine-press edition of Nite (1962).]

1991
* Papago Christmas. [Phoenix], Roswell Bookbinding. 19 pp. [This is a newly-designed version of Nite (1980), also hardcover and fine press.]

Noble, John W.
1890
Proposed removal of certain Indians. In * Senate Executive Documents, no. 71, 51st Congress, 1st session, Vol. 9, p. 2. Washington. Government Printing Office. [The Secretary of the Interior approves the idea of removing the Papagos from the Gila Bend Reservation and relocating them either to the Pima and Maricopa reservation or to the Papago (San Xavier) Reservation. He asks the Commissioner of Indian Affairs in this communication dated January 20, 1890, to prepare a draft of legislation to this end to be considered by the U.S. Congress.]

Nolasco A., Margarita
1965
Los Papagos, habitantes del desierto. * Anales, Tomo 17 (45 de la colección), pp. 375-448. México, D.F., Secretaría de Educación Pública, Instituto Nacional Antropología e Historia. [With two maps, 48 black-and-white photos, and bibliography, this is a detailed survey of the Papagos living in northern Sonora, Mexico. It includes a discussion of all traditional aspects of culture and a list of modern villages. Professor Nolasco made the survey on which this study is based in 1963.]

1969
Notas para la antropología social del noroeste de México. * Publicación, núm. 23. México, Instituto Nacional Antropología e Historia. [Statistics for the Indian population of northwest Mexico are given for the years 1960-63, including figures for Sonoran Papagos.]

1979
Los Pápagos perdimos nuestra cultura. * México Indígena, núm. 30 (Septiembre), pp. 9-12. México, Instituto Nacional Indigenista. [Reprinted from * Los Universitarios, this is an overview of the contemporary condition of the Papago Indians living in Sonora, Mexico.]
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Nolasco A., Margarita; Cecilia Ramírez C., and Sergio Vicanco
1968 Problemas indígenas en las zonas aridas de México. *Anuario Indigenista*, Vol. 28 (Diciembre), pp. 202-213. México, D.F., Instituto Indigenista Interamericano. [This article deals with the problem of water which the Indians in the arid regions of Mexico encounter. The northern desert of Sonora is one of the arid zones discussed, with Papagos specifically being mentioned on pages 203-04.]

Nordmeyer, Robert L.
1978 Most Reverend Henry R. Granjon (1863-1922). In *Shepherds in the desert*, by Charles W. Polzer, Kieran R. McCarty, and Robert L, Nordmeyer, pp. 60-75. Tucson, Silver Jubilee Committee, Diocese of Tucson. [Nordmeyer alludes to the great personal interest Bishop Granjon took in the care and repair of Mission San Xavier del Bac. He quotes Granjon writing in a report on the state of the diocese of Tucson, “... the buildings (of San Xavier) have been completely restored (1905-1910) by the Bishop of Tucson. The Papago Indians, who are under the care of the Mission of St. Francis, have benefitted by the constant interest of the Tucson clergy” (p. 73). Also noted was a promise by Mother Katharine Drexel to Bishop Granjon of a grant of $1,000 for repair of the convent and school at San Xavier.]

Norman, Rosamond
1960 A look at the Papago "Vikita." *Masterkey*, Vol. 34, no. 3 (July-September), pp. 98-101. Los Angeles, Southwest Museum. [Two black-and-white photos showing costumed dancers in action accompany this descriptive account of a vikita ceremony witnessed by Norman at the Papago village of Santa Rosa in 1921.]

Normark, Don

North, Diane M.T.
1980 *Samuel Peter Heintzelman and the Sonora Exploring & Mining Company*. Tucson, The University of Arizona Press. Illus., notes, bibl., index. xvii + 248 pp. [While nothing in the book deals directly with Papagos, Heintzelman offers comments in his journal entries for 1858 on William Walker, the first U.S. Indian agent for the Papagos; a mention of Mission San Xavier del Bac; and on the settlement at Punta de Agua, which after 1874 was included within the boundaries of the San Xavier Reservation (pp. 54-55).]

their new neighbors.” The 1860 census is also cited as indicating some 200 people, mostly Indians, then lived at San Xavier.]

Norris, Alice S., compiler and editor
1980 When everything was real. An introduction to Papago desert foods. Sells, Arizona, Indian Oasis School District #40. Map, illus., bibl. 68 pp. [This is an easy-to-read compilation of information concerning Papago traditional foods, including foods gathered, foods cultivated, and food hunted. There is also a section of wild game and weapons. Names of plants and animals are given in Papago, common English, and Latin scientific labels.]

Norris, Cheryl

Norris, Kevin
1982 [Untitled.] Papago: The Desert People, Vol. 1, no. 1 (January), p.34. Topawa, Arizona, Topawa Middle School. [This is an untitled drawing by a twelve-year-old Papago student from Vamori. It depicts an eagle (or vulture) soaring with Baboquivari Peak in the background and with a saguaro, ocotillo, and prickly pear cactus in the foreground.]

Norris, Ned, Jr.
2000 Message from the board. Your Sunnyside Story, Vol. 35, no. 1 (October), p. 3. Tucson, Sunnyside School District. [Norris addresses the areas of drop-out rates, attendance, and parental involvement in their children's educations. His remarks also appear here in Spanish and are accompanied by a black-and-white photo of him.]

Norton, Jay B., and Jonathan A. Sandor
1997 Combating desertification with indigenous agricultural technology at Zuni Pueblo, New Mexico. Arid Lands Newsletter, no. 41 (Spring/Summer). Tucson, Office of Arid Lands Studies, The University of Arizona. [It is noted that runoff irrigation was practiced by, among other groups, the Tohono O’odham, and that even today runoff spreading techniques continue to be used by them on a small scale.]

Nunez, Austin
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2009 The San Xavier District. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 6. Tucson, Center for Desert Archaeology. [Nunez, who became chairman of the San Xavier District of the Tohono O’odham Nation in 1987 and who continued to serve in that role in 2009, writes briefly of the history of the San Xavier Reservation’s having been created in 1874. He writes of the centrality of Mission San Xavier in the district’s activities, saying, “Overall, the presence of the mission has been a major force for creating community cohesiveness.”]

Nunez, Austin, and Mary G. Wallace


Nunez, Cecilia

1980a Da:m ka:cim / sky. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 28. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [Papago and English versions of a poem by a Papago about the sky in relation to night, stars, moon, sleep, and sun.]

1980b Pi g ‘an hu ta:tam; don’t touch. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 32. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [Papago and English versions by a Papago about advice from her grandmother not to touch horned toads.]

1980c Sopol esabig masad / August. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 22. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [Papago and English versions of a poem by a Papago about her impressions of the month of August.]


Nye, William F., translator

1861 *Sonora: its extent, population, natural productions, Indian tribes, mines, mineral lands, etc., etc.* San Francisco, H.H. Bancroft and Company. 190 pp. [Translated from the Spanish of José Francisco Velasco (1850), there is a section on Papagos on pages 100-103. Also see page 141 concerning the history of Quitobac, a Papago settlement next to an oasis northwest of Caborca, Sonora.]
Oakes, Muriel  
1993  Your garden reports. *Seedhead News*, no. 40 (Spring Equinox), p. 8. Tucson, Native Seeds/SEARCH. [Reporting from Los Angeles, California, Oakes says the O’odham onions she planted in her garden “were extravagant in their growth -- so much so that they have been shared all over California and Washington.”]

Oates, James W.  
1880  Arizona. *Californian*, Vol. 1, no. 4 (April), pp 367-373. San Francisco, A., Roman Publishing Company. [This account includes brief descriptions by Oates of areas of the southern half of Arizona visited by him, from Florence through Tucson to San Xavier del Bac. He tells of a “Papajo” Indian, holding a child in his arms, riding his pony through a ford in the Santa Cruz River, “while his wife followed on foot, with a huge bundle of hay on her head, twice as large as she was” (p. 370).  

Oates also provides a detailed description of the church of Mission San Xavier del Bac (pages 371-373). He visited every part of the church with an “Indian guide.” At the time of his visit, only one of the four statues of female saints in niches in the façade had lost its head to vandalism; he describes the sculptures beneath the finials on the parapet as “rude imitations of wolves’ heads”; the wooden balcony over the front entrance hung “broken and crumbling to dust”; the wooden lions on the altar railings held “candle-sockets between their paws”; numerous saints in wood and adobe, crippled, crooked, and battered, reposed in stacks (in the sacristy) after their years of service”; and he writes about the many names and dates inscribed in the choir loft, including a fake one he pencilled himself, “Peter Funk, January 20, 1792.”]

Oberly, John H.  
1888  Fifty-seventh annual report of the Commissioner of Indian Affairs to the Secretary of the Interior, 1888. Washington, Government Printing Office. [Page xxxi: “... In the case of two Papago Indians, named Ferina and Quijatoca, of the Pima Agency, Arizona, ... tried and convicted of murder in Territorial courts, and sentenced to be hanged, respite have been obtained, so that this question may be taken to the Supreme Court for its decision.”]

Oblasser, Bonaventure  
1921  A correction. *Franciscan Herald*, Vol. 9, no. 12 (October), p. 367. Chicago, Friars Minor of the Sacred Heart Province. [“To the Editor: My attention has been called to an article which appeared in one of the recent issues of *Franciscan Herald*. It is a well written article on the Sonora missions by ‘A Trailer.’ The writer has given an accurate description of the old mission churches in the Altar valley, which adjoins our Papago Reservation on the south.
“First it is not quite fair to the Jesuit missioners to say we built our missions on the ruins of theirs. The Jesuits remained at their posts and took good care of the Altar and Santa Cruz missions until they were driven out by the Spanish Government. The Franciscans appeared on the scene after an interval of a few months. Whatever disorder they found, must be attributed to the mismanagement of the civil authorities, who were in charge during the interval.

“But the other misstatement of the author is of a more serious nature. It is not true that ‘the Indians have moved (or have been driven) into the present Papago Reservation.’ As members of a committee to form a reservation for the Papago Indians we fought a similar statement made by certain citizens of Tucson. This was in the National Capital, some five years since. Excepting a few isolated cases, the Indians living on the Papago and Pima Reservations today, are the direct descendants of the Indians occupying that territory in the days of Father Kino. The Papagos from the old missions along the Santa Cruz and Altar Rivers, from San Xavier near Tucson to Pitiquito, are nearly extinct. Caborca Mission still has a colony of some three hundred Indians, twelve miles west of the mission, thus forming almost an exception. I say ‘almost,’ because Caborca Mission claimed over three thousand Indians in 1800. Even Mission San Xavier has lost nearly all its first families. The Indians now at San Xavier are immigrants for [sic] the desert. The desert Papagos and Pimas, among whom our Fathers are working, never had a mission built in their midst. It is true they acquired some knowledge of Catholic faith and practice from contact with their tribesmen along the rivers south and east. This has made work easier for us.

“Why did the Papagos of the old missions die out, and why are our desert Papagos and Pimas still flourishing tribes? I think you will find the answer by reading the reports of the early missioners, in which they complain of the poor response given their efforts by the natives.

“Bonaventure Oblasser, O.F.M.

“San Solano Mission.”

1922a The blessing of three new chapels. *Franciscan Herald*, Vol.10, no. 6 (June), pp. 256-258. Chicago, Friars Minor of the Sacred Heart Province. [With photos showing all three chapels, this article is about the building and dedication of a new church at Comobabi dedicated to the Annunciation of the Blessed Virgin Mary (April 4, 1922); a new church at Cowlic dedicated to Our Lady of Guadalupe (April 5, 1922); and a new church at Santa Rosa dedicated to St. Elizabeth (April 6, 1922). Father Bonaventure also makes mention of the so-called “Hunter Claim” to lands at Santa Rosa and environs.]


anecdotes by Father Bonaventure about automobile troubles of various kinds in the Papago country of southern Arizona. He also tells about problems with horses. One photo (p. 161) shows a wagon and a car stuck in a river. The article is an appeal by Father Bonaventure for money with which to buy a new car.]

1922d United States Commissioner of Indian Affairs visits the Papago country. *Franciscan Herald*, Vol. 10, no. 7 (July), p. 302. Chicago, Friars Minor of the Sacred Heart Province. [Report on a friendly visit of Commissioner of Indian Affairs Charles H. Burke to Papago country and to San Solano Mission. Burke, who was checking on Indian schools, also visited Mission San Xavier del Bac.]

1923 To the rescue. *Indian Sentinel*, Vol. 3, no. 4 (October), pp. 164-165. Washington, D.C., Bureau of Catholic Indian Missions. [A letter to the editor written from San Solano on the Papago Reservation on September 5, 1923, one discussing Papago day schools, their history, costs, and progress. He notes of the day schools, “Instead of the six of last year, we now have ten,” the four new ones being at Ajo, Cababi, Covered Wells, and Comobabi.]

1931a Carnacion tells her tale. *Arizona Historical Review*, Vol. 3, no. 4 (January), pp. 97-98. Phoenix, Arizona State Historian. [These are the reminiscences of Carnacion, an aged Papago woman who lived at San Xavier and who was presumably of “Sobaipuri” ancestry. Among other things, she recalls stories about the construction and decoration of the late eighteenth-century church at San Xavier and about O’odham bringing statues to San Xavier from Tumacacori in 1848.]

1931b Festive spirit of the Papago. *Indian Sentinel*, Vol. 11, no. 2 (Spring), p. 55. Washington, D.C., Bureau of Catholic Indian Missions. [This is an account of the dedication of the church of St. Margaret Mary at Emika on the Papago Indian Reservation. He describes the procession, dancing, fireworks, feasting, etc. Papago pascola dancers were present.]

1934a Pillows for Papago missioner. *Indian Sentinel*, Vol. 14, no. 4 (Fall), p. 83. Washington, D.C., Bureau of Catholic Indian Missions. [This is a letter from a Franciscan missionary among the Papago Indians thanking donors for having sent pillows, pillow slips, surplices for altar boys, altar linens, candies, and toys.]

1934b San Xavier del Bac. *Tucson*, Vol. 7, no. 2 (February), pp. 6, 8, 17. Tucson, Tucson Chamber of Commerce. [This article discusses Father Kino and the history of San Xavier del Bac.]

1936 Papaguera, the domain of the Papagos. *Arizona Historical Review*, Vol. 7, no. 2 (December), pp. 3-9. Tucson, University of Arizona. [This discussion of Papago Indians chiefly concerns their villages, including San Xavier del Bac, Komali (Komelik), Tecolote, and Poso Verde. There is a photo of “The mission of San Xavier del Bac as it is today.”]


1938 *Mission San Xavier del Bac*. Topawa, Arizona, Franciscan Fathers of Arizona. Illus. 32 pp. [Illustrated with many black-and-white photos, chiefly taken of the

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interior of the church of Mission San Xavier del Bac, this booklet recounts its history as it was known at the time. Father Bonaventure repeats the story, since shown to be incorrect, that the reason the east bell tower of the church remained unfinished was because architect Ignacio Gaona fell from it and was killed. Bonaventure also makes the undocumented assertion that Pedro Bojorquez, whose name is inscribed on the east face of the wooden door between the sacristy and sanctuary, was Gaona’s assistant. So does he report Papago oral traditions concerning the tenure of Jesuit missionary Alonso Espinosa and of the expulsion of the Jesuits in 1767.]

1939 *His own personal narrative of Arizona discovered by Fray Marcos de Niza, who in 1539 first entered these parts on his quest for the Seven Cities of Cibola.* Foreword by Frank C. Lockwood. Topawa, Arizona, privately printed. Maps, illus. 32 pp. [This is a translation by Father Bonaventure of Fray Marcos de Niza’s account of his 1539 journey from Mexico City to the Zuni villages in western New Mexico. He inserts his own interpretation of the route taken by Niza, a route which he believes took him along the Santa Cruz River through Tucson and the heart of Northern O’odham territory. Part of his evidence is the so-called “Fray Narcos de Niza” inscription on a rock in Pima Canyon near Phoenix.]

1940 Father Bonaventure Oblasser goes to bat and scores a home run. *Provincial Annals*, Vol. 3, no. 1 (October), pp. 39-41. Santa Barbara, California, Province of Santa Barbara [of the Order of Friars Minor]. [This is a reprint of an article by Father Bonaventure that appeared in the August, 1940 issue of the Papago newspaper, *Aw-o-tahm Ah-pa-tac*. It takes the editor of *Arizona Highways* to task regarding an article on Papagos which confuses the issue of their religion. Oblasser goes into detail concerning the Catholics, Presbyterians, and the so-called “Sonoran Catholics,” some of whom later formed a group called the “Montezumas.” Oblasser also writes that Florence Village was peopled by Papagos who came from the Sonoran village of Atil.]

1941 Present day religion of the Papagos. *Provincial Annals*, Vol. 3, no. 3 (April), pp. 35-37. Santa Barbara, California, Province of Santa Barbara [of the Order of Friars Minor]. [This is a detailed discussion of the history and nature of the so-called Sonoran Catholic Church among Papago Indians. Statistics are offered to show that the vast majority of Papagos are actually Roman Catholic, and that only a few are adherents to a blend of “paganism” and Roman Catholic ritual combined into the “Montezuma religion.”]

1947 Rights of the Indian . . . *Desert Magazine*, Vol. 10, no. 10 (August), pp. 29-30. El Centro, California, Desert Press, Inc. [Written from Santa Ysabel, California, this letter by the famed Franciscan missionary to the Papago Indians of the 20th century doesn’t mention Papagos, but it sets forth Indians’ rights under terms of the 1934 Wheeler-Howard Bill (Indian Reorganization Act), a letter based on his first-hand experience among the O’odham.]

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He worked on the Papago Indian Reservation in 1920 and again for a brief time beginning in 1931. Two photos accompany the text.

O’Brien, Susie
2007 The desert walk for biodiversity, health and heritage. *Interventions*, Vol. 9, issue 1 (March), pp. 83-98. [This essay is a reflection on the nature and purpose of the “2000 Walk for Biodiversity, Health and Heritage” taken by a group of some 20 people comprised largely of Seri Indians and Tohono O’odham from El Desemboque, Sonora, to Tucson, Arizona. The 12-day, 230-mile walk was intended to draw public attention to the growing problem of diabetes within their communities.]

Och, Joseph
1965 *Missionary in Sonora. The travel reports of Joseph Och, S.J., 1755-1767.* Translated and annotated by Theodore Treutlein. San Francisco, California Historical Society. Notes, index. xviii + 196 pp. [Jesuit missionary Joseph Och served in the Sonoran missions of San Ignacio, Cumuripa, Baserac, and Bavispe. Although his account generalizes for the “Sonoran” Indians among whom he served as missionary, there is little doubt some of what he writes is based on his dealings with Northern O’odham at the mission of San Ignacio.]

Oconor, Hugo; Francisco Garcés, and Juan Fernández Carmona
1976 The founding of Tucson. In *Desert documentary: the Spanish years, 1767-1821* [Historical Monograph, no. 4], by Kieran R. McCarty, pp.25-26. Tucson, Arizona Historical Society. [This is the official document dated August 20, 1775, and signed at San Xavier del Bac by Colonel Oconor, Fr. Garcés, and Lieutenant Carmona that instigated the transfer of the Company of San Ignacio de Tubac to “a place known as San Agustín del Tucson,” thereby marking the beginnings of non-Indian, presidial Tucson.]

1978 *The founding of Tucson.* Tucson, Tucson Corral of the Westerners. 2 pp. [Included here is a facsimile of the original document leading to the creation of the Spanish presidio at Tucson and its translation into English by Kieran McCarty. It reads, in part, “I (Oconor) selected and marked out in the presence of Father Francisco Garcés and Lieutenant Juan de Carmona a place known as San Agustín del Tucson as the new site of the presidio. ... The designation of the new presidio becomes official with the signatures of myself, Father Francisco Garcés, and Lieutenant Juan de Carmona, at this Mission of San Xavier del Bac, on this twentieth day of August of the year 1775.”]

O’Connor, Jack
1939 *Game in the desert.* New York, Derrydale Press. [The author acknowledges the help of Papagos in getting information for this book (p. ix) and he notes the depletion of mule deer on the Papago Indian Reservation (p. 41). He also writes that Papagos told him turkey buzzards sometimes kill newborn lambs of mountain...]

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sheep (p. 82).]

Odegaard, Nancy
1999  Basketry: an introduction to materials, techniques and conservation. *American Indian Art Magazine*, Vol. 24, no. 3 (Summer), pp. 36-43. Scottsdale, Arizona, American Indian Art, Inc. [This discussion of the topic includes photos that illustrate the points being made. Two Tohono O’odham baskets are included among the latter.]

Odens, Peter R.
1980  *The maverick priest*. Yuma, Arizona, Peter Odens. Illus., bibl. 45 pp. [Odens provides a brief biography of Franciscan missionary Francisco Garcés, the first Franciscan to be assigned to Mission San Xavier del Bac (1768) in the wake of the Jesuit expulsion from New Spain. The emphasis here is on Garces’s demise at Yuma at the hands of Yuma (Quechan) Indians in 1781, with some of the information coming from interviews with Quechans themselves. There is a photo of Mission San Xavier on page 19.]

Officer, James E.
1956  *Indians in school: a study of the development of educational facilities for Arizona Indians*. Tucson, Bureau of Ethnic Research, University of Arizona. Maps, illus., appendices. x + 146 pp. [Considerable data concerning Papago Indian education are scattered throughout, including sections on parochial education among Papagos and one on the problem of Papago attendance in schools.]

1957  Indian education. *Plateau*, Vol. 29, no. 4 (April), pp. 73-77. Flagstaff, Northern Arizona Society of Science and Art. [On pages 75-76 there is a discussion of Papago education and problems which relate to it.]

1959  A note on the Elías family of Tucson. *Arizona and the West*, Vol. 1, no. 4 (Winter), pp. 378-380. Tucson, The University of Arizona. [Included here is information about Juan Elías, who had ranching interests near San Xavier in the 19th century and who was involved in the 1871 Camp Grant Massacre of Apache Indians by Oury, Jesús María Elías, and many Papagos. There is also a discussion of José María Martínez and his land grant at San Xavier.]

1964  Franciscan Indian missionaries’ meeting, St. John’s Mission. *Provincial Annals*, Vol. 26, no. 2 (April), pp. 151-152. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [This is a condensation of a talk given by Officer to a group of Franciscan missionaries meeting at St. John’s Indian Mission and School on the Gila River Indian Reservation. In his remarks, he alludes to work of fathers Bonaventure Oblasser and Nicholas Perschl among the Papago Indians. He stresses especially aspects of Papago education and formal schooling.]


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are 1968 statistics for farmland acreage, crops grown and dollar values, and Indian livestock numbers and dollar values. A dozen additional paragraphs are devoted the Papago livestock industry.]


1984b Mission Tumacácori. A brief history. *SMRC-Newsletter*, Vol. 18, no. 60 (November), insert (4 pp.). Tucson, Southwestern Mission Research Center. [Officer’s history of this southern Arizona mission is equally weighted with information concerning the Jesuits, Franciscans, and Piman Indians who were involved with its past. He also writes about Apache raids on Tumacácori and the migration of Tumacácori Pimans to San Xavier del Bac in 1848.]

1987a *Hispanic Arizona, 1536-1856*. Tucson, The University of Arizona Press. Maps, illus., bibl., index. 462 pp. [The role of Papago Indians in the Spanish and Mexican periods of southern Arizona history is elucidated throughout the text. This is by far the best book covering the topic of its title, a tome written by a top-notch scholar. See “Papago Indians” in the index.]


1991 Mining in Hispanic Arizona: myth and reality. In *History of Mining in Arizona. Volume 2*, edited by J. Michael Canty and Michael N. Greeley, pp. 1-26. Tucson, Mining Club of the Southwest Foundation and the American Institute of Mining Engineers, Tucson Section. [Illustrated with a Jesuit map of northwestern New Spain dating from 1757 and a modern map showing the location of places mentioned in the text, this article examines the myths and documented realities of mining activity in the Pimería Alta, and especially in what became the Arizona portion of it, from the time of Father Eusebio Kino in the late 17th century to 1853. Missions San Xavier and Tumacacori figure prominently in the story. Among other things, Officer correctly notes that “... no ‘old records’ from San Xavier del Bac are available to tell us much of anything. No historian in this century has been able to lay his hands on the original church registers from San Xavier or Tucson. Where they went is a mystery much more real than the issue of where the (fictional) Mine with the Iron Door may be located.”]

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further notes the lack of solid evidence concerning the extent to which Spaniards were involved in the introduction of ditch irrigation technology.]

1996 Southern Arizona in Hispanic times. *sonorensis*, Vol. 16, no. 1 (Spring), pp. 9-10. Tucson, Arizona-Sonora Desert Museum. [Encapsulated here is the history of Spanish arrival among the O’odham of southern Arizona. There is also a color photo of the south elevation of the church of Mission San Xavier del Bac.]

[2005] *Tucson Under Spanish Rule*. Foreword by Bernard L. Fontana. 15 pp. Tucson, Tucson Corral of the Westerners. [Officer summarizes the Spanish-period history of Tucson in this printed text of a talk given by him in 1993. In it, he quotes Tucson presidio commandant José Zúñiga’s 1804 description of Mission San Xavier del Bac, and he notes that they were largely the Piman settlers of Tucson and San Xavier who were a major factor in driving Apache marauders way between 1779 and 1784.]

Officer, James E., and Henry F. Dobyns

1984 Teodoro Ramírez: early citizen of Tucson. *Journal of Arizona History*, Vol. 25, no. 3 (Autumn), pp. 221-244. Tucson, Arizona Historical Society. [About the son of a Spaniard born in Tubac in 1753 and his many descendants. Mention occurs throughout of the relationship between the family and the “Pimas” of Tumacacori and Tubac and of the Martinez Grant at San Xavier. There are also data on John Sweeney, who was once the government blacksmith for the San Xavier Reservation (and who married into the Ramírez family) and on his grandson, Jacob Sweeney, who worked among Papagos as a representative of the Arizona State Employment Service.]

Ohannessian, Sirarpi

1969 *Teaching English to speakers of Choctaw, Navajo, and Papago; a contrastive approach*. Washington, D.C., Center for Applied Linguistics. 138 pp. [“Series of articles commissioned by the Bureau of Indian Affairs to make available to teachers some of the results of comparison of English with the three languages involved. Articles based on work of linguists who have studied these languages.”]

Ojeda, Almerindo E.

1998 The semantics of collectives and distributives in Papago. *Natural Language Semantics*, Vol. 6, no. 3, pp. 245-270. Kluwer Academic Publishers. [“The purpose of this paper is to propose a satisfying model-theoretic account of the notions of singularity, collective plurality, and distributive plurality expressed by both the nouns and the verbs of Papago according to Mathiot (1983).”]

Oktavec, Eileen

1995 *Answered prayers: miracles and milagros along the border*. Tucson, The University of Arizona Press. Illus., bibl., index. xxvi + 239 pp. [This study of milagros, votive offerings left at shrines, focuses primarily on those left at Mission San Xavier del Bac in Tucson, Arizona and at Mission Santa María Magdalena in
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Magdalena de Kino, Sonora. Tohono O’odham are involved in this tradition, especially with regard to cuerpecitos and other religious images -- all of which is discussed in the book.

Olavarría, María E.
1989 Análisis estructural de la mitología yaqui. México, D.F., Instituto Nacional Antropología e Historia. [Included here on pages 278-281 are a discussion of the Papago Montezuma legend as well as a translation into Spanish of an excerpt concerning the Ashes People from Densmore (1929).]


Olberg, C.R., and H.V. Clotts
1917 History of the Papago Indians and history of irrigation, Papago Indian Reservation, Arizona. [Los Angeles?], Department of the Interior, United States Indian Service. 90 pp. [This report is divided into four parts. Part 1 deals with the early history of the Papagos; part 2 deals with the establishment of the reservations; part 3 includes a description of Papagos and the Papaguería as well as conditions and progress after the establishment of Indian agencies; and part 4 provides a history of irrigation on the Papago reservations.]

Olberg, C.R., and F.R. Schanck
1913 Irrigation and flood protection: Papago Indian Reservation, Arizona. Senate Document, no. 973, 62d Congress, 3rd session. Washington, Government printing Office. Maps, illus. 32 pp. [This is a report on the proposed irrigation system and flood-protection works for the Papago (San Xavier) Indian Reservation. Section headings are: General Description; Geology; History of Water Development; Early Water Development and Flood Action on the Papago Reservation; Proposed Flood Control; Natural Data; and Irrigation Plans. Includes numerous black-and-white photos as well as maps, plans, and graphs.]

Oldman, Kathy
2000 Stories from the road. Seedhead News, no. 69 (Summer), p. 9. Tucson, Native Seeds/SEARCH. [Oldman, a Navajo woman, writes about the walk she made with other Native Americans on March 19, 2000 from San Miguel Village to Little Tucson on the Tohono O’odham Nation, a distance of twenty-two miles. The walk was made in support of programs to help alleviate the problem of diabetes among Native Americans.]

Olin, George
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Tucson, Southwest Parks and Monuments Association. Maps, illus., index. ix + 210 pp. [Olin believes evidence supports the hypothesis that the Tohono O’odham are the direct lineal descendants of the Hohokam (p. 175), and he notes the availability in the Kitt Peak gift shop of crafts and other materials relating to the Tohono O’odham (p. 200).]

2000

Up close. A lifetime observing and photographing desert animals. Tucson, The University of Arizona Press. Illus. 227 pp. [There are scattered references throughout to Papagos and areas of the Papago Indian Reservation, e.g. a section on the Baboquivari Mountains (pp. 77-82); Quitobaquito and its history, including its relation to Sand Papagos (pp. 136-140); and the Quijota Trading Post (pp. 149-155). The latter makes mention of Pisinemo and the annual deer dance. Olin was a naturalist who worked in southern Arizona in the second half of the 20th century.]

Oliveros, Arturo

1976

Planteamientos generales para el estudio antropológico del Valle de Cocóspera Sonora. In El Valle de Cocóspera, Sonora. Primer informe [Cuadernos de los Centros, no. 21 (Marzo)], compiled by Arturo Oliveros. 18 pp. Hermosillo, Instituto Nacional de Antropología e Historia, Dirección de Centros Regionales, Centro Regional del Noroeste. [A brief history of the Cocóspera Valley in the Pimería Alta is included in this overview of a possible program involving the study and preservation of the ruins of Mission Cocóspera, founded in 1687 by Father Eusebio Francisco Kino. It is noted the setting is a good one in which to study the initial contact between Europeans and Pimans.]

Oliveros, Arturo, compiler

1976

El Valle de Cocóspera, Sonora. Primer informe [Cuadernos de los Centros, no. 21 (Marzo)]. Hermosillo, Instituto Nacional de Antropología e Historia, Dirección de Centros Regionales, Centro Regional del Noroeste. Map, plans, elevations, illus., bibl. v + 18 + 27 + 50 pp. [This is a collection of three essays, including an original one by Oliveros (1976), a translation into Spanish of a manuscript of the chronological history of Mission Cocóspera by William Wasley (1976), and a translation into Spanish of the architectural study of the northern Sonoran missions by De Long and Miller (1976). The focus is on the ruins of Mission Cocóspera, founded by Father Kino for the Northern Piman Indians in 1687.]

Olsen, Stanley J.

1974

The domestic animals of San Xavier del Bac. Kiva, Vol. 39, nos. 3-4 (Spring-Summer), pp. 253-256. Tucson, Arizona Archaeological and Historical Society. [A short sketch of Mission San Xavier del Bac and its history is given along with the identities of animals whose bones were excavated at the mission site (Ariz. AA:16:10). Animals identified include domestic dog, domestic horse of burro, domestic goat, domestic pig, domestic cow, domestic chicken, black-tailed jackrabbit, mule deer, skunk, red-tailed hawk, and desert tortoise.]

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Olson, Alan P. 1985 Archaeology of the Presidio of Tucson. Kiva, Vol. 50, no. 4 (Summer), pp. 251-270. Tucson, Arizona Archaeological and Historical Society. [Mention is made of the recovery of sherds of Papago Indian ceramics.]

Olson, Brooke 1999 Applying medical anthropology: developing diabetes education and prevention programs in American Indian cultures. American Indian Culture and Research Journal, Vol. 23, no. 3, pp. 185-203. Los Angeles, American Indian Studies Center, University of California. [Included here is discussion of an educational video developed in conjunction with the Tohono O’odham, Diabetes and Desert Foods: Examples from O’odham Traditions, whose purpose it is to help educate health practitioners, O’odham people, and the interested public in the values of a native diet of desert foods.]

Olson, Carl A. 2004 50 common insects of the Southwest. Tucson, Western National Parks Association. Map, illus., glossary, further reading, index. iv + 50 + iv pp. [Olson notes that in former times Tohono O’odham took advantage of the annual summer migration of caterpillars of the White-Lined Sphinx Moth (Hyles lineata), “harvesting, prepping, and drying them to provide a fantastic source of high-protein, low-fat, low-cholesterol food for the winter.”]

Olson, Ronald L. 1933 Clan and moiety in native America [University of California Publications in American Archaeology and Ethnology, Vol. 33, no. 4, pp. 351-422]. Berkeley, University of California Press. Map, bibl. [A general discussion of clans and moieties in North and South America. A brief reference on page 361 places the Papagos with the Pima and California sub-tribes as being patrilineal. On page 326, it is noted that sibs and moieties are found among the Papago. In Table 3, “concepts adhering to moieties,” Pima and Papago are listed as having the following moiety concepts: red-white, vulture-coyote, and red ants-white ants. Associated moiety features indicate the red side linked with the earth and the white side linked with the underworld.].

Olvera H., Jorge 1987 Las misiones jesuitas en el Estado de Sonora y la tumba de Kino. In 300 años del arribo del Padre Kino a Sonora, 1687-1987. Simposio binacional de estudios sobre Eusebio Francisco Kino. Memoria, pp. 104-119. Hermosillo, Gobierno del Estado de Sonora. [This is a summary account of the discovery in 1967 in Magdalena, Sonora, of the skeletal remains of Father Eusebio Francisco Kino, pioneer Jesuit missionary among the Northern Piman Indians.]

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article by an architectural historian on the history of various architectural features in Mission San Xavier del Bac. Many of its features are *mudejar* in origin.

1998  *Finding Father Kino: the discovery of the remains of Father Eusebio Kino, S.J., 1965-1966.* Foreword and afterword by Bernard L. Fontana. Tucson, Southwestern Mission Research Center, Inc. Maps, illus., appendices, refs., index. xvii + 269 pp. [This is an account of the discovery of the skeletal remains of Jesuit missionary Eusebio Kino who died and was buried in Magdalena, Sonora in 1711. Papagos, including Papago Indian pottery, are briefly alluded to. Consult the book’s index. There is also considerable history here concerning the Pimería Alta mission of Cocóspera, Remedios, San Ignacio, and Magdalena.]


O’Mack, Scott, and Eric E. Klukas

2004  *San Xavier to San Agustín* (Technical Series, 81). Tucson, Statistical Research, Inc. Maps, illus., refs. cited. xiii + 243 pp. [This report was prepared for the Pima County (Arizona) Administrator’s Office which had devised a plan for environmental restoration along the Santa Cruz River from Mission San Xavier del Bac north to Tucson. Included are sections on a history of research, including ethnographic research on the O’odham in the area; Native American culture history, including that of the Tohono and Hia C’ed O’odham; Euro American culture history and its impact on native cultures; and archaeological sites within the covered area, including that of Mission San Xavier del Bac. A photo taken by Leo Goldschmidt of Mission San Xavier in 1887 before the earthquake struck that year adorns the cover of the book.]

O’Neale, Lila M., and Juan Dolores


O’Neil, Jerry E.

1985  *The Camp Grant massacre.* In *Where waters meet,* by Faith Cummins and others, pp. 21-25. Winkelman, Arizona, Arizona Central College, Aravaipa Campus. [Details are spelled out concerning the 1871 killing of Apaches at Camp Grant, Arizona, by Papagos, Mexicans, and Anglos from Tucson and San Xavier. There were 92 Papagos, 48 Mexicans, and six Anglos in the raiding party.]

O’Neill, Fran

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40-41. Palm Desert, California, Desert Magazine. [Papago uses of mesquite are mentioned here.]

O'Neill, Shannon
2001 Tohono O'odham Community Action. Seedhead News, no. 75 (Winter), p. 5. Tucson, Native seeds/SEARCH. [This is a discussion about TOCA (Tohono O'odham Community Action), an organization begun in Sells, Arizona in 1998 “to support activities that strengthen and contribute community well-being. TOCA helps elderly people who need help with chores, educates children and others about diabetes prevention, and promotes crafts such as basket making and participation in ceremonies.” It is noted that TOCA is about to begin its own farm for raising traditional crops.]

Orosco, Dianne
1976 How oceans came to be. In And it is still that way. Legends told by Arizona Indian children, collected by Byrd Baylor, p. 28. Santa Fe, Trails West. [Orosco, who was a student in the Phoenix Indian School, tells how I’itoi and the spiders worked together to make the earth, but in the process allowed some water – the oceans – to remain in place.]

Orozco, Manuel
1997 [Letter to Antonio Comadurán, commander of the Tucson presidio, written in Tucson on May 3, 1843.] In A frontier documentary: Sonora and Tucson, 1821-1848, translated and edited by Kieran R. McCarty, pp. 83-84. Tucson, The University of Arizona Press. [Orozco, a retired ensign of the Tucson presidial company, reports that Carlos Castro had just visited Culo Azul, the leader of the Gila River Pimas, who “assured me that rebels and non-rebels from every corner of the Papaguería are now seeking refuge with him on the Gila and are pleading for his intervention with our government.” He also says that on his way back to Tucson, Castro “stopped at the village of Kohatk, where he explained his mission and where he was well received. The people there assured him that they themselves were at peace but that the rebels, showing signs of sadness and shame, had passed through their village on the way to the Gila to sue for pardon through the Pima general, Culo Azul.”]

Orozco, Monica I.
2010 Caring for our photo collections. La Gaceta Electrónica, Vol. 2, no. 2 (June), pp. 1-5. Santa Barbara, California, Santa Bárbara Mission Archive-Library. [Among the photo collections in the Santa Bárbara Mission Archive-Library is the “Bonaventure Oblasser, OFM Collection,” one formerly housed at Mission San Xavier del Bac and which includes photographs, most taken of O’odham and their surroundings, between ca. 1907 and the 1950s. Some are images taken by Fr. Bonaventure while others are photo prints and negatives he collected from other
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Friars and other sources. (Copy negatives and prints of many of these images made by Richard Trible are in Special Collections in the University of Arizona Library.)

Orozco y Berra, Manuel
1864  *Geografía de las lenguas y carta etnográfica de México.* México, J.M. Andrade y F. Escalante. 392 pp. [Piman languages, including Papago, are discussed on pages 39-40 and Piman groups in general, including Papago, are discussed on pages 345-353.]

Orque, Angel J.
2005  [untitled poem.] *Seedhead News,* Summer, p. 7. Tucson, Native Seeds/SEARCH. [This short poem by a Tohono O’odham reflects on the saguaro cactus as symbol of her traditional culture and past, hoping her readers will, “Open your hearts and welcome all the happiness and memories our land has to offer.”]

Ortega, José de.  *See Balthasar (1754)*

Ortega, Marilyn
1977  Winter moon. *The Weewish Tree,* Vol. 5, no. 2, p. 5. San Francisco, American Indian Historical Society. [This is a 14-line poem by a Papago girl.]

Ortega Noriega, Sergio
1985a  *Crecimiento y crisis del sistema misional, 1686-1767.* In *Historia general de Sonora,* Tomo 2, edited by Sergio Noriega N. and Ignacio del Río, pp. 111-150. Hermosillo, Gobierno del Estado de Sonora. [Considerable emphasis is laid on the missionary work of Father Eusebio Kino and his fellow Jesuits among the O’odham of northern Sonora. So are there old black-and-white photos here of the missions at San Ignacio, Pitiquito, San Xavier del Bac, Atil, Cocóspera, Caborca, and Oquitoa.]

1985b  *El sistema de misiones jesuiticas: 1591-1699.* In *Historia general de Sonora,* Tomo 2, edited by Sergio Noriega N. and Ignacio del Río, pp.35-75. Hermosillo, Gobierno del Estado de Sonora. [This history of the Jesuits in New Spain to 1699 includes brief mention of Upper Pimas and of the Rectorate of Nuestra Señora de los Dolores which was established by the Jesuits to accommodate them.]

Ortega Soto, Martha
1985  La colonización española en la primera mitad del siglo XVIII. In *Historia general de Sonora,* Tomo 2, edited by Sergio Noriega N. and Ignacio del Río, pp.151-189. Hermosillo, Gobierno del Estado de Sonora. [There is some information here concerning the Piman Revolt of 1751 and the Spanish military presidios at Tubac and Altar which resulted from that event.]

Ortiz, Alfonso
1974  Farmers and raiders of the Southwest. In *The world of the American Indian,* edited
Oritz Gastelum, Irene; Leonor E. Ortiz Romero, and Lucrecia Oritz Gastelum 2009a Our memories of Father Kieran McCarty (1925-2008), Franciscan priest and scholar. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 11. Tucson, Center for Desert Archaeology. [The guardians of the mission church of Tubutama pay homage to a Franciscan priest who served their community between 1965 and 1969. McCarty was a scholar of the history of the Pimería Alta who also once served as pastor of Mission San Xavier del Bac.]

2009b San Pedro y San Pablo del Tubutama. *Archaeology Southwest*, Vol. 23, no. 2 (Spring), pp. 11. Tucson, Center for Desert Archaeology. [Three women responsible for care of the Spanish-period church in the community of Tubutama, a mission founded by Father Kino in the Pimería Alta, make a plea for continued support in their efforts to preserve the church and “the legacy of Father Kino.”]

Ortiz Parrilla, Diego 1986a [Letter to Father Felipe Segesser written February 18, 1752 in San Ignacio in the Pimería Alta.] In *El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769*, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 221-222. México, Universidad Nacional Autónoma de México. [Sonoran governor Ortiz requests Father Visitor Segesser to remove Father Ignacio Keller from the presidio of Terrenate where he had gone to complain about the role of the Northern Piman, Pedro de la Cruz, in the Pima Revolt of 1751.]

1986b [Letter to Father Felipe Segesser written April 3, 1752 from the village of Ures, Sonora.] In *El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769*, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 223-228. México, Universidad Nacional Autónoma de México. [This is further denunciation by Governor Ortiz of Father Ignacio Keller’s actions in the wake of the 1751 Pima Revolt, especially Keller’s actions in inducing Captain Juan Antonio Menocal to execute Pedro de la Cruz, alias Chihuahua, whom Keller regarded as the second in command during the Pima Revolt of 1751.]

1986c [Letter to Father Felipe Segesser written April 3, 1752 from the village of Ures, Sonora.] In *El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769*, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp.229-235. México, Universidad Nacional Autónoma de México. [In this second letter to Father Segesser written in the same day (see Ortiz Parrilla 1986b), the governor offers in detail his version of events connected with the 1751 Pima Revolt. Mentioned in the account are the mission stations at Suamca, Arivaca, Guevavi, San Xavier del Bac, Sonoita, Imuris, San Ignacio, and Cocóspera.]

1986d [Letter to Father Felipe Segesser written May 5, 1752 from the presidio of San Miguel Horcasitas, Sonora.] In *El noroeste de México. Documentos sobre las
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misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 243-249. México, Universidad Nacional Autónoma de México. [This is a stout defense by the Governor of Sonora of his actions in the Pima Revolt.]

1986e [Letter to Father Felipe Segesser written June 11, 1752 from the presidio of San Miguel Horcasitass, Sonora.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 243-249. México, Universidad Nacional Autónoma de México. [Governor Ortiz informs Father Segesser about conditions in Sonora, also letting him know Lieutenant Bernardo de Urrea is on his way to Mexico City. He further expresses regret at the illness of Father Francisco Pauer (Franz Paver), the missionary at San Xavier del Bac.]

1986f [Objections to the requests of Father Ignacio Keller.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 237-241. México, Universidad Nacional Autónoma de México. [Undated, this is a denunciation by Governor Ortiz Parrilla to Father Visitor Felipe Segesser of the requests made by Father Ignacio Keller (1986) in the wake of the 1751 Pima Revolt.]

1986g [Report on the situation in Pimería Alta in the aftermath of the Pima Revolt of 1751.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 259-261. México, Universidad Nacional Autónoma de México. [This report was written in San Ignacio, Sonora, February 13, 1752. By this time, the Pima Revolt had been quelled for all practical purposes.]

1986h [Report to Jesuit Visitor General Agustín Carta.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 349-362. México, Universidad Nacional Autónoma de México. [Written at the presidio of San Miguel de Horcasitas on August 2, 1752, this is a defense by Governor Ortiz Parrilla of his actions concerning the Pima Revolt of 1752.]

1997 Decree of Governor Diego Ortiz Parrilla. In The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora, 1700-1765, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 421-425, 433-436. Tucson, The University of Arizona Press. [This decree, written at San Miguel Horcasitas and dated June 2, 1752, orders that a new company of fifty soldiers be stationed at Tubac under command of Juan Tomás de Beldarrain, and that a detachment of twenty soldiers be placed at Ocuca, the detachment to be rotated monthly. Ortiz reviews events leading to his decision about placement of troops, and he specifically talks about problems with O’odham in the vicinity of Caborca. One such Indian was “punished with death” as an example to other potential cattle thieves.]

Ory, Ron

2004 A modern day Anza diary – exploring the auto route. Noticias de Anza, no. 23
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(January), pp. 1-3. Oakland, National Park Service, Juan Bautista de Anza National Historic Trail. [This is an illustrated account by a man who in June, 2003, traveled the highway route paralleling the route taken by Juan Bautista de Anza in 1775-1776 from Nogales, Arizona, to San Francisco, California. His trip included stops at Tumacácori National Historical Park and Mission San Xavier del Bac. The latter is shown in a reverse image black-and-white photo of the east elevation of the church.]

Osborne, Kenan
1959a Holy Week Indian mission pilgrimage. Provincial Annals, Vol. 21, no. 4 (April), pp. 300-301. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Notice of a pilgrimage to Indian missions during Holy Week sponsored by the Franciscan Missionary Union and including pilgrims from Sacramento, Stockton, Oakland, San Francisco, Santa Barbara, and Los Angeles, says the pilgrimage will visit – as it did in the previous year – Mission San Xavier del Bac, Sells, and Ajo, all churches for Papagos.]
1959b Reservation on a reservation. Provincial Annals, Vol. 22, no. 1 (July), pp. 27-28. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Father Kenan summarizes the Indian pilgrimage taken over Holy Week of 1959 by a group of pilgrims from California. He tells in some detail about their visits to Mission San Xavier del Bac, Sells, Topawa, and Ajo.]

Osburn, Charles R.
1915(?). Thru the Papago country: a journey by Honorable Cato Sells, United States Commission of Indian Affairs, and Honorable George W.P. Hunt, Governor of Arizona, July 31 to August 5, 1915. s.l., s.n. Illus. 59 pp. [With photographs by Seth Moyle, this is an account of a journey that took Commissioner Sells and Governor Hunt to San Xavier del Bac as well as to Papago country west of San Xavier that was, in 1916, destined to become the main portion of the Papago Indian Reservation. This report is in the Arizona State University library in Tempe, call #E99.P25 078x.]

O’Toole, Tom, and Joanne O’Toole
1995 Tucson’s museums surprising, offbeat. Woodall's Sunny Destinations, Fall, pp. 5C, 7C-8C. Ventura, California, Woodall Publications, Corp. [This magazine for RVers (recreational vehicle owners) makes mention of, “the reservation of the Tohono O’odham (formerly known as the Papago) Native Americans and the sparkling white Mission San Xavier del Bac.” The mission’s 1797 completion date is noted as are its interior art and an ongoing art restoration project being carried out “by none other than the expert who led the restoration of the Sistine Chapel in the Vatican [sic].”]

Overstreet, Daphne
1974 Festivals of Arizona. Tombstone, Arizona, Tecolote Press. Unpaged. [There are
scattered mentions in the pages of this booklet of Papago involvement in the annual fiesta at Mission Tumacacori held the first Sunday of each December; the fiesta of San Francisco Xavier at Mission San Xavier del Bac (December 3); the Tucson Festival Society’s pageant at Mission San Xavier (the first Friday after Easter); San Juan’s Day chicken pull at Santa Rosa village on the Papago Reservation (June 24); the annual saguaro wine harvest ceremonies; and the Papago rodeo at Sells, Arizona (November).]

Ozer, C.E.

PPP

Pablo, Bruce

Pablo, Daniel

Pablo, Henrietta

1982b [Untitled.] In Mat hekid o ju: when it rains, edited by Ofelia Zepeda, pp. 48-49. Tucson, The University of Arizona Press. [Papago and English versions of a poem about the good feelings engendered within the poet by the beauty she saw on a trip to Albuquerque, New Mexico.]

Pablo, Toni
1982 The woman and her basket. Papago: The Desert People, Vol. 1, no. 1 (January), p. 32. Topawa, Arizona, Topawa Middle School. [Papago student Pablo tells a story about “some men from the museum” who took a picture of a Santa Rosa village Papago basketmaker and her basket. “When they developed the picture ... the basket was just black snakes ... and her face was messed up! It had bumps and scars all over it. She looked worse than before!”]
Packard, Robert C., and Thomas J. Zwemer  
1971 Demographic discrimination of American Indian and Eskimo groups by use of Bjork analysis. *Journal of Dental Research*, Vol. 50, no. 2, part 2 (March/April), pp. 364-370. Chicago, International Association for Dental Research. [Sixty-five cephalometric measurements taken on each of 223 American Indian and Eskimos from five tribal groups were studied by discriminant function analysis. Sixty measurements proved useful in classifying these natives ethnically with 88% accuracy and by sex with over 93% accuracy. Thirty-two Papago Indians were among the 223 people in the sample.]

Padfield, Harland; Peter Hemingway, and Philip Greenfeld  
1966 The Pima-Papago educational population. A census and analysis. *Journal of American Indian Education*, Vol. 6, no. 1 (October), pp. 1-24. Tempe, Arizona State University, College of Education. [This study includes examination of the records of 2,836 Papago school-age children and their rates of promotion and retention by grade and type of school (public, federal/boarding, federal/day, and Catholic). Included among the findings for Pima/Papago combined: some 65% are behind grade; the overall retention rate is 5%; they are retained in grade more often than non-Indians; and 7% ages 6 through 18 are not enrolled in any school.]

Padfield, Harland, and William E. Martin  
1965 *Farmers, workers and machines. Technological and social change in farm industries in Arizona*. Tucson, The University of Arizona Press. 325 pp. [A section on “Indian farm subculture” includes data concerning Papagos in off-reservation farm employment, largely in the vicinity of Eloy and south of Casa Grande, Arizona. Brief life history interviews with three Papago farm laborers are reported.]

Padfield, Harland, and John van Willigen  


Padilla-Milton, Clara H.  
1998-99a El llegado sepultado por la ignorancia. *La Onda*, Año 5, núm. 48 (Diciembre/Enero), pp. 12, 30. Tucson, Arizona, and Hermosillo, Sonora, MEXUS Publishing. [This is an interview by the author with Father Charles Polzer, S.J.,
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principally about the various accomplishments involved with the discovery of the grave of Father Eusebio Francisco Kino, pioneer Jesuit missionary among the Northern Piman Indians. There is a photo of Polzer standing in front of the ruins of Mission Tumacácori in Arizona.

1998-99b Las misiones sucumbiendo ante la indiferencia. La Onda, Año 5, núm. 48 (Diciembre/Enero), pp. 1, 8, 10-12, 33. Tucson, Arizona, and Hermosillo, Sonora, MEXUS Publishing. [This article is about the neglect by the Mexican government of some of the church structures of missions founded by Father Eusebio Kino in the Pimería Alta. The ruins at Cocósperas and Remedios are cited as the most egregious examples. There are photos here of the ruins at Cocóspera as well as of the churches at Magdalena, San Ignacio, Oquitoa, and Caborca.]

1998-99c San Javier del Bac: una joya colonial de América. La Onda, Año 5, núm. 48 (Diciembre/Enero), pp. 30. Tucson, Arizona, and Hermosillo, Sonora, MEXUS Publishing. [An article about Mission San Xavier del Bac, founded in 1700 [sic] by Father Eusebio Kino for the “Pimas.” Because the information here is based largely on the writings of Father Charles Polzer, a Jesuit, the history is weighted heavily in favor of the Jesuits – despite the fact they were Franciscans who constructed the “jewel” seen by modern visitors to the San Xavier District of the Tohono O’odham Nation.]

Paganelli, Mary
2009 TOCA, Tohono O’odham Community Action. sonorensis, Vol. 29, no. 1 (Winter), pp. 9-11. Tucson, Arizona-Sonora Desert Museum. [A brief discussion of the radical shift that occurred in the diet of Tohono O’odham after 1950 notes that TOCA was founded in the early 21st century to create culturally appropriate, agriculturally based economic development with the community; to reduce the high incidence of diabetes among the Tohono O’odham; and to revitalize “traditional Tohono O’odham culture and language by redeveloping the material base on which traditions are rooted.” Various TOCA enterprises are described, including the Desert Rain Café in Sells. There are recipes for Cholla bud salad and O’odham white tepary bean stew.]

Page, Donald
1961 The burial place of Father Kino. Arizona Highways, Vol. 37, no. 3 (March), pp. 30-35. Phoenix, Arizona Highway Department. [This is an illustrated article about the so far unsuccessful effort to find the burial place of Father Eusebio Francisco Kino, who died in 1711, was buried in Magdalena, Sonora, and who was the pioneer missionary among the northern Piman Indians. (The place Page thought most likely turned out to be an early nineteenth-century chapel.]]

Page, Jake
Tumacacori National Historical Park, “which combines the ruins of an early 19th-century Spanish mission church with an exhibit depicting the Spanish influence in the region. It attests to the enterprise of Father Kino, the Jesuit who first brought to these parts wheat, cattle, and the cross, thus changing local history in ways that are still being played out. The lives of the Pima Indians were severely disrupted, and the Park Service knows that such exhibits require a certain ethnic diplomacy.”

Page, Thomas M.
1991 Father Remy, O.F.M. (+ March 24, 1991). Westfriars, Vol. 24, no. 6 (June), p. 9. Tucson, Franciscan Province of Saint Barbara [of the Order of Friars Minor]. [This is a poem written in commemoration of Father Remy Rudin, a Franciscan missionary who – although it is not mentioned in the poem – had long service among the Papago Indians on the Papago Indian Reservation.]

Painter, Muriel T.
1986 With good heart. Yaqui beliefs and ceremonies in Pascua village. Tucson, The University of Arizona Press. [Mention is made of Papagos’ use of a fetish from the tail of a horse, one that can be used to kill a person; of Papagos’ genuflections; of Papagos’ use of white cloth as a substitute for reredos and canopy in a church; of their vows to San Francisco Xavier; of their celebrations for those returning from venerating San Francisco in Magdalena; the Papagos’ inviting the Yaquis to eat with them during the December 2 vigil for San Francisco Xavier at San Xavier del Bac in 1951; of Papagos’ use of helmet masks; of earlier participation of Yaquis in the San Francisco Xavier fiesta at San Xavier del Bac in December; of Papagos’ viewing of the Yaqui Easter ceremony; and of Papago spectators at the Yaquis’ Palm Sunday Eve ceremonies.]

Palacios-Fest, Manuel R.
2008 Environmental change in the western portion of the Papaguería. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp. 123-137. Tucson, SRI Press. [Noted are the important roles played by columnar cacti (saguaro and organ pipe), agave, mesquite, and Opuntia (chollas and prickly pear) in the lives of O’odham who occupied the area under discussion. Passing mention is also made of the migration by Tohono O’odham to the Gulf of California to gather salt.]

Palfi, Marion

Palma, Salvador. See Bolton, translator and editor, 1930x; Bowman and Heizer 1967: 148-155
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Palmer, Edward
1871 Food products of the North American Indians. *Report of the Commissioner of Agriculture for the year 1870*, pp. 404-428. Washington, Government Printing Office. [Palmer spells “Papago” as “Papajo.” References to the “Papajo” and their food products are on pages 406 (“A fine mescal spirit is prepared by the Papajos and Apaches from the roasted hearts of Agave Americana,” and fibers from the leaves of this plant are used to make rope); 416 (Papagos are the largest producers of syrup made from saguaro cactus fruit, and the “pitahaya,” *Cereus Thurberi*, grows in Papago country); 417 (Papagos cover jars which contain syrup or reserves made from pitahaya with a thick coating of mud which makes the jars less likely to break, keeps the contents cool, and prevents evaporation; pulp of *Echinocactus Wislizeni* is cut into pieces and boiled in the syrup of *Cereus giganteus* or *Cereus Thurberi*); 418 (Papagos dry the unripe fruit of *Opuntia* and cook it with meat; discussion of the preparation and consumption of *Ammobroma sonorae* by Papagos; and Papagos fond of wheat).]

Palmquist, Peter E.
1983 *Carleton E. Watkins: photographer of the American West*. Foreword by Martha A. Sandweiss. Albuquerque, University of New Mexico Press for the Amon Carter Museum. Illus., appendices, bibl, index. xvii + 234 pp. [Photographer Watkins arrived in southern Arizona in April, 1880 where he took seven photographs of Mission San Xavier del Bac (pp. 66-67). One of these views, that of the southeast elevation of the façade of the church with the atrium in the foreground, is reproduced in Plate 78.]


Pancho, Delmarie
1982 An interview with Nyla Antone. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 6. Topawa, Arizona, Topawa Middle School. [Antone, an eleven-year-old Papago student, reports results of her interview with school teacher Nyla Antone, a woman who has taught all grades from kindergarten through the 9th grade. Antone, who has two sons, five daughters, and four grandsons has lived in Sells, California, and Santa Rosa village.]

Pancho, Jose, and Madeleine Mathiot
“Story about coyote being hoodwinked by some quail. Papago version presented on verso with English translation in recto. Text is presented in numbered sentences for ready comparison to translation.”]

Pancoast, Charles E.
1930 A Quaker Forty-niner, edited by Anna P. Hannum. Philadelphia, University of Pennsylvania Press. Maps, illus., index. 402 pp. [Pages 238-39: Pancoast says his group of Forty-niners came near a village of “Papalo” Indians who were armed and painted for war with a nearby Apache band. He describes Mission San Xavier del Bac and the three bells in its bell tower (pages 234-35), but later (p. 239) states that they came “… to another Indian village, called … ‘San Xavier.’” His 1849 account is garbled on the issue.]

Papago and Pima Translators and the Wycliffe Bible Translators, Inc.

Papago Bulletin. A monthly newsletter published in mimeographed from by members of the Papago Federal Credit Union, Sells, Arizona. Volume 1, number 1 appeared in April, 1964; the final volume and number, 2/9, appeared in December, 1965.

Papago Children
[1974] Tohono O’othham Ha-himdag. Sacaton, Arizona, Project Heed. 28 pp. [These are the illustrated results of a photography and writing program completed by fourth and fifth grade Papago children at Sells Elementary School.]

Papago Children, Topawa School
1976 How the Papagos got some shade. In And it is still that way, collected by Byrd Baylor, pp. 12-14. Santa Fe, Trails West. [This is a Papago folktale about how Rattlesnake built the first ramada.]


Papago Tribal Council
1949 The Papago development program, May 1949. Lawrence, Kansas, Haskell Institute Print Shop. Map, illus. 82 pp. [This report summarizes the economic and social
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development that is taking place on the Papago Indian Reservation as well as a plan for social and economic development. The federal government’s obligations to the Papago Tribe are also noted. Numerous black-and-white photographs included. Copies of this booklet were also printed in Chilocco, Oklahoma, in the Chilocco Agricultural School Print Shop.

Papago Tribal Council and the Division of Indian Health, Public Health Service, U.S. Department of Health, Education and Welfare

[1961] *The Papago health program, Sells Indian Hospital.* s.l., s.n. Illus. 8 pp. [Booklet briefly discusses the history of Papago Indians and their health care, with information on the new (ca. 1960) hospital built at Sells.]

Papago Tribe

n.d.a *Investment opportunities on the Papago Reservation, Arizona.* s.l., Industrial & Tourism Division of the Bureau of Indian Affairs. 4 pp. [A short résumé on the Papago Reservation includes sections on location, description, climate, population, manpower training, industrial development, existing industry, transportation, utilities, education, public facilities, and recreation.]

n.d.b *The Papago Tribe.* s.l., s.n. Map. 39 pp. [Contains information on virtually all aspects of the Papago Tribe including size, location, climate, topography, Papago Agency, list of agents and superintendents, economy, communications, transportation, tourism, health, housing, education, and a brief outline of Papago culture.]

Papago Tribe of Arizona


1937 *Constitution and by-laws of the Papago Tribe, Arizona, approved January 6, 1937.* Washington, Government printing Office. 8 pp. [This is a presentation of the constitution and by-laws of the Papago Tribe of Arizona.]

1971 *Request for funding for new and improved educational facilities on the Papago Reservation.* Sells, Arizona, Papago Tribe. Map, illus. 20 + 22 + 22 + 1. [The title is the abstract.]

1979 *Special appropriation request for projects and programs on the Papago Indian Reservation: FY 1980.* Sells, Arizona, Papago Tribe of Arizona. Map, illus. 28 pp. [This is a special appropriation request to the federal government for funding various projects and programs on the reservation.]

Papago Tribe of Arizona. *Planning Department.*

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Papagos. It constructively explores ways that Papagos can improve existing housing and related economic conditions by improving the existing housing delivery system according to Papago values and priorities.

Papago Tribe of Arizona and the Bureau of Indian Affairs Papago Agency
1970 Facts about the Papago Indian Reservation and the Papago people. [Sells, Arizona], Papago Tribe of Arizona and the Bureau of Indian Affairs Papago Agency. Map, illus, suggested reading list. 30 pp. [A booklet written to inform people, including those making inquiries about Papagos and their reservation, concerning geographical location, tribal government, education, housing, religion, language, and Papago culture. Included are two photos by Charles Herbert of Papagos involved in the saguaro fruit harvest.]

Papago Tribe of Arizona; Bureau of Indian Affairs Papago Agency, and the U.S. Public Health Service
1970 Facts about the Papago Indian Reservation and the Papago people. [Sells, Arizona], Papago Tribe of Arizona and the Bureau of Indian Affairs Papago Agency. Map, illus, suggested reading list, appendix. 31 + 11 pp. [A somewhat revised version of Papago Tribe of Arizona and the Bureau of Indian Affairs Papago Agency (1970), this one with the addition of an 11-page appendix that provides a calendar stick account that is a reprint (without attribution) of Kilcrease (1939). Also see Tatom (1974).]

Paré, Madeline F., and Bert M. Fireman
1974 Arizona pageant; a short history of the 48th state. Tempe, Arizona Historical Foundation. Maps, illus, bibl., index. 336 pp. [There are references to Papagos on pages 8 (celebration of the new year in June when saguaro fruit ripens); 16 (Ventana Cave and the Papagos); 17 (Papagos as possible descendants of the Hohokam); and 121 (Papagos’ involvement in the Camp Grant massacre). Mission San Xavier del Bac is mentioned on pages 23–24 (Papagos and the mission); 55 (Father Eusebio Kino laid foundations for a church north of the present church); 57 (the Pima revolt of 1751 spread to San Xavier); 121 (raid at San Xavier by Apaches led to Papagos’ involvement in the Camp Grant massacre); 152 (the mission church houses the original (bogus) deed to the Peralta land; 157-58 (the 1775 Juan Bautista de Anza expedition and its relation to Mission San Xavier); 159 (Mission San Xavier said to have been abandoned in the late 1820s); and 301 (“tame” Indians said to be living near San Xavier included in the census of 1864).]

Paredes Aguilar, Rafaela; Thomas R. Van Devender, and Richard S. Felger
2000 Cactáceas de Sonora, México: su diversidad, uso y conservación. Hermosillo, Instituto del Medio Ambiente y el Desarrollo Sustentable del Estado de Sonora (IMADES), and Tucson, Arizona-Sonora Desert Museum Press. Map, illus., glossary, index of scientific names of cacti, refs. xv + 143 pp. [This illustrated compilation and description of the cacti of the State of Sonora, Mexico, includes...]

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the names in O’odham for many of the plants.]

Parezo, Nancy J., and Don D. Fowler
2007 Anthropology goes to the fair. The 1904 Louisiana Purchase Exposition. Lincoln and London, University of Nebraska Press. Illus., endnotes, references, index. xiii + 536 pp. [This book is chiefly about American anthropology and the role played by W J McGee at the 1904 St. Louis world’s fair in assembling native peoples from throughout the world for display at the fair in what might charitably be labeled a living museum. Other United States natives were also at the fair under auspices of the education branch of the Office of Indian Affairs, and still others came as participants in Wild West shows and similar exhibitions. Among these were a handful of Tohono O’odham. One Tohono O’odham female kindergartner died at the fair. Another, soprano Katherine Valenzuela, was allowed to attend the fair by her father only when it was agreed she would be escorted by Addie Beaver, a Native teacher (p. 66). Valenzuela was a graduate of the Phoenix Indian School.]

Pargett, Lucien
1965 St. Catherine’s Indian mission. Provincial Annals, Vol. 27, no. 2 (May), pp. 133-135. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Father Lucien provides a history of the Indian missions for Papagos at Ajo and of various churches and chapels in villages in the western part of the Papago Indian Reservation. There are black-and-white photographs of the interior of St. Catherine’s church in Ajo and of the interior of Santa Cruz church. There are exterior photos of the chapels at Vaya Chin, Ventana, Charco 27, Gunsight, Hickiwan, and Kaka.]

Park, Charles F.

Park, Willard Z.
1941 Culture succession in the Great Basin. In Language, culture, and personality: essays in memory of Edward Sapir, edited by Leslie Spier, A. Irving Hallowell, and Stanley S. Newman, pp. 180-203. Menasha, Wisconsin, Sapir Memorial Publication Fund. [It is noted that Papagos used brushing, or some practice related
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to it, as a curing technique (p. 200).]

Parke, John G.
1855 Report of explorations for the portion of a railroad route near the thirty-second parallel of north latitude lying between Doña Ana, on the Río Grande, and Pima villages, on the Gila. In Reports on explorations and surveys for a railroad route from the Mississippi River to the Pacific Ocean under the direction of the Secretary of War in 1853-54, Vol. 2, pp. 1-22, Executive Documents of the Senate, no. 78, 33d Congress, 2d session. Washington, Beverly Tucker, Printer. [It is noted on page 7 that Tucson’s inhabitants “raise chiefly corn and wheat, cultivating about three hundred acres of rich soil by irrigation from a stream which has its source near the mission of San Javier del Bac, 8.5 miles to the south.” On page 8 there is mention of an emigrant route “via the mission of San Javier del Bac to the Cienega de los Pimas.” Parke was in the region in February, 1854.]

1857 Report of explorations for railroad routes from San Francisco Bay to Los Angeles, west of the Coast Range and from the Pima villages on the Gila to the Río Grande near the 32d parallel of north latitude. In Reports on explorations and surveys for a railroad route from the Mississippi River to the Pacific Ocean under the direction of the Secretary of War in 1853-54, Vol. 7, part 1, pp. 1-42, Executive Documents of the Senate, no. 78, 33d Congress, 2d session. Washington, Beverly Tucker, printer. [A color lithograph of Mission San Xavier del Bac faces page 36.]

Parker, Dennis

Parker, Dorothy R.
1992 Singing an Indian song. A biography of D’Arcy McNickle. Lincoln and London, University of Nebraska Press. Illus., bibl., index. x + 316 pp. [McNickle is discussed in terms of his role in the 1941-initiated “Indian Personality, Education and Administration Research Project” headed by Laura Thompson (pp. 87, 92, 94), the pilot study of which was begun among Papago Indians and touted by Bureau of Indian Affairs Commissioner John Collier as “beyond comparison the most important enterprise ever carried forward in the Indian Service” (p. 86). Papago Agency superintendent Wade Head is mentioned on p. 90 as is his successor in that role, his wife, Beulah Head (p. 91). Also discussed are McNickle's consultation with Papago leaders in the formation of the National Congress of American Indians (p. 106) and the involvement of Papago Fred (?) Segundo in leadership training projects sponsored by the Council of Indian Affairs and the University of Chicago (p. 182).]

Parker, E.S.
1870 Report of the Commissioner of Indian Affairs. In Executive Documents of the
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*House of Representatives, 1869-70*, Vol. 3, part 3, pp. 445-484, 41st Congress, 1st session, *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs*. [This December 23, 1869 report is addressed to J.D. Cox, Secretary of the Interior. Parker writes of “Papagos Indians” that they are in the same agency as Pima and Maricopa; except for a few small villages they reside south of the Gila river about San Xavier del Bac; number 5,000; speak same language as Pimas; have similar customs and manners and are friendly like Pimas; live in country unsuitable for agriculture; little has been done by government for them; Christianized to some extent; recommends increased appropriations for school benefits and agricultural implements.]

Parker, Grace  
1900  The fiesta of San Xavier. *Sage Green and Silver*, Vol. 2, no. 4 (January), pp. 5-7. Tucson, University of Arizona. [A short description of the author’s first visit to the fiesta of San Xavier. “It is on the Papago Indian reservation so that the worshipers are mostly Indian ...” (p. 5).]

Parker, Joan  
1971  They live in Tubac. *Westways*, Vol 63, no. 9 (September), pp. 32, 34-36, 73. Los Angeles, Automobile Club of Southern California. [Intended for tourists and other visitors, this illustrated article about the community of Tubac in southern Arizona alludes to the Pima Revolt of 1751 which resulted in the establishment of Spanish presidio here in 1752.]

Parks, Mitchell L.  
n.d.  Art in the Papago schools not a new project. In *Art and Indian children: no. 1 – Pima, Papago, Apache*, coordinated by James McGrath, p. 29. Santa Fe, United States Department of the Interior, Bureau of Indian Affairs, Central Office Printing Co. Illus. 33 pp. [This three-paragraph essay is by an elementary and high school teacher in the Santa Rosa Boarding and Day Schools on the Papago Indian Reservation. He writes about how art has been with Papagos since the very beginnings, and that art is found “in every aspect of a child’s work whether it be music, drawing, language, mathematics, social studies, etc.”]

Parman, Donald L.  

Parmentier, Richard J.  
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American Southwest includes an account of the legend among Papagos.

Parrish, Richard
1993  *The dividing line*. New York [etc. etc.], Dutton. 359 pp. [A work of fiction by a Tucson attorney set in 1946 on the San Xavier Indian Reservation. It involves murder, corruption, mineral rights, etc.]
1994  *Versions of the truth*. New York, Dutton. Map. 309 pp. [The Tohono O’odham and the Bureau of Indian Affairs are an integral part of this novel.]
1995  *Nothing but the truth: a Joshua Rabb novel*. New York [etc. etc.], Dutton. 292 pp. [This novel weaves together lawyers, the Mafia, and Tohono O’odham. Its hero is Bureau of Indian Affairs attorney Joshua Rabb, a lawyer whose office is a “tiny mud-floored” one “just a couple of hundred years from the irrigation ditch that marked the dividing line between the San Xavier del Bac Papago Indian Reservation and the white man’s world.” The story is peopled with the likes of Mafia figures Lucky Luciano, Frank Costello, Bugsy Siegel, and Joseph Bonanno.]

Parish, Wayne
2000  *Blue Owl*. San Jose, New York, Lincoln, and Shanghai, Writers Club Press. 269 pp. [This is a modern mystery tale that brings into it the story of the Tohono O’odham witch, *Ha-ak (Ho-ok)*, who is transformed into the Blue Owl.]

Parry, C.C.
1857  General geological features of the country. In *Report on the United States and Mexican Boundary Survey*, by William H. Emory, *Executive Documents of the House of Representatives*, no. 135, Vol. 1, part 2, chapter 1, pp. 1-23, 34th Congress, 1st session. Washington, Cornelius Wendell, Printer. [This illustrated report is dated April 1, 1854, and is addressed to William Emory. “Approaching the town of San Xavier, noted for its superb church, contrasting strangely with the mud hovels surrounding it, we came upon running water, with its constantly associated fertility and verdure” (p. 19).]

Parsons, Elsie C.
1939  *Pueblo Indian religion*. Two volumes. Chicago, The University of Chicago Press. 1275 pp. [Consult the index on page 1251 for citations to 45 separate pages where Papago Indian religion is mentioned. Data on Papago religion are taken from Ruth Underhill’s *Social organization of the Papago Indians* (1939), *The Autobiography of a Papago woman* (1936), and “Notes on Easter devils at Kawori’k on the Papago Reservation” (1934).]
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Pavao-Zuckerman, Barnet

2006 Missions, livestock, and economic change. *SMRC Revista*, Vol. 40, no. 149 (Winter), pp. 10-15. Tucson, Southwestern Mission Research Center, Inc. [The author writes: “Zooarchaeology, the study of animal remains from archaeological sites, is key to understanding the introduction of Eurasian domesticated animals in North America, as well as the practice of animal husbandry at missions.” He discusses the role of livestock in Spanish missions in North America, environment constraints, implementation of missionization, and demography, using as his case study animal remains recovered from excavations at Mission San Agustín del Tucson, a visita of Mission San Xavier del Bac established from O’odham residents of the native village at Tucson. A photo shows O’odham men skinning a steer in modern times.]

Persons, Sydney H.

1937 North America’s most primitive savages. *Travel*, Vol. 68, no. , pp. 48-51, 66-67. [This lengthy account of the Seri Indians recounts a presumed conversation between the author and an elderly Seri Indian man. “It was hard to believe that this gentle oldman, who waited with faith for the second coming of their hero, had eaten human flesh. I asked him about cannibalism, but he said, The Seris do not eat people now; the government made too much fuss about it.

“‘When I questioned him further, he shrugged his shoulders. ‘‘Why not?’ he said simply. ‘We ate only Papagos and Pimas and Yaquis to destroy their souls. The meat is better than lizard – or beef – and you eat beef! Only at the feast of the Fire God, we ate people. Only warriors ate them, not women nor boys.’”

All of which is almost certainly nonsense.]

Paton, Pat


Patrick, Ralph, and H.A Tyroler

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Paul, Benjamin D. 1953  Interview techniques and field relationships. In Anthropology today, compiled by Alfred L. Kroeber, pp. 430-451. Chicago, University of Chicago Press. [Mention of Papagos is on pages 427 and 435-436, both in connection with the study by Joseph, Spicer, and Chesky (1949) of the personalities of Papago Indian children. Spicer is quoted as saying that having her two-year-old son (Barry) with her in the field was a good means of establishing rapport with the people.]

Paul, Hattie 1917  “The Garcés reports on the Southwestern Indians.” Master of Arts thesis, University of California, Berkeley. Map, bibl. 232 pp. [Northern Pimans are among the Indians reported on here by the Franciscan missionary who was initially assigned to Mission San Xavier del Bac in 1768.]

Pavlik, Steve 1998  Introduction. In A good Cherokee, a good anthropologist, edited by Steve Pavlik, pp. xiii-xviii. Los Angeles, University of California, American Indian Studies Center. [In providing an outline of Thomas’s life, Pavlik notes that after a stint of working Ajo, Arizona, Thomas moved “later to the San Xavier Reservation, where he enrolled at the University of Arizona and married (a Tohono O’odham woman, Eva).]

Pavlik, Steve, editor 1998  A good Cherokee, a good anthropologist. Los Angeles, University of California, American Indian Studies Center. Illus., index. xviii + 390 pp. [This is a collection of thirty-two essays by various authors about Robert K. Thomas, a Cherokee anthropologist who was once married to a Papago woman from the San Xavier Reservation and who, as some of the essays indicate, had extensive dealings with Papagos.]

Paulison, C.M.K. 1881  Arizona. The wonderful country. Tucson, Arizona Star. 31 pp. [This promotional tract contains good descriptions of mining districts, including those such as Cababi]
Paylore, Patricia


1984a ‘Out there’ right here: the anomaly. *Arid Lands Newsletter*, no. 20 (January), p. 13. Tucson, Office of Arid Lands Studies, University of Arizona. [This four-paragraph essay informing readers about telescopes on Papago lands begins, “Perhaps nowhere is our characterization of the Papagos as a ‘pastoral society in transition’ more dramatically illustrated than by the presence of their Reservation of Kitt Peak National Observatory, site of the largest collection of optical telescopes in the world.”]

1984b University of Arizona honors its first Papago graduate: Christine Garcia. *Arid Lands Newsletter*, no. 20 (January), p. 19. Tucson, Office of Arid Lands Studies, University of Arizona. [Brief story and photo of Christine Garcia, a Papago who graduated from the University of Arizona in 1931. Her niece, Dr. Alice Paul, is also featured in the article and in a photo.]

1984c A visitor’s-eye view of Papago Tribal Council staff meeting. *Arid Lands Newsletter*, no. 20 (January), p. 7. Tucson, Office of Arid Lands Studies, University of Arizona. [A summary of a meeting held December 12, 1983, to discuss such topics as the impact of mine closures on the Papago Reservation; relief at San Xavier from October’s heavy flooding; changes in the tribal constitution; and changes in health services.]

Paylore, Patricia, *editor*


Payne, Doris L.

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1994

Paz, Diane de la
2001
Another kind of desert warmth. In The Savvy Traveler, online at http://savvytraveler.com/show/features/2001/200110309/feature1.shtml. [A brief article about Mission an Xavier del Bac, one that features interviews with Bernard Fontana and Danny Morales about the present uses and beauty of the church.]

Paz Frayre, Miguel A.
2006
“Hombres de razón en el noroeste de la Nueva España en los siglos XVII y XVIII, la Compañía de Jesús entre los O’Otham.” Master’s thesis in anthropology, Universidad Autónoma de México, Instituto de Investigaciones Antropológicas, México, D.F. 142 pp. [This is about Jesuits among the O’odham in Sonora in the 17th and 18th centuries, with an emphasis on the herbal medicinal manual compiled by the Jesuit Juan de Esteynneffer and its impact on cross cultural medical practices.]

Peacock, Doug
1993

Pearce, Allen L.
1966
The treasure of Tumacacori. Desert, Vol. 29, no. 4 (April), pp. 28-31. Palm Desert, California, Desert Magazine. [This cock-and-bull story about a supposed lost treasure of Mission Tumacacori in southern Arizona asserts that Father Eusebio Kino was looking for the treasure when he came to the region in the late 17th century. “Was he looking for the mine? Tales told by Papago Indians still living in the area [sic] claim he was. They say the padre spent much of his time looking for the lost treasure of Tumacacori.”]

Pearce, Fred
1991
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“...But it hardly seems a triumph of the modern world, to persuade Papagos to give up harvesting their own rain and then to spend billions of dollars bringing them water that fell as snow a thousand kilometers away on the mountains of Wyoming” (p. 43.).]

Peck, Anne M.
1962 *The march of Arizona history.* Tucson, Arizona Silhouettes. Maps, illus., bibl., index. 373 pp. [This history of Arizona, illustrated with drawings by the author, includes mention of the construction and abandonment of Mission San Xavier del Bac, of the tenures of missionaries Eusebio Kino and Francisco Garcés, and of care given the mission by Papagos during its abandonment; of Mission Tumacacori; and of Papago Indians and negotiations surrounding creation of Kitt Peak National Observatory on their land.]

Pedro, Lupe
1953b *Owl song.* In *The new trail*, revised edition, p. 6. Phoenix, Phoenix Indian School Print Shop. [A transcription of the words and music for this song created by Papago students in a class.]
1953c *Sun rising.* In *The new trail*, revised edition, p. 7. Phoenix, Phoenix Indian School Print Shop. [A transcription of words and music for this song created by Papago students in a class.]

Peixotto, Ernest
1916 *Our Hispanic Southwest.* New York, Charles Scribner’s Sons. Maps, illus. 245 pp. [Chapter 3, pp. 105-117, is devoted to Mission San Xavier del Bac, including descriptions of the locale and terrain, the church edifice, a church service, and an outline of the mission’s history from its founding by Father Eusebio Kino to ca. 1916. Reproductions in black-and-white of the author’s painted and pen-and-ink illustrations of the mission’s exterior and interior are on the frontispiece and pages 107, 111, and 113.]

Pepper, Jack
1972 *Tucson-Nogales-Tombstone tour.* Desert, Vol. 35, no. 1 (January), pp. 22-25, 34-35. Palm Desert, California, Desert Magazine. [This recommended southern Arizona tour takes one, among other places, to mission San Xavier del Bac and Tumacacori. The latter is illustrated in a photo, and there is a photo of two Papago Indian baskets with a caption noting such baskets can be bought on the reservation. A quick sketch of the region’s history mentions Father Eusebio Kino and his founding of missions at Quebabi [sic], Tumacacori, and San Xavier del Bac.]

Percious, Judith K.
1968a “Geochemical investigation of the Del Bac Hills, Pima County, Arizona.” Master
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of Science thesis, The University of Arizona, Tucson. 28 pp. [The Del Bac Hills are on the San Xavier Indian Reservation.]


Pérez Llera, José M.

1994 Affidavit. In Selections from A frontier documentary: Mexican Tucson, 1821-1856 [Working Paper Series, no. 22], compiled, translated, and edited by Kieran R. McCarty, p. 27. Tucson, The University of Arizona, Mexican American Studies & Research Center. [This May, 1830 by Franciscan missionary Pérez Llera certifies, “I ... have received from Fernando Grande the mission of San Xavier del Bac. The mission residence has been closed and the moveable goods of the mission stored inside. The key is entrusted to Juan Ignacio Zapata, the native governor.”]


Perschl, Nicholas

1923 How our plans didn’t work. Franciscan Herald, Vol. 11, no. 8 (August), pp. 351-352. Chicago, Friars Minor of the Sacred Heart Province. [Father Nicholas tells about the problems of getting children returning from St. John’s Boarding School on the Gila River Indian Reservation to their residences scattered all over the Papago country. He took them to Topawa and then drove to San Xavier del Bac.]


1950a The San Solano Missions, Topawa, Arizona. Provincial Annals, Vol. 12, no. 3 (January), pp. 143-144. [Santa Barbara, California]. Province of Saint Barbara [of the Order of Friars Minor]. [A photograph of the mission at Topawa accompanies an article telling about the various friars working on the Papago Reservation and the varied activities. The focus is on the clergy rather than on the Papagos.]

1950b The San Solano Missions, Topawa, Arizona. Provincial Annals, Vol. 12, no. 4 (April), pp. 199-200. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [An account of Franciscans’ work on the Papago Indian Reservation includes a detailed discussion of the dedication of the new Saint Barbara’s Chapel at Vaya Chin as quoted from the March 24, 1950 issue of the
Arizona Copper News published in Ajo. Also noted is the fact that Father Lambert Fremdling got a new car and that three nuns celebrated their silver jubilee at Mission San Miguel on the southern edge of the reservation.]

1952 Desert miracles. The Indian Sentinel, Vol. 32, no. 4 (April), pp. 50-52, 64. Washington, D.C., Bureau of Catholic Indian Missions. [An overview of the history of schools on the Papago Indian Reservation written by a longtime Franciscan missionary on the reservation. Three photos accompany the text, including one of St. Joseph’s School at San Miguel village.]

1959a Reminiscences of a Franciscan in Papagueria. Kiva, Vol. 24, no. 3 (February), pp. 1-9. Tucson, Arizona Archaeological and Historical Society. [This illustrated article is based on a transcription of a tape recording made by Father Nicholas Perschl, a Franciscan missionary who stayed among the Papagos from 1914 to 1923 and who returned to be among them at a later date. He was based at Mission San Xavier del Bac, but also worked at Gila Bend among the Papagos.]

1959b Reminiscences of a Franciscan in Papagueria. Provincial Annals, Vol. 22, no. 1 (July), pp. 44-47. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is the first part of a two-part reprint of Perschl (1959a).]

1959c Reminiscences of a Franciscan in Papagueria. Provincial Annals, Vol. 22, no. 2 (October), pp. 125-127. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is the second part of a two-part reprint of Perschl (1959a).]


1963 Early recollections of the Arizona missions. Provincial Annals, Vol. 22, no. 2 (April), pp. 112-114. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Father Nicholas reminisces in print about his long career as a Franciscan missionary among Papago and other Indians. He gives details concerning his various assignments.]

Perschl, Nicholas, and Bartholomew Welsh

1949 Silver jubilee of San Jose Papago Mission, Tucson. Provincial Annals, Vol. 11, no. 3 (January), pp. 145-147. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Included here is a history of the establishment and building of a church for off-reservation Papagos living in Tucson, Arizona. Yaqui and Mexican children also attended the church and school.]

Peterson, Thomas H., Jr.

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1974

Petranek, Jan
1979
Retracing the footsteps of Father Kino. *Arizona Alumnus*, Vol. 56, no. 4 (Summer), pp. 9-10. Tucson and Phoenix, University of Arizona Alumni Association. [Accompanied by black-and-white photos taken at the Pimería Alta missions of Caborca, San Ignacio, and Magdalena, this article is about a tour of the “Kino” missions conducted by the Southwestern Mission Research Center. Included is a brief account of the mission ruins at Cocóspera and Father Kino’s involvement here in building this mission among the Northern Piman Indians.]

Petrillo, Alan M.
2009
A haunting we will go. *Tucson Lifestyle*, Vol. 28, no. 10 (October), pp. 26-28, 61. Tucson, Conley Magazines, LLC. [In writing about supposedly haunted places in southern Arizona, the author says of Mission San Xavier del Bac, “a shadowy old padre is sometimes seen at dusk or dawn wandering through the church. Also, the figure of a nun has been reported leading children from the chapel to the former schoolhouse building.” The latter, of course, occurs on each school day. The schoolhouse remains, and there is nothing “haunted” about it, the nun, or the children.]

Pettus, Sharon W.
1996
*San Xavier del Bac: an artist’s portfolio*. Tucson, Treasure Chest Books. Map, illus., refs. 64 pp. [This is an art book gathering of color images of Mission San Xavier del Bac, largely of the church’s interior art, but including a few exterior views as well. “The images were prepared from 35 mm slides using a slide printer and Polaroid film. After transferring them from the negatives of the incompletely developed Polaroid prints onto wet 90lb. Arches hotpress watercolor paper, I reworked the image transfers with pastels. Copying them on a color copier machine to produce the final saturation of colors usually completed the process.”]

Pfefferkorn, Ignaz
1949
*Sonora: a description of the province [Coronado Cuarto Centennial Publications, 1540-1940, edited by George P. Hammond, Vol. 12]*. Translated and annotated by Theodore E. Treutlein. Albuquerque, University of New Mexico Press. Map, illus., appendices, index. xv + 329 pp. [This is a translation into English from German of a book published in 1795 written by Father Ignaz Pfefferkorn, a Jesuit missionary who served in the Pimería Alta missions of Atil and Guevavi as well as in other Sonoran missions at Oposura and Cucurpe. This is the classic description of
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mid-18th century Sonora and its peoples, particularly the Pimans, Opatas, and Eudeves. He discusses plants, animals, minerals, and people – all in considerable detail and based largely on his first-hand experiences.]


Phelan, R.C.


Phillips, Allan; Joe Marshall, and Gale Monson

1964 The birds of Arizona. Tucson, The University of Arizona Press. Maps, illus., index. xviii + 212 pp. [On p. xvi there is a discussion of the great mesquite forest that was formerly on the San Xavier Reservation, including a description of its demise and of heavy erosion in the channel of the Santa Cruz River at this point.]

Phillips, David A., Jr.

1992 Archaeological monitoring and data recovery at the Paloparado Site, Santa Cruz County, Arizona. SWCA Archaeological Report, no. 92-46. Tucson, SWCA Inc., Environmental Consultants. [The Paloparado Site in the Santa Cruz Valley is one that was identified by Charles Di Peso as being the site of San Cayetano del Tumacácori when Father Kino first encountered the Northern Pimans in the village a Tumcácori in 1691. Phillips, who could find no evidence of historic-period occupation of the site, takes exception.]


Phillips, David A., Jr., and Cory D. Breternitz, editors
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1986 Archaeology of the Ak-Chin Indian Community west side farms project: research design. *Soil Systems Publications in Archaeology*, no. 9, Vol. 1. Phoenix, Soil Systems, Inc. [This report, with contributions by Jennifer Gish, W. Bruce Masse, Charles Miksicek, Marilyn Saul, Janette Schuster, and Carol S. Weed, “describes the research orientation and basic field and laboratory methods to be used during the Ak Chin Archaeological Data Recovery Project.” The project was to take place on the Ak-Chin Reservation, an O’odham community. The community is said to have been founded by Papagos about 1875 (p. 26).]

Philp, Kenneth R.

1977 *John Collier’s crusade for Indian reform, 1920-1954*. Tucson, The University of Arizona Press. Illus., bibl. essay, notes, index. xvi + 304 pp. [Mention is made of the Hunter Claims for Papago lands and Collier’s concern about passage of the Wheeler-Howard Act and the matter of Papagos’ mineral rights as of the early 1930s (p. 145). The author writes about a meeting held in Phoenix, Arizona in 1934 to explain provisions of the Indian Reorganization Act to Indians: “The Papagos responded by doubting whether self-government would work on their reservation, consisting as it did of ‘independent ranching and farming communities, with no union between the villages.’ They rejected the government’s attempt to abrogate their old laws regarding inheritance; more important, the government should protect their title to Mexican land grants before it tried new forms of land ownership” (p. 152). And, finally, there is mention of the role played by Senator Henry F. Ashurst in keeping Papagos from getting their mineral rights in the 1934 Indian Reorganization Act. (p. 158).]

Pickens, Buford L.

1985 NPS records, a buried treasure. *CRM Bulletin*, Vol. 8, nos. 3 & 4, pp. 27-30. Washington, D.C., Department of the Interior, National Park Service, Cultural Resources Management. [This article is about architect Pickens’ search for original records of the 1935-1936 National Park Service expedition to missions of northern Sonora, including those of the Pimería Alta. There are a photo and line drawing of Mission Caborca, black-and-white photos of watercolor renderings of decorated designs in Mission Tubutama, and a map of the expedition’s route. *Also see* Pickens (1993).]

Pickens, Buford L., editor

1993 *The missions of northern Sonora: a 1935 field documentation*, by Arthur Woodward, Scofield DeLong, and Leffler Miller and with photographs by George A. Grant and a foreword by Bernard L. Fontana. Tucson, The University of Arizona Press. Maps, illus., notes, bibl., index. xxxii + 198 pp. [With frequent mention of Papagos (and Tohono O’odham) throughout the text, this is an account edited and annotated by Pickens which describes a 1935 visit made to the missions of the Pimería Alta by a team of National Park Service historians and architects and by a photographer. The missions were founded for the O’odham.]
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Pickering, Kathleen, and David Mushinski
2001 Making the case for culture in economic development: a cross-section analysis of western tribes. *American Indian Culture and Research Journal*, Vol. 25, no. 1, pp. 45-64. Los Angeles, American Indian Studies Center, University of California, Los Angeles. [“A cross-section analysis of eighty reservations in the western United States is made using regression techniques to assess the impact of economic, demographic, and cultural factors on the level of economic development and the inequality in income distributions of those reservations. ... The findings indicate that pre-reservation cultural characteristics of tribes continue to resonate today.” While not mentioned specifically in the text, a table indicates that the San Xavier Reservation was one included in the analysis.]

Pierce, Linda J.
1987 *Canis* remains. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona* [Archaeological Series, 171], edited by John C. Ravesloot, part 3, Appendix I, pp. 443-556. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [This is an analysis of skeletal remains of a dozen dogs excavated in a prehistoric ruin on the San Xavier Reservation. Nine of these domestic dogs, either young adults or sub-adults, were intentionally buried in the same area within the site.]

Pierson, William H., Jr.
1970 *American buildings and their architects. The colonial and neo-classical styles.* Garden City, New York, Doubleday & Company, Inc. Illus., index. xxv + 503 pp. [Several pages (185-196) are devoted to a discussion of the architecture, art, and history of Mission San Xavier del Bac. It is a generally good description, although the author errs when he writes that the reredos, or main altarpiece, is, “Executed in wood, gesso, paint, and gilt ... .” In fact, it is executed in brick, plaster (including gesso), paint, gilt, and silver leaf. He is right, though, when he says, “... it is matched in its visual abundance only by the great altar screens of Baroque Mexico ... .” He also mistakes the statue of the Immaculate Conception in the main altarpiece as the Virgin enthroned and he failed to recognize that the entire church was constructed of materials native to its immediate setting..]

Pijoan, M.; C.A. Elkin, and C.O. Eslingher
1943 Ascorbic acid deficiency among Papago Indians. *Journal of Nutrition*, Vol. 25, no. 5 (May), pp. 491-496. Philadelphia, The Wistar Institute of Anatomy and Biology. [This article discusses the fact that Papagos have an inadequate intake of ascorbic acid in their dietary food pattern resulting in low plasma level. The nutritional and cultural aspects of the problem are discussed.]

Pilcher, William W.
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Association. [This is a critique of Madeleine Mathiot’s (1962) article on noun classes and folk taxonomy in Papago. Pilcher points out some of the difficulties that can arise from the use of a method that approaches the taxonomy of a people and attempts to make generalizations about that people’s cognitive processes solely on the basis of grammatical criteria.]

Pilling, James C.

Pima Association of Governments


Pimentel, Francisco A.
1999 Pimentel’s diary of the expedition to Tiburón Island. In *Empire of sand. The Seri Indians and the struggle for Spanish Sonora, 1645-1803*. Compiled and edited by Thomas E. Sheridan, pp. 177-231. Tucson, The University of Arizona Press. [In this detailed account of the expedition by Governor Diego Ortiz Parrilla to Tiburón Island in an effort to defeat the Seri Indians in 1750, Father Pimentel, a Jesuit missionary, recounts the role played on the side of the Spaniards by Northern Piman Indian Luis Oacpicagigua and Pimans under his command. The next year, Oacpicagigua led a revolt of the Northern Pimans against the Spaniards.]

Pinart, Alphonse
1877 *Voyage dan l’Arizona*. Separately published from the *Bulletin de la Société de Géographie*. Paris, Société de Géographie. 16 pp. [This is Pinart’s short log of a trip made by him in 1876 from California to Arizona.]

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(September), pp. 193-244. Paris. [This is Pinart’s excellent account of his trip through Sonora in 1878. Sonoran Pimas as well as Papagos are part of the discussion.]

1962 Journey to Arizona in 1876. Translated from the French by George H. Whitney. Introduction and notes by Carl S. Dentzel; biography and bibliography of Pinart by Henry R. Wagner. Los Angeles, The Zamorano Club. Map. 47 pp. [A translation of Pinart (1877), a discussion of Pima Indians is on pages 36-41. Pinart states, “The Pimos, who belong to the same branch as the Papagos of the Santa Cruz and Sonora, ...” (p.36). He briefly describes Mission San Xavier del Bac, further writing, “It is also at San Xavier that there is found the principal village of the Papago Indians, allied with the Pimos and speaking their language” (p. 41).]

1998 Voyage en Sonora. Translated by Clotilde Barbier; edited, with notes, by Julio Montané Martí. Hermosillo, Sonora, Instituto Sonorense de Cultura. Illus. 86 pp. [This is a translation into Spanish of Pinart (1880).]

Pineda, Juan de
1976 To the Viceroy, Marques de Croix. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, p. 12. Tucson, Arizona Historical Society. [Sonoran Governor Pineda reports from Horcasitas on October 17, 1768 that he had “just received word from the ensign of the Tubac presidio of an Apache attack on the livestock at San Xavier Mission.” The two soldiers stationed at the mission and O’odham villagers gave chase but were ambushed at La Cebadilla Pass, an ambush that cost the native governor of San Xavier village as well as the two soldiers their lives. Some of the cattle were recaptured.]

Pinegar, James W.

Pinkley, Edna T.
1926 The shrine of the children. El Palacio, Vol. 20, no. 7 (April), pp. 119-122. Santa Fe, Museum of New Mexico and the School of American Research. [Accompanied by two photos of the shrine located near Santa Rosa (near “Kuatski,” or “Big Peak” in the article), the shrine and the Papago legend concerning it are briefly described and recounted.]

Pinkley, Frank
n.d. Mission of San Jose de Tumacacori. n.s, s.n. Illus. 23 pp. [Written by the Superintendent of Southwestern Monuments, this booklet provides a history of missions Guevavi and Tumacácori, both Pimería Alta churches founded by Jesuits]
for Northern Piman Indians. It also provides a rather detailed description of the church and outlying structures at Tumacácori. A dozen black-and-white photos of the church at Tumacácori, largely before its restoration, are included.

1935a Mr. Pinkley’s reply follows. *Southwestern Monuments Monthly Report, Supplement for May*, pp. 258-259. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [This is the reply from the person in charge of Southwestern monuments of the National Park Service to a letter requesting permission to hunt for “lost mines” at Mission Tumacacori (see Anonymous 1935b). “Coming down to the actual matter of allowing her to look for treasure within the boundaries of Tumacacori National Monument, it may surprise you to know that the United States Government is not much interested in whether there is treasure on that reservation or not. If it is there, it would belong to the Government and not to the person who found it. ... We cannot give her any such guarantee because the Government is not even interested in knowing her secret, nor would it let her dig at her own expense to prove that the treasure was there. The Government doesn’t care about the treasure one way or another.”]

1935b Tumacacori treasure. *Southwestern Monuments Monthly Report, Supplement for June*, pp. 324-327. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Quoting from a booklet he prepared about Mission Tumacacori in 1922, Pinkley recounts Tumacacori lost treasure stories, stories that have resulted in heavy vandalism at the mission site. He goes into some detail about a bogus manuscript relating to the lost “Virgin of Guadalupe” mine. He also reproduces a letter from a treasure hunter to the National Park Service and the June 19, 1935 reply from Arno Cammerer, Director of the National Park Service. The latter says stories about bullion being at Tumacacori are “pure fiction.”]

1936a Museum circulation. *Southwestern Monuments Monthly Report, Supplement for October*, pp. 284-287. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Pinkley again takes up the matter of visitor circulation in the proposed new museum for Tumacacori National Monument (see Pinkley 1936b). He concludes: “We want a right hand circulation in individual rooms as against a left hand circulation in rooms joined in series.”]

1936b Museum discussion. *Southwestern Monuments Monthly Report, Supplement for September*, pp. 203-208. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Complete with floor plans, this is a lengthy discussion of the design and layout of the proposed new visitor’s center/museum for Tumacacori National Monument. Pinkley is especially concerned with the manner in which human traffic can be expected to flow through the center.]

1936c Repair and restoration of Tumacacori – 1921. *Southwestern Monuments Monthly Report, Supplement for October*, pp. 261-284. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [This is the report filed by Pinkley with the Washington, D.C. office of the National Park Service in 1921 describing in detail his accomplishments in roofing the church and otherwise effecting many repairs and restorations on the complex of Mission Tumacacori, a
mission which served Northern O’odham in the eighteenth and early nineteenth centuries. Many drawings included. His report also includes a lengthy section about damage done to the site by treasure hunters, and he reproduces an English translation of a bogus document purportedly dating between 1558 and 1668 telling about Tumacacori’s “Guadalupe Mine.” He also recounts the legend of Tumacacori’s lost bells.]

1937  
SWM. *Southwestern Monuments Monthly Report*, December, p. 444. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Pinkley, Superintendent of Southwestern Monuments for the National Park Service, tells about a visit paid him in Coolidge by Fr. Bonaventure Oblasser, OFM, and a “friend.” He notes that he and Bonaventure, who had been “in charge of a territory 250 miles east and west and 150 miles north and south containing about 5,000 Papago Indians scattered hither and yon throughout the country ... had a team and spring wagon with a camping outfit and all he had to do was to doctor and preach to them and marry and bury all the Indians he could reach. The remainder of the time could be used to learn the language and keep abreast with his studies.” Pinkley said he had known Bonaventure since about 1907.]

1938  
SWM. *Southwestern Monuments Monthly Report*, January, p. 58. [Coolidge, Arizona], Department of the Interior, National Park Service. [Pinkley writes about a visit he received from Father Bonaventure (Oblasser) and Father “Juan” (probably Tiburtius Wand, OFM). The former said he had a small booklet on San Xavier “which would be off the press soon.” Pinkley also notes that two National Park Service personnel, J.H. Tovrea and Jack Haile, spent a day in December, 1937, “looking over (Mission) San Xavier ... on the possibility of expending some WPA funds in its stabilization.” Their chief concern was with the cracks in the arches inside the church.]

1939  
Father Kino and his missions. In *Our Own Spanish-American Citizens and the Southwest Which They Colonized*, Article XII, Memorandum for the Press (release date December 20, 1939), pp.1-10. s.l., United States Department of the Interior. [This press memorandum, which may never have appeared in print, is posted online at http://www.nps.gov/history/history/online_books/swro.swro_spanish_american.pdf. [Dead link] The title is the abstract.]

Pitz, Henry C., selector  
1972  

Plank, Betty  
1991  
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[11]-[12]. Nogales, Arizona, Pimería Alta Historical Society. [Featured here on the calendar entry for April, 1992 are paintings of Tohono O’odham contemporary pottery as painted by a non-Indian artist. Captions are in O’odham, Spanish, and English.]

Poe, Charlsie

Polito, Barbara

Polzer, Charles W.
1961 Padre Eusebio Francisco Kino of the Society of Jesus, 1645-1711. Western Jesuit, Vol. 36, no. 4 (April), pp. 3-26. San Francisco, Jesuit Seminary Association. [This is a well-illustrated summary of the life of Eusebio Francisco Kino, S.J., pioneer missionary among the Northern O’odham. Included among the many photos are those of the southwest elevation of the church at San Xavier del Bac, the niche of San Francisco Xavier on the retablo major at San Xavier del Bac, the southwest elevation of the church at Tumacacori, and the niche at San Xavier containing the statue of N.S. de los Dolores. Other Pimería Alta churches are shown as well.]


1962b The shrines of Kino. Desert Magazine, Vol. 25, no. 2 (February), pp. 8-13. Palm Desert, California, Desert Magazine, Inc. [This article is about Spanish missions in northern Sonora, including the ruins of Cocóspera, and the missions – which Father Eusebio Kino had little or nothing to do with – on the Río Sonora (Arizpe, Huepac, Bacoachi, Aconchi, Chinapa, and Sinoquipe). There are photos of the ruins at Cocóspera and of Mission San Xavier del Bac. The article is an account of a trip taken by Polzer and others to these places.]

1968a A Kino guide. A life of Eusebio Francisco Kino, Arizona’s first pioneer and a guide to his missions and monuments. Tucson, Southwestern Mission Research Center, Inc. Map, illus. 42 pp. [This is an outline of the life of Jesuit missionary Eusebio Francisco Kino with emphasis on his efforts among Northern Piman Indians in the late seventeenth and early eighteenth centuries.]

1968b Legends of lost missions and mines. Smoke Signal, no. 18 (Fall), pp. 169-183. Tucson, Tucson Corral of the Westerners. [This is a strong refutation of legends concerning lost mines and treasure in the mission of the Pimería Alta and elsewhere]
in northern New Spain.]

1971a An epilogue to Kino’s biography of Saeta. An original study. In *Kino’s biography of Francisco Javier Saeta, S.J.* [Sources and Studies for the History of the Americas, Vol. 9], translated, with an epilogue by Charles W. Polzer; original Spanish text edited by Ernest J. Burrus, pp. 257-325. Rome, Italy, and St. Louis, Jesuit Historical Institute. [This is a study of the 1695 uprising of Northern Piman Indians against Spaniards and the role of Father Eusebio Kino, S.J., in bringing peace to the Pimería Alta in the wake of the uprising.]


1971c Treasure never buried. *Treasure Hunters Newsletter*, Vol. 1, no. 3 (Fall), pp. 4-7. Boulder, Colorado, 8 States Associates, Inc. [In this article that debunks tales of lost treasures in the Pimería Alta and elsewhere, Jesuit and otherwise, there is an illustration in the form of a black-and-white photo of the south elevation of Mission San Xavier del Bac.]


1978a Eusebio Francisco Kino: El Cariblanco. In *Land of Cochise* [New Mexico Geological Society Guidebook, 29th Field Conference], edited by J.F. Callender,
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Jan C. Wilt, and R.E. Clemons, pp. 361-364. Albuquerque, Geological Society of New Mexico. [This outline of the life of Father Kino includes a discussion of his work among the Northern O’odham, with emphasis on a gathering he convened at San Xavier del Bac in the late seventeenth century to discuss with O’odham the blue abalone shells he had seen in their trade, shells that he knew came from the Pacific Ocean rather than the Sea of Cortez. The conference was a key to his proving that Baja California was a peninsula rather than an island.]


1981a Desde Cuzco hasta los Chiricahuas: los anales de un alcalde Don Domingo Terán de los Ríos. In Memoria del VI Simposio de Historia de Sonora, pp. 39-48. Hermosillo, Instituto Investigaciones Históricas. [Included in this biographical sketch of Terán is a brief account of his role in helping put down the 1695 rebellion of Northern O’odham (Piman Indians) against the Spaniards.]


1983 Prólogo. In Misiones del Norte de Sonora, aspectos históricos y arqueológicos, by Arthur Woodward, pp. 7-10. Hermosillo, Gobierno del Estado de Sonora. [Mention is made of Woodward’s speculations concerning the etymology of “Papago.” Woodward accepted its derivation from the O’odham word for tepary bean.]


1984b Use and promise of the documentary record. Kiva, Vol. 49, nos. 3-4. Tucson, Arizona Archaeological and Historical Society. [In discussing the Hispanic-period documentary record for the Tucson area, Polzer asserts that the record indicates that in the early eighteenth century the largest concentration of Piman Indians on the Santa Cruz River between San Xavier del Bac and the Gila River was at San Agustín, a site located farther downstream than the village that was at or near the base of “A” Mountain.]

1985a Cuzco to the Chiricahuas: the annals of a Spanish colonial alcalde, Don Domingo
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1986 Blackrobes, black springs & beyond. In *Tucson: a short history*, by Charles W. Polzer and others, pp. 21-42. Tucson, Southwestern Mission Research Center, Inc. [A Spanish and Mexican-period history of Tucson, one that includes a photograph of Mission San Xavier del Bac and which mentions “Sobaipuri Pimans” and “Pimas” of southern Arizona.]


1998a *Kino: a legacy*. Tucson, Jesuit Fathers of Southern Arizona. Maps, illus., reading guide. 198 pp. [This is a condensed biography of Father Eusebio Francisco Kino, the pioneer Jesuit missionary who first began proselytizing among the northern O’odham in 1687. One segment of the book is devoted solely to San Xavier del Bac (pp. 150-153).]


2002 Padre on horseback. *Company Magazine*, Vol. 19, no. 4 (Summer), pp. 7-11. Chicago, Jesuits of the United States. [This biographical sketch of Father Kino, one
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which alludes to the missionary’s work among Northern Piman Indians, is principally about the modern devotion to Kino and about efforts to have him canonized. A color photo of the retablo mayor of Mission San Xavier del Bac accompanies the article.

Polzer, Charles W., translator
1971 See Kino (1971)

Polzer, Charles W., and Kieran R. McCarty

Polzer, Charles W.; Thomas H. Naylor, Thomas E. Sheridan, Tony L. Burgess, and Martha Ames Burgess

Portney, Gerald L., and Isao Hoshiwara
1969 Analysis and prevalence of trachoma and selected environmental factors. Tucson, Health Systems Program Center, Indian Health Service. Illus. [In 1968 and 1969 the Phoenix Area Trachoma Control Team examined and treated Papago Indians living on the San Xavier Indian Reservation for trachoma. The results are discussed and a table is presented which relates trachoma to sanitary conditions using some thirty-three variables.]

Portney, Gerald L., and Susan B. Portney
1971 Epidemiology of trachoma in the San Xavier Papago Indians. Archives in Ophthalmology, Vol. 86 (September), pp. 260-262. Chicago, American Medical Association. [Results of four years of door-to-door examination of approximately 500 San Xavier Papago Indians in order to determine the incidence of trachoma are presented. The results of this trachoma screening indicate it has been effective in the reduction of active disease in adults but not in mission school children.]

Poston, Charles D.
written from New York to Commissioner William P. Dole, Poston provides an overview concerning Papagos on pages 504-506. He describes their location, early history, crops, other food sources, and cultivation. He proposes setting aside a reservation around Mission San Xavier del Bac; he lists eighteen Papago villages with their population figures; writes of gold and silver mining potential in Papago country and its possible implications; notes there is no treaty with Papagos; cites need for a government policy toward these people; says if given arms they would be valuable allies against Apaches; and says an agent should be assigned to live at San Xavier where the principal chief of the Papagos resides. He estimates (p. 510) a total population of 7,500 Papagos for the Pimería Alta.


1865b Report of the Arizona Superintendent of Indian Affairs. In Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs [Executive Documents of the House of Representatives, 1864-65, Vol. 5, no. 1, 38th Congress, 2d session], pp.294-302. Washington, Government printing Office. [This September 30, 1864 report is addressed to Commissioner William P. Dole. Poston writes that Papagos, all of whom live south of the Gila River, are a branch of the Pima tribe, speak the same language, and have similar manners and customs. He says the Cereus giganteus, or saguaro cactus, supplies them with bread and molasses; that Papagos plant in the rainy season, raise cattle, and work as laborers in Sonora during the harvest of fields (p. 297). He writes that San Xavier is the principal Papago settlement; he describes the mission church; says José Victoriana Solorse is “captain” of the Papagos and that Col. M. Oliver Davidson is in charge of the Papago agency; and that there are 5,000 Papagos in Arizona (p. 298). He recommends confirmation of M.O. Davidson as Agent for the Papagos retroactive to February 24, 1864, at an annual salary of $1,000 (p. 302).]

1865c Speech of Hon. Charles D. Poston, of Arizona on Indian affairs. New York, Edmund Jones & Co., Printers. 20 pp. [This is the text of a speech made by Poston in the U.S. House of Representatives on March 2, 1865. He discusses the Papago Indians, Mission San Xavier del Bac and its relation to Papagos, and “Captain” José Victoriana Solorse of San Xavier whom he regarded as principal chief of all Papagos (pp. 6-7).]

1878 Apache-land. San Francisco, A.L. Bancroft & Company. [This is a book-length history and description of Arizona written in (terrible) verse. It contains scattered references to Papagos and the Papaguería.]

1884 [Quotation from the Tucson Citizen newspaper of April 15, 1884.] In History of Arizona, showing its resources and advantages, compiled and published by Wallace W. Elliott & Company, pp. 207-08. San Francisco, Wallace W. Elliott &
Company. [Writes Poston: “It will be thirty years in June (1854) since I camped on
the Sonoita, with about twenty-five men.

“We had endured a long journey from Navachista in Sinaloa, along the
Mexican coast, visiting Fuerte, Alamos, Guaymas, Hermosillo, Ures, and the
principal towns of Sonora.

“When we arrived at Sonoita, by the Altar road, we had been down in the sand
dunes of the Gulf of California, looking for a port from Lobos to Adairs Bay, and
tried to make the journey to the mouth of the Colorado River by land, but the
sand-hills and brackish water were too much for human exertion, and even mule
power failed in the effort, so we turned inland and stopped at Sonoita Creek a week,
to recruit our exhausted animals, and to prepare for a journey across the desert. Old
Don Jesus Estrella was camped at the Sonoita with his cattle and peons, as he was
in some quarrel with the officers of his government about 'derechos'; and the old
proprietor of Noria Verde treated us with royal hospitality.

“He advised us not to essay to cross the desert from Sonoita to Yuma, 132 miles
without water, but to take a 'rumbo' through the Papago country, and strike for Gila
Bend. ---

“I can scarcely remember the Quijotoas, but may recall it when I first visit
there. I remember rooming in a cave where there were a great many Papago
paintings in chalk, charcoal and a red substance, perhaps cinnabar. ---

“We passed the 4th of July, 1854, at the Saussaida Village, a Papago
settlement, and feasted on the fruit of the sahuaro, and milk -- not forgetting the
bottle of mescal. The journey from there to Gila Bend was a hard one, and some of
the mules gave out.

“I dismounted and walked the last fifteen miles to let a poor devil who was
perishing with a thirst (and had drunk his own urine), ride my mule. ---"]

1936
[Stanza of a poem, one which alludes to Mission San Xavier del Bac. ] Arizona
Department. [“In San Xavier I love to linger / And muse on the march of Old
Time’s finger / For here with Christ in Holy union / It was I took my first
communion.”]

1964
[Quotation from the Tucson Citizen newspaper of April 15, 1884. ] In History of
Arizona, showing its resources and advantages, compiled and published by
[A reprint of Poston (1884).]

1982
Excerpts from “Apache-Land.” In Arizona anthem, compiled and edited by Blair
these excerpts from Poston (1878) concern saguaro fruit and its fermenting and
consumption by Papagos (p. 18).]

Pourade, Richard F.

1971
Anza conquers the desert. The Anza expedition to California and the founding of
San Francisco: 1774 to 1776. San Diego, Union-Tribune Publishing Company.
Maps, illus., index. viii + 216 pp. [Juan Bautista de Anza’s various friendly
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encounters with Papagos are retold here. Illustrations include color and black-and-white photos of Tubac, founded as a presidio in 1752 in response to the Pima Revolt of 1751; of the Piman missions at Tubutama, Caborca, and San Ignacio in Sonora; and of Mission San Xavier del Bac. Also reproduced here in color is the 1859-published lithograph based on an Arthur Schott delineation of Papago women harvesting the fruit of the organ pipe cactus (Michler 1859).]

Powell, Donald M.
1961 Eusebio Francisco Kino, S.J., a bibliography, 1936-1960. In Kino ... a commemoration, pp. [17]-[22]. Tucson, Arizona Pioneers’ Historical Society. [Librarian and bibliographer Powell lists ten publications containing works by Father Eusebio Kino that appeared between 1919 and 1961; thirty-four publications that relate in whole or part to Father Kino; and five writings “containing important or substantial references to Eusebio Francisco Kino.” Father Kino was the pioneer missionary among Northern Piman Indians.]

Powell, E. Alexander
1913 Arizona. Sunset, Vol. 31, no. 4 (April), pp. 666-680. San Francisco, Sunset, The Pacific Monthly. [This is a brief description of Arizona in 1913, one that includes mention of Mission San Xavier del Bac and a color photo of the mission, one with two Papago women in the foreground shelling corn (p. 666).]

Powell, H.M.T.
1931 The Santa Fe Trail to California, 1849-1852. The journal and drawings of H.M.T. Powell, edited by Douglas S. Watson. San Francisco, The Book Club of California. Maps, illus. 272 pp. [Powell describes Mission San Xavier del Bac and its Papago village as he saw them on October 9, 1849. He described the village as a “miserable hole.” His detailed drawing of the mission and village is printed facing page 144.]

Powell, John W.
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1899 Report of the Director. In *Annual Report of the Bureau of American Ethnology*, Vol. 18, pp. xxv-lvii. Washington, Government Printing Office. [Brief references are made to the work by W J McGee among Seri and Papago Indians, including a note that Papagos trace kinship in the male line but have tendencies toward combining the two gentes or two kinship lines into one under two totems. It is also said that Papagos are a peaceable group.]


Powell, Kathy S.


Powell, Lawrence C.

1973 A prophetic passage. *Westways*, Vol. 65, no. 2 (February), pp. 60-65. Los Angeles, Automobile Club of Southern California. [This is a lengthy illustrated discussion of writer Mary Austin and her book, *Land of Journey’s Ending* (1924). In 1923 she made a journey that took her to the Papago Reservation and the Children’s Shrine. Powell notes that Austin’s diary of this trip, April 3 through May 19, 1923, is in the Huntington Library in California. Powell explains, although not explicitly, how Austin came to write a short story about a Papago wedding (1933).]

1974a Letter from the Southwest. *Westways*, Vol. 66, no. 11 (November), pp. 32-34. Los Angeles, Automobile Club of Southern California. [Included here is a brief discussion of Papago Indians, including mention of Ruth Underhill’s books, *Singing for Power* and *People of the Crimson Evening*. He also mentions a Papago
Indian and Tucson auto mechanic named “Scotty” who does repairs on Powell’s Citroen automobile.]

1974b "Southwest classics." Los Angeles, The Ward Ritchie Press. Illus., index. 370 pp. [Included here is a chapter on the lives and writings of Father Eusebio Francisco Kino, S.J., pioneer European among the Papago Indians, and Fr. Francisco Garcés, O.F.M., pioneer Franciscan missionary among the Papagos (pp. 243-255). It is a reprint of Powell (1972).]

1976 Letter from the Southwest. "Westways," Vol. 68, no. 9 (September), pp. 42-45, 86. Los Angeles, Automobile Club of Southern California. [Powell writes about places along the Santa Cruz River of southern Arizona, including missions Guevavi, Tumacacori, and San Xavier del Bac.]

1976 Also see A. Adams (1976)

1977 Letter from the Southwest. "Westways," Vol. 69, no. 10 (October), pp. 26-29. Los Angeles, Automobile Club of Southern California. [Mention is made of Baboquivari Peak, “sacred mountain of the Papago on whose reservation it stands.”]

1979a Letter from the Southwest. "Westways," Vol. 71, no. 10 (October), pp. 42-45. Los Angeles, Automobile Club of Southern California. [This essay includes a fairly lengthy mention of Bernard and Hazel Fontana, who “... have lived for twenty-five years, on the very edge of the San Xavier Papago Indian Reservation, looking across the fields to the mission itself, whose history Fontana has written.” He labels Fontana as “the foremost Papago ethnologist.” The essay includes a drawing by J. Chung based on a photo of a Papago grandfather holding a fragment of a calendar stick while talking to one of his grandchildren in his yard at San Xavier.]

1979b "The river between." Santa Barbara, California, Capra Books. 108 pp. [This novella, in which Powell thinly disguises episodes and aspirations drawn from his personal life, includes a description of a midnight mass which he and his then young lover attended at Mission San Xavier del Bac at a time when historian Kieran R. McCarty, O.F.M., was pastor (“Father Terence” in this fictionalized version). He describes the Christmas crèche made by Tom Franco and displayed on the north altar of the church’s east transept each Christmas season.]

1980a Letter from the Southwest. "Westways," Vol. 72, no. 5 (May), pp. 20-23, 72. Los Angeles, Automobile Club of Southern California. [With six accompanying photographs by John P. Schaefer, this essay is about a tour of the Papago Indian Reservation, including mention of the work of Ruth Underhill, the solar-powered electric plant at the village of Schuchuli, the Kitt Peak National Observatory, Sells, Baboquivari Peak, and Papago Indian temperament.]

1980b Letter from the Southwest. "Westways," Vol. 72, no. 7 (July), pp. 24-26, 75. Los Angeles, Automobile Club of Southern California. [An essay about spending the summer in Tucson and in the desert of southern Arizona. Powell refers several times to Papagos and their aboriginal form of adaptation to the desert and its summer heat.]

1980c "Where water flows: the rivers of Arizona." Flagstaff, Northland Press. [A chapter on the Río de la Santa Cruz (pp. 12-19) briefly discusses Papago Indians who live in its
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1982 The desert odyssey of John C. Van Dyke. *Arizona Highways*, Vol. 58, no. 10 (October), pp. 20-29. Phoenix, Arizona Department of Transportation. [Papagos are included in a list of peoples native to the deserts of Arizona and southeastern California.]


1986 *Life goes on: twenty more years of fortune and friendship*. Metuchen, New Jersey, and London, The Scarecrow Press, Inc. Illus., checklist of Powell publications, index. xix + 180 pp. [Included here (pp. 88-89) is mention by Powell of a visit to the village of Santa Cruz on the Papago Reservation and the trailer home of Frances Deas Campbell, the first graduate of the University of Arizona’s library school. Campbell worked as a librarian for the Papago Tribe, providing bookmobile services to remote villages.]

1990 *Southwest: three definitions*. Benson, Arizona, Singing Wind Book Shop. 70 pp. [This is a compilation of three previously-published essays, two of which, “Arizona’s Deserts” and “The Southwest: An Essay on the Land,” make reference to the Papagos as providing a good example of how to adapt to the desert; to the Baboquivari Mountains and Kitt Peak; to Papago songs (quoting from Ruth Underhill’s *Singing for Power*); to Papagos’ traditional subsistence; and to a midnight Mass in Mission San Xavier del Bac attended by Papagos and witnessed by Powell.]

Powers, Robert M.

1977 *Papago priest*. *Westways*, Vol. 69, no. 2 (February), pp. 41-43, 70. Los Angeles, Automobile Club of Southern California. [This is an illustrated article about Father Lambert Fremdling (not “Frembling,” as the article says), a German-born Franciscan priest who began serving Papago Indians in 1941 and who in 1977 was still among Papagos at the village of Pisinemo on the Papago Indian Reservation.]

Powers, Stephen

1872 *Afoot and alone. A walk from sea to sea by the southern route*. *Adventures and observations in Southern California, New Mexico, Arizona, Texas, etc.* Hartford, Connecticut, Columbian Book Company. Illus. 327 pp. [Powers, who was there in 1868, notes concerning Mission San Xavier del Bac that other observers have praised the structure. “But intrinsically – after all allowance is made for its unfinished tower – it is nothing but a great, heavy, sleepy, Spanish Dumb Ox. ... On the other hand, there is nothing more touching in history than the constancy with which these poor Papagos ... have defended its venerated walls, dwelling harmless beside its base, and looking up to it as the oracle and vestibule of Heaven. What a lesson of religion, of simple and childlike faith, and of devotion might this tribe
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read the proud paleface!” (p. 198)

1995
Afoot and alone. A walk from sea to sea by the southern route. Adventures and observations in Southern California, New Mexico, Arizona, Texas, etc. Edited with an introduction by Harwood P. Hinton. Austin, The Book Club of Texas. Map, illus., notes, bibl., index. xxxv + 368 pp. [This is a reprint of the 1884 edition of Powers (1872). The description of Mission San Xavier and the account of Papagos is on page 194.]

Pownall, Joseph
1949
From Louisiana to Mariposa. Edited by Robert G. Cleland. Pacific Historical Review, Vol. 18, no. 1 (February), pp. 24-32. Berkeley, University of California Press. [Pownall was among the Forty Niners en route to the gold fields of California in 1849. As his journal indicates (p. 29), he traveled from Santa Cruz, Sonora along the Santa Cruz River and through Tucson about July, 1849.]

Pradeau, Alberto F.
1959
La expulsión de los jesuitas de las provincias de Sonora, Ostimuri y Sinaloa en 1767 [Biblioteca Histórica Mexicana de Obras Inéditas, núm. 24]. Introduction by Gerardo Decrome. México, Antigua Librería Robredo, de José Porrúa e Hijos, Sucs. Index. 264 pp. [This is the bedrock study of the expulsion by Spain of Jesuits from its New Spain provinces of Sonora, Ostimuri, and Sinaloa in 1767. There are brief biographical sketches of each expelled missionary, including those who in 1767 were serving in the missions of the Pimería Alta in the rectorate of Nuestra Señora de los Dolores: Tubutama, with its visitas of Santa Teresa, Oquitoa, and Atil; Suamca, with its visitas of Cocóspera, Terrenate and Santa Cruz; Guevavi, with its visitas of Calabazas, Sonoita, and Tumacácori; San Xavier del Bac and its visita of Tucson; Saric, and its visitas of Aquimuri, La Arizona, and Busani; Caborca and its visitas of Pitiquito and Bisanig; San Ignacio and its visitas of Ímuris and Magdalena; and Cucurpe and its visitas of Remedios, Sarachachi, and Tua. Consult the index for page citations to mentions of Pimas, the Pimería Alta, San Xavier del Bac, Tumacácori, Papagos, Sobaipuris, and to other individual Northern Piman mission communities.]

Pratt, Henry C.
1996

Pratz, Aristides, editor
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1966 [Special issue.] *Letras de Sonora*, núm. 7 (Verano), pp. 1-62. Hermosillo, Letras de Sonora. [This special issue of the Sonoran literary journal *Letras de Sonora* is devoted entirely to Father Eusebio Francisco Kino, his life and accomplishments in the Pimería Alta and most especially to the discovery of his skeletal remains in Magdalena, Sonora in 1966. Included here are transcriptions of words spoken in Magdalena on the occasion of the celebration of the discovery of Kino’s grave and of interviews between a reporter and various individuals. Speakers whose words are included are Aristides Pratz, Agustín Yáñez, Luis Encinas, Wigberto Jiménez Moreno, Ernest Burrus, Antonio Nakayama, Cruz G. Acuña, Rubén Parodi, Arturo Romano, William Wasley, Gabriel Sánchez de la Vega, Kieran McCarty, Gerardo Nava, Santos Saenz, and Jorge Olvera.]

Prentice, Paula
1997 Tucson to Tumacacori and beyond. *Arizona Highways*, Vol. 73, no. 3 (March), pp. 4-9. Phoenix, Arizona Department of Transportation. [A color photo of the church accompanies a brief mention in this article of Mission San Xavier del Bac.]

Preston, Daniel
2003 Picturing the past: images, history, and place in the San Pedro Valley. *Archaeology Southwest*, Vol. 17, no. 3 (Summer), p. 17. Tucson, Center for Desert Archaeology. [Preston, a former vice chairman of the San Xavier District of the Tohono O’odham Nation, asserts that the “Hoo-hooghan” (Hohokam) are ancestors of the O’odham and he expounds on the notion of being a good steward of land and water.]

Preston, Richard
1986 The mountain with many eyes: Kitt Peak. *National Geographic Traveler*, Vol. 3, no. 4 (Winter), pp. 86-93. Washington, D.C., National Geographic Society. [Illustrated with color photos by Terrence Moore, this article about Kitt Peak National Observatory on the Tohono O’odham Reservation alludes briefly to the Desert People (i.e., Papagos).]

Price, H.
1882 Report of the Commissioner of Indian Affairs. In *Annual Report of the Commissioner of Indian Affairs for 1882*, pp. iii-lxxii. Washington, Government Printing Office. [The report, dated October 10, 1882, was written in Washington, D.C., and is addressed to the Secretary of the Interior. On page xxii he writes about the “Arizona Southern Railroad, Papago Reserve, Arizona,” noting that an agreement was made on April 21 with Chief Ascencion Rios of behalf of the Papagos for an eight-mile right-of-way running north and south through the (San Xavier) Papago Reservation. Congress approved the right-of-way (an approval that was never exercised) on August 5, 1882.]

of the Interior H.M. Teller. Pages xx-xxi: “Papago Reserve, Arizona - Arizona Southern Railroad’ On March 5, 1883 Papagos consented to the Southern Arizona Railroad right of way through their reservation under the condition that they pay $3,000 to the Secretary of the Interior for their use, fence the road and provide safeguards at all road crossings and cattle-passings within the limits of the reservation. At the time this report is written the Arizona Southern Railroad has not given a definite answer as to whether or not they agree to these conditions.”

Price, John A.

1975 An applied analysis of North American Indian drinking patterns. *Human Organization*, Vol. 34, no. 1 (Spring), pp. 17-26. Lexington, The Society for Applied Anthropology. [Price makes mention in this essay of traditional controls exerted by Papagos and Pimas over drinking the ritual saguaro fruit wine. He points out that such drinking occurred only once a year; it was organized around a socially-sanctioned religious purpose; and each family contributed a jar of fruit juice to the communal fermentation pot.]


Proctor, Claire M.
1948 Saguaro: majesty of the desert. *Arizona Highways*, Vol. 24, no. 12 (December), pp. 8-13. Phoenix, Arizona Highway Department. [The Papagos’ use of saguaro fruit is discussed on page 12-13, accompanied by four black-and-white photographs showing the steps undertaken in harvesting the fruit and in preparing saguaro fruit wine.]

Propst, Luther
2003 El Río Santa Cruz: nations, communities, river’s future. *sonorensis*, Vol. 23, no. 1 (Winter), pp. 24-27. Tucson, Arizona-Sonora Desert Museum. [In writing about conservation efforts taking place along the length northern Sonora’s and southern Arizona’s Santa Cruz River, Propst notes that a partner project between the National Park Service and Arizona-Sonora Desert Museum “is locating original fruit trees planted by Father Kino in the region in order to reestablish a historically accurate orchard at Tumacácori.” He also says a team of restoration ecologists is collaborating with the San Xavier District of the Tohono O’odham Nation “on a
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pilot river habitat restoration project. The 1.5 mile river restoration site, near the San Xavier Mission, focuses on revegetation of 12 acres, including re-created wetlands, in order to simulate a riparian habitat similar to one that lined the banks of the Santa Cruz in this area. By creating a historically and biologically significant area, tribal members are establishing streamside locations that are culturally and aesthetically valuable to the Tohono O’odham Nation and its people – a place where tribal members can participate in the restoration and management of a desert riparian system. The site will also revitalize habitat for bird species traveling along their north-south migration routes.”]

Pruchnicki, Suzanne S.

1995 The flowers and angels of San Xavier. Manteno, Illinois, Bronte Press. Illus. 15 pp. [This miniature book was “letterpress printed with original illustrations by Suzanne Smith Pruchnicki. Hand colored by Paul and Suzanne Pruchnicki in an edition of 55 copies.” The flowers and angels are among those found in Mission San Xavier del Bac.]

Puella, Kenneth

1946 The cruel old woman. In Voices from the desert, by the Sixth Grade Class and compiled and edited by Hazel Cuthill, pp. 10-11. Tucson, Tucson Indian Training School. [This story is about the wicked woman, “Haw aw aux,” who killed little children but who was herself eventually killed by Eetoy. It is told by a boy from Topawa on the Papago Indian Reservation.]

Pumpelly, Raphael

1870 Across America and Asia: notes of a five years’ journey around the world. Fourth edition. New York, Leypoldt & Holt. Map, illus., index. 454 pp. [A good map shows the route of Pumpelly’s travels through the Papagueria. His descriptions of the Papago country as he saw it in 1869 are on pages 36-44, 45-47, and 52-59. Mission San Xavier del Bac is mentioned on page 7. Pumpelly discussed the Cababi mining district and writes about saguaro fruit as an important Papago food source and supplier of sweet syrup. Pumpelly also visited the Papago villages at Fresnal and Poso Verde.]

1918 My reminiscences. New York, Henry Holt and Company. Maps, illus., index. 844 pp. [Pumpelly recalls Papagos camped at Tubac in southern Arizona (p. 191); the arrival of Charles Poston with fifteen Papagos at the site of an Apache attack near Tubac (p. 214); his 1869 travels in the Papagueria (pp. 226-235); and Papagos at San Xavier (p. 765). He also mentions Mission San Xavier on pages 189 and 765.]

1965 Pumpelly’s Arizona. Edited and with an introduction by Andrew Wallace. Tucson, Palo Verde Press. Maps, illus., bibl. note, index. xii + 141 pp. [Reprinted here are the Southwest portions of Pumpelly (1870).]

Purcell, Richard

1991 The desert is the address of my heart ... or, if this be “mission,” then give me more.
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Westfriars, Vol. 24, no. 6 (June), p. 9. Tucson, Franciscan Province of Saint Barbara. [Franciscan missionary Richard Purcell reminisces briefly about his stay among the Tohono O’odham and Akimult O’odham, beginning with his assignment in the late 1960s at Covered Wells on the Papago Indian Reservation.]

Putnam, Blanche A.
1900 A border monument. Land of Sunshine, Vol. 13, no. 1 (June), pp. 68-73. Los Angeles, Land of Sunshine Publishing Company. [This is a brief history and description of Mission San Xavier del Bac, one accompanied by four black-and-white photos. Three are of the mission church and one is of four San Xavier Papago woman standing with ollas on their heads.]

Quammen, David
1988 The flight of the iguana: a sidelong view of science and nature. New York, Delacorte Press. xvii + 302 pp. [Part IV, “The Moral Ecology of a Desert,” is concerned primarily with the Sanctuary Movement which originated in Tucson, Arizona and which provides sanctuary for Latin American fleeing political and military persecution in their own countries. The author draws heavily on data concerning aboriginal Papago Indian culture to make the point that Papagos, living in a land of scarcity, behaved toward one another as if they had abundance. His conclusion: “Sometimes hospitality is a matter of life and death.”]

Queen, Laurinda
1978 Southwestern Indian musical instruments. Smoke Signal, no. 35 (Spring), pp. 1-24. Tucson, Tucson Corral of the Westerners. [There is scattered mention throughout of Papago Indian musical instruments, including the basket drum, gourd rattle, cocoon rattles, wooden rasp, bullroarer, bells, and reed flute.]

Quesada, Conrado
1987 [Untitled.] Arizona Hispana. Núm. 1 (Octubre), front cover. Tucson, Comunicación Social del Noroeste de México. [This is a color photo of the south-southwest elevation of the front of the church of Mission San Xavier del Bac.]

Quijada Hernández, Armando
Quinn, Robert M. [1965] The Spanish colonial style. In *The colonial arts of Latin America*, by E.F. Sanguinetti, R.M. Quinn, and E. Boyd, pp. [3]-[9]. Tucson, Tucson Art Center. [Art historian Quinn concludes his lengthy essay on the subject of his title with a paragraph pertaining to the art and architecture of Mission San Xavier del Bac. His final sentence reads: “The differences between San Xavier and Ocotlán, for example, are not differences in style but differences predictable between peoples of like intentions but different abilities.” The book in which this essay appears is an illustrated catalogue of an exhibit in the Tucson Art Center held from January 8 through February 12, 1966. The final illustration is a black-and-white photograph of the lower portion of the west wall of the west transept of Mission San Xavier del Bac.]

Quiroga, Joaquín 1978 [Report on mission property at San Xavier and Tucson.] In *The San Agustín Mission site, Tucson, Arizona [Archaeological Series*, no. 118], by Robert J. Hard and William H. Doelle, pp. 32-34.. Tucson, The University of Arizona, Arizona State Museum, Cultural Resource Management Section. [This is the complete Spanish text of a report written in Cucurpe, Sonora, on May 31, 1843 by the prefect of San Ignacio in the Pimería Alta on mission properties at San Xavier del Bac and San Agustín del Tucson. There is a translation in English of the Tucson portion here on pages 12-13, and there is an English translation of part of the text concerning Mission San Xavier in Fontana (1996a: 31).]

Quiros, Armand 1966 Father Gerard Brenneke, O.F.M., R.I.P. *Provincial Annals*, Vol. 28, no. 2 (April), pp. 103-104. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [This is the sermon preached at the Solemn Requiem Mass for Father Gerard at Mission Santa Barbara on March 1, 1966. In it, the life Franciscan missionary Gerard Brenneke is outlined, including his service in the San Solano Missions on the Papago Indian Reservation.]

Quiroz, Joe 2004 Sonoran studies 2004. Educational tours and classes. Insert in *Newsletter*, Vol. 5, no. 1 (January/February). Tucson, Arizona-Sonora Desert Museum. [Among the listings (p. 5) is one of a projected March 27, 2004 tour of the Tohono O’odham Nation, one to include a visit to Frances Manuel at San Pedro Village, the Children’s Shrine at Santa Rosa, and a meal under the view of Baboquivari Peak. Angelo Joaquin will be tour leader.]

Papago/San Xavier bibliography

Academy of Science, Vol. 8, no. 3 (October), pp. 116-118. Tempe, Arizona Academy of Science. [This is an illustrated discussion of a presumed prehistoric (ca. A.D. 1200-1400) saguaro cactus fruit gathering camp about thirty-five miles south of Casa Grande, Arizona in the Slate Mountains on the Papago Indian Reservation. The archaeological inferences are based largely on a Papago ethnographic model.]

1973b A research design for the field investigation of archaeological resources recorded in the Santa Rosa Wash project area: phase I. Archaeological Series, no. 26. Tucson, Arizona State Museum, The University of Arizona. [This is a 95-page exposition of the means and ends proposed for an archaeological study of the Santa Rosa Wash area about ten miles north-northeast of Kohatk on the Papago Indian Reservation. It includes descriptive summaries of thirty-eight archaeological sites in the area, including both prehistoric and historic Indian sites and historic non-Indian sites.]

1974 Archaeological investigations for the Santa Rosa Wash project. Archaeological Series, no. 60. Tucson, Arizona State Museum, The University of Arizona. [This is a 430-page report on archaeological investigations of prehistoric sites, some 175 of them (including a large prehistoric water reservoir), within the Santa Rosa Wash area about ten miles north-northeast of Kohatk village on the Papago Indian Reservation. The work included both excavation and surface sampling and survey.]

1975 A prehistoric water reservoir from Santa Rosa Wash, southern Arizona. Kiva, Vol. 40, no. 4 (Summer), pp. 295-307. Tucson, Arizona Archaeological and Historical Society. [Archaeological excavations at Santa Rosa Wash on the northern Papago Indian Reservation disclosed the existence of at least one prehistoric water reservoir constructed about A.D. 1000. Attention is drawn to the possibility of similar structures which may exist in this general area.]

1976 “The structure of prehistoric community organization at Santa Rosa Wash, southern Arizona.” Ph.D. dissertation, Department of Anthropology, Arizona State University, Tempe. [A discussion based on archaeological work carried out in prehistoric sites in the Santa Rosa Wash area about ten miles north-northeast of the village of Kohatk on the Papago Indian Reservation.]


Rabeau, E.S.

1967 Comprehensive health services and management needs. In Applied research in health program management [Proceedings of first operation SAM orientation conference], compiled by E.S. Rabeau, pp. 8-14. Tucson, Arizona, Public Health Service Indian Health Center. [Rabeau, Chief of the Division of Indian Health of the U.S. Public Health Service, outlines the objectives of a systems analysis module created by the Indian Health Service to serve better Indians’ health needs. The pilot study, as he indicates, was carried out on the Papago Indian Reservation. He explains the methodology worked out for the Papago study in some detail.]
Papago/San Xavier bibliography

Rabeau, E.S., compiler
1967 Applied research in health program management [Proceedings of first operation SAM orientation conference]. Tucson, Arizona, Public Health Service Indian Health Center. Maps, illus. 49 pp. [This is a gathering of six presentations made at the first Operation SAM Orientation Conference held in Tucson, Arizona, November 16, 1966.]

Rabeau, E.S., and Nadine Rund
1971 Cultural and social problems in the delivery of health care services for Southwest Indians. In Health elated problems in arid lands, edited by M.L. Riedesel, pp. 53-58. Tempe, CODAZR, Arizona State University. [Discussion of cultural, social, and environmental problems in the delivery of health services for Papagos and Pimas. Briefly considered are Papago attitudes toward disease and curing.]

Radbourne, Allan

2009 Great chief. Hashkeedasillaa of the White Mountain Apaches. Journal of Arizona History, Vol. 50, no. 1 (Spring), pp. 1-58. Tucson, Arizona Historical Society. [This is about a Western Apache leader born ca. 1805. There are brief, scattered references to his involvement with enemy Papagos throughout (pp. 3, 12, 23, 31, and 37).]

Radding, Cynthia
1975 The Anza expeditions, 1774-1776. A re-enactment by the Arizona Historical Society and the Arizona Bicentennial Commission. [Tucson], Arizona Historical Society and the Arizona Bicentennial Commission. Map, illus. 6 pp. [The text here is in both English and Spanish. It provides the historical background of the 1775-1776 colonizing expedition led by Juan Bautista de Anza from Mexico City to San Francisco, California. Radding observes that the expedition “had the enthusiastic support of Fray Francisco Garcés, head of the mission at San Xavier del Bac, who had explored the routes first discovered by the Jesuit Fathers Kino, Keller and Sedelmayr through the Papaguearía to the Gila River and west to the Colorado.”]

1979 Las estructuras socio-económicas de las misiones de la Pimería Alta, 1768-1850 [Noroeste de México, no. 3]. Hermosillo, Sonora, Instituto Nacional de Antropología e Historia, Centro Regional del Noroeste. Maps, illus., bibl. 130 pp. [This is a well-documented study in the change in population and economy that occurred in the mission communities of the Pimería Alta between 1768, when Franciscans arrived, and 1850, by which time that Piman populations in these
communities had all but disappeared.]

1981  
La acumulación originaria de capital agrario en Sonora. *Noroeste de México*, no. 5, pp. 14-46. Hermosillo, Sonora, Instituto Nacional de Antropología e Historia, Centro Regional del Noroeste. [The shift in Sonoran economy in the waning years of Spanish rule and early years of Mexico from one of agrarian communities to those based on private ownership is outlined, including what occurred in the Pimería Alta where by 1842 the missions had become *de facto* secularized, with Papagos at Caborca losing their lands in the process.]

1982  
Monumentos en el desierto. Las iglesias coloniales del norte de Sonora. In *Monumentos históricos* [Boletín, núm. 7], front cover, pp. 77-98. México, Instituto Nacional Antropología e Historia, Monumentos Históricos. [There are brief histories and illustrated descriptions here of the Pimería Alta missions of Cocóspera, San Ignacio, Tubutama, and Caborca. A color photo of the ruins of Cocóspera is on the cover; the photos accompanying the descriptive text are in black-and-white.]

1990  
Familias y comunidades campesinas en los altos de Sonora, siglo XVIII. *Revista Europea de Estudios Latinoamericanos y del Caribe / European Review of Latin American and Caribbean Studies*, no. 49 (December), pp. 79-106. Amsterdam and Leiden, Países Bajos. [Provided here is an overview of acculturatio in northern Sonora in the wake of the 17th and 18th century encounters between Indians and Europeans. There are considerable data here concerning the Pimans and communities of the Pimería Alta. Included in the data are names and other census statistics for Cocóspera for 1796.]

1995  
*Entre del desierto y la sierra: las naciones O’odham y Teguima de Sonora, 1530-1840*. México, D.F., Centro de Investigaciones y Estudios. Maps, illus., bibl. 213 pp. [About the Opata and O’odham -- primarily the Lower Pima -- of Sonora, the book begins with pre-European conditions and moves through exploration, missionization, civil settlement, Bourbon reforms, and the Mexican Republican era. Sixty-one pages of appendices reproduce pertinent government documents. There is some material here on Sonora’s northern O’odham, including the HiaCed O’odham.]

1997  
Wandering peoples. *Colonialism, ethnic spaces, and ecological frontiers in northwestern Mexico, 1700-1850*. Durham and London, Duke University Press. Maps, illus., bibl., index. xx + 404 pp. [This analytical history of northwestern Sonora for the 150 years between 1700 and 1850 includes many scattered references to the O’odham of the Pimería Alta, although the emphasis is on other regions of Sonora. On pp. 181-82, Radding describes the politically-forced assimilation of O’odham (and other Indian) communities into the national body politic via 1831 and 1835 decrees of the Mexican government.]

1998  
contested boundaries with the Sobaipuri Pima, Lower Pima, and Cahita peoples to the north, west, and south . . . ”]

Radding de Murrieta, Cynthia
1977 The function of the market in changing economic structures in the mission communities of Pimería Alta, 1768-1821. The Americas, Vol 34, no. 2 (October), pp.155-169. Washington, D.C., Academy of American Franciscan History. [Radding examines what occurred in the economies of the Northern Piman mission communities in the Pimería Alta after the Franciscan missionary takeover in 1768 and up to the creation of the Republic of Mexico in 1821. Her study leads her to see “a transition in the Upper Pima missions from an economy characteristic of a self-contained, agrarian community to that of individualized production destined for sale in the market. . . . Indian labor, once invested for the subsistence of the community, was rechanneled to serve private interests. Finally, the market worked as a force for social change as mission Indians mixed with Spaniards, mestizos and mulattoes in he mines and haciendas, and non-Indians took up residence in mission pueblos.”]

Ragatz, Rea

Ramer, Alexis M.
1992 Proto Uto-Aztecan *pi, “younger sister”->, “great grandmother.” American Indian Culture and Research Journal, Vol. 16, no. 1, pp. 111-117. Los Angeles, American Indian Studies Center, University of California. [Among the examples cited to show that pi is a proto Uto-Aztecan word for younger sister or great grandmother, the example of O’odham wiikol and wiisad for great grandparent and great grandchild is given. It is assumed that the wii prefix was once pi.]

Ramírez, José F.
1949 Extracto de las relaciones de los viajeros y misioneros, que han explorado el territorio situado al norte de México del 26° al 29°, etc. [Bibliotecas Aportación Histórica, segunda series]. México, Vargas Rea. Illus. 97 pp. [Pages 81-97 include an account of Northern Pimans, one drawing largely on the early 18th-century writings of Jesuit missionary Luis Velarde.]
Papago/San Xavier bibliography

Ramírez y Arellano, Ignacio Joseph
1953  See Geiger (1953)

Ramon, Angel

Ramon, Archie
1980a  Full moon. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 25. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [A three-line poem in English by a Papago about the full moon and a portent of wind.]
1980b  Quarter moon. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 25. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [A three-line poem in English by a Papago about the quarter moon and a portent of rain.]
1984a  ‘Eda hukkam masad; mat o su:d g masad / quarter moon; full moon. In *Mat hekid o ju; when it rains*, edited by Ofelia Zepeda, pp. 58-59. Tucson, The University of Arizona Press. [Reprints, including versions in Papago, of Archie Ramon (1980a, b).]
1984b  Toniab; s-he:bijdakam / summer; winter. In *Mat hekid o ju; when it rains*, edited by Ofelia Zepeda, pp. 56-57. Tucson, The University of Arizona Press. [Reprints, including versions in Papago, of Archie Ramon (1980c, d).]

Ramon, George

Ramon, Helen J.
1980a  Ha’a / olla. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 30. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [Papago and English versions of a poem about the olla (earthenware water jar).]
Papago/San Xavier bibliography

1980c  
Tohono / desert. In Tohono O’odham ha cegtoidag c ha’icu a:ga, p. 28. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [Papago and English versions of a poem about the desert.]

1982a  

1982b  

1982c  

1992  

Ramon, Julene

1999  

2000  
Beautiful flower (in memory of Winnie). ArtsReach, Vol. 1, no. 1 (October/November), p. 3. [Tucson], s.n. [This is a reprint of Ramon (1999).]

Ramon, Patsy; Rosilda Manuel, and Gus Antone

[1976]  
Ñ-ki:am cikpan. [Kerwo, Arizona], Gewo’o Day School and Kindergarten. 12 pp. [A “work and see” book for Papago children. Text is entirely in Papago.]

Ramon, Patsy; Rosilda Manuel, Gus Antone, and Kathleen Long

1976a  
A’al ha’icu ha a:ga. Kerwo, Arizona, Kerwo Bilingual Project. 8 pp. [As the title indicates, these are “children’s stories.” Text is wholly in Papago.]

1976b  
S-uam wa:iko. Kerwo, Arizona, Kerwo Bilingual Project. 23 pp. [The story of “the yellow boat,” a children’s tale accompanied by drawings. Text is entirely in Papago.]

Ramsey, Robert E.

2001  
four-and-a-half year old child with his family in October, 1926, begin with his father's being assigned to the “reservation day school village of Chiu Chuischu,” almost certainly Chuichu on the Papago Indian Reservation. He recalls it was about 30 miles from the Pima Agency headquarters at Sacaton. Included is a black-and-white photo of their new home, “a lone adobe building (which) contained both our living quarters and the school. A small dining room and kitchen was enclosed under the same roof. The nearest Indian home was more than a mile away. The dwelling had neither electricity nor indoor plumbing. Water had to be hauled by horse and wagon, once every two weeks, from a well two miles distant. An outhouse stood in back of the house.”

The school had 18 children, and the Ramseys remained in “Chiu Chuischu” for two years. The school was abandoned in 1928 after a tornado ruined the building.] 2004  
An oasis remembered: an Indian agency, Sacaton, Arizona. A pictorial & historical review about the place and its people. Victoria, BC, Trafford Publishing. Illus. 159 pp. [Largely about the 20th-century history of Sacaton, Arizona, and various families who lived and worked there, the book includes Ramsey’s reminiscences concerning “Chiu Chuischu,” almost certainly Chuichu on the Tohono O’odham Nation. This material was previously published in Ramsey (2001).]

Rankin, Adrienne G., and Christian E. Downum 1986  Site descriptions. In A class III archaeological survey of the Phase B corridor, Tucson Aqueduct, Central Arizona Project [Archaeological Series, no. 168], by Christian E. Downum, Adrienne G. Rankin, and Jon S. Czaplicki, pp. 41-180. Tucson, Cultural Resource Management Division, Arizona State Museum, University of Arizona. [Included among these sites in the Avra Valley of southern Arizona are three which are classified as protohistoric “Sobaipuri.” These are described on pages 172-177. Sherds of Papago pottery were taken from an historic site here as well (pp. 178-179).]

Rankin, Adrienne G.; Lorraine M. Eiler, and Joseph T.. Joaquin 2008  Water and the human spirit. Traditional natural surface waters. Edited by Jeffrey H. Altschul and Adrienne G. Rankin, pp.595-604. Tucson, SRI Press. [An archaeologist (Rankin) and two O’odham (Eiler and Joaquin) team up to write about named water resources in the western Papaguería and their importance to people who inhabited or used the area. Illustrated.]

Raphael, Ralph B. 1953  The book of American Indians. Greenwich, Fawcett Publications, Inc. Maps, illus. 144 pp. [Mention is made of Papagos on page 42 and on page 102 there is a picture entitled, “A medicine man treats a sick patient of the Papago tribe with a rattle and deer tail on San Xavier Reservation in 1923.”]

Rath, A.F.
1939
Progress and development of Arizona roads. *Arizona Highways*, Vol. 15, no. 6 (June), pp. 31-34. Phoenix, Arizona Highway Department. [Rath, who was state manager for the Arizona Highway Planning Survey, alludes to the fairly recent empowering of tribal councils, including that of the Papago, by the federal Indian Department. One result, he says, have been changes in place names, “causing our map department no end of trouble. An example of this difficulty is found on the Papago Indian Reservation ... where recent changes have been submitted for approval. For years the village of Santa Rosa was known by no other name; now it has been changed to Gu Achi. Covered Wells had its face lifted and now proudly calls itself Maish Vaya; Santa Cruz is Como Vo; Sweetwater will perhaps be Siovi Shuatak, and San Juan is Hahakamuk. Our base map will reflect all changes and the new names appearing thereon will not be difficult to pronounce once you master the Papago tongue.”]

Ravesloot, John C.
1987a

1987b
Chronological relationships of features. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, 171]*, edited by John C. Ravesloot, part 2, pp. 61-69. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [In this chapter, project director Ravesloot examines “the contemporaneity of various features with the same depositional unit and the temporal relationships of all features at the site. This temporal information is then used to discuss the Tucson Basin chronological sequence, specifically the beginning and ending dates of the (Hohokam) Classic period” (of prehistory). The site is on the San Xavier Reservation.]

1987c
Previous archaeological work and the nature of the sample. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, 171]*, edited by John C. Ravesloot, part 1, pp. 11-20. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [“This chapter provides a brief summary of previous archaeological investigations of the San Xavier Bridge Site ... and assesses the nature and representativeness of that portion of the site located within the project.
right-of-way” (p. 11). The prehistoric site under consideration is on the San Xavier Reservation, and previous work at nearby Martinez Hill provides much of the discussion.]


1987f  The San Xavier bridge project. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, 171], edited by John C. Ravesloot, part 1, pp. 3-10. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Ravesloot summarizes project results and project history of archaeological studies carried out in a prehistoric site on the San Xavier Indian Reservation. In this introductory chapter, he also lays out the organization of the report which follows.]

1987g  Structure descriptions. Chronological relationships of features. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, 171], edited by John C. Ravesloot, part 3, Appendix J, pp. 457-466. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [These are detailed analyses of four features within a prehistoric site on the San Xavier Reservation characterized by hard-packed “floor” surfaces, three of which almost certainly represented houses or similar structures.]

1988  Archaeological data recovery at the San Xavier bridge site on the Tohono O’odham Indian Reservation. In An inventory of Native American programs at the University of Arizona for fiscal years 1985-1987, by Gordon V. Krutz, pp. 59-60. Tucson, University of Arizona, Office of Indian Programs. [Archaeologist Ravesloot tells how the Arizona State Museum and representatives of the San Xavier District of the Tohono O’odham Nation worked together to bring about a successful salvage archaeological project next to the Santa Cruz River on the reservation where a bridge was being reconstructed.]

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1986. It provides a case study concerning relationships between non-Indian archaeologists and Indians and, even more specifically, concerning the nature of such relationships as these existed between Tohono O’odham at San Xavier and archaeologists in the mid 1980s.]

Ravesloot, John C., editor

1987  The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, 171]. Three parts in two volumes. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Construction of a new bridge over the Santa Cruz River on the San Xavier Indian Reservation necessitated an archaeological salvage project in a prehistoric site, one dating from late Archaic times to as late as ca. A.D. 1300. This detailed report, with contributions by eighteen authors, includes maps, plans, and abundant illustrations of artifacts and other features. Most of the remains are Hohokam. Archaeology was carried out in 1985 and 1986.]

Ravesloot, John C., and Stephanie M. Whittlesey

1987  Inferring the protohistoric period in southern Arizona. Chronological relationships of features. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, 171], edited by John C. Ravesloot, part 2, pp. 81-98. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [While there was no direct evidence for protohistoric use or occupation within the San Xavier Bridge Site on the San Xavier Reservation, the authors undertake a survey of data from such possible sites in southern Arizona where information concerning the often-postulated cultural connection between the prehistoric Hohokam and historic O’odham can be evaluated. The situation is one made more crucial by the fact that O’odham lay claim to prehistoric remains based on a belief in cultural and biological continuity. The authors write, “Information on the San Xavier Bridge Site fails to clarify substantially our understanding of the protohistoric period” (p. 96).]

Ray, Alberta

1982  Is Papago art a dying art? Papago: The Desert People, Vol. 1, no. 1 (January), p. 4. Topawa, Arizona, Topawa Middle School. [Papago student Ray, who writes she is learning at the high school how to make Papago baskets, thinks, "Papago art is nice. People should learn to respect it. ... We can keep our art alive for many generations."]

Rea, Amadeo

1977  “Historic changes in avifauna of the Gila River Indian Reservation, central Arizona.” Ph.D. dissertation, The University of Arizona, Tucson. 346 pp. [Emphasis is on the birds of the Gila River (Pima) Indian Reservation, but there are scattered mentions of Papagos’ names for birds and of observations of birds on the
Papago/San Xavier bibliography

1979 Hunting lexemic categories of the Pima Indians. *Kiva*, Vol. 544, nos 2-3 (Winter/Spring), pp. 113-119. Tucson, Arizona Archaeological and Historical Society. [A discussion of the concepts traditionally in use concerning hunting among Gila River Pimas draws on various Papago comparisons. Mention is made of the fact that the Papago mo’opidam (headbearer, or hunter who wears a deer’s head as a disguise) was absent among the Pimas.]

1981 Resource utilization and food taboos of Sonoran Desert peoples. *Journal of Ethnobiology*, Vol. 1, no. 1 (May), pp. 69-83. Flagstaff, Arizona, Center for Western Studies, Inc. [Papago and Sand Papago are included in the study, and charts are represented which show their known food taboos. Relatively few such taboos are noted for the Sand Papago, presumably because they had to depend on nearly everything in their sparse environment for survival.]

1983 *Once a river. Bird life and habitat changes on the middle Gila*. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xiv + 285 pp. [There is scattered mention throughout, especially in the ethnographic descriptions contained in the species accounts, of birds on the Papago Indian Reservation and Papago names for them. Emphasis, however, is on the Gila River Pimas. This is a published version of Rea (1977).]

1997 *At the desert's green edge. An ethnobotany of the Gila River Pima*. Tucson, The University of Arizona Press. Maps, illus., appendices, bibl., index. xxi + 430 pp. [Tohono O’odham are placed within the larger context of O’odham cultures, and there are other scattered references to Tohono O’odham as well, including information on the saguaro fruit harvest (p. 258). Rea observes, “... no one has done a comprehensive ethnobotany of the Tohono O’odham groups yet” (p. 399). Consult the book’s index for Tohono O’odham references.]

1998 *Folk mammalogy of the Northern Pimans*. Tucson, The University of Arizona Press. Maps, illus., appendices, bibl., index. xvii + 286 pp. [While the focus here is on the Gila River Pima, Rea includes considerable information concerning the Tohono O’odham and their complex traditional relationship with mammals in their desert environment. His principal Tohono O’odham consultant was Frank Jim (1916- ), a cowboy, mechanic, and farm worker whose home is at Charco 27 on the western side of the Papago Indian Reservation. He was a major consultant concerning hunting and its interface with “staying sickness” and ceremonialism and concerning butchering and the anatomy of various mammals.]

2007 *Wings in the desert. A folk ornithology of the Northern Pimans*. Linguistic consultant, Culver Cassa. Tucson, The University of Arizona Press. Map, tables, illus., appendices, bibl., index. xxi + 293 pp. [This well-illustrated magisterial work probes the relationships between Northern Piman Indians and avian fauna native to the Piman environment. Included are chapters on the ways in which Pimans think about and classify birds (avian folk taxonomy); birds, guardians, shamans, and healers; bird keeping and rearing; feather use; and hunting and trapping and game preparation and cooking. There are detailed species accounts for each identified bird. The book is breathtaking in scope and detail.]
Papago/San Xavier bibliography

Reader, Tristan
1997  Tohono O’odham community action. *Seedhead News*, no. 59 (Winter), p. 5. Tucson, Native Seeds/SEARCH. [This is about a program devoted to restructuring the traditional food system, i.e., bringing back cultivation and consumption of corn, squash and melons among Tohono O’odham, to combat effects of diabetes occasioned by modern dietary changes.]

Reader’s Digest
1978  *America’s fascinating Indian heritage*. Pleasantville, New York, and Montreal, Reader’s Digest Association, Inc. Maps, illus, index. 416 pp. [Brief, and not very accurate, description of traditional Papago culture on page 232. Papagos and Pimas are said to be the descendants of the prehistoric Hohokam (pp. 54, 57). Papagos are mentioned on page 206 in a discussion of homelands of various Southwest Indian groups.]

Ready, Alma
1973  *Open range and hidden silver. Arizona’s Santa Cruz County*. Nogales, Arizona, Alto Press. Map, illus., suggested reading, index. iii + 178 pp. [This history of Santa Cruz County in southern Arizona includes a chapter on the history of the Pimería Alta and another on Spanish-period history and the involvement of pioneer Jesuit missionary Eusebio Kino in the region. Most of the book is devoted to events post 1850.]

1976  *Calabasas. A true story*. Nogales, Arizona, Alto Press. Map, illus. 14 pp. [This history of the former community of Calabasas in southern Arizona notes: “More than two centuries ago at Guevavi, it was noted that Father Francisco Pauer baptized 78 Papagos who had that day been removed from an obscure Indian village to a ‘place called Calabazas’ where the original Pimas had been wiped out by a ‘terrible sickness.’

“Calabazas thus became the ‘visiting place,’ or *visita*, of the first of Arizona’s missions four miles up the Santa Cruz River. Four years later construction of a small church was started by Father Pauer’s successor. By a fluke of fate its ruins stand there still.”]

1986  *Open range and hidden silver. Arizona’s Santa Cruz County*. Nogales, Arizona, Pimería Alta Historical Society. Map, illus., suggested reading, index. iii + 178 pp. [This third printing is of Ready (1973).]

1989  *A very small place. Arizona’s Santa Cruz County. Book list*. Nogales, Arizona, Alto Press. Index. 80 pp. [This “list of books and articles relevant to Arizona’s smallest county” includes a few involving Papago Indians. See pages 31, 37.]

1992  La Arizona, Sonora. *Pimería Alta Historical Society Newsletter*, December, pp. [3]-[6]. Nogales, Arizona, Pimería Alta Historical Society. [In writing about the colonial-period mine and ranch in Sonora called “Arizona,” Ready also recounts the story of the 1751 Pima Revolt, noting that the Pimans drove the Spaniards out of several missions, San Xavier del Bac included.]
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Reavis, [Peyton]
1981 [Photograph of Papago Indian Danny Lopez standing next to the Children’s Shrine on the Papago Indian Reservation.] Buckskin Bulletin, Vol. 15, no. 4 (Fall), p. 5. Tucson, Westerners International. [Caption for the photograph says that Lopez was telling the story of the Children’s Shrine to a group of members of Tucson’s Adobe Corral of the Westerners.]

Reagan, Ronald

Recheis, Käthe, and Georg Bydlinski, compilers and translators
1983 Weiss du, dass die Bäume reden. Weisheit der Indianer. Wien, Freiburg, and Basel, Herder. [Included here are translations into German of a poem by Papago Indian Alonzo Lopez (p. 21) and of two poems by anonymous Papagos (pages 73-74).]

Record, Ian W.
2008 Big Sycamore Stands Alone. The Western Apaches, Aravaipa, and the struggle for place. Norman, University of Oklahoma Press. Maps, illus., notes, works cited, index. xiv + 381 pp. [This is the story of the massacre perpetrated on Aravaipa Apaches in 1871 near Camp Grant in southern Arizona by a few Anglos, Mexicans, and a large contingent of Tohono O’odham (Papago Indians). It goes into detail concerning the connection between Aravaipa Apaches and other bands of Western Apaches and is told almost wholly from the Apache point of view. Record leans heavily on the field notes and published works of ethnologist Grenville Goodwin. “Big Sycamore Stands Alone” is a translation of the term used by Apaches to name the place where the massacre occurred.]

Redman, Francis
1923 Father Francis’ Papago parochial school. The Indian Sentinel, Vol. 3, no. 4 (October), p. 189. Washington, D.C., Bureau of Catholic Indian Missions. [A plea for funds for a Tucson, Arizona parochial school for Papago Indians. Father Redman notes that the school opened on the Feast of Our Lady of Mercy and that it is intended to dedicate the school’s chapel to Saint Joseph.]

1953 Bursting at the seams. The Indian Sentinel, Vol. 33, no. 5 (May), pp. 78-79. Washington, D.C., Bureau of Catholic Indian Missions. [Father Redman, a Franciscan missionary among the Apaches at San Carlos, Arizona, says of Apaches that, “they have been mistrustful (of the missionaries), unlike the Papagos and Pimas here in Arizona and the nearby Indians of California, who have been
Redmont, Jane  
1982  Profile: a Christian monk looks at religious pluralism. *Harvard Divinity Bulletin*, June / July, pp. 4-5. Cambridge, Massachusetts, Harvard University Press. [This article about Brother David Steindl-Rast, a Benedictine monk, says, “He also began a study of Native American religion a little over a decade ago when he was asked to help set up a house of prayer on the Papago Reservation in New Mexico [sic]. He came to know the Papago tradition ‘not so much by talking as by being there’ and eventually found there were bridges between this way of life and his own.”]

Redondo, Margaret P.  
1993  Valley of iron. One family’s history of Madera Canyon. Introduction by James S. Griffith. *Journal of Arizona History*, Vol. 34, no. 3 (Autumn), pp. 233-274. Tucson, Arizona Historical Society. [Included here is an account of the April 6, 1857 defeat of Henry Alexander Crabb and his American filibusters in Caborca, Sonora, at the hands of Mexican and Papago defenders of the city. Says Redondo: “At the time, José María Redondo was prefect of the district of Altar. On April 6, he hied a Papago Indians named Francisco Javier to shoot a flaming arrow onto the thatch roof of the building, where Americans were holed up. The arrow fell on the target. As the burning roof began to fall, Crabb and his men rushed out and surrendered.”]

Redondo, Santiago  
1997a  [Letter to José Urrea, Governor of Sonora, written in Altar, Sonora, April 28, 1838]. In *A frontier documentary. Sonora and Tucson, 1821-1848*, translated and edited by Kieran R. McCarty, p. 61. Tucson, The University of Arizona Press. [Redondo, political chief of the Altar district of Sonora, reports that for years there have been fears of a Papago uprising because of the greed and rapaciousness of Mexican gold-seekers in Papago country. Knowing gold-seekers may deprive them of their lands, Papagos “have tried to keep the presence of gold in their land secret.” Moreover, “I myself have been eyewitness to Papago discontent in such villages as Quitovac, Sonoiota, Carricito, Soñi, Arivaipa, and Cubó. This is understandable in the light of the insults and even extortions they have suffered at the hands of unscrupulous Mexican miners, and also because of the enormous amount of water taken from them to supply the mining camps – particularly in the lands acquired by Diego Celaya, which the Papagos consider as theirs by right of residence there from time immemorial.

“There can be no doubt that Papago discontent will increase as more and more water and lands are taken from them. If the Papago revolt feared by the justice at San Perfecto – he wrote to me on April 17 – has indeed broken out, Your Excellency now knows its causes and background.”]

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cover letter submitting a report by Rafael Moraga (1997b) written in 1838 and which “describes his expedition of April 24 through May 1 with sixty of his auxiliaries through the mining camps of the Papaguería.” The expedition had been requested by the justice of San Perfecto who feared a Papago uprising in the wake of a confrontation between a Mexican miner named Diego Celaya and the Papago governor of Carricito. The day was saved through the good graces of the Papago governor of Cubó (Kerwo), a man named Tóñalic. “We both are convinced,” writes Redondo, “that there are many, many good and peaceful Papagos who could never ascribe to a total rebellion ... .”

Reed, Cheryl L.
2004 *Unveiled: the hidden lives of nuns*. New York, Berkeley Books. Illus. xi + 331 pp. [Investigative report Reed spent four years in the late 20th century visiting nuns in various religious communities throughout the United States. One of her chapters tells of his visit with Franciscan Sisters of Christian Charity teaching in the San Xavier mission school on the San Xavier Indian Reservation and with a Tohono O’odham, Regina Siquieros, on the “Big” (Sells) Reservation who had attended a Catholic boarding school as a child. The nuns she interviewed at San Xavier were sisters Jackie Koenig, Patrice Walsh, Karen Suhr, and Myra Sweigart.]

Reed, Erik K.
1937 Historic site survey. *Southwestern Monuments Monthly Report*, February, pp. 130-140. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Wrote Reed (p. 134): “Both historically and archaeologically there is a division of the southwestern agricultural peoples into two groups – the Pueblos of the plateau of the Rio Grande, with their compact towns, the Pima and Papagos (and in prehistory their ancestors, the Hohokam) of the desert country of southern Arizona. Early historic sites of the Pima and Papagos are not known; their recent and present villages are not very suitable for our purposes, as the Pima have been greatly acculturated.” Reed also opines (p. 138): “The Hohokam are clearly ancestors of the Pima and Papago culturally, and are presumably ancestors ethnically.”]

1939 The Southwest the Spaniards found. In *Our Own Spanish-American Citizens and the Southwest Which They Colonized, Article III, Memorandum for the Press* (release date March 26, 1939). s.l., United States Department of the Interior. [This press memorandum, which may never have appeared in print, is posted online at http://www.nps.gov/history/history/online_books/swro.swro_spanish_american.pdf. [Dead link] Reed notes in passing Father Kino’s establishing missions among Pimans in southern Arizona. He also writes that “so little is known about either of these groups” (Pimans and Yumans) “that no attempt will be made to discuss them here.”]

Reel, Estelle
1907 Indian school sites - San Xavier, Arizona. In *Annual Reports of the Department of*
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Reel, James
2004 Tucson through time. A concise history of the Old Pueblo. *Tucson Home Magazine*, Vol. 6, no. 1 (Summer), pp. NC4-NC6. Tucson, Madden Publishing, Inc. [Printed her in the “Newcomers Handbook” section of the magazine, Reel’s brief history of Tucson notes that it was an O’odham village, Chukshon, that gave its name to what became the present Tucson. Reel refers to the original O’odham inhabitants as “Akimel O’odham,” or River People, and he refers to the “: Tohono O’odham” or Desert People, as a “newly arrived tribe” in the eighteenth century – a concept that greatly oversimplifies the situation. He also mistakenly refers to Tucson as an “Akimel O’odham village administered by a priest” when, in fact, only one priest ever served there, and he for less than a year.]

Reese, Mary Ann
1977 The changing heart of downtown Tucson. *Sunset*, Vol. 158, no. 1 (January), pp. 36-43. Menlo Park, California, Lane Publishing Company. [Although this article is about downtown Tucson and its architecture and events of interest, it includes mention of the upcoming 27th annual San Xavier Fiesta to be held in April at Mission San Xavier del Bac, a pageant to commemorate the mission’s founding. There are photos of Yaqui Indian matachin dancers performing in front of the church and of two Papago girls, their faces painted white, dancing in the plaza in front of the church.]

1994 Arizona: the West’s desert playground. *Sunset*, Vol. 192, no. 4 (April), pp. 43-47. Menlo Park, Sunset Publishing Corporation. [Included in this special advertising supplement is a lengthy notice about the efforts of the Patronato San Xavier to see to the conservation of the art of Mission San Xavier del Bac. She describes it as, “the most important mural restoration project in the United States today ...”]

Reeves, Alison G.
2006 “To us they are butterflies: A case study of the educational experience at an urban indigenous-serving charter school.” Ed.D. dissertation, The University of Arizona, Tucson. Refs. Cited. 429 pp. [This is an in-depth study of “one urban, Indigenous-serving charter school with primary focus on graduates’ educational experiences and an exploration of its meaning for them. A portrait of the school is presented, including the school’s history; its mission, goals, objectives; its organizational framework; its curriculum and instructional practices; and its structure and support services. Demographic information about the school’s graduates is included.”

The school in question is Ha:san Preparatory School in Tucson, Arizona, , one catering primarily to Tohono O’odham and Yaqui Indian students.]
Papago/San Xavier bibliography

Reeves, Sylvia M.  
1971 Mission to the Papagos. *Our Sunday Visitor*, July 25, pp. 1, 12, 13. Huntington, Indiana, Our Sunday Visitor, Inc. [This national Catholic family weekly has this illustrated article on San Jose Mission at Pisinemo on the Papago Indian Reservation. It includes a discussion of the observance of the March 19 Feast of St. Joseph as well as of a Papago funeral in the village.]

Reff, Daniel T.  
1992 Contact shock in northwestern New Spain, 1518-1764. In *Disease and demography in the Americas*, edited by John W. Verano and Douglas H. Ubelaker, pp. 265-276. Washington, D.C., Smithsonian Institution Press. [Although the Pimería Alta and Northern Pimans are not a part of this discussion about the impact of European-introduced pathogens on native populations in northwestern New Spain, a map (p. 267) indicates a “secondary” road extending up the west coast of Mexico to Tucson, a route through which pathogens could conceivably have been introduced.]

2008 Sympathy for the devil: devil sickness and lore among the Tohono O’odham. *Journal of the Southwest*, Vol. 50, no. 4 (Winter), pp. 355-376. Tucson, The Southwest Center, University of Arizona. [Reff makes the argument that Tohono O’odham “devil sickness,” which primarily afflicts men engaged in a capitalistic cattle enterprise, is perhaps a re-worked version of what in prehistoric/protohistoric times may have been a belief stemming from and reflecting status and class distinctions and individuals’ desires to accumulate personal wealth. Much of Reff’s analysis rests on the assumption that the O’odham are the direct lineal descendants of the prehistoric Hohokam.]

Reichardt, Karen  
1993 Taking the seeds back home. *Seedhead News*, no. 40, p. 3. Tucson, Native Seeds/SEARCH. [Reichhardt reminisces about her 15-year relationship with Papago Indian Laura Kermen and the garden tended by Laura’s brother, Jose, at their home in Topawa. It was from here that the first seeds were collected to begin the program of Native Seeds/SEARCH.]

Reichenbacher, Frank W.  
1985 *Rare plant survey of the Papago Indian Reservation, Schuk Toak and San Xavier Districts*. Final report. Tempe, Arizona, Franzoy Corey Engineering Company. [The title is the abstract.]

Reid, Betty, and Ben Winton  
2004 *Keeping promises. What is sovereignty and other questions about Indian country*. Tucson, Western National Parks Association. Map, time line, illus. 39 pp. [On page 29 there is a black-and-white photograph of “Frances Manuel, Tohono O’odham basket maker, authority on indigenous plants, Tohono O’odham Nation, San Pedro
Reid, J. Jefferson
1986 Emil Walter Haury. The archaeologist as humanist and scientist. In Emil W. Haury’s prehistory of the American Southwest, edited by J. Jefferson Reid and David E. Doyel, pp. 3-17. Tucson, The University of Arizona Press. [Mention is made of a program of archaeological research on the Papago Indian Reservation carried out between 1938 and 1942 under Haury’s direction.]

2008 History of the Papaguería project, 1938-194. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp.105-119. Tucson, SRI Press. [Reid outlines events that led to archaeological work in the Papaguería during this period and to the excavation of Ventana Cave on the Papago Indian Reservation.]

Reid, J. Jefferson, and Michael P. Hellon, editors
2005 Collection of cultural resource information at Santa Ana de Cuiquiburitac. Final report submitted to the Bureau of Land Management, Tucson Area Field Office; field contract number AAA00011T02. Tucson, Arizona. Maps, refs. cited. 219 pp. [This is a summary of the history of the O’odham (Kohatk) archaeological site of Santa Ana de Cuiquiburitac, an early 19th-century mission visita site near the southeastern base of Santa Rosa Peak and located immediately north of the Tohono O’odham Nation boundary on its eastern side. It includes results of an archaeological surface survey of the site and appends a Master of Science thesis by Kathy S. Powell of a geophysical investigation of the site. Also appended are prints of other source material concerning the history of the site.]

Reid, J. Jefferson, and Stephanie M. Whittlesey
1998 A search for the philosophical Julian: American pragmatism and southwestern archaeology. Kiva, Vol. 64, no. 2, pp. 275-286. Tucson, Arizona Archaeological and Historical Society. [Archaeologist Julian Hayden is quoted (p. 281) concerning the sudden flash of insight that came to him suggesting that the prehistoric “Amargosans like the Uto-Aztecans, spoke Pima . . . Amargosans WERE Uto-Aztecans and they spoke Piman!” He believed, in other words, that the historic O’odham were the direct lineal descendants of the prehistoric peoples labeled by archaeologists as the Amargosans.]

Reid, Jeannie M.; Sandra D. Fullmer, Karen D. Pettigrew, and others
1971 Nutrient intake of Pima Indian women: relationships to diabetes mellitus and gallbladder disease. Journal of Clinical Nutrition, Vol. 24, no. 10 (October), pp. 1281-1289. Baltimore, The Society for Clinical Nutrition, Inc. [A detailed dietary survey of Pima and Papago women was undertaken to determine (1) if there is an association between dietary intake of selected nutrients and the prevalence either of
diabetes mellitus or gallbladder disease and (2) to ascertain whether dietary intake of some nutrients changes with age among patients with and without diabetes mellitus or cholelithiasis in the following ten years.]

Reid, John C.
1858  *Reid’s tramp, or a journal of incidents of ten months’ travel through Texas, New Mexico, Arizona, Sonora and California*. Selma, Alabama, The Book and Job Office of John Hardy and Company. 237 pp. [Brief mention is made of Papago Indian agriculture and of Mission San Xavier del Bac.]

1935  *Reid’s tramp, or a journal of incidents of ten months’ travel through Texas, New Mexico, Arizona, Sonora and California*. Austin, the Steck Company. 245 pp. [This is a reprint of Steck (1958). The mention of Papago agriculture is on pages 177 and 189 and of Mission San Xavier on pages 179, 185, and 189.]

Reichard, Gladys A.

Reinhard, Karl J., and Richard H. Hevly

Reinhard, Karl R., and Naomi I. Greenwalt

Reinhartz, Dennis, and Gerald D. Saxon, *editors*
1998  *The mapping of the entradas into the Greater Southwest*. Norman, University of Oklahoma Press. Maps, cartobibliography, index. xiv + 227 pp. [This gathering of six essays by as many authors provide the background to an understanding of the history of map-making that led ultimately to maps depicting the region of what is now thought of in the United States as the “Greater Southwest,” a region that includes the Pimería Alta. Many maps are shown, including those that depict the region. These include a ca. 1743 London edition of Kino’s 1701 map showing how
northwest Sonora and northern Baja California are linked, indicating Baja California as a peninsula rather than as an island. See K. Goodwin (1998).]

Reisner, Marc
1986  

1987  
_Pipe dreams_. _City Magazine_, Vol. 2, no. 1 (January), pp. 36-41. Tucson, First City Publications, Inc. [An article about the Central Arizona Project (CAP) designed to bring water from the Colorado River to Tucson mentions the CAP water allocation for the Ak Chin and Papago tribes. Extracted from Reisner (1986).]

Remington, Frederic
1887  
_Sketches of the Papagos of San Xavier_. _Harper's Weekly_, Vol. 31, no. 1580 (April 2), pp. 243-244. New York, Harper & Brothers. [A short article on the Papago Indians of San Xavier del Bac with a number of line drawings of Papago Indians and one of Mission San Xavier by this well-known Western artist. Also see Pitz (1972) and Vorpahl (1978).]

Renner, Bernard
1967  
_Father Bonaventure returns_. _Provincial Annals_, Vol. 29, no. 2 (April), p. 8. Santa Barbara, Serra Press. [An account of the funeral of Fr. Bonaventure Oblasser, O.F.M., who was buried in St. Catherine Cemetery, Topawa, Papago Indian Reservation on March 1, 1967.]

Rensch, H.E.
1934  
_Chronology for Tumacacori National Monument, with bibliography_. Berkeley, California, U.S. Department of the Interior, National Park Service, Field Division of Education. Bibl. 37 pp. [Although principally a chronology of events at Mission Tumacácori in southern Arizona, a mission founded in the late 17th century by Father Eusebio Kino for Northern Piman Indians, its scope covers the entire Pimería Alta, including many events in Tucson and at Mission San Xavier del Bac. The chronology begins in 1536 with the travels of Alvar Núñez Cabeza de Vaca and concludes in 1822. Also included are extracts that mention Mission Tumacacori taken from the 1848 diary of Cave J. Couts (also see Couts 1961); the 1849 journal of C.C. Cox (also see Cox 1925); the journal of Judge Benjamin Hayes (also see Wolcott 1929); the 1849 diary of H.M.T. Powell (also see H.M.T. Powell 1931); and the accounts of Nathaniel Michler (also see Michler 1859) and William H. Emory (also see Emory 1857).]

Reschly, Daniel J.
1978  
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Reschly, Daniel J., and Frederick J. Jipson
1976 Ethnicity, geographic locale, age, sex, and urban-rural residence as variables in the prevalence of mild retardation. American Journal of Mental Deficiency, Vol. 81, no. 2 (September), pp. 154-161. Washington, D.C., American Association of Mental Deficiency. [A report on the administration of the Wechsler Intelligence Scale for Children - Revised (WISC - R) among Anglo, Black, Mexican-American, and Papago Indian children in Pima County schools. The 240 Papago children tested scored lowest among all 950 children divided by ethnic group.]

Reschly, Daniel J., and Jane E. Reschly

Reschly, Daniel J., and Darrell L. Sabers

Ressler, John Q.
1968 Indian and Spanish water-control on New Spain’s northwest frontier. Journal of the West, Vol. 7, no. 1 (January), pp. 10-17. Los Angeles, Journal of the West. [Included here is a brief discussion of the ak chin system of irrigation noting that it remains in use at the present time on parts of the Papago Indian Reservation (p. 13).]

Reyes, Antonio de los
1856 Descripción de las misiones de la Pimería, 1772. In Documentos para la historia de México, 3rd series, Vol. 4. México, D.F., Imprenta de Vicente García Torres. [This is the 1772 report to Viceroy Antonio María Bucareli by Father Antonio Reyes, O.F.M., who in 1780 became the first Bishop of Sonora. In it he offers considerable information on the missions of the Pimería Alta.]

1945 Copia del manifesto estado de las provincias de Sonora [Biblioteca Aportación Histórica]. México, Vargas Rea. 55 pp. [This is a reprinted version of Reyes 1856.]

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this is Reyes’s second report on the missions, this time including not only Upper
and Lower Pimería, but all the missions of Sonora and Sinaloa.]

Reyes Valdez, Jorge A.
2004 “Pimas, papagos y tepehuanes: relaciones entre los pueblos tepimos del noroeste de
México y suroeste de los Estados Unidos.” Master’s thesis in ethnology, Universidad Nacional Autónoma de México, Facultad de Filosofía y Letras, México, D.F. ii + 169 pp. [000334424]

Reynolds, Mary
2014 The Mexican earthquake that changed Arizona’s waterways. Desert Leaf, Vol. 28, no. 5 (May), pp. 40-43. Tucson, Desert Publications, Inc. [With illustrations and
two maps, this summary of the effects of the 1887 earthquake in northeast Sonora
on Arizona’s water resources includes mention of damage done to Mission San
Xavier by the quake as well as to springs and water resources on the San Xavier
Reservation.]

Reynolds, William E.; Sandra Sobelman, Michael McCarthy, and Gay Kinkade
1974 Archaeological investigations at Jackrabbit Mine. Archaeological Series, no. 39, Tucson, Arizona State Museum, University of Arizona. [A report on results of
mapping, drawing, photographing, and sampling each locus and feature of
Jackrabbit Mine located in the Slate Mountains on the Papago Indian Reservation.
The mine was begun in 1875 and operated until about 1911. Papagos worked at the
mine and sherds of Papago pottery were found in the archaeological study in the
field.]

Rhoads, Pamela
1986 Desert harvest. Native American cookery. Phoenix Home & Garden, Vol. 6, no. 12 (October), pp. 72-76. Phoenix, Phoenix Home & Garden. [Among the recipes listed
here is one for Arizona tepary beans. It is noted that the beans are available in
season at trading posts on the Tohono O’odham Reservation and that the beans
were once a staple in the diet of Papago Indians (Tohono O’odham).]

Rice, Glen E., and Charles L. Redman
and Native Americans to cooperate in archaeological ventures, the authors write,
“This milieu, which we archaeologists call the ‘Salado,’ was an important chapter in
the history of many Native Americans of the Southwest, particularly agricultural
peoples such as the Pima, the Tohono O’odham, the Zuni, and the Hopi. . . . “]

Richmond, Charles P.

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Xavier del Bac. Includes a photo of the mission (p. 1) after the 1887 earthquake but prior to complete collapse of the south cemetery wall preceding its restoration by Bishop Granjon. Mounds of buildings to the south of the church show clearly.]

Ridgway, Charles W.
1951 “A philosophy of curriculum for Papago Indian day schools.” Master of Arts thesis, Arizona State University, Tempe.

Rickard, Forrest R., compiler
1996 Exploring, mining, leaching, and concentrating of copper ores as related to the development of Ajo, Arizona (to mid-year 1942). Ajo, Arizona, Forest R. Rickard. Maps, illus., bibl. index. 348 pp. [Scattered incidental mention of the Papago Indians living and working in Ajo occurs throughout the book (consult the volume's index).]

Rigby, Douglas
1957 Desert happy. Philadelphia and New York, J.B. Lippincott Company. x + 313 pp. [A description of southern Arizona in the vicinity of Tucson in the 1940s and ‘50s, this book includes some discussion of Papago Indians and a description of Mission San Xavier del Bac. The section devoted to Papagos is largely a rumination on their current status (ca. 1950) and the prospects for their future.]

Rigg, Edwin A.
1897 [Letter written from Ft. Yuma, California, March 27, 1862 to Col. James H. Carleton, commanding the southern district in Los Angeles.] In The War of the Rebellion: a compilation of the official records of the Union and Confederate armies, series 1, Vol. 50, part 1, pp. 957-958. Washington, D.C., Government Printing Office. [Union Army officer Rigg says that in examining maps of the area below the Gila River, “I find a trail laid down running through that pass by the Pimas to San Xavier, nine miles south of Tucson ... . I sent Mr. George Martin into Sonora last night. He will push his scouts through the Papagos toward Tucson and Pimas, and assures me that in five days have can give me positive information about (Confederate) troops being there and the number of them.”]

Riley, Carroll L.
1982 The frontier people. The Greater Southwest in the protohistoric period [Occasional Papers of the Center for Archaeological Investigations, no. 1]. Carbondale, Southern Illinois University. xi + 182 pp. [An entire section is devoted to the subject of Upper Pimans, including Papagos, in “protohistoric” times (ca. A.D. 1400-1700). Riley is inclined to accept the idea of a Hohokam-Piman continuum.]

1987 The frontier people. The Greater Southwest in the protohistoric period. Revised and expanded edition. Albuquerque, University of New Mexico Press. Maps, illus., bibl., index. 469 pp. [A chapter devoted to the “Desert Province” covers the late prehistoric and early historic history of the Piman Indians (including Papagos) as
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interpreted by Riley.]


1993 Charles C. Di Peso: an intellectual biography. In Culture and contact: Charles C. Di Peso's Gran Chichimeca, edited by Anne I. Woosley and John C. Ravesloot, pp. 11-22. Dragoon, Arizona, Amerind Foundation; Albuquerque, New Mexico, University of New Mexico Press. [Included here (p. 14) is a discussion of the views of David Doyel and Charles C. Di Peso concerning the Hohokam-Piman continuum or lack of same, with Riley offering his own views and reiterating those of William H. Doelle (1980) as well.]

Riley, John B.

1886 Report of the Indian School Superintendent. In Annual Report of the Commissioner of Indians Affairs for 1886, pp. LIX-LXXXVII. Washington, Government Printing Office. [The report is dated November 1, 1886 and is addressed to the Secretary of the Interior. Page LXXXI: “The Papagoes, in Arizona numbering about 6,000, have no school facilities. They are a peaceable, agricultural people, and entirely self-supporting. A good boarding school and day-schools at several points should be established.”]

Río, Ignacio del

1987 Las tradiciones misioneras y los afanes expansionistas de Eusebio Francisco Kino. In 300 años del arribo del Padre Kio a Sonora, 1687-1987. Simposio binacional de estudios sobre Eusebio Francisco Kino. Memoria, pp. 79-89. Hermosillo, Gobierno del Estado de Sonora. [At least half of this essay is about the evangelizing and other activities of Father Eusebio Francisco Kino, S.J., among the Northern Piman Indians in the late seventeenth and early eighteenth centuries.]

Ríos, Ted

1980 The egg. Sun Tracks, Vol. 6, pp. 151-154. Tucson, Department of English, University of Arizona. [Recorded and transcribed by Kathleen Sands, this is a story told by Ríos about a medicine man who is arrested for drunkenness and who escapes the police by rolling an egg on a table.]

Ríos, Theodore, and Kathleen M. Sands

2000 Telling a good one. The process of a Native American collaborative biography. Lincoln and London, University of Nebraska Press. Map, illus., bibl., index. xix + 365 pp. [This is far more Sands’ book than that of Ríos. While Ríos’ words come through occasionally, the volume is principally a densely academic discussion of the process of collaboration between a Native American, in this case a Papago Indian, and a non-Indian who has tape recorded episodes from his life and transcribed them. One gets the impression Sands wished she had not done it.]
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Rita Ann
1955 [Letter to the editor.] *Calumet*, Vol. 42, no. 2 (May), pp. 17-18. New York, Marquette League. [A letter from a nun, Sister Rita Ann, written from Sacred Heart Mission, Arizona which says, among other things, “Tomorrow Audrey Enfield, the lovely Apache who attended St. John’s mission, will be married to Eugene Jose, a Papago, also a Catholic mission student, in our chapel. Most of the desert Fathers will be here. Audrey and Eugene are favorites and it will be a large wedding with a High Mass.”]

Rivas, Ophelia
1971 Indians. In *Arrow III*, edited by T.D. Allen, p. 16. s.l., The Pacific Grove Press. [This poem by a Papago in an 8th grade class in the Santa Rosa School on the Papago Reservation complains that although Indians were here before Columbus, “we are treated as though we just got here.”]

Roberts, Alice M.

Roberts, Andrew
1973 Indians are no longer off stage left. *After Dark*, Vol. 6, no. 5 (September), pp. 38-39. New York, Danad Publishing Company. [This article about the American Indian Theatre Ensemble devotes a paragraph to Papago Indian David Montana and his enactment of a dance choreographed by him called “Deer Slayer.”]

Roberts, Harris H.
1936 Papago architecture. *Indians at Work*, Vol. 4, no. 3 (September 15), pp. 35-37. Washington, D.C., Office of Indian Affairs. [A general article about Papago houses and their construction, including Papagos’ use of mud, straw, palo verde, mesquite, saguaro ribs, rawhide, dirt, and gravel in their construction. There are four black-and-white photos of Papago dwellings.]

Roberts, Harris H.; Walter C. Coe, and Claude C. Cornwall
1934 Remaking a reservation range - IECW - part II. *Indians at Work*, Vol. 2, no. 9 (December 15), pp. 8-14. Washington, D.C., Office of Indian Affairs. [This is an article about Great Depression-era improvements made on the Papago Indian Reservation, including construction of Foothill Trail, a main stem road providing a connecting link for a number of random roads on the reservation; construction of

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new *charcos* or earthen ponds; and construction of a series of masonry dams across canyons in the higher altitudes of reservation mountains. Illustrated.]

Roberts, Heidi, *editor*

Roberts, Heidi, and Richard V.N. Ahlstrom
1997 Malaria, microbes, and mechanisms of change. *Kiva*, Vol. 63, no. 2, pp. 117-135. Tucson, Arizona Archaeological and Historical Society. [This is a study of the possible timing of the introduction of malaria among the Northern Piman Indians, Tohono O’odham included. There are several references here to calendar stick data from San Xavier del Bac as collected by Ruth Underhill.]

Roberts, Heidi, and Richard V. N. Ahlstrom, *editors*

Roberts, Heidi, and Linda M. Gregonis, *editors*

Roberts, Helen H.
1929 Basketry of the San Carlos Apache. *Anthropological Papers of the American Museum of Natural History*, Vol. 31, part 2, pp. 127-218. New York, The American Museum of Natural History. [Roberts writes that the basketry of the San Carlos area is somewhat allied geographically and culturally to that of the Papago and Pima, and that what applies to the San Carlos Apaches in the environmental effect upon culture also applies to the Papago and Pima (pp. 127-128). She also opines that San Carlos basketry is not as beautiful in design as Papago work (p. 218).]

Roberts, James Hall (*pseud.*)

Roberts, Virginia C.
1976 *Outpost in the desert. The story of Tucson under the Spanish flag.* Tucson, Rau Advertising and Publishing Company. Map, illus., glossary, refs. 37 pp. [With illustrations by the author, this is a coloring book history of early Tucson, one that includes the involvement of Northern Pimans in that history. It was their community that Father Eusebio Kino came upon in 1697; it was they who became involved in the Pima Revolt of 1751; and it was a group of “Sobaipuris” from the
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San Pedro River Valley who enlarged Tucson’s population in 1762.

1992

With their own blood. A saga of Southwestern pioneers. Fort Worth, Texas Christian University Press. Map, illus., notes, bibl., index. xvi + 286 pp. [This is a book about Arizona’s Pennington family, people who moved to Arizona in the late 1850s. In March, 1860, a woman named Larcena Page was captured (and subsequently killed) by Apaches, and Papago warriors were in the scouting party that left Tubac in search of her (pp. 28-29). And the Mesilla Times newspaper reported in late 1861 that after withdrawal of American troops from southern Arizona, the Papagos and “Pimos” have “assumed a threatening attitude,” which was probably incorrect. Papago involvement in the 1871 Camp Grant Massacre is also related (pages 173-174).]

Robinson, Andrea

2002

Collections: Basha collection celebrates Arizona. Native Peoples, Vol. 15, no. 2 (January/February), pp. 72-74. Phoenix, Media Concepts Group, Inc. [This is about the private collection of Southwest Native American art of Eddie and Nadine Basha of Arizona. Papago (Tohono O’odham) baskets are a part of the collection, one of them – with blue beads around the rim – shown in a color photo.]

Robinson, Bert

1951

Basket makers of Arizona. Arizona Highways, Vol. 27, no. 8 (August), pp. 30-39. Phoenix, Arizona Highway Department. [Illustrations include photos of Papago baskets, a Papago weaver, and Papagos using baskets to winnow wheat. Three paragraphs are devoted to a summary of Papago baskets and basket making, including the fact that it is the most commercialized of that of Arizona tribes and the fact that “One weaver will not use another weaver’s design. They simply say, ‘She might not like it.’”]

1954

The basket weavers of Arizona. Albuquerque, University of New Mexico Press. Map, illus., index. 164 pp. [Papago basketry and ethnography are discussed on pages 37-53. Included are discussions of ancient shrines, Papago economy, yucca baskets, and white man’s influence. There are several photographs of Papago baskets, and Mission San Xavier is briefly mentioned on pages 37-38. Consult the index on page 164.]

1991

The basket weavers of Arizona. Foreword by H. Thomas Cain. Albuquerque, University of New Mexico Press. Map, illus., index. xvi + 164 pp. [This is a softcover reprint of Robinson (1954) with the addition of a foreword by H. Thomas Cain.]

Robinson, D. Lowell, and Albert K. Dobrenz

1994

Horticultural survivors of a southern Arizona ghost town. Desert Plants, Vol. 11, no. 1, pp. 3-5, 22. Tucson, University of Arizona Press for the Boyce Thompson Southwestern Arboretum, Inc. [This article about surviving fruits trees and other exotic plants at Harshaw, Arizona cites a master's thesis (Dean 1982) to make the assertion that the Sobaipuris were the first to develop mineral mines in this region,
mines said to be “the earliest known on the Pacific slope north of Mexico.” There is, in fact, no evidence of Sobaipuris’ mining minerals.]
which again allowed Papagos to get water by gravity. Papago basketry is mentioned on pages 192 and 194. Papago harvesting and use of saguaro fruit is discussed on pages 275-276. Papago and Pima beliefs concerning Earth Magician, Elder Brother, and Coyote are mentioned on page 314.

Mission San Xavier del Bac is discussed in some detail on pages 93-102, and there is a Putnam Studios photo of two Papago women in the foreground shelling corn with the southwest elevation of Mission San Xavier in the background. Much of the history given here is in error, reflecting popular knowledge at the time.

Robinson, William J.

1963 Excavation at San Xavier del Bac, 1958. *Kiva*, Vol. 29, no. 2 (December), pp. 35-57. Tucson, Arizona Archaeological and Historical Society. [“Excavations at the historic Franciscan Mission of San Xavier revealed an architectural complex which represented workshops related to the construction of the present mission building. The paucity of artifacts and fragility of construction indicate a temporary structure which may have been initially destroyed at the completion of the mission church ca. A.D. 1796.” The report is illustrated with a site plan, elevations, and photographs.]

1964 Excavations at San Xavier del Bac (a summary). *Provincial Annals*, Vol. 26, no. 3 (July), pp. 191-193. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [This is a condensed version of William Robinson (1963).]

1976 Mission Guevavi: excavations in the convento. *Kiva*, Vol. 42, no. 2 (Winter), pp. 135-175. Tucson, Arizona Archaeological and Historical Society. [This is a well-illustrated report on archaeology carried out at the site of this ca. 1751-774 Pimería Alta (southern Arizona) mission, one that served the O’odham, including Papagos who moved there from the desert to the west.]

2004 Archaeology of the Jesuit Mission at Guevavi. *Archaeology Southwest*, Vol. 18, no. 4 (Fall), p. 9. Tucson, Center for Desert Archaeology. [Robinson writes about the failure to locate the Santa Cruz River village of O’odham for whom the Jesuit mission of Guevavi was begun in the late seventeenth century and about archaeological excavations in the convento area of the eighteenth-century church.]

Roca, Paul M.

1967 *Paths of the padres through Sonora. An illustrated history & guide to its Spanish churches*. Foreword by John Francis Bannon. Tucson, Arizona Pioneers’ Historical Society. Maps, illus., bibl., index. xxii + 468 pp. [This is by far the most comprehensive guide to the Spanish missions of Sonora, including all the missions of the Sonoran portion of the Pimería Alta. The locations are shown on detailed maps; those with ruins or still-standing structures are shown in black-and-white photos (the frontispiece is a color photo of Mission Caborca); and for each mission there are detailed notes on its chronological history, notes on travel to the site, and, often, Roca’s judgmental, and sometimes condescending, opinions concerning the places and people.]
<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title</th>
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<th>Notes</th>
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<tr>
<td>Rodríguez, Francisco A.</td>
<td>The <em>otro lado</em> – Nogales, Sonora.</td>
<td>1991</td>
<td>In <em>Voices from the Pimería Alta</em>, pp. 3-7. Nogales, Arizona, Pimería Alta Historical Society. [The author notes that before he established Mission San Xavier del Bac, Father Eusebio Kino established Mission San Gabriel de Guevavi near present-day Nogales, Arizona and Sonora.]</td>
</tr>
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<td>Rodríguez Gallardo, Joseph Rafael; Tomás Pardo de Macías, Juan Tomás Beldarraín, and Juan Vicente Arregui</td>
<td>Prisoners at Pitic, 1748.</td>
<td>1997</td>
<td>In <em>The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora</em>, 1700-1765, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 360-364, 368-370. Tucson, The University of Arizona Press. [Included in this list of prisoners are two who wear shackles and work while wearing them: Luis Siborsa of the Pimería Alta and a ranchería near Santa María Suamca and Nicolás from the Pimería Alta and pueblo of Caborca. They are the only Northern Pimans among a group of 86 prisoners.]</td>
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<tr>
<td>Rodríguez-Loubet, François, and Nelly Silva Sánchez</td>
<td>La quimera del coyote y el sueño americano. Etnoprehistoria del desierto del Altar en Sonora.</td>
<td>199?</td>
<td><em>Arqueología</em>, pp. 2-7. México, D.F., Dirección de Monumentos Prehispánicos, Instituto de Antropología e Historia. [About the Tohono O’odham observance of the <em>vikita</em> ceremony in Quitovac, Sonora, with various speculations concerning its antiquity and meanings.]</td>
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<td>Rodríguez Mota V., Enrique</td>
<td><em>Luis del Saric</em>.</td>
<td>1992</td>
<td>Guaymas, Sonora, privately printed. 151 pp. [With no historical references or other supporting evidence cited, this is a biography of Luis Oacpicagigua, the Northern Piman Indian resident of Saric, Sonora, who fomented the 1751 Pima Revolt against the Spaniards.]</td>
</tr>
<tr>
<td>Roffler, Joshua</td>
<td>Frank Russell at Gila River: constructing an ethnographic description.</td>
<td>2006</td>
<td><em>Kiva</em>, Vol. 71, no. 4 (Summer), pp. 373-396. Lanham, Maryland, Altamira Press, for the Arizona Archaeological and Historical Society, Tucson. [During the eight months from November, 1901 to June, 1902 that ethnologist Frank Russell conducted research among the Pima Indians of southern Arizona, his interpreter and co-worker was José Lewis, a Tohono O’odham, a man whose photo, as taken by Russell, is reproduced here. There is information here about Lewis’s role as interpreter and informant, and Roffler notes that in “July of 1901, Lewis found himself in serious legal trouble in Tucson, the exact nature of which is currently unknown. What is known is that (W J) McGee hired prominent Tucson attorney Charles Blenman to undertake Lewis’ defense, paying all his legal bills. McGee soon began urging Lewis to leave Tucson as soon as possible, and scrambled to find</td>
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him work elsewhere in the territory. ... McGee eventually paid a bond that allowed Lewis to leave Tucson for the Gila River Reservation, where he began working immediately under the direction of Frank Russell.”]

Rogers, Earl M.
1981
“The annual reports of the Bureau of Indian Affairs as cultural/historical sources: the Papago case.” Master of Arts thesis, Texas Tech University, Lubbock. Maps, refs, appendices. viii + 184 pp. [Drawing on information in annual published reports of the Commissioner of Indian Affairs from 1858 through 1936, the author gleans a great deal of information concerning Papago history, including data on government-Papago interaction, Papago-other interaction, economy, religion, sociopolitical organization, and more. He also offers a summary of what he calls “assimilative statistics” concerning Papagos from 1875 through 1934. This is an extremely useful tool for research.]

Rohder, Regis
1949
St. Catherine’s Papago Mission, Ajo, Arizona. Provincial Annals, Vol. 11, no. 3 (January), pp. 147-148. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is about the dedication of a new church for Papagos living in Ajo. The event occurred April 30, 1948, on the Feast of St. Catherine of Siena. Also discussed is the proposed new church of Saint Barbara for the village of Vaya Chin. Data are presented concerning the numbers of Indians in Ajo working for Phelps Dodge and their living conditions with respect to housing.]

1953
[Untitled photo.] The Indian Sentinel, Vol. 33, no. 8 (October), front cover. Washington, D.C., Bureau of Catholic Indian Missions. [Photo is of a small boy carrying a rosary. His name is Jose. Although the location is not given, he is definitely a Papago boy on the Papago Indian Reservation.]

1955
Our Christmas donation. Calumet, Vol. 42, no. 2 (May), pp. 16-17. New York, Marquette League. [This is a letter from Father Regis, a Franciscan missionary at San Solano Mission at Topawa on the Papago Indian Reservation, thanking the editor for a Christmas donation of $2,525.20. A caption accompanying a photo showing Father Remy Rudin, O.F.M., and four Papago boys indicates that the donation “helped to give the Papagos a social hall.”]

1967
Eulogy for Fr. Bonaventure Oblasser’s funeral. Provincial Annals, Vol. 29, no. 2 (April), pp. 3-5. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Eulogy delivered February 27, 1967 on the occasion of the death of Franciscan missionary Bonaventure Oblasser, by far the most active missionary among Papago Indians in the 20th century. Most of the eulogy tells of Bonaventure’s work among Papagos and of their deep affection for him. Bonaventure died February 23, 1967, and was buried in the cemetery at Topawa.]

1982
Padre to the Papagos: Father Bonaventure Oblasser. Tucson, The Oblasser Library, San Xavier Mission. Illus. 73 pp. [This is a well-illustrated biographical sketch of the life of Franciscan missionary Bonaventure Oblasser, a man who spent most of his priestly life serving the Papago Indians in the 20th century.]
Rohret, Angela

1923a Dependable. *Franciscan Herald*, Vol. 11, no. 6 (June), pp. 254-255, 276. Chicago, Friars Minor of the Sacred Heart Province. [This is about an April 1, 1923 ride taken with Father Bonaventure Oblasser from Topawa to Little Tucson and Lourdes church on the Papago Indian Reservation and about problems with the Dodge automobile in which they rode.]

1923b The lay missionary happy in her work. *Indian Sentinel*, Vol. 3, no. 4 (October), p. 169. Washington, D.C., Bureau of Catholic Indian Missions. [Photograph and one-paragraph mention of Helen Kirmen (Kermen) by one of two sisters who became lay missionary teachers to the Papagos in the early 1920s.]

Romeo, Donna M.

1998 “‘We are family’: tribal employment in an Indian-owned casino.” Ph.D. dissertation, University of South Florida, Tampa. [“A dearth of information about tribal casino employment begs the question of just how appropriate or effective an ‘engine’ is an Indian casino for employment for tribal members. Data for this dissertation are largely derived from an employee study I conducted in 1996 for the Desert Diamond Casino, an enterprise owned and self-managed by the Tohono O’odham Nation of Arizona. Ethnographic research was designed to provide an analysis of gaming from the perspective of tribal casino employees. This case study provides insight on ... change involved in the merger of corporate capitalism and tribal culture.”]

Romero, Josephine

1953 Juanita. In *The new trails*, revised edition, p. 23. Phoenix, Phoenix Indian School Print Shop. [This 19-year-old Papago student tells an “imaginative story built upon a superstition of the Papago tribe.” It concerns a girl who failed to stay up all night for an August dance.]

Romero, Juan

1994a The Old Pueblo in peril. In *Selections from A frontier documentary: Mexican Tucson, 1821-1856* [Working Paper Series, no. 22], compiled, translated, and edited by Kieran R. McCarty, pp. 14-15. Tucson, The University of Arizona, Mexican American Studies & Research Center. [The Yaqui Indians of Sonora were in full revolt on March 4, 1827 when Tucson mayor Juan Romero write this letter to the Acting Governor of the State of Occidente. In it he expresses the concern the Yaquis may forge an alliance with Papagos, Apaches, and even Yumas, thus threatening the very existence of Tucson.]

Maricopas’ enemies, the Yumas, “... wanted to kill them (the trappers). The Maricopas also wanted to attack the Papagos who were protecting the Americans.”


Roosevelt, Kermit

1912 The sheep of the desert. *Scribner’s Magazine*, Vol. 51, no. 1 (January), pp. 90-102. New York, Charles Scribner’s Sons. [Mention is made that the “Indians,” almost certainly Papagos, collect the fruit of the saguaro and dry it (p. 100). Roosevelt made this observation based on a trip he had taken over the Camino del Diablo from Yuma, Arizona to the Pinacate Mountains in northwest Sonora and back to Wellton, Arizona.]


Rose, Dan

1936 *The ancient mines of Ajo*. Tucson, Mission Publishing Company. Illus. 67 pp. [This brief history of Ajo, Arizona includes material on Papagos (pp. 1-5), including a legend that Papagos worked the arroyos around Ajo looking for placer gold. There is also a discussion of Papagos and patata (lambs-quarters, *Monolepis Nuttalliana*), used as a green, on pages 19-20. Rose further includes a discussion of Tom Childs, a prospector who married a Papago woman and who lived in the Ajo area and who became known as an authority on the Sand Papago.]

Rose, Robert H.

1936a Bancroft Library research. *Southwestern Monuments Monthly Report*, supplement for November, pp. 335-356. [Coolidge, Arizona], Department of the Interior, National Park Service. [These summaries in English of summaries of Spanish archival materials noted by Alphonse Pinart include lists of officiating priests for the Pimería Alta missions of San Ignacio, Cocospera, Magdalena, and Imuris. The San Ignacio census for 1768 indicates Papagos comprised a portion of the community’s population of 158 (p. 340). In 1736, Mission San Ignacio was depopulated by continual epidemics and fever. Father Gaspar Stiger resettled the three towns with Papagos (p. 344).

When Stiger arrived in the Pimería Alta (in 1732), he was assigned to Mission San Xavier del Bac, “in which envious of the fact that the glory of God and the faith of which Jesus Christ was advancing, the Devil harassed (?) the Indians with witchcraft that they should kill him, which they tried to do on three occasions and it would have been accomplished (save for the providence of God through...
Padre Agustin de Campos) and although free from enchantment Stiger remained suffering all his life and the three evildoers had a hapless end, the Devil carrying one off, another suddenly fell dead and the third was killed by his own relatives” (p. 344).

1936b Bancroft Library research. *Southwestern Monuments Monthly Report*, supplement for December, pp. 413-436. [Coolidge, Arizona], Department of the Interior, National Park Service. [These are translations into English of various Spanish and French documents in the Bancroft Library. References to Papagos are on pages 419 (San Xavier is their principal village; Papago and Pima are closely related languages); 424 (Papagos live where the missions are located as well as along the Gila and Colorado Rivers to the Sea of Cortez); 425 (roaming Papago Indians helped build mission churches); and 429 (Papagos are 70 to 80 leagues north of Tubutama up to the Colorado and Gila rivers).]

Rosen, Winifred

Rosenbaum, Louis J.; Ellen Alton, and Bernard Becker
1970 Dexamethasone testing in Southwestern Indians. *Investigative Ophthalmology*, Vol. 9, no. 5 (May), pp. 325-330. St. Louis, Association for Research Ophthalmology. [The prevalence of primary open-angle glaucoma and responsiveness to topical dexamethasone was compared between Southwestern Indian and non-Indian populations. In both populations plasma cortisol suppression by oral dexamethasone was decreased in individuals in the group most responsive to topical dexamethasone. Indians demonstrated very high prevalence of phenylthiorea tasters and positive oral glucose tolerance tests but contrary to the non-Indian populations these two parameters did not correlate with the topical dexamethasone response. Eleven Southwestern tribes were represented but most were Papago or Apache. Indians were tested in the eye clinic of the Phoenix Indian Hospital.]

Rosenthal, E. Jane
1977a Aboriginal land use in the southwestern Quijotoa Valley, Papago Indian Reservation, Arizona. *Kiva*, Vol. 43, no. 1 (Fall), pp. 1-10. Tucson, Arizona Archaeological and Historical Society. [Field investigation of ten prehistoric sites along Papago Indian Road (PIR) 1 yielded numerous small Sells Phase agricultural settlements as well as earlier Amargosa-period campsites next to minor washes. Data recovered suggest the need for a chronologic revision of the Sells Phase placement in the Hohokam Classic period. A map and two photos are included.]

1977b *Arizona AA:14:21*. A prehistoric activity area near modern Comobabi village. s.l., s.n. 20 pp. (processed). [This report was prepared for the Western Archeological Center of the National Park Service in Tucson, Arizona. The prehistoric site
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1979  “Surface context, contemporaneity and cultural tradition: chipped stone tools from the Sierra Pinacate, Sonora Mexico.” Ph.D. dissertation, The University of Arizona, Tucson. Map, illus., bibl. 178 pp. [This dissertation reports on a computer-assisted study of morphological attributes designed to interpret the cultural and temporal affiliations of 1,386 chipped stone tools from fifty-three sites in the Sierra Pinacate region of northwest Sonora, Mexico. The Pinacate region was once a Piman (HiaCed O’odham) homeland.]

Rosenthal, E. Jane; Douglas R. Brown, Marc Severson, and John B. Clonts 1978  The Quijotoa Valley project. Tucson, Cultural Resources Management Division, Western Archeological Center, National Park Service. Maps, illus., refs. cited. xiv + 314 pp. [A detailed report describing the surveying, evaluating, and excavating of archaeological sites along new roadways in the Quijotoa Valley on the Papago Indian Reservation. Nearly all the dozen sites excavated appear to have been prehistoric, although some Papago (historic) materials were encountered. Separate sections of the report describe the ceramics, stone tools, bone tools, and shell objects.]


Ross, Winifred 1944  “The present-day dietary habits of the Papago Indians.” Master’s thesis, School of Home Economics, The University of Arizona, Tucson. Illus., bibl. 69 pp. [All research was carried out on the Papago Indian Reservation. The thesis is divided into chapters titled Introduction; Review of Literature (studies of American Indians and studies of Papago Indians; Plan of Study (questionnaires, methods of food analysis); Discussion (height-weight studies, food habits of the Papagos, adequacy of the diet, results of the food analysis, recommendations); and Summary.]
Papago/San Xavier bibliography

Rothman, Hal
1989 Preserving different pasts. The American National Monuments. Urbana and Chicago, University of Illinois Press. Maps, appendix, bibl. essay, index. xvii + 255. [A chapter about the National Park Service career of Frank Pinkley notes that in 1919 he became responsible for the care of the ruins of the Pimería Alta’s Tumacacori Mission, which had been “decaying for generations.” In 1922 he persuaded the Arizona legislature to appropriate $1,000 for repair work at the mission, “the first state government gift to a specific National Park Service site.”]

Rothrock, G.H.

Roueché, Berton
1967 A reporter at large. South of Ajo. New Yorker, August 27, pp. 76, 78-86, 89-92. New York, F-R Publ. Co. [Included here is an account of a visit paid by the author and his three traveling companions to Bates Well, south of Ajo, Arizona, where they met an Indian named “Chico,” whose two languages were Spanish and Papago (p. 81).]

Row, A. Tracy, compiler
1986 Images of Tucson – past and present. In Tucson: a short history, by Charles W. Polzer, Thomas H. Naylor, Thomas E. Sheridan, Tony L. Burgess, Martha Ames Burgess, and A. Tracy Row, pp. 125-148. Tucson, Southwestern Mission Research Center, Inc. [This portfolio of photographic images includes one in color of the Papago Midnighers, “a waila social or polka band. Sometimes called ‘chicken scratch,’ the musical style is a combination of Papago, Anglo and Mexican influences. The instruments probably came into use after World War II.”]

Rowe, Jeremy
2008 George H. Rothrick. Arizona pioneer photographer. Journal of Arizona History, Vol. 49, no. 4 (Winter), pp. 355-392. Tucson, Arizona Historical Society. [This overview of the life of photographer Rothrock notes that in late May, 1877, he spent time “camping at the San Xavier mission. Papago (Tohono O’odham) Indians who lived nearby helped him set up his darkroom behind the church altar. San Xavier was an Arizona icon and, next to cacti and the Grand Canyon, one of its most popular photographic subjects. The mission is well-represented in Rothrock’s stereographic portfolio, with a number in interior and exterior views made on this and later trips.” None are shown here.]
Papago/San Xavier bibliography

Royce, Charles C., compiler
1899 Indian land cessions in the United States. [Annual Report of the Bureau of American Ethnology, Vol. 18, part 2, pp. 523-997]. Washington, Government Printing Office. [Precise boundaries are given for the San Xavier Reservation created July 1, 1874 (p. 876); precise boundaries are given for the Gila Bend Reservation created December 12, 1882 (p. 908); and brief historical data concerning Papagos and their two reservations are presented (pp. 922-923).]

Rubio, Matilde, and Timothy L. Lewis
1998 San Xavier del Bac: la paloma blanca del desierto. R&R (restauración & rehabilitación), no. 23, Diciembre, pp. 64-67. Madrid, Grupo Prensa Española. [With 14 color photos and a map, this is a detailed discussion of the repair and reintegration by Rubio and Lewis, a Tohono O’odham, of the life-size angels at the crossing in Mission San Xavier del Bac.]

Rudin, Remy
1953 Papagos on the job. Indian Sentinel, Vol. 33, no. 8 (October), p. 127. Washington, D.C., Bureau of Catholic Indian Missions. [This article is by a Franciscan missionary on the Papago Reservation. It is about a broken and subsequently-repaired water line to Our Lady of Guadalupe Mission in the village of Cowlic. A photo of a Papago man and woman carrying water from the village well is included.]

1960a San Solano mission, Topawa, Arizona. Provincial Annals, Vol. 23, no. 1 (July), pp. 8, 23. [Santa Barbara, California], Province of Sant Barbara [of the Order of Friars Minor]. [A photograph of participants in the Mass accompanied by a notice about the golden jubilee celebration held at San Solano Mission at Topawa on the Papago Indian Reservation for Father Leo Simon. Father Remy also tells about the confirmation of Papagos by the Bishop of Tucson.]

1960b San Solano mission, Topawa, Arizona. Provincial Annals, Vol. 23, no. 2 (October), pp. 116-177. [Santa Barbara, California], Province of Sant Barbara [of the Order of Friars Minor]. [A summary of recent activities on the part of Franciscan missionaries on the Papago Indian Reservation. Mention is made of the administration of I.Q. tests to Papago children, consolidation of schools, and the continuing services of Papago Indian Laura Kermen as a teacher of beginners in school at Topawa.]

Ruff, Arthur W.
1951 “The geology and ore deposits of the Indiana mining area, Pima County.” Master of Science thesis, The University of Arizona, Tucson. [The fifteen patented claims of the Indiana-Arizona Mining Company are all located inside the northeastern corner of the Papago Indian Reservation except for portions of the four most eastern claims. Mining began here in 1880.]

Ruggles, Levi

822
Letter from United States special agent. In Annual Report of the Commissioner of Indian Affairs for 1867, pp. 161-165. Washington, Government Printing Office. [This letter, written at the Pima Villages, Arizona Territory and dated June 20, 1867, is addressed to G.W. Dent, Superintendent of Indian Affairs, La Paz, Arizona Territory. He writes of Papagos that they are an agricultural people; that water in their country is scarce, with drought being the rule; lands at San Xavier del Bac are irrigated and cultivated; and because of water scarcity people abandon their homes for months and seek employment in Sonora among the Pimas. He says Papagos number some 6,000 and their numbers are increasing; they should be located on one or two reservations; most are converts to Christianity; they have performed valuable military service in the last two years; and a school for them should be established at San Xavier del Bac.]

Report of United States sub-Indian agent for Pima, Maricopa, and Papago. In Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs [Executive Documents of the House of Representatives 1869-70, Vol. 3, part 3, 41st Congress, 2d session], pp. 648-654. Washington, Government Printing Office. [The report was written at the Pima Villages, Arizona Territory on June 22, 1869, and is addressed to George W. Dent, Superintendent of Indian Affairs, Arizona Territory. Ruggles quotes from a report made by General Devon in which Devon states, falsely, according to Ruggles, that the Pima have made depredations upon stock belonging to stock trains and ranchers. “They (Pimas) have been in suspicious communication with the Papagos, near the Sonora line, and it has been feared by citizens that the two tribes were planning another outbreak.” The assertion is vigorously denied by Ruggles.]

Memoria del tricentenario de la llegada de Eusebio Francisco Kino a Sonora. Hermosillo, s.n. Map, illus. 149 pp. [This is a gathering of summaries of celebrations held in various Sonoran communities in 1987 along with congratulatory letters and reproductions of newspaper articles concerning observances of the 300th anniversary of the arrival in the Pimería Alta of Jesuit missionary Eusebio Francisco Kino.]

“Child rearing practices among selected culturally deprived minorities.” Ph.D. dissertation, The Florida State University, Tallahassee. 123 pp. [This study describes and compares the child-rearing beliefs, values, and practices of Papago Indian, Mexican-American, and Caucasian mothers. The subjects were of lower socioeconomic class, had at least one child in a public school in the first grade, and lived within the metropolitan area of Tucson or of Nogales, Arizona.]

Demographic and socio-cultural characteristics: off-reservation service population, Sells Service Unit, Arizona. Tucson, U.S. Department of Health,
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Education, and Welfare, Health Program Systems Center. 67 pp. [This is an analysis of demographic and socio-cultural characteristics of the off-reservation users of the Sells Service Unit of the Indian Health Service. Data analyzed include name, age, sex, marital status, community of origin and current residence, tribal designation, Papago blood quantum, Indian blood quantum, education, school type, environment, and nine additional categories.]

Guidelines for gathering cross-cultural information. [Washington, D.C.], Government Printing Office. Illus. 12 pp. [The guidelines set forth in this booklet are based on experiences among Papago Indians, both on and off the reservation. The guidelines were promulgated by the Office of Program Development, Indian Health Service, Public Health Service, Health Services and Mental Health Administration, U.S. Department of Health, Education, and Welfare.]

Rund, Nadine, H.; Herman Siegel, and Ella G. Rumley
Demographic and socio-cultural characteristics: Papago Indian reservations, Arizona. Tucson, U.S. Department of Health, Education, and Welfare, Health Program Systems Center. [This report contains an analysis of demographic and socio-cultural characteristics of the Indian population of the Sells, San Xavier, and Gila Bend reservations of southern Arizona. Information analyzed includes name, age, sex, marital status, district and community of origin and current residence, tribal designation, Papago blood quantum, Indian blood quantum, education, and school type and environment as well as ten additional categories.]

Rush, Olive

Rusling, James F.
Across America; or, the great West and the Pacific Coast. New York, Sheldon and Company. Map, illus., index. xx + 503 pp. [The exterior and interior of Mission San Xavier del Bac are described on pages 379-380. Rusling additionally writes that “...now only a squalid village of Papago Indians crouches at its feet.” He says that Papagos worship in the church.]

Russell, Frank
The Pima Indians. In Annual Report of the Bureau of American Ethnology, Vol. 26, pp. 3-389. Washington, Government Printing Office. [Although about the Gila River Pima Indians, this heavily-illustrated monograph contains many references to Papagos as well, with information on such topics as Papago use of Agave heteracantha (now Agave lechuguilla), basketry, cattle, divisions, labels, games, pottery, mescal use, prickly pear use, saguaro hook use, teeth, thievery, trade, traditions concerning wild gourds, warfare with Yumas, etc. Consult the index of
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the Annual Report under “Papago” (p. 503).]

1975

The Pima Indians. Introduction, citation sources, and bibliography by Bernard L. Fontana. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xv + 479 pp. [A reprint, with added materials by Bernard L. Fontana, of Russell (1908).]

Russell, Luella H.

1930

“The primitive religion of the Southwest.” Master’s thesis, College of Letters, Arts, and Sciences, University of Arizona, Tucson. Illus., bibl. 174 pp. [Information of Papago religion and mythology is included as provided by Papago informants Teresa Celaya, Joe Alvarez, Old Juan, and Joe Lewis. Mention is made of the story of the eagle and the flood (p. 53); Ee-tah (i.e., I’itoi, p. 66); Ee-tah and wine ceremonies (p. 67); dog sacrifice (pp. 79-80); burning or singeing hair as a sign of mourning (p. 90); bathing in the river as part of a sacrificial fast (p. 109); fasting for sixteen days in connection with killing in war (p. 110); and sacred shrines, caves, and water holes (p. 117). In Appendix A, pp. ii-vi, there is a discussion of the Papago “Dawn Fire” on the Chapel Hill at San Xavier, with smoke seemingly coming off the hill in the accompanying photo, and in figures 16 and 17 in Appendix B are photos of a Papago bird effigy and a Papago corn effigy.]

Ryan, Carson V.

1950

[Black-and-white photographs.] Desert Magazine, Vol. 13, no. 7 (May), p. 25. Palm Desert, California, Desert Press, Inc. [Two photographs taken by this Sells, Arizona photographer show a Papago woman grading something in a metal grinder and, the second, a woman threshing beans with a flail.]

Ryerson, Scott H.

2005

“I was the one to make the peace”: Roberto Thompson and the Seri Indians.” Journal of the Southwest, Vol. 47, no. 1 (Summer), pp. 117-152. Tucson, The Southwest Center, University of Arizona. [Thompson makes passing mention of the fact that when cars were introduced into Seri Indian country on the Sonoran coast, Papago Indians, who had formally served as guides in the region and who knew the horseback trails, were unable to guide drivers of cars in the region.]

SSS

Saber, pseud.

1962

Tour in Arizona: footprints of an army officer. Edited by Henry W. Splitter. Journal of the West, Vol. 1, no. 1 (July), pp. 74-97. Los Angeles, Lorrin L. Morrison, Printing and Publishing. [This is a reprint of articles that appeared originally in early 1872 in the Los Angeles Star. Editor Splitter includes a note citing an 1867 publication by Rusling who wrote that the Papagos were a great tribe dominating all of southern Arizona and that they sprang from the Pima.]
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Saeli, Anthony
1983 *The way it was. Tales of southern Arizona.* s.l., Anthony Saeli. 264 pp. [This is a collection of vignettes, both lore and factual history, relating to southern Arizona from the Spanish period to statehood in 1912. There are several references to Mission San Xavier del Bac. Saeli credits Papagos with providing the name “Tucson.”]

Safford, Anson P.K.
1871a Letter to General Parker, Commissioner of Indian Affairs. In *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs [Executive Documents of the House of Representatives for 1870-1871, Vol. 4, 41st Congress, 3d session]*, pp. 600-603. Washington, Government Printing Office. [Written in Tucson August 5, 1871, Safford, who was territorial governor, reports, “I visited the Papago Indians, who inhabit a belt of country bordering on Sonora. They are peaceable and industrious; mostly embrace the Catholic religion; have horses and cattle in considerable numbers, and grow grain for their support. In harvest time, many of them work for Americans and Mexicans, and receive, including their board, about fifty cents per day therefor. They are said to be excellent laborers. They need no assistance from Government, except schools, which should be at once established” (p. 602).]

1871b *Resources of Arizona Territory with a description of the Indian tribes; ancient ruins; Cochise, Apache chief; Antonio, Pima chief; sage and wagon roads; trade and commerce, etc.* San Francisco, Francis & Valentine, Steam Printers & Engravers. 31 pp. [Safford’s one-paragraph description of the Papagos is on page 21. He says of them, “They speak the same language as the Pimas, but have mostly embraced the Catholic religion, and are much further advanced in civilization. They live by cultivating the soil and raising stock. They are peaceable, well-disposed, and have never asked nor received but little assistance from the Government. They are at peace with all the world except the Apaches, but toward them their hate is intense. ... The men, like most Indians, engage in polygamy, and sometimes drink too much liquor.”]

1874 *The Territory of Arizona; a brief history and summary of etc.* ... Tucson, The Citizen. 38 pp. [The description of Papago Indians is identical to that in Safford (1871b). See pages 33-35.]

Sagmiller, James J.
1998 “The maize from Black Dog Cave: testing the concept of races of maize in the American Southwest.” Master of Arts thesis, University of Nevada, Las Vegas. 302 pp. [“Maize cobs from Black Dog Cave, a Virgin Anasazi Cave site near modern Moapa, Nevada, were measured for twelve morphological characters. ... (N)ew descriptive measurements presented here define the Southwest maize races Pueblo and Pima-Papago for the first time.”]

Salcido, Elizabeth
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1982 Mat hekid o ju; when it rains. In Mat hekid o ju; when it rains, edited by Ofelia Zepeda, p. 7. Tucson, The University of Arizona Press. [A poem in Papago and English by a Papago first grade student telling her impression of what happens to the desert when it rains.]

Salmón, Enrique
2012 Eating the landscape. American Indian stories of food, identity, and resilience. Tucson, The University of Arizona Press. 160 pp. [Salmón argues that eating “is a cultural act that reaffirms one’s identity and worldview.” He is an ethnobotanist who has interviewed Indian farmers throughout much of the Southwest and northern Mexico, Tohono O’odham included. The book stresses the need for a return to “natural” foods and environmental stewardship.]

Salgado, Enrique
2009 Following the hoofprints of Father Kino. Archaeology Southwest, Vol. 23, no. 2 (Spring), pp. 16. Tucson, Center for Desert Archaeology. [This is about a group of horseback riders who, under the auspices of the Patronato de Kino, have for twenty-one years been following the trails of Father Eusebio Kino in the Pimería Alta and in Baja California. Their journeys have taken them to Mission San Xavier del Bac.]

Salpointe, Jean B. [a.k.a. Salpointe, John]
1880 A brief sketch of the mission of San Xavier del Bac with a description of its church. San Francisco, Thomas’ Steam Printing House. [Most of this booklet is devoted to a history of Mission San Xavier del Bac (pp. 3-16), while the remainder (pp. 16-20) is devoted to a description of the church and its furnishings. Salpointe was Vicar Apostolic of the Tucson Diocese of the Catholic Church.]

1898 Soldiers of the cross. Notes on the ecclesiastical history of New Mexico, Arizona and Colorado. Banning, California, St. Boniface’s Industrial School. Illus., index. 299 pp. [This book by the first Bishop (Vicar Apostolic) of the Diocese of Tucson includes information about Papagos as follows: Juan Solorza, a San Xavier Papago, told Salpointe in 1866 that he and his people ultimately arrived in their present location via land, but fording a big river en route (p. 4); Papago pottery is described (pp. 11-12); Papago burial customs are recounted (p. 12); Papago medicine men and medical beliefs are discussed (p. 13); Papago shrines are accounted for (p. 14); Jesuit-period history of the Papagos, starting with Father Eusebio Kino, is recounted (pp. 130-139); Franciscan-period history of Papagos in the Spanish period is recounted (pp. 139-143), with lists of Spanish-period missionaries in “Arizona” on pp. 143-144; Adolf Bandelier’s population estimate of 6,000 Papagos is cited (p. 150); Papagos discussed on pages 184-185, including mention of their “use of intoxicating liquors, which they made from several kinds of wild fruit”; Mission San Xavier del Bac described as Salpointe knew it (pp 185-188), with photos of the church in Plates 37 and 44; Arricivita (1792) quoted as giving a population figure of 200 for San Xavier (p. 226); the arrival of secular clergy in
Tucson and at San Xavier is outlined (pp. 226-228), including a summary of Father Machebeuf’s 1859 visit to San Xavier; the arrival of Jesuit priests Messea and Bosco, the Franciscan Rogieri, and additional secular priests and male school teachers at San Xavier and Tucson discussed on pages 240-254; “shaking fever” epidemic at San Xavier in 1866 described (p. 256); the 1874-1876 school at San Xavier is mentioned (p. 264); and thirty mounted Papago Indians met President Rutherford B. Hayes in Tucson on October 24, 1880 (p. 270).]

1966 Soldier of the cross. Edited by Odie B. Faulk. Foreword by Most Reverend Francis J. Green. Tucson, Diocese of Tucson. Map, illus., appendices, index. xxiii +181 pp. [A reprint of Salpointe (1898) with an added foreword by Francis Green, Bishop of Tucson. “Soldiers” in the original has here been changed to “Soldier.”]

1979 See Weber (1979)

Salvatierra, Juan María

1971 Complete text of Salvatierra’s journal. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp. 587-618. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Spanish text of the journal kept by missionary Juan María Salvatierra on his February-April 1701 expedition with Father Eusebio Francisco Kino and Captain Juan Mateo Manje to the head of the Gulf of California through Northern O’odham territory. Also see Manje (1954: 150-178; 1971h).]


1980a Ali. Foreword by Della R. Williams. Waitsburg, Washington, Coppei House, Publishers, for the San Simon School. Illus. 20 pp. [A “Papago Right Now Reader,” the Papago text, with such lines as “baby is sleeping” (ali ‘o ko:s), is accompanied by photos of Papago babies.]


1980c My school. Foreword by Della R. Williams. Waitsburg, Washington, Coppei House, Publishers, for the San Simon School. Illus. 20 pp. [Another “Papago Right Now Reader,” the text, with such lines as “This is where I get a drink of water,” is accompanied by black-and-white photos of school children in the activity described in the text. Text here is in English (see San Simon School 1980e).]


1980f Ñ-mascamdam. Foreword by Della R. Williams. Waitsburg, Washington, Coppei
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House, Publishers, for the San Simon School. Illus. 20 pp. [This is the Papago version of San Simon School (1980d).]

1982 Mapt has masma pahasigam o mai g O’odham Ni‘oki (how to learn Papago the easy way). Sells, Arizona, San Simon School. vi + 89 pp. + set of letter flash cards.

San Xavier District and the Johnson Strategy Group, Inc.

2001 San Xavier District, Tohono O’odham Nation, Wa:k Community Plan. A five-year strategy: legacy of the past, challenge for today, vision for tomorrow. Tucson, San Xavier District of the Tohono O’odham Nation. Illus. 12 pp. [Printed in newspaper format on heavy paper, this summary of a lengthier report was distributed to all households in the Wa:k community. It includes sections on “Our History and Cultural Setting,” “Land and Natural Resources,” “Community and Economic Development,” “Human Resources,” and “Governance.”]

San Xavier Mining and Smelting Company

1879 Prospectus with estimates and reports of the property of the San Xavier Mining and Smelting Co. San Francisco, Francis Valentine & Co. Illus. 20 pp. [This is a prospectus of a mining property located just south of the San Xavier Reservation. Papagos are discussed (pp. 6-7), and there is a lithograph of Mission San Xavier del Bac facing page 6.]

Sanchez, Georgiana V.

1992 “A light to do shellwork by.” Master of Arts thesis, California State University, Long Beach. 63 pp. [This is a collection of free verse poetry “that is, in essence, an affirmation and celebration of what it means to be a mixed-blood Papago-Pima/Chumash person.” The writer’s father was a Chumash Indian from California, while her mother and grandmother, both of whom influenced her, were “Papago-Pima.”]

Sanchez, Tani

1991 Summer program introduces Native American youths to academic life and promotes job skills. Indian Programs Newsletter, Vol. 3, no. 3 (Spring), p. 13. Tucson, The University of Arizona, Office of Indian Programs. [American Indian youths ages 16-21 attended a special program on the campus of the University of Arizona in Tucson in June, 1990, one intended to provide them with exposure to campus and academic life and to help them sharpen job skills. Youths from the Tohono O’odham Nation were represented.]

Sanderlin, Walter S., editor

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prairie - Salt Grass - Big Musquite timber - Creek to the right about the 1/4 of a Mile - At Gaubel, is a handsome church, of brick - small village - inhabited by Pimo (Papago) Indians” (p. 408].

Sanders, J.L.
1971 Quantitative guidelines for communicable disease control programs. *Biometrics*, Vol. 27, no. 4 (December), pp. 883-893. Richmond, Virginia, The Biometric Society. [“The object of this research is to investigate the structure of the optimal public health policy for the control of a sample communicable disease. Both social program costs are considered and the results are applied to the control of trachoma in the Papago Indian tribe in the Southwestern United States.”]

Sandin, Joan
2004 Sister Bourne: a life of teaching, cow punching, broken hearts, broken marriages, and broken bones. *Arizona Alumnus*, Vol. 81, no. 2 (Winter), pp. 30-33. Tucson, The University of Arizona Alumni Association. [This illustrated biographical sketch of a southern Arizona teacher and cowgirl, Eulalia Bourne, mentions that it took her ten years “to work her way through school (the University of Arizona), earning $1,500 a year teaching Mexican, Yaqui, Tohono O’odham, and Chinese students” (pp. 32-33). Sister Bourne died in 1984 at the age of 87.]

Sando, Alex
2010 One the road with Alex: building partnerships with Native American communities. *Seedhead News*, no. 105 (Winter), p. 9. Tucson, Native Seeds/SEARCH. [Mentioned as a member of the Native Seeds/SEARCH board is Paul Buseck, coordinator of Tohono O’odham Community College Sustainable Agriculture Program.]

Sandomingo, Manuel
1953 *Historia de Sonora*. s.l., s.n. Illus., bibl., index. 468 pp. [The history and ethnography of the Pimas, including the Papagos, is outlined on pages 198-219. A Papago/Spanish vocabulary is on pages 217-219. Papagos and their relationship to the Pinacate Mountains and to the Casa Grande of southern Arizona are mentioned on pages 22-23.]

1988 Mágica y leyenda en torno al Pinacate. *Arizona Hispana*, núm. 5 (febrero), pp. 16-17. Tucson, Comunicación Social del Noroeste de México. [Three black-and-white photos of the Pinacates of northwest Sonora accompany this article about the romantic mystery and legends of the region. The essay is an excerpt from Sandomingo (1953: 21-23).]

Sandoval, Moises
Xavier del Bac shows the church essentially in silhouette.]

Sands, Kathleen

Sanford, Trent E.
1997  *The architecture of the Southwest: Indian, Spanish, American*. Tucson, The University of Arizona Press. Maps, illus., appendix. xii + 312 pp. [This is a softcover reprint edition of Sanford (1950).]

Santiago, Mark
1998  *Massacre at the Yuma Crossing. Spanish relations with the Quechans, 1779-1782*. Tucson, The University of Arizona Press. Bibl., index. xv + 220 pp. [This is what surely is the definitive study of the massacre by Yuma (Quechan) Indians at the Yuma Crossing of the Colorado River of Spaniards who were attempting to establish a non-Indian settlement at the place in the Quechans’ midst. Among those killed in the July, 1781 massacre were four Franciscan friars, all of whom had had previous experience among Northern Pimans, including Father Francisco Garcés, the first Franciscan to be assigned to mission San Xavier del Bac in the wake of the Jesuit expulsion of 1767. Santiago includes information about the relationship between Northern Pimans, Papagos included, and the Quechans. Consult the index under “Papago Indians,” “Pima Indians,” “Pimas Altos Indians,” “Pimería Alta,” and “San Xavier del Bac (mission).” Northern Piman auxiliaries were among the troops sent to the Colorado River after the massacre in a less-than-successful punitive expedition.]
2003  Virtue, character, and service. The Spanish officer corps in Sonora, 1779. *The Journal of Arizona History*, Vol. 44, no. 1 (Spring), pp. 45-72. Tucson, Arizona Historical Society. [It is noted that the Spanish presidio of Altar, founded in 1753, “acted as a buffer against several aboriginal groups not yet subdued by white men. These included the people the Spaniards termed Papagos (today’s Tohono...
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O’odham), who inhabited the deserts and mountains northwest of the presidio” (pp. 54, 56).]

Santini de Vanegas, Gloria E.

Santos, David F.
1981 *David’s story / David ha’icu a:ga*. Waitsburg, Washington, Coppei House Publisher for the San Simon School. Illus. 14 pp. [Written for students in the San Simon Elementary School on the Papago Indian Reservation, this Papago culture reader is an autobiography of a Tohono O’odham whose home is in Gunsight on the Papago Indian Reservation.]

Sapir, Edward
1915a Southern Paiute and Nahuatl - a study in Uto-Aztecan, part II. *American Anthropologist*, Vol. 17, no. 1 (January/March), pp. 93-120. Lancaster, American Anthropological Association. [This is a discussion of the relationship of Papago to other languages in the Uto-Aztecan family, one based largely on linguistic material supplied by Papago Indian Juan Dolores.]

Sapp, Gordon

Saraficio, Angelina
1980a Ha:sañ; /saguaro cactus. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 18. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [Papago and English versions of a poem about the saguaro, one that says the saguaro is also O’odham.].
1980c Tadai / roadrunner. In *Tohonno O’odham ha cegtoidag c ha’icu a:ga*, p. 33. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [A poem in Papago and English that asks where the roadrunner is running to and if he
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is looking for the poet, a Papago woman.]

1982a Do:da'ag / mountain. In Mat hekid o ju; when it rains, edited by Ofelia Zepeda, pp. 70-71. Tucson, The University of Arizona Press. [Papago and English versions of a poem by a Papago child about mountains in the Papago country, including Quijotoa, Baboquivari, and Ventana.]


1984 [Saguaro cactus.] In Saguaro cactus forest drive, compiled by Mary Robinson and T.J. Priehs, p. 10. Tucson, Southwest Parks and Monuments Association. [Reprint of Saraficio (1980a), the English version only.]

Saraficio, Larry

1953 San Juan Day. In The new trail, revised edition, pp. 3-5. Phoenix, Phoenix Indian School Print Shop. [A description by a 17-year-old Papago student of the Papagos’ celebration of San Juan’s Day.]

Sarrantonio, Al

1993 Kitt Peak. New York, M. Evans. 143 pp. [A mystery novel that includes as part of its setting the Papago Indian Reservation as imagined -- not very well -- by the author.]

Sarvak, Mary

2000 Stories from the road. Seedhead News, no. 69 (Summer), p. 8. Tucson, Native Seeds/SEARCH. [Sarvak writes about walking on March 20, 2000 through some 25 miles of the Tohono O’odham reservation with others who were walking to raise awareness about the problem of diabetes among Native Americans.]

Sastre, Matheo. See Bolton, translator and editor, 1930y and 1930z

Sauer, Carl

1934 The distribution of aboriginal tribes and languages in northwestern Mexico. Ibero-Americana, 5. Berkeley, University of California Press. [Sauer writes briefly about the Papagos, largely quoting from mid eighteenth-century Jesuit missionary Father Ignaz Pfefferkorn concerning these Indians and their land (pp. 53-54).]

1935a Aboriginal population of northwestern Mexico. Ibero-Americana, 10. Berkeley, University of California Press. [Sauer writes that due to environmental circumstances, Papagos were forced into a nomadic life; Papagos are as numerous today as they were at the time of discovery of this country (p. 29); San Xavier del Bac was the chief village of the middle Santa Cruz River (p. 31); and figures are given for the early Papago populations in the Papaguería (p. 32).]
1935b A Spanish expedition into the Arizona Apachería. *Arizona Historical Review*, Vol. 6, no. 1 (January), pp. 2-13. Tucson, University of Arizona with the cooperation of the Arizona Pioneers Historical Society. [Sauer briefly discusses the boundary between the sedentary Northern O’odham (Pima) and Apache Indians by way of introduction to his translation, interspersed with explanatory text, of an anonymous journal of a somewhat inglorious Spanish military expedition which Sauer believes took place in 1793. On September 2 the troop arrived at Santa María Suamca, and the next day they passed Guevavi and spent the night at Calabazas. On September 4 they arrived at Mission Tumacácori where they found the Franciscan priests from Cocóspera and San Ignacio. On September 5 they arrived at San Xavier del Bac, spending the night there before continuing to Tucson. On September 9 they continued their expedition, leaving Tucson under the command of Pedro de Allande and accompanied by Captain Manuel de Echeagaray. By September 14 they were near Arivaipa Creek in Apache country, and as soon as the Papago and Gileño auxiliaries were given their rations, some of them “fled for their own country.” On September 23, by which time the expedition was essentially finished, “… the Opata and the Pima of San Ignacio were paid off. Six of the former and one of the latter were newly taken sick, as had also an Indian of Santa Cruz, and five from San Xavier and Tumacácori.”]

1954 Comment. *American Anthropologist*, Vol. 56, no. 4 (August), pp. 553-556. Menasha, Wisconsin, American Anthropological Association. [Sauer here comments on an essay by Paul Kirchhoff, “Gatherers and farmers in the Greater Southwest.” He makes the prescient observation concerning the possible prehistory of the Northern Pimans: “The early Spanish missionaries had been surprised to find that, having learned the speech of the Tepecano, they had a language wholly usable among not only Tepehuan but also the Pima and Papago; from the margins of Jalisco to the Salt River of Arizona, they said, ran one speech, a band of country a thousand miles long, winding through Sierra Madre and out onto the desert plains of Arizona. Only a narrow mountain break separates the Tepehuan from the Pima; another, the Upper from the Lower Pima. The lack of differentiation of language indicates no great age for their entry. ... It looks to me like a late prehistoric drift in mass out of a prior home within the borders of the United States, some bands having slipped along the inner margin of the Sierra Madre far to the south, others breaking through the Yaqui, yet others spreading across southern Arizona. The latter absorbed the remnants of the Hohokam, picked up some of the red-on-buff pottery techniques, and appropriated surviving irrigation works.”]

Sauer, Carl, and Donald D. Brand

1932 Prehistoric settlements of Sonora with special reference to Cerro de Trincheras. *University of California Publications in Geography*, Vol. 5, pp. 67-148. Berkeley, University of California Press. [A map and illustrations accompany this report, one which mentions hills and mountains with rock walls, trincheras, in the Papaguería such as that on Black Mountain near Mission San Xavier del Bac (p. 80). They further note a site near Cucurpe, Sonora, which has red earthenware pottery similar
to that made by Pimas and Papagos (p. 83); that there was a Papago family living in Alamos, Sonora and there were Papagos at Rancho Bisani in 1930 (p. 100); ollas (water jars) in trincheras sites are similar to those used by Papagos (p. 109); Trincheras people were ancestral to the Papago (p. 117); and Papagos farm sites that are more arid than any sites known to have been prehistoric settlements (p. 122).]

Saul, Marilyn
1987 Osteological analysis of human remains. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, 171], edited by John C. Ravesloot, part 3, Appendix K, pp. 467-471. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [This is an analysis of the osteological remains of sixty-two individuals whose buried or cremated remains were recovered from a prehistoric site on the San Xavier Reservation. Listed for each individual, when possible, are age, gender, stature, and pathologies.]

Saunders, Charles F.
1976 Edible and useful wild plants of the United States and Canada. New York, Dover Publications. [This is a republication of Saunders (1934) with a slightly different title.]

Saurez Barnett, Alberto
1991 The Pimería Alta. In Voices from the Pimería Alta, pp. 172-192. Nogales, Arizona, Pimería Alta Historical Society. [This history of the Pimería Alta is largely a deep reflection on the subject of the coming together of European (Spanish) culture and Piman Indian culture in the region. Emphasis is laid on the effects of Bourbon reforms on this frontier society.]

Sausman, Karen

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Savage, Mary L.
1923 *The Congregation of Saint Joseph of Carondelet*. St. Louis and London, B. Herder Book Co. Illus., index, bibl. 334 pp. [Mention is made of Papagos at Mission San Xavier del Bac (pp. 272-277) and of Papago students at St. John’s Indian school at Komatke on the Gila River Indian Reservation (p. 293).]

Savala, Refugio
1980 *The autobiography of a Yaqui poet*. Edited by Kathleen M. Sands. Tucson, The University of Arizona Press. xxiii + 228 pp. [Savala, who was born in Magdalena, Sonora in 1904, came to southern Arizona when he was a very small boy. The book contains references to his contacts and those of his family with Papago Indians living on the San Xavier Indian Reservation.]

Save the Children Federation and Meals for Millions
1979 *The O’odham gi:ky book*. [Sells and Tucson, Arizona, Save the Children and Meals for Millions/SW.] 12 pp. [A booklet on planting stick and plow agriculture designed “to help the Papago people still interested in growing food in their own fields.”]

Sawyer, Mark
1986 *Early days. Photographer George Alexander Grant and the western national parks*. Foreword by Horace M. Albright. Flagstaff, Arizona, Northland Press. 122 pp. Illus. [Sawyer briefly recounts Grant’s photographic expedition into northern Sonora and southern Arizona in 1935 with a National Park Service team, and photographs taken by Grant of the Pimería Alta missions of Tumacacori, San Ignacio, Tubutama, Caborca, Pitiquito, and Cocospera appear in plates 19-25.]


Saxton, Dean
1959 Problems of Papagos learning English. *Sharing Ideas*, Vol. 4, no. 3, pp. 1-7. Phoenix, Division of Indian Education, State Department of Public Instruction. [This article is intended as a speech corrective tool for Papagos learning English.]


1966 *Papago reading manual*. Sells, Arizona, Summer Institute of Linguistics. 13 pp. [A short reading manual, totally in Papago, designed for very young Papagos or others who wish to learn Papago.]

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1969 Dictionary. Papago & Pima to English / O’odham--Mil-gahn; English to Papago & Pima / Mil-gahn -- O’odham. Tucson, The University of Arizona Press. Maps, illus., appendices, bibl. 191 pp. [A Papago and Pima to English and an English to Papago and Pima dictionary. Included in Appendix III is an explanation of Papago grammar. Appendix IV gives technical terms in the realms of sociology, medicine, flora, fauna, and calendrical ideas. There are numerous line drawings throughout the book.]


1968 Fantasies of gold. Legends of treasure and how they grew. Tucson, The University of Arizona Press. Map, illus., refs, notes, index. 135 pp. [Sayles briefly recounts the Papago legend of the Monster of Quitovac, an animal that once lived in a lake, now dry. “It hated people but was finally overcome by the Papago hero, El Primer Montezuma (litoi), who was swallowed by the beast. But he managed to cut out its heart from within and escape as the monster died.” Also see Ives (1941a).]

n.d. Arizona’s first newspaper, “The Weekly Arizonian,” Edward E. Cross, editor, Tubac. A re-print from the first year of publication, 1859. [Tucson], Donald B. Sayner and Robert P. Hale. Illus. Unpaged. [This is a compilation of facsimile reprints, all in reduced format, of the first twenty-four issues of Arizona’s first newspaper. References to Papagos are in papers of 3/3/59:3 (Papagos steal three
horses from Hoyt’s Ranch, flee to Santa Cruz, Sonora, where they were captured by U.S. troops); 3/10/59: 2 (Papagos say stolen horses are at San Lazaro, Sonora; Papagos recover horses stolen by Apaches); 4/21/59: 1 (about a visit paid editor Cross by Tanacio, “grand chief of the Papago nation,” and about an encampment of some 200-300 Papagos living near Tubac breaking up, with people departing for “their own country”; there is a good account of Papago country to the west and of Papagos’ seasonal movements, with information from Herman Ehrenberg; Papagos in Tubac supply manual labor, grow and sell hay, and supply the population, especially Mexicans, with earthenware vessels; “Papagos” regarded as heathens and the “Pimos” as Christians; Papagos harvest saguaro fruit); 4/28/59: 3 (Cahuabi {Cababi} mine opened in 1858, owned by Brunckow, Hulseman, and others); 6/2/59: 3 (on May 29 Apaches stole animals from “tame” Apaches and Papagos living at Arivaca); and 6/23/59: 3 (R. Ward of Tubac shoots a drunk Papago in the leg; the Papago survived).]

Sayre, Jo Ann, and Gracie Quiroz  

Sayre, Nathan  
1999  The cattle boom in southern Arizona: towards a critical political ecology. Journal of the Southwest, Vol. 41, no. 2 (Summer), pp. 239-271. Tucson, Southwest Center, University of Arizona. [There is a brief discussion of the introduction of cattle among the Piman Indians of today's southern Arizona, an introduction that started effectively after 1687 and the arrival of Jesuit missionary Eusebio Francisco Kino in the region. The author refers to the period between 1697 and 1873, which he summarizes here, as that of “pre-capitalist livestock production.”]

Scallen, Nicholas  
[1938]  The prayer. In Mission San Xavier del Bac, by Bonaventure Oblasser, p. 30. Topawa, Arizona, Franciscan Fathers of Arizona. [Written under the pen name “Ildefonsus,” this is a 28-line extract of a longer poem-prayer written in 1906 by a priest from Dubuque, Iowa that begins “Pray that old San Xavier / May not for age be forgot; / And again the lamp of religion / May burn on the holy spot. / Soon may the Papagos gather / Beneath the sacred shade,” etc. etc. The rest of the poem is just as bad. Also see Howlett (1908) and Ildefonsus (n.d.).]

Scantling, Frederick H.  
1939  Jackrabbit Ruin. Kiva, Vol. 5, no. 3 (December), pp. 9-12. Tucson, Arizona Archaeological and Historical Society. [This report is a summary of the excavation of Jackrabbit Ruin, a prehistoric village site located on the Papago Indian
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Reservation seven miles east of Sells, Arizona.

1940 “Excavations at the Jackrabbit Ruin.” Master’s thesis, University of Arizona, Tucson. Maps, illus., bibl. 70 pp. [This is the report on the excavation of Jackrabbit Ruin (Ariz.:DD:1:6), a prehistoric surface village on the Papago Indian Reservation.]


Schaefer, John P.


1981 *See Fontana (1981a)*

1983 *How to use the zone system for fine b&w photography*. Tucson, H.P. Books. Illus. 160 pp. [Included in this photo manual are several pictures of Mission San Xavier del Bac; a picture of the Catholic church at San Miguel on the Papago Indian Reservation (p. 127); a picture of the cross on top of the church at Santa Cruz on the Papago Reservation (p. 148); and of a door to an adobe structure at the Papago settlement of Poso Verde in Sonora (p. 29).]

1989 *See Fontana (1989a)*


1997 *People, places, and things: thirty years in photography*. Foreword and acknowledgments by Robert Yassin; essays by Bernard Fontana and John P. Schaefer. Tucson, Tucson Museum of Art. Illus. 111 pp. [This catalogue of black-and-white photographs taken by John P. Schaefer includes eighteen of Mission San Xavier del Bac, four of structures on the Papago Indian Reservation, and eight individual portraits and other photos of Tohono O’odham individuals.]

2011 History. *Arizona Highways*, Vol. 87, no.8 (August), p. 42. Phoenix, Arizona Department of Transportation. [Reprinted here is a black-and-white photograph by Schaefer of the northeast elevation of the church of Mission San Xavier del Bac as viewed through Granjon’s arch. The photo was taken in 1977.]

Schaefer, John P.; Celestine Chinn, and Kieran McCarty

1977 *Bac: where the waters gather*. [Tucson], privately printed. Illus. 54 pp. [Schaefer provides the black-and-white photographs to support the text on the art of the church by Celestine Chinn (1977) as well as segments on the church’s Spanish-period history as introduced and translated into English by Kieran McCarty (1977).]
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Schaefer, John P., and Bernard L. Fontana
1981 L’Arizona ed il West: terra di sogni e di chimere. Firenze, Italy, Comune di Firenze, Loggia Rucellai. Ilus. 64 pp. [This is an illustrated catalogue of black-and-white photographs taken by John Schaefer with text by Bernard L. Fontana. The photos were exhibited in Florence, Italy. About one-fourth of the pictures reproduced here and one-fourth of the text are devoted to Papago Indians.]

Schaus, Dick
1955 Antonio Amado. Arizona Cattlelog, Vol. 10, no. 12, pp. 2-10. Phoenix, Arizona Cattle Growers’ Association. [This is a biographical sketch of a man born in Sonora, Mexico about 1838 and who by 1879 was running over a thousand head of cattle near San Xavier del Bac. He was evicted from the 1874-founded San Xavier Reservation at a time when government agents, headed by agent Roswell Wheeler, set fire to the several dwellings and buildings of non-Papagos on the reservation and Amado lost his 80-acre stock ranch and improvements valued at $300.]

1983 The nutritional significance of tepary bean consumption. Desert Plants, Vol. 5, no. 1, pp. 11-14. Superior, Arizona, The University of Arizona for the Boyce Thompson Arboretum. [Mention is made of the fact that new food storage technology, stable market supply of protein foodstuffs, and changing lifestyles have lessened traditional Papago interest in consumption of tepary beans. Also mentioned is a shift in Papagos’ food preference from tepary beans to pinto beans.]

Schellie, Don
1968 Vast domain of blood: the story of the Camp Grant Massacre [Great West and Indian Series, no. 37]. Los Angeles, Westernlore Press. Map, bibl. xvii + 268 pp. [This is an account written by a journalist of the 1871 massacre by Papagos from San Xavier del Bac and Anglos and Mexicans from Tucson of a large group of Western Apaches who were settled near Camp Grant in southern Arizona.]

1970 The Tucson Citizen: a century of Arizona journalism. Tucson, Tucson Daily Citizen. Map, illus., index. 96 pp. [It is noted (p. 19) that Mission San Xavier del Bac was founded by Father Kino in 1692 and that the present church was begun in 1783. A post-1887 and pre-1900 photo of the southwest elevation of the church is on page 22. A Papago woman carrying hay in a burden basket is shown in a photo on page 33 and three Papago women carrying ollas in burden baskets are shown on page 53. Papago men are shown in 1940 registering for the draft seated to the south of San Xavier mission (p. 89). A Franciscan friar is shown seated on the left.]

1975 Tucson turns 200. Arizona Highways, Vol. 51, no. 9 (September), pp. 11-16. Phoenix, Arizona Department of Transportation. [This summary history of Tucson, Arizona, includes accompanying photos of San Xavier del Bac, including one of an Easter sunrise ceremony taking place on Grotto Hill next to the mission. There is also a ca. 1875 photo of Papago women carrying earthenware jars in burden baskets]
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down Tucson’s Congress Street.]

Scherer, Joanna C.
1973 Indians. The great photographs that reveal North American Indian life, 1847-1929, from the unique collection of the Smithsonian Institution. New York, Crown Publishers, Inc. Map, illus. 189 pp. [Included among these black-and-white photographs are one by William Dinwiddie of a Papago potter at work at San Xavier and two 1916 images by H.T. Cory of two Papago women and a cooking enclosure. One of the women is putting a tortilla on a griddle and the other is removing kernels from a corn cob into a basket.]

Schierle, Sonja


Schiffer, Michael B.

Schiffer, Michael B., and Randall H. McGuire
1982a Discussions and management summary. In Hohokam and Patayan. Prehistory of southwestern Arizona, edited by Randall H. McGuire and Michael B. Schiffer, pp. 397-415. New York, London, [etc. etc.], Academic Press. [Included here is some discussion of potential impacts on archaeological resources by the development of pump-irrigated farms near Chuichu and Ali Chuk and by grazing on the Papago Indian Reservation. It also points out that archaeological studies help in establishing the significance of many areas to a large number of native groups, Papagos included. It is further suggested that certain archaeological resources could be preserved and developed as educational sites for visitors on the Papago Reservation.]

sites listed for the Papago Indian Reservation and 142 sites of Papago cultural affiliation throughout the area of southwestern Arizona.]

1982c Introduction. In *Hohokam and Patayan. Prehistory of southwestern Arizona*, edited by Randall H. McGuire and Michael B. Schiffer, pp. 1-12. New York, London, [etc. etc.], Academic Press. [The authors point out that their study area includes all of southwestern Arizona from Blythe and Bouse in the northwest south to the International Boundary and the eastern boundary of the Papago Indian Reservation. They point out that the Papago and Sand Papago Indians continue to occupy some of this area and that “prehistorians can still learn much of value from historical records, ethnography, and ethnoarchaeological studies.”]

1982d The study of cultural adaptations. In *Hohokam and Patayan. Prehistory of southwestern Arizona*, edited by Randall H. McGuire and Michael B. Schiffer, pp. 223-274. New York, London, [etc. etc.], Academic Press. [Included here is a table (pp. 246-248) indicating archaeological data with reference to marine shells found in various sites, including several on the Papago Indian Reservation (Gu Achi, Pisinemo, Valshni, Jackrabbit, Sil Nakya, and others identified only by site number). The writers observe, “Of the four regions, the western Papagueria had the most evidence of shell manufacture and the highest proportion of shell, whereas the eastern Papagueria had the least evidence of shell manufacture and the lowest proportion of shell.”]

Schiffer, Michael B., and Edward Staski

1982 Radiocarbon dates from southern Arizona pertaining to the post-Archaic prehistory. In *Hohokam and Patayan. Prehistory of Southwestern Arizona*, edited by Randall H. McGuire and Michael B. Schiffer, pp. 521-528. New York, London, [etc. etc.], Academic Press. [Included here are dates derived from archaeological sites on the Papago Indian Reservation, including four in the Quijotoa Valley, two at Santa Rosa, one each at Hecla I and Hecla II and III, and four from Gu Achi.]

Schiffer, Michael B., and Susan J. Wells


Schinan, Jan P.

1937 “Die Musik der Papago und Yurok.” Ph.D. dissertation, The University of Vienna, Austria. [The title is the abstract.]

Schlafman, Irving H.

1967 *Operation SAM – applied research in health services*. Tucson, Indian Health Service, Health Program Systems Center. [“An overview of the health systems
studies undertaken by the Health Program Systems Center and a brief description of the FY 1967 projects are highlighted in this paper presented ... before the Joint Clinical Society – COA meeting, Atlanta, Georgia, May 9-12, 1967.” Some of the studies involve projects among Papago Indians.]

Schlegel, Alice, and Herbert Barry III

Schlicht, Marsha C.
1970 “Multi-ethnic participation in a modern festival: the San Xavier fiesta, Tucson.” Master of Arts thesis, The University of Arizona, Tucson. Bibl. 77 pp. [This is a study of the social dynamics of a multi-ethnic festival sponsored by the Tucson Festival Society at Mission San Xavier del Bac. The groups involved are Papago, Yaqui, Mexican-American, and Anglo-American. The study indicates how the graded social structure is reflected in the way in which the festival is carried out. Also see Marsha Kelly (1971).]

Schmitt, Joe A.
1951 The night of the dead. Arizona Highways, Vol. 27, no. 11 (November), pp. 30-31. Phoenix, Arizona Highway Department. [This illustrated article is about the celebration of All Souls Day (November 2) carried out by Papagos and Pimas in the cemeteries on their respective reservations. Three black-and-white photos show the preparation of the graves for the occasion.]

Schneider, Herman
1948 San Xavier Mission, Bac, Arizona. Provincial Annals, Vol. 10, no. 4 (April), pp. 218-219. [Santa Barbara, California], Saint Barbara Province [of the Order of Friars Minor]. [Father Herman, a Franciscan priest, writes about three Capuchin fathers who are at San Xavier supposedly for reasons of health but who instead were working hard. Also mentioned is a discussion among the friars of the pros and cons of an outing program in which Papago girls are sent to work in Catholic non-Indian homes.]
1992 Memories... Westfriars, Vol. 26, no. 5 (September), p. 8. Tucson, Franciscan Province of St. Barbara. [Father Herman reminisces about Father Antonine Willenbrink, O.F.M., who served among the Gila River Pima Indians and who compiled a grammar of Piman that was used by friars among the Pimas and Tohono O’odham.]

Schneider, Joan S.
2008 Toward modeling demographics in the western Papaguería. In Fragile patterns: the archaeology of the Western Papaguería. Edited by Jeffrey H. Altschul and Adrianne G. Rankin, pp. 269-286. Tucson, SRI Press. [Included here are figures
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giving estimates of population sizes for Tohono O’odham in the western Papaguería in 1700 (8,000), 1730 (4,000), and 1745 (6,000).]

Schneider, William J., and others
1972 A survey of the literature relevant to Indian rural youth in the southwestern states. Final report of phase 1 of a research program. Washington, D.C., Department of Labor, Manpower Administration. 66 pp. [“Literature surveyed reflected that the Papago were in a transitional state midway between reliance upon native society and acceptance of alternatives.”]

Schnell, Carmine
2004 The legend of frontier Jesuit treasure. Arizona Highways, Vol. 80, no. 11 (November), pp. 31-32. Phoenix, Arizona Department of Transportation. [Condensing from a lost treasure story first published by John D. Mitchell, the author writes about a ship’s landing on the shores of the Gulf of California, sending supplies some sixty miles north where Tohono O’odham constructed a church under the auspices of Father Eusebio Kino, a church razed in the mid-18th century “with a fortune in gold buried beneath it,” gold mined from nearby mountains by Indians under Jesuit tutelage. All complete nonsense, of course.]

Scholl, Almah W.
1950 “The teaching of oral language to non-English speaking Indian children through health education.” Master of Science in Education thesis, University of Southern California, Los Angeles. Bibl. 124 pp. [The Indian children involved here are Papagos (Tohono O’odham).]

Schoolcraft, Henry R.

Schott, Arthur
1855 Geological observations on the pluto-volcanic slope of the Sierra Madre along the azimuth boundary line through north-west Sonora. Proceedings of the American Association for the Advancement of Science, Vol. 10, part 2, pp. 25-50. Cambridge, Joseph Lovering, and New York, G.P. Putnam & Co. [A description of the geology along the U.S. and Mexican boundary from the 111th meridian to the Colorado River contains Schott’s interpretations of Papago Indian placenames along the route. Very poor linguistics/etymology, with more mistakes in the meanings of Papago terms than otherwise.]

1863-65 Pimeria Alta, das Land der Papagos. Ausland, Vol. 36, pp. 543-46, 574-75, 585-98,
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978-80, 995-99; Vol. 37, pp. 651-55, 708-10, 833-34, 876-80; Vol. 38, pp. 524-28, 537-41, and 564-67. Stuttgart, J.F. Cotta’sche Buchhandlung. [Largely a description of the geology of the U.S. and Mexican boundary portion of the Papaguería, this appears to be a translation into German of Schott (1855).]

Schroeder, Albert H.
1954 Comment. *American Anthropologist*, Vol. 56, no. 4 (August), pp. 597-599. Menasha, Wisconsin, American Anthropological Association. [Schroeder comments on an essay by Erik K. Reed, “Transition to history in the Pueblo Southwest.” Among his observations: “The late prehistoric development in Papagueria and in the Organ Pipe Cactus National Monument area correlates well with the historic Papago culture of the same area. ... Di Peso, in his report on Quiburi and the Sobaipuri Indians, has shown that there is practically no difference between the pre-A.D. 1450 and post-A.D. 1690 sites along the San Pedro River. These two areas at present appear to offer the best potential for closing the gap between prehistory and history, but additional investigations will be needed to establish the time of, and types of, changes that did occur.”]

1956 The Cipias and Ypotlapiguas. *Arizona Quarterly*, Vol. 12, no. 2 (Summer), pp. 101-111. Tucson, University of Arizona. [With Schroeder’s introduction and notes, this is a translation into English of a document written in Spanish in 1646 by Franciscan friar Thomas Manso. It concerns what turned out to be a temporary incursion of Franciscan missionaries into northeastern Sonora in the first half of the seventeenth century, an incursion that brought them into contact with a group of Indians whom they labeled “Cipias, who by another name are called Ymiris.” Schroeder suggests these people may have been either Opata or Northern Piman Indians (O’odham) in the vicinity of modern-day Imuris, Sonora.]

1961 An archaeological survey of the Painted Rocks Reservoir, western Arizona. *Kina*, Vol. 27, no. 1 (October), pp. 1-28. Tucson, Arizona Archaeological and Historical Society. [Presented here are results of a 1957 archaeological survey of the proposed Painted Rocks Reservoir area near Gila Bend, Arizona. Papago mention is scattered throughout, including the mention of a post-1850 Papago occupation in the reservoir area. Papago pottery types are discussed as well.]


1975 *The Hohokam, Sinagua and the Hakataya* [Occasional Paper, no. 3]. El Centro,
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California, I.V.C. Museum Society. Illus, bibl. 143 pp. [Pima, Papago, and Hopi are discussed on pages 60-61 in an effort to relate ethnological data to prehistoric developments.]


Schuetz-Miller, Mardith K. 2003 The geometry of San Xavier del Bac and La Purísima Concepción de Nuestra Señora de Caborca. Journal of the Southwest, Vol. 45, nos.1-2 (Spring/Summer), pp. 263-288. Tucson, Southwest Center, University of Arizona. [This account provides floor plans and façade elevations of these two Pimería Alta churches as well as details concerning the whereabouts of the buildings’ architect, Ignacio Gaona, and of his wife, Fermina Burques, between 1783 and 1835.]

2006 Pre-Euclidian geometry in the design of mission churches in the Spanish borderlands. Journal of the Southwest, Vol. 48, no. 4 (Winter), pp. xv-xvi, 331-619. Tucson, Southwest Center, University of Arizona. [Schuetz-Miller devotes an entire chapter of this book-length treatise to a “Historical Outline of Mission Development in Sonora,” one which includes thumbnail sketches of the history and architectural drawings and details of Pimería Alta missions of San Xavier del Bac and N.S. de la Purísima Concepción de Caborca. Emphasis is on the architecture and not on the native peoples.]

Schulz, Ron 1983 Tucson: a blue chip city. PSA Magazine, Vol. 18, no. 1 (January), pp. 36-39, 97-99. Los Angeles, East/West Network, Inc. [The lead color photo for this article about Tucson and the University of Arizona is one of Mission San Xavier del Bac taken by Blake Little.]

Schulze, Jeffrey M. 2008 “Trans-nations: Indians, imagined communities, and border realities in the twentieth century.” Ph.D. dissertation, Southern Methodist University, Dallas, Texas. 296 pp. [The transnational (Mexico and the United States) situations of the Kickapoo (Texas) and Tohono O’odham (Arizona) are discussed in both historical and contemporary contexts. The author notes how “stepped-up efforts on the part of U.S. and Mexican officials to protect the international boundary’s integrity” have made it difficult for both groups to maintain a transnational orientation.]

Schwalen, Harold, and R.J. Shaw 1957 Water in the Santa Cruz Valley [Agricultural Experiment Station Bulletin, no. 288
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(October). Tucson, Agricultural Experiment Station, University of Arizona. 119 pp. [A detailed discussion of water supply; ground water basin; ground water hydrology; hydrological data; and water quality of the entire Santa Cruz Valley area, including that of the San Xavier (Papago) Indian Reservation. Includes information on the history of irrigation at San Xavier.]


Schwarz, Augustine 1921 A disastrous mission fire. Franciscan Herald, Vol. 9, no. 4 (February), pp. 116-17. Chicago, Friars Minor of the Sacred Heart Province. [Franciscan missionary Father Augustine Schwarz gives a detailed account of a fire that destroyed St. John's Mission church at Komatke on the Gila River Indian Reservation on December 28, 1920. Two black-and-white photos show the ruined church. A history of St. John's Mission, including mention of Papagos, is recounted, telling how the school was begun in 1896.]

1940 Missionary pays farewell tribute to departing co-laborers. Provincial Annals, Vol. 2, no. 2 (January), pp. 42-43. Santa Barbara, California, Province of Santa Barbara [of the Order of Friars Minor]. [This is a tribute to Father Nicholas Perschl, O.F.M., missionary to the Papago Indians (and editor of the “Jack Rabbit, a newsletter circulated among friars working in southern Arizona), on the occasion of his transfer to New Mexico. Also given tribute is Father Bonaventure Oblasser, another missionary to the Papagos, for his work in commemorating Fray Marcos de Niza and for the placing on November 12, 1939, of a series of memorial shrines between Nogales and the Pima County line on the “Camino de los Padres.”]

1989 A priest’s snapshots: mission photographs of Father Augustine Schwartz [sic] Journal of the Southwest, Vol. 31, no. 3 (Autumn), pp. 322-329. Tucson, The University of Arizona Press and the Southwest Center. [These are reproductions of fourteen black-and-white photographs taken by Father Augustine Schwarz on the Gila River, Papago Indian, Salt River, and Ft. Apache reservations, chiefly in 1919 and 1920. Papago photos include the church at Pisinemo (1910); a procession at Kupk (1920); the church of Mission San Solano in Topawa (1920); the church of San Lorenzo in Sil Nakya (1920); and Papago students at the entrance of the church of Santa Clara in Anegam (two photos, 1919 and 1920). Schwarz is here misspelled “Schwartz.”]

Schweitzer, John, and Robert K. Thomas
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<table>
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<th>Year</th>
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| 1952 | Fiesta of St. Francis at San Francisquito, Sonora. *Kiva*, Vol. 18, nos. 1-2 (September/October), pp. 1-7. Tucson, Arizona Archaeological and Historical Society. [Accompanied by a map, this article discusses the October 4 fiesta of Saint Francis at San Francisquito, a Sonoran Papago village some 50 miles southwest of Sells, Arizona. The authors discuss the village, the church, the image (a wooden statue) of Saint Francis, ceremonies, and dancing. The field work took place in 1950.]
| 2000 | Stories from the road. *Seedhead News*, no. 69 (Summer), p. 8. Tucson, Native Seeds/SEARCH. [Schwemm tells about the glowing reception she and other walkers received when they arrived in the village of San Pedro on the Tohono O’odham reservation. She and others had been walking to raise awareness of the problem of diabetes among Native Americans.]
| 1885 | The bells of San Xavier del Bac. *Overland Monthly and Out West Magazine*, Vol. 5, no. 26 (February), p. 163. San Francisco. [A sonnet about the bells of Mission San Xavier del Bac, one implying the bells were originally cast in Spain. They almost certainly were not.]
| 1965 | San Solano Missions, Topawa, Arizona. *Provincial Annals*, Vol. 27, no. 3 (July), pp. 172-173. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Father Joseph Benedict reports on missionary activities on the Papago Indian Reservation, including a course on Papago taught by linguist Kenneth Hale; Father Cyril Baur’s attendance at President Lyndon Johnson’s conference on poverty; the burning down of the feast house at Pisinemo; and the celebration of Father Lambert Fremdling’s silver jubilee as a priest among the Papagos.]
| 2000 | Flavors of the desert 2000. *Seedhead News*, no. 69 (Summer), p. 3. Tucson, Native Seeds/SEARCH. [Schwemm tells about the glowing reception she and other walkers received when they arrived in the village of San Pedro on the Tohono O’odham reservation. She and others had been walking to raise awareness of the problem of diabetes among Native Americans.]
Seeds/SEARCH. [This story is about a March 19, 2000 gathering at St. Philip's Plaza in Tucson at which various restaurants served foods featuring desert plants and at which people saw Tohono O'odham baskets being made and were entertained by the San Xavier Fiddle Band. Included is a photo of Virginia Raymond with a basket. She is the eight-year-old daughter of Tohono O'odham basketweaver Gloria Raymond.]

2001 Wheat - the well-traveled grain. Seedhead News, no. 73 (Summer), pp. 1, 3. Tucson, Native Seeds/SEARCH. [Scott quotes ethnozoologist Amadeo Rea as writing, “The Tohono O'odham, entirely dependent on the summer rains for agriculture, could raise but a single crop (of corn, squash, and beans) a year - if everything went right.”]

Scott, Tracy M., compiler 1938 Desert place names. Desert Magazine, Vol. 1, no. 9 (July), pp. 28-29. El Centro, California, Desert Publishing Company. [It is noted that “Tecolote” is the name of a Papago village in southwest Pima County, Arizona, although here it is erroneously cast in the past tense as “at one time.” The village still existed in 1938.]

1939 Desert place names. Desert Magazine, Vol. 2, no. 5 (March), p. 38. El Centro, California, Desert Publishing Company. [Among the place names listed is “La Ventana, Pima County, Arizona,” said to be a rock about three miles east of the Papago village of San Miguel and which is “noted for many prehistoric fortifications.” Also see Childs (1939) and A. Jones (1939).]

Scully, Michael 1952 Our most important chief. Reader’s Digest, Vol. 60, no. 362 (June), pp. 93-96. Pleasantville, New York, Reader’s Digest Association, Inc. [This is an article about Thomas Segundo, Papago Tribal Council Chairman, and his accomplishments on the Papago Indian Reservation. The Papago Development Plan is also discussed.]

Searcy, Paula 1997 Tucson to Tumacacori. Rambling southern Arizona's scenic byways. Arizona Highways, Vol. 73, no. 3 (March), pp. 4-9. Phoenix, Arizona Department of Transportation. [Two paragraphs are devoted to a brief visit by the author to Mission San Xavier del Bac.]

Sedelmayr, Jacobo

1939 Sedelmayr’s Relación of 1746. Translated and edited by Ronald L. Ives. Bulletin of the Bureau of American Ethnology, no. 123, Anthropological Papers, no. 9, pp. 99-117. Washington, D.C., United States Government Printing Office. [This is a general account concerning the Upper Pima Indians (Northern O’odham), including Papagos, based on two trips made by Jesuit missionary Father Sedelmayr to the region in the 1740s. He writes that San Xavier del Bac was established after 1730; he tells of Indians from San Xavier telling Father Eusebio Kino about the presence of the Casa Grande; he observes that Sobaipuris and Papagos live south of the Gila River; and he mentions the need to establish missions among the Papagos and Pimas.]

1955 See Dunne (1955)

1986a [Letter to Father Juan Antonio Balthasar, S.J.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 211-214. México, Universidad Nacional Autónoma de México. [Dated August 22, 1751, and written at his Pimería Alta mission station at Tubutama, Jesuit missionary Sedelmayr writes about conditions in the northernmost missions, those of the Pimería Alta, and appeals for the establishment of missions on the Gila River. He notes having forwarded information about Father Tomás Tello, the missionary at Caborca, and observes that Father Henrique Ruhen serves at San Miguel de Sonóytac, Francisco Paur (Pauer) at San Xavier del Bac, and Juan Nentvig at Sáric.]

1986b [Letter to Father Juan Antonio Balthasar, S.J.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 215-216. México, Universidad Nacional Autónoma de México. [Dated August, 1751 and written from Tubutama, this is a covering letter for the texts of the religious profession of three Jesuit missionaries serving in the Pimería Alta: Henrique Ruhen (Sonoyta), Juan Nentvig (Bussani), and Francisco Paur (San Xavier del Bac).]

1987 See Ezell and Ezell (1987)

1996 Before rebellion: letters & reports of Jacobo Sedelmayr, S.J. Translated by Daniel S. Matson; edited, with an introduction by Bernard L. Fontana. Maps, refs. xxxiv + 61 pp. [Here in English translation are eight previously-unpublished documents by Father Jacobo Sedelmayr who was Father Visitor of the Jesuits’ Pimería Alta Province in 1751 when the Pima Revolt broke out. These documents and Fontana’s introduction detail Father Sedelmayr’s lengthy involvement with Northern O’odham.]

1997 Sedelmayr on presidios. In The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora, 1700-1765, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 420, 432. Tucson, The University of Arizona Press. [In the aftermath of the Pima Revolt, Father Sedelmayr offers his opinion concerning the proposed locations of new presidios. His first choice is Arivaca, followed by a site at or near Arizona. Should there be a two presidios, he argues one should be
situated either at Tucson or Santa Catalina north of San Xavier and another in the valleys of Sáric, Tubutama, or Caborca.]

Seeley, Virginia, and others, editor
1994 Native American biographies. Paramus, New Jersey. Illus. vi + 250 pp. [This compilation of biographies of Native Americans with “successful careers.” Among the persons profiled is Thomas Segundo, onetime Papago Tribal Council chairman.]

Segesser, Felipe
1945 The relation of Philipp Segesser. Translated, and with an introduction and notes by Theodore Treutlein. Mid-America, Vol. 27, no. 3 (July), pp. 139-187; no. 4 (October), pp. 257-260. Chicago, Loyola University. [This relation amounts to a description by Jesuit missionary Philipp Segesser of Sonora and the Pimería Alta in 1737. Father Segesser, who arrived from Switzerland in the Pimería Alta in 1732, became the first resident missionary at San Xavier del Bac since 1701. He served in various Sonoran missions, including Guevavi, dying in Ures, Sonora on September 28, 1761. The German text from which this was translated appeared in 1886 in a Zeitschrift entitled Katholische Schweizerblatter. Most of Segesser’s service was among the Southern O’odham of the Pimería Baja.]
1986a [Letter to Diego Ortiz Parrilla, Governor of Sonora, written at Ures, Sonora on May 7, 1752.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 251-253. México, Universidad Nacional Autónoma de México. [This is Father Seggesser’s reply to letters written to him by Government Ortiz Parrilla (1986d, f). It is largely concerned with events in the wake of the 1751 Pima Revolt.]
1986b [Letter to Father José Ferrer, S.J., written at the Pimería Alta mission of Guebavi (Guevavi) May 1, 1733.] In El noroeste de México. Documentos sobre las misiones jesuíticas, 1600-1769, compiled and edited by Ernest J. Burrus and Félix Zubillaga, pp. 159-161. México, Universidad Nacional Autónoma de México. [Father Segesser writes about the death of fellow Jesuit missionary Juan Bautista Grozhoffer (Grazhoffer) at the latter’s mission of Guevavi in the Pimería Alta on March 27, 1733. He notes that San Xavier del Bac is a visita of Guevavi, and further notes the need to replace Father Grazhoffers at Guevavi. The date of Father Grazhoffer’s death reported here is at variance with the date given in Kessell (1970b: 53).]
1991 La relación de Philipp Segesser. Correspondencia familiar de un misionero en Sonora en el año de 1737. Translated from English and edited by Armando Hopkins Durazo. Bibl., index. xii + 99 pp. Hermosillo, Sonora, privately printed. [This is a translation into Spanish of Segesser (1945).]
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[Written from Ures, Sonora, on May 25, 1752, in the wake of the Pima Revolt, Father Segesser, the Jesuit Father Visitor to the Pimería Alta, offers his opinion about where presidios should be established in the Pimería Alta. He recommends one either in Tucson or at Santa Catalina and another either at Saric or Arizona.]

Segundo, Thomas A.

1953 American Indian viewpoints. American Indian, Vol. 6, no. 4 (Summer), pp. 15-18. New York, Association on American Indian Affairs, Inc. [Segundo, former chairman of the Papago Tribal Council, was studying law when he made these remarks concerning Papago problems and assimilation at the opening session of the Institute of American Indian Assimilation held in Washington, D.C. on May 8, 1952.]


Seivertson, Bruce L.

1999 “Historical/cultural ecology of the Tohono O’odham Nation.” Ph.D. dissertation, The University of Arizona, Tucson. 279 pp. [The author makes the unfounded assertion that the “Tohono O’odham and their predecessors have occupied southwestern Arizona and northern Mexico (Pimería Alta) for thousands of years.” He considers historical geographic change for this entire period, but “the majority of this study ... focuses on the post 1824 period when contact between the United States and the O’odham began. ... (D)uring the twentieth century their lifestyle has undergone considerable modification. They have reached a point in time where their economic base has changed from subsistence farming to wage labor and finally to owners of profitable gaming casinos. Now they must decide if they are going to continue as a unique cultural unit or blend further with the dominant society.”]

Sekaquaptewa, Emory

1970 Dedication of the Papago Industrial Park. Indian Programs, Vol. 2, no. 2 (Fall/Winter), p. 7. Tucson, The University of Arizona. [This is about the dedication ceremonies for the October 12, 1970 opening of the Papago-Tucson Industrial Park located on the east edge of the San Xavier Indian Reservation.]
Papago/San Xavier bibliography

Sepulveda B., Austreberto
2001 La llegada de los Papagos a ver a San Francisco. Sonora Mágica, núm. 118 (Oct.), pp. 16-20. Hermosillo, Comunicación Social del Noroeste de México. [With a map of the routes and five historic black-and-white photographs, this article is about the Papagos’ annual pilgrimage to Magdalena, Sonora, to observe the feast day of Saint Francis.]

Serven, James E.
1964 The gun -- an instrument of destiny in Arizona. Arizoniana, Vol. 5, no. 3 (Fall), pp. 14-28. Tucson, Arizona Pioneers’ Historical Society. [Included (p. 16) is a quote from Charles D. Poston telling how in 1864 ten Papago warriors, armed with London Tower muskets, responded favorably to a request for an escort.]
1970 Pima County, Arizona, U.S.A. Arizona Highways, Vol. 46, no. 9 (September), pp. 2-47. Phoenix, Arizona Highway Department. [This whole issue of Arizona Highways is devoted to Pima County, including a map and large numbers of color and black-and-white photographic illustrations by several different photographers. Among these are pictures of the ventana (window) rock formation and of Ventana Cave, both on the Papago Reservation; of a Papago home on the reservation; a two-page spread of the southeast elevation of Mission San Xavier del Bac at sunset; of the Mission Mine copper operation next to the San Xavier Reservation; of Kitt Peak, the highest point in the Quinlan Mountains on the Papago Reservation; and poppies blooming on the reservation, with Kitt Peak in the background. Serven notes that the region’s native peoples were Pimans, and that the Papago Reservation is about 2.5 million acres in size. Eight paragraphs describe the reservation and its Papago residents (p. 6). “Basketry,” he writes is the principal craft of the Papagos and cattle raising the major tribal effort. The annual fair and rodeo, held in Sells in October or November each year, is a colorful and exciting affair, bringing out many skilled riders and some fine animals .... ” He also writes about Kitt Peak, observing that the “Papago have leased 2,400 acres here to the National Science Foundation. Of this area about 1240 acres have been cleared and developed along a broad ridge at the summit called Kitt Peak. The elevation here is 6,875 feet.”

Six paragraphs (p. 33) are devoted to a summary of the history of Mission San Xavier del Bac.]

1975 A dividend from the space program: NASA technology pays off in Arizona. Arizona Highways, Vol. 51, no. 2 (February), pp. 46-47. Phoenix, Arizona Highway Department. [A NASA program entitled STARPAHC, “Space Technology Applied to Rural Papago Health Care,” is described. The goal of this new program is to make progress in developing standards and delivering modern health care to remote rural areas, in this case the Papago Indian Reservation.]

Setzler, Frank
Papago/San Xavier bibliography

37, no. 1 (January/March), pp. 104-110. Menasha, Wisconsin, American Anthropological Association. [A brief comparative reference to Papago basketry is found on page 110.]

Seventh Generation Fund for Indian Development, Inc.
1985 Seventh Generation Fund annual report, January - June 1985. Forestville, California, Seventh Generation Fund. [This is an annual report of a fund which supports various Indian causes. Included here is a note concerning its $9,500 contribution to the O’odham Land Rights Project, an effort concerned with defeating the proposal of a land speculator to develop a large portion of the San Xavier Reservation for non-Indian use.]

Sexton, Clara W, and David Greenaway, compilers
1970 The Pimas and Papagos speak to us. Illus. Unpaged. s.l., s.n. [These essays were written by Papago and Pima students attending Casa Grande Junior High School in Casa Grande, Arizona.]

Seymour, Deni J.
1989 The dynamics of Sobaipuri settlement in the eastern Pimería Alta. Journal of the Southwest, Vol. 31, no. 2 (Summer), pp. 205-222. Tucson, The University of Arizona Press, Southwest Center. [Most of this essay is devoted to questioning Charles Di Peso’s interpretation of a site he excavated on the San Pedro River in eastern Arizona as being that of the Sobaipuri village of Quiburi visited by Father Kino in the 1690s. Included in the discussion are considerations of Sobaipuri settlement patterns and Sobaipuri response to hostile incursions by Apaches.]


1997b Finding history in the archaeological record: the Upper Piman settlement of Guevavi. Kiva, Vol. 62, no. 3, pp. 245-260. Tucson, Arizona Archaeological and Historical Society. [“Archaeological survey in the vicinity of Guevavi Mission in southern Arizona has found evidence of Upper Piman settlement located near the mission. This site likely represents one of the aboriginal settlements of Guevavi documented in the early historic records, perhaps one of the late seventeenth or early eighteenth century settlements occupied during the Jesuit presence in the region. The site is placed within an archaeological and historical context with a discussion of the evidence used to identify Upper Piman sites. This answers the
question about where the Indian settlement was located, at least during a portion of its history.”]


2007a An archaeological perspective on the Hohokam-Pima continuum. *Old Pueblo Archaeology*, no. 51 (December), pp. 1-7. Marana, Arizona, Old Pueblo Archaeology Center. [Seymour tackles the question of the Hohokam-Piman continuum, or lack thereof, as the case may be, relating archaeological evidence to the documentary record. She believes Sobaipuris were present in the San Pedro River Valley in 1539 and were encountered by Fray Marcos de Niza, but avoided by the 1540-42 Vásquez de Coronado expedition. She argues there remained widespread occupation of the San Pedro and Santa Cruz River valleys in the 15th and 16th centuries and that the “Sobaipuri were already present in southern Arizona at the end of Hohokam times and that the Sobaipuri either replaced the Hohokam, absorbed them, or represent a modified form of both.”]

2007b Delicate diplomacy on a restless frontier. Seventeenth-century Sobaipuri-O’odham social and economic relations in northwestern New Spain, part 1. *New Mexico Historical Review*, Vol. 82, no. 4 (Fall), pp. 469-499. [Seymour draws on secondary sources and those translated by others to argue that “the Sobaipuris were more directly involved in northern New Spain frontier social relations and economics than historians and archaeologists previously thought.” This first half of a projected two-part essay presents the historical data for her argument. The archaeological evidence is projected to appear in the second installment.]


2009a The Canutillo Complex: evidence of protohistoric mobile occupants in the southern Southwest, *Kiva*, Vol. 74, no. 4 (Summer), pp. 421-446. Lanham, Maryland, Altimira Press for the Arizona Archaeological and Historical Society. [Seymour argues she has discovered a complex of stone tools and other surficial features dating from the 14th through the early 17th century that suggest the presence of highly mobile hunter-gatherers who were labeled by Spaniards as Sumas, Mansos, and Jacomes. Their geographic distribution overlies that of the more sedentary Sobaipuri, Pima, and Tohono O’odham in southern Arizona, extending from southern New Mexico all the way west to Ventana Cave.]

2009b Father Kino’s “neat little house and church” at Guevavi. *Journal of the Southwest*, Vol. 51, no. 2 (Summer), pp. 285-315. Tucson, The Southwest Center, University of Arizona. [Seymour draws on archaeological data referring to other O’odham sites, especially those excavated on the San Pedro River, as well as on her own archaeological work at Guevavi, to argue she has located the remains of a house
known to have been constructed at the O’odham village of Guevavi for a Jesuit missionary in the late 17th century. The essay is well illustrated with a map, plans, and black-and-white photos.]

2011 1762 on the San Pedro. Reevaluating Sobaipuri-O’odham abandonment and new Apache raiding corridors. *Journal of Arizona History*, Vol. 52, no. 2 (Summer), pp. 169-188. Tucson, Arizona Historical Society. [Seymour constructs a revisionist version of the 1762 presumed abandonment of the San Pedro River by O’odham, whom Spaniards labeled “Sobaipuris,” arguing not only that they were the Spaniards who forced their removal rather than Apaches, but that some of them may have allied themselves with Apaches. She relies largely on a report by a Spanish engineer who visited the San Pedro River in 1780 and who reported a small population of Indians living in the vicinity of Quiburi, and on archaeological data yielding dates derived via unspecified means. Most of her citations are to her own articles and manuscripts, a self-constructed edifice.]

2012 Santa Cruz River: the origin of a place name. *Journal of Arizona History*, Vol. 53, no. 1 (Spring), pp. 81-86. Tucson, Arizona Historical Society. [Seymour traces the way in which the “Santa Cruz” label, first applied to a Sobaipuri settlement on the San Pedro River, eventually attached itself to a river initially labeled “Santa Maria” by Father Eusebio Kino in the late 17th century.]

2015 The great battle of 1698 on the San Pedro River. *Glyphs*, Vol. 65, no. 10 (April), pp. 4-5. Tucson, Arizona Archaeological and Historical Society. [This is a synopsis of a talk to be given by Seymour on April 20, 2015. It concerns a battle that occurred on Easter Day in 1698 between some 80 still-sleeping Sobaipuri villagers and an attacking force of 500 Apaches and their allies. The Sobaipuris triumphed against all odds. She identifies the village where the battle took place as Santa Cruz de Gaybanipitea.]

Seymour, Flora W.

1941 *Indian agents of the old frontier*. New York, D. Appleton-Century Company, Inc. Illus., index. 402 pp. [The author writes that General Oliver O. Howard’s first trip to Arizona in 1872 was an effort to resolve differences between embattled non-Indian citizens and various groups of Indians, including Papagos, Pimas, and Apaches (p. 109). The author also writes that Papagos, Pimas, and Pueblos were the only Indians in the United States who got the greater part of their subsistence by tilling the soil.]

Shaffer, Angela E.

2008 “Battling the borders: contemporary influence on Tohono O’odham oral traditions.” Master’s thesis, Angelo State University, San Angelo, Texas. 89 pp. [“This thesis focuses on the effects of external influences, particularly those influences surrounding encroaching Mexican and American societies, on the development of Tohono O’odham oral traditions. Influences such as religion and politics have irrevocably influenced a change in the oral traditions of the O’odham.
Moreover, language is malleable and contemporary traditional oral narratives can be discerned in other texts, including written literatures, artwork, and song. This thesis employs a variety of sources from various disciplines to support the ultimate conclusion that while the Tohono O’odham’s oral tradition has shifted in direction and scope, it has also maintained some centuries-old tribal concerns.”]
captions notes that Papagos grow crops on farmlands near the mission. It is also noted that Papagos gather saguaro fruit for fried sweetmeats, jams, and jellies (p. 532).]

**Shapiro, Jason S.**
1997  
Non-insulin-dependent diabetes mellitus among American Indians: a problem in human ecology. *American Indian Culture and Research Journal*, Vol. 21, no. 2, pp. 197-227. Los Angeles, University of California, American Indian Studies Center. [Included here are data concerning diabetes among the Tohono O’odham and theories that have been advanced to explain its extraordinarily high incidence among them.]

**Sharp, Elizabeth**
1973  
Model preschool for handicapped Indian children. *Education Periscope*, Vol. 12, no. 5 (November), p. 2. Tucson, College of Education, University of Arizona. [The preschool staff enumerated here includes Adrian Nunez of the Papago Indian Reservation, who is shown with children in an accompanying photo. Mention is made of training visits by the staff to various Indian communities in Arizona, Papago included. The purpose is to train teachers in Indian Head Start programs.]

**Shaul, David L.**
1982  

1985  
Aztec-Tanoan ***_l/r. *International Journal of American Linguistics*, Vol. 51, no. 4 (October), pp. 584-586. Chicago, University of Chicago Press. [Shaul includes Tepiman (i.e., Tepehuan/Pima/Papago) examples in the linguistic phenomenon he is discussing.]

1986  
Topics in Nevome syntax. *University of California Publications in Linguistics*, Vo. 109. Berkeley, Los Angeles, and London, University of California Press. [This is a linguistic study of Piman as it was spoken by the Pima Bajo in Sonora, one based on examination of seventeenth-century published materials (including a grammar, catechism, confessional, vocabulary, and sermons). Comparisons with Papago are drawn throughout.]

1990  
The state of the arte: ecclesiastical literature on the northern frontier of New Spain. *Kiva*, Vol. 55, no. 2, pp. 167-175. Tucson, Arizona Archaeological and Historical Society. [Included here are analyses by a linguist of eighteenth-century Spanish documents relating to the languages – both grammar and vocabulary – of the Indians of northwest New Spain. Among the documents considered are some for the “Central Piman” Indians living on the Altar River in Sonora (Northern O’odham).]

1993  
*Language, music and dance in the Pimería Alta during the 1700’s*. Tumacacori, Arizona, Tumacacori National Historical Park. Refs. cited. 302 pp. [Shaul
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describes in detail, although without musical transcriptions, musical and dance performances as these were carried about by Northern O’odham in the 18th century. He also speculates concerning the compartmentalization of Piman and non-Indian cultures which he believes to have occurred among Pimans at the time.

Music of the missions. Archaeology Southwest, Vol. 23, no. 2 (Spring), pp. 16. Tucson, Center for Desert Archaeology. [Shaul writes about performances by the Camerata Tucson, organized by him, playing 16th century-composed motets and hymns between 2000 and 2002 and in 2008 at missions San Xavier del Bac and Tumacácori.]

Shaul, David L., and Jane H. Hill
1998 Tepimans, Yumans, and other Hohokam. American Antiquity, Vol. 63, no. 3 (July), pp. 375-396. Washington, D.C., Society for American Archaeology. [The authors do a detailed analysis of Proto-Tepiman, the putative mother tongue of all Tepehuan and Piman languages, to suggest: “While the linguistic evidence strongly suggests the involvement of the Proto-Tepiman speech community in the Hohokam system, the evidence provided by contemporary Upper Piman languages (Akimel O’odham – Pima) and Tohono O’odham (Papago) neither confirms nor excludes the involvement of speakers of these languages in the core Hohokam complex in the late prehistoric period.”]

Shaw, Anna M.
1974 A Pima past. Tucson, University of Arizona Press. Illus. xv + 262 pp. [There is a very brief discussion here of Pima saguaro harvest and wine ceremony (p. 70), and a photo of a Papago harvesting saguaro fruit (p. 71).]

Shaw, Mary-Bernard, and Chet Shaw, compilers
1990 Borderlands: views of the region by Julian Hayden. Journal of the Southwest, Vol. 31, no. 4 (Winter), pp. 453-470. Tucson, University of Arizona Press and the Southwest Center. [A selection of twenty-eight black-and-white photographs taken by Julian Hayden in the 1930s and ‘40s includes a photo of Gwyneth Harrington and her Papago husband, Juan Xavier, as well as four photos of the Children’s Shrine at Santa Rosa on the Papago Indian Reservation.]

Shaw, R. Daniel
1968a “Health concepts and attitudes of the Papago Indians.” Master’s thesis, Department of Anthropology, The University of Arizona, Tucson. Bibl. 102 pp. [“This thesis presents what a Papago needs to know in order to discuss health principles within his society.” It develops a model of Papago concepts relating to health which includes types of medicine men, categorization of symptoms, and a paradigm of the various “Beings” which can cause illness.]

1968b Health concepts and attitudes of the Papago Indians. Tucson, U.S. Department of Health, Education, and Welfare, Public Health Service, Division of Indian Health, Health Program Systems Center. 99 pp. [This is the published version of Shaw
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(1968a).]

1968c  Health concepts and attitudes of the Papago Indians. Tucson, U.S. Department of Health, Education, and Welfare, Public Health Service, Division of Indian Health, Health Program Systems Center. 14 pp. [“A linguistic analysis of Papago Indian concepts of health is presented. This study focuses upon the study of Papago health concepts as interpreted through the Papago language.” It is extracted from Shaw (1968a).]

Sheehy, Sandy G.

1991  Sonoran visions. *Town & Country*, Vol. 145, no. 5130 (March), pp. 115-127. New York, Hearst Corporation. [Included in this article on the style of living in the deserts of southern Arizona and Southern California are brief profiles and color photographs of Terry DeWald, who trades for baskets among the Tohono O’odham, and writer Byrd Baylor, author of *Yes Is Better than No*, a novel about Papago Indians living in South Tucson. Also included is a photograph of Mr. and Mrs. Alex Jacome standing in front of Mission San Xavier del Bac.]

Sheldon, Charles

1979  *The wilderness of desert bighorns & Seri Indians*. Edited by David E. Brown, Paul M. Webb, and Neil B. Carmony. Phoenix, Arizona Desert Bighorn Sheep Society, Inc. Maps, illus., bibl., index. xxvi + 177 pp. [These are the 1912, 1913, 1915, and 1922 Southwestern journals of naturalist Charles Sheldon. There is brief mention of Papagos in the Pinacates and Sierra del Rosario of northwest Sonora (pp. 50, 79), and there is a photo of an Indian trail at the base of the Sierra del Rosario supposedly used by Papagos on their route to the salt deposits at the head of the Gulf of California (facing p. 80).]


1993  *The wilderness of the Southwest: Charles Sheldon's quest for desert bighorn sheep and adventures with the Havasupai and Seri Indians*. Edited by Neil B. Carmony and David E. Brown. Salt Lake City, University of Utah Press. Maps, illus., bibl., index. xliiv + 219 pp. [This gathering of naturalist and big game hunter Sheldon's field diaries for 1912, 1913, 115, 1916, and 1921-22 have scattered references to Papago Indians, especially in introductions to various sections by editors Carmony and Brown. Consult the index for page citations. This is a somewhat different...]

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version of Sheldon (1979), one with more photographic illustrations and a somewhat different text and a new introduction.]

Shelton, Charles
1961 *Photo album of yesterday's Southwest.* Palm Desert, California, Desert Magazine, Inc. Illus. 191 pp. [An 1880s photo on page 154 is of a Tucson, Arizona street scene which shows a Papago Indian woman carrying hay in a burden basket.]

Shelton, Richard
1992 *Going back to Bisbee.* Tucson and London, The University of Arizona Press. Map, notes, suggested reading. 329 pp. [In this beautifully-written book about the history, geography, and natural history of southeastern Arizona, including the copper mining town of Bisbee and about southeastern Arizona generally, Shelton makes passing mention of the fact that the Sobaipuri Indians (a Northern O’odham group) once lived on the San Pedro River, but were driven away by Apaches in the 18th century (pages 149-150). He also mentions Tohono O’odham use of the “greasewood” (creosote bush, p. 15) and of the status of the Tohono O’odham at the time of the Gadsden Purchase in 1854 (p.21).]

Shenk, Lynette, and George A. Teague
1975 *Excavations at the Tubac Presidio* [Archaeological Series, no. 85]. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Section. Map, illus., refs., appendix. xii + 234 pp. [Excavations at the site of the Spanish presidio of Tubac in southern Arizona, a presidio founded by Spaniards in 1752, yielded a great many pottery sherds, some 99% of which were Piman in origin.]

Sheppard, Betty J.
1982 Piast; chicken scratch. In *Mat hekid o ju; when it rains*, edited by Ofelia Zepeda, pp. 72-73. Tucson, The University of Arizona Press. [Papago and English versions of a poem about Papago Indian “chicken scratch” or *waila* dance music (polkas and schottisches).]

Sheridan, Thomas E.
1979 Cross or arrow? The breakdown in Spanish-Seri relations, 1729-1750. *Arizona and the West*, Vol. 21, no. 4 (Winter), pp. 317-334. Tucson, The University of Arizona Press. [Included here is a detailed discussion of the involvement of
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Northern O’odham Luis Oacpicagigua of Saric in the Spanish attack on Tiburon Island in 1750. Luis’s subsequent role as leader of the 1751 Pima Revolt is also mentioned.


1986a Enemies & allies. In *Tucson: a short history*, by Charles W. Polzer and others, pp. 43-62. Tucson, Southwestern Mission Research Center, Inc. [The “allies” in this discussion of the native populations in Tucson and vicinity are the Papago Indians, people who helped Mexicans and Anglos fight Apaches. Here is an outline of Papago and other Piman history as that history touched on southern Arizona in the vicinity of Tucson. Included is a photograph of a group of Papago women standing near a well and holding ollas on their heads.]


1986c Sonorenses, Tucsoneñes. In *Tucson: a short history*, by Charles W. Polzer and others, pp. 63-82. Tucson, Southwestern Mission Research Center, Inc. [This outline of the history of Tucson’s *mexicano* population mentions Tucson’s Papago neighbors to the west and the Piman settlements along the Santa Cruz River.]

1986d *Los Tucsoneñes: the Mexican community in Tucson, 1854-1941*. Tucson, The University of Arizona Press. Illus., bibl., index. 327 pp. [Papagos are mentioned in connection with their presence in southern Arizona in the Spanish colonial period; their involvement in Spanish military expeditions against Apaches; their alliance with Mexicans against Apaches; the conflict between Papagos and Hispanos over the 1874 creation of the San Xavier Reservation; their involvement in the October Fiesta de San Francisco in Magdalena, Sonora; and their classification by Tucson school authorities in 1920-21 as being “foreign.” Consult the index for other mentions of Papagos and San Xavier del Bac.]

1988 Kino’s unforeseen legacy: the material consequences of missionization. *Smoke Signal*, nos. 49-50 (Spring/Fall), pp. 149, 151-167. Tucson, Tucson Corral of the Westerners. [This is a detailed and scholarly recounting of introductions of European goods and institutions among the Pima (Pima and Papago) Indians of northern Sonora and southern Arizona by Father Eusebio Kino in the late seventeenth and early eighteenth centuries and the impacts of those introductions on Pima economy, health, and warfare patterns.]


essay, index. xx + 434 pp. [Tohono O’odham (see the volume’s index) are mentioned throughout the book. Especially helpful is the summary here concerning Tohono O’odham water rights.]


1996b The O’odham (Pimas and Papagos). The world would burn without rain. In Paths of life. American Indians of the Southwest and northern Mexico, edited by Thomas E. Sheridan and Nancy J. Parezo, pp. 115-123, 126-129, 132-140. Tucson, The University of Arizona Press. [This is a succinct summary of Papago culture and history, one that includes speculations of O’odham origins in southern Arizona/northern Sonora and which concludes with a discussion of 1990s concerns by Papagos for their water rights.]

1996c The wi:gida ceremony. In Paths of life. American Indians of the Southwest and northern Mexico, edited by Thomas E. Sheridan and Nancy J. Parezo, pp. 124-125. Tucson, The University of Arizona Press. [This is a capsule summary of the wi:gida ceremony of the Papago Indians, one which speculates on the ceremony's origins and which points to its similarities with ceremonies in other cultures.]

1998a Another country. In La vida norteña: photographs of Sonora, Mexico, by David Burckhalter, pp. 12-35. Albuquerque, University of New Mexico Press. [In his reminiscent account of a 1971 visit made by Sheridan to Magdalena, Sonora at the time of the annual October 4 San Francisco fiesta, he writes of the Tohono O’odham pilgrim there, “big people with broad faces who have been making the journey south to Magdalena since the 1700s.” Sheridan also writes about a 1992 visit he and Burckhalter paid to Cucurpe, Sonora, and here he quotes an English translation of the O’odham mockingbird speech, one that shepherds in the summer rains.]

1998b A history of the Southwest: the land and its people. Tucson, Southwest Parks and Monuments Association. Map, illus., suggested readings, index. 80 pp. [The O’odham are mentioned briefly as having been among aboriginal peoples in the Southwest who at one time or another resisted incorporation into a larger imposed body politic.]

1999a The breakdown of Seri-Spanish relations and the expedition to Tiburón Island (1748-1750). In Empire of sand. The Seri Indians and the struggle for Spanish Sonora, 1645-1803, compiled and edited by Thomas E. Sheridan, pp. 139-142. Tucson, The University of Arizona Press. [Sheridan alludes to the role played by Northern Piman Indian Luis Oacpicagigua and his fellow Pimans in the attack against Seri Indians on Tiburón Island in 1750.]

1999b Fire and blood (1751-1771). In Empire of sand. The Seri Indians and the struggle for Spanish Sonora, 1645-1803, compiled and edited by Thomas E. Sheridan, pp. 233-236. Tucson, The University of Arizona Press. [Sheridan observes that in the 1750s and '60s, Seri Indians “may have served as the nucleus of Indian resistance to
Jesuits and Spaniards, but an equal if not greater number of Upper Pimas (Piatos) and Lower Pimas (Sibubapas) fought as well.” He provides some details here concerning the Northern Pimans' raiding activities and the roles played in them by the sons, Ciprián and Nicolás, of Northern Piman Luis Oacpicagigua, the instigator of the Pima Revolt of 1751. The sons were killed by Juan Bautista de Anza in 1760.


2000a Human ecology of the Sonoran Desert. In *A natural history of the Sonoran Desert*, edited by Steven J. Philips and Patricia W. Comus, pp. 105-118. Tucson, Arizona-Sonora Desert Museum; Berkeley, Los Angeles, and London, University of California Press. [Sheridan refers to a form of farming in which “ditches and brush weirs (were constructed) along alluvial fans to divert runoff onto their fields after summer rains. This form of agriculture, sometimes called *ak-chin* among Tohono O’odham in southern Arizona and *temporal* among mestizos (people of mixed Hispanic and Indian ancestry) in rural Sonora, is still practiced today.”]

2006 Rio Rico and the great Arizona land rush. *Journal of the Southwest*, Vol. 48, no. 1 (Spring), pp. 1-36. Tucson, The Southwest Center, University of Arizona. [This is a modified version of chapter eight of Sheridan’s 2006 book, *Landscapes of Fraud*. It principally involves land schemes and swindles of the 1960s and ’70s along the middle Santa Cruz Valley of southern Arizona, but there are occasional allusions to the aboriginal use and occupancy of these lands by the O’odham.]

2008 Landscapes of fraud: Mission Tumacácori and the betrayal of the O’odham. *Glyphs*, Vol. 58, no. 12 (June), pp. 4-5. Tucson, Arizona Archaeological and Historical Society. [This is a summary of talk schedule to be presented by Sheridan on June 16, 2008. In it he observes that initially the O’odham were cheated out their lands in the Santa Cruz Valley in the area of Tumacácori and, later, non-Indian homesteaders were deprived of the same lands through fraud.]

Sheridan, Thomas E., and Nancy J. Parezo, editors

1996 *Paths of life. American Indians of the Southwest and northern Mexico*. Tucson, The University of Arizona Press. Maps, illus., refs. & suggested reading, index. xxxv + 298 pp. [In addition to an entire chapter on the O’odham (Pimas and Papagos) by Sheridan (q.v.), there is scattered mention to the Tohono O’odham throughout (consult the index). Color photos of Papagos and of Papago baskets and pottery are
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in plates 22-25 and 27.]

Sherrill, Elizabeth
2002 Hidden beauty. Angels on Earth., Vol. 7, no. 3 (Jan/Feb), pp. 22-29. New York, Guideposts. [This article is primarily about Tohono O’odham Tim Lewis and his role, with that of his Spanish wife, Matilde Rubio, is restoring the two angels of the crossing in Mission San Xavier del Bac. It provides a brief biographical sketch of Lewis and details how his working as a conservator in the mission changed the course of his life in a positive manner. Accompanied by color photo illustrations.]

Sherrill, Marjorie

Sherzer, Joel
1973 Areal linguistics in North America. In Current trends in linguistics, edited by Thomas A. Sebeok, Voo. 10, pp. 749-795. The Hague and Paris, Mouton. [Note is made of the fact that the ñ sound is found in Hopi, Papago, Santa Clara Tewa, and most Yuman languages as well as in languages in Southern California and the Great Basin (p. 685). Also, “Different verb stems for nouns of different number are found in Zuni, Keresan, and Tanoan, as well as in Papago and Apachean” (p. 785).]

Shipman, Jeff H.
1985 Camp Grant – a doomed outpost. In Where waters meet, by Faith Cummins and others, pp. 18-20. Winkelman, Arizona, Central Arizona College, Aravaipa Campus. [A history of Camp Grant on the San Pedro River in southeastern Arizona, one which includes a recounting of the 1871 massacre there of Apaches at the hands of Papagos, Mexicans, and Anglos from Tucson and vicinity.]

Shiya, Thomas S., editor
1947 Golden jubilee. 1897 Franciscans in Arizona 1947. Phoenix, Catholic Relations Office at St. Mary’s. [An “Arizona calendar of Franciscanism – 1539-1947” includes scattered references to Franciscans’ work among Papago Indians as well as a photograph of St. Catherine’s Mission for Papagos in Ajo, Arizona, and a photograph which includes Father Bonaventure Oblasser, longtime missionary among the Papagos. Two pages are devoted to St. John’s Indian School on the Gila River Reservation, with mention of Papago enrollment. Two pages are devoted to Mission San Xavier del Bac and Mission Tumacacori.]

Shnayerson, Michael
1987 Straight shooter’s guide to Arizona’s old West. Condé Nast’s Traveler, Vol. 22, no. 9 (September), pp. 124-134. New York, Condé Nast Publications, Inc. [This travel
guide to Arizona, one accompanied by a large map and many color photo illustrations, includes brief descriptions of mission Tumacácori and San Xavier del Bac. The latter account says, “outside (the church) Papago flutists have given way to electric guitarists and scruffy stands.” A color photo of the south elevation of the church of San Xavier del Bac is on p. 134.]

Short, Glenn B.
1972 “Mating propinquity, inbreeding and biological fitness as measured by differential fertility and offspring vitality from Papago breeding unions.” Ph.D. dissertation, University of Colorado, Boulder. Bibl. 106 pp. [“Genealogical data collected on the Papago Indians of southern Arizona was used to test the hypothesis that differential fertility and offspring vitality as measured by hospital visits decreased as the propinquity of mating partners’ birthplaces increased.” The study concludes that as the distance between parental birthplaces increases, inbreeding decreases and offspring vitality increases.]


Shoumatoff, Alex
1997 *Legends of the American Desert. Sojourns in the Great Southwest*. New York, Alfred A. Knopf. Bibl., index. viii + 533 pp. [Three pages (404-406) are devoted to the author’s summation of the activities of Father Eusebio Kino, the region’s pioneer Jesuit missionary, among the Northern Piman Indians, a summary that includes mention of mission San Xavier del Bac. The modern Mission San Xavier is also mentioned, with O’odham women cooking popovers and enchiladas under ramadas in the church’s plaza. Also mentioned is an 8:00 a.m. Mass attended by the author and ethnographer Bernard Fontana.]

Shreve, Forrest, and Ira L. Wiggins
1951 *Vegetation and flora of the Sonoran Desert* [Carnegie Institution of Washington Publication, no. 591]. Washington, D.C., Carnegie Institution. Maps., illus. [This is the classic study of the plant life of the Sonoran Desert, including the entire Pimería Alta. The book’s thirty-seven black-and-white photographic plates include scenes of vegetation and soils in such Papaguerian areas as Papago Wells and Tinajas Altas, Arizona; and Sonoyta and the Río Sonoyta, Sonora. In part 1, Shreve provides a study of the “Vegetation of the Sonoran Desert,” defining seven vegetational subdivisions (Lower Colorado alley and Arizona Upland characterize most of the Pimería Alta). Part two, by Wiggins, comprises the species list of the “Flora of the Sonoran Desert.” The study is devoid of ethnobotanical
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considerations.]

1964


Shreve, Margaret B.

1943a

“Modern Papago basketry.” Master’s thesis. Department of Anthropology, University of Arizona, Tucson. Maps, illus., bibl. 177 pp. [The thesis includes a Preface; Introduction (the problem the collection of data); and a chapter titled “The Place of Basketry in Papago Culture.” The latter includes basketry in relation to the environment, economy, social organization, religion, language and dialect groups, and to other material traits as well as a list of basketry terms. A section of the thesis deals with technical aspects of Papago basketry and another with its socioeconomic aspects. References to San Xavier are on pages 22, 32, 76, 77, 78, 81, 89, 108, and 171.]

1943b

Modern Papago basketry. Kiva, Vol. 8, no. 2 (January), front cover and pp. 9-16. Tucson, Arizona Archaeological and Historical Society. [This illustrated article is about modern Papago baskets, with changes since the appearance of the study by Mary L. Kissell (1916) being noted.]

Shropshire, Helen, manager

1976

El viaje de Juan Bautista de Anza y la Fundación de San Francisco, 1775-1776. An official bicentennial historical reenactment, 1975-1976. [Sacramento], American Revolution Bicentennial Commission of California and the American Revolution Bicentennial Administration. Illus. 59 pp. [Shropshire is listed as manager of the California Heritage Guides, presumably an organization behind publication of this commemorative program of a re-enactment of the 1775-1776 expedition of Juan Bautista de Anza and colonists from Mexico City to San Francisco, California. Photographs of the re-enactment illustrate the book, one published in a magazine format. It is noted that in 1975 there were “major celebrations at the Calabasas Mission ruins, Tubac, Tucson, Casa Grande, and Yuma.” Included are two photos of the reenactors approaching Mission San Xavier del Bac (pages 10-11).]

Shuster, Rita A.

1983


Sides, Dorothy S.

1936

Decorative art of the Southwestern Indians. Foreword by Frederick Webb Hodge. Santa Ana, California, Fine Arts Press. Illus., index, bibl. xviii + 50 plates (290 illustrations). [Two of this book’s plates illustrate Papago basketry designs. The first shows circular geometric patterns (pl. 42), and the second, geometric bands
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(pl. 43). Differences between Pima and Papago designs are alluded to. There is a brief discussion of Papagos and Papago basketry on the reverse of these plates. Annotations are by Clarice Martin Smith (Mrs. Frederick Robinson Smith.)


Sieg, Leila A.
1956 Skias-Chui. Atlanta, Home Mission Board, Southern Baptist Convention. [Said to be “for primaries,” this is part of the Southern Baptist Home Mission Board’s “1956 Graded Series for Home Mission Studies.” It could have been intended for Pima Indians rather than Papagos.]

Siegel, Herman
1967a Papago population register (OPSAM’s microcosm). In Applied research in health program management [Proceedings of first operation SAM orientation conference], compiled by E.S. Rabeau, pp. 15-22. Tucson, Arizona, Public Health Service Indian Health Center. [Siegel summarizes the history and methodology of the Papago population register undertaken by the University of Arizona’s Bureau of Ethnic Research between April 1, 1958 and September 30, 1960.]

1967b The utilization and maintenance of the Papago population register. In Applied research in health program management [Proceedings of first operation SAM orientation conference], compiled by E.S. Rabeau, pp. 23-28. Tucson, Arizona, Public Health Service Indian Health Center. [Siegel tells how the Public Health Service Indian Health Center on the San Xavier Reservation proposes to maintain the Papago population register generated at the University of Arizona beginning in 1958.]

1967c Transportation and communication survey of Papago Reservation, Sells Service Unit, Arizona. Tucson, Public Health Service, Health Program Systems Center. Maps. 24 pp. [“The monograph presents an assessment of the communication resources and transportation status presently existing on the Papago Reservation. Road conditions, transportation costs, automobile availability, driving times between each village and nearest health facility, and telephone and radio locations are documented.”]

Sieve, Jerry
1993 [Untitled.] America West, Vol. 7, no. 11 (January), p. 28. Phoenix, Skyword Marketing Inc. [This is a color photo of Mission San Xavier del Bac taken through Granjon’s Gate looking at the southwest elevation of the church.]

1996 San Xavier Indian Reservation. “Greece.” Arizona Highways, Vol. 72, no. 12 (December), p. 26. Phoenix, Arizona Department of Transportation. [A color photo by Sieve of the northeast elevation of Mission San Xavier del Bac as seen through Bishop Granjon’s gate is accompanied by a caption which says the mission is evocative of “the Old World churches of the Greek Isles.”]
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**Sievers, Maurice L.**

1966  

1967  

1968  
Cigarette and alcohol usage by southwestern American Indians. *American Journal of Public Health and the Nation’s Health*, Vol. 58, no. 1 (January), pp. 71-82. New York, American Public Health Association, Inc. [This study was conducted on Indians over 15 years of age admitted to the U.S. Public Health Service Indian hospital in Phoenix, Arizona from 1961 through 1965. Papagos were among the tribes represented.]

**Sifton, William C.**

1967  
The problem of community definition: a Papago example. *Abstracts of papers presented at the forty-third annual meeting, Southwestern and Rocky Mountain Division, American Association for the Advancement of Science*, p. 38. Tucson. [“Theoretical definitions concerning the delimiting factors of research in community studies are examined in light of research on the San Xavier Papago Reservation in 1960 and 1966.”]

1968  
“Population change in a Papago Indian community.” Master’s thesis. Department of Anthropology, The University of Arizona, Tucson. Map, bibl. 44 pp. [This is a discussion of population turnover rates and mobility rates on the San Xavier Papago Indian Reservation using a 1966 census compiled by the author as compared with a census compiled in 1960 by Bernard L. Fontana.]

**Silas, Julene**

1982  
About a woman. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 30. Topawa, Arizona, Topawa Middle School. [Eleven-year-old Papago student Silas writes a summary of a story told to her by Papago Jennifer Randall. It is about a woman who sat by the side of the road to beg, but people threw things at her. She retreated to a mountain near Hickiwan and said, “I will make a basket. When it is finished, the world will end.”]

**Silvers, Philip J.**
Our Native Americans. Among God’s gifts to the Diocese of Tucson. Catholic Foundation Newsletter, Fall / Winter, pp. 1, 3-4. Tucson, Catholic Foundation for the Diocese of Tucson. [“The Tohono O’odham,” writes Silvers, “have an expression Gahgimaam, which means one who searches for the future – by looking into the desert or by studying the heavens. A sense of what lies ahead can be found in the way nature appears in the desert or in the skies.” He continues by noting that the church is placing less reliance on missionaries among O’odham and other native peoples and more upon lay leadership from within the communities.]


Spanish attempts to open a New Mexico - Sonora road. Arizona and the West, Vol. 17, no. 1 (Spring), pp. 5-20. Tucson, The University of Arizona Press. [Simmons notes that “Father Kino called attention to the fact that travelers could go straight from the San Xavier del Bac Mission, near modern Tucson, and reach the Hopi province within sixty or seventy leagues, although they would doubtless encounter hostile Apaches infesting the route” (p. 9). And “The prominent Franciscan, Father Francisco Garcés, during the 1770s made several reconnaissance trips northward from San Xavier del Bac toward the Hopi villages in hopes of finding a suitable highway from the Sonoran frontier into New Mexico” (p. 11).]

Southwestern colonial ironwork. The Spanish blacksmithing tradition from Texas to California. Santa Fe, Museum of New Mexico Press. Illus., bibl., index. xvi + 199 pp. [Simmons and Turley provide a summary of known information about blacksmithing in the Pimería Alta and the fact that excavations at Mission San Xavier del Bac revealed evidence of a forge, one probably not dating before the end of the eighteenth century. The first documentary evidence of a blacksmith at San Xavier dates from 1814. The Spanish-period iron cross on the main dome and the sanctus bell wheel from San Xavier are shown in plate 6 on page 166 and in plate 11 on page 171. The former includes a weather vane in the shape of an arrow.]

Exploring la Cabeza Prieta. Desert, Vol. 27, no. 5 (May), pp. 22-23. Palm Desert, California, Desert Magazine. [In writing about the Cabeza Prieta Game Range of
southwestern Arizona Simmons asserts that Sand Papago groups arrived there ca. 1450. He points out the Sand Papagos were there when first encountered by Spanish explorers, and they were the only inhabitants of the region until after the U.S. and Mexican War of 1846.]

1966 Flora of the Cabeza Prieta Game Range. *Journal of the Arizona Academy of Science*, Vol. 4, no. 2 (October), pp. 93-104. Tucson, Arizona Academy of Science. [Included is a full-page black-and-white photograph of a “Papago seed storage jar from a village near the Quinlan Mountains, Papago Indian Reservation.” It is shown to illustrate the use of lac from creosote bush as a glue for cracked pottery.]

Simmons, Ruthanne
1988 *Ak-Chin Community: water settlement celebration, Jan. 9, 1988*. Maricopa, Arizona, Ak-Chin Indian Community. Illus. 13 pp. [With photographs by Monty Roessel, this booklet commemorates the celebration on the Ak-Chin Reservation, most of whose residents are Tohono O’odham, in the immediate aftermath of their obtaining their sought-for water rights.]

Simpson, Homer
2000 Papago Reservation. *Arizona Highways*, Vol. 76, no. 3 (March), p. 2. Phoenix, Arizona Department of Transportation. [In this letter to the editor, Simpson complains about the use of the term “Papago Indian Reservation” in an article by Stanley Smith (1999) in an earlier issue of the magazine. He says “Tohono O’odham” is the correct term.]

Simpson, James R.
1968 “An economic evaluation of selected range improvement practices on the Papago Indian Reservation.” Master of Science thesis, The University of Arizona, Tucson. [This thesis examines some of the ways that would improve range and cattle conditions on the Papago Reservation. It considers a plan which would develop some 25,000 aces of alluvial plain into an optimal foraging area for cattle. It also looks at two alternate plans and proposes the imposition of a grazing permit system to alleviate the problem of overgrazing.]


Simpson, James R., and Phil R. Ogden
1967 Good range management, teaching laboratory. *Progressive Agriculture in Arizona*, Vol. 19, no. 1 (January/February), pp. 14-16. Tucson, College of Agriculture, University of Arizona. [This is an illustrated article about range improvement at the Papago village of Vamori located about ten miles north of Sells on the Papago Indian Reservation.]
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Simpson, James R., and Robert A. Young  

Simpson, James R.; R.A. Young, P.R. Ogden, and C.W. Whitfield  
[This is an illustrated report on the use of flood water runoff to irrigate supplementary perennial grass pastures on the Papago Indian Reservation.]

Simpson, Ruth D.  
[Included here is an account of the curative powers of the coyote in relation to a Papago woman (pp. 48-49).]

Sims, Lyn  
[Color photographs by Sims illustrate the Mission San Xavier del Bac wedding of Amanda Parker and Ray Flores and the subsequent reception in Tucson’s historic Stillwell House. It’s noted that the married couple presented the mission with a custom altar cloth made by the nuns of Tucson’s Benedictine Monastery.]

Siquieros, Bernard  
[Summary of an interview with Siquieros, director of the Papago tribe’s education department. He lists the various kinds of educational opportunities available on the reservation at all age levels.]

Siquieros, Regina  
[Notice of a program of “Winter Storytelling Nights” on the Tohono O’odham Reservation to be held January 5-7, 1999 (in O’odham) and January 19-21, 1999 (in English) at the Baboquivari Middle/High School campus in Sells, Arizona. These are “devoted to the telling of traditional stories connected to the traditional Creation Story of the Tohono O’odham.”]

Sisk, Bill  
[A Franciscan missionary assigned to Guaymas, Sonora,
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for the first time in 1967 recalls the four subsequent years he spent as a missionary stationed at Topawa on the Papago Indian Reservation.]

Sixkiller, Jess
1990 Return to community decision making in Native America. *Initiatives*, Spring, p. 6. Phoenix, Institute of Cultural Affairs. [An article by the state director of Arizona in Action, a program of the Institute of Cultural Affairs. An introductory note mentions that he has supported ICA’s work “since the initiation of the Pisinemo Human Development project on the Tohono O’odham, Nation, in 1978 ...’”]

Slaff, Steve, and Elizabeth S. Dirth
1984 Technical background: geology, soils and seismicity, San Xavier planned community, Pima County, Arizona [Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, appendix VI]. San Francisco, Geo/Resource Consultants, Inc., for the WLB Group, Inc., Tucson. 60 pp. [Report for a planned non-Indian community on the southeastern section of the San Xavier Reservation. Chapters are those on the physical environment, geologic considerations, soil engineering considerations, and agricultural soil considerations.]

Slaff, Steven; Elizabeth S. Dirth, and Alan D. Tryhorn
1985 Technical background: geology, soils and seismicity, San Xavier planned community, Pima County, Arizona. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix VI. San Francisco, Geo/Resource Consultants, Inc. Maps, refs., glossary. 60 + 5 + 2 + 6 pp. [There are chapters on the physical environment, geologic considerations (including volcanism and seismic risk), soil engineering considerations, and agricultural soil considerations.]

Slagle, Al L.

Slatta, Richard W.
1998 Spanish colonial military strategy and ideology. In *Contested ground. Comparative frontiers on the northern and southern edges of the Spanish Empire*, edited by Donna J. Guy and Thomas E. Sheridan, pp. 83-96. Tucson, The University of Arizona Press. [Writes Slatta, “Spaniards temporarily transformed some groups, such as Pueblos, O’odham (Pimas and Papagos), and after 1786, even Comanche,
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into ‘friendly’ Indians.”]

Slaughter, Alan L.
1956 “A study of the phonemic aspect of bilingualism in Papago Indian children.” Master’s thesis. The University of Arizona, Tucson. Bibl. 76 pp. [This study examines the relationship between sound substitutions in the English speech of Papago children and the differences between the sound systems of English and Papago languages. Testing was conducted with third and ninth grade Papago students at the Indian Agency school in Sells, Arizona.]

Slawson, Laurie V.
1987a Ceramic artifacts. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 4], by Laurie V. Slawson, Henry D. Wallace, and Alfred E. Dittert, Jr., appendix A5. Tucson, Cultural & Environmental Systems, Inc. [This is a discussion of such prehistoric ceramic objects as spindle whorls, sherd discs, pottery scrapers, scoops, repair perforations, hanging perforations, vessel handles, and figurines found within an 18,279-acre area of the San Xavier Reservation where an intensive archaeological survey was carried out.]

1987b Plain ware ceramics. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 4], by Laurie V. Slawson, Henry D. Wallace, and Alfred E. Dittert, Jr., appendix A4. Tucson, Cultural & Environmental Systems, Inc. [This is a study of prehistoric and of historic Papago plain ware ceramics based on a study of pottery sherds collected within an 18,729-acre area of the San Xavier Reservation.]

1987c Quantitative temper analysis of prehistoric decorated ware ceramics. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 4], by Laurie V. Slawson, Henry D. Wallace, and Alfred E. Dittert, Jr., appendix A2. Tucson, Cultural & Environmental Systems, Inc. [Reported on here are results of the study of temper materials used in manufacturing ceramics in prehistoric times, a study based on a sample of pottery sherds collected within an 18,729-acre area of the San Xavier Reservation.]

1987d Red ware ceramics. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 4], by Laurie V. Slawson, Henry D. Wallace, and Alfred E. Dittert, Jr., appendix A3. Tucson, Cultural & Environmental Systems, Inc. [This is a study of prehistoric and of historic Papago red ware ceramics based on a study of pottery sherds collected within an 18,729-acre area of the San Xavier Reservation.]

1987e San Xavier Archaeological Project ceramic analysis: data synthesis, settlement patterns and future research directions. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 4], by Laurie V. Slawson, Henry D. Wallace, and Alfred E. Dittert, Jr., appendix A7. Tucson, Cultural & Environmental Systems, Inc. [Summarized here are results of intensive studies of sherds of prehistoric and of historic Papago pottery collected within an 18,729-acre area of the San Xavier Reservation.]

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Smith, Alberic
2003  Another day. An elder’s thoughts on aging. *The Way of St. Francis*, Vol. 9, no. 5 (September/October), pp. 24-28. Oakland, California, Franciscan Friars of California, Inc. [A note accompanying a photograph of Father Alberic at the end of his article notes, among other things, that he once served as pastor at Mission San Xavier del Bac.]

Smith, Alexa
2000  Zoomorphic iconography of preclassic Hohokam red-on-buff pottery: a whoe vessel study from the Gila River Basin. *Kiva*, Vol. 66, no. 2, pp. 223-247. Tucson, Arizona Archaeological and Historical Society. [Smith recounts the story (from Murray 1988) told to Murray by Julian Hayden, the archaeologist who was in immediate charge of excavations at Ventana Cave on the Papago Indian Reservation. The story is how a Silver King pigeon that visited the cave when excavations were in progress, was, in the belief of O’odham workman Juan Xavier, his deceased daughter who had come to let him know of her death.]

Smith, C.C.

Smith, Cornelius C., Jr.
1967  *William Sanders Oury: history-maker of the Southwest*. Tucson, The University of Arizona Press. Map, illus., notes, sources, chronology, index. xviii + 298 pp. [An entire chapter of this biography of Oury is devoted to his critical role as one of the principal perpetrators of the 1871 massacre of Apache Indians at Camp Grant by a half-dozen Anglos, forty-seven Mexicans, and ninety-two Papago Indians (pages 186-203). Smith reports a family oral tradition that his father, who was born in Tucson on April 7, 1869, was taken a few days later to be baptized at San Xavier Mission – possible, but improbable.]

Smith, Cortland
1967  Systems analysis: the Sells Reservation market system. In *Abstracts of papers presented at the forty-third annual meeting, Southwestern and Rocky Mountain Division, American Association for the Advancement of Science*, p. 35. Tucson. [The Sells Reservation market system, composed of Papago customers and seven Sells Reservation trading posts, was studied via systems analysis.]

Smith, Dana M. [Mrs. White Mountain]
1933  *Indian tribes of the Southwest*. Stanford University, California, Stanford University Press. Maps, illus., index. 146 pp. [Some general ethnographic information concerning Papagos is on pages 110-111.]
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Smith, David G.
1972 Modernization, population dispersion, and Papago genetic integrity. *Human Organization*, Vol. 31, no. 2 (Summer), pp. 187-200. Washington, D.C., The Society for Applied Anthropology. [This study examines Papago Indian breeding patterns from 1875 to 1960 by making use of the Papago population register. It finds that the residents of Papagos villages were less closely related in the nineteenth century than during recent decades. Explanations for these differences are given.]

1973 “The genetic demography of a partially subdivided population in historical and ecological perspective, the Papago of southern Arizona.” Ph.D. dissertation, University of Colorado, Boulder. Illus., bibl. 343 pp. [“The impact of modernization and commensurate rapid socio-economic change upon population variability of the Sells Papago Reservation Indians is assessed by constructing controlled comparative classes (derived from the archaeological, historical, and ethnographic record as well as retrospective analysis of demographic measures from the Papago Population Register) segregated by parameters regarding historical contexts, environmental stress, structural demographic variables, operational norms, and genetic structures.”]

1976 Effect of emigration on the structure and growth of a Southwestern Indian reservation population. *Social Biology*, Vol. 23, no. 1 (Spring), pp. 21-32. Madison, Wisconsin, Society for the Study of Social Biology. [The emphasis here is on methodology, but the example used is that of the “Sells Reservation Papago of southern Arizona, {where there is} a residual, tradition-bound population whose natural rate of population increase (birth minus deaths) is high.” He concludes that out-migration of Papago young people, largely those who are more “progressive minded,” “hinder{s} economic development of the residual population.”]

1980 Fertility differential within a subdivided population: a controlled comparison of four Sells Papago isolates. *Human Biology*, Vol. 52, no. 2 (May), pp. 324-342. Detroit, Wayne State University Press. [The presumed isolates are four groups on the main Papago (i.e., “Sells”) reservation. He compares the breeding patterns with fertility and mortality rates of these groups which he believes are cultural-historically and linguistically distinct.]

1981 Admixture and population replacement of the Sells Papago Indians: three strategies. *Social Biology*, Vol. 28, nos. 1-2 (Spring/Summer), pp.126-144. Madison, Wisconsin, Society for the Study of Social Biology. [“Changes in rates of admixture on the Sells Papago Indian reservation over the last century are shown to reflect ethnohistorically recorded events of extra-tribal contact. Three distinct strategies providing, in varying degrees, for the preservation of group identity were identified.” The strategies are those of self-sufficiency and withdrawal; extension of the traditional mode of subsistence into off-reservation economies; and a commitment to sentiments which have favored abandonment of both ethnic and cultural identity. Maps and tables included.]
Smith, Dean
1983 The Gadsden Purchase, 1983. Arizona Highways, Vol. 59, no. 4 (April), pp. 16-17. Phoenix, Arizona Department of Transportation. [Mention is made that San Xavier del Bac and Tumacacori are included within the Gadsden Purchase area.]

Smith, Ed
2008 Historically speaking: the ancestors of Ed and Arnold Smith. El Eco del Presidio, Vol. 20, no. 2 (April - June), pp. 5-6. Tucson, Los Descendientes del Presidio de Tucson. [This is a partial genealogy of the family of José María Martínez, the Mexican who was given a land grant within what later became the boundaries of the San Xavier Indian Reservation. Manuel Smith, who married José María’s daughter, María Martínez, was presumably killed in an Apache raid in the San Xavier area. She subsequently married J.M. Berger, the Farmer-in-Charge at San Xavier. They were evicted from the reservation after its establishment.]

Smith, Edward P.
1874 Report of the Commissioner of Indian Affairs. In Annual Report of the Commissioner of Indian Affairs for 1874, pp. 3-83. Washington, Government Printing Office. [The report is dated November 1, 1874 and is addressed to the Secretary of the Interior. He lists the Papago population in Arizona at 6,000 (p. 4), and on pages 59-60, under “Papago Agency,” he writes that because of the Indian system of the U.S. government Papagos have been reduced to helpless wards without land and without rights; that Papagos reside in their original homes outside Tucson; that they cultivate small farms and labor for settlers; that in 1872 a peace was established between them and Apaches; eighty-nine Papago children attend school; at any time their land can be preempted by white settlers; and that Papagos should become citizens so they can enter public lands and get protection from the courts.]

1875 Report of the Commissioner of Indian Affairs. In Annual Report of the Commissioner of Indian Affairs for 1875, pp. 3-101. Washington, Government Printing Office. [The report is dated November 1, 1874, and is addressed to the Secretary of the Interior. Under “Papagoes” (p. 77) he summarizes the report of an Inspector Daniels, one noting that the Papago population is 7,000, with only 900 living on reservation; Papagos are peaceable, well disposed people, good farmers willing to support themselves; the (San Xavier) reservation is comprised of 70,400 acres, some of it the most productive land in the Territory; 960 acres are under cultivation; Indians live in “jacales” (jacales); the “Dry Country” (western) Papagos live by hunting and planting; prospects for the Papago are encouraging; and 110 children are in school. The Commissioner requests for Papagos a grist mill, a few carts, and some work cattle. It is noted here as well that Executive Order of July 1, 1874 set aside 70,000 acres of land around San Xavier del Bac for the Papago.]

Smith, Edna E.
1935 “Ceremonials of the Papago and Pima Indians with special emphasis on the
relationship of the dance to their religion.” Master’s thesis, University of Iowa, Iowa City. [Plagiarized, word-for-word, from Gunst (1930).]

Smith, Fay J.

1993

*Captain of the phantom presidio. History of the Presidio of Fronteras, New Spain, 1686-1735.* Spokane, Washington, The Arthur H. Clark Company. Map, illus., appendices, bibl., index. 217 pp. [This is largely about Don Gregorio Alvarez Tuñón y Quirós, who was captain of the Presidio of Fronteras in northern Sonora from 1702 until 1726. During the life of the presidio, its troops had occasional dealings with natives of the Pimería Alta. And earlier, according to Smith, in 1686 and in imitation of the Pueblo Revolt of 1680 in New Mexico, “the Sumas, Jocomes and Janos, with the Pimas and Sobaipuras joining them, left a path of destruction along 250 miles of the northern frontier of Sonora and the provinces of Casas Grandes and El Paso” (p. 16). For further citations to Northern Pimans see the index under “Pima Indians” and “Pimería Alta.”]

Smith, Fay J.; John L. Kessell, and Francis J. Fox

1966

*Father Kino in Arizona.* Introduction by Barry M. Goldwater. Phoenix, Arizona Historical Foundation. Map, illus., index. xvii + 142 pp. [Here are translations of documents by Father Kino and Martín Bernal relating to Father Kino’s late 17th century activities among the northern Piman Indians as well as an essay on Father Kino’s activities in Arizona and a bibliography of writings by and about Kino. *Also see* Goldwater (1966), Kessell (1966a), Kino (1966a, b, c), and Martín Bernal (1966).]

Smith, Gloria L.

1977

*Black Americana in Arizona.* Tucson, the author. Maps, illus., bibl. 120 pp. [A compilation of materials relating to Blacks in the New World, Southwest, and Arizona. Mission San Xavier del Bac is mentioned (p. 31) as having been abandoned in 1820 [sic]. A sketchy chronology of resident Jesuit missionaries at San Xavier for the period 1701 to 1745 is given (p. 43), and there are photographs on pages 119-120 of an early 20th-century outing of Black people visiting Mission San Xavier.]

Smith, Grace B.

1949

Relic of Jesuit days? *Desert Magazine,* Vol. 12, no. 8 (June), p. 30. Palm Desert, California, Desert Press, Inc. [This is about a metal bowl (illustrated) said to have been found in 1932 “in the desert south of Tucson near the Tumacacori mission.” She cites an article by John Mitchell (1947) telling about “the heavy black silver-copper ore the Jesuits used in 1691 to make articles for church altars,” speculating that the Jesuits may have used the same material to fashion “cups, plates and bowls for household use.”]
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Smith, J.Q.

Smith, Joan M.
2002  *San Xavier del Bac: a mission and its people*. *St. Anthony’s Messenger*, Vol. 109, no. 9 (February), pp. 34-40. Cincinnati, Franciscan Friars of St. John the Baptist Province. [The focus in this article is on the entire San Xavier del Bac community, with emphasis on the contemporary Tohono O’odham parish and parishioners. Color photos show a group of O’odham gathered in front of the church after a baptism; Fr. David Gaa standing in the main door of the church; an O’odham procession to the Grotto of Lourdes shrine on the Feast of the Assumption in August; O’odham Margie Butler, a teacher in the parochial school; Tohono O’odham Sally Estrada standing by the statue of La Dolorosa; and school principal Sister Jackie Koenig and one of the school’s O’odham girl students.]

Smith, Ruth D.


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Smith, Stanley E.
1999 Medicine men. *Arizona Highways*, Vol. 75, no. 10 (October), pp. 10-13. Phoenix, Arizona Department of Transportation. [It is mentioned that at “Sells, on the Papago Indian Reservation in southern Arizona, Ralph Antone, a medicine man of the Tohono O’odham tribe, counsels on alcohol and substance abuse at the IHS (Indian Health Service) Health Complex.”]

Smith, Watson
1985 Victor Rose Stoner: founding father. *Kiva*, Vol. 50, no. 4 (Summer), pp. 183-199. Tucson, Arizona Archaeological and Historical Society. [Mention is made of the fact that after he was ordained as a priest in 1925, Father Stoner celebrated his first Mass at Mission San Xavier del Bac. And in the mid-1950s he was critical of work then being done at Mission San Xavier to effect its repair and restoration. Father Stoner was co-founder of *The Kiva* and its first editor.]

Smith, William N.
1945 The Papago game of ‘gince goot.’ *Masterkey*, Vol. 19, no. 6 (November), pp. 194-197. Los Angeles, Southwest Museum. [A description of gince-goot, the Papago version of the stick dice game common among Southwest Indians (and a variant of Aztec *patolli* and Old World *Parcheesi*), as played at San Xavier del Bac. The game is described in detail, including diagrams, and a Papago legend about the origin of the game is recounted.]

Smolan, Rick, and David E. Cohen, compilers
2004 *Arizona 24/7. 24 Hours. 7 Days. Extraordinary Images of One Week in Arizona*. London, New York, [etc. etc.], DK Publishing, Inc. Illus., 144 pp. [Included here are color photos by David Sanders of Tohono O’odham cousins Shina and Florine Havier on the plaza next to Mission San Xavier del Bac (p. 29); by John Annerino of U.S. Customs officers making an arrest of drug smugglers on the Tohono O’odham Nation near Sells, Arizona (p. 49); by Edward McCain of Mission San Xavier del Bac (pp. 102, 104-05); and by John Annerino of Tohono O’odham fry bread vendor Theresa Garcia and of votive candles and statues in the mortuary chapel of Mission San Xavier (p. 103.).]

Sniffen, Matthew K.

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Snoke, Elizabeth R.

Snow, Dean
1976 The American Indians: their archaeology and prehistory. London, Thames and Hudson. Illus., bibl., index. 272 pp. [Two brief mentions of Papago Indians place them as descendants of the prehistoric Hohokam.]


Snyder, Frederic

Snyder, Gary

Snyder, Justin
1923 Father Justin gets three cameras. Indian Sentinel, Vol. 3, no. 4 (October), p. 175. Washington, D.C., Bureau of Catholic Indian Missions. [Mention is made by Father Justin that he sent a camera to Father Bonaventure Oblasser on the Papago Reservation at San Solano, Arizona.]
Papago/San Xavier bibliography

Soehnel, Edward J.
1954    San Xavier. *Arizona Highways*, Vol. 30, no. 6 (June), p. 40. Phoenix, Arizona Highway Department. [Soehnel thanks the editor for the fine article by Nancy Newhall, with photography by Ansel Adams, concerning Mission San Xavier del Bac which appeared in the April, 1954 issue of the magazine.]

Solien de González, Nancy

Soller, Cynthia
1993    Your garden reports. *Seedhead News*, no. 40 (Spring Equinox), p. 8. Tucson, Native Seeds/SEARCH. [Reporting from Borrego Springs, California, Soller says that the Tohono O’odham native “tepary beans, peas, Oñk Iwaki (planted in her garden) not good so far.”]

Somers, Gary F.
1975a    Archeological survey, Charcoal [sic] 27, Papago Indian Reservation. s.l., s.n. 6 pp. Processed. [A report on five archaeological sites discovered during a survey in the vicinity of Hotason Vo (Charco 27) on the Papago Indian Reservation.]
1975b    Archeological survey, PIR 21, Papago Indian Reservation. s.l., s.n. 2 pp. Processed. [A report on a pair of archaeological sites located along the right-of-way for Papago Indian Road 21 between Pisinemo and Papago Farms. Both “sites” are crosses, probably marking the location of deaths of Papagos.]
1975c    Archeological survey, PIR 30, Papago Indian Reservation. s.l., s.n. 20 pp. Processed. [A report concerning eighteen prehistoric and historic archaeological sites found in the right-of-way of Papago Indian Road 30, a loop road intended to connect Nolia (or Nolic) and Crow Hang (Havana Nakya) on the Papago Indian Reservation.]
1975d    Archeological survey, PIR 31, Papago Indian Reservation. s.l., s.n. 4 pp. Processed. [This report concerns three archaeological sites discovered along the right-of-way of Papago Indian Road 31 connecting Gu Oidak (Big Fields) and Cowlic on the Papago Indian Reservation.]
1975e    Archeological survey, PIR 39, Papago Indian Reservation. s.l., s.n. 4 pp. Processed. [A report on three archaeological sites found in the right-of-way of a road widening project into the village of Pan Tak (Coyote Sits) from Arizona State Highway 86, all on the Papago Indian Reservation.]
1975f    Archeological survey, PIR 41, Papago Indian Reservation. s.l., s.n. 8 pp. Processed. [Papago Indian Road 41 connects Arizona State Highway 86 and San Pedro village on the Papago Indian Reservation. This is a report on eight archaeological sites found in the right-of-way.]
Papago/San Xavier bibliography

Sonnichsen, C. Leland
1974  *Colonel Greene and the copper skyrocket*. Tucson, The University of Arizona Press. Map, illus., notes, sources, index. x + 325 pp. [Sonnichsen writes that Cananea, a town in northern Sonora, “existed as a Pima Indian village when Father Eusebio Kino passed that way, and the name appears on his map of 1696-97” (p. 40).]

1981  *The ambidextrous historian*. Norman, University of Oklahoma Press. Notes, bibl., index. 120 pp. [Sonnischsen, reflecting on how historical events are not judged in the historical context of their times but by standards of a later time, writes briefly about the 1871 massacre by Anglos, Mexicans, and Papagos from Tucson and San Xavier of Apache Indians at Camp Grant (page 52).]

1982a  *Tucson. The life and times of an American city*. Norman, University of Oklahoma Press. Illus., bibl., index. xiv + 369 pp. [Scattered mention of Papagos occurs throughout, with references to Papagos in Tucson’s Spanish period; to the beginnings of the Papago Reservation in 1916; to the Presbyterian Indian school; and to Papago leader Pia Machita and his resistance to the World War II draft. Consult the volume’s index.]


1984  *The past lives at the Arizona Historical Society, 1884-1984*. Arizona Highways, Vol. 60, no. 2 (February), pp. 26-31. Phoenix, Arizona Department of Transportation. [Mention is made of William S. Oury as one of the leaders of a group of Papagos who in 1871 went on a murderous foray against Apache Indians living along Aravaipa Creek in southern Arizona, a foray resulting in the “Camp Grant Massacre.”]


Sonny

Sorenson, Cloyd
1963  A day with the Papago. *Desert Magazine*, Vol. 26, no. 6 (June), pp. 16-17. Palm Desert, Desert Magazine. [With a map included, this is a one-paragraph, pictorial article about Papagos. It includes photos of a church at “Chiulkam” and of Papago baskets and some unusually large ollas.]

Sorrels, Marvin R., and Minnie L. Guyton
1955  *Paths in Papago land*. Atlanta, home Mission Board. 93 pp. [One in a series of
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religious tracts published by the Southern Baptist Convention Home Mission Board. This one is based on the experiences of Rev. And Mrs. Marvin Sorrels as missionaries among the Papagos, their efforts to overcome Papago and Catholic “superstitions” (such as the veneration of St. Francis, All Souls Day observances, etc.), and the help they received from Papago interpreter Robert Mackett. A few paragraphs are devoted to the Children’s Shrine at Santa Rosa. “This is a legend, but the poor deluded Indians still believe it to be the truth, and worship at the shrine of a false religion” (p. 18).

South, David L.
1972
“Sulphide zoning at the Lakeshore copper deposit, Pinal County.” Master of Science thesis, The University of Arizona, Tucson. [The Lakeshore copper deposit is on the Papago Indian Reservation south of Casa Grande, Arizona.]

Sovala, Ed
1967
The Papagos remember. Arizona, November 5, front cover, pp. 52-55. Phoenix, The Arizona Republic. [A brief article accompanies seven color and black-and-white photos of Papagos placing flowers on graves on All Souls Day at Topawa on the Papago Indian Reservation.]

David, Eloise, and Marcia Spark
1978
Arizona folk art recalls history of Papago Indians. Clarion, (Fall), pp. 22-25. New York, Museum of American Folk Art. [A brief overview of Papago history, culture, and geographic setting precedes an excellent detailed account of the background of wooden figurine carvings fashioned by San Xavier Reservation residents Domingo Franco, his wife Chepa, and his son Thomas. Domingo initially supplemented his livelihood by carving and selling bows and arrows and other “Indian” objects, but began to use saguaro ribs and other soft desert woods to carve Papago figurines to which Chepa added clothing. Domingo died and Chepa took over, making complete figurines by herself or with her son’s, Tom’s, help. Tom began making the figurines on his own, generally whole scenes of traditional O’odham desert activity. The essay describes the differences among the three styles. Two black-and-white photos show Chepa at work on a figurine while three other black-and-white photos show examples of finished products.]

Spaulding, Donald
2005
Donald Spaulding. In The voices of Fort Lowell, edited by Ann Branham, David King, Marjorie Sherrill, and Jeanne Turner, pp.103-106. Tucson, Old Fort Lowell Neighborhood Association, Inc. [Spaulding recalls events from his time living in the Fort Lowell neighborhood: “Juan Xavier lived down there on El Callejón, and I knew him when he was older, had to be in his 60s. I used to pick him up when he was on his way to the Circle K to get a jug of wine. One day he was limping, and I said, ‘What did you do, Juan, hurt your foot?’ He pulled off his boot and out
dropped a 50-cent piece that h’;d been walking on, saving it for the wine. ... Gwyneth, Juan’s wife, told me that once Juan was lying in Fort Lowell Road, loaded, just drunk. Gwyneth was out there pulling on him, trying to get him out of the road and get him in the house. Juan’s totem – he was a Papago shaman – was the owl, and while she was pulling on him this owl swooped down and clawed at her hair – the talons went through her hair – and she said, ‘Well, all right, you can stay there’ – and she went back into the house. The next morning Juan was still in the road. Nobody had run over him.]

Spaulding, Edward S.  
1949 The quails. New York, The Macmillan Company. Illus. xi + 123 pp. [The author tells about seeing a “desert quail” (Lophortyx gembeli) on the San Xavier Reservation. (p. 43).]

Spence, Allyn  
1984 The Papago Indian Reservation and the O’odham: an overview by an observer. Arid Lands Newsletter, no. 20 (January), pp. 15-17. Tucson, Office of Arid Lands Studies, University of Arizona. [A consideration of major events that have occurred on the Papago Indian Reservation since the early 1970s, including matters involving water and water rights; small business development; education; mining; land leasing; research projects; and population increase. Spence also outlines areas of problems between Papagos and non-Papagos.]

Spencer, Robert F., Jesse D. Jennings, and others  
1965 The Native Americans: prehistory and ethnology of the North American Indians. New York, Evanston, and London, Harper & Row. Maps, illus., bibl., index. 539 pp. [Papagos are included among the “Otamid” physical type (p. 22); Pimas and Papagos are said probably to be the direct lineal descendan; Papagos live in scattered villages (p. 289); and there is a summary of Papago history and ethnography, one including mention of ceremonial consumption of saguaro fruit wine (pp. 298-301).]

Spicer, Edward H.  
1941 The Papago Indians. Kiva, Vol. 6, no. 6 (March), pp. 21-24. Tucson, Arizona Archaeological and Historical Society. [This is a brief discussion of Papago linguistics, economics, agriculture, village organization, religion (including the Viikita ceremony), and social organization.]

1957 Worlds apart. Cultural differences in the modern Southwest. Arizona Quarterly, Vol. 13, no. 3 (Autumn), pp. 197-230. Tucson, The University of Arizona. [Includes passing mention of the Papagos as one of the groups of Arizona Indians still speaking their own language and as a people who once had defensive villages to protect themselves from Apaches.]

Press. [The Papago of Arizona, Pueblos of New Mexico, and Mayos of Sonora, all of whom have the reputation of being peaceful, have waged war against Whites as bitterly, if not as successfully, as the Apaches and Yaquis (p. 144).]

1962 *Cycles of conquest: the impact of Spain, Mexico and the United States on the Indians of the Southwest.* Tucson, The University of Arizona Press. Maps, illus., bibl., index. 609 pp. [This is the basic text on the subject of the title and subtitle. Consult the index for the numerous references to Papagos. References to San Xavier del Bac are on pages 126, 129, 132, and 134.]

1963 The Papago Indians. In *Indian student scholarship fund annual tour and luncheon*, p.1. Tucson, Tucson Branch, American Association of University Women. [This four-paragraph overview of Papago history appears in a program for a tour of Kitt Peak National Observatory and the Papago Indian Reservation at Sells and Topawa.]

1969a *A short history of the Indians of the United States.* New York, Van Nostrand Reinhold Company. Bibl., index. 319 pp. [Spicer notes that most Papagos didn’t get a reservation until 1917 [sic, p. 100]; the federal government didn’t have much influence over the lives of Papagos until the 1930s (p. 107); many Papagos became Catholics and Protestants during the first two decades of the 20th century (p. 111); and by 1930 most Papagos could be counted as “Catholics,” although their Catholicism was not strictly orthodox (p. 119).]


1980b *Fort Lowell Historic District. “A place in time” – to live in, to visit, to foster for the future.* [Tucson], Tucson-Pima County Historical Commission. 8 pp. [Spicer refers to the prehistoric Hohokam as being the people “from whom modern Papago Indians are descended.”]

1980c *The Yaquis. A cultural history.* Tucson, The University of Arizona Press. Maps, illus., bibl., index. xiv + 393 pp. [By way of making comparisons between Yaquis and other groups of Indians there are scattered references to Papagos throughout. These include mention of Papago settlement pattern, ceremonial clowns, warfare against Apaches, military involvement with Yaquis, social involvement with Yaquis at Cowlic, and Papago pascola dancing.]


1983a Kitt Peak and the Papagos. In *AURA, the first twenty-five years, 1957-1982*, pp. 14-16. Tucson, The Association for Universities for Research in Astronomy, Inc. [This is a detailed account of events leading up to the signing of a lease between the Papago Tribe and the National Science Foundation for land on top of Kitt Peak for
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the Kitt Peak National Observatory. Included is a photo of Elizabeth Estrada, buyer and marketer of Papago crafts. She is shown with Papago baskets and a Papago pot.

1983b   Yaqui. In Handbook of North American Indians, edited by William C. Sturtevant, Vol. 10, Southwest, edited by Alfonso Ortiz, pp. 250-263. Washington, Smithsonian Institution. [Yaqui dancers are shown dancing in front of Mission San Xavier del Bac on the San Xavier Reservation (p. 257, fig. 7), and the Papago term for Yaqui, hiakim, is given on page 262.]

Spicer, Margaret P.

2005   Margaret Pendleton Spicer. In The voices of Fort Lowell, edited by Ann Branham, David King, Marjorie Sherrill, and Jeanne Turner, pp. 69-72. Tucson, Old Fort Lowell Neighborhood Association, Inc. [Spicer reminisces about Papago Indian Juan Xavier, who lived in her Fort Lowell neighborhood in Tucson (a photo of Xavier’s adobe house is on page 72): “I remember Juan Xavier. He was living in his house when I got my first horse. He shoed the first couple of horses I had. I liked Juan a lot. And I know Steve Harrington liked him, you know, adored him.”]

Spicer, Robert

2005   Robert Spicer. In The voices of Fort Lowell, edited by Ann Branham, David King, Marjorie Sherrill, and Jeanne Turner, pp. 63-68. Tucson, Old Fort Lowell Neighborhood Association, Inc. [Robert “Barry” Spicer, the son of Edward and Rosamund Spicer, notes that his first language was baby talk O’odham. He lived with his mother at Topawa on the Papago Indian Reservation when he was an infant. He also talks about Papago Indian Juan Xavier’s a building an adobe house in the neighborhood, a house where he lived during visits.]

Spicer, Rosamond B.

1997   Tohono O’odham (Papago) Easter in the Baboquivari District. In Performing the renewal of community: indigenous Easter rituals in North Mexico and Southwest United States, edited by Rosamond B. Spicer and N. Ross Crumrine, pp. 355-364. Lanham, Maryland, New York, and Oxford, England, University Press of America. [Spicer writes about Papago Easter rituals as she saw them carried out in the Baboquivari District of the Papago Indian Reservation in the 1940s. They were in marked contrast to Easter rituals carried out by Papagos in the village of Cowlic where Ruth Underhill (1934a) had observed them. Spicer quotes Father Remy Rudin as suggesting the observances Underhill witnessed were borrowed from the Yaqui Indians and that the practice had not lasted very long.]

Spicer, Rosamond B.; Dorothy S. Beals, and Refugio Savala

America. [In describing the arrangement of the essays in this book, the authors explain: “We have ordered the seven indigenous peoples generally from north to south, beginning with the Yaqui and closely related Mayo, and then progressing to the Opata, Tohono O’odham (Papago), and Rarámuri (Tarahumara), and concluding with the Cora and Huichol. Since there is more material concerning the Yaqui, we have moved them out of the north-south sequence and placed them first, with the Mayo second and the Papago between the Opata and the Tarahumara.”]

Spier, Leslie
1924a Zuni weaving technique. *American Anthropologist*, Vol. 26, no. 1 (January/March), pp. 64-85. Menasha, American Anthropological Association. [Papagos are said to have practiced loom weaving (p. 80), and their looms, like those of the Pima and Opata, were horizontal rather than vertical (p. 82). Spier writes, “The Pima, and presumably the Papago, warp the yarn directly on the loom bars tied to the stakes” (p. 83).]


1933 *Yuman tribes of the Gila River*. Chicago, University of Chicago Press. xviii + 433 pp. [Scattered references to Papagos throughout, with various aspects of Papago culture compared to those same aspects among Yumans of the Gila River.]

1936 Cultural relations of the Gila River and Lower Colorado tribes. *Yale University Publications in Anthropology*, no. 3, pp. 3-22. New Haven, Yale University Press. [This essay concerns the cultural relations between Maricopas and other Yumans to the west and with Pimans to the east. Pima-Papago are generally classed together as one group with reference to Papagos on almost every page. A series of charts relates elements of Pima-Papago culture to those of the Maricopa and Lower Colorado tribes (pp. 16-22).]


Spillman, W.J.
1928 Extra dry farming. *National Farm Journal*, Vol. 52, no. 3 (Match), p. 22. Philadelphia, Wilmer Atkinson Company. [This article is subtitled, “How Papagos manage to grow wheat on five inches of rain a year.” Data are based on observations at Big Fields on the Papago Reservation. It includes general information about the Papagos as well as photos of grain storage huts, a one-burro flour mill, Papago family and home, and Papago desert country.]

Spolsky, Bernard
1974 American Indian bilingual education. *Navajo Reading Study Progress Report*, no. 24. Albuquerque, University of New Mexico, Navajo Reading Study. 75 pp. [“This
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report describes 17 of the currently existing Native American bilingual education programs,” Papago includes.

Spooner, Jane
1962 Tubac – town of 9 lives. Tucson, Paragon Press. Maps, illus. 22 pp. [This is a history of Tubac, Arizona, whose life as a non-Indian community began in 1752 when Spaniards established a presidio here in the wake of the 1751 Pima Revolt. It begins with a discussion of the establishment of missions among Northern Pimans by Father Eusebio Kino and includes mention of events that may have precipitated the Pima Revolt.]

Spuhler, J.N.

St. John’s Indian School and Mission
n.d. St. John’s Indian School, Laveen, Arizona. Laveen, St. John’s Indian School and Mission. 33 pp. [Published about 1967 or 1968, this book is a gathering of dozens of black-and-white photographs of the Franciscan-operated St. John’s Indian School on the Gila River Reservation in southern Arizona, a promotional work celebrating 70 years of the mission’s history. Included among the photos is one of Father Bonaventure Oblasser, O.F.M., “who had labored for many years (until his death in 1967) among the Indian[sic] of the Southwest.” His grave site in the cemetery at Topawa on the Papago Indian Reservation is also shown, and it is noted he was responsible for initiating the missions at Topawa and San Miguel, both on the Papago Reservation.]

Stacy, V.K. Pheriba
1974 “Cerros de trincheras in the Arizona Papaguéria.” Ph.D. dissertation, The University of Arizona, Tucson. Maps, illus. 220 pp. [Five cerros de trincheras (walled and terraced sites) located in the Baboquivari Valley on the Sells Papago Indian Reservation are the subject of this study. These sites were occupied historically by the Papago Indians and prehistorically during the Sells Phase between A.D. 1200 and 1400. Archaeological survey yields information about activities that occurred on the hills and the sites between them.]

1975 Archaeological survey in the Arizona Papaguéria. Kiva, Vol. 40, no. 3 (Spring), pp. 181-187. Tucson, Arizona Archaeological and Historical Society. [Report of an archaeological survey along 72.6 miles of a road paving project on the Sells Papago Indian Reservation. Test excavations were also carried out.]

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43, no. 1 (Fall), pp. 11-17. Tucson, Arizona Archaeological and Historical Society. [Rock-walled and terraced sites on hills in the Arizona Papaguería appear to have been activity areas used in conjunction with sites at the hills’ bases. Different artifacts on features on and below the hills indicate different activities were performed at these contemporaneous settlements. This use of hill slopes for specialized and intermittent activities may be traced from the present Papago Indian lifestyle pattern back to the late prehistoric occupation of the Baboquivari Valley. The article is accompanied by a map, plan, and photo.]

1998 Training O’odham as desert archaeologists: a historical remembrance. Kiva, Vol. 64, no. 2, pp. 201-209. Tucson, Arizona Archaeological and Historical Society. [This is a discussion of the 1973 training of Tohono O’odham on the Papago Indian Reservation in techniques of field archaeology. “This O’odham archaeological program became a model for other BIA-funded National Park Service surveys on Indian reservations in Arizona and New Mexico.” Included are the authors black-and-white photos of the rock pile shrine at Sil Nakya and of Tohono O’odham testing the Gu Achi site.]

Stade, Charles E.

1960 Church building, U.S.A. Part III. Historic churches. Your Church, Vol. 6, no. 1 January-March), pp. 17-26, 51-53. Jenkintown, Pennsylvania, The Religious Publishing Company. [Although there is no mention of Mission San Xavier del Bac in the text, a portfolio of accompanying photographs includes five photos in black-and-white of “St. Xavier del Bac, Tucson, Arizona, completed in 1797, architect: Ignacio Gaona.” One photo, that of two bells in the west bell tower, is by Esther Henderson. The others, all exterior views, are by photographer Bill Sears.]

Stafford, Harry E.

1959 The early inhabitants of the Americas. New York, Vantage Press, Inc. Map, illus., bibl. 492 pp. [“The Papago Tribe of Uto-Aztecan lineage are agrarians living on the Papago Reservation and Sells Agency in southwestern and south-central Arizona. In 1921 they numbered around 6,100” (p. 255).]

Stafford, Thomas W., Jr.

1987 Quaternary alluvial stratigraphy reconnaissance of the Santa Cruz River, Tucson, Arizona. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 1], by Mary L. Heuett, Skip Miller, Julio L. Betancourt, and Thomas W. Stafford, Jr., section 2C. Tucson, Cultural & Environmental Systems, Inc. [Reported on here is a geological reconnaissance of the Santa Cruz River between Martinez Hill and Pima Mine Road on the San Xavier Indian Reservation. He writes, “The Santa Cruz Basin (here) has three Quaternary age, geomorphic surfaces: the modern to Holocene floodplain, the dissected Pleistocene alluvium to the east, and the less dissected bajada sediments on the western border of the valley.” Plans, cross sections, and photos are included.]
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Stagg, Albert L.
1974  The making of a bishop. *Journal of Arizona History*, Vol. 15, no. 1 (Spring), pp. 61-72. Tucson, Arizona Historical Society. [This is about Friar Antonio Vicente Gorgonio de los Reyes, a man who in 1780 became the first Bishop of Sonora, Sinaloa and the Californias. As such, he became involved in the affairs of the missions of the Pimería Alta. Mention of Father Francisco Garcés, first Franciscan pastor of San Xavier del Bac (1768) of Mission San Xavier is on page 63.]

1976  *The first Bishop of Sonora, Antonio de los Reyes, O.F.M.*. Tucson, The University of Arizona Press. Maps, illus., bibl., index. ix + 109 pp. [This biography of Bishop Reyes contains scattered references to the Pimería Alta, including Mission San Xavier del Bac, on pages 2, 13, 22, and 32.]

Stallcup, Evan S.
1931  The Hunter Claim. *Arizona Historical Review*, Vol. 4, no. 1 (April), pp. 23-28. Phoenix, Arizona State Historian. [A discussion of the so-called “Hunter Claim” to lands within the boundaries of the Papago Indian Reservation, a claim that clouded title to all property included within the boundaries of the Gadsden Purchase.]

Stamm, Alicia, compiler, and C. Ford Peatross, editor
1983  *Historic America: buildings, structures, and sites*. Washington, D.C., U.S. Government Printing Office. Illus. Bibl., index. xvi + 709 pp. [Published to celebrate the 50th anniversary of the Historic American Buildings Survey (HABS), this gathering of illustrated essays and a checklist of buildings, structures, and sites recorded by HABS includes the 1871 photo of Mission San Xavier taken by H.T. Watkins as the rear endpapers and a photo of the church’s façade taken by Donald Dickensheets in March, 1940 (p. 266).]

Standley, Paul C.
1924  *Trees and shrubs of Mexico (Passifloraceae - Scrophulariaceae)* [Contributions of the United States Herbarium, Vol. 23, part 4]. Washington, Government Printing Office. [Standley writes that the “Indians” used the woody ribs of the saguaro for lances and for framework for huts; fresh and dried saguaro fruit for food; and fruit made into both syrup and an intoxicating drink. “The seeds contain much oil, and by the Papagos they were ground into a paste which was spread like butter on tortillas” (p. 909). He further makes the assertion that saguaro seeds were eaten raw or ground and made into pinole, and that the “seeds were sometimes collected and eaten after having passed through the body ... ” (p. 909). He gives no citation for the assertion, nor does he name the tribe or tribes for whom this may have been the case.]

Stanley, Melba
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southeast elevation of the church.]

Stanley, Sam
1998 Staying the course. In A good Cherokee, a good anthropologist, edited by Steve Pavlik, pp. 3-7. Los Angeles, University of California, American Indian Studies Center. [Stanley mentions the fact that between 1955 and 1957, anthropologist Robert Thomas “was counseling Tom Segundo (a former, and future, Papago Tribal Chairman) and Bob Rietz on the Chicago Indian Center .....”]

Stark, Jan, and Lori Harwood
2003 “He was a really good guy.” SBS Developments: Cornerstones for Learning, Winter, pp. 8-11. Tucson, The University of Arizona, College of Social and Behavioral Sciences. [This article about linguist Kenneth Hale, who died in October 2001, includes a tribute to him by O’odham linguist Ofelia Zepeda. Zepeda is shown in a color photo with Hale and Navajo linguist Ellavina Perkins.]

Starn, Orin
2003 Ishi’s Spanish words. In Ishi in three centuries, edited by Karl Kroeber and Clifton Kroeber, pp. 201-207. Lincoln and London, University of Nebraska Press. [Starn notes that Juan Dolores, “the Papago man who befriended Ishi in San Francisco,” had reported to Alfred Kroeber that Ishi referred to a nail he was using to flake a spear point as being too small or too short as being “tci’kita, tci’kita.” Linguist Leanne Hinton believes this to be the Spanish chiquita, small.]

Staski, Edward, and Randall H. McGuire
1982 Disposition of archaeological and ethnographic collections from southwestern and west-central Arizona. In Hohokam and Patayan. Prehistory of Southwestern Arizona, edited by Randall H. McGuire and Michael B. Schiffer, pp. 505-519. New York, London, [etc. etc.], Academic Press. [Here is a listing of 31 museums along with a detailed listing of their holdings of archaeological and ethnographic materials related to greater southwestern Arizona. Many of these museums have Papago baskets, pottery, and other ethnographic items as well as prehistoric materials excavated from the Papago Reservation and greater Papaguería.]

Stea, David, and Carol Bugé
1980? Cultural impact assessment on Native American reservations: two case studies [Fourth World Studies in Planning, 4]. Los Angeles, School of Architecture and Urban Planning, University of California. Bibl. 26 pp. [One of the case studies involves the “Tohono O’odham Reservation” in Arizona; the other involves the Salt River Reservation, also in Arizona.]

Stealey, F.L.
1910 Old Mission San Xavier del Bac: a word picture of the famous old pile. Arizona Daily Star [newspaper], May 17, p. 3, col. 3. Tucson. [Originally published in the Ouray Herald, Ouray, Colorado, this essay, written in flowery Victorian prose, is
about visit paid to the mission on March 7, 1910. He describes the route from Tucson to the church in detail. He describes Papagos encountered by missionaries as “wild brown converts,” and he notes that now (1910) the guidance of the “wild converts” is in the hands of the “good sisters of St. Joseph.”

Steele, H.J.
1978 Vekol Hills Cooper District, Pinal County, Arizona. Arizona Geological Society Digest, Vol. 11 (October), p. 36. Tucson, Arizona Geological Society. [This is a three-paragraph abstract of the subject. The Vekol Hills are within the Papago Indian Reservation.]

Steele, Heather
1992 Reports from your gardens. Seedhead News, no. 39 (Winter Solstice), p. 13. Tucson, Native Seeds/SEARCH. [Writing from West Bend, Wisconsin, Steele reports that while the Papago peas grew well in her garden, chipmunks got most of the seed.]

Steen, Charles R.
1937a More about the Vikita ceremony. Southwestern Monuments Monthly Report, supplement for April, pp. 278-283. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [This essay describes ceremonial objects used during the Papago Vikita ceremony. It includes line drawings of several of these objects by Isabelle Pendleton.]

1937b Tumacacori. Southwestern Monuments Monthly Report, November, pp. 381-384. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Steen, a “junior park archeologist” at Tumacacori National Monument, mentions a visit to the monument paid by “Father Bonaventure of the Franciscan Missions to the Papago” accompanied by “a missionary from Santa Barbara, California.”]

1938 Tumacacori. Southwestern Monuments Monthly Report, February, pp. 113-114. [Coolidge, Arizona], Department of the Interior, National Park Service. [Writes Steen: “Two very important accessions for the new museum were obtained from Mr. J.B. Bristol of Noagles, Arizona: a Pima or Papago thrashing paddle and bread board, both of mesquite wood. These were found by Mr. Bristol several years ago in the Planchas de Plata Canyon, Sonora, Mexico, and were on display in the Chamber of Commerce office in Nogales. (Louis) Caywood was very much interested in them and Mr. Bristol donated them to the (Tumacacori) museum. Original material of this sort is needed here.”]

1951 Non-Puebloan tribes. Arizona Highways, Vol. 27, no. 5 (May), pp. 40-43. Phoenix, Arizona Highway Department. [A dozen short paragraphs and a black-and-white photo of Papago girls making baskets provide an overview of Pima and Papago Indians. It is noted that Papagos are cattle raisers.]
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1987 Lithics. In *The San Xavier Archaeological Project* [Southwest Cultural Series, No. 1, Vol. 5], by Peter L. Steere and others, appendix B. Tucson, Cultural & Environmental Systems, Inc. [Steere notes that 116 sites, comprising 150 loci, “representing prehistoric Hohokam and historic Tohono O’odham, Mexican and Anglo cultural groups were located during the San Xavier Archaeological Project, which was a survey of a portion of the San Xavier District of the Tohono O’odham (Papago) Indian Reservation. ... Data in this section concerning lithic implements are based on surface collections from 142 site loci and 324 isolates that contain lithicdebitage, tools or cores.” Illustrated.]

1993 The writings of Emil W. Haury, an annotated bibliography. *Kiva*, Vol. 59, no. 2, pp. 205-241. Tucson, Arizona Archaeological and Historical Society. [Included in this listing are some publications by Haury dealing with his archaeological work on the Papago Indian Reservation, most notably at Ventana Cave.]

Steere, Susan, and Thomas Barnes

1987 Indian agent reporting. In *The San Xavier Archaeological Project* [Southwest Cultural Series, No. 1, Vol. 5], by Peter L. Steere and others, appendix H2. Tucson, Cultural & Environmental Systems, Inc. [Listed here are men who served the U.S. Department of the Interior as Indian agents for the Papago Indians from 1857 to 1968. There are brief biographies of those who served the San Xavier Reservation between 1857 and 1906.]

Steffan, Jack

1960 *Padre Kino and the trail to the Pacific*. New York, P.J. Kenedy & Sons. Map, illus., index. 188 pp. [This biography of Father Eusebio Francisco Kino provides some details of Father Kino’s pioneering missionary efforts among the Northern Piman Indians. The author writes, incorrectly, that the present church of San Xavier del Bac was built “on the foundations Kino laid in 1700.”]

Stein, May K.


Stephens, Bascom A.

1884 *Quijotoa Mining District guide book*. Tucson, Citizen Printing and Publishing Company. Map. Illus. 104 pp. [The Quijotoa Mining District is in the heart of the Papaguera. Scattered references to Papagos and Papago villages includes mention of the fact that Kee-ho-toe-ah is the Papago name from which the Spanish derived the word Quijotaa (p. 17); Papago villages in the Santa Rosa Valley are located near tanks and consist of huts built of ocotillo and wild grass, and that in dry
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seasons people move to larger tanks (p. 19); and earthquakes and hurricanes do not exist even in the traditions of native Papagos (p. 20).]

Sterling, Terry G.
2009 Too tough to die. *Arizona Highways*, Vol. 85, no. 10 (October), pp. 38-43. Phoenix, Arizona Department of Transportation. [This article about the present-day reincarnation of the Arizona Rangers, written by a grandson of Colonel William C. Greene, is illustrated with color photos of four of the modern rangers. One is posed standing with a shotgun in front of Mission San Xavier del Bac.]

Stern, Peter, and Robert Jackson
1988 Vagabundaje and settlement patterns in colonial northern Sonora. *Americas*, Vol. 44, no. 4 (April), pp. 461-481. West Bethesda, Maryland, Academy of American Franciscan History. [This article is about free-roving, unattached vagabonds who were attracted to gold and silver strikes or other areas in Sonora where instant economic opportunities arose. Yaqui Indians are included in their numbers, and some of places deeply affected by the presence of vagabonds were settlements in the Pimería Alta. It is noted that in 1814 Yaqui miners were working metal deposits near Guevavi, and between 1775 and 1777 twenty-seven Yaqui couples took their vows before Franciscan priests who attended the placers of Cieneguilla, Sonora. Imuris was depopulated of Pimans in the 1790s.]

Sterner, Matthew
2005 Native American architecture of southern Arizona. In *Cross-cultural landscapes of Southern Arizona. A field guide for the Vernacular Architecture Forum 25th anniversary conference*, edited by Laura H. Hollengreen and R. Brooks Jeffrey, pp. 15-24. Tucson, Vernacular Architecture Forum. [Much of the discussion here focuses on the prehistoric period of the region. A section on “Protohistoric Background,” however, there is a brief discussion of the Sobaipuri settlements at San Xavier del Bac and near the confluence of the Santa Cruz River and the Rillito. It is noted that Papagos (Tohono O’odham) “lived in the desert region west of the Santa Cruz Valley and practiced a more nomadic way of life that was heavily dependent on wild plant foods.”]

Stewart, Hector E.
n.d. *Indian legend of the desert*. [Tucson: Arizona School for the Deaf and Blind.] Illus. 7 pp. [This is a lengthy and highly romanticized version of the legend of the Children's Shrine on the Papago Indian Reservation. According to Otis Chidester, one-time printing instructor at Tucson High School, Stewart, who was business manager of the Arizona School for the Deaf and Blind, collected the story in the mid-1920s and had it printed by students at the school using the school’s print shop.]

1938 The shrine of the children. *Tucson*, Vol. 11, no. 4 (June), pp. 10-11. Tucson, Chamber of Commerce. [Illustrated, this is a recounting of the story of the Shrine of
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the Children located at Santa Rosa on the Papago Indian Reservation.]

Stewart, J.Z. 1878 Indian customs. *Juvenile Instructor*, Vol. 13, February 1, pp. 33-34. Salt Lake City, G.Q. Cannon. [About a March 9, 1877 visit paid to Mission San Xavier del Bac and the Papagos living there by J.Z. Stewart and “Brother Trejo,” Mormons who were probably on a mission at the time. He writes about the division of the village into two segments: those who are Catholics and those who are “Montezumas,” i.e., those who cling to their traditional religion. He says the latter have their village about a half mile to the west of the “Catholic village” near the church. He also describes in detail a presumed public curing ceremony in which dancers wear gourd masks and are led by a man in a hawk and turkey-feather headdress who wore a belt from which bells were suspended. Also described is the men’s kickball race.]

Stewart, Kenneth M. 1965 Southern Papago salt pilgrimages. *Masterkey*, Vol. 39, no. 3 (July/September), pp. 84-91. Los Angeles, Southwest Museum. [A description of the journey to the northern reaches of the Sea of Cortez by Papagos to obtain salt. These journeys are strongly ritualized and neophytes were believed to obtain supernatural power in dreams and visions as a result of having made the pilgrimage. This practice has decreased in recent years.]


St. Germaine, Dennis 1991 Dialect boundaries. *Report on Research*, Vol. 7, no. 2 (Spring/Summer), pp. 32-34. Tucson, The University of Arizona. [This is a discussion of studies of dialect areas among the Tohono O’odham living on the Papago Indian Reservation as these are being examined by linguists Ofelia Zepeda and Jane Hill. A map of the reservation’s political districts indicates the varying speed of speech for different areas.]

Stickler, John C. 1995 Mission San Xavier del Bac. *Newcomer's Guide Tucson, Tucson Citizen* and the *Arizona Daily Star*, Friday, August 11, and Saturday, August 12, pp. 39-40. Tucson, Tucson Citizen and the Arizona Daily Star. [Two photographs, one of the south elevation of the church and one of Tohono O’odham conservator apprentice Gabriel Wilson and his son, Abraham, in front of the church by the statue of Santa Lucia, accompany this article about the ongoing conservation project at Mission San Xavier del Bac.]
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Stieve, Robert  
1999  Historic missions. *Phoenix Magazine*, Vol. 34, no. 12 (December), pp. 136-138. Phoenix, Cities West Publishing, Inc. [A color photo of the south elevation of the church accompanies a five-paragraph description of Mission San Xavier del Bac, an essay that emphasizes the mission's history. The author offers the view, however, that what brings the mission to life are “the rosaries, snapshots, crosses and candles placed by visitors for the dying and the dead.”]

Stiffler, Ethel G.  
2006  *Letters from Tucson, 1925 - 1927*. Edited by Roger Carpenter. Tucson, Roger E. Carpenter. Ilus. 208 pp. [Here are dozens of letters to her mother written by a young woman who between 1925 and 1927 taught biology courses at the University of Arizona. Included are excellent photographs taken by her and others, including photos of a *chelkona* dance and Indian relay races held at San Xavier on January 17, 1926. There is a good account of the “general celebration & exhibition” held at San Xavier that day. And there is a black-and-white photo of the mission at sunrise taken on May 20, 1927 on the outside of the book’s back cover.]

Stiles, Lori  

Stiger, Gaspar  
1997  Stiger on presidios, 1752. In *The presidio and militia on the northern frontier of New Spain, a documentary history. Volume two, part one. The Californias and Sinaloa-Sonora, 1700-1765*, compiled and edited by Charles W. Polzer and Thomas E. Sheridan, pp. 421, 432. Tucson, The University of Arizona Press. [In the aftermath of the Pima Revolt, Father Stiger, a Jesuit missionary, offers his opinion there should be presidios at Ocuca, near where Pimans from Caborca have allegedly been stealing cattle, and another at Tucson or Santa Catalina. He further suggests that the presidio of Sinaloa should be provisionally placed at Guevavi or Tubac or between these two places. His chief concern seems to be with O’odham theft of livestock.]

Stillwell, Margaret P, and R.V. Allen  
Stocker, Joseph
1951a Tom Segundo - chief of the Papagos. *American Indian*, Vol. 6, no. 2 (Fall), pp. 18-25. New York, Association on American Indian Affairs. [This essay is about Tom Segundo, chairman of the Papago Tribal Council, and about the Papago Development Plan put together under his administration.]


1985 Harquahala and beyond: a tale of two valleys. *Arizona Highways*, Vol. 61, no. 11 (November), pp. 2-4, 6-11, and 14-15. Phoenix, Arizona Department of Transportation. [Mention is made of promotion of the prehistoric Gatlin archaeological site near Gila Bend, Arizona by non-Indians, and of the possible involvement of Gila Bend Papagos in this and related tourism projects.]


Stoddard, Ellwyn R., and Julian C. Bridges

Stoddard, Ellwyn R., and Gustavo M. Quesada

Stone, Charles P.
1861 *Notes on the State of Sonora*. Washington, Henry Polkinhorn Printers. 28 pp. [There is a brief section entitled “The Papagoes” and which chiefly concerns Father Eusebio Kino’s work among them as a missionary.]

Stone, Claudia

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1980  Preliminary assessment of the geothermal potential at the Papago Farms, Papago Indian Reservation, Arizona. [Tucson, Arizona, Bureau of Geology and Mineral Technology.] Maps, ills., bibl. vii + 53 pp. [The title is the abstract. Papago Farms are located on the Sells portion of the Papago Indian Reservation south of Pisinemo.]

Stone, Jerome
1941  “The history of Fort Grant.” Master’s thesis, Department of History, The University of Arizona, Tucson. Map, bibl. 164 pp. [The role of Papagos from the San Xavier community in the Camp Grant massacre of April, 1871 is recounted in detail (pp. 45-50). It includes mention of Francisco, the presumed chief of the San Xavier Papagos.]

Stone, Margaret
1943  Bean people of the cactus forest. Desert Magazine, Vol. 6, no. 11 (September), pp. 5-10. El Centro, California, Desert Publishing Company. [This is a brief general ethnographic account of Papagos and their reservation. It includes considerable information on the harvesting and utilization of saguaro cactus fruit and on basketry. There are good photographs of family scenes and scenes around the home as well as of saguaro fruit harvesting.]

Stoner, Victor
1935  Recent jewelry find. Kiva, Vol. 1, no. 3 (November), p. 4. Tucson, Arizona Archaeological and Historical Society. [Reported here is the finding by a road worker of three rather unusual necklaces near Santa Rosa, a Papago village west of Tucson on the Papago Indian Reservation. The beads were found in a red earthenware jar and were probably prehistoric.]

1936  The Spanish missions of the Santa Cruz Valley. Kiva, Vol. 1, no. 9 (May), pp. 1-4. Tucson, Arizona Archaeological and Historical Society. [This is a brief history of the Spanish missions of the Santa Cruz Valley, including those of San Xavier del Bac, Tumacacori, Guevavi, and Calabasas. Jesuit missionary Eusebio Kino and Franciscan missionary Francisco Garcés are mentioned as is the Pima Revolt of 1751 and the Papagos’ successful defense of San Xavier del Bac against Apaches after the departure of the missionaries.]

1937a  Original sites of the Spanish missions of the Santa Cruz Valley. Kiva, Vol. 2, nos. 7-8 (April/May), pp. 25-32. Tucson, Arizona Archaeological and Historical Society. [This is a review of the missions and mission visitas of Guevavi, Sonoita, Tubac, Calabasas, Tumacacori, and San Xavier del Bac. Stoner writes, “not one of the mission buildings now standing is on its original site” (p. 25).]

1937b  “The Spanish missions of the Santa Cruz Valley.” Master’s thesis, Department of Archaeology, University of Arizona, Tucson. Map, illus., bibl. 142 pp. [Most of this thesis is concerned with San Xavier del Bac (pp. 84-133), while the rest covers Tumacacori, Guevavi, Calabasas, and San Jose del Tucson. Stoner provides a detailed description of San Xavier including its plan, façade, mortuary chapel and
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yard, interior, main altar, chapel of Our Lady of Sorrows, sacristy, baptistery, choir loft, bells towers and roof, court and cloisters, and the Grotto of Our Lady of Lourdes. He also gives a history of the mission school. This is a primary source on the subject by a knowledgeable secular priest.]

1938 Catholic churches in Tucson. Tucson, Vol. 11, no. 1 (March), pp. 5-9. Tucson, Chamber of Commerce. [Includes here are discussions of the histories of Mission San Xavier del Bac and of what Stone called Mission San Jose (San Agustín), both of which administered to O’odham]

1939 Introduction. In The City of Tucson, its foundation and origin of its name, by Merrill P. Freeman, pp. 1-3. Tucson, Acme Printing Company. [Stoner makes passing mention of what he calls the “gilded stories,” i.e., unsupported legends, of Tucson’s past, including the story of the unfinished bell tower at Mission San Xavier del Bac. “Today,” he writes, “these things are regarded as innocent hoaxes, intentional or unintentional ...”]

1954 Canyon story continued. Arizona Highways, Vol. 30, no. 5 (May), p. 40. Phoenix, Arizona Highway Department. [In this letter to the editor responding to a March, 1954 article in Arizona Highways about the Grand Canyon, Father Stoner quotes from the 1775 diary of Francisco Garcés concerning Father Garcés's first view of the canyon. “But probably if we had ridden a mule from San Xavier (in midsummer) to Yuma, to Fresno, California; to the Grand Canyon, to Oraibi, and back to San Xavier, maybe we wouldn't have been enthusiastic either!”]

1959 Fray Pedro de Arriquibar, chaplain of the royal fort at Tucson. Edited by Henry F. Dobyns. Arizona and the West, Vol. 1, no. 1 (Spring), pp. 71-79. Tucson, The University of Arizona. [This article is based on the last will and testament of Fray Pedro de Arriquibar, a Franciscan missionary who worked among the Northern Piman Indians at Tumacácori and San Ignacio before becoming military chaplain for the Spanish presidio of San Agustín del Tucson. Editor Dobyns also includes information about the service of Fray Francisco Garcés and Fray Félix Gamarra at Mission San Xavier del Bac.]

Storms, G. Gilbert

2012 Adventures in the Apache country. J. Ross Browne and Charles Poston try to revive Arizona’s fortunes – and their own. Journal of Arizona History, Vol. 53, no. 1 (Spring), pp. 35-60. Tucson, Arizona Historical Society. [With the U.S. Army’s refusing to provide them with any further escort services, in 1864 Browne and Poston were able to enlist the services of “Captain José,” a friendly Papago (Tohono O’odham) Indian, who provided them with supplies and an escort north from Tucson to the Pima villages on the Gila River. Browne privately expressed the view that he had “no faith in Indian escorts of this kind ... .” (pp. 53-54).]

Stout, Irving W.; Josiah Moore, and Grace Langdon

1965 Report of a survey to determine the educational needs of Papago children and adults with recommendations for the fulfillment of those needs. Tempe, Arizona State University. Illus. 110 pp. [This is a report of a survey conducted by Arizona
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State University for the Papago Tribe through the federal Office of Economic Opportunity.]

Stout, J.H.
1877
Report of the United States Indian Agent for the Pimas, Maricopas, and Papagos. In Annual Report of the Commissioner of Indian Affairs for 1877, pp. 31-34. Washington, Government Printing Office. [Dated August 31, 1877 and written at the Pima Agency, this report is addressed to Commissioner of Indian Affairs E.A. Hayt. It notes that Papagos are under the care of the Pima Agency. It says of Papagos that many have gone to the hills to escape the contagion of smallpox; that they are generally industrious, honest, and well behaved; that the head men have requested that the school (at San Xavier) should be reopened; Mexicans still occupy lands and use water on the Papago (San Xavier) Reservation; there are fewer Apache raids; and drought is creating problems. Stout recommends that each family head and male person of adult age be given forty acres of arable land with a title to the land inalienable for at least twenty years, and that their reservation be held for them as asylum in case they are cheated out of these localities (pp. 33-34).]

1878
Report of the United States Indian Agent for the Pimas, Maricopas, and Papagos. In Annual Report of the Commissioner of Indian Affairs for 1878, pp. 2-6. Washington, Government Printing Office. [Dated August 15, 1878 and written at the Pima Agency, this report is addressed to Commissioner of Indian Affairs E.A. Hayt. Stout writes that Papagos, Pimas, and Maricopas number a combined 11,000 and occupy two reservations (San Xavier and Gila River) about 100 miles apart. They have always been friendly to Whites. He says of Papagos that they number 6,000; have a 70,000-acre reservation on the Santa Cruz River (San Xavier); are a pastoral people who do some farming; are a quiet and peaceable laboring race; there are no government buildings on the reservation other than a school building (the convento wing of the church) claimed by the Catholic Church; thirty Mexican families live on the Papago (San Xavier) Reservation much to Papagos’ annoyance; and Papagos have had the services of a physician available to them. It is Stout’s recommendation that Papagos be removed to Indian Territory.]

Strand, Jennifer

2000a
President's message. Glyphs, Vol. 51, no. 5 (November), p. 2. Tucson, Arizona Archaeological and Historical Society. [Notice is given here of a field trip by members of the Arizona Archaeological and Historical Society to Sells on November 11, 2000, “a fun field trip that will offer a special look at the Tohono O’odham way of life.” A further note on page 10 indicates that Tohono O’odham Danny Lopez will meet with the group, and there is a photo on page 10 by Suzanne Fish of a “saguaro fruit gathering ramada at Sells.”]

2000b
President's message. Glyphs, Vol. 51, no. 6 (December), p. 2. Tucson, Arizona Archaeological and Historical Society. [Notice is given that Tohono O’odham Danny Lopez will be the speaker at the December, 2000 meeting of the Arizona Archaeological and Historical Society.]
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[Straub], Giles

1920a New mission church dedicated. *Franciscan Herald*, Vol. 8, no. 5 (May), pp. 218-219. Chicago, Friars Minor of the Sacred Heart Province. [Fr. Giles quotes from a letter from Father Augustine Schwarz telling about the dedication of the new church at Pisinemo on the Papago Reservation. Three photos are included.]

1920b Tears and smiles. *Franciscan Herald*, Vol. 8, no. 6 (June), pp. 262-263. Chicago, Friars Minor of the Sacred Heart Province. [Illustrated with an excellent picture of the new church, this is about the construction and dedication of the chapel of St. Maurice at “Sild Nakya” on the Papago Indian Reservation. Information is contained in a letter quoted from Fr. Nicholas Perschl. The dedication took place March 24, 1920.]

1920c A veteran missionary on mission needs. *Franciscan Herald*, Vol. 8, no. 4 (April), pp. 173-175. Chicago, Friars Minor of the Sacred Heart Province. [Included here is a discussion of missionary work and school construction by Franciscans in the Papago country. Costs are given for the salaries of teachers and an appeal for money is made.]

Stricklen, E.G.

1923 Notes on eight Papago songs. *University of California Publications in American Archaeology and Ethnology*, Vol. 20, pp. 361-366. Berkeley, University of California Press. [These eight melodies were transcribed from recordings performed as unaccompanied solos by Papago Indian Juan Dolores. They were recorded by J. Alden Mason. Only the musical transcriptions, with no words, are presented here.]

1965 *Notes on eight Papago songs*. New York, Kraus Reprint Corporation. 7 pp. [A reprint of Stricklen (1923).]

Strong, Hal

1952 Mission ... *Desert Magazine*, Vol. 15, no. 5 (May), p. 21. Palm Desert, California. Desert Press, Inc. [This is a black-and-white photograph of the south-southeast elevation of Mission San Xavier del Bac and of the adjoining Indian school and nuns’ living quarters.]

Strong, William D.

1927 An analysis of Southwestern society. *American Anthropologist*, Vol. 29, no. 1 (January/March), pp. 1-61. Menasha, Wisconsin, American Anthropological Association. [There are references here to Papago social organization (p. 6); moieties (pp. 11, 12, 57); clan organization (p. 23); village exogamy (p. 38); village settlement pattern, including the big house (p. 39); exogamous clans (p. 48); and village units (p. 50). It is said Papagos possessed a group house, fetish and priest complex in full form (p. 38). Papagos are also included in a chart showing distribution of social factors and in another of a theoretical reconstruction of Southwestern society (p. 55).]
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1929 Aboriginal society in southern California. *University of California Publications in American Archaeology and Ethnology*, Vol. 26, pp. 1-358. Berkeley, University of California Press; London, Cambridge University Press. [Cahuilla Indian and Papago fish traps, the latter as reported by Lumholtz (1912), are compared (p. 258), and Pima and Papago are included in a chart listing “moiety Alignment of Natural Phenomena” where they are listed as “Red” and “White” (p. 341). Strong also writes, “... it is possible that the origin stories of the Colorado River peoples were taken over from the Luiseño and their neighbors, or from the Pima and Papago, whose creation myths in turn resemble those of southern California” (p. 326).]

Strotz, Charles R., and Gregory I. Shorr
1973 Hypertension in Papago Indians. *Circulation*, Vol. 48, no. 6 (December), pp. 1299-1303. Durham, North Carolina, American Heart Association. [Computerized data from the U.S. Indian Health Service data bank on Papago Indians are used to show that hypertension is present in 20% of the Papago population. Prevalence of hypertension peaked in young adulthood and showed very little increase in older age groups.]

Strub, Celestine V.
1918a A voice from the wilderness. I. *Franciscan Herald*, Vol. 6, no. 10 (October), pp. 402-405. Teutopolis, Illinois, Franciscan Fathers of the Sacred Heart Province. [Here are general comments abut Papago and Pima Indian schooling and about the deplorable state of the health of these Indians, including a high incidence of tuberculosis.]

1918b A voice from the wilderness. II. *Franciscan Herald*, Vol. 6, no. 11 (November), pp. 437-440. Teutopolis, Illinois, Franciscan Fathers of the Sacred Heart Province. [This is an overview of Franciscan missionary work among Papagos, one which mentions the building of seven churches and five schools by friars in seven years. Also mentioned is the fact that Franciscans took over administration of Mission San Xavier del Bac in the fall of 1911. Three photos accompany the article.]

1918c A voice from the wilderness. III. *Franciscan Herald*, Vol. 6, no. 12 (December), pp. 472-477. Teutopolis, Illinois, Franciscan Fathers of the Sacred Heart Province. [Included here is a discussion of the terrain, temperature, and flora of the Papago and Pima country.]

Strub, Martin
1922 My visit to Arizona missions. *Franciscan Herald*, Vol. 10, no. 7 (July), pp. 299-301. Teutopolis, Illinois, Franciscan Fathers of the Sacred Heart Province. [Among the missions visited and reported on by Father Provincial Strub were San Solano and its outliers in Papago country and Mission San Xavier del Bac. The trip took place May 10-13, 1922.]

Stucki, Larry R.
1970 “The entropy theory of human behavior: Indian miners in search of the ultrastable
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during a prolonged copper strike.” Ph.D. dissertation, The University of Colorado, Boulder. [The prolonged copper strike is one which took place in Ajo, Arizona in the 1960s. The Indians are chiefly Papagos whose livelihoods depended on work in the mines. Stucki interviewed some 250 people to gather data for this dissertation.]

1973
Who controls the Indians? Social manipulation in an ethnic enclave. *Institute Monograph Series*, no. 4, pp. 28-50. Lafayette, Indiana, Institute for the Study of Social Change, Department of Anthropology, Purdue University. [This is one of the chapters from Stucki (1970). It examines the formation and function of the early 1960s “Intertribal Community Council” in Ajo, Arizona, a council comprised largely of Papago Indians.]

Study Group for Indian Policy

1983 *San Xavier: impacts of long term leasing*. Tucson, Study Group for Indian Policy. 53 pp. [This is a study compiled in response to a proposed lease by Santa Cruz Properties, Inc., of lands on the San Xavier Indian Reservation for development of a non-Indian community which could eventually accommodate as many as 100,000 people.]

Stull, Donald D.

1973 “Modernization and symptoms of stress: attitudes, accidents and alcohol use among urban Papago Indians.” Ph.D. dissertation, Department of Anthropology, University of Colorado, Boulder. [This dissertation examines the extent and effect of individual modernization upon Papagos residing in Tucson, Arizona. It also examines accidental injury and alcohol use as a means of providing the social indicators of stress.]


Stull, Donald D.; Ralph Patrick, H.A. Tyroler, C. Roderick Wilson, and Mary M. Gallagher

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index of stress sustained by Papago Indians. Results show that both traditional and modern individuals in progressive communities had significantly greater accident rates than in conservative communities. The accident rates for both types of individuals were low in conservative communities.]

Sturman, Janet
1997 Movement analysis as a tool for understanding identity: retentions, borrowings, and transformations in Native America waila. World of Music, Vol. 39, no. 3, pp. 51-69. Basel, Switzerland, Otto-Friedrich University of Bamberg, Department of Ethnomusicology. [Waila, or “chicken scratch,” music shares roots and performance practices with Chicano norteño music. “The body movements of performers and dancers provide clues to meaningful differences between the two genres and offer insights into how waila musicians are changing to reach a wider audience. Tables describing the various dance rhythms of the two genres are appended, along with definitions of norteño song types.”]

1999 From American Indian dance music to video games: re-thinking instructional methods. American Strong Teacher, Vol. 49, no. 1 (February), pp. 78-80, 83-85. Lawrenceville, New Jersey, American String Teachers Association. [The Tohono O’odham are noted for their waila music, a popular instrumental music featuring accordion, saxophone, guitars, and drums. The author writes about the formation “several years ago” by O’odham of the Young Waila Musicians Workshop, an annual workshop intended to help musicians improve their skills and simply to have a good time. “The O’odham’s views on learning and tradition may be of value to strong teachers, particularly the ways the tribe recasts instructional procedures in order to preserve fundamental cultural values.”]

Sublette, Mark
2007 Arizona: a millennium of art. Tucson, Mark Sublette Medicine Man Gallery, Inc. [This is an illustrated catalogue of materials for sale at the Sublette Gallery in Tucson. Among the illustrated items are a Tohono O’odham duck-shape basket, ca. 1930 ($285), a sepia-toned early 20th century photograph of the southeast elevation of the entire complex of Mission San Xavier del Bac ($950), and a modern oil painting by Gregory Kondos of the northeast elevation of the rear of the church and the arched gateway to the friars’ residence ($8,000).]

Sublette, Mark; Michael Ettema, and Jerry Freund, editors
2007-08 Canyon Road Arts. Vol. 3. Santa Fe, New Mexico, and Tucson, Arizona, Mark Sublette Medicine Man Gallery, Inc. [A painting by Lillian Wilhelm Smith (1882-1971) titled, “Bells of San Xavier,” is reproduced in a color photo on page 6. Painted about 1920, it is an oil on canvas board looking south from the west bell tower and shows the balustrade and two hanging bells.]

Sudman, Natalie
1997 Counting Kino. Edging West, Spring, pp. 24-25. Portland, Oregon, Edging West Communications, Inc. [This is a quasi-poetic account of the author’s visit to the
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grave site of Father Eusebio Francisco Kino in Magdalena, Sonora, and her ruminations resulting from that visit. She notes that Father Kino was a Jesuit priest who lived for twenty-four years in northern Sonora / southern Arizona, and that he counted the numbers of Pimans who greeted him such villages as Guevavi, Tumacacori, and San Xavier del Bac.

Summer Institute of Linguistics

n.d. a Chuuwy ch-ban. s.l., s.n. 9 pp. [A basic Papago reader for preschoolers or first graders.]

n.d. b O’odham kuinta. Santa Ana, California, Summer Institute of Linguistics. [Basic materials for teaching Papago and English numeral systems.]

n.d. c Ha’ichu doakam. s.l., s.n. [There are pictures of sixteen animals with the Papago word for the animals printed on the facing page.]

n.d. d Ha’ichu doakam o’ohon. s.l., s.n. [Pictures of fifteen animals are shown with the Papago word for the animal on the facing page.]

1960 O’odham o’ohon. Santa Ana, California, Summer Institute of Linguistics. 5 pp. [Contains material for learning the Papago alphabet as well as months and days of the week in Papago.]

1966a Papago reading manual. Sells, Arizona, Summer Institute of Linguistics. [This is a primary reading manual for Papago.]

1966b Julia ch Pancho. Santa Ana, California, Summer Institute of Linguistics. Illus. 15 pp. [A brief primary Papago reader with English translations of the Papago.]

Summer, John

2003 Peace ...and all good! The Franciscans, March 5, pp. 1-3. Oakland, California, Franciscan Friars of California, Inc. [This newsletter has a photo on page 2 of a group of friars who were “simply professed” in 1938 at Old Mission San Luis Rey, California. Among them is the man who became Father Theodore Williges who served as pastor of Mission San Xavier del Bac from 1961 to 1964.]

Summers, John


2008 [Untitled letter, dated May 1, 2008.] The Franciscans, May 1. Oakland, Franciscan Friars of California, Inc. [Included here is a photo captioned, “Our newest priest, Father Ed Sarrazin, OFM celebrates Mass at his ordination at San Xavier del Bac Mission in Tucson, Arizona.” Father Ed celebrates Mass at the altar with Bishop Gerald Kicanas of Tucson standing at his right (viewer’s left). Fr. Stephen Barnufsky, pastor of Mission San Xavier, is at the far left side of the photo.]
Summers, Richard A. 
1937  *The Devil’s Highway*. New York, Thomas Nelson and Sons. Map, illus. 299 pp. [This is a fictionalized version of the activities of Father Eusebio Francisco Kino and Father Agustín Campos, Jesuit missionaries among the northern Piman Indians in the late 17th and early 18th centuries. The Devil’s Highway is the Camino del Diablo of northwest Sonora over which Kino traveled. The book ends with Kino’s death in Magdalena, Sonora in 1711.]

Sumner, John S. 
1987  *A bibliography of the geographics of the Tohono O’odham Nation, Arizona.* Tucson, The University of Arizona, Department of Geosciences. [The title is the abstract.]

Sunnyside Unified School District No. 12 
1994  *1994-95 calendar.* Tucson, Sunnyside Unified School District No. 12. Illus. [This school-year calendar includes art by students in the Sunnyside School District. Among these are renderings of a “Tohono O’odham Singer with Head in Clouds” by Brandon Carlos; a drawing with a Tohono O’odham basket design in the background, by Maggie Alvarez; and a “rendering of the San Xavier Mission” by Robby Carrasco.]

Sunset Books and Sunset Magazine Editors 
1970  *Southwest Indian country.* Menlo Park, California, Lane Books. Maps, illus., index. 79 pp. [A chapter titled “The Pimas & the Papagos” provides information on early history, basketry, Papago Indian Reservation, contemporary Papago life, map of the Papago Reservation, accommodations and camping, hunting, Sells, Topawa Mission, Kitt Peak National Observatory, and Mission San Xavier del Bac. There are six black-and-white photos relating to Papagos and their reservations.]

Supernaugh, William R. 
1939  Organ Pipe Cactus. *Southwestern Monuments Monthly Report*, October, pp. 275-276. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [Supernaugh, the first full time custodian (superintendent) of Organ Pipe Cactus National Monument, notes that on October 24, 1939, “the Arizona State Highway Department completed the oiling of the Ajo-Tucson road so far as the (Papago) Indian Reservation” between Ajo and the western reservation boundary.]

1940a  Organ Pipe Cactus. *Southwestern Monuments Monthly Report*, February, pp. 81-83. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [Mention is made of the fact that an O’odham named Jose Juan, who had a home at Quitobaquito inside Organ Pipe Cactus National Monument, helped clear away the “improvements” that had been built near Quitobaquito by a squatter named Albert Jenkins who had claimed rights there. Jenkins had died in
the previous month.]

1940b Organ Pipe Cactus. *Southwestern Monuments Monthly Report*, May, pp. 275-276. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [“One official trip was made to Sells, May 6, to work out grazing and range management plans for the portion of the monument east of the Ajos which will be used by the Papagos for grazing. An agreement was formed which will be forwarded as soon as maps can be drawn to accompany it.” And “Petitions have been put out around Tucson and Ajo to the state for oiling the approach road from Tucson through the Papago Reservation.”]

1940c Organ Pipe Cactus. *Southwestern Monuments Monthly Report*, August, p. 110. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [“One party of hunters with small game was caught (inside the boundaries of Organ Pipe Cactus National Monument), and as they were Indians (O’odham?), some of illegal entry, satisfactory results were obtained by turning them over to the Immigration Department, which saved costs and uncertain court action.”

“A trip to the Indian Agency at Sells was made in regard to grazing permits which seem to be help [sic] up for approval by the Papago Council and it is hoped that these may come through soon as I have been working on these for about three months.”]

1940d Organ Pipe Cactus. *Southwestern Monuments Monthly Report*, September, pp. 163-164. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [“During the month the unauthorized Indian (O’odham) settlement at Cipriano Well was removed. This family has returned to Quitobaquita and the house has been removed. It is now hoped that the antelope will return to this area for they had moved farther west with this settlement for somehow it seems that Indians and antelope cannot live in the same locality.”]

1940e Organ Pipe Cactus. *Southwestern Monuments Monthly Report*, October, pp. 239-240. [Coolidge, Arizona], United States Department of the Interior, National Park Service. [Supernaugh writes that he hopes “I may find time to attend and photograph the Papago Indian fair at Sells held November 9, 10, and 11 as I have received invitations from the Indian Service officials.”]

Sutherland, Edwin V.

1964 “The diaries of John Gregory Bourke: their anthropological and folklore content.” Ph.D. dissertation, University of Pennsylvania, Philadelphia. [Bourke was an army officer who served in Arizona between 1870-75 and again in 1884-86. Based on information other than on his first hand observations, Bourke notes Papagos’ burial customs (p. 1136); killing of enemies (p. 1202); orientation of houses (p. 1203); stick-kicking game (p. 1205); warfare with Apaches (pp. 1210, 1222); and language (p. 1280).]

Swadesh, Evangelina Arana de, and others, editors

1975 *Las lenguas de México* [México: panorama histórico y cultural, IV y V]. Two volumes. México, Instituto Nacional Antropología e Historia. [Papago language is
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included in a general survey in volume 4. There are scattered listings including Papago elsewhere.]

Swadesh, Morris
1954 Comment. American Anthropologist, Vol. 56, no. 4 (August), pp. 639-642. Menasha, Wisconsin, American Anthropological Association. [Here Swadesh comments on an essay by Stanley Newman (1954). He cites as an “outstanding case” of collaboration between a trained linguist and a native speaker of an Indian language that between Alfred L. Kroeber and Papago Indian Juan Dolores. He also cites what he considered to be excellent work on the Papago language by German professor William Kurath. “It is unfortunate that anthropological linguists were so intent on criticizing a few shortcomings in Kurath’s first published work on Papago that they failed to recognize his excellent potentialities.”]


Swagerty, William R.

Swan, T.
1976 America rediscovered: the great Southwest. Better Homes and Gardens, Vo. 54, no. 1 (January), pp. 81-86. Des Moines, Iowa, Meredith Publishing Company. [It is said that Papagos are the only Southwest Indians who presently continue to make fine baskets in any significant quantity (p. 83).]

Swanson, Carl, Sr.
1972 A bronze statue - a fitting memorial to Padre Kino. Pacific Historian, Vol. 16, no. 2 (Summer), pp. 72-75. Stockton, California, University of the Pacific. [Swanson writes about the placement in 1965 of a bronze statue of Father Eusebio Francisco Kino in Statuary Hall in the Capitol Rotunda in Washington, D.C., noting Father Kino’s accomplishments as explorer, evangelist, and founder of missions among the Northern Piman Indians in the late seventeenth and early eighteenth centuries.]

Swanson, Rosemary, and Ronald W. Henderson
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Papago mothers were trained in ways to encourage their children to read. The efforts resulted in a greater interest in reading among the Papago students.


1979 Induction of a concrete operational concept through televised modeling; evidence and speculation on mediational processes. Contemporary Educational Psychology, Vol. 4, no. 3 (July), pp. 202-210. New York and London, Academic Press. [Test with Papago children in using television to teach them the principles of size seriation, i.e., little to large and large to little.]

Swanton, John R.
1952 The Indian tribes of North America [Bulletin of the Bureau of American Ethnology, no. 145]. Washington, U.S. Government Printing Office. 726 pp. [A section on Papagos (pp. 357-360) includes the name for the tribe as called by themselves and by other Indians, linguistic connections, location, a lengthy list of subdivisions and villages, and population figures. The Sobaipuri are said to be connected with, of not a part of, the Papago (p. 364), and Papagos are included in a list of tribes found in Mexico (p. 630)].

Swanton, John R., and Roland B. Dixon
1915 Primitive American history. In Anthropology in North America, pp. 5-41. New York, G.E. Stechert & Co. [There is a reference to Papago linguistics on page 38.]

Swarth, Harry S.
1905 Summer birds of the Papago Indian Reservation and of the Santa Rita Mountains, Arizona. Condor, Vol. 7, no. 1 (January/February), pp. 22-28; no. 2 (March/April), pp. 47-50; and no. 3 (May/June), pp. 77-81). Palo Alto, Cooper Ornithological Club of California. [Swarth visited the mesquite forest (next to the Santa Cruz River south of Martinez Hill) on the San Xavier Reservation in May, 1902 and again in June 1903, getting permission from Farmer-in-charge J.M. Berger to collect birds there. Berger told him to be careful using his shotgun because the Papagos were getting in hay and in the past had been peppered with shot by careless “sportsmen.” Swarth recorded sixty-four species of birds in the forest.]

Swartz, Deborah L.

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Inc.

Sweeney, Gray
1996 Drawing borders. Art and the cultural politics of the U.S.-Mexico Boundary Survey, 1850-1853. In Drawing the borderline. Artist-explorers of the U.S.-Mexico boundary survey, edited by Dawn Hall, pp. 23-77. Albuquerque, The Albuquerque Museum. [Included here are a pair of images by John Russell Bartlett of Tucson as seen from Sentinel Peak, one a pencil drawing and the other a pencil and sepia wash, both of which show structures in the foreground of the San Agustín Mission visita which once served Tucson’s Piman Indians. There are also reproductions of a pencil drawing and a watercolor by Henry Cheever Pratt of Mission San Xavier del Bac on pages 53 and 54 as well as a quote from Bartlett’s journal describing San Xavier del Bac, “a truly miserable place.”]

Sykes, Glenton
1982 The naming of the boojum. Journal of Arizona History, Vol. 23, no. 4 (Winter), pp. 351-356. Tucson, Arizona Historical Society. [In telling how the boojum plant got its name, Sykes recounts a 1922 trip to the Sonoran gulf coast for which the guide was a man named Antonio, “part Yaqui and part Papago.”]

Sykes, Godfrey
1927 The Camino del Diablo: with notes on a journey in 1925. Geographical Review, Vol. 17, no. 1 (January), pp. 62-74. New York, American Geographical Society. [This is a discussion, including its history, of the hazardous 150-mile “road” between Sonoyta, Sonora and the Gila River to Yuma. Sykes states that the road “is probably the most difficult and dangerous route in the Papago country” (p. 62). He mentions that a party of Mexicans and Papagos from Sonoyta cleaned out two abandoned wells in the Tule Mountains for the International Boundary Commission.]

1944 A westerly trend. Being a veracious chronicle of more than sixty years of joyous wanderings, mainly in search of space and sunshine. Tucson, Arizona Pioneers Historical Society. Illus. 325 pp. [Sykes’s autobiography includes a brief account (pp. 216-17) of a visit paid by him and another man in the 1890s to the site of the abandoned shipyard of Port Isabel near the mouth of the Colorado River and not far from the Gulf of California. While there they encountered eight or ten Papago Indians, most probably HiaCed O’odham (Arenéños), who were there to salvage zinc sheathing from the deck of an abandoned steamer. Sykes presumed the zinc would be melted down to mold bullets for the smooth bore flintlock musket one of them carried.]

Szuter, Christine R.
used to kill small-sized animals, medium-sized animals, and large game. Nabhan and others (1982) is cited concerning the diversity of animal life fostered by human presence at Quitovac, Sonora (a Papago community), and data are cited from studies made of materials from Ventana Cave on the Papago Indian Reservation.]

TTT

Taft, William H.

1912a Executive Order dated June 17, 1909, altering the boundaries of the Gila Bend reservation. In Executive Orders relating to Indian reservations from May 14, 1855 to July 1, 1912, p. 14. Washington, D.C., Government Printing Office. [The Gila Bend Reservation was established for Papago Indians in 1882. This Executive Order restored 19 sections of Gila Bend Reservation land to the public domain.]

1912b Executive Order dated June 16, 1911, setting aside 160 acres for use by Papago Indians. In Executive Orders relating to Indian reservations from May 14, 1855 to July 1, 1912, p. 23. Washington, D.C., Government Printing Office. [This Executive Order set aside three small tracts of land for Papago Indians, two near Indian Oasis (Sells) and one near San Miguel just north of the Sonoran border. The lands were to be used for an agency or for schools.]

1912c Executive Order dated May 28, 1912, setting aside the Maricopa, Chur-chaw, Cocklebur, and Tat-murl-ma-kot reservations for Papago Indians. In Executive Orders relating to Indian reservations from May 14, 1855 to July 1, 1912, p. 24. Washington, D.C., Government Printing Office. [The Maricopa reservation became the Ak-Chin Reservation, and the latter three reservations became incorporated within the boundaries of the 1916 Papago reservation.]

Tagg, Lawrence V.

1986 Harold Bell Wright: storyteller to America. Tucson, Westernlore Press. Illus., index. 197 pp. [It is told here how Wright came to write Tales Long Ago Told (1929), folk stories of the Papago Indians. Many of the stories were first collected by Katharine Kitt, a University of Arizona art teacher who worked among the Papagos for many years, with the help of Papago translator Hugh Norris.]

Tahar, Juliette G.

1990 Ak-Chin community development. Federal Archeology Report, Vol. 3, no. 3 (September), pp. 6-7. Washington, D.C., U.S. Department of the Interior, National Park Service, Archeological Assistance Division. [About a museum being constructed on the Papago/Pima Ak-Chin Indian Reservation in southern Arizona. The preceding page of this newsletter also reports that the Ak-Chin EcoMuseum/Archive received a grant from the federal Historic Preservation Fund Grants program to carry out an oral history program.]

Taillón-Whitman, Sigrid
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1986  Sunnyside Unified School District No. 12 1986-87 calendar of events. Education: the success experience. Tucson, Sunnyside Unified School District No. 12. [This calendar of events from August, 1986 through June, 1987 includes a note accompanying the December, 1986 calendar that, “Part of the school district is located on the San Xavier Indian Reservation, and students from the reservation attend Sunnyside schools. ... The thrust of the Indian Education Program is toward intensive tutoring and counseling services for students, with emphasis on academic success and improved school attendance.”]

Tainter, N.S.

Talamantez, Inés M.
1982  Dance and ritual in the study of American religious traditions. American Indian Quarterly, Vol. 6, nos. 3-4 (Fall/Winter), pp. 338-357. Berkeley, Native American Studies, University of California. [Regardless of the discrepancy in publication dates, this is a reprint of Talamantez (1983).]

Tallon, James
1978  Casa Grande whoops it up. Arizona Highways, Vol. 54, no. 2 (February), pp. 2-9. Phoenix, Arizona Department of Transportation. [This article about the annual O’odham Tash celebration held in Casa Grande, Arizona, mentions Papago involvement. Papagos are seen in at least one of the accompanying photographic illustrations.]
1994  The coyote game. In Seasons of the coyote: the legend and lore of an American icon, edited by Philip L. Harrison, pp. 79-82. New York, Tehabi Books, Inc. [Tallon writes of stalking coyotes to photograph them “next door onto what is now called the O’odham Tash [sic] Indian Reservation.” He presumably is referring to the Tohono O’odham Nation.]

Tallon, Jim. See Tallon, James

Tang, Emery
Papago/San Xavier bibliography

1989  [Untitled.] *Westfriars*, Vol. 21, no. 6 (October), pp. 4-5. Tucson, Franciscan Province of Saint Barbara. [This is a loving remembrance by a fellow Franciscan of the recently-deceased Celestine Chin (also Chinn), O.F.M., onetime superior of Mission San Xavier del Bac. A photo of Celestine is included.]

Tanner, Clara Lee

n.d.  *Ray Manley’s Indian lands*. Tucson, Ray Manley Photography, Inc. 72 pp. [This is a compilation of 64 full-page color photos by Manley taken in the Indian country of Arizona and New Mexico. Tanner provides an eight-page narrative, one in which she briefly mentions Papagos.]

1936  Blackstone ruin. *Kiva*, Vol. 2, no. 3 (December), pp. 9-12. Tucson, Arizona Archaeological and Historical Society. [This is a report on an archaeological site, the Blackstone Ruin, located some 27 miles west of Tucson, Arizona. Writes Tanner, “There is nothing to prove its age definitely as either prehistoric or Papago.”]


1948  Sandpaintings of the Indians of the Southwest. *Kiva*, Vol. 13, nos. 3-4 (March / May), pp. 25-36. Tucson, Arizona Archaeological and Historical Society. [“Several observers,” writes Tanner, “have noted sandpaintings used in connection with curing among the Papago. These rites, accompanied by the sand pictures, are said to be an old form among the Papago. They are performed in great secrecy away from the village in a wash on the desert. Singers and patient only are present. Not even relatives are allowed to witness the ritual ... In general, colored sands are used. Simple circular pictures of numerous animal forms are made, and the painting is surrounded by prayer sticks” (p. 32).]


1950  Ventana Cave textiles. In *The stratigraphy and archaeology of Ventana Cave*, by Emil W. Haury and others, pp. 443-459. Tucson, The University of Arizona Press and Albuquerque, The University of New Mexico Press. [Ventana Cave is an archaeological site on the Papago Indian Reservation. Although most of the textiles were recovered from prehistoric contexts within the cave, a few are attributable to Papagos’ use of the place. These are discussed by Tanner in a section titled, “Historic Textiles.” She observes that on “the prints, both hand and machine sewing are to be noted, certainly the work of Papago Indians as there are no records that the cave was ever used by anyone else. The numerous snippings suggest that sewing was done in the cave, doubtless during cactus fruit gathering expeditions.”]

1958  Indians of Arizona. *Arizona Highways*, Vol. 34, no. 8 (August), pp. 4-32. Phoenix, Arizona Highway Department. [There is a discussion of Papagos on pages 26-29. Among the article’s many color photo illustrations are three that show a Papago basket maker (inside front cover), Papago saguaro harvest (p. 18), and a Papago pottery maker (p. 22).]
1960 The influence of the white man on Southwest Indian art. *Ethnohistory*, Vol. 7, no. 2 (Spring), pp. 137-150. Bloomington, Indiana, American Indian Ethnohistoric Conference. [References to Papago yucca basketry are on pages 141 and 142. Tanner also writes, “The Christianized Papago have a devil in one of their myths” (p. 146).]


1968 *Southwest Indian craft arts*. Tucson, The University of Arizona Press. Map, illus., bibl., index. 206 pp. [There are discussions here of Papago plaited basketry (pp. 11-12); coiled basketry (pp. 30-36); textiles (pp. 58-59); pottery (pp. 112-114); figurine carvings (pp. 169-171); and the Papago basket drum (p. 175). There are also brief references to Papagos on pages 1 and 3.]


1975 *Ray Manley’s portraits & turquoise of Southwest Indians*. Photographs by Naurice Koonce and Alan Manley, an essay by Joe Ben Wheat, and publisher’s comments by Ray Manley. Tucson, Ray Manley Photography, Inc. Illus. 96 pp. [Tanner remarks concerning Papagos in general (p. 7) and says Papagos are thought to be the descendants of the Hohokam (p. 6). Color photos of Rita Ann Ventura, Miss Papago of 1975, are on pages 20 and 21.]

1981 Christine Garcia. *American Indian Student Newsletter*, Vol. 6, no. 2 (November), pp. 2-3. Tucson, Office of the Dean of Students, The University of Arizona. [This is the text of the posthumous presentation of the first annual Tanner Alumni Award to Christine Garcia, “a Papago, (who) was the first to graduate from the University of Arizona. ... She died at the age of 77. (In 1980).” The award was presented to her niece, Dr. Alice Paul, while Christine Arkie, Christine Garcia’s grandniece, looked on.]

1982 *Apache Indian baskets*. Tucson, The University of Arizona Press. Illus., bibl., index. xi + 204 pp. [Tanner observes that Papagos are the presumed survivors of the prehistoric Hohokam (p. 2); Papago make good baskets in spite of their being a sedentary people (p. 17); Papagos were making many baskets in the 1960s and ‘70s (p. 18); Papagos’ making of commercial baskets in forms adopted for sale to non-Indians (p. 29); and non-native forms of baskets made by Papagos (p. 74).]

Tatom, William M., *editor*

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called the “1975” edition (p. 52), this booklet was issued in time for the November, 1974 Papago Indian Tribal Fair and Rodeo. It contains information on the great seal of the Papago Tribe and on the Papago man-in-the-maze symbol; a data sheet and map of the reservation; geography and topography; history and culture; language; religion; villages and communities; Sells; tribal government; chronologies of tribal chairmen and Papago Agency Bureau of Indian Affairs (BIA) superintendents; BIA agency; economy and income; communication and transport; tourism and recreation; projects and programs; and calendar stick account. Profusely illustrated with black-and-white photos; color photos on covers.]

Taylor, Arnold, *editor* 1975  *Indian health careers handbook and report on Ned Hatathli Seminar for Southern Arizona Indian students.* Tucson, University of Arizona. [This is a report on the 5th seminar, one held at the University of Arizona February 6-7, 1975. Among the talks presented was one titled, “Papago welcome,” one with an emphasis on cultural responsiveness.]

Taylor, Benjamin J., and Dennis J. O’Connor 1969a  *Indian manpower resources in the Southwest: a pilot study.* Tempe, Bureau of Business and Economic Research, Arizona State University. xxvi + 374 pp. [Chapter six, “The Papago Reservation” (pp. 284-351), is a reprint of Taylor and O’Connor (1969b).]

1969b  Papago Reservation manpower; Indian manpower resources in the Southwest, a pilot study. *Occasional Papers of the Bureau of Business and Economic Research,* no. 7. Tempe, College of Business Administration, Arizona State University. [This 1968 study of the Papago deals with on-reservation employment sources, current characteristics of manpower resources, employment and unemployment, occupation and industry characteristics, training and education, and income expenditure patterns.]

Taylor, Lawrence J., and Maeve Hickey 1997  *The road to Mexico.* Tucson, The University of Arizona Press. Illus. xxi + 178 pp. [This book is about places between Tucson, Arizona and Santa Ana, Sonora – all in the former Pimería Alta. One chapter, “The Edge of the Res” (pages 49-55), is devoted to the San Xavier Reservation and a lengthy interview with Tohono O’odham Edward Encinas. Mission San Xavier is mentioned, and there is a brief account of a visit to the Tohono O’odham’s Desert Diamond Casino on the reservation.]

Taylor, Rosemary 1944  *Ridin’ the rainbow: father’s life in Tucson.* New York and London, McGraw-Hill Book Co., Inc. [On pages 38-40, the author writes of her father’s near involvement in what would have been a losing investment in the Quijotoa Mine in the Papago country (ca. 1886).]
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Taylor, Tobi
2006a *Archaeology Southwest* as a teaching tool. *Archaeology Southwest*, Vol. 20, no. 1 (Winter), p. 10. Tucson, Center for Desert Archaeology. [T.J. Ferguson is quoted here as noting that he and others had authored an issue of *Southwest Archaeology* that included tribal histories of the San Pedro Valley, with free distribution of copies going to the tribes involved, one whom was the Tohono O’odham. A color photo shows a meeting among members of the Tohono O’odham Nation, Hopi Tribe, and the Center for Desert Archaeology.]

2006b The Center’s Preservation Fellow Program. *Archaeology Southwest*, Vol. 20, no. 1 (Winter), p. 13. Tucson, Center for Desert Archaeology. [This is about fellows in the Preservation Fellow Program of the Center for Desert Archaeology, including Chip Colwell-Chanthaphonh, who wrote his Ph.D. dissertation on the subject of the way in which different indigenous peoples, including the Tohono O’odham, view the history of the San Pedro River Valley in southeastern Arizona. Another fellow, Jim Vint, is completing his Ph.D. dissertation on the subject of the Sobaipuri Indians. The essay is accompanied by a color photo which incorrectly identifies a group of Tohono O’odham as Hopi Indians (see Anonymous 2006c).]

Teague, George A.
1980 Reward Mine and associated sites. Historical archeology on the Papago Reservation. *Publications in Anthropology*, no. 11. Tucson, Western Archeological Center, National Park Service. Maps, illus., bibl. 183 pp. [An outstanding report on the history and archaeology of the historic period of the Vekol Mountains on the Papago Indian Reservation. The focus is on the Reward Mine and its various claims and on a Papago camp, all dating in the period 1880-1900.]

1992 Research orientation and data requirements. In *San Miguel de Guevavi. The archeology of an eighteenth century Jesuit mission on the rim of Christendom* [Publications in Anthropology, no. 57], by Jeffrey F. Burton, pp. 17-21. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. [Teague outlines the archaeological research orientation for Spanish and Spanish and Indian contact sites, citing examples from southern Arizona, including missions Guevavi and Tumacácori and the Spanish presidio of Tubac. He notes that at Guevavi archaeological investigations yielded some 6,000 artifacts, 95% of them, largely earthenware ceramic sherds, Piman in origin.]

Teague, Lynn S.

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2006 The fabric of their lives. *Kiva*, Vol. 71, no. 3 (Spring), pp. 349-366. Tucson, Arizona Archaeological and Historical Society. [“In textiles, we can identify two broadly defined areas of related archaeological traditions prior to about A.D. 1200, one above the Mogollon Rim and the other below. Given this foundation, we can find new perspectives on those who lived below the rim, both before and after European contact.” In historic times, one group who lived below the rim were the O’odham, whose horizontal looms are a part of this discussion.]


Teague, Lynn S.; Joseph T. Joaquin, and Hartman H. Lomawaima

1997 A coming together: the Norton Allen Collection, the Tohono O’odham Nation, and the Arizona State Museum. In *Borrowed power: essays on cultural appropriation*, edited by Bruce Ziff and Pratima V. Rao. New Brunswick, New Jersey, Rutgers University Press. [The Norton Allen Collection was a private collection of prehistoric Hohokam pottery gathered by him over a period of years along the middle and lower portions of the Gila River in southern Arizona. He was initially unwilling to turn his collection over to the Arizona State Museum out of concern it would be appropriated by the Tohono O’odham Nation and reburied. The authors explain how the situation was resolved.]

Teague, Lynn S.; John C. Ravesloot, Richard G. Vivian, Walter R. Mills, and Anita E. Antone

1987 Project history documentation. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona* [Archaeological Series, no. 171], edited by John C. Ravesloot, Part 3, Appendix A, pp. 369-376. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [Included here are a response by Teague and Ravesloot to concerns regarding the treatment of human remains excavated at this prehistoric site on the San Xavier Reservation; a letter from Arizona State Museum Acting Director Vivian to Arnold Smith, Chairman of the San Xavier District of the Papago Reservation; a letter from Acting Area Director of the Bureau of Indian Affairs Walter Mills to Vivian; and an agreement to archaeological investigations signed by Papago property owner Anita E. Antone, by principal investigator John Ravesloot, and witnessed by notary public Rosemary E. Hancock.]

Teale, Edwin W.

1965 *Wandering through winter: a naturalist’s record of a 20,000-miles journey through*
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*the North American winter.* New York, Dodd, Mead & Company. Map, illus., index. xx + 370 pp. [Mention is made of the use by Papago Indians of saguaro cactus fruit (p. 67) and of irrigation ditches dug by Papagos at Quitobaquito (p. 72).]

Tedlock, Dennis, and Barbara Tedlock, editors 1975 *Teachings from the American earth. Indian religion and philosophy.* New York, Livright; Toronto, George J. McLeod, Ltd. xxiv + 280 pp. [Includes mention of the Papago vision quest and the location of the vision world at the periphery of the horizontal plane (p. xiv); Papagos on a vision quest fast, abstaining from both food and water (p. xv); a song from a returned Papago salt pilgrim (p. xvi); a Papago pilgrim who has visited the sea brings back a token of his visit such as a strand of seaweed, a shell, or pebble (p. xviii); and the Papago salt pilgrimage is described (pp. 42-74) as taken from the account by Ruth Underhill’s *Papago Indian religion* (1946).]

Teiwes, Helga 1972 *Arizonans at school, work, or play, are a mixture of races and cultures that is typically American.* In *Arizona, its people and resources*, revised 2nd edition by members of the faculty of the University of Arizona, p. 70. Tucson, The University of Arizona Press. [This is a black-and-white photograph of Papago children and at least one Anglo child diving for candy from a piñata that has just been broken within view of the church of Mission San Xavier del Bac, the southwest elevation of which can be seen in the background.]

1983 St. Joseph; La Immaculata Concepción; St. Francis. In *Images of Arizona. 1984 calendar, the best of Arizona art, selected by Bruce Babbitt*, December. s.l., Hospice of the Valley. [These are three color photos of statues representing these saints that are inside the church of Mission San Xavier del Bac.]


1993 Mission San Xavier del Bac. Unidentified artists, 1790s (detail). In *Murals. Guide to murals in Tucson*, compiled by Merry Austin, Jan Crebbs, Jane Hallett, Laurel Netting, Sandy Smith, and Chris Tanz, p. 1. Tucson, Tucson/Pima Arts Council. [This is a photograph printed in black-and-white of the painting of the Virgin Mary and Christ Child on the upper register of the south wall of the west transept of Mission San Xavier del Bac, one showing the painting after it had been cleaned in 1993.]

teacher of cultural ways, Juanita Ahil. Mrs. Ahil died January 23, 1994.]  

1995a  Helga Teiwes. Eine Düsseldorfer Photographin in Arizona. Lichbilderische Arbeiten über die Apachen und die O’odham. Text by Werner Alberg. Düsseldorf, Stadtmuseum Düsseldorf. [This is a catalogue in black-and-white of photographs of Tohono O’odham and Apache Indians taken by photographer Teiwes and which were displayed in Düsseldorf in March and April, 1995.]

[1995]b  The 1995 phase of conservation. Patronato Mission San Xavier del Bac, 1 [unnumbered] page. Tucson, Patronato San Xavier. [There are eight black-and-white photos here by photographer Teiwes showing before and after pictures of statues and paintings worked on by conservators on the retablo mayor and on the drum of the crossing of the church of Mission San Xavier del Bac.]


Teiwes, Helga, and Gary Nabhan  

Teiwes, Helga, and Paul Schwartzbaum  
1995  Restoration of San Xavier del Bac. SMRC-Newsletter, Vol. 29, no. 104, pp. 1, 5-9. Tucson, Southwestern Mission Research Center. [Reproduced here in black-and-white are a dozen “before” and “after” photographs by Teiwes and Schwartzbaum of paintings and sculptures inside the church of Mission San Xavier del Bac. They represent conservation efforts that took place in the church in 1993-1995.]

Teiwes-French, Helga, and Bernard L. Fontana  
1973  Mission San Xavier del Bac. A photographic essay on the Desert People and their church. Tucson, The University of Arizona Press. Illus. 28 pp. [With color and black-and-white photographs by Teiwes-French and text by Fontana, this booklet is about the history and contemporary status of Mission San Xavier del Bac and about the Papago people whose church it is.]

[Temple, David]  
1960  Father Burkard Kuksht, O.F.M., R.I.P. Provincial Annals, Vol. 22, no. 3 (January),
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pp. 190-192. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [A sermon delivered by the Father Provincial, David Temple, on October 14, 1959, on the occasion of the funeral of Father Burkard, a missionary who spent much of his priestly career from 1936 until his death working among Papago and Pima Indians, a people whose language he came to understand and speak. Also see Anonymous (1960b).]

Tennelly, J.B.

Tenney, James B.
1934 Economic, geological reconnaissance of Casa Grande Minding District, Pinal County, Arizona. Casa Grande, Arizona, Casa Grande Chamber of Commerce. 24 pp. [Includes some information relating to mining camps in the northern part of the Papago Indian Reservation.]

TerraMar International Services, Inc.
1983 Proposed cultural resource survey of specified lands within the San Xavier Indian Reservation, Tucson, Arizona. Technical Proposal. San Diego, TerraMar International Services, Inc. (TMI). Map, bibl. ii + 83 pp. [This is a detailed proposal for an archaeological survey of acreage within the boundaries of the San Xavier Reservation for which a major real estate development had been proposed.]

Terrell, John U.
1969 God’s cowboy. Some notes on Father Eusebio Kino, S.J. Westerners Brand Book, no. 13, pp. 46-53. Los Angeles, The Los Angeles Westerners. [This brief sketch of the missionary career of the pioneer Jesuit missionary among the Northern Piman Indians is accompanied by a drawing by Homer Boelter of the northeast elevation of the church of Mission San Xavier del Bac as seen through one of the arches in Granjon’s Gate (p. 46).]

1971 American Indian almanac. New York and Cleveland, The World Publishing Co. Maps, bibl., index. 494 pp. [Papagos are said to be the descendants of the Hohokam; Papago population in 1680 is estimated at 6,000; a brief overview of Papago history and traditional culture (pp. 32-33); Papago listed among Uto-Aztecan language speakers (p. 36); Papago women captured by Apaches were taken as wives (p. 48); and Melchior Díaz passed through Papago country in 1540 (p. 60).]

Tettemer, John M., and Associates
1985 Hydrology and flood control report for the San Xavier/Tucson planned community. Draft environmental impact statement (EIS): proposed lease of Papago community

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lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix XIX. Los Angeles, John M. Tettemer & Associates, Ltd. [The projected community, one never built, covered much of the southeastern portion of the San Xavier Reservation.]

Tettemer, John M., and Harold A. Vance
1986 First phase development for the San Xavier/Tucson planned community. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix XXIX. Los Angeles, John M. Tettemer & Associates, Ltd. Maps, illus. ii + 16 pp. [Laid out largely as a series of maps and drawings with explanations, information is provided here concerning the site, planning considerations, land use, phasing, urban design, visual style, community facilities and utilities, community services, schools, health services, and employment.]

Tettemer, John M.; Harold A. Vance, and Joe Aja
1985 Water supply report for the San Xavier/Tucson planned community. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix XXI. Los Angeles, John M. Tettemer & Associates, Ltd. Maps, refs. iv + 53 pp. [Chapter headings are Introduction; Water Requirements; Potable Water Sources; Reclaimed Water; Recommended Water Supply Strategy; Water System Master Plan; Costs; Phasing; Environmental Impact; Aquifer Test and Water Quality Monitoring Program; and Groundwater Basin Recharge.]

Tettemer, John M.; Harold A. Vance, and B.C. Escobar
1985 Solid waste management report for the San Xavier/Tucson planned community. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix XX. Los Angeles, John M. Tettemer & Associates, Ltd. Map, illus., refs. iv + 44 pp. [Chapter headings are Introduction; Waste Generation in the San Xavier/Tucson Planned Community; Waste Management Facilities and Services in the Tucson Region; Alternatives Available to the San Xavier/Tucson Planned Community; and Environmental Impacts.]

Tettemer, John M., and Harold A. Vance with Timothy Wilkes A.I.A. Architects and Planners
1985 Urban design report for the San Xavier/Tucson planned community. Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona, Appendix XXIII.
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Los Angeles, John M. Tettemer & Associates, Ltd. Illus. iii + 28 pp. [Chapter headings are Introduction; Urban Design Structure; The Conservation and Open Space Network; The Village Structure; The Circulation System; and Activity Centers. The planned community, which would have covered the southeastern portion of the San Xavier Reservation, was never constructed.]

Tevis, James H.

1954 Arizona in the ‘50’s. Albuquerque, The University of New Mexico Press. Illus. xvi + 237 pp. [Tevis writes about his experiences in Arizona in the 1850s. He recalls having visited Mission San Xavier del Bac in 1858 and having paid an Indian a dollar to go inside. Using his imagination, he writes that the top walls of the mortuary chapel (“dead house,” as he calls it) was “made out of skulls.” In addition to carving his name on one of the bell towers, he says church ornaments included “a crown of thorns made out of silver, a silver image of Jesus, Noah’s Ark made of gold, and some fine silver bowls and urns inlaid with gold,” none of which is likely to be true. He says the Papagos were swindled out of these things by a French priest. He is also said in a footnote (page 50) to have talked about an underground passageway beneath the church that led to the Santa Cruz River -- a virtual impossibility given that the church is built on bedrock that is at most three feet beneath the floor.]

1968 Arizona in the ‘50’s. True West, Vol. 15, no. 5 (May/June), pp. 6-13, 28-30, 34-36, 40-41, 48-54. Austin, Western Publications, Inc. [This is a reprint of nearly all of Tevis (1954), including those portions relating to Mission San Xavier del Bac. There is a pre-1887 photo of the south elevation of the church on page 30.]

Thackery, Frank A., and M. French Gilman


Thackery, Frank A., and A.R. Leding

1929 The giant cactus of Arizona; the use of its fruit and other cactus fruit by the Indians. Journal of Heredity, Vol. 20, no. 9 (September), pp. 400-414. Baltimore, The American Genetic Association. [This is a seminal article on the ethnobotany of the saguaro and organ pipe cactus, chiefly as these plants relate to Papagos. Eleven good photographs accompany the text, one of which (p. 408) shows a Papago saguaro harvest camp with earthenware jars in use. The authors remark that Papagos still use saguaro fruit in spite of the ready availability of packaged foods (p. 403); “pitahaya” is a term used by Spaniards to label all columnar cacti and their fruits, but the likelihood is that Juan de Oñate chroniclers referred to the saguaro when they used the term in the early seventeenth century (p. 404); the “Navaita” (Navitu), saguaro wine festival, among the Papago is discussed (pp. 405-407); and there is a discussion of the Papagos’ gathering, preparation, and use of saguaro fruit (pp. 409-413). Also see Thackery (1953).]
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Thackery, Franklin A.
1953 Sand food for the Papagos. Desert Magazine, Vol. 16, no. 4 (April), pp. 22-24. Palm Desert, Desert Press, Inc. [Five black-and-white photographs accompany this discussion of a parasitic plant, Ammobroma sonorae, which grows in the sand dunes of California and Arizona and of Sonora, Mexico. The plant was harvested in large quantities by the San Papago. Also see Thackery and Gilman (1931) and Thackery and Leding (1929).]

Thayer, John

Theobald, John, and Lillian Theobald
1961 Arizona Territory post offices & postmasters. Phoenix, Arizona Historical Foundation. Illus., index. xiii + 178 pp. [Included here (page 122) is a listing for Quijotoa, a mining boom town in the heart of what later became the Sells portion of the Papago Indian Reservation. The first postmaster was assigned here December 121, 1883, and the last on January 4, 1897. It was a boom town from about 1882 to 1885.]

Thiel, J. Homer
1998 Uncovering the story of Tucson's Chinese gardeners. Archaeology in Tucson, Vol. 12, no. 2 (Spring), pp. 1-5. Tucson, Center for Desert Archaeology. [In writing about excavations in an area in Tucson once occupied and gardened by Chinese, Thiel summarizes Tucson's history, noting, "It was the Piman village of San Cosme when Father Kino visited in the 1690s, the site of the Mission San Agustín in the 1790s, ... ".]

2000 Archaeological monitoring at the Mission of San Xavier del Bac. Project Report No. 98-102 (CDA Project No. 98-001). Tucson, Center for Desert Archaeology. Map, plans, refs. cited. 23 pp. [A report submitted to Fr. Alberic Smith, O.F.M., pastor of Mission San Xavier, it details results of archaeological testing done in May, 1998 following a trench line being excavated by a backhoe preparatory to burying a cable around the entire mission complex as part of the mission’s lightning resistor system. There is an excellent summary or previous archaeological work carried out at San Xavier as well as a synopsis of the prehistory and history of the immediate vicinity.]

2001 Tucson's birthplace. Archaeology Southwest, Vol. 15, no. 2 (Spring), p. 4. [This article about archaeological excavations at the site of the Spanish visita of San Agustín del Tucson notes that the visita's granary was roofed in a manner similar to that of the church built by Father Alonso Espinosa at Mission San Xavier del Bac in the 1750s -- a rectangular structure with a row of center posts running
longitudinally down the center to support a flat roof.]

2003 Profile from Tucson’s first presidio families. *SMRC-Revista*, Vol. 37, no. 137 (Fall), pp. 7-8. Tucson, Southwestern Mission Research Center. [Profiled here is José María Martínez and his descendants. Martínez, who was born in Arizona between 1806 and 1811. He was living in Tubac in 1851 when Apaches forced him to flee to San Xavier where the Papagos granted him a parcel of land. When the Mexican military left Arizona in 1856, Martínez was given the keys to missions Tumacácori and San Xavier del Bac. He died at San Xavier September 28, 1868 from the efects of wounds he suffered at the hands of Apaches in a fight at the foot of Black Mountain that took place in 1863.]

2004 The Tubac and Tucson presidios. *Archaeology Southwest*, Vol. 18, no. 4 (Fall), p. 11. Tucson, Center for Desert Archaeology. [Thiel brieﬂy summarizes the eighteenth-century histories of the Spanish presidios at Tubac and Tucson in southern Arizona. The former was begun in the immediate wake of the Piman rebellion of 1751 and the latter in 1775 after Captain Hugo O’Conor found several hundred O’odham, cultivating crops in the vicinity of Tucson and San Xavier del Bac.]

Thiel, J. Homer; Michael W. Diehl, and Michael Brack

2008 Archaeology at San Agustín Mission. *Glyphs*, Vol. 58, no. 12 (June), pp. 6-7. Tucson, Arizona Archæological and Historical Society. [Thiel summarizes archæological work that has taken place at the site of San Agustín Mission at the base of A-Mountain on the Santa Cruz River in Tucson. The mission was built to accommodate O’odham who lived in the settlement of Tucson.]

Thiel, J. Homer, and William Neil Smith

1995 A bird effigy vessel from Sabino Canyon Ruin. *Archaeology in Tucson*, Vol. 9, no. 1 (January), pp. 6-7. Tucson, Center for Desert Archaeology. [Smith suggests that the large prehistoric ceramic bird effigy vessel described in this article may once have been intended to hold liquid such as might have been the case in a ceremony such as the historically known Tohono O’odham saguaro cactus fruit wine festival.]

Thiel, J. Homer, and James M. Vint

2003 The life and times of Santa Cruz de Terrenate. *Archaeology Southwest*, Vol. 17, no. 3 (Summer), pp. 15-16. Tucson, Center for Desert Archaeology. [This article about the short-lived eighteenth-century Spanish presidio of Santa Cruz de Terrenate on the San Pedro River in southeastern Arizona is accompanied by an excellent map showing the locations of many missions, visitas, and rancherías among the O’odham along the San Pedro and Santa Cruz rivers.]

Thomas, Alfred B., *translator and editor*

1932 *Forgotten frontiers. A study of the Spanish Indian policy of Juan Bautista de Anza, Governor of New Mexico, 1777-1787.* Norman, University of Oklahoma Press.
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Maps, illus., bibl., index. xvii + 420 pp. [Reprinted in 1959, this book includes on pages 366-68 a petition by Juan Bautista de Anza to the King of Spain, one written in Santa Fe and dated November 18, 1786, in which Anza asserts “that he pacified in Sonora the Papaga nation of more than three thousand rebels, causing the death of their general.”]

1941 *Teodoro de Croix and the northern frontier of New Spain, 1776-1783*. Norman, University of Oklahoma Press. Map, illus., bibl., index. xiii + 273 pp. [When he wrote this lengthy report, Croix was commandant general of the Interior Provinces of New Spain. It is concerned principally with the military defense of the frontier and includes information on the region of the Pimería Alta. Consult the index under “Bac, San Xavier del,” “Indian Policy, in Sonora,” “Pima,” “Sobaipuri,” and “Tupson (Tucson).”]

1967 Thomas, Bob

Apostle to the Papago buried. *Provincial Annals*, Vol. 29, no. 2 (April), p. 7. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Reprinted from the March 2, 1967 *Arizona Republic* newspaper, this is an account of the March 1, 967 burial of Father Bonaventure Oblasser, a Franciscan missionary, in the cemetery at Topawa on the Papago Indian Reservation.]

1997 Prehistoric fortress in the desert. *Arizona Highways*, Vol. 73, no. 11 (November), pp. 4-9. Phoenix, Arizona Department of Transportation. [This is a color-illustrated article about the prehistoric Fortaleza ruin on the Gila Bend Reservation, the San Lucy District of the Tohono O'odham Nation.]

2004 Thomas, June

How to make pottery. *Papago: The Desert People*, Vol. 1, no. 1 (January), p. 7. Topawa, Arizona, Topawa Middle School. [Writes nine-year-old Papago student Thomas: “You go out to the desert and look for the clay. When you find the clay you make it and you put water in it. It will get smooth and put it in the sun and it will get hard. When it is ready, you paint it and it comes out pretty.”]

1991 Thomas, Robert K.

and London, Garland Publishing Company. [Facsimile reproduction, prepared in
Ithaca, New York in 1963 of Thomas’s field notes of interviews carried out by him
in 1953 with a dozen “Sand Papagos.” On the basis of his interviews, Thomas
surnises that there were two bands of O’odham in the area west of the reservation
who spoke closely-related dialects. One group lived at Aliwaiipa (Quitobaquito)
and the other lived along the Gulf of California. He suggests they may have merged
in the 1850s.]

Thompson, Jerry D.

1992 Desert tiger: Captain Paddy Graydon and the Civil War in the Far Southwest. El
[Included in this biographical account of an Irish-born U.S. soldier and frontier
entrepreneur is the story of Papagos' alleged stealing of cattle from Calabasas in
early 1859 and their use of Santa Cruz, Sonora, as a place of escape and refuge.
Three accused Papagos were taken captive and imprisoned at Fort Buchanan on the
U.S. side of the border (p. 17). There is also brief mention of U.S. Dragoons' camping at Mission San Xavier del Bac on November 14, 1856 (p. 11).]

Thompson, Joseph

23, no. 4 (July), pp. 255-257. [Santa Barbara, California], Province of Saint
Barbara [of the Order of Friars Minor]. [This sermon, preached July 16, 1961 in St.
Joseph’s church in Los Angeles, California, outlines the career of a Franciscan
missionary who worked among the Papago Indians for many years.]

Thompson, Laura

1948 Attitudes and acculturation. American Anthropologist, Vol. 50, no. 2 (April/June),
discussion of Papagos (pp. 206-208) includes consideration of Papagos’ attitudes
toward the supernatural world; acquisition of power; attitudes toward sickness and
its causes; and the results gleaned through psychological testing that Papagos have
two types of reality from which to choose and that they fluctuate back and forth
between them.]

1950a Action research among American Indians. Scientific Monthly, Vol. 70, no. 1
(January), pp. 33-40. Lancaster, Pennsylvania, American Association for the
Advancement of Science. [Details are offered concerning research involving five
Indian tribes, of whom Papago was one, sponsored by the University of Chicago
and the Bureau of Indian Affairs’ Indian Education Research Project.]

México, D.F., Instituto Indigenista Interamericano. [In writing about the University
of Chicago and Bureau of Indian Affairs’ Indian Education Research Project,
Thompson notes that Papagos from the Topawa and Hickiwan and Gu Vo areas
were among those chosen for the project from among the six tribes studies (p. 28);
initially there was a three-month pilot field study conducted on the reservation at
Papago/San Xavier bibliography

Sells, Santa Rosa, and Vamori (p. 30); and results of the Papago portion of the study can be found in Joseph, Spicer, and Chesky (1949).]


1969 *The secret of culture; nine community studies*. New York, Random House. Index, bibl. xiv + 394 pp. [Chapter 13 (pp. 238-250) is titled “Papago of Arizona.”] Discussed are microrace; language and song; geography; archaeology and culture history; economy and nutrition; social structure and kinship in the Papago village; child development; traditional ceremonies and world image; perception pattern; and affects of acculturation. The report is based principally on firsthand observations made on the Papago Reservation in 1942 and 1946 and on findings resulting from the University of Chicago and Bureau of Indian Affairs’ Indian Education Research Project.]

1970 Exploring American Indian communities in depth. In *Women in the field*, edited by Peggy Golde, pp. 47-64. Chicago, Aldine Publishing Company. [Recollections by Thompson of her work as coordinator of the University of Chicago and Bureau of Indian Affairs’ Indian Education Research Project. It includes a discussion of her work with Papago Indians (pp. 52-57).]

Thompson, Mary H.; Margaret Archie, and John Rood


Thompson, Raymond H.


2005a Anthropology at the University of Arizona, 1893-2005. *Journal of the Southwest*, 928
Papago/San Xavier bibliography

Vol. 47, no. 3 (Autumn), pp. 327-374. Tucson, The Southwest Center, University of Arizona. [Passing mention is made of the installation of an exhibit on Papago (O’odham) Indians in the Arizona State Museum (p. 342); of the Papago population study carried out by the Bureau of Ethnic Research (p. 346); of studies of Papago language carried out by William Kurath and Edward Spicer (p. 350); of the role of Kiowa-Tohono O’odham Indian Alyce Sadongei in an expansion of tribal repatriation and involvement in museum affairs (p. 360).]


Thompson, D. Roberto 1931 Sons of the stone age. The Seri – modern Mexico’s most savage Indians. As told to H.H. Dunn. Travel, Vol. 56, April, pp. 4344, 54, 56. [This is a somewhat sensationalized account, the more exaggerated and lurid statements no doubt largely attributable to H.H. Dunn, of the Seri Indians of Sonora and of Tiburon Island. At one point, Thompson recounts an event from his boyhood, one that took place ca. 1906, when, “a raiding party of Seri killed and ate four colts on my grandfather’s ranch. With a squad of fifteen well-armed Papago vaqueros from the ranch, I followed the Seri into the desert. We knew the desert as well as the Indians; we were mounted and they were on foot; we had rifles and revolvers while they had only their bows and arrows. Yet they killed two of our party, and wounded three, while we never caught a single Seri, though we lost seven horses and four mules to the taboo-squirrel holes.”]


Thornburgh, Nathan 2010 Postcard from Sells, Ariz. Time.com, Monday, Nov. 1 http://www.time.com/time/magazine/article/0,9171,2026896,00.html [Dead link] [Online, although possibly in the print edition of Time as well, this essay provides an overview of problems arising from the proximity of the Tohono O’odham Nation to smuggling routes favored by people heading north from Mexico. It discusses problems of law enforcement, co-option of tribal members, and harassment of tribal members being profiled by law enforcement agents.]
Papago/San Xavier bibliography

Thornton, Francis B.
1954 Catholic shrines in the United States and Canada. New York, Wilfred Funk, Inc. Maps, illus, index. xii + 340. [Two of the many shrines catalogued and described here are those of San José de Tumacácori and Mission San Xavier del Bac, both founded in the late seventeenth century in the Pimería Alta (pp. 146-150). There are black-and-white photos of the diorama in the Tumacácari National Monument museum of Father Eusebio Francisco Kino on horseback, of the southeast elevation of the ruins of the church at Tumacácori, and the south-southwest elevation of the church of Mission San Xavier del Bac.]

Thornton, Russell

Thrapp, Dan L.
1967 The conquest of Apachería. Norman, University of Oklahoma Press. xvi + 405 pp. [Included is a brief discussion of the role played by Papagos in the 1871 Camp Grant Massacre of Apache Indians and a longer account of the role played by Dr. R.A. Wilbur who, at the time (1871-1874), was the Papagos’ Indian agent. “Wilbur was,” writes Thrapp, “to put it generously, a crook.”]

Throssell, Stan
1977 [Untitled photograph.] Sun Tracks, Vol. 3, no. 2 (Spring), p. 26. Tucson, American Indian Student Club and the Department of English, University of Arizona. [This is a photo of a little Papago girl who appears to be taking part in a Christmas play. Throssell was a photographer and editor of the Papago Runner newspaper published in Sells, Arizona.]

Thurman, Melburn D.
1998 Conversations with Lewis R. Binford on historical archaeology. Historical Archaeology, Vol. 32, no. 2, pp. 28-55. Tucson, Society for Historical Archaeology. [This is a transcript of an interview conducted by Thurman with Lewis Binford. Binford mentions (p. 31) that he interacted with “Bunny” Fontana in connection with Fontana’s study of the ethnohistory of Pima/Papago ceramics.]

Thybon, Scott
1989 Under the bells. The Spanish missions of Father Kino. National Geographic Traveler, Vol. 6, no. 1 (January/February), pp. 52-62. Washington, D.C., National Geographic Society. [Illustrated with color photographs by Jack Dykinga, including one of Mission San Xavier del Bac and another of the mortuary chapel at Tumacácori, this is an article about the present-day situation in southern Arizona and northern Sonora communities where Father Eusebio Francisco Kino]
Papago/San Xavier bibliography

established missions among the Northern Piman Indians in the late 17th and early 286th centuries. Much of the text is devoted to Mission San Xavier del Bac.]

Tinker, Ben
1978  *Mexican wilderness and wildlife*. Austin and London, University of Texas Press. Foreword by A. Starker Leopold. Maps, illus. xii + 131 pp. [The narrative contains scattered references to Papago hunting guides and Papago hunting practices. Tinker also refers to the fruit of saguaro cactus’s being harvested by Papagos and Pimas, after which they “packed the contents in ollas, sealing them with deerskin for future use. Today (1920s), the few Papago Indians who live in isolated regions of the Sonora desert still harvest this fruit” (p. 26).]

Tinker, Frank A.
1955  *Ban-i-quash builds a house of grass*. *Desert Magazine*, Vol. 18, no. 8 (August), pp. 24-26. Palm Desert, California, Desert Press, Inc. [This is an illustrated account of the construction of the shaish-ki, or Papago grass-adobe round house, at the Arizona-Sonora Desert Museum near Tucson. It was built by Ban-i-quash (Frank Lopez) of Sil Nakya village on the Papago Reservation. It includes a good discussion by Lopez of the changing ways of life involved in the change from the ki to permanent adobe houses. Photos include various stages of the house’s construction.]


Tinker Salas, Miguel
1997  *In the shadow of the eagles*. *Sonora and the transformation of the border during Porfiriato*. Berkeley, Los Angeles, and London, University of California Press. Maps, bibl., index. xi + 347 pp. [This history focuses on Sonora during the period from the 1870s to 1910. There is scattered, if brief, mention of the Tohono O’odham throughout (consult the index), including a note that in the 1870s and early 80s they “sold pitayás (saguaro fruit) by the basket and honey in the streets” of Guaymas; in 1870, “Caborca featured ‘stunning races by the Papagos who raced among themselves and against mestizos’”; in the 1870s the Tohono O’odham became “the main brake on Apache incursions”; and in 1901, Tohono O’odham living in the vicinity of El Tiro mine in the Altar district were blamed for the lack of economic development there because of the Indians’ “backward practices.”]

Tisdale, Mary; Richard Brook, and Carl Barna
Papago/San Xavier bibliography

It is mentioned that archaeologist Charles C. Di Peso (1953a,b) had interpreted part of the site as having been home for Piman-speaking Sobaipuri Indians at the turn of the seventeenth and eighteenth centuries. Other archaeologists believe it was solely a short-lived Spanish presidio. It is also asserted that by 1775 disease and slave raiding (?) had made Northern Pimans vulnerable to Apache attacks, an that by then Pimans had abandoned the San Pedro River and “relocated westward to the Santa Cruz River valley.”

Tisdale, Shelby J.
2001 Woven worlds: basketry from the Clark Field collection. *American Indian Art Magazine*, Vol. 26, no. 3 (Summer), pp. 54-63. Scottsdale, Arizona, American Indian Art, Inc. [Mention is made of Field's visit to the Papago Reservation in the 1930s to collect baskets, as well as his visit in 1940 when he “purchased a Tohono O’odham *tiswin* [sic] bowl made by Chalola at the Papago Arts and Crafts Board in Sells. He returned in 1942 and purchased two baskets from the agent there, one made by Mary Thomas and the other by Lena Thomas.” Some of these baskets, at least, are in the Philbrook Museum of Art in Tulsa, Oklahoma.]

Todd, Cecil
1981 Metal mining and its associated industries in Tucson. *Journal of Arizona History*, Vol. 22, no. 2 (Spring), pp. 99-128. Tucson, Arizona Historical Society. [Data concerning the Picacho and Gunsight mines, both in Papago country, are on pages 112-113, the latter a photograph showing workers at the entrance to the Gunsight Mine.]

Todd, Virginia

Toelken, Barre
1993 The 1992 O’odham *waila* festival. *Journal of American Folk-lore*, Vol. 106 (Fall), pp. 466-468. Boston and New York, Houghton, Mifflin, and Co. for the American Folk-lore Society. [This is a review – an altogether positive one – of the fourth annual O’odham *waila* festival held at in Tucson March 28, 1992 at the Arizona Historical Society. He writes about the music, dancing, food, and crafts and the overwhelmingly O’odham attendance at the affair. He also writes about one of the groups, one from the village of Wa:k, performing the next day in the plaza in front of Mission San Xavier del Bac as part of a fundraiser to help with the conservation of the church of San Xavier del Bac.]

Tohe, Laura, *editor*

2002-04 *Dancing with the wind* [ArtsReach Literary Magazine, Vols. 14 and 15]. Tucson, ArtsReach. Illus. xii + 113 pp. [This combined issue of volumes 14 and 15 of ArtsReach Literary Magazine is a gathering of poems by Indian students, most of them presumably Tohono O’odham and Yaqui, although their tribal affiliations are not given. The magazine’s cover is illustrated by Tohono O’odham artist Leonard Chana to whose memory the entire issue is dedicated. The rest of the issue’s illustrations are provided by various Indian students.]

Tohono O’odham Community Action [organization]

2010 *From I’iito’s garden. Tohono O’odham food traditions*. Sells, Arizona, Tohono O’odham Community Action [TOCA]. Illus., index, 371 pp. [Listed as other authors are Mary Pagnelli Votto and Frances Manuel. Lavishly color illustrated, the book has been described as “a comprehensive and respectful look at the foodways of the Tohono O’odham ... . It includes several hundred ... color photos spread across nearly 400 pages of in-depth culinary and cultural information.” It provides “step-by-step directions on how to grow traditional crops and harvest wild foods, nutrition information, songs, legends, personal reflections, and traditional and contemporary recipes contributed by community cooks and top chefs.”]

Tohono O’odham Nation


1985 *Constitution of the Tohono O’odham Nation*. s.l., s.n. 18 pp. [This is a draft, with manual corrections and deletions, of the Constitution of the Tohono O’odham National that was formally adopted by enrolled members of the Papago Tribe of Arizona in 1986.]

1987 *Criminal code of the Tohono O’odham Nation*. Sells, Arizona, Tohono O’odham Nation. iv + 87 pp. [This is a revision of the Papago Tribe of Arizona’s criminal code “in light of (1) the adoption of the new constitution and (2) the enactment by Congress of the Omnibus Drug Enforcement, Education and Control Act of 1986.”]

Tohono O’odham Nation and the Arizona State Gaming Agency

1993 *Tohono O’odham Nation and State of Arizona gaming compact*. Phoenix (?), Arizona State Gaming Agency (?). iv + 67 + 13 + 5 pp. [Signed June 24, 1993, this is the document that initially governed the relationship between the Tohono O’odham Nation and the State of Arizona with respect to gambling casinos and their revenues.]

2002 *Tohono O’odham Nation and State of Arizona gaming compact, 2002*. [Phoenix, Arizona Department of Gaming.] Various paging. [This is the agreement on gaming between the State of Arizona and the Tohono O’odham Nation signed December 4, 2002 by Governor Jane Dee Hull and Chairman Edward D. Manuel.]
Papago/San Xavier bibliography

Tong, Emery, editor

1991 *Franciscan life. Celebrating seventy-five years.* Oakland, California, Franciscan Friars, St. Barbara Province. Illus. 236 pp. [This large format commemorative volume celebrates the 75-year history of the Saint Barbara Province of the Order of Friars Minor, focusing not on history but on the work of Franciscans within the province, one that includes Arizona, Mission San Xavier del Bac, and churches and activities on the Papago Indian Reservation (Tohono O’odham, Nation). Includes are photos of Mission San Xavier (pp. 4, 114, 154-155, 168, 192-193); text and photos concerning Fr. Nicholas Perschl, O.F.M., who died June 16, 1969 and is buried in the San Xavier village cemetery (pp. 154-155); and text and photos concerning friars – including Peter Verheggen, Kieran McCarty, Larry Dolan, Remy Rudin, Max Hottle, Michael Dallmeier, and Tom Frost – working at San Xavier and elsewhere among the Tohono O’odham (pp. 66-67, 68, 82, 108, 114, 118-119, 154, 168, 193).]

Tang, Emery, and John Diercksmeier, editors

1979 *Franciscan life. A year in pictures 78 - 79.* Oakland, California, Franciscan Friars, Province of Saint Barbara. Illus. 72 pp. [This is chiefly a collection of black-and-white photographs taken on the occasion of a Franciscan general chapter held in Santa Barbara, California. It includes photo portraits of friars who were then active, including many who either then, earlier, or later served among the Tohono O’odham. These include, for example, Luis Baldonado, Stephen Barnufsky, Joseph Baur, Chris Rogan, Berard Connolly, Walter Holly, Maurus Kelly, Peter Krieg, Justin Moncrief, David Paz, Roy Rivas, Christian Rogan, Regis Rohder, William Sisk, Alberic Smith, Martin Soto, and Batholomew Welsh.]

Tooker, Elisabeth


1952 “Papagos in Tucson: an introduction to their history, community life, and acculturation.” Master’s thesis, Department of Anthropology, University of Arizona, Tucson. Maps, illus., bibl. x + 137 pp. [Major subject headings for this thesis about Papagos living in Tucson include historical background; definition of the community; the Southside Presbyterian Church; the Catholic Church and Catholicism; a summary comparison between Catholicism and Presbyterianism; and a summary concerning Papagos living in Tucson. Scattered references to San Xavier Papagos and Mission San Xavier occur throughout.]

Torres-Reyes, Ricardo

views of the church and museum accompany this article about Mission Tumacácori in southern Arizona, a mission founded in 1691 by Father Eusebio Francisco Kino for the Northern Piman Indians. The mission’s history is outlined and the ruins, as maintained by the National Park Service, are described.

Toupal, Rebecca S.
2002 “Landscape perceptions and natural resource development: finding the ‘social’ in the ‘sciences.’” Ph.D. dissertation, The University of Arizona, Tucson. 296 pp. [“(T)his study examined the landscape perceptions of four groups concerned with management planning of the Baboquivari Wilderness Area in southern Arizona: the Bureau of Land Management, landowners of the Altar Valley, recreationists, and members of the Tohono O’odham Nation.”]

Toumey, James W.
1897 The giant cactus. Popular Science Monthly, Vol. 51, September, pp. 641-644. New York, D. Appleton Company. [The article includes scattered reference to the Papago Indian, “who sees nothing peculiar in the many forms of life characteristic of the region where he makes his home” (p. 641). He also briefly discusses the saguaro fruit harvest and the products made from the fruit, including a “rank, intoxicating drink.”]

Tovrea, J. Howard
1935 Mexican church architecture. Southwestern Monuments Monthly Report, Supplement for July, pp. 63-73. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [Included with this essay about Spanish architecture in Mexico is a drawing by architect Tovrea of the façade of “Mission San Jose de Tumacacori, Arizona, U.S.A. as it might have looked when it was built, 1800-1822. The facade is now in a ruinous condition.” The church once served Northern O’odham.]

1936 Report on Mission San Jose de Tumacacori. Southwestern Monuments Monthly Report, Supplement for January, pp. 41-54. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [This is a detailed description of the interior and exterior of the church of Mission Tumacacori, complete with plans and drawings, with recommendations for restoration. Much of Tovrea’s speculations and suggestions are based on comparisons with other churches in the Pimería Alta. Included here as well is an addenda on the proposed museum for the monument.]

Tovrea, J. Howard, and Frank Pinkley
1936 Tumacacori alcoves or transepts. Southwestern Monuments Monthly Report, August, pp. 121-125. [Coolidge, Arizona], Department of the Interior, National Park Service, Southwestern Monuments. [The authors wrestle with the meaning on non-bonded wall joints found in the nave of the church of Mission Tumacacori. They once had speculated that the church was originally intended to have a pair of
transepts, but the plan was abandoned in the course of the church’s construction. This article offers further consideration of alternatives as well as speculation about building dates. These problems were resolved much later by James Ivey (see Bleser (1989).]

Townsend, James G.
1938 Disease and the Indian. *Scientific Monthly*, Vol. __, no. __ (December), pp. 479-493. Washington, D.C., American Association for the Advancement of Science. [Included here (p. 486) is a discussion of tuberculosis among Papago Indians. There is also a photograph of the “San Xavier Tuberculosis Sanatorium, Tucson, Arizona” on page 486.]

Trailer, A.
1921 Along untrodden trails. *Franciscan Herald*, Vol. 9, no. 8 (June), pp. 241-244. Chicago, Friars Minor of the Sacred Heart Province. [This lengthy article concerns the status of the churches of the Pimería Alta missions in Sonora. Pima and Papago Indians are mentioned frequently. There are photos of Yaqui soldiers by the mission at Magdalena; of Mission San Ignacio; the October 4 Fiesta de San Francisco in Magdalena; Santa María Purísima de Caborca, with the sanctuary having fallen into the river; San Francisco de Atil; and the church at Altar. Mission San Xavier del Bac is mentioned as well. “A. Trailer” is possibly a pen name for a Franciscan friar.]

Trennert, Robert A.
1979 Peaceably if they will, forcibly if they must: the Phoenix Indian School, 1890-1901. *Journal of Arizona History*, Vol. 20, no. 3 (Autumn), pp. 297-322. Tucson, Arizona Historical Society. [Papagos are mentioned as being among the first students to attend the federally-administered Phoenix Indian (boarding) School in Phoenix, Arizona.]

1986 John H. Stout and the Grant Peace Policy among the Pimas. *Arizona and the West*, Vol. 28, no. 1 (Spring), pp. 45-68. Tucson, The University of Arizona Press. [Mention is made of Papagos being present at a meeting at Camp Grant with Apaches, a meeting convened and moderated by General O.O. Howard. Also mentioned is Howard’s taking Papagos with him to Washington, D.C., for a visit in 1872.]

1987 Fairs, expositions, and the changing image of Southwestern Indians, 1876-1904. *New Mexico Historical Review*, Vol. 62, no. 2 (April), pp. 127-1560. Albuquerque, University of New Mexico. [The 1894 California Midwinter International Exposition held in San Francisco featured an “Arizona Indian village” which included a representation of Mission San Xavier del Bac and a native compound in which “several adults and children (most likely Pimas and Papagos) reproduced ‘the home life of the natives of Arizona.’” Native arts and crafts were heavily featured at the exposition.]

and London, University of Oklahoma Press. Illus., notes, bibl., index. xv + 256 pp. [Consult the index for scattered references to Papagos, many of whom attended the Phoenix Indian school. Included is mention of the fact that some Papago students contracted tuberculosis while there.]

Treutlein, Theodore E.
1939 The economic regime of the Jesuit missions in eighteenth century Sonora. *Pacific Historical Review*, Vol. 8, no. 3 (September), pp. 289-300. Berkeley, University of California Press. [Although this article generalizes for all of Sonora, Treutlein draws heavily on the Pimería Alta experiences as set forth by Jesuit missionary Ignaz Pfefferkorn (1949). He writes about Indians’ clothing, farming practices, livestock raising, and trade. He also notes Diego Ortiz Parrilla’s observation that the 1751 Pima Revolt was provoked by the Jesuits having taken the best farm lands for themselves, leaving the Indians with fields lacking irrigation ditches.]

1957 Father Gottfried Bernhardt Middendorf, S.J. pioneer of Tucson. *New Mexico Historical Review*, Vol. 32, no. 4 (October), pp. 310-318. Santa Fe, Historical Society of New Mexico; Albuquerque, University of New Mexico. [The German Jesuit missionary Father Middendorf was the only priest throughout the entire Spanish colonial period to have been assigned to Tucson. His tenure there among the Northern Pimans was a very short one, lasting only a few months in 1757 before the Indians forced his departure in May of that year.]

Treutlein, Theodore E., *translator and editor*
1945 *See* Segesser (1945)
1949 *See* Pfefferkorn (1949)
1965 *See* Och (1965)
1989 *See* Pfefferkorn (1989)

Trimble, Marshall
1983 The Gadsden Purchase survey – from Los Nogales, to Fort Yuma, along El Camino del Diablo. *Arizona Highways*, Vol. 59, no. 4 (April), pp. 8-15. Phoenix, Arizona Department of Transportation. [Trimble writes that Mission San Xavier del Bac, “ceded to the Papago Indians by the Mexicans,” was seen by the U.S. boundary surveyors in 1855. Included here as well is a reproduction of the chromolithograph based on an Arthur Schott delineation of Papago women harvesting organ pipe cactus fruit with Baboquivari Peak in the background.]

1986 *Roadside history of Arizona*. Missoula, Montana, Mountain Press Publishing Company. Map, bibl., index. xiii + 480 pp. [There is scattered mention throughout of Papago Indians and of Spanish missions founded for Northern Pimans. See the index under “Calabazas,” “Guévavi” [sic], “Papago (also Tono O’odham {sic}) Indians,” “Pima Revolt,” “Pimería Alta,” “San José de Tumacacori,” “San Xavier del Bac,” and “Tucson.” Many details of the histories offered here are in error; the book needs to be used with care.]
Papago/San Xavier bibliography

Trimble, Stephen
1993 *The people. Indians of the American Southwest*. Santa Fe, School of American Research Press. Maps, illus., notes, index. xvi + 496. [The “O’odham Indians,” formerly the Papago and including the Gila River Pima, are covered here principally on pages 353-384. Subjects related to Tohono O’odham include the Ak Chin Reservation, calendar sticks, education, games, Gila Bend Reservation, government, language, in Mexico, music, Pisinemo, religion, San Xavier, Sand Papago, and subsistence (consult the index). Trimble’s book also includes a discussion of the Papagos’ *nawait* (saguaro fruit wine) ceremony (p. 363).]

Trimble, Stephen, *editor*
1986 *Our voices, our land*. Photos by Stephen Trimble and Lloyd Harvey. Flagstaff, Northland Press. Illus. ix + 165 pp. [Based on an audio-video program for the Heard Museum in Phoenix, included here are the quoted remarks of a Papago man or men concerning such matters as the enjoyment of walking in the desert (*see* pp. 19, 23, 35, 117, and 138). There are also photos of the cemetery on the San Xavier Reservation (p. 96), Papago rawhide masks (p. 117), a Papago woman holding a pot on her head (p. 119), Papago basket and basketry materials (p. 120), and of Mission San Xavier Bac (p. 156).]

Tristani, Nina
1995 *White dove of the desert. The legends of Mission San Xavier del Bac*. *Persimmon Hill*, Vol. 23, no. 4 (Winter), pp. 35-37. Oklahoma City, National Cowboy Hall of Fame and Western Heritage Center. [A brief outline of the history of Mission San Xavier del Bac, one that mentions the village’s “Sobaipuri” native inhabitants. There are innumerable errors in the story as told here.]

Trossel, Henry
1927a *Cactus provides the Papago Indians with nourishing food and refreshing drink*. *The American Indian*, Vol. 2, no. 1 (October), p. 15. Tulsa, The Society of Oklahoma Indians. [This is almost certainly Henry Throssel (*see* Hertzberg 1988). It includes a discussion by this Papago Indian of Papagos’ use of the saguaro, barrel cactus, deerhorn cactus, and (teddy) bear cactus, as well as soapweed (yucca).]

1927b *Use of the cactus plants among the Papago*. *Indian Leader*, Vol. 50, no. 16 (January 7). Lawrence, Kansas, Haskell Institute. [Probably, although not certainly, identical to Trossel (1927a).]


Troy, Timothy
Truett, Samuel
2004 The ghosts of frontiers past: making and unmaking space in the borderlands. *Journal of the Southwest*, Vol. 46, no. 2 (Summer), pp. 309-350. Tucson, The Southwest Center, University of Arizona. [In writing about New Spain’s northern border in Sonora, Truett makes the assertion that some of the region’s native peoples, “saw horses and cattle as threats to their fields, and took awhile to accept them, whereas others – the Tohono O’odham and Apaches, for instance – added them to the list of animals that might be hunted by traditional means.”]

Trulsson, Nora B.
1996 Beyond former glory. *Sunset*, Vol. 197, no. 5 (November), pp. 90-92, 94. Menlo Park, California, Sunset Publishing Company. [Six color photos by Terrence Moore accompany this article about the conservation project at Mission San Xavier del Bac which began in 1989 and which continued underway in 1996. The involvement of the Tohono O’odham apprentice conservators is noted especially.]
2001 Cultural scholarship. *Native Peoples*, Vol. 14, no. 2 (January-February), pp. 26-30. Phoenix, Media Concepts Group, Inc. [This article about educational programs operated by the Heard Museum in Phoenix includes color photos of Heard Museum student guides, including pictures that show Carla Johnson (Tohono O’odham), Vanessa Johnson Tohono O’odham), Angelo Johnson (Apache/Tohono O’odham), and Dedric Lupe (Apache/Tohono O’odham).]

Tschopik, Harry

Tucson Birthday Committee
1977 *Tucson, the Old Pueblo. A chronology*. Revised and updated. Tucson, Tucson-Pima County Historical Commission. Illus. 21 pp. [This chronology was compiled originally in 1971 by a twenty-one member committee chaired by James E. Officer. It highlights major events in the city’s history beginning in the year A.D. 800 with a prehistoric settlement, continuing with 1694 when Father Eusebio Kino

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encountered a settlement of O’odham living there, and concluding with the burial of a time capsule on December 11, 1975. San Xavier Papagos and Mission San Xavier receive mention, and there is a photo of the southeast elevation of the church taken between 1887 and 1900 on page 1.]

Tucson Chamber of Commerce
n.d.  *Mission of San Xavier del Bac, founded 1692*. Tucson, Tucson Chamber of Commerce. Illus. 7 pp. [A brief history and description of Mission San Xavier are presented. The booklet promotes the church as being, “more beautiful and interesting than any other in the country.” The booklet also says, “It is claimed in Mexico that much of the fresco painting was done by a talented father from the Collegiate Convent of Santa Rosa de Viterbo at Queretaro, who was of the school of Francisco Eduardo de Tresfuerzas, commonly called the Michael Angelo of Mexico.”]

Tucson Chamber of Commerce. *Convention Bureau.*

Tucson-Pima Arts Council
2002  *Cultural corridors of Pima County*. Tucson, The Council. Maps, illus., suggested readings. 114 pp. + 1 computer disc. [The accompanying CD contains music and personal narratives of members of various Pima County ethnic groups, Tohono O’odham included. This travel guide, with emphasis on regional ethnicity, includes information of the Tohono O’odham and San Xavier reservations, and on Mission San Xavier del Bac.]

Tucson Planning Department
1996  *Celebrating Tucson's heritage*. Tucson, The City of Tucson, Arizona. Maps, illus. 38 pp. [Included here are a watercolor sketch and pen-and-ink drawing of Mission San Xavier del Bac by Harry James Cuming and a one-page (28) description of the San Xavier Environs Historic District. The district was established by Pima County in 1972 to help protect the view of Mission San Xavier. A black-and-white photo of the southwest elevation of the mission, one taken ca. 1905, is on page 4.]

Tucson Sunshine Climate Club
[1939]  *Tucson*. Tucson, Tucson Sunshine Climate Club. Illus. Unpaged. [A photo-filled, 48-page booklet promoting Tucson includes six black-and-white photos of Mission San Xavier del Bac and an unlabeled photo of a Papago rain house and ramada, possibly at Big Fields on the Papago Indian Reservation. A photo by Esther Henderson of the northeast elevation of the church of San Xavier, with Bishop Granjon’s arch in the foreground, is printed in reverse. One page (36) has a
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six-paragraph history of Mission San Xavier del Bac.]

Turnbaugh, Sarah P., and William A. Turnbaugh
1986 Indian baskets. West Chester, Pennsylvania, Schiffer Publishing, Ltd. Maps, illus., bibl., index. 264 pp. [Fairly contemporaneous Papago baskets are illustrated in color on pages 62-63. Papago baskets are discussed and shown in black-and-white photographs on pages 219-220, 238-239, and 240-242.]


Turner, Christie G., II
1993 Southwest Indian teeth. National Geographic Research and Exploration, Vol. 9, no. 1, pp. 32-53. Washington, D.C., National Geographic Society. [Turner includes in his discussion the problem of O’odham (“Pima”) and Hohokam affinity, arguing that Pimans -- in terms of their dentition -- are more like Hopi Indians than like late classic period Hohokam.]

Turner, D.L.
2006 Forgotten city of saints. Mormons, Native Americans, and the founding of Lehi. Journal of Arizona History, Vol. 47, no. 1 (Spring), pp. 57-82. Tucson, Arizona Historical Society. [Lehi was a Mormon settlement founded in central Arizona in 1877, a community whose lands later became a part of the city of Mesa and the of the Salt River Indian Reservation. The Mormon settlers formed a group called the “Utah Farming and Irrigating Company” and proceeded to excavate an irrigation canal out of the Gila River called the “Utah Ditch” with the help of hired laborers that included Papago Indians. One of the community’s Indian translators and laborers was Incarnacion Valenzuela, “a multilingual man of Papago and Castilian extraction.” In 1884the Mormons established the “Papago Ward” of their church there in honor of Valenzuela. “Today the ward stands as the oldest continuing Lamanite (i.e. Indian of “Lost Tribe”) organization in the entire LDS Church.”]

Turner, Dale S.
1986 Tucson’s Native Seeds Search: bringing back lost desert crops. Phoenix Home & Garden, Vol. 6, no. 12 (October), pp. 91-92, 95. Phoenix, Phoenix Home & Garden. [The non-profit Native Seeds Search organization was formed in 1982 “as an outgrowth of work done on the Papago (now Tohono O’odham) Indian Reservation near Tucson,” where ethnobotanist Gary Nabhan discovered “the people wanted seeds of varieties of corn and beans their grandfathers grew.”]

Turner, James E.
between 1846 and 1873, Turner notes that the Tohono O’odham were sometimes allowed to participate in the Pimas’ “name song” tradition (pp. 354-55), and Tohono O’odham helped the Pimas with large-scale harvesting of the latter's crops (p. 359).

2000 *Instinct for excellence. The informal biography of Jane Harrison Ivancovich.* Tucson, Southwestern Foundation for Education and Historical Preservation. Illus. 40 pp. [This is a biography of a Tucson woman who was born in Ohio October 20, 1916. She died in Tucson in October, 1991. Outlined here is her long involvement as a patron of Mission San Xavier del Bac and her friendship with priests there, especially Fr. Celestine Chinn and Kieran McCarty. Also mentioned is her gardener, Manuel (Enis), a Papago from San Xavier.]

Turner, Jim

2006 *A nice place to visit: a brief history of Sabino Canyon.* *Smoke Signal,* no. 81 (December), pp. 1-23. Tucson, Tucson Corral of the Westerners. [This illustrated history of Sabino Canyon in the Santa Catalina Mountains makes brief reference to the Tohono O’odham, who “did not inhabit the Sabino Canyon area in large numbers, but very likely visited to hunt and collect nuts, berries, and other edible plants, and harvest agaves (century plants).”]

2010 *How Arizona got its name.* *Arizona Highways,* Vol. 86, no. 2 (February), p. 19. Phoenix, Arizona Department of Transportation. [Many scholars have proposed the Tohono O’odham phrase, *ali shonac* (“little spring”) for the origin of the name, “Arizona.” Donald Garate, however, makes a compelling case for *aritz ona,* Basque for “place of the good oak trees.”]

Turner, Jesse P.

2000 “Inventing a transactional classroom: an Upward Bound, Native American writing community.” Ed.D. dissertation, The University of Arizona, Tucson. 117 pp. [“This teacher-researcher study examines the experiences of secondary students in a unique Upward Bound program exclusively for Native Americans. The study followed the reading and writing experiences of these students during a 2-year period. ... The study enlisted 20 Native American students who were already participating in the Upward Bound program. ... These students attended public high schools in Tucson, Arizona, or high schools on the Tohono O’odham reservation outside Tucson.”]

Turner, Teresa L.

1982 *The people of Fort Lowell.* [Tucson, Pima County Fort Lowell Historic District Board.] Maps, illus. 67 pp. [Included here is a brief description of Papago Indian Juan Xavier who moved to the Fort Lowell area of Tucson in 1956 and who built an adobe house there. “He built several of the outdoor patios and adobe fireplaces in the neighborhood, told Papago myths to neighbors, guided Ted De Grazia on yearly treks to the Superstition Mountains in search of treasure, and finally died here in 1975.” A drawing of him done in 1948 by artist Charles Goldman is on page 41.]
Papago/San Xavier bibliography

1987  
*La reunión de El Fuerte: Old Fort Lowell Neighborhood historic sites tour.*
Tucson, Old Fort Lowell Neighborhood Association. Map, illus. 19 pp. [This tour guide booklet to the Fort Lowell neighborhood in Tucson takes visitors past “Juan’s House,” the house built by Tohono O’odham Juan Xavier in 1956. He is shown in a photo and briefly described in a single paragraph.]

Tuttle, Burl
1959  
The last rebellion. *True West*, Vol. 7, no. 2 (November/December), p. 32. Austin, Western publications. [This is the story of Pia Machita, a Papago leader from Hickiwan village who in 1940 urged the young men in his region to avoid being inducted into U.S. military service.]

Two Two, Rayna
1999  

Two Two, Yolanda; Beverly Valenzuela, and Jeanette Chico
n.d.  
*Meet the Lopez family.* [Sells, Arizona], Papago Bilingual Program, Indian Oasis School District #40. Illus. 8 pp. [A booklet in Papago and English designed for Papago school children in the early elementary grades, one illustrated with charming drawings. It was probably published in 1978 or 1979.]

Twyman, Mary E.
1980  
Norm Moldenhauer, a collector’s collector. *Desert Magazine*, Vol. 43, no. 6 (July), pp. 46-48. Palm Desert, California, Cactus Paperworks, Inc. [A discussion of a collector and dealer in Indian arts and crafts makes passing mention of Papago coiled baskets.]

Tyroler, H.A., and Ralph Patrick
1972  

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Udall, Stewart L
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1990 Oñate and Garcés. *Arizona Highways*, Vol. 67, no. 7 (July), pp. 4-15. Phoenix, Arizona Department of Transportation. [A color-illustrated article about the routes of travel taken in Arizona by Juan de Oñate in the early seventeenth century and by Father Francisco Garcés in the eighteenth century mention that Father Garcés was sent to Mission San Xavier del Bac in 1768 to serve the Piman Indians residing there.]

2002 *The forgotten founders. Rethinking the history of the Old West.* Washington, Covello, London, Island Press/Shearwater Books. Maps, illus., suggested readings, index. xxvii + 237 pp. [In a chapter titled, “The Religion Factor in Western Settlement,” Udall pays glowing tribute to Father Eusebio Francisco Kino, the late seventeenth and early eighteenth-century pioneer missionary among the northern O’odham (pp. 93-95). He also notes the opening of a school at San Xavier by the Sisters of St. Joseph of Carondelet in 1873 (p. 196).]

Uehlinger, Kevin

2002 Memories from summer intern Kevin Uehlinger. *Seedhead News*, no. 78 (Fall), p. 7. Tucson, Native Seeds/SEARCH. [Uehlinger, who worked as in intern on the Native Seeds/SEARCH farm next to Patagonia, Arizona, in the summer of 2002, recalls that, “Mr and Mrs. Lopez, O’odham elders, sang their rain song ...”]

Uhlmann, Julie M.

1972 The impact of modernization of Papago Indian fertility. *Human Organization*, Vol. 31, no. 2 Summer), pp. 149-162. Washington, D.C., The Society for Applied Anthropology. [Using data from the Papago Population Register, this study investigates the demographic modernization process among Papago Indians. Trends in total population indicate a stage of rapid population growth with death rates low as compared with birth rates. The study concludes that the urban center of Tucson is on the leading edge of change with regard to demographic modernization among the Papago.]

1973 “The impact of urbanization on the fertility behavior of Papago Indian women.” Ph.D. dissertation, University of Colorado, Boulder. 327 pp. [Fifty Papago women between the ages of 16 and 65 residing in Tucson, Arizona were interviewed in order to find out how certain social and psychological factors work within the urban setting to influence the fertility behavior of urban Papago women. Independent variables examined include migration, preparation for experience in the urban setting, actual experience in the urban setting, family size attributes, and psychological modernity. Dependent variables include children never born, total pregnancies, use of birth control, and fertility status.]

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Umberger, Emily
2007  Bac on the Border. Anales del Instituto de Investigaciones Estéticas, núm. 91, pp. 69-123. México, D.F. [A well-illustrated and thorough-going discussion of the art of Mission San Xavier del Bac by an art historian. She also speculates briefly about the possible meanings of this art to the Tohono O’odham congregants.]

Underhill, Lonnie E.
1979  “A history of the First Arizona Volunteer Infantry, 1865-1866.” Master of Art’s thesis, Department of History, University of Arizona, Tucson. x + 99 pp. [The First Arizona Volunteer Infantry consisted of five companies, chiefly Pima and Maricopa Indians, Mexicans, and a few Anglos. But in March, 1866, Papagos joined the regiment for a campaign against Apache Indians somewhere along the upper Gila River. Their victory over Apaches is described here.]

Underhill, Ruth M
1934a  Note on the Easter devils at Kawori’k on the Papago Reservation. American Anthropologist, Vol. 36, no. 4 (October/December), pp. 515-516. Menasha, Wisconsin, American Anthropological Association. [An illustrated note concerning the “devils” who participate during the Easter ceremonies at Kawori’k (Cowlic) on the Papago Reservation. There is a drawing here of one of the three types of masks worn by the devil impersonators.]

1934b  Southwest Indians. An outline of social and ceremonial organization in New Mexico and Arizona. Santa Fe, U.S, Indian Office, Department of the Interior. Mimeographed. 128 pp. [These are “class notes for a course in anthropology, Santa Fe Indian School,” taught by Underhill in the summer of 1934. Chapters 20-22 cover “History and Material Culture of the Pimas and Papagos,” “Social and Individual Life of the Pimans,” and “Ceremonial Life of the Pimans.” Line drawings show a Piman houses, loom, cradle, basket, sandal, fetish, medicine sticks, bean pot, storage baskets, “ancient” wooden mask, and a woman grinding corn on a metate.]


1936a  The autobiography of a Papago woman [Memoirs of the American Anthropological Association, no. 46]. Menasha, Wisconsin, American Anthropological Association. 64 pp. [This is the autobiography of Maria Chona, daughter of Papago headman Con Quien, as pieced together by Underhill between 1931 and 1935. It presents what is possibly the most complete portrait of traditional Papago culture as it was lived in the riverless desert country in the late nineteenth...
and early twentieth centuries, with information on material and nearly all other aspects of culture. Although it is impossible to know to what extent Underhill has intruded on the narrative, the book is nonetheless a classic of Papago ethnography. Among many other things, it includes a first person account of the Papago saguaro wine ceremony (pp. 45-47), of racing contests with O’odham of another village (pp. 40-41), and much more.]


1936c Old intervillage games of the Papagos. *Indians at Work*, Vol. 4, no. 7 (November 15), pp. 40-42. Washington, D.C., Office of Indian Affairs. [A good discussion of the ritual singing and other events surrounding traditional Papago intervillage kickball races between men and women. The texts of several Papago songs appropriate for the occasion are presented here.]


1937a “Social organization of the Papago Indians.” Ph.D. dissertation, Columbia University, New York. 280 pp. [For the abstract, see Underhill (1939).]

1937b War poems of the Papago Indians. *New Mexico Quarterly*, Vol.7, no. 1 (February), pp. 16-22. Albuquerque, University of New Mexico. [A brief introduction discusses Papagos’ attitudes toward war. Included here are a number of war poems transcribed from Papago participants in war-related ceremonies.]

1938a A Papago calendar record [University of New Mexico Bulletin, whole no. 322, Anthropological Series, Vol. 2, no. 5 (March 1)]. Albuquerque, University of New Mexico. Illus. 66 pp. [This is a record of events in Papago history between 1839 and 1932 as related by José Santos of San Xavier del Bac, the keeper of the calendar stick. It deals chiefly with events at San Xavier del Bac (“Hollow Place”), Sil Nakya (“Cirenaki”), and Gu Achi (“Archie”). It was in 1933 that Santos related the yearly events to Underhill as these were marked by notches — shown here in drawings — on the stick. This is one of the primary sources of Papago history as viewed from a Papago perspective, particularly as it relates to San Xavier, Sil Nakya, and Gu Achi.]


1939 Social organization of the Papago Indians [Columbia University Contributions to Anthropology, Vol. 30]. New York, Columbia University Press. Map, illus., bibl. xii + 280 pp. [This is the standard ethnography of the Papago Indians as written by an anthropologist who did her field work among Papagos in the first half of the
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1930s. It is the published version of her Ph.D. dissertation (Underhill 1937a). Subjects covered include location and history; kin groupings; kin behavior; village government; economics; social behavior and law; knowledge and teaching; war; games and betting; youth; marriage and sex behavior; death; mores; and acculturation. Underhill describes the village of San Xavier del Bac as once having been a “Sóba Jípruis” (Sobaipuri) village decimated by epidemic disease and essentially re-populated by Papagos from the Santa Rosa area. She also writes of San Xavier that “all native traits are fast disappearing” (p. 61).]

1940a Hawk over whirlpools. New York, J.J. Augustin. 255 pp. [A novel about Papago life from the early 1900s through the early 1920s.]


1941 The Papago Indians of Arizona and their relatives the Pima [Indian Life and Customs, no. 5]. Illus., bibl. 71 pp. Washington, D.C., Department of the Interior, Bureau of Indian Affairs. [A re-edition of Underhill (1940b).]


1946 Papago Indian religion [Columbia University Contributions to Anthropology, Vol. 33]. New York, Columbia University Press. Bibl., index. vi + 359 pp. [This is the basic published text concerning Papago Indian religion. It is based largely on 1931 and 1935 field work among Papagos on the Sells portion of the reservation. The book is divided into Introduction, Communal Ceremonies, Ceremonies for Individual Power, The Use of Power, and Acculturation.]

1948 Ceremonial patterns in the greater Southwest [Monographs of the American Ethnological Society], edited by Marian Smith. New York, J.J. Augustin. xi + 62 pp. [Underhill makes note of the barrenness of Papago country (p. 1); Papago visions (p. 3); Papago ghost fear and a Papago fetish (p. 6); Papago term for diety
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(p. 17); Papago songs at the rain-making ceremony (p. 25); Papago songs and hunting patrons (p. 30); Papago hunt killing songs (p. 32); Papagos still food-gatherers (p. 39); and Papagos have three distinct kinds of curing agents (p. 47).]

1951 People of the crimson evening. Riverside, California, U.S. Indian Service. Illus. 127 pp. [This is a narrative-style ethnographic description of the author’s reconstruction of aboriginal Papago Indian life published for popular consumption. Profusely illustrated with ink drawings by Velino Herrera, chapters concern the family; desert; house; housekeeping; play; cactus gathering; rain making; planting and gathering; games; visiting dance; warpath; scalps; wedding; head bearer; story telling; dancing down the sickness; and the year begins again.]

1953 Red man’s America. Chicago, The University of Chicago Press. Maps, illus., bibl., index. x + 397 pp. [A general survey of the prehistory and ethnography of the Indians of North America, one that includes a discussion of Papagos in a chapter titled, “The peaceful corn-growers,” one that includes all Southwest sedentary groups. Consult the index (p. 385) for specific Papago references.]

1954 Intercultural relations in the greater Southwest. American Anthropologist, Vol. 56, no. 4 (August), pp. 645-656. Menasha, Wisconsin, American Anthropological Association. [This is a broad examination of comparison of shared traits among Indian tribes in the greater Southwest. Underhill regards Papagos as a “transition group,” with traits shared with Opata and Pima Bajo on the south and with Puebloans and other groups to the north. She compares elements of the Papago Wiikita (vikita) ceremony, including clowns, kilts, masks, and sprinkling of corn meal, with similar elements among Puebloan groups. She writes, “We have heard of the Aholi Kachina mask used by the Papago. Hopis have legends how the Aholi and Eototo kachinas went to the Red Land of the south and brought back squash, after long wanderings. Here we may have an echo of history.” She also notes, “Cora speeches at drinking ceremonials are very like those of the Papagos while Acaxee and Papago introduce their intervillage games with almost the same ceremonials.” She also provides lists of traits shared by Papagos and River Yumans and by Papagos and Southern California Shoshoneans.]

1958 First came the family. New York, William Morrow and Company. Illus. 223 pp. [Scattered references to Papagos are found on pages 27-29, 45-46, 59, 69, 90-91, 111, 138, 140-141, 178, and 204. These include first person accounts by Underhill based on her fieldwork in the 1930s.]

1965a The Papago family. In Comparative family systems, edited by M.F. Nimkoff, pp. 147-162. Boston, Houghton Mifflin Company. [This chapter provides a summary of Papagos’ early history, village life, kinship, arranged marriage, divorce, deviant sexual types, political organization, paternal and village authority, the war party, child rearing and change.]

1965b Red man’s religion: beliefs and practices of the Indians North of Mexico. Chicago, University of Chicago Press. Maps, illus., index. x + 301 pp. [There is considerable information here about Papago Indian religion and religious practices. The saguaro wine/rain ceremony is discussed on pages 243-247. See “Papago” in the book’s
<table>
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<tr>
<th>Year</th>
<th>Title</th>
<th>Authors/Editors</th>
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<tr>
<td>1966b</td>
<td>Indians of the Southwest.</td>
<td>Garden City, New York, Nelson Doubleday, Inc. Maps, illus. 64 pp.</td>
<td>[This booklet is almost exclusively about Puebloan and Navajo Indians, although Pimans are indicated on three maps showing New Mexico and Arizona. On the first there is a note saying, “Hohokam culture disappeared about 1400 A.D. but Pimans are believed to be their descendants” (pp. 12-13). The Papago are indicated on a second map (pp. 52-53), and an outline of the Papago reservations at Sells, Gila Bend, and San Xavier – the latter with a drawing of the mission – is on pages 60-61. The color illustrations in this booklet are in the form of stickers pasted on the pages.]</td>
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<td>1966c</td>
<td>Papago rain festival.</td>
<td>Quarterly of the Southwestern Association on Indian Affairs, Inc., Vol. 3, no. 3 (Spring), pp. 3-5.</td>
<td>Santa Fe, Southwestern Association on Indian Affairs, Inc. [A short article on the Papago rain festival (saguaro wine festival) held in July to bring rain.]</td>
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<tr>
<td>1971</td>
<td>Red man’s America.</td>
<td>Chicago, The University of Chicago Press. Maps, illus., bibl., index. x + 397 pp.</td>
<td>[Reprint of Underhill (1953).]</td>
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<td>1972</td>
<td>Red man’s religion: beliefs and practices of the Indians North of Mexico.</td>
<td>Chicago, University of Chicago Press. Maps, illus., index. x +301 pp. [Reprint of Underhill (1965b).]</td>
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the history, subsistence, and acculturation of the Papago village at Santa Rosa. It was submitted as document for the defense in the Papago Claims Case, Docket No. 345, Def. Ex. No. 111.]


1975a Biografía de una mujer Pápago. Translated from the English by Bárbara Dahlgren-Jordán; prologue by Margarita Nolasco. México, SEP/Setentas. Illus. 159 pp. [This is a translation into Spanish of Underhill (1936a). The black-and-white photos used to illustrate the text appears only in this version of the book, with all the pictures taken in Sonora.]

1975b The salt pilgrimage. In Teachings from the American earth, edited by Dennis and Barbara Tedlock, pp. 42-47. New York, Liveright, and Toronto, George H. McLeod. [This is a reprint of pages 211-242 of Underhill (1946).]


1979a The Papago and the Pima Indians of Arizona. Palmer Lake, Colorado, The Filter Press. Illus. v + 60 pp. [This is a reprint, with pages re-numbered, of Underhill (1941).]

1979b Papago woman. New York [etc. etc.], Holt, Reinhart, and Winston, Inc. Illus., bibl. xiii + 98 pp. [Including newly-published photographs and a different title, this is otherwise a re-edition of Underhill (1936a).]

1980a Ocean power. Sun Tracks, Vol. 6, pp. 162-174. Tucson, Department of English, University of Arizona. [This is a chapter from Underhill (1938b).]


1983 Singing up the corn. In Native American traditions: sources and interpretations, compiled and edited by Sam D. Gill, pp. 53-55. Belmont, California, Wadsworth Publishing Company. [Reprinted here are some Papago songs from Underhill (1938b).]

Lands Studies, University of Arizona. [Two sentences are reproduced here from Underhill (1938b), lines concerning the fact that Papagos’ lives traditionally are “based on other ideals than ours and aimed toward other goals.”]


2014 *An anthropologist’s arrival: A memoir*. Edited by Chip Colwell-Chanthaphonh and Stephen E. Nash. Tucson, University of Arizona Press. Bl/wh photos, index. 226 pp. [Annotation by Bill Broyles: “Anthropologist Ruth Underhill’s memoir begins with, ‘We were eating roasted caterpillar, the succulent furry kind,’ and races on from there. She candidly chronicles her life in a stifling Quaker family, her college days, her romances and stabs at a career before settling on life as an anthropologist living among Native Americans or teaching on college campuses. Most interesting are her chapters on life among the Tohono O’odham, which led to her classic *Autobiography of a Papago woman* that narrated the life of Maria Chona. Underhill also wrote books and papers on other Southwest Indians, but foremost she enjoyed living among the Tohono O’odham. The editors did a seamless job organizing Underhill’s unpublished manuscript, letters, and notes.”]

Underhill, Ruth M., translator


Underhill, Ruth M.; Donald M. Bahr, Baptisto Lopez, Jose Pancho, and David Lopez

1979 *Rainhouse and ocean. Speeches for the Papago year* [*American Tribal Religions, Vol. 4*]. Flagstaff, Museum of Northern Arizona Press. Map, illus., refs. cited, index. vi + 153 pp. [The Papago ritual aspects of rain, the ocean, hunting, war, and flood are the subject of the many speeches whose texts are presented here in Papago and English. The book is a description of “the yearly ritual cycle of the Papago Indians of southern Arizona and northern Sonora, Mexico – the Native as opposed to the Christian side” (p. 5).]

Underwood, Sali A., and Jeffrey F. Burton

1992 *Human osteological analysis*. In *San Miguel de Guevavi. The archeology of an eighteenth century Jesuit mission on the rim of Christendom* [*Publications in Anthropology*, no. 57], by Jeffrey F. Burton, pp. 99-105. Tucson, U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center. [This is a study of human osteological remains excavated at the site of Spanish-period Mission Guevavi in southern Arizona. Some ten adults and twenty-one immature individuals were represented in the finds. Shovel-shaped incisors indicate that many of the burials were those of Native Americans, in all
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likelihood O’odham.

Unger, Henry F.

1962 Franciscan, six Indian dancers return from tour. *Provincial Annals*, Vol. 24, no. 4 (October), pp. 229-231. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [This is about a three-week tour of Denmark and other European countries made by Brother Bernardine, a Franciscan, and six Indian teenage students of St. John’s Indian Mission and School on the Gila River Indian Reservation. One of the six students was Sylvester Oliver, a Papago. The article is reprinted from the *Arizona Register* newspaper of August 10, 1962.]

1963 Apache left artistic imprint out in Pima-Papago land. *Provincial Annals*, Vol. 25, no. 2 (April), pp. 80-82. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Reprinted from the *Arizona Register* newspaper of December 28, 1962, this article is about Apache Indian artist Jim Stevens and work done by him over a 20-year period painting in Catholic churches on the Gila River and Papago Indian reservations. Specifically mentioned is his work on the Ak Chin Reservation and at Chuichu on the Papago Reservation where he painted a seven by eight-foot mural of the Crucifixion. His last work was done in 1942.]

United States. Advisory Council on Historic Preservation

2012 Arizona. *Project: new case: Pima County Wireless Integrated Network. Case Digest: Section 106 in Action*, pp. 3-4. Washington, D.C., Advisory Council on Historic Preservation. [This tells about successful efforts made to mitigate the impacts on natural and cultural resources of installation of a communications tower on top of Tumamoc Hill in Pima County adjacent to Tucson, Arizona. Among groups from, whom the county received approval for the project were the Tohono O’odham.]

United States. Army Corps of Engineers.

1971 *Santa Rosa Wash Project (Tat Momolikat Dam and Lake St. Clair), Pinal County, Arizona.* Springfield, Virginia, National Technical Information Service. 34 pp. [Prepared by the U.S. Army Engineer District, Los Angeles, California, this is the final environmental statement concerning the construction of an earth fill dam and appurtenant works on Santa Rosa Wash, Papago Indian Reservation, Pinal County, Arizona. This project (the Tat Momolikot Dam) is intended to provide flood protection, recreation, and water to irrigate 1,600 acres of desert lands.]

1991 *Santa Rosa Wash, Arizona. Tat Momolikot Dam and Lake Saint Clair. Water Control Manual.* Los Angeles, Los Angeles District Office, U.S. Army Corps of Engineers. xiii + 38 pp. [This manual “is to provide water control information for day to day use of Tat Momolikot Dam for essentially all foreseeable conditions. It also provides current information on the dam, the drainage area in which Tat Momolikot Dam is located, and the interagency coordination associated with this dam. Physical characteristics, hydrologic information, and structural details are provided. ... Tat Momolikot Dam, is under the jurisdiction of and is administered..."
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by the Bureau of Indian Affairs, as approved by the Secretary of the Interior and the Secretary of the Army."

United States. Commissioner of Indian Affairs.

United States. Congress.
1934 [Miscellaneous hearings, 1934.] Washington, D.C., Government Printing Office. 113 pp. [This is an account of hearings before the U.S Congress “to grant to Indians living under federal tutelage the freedom to organize for purposes of local self-government and economic enterprise. To restore lands of the Papago Indian Reservation in Arizona to exploration and location under the public land mining laws.”]
1978 An act to provide that a certain tract of land in Pinal County, Arizona, held in trust by the United States for the Papago Indian Tribe, be declared a part of the Papago
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1986 *An act to provide for the settlement of certain claims of the Papago Tribe of Arizona arising from the construction of Tat Momolikot Dam, and for other purposes.* Washington, D.C., U.S. Government Printing Office. 3 pp. [This is H.R. 4217 enacted into Public Law 99-469, 100 Stat. 1195. Tat Momolikot Dam is an earthen dam on the Papago Reservation south of Casa Grande, Arizona.]


1954 Report with respect to the House resolution authorizing the Committee on Interior and Insular Affairs to conduct an investigation of the Bureau of Indian Affairs, pursuant to House Resolution 89 (83d Congress). *House Report,* no. 2680, 83d Congress, 2d session. Washington, United States Government Printing Office. Map, index. 576 pp. [Material here concerning Papagos includes such topics as “appraisal and competence” (p. 70); factions into which the tribe is divided; tribal enterprises; sources of income; allotments at San Xavier; law and order code; religious affiliation; record keeping; tribal resolutions; possible removal of BIA supervision; claims case; 1934 census figures for San Xavier (526 persons); and mineral rights. This report was compiled to guide Congress with respect to possible federal termination of the special status existing between Indian tribes and the United States Government.]

1966 *Authorizing long-term leases on the San Xavier and Salt River Pima-Maricopa Indian reservations, Arizona.* Report to accompany H.R. 7648. Washington, D.C., U.S. Government Printing Office. 18 pp. [The notion behind approval to authorize long-term leases on these reservations was that it would encourage economic development on them.]

1978 Providing that a certain tract of land in Pinal County, Arizona, held in trust by the United States for the Papago Indian Tribe, be declared a part of the Papago Indian Reservation. *House Report,* no. 95-1020, 95th Congress, 2nd session. Washington, D.C., U.S. Government Printing Office. [This report accompanies H.R. 8397, a bill that would add lands of the so-called Florence Village of Papago Indians to the
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1955 United States. Congress. House of Representatives. Committee on Interior and Insular Affairs. *Arizona Indians. Hearings before the Subcommittee on Indian Affairs of the Committee on Interior and Insular Affairs, House of Representatives, pursuant to H. Res. 30, to authorize the Committee on Interior and Insular Affairs to make investigations into any matter within its jurisdiction, and for other purposes.* Serial no. 17, 84th Congress, 1st session. Washington, United States Government Printing Office. 112 pp. [On August 29, 1955, the committee heard testimony in Tucson, Arizona, concerning Papago rehabilitation legislation, including testimony from Albert M. Hawley, Superintendent, Papago Reservation; Mark Manuel, Chairman, Papago Tribal Council; and Papagos Jose Ignacio, Ramon Chavez, Louis Harvey, Archie Hendricks, George Norris, and Barbara Mendez; John McInnes, Chairman of the Association for Papago Affairs; and Mrs. C.N. Arnett and John Denton, both of the Association for Papago Affairs. On August 30 the committee heard testimony from people who included Oliver Maristo [sic] of the Papago Reservation, who spoke about lack of funds for law enforcement and problems with crossing the U.S. and Mexico boundary, and from Tucson attorney Clarence Perrin who spoke about two civil complaints filed by his Papago clients in tribal court against Papago Indian Philbert Toro.]

1960 *Indian heirship land study. Tabulation and questionnaires circulated to various Indian land holders concerning heirship problems.* Vol. 2. 86th Congress, 2d session [House Committee Print, no. 27]. Washington, U.S. Government Printing Office. [Consult the index for the many pages on which tabulations for San Xavier Papagos appear.]

1961 *Indian heirship land study. Analysis of Indian opinion as expressed in questionnaires.* Vol. 1. 86th Congress, 2d session [House Committee Print, no. 27]. Washington, U.S. Government Printing Office. [Data concerning the Papagos who live at San Xavier, the only allotted part of the reservation, appear on pages 412-418 and 430-434. The questionnaire, which was sent to 355 Papago heirs and from whom 107 (30%) of the forms were returned as completed, is reproduced on pages 543-545. The figures on returns are on page 548.]

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424-428, 781, 804, and 812. The latter is a listing of fifty-three “principal Indian settlements on the Papago Reservation.”]

1964 Providing for the relocation and reestablishment of the village of Sil Murk and of the members of the Papago Indian Tribe inhabiting the village of Sil Murk, 88th Congress, 2d session, Report no. 1570. 3 pp. Washington, D.C., Government Printing Office. [This report in H.R. 11329 relates to the need to relocate the Papago village and villagers of Sil Murk on the Gila Bend Indian Reservation because of flooding that will result from a reservoir that will build up behind Painted Rock Dam on the Gila River.]

United States. Congress. Senate.

1978 Providing that a certain tract of land in Pinal County, Arizona, held in trust by the United States for the Papago Indian Tribe, be declared a part of the Papago Indian Reservation. Senate Report, no. 95-1133, 95th Congress, 2nd session. Washington, D.C., U.S. Government Printing Office. [This report accompanies H.R. 8397, a bill that would add lands of the so-called Florence Village of Papago Indians to the reservation.]

1982 Providing water to the Papago Tribes of Arizona to settle Papago Indian water rights claims in portions of the Papago Reservations, and for other purposes. Senate Report, no. 97-375, 97th Congress, 2nd session. Washington, D.C., U.S. Government Printing Office. [This report is to accompany H.R. 5118. The title is the abstract.]

United States. Congress. Senate. Committee on Energy and Natural Resources.

1990 Tumacacori National Historical Park. Report, no. 101-362, 101st Congress, 2d session. Calendar No. 682. [This report of the Senate committee, approved unanimously, concerns the approval of a change in name from Tumacacori National Monument to Tumacacori National Historical Park and the addition of the mission properties of Guevavi and Calabazas to the newly-designated park. In writing about the “background and need” for the legislation, the committee delves briefly into the Spanish-period history of these three places, all of which commemorate the early interactions between Northern Pimans and Europeans.]

United States. Congress. Senate. Committee on Indian Affairs.

1931 Survey of conditions of the Indians in the United States [Hearings before a subcommittee of the Committee on Indian Affairs, United States Senate, 71st Congress, 3d session, Arizona], part 17, pp. 7953-8899. Washington, Government Printing Office. [These were hearings that ultimately led to the Indian Reorganization Act of 1934. Pages 8395-8511 contain documents relating to Papagos and their reservations as well as a transcript of the hearing held at Sells, Arizona on Tuesday, April 21, 1931 concerning the condition of the Papago Indians.]

1934a A bill to grant Indians living under federal tutelage the freedom to organize for purposes of self government and economic enterprise [Hearings before the
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Committee on Indian Affairs, United States Senate, on S. 2755, 73rd Congress, 2d session]. Washington, Government printing Office. 56 pp. [Pages 33-512 deal with Arizona's concern that this bill would result in the expansion of the Papago Indian Reservation. It includes testimony by Senator Henry F. Ashhurst of Arizona and John Collier, Commissioner of Indian Affairs. The Hunter Claim is discussed and numerous other documents, statements of protest and other statements, are entered into the record concerning this bill and its potential effects on Arizona and Papagos.]

1934b To restore lands of the Papago Indian Reservation in Arizona to exploration and location under the public mining laws [Hearing before the Committee of Indian Affairs on S.J. Res. 95, United States Senate, 73d Congress, 2d session]. Washington, Government Printing Office. [Transcript of a hearing held April 24, 1934 concerning the restoration of land on the Papago Reservation to mineral exploration and entry under the public mining laws.]


1952 Rehabilitation of the Papago Tribe of Indians, Arizona [Hearing before a subcommittee of the Committee on Interior and Insular Affairs, United States Senate, on S. 1067, 82d Congress, 1st session]. Washington, Government Printing Office. [Hearing on a U.S. Senate bill which would set aside $23 million dollars to promote the rehabilitation of the Papago Tribe and a better utilization of the resources of the Papago Tribe and for other purposes.]

1964 Providing for the relocation and reestablishment of the village of Sil Murk and of the members of the Papago Indian Tribe inhabiting the village of Sil Murk, 88th Congress, 2d session, Report no. 1352. Washington, D.C., Government Printing Office. 7 pp. [This report in H.R. 11329 relates to the need to relocate the Papago village and villagers of Sil Murk on the Gila Bend Indian Reservation because of flooding that will result from a reservoir that will build up behind Painted Rock Dam on the Gila River.]

United States. Congress. Senate. Select Committee on Indian Affairs.

1977 Water for five central Arizona Indian tribes for farming operations [Hearings before the U.S. Senate Select Committee on Indian Affairs on S. 905]. Washington, D.C., U.S. Government Printing Office. Illus. 623 pp. [Transcripts of statements made before the committee during hearings held in Washington, D.C. on May 23-24, 1977. Among the texts of the thirteen prepared statements and sixteen letters are those by and about Papago Indians concerning water for their farming operations and for other purposes.]

1982 Water claims of the Papago Tribe [Hearings before the U.S. Senate Select Committee on Indian Affairs on S. 2114 and H..R. 5118]. Washington, D.C., U.S.
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Government Printing Office. iii + 96 pp. [These hearings on Papago water claims were held on March 31, 1982.]


2001 Native American Improvement Act [Hearing before the Committee on Indian Affairs on S. 211 to amend the Education Amendments of 1978 and the Tribally Controlled Schools Act of 1988 to improve education for Indians, Native Hawaiians, and Alaskan Natives]. 107th Congress, 1st session. Washington, D.C., Government Printing Office. [Included here are details of the need for educational facilities, their estimated construction costs, and photographs of existing facilities on the Tohono O’odham Nation.]


1986 Revised draft environmental impact statement (EIS) for flight operations in the Sells aerospace overlying the Tohono O’odham Indian Reservation and Organ Pipe Cactus National Monument in Southern Arizona. Washington, D.C., Department of the Air Force. Maps, refs. Cited, appendices. xx + 11 + 44 + 1 + 23 + 6 + 3 + 1 + 1 + 1 + 1 + 2 + 3 + 25 + 36 + 10 + 22 + 41 + 10 + 115 + 7 + 4 + 2 + 4 + 37 + 23 + 15 + 1 + 1 pp. [This study is an effort to assess the impact on the natural and human environment of the Tohono O’odham Nation and Organ Pipe Cactus National Monument of high-speed overflights by U.S. Air Force planes. Included are lists of archaeological sites, fauna, flora, newspaper clippings about the effects of sonic booms, and a reproduction of the 37-page 1974 Facts about Papago Agency published in Sells, Arizona, by the Bureau of Indian Affairs, U.S. Department of the Interior.]

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212 + 47 pp. [This final version of United States. Department of the Air Force. Tactical Air Command (1986) contains a summary, comments, replies and errata.]

United States. Department of Commerce. Economic Development Administration. Federal and state Indian reservations: an ESA handbook. Washington, Government Printing Office. [Brief descriptive accounts of the Ak Chin and Papago reservations for 1969 – including such topics as land status, history, culture, government, population profile, tribal economy, climate, transportation, and utilities – are given on pages 12-13 (Ak Chin) and 36-37 (Papago).]

United States. Department of Commerce. Economics and Statistical Administration. Bureau of the Census. We the ... First Americans. Washington, D.C., U.S. Government Printing Office. 16 pp. [Numbers relating to the Papago Indian Reservation based on the 1990 census are given throughout: population (8,043); median age (23.6); school enrollment by % (30.3); % over 25 with a high school education (47.3); % over age 16 employed (76.6); per capita income ($3,113); % in poverty (65.7); etc. etc.]

United States. Department of Health, Education, and Welfare. Health Services and Mental Health Administration. An analysis of the clinic bus system of the Sells Service Unit. Tucson, Division of Indian Health, Health Program Systems Center. 7 pp + 5 exhibits. [This report was written in answer to three major questions: “1] The extent to which the Bus System contributes to attendance at the Sells Service Unit Clinics; 2] The perceived high cost of the Sells Service Unit transportation system; 3] the possible alternatives which might be considered as changes for the present system.” The system at the time employed one 36-passenger bus, one 7-passenger carryall, one sedan, one station wagon, and one ambulance. The Indian Health Service estimated in 1967 that there were 5372 persons living in the Sells Service Unit (i.e., on the main reservation).]

United States. Department of Health, Education, and Welfare. Health Services and Mental Health Administration. Public Health Service. Indian Health Service. Office of Research and Development. Indian Health Service. Office of Research and Development. [Washington, D.C.], U.S. Government Printing Office. Map, illus. 24 pp. [This history of the background and purpose of the Office of Research and Development within the Indian Health Service features activities involving Papagos and the Papago Indian Reservation in that it was among Papagos that the demonstration health delivery system was initially set up.]

United States. Department of Health, Education, and Welfare. Public Health Service. Division of Indian Health, Sells Service Unit, Phoenix Area. s.l., s.n. Map, illus. 10 pp. [This booklet provides the essential background of the Sells Papago
Indian community, its environment, health services, and facilities. Numerous black- and-white photos.]

1966a *The Indian health program of the U.S. Public Health Service* [Public Health Service Publication, no. 1026]. Washington, D.C., U.S. Government printing Office. Illus. 35 pp. [A fifty-bed hospital in Sells, Arizona had a total of 12,352 outpatient visits in 1965 (p. 34); the health center at Santa Rosa had a total of 5,950 visits in 1965 (p. 35). Both facilities are on the Papago Indian Reservation.]

1966b *Operation SAM. A systems analysis module for the development of a comprehensive Indian health program. PHS Indian Health Center, Tucson, Arizona.* [Washington, D.C.], Government Printing Office. Map, illus. 6 pp. [Booklet discusses the organization and objectives of SAM, Systems Analysis Module, established by the U.S. Public Health Service at its San Xavier Indian Health Center. Improving Indian community health services through maximization of health resources is its goal.]

1968 *Current project summaries: published monograph abstracts.* Tucson, Health Program Systems Center, Indian Health Service. [Projects summarized include those being carried out by Nadine Rund, “Demographic Census of the Off-reservation Users of the Sells Service Unit” and “Socio-cultural Information Study”; by T.L. Austin, “Papago Tribal Community Health Program”; by Thomas M. Mowery, “Five Year Program Plan, Sells Service Unit”; and by Paul Sikkink, “IHS Versus Contract-Care Services,” an effort to establish contracting guidelines for the Sells Service Unit. The second half of this report consists of abstracts of monographs published by the Health Program Systems Center, including those that relate to Papagos.]


1966 *Proceedings of the first Operation SAM orientation conference.* Tucson, Indian Health Center. 49 pp. [“Operation SAM has been established at the PHS San Xavier Health Center, Tucson, Arizona as a ‘laboratory’ to undertake the development, testing, and refinement of comparative health program planning and implementation concepts ... .”]


n.d.a *The Indian health program.* s.l., Government Printing Office. Map, illus. 20 pp. [Although Papagos are not mentioned by name in this booklet, a black-and-white photo of page 6 is of Papagos early in the 20th century, and on page 13 there is a photo of Granjon’s Gate at the north entrance to the Mission San Xavier del Bac complex.]

n.d.b *Rehabilitation of a quadriplegic girl in cooperation with organizations and individuals of the Papago Indian Reservation, San Xavier Mission, and Tucson, Arizona.* [Washington], Government Printing Office. Illus. 13 pp. [This is the story of the rehabilitation of Marsha (Encinas), a fourteen-year-old Papago girl (from the
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San Xavier Reservation) who was severely injured in an automobile accident.]

n.d.c  Sells Service Unit, Phoenix Area. Data information. Map, illus. 10 pp. s.l., s.n.  
[“This booklet is intended to provide (the reader) with an insight into the essential  
background of this (Papago) Indian community, its environment, health services,  
and facilities.”]

1967  To the First Americans: a report on the Indian health program of the U.S. Public  
Health Service. Public Health Service Publication, no. 1580. Washington, D.C.,  
U.S. Government printing Office. Included in this booklet is a photograph of Mrs.  
Mary Grace Lucas Jose, a licensed practical nurse at the Sells Public Health Service  
Hospital. Papago health facilities are also listed.]

Health Service. Sanitation Branch Facilities, Office of Environmental Health.

1975  Papago Indian Reservation four year plan for water supply, sewerage and solid  
Waste improvements. Tucson, U.S. Public Health Service, Indian Health Service,  
Sanitation Facilities Branch, Office of Environmental Health. Map, illus. ca. 70 pp.  
[This is a report of an onsite survey carried out by the Office of Environmental  
Health, Office of Research and Development, Tucson.]


[With a state-by-state listing of American Indian tribes, for each state there is a  
month-by-month calendar of tribal events open to the public. Events listed for  
Arizona include the October 4 Feast of St. Francis observed by Papagos on the  
Papago Reservation; the October 26-27 all-Indian rodeo held on the Papago  
Reservation, and the December 2-4 Feast of St. Francisco (Xavier) held on the San  
Xavier Reservation.]

1965b  The Papago Indian Reservation: potential for industry. [Phoenix, Arizona], U.S.  
Department of the Interior, Bureau of Indian Affairs, Phoenix Area Office. Maps,  
illus. 10 pp. [A résumé of the Papago Indian Reservation prepared to attract  
potential industry. Among the data include are labor force statistics, utility services,  
transportation and communication, and business accommodations.]

1971  Highway system map, Papago Indian Agency, Arizona. Phoenix, Arizona, Bureau  
of Indian Affairs, Phoenix Area Office, Branch of Roads. 9 maps. [The scale of the  
these Papago Reservation road maps is ca. 1:130,000. Insets include the Gila Bend  
Reservation, San Xavier Reservation, Santa Rosa, and Sells.]

[This is government document I 20.51/2:P 19.]

1977  Draft environmental statement, Vekol Hills project, Papago Indian Reservation,  
Pinal County, Arizona. Phoenix, Bureau of Indian Affairs, Phoenix Area Office.  
Maps. viii + 277 + 28 pp. [This is a detailed discussion of possible environmental  
effects – physical, social, biological, and economic – of a proposed copper mine  
near the village of Kohatk in the Sif Oidak District of the Papago Indian  
Reservation. Many maps included.]

961
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1978  *Final environmental impact statement, Vekol Hills Project, Papago Indian Reservation, Pinal County, Arizona.* Phoenix, Bureau of Indian Affairs, Phoenix Area Office. xiii + 339 + 28 + 10 pp. Maps, tables, plates; literature cited. [The possible effects on the natural and cultural environment of a part of the Papago Indian Reservation near Kohatk village should a proposed open pit copper mine and processing plant become reality. The report is dated May, 1978.]

1986  *Draft environmental impact statement, proposed lease of lands for San Xavier planned community.* Phoenix, Phoenix Area Office, Bureau of Indian Affairs, United States Department of the Interior. Maps, bibl. [The community, which was planned for most of the southeastern quadrant of the San Xavier Reservation, was never constructed. Major chapter headings are Description and Purpose of Project; Scoping Process; Alternatives Including Proposed Action; Affected Environment; Probable Environmental Impacts of Proposed Action and Mitigation Measures; and Environmental Consequences Summarized.]


1956(?)*  *A special five-year program for adolescent Indians: education for cultural adjustment.* Lawrence, Kansas, U.S. Department of the Interior, Bureau of Indian Affairs, Branch of Education. Illus. 27 pp. [Although primarily concerning a special education program for Navajo boys and girls, mention is made of Papago Indians well.]


1992  *Information packet and environmental impact statement scoping meetings announcement, Central Arizona Project, Tucson Aqueduct system reliability investigation.* Phoenix, Bureau of Reclamation, Arizona Projects Office. Maps. 17 pp. [Various alternatives are discussed concerning ways of ensuring water reliability from the Central Arizona Project (CAP) and possible locations for pumping plants and water storage facilities. Some of these concern the San Xavier District of the Tohono O’odham Nation.]

1995  *Draft environmental impact statement. Central Arizona Project. Tucson Aqueduct system reliability investigation.* Phoenix, Bureau of Reclamation, Phoenix Area Office. Maps, tables, appendices, index. 318 pp. [This study includes involvement of lands on the San Xavier District of the Tohono O’odham Nation, and the proposed canal would supply water to the San Xavier and Schuk Toak districts of the Tohono O’odham Nation.]


1988  *Draft environmental impact statement: San Xavier Development Project, Southern
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Arizona Water Rights Settlement Act. Boulder City, Nevada, The Region. Maps, illus., bibl., index. Various pagings. [This is an analysis of the potential environmental consequences of a proposed construction and operation of proposed alternatives for the use of Central Arizona Project water on the San Xavier Indian Reservation.]

1989
Final environmental impact statement: San Xavier Development Project, Southern Arizona Water Rights Settlement Act. Boulder City, Nevada, The Region. Maps, illus., bibl., index. Various pagings. [This is the final form of the draft statement.]

1992
Central Arizona Project Tucson Aqueduct system reliability investigation. Information packet and environmental impact statement scoping meetings announcement. Phoenix, Department of the Interior, Bureau of Reclamation, Arizona Projects Office. Maps. 17 pp. [The title is the abstract. The public meetings to consider the routes and potential impacts of bringing Colorado River water to Tucson and the San Xavier Indian Reservation were to be held in Tucson on March 9, 1992 and in the Avra Valley on March 10, 1992.]


1997
Cabeza Prieta NWR. Comprehensive management plan; draft environmental assessment. Albuquerque, New Mexico, U.S. Fish and Wildlife Service. Maps, illus. 132 pp. + appendices. [Page 36: “Ethnographically, the refuge was the homeland of the Hia-Ced O’odham (Sand Papago). The Hia-Ced O’odham were Piman-speaking, hunting/gathering populations who lived west of Ajo throughout historic times. The small, dispersed bands of Hia-Ced O’odham were encountered by Kino, and by travelers on the Camino del Diablo for two centuries. While the archaeological evidence does not necessarily correspond to historic linguistic groups, it suggests that Hia-Ced O’odham ancestry may extend back more than a thousand years on the refuge.”]


n.d.
Tumacacori National Historical Park, Arizona. s.l., U.S. Department of the Interior, National Park Service. [This folder consists of one sheet of paper printed on both sides. It includes a map, color illustrations, and text outlining the history of this southern Arizona mission that was founded in 1691 by Father Eusebio Francisco Kino for Northern Piman Indians.]

1950
A survey of recreational resources of the Colorado River Basin. Washington, U.S. Government Printing Office. [Compiled originally in 1946, this report includes the assertion that “doubtless” the Pimas and Papagos are descendants of the prehistoric Hohokam (pp. 88–89).]

1975a
Environmental assessment, draft master plan. Tumacacori National Monument, Arizona. s.l., U.S. Government Printing Office. Map, illus., refs. cited. 50 pp. [This is a first draft listing possible effects on the site of this 18th-century Spanish mission among Northern Piman Indians should a proposal be carried out to acquire various properties and to carry out various construction projects. The former mission communities of Calabazas and Guevavi also come into consideration. There is a
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summary of the history of the region on pages 28-31, one which emphasizes the presence of Pimans, including those who continue to live at San Xavier del Bac.]

1975b  

1975c  
*Final master plan. Tumacacori National Monument, Arizona.* s.l., U.S. Government printing Office. Map, illus., appendices, bibl. 36 pp. [This is a final draft of a plan by the National Park Service for the future administration of the former Spanish mission sites of Tumacácori, Guevavi, and Calabazas, sites whose interpretation commemorates the initial contacts between Europeans and Piman Indians on the northern frontier of New Spain. It is recommended in this report that a state agency become responsible for maintenance and interpretation of Guevavi and Calabazas.]

1975d  

1993  
*Draft general management plan & environmental impact statement, Tumacácori National Historical Park.* s.l., U.S. Department of the Interior, National Park Service. Maps, illus., refs., index. xiii + 120 pp. [This detailed plan by the National Park Service for future administration of the Tumacácori, Calabazas, and Guevavi mission units of the park includes emphasis on the need to interpret the park’s human history, one in which “three distinct Piman villages ... evolved successfully into Spanish, and then Mexican mission communities, ranchos, or haciendas, and were eventually abandoned.” It is further noted that Father Eusebio Francisco Kino “played an important role in the development of missions in Pimería Alta and in the settlement of the region.” There are outline histories here for all three missions.]

1997  
*Organ Pipe Cactus National Monument. Final general management plan; development concept plans; environmental impact statement.* Denver, Colorado, United States Department of the Interior, National Park Service. Maps, illus., bibl. 209 pp. [The plan takes into account the former presence of O’odham within the monument and recognizes the continued importance of Quitobaquito and Montezuma’s Head to the O’odham. It’s further noted that the O’odham continue to harvest the fruit of organ pipe and saguaro cacti within the monument.]

2001  
*Re-analysis of cumulative effects on the Sonoran Pronghorn. Supplement to the Environmental Impact Statement for the 1997 General Management Plan/Development Concept Plans for Organ Pipe Cactus National Monument.* Denver, Intermountain Support Office, National Park Service. Map, illus. 85 pp. [The Tohono O’odham Nation and many of its sub-agencies participated in this draft study, one that concludes prospects for the long-range survival of the Sonoran pronghorn in Arizona are not good. Also noted is the fact that a task force to consider developments around Quitobaquito would have Tohono O’odham representation (p. 48).]
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#### 2002
*Environmental assessment. Widen North Puerto Blanco Road. Organ Pipe Cactus National Monument, Arizona.* s.l., National Park Service. Illus, maps, plans, selected refs. 55 pp. [A note is included that, “The preferred alternative would entail minor, long-term adverse impacts to potential ethnographic resources” (e.g. cacti and plants having traditional significance).]

#### 2003
*Proposed vehicle barrier environmental assessment. Organ Pipe Cactus National Monument/Coronado National Memorial.* s.l., National Park Service, U.S. Department of the Interior. Maps, illus. 156 pp. [The Tohono O’odham Nation is briefly described on p. 13, including mention of the Shadow Wolves, a unit of the Department of Homeland Security responsible for patrolling the international boundary on the reservation; concerns are raised about the “spillover effects” onto the reservation should a vehicle barrier be erected on the Organ Pipe Cactus National Monument portion of the International Boundary (p. 18); former O’odham occupation at Quitobaquito Springs is mentioned (p. 23); sacredness of the water of Quitobaquito Springs to O’odham is alluded to (pp. 24-25).]

#### 1995
*Draft general management plan, development concept plan, environmental impact statement. Organ Pipe Cactus National Monument, Arizona.* Denver, United States Department of the Interior, National Park Service, Denver Service Center. Maps, appendices, bibl. 167 pp. [A section in this report is devoted to “Ethnography and Ethnographic Resources” (pp. 87-89), and includes a discussion of the aboriginal and modern use by Tohono O’odham and Hia-Ced O’odham of the Organ Pipe Cactus National Monument area of southwestern Arizona. There is also a discussion of economy of the Tohono O’odham Reservation on p. 100.]

#### 1996
*Comprehensive management and use plan. Final environmental impact assessment, Juan Bautista de Anza National Historic Trail, Arizona, California.* s.l., s.n. Maps, illus., bibl., appendices, index. xv + 237 + 16 + 14 + 54 + 5 + 2 + 7 + 4 + 5 + 4 + 3 + 1 + 4 + 20 + 5 + 5 pp. [A final version of United States. Department of the Interior. National Park Service. Western Region. (1994) containing essentially the same information.]

#### 1976
*Natural and cultural resources management plan and environmental assessment. Tumacacori National Monument, Arizona.* s.l., s.n. Map, bibl. 56 pp. [“This resources management plan presents a method for the National Park Service to manage the cultural and natural resources of Tumacacori National Monument,” a unit of the National Park System which commemorates Spain’s mission program on its northern frontier in the 18th century and which, in this instance, involves the impact of Europeans on the Northern Piman Indians.]

#### 1978
*Statement for management. Tumacacori National Monument, Arizona.* s.l., s.n.
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Map. 26 pp. [This is a programmatic statement for future management of the resources of Tumacacori National Monument, a unit of the National Park System set aside to commemorate the Spanish mission program in the United States and, in this instance, specifically to commemorate the impact of Europeans on native Piman culture in southern Arizona.]

1985a Draft land protection plan. Tumacacori National Monument, Arizona. s.l., s.n. Map, illus., appendices. 2 + 5 + 2 + 1 + 2 + 2 + 5 + 1 pp. [This is a draft of a plan to acquire additional properties adjoining Tumacacori National Monument, a National Park Service resource in southern Arizona intended to commemorate Spain’s impact on the Northern O’odham who were native to the region.]


United States. Department of the Interior. National Park Service. Western Archeological Center. 1979 Archeological programs, 1979. Tucson, U.S. Department of the Interior, National Park Service, Western Region, Western Archeological Center. Illus. 48 pp. [“At the request of the Western Regional Office and the Phoenix Area Office of the Bureau of Indian Affairs, a salvage study was done of the Reward Mine complex on the Papago Indian Reservation near Casa Grande, Arizona. This required the full-time efforts of one of the Indian Assistance program’s three archeologists for the whole year” (p. 2). Mention is also made (p. 3) of working with Sand Papago on restoration of historic graves at Quitobaquito in Organ Pipe Cactus National Monument. And a student assistant archeologist finished the first draft of the GuAchi report, completing the professional aspects of a project initiated on the Papago Indian Reservation in 1973 (p. 28).]


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pp. 36-38, features Tumacacori National Monument, including an outline of its Spanish-period history.]


1987 Annual report. Archeological and conservation programs of the Western Region, National Park Service, calendar year 1986. Tucson, National Park Service, Western Archeological and Conservation Center. [Included here is mention of Papago and National Park Service joint involvement concerning the cemetery at Quitobaquito within Organ Pipe Cactus National Monument. Also mentioned is the aid extended to Papago Indian Juan Joe Cipriano in his research for the Tohono O’odham Nation on the subject of Sand Papagos (p. 15).]

1988 Annual report. Archeological and conservation programs of the Western Region, National Park Service, calendar year 1987. Tucson, National Park Service, Western Archeological and Conservation Center. [Alluded to here is the National Park Service’s involvement with the O’odham cemetery at Quitobaquito in Organ Pipe Cactus National Monument (p. 32) and to its involvement with O’odham in the San Xavier Reservation in connection with archaeological survey work carried out in connection with the Central Arizona Project facilities planned for the reservation (p. 36).]


1985a Draft land protection plan. Tumacácori National Monument, Arizona. Map, illus., appendices. 2 + 15 pp. [This report is the basis for a recommendation that the National Park Service add certain State of Arizona lands to the boundaries of Tumacacori National Monument, a unit of the National Park System which commemorates the work of Spanish missionaries among Northern Piman Indians.]

1985b Draft feasibility study and environmental assessment. Juan Bautista de Anza Trail study. [San Francisco], National Park Service, Western Region Office. Maps, appendices. 43 + 1 + 11 + 3. [This is the earliest report by the National Park Service in studying the feasibility of a trail commemorating the 1775-1776 expedition of Juan Bautista de Anza and a large group of colonists from Mexico City to San Francisco, California. Missions Tumacácori and San Xavier del Bac, both on the expedition’s route in southern Arizona, are mentioned.]

1993 Draft general management plan & environmental impact statement. Tumacácori National Historical Park, Arizona. Maps, illus., appendices, refs., index. 120 pp. [Nomenclature for various groups of O’odham, including the Tohono O’odham, is discussed briefly on p. 47.]

1994 Draft comprehensive management plan and environmental impact assessment, Juan Bautista de Anza National Historic Trail, Arizona, California. s.l., U.S. Government Printing Office. Maps, illus., bibl., appendices, index. xiii + 80 + 16 + 14 + 54 + 5 + 2 + 7 + 4 + 5 + 4 + 2 + 1 + 4 + 20 + 3 pp. [This draft of a plan for development of a National Historic Trail commemorating the 1775-1776
expedition of Juan Bautista de Anza and colonists from Mexico City to San Francisco includes discussion of those parts of the route along the Santa Cruz River in southern Arizona that took the expedition through the Pimería Alta settlements at or near the missions or mission visitas of Guevavi, Tumacácori, Calabazas, San Xavier del Bac, and Tucson as well as the sites of former Northern O’odham communities between Tucson and the Gila River.


1937 *Constitution and by-laws of the Papago Tribe.* Washington, Government Printing Office. 8 pp. [The tribe’s constitution and by-laws were approved January 6, 1937 under terms of the 1934 Indian Reorganization Act. The document marks the first time in Papago history there had been a formal, over-arching government.]

1945 *Indians in the war.* Chicago, U.S. Department of the Interior, Office of Indian Affairs. Illus. 54 pp. [This publication deals with American Indians in World War II. On pages 16-17 there is a list of Papagos killed in the war, and on page 5 it’s noted that a silver star was awarded to Private First Class Norris L. Galvez, a Papago.]

United States. *Indian Claims Commission.*


University of Arizona

1974-74 *A report on research at the University of Arizona.* Tucson, The University of Arizona. [Discussed here is research by Dr. Ronald W. Henderson in which video tapes are being used as a teaching tool among children in the Headstart program on the Papago Reservation.]

University of Arizona Foundation

1975 *The annual report of the University of Arizona Foundation.* Tucson, University of Arizona Foundation. [Mention is made (p. 26) of a $250 grant to the Arizona State Museum to make it possible for the museum to purchase fifteen Papago baskets made at Bitter Wells trading post between 1915 and 1920.]

1977 *Annual report. March, 1977.* Tucson, The University of Arizona Foundation. Illus. 59 pp. [Included are three photos by Helga Teiwes of Papago scenes, including one
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of pottery being made by Laura Antone of Poso Verde, Sonora; one of Papago women playing a stick gambling game; and one of Ramon Smith of San Xavier pretending to play a flute. Helga had been awarded a grant of $1500 from the Foundation take more photos on the Papago Indian Reservation. On page 43 there is a black-and-white photo showing three Papago and Pima baskets.]

Urban, Sharon F.
1996 Rock art of Santa Cruz County. *PAHS*, Vol. 16, nos. 6/7, insert. Nogales, Arizona, Pimería Alta Historical Society. [Urban speculates about the rock art that may have been left in Santa Cruz County in Southern Arizona by the Sobaipuri, O’odham, and Apache Indians. She fails to recognize that the “Sobaipuri,” who she says were not in evidence after the late 1700s, were also O’odham.]

Urias, Lynne

Uribe García, Jesús F.
2002 *Los discursos del espacio en los pueblos y arquitecturas de Sonora*. Hermosillo, Sonora, Publicaciones del Diligencia. 100 pp. [This discussion of Sonoran architecture touches on some of the missions of the Pimería Alta and their Jesuit and Franciscan-period history. Included is mention of Enrique Tejeda who in 1833 was “Chaplain General” of the Papago Nation. He proposed the Papagos’ repopulation of the ancient mission of Visanic (Bisanig).]

Urrea, Antonio
1997 [Letter to Manuel Escalante, Governor of Sonora, written in Altar, Sonora, March 4, 1835.] In *A frontier documentary. Sonora and Tucson, 1821-1848*, edited by Kieran R. McCarty, pp. 48-49. Tucson, The University of Arizona Press. [Urrea offers details of a December, 1834 shootout in which three Papago Indians had been killed by Mexicans named Francisco Monreal, Joaquín Almazán, and Antonio Reina after having been caught stealing Monreal’s horses. They claimed the Papagos shot at them first. He also reports that in February, 1835 Papagos had stolen the entire horse herd of José García and that a hundred men had tracked the Papagos and stolen animals to a village near the foot of the Quijotoa Mountains. The Papagos refused to give up the horses unless the three men who had killed the Papagos earlier were turned over to them for execution. The Mexicans retreated with no captives and no horse herd.]

Urrea, José

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University of Arizona Press. [This is a passport issued by General Urrea to “General (Culo) Azul of the Papago [sic] tribe and the seventy members of his party to proceed to the Gila River (from Guaymas) where he has his residence. Let no one obstruct his passage. All citizens and authorities along the way shall give him shelter and hospitality, as is our custom, and in recognition of his many assurances of loyalty and peace.”]

Urrea, Luis A.
2004 The Devil’s Highway. New York, Little, Brown and Company. Map, index. 239 pp. [Writing about the contemporary situation along that portion of the Arizona and Sonora border marked by the so-called “Devil’s Highway,” Urrea alludes briefly to the Tohono O’odham in whose aboriginal homeland the “highway” lies. He briefly summarizes some O’odham myths and says, “Tohono O’odham poet Ofelia Zepeda has pointed out that rosaries and Hail Marys don’t work out here. ‘You need a new kind of prayer,’ she said, ‘to negotiate this land.’”]

VVV

Valentine, Margie G.
1973 “Selected food practices of Papago Indians.” Master’s thesis, The University of Arizona, Tucson. Bibl. 77 pp. [The author interviewed 130 Papago women from three villages: Kerwo (Gu Vo), Sells, and San Xavier. The thesis seeks to examine difference which occur in thirteen separate areas with regard to menus, foods, herbs, meal patterns, foods used in cures, illness caused by diet, etc. etc. Differences in food practices in the three villages were slight.]

Valenzuela, Felipe de J.
1987 Perfil biográfico de Eusebio F. Kino. In 300 años del arribo del Padre Kino a Sonora, 1687-1987. Simposio binacional de estudios sobre Eusebio Francisco Kino. Memoria, pp. 11-23. Hermosillo, Gobierno del Estado de Sonora. [This is a biographical sketch of Father Kino, the Jesuit missionary who was the pioneer European settler in the Pimería Alta and the first to evangelize among the Northern Piman Indians.]

1995a Cronografía de Kino. Newsletter, no. 9 (September), insert. Nogales, Arizona, Pimería Alta Historical Society. [This is a 4-page chronology of the life of Eusebio Francisco Kino, pioneer European and missionary among the Northern Piman Indians. It incorrectly states that in 1703 Kino began construction of “una iglesia mayor” (a major church) at San Xavier del Bac.]

1995b Kino’s chronology. Newsletter, no. 7 (July), insert. Nogales, Arizona, Pimería Alta Historical Society. [This is the English version of Valenzuela (1995a).]

Valenzuela, Rodriguez
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Arizona, Topawa Middle School. [ Writes Papago student Valenzuela: “The bull roarer is dangerous because it brings lots of wind. The wind can be dangerous and the bull roarer is also dangerous because the strong can twist and hit you in the face.” ]

Valenzuela M., Felipe de Jesús
1991 Why I must know about my past. In 1992. Indians of the Pimería Alta [calendar], p. [4]. Nogales, Arizona, Pimería Alta Historical Society. [ Dr. Valenzuela’s five-paragraph essay, while making no mention of O’odham, is nonetheless printed here in Spanish, English, and O’odham. ]

Valoyce-Sanchez, Georgiana
1994 [ Twelve poems by a woman described as “Chumash and O’odham (Tohono/Pima).” ] In The sound of rattles and clappers [Sun Tracks, Vol. 26], edited by Greg Sarris, pp. 73-91. Tucson, The University of Arizona Press. [ One poem, “Mama's Water Story,” is about the poet’s “Papago Pima mama” and her life in the desert and drinking water from an olla. ]

Valverde, Benito; Juen Tereso Álamo, and Cristóbal Aliso
1997 To the legal authorities of the prefecture of Altar. In A frontier documentary. Sonora and Tucson, 1821-1848, edited by Kieran R. McCarty, pp. 117-118. Tucson, The University of Arizona Press. [ This complaint was written at the village of Átil in the Altar Valley on Sonora on October 18, 1846. The three signers, O’odham from Oquitoa, Átil, and Tubutama, complain that the mission lands, traditionally theirs, “are now being taken over by private citizens without the concurrence of or consultation with our official missionary. ... Instead, all these benefits are going to the private citizens usurping the rights to our own lands. Justice demands that these lands immediately be returned to the administration of our missionary.” See Moreno and Bustamante (1997) for the response. ]

Van Camp, Gena R.
1979 Kumeyaay pottery: paddle-and-anvil techniques of Southern California [Ballena Press Anthropological Papers, no. 15]. Socorro, New Mexico, Ballena Press. Map, illus., appendices, bibl. 117 pp. [ This study of the pottery of the Kumeyaay (Southern Diegueño) Indians makes frequent comparisons with Papago Indian pottery based on the study by Fontana and others (1962). Papagos and their pottery are mentioned on pages 42, 49, 51, 61, and 65. ]

Van Devender, Thomas R., and Mark A. Dimmitt

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feet (635 m) elevation. This is an isolated, low elevation, western example of the toboosa swales of the Chihuahuan Desert” (pp. 27-271).]

Van Dyke, John C.
1901 *The desert.* New York, Charles Scribner’s Sons. 233 pp. [Much of the description in this book – of air, mountains, plants, animals, desert colors, etc. – is based on the desert of southern Arizona. Mention of Baboquivari Peak occurs throughout, and Papagos are mentioned specifically on pages 2 and 13. The *trincheras* site described on pages 9-20, including speculation concerning it, is possibly that of Black mountain on the San Xavier (Papago) Indian Reservation.]

1922 *The open spaces.* New York, Charles Scribner’s Sons. 272 pp. [Although he doesn’t mention the place by name, Van Dyke apparently camped at the Papago settlement of Poso Verde in Sonora, giving an account of encountering presumed horse thieves there. He also talks about meeting Papago and Yaki (Yaqui) Indians in Arizona “who were friendly and helpful” (p. 92).]

Van Otten, G.A.
1987 Economic development and land use planning for the San Lucy District of the Tohono O’odham Nation. In *Applied Geography Conferences*, no. 10, pp. 159-164. Binghamton, New York, Department of Geography, State University of New York at Binghamton; Kent, Ohio, Department of Geography, Kent State University. [The O’odham village of San Lucy on the Gila Bend Indian Reservation was relocated in 1966 after construction of the Painted Rock Dam. Two subsequent decades of flooding have made it impossible for the people to use their land, and 560 residents live in poverty. Their houses have deteriorated, and they are dependent on federal and tribal governments for support. Discussed here is recent progress in economic development and land use planning by members of the San Lucy District.]

Van Slyke, Clague
[1996] [Untitled.] *Patronato Mission San Xavier del Bac*, front page. Tucson, Patronato San Xavier. [President Van Slyke gives details of the amount of money thus far raised, some $1,485,627 from 1991 through 1995, for interior conservation of the church at Mission San Xavier del Bac. He tells how the money has been spent.]

[1997] [Untitled.] *Patronato Mission San Xavier del Bac*, front page. Tucson, Patronato San Xavier. [President Van Slyke celebrates the 1997 completion of interior conservation of the church of Mission San Xavier del Bac, noting the success of a celebration held in a tent on school grounds behind the mission that drew some 1,500 guests.]

[1998] [Untitled.] *Patronato Mission San Xavier del Bac*, front page. Tucson, Patronato San Xavier. [This article by the President of the Patronato San Xavier thanks past board members of the Patronato for their work and thanks, too, Fr. Alberic Smith, O.F.M., San Xavier's pastor since August, 1977, for his help in making possible continuing conservation efforts on the San Xavier church. There is a photo of Fr. Alberic accompanying the essay.]
Papago/San Xavier bibliography

2001 President’s comments. *Patronato Mission San Xavier del Bac*, 1-page insert. Tucson, Patronato San Xavier. [Van Slyke summarizes work that has taken place on the church of Mission San Xavier del Bac in the preceding year, especially thanking Fr. David Gaa, O.F.M., the mission’s pastor, for his enthusiastic cooperation.]

Van Valkenburgh, R.B.
1865 Letter to M.O. Davidson. In *Report of the Commission of Indian Affairs for 1865*, pp. 136-138. Washington, Government Printing Office. [Van Valkenburgh was Acting Commissioner of Indian Affairs when he wrote this letter on September 7, 1865 from the Office of Indian Affairs in Washington, D.C. The letter contains various instructions for M. Oliver Davidson, who had been appointed as special agent to the Papagos. It contains information concerning salary, distribution of funds and goods, hiring a teacher and blacksmith, payment to Papago chiefs, setting up reservations, hiring a clerk, policy regarding relations with the military, relations with Sonora, and transportation of goods from Guaymas, Sonora.]

Van Valkenburgh, Richard
1945 Tom Childs of Ten-Mile Wash. *Desert Magazine*, Vol. 9, no. 2 (December), pp. 3-6. El Centro, California, Desert Publishing Company. [This is an excellent article about Tom Childs, an Anglo man born in Arizona City (Yuma) in 1870 and who married a San Papago woman and who lived some ten miles north of Ajo, Arizona. There is considerable information here about Sand Papagos, including Caravajales, “the hermit of Tinajas de los Papago on the Sonora side.” There are photos of Child’s house, the Gila Bend stage station, and a pair of Papago brush houses, ca. 1900, with a Papago family in the scene. There is also a map of Sand Papago country.]

1945 Tom Childs of Ten Mile Wash. *Ajo Copper News*, August 2 (Wednesday), pp. 5-6. Ajo, Arizona, Ajo Copper News. [This is a reprint of a newspaper article that appeared first in the *Ajo Copper News* on December 12, 1945. This lengthy interview with Tom Childs about himself and about Sand Papagos is a reprint of Childs (1945). The article was again reprinted in the newspaper ca. December 11, 2001.]

1947 His compass was a burro’s tail. *Desert Magazine*, Vol. 10, no. 11 (September), pp. 19-22. El Centro, California, Desert Press, Inc. [This article about prospector Fred Wright, a man who had spent thirty-seven years searching for gold in the region of the Camino del Diablo in southwest Arizona/northwest Sonora, mentions the 1751 Pima Revolt which resulted in the death of Father Enrique Ruhen at Sonoyta, Sonora. Sometime early in the 20th century, Wright hiked across the sand dunes between the Pinacate Mountains and the Gulf of California, en route encountering “corral-like houses and cemeteries of the Areneño” (Sand Papagos). “Many times since I wish that I had picked up some of the pottery and other Indian stuff lying around in those deserted camps.”]

Papago/San Xavier bibliography

Centro, California, Desert Press, Inc. [With a map and illustrations, this article is about a journey made by the author to the Papago village Pozo Verde (Cheotak’vavia), Sonora, Mexico. There is a discussion of the legend of Hau’kauks, the “Cruel Old Woman,” and her relationship to the village’s legendary past.]

Van Willigen, John G.

1971a The Papago Indian community development worker. *Community Development Journal*, Vol. 6, no. 2 (Summer), pp. 85-91. Swansea, Wales, Social Administration Division, University of Swansea. [A discussion of the Papago community development project initiated on the Papago Reservation in July, 1967, one covering the various tasks carried out by Papago people who were employed as community development workers. He also stresses the need of linkage among villages and the larger tribal body politic.]

1971b “The role of the community level worker in Papago Indian development.” Ph.D. dissertation, The University of Arizona, Tucson. Bibl. 244 pp. [This dissertation examines the role of the community development worker in the social and physical development of certain small communities located on the three Papago reservations. The major conclusion is that the community-level worker can be part of an effective strategy in bringing about development in small-scale communities.]

1973a Community selection of village-level workers in an American Indian community development program. In *Abstracts of 32nd Annual Meeting of the Society for Applied Anthropology*, edited by Deward Walker, p. 64. Tucson, Society for Applied Anthropology. [Concrete means and abstract goals: Papago experiences in the application of development resources. *Human Organization*, Vol. 32, no. 1 (Spring), pp. 1-8. Washington, Society for Applied Anthropology. [“Institutions providing resources for development goal attainment in Papago Indian communities are evaluated in terms of their consistency with the abstract goals of community development. Specifically, resources are analyzed in terms of their location, focus of application, goal orientation, duration, linkage with community organizations, and propensity to encourage the creation of new social structures. It is concluded that generally the resources available to Papago communities are inconsistent with the abstract goals of community development.”]

1955 Vanderbilt, Cornelius, Jr.

*The living past of America. A pictorial treasure of our historic houses and villages that have been preserved and restored.* New York, Crown Publishers, Inc. Illus. xiv + 234 pp. [Included in this illustrated (in black-and-white) catalogue of historic places in the United States is a one-paragraph account of Mission San Xavier del Bac and a mention of Mission Tumacácori. A photo of the portion of the church’s retablo mayor accompanies the description.]
Vanderpool, Tim

1991 Opportunity or deception for Mexico’s O’odham? _In These Times_, May 8-14, pp. 7, 22. Chicago, Institute for Public Affairs. [This is a fairly lengthy, newspaper-format article concerning efforts by the Tohono O’odham Nation to get recognition of land rights for Tohono O’odham living in Mexico. The article makes the assertion, probably erroneous, that there are a thousand Tohono O’odham living in Mexico.]


1998 Putting the wail in waila. _Tucson Monthly_, Vol. 1, no. 8 (April), pp. 6-7. Tucson, Madden Publishing, Inc. [An article about the annual Waila Festival staged at the Arizona Historical Society in Tucson is accompanied by a black-and-white photo of O’odham waila musicians performing there. The emphasis is on Tohono O’odham musicians.]

2001 Arizona’s desert people. _Sunset_, Southwest Edition, Vol. 206, no. 2 (February), pp. 31-32. Menlo Park, California, Sunset Publishing Corporation. [A color photo of the annual Sells rodeo and of the interior of the basket room at the Gu Achi Trading Post accompany this article about the Tohono O’odham Nation. While the rodeo and fair are featured, there is also mention of Kitt Peak, Wiwpul Du’ag Native Arts store near San Pedro Village, Mission San Xavier del Bac, the Papago Cafe, the Desert Diner, Sacred Heart church in Covered Wells, and the Casa Grande O’odham Tash celebration.]

2005 Law program fights for indigenous rights. _Arizona Alumnus_, Vol. 82, no. 2 (Winter), pp. 26-31. Tucson, The University of Arizona Alumni Association. [Included in this article about the University of Arizona’s Indigenous Peoples Law and Policy Program at the James E. Rogers College of Law is a discussion by Professor Robert Williams, Jr. concerning the program’s work among Tohono O’odham. The program has worked on problems concerning cross-border movement of O’odham between Sonora and Arizona and has represented O’odham children going through the courts.]

2009 Man & mission. _Tucson Guide_, Vol. 27, no. 2 (Summer), pp. 8, 10. Tucson, Madden Media, LLC. [Three color photos of Mission San Xavier del Bac, one of the exterior and two taken in the interior, accompany this article about some of the mission’s art and the role played by Bernard Fontana in helping preserve the historic art and architecture. One of the photos shows Fontana in the west transept of the church.]

Vanderpool, Tim, compiler

2004 When in Tucson: TGQ readers and savvy locals reveal their top picks in our 3rd annual “best of” poll. _Tucson Guide Quarterly_, Vol. 22, no. 2 (Summer), pp. 52-56. Tucson, Madden Preprint, LLC. [Listed here as a “not to miss historic attraction” is Mission San Xavier del Bac. Vanderpool quotes Bernard Fontana discussing the
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balance and harmony evident in the design of the church.

Vanderpot, Rein, and Jeffrey H. Altschul  
2008 Patterns of stone: ritual landscapes of the western Papaguería. In *Fragile patterns: the archaeology of the Western Papaguería*. Edited by Jeffrey H. Altschul and Adrienne G. Rankin, pp.347-376. Tucson, SRI Press. [This discussion of cairns, trail shrines, and geoglyphs in the western Papaguería makes brief mention of the fact that Tohono O’odham “continue to use such good luck shrines today, and the shrines can be found on various parts of the reservation.” The authors also provide a thumbnail ethnographic and historical summary (pp. 371-72) of the Hia C’ed O’odham which, they say, can be subdivided into two groups: the Pinacateños and the Areneños (Sand Papagos).]

Vanderpot, Rein; Jeffrey H. Altschul, Michael K. Lerch, and Michael P. Heilen  
2008 Nonriverine native-plant exploitation in the Sonoran Desert. In *Fragile patterns: the archaeology of the Western Papaguería*. Edited by Jeffrey H. Altschul and Adrienne G. Rankin, pp.179-213. Tucson, SRI Press. [The focus here is on prehistoric plant utilization by native peoples, but there is also considerable discussion of Hia C’ed O’odham, and Tohono O’odham use of such resources, including the use by the latter of the saguaro cactus, cholla, prickly pear, agave and yucca, grasses and other seed-bearing plants, and mesquite and other legumes. The authors also discuss O’odham presence at a site in the Growler Valley labeled “Verbena Village,” one with a considerable prehistoric Hohokam component.]

VanPool, Todd L.  
2003 “Explaining changes in projectile point morphology: a case study from Ventana Cave, Arizona.” Ph.D. dissertation, The University of New Mexico, Albuquerque. 382 pp. [Ventana Cave is an archaeological site in the Tohono O’odham Nation. It was occupied and/or used from Paleoindian to historic (Papago) times. This is a detailed study of the stone projectile points uncovered there by archaeologists. He argues that stemmed arrow points increased after about 1,500 years before the present in part, at least, because of the increased use of arrows after that time.]

Varney, Philip  
1996 Trekking Buenos Aires Wildlife Refuge by mountain bike. *Arizona Highways*, Vol. 72, no. 9 (September), pp. 50-53. Phoenix, Arizona Department of Transportation. [Three of the four color photos accompanying this article show the east-southeast elevation of Baboquivari Peak, “sacred to the Tohono O’odham as the home of their god I’itoi” (p. 50).]

Vásquez, Francisco X.  
Papago/San Xavier bibliography

Arizona Press. [Father Vásquez was diocesan priest at Altar, Sonora and vicario for all of northern Sonora when he penned this report to the Bishop of Sonora and Sinaloa at La Cieneguilla on May 2, 1844. He describes the condition of the churches at Caborca, Pitiquito, and Tubutama; mentions the “former” missions of Oquitoa, Átil, Tubutama, and Saric; and says that countless numbers of Papagos, “although they have been catechized and baptized, have fled beyond the frontier. Mexican settlers, lured by the gold and silver mines discovered in Papago territory, have been coming in to replace them. No towns have been established in the mining area, due to the inconstancy of the missions and of the Papagos themselves, who have twice rebelled against the government.” Although Tubac and Tucson receive mention, there is none of San Xavier or Tumacácori.]


Vásquez Aguirre, Rafael 1979  See Camou H. (1985)

Vavages, Teresa 1982a  Papago language is forgotten. Papago: The Desert People, Vol. 1, no. 1 (January), p. 5. Topawa, Arizona, Topawa Middle School. [Vavages, a Papago Indian woman, laments not knowing the Papago language. “It think it happened when things began to change because the people that knew English couldn't understand us and they began to teach us English instead of our own language.”]

1982b  [Untitled.] Papago: The Desert People, Vol. 1, no. 1 (January), p. 14. Topawa, Arizona, Topawa Middle School. [Vavages has this to say about a drawing she has done that appears on this page: “I drew a picture of a coyote howling at the moon because he was hungry and desperate. If he didn't get food the coyote would starve. Coyotes howl at the moon when it is full. It is the sign of hunger and dying.”]


Vavich, M.G.; A.R. Kemmerer, and J.S. Hirsch 1954  The nutritional status of Papago Indian children. Journal of Nutrition, Vol. 54, no. 1 (September), pp. 121-132. Philadelphia, The Wistar Institute of Anatomy and Biology. [Report of a survey made in March and April, 1949 on the Sells portion of the Papago Indian Reservation, one comparing Indian children enrolled in Indian Service schools with children in “private” (i.e., Catholic) schools. The study was flawed by poor control over measurement errors in heights and weights, and the age distribution in the two samples varied. Four tables are included.]
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Vecsey, Christopher
1996  *On the padres’ trail*. Norte Dame, Indiana, University of Notre Dame Press. Bibl., index. xvii + 440 pp. [The book provides a broad overview of the effects on Indians of California and the Southwest of proselytizing efforts made by Franciscan and, to a lesser extent, Jesuit missionaries. Most of the discussion concerns 20th century efforts, and includes coverage of Franciscan and Papago relations in that century. The information is drawn largely from articles by priests, such as Theodore Williges, O.F.M., that appeared in the *Indian Sentinel* magazine. Those articles reflect the very grudging willingness of Franciscans to accept many Papago religious practices.]

Veil, Charles H.
1993  *The memoirs of Charles Henry Veil. A soldier’s recollections of the Civil War and the Arizona Territory*. Edited and with an introduction by Herman J. Viola. New York, Orion Books. Illus., notes, index. 194 pp. [Veil’s Arizona reminiscences include an account of his personal involvement in the Camp Grant Massacre in 1871, an episode in which Apaches were killed largely thanks to a large force of Papago warriors.]

Velarde, Luis Javier
1856  Descripción del sitio, longitud y latitud de las naciones y sus adyacentes septentrionales seno Californio y otros noticias y observaciones hechas por el R. Padre Luis Velarde, de la Compañía de Jesús, rector y ministro de dichas provincia ... . Y es sección del título del capítulo 9: de las cualidades y temperamento de esta Pimería; origen y costumbres de sus naturales, y otras noticias hasta su conversión ... . Del principio de la cristianidad de esta Pimería, progresos y contradicciones que ha tenido, y estado que al presente tiene. In *Documentos para la Historia de México*, 4th series, Vol. 1, pp. 344-390. México, Imprenta de Vicente García Torres. [Father Velarde worked among the northern Piman Indians at the mission of Dolores, Sonora from 1714 until his death there on December 2, 1737. This description of Sonora, which largely concerns the Piman Indians, both directly and indirectly, was written in 1716. It can be construed as the earliest ethnographic account of the Indians of the Pimería Alta.]

1926  Descripción del sitio, longitud y latitud de las naciones y sus adyacentes septentrionales seno Californio y otros noticias y observaciones hechas por el R. Padre Luis Velarde, de la Compañía de Jesús, rector y ministro de dichas provincia ... . Y es sección del título del capítulo 9: de las cualidades y temperamento de esta Pimería; origen y costumbres de sus naturales, y otras noticias hasta su conversión ... . Del principio de la cristianidad de esta Pimería, progresos y contradicciones que ha tenido, y estado que al presente tiene. In *Luz de Tierra Incógnita en la América Septentrional y Diario de las Exploraciones en Sonora* [*Publicaciones del Archivo General de la Nación*, Vol. 10, pp. 297-332], by Juan Mateo Mange. México, Talleres Gráficos de la Nación. [This is a slightly different version of Velarde (1856).]

1954 This is a description of the site, longitude and latitude of the nations of the Pimería Alta and its northern adjoining nations, the land of California. It also contains other news and observations by Reverend Father Luis Velarde of the Company of Jesus, rector and minister of the Pimería. ... This part of the title of Chapter IX in regard to the qualities and temperament of this Pimería, the origin and customs of its natives and of other events, before their conversions. ... This tells of the start of Christianity in this Pimería, of the progress and setbacks which the people have had, and the status quo at the present time. In Luz de tierra incógnita. Unknown Arizona and Sonora, 1693-1701, by Juan Mateo Manje and translated by Harry J. Karns, pp. 219-282. Tucson, Arizona Silhouettes. [This is another translation into English of Velarde (1926).]

1971 Complete text of Velarde’s plan. In Kino and Manje: explorers of Sonora and Arizona and their vision of the future. A study of their expeditions and plans [Sources and Studies for the History of the Americas, Vol. 10], compiled, with summaries of the trips, by Ernest J. Burrus, pp.680-708. Rome, Italy, and St. Louis, Missouri, Jesuit Historical Institute. [Spanish text of a plan written by Father Velarde in 1717. The purpose of his writing this text was to propose means for the spiritual improvement of the Pimería Alta. Among other things, he recommends establishment of a presidio in the San Pedro River Valley among the Sobaipuris, the soldiers being subject to the Jesuit missionary. He also calls for more missionaries and an autonomous Jesuit treasurer for the region.]


1977a Descripción del sitio, longitud y latitud de las naciones de la Pimería y sus adyacentes, septentrionales y Seno California, y otros noticias y observaciones. In Etnología y misión en la Pimería Alta, 1715-1740 [Series de Historia Novohispana, núm. 27], by Luis González R., pp. 27-88. México, Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México. [This is another version, a corrected one, of the Spanish text of Velarde (1971b), one with González’s extensive footnoting. González refers to this as “La primera relación de la Pimería Alta.”]

1977b Forma, planta y medios para reducir toda la Pimería y otros muchas naciones confinantes a la fe de Christo y obediencia de el catholic rey nuestro señor, don
Phelipe V, que Dios guarde. Y es como segunda parte de la relación de la Pimería Alta. In Etnología y misión en la Pimería Alta, 1715-1740 [Series de Historia Novohispana, núm. 27], by Luis González R., pp. 89-122. México, Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México. [This is a corrected version of the Spanish text of Velarde (1971a), one with the addition of González’s footnoting. González refers to this as “La segunda relación de la Pimería Alta (1717).”]

[Father Velarde, a Jesuit missionary, had been in charge of the missions of the Pimería Alta from his cabecera at Dolores during the eight years preceding his writing this letter to his superior on March 2, 1722. Among other things, he writes here about the conditions of the missions, noting that the renovated missions of Tubutama and Caborca have “new ministers.”]

Velasco, José Francisco
1850 Noticias estadísticas del Estado de Sonora acompañadas de ligeras reflexiones. México, Imprenta de Ignacio Cumlido. [See Velasco (1861).]
1861 Sonora: its extent, population, natural productions, Indian tribes, mines, mineral lands, etc. etc. Translated by William F. Nye. San Francisco, H.H. Bancroft and Company. 190 pp. [This translation is a condensed version of Velasco (1850). There is a section regarding Papagos on pp. 100-03. And on pp. 141 and 143, there is considerable information about Papagos at Quitovac, where they worked gold placers, and at Sonoyta.]

Velderrain, Juan Bautista
1976 The builder of San Xavier reports. In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 65-71. Tucson, Arizona Historical Society. [Father Velderrain was the Franciscan who began construction of the present church of Mission San Xavier del Bac in 1783. His letter to Sonoran Intendant Corbalán, dated May 25, 1774, offers details of his earlier work in construction of a church for the mission San Ignacio del Suaqui, Sonora, including methods of paying the Indian (Lower Pima) workers. The introduction of editor and translator McCarty notes: “Construction of San Xavier may have begun as early as 1776 when Father Juan Bautista Velderrain, who laid the foundation, first arrived. An oral tradition of the last century gives 1783 as a beginning date. External evidence indicates that a start in 1776 is unlikely. ... Some time between 1776 and 1783, therefore, the planning, contracting, and building of San Xavier began. The mission was completed in 1797 .... ”]

1977 Velderrain: 1774. In Bac: where the waters gather, by John P. Schaefer, Celestine Chinn, and Kieran R. McCarty, pp. 44-45. [Tucson], privately printed. [With a new introduction by McCarty and a somewhat different translation by him, this is
otherwise identical to Velderrain (1976).

Venet, Terry
1979 Ex-Cleveland Indian Terry DeWald – now he works as an Indian trader. *Arizona Alumnus*, Vol. 57, no. 1 (September), pp. 6-7. Tucson, University of Arizona Alumni Association. [This is a brief biographical sketch of the author of *The Papago Indians and their basketry*, a University of Arizona graduate and former professional baseball player who had turned his attention to dealing in Papago baskets and pottery. Illustrated, including photos of Papago baskets and pots and one of DeWald.]

Vernum, Thomas, Jr.
2000 Locating the Seri on the musical map of Indian North America. *Journal of the Southwest*, Vol. 42, no. 3 (Autumn), pp. 635-760. Tucson, University of Arizona, The Southwest Center. [This detailed discussion of Seri Indian music, including musical instruments, dance music, ritual and ceremonial music, and speculations concerning the future of Seri music draws comparisons with the musics of other Indian groups, Tohono O’odham included.]

Verdugo de Juárez, María Isabel
1994 El noroeste: Sonora. In *Visión histórica de la frontera norte de México*, edited by David Piñera Ramírez, Tomo 2, pp. 42-50. Mexicali, Instituto de Investigaciones Históricas, Universidad Autónoma de Baja California and Editorial Kino/El Mexicano. [This overview of the aboriginal populations of Sonora includes considerable information on Pápagos and Pimas.]

Verheggen, Peter; Tom Frost, and Larry Dolan
1991 Is there a Topawa in your future? *Westfriars*, Vol. 24, o. 6 (June), p. 14. Tucson, Franciscan Province of St. Barbara. [This is a notice by three Franciscans missionaries on the Papago Indian Reservation – members of the “search” committee – to the effect that Brother David Paz had left the reservation for assignment in Tularosa, New Mexico and that they are looking for a replacement, a friar skilled in bookkeeping, maintenance, and living an exemplary life.]

Verrill, A. Hyatt

Vesilind, Priti J.
1994 The Sonoran Desert. *National Geographic*, Vol. 186, no. 3 (September), pp. 36-63. Washington, D.C., National Geographic Society. [One photograph, but a considerable part of the text, involves Tohono O’odham. Vesilind stresses the O’odham’s traditional relationship to their environment and their native religion.]
E., Rosa María, and David Vásquez Aguirre

Viele, Egbert L.
1878 Our southern frontier. The east and west boundary line between the United States and Mexico. *Frank Leslie’s Popular Monthly*, July, pp. 725-738. New York, Frank Leslie Publishing House. [This illustrated article includes a discussion of Papagos (pp. 727-728) with regard to warfare, division of labor, agriculture, ethnobotany, dress, influence of the Jesuits, and the Sand Papagos or Areneños.]

Vietmeyer, Noel D.
1985 Saving the bounty of a harsh and meager land. *Audubon*, Vol. 87, no. 1 (January), pp. 100-107. New York, National Audubon Society. [Included in this article on Southwest Indian agriculture is a lengthy section concerning the aboriginal farming methods of Papagos and about Gary Nabhan’s involvement in the study of native crops (including those of the Papago). Excellent color photos include one of Papago Eloise Velasco and a pail filled with tepary beans harvested from her garden in a reservation village.]

Vieyra, Stephanie

Villalobos Acosta, Cesar
2004 “La diversidad emergente.” Master’s thesis in anthropology, Universidad Autónoma de México, México, D.F. Illus. 185 pp. [000600111] [An archaeological study focused on Sonora ans the Chichimec question, with information about archaeology in the Northern O’odham region of Quitovac. The thesis provides a history of archaeological investigations in Sonora.]

Villalpando C., María Elisa
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1985 Cazadores-recolectores y agricultores del contacto. In Historia general de Sonora, Vol. 1, edited by Armando Hopkins D., pp. 261-289. Hermosillo, Gobierno del Estado. [Although the emphasis here is on Sonoran natives other than Upper Pimas (Northern Pimans), there is some information here concerning them at the time of contact with Europeans.]


Villaseñor y Sánchez, José
1965 Societatis Iesu in America Septentrionali pro Gloria Dei laborantis. In Kino and the cartography of northwestern New Spain, by Ernest J. Burrus, plate 16. Tucson, Arizona Pioneers’ Historical Society. [This is a 1752 tracing, first published in 1754, of the official map of the Mexican Jesuit Province. It includes, in a very sketchy fashion, the region of the Pimería Alta with the names and rough locations of a few Northern Piman Indian mission communities.]

Villegas, Mary
2002 San Xavier District enters joint venture with Advanced Ceramics Research. Newsletter, January-March, p.6. Phoenix, Arizona Commission of Indian Affairs. [An article stating that the San Xavier Business Development Authority, a tribal enterprise of the Tohono O’odham Nation, has purchased a 51% interest in Advanced Ceramics Research, a company that makes specialized ceramic products of high strength, high temperature composite wear-resistant materials used in defense applications. Plans call for construction of a manufacturing facility in the San Xavier Industrial Park, already home to the Desert Diamond Casino, Empire-Caterpillar, Arizona Storage, and Desert Sand Mobile Home Sales.]

Villegas, Olivia A.
1974 Tribal management procedures study of the Maricopa Ak Chin Reservation. Tucson, The University of Arizona, Bureau of Ethnic Research. Illus. i + 41 pp. [Papagos predominate in the population of the Ak Chin Reservation. This study was carried out in an effort to help community members improve their management procedures.]

Vincent
1920 A missionary’s perfect day. Franciscan Herald, Vol. 8, no. 9 (September), pp. 406-407. Chicago, Friars Minor of the Sacred Heart Province. [Fr. Vincent was a Franciscan missionary stationed at St. John’s Indian School – whose students included Papagos – on the Gila River Indian Reservation. Here he writes about how he got stuck in his car in the Gila River.]
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Vincent, J.D., and G.W. Bossard

Vint, Bob [a.k.a. Robert Vint, *q.v.*]


1990a Mission San Xavier del Bac restoration. *Traditions Southwest*, Issue 2 (Spring), pp. 42-43, 46-47. Albuquerque, Michael Moquin. [Architect Bob Vint has been hired by the non-profit Patronato San Xavier to oversee the repair of southern Arizona's Mission San Xavier del Bac. In the first part of this well-illustrated two-part article, he outlines the history of the mission, describes the Patronato, talks about preservation and the philosophy behind it, and describes conditions as these existed at the church in 1988.]

1990b Mission San Xavier del Bac restoration. *Traditions Southwest*, Issue 3 (Fall), front cover, pp. 24-26. Albuquerque, Michael Moquin. [In this second part of his two-part essay, Vint stresses the need for skilled workers and writes about preparation: removal of cement and synthetic coatings; debt to maasons of 1783-1797; repair and filling of cracks and fissures; re-plastering; *entorrado* and *enlucido*; burnishing sealant; work on walls; conclusion and overview. This superb article provides an important historical record that's certain to be appreciated by future caretakers of the mission.]

1990c The restoration of Mission San Xavier del Bac: phase I. *Triglyph*, no. 10 (Summer), pp. 33-43. Tempe, College of Architecture and Environmental Design, Arizona State University. [A dozen black-and-white photographs and a line drawing of a longitudinal section through the east elevation of this late 18th-century southern Arizona mission accompany a succinct essay describing repair work sponsored by the Patronato San Xavier which has been carried out under Vint's supervision on the exterior of the church since 1988.]

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1991 Mission San Xavier del Bac: a preservation update. *Traditions Southwest*, Issue 5 (Winter), pp. 34-35. Albuquerque, Traditions Southwest. [This is an update on progress of the conservation project being overseen by Vint. He notes the discovery that the church's massive walls are built in the sacco system: interior and exterior fired brick and lime mortar with a central core of stone rubble and lime. Illustrations include Vint's drawings of planned modifications to the mission's windows to allow for better air circulation.]

1995 The San Xavier District Elders' Center. *Wa:k Newsletter*, August, pp. [2]-[3]. Tucson, San Xavier District of the Tohono O’odham Nation. [This discussion by the building’s architect centers on the role played in the design and choice of materials in a meeting hall dedicated late in July, 1995, by the elders in the San Xavier community. Vint came to understand the Elder's Hall as a kind of communal living room.]

1998 Conservation program phase 2: completion of the exterior. *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Architect Vint provides details concerning work of conservation on the physical structure of the church of Mission San Xavier del Bac. He notes that the Patronato hopes to complete the work in the next five to eight years.]

1999 Getty matching grant awarded to Patronato, or “The Getty Grant Experience.” *Patronato Mission San Xavier del Bac*, 1 [unnumbered] page. Tucson, Patronato San Xavier. [Architect Vint provides details concerning the Patronato San Xavier's being awarded a $250,000 matching grant from the Getty Grant Program for work on the exterior of the church of Mission San Xavier del Bac.]

Vint, James M.

2003 Charles Di Peso and the Origins of the Sobaipuri Pima. *Archaeology Southwest*, Vol. 17, no. 3 (Summer), p. 14. [Vint summarizes the efforts of archaeologist Charles Di Peso to bridge the gap between the prehistoric peoples of the San Pedro River Valley and the historic Sobaipuri (O’odham) Indians. A color photo accompanying the article is of a rock outline of a presumed Sobaipuri house. The captions says, “Sobaipuri houses were simply structures of bent-pole frames covered with brush.”]

Vint, Robert [a.k.a. Bob Vint, q.v.]


2002a To replicate or not? (Let’s not, and say we did...). *SMRC Revista*, Vol. 136, no. 132
(Fall), p. 20. Tucson, Southwestern Mission Research Center. [In arguing against reconstruction of the Tucson visita church and convento of San Agustín, architect Vint says Tucson already has a good example of Spanish-period architecture in Mission San Xavier del Bac, “an authentic eighteenth-century building, where one may enter an architectural space and experience the past as have countless others through the past 205 years.”]

2002b Update on work now in progress and work for the coming season. Patronato Mission San Xavier del Bac, p. [3]. Tucson, Patronato San Xavier. [Vint writes in some detail about work taking place on and around the church of Mission San Xavier del Bac by workers of Morales Restoration and Builders, Inc. He also observes that beginning in 2002, visitors to the mission will see scaffolding going up around the west bell tower.]

Viri, Denis F. 1989 “Subjective realities of American Indian students in an urban community college setting: a Tohono O’odham case study.” Ph.D. dissertation, The University of Arizona. 481 pp. [The purpose of this study was to determine the effects of a public community college on the American Indian students in terms of their goals, aspirations, and persistence. ... None of the students completed the programs in which they had enrolled. A main finding was that students perceived the community college as a way to disassociate themselves from social problems that marginalize Indian people and engender stereotypes. However, the culture that was produced at the college discounted the students’ sense of competence and reinforced a sense of marginalization they were attempting to overcome. ... Community colleges are unaware of the actual affects that they have on culturally diverse students. ...”]

Vivian, Richard G. 1965 An archaeological survey of the Lower Gila River. Kiva, Vol. 30, no. 4 (April), pp. 95-146. Tucson, Arizona Archaeological and Historical Society. [Prehistoric as well as five historic Papago sites are discussed. Two of the historic Papago sites were villages or house sites and four of the five were on the south side of the Gila River (pp. 125-127). Included here is a photograph by Bernard Fontana of a family of five Papagos who in 1963 were living near Dome, Arizona.]

1976 Current research – greater Southwest. American Antiquity, Vol. 41, no. 2 (April), pp. 219-224. Washington, D.C., Society for American Archaeology. [Mention is made (p. 222) of excavations by Albert C. Goodyear in the Santa Rosa Valley where Hohokam-related groups and post-1860 Papago sites were found. A survey undertaken by Bernhart Johnson and Bettina Rosenberg on the Gila River Indian Reservation found both prehistoric Hohokam remains and evidence of early history Papago-Pima and/or Maricopa occupation.]

Voegelin, Carl F. 1941 North American Indian languages still spoken and their genetic relationships. In
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1962
Methods for typologizing directly and by distinctive features (in reference to Uto-Aztecan and Kiowa-Tanoan vowel systems). Lingua, Vol. 11, pp. 469-487. Amsterdam, North-Holland Publishing Company. [This essay demonstrates methods for typologizing Uto-Aztecan and Kiowa-Tanoan vowel systems. Papago is a member of the Uto-Aztecan language family and is specifically referred to on page 477.]

Voegelin, Carl. F., and Florence M. Voegelin
1970
Our knowledge of semantics and how it is obtained (with reference to Hopi /ʔas/ and Papago /cim/). International Journal of American Linguistics, Vol. 36, no. 4 (October), pp. 241-246. Baltimore, Indiana University. [The authors suggest that knowledge of language-linked semantics is obtained from three sources: (1) from folk definitions; (2) from syntax of the languages involved; and (3) from the logic of the ultimate typology, one that encompasses language universals. Papago and Hopi are examined with reference to these three sources.]

1971

1973
Southwestern and Great Basin languages. In Current trends in linguistics, edited by Thomas A. Sebeok, Vo. 10, pp. 1100-1142. The Hague and Paris, Mouton. [Passing mention is made of Piman languages (p. 1105), and the linguistic work of Albert Alvarez, Madeleine Mathiot, and Donald Bahr on Papago is mentioned on p. 1109. Ethnoscience work on Papago is mentioned on p. 1111, and Papago in relation to other Uto-Aztecan languages is mentioned on pages 1122-24 and 1126.]

Voegelin, Carl. F.; Florence M. Voegelin, and Kenneth L. Hale
1962
Typology and comparative grammar of Uto-Aztecan: I (phonology). International Journal of American Linguistics, supplement to Vol. 28, no. 1 (January), pp. 1-144. Baltimore, Indian University. [Papago is one of the Uto-Aztecan grammars compared. Extensive references to Papago throughout.]

Voegelin, Carl. F.; Florence M. Voegelin, and Noel W. Schultz, Jr.
1967

Vogler, Lawrence
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1978 Reports on data recovery operations at two sites on the Papago Indian Reservation, Arizona: Sonora C:3:2 and Arizona Z:14:47. *Arizona State Museum Archaeological Series*, no. 119. Tucson, Arizona State Museum, The University of Arizona. Refs. cited. v + 38 pp., and v + 45 pp. [Reports concerning the archaeological mapping, collecting, and testing of two prehistoric sites in the right-of-way along the new road between Kom Vo and Papago Farms in the southern portion of the Papago Indian Reservation. The work was carried out in November, 1977. Sonora C:3:2 is a Classic Hohokam site; Arizona Z:14:47 is a Sells Phase site of the Classic Hohokam period. Both essays are accompanied by figures and tables.]

Vokes, Arthur

1987a Shell artifacts. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, no. 171]*, edited by John C. Ravesloot, Part 3, pp. 251-269. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [This is a description and analysis of the shell artifacts and fragments recovered from a Hohokam prehistoric site on the San Xavier Reservation. There were 336 pieces of shells representing seventeen marine and one fresh water genera. All marine genera are found in the Gulf of California with the exception of *Haliotis*, which comes from the west coast of California. Most shell fragments represented ornamental artifacts.]


Vorpahl, Ben M.

1978 *Frederic Remington and the West*. Austin and London, University of Texas Press. Illus., index. 294 pp. [Artist Remington visited the San Xavier Indian Reservation ca. 1887 and did sketches and a painting. There are a discussion of his visit and reproductions of his drawings on pages 73-76 and page 196. Also see Remington (1887) and Pitz (1972).]

Voss, Stuart F.


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Vroman, James P.
1976  

Vuich, J.S., and J.C. Wilt
1974  
Bibliography of the geology and mineral resources of Arizona, 1965-1970. *Bulletin of the Arizona Bureau of Mines*, no. 190. Tucson, The University of Arizona. [Includes references to studies done on the Papago Indian Reservation, such as those by Judith K. Percious (1968a, b) of the Del Bac Hills on the San Xavier Reservation and Maung M. Min (1965) of the Kitt Peak area. Also includes references to the Mission and Lakeshore mines, both of which are on Tohono O’odham lands.]

WWW

*Wa:k Newsletter*. [Tucson, San Xavier District of the Papago Tribe of Arizona.] A newsletter intended for residents and members of the San Xavier Reservation, it began monthly publication at least as early as September, 1982, and was still being published in April, 2004. After adoption of the new constitution by enrolled tribal members in 1986, the publisher became the San Xavier District of the Tohono O’odham Nation. Beginning with a supplement in February, 1990, the publication occasionally bore the title *Wa:k News* through December, 1993 rather than *Wa:k Newsletter*, although it remained the same monthly publication. In January, 1996, volume numbers and issue numbers began with Volume 1, no. 1. Issues previous to that were unnumbered.

Waddell, Jack O.
1966  
“Adaptation of Papago workers to off-reservation occupations.” Ph.D. dissertation, The University of Arizona, Tucson. Illus., bibl. 437 pp. [“Case studies of five Papago Indian laborers are used in this investigation as a way of demonstrating how social roles are perceived and enacted in four different kinds of occupational environments. These environments or complexes constitute environments of adaptation in which Papagos are accommodating culturally learned roles to the roles demanded by their involvements with Anglos and within Anglo institutions.”]

1969  
Papago Indians at work [*Anthropological Papers of the University of Arizona*, no. 12]. Tucson, The University of Arizona Press. Bibl. xi + 159 pp. [This is the published version of Waddell (1966).]

1970a  
Mesquite and mountains with money and messiah: a Papago Indian case of cultural revitalization. *Journal of the Steward Anthropological Society*, Vol. 2, no. 1 (Fall), pp. 51-88. Urbana, University of Illinois. [This is about an early twentieth century religious movement among Papagos spawned by the “Prophet Dowie,” a Protestant evangelist who sent a Negro preacher to villages in the vicinity of San Miguel. A
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group of thirty or forty Papagos, converts to the movement, moved to the Cobabi Mountains to await the end of the world. Waddell suggests reasons for the phenomenon.

1970b Resurgent patronage and lagging bureaucracy in an off-reservation Papago community. *Human Organization*, Vol. 29, no. 1 (Spring), pp. 37-42. Lexington, Kentucky, Society for Applied Anthropology. [This essay examines a case in which Papago Indians accustomed to a patron/client pattern are being asked to acquire behavior patterns more appropriate to a bureaucratic institution. The community in the study is a small copper mining town (Ajo, Arizona) located west of the main Papago Reservation.]


1973c The place of the cactus wine ritual in the Papago ecosystem. In *International Congress of Anthropological and Ethnological Sciences, 9th*, Chicago. The Hague, Mouton; Chicago, distributed by Aldine. [This is perhaps the best account of the Papagos' saguaro wine festival. It is based on first-hand observations of the 1970 and 1972 wine festivals held at the village of Little Tucson on the Papago Indian Reservation.]

1975 For individual power and social credit: the use of alcohol among Tucson Papagos. *Human Organization*, Vol. 34, no. 1 (Spring), pp. 9-15. Washington, D.C., Society for Applied Anthropology. [“Two fundamental dimensions of Papago Indian social or cultural reality are related to current drinking experiences of Papagos in the urban setting. Drinking serves both to maintain a system of social credit and egalitarian economics and to provide a means whereby individuals can attain personal power in an otherwise egalitarian social system. While heavy drinking is physiologically debilitating, it does help to articulate meaningful Papago values at a time when and in contexts where drastic changes are occurring in Papago life. The implication these patterns have for an applied anthropologist focusing on alcohol problems are discussed.”]


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New York, Plenum Publishing Company. [This is a text of the talk on which the abstract in Waddell (1976a) is based. Waddell approves of the change in the law.]

1976c The place of the cactus wine ritual in the Papago Indian ecosystem. In In the realm of the extra human: ideas and actions, edited by A. Bharati, pp. 213-228. The Hague, Mouton. [This is identical to Waddell (1973c).]


1980a Drinking as a means of articulating social and cultural values: Papagos in an urban setting. In Drinking behavior among Southwestern Indians, edited by Jack O. Waddell and Michael W. Everett, pp. 37-82. Tucson, The University of Arizona Press. [Liberal with quotes from Papagos themselves, this report, based largely on a study conducted in 1970-71, discusses Papagos’ alcohol consumption in virtually all of its many aspects and makes some tentative suggestions concerning rehabilitation of Papago “alcoholics.”]

1980b Similarities and variations in alcohol use in four Native American societies in the Southwest. In Drinking behavior among Southwestern Indians, edited by Jack O. Waddell and Michael W. Everett, pp. 227-237. Tucson, The University of Arizona Press. [Papagos, the people of Taos Pueblo, Western Apaches, and Navajos are the groups compared in this summary survey.]

1980c The use of intoxicating beverages among native peoples of the aboriginal Southwest. In Drinking behavior among Southwestern Indians, edited by Jack O. Waddell and Michael W. Everett, pp. 1-32. Tucson, The University of Arizona Press. [This survey of intoxicating drinks available to Indians of the Southwest in pre-Columbian times includes a discussion of the wines prepared by Pimans, including Papagos, principally from saguaro fruit.]


Waddell, Jack O., and Michael W. Everett, editors

1980 Drinking behavior among Southwestern Indians. Tucson, The University of Arizona Press. xxix + 248 pp. [Consult the book’s index for citations to Papagos, and also see Waddell (1980a, b, c).]

Waddell, Jack O., and O. Michael Watson, editors

1973 American Indian urbanization [Institute Monograph Series, no. 4]. Lafayette, Indiana, Institute for Study of Social Change, Purdue University. [Among the nine essays in this collection is one by Waddell titled, “Who Controls the Indians? Social Manipulation in an Ethnic Enclave,” which is about the Papago population in the mining town of Ajo, Arizona.]

Wagner, Alice, and Clarence Wagner
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Wagoner, Jay J.

1949  “The history of the cattle industry in southern Arizona, 1540-1940.” Master’s thesis, Department of History and Political Sciences, The University of Arizona, Tucson. Maps, illus., bibl. 252 pp. [A comprehensive survey of the subject of the title, it includes an entire chapter on the Papagos (pp. 214-229). He states that the Papago Indian Reservation is one of the three leading centers of livestock production in southern Arizona (p. 214). Specific references to San Xavier del Bac are on pages 13-14, 16, 18, 19, 26, 27, 46, 65 and 214.]

1951  The Gadsden Purchase lands. *New Mexico Historical Review*, Vol. 26, no. 1 (January), pp. 18-43. Santa Fe, Historical Society of New Mexico; Albuquerque, University of New Mexico. [Wagoner observes that the “annexation of Arizona by the United States was most disastrous to the Papagos.” He says that because Papagos were unable to lease federal lands for livestock grazing, they were forced to overstock lands within their reservations, with predictable results.]

1952  *History of the cattle industry in southern Arizona, 1540-1940* [University of Arizona Bulletin, Vol. 23, no. 2 (April), Social Science Bulletin, no. 20]. Tucson, University of Arizona. Maps, illus., bibl. 132 pp. [This is the published version of Wagoner (1949).]

1970  *Arizona Territory, 1863-1912: a political history*. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xii + 587 pp. [The involvement of the Papago Indians in the Camp Grant Massacre of 1871 is recounted on pages 129-30 and 136. The passage by the first Arizona territorial legislature of an act awarding $250 dollars to establish a school at Mission San Xavier is mentioned on p. 51.]

1975a  *Early Arizona: prehistory to Civil War*. Tucson, The University of Arizona Press. Maps, illus., bibl., index. xvi + 547. [This straightforward chronological narrative history of the early years of Arizona contains numerous references to Papagos, the Pimería Alta, and to missions Tumacacori, San Xavier del Bac, Guevavi, and Calabazas. Consult the index.]

1975b  How we survived the last 200 years. *Arizona* [supplement of the *Arizona Republic*], November 16, pp.14-21. Phoenix, The Arizona Republic. [It’s noted that Father Eusebio Francisco Kino, a Jesuit missionary, established Mission San Xavier del Bac in the 17th century, and that in 1797 the Franciscans completed a new church at San Xavier.]

1975c  July 4, 1776 in New Spain. *Arizona* [supplement of the *Arizona Republic*], November 16, pp. 9-13. Phoenix, The Arizona Republic. [In writing about that portion of New Spain which later became “Arizona,” historian Wagoner alludes to Father Kino and Mission San Xavier del Bac; to Father Francisco Garcés’s tenure at San Xavier del Bac; an Apache attack on San Xavier in 1775; and the church at San Xavier built by Alonso Espinosa.]
Wakely, David, and Thomas A. Drain

Walker, Ardis M.
1974 Francisco Garcés: pioneer padre of the Tulares. Visalia, California, Limited Editions of Visalia. Illus. x + 74 pp. [While the emphasis here is on the explorations of Franciscan missionary Francisco Garcés in Southern California, and especially in the San Joaquin Valley, Garcés's missionary career beginning at San Xavier del Bac in 1768 is outlined to his death at the Yuma Crossing in 1781. A poem by Walker, “San Xavier del Bac,” is on page 13.]

Walker, Frances A.
1872 Report of the Commission of Indian Affairs. In Annual Report of the Commissioner of Indian Affairs for 1872, pp. 3-105. Washington, Government Printing Office. [This report is dated November 1, 1872, and is addressed to the Hon. C. Delano, Secretary of the Interior. Walker writes of Papagos that their population is 5,000; they cultivate the soil and raise livestock; they have no reservation; many are Christians; they are well-behaved, quiet, and peaceable; they have no treaty with the United States and receive no government assistance; and the possibility exists a reservation could be established for them at San Xavier (pp. 57-58). Papagos and the Papago Agency are listed in a table which gives information concerning the agency and its personnel (p. 68), and General Oliver O. Howard brought two Pimas, one Papago, one Yuma, and four Apaches with him on a visit to Washington, D.C.]

1975 Indian Commissioner Walker on Indian policy. Extract from the Annual Report of the Commissioner of Indian Affairs, November 1, 1872. In Documents of United States Indian policy, edited by Francis P. Prucha, pp. 137-141. Lincoln, University of Nebraska Press. [A part of Walker’s administrative report, reprinted here, decries the contrast between favorable federal treatment of the “treacherous and vindictive Apaches” and the poor treatment of the “well-intentioned Papagos of Arizona.” He asserts that Apaches are maintained in idleness while Papagos are subjected to unjust demands of government.]

Walker, Henry P.
1976a The Old Pueblo of Tucson. Periodical, no. 26 (Winter), pp. 3-8. Arlington, Virginia, Council on Abandoned Military Posts. [This history of Tucson as a military post, beginning as a Spanish presidio in 1775, mentions that by 1788 the
former presidio at Tubac had been re-garrisoned with Northern Piman ("Pima") troops, and that near the headwaters of the Gila River they fought an engagement with Apaches.]

1976b Quiburi. *Periodical*, no. 26 (Winter), pp. 10-11. Arlington, Virginia, Council on Abandoned Military Posts. [Accompanied by an aerial photograph of the site incorrectly labeled as Quiburi (it is actually Santa Cruz deTerrenate), Walker summarizes the history of this Sobaipuri settlement on the San Pedro River beginning with the arrival there in the 17th century by Father Eusebio Kino, S.J.]

Walker, Henry P., *editor* 1980 Colonel Bonneville’s report. The Department of New Mexico in 1859. *Arizona and the West*, Vol. 22, no. 4 (Winter), pp. 343-362. Tucson, The University of Arizona Press. [Bonneville visited southern Arizona, including San Xavier del Bac and Tucson, and made passing mention of the “peaceful” Papago Indians and their agent, John Walker. He wrote that “Papagos are friendly and have always been so, cultivating corn and beans, in large quantities, and sold to such an extent this year that they left themselves destitute” (p. 357).]

Walker, Henry P., and Don Bufkin 1979 *Historical atlas of Arizona*. Norman, University of Oklahoma Press. Maps, bibl., index. Unpaged. [This gathering sixty-five maps of Arizona, each devoted to a separate topic and accompanied by descriptive text, includes maps titled, “Indian Tribes circa 1600,” “Indian tribes circa 1860,” and “Indian Reservations,” all of which show the locations of Northern Pimans. The latter includes the dates of establishment, area in acres, and 1970 population figures for the Papago and San Xavier reservations.]

Walker, John 1860 Report of Indian agent. In *Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs* [Executive Documents of the Senate, 1859-60, Vol. 1, no. 2, part 1; 36th Congress, 1st session], pp. 719-721. Washington, George W. Bowman, printer. [The report is written September 28, 1859 from Tucson, New Mexico, addressed to John L. Collins, Superintendent of Indian Affairs for New Mexico. In it (pp. 719-20, Walker notes that Papagos raise corn; use wooden implements; rely on “tanks,” from which they dig *acequias*, to water their fields; when the tanks dry up they seek employment in Tubac with the Sonora Mining Company and in Tucson. Papagos visit a salt lake near the coast and across the boundary in Sonora from which they pack large quantities of salt which they sell in Tubac and Tucson. Women dress in the style of Mexican women; they are less inclined to beg than the Pimas, who are better off; the condition of Papagos is much improved over that of two years ago; Papagos live in Tucson and others, a few miles south; and Charles A. Stevens has been employed at San Xavier as a blacksmith for the Papagos at a salary of $480 per annum.]

1943 [Letter from Tucson, Arizona Territory, October 17, 1859, to Samuel Givens.]
Life in old Tucson, 1854-1864, by Frank C. Lockwood, pp. 224-226. Tucson, Tucson Civic Committee, Ward Ritchie Press. [Givens was living in Kentucky when Walker wrote this letter to him. In it, Walker describes Tucson as a Mexican town with a population of some 800 people, including Mexicans, Indians, and “about 40 Americans.” He notes he is agent for about 10,000 Pimas, Maricopas, and Papagos, and says he had given them many farming implements. “I have seen Papago and Pima chiefs,” he writes, “with fine uniforms to the dress of Montazumco whom they design to imitate in their dress and religion. The Papagos attend church ceremonies and their women are all industrious and virtuous, and dress like the Mexican women, and are generally tall well Shaped people rather darker than the Apaches, who are rather a smaller people. ... I visited the Papago villages in September and travelled about 80 miles across a desert plain when we saw only three Holes of dirty water and without seeing the face of a white man or a house, as these people live mostly in little straw huts. Those people have no running water and have to depend upon rain to make their crops. I took them a lot of farming implements sent me by the Government my Interpreter is an American. Took a two-horse wagon with plenty of provision to last ten days and an Indian chief as a pitate who lives near here and is a very smart fellow ... . I am now so well acquainted with these people that I feel entirely safe with them.” (p. 226).]

Walker, Kathleen

1996a The cactus cookers. Serving up the fruit of the desert. Arizona Highways, Vol. 72, no. 2 (February), pp. 22-25. Phoenix, Arizona Department of Transportation. [An article about the harvesting and use of fruits of various cacti mentions that some Tohono O’odham annually harvest the fruit of the saguaro using long poles made from saguaro ribs to bring down the fruit. The fruit is described as sweet. Its seeds could also be used, ground into meal or used in gravies or other porridges. The syrup from the fruit could also be turned into jam or wine, three five-gallon buckets of fruit being needed to make one quart of syrup.]

1996b A small box of miracles. Arizona Highways, Vol. 72, no. 4 (April), p. 2. Phoenix, Arizona Department of Transportation. [An article about the definition of miracles and how miracles are associated with Mission San Xavier del Bac, including the votive offerings known as milagros.]

1998a Father Kino’s holy chain. Catholic Digest, Vol. 62, no. 7 (May), pp. 20-28. St. Paul, Minnesota, University of St. Thomas. [This article, illustrated with color photos of missions Oquitoa, San Xavier del Bac, Tubutama, and San Ignacio, is about the missions founded by Father Eusebio Kino in the Pimería Alta in the late 17th century. The essay includes mention of the work of David Yubeta and his efforts to preserve the ruins of missions Guevavi and Tumacácori and his concern for the ruins at Mission Cocóspera in Sonora.]

is devoted to “the people of San Xavier,” and discusses the Tohono O’odham in general terms, and O’odham involvement in the 1992-97 conservation effort at the church is mentioned. The church is described and its history is outlined.]

1998c The White Dove of the Desert, *Arizona Highways*, Vol. 74, no. 3 (March), pp. 26-33. Phoenix, Arizona Department of Transportation. [With fine color photos by Jack Dykinga, this brief essay about Mission San Xavier del Bac mistakenly attributes the interior decoration of the church to the O’odham. They were, as the article says, its builders, but they were not its decorators.]

2006a Home of the heart. A Tohono O’odham woman teaches a thoroughly modern writer sm ancient truth. *Arizona Highways*, Vol. 82, no. 7 (July), pp. 20-21. Phoenix, Arizona Department of Transportation. [Walker ruminates on cultural differences between O’odham and “Americans,” including matters of eye contact, burial traditions, and that matter of asking direct questions, questions that to traditional O’odham, amount to a personal assault.]

2006b Prayers and light. Nothing, everything happens at San Xavier. *Arizona Highways*, Vol. 82, no. 10 (October), pp. 26-27. Phoenix, Arizona Department of Transportation. [This impression of an October day spent at Mission San Xavier del Bac includes comments from tourists and other visitors and photos of a newlywed bride, Rosa Encinas Garcia, talking on a cell phone in front of the church as well as of two children, Jasmine Encinas and Jonathan Galindo, no doubt members of the wedding party, standing in the plaza just south of the church. Color photos by Errol Zimmerman.]

Walker, Priscilla V.H.
2000 Papago Reservation. *Arizona Highways*, Vol. 76, no. 3 (March), p. 2. Phoenix, Arizona Department of Transportation. [Like Simpson (2000), Walker in this letter to the editor objects to the use of the label “Papago” used by Smith (1999) in the October, 1999 issue of *Arizona Highways*. The editor responds by saying that while the tribe changed its name, the reservation remained “Papago” a long time (which it actually continued to do at least as early as 2000). “It’s now known as the Tohono O’odham Nation of Arizona,” (which was true for the tribe but not for the reservation).]

Walker, William
Papago/San Xavier bibliography

1995 With a mission in mind. Tucson Guide Quarterly, Vol. 13, no. 1 (Spring), pp. 66-71. Tucson, Madden Publishing Inc. [An article about the conservation project at Mission San Xavier del Bac includes mention that four Tohono O’odham are receiving training as conservators. Timothy Lewis and Gabriel Wilson are mentioned specifically.]

Wallace, Andrew

2002 NFFA to NCTA: The organization broadens its mission. Folklife Center News, Vol. 24, no. 2 (Spring), pp. 3-10. Washington, D.C., Library of Congress, American Folklife Center. [About the National Folk Festival Association and the National Council for the Traditional Arts and their involvement in organization of various national and regional folk festivals mentions that in the 1970s folklorist James Griffith brought to the National Folk Festival a Tohono O’odham waila (chicken scratch) dance band from the San Xavier reservation near Tucson.]

Wallace, Henry D.

1983 The mortars, petroglyphs, and trincheras on Rillito Peak. Kiva, Vol. 48, no. 3 (Spring), pp. 137-246. Tucson, Arizona Archaeological and Historical Society. [Scattered references occur throughout to comparative archaeological features – such as trincheras and petroglyphs – in the Papaguería as well as on the San Xavier Indian Reservation (Black Mountain and Martinez Hill).]

1984 The petroglyphs of Black Mountain. [TR1984-11.] Tucson, Center for Desert Archaeology. [Black Mountain is on the San Xavier District of the Tohono O’odham Nation.]


2007 Birds and serpents in Hohokam art. Archaeology Southwest, Vol. 21, no. 1 (Winter), p. 8. Tucson, Center for Desert Archaeology. [Illustrated here in a color photo is a Hohokam bowl dating ca. A.D. 800 to 850 that shows long-beaked birds attacking a snake. The bowl was found near the Punta de Agua site on the San Xavier Reservation.]

Wallace, Henry D., and Richard J. Martynce

1987 Petroglyphs. In The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 5], by Peter L. Steere and others, appendix F2. Tucson, Cultural & Environmental Systems, Inc. [This is a study of petroglyphs on the east summit of Black Mountain on the San Xavier Reservation, most of which are presumed to be prehistoric Hohokam but which include historic glyphs as well, e.g. names, initials, dates, profanities, etc. Comparisons are drawn with other prehistoric petroglyph sites nearby and in the Tucson Basin. The descriptions are verbal rather than
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visual.]

Wallace, Henry D., and Laurie V. Slawson
1987 Decorated ware ceramics. In *The San Xavier Archaeological Project* [Southwest Cultural Series, No. 1, Vol. 4], by Laurie V. Slawson, Henry D. Wallace, and Alfred E. Dittert, Jr., appendix A1. Tucson, Cultural & Environmental Systems, Inc. [Included here, with illustrations of pottery sherds, are descriptions of prehistoric and of historic Papago pottery found during an archaeological survey within an 18,729-acre area of the San Xavier Reservation.]

Wallace, Margaret L., *transcriber*

Wallace, Norman G.
1934 Beyond the southern horizon. *Arizona Highways*, Vol. 10, no. 12 (December), pp. 3-5, 13. Phoenix, Arizona Highway Department. [Black-and-white photos accompany an article about the author’s trip from Tucson to the Pinacate country of northwestern Sonora and to the Tinajas Altas in southwest Arizona. This installment, the first of two parts, mentions the Papago country through which he traveled: Baboquivari Peak, Ee-toy, Gunsight village, cowboys at Comobabi, etc.]

1935 No man’s land below the border. *Arizona Highways*, Vol. 11, no. 1 (January), pp. 4-5, 19. Phoenix, Arizona Highway Department. [This continuation of N.G. Wallace (1934), while principally about the Pinacates and northwest Sonora, includes a photo of Papago cowboys who appear to be rounding up a herd of horses.]

1936a It’s springtime in the desert. *Arizona Highways*, Vol. 12, no. 5 (May), pp. 6-7, 15-16. Phoenix, Arizona Highway Department. [Mention is made of the Papagos' use of a saguaro boot as a receptacle and of Papagos' preparation of wine and syrup from saguaro fruit. Wallace also writes that the saguaro, “has pulled the Papago out of famine many times before white men knew of the western hemisphere,” and “the tall giants are almost worshiped by the Papago and it is a crime among them to injure or cut one down.”]

1936b [Black-and-white photograph of the southeast elevation of Mission San Xavier del Bac taken from San Xavier Loop Road.] *Arizona Highways*, Vol. 12, no. 11 (November), front cover. Phoenix, Arizona Highway Department. [The photo shows an Indian adobe home in the left which formerly stood south of the church. The caption is on p. 12.]

1948 The ship in the desert. *Arizona Highways*, Vol. 24, no. 4 (April), pp. 4-9. Phoenix, Arizona Highway Department. [This illustrated article discusses in some detail a supposed Papago legend that concerns a Spanish galleon and its lost treasure that was found in the sandhills at the foot of the Pinacate Mountains of northwest Sonora. It is, however, unlikely that the story originated among Papagos.]
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Walser, Lauren
2010

Walsh, Bartholomew. See Welsh, Bartholomew

Walter, Paul A.F., editor
1923 History of the Papago Indians. *El Palacio*, Vol. 14, no. 7 (April), pp. 96-98. Santa Fe, Museum of New Mexico and the School of American Research. [This history of the Papago Indians starts with the 1539 expedition of Fray Marcos de Niza to the Southwest. The material here was obtained from a report prepared for the U.S. Indian Service and later given to the library of the Museum of New Mexico and School of American Research. Historical population figures and other general information concerning Papagos are offered.]

Walters, James E.
1991 Nature walk. *Tucson Guide Quarterly*, Vol. 9, no. 1 (Spring), pp. 48-49. Tucson, Madden Publishing Inc. [Walters writes: “The saguaro fruit was so important to the agriculturally expert Papago Indians (Tohono O’odham) that their calendar revolved not around sun-regulated equinoxes but around the saguaro harvest. Skeleton ribs of dead ones were used by Indians for construction, much as lumber from trees.”]

Walters, Lorenzo D.
1926 The Papagos’ last stand. *Progressive Arizona*, Vol. 5, no. 5 (November), pp. 26-27. Tucson, Automobile Club of Arizona. [This illustrated article is about a place called Papago Buttes next to Indian Oasis (Sells) on the Papago Indian Reservation, a fortified hill which the author asserts was used by Papagos for protection against Apaches and Yaquis. He also discusses Papago burial customs, religion, economics, use of saguaro fruit, basketry, pottery, and picture rocks.]

[Wand], Tiburtius
1918 Founding and dedication of Mission Santa Clara, Arizona. *Franciscan Herald*, Vol. 6, no. 8 (August), pp. 319-321. Teutopolis, Illinois, Franciscan Fathers of the Sacred Heart Province. [An article by a Franciscan priest about the April 13, 1918 dedication of the new church at Anegam village, a church which served Anegam, Komelik, and Juepo (Chuapo), all on the Papago Reservation. A photo of the church is included.]

1919 Pima and Papago baskets and pottery. *Franciscan Herald*, Vol. 7, no. 7 (July), pp. 319-321. Teutopolis, Illinois, Franciscan Fathers of the Sacred Heart Province. [Father Tiburtius says that as a result of the non-Indian market for Pima and Papago baskets and pottery, the products are deteriorating and “will soon disappear.” He explains the different materials, and he asserts that the “Kwadhaks (desert Pimas)” make the best pottery, “ornamental and exact in execution.” He tells how the pottery is made, including use of black paint made from mesquite bark. He says
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baskets and pots are in daily use among the Pimas and Papagos.]

Ward, Andy
1993 Your garden reports. Seedhead News, no. 40 (Spring Equinox), p. 8. Tucson, Native Seeds/SEARCH. [Reporting from Sierra Vista, Arizona, Ward says using only rainwater he was able to grow O’odham red beans in his garden.]

Ware, John A.
1986 The Museum of Indian Arts and Culture: new directions for the Laboratory of Anthropology. El Palacio, Vol. 92, no. 2 (Winter), pp. 12-17. Santa Fe, Museum of New Mexico. [Passing mention is made of the “recent revivals of the basket weaving art among such groups as the Papago ... ,” when, in fact, Papago basket weaving has never waned and has therefore never been “revived.”]

Wargo, Joseph G.

Waring, W. George
1897 The gold fields of Altar, Mexico. Engineering and Mining Journal, Vol. 63, no. 11 (March 13), pp. 257-258. New York, The Scientific Publishing Company. [This discussion of the gold fields in the Altar District of northern Sonora, Mexico is accompanied by a map of the district. The writer observes, “After the discoveries in California in 1848, it was the experienced miners from the Altar District of Sonora, Mexico driven out in part by the Papagoes as were the Coyeyus, or inhabitants of the fortified mountains centuries before.” He says that rich lodes of gold had been worked in the Altar District by the “Spanish” until the Papago outbreak of 1841, and he notes that many of the placers in the district were on lands held exclusively by Papagos before 1833.]

Warner, H.J.
1929 Notes on the results of trachoma work by the Indian Service in Arizona and New Mexico. Public Health Reports, Vol. 44, no. 48 (November 29), pp. 2913-2920. Washington, U.S. Public Health Service. [Papagos are listed in tables on pages 2915, 2916, and 2917 which indicate, respectively, trachoma among Indians of Arizona and New Mexico in 1912, trachoma among Indians of Arizona and New Mexico in 1928, and a comparison of the 1912 and 1928 surveys in eleven localities in Arizona and New Mexico.]

Warren, Governor K.
1859 Memoir to accompany the map of the territory of the United States from the
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Mississippi River to the Pacific Ocean, giving a brief account of each of the exploring expeditions since A.D. 1800, with a detailed description in the method adopted in compiling the general map. In *Reports on explorations and surveys for a railroad route from the Mississippi River to the Pacific Ocean under the direction of the Secretary of War in 1853-54*, Vol. 11 [Executive Documents of the Senate, no. 78, 33d Congress, 2d session.] Washington, Beverly Tucker, printer. [The 1854 explorations conducted by Lt. John G. Parke are alluded to, including a mention of Mission San Xavier del Bac, on page 75.]

Warren, Peter L., and Cecil R. Schwalbe

Warren, Scott S.
1997 *Desert dwellers: native people of the American Southwest*. San Francisco, Chronicle Books. Map, illus. 55 pp. [Included among the photographs and in the discussion are the Tohono O’odham.]

Wasley, William W.
1968 Ravaged ruins: the destruction of our cultural heritage. *Smoke Signal*, no. 18 (Fall), pp. 184-192. Tucson, Tucson Corral of the Westerners. [Wasley writes about the destruction of Spanish mission sites in northern Sonora as the result of vandalism by treasure hunters. The article is illustrated with photos of Pimería Alta missions Guevavi, Atíl, and Cocóspera as examples. He also mentions that Mission San Xavier continues to serve as a church for Papagos.]

1976 Cronología preliminar para las misiones del Padre Kino: Nuestra Señora de los Remedios y Nuestra Señora del Pilar y Santiago de Cocóspera. In *El Valle de Cocóspera, Sonora. Primer informe* [Cuadernos de los Centros, no. 21 (Marzo)], compiled by Arturo Oliveros. 27 pp. Hermosillo, Instituto Nacional de Antropología e Historia, Dirección de Centros Regionales, Centro Regional del Noroeste. [This is a chronology of 1687-founded mission Remedios and Cocóspera, both missions founded by Father Eusebio Francisco Kino in the Pimería Alta for Northern Piman Indians. It lists events from 1687 to 1890.]

Waterman, T.T.
1924 North American Indian dwellings. *Geographical Review*, Vol. 14, no. 1 (January), pp. 1-125. New York, American Geographical Society. [Included here is an 1894 photograph by William Dinwiddie of a Papago cooking circle, or brush kitchen, on the San Xavier Papago Reservation. Black Mountain is seen in the background, and a little girl is inside the cooking circle.]

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seen in plate 10.]

Waters, Michael R.

1987b  Holocene alluvial geology and geoarchaeology of AZ BB:13:14 and the San Xavier reach of the Santa Cruz River, Arizona. In *The archaeology of the San Xavier Bridge Site (AZ BB:13:14)*, *Tucson Basin, southern Arizona [Archaeological Series, no. 171]*, edited by John C. Ravesloot, Part 2, pp. 39-60. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [“The 15-km segment of the Santa Cruz River traversing the San Xavier District (of the Papago Indian Reservation) has undergone major environmental changes over the last 8000 years. ... A detailed reconstruction of the geologic history of the Santa Cruz River for the Hohokam time period indicates that environmental changes on the floodplain had major effects on the settlement patterns and agricultural practices of the Hohokam occupants.”]

Watkins, Frances E.
1933  Recent accessions. *Masterkey*, Vol. 7, no. 5 (September), p. 151. Los Angeles, Southwest Museum. [There is a note here concerning the accession of elements of Papago material culture, including several agricultural implements.]

Watkins, Heyward T.
1905  The Mission of San Xavier del Bac. *Out West*, Vol. 22, no. 2 (February), pp. 96-101. Los Angeles, Out West Magazine Company. [This is chiefly a physical description of Mission San Xavier del Bac, but with mention of some of its early Spanish history. It is noted that Papagos helped build the mission and that is established for them. Six of Watkins’ black-and-white photos of the church are included, and one picture shows Papago buildings in the background.]

Watson, James B., and Michel Pijoan
1943  *Diet and nutrition of Papago Indians*. Washington, D.C., Department of the Interior, Office of Indian Affairs. [Listed in Freedman (1976).]

Watson, Jo-Shipley
1938  Shrine of the desert padres. *Desert Magazine*, Vol. 2, no. 2 (December), pp. 12-13, 25. El Centro, California, Desert Publishing Company. [This is an illustrated account of the history of Mission San Xavier del Bac as well as a description of the church edifice. Watson also writes, “Today life around the mission has ebbed to a slender thread, yet San Xavier del Bac now ministers to the Papagos Indians. Father
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Mark Bucher, O.F.M. is in charge of San Xavier Mission and its four dependents, San Jose, Cayato (Coyote), San Pedri (San Pedro), and Balkeuch (Vav Kug?). A student and teacher in the Seminary of Santa Barbara, California, Father Mark came to San Xavier Mission in August, 1937. A quiet man of culture, intelligent and sensitive to the nature of his training and experience, he is well fitted to follow in the footsteps of Francisco Garces, the Franciscan whose name is still spoken with reverence among the Papagos.” There is a photo of the mission and of Father Mark on pages 12-13.

Watts, Linda K.
1983 Papago disease etiology and covert noun ranking: a linguistic interpretation of a folk model. *Journal of the Arizona-Nevada Academy of Science*, Vol. 18 [1983 Proceedings Supplement], p. 5. Tempe, Arizona-Nevada Academy of Science. [Abstract of a paper presented at the 27th annual meeting of the Arizona-Nevada Academy of Science, April 16, 1983. It talks of the hierarchical ordering by degrees of “strength” (gewdag) of Papago-identified illnesses based on types of symptoms and types and levels of cures required. This, in turn, is related to a ranking of plant and animals noun classes, the plants and animals being related to specific diseases.]

Wax, Murray L.
1971 *Indian Americans: unity and diversity*. Englewood Cliffs, New Jersey, Prentice Hall. Bibl., index. 236 pp. [Papagos are lumped with diverse tribes in the U.S. as “Indian” (p.35); Papagos are noted as being agricultural (pp. 67, 79); Papagos drank fermented (saguaro) cactus fruit to get inebriated as a means of bringing rain (p. 152); and Papago population estimates are given in a table (p. 217): Gila Bend, 260; San Xavier, 660; and Papago proper, 5290.]

Wax, Rosalie H., and Robert K. Thomas
1972 American Indians and white people. In *Native Americans today: sociological perspectives*, edited by Howard M. Bahr, Bruce A. Chadwick, and Robert C. Day, pp. 31-42. New York, Harper & Row. [The authors say that Papagos practice a kind of subliminal “sleep training” on their children (p. 41).]

Way, Phocion R.
1991 A visitor, 1858. *Dove of the Desert*, no. 9 (Winter), p. 3. Tucson, San Xavier Mission Parish. [An excerpt from the 1858 overland diary of Phocian R. Way is quoted here, a single paragraph which describes Mission San Xavier del Bac and its Papago parishioners who “look upon the structure with a feeling of awe and could not be persuaded to deface or injure it.” Also see Duffen (1960).]

Weadock, J.F.
1997 The massacre at Tubac. *Arizona Highways*, Vol. 73, no. 4 (April), p. 40. Phoenix, Arizona Department of Transportation. [First published in *Arizona Highways* in 1934, this is an account -- more fictional than otherwise -- of a wagon train pulling
into Tubac in 1849 where, nearby, “sat the mission of Tumacacori where the Franciscan fathers schooled the peaceful Papago Indians in the trades and arts of the white man.” By then, however, Tumacacori had been abandoned.

Weadock, Mabel
1972  Ancient style of Papago building used in the 20th century. In *Arizona, its people and resources*, revised 2nd edition by the faculty of the University of Arizona, p. 3. Tucson, The University of Arizona Press. [This is a black-and-white photo by Weadock of two Papago men working to build a conical-shaped brush shelter.]

Weaver, Susan L.
1992  “Learning style profile for Tohono O’odham elementary students with implications for literacy programs.” Ed.D. dissertation, East Texas State University, Commerce, Texas. [“The purpose of this study was to initially identify the learning style characteristics of elementary students from the Tohono O’odham community and to determine if literacy instruction could be designed and based on their learning style characteristics. ... Literacy programs can be developed to meet the respective preferences of these students at each grade level.”]

Webb, George
1959  *A Pima remembers*. Tucson, The University of Arizona Press. Illus. 126 pp. [In a chapter titled “The Great Wheat Harvest” (pp. 64-68), Webb, a Pima Indian, discusses some of his remembrances of Papago Indians. Papago and Pima relationships are briefly mentioned on page 71.]


Webb, Robert H; Julio L. Betancourt, R. Roy Johnson, and Raymond M. Turner
2014  *Requiem for the Santa Cruz. An environmental history of an Arizona river*. Foreword by Bernard L. Fontana. Maps, illus., appendices, refs. cited, index. xv + 279 pp. [This scientific study provides an in-depth look at the history of a stretch of Southern Arizona’s Santa Cruz River from what was once a huge mesquite forest just south of Martinez Hill on the San Xavier Indian Reservation to modern-day Marana on the north. Included are Johnson’s ornithological account of the former mesquite forest and a foreword by Fontana recalling the flood of 1983 that destroyed two bridges on the reservation. Broad topics include geology, ornithology, botany, hydrology, meteorology, climatology, anthropology, soil science, and more.]
Weber, Charles W.; Radziah B. Ariffin, Gary P. Nabhan, Ahmed Idouraine, and Edwin A. Kohlhepp

Weber, David J.
1982 *The Mexican frontier. 1821-1846. The American Southwest under Mexico.* Albuquerque, University of New Mexico Press. Maps, illus., bibl., index. xxiv + 416 pp. [Weber observes that the expulsion of Spaniards in the wake of Spain’s loss of Mexico “hit hardest at the Pimería Alta missions of present Arizona, leaving it practically without priests.” He also writes about missions San Xavier del Bac and Tumacácori, noting that he friars had managed to keep them populated with recruits from desert communities. Regardless, however, they soon came to be outnumbered by non-Indians. The demise of the missions under Mexico is outlined (pp. 50-53).

Weber also notes the participation of Papagos in the expedition sent to Yuma by Spaniards in the wake of the Yuma’s massacre of Spaniards there in 1781.]

1992 *The Spanish frontier in North America.* New Haven and London, Yale University Press. Maps, illus., bibl., index. xx + 579 pp. [There are scattered mentions of the Pimería Alta, (Northern) Pima Indians, and Papagos throughout. Consult the index under those names.]

2005 *Bárbaros. Spaniards and their savages in the Age of Enlightenment.* New Haven and London, Yale University Press. Maps, illus., refs., index. xvi + 466 pp. [Weber notes that because his book is based on Spanish-period sources, he uses “Papago” rather than “Tobono O’dhom [sic]” (p. 16), and he cites Father Alonso Espinosa’s mid-18th century complaint concerning the Papagos’ “wandering communities,” i.e., natives who disappear when it’s time to harvest mission fields (p. 17).]

Weber, Francis J.

Weight, Harold
1949 Magic rocks of the Saucedas. *Desert Magazine*, Vol. 12, no. 7 (May), pp. 14-19. Palm Desert, California, Desert Press, Inc. [This article about chalcedony roses in the Sauceda Mountains in west central Arizona notes that the “Papago reservation lies south and east of the hills ... . But this is all Papago country.” He summarizes Papago origin myth material as published by Ruth Underhill and discusses Father
Kino's contact with Papagos in the area in A.D. 1700. He also speculates that Papagos used campsites in the Saucedas “while harvesting saguaro fruit,” and that those who did so were the “huhula,” or “orphans.”

1952 Padre of the Papago trails. Desert Magazine, Vol. 15, no. 2 (February), pp. 5-10. Palm Desert, California, Desert Press, Inc. [Illustrated with black-and-white photographs, this is about a longtime Franciscan missionary among the Papago Indians, Father Bonaventure Oblasser. It also tells about his assignment, beginning early in 1951, among the Yuma Indians at St. Thomas Indian Mission on the Yuma Reservation in southeastern California.]

1955 Waybill to the lost Jabonero. Desert Magazine, Vol. 18, no. 1 (January), pp. 10-14. Palm Desert, California, Desert Press, Inc. [The legend of the lost Jaboñero, a ledge of gold supposed to have been found in the first half of the nineteenth century by a Mexican prospector, the jaboñero, or soapmaker, of Sonoyta, Sonora. Part of the story is that the prospector’s party was attacked by Sand Papago Indians and all but him were killed. He, however, was blinded, and was never able to find the ledge of gold again.]

Weight, Lucile
1977a Ancient food for modern tables. Desert Magazine, Vol. 40, no. 1 (January), pp. 36-38. Palm Desert, California, Desert Magazine. [Discussion of prickly pear fruit includes mention of what she calls “Papago Sunset,” the red-gold-orange color of the sieved fruit and juice of the fruit.]


Weight, Lucile, and Harold Weight
1952 Virgin desert wonderland. Natural History, Vol. 61, no. 3 (March), pp. 120-127. New York, American Museum of Natural History. [This article about Organ Pipe Cactus National Monument, in addition to its fleeting mention of Spanish explorers and missionaries in the region, makes passing mention of the former Papago Indian settlement at Quitobaquito.]

Weil, Andrew
1984 Taming the wild jojoba. Ancient plant is the Cinderella of the Southwest. American West, Vol. 21, no. 4 (July-August), pp. 29-35. Tucson, American West Publishing Company. [Passing mention is made of aboriginal use by Papagos of oil from the jojoba plant.]

Weinberg, Florence B.
2002 Sonora wind, ill wind. Baltimore, AmErica House. Map, illus. 198 pp. [Based in large part of Father Ignaz Pfefferkorn’s book about his 18th century experiences in Sonora as a Jesuit (Pfefferkorn 1949), this is a novel which takes Sonoran missions, including those of the Pimería Alta, as its setting, and Father Pfefferkorn as its chief
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narrator. The book, which betrays a lack of first-hand knowledge concerning the geography of Sonora, is cast as a murder mystery.]

Weinberg-Hill, Lynn
1994 Festivals & fiestas. Tucson Guide Quarterly, Vol. 12, no. 4 (Winter), pp. 25-35. Tucson, Madden Publishing Inc. [Among the fiestas listed is that to be held at Mission Tumacacori December 3-4. It is noted that the mission was founded among the Pimas.]

Weir, Bill
1988 Arizona traveler’s handbook. Chico, California, Moon Publications. Maps, illus., book list, index. 448 pp. [Three pages (384-386) of this guidebook are devoted to the Papago Indian Reservation, including a note that Papagos don’t really cater to tourism. Kitt Peak National Observatory and the annual Papago rodeo and fair are mentioned. An introductory party of the book outlines the state’s history, including pioneer missionary work among the Northern Piman Indians by Father Eusebio Kino and others, and an introduction to southern Arizona gives even more details. Mission San Xavier del Bac and Tumacacori National Monument are described in their own sections.]

Weir, D.R., and I. Azary
2001 Quitovac oasis: a sense of home place and the development of water resources. Professional Geographer, Vol. 53, no. 1, pp. 45-55. Washington, D.C., Association of American Geographers. [The authors write about the largely-failed attempts by O’odham residents of Quitovac in northwestern Sonora to develop irrigated agriculture. “Notwithstanding the economic failure of part of the development efforts, the overall effects are interpreted as strengthening the residents’ sense of their home place and ensuring the continuation of religious rites (chiefly the annual Vikita ceremony) associated with this sacred place.”]

Weis, P.K.
1983a Juanita Ahill harvests the fruit of a saguaro . . . Arizona Highways, Vol. 59, no. 4 (April), front cover. Phoenix, Arizona Department of Transportation. [A full-page color photo by Weis of Papago Indian (and Little Tucson resident) Juanita Ahil using her saguaro-rib pole to harvest saguaro fruit.]

1983b A young rain dancer from the village of Santa Rosa, on the Papago Reservation. Arizona Highways, Vol. 59, no. 4 (April), inside back cover. Phoenix, Arizona Department of Transportation. [A full-page color photo by Weis of a Papago boy daubed with white clay and in ceremonial regalia.]

Weisang Misrach, Myriam
1997 Richard Misrach: photographs of desert night skies. Aperture, no. 146 (Winter), pp. 62-71. San Francisco, Minor White. [This is about photographer Richard Misrach, including reproductions of photos taken by him of the night sky from the villages of
Gu Oidak (Big Field) and Pisinemo on the Tohono O’odham Nation. “He just found out,” writes the author, “that the Papago Indians of Arizona took back their original name, Tohono O’odham, and set about doing the same thing with their land, reclaiming their cultural heritage. ‘What I want to do is photograph, say, Ursa Major, next to Polaris over Gu Oidak on the Tohono O’odham reservation, in Arizona.’”

Weisl, Edwin L., and Lester Reynolds
[1965] Defendant’s requested finding of fact, objections to petitioner’s proposed findings of fact, and brief before the Indian Claims Commission, the Papago Tribe of Arizona, petitioner, v. the United States of America, defendant. Docket No. 345. s.l., s.n. 223 pp. [Weisl, the U.S. Assistant Attorney General, and attorney Reynolds set forth a lengthy refutation of claims asserted by the Papago Tribe of Arizona against the federal government. In doing so they relate a great deal of historic and ethnographic data concerning the Papagos.]

Weisman, Alan, and Jay Dusard
1986 *La Frontera: the United States border with Mexico.* San Diego, New York, and London, Harcourt Brace Jovanovich. Maps, illus., bibl., index. xiv + 200 pp. [With text by Weisman and black-and-white photos by Dusard, one chapter of this handsome book, “Desert and Delta,” covers the border between the Papago Indian Reservation and Sonora, Mexico. Although the text gives the Papagos and reservation some coverage, only one of the photos is of Papagos, that of the Noriega family at Quitovac, Sonora (plate 43). The text focuses on problems created for Papagos by the presence of an international boundary running through their lands. There are descriptions of Pozo Verde; Newfields; Papago fields, food, and language; the trading spot at the fence south of San Miguel; Quitovac and the wi’igita; Carmelo; and Papago border patrolmen.]

Welsh, Bartholomew
1945a The San Solano Missions, Arizona. *Provincial Annals,* Vol. 7, no. 3 (July), pp. 41-44. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [News items about Franciscan missionary work among Papago Indians include discussion of various feast day celebrations in the villages and mention of Papagos’ harvesting of saguaro fruit, but with no mention of saguaro fruit wine. Mention is also made of the horse reduction program being imposed on the reservation, with each Papago limited to ten horses.]

1945b San Solano Missions, Topawa, Arizona. *Provincial Annals,* Vol. 7, no. 2 (April), pp. 31-32. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Father Welsh’s name is misspelled “Walsh” here. These are items of news concerning Franciscan missionary activities among the Papago Indians. Mention is made of the capture of two German prisoners of war at Topawa, men who had escaped from the prison camp at Phoenix, Arizona.]
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pp. 59-60. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Father Bartholomew, writing about Franciscan activities among Papagos, tells about post-war building projects underway, including additions and repairs to various churches. He also recounts an amusing incident about a coyote that walked into the church at Cowlic during services.]

1946b
San Solano missions, Topawa, Arizona. Provincial Annals, Vol. 8, no.4 (October), pp.65-67. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Father Bartholomew tells about the visit of Father J.B. Tennelly, Director of the Bureau of Catholic Indian Missions, to the Papago Reservation.]

1947
The Papago missions. Provincial Annals, Vol. 8, no. 2 (April), pp.17-20. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [News of Franciscans’ work among Papagos includes details concerning the death of Father Antonine Willenbrink, author of a grammar of the Piman language (Willenbrink 1935). It also has notice of the formal dedication on January 24, 1947, of the new Catholic school at San Xavier del Bac.]

1961
The Franciscan Indian Mission Board. Provincial Annals, Vol. 23, no. 4 (April), pp.193-195. [Santa Barbara, California,] Province of Saint Barbara [of the Order of Friars Minor]. [A report that the Franciscan Indian Mission Board was established in October, 1952 among missionaries of the Province of Santa Barbara working in Arizona. This article outlines its purposes and goals and tells about some of its recent activities. Father Luis Baldonado of Mission San Xavier del Bac represented the friars at a meeting which discussed “Alcoholism and the Indian.”]

1989a
Auf wiedersehen. Westfriars, Vol. 21, no. 6 (October), pp. 10-11. Tucson, Franciscan Province of Saint Barbara. [Father Bartholomew writes about his friend, the recently-deceased Father Lambert Fremdling, a Francisco missionary who beginning in the 1940s served for many years among the Papago Indians.]

1989b
Marcian. Westfriars, Vol. 21, no. 5 (September), pp. 7-8. Tucson, Franciscan Province of Saint Barbara. [This is a remembrance by a fellow Franciscan priest of Father Marcian Bucher who in July of 1944 was superior of the community of friars in charge of the Papago Indian missions, the San Solano missions, with headquarters in Topawa on the Papago Indian Reservation. Father Bartholomew writes about other friars on the Papago Reservation at that time and about what life was like for them then.]

1991
And from “the mountains.” Westfriars, Vol. 24, no. 6 (June), p. 7. Tucson, Franciscan Province of Saint Barbara. [These are reminiscences by Father Bartholomew about his experiences among the Tohono O’odham, experiences that began in 1944. He notes that his assignment was, “To bring the gospel to the Desert People, to discover for them the mystery of Christ. But it soon became evident that the Holy Spirit had been forming this people already for hundreds of years – a bit of pre-evangelization!”]

1996
Language and the Papago. Westfriars, Vol. 30, no. 8 (November), p. 6. San Juan Bautista, California, Franciscan Province of St. Barbara. [Father Bartholomew, a Franciscan priest, reminisces about fathers Bonaventure Oblasser and Lambert Fremdling who had served among the Tohono O’odham ahead of and with him. He
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also discusses Madeleine Mathiot's *A Dictionary of Papago Usage* that was commissioned by Father Provincial David Temple. He mentions that his first assignment among Tohono O’odham was at Mission San Xavier del Bac in June, 1944.]

Welsh, Peter H.; Steven A. LeBlanc, Patrick T. Houlihan, and Paul E. Fastlich
1984 People of the Southwest. An overview of native Southwestern cultures to accompany the opening of the Southwest Museum’s permanent Southwest exhibit. *Masterkey*, Vol. 58, no. 2 (Summer/Fall), pp. 1-65. Los Angeles, Southwest Museum. [Includes a five-paragraph overview of the culture of the Papago and Pima (pp. 12-23), as well as scattered mention of Papagos throughout.]

Weltfish, Gene
1930 Prehistoric North American basketry techniques and modern distributions. *American Anthropologist*, Vol. 32, no. 3, part 1 (June/September), pp. 454-495. Menasha, Wisconsin, American Anthropological Association. [It is noted (p. 470) that Pimas and Papagos use a multiple-reed foundation in making coiled basketry, and that the multiple-split foundation is used by the Pima, Papago, and Hopi (p. 472). Papagos are also mentioned on page 458.]


Welty, Thomas K.; Lambertina Freni-Titulaer, Matthew M. Zack, Peter Weber, Jeffrey Sippel, Nine Hueté, James Justice, Dan Dever, and Mary Ann Murphy
1986 Effects of exposure to salty drinking water in an Arizona community. *JAMA*, Vol. 255, no. 5 (Feb. 7), pp. 622-626. Chicago, American Medical Association. [Report of a study which compared the blood pressure levels of 342 Papago Indians living on the Gila Bend Reservation with those of 375 non-Indians living in Gila Bend, Arizona in an attempt to see whether or not the high levels of sodium in the water of both communities could be causing an elevated blood pressure level. There was no significant correlation.]

West, Joseph R.
1897 [Letter to Captain Edward B. Willis, written in Tucson on June 7, 1862.] In *The War of the Rebellion: a compilation of the official records of the Union and Confederate armies*, series 1, Vol. 50, part 1, p. 1126. Washington, D.C., Government Printing Office. [West was in charge of Union troops in Tucson. He writes, “With twelve picked men of your company, with fifty rounds ammunition each and rations, including pemmican, to the 10th instant, you will march this evening to San Xavier; tomorrow take the road to Calabazas Ranch; three miles from San Xavier on the left of the road behind some corrals, you will find water.”]
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Wetherhill, Mariette
1932  Our neighbors, the Indians. _Tucson_, Vol. 5, no. 4 (April), pp. 4, 5, 11. Tucson, Chamber of Commerce. [This illustrated article is primarily about Papagos, including mention of their earthenware _ollas_, their use of saguaro, and their basketry.]

Wettstein, Earl
1980  The story of San Xavier mission: the place, the people, the priests. _Catalina View_, Vol. 3 (February), pp. 1-8. Tucson, Catalina Savings and Loan Association. [In this brief history of Mission San Xavier del Bac, Father Eusebio Kino is correctly credited with having founded the mission and Franciscan missionaries Juan Bautista Velderrain and Juan Bautista Llorens with having built the present church. The article, the entire issue of this small magazine, is accompanied by excellent black-and-white photos of the mission, including aerial views taken in the early 1920s and another in 1923.]

Wheeler, Mark
2003  Shadow Wolves. _Smithsonian_, Vol. 33, no. 10 (January), pp. 40-47. Washington, D.C., Smithsonian Institution. [Fifteen color photos accompany this article about the “Shadow Wolves,” trackers in the employ of the U.S. Customs Service who patrol the boundaries of the Tohono O’odham Nation and especially the southern boundary adjoining Sonora, Mexico, looking for illegal aliens and smugglers. Comprised of Indians, many of the Shadow Wolves, such as Jason Garcia, are Tohono O’odham. Mention is made, too, of supervisor Al (Aloysius) Estrada, a Tohono O’odham who was born on and who continued in 2003 to reside on the San Xavier Reservation.]

Wheeler, Roswell G.
1882  Report of the United States Indian Agent for the Pima, Maricopa, and Papago. In _Annual Report of the Commissioner of Indian Affairs for 1882_, pp. 6-9. Washington, Government Printing Office. [Wheeler’s second annual report is dated September 1, 1882, and was written at the Pima and Maricopa Agency, Arizona. It is addressed to H. Price, Commissioner of Indian Affairs. He reports a census was conducted among Papagos in 1881 in order to make an equal distribution of farming and other implements to them supplied by the federal government. He estimated there were 250 Papagos living on the (San Xavier) reservation and 5,750 living off reservation.]

1885  Report of the United States Indian Agent for the Pima, Maricopa, and Papago. In _Annual Report of the Commissioner of Indian Affairs for 1885_, pp. 2-4. Washington, Government Printing Office. [Written at the Pima Agency, Arizona, and addressed to Commissioner of Indian Affairs J.D.C. Atkins, this report was written August 29, 1885. In it he notes that some Papago children attend boarding school at the Pima Agency; that Papagos have two reservations, one at San Xavier, with a population of 250, and one at Gila Bend, with a population of 6; that
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“intruders” have been removed from the San Xavier reservation, and that problems with intruders at Gila Bend have forced the Papagos to leave; and that the total Papago population is about 7,000. He also writes of Papagos that they are strong, intelligent, and law abiding; that they raise small crops and keep cattle, horses, and mules; and that they have problems with whites due to mining operations. He urges that Papagos be promptly and permanently settled in their present location (p. 3).]

1886 Report of the United States Indian Agent for the Pima, Maricopa, and Papago. In Annual Report of the Commissioner of Indian Affairs for 1886, pp. 38-39. Washington, Government Printing Office. [Written at the Pima, Maricopa, and Papago Agency, Arizona, and addressed to Commissioner of Indian Affairs J.D.C. Atkins, this report was written August 2, 1886. Wheeler writes that he has encouraged Papagos to avail themselves of the homestead law, saying many have responded favorably. He has aided in laying out homestead claims in the heart of Papago country. He says Papagos badly need an agent to look out for their interests, and a school is much needed and desired by the Papagos.]

Wherry, Joseph H.

1969 Indian masks and myths of the West. New York, Funk & Wagnalls. Illus., bibl., index. xiii + 273 pp. [Menton is made of the traditional enmity between Papagos and Apaches (p. 11), and the Pima and Papago Indians are characterized as village-dwelling farmers who were skilled potters and basketmakers and who may have gotten masks from neighboring Yaqui Indians (pp. 14-15, 17-18).]

Whiffen, Marcus

1992 American architecture since 1780. A guide to the styles. Revised edition. Cambridge, Massachusetts, and London, England. MIT Press. Illus., glossary, index. xii + 326 pp. [There is a black-and-white photo of the south-southwest elevation of the church of Mission San Xavier del Bac on page 18, and on the next page the author writes, “San Xavier del Bac, near Tucson, Arizona, is a surprisingly ambitious and elaborate building for what was such a remote a place; yet in 1783-1797 it could hardly have been built in a place less remote, so retardataire was it in style.”]

Whipple, Amiel W.; Thomas Ewbank, and William M. Turner

1855 Report upon the Indian tribes. In Reports of explorations and surveys to ascertain the most practicable and economical route for a railroad from the Mississippi River to the Pacific Ocean [Senate Executive Documents, no. 78, 33rd Congress, 2d session], Vol. 3. Washington, Beverly Tucker, printer. [Papagos and Northern Pimas are mentioned on pages 105, 115, 166, 118, 123, and footnotes on pages 106 and 108.]

White, Charles B.

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Unpaged. [This work is designed primarily for U.S. Public Health employees assigned to the Papago Reservation. As the title suggests, it is only an outline of Papago culture.]

White, Helen C.
1948  *Dust on the King's Highway*. New York, The Macmillan Company. 468 pp. [This is a fictionalized account of the last ten years the life and missionary career of Father Francisco Garcés, 1771-1781. Father Garcés was pastor of the O’odham community at San Xavier del Bac during most of that time and he traveled extensively through O’odham country.]

White, Jon M.
1975  *The great American desert. The life, history and landscape of the American Southwest*. London, George Allen & Unwin, Ltd. Maps, illus., index. 320 pp. [There is a photo (p. 29) of a Papago woman harvesting saguaro fruit, and there is a discussion of Mission San Xavier del Bac (pp. 127-129), including a photo of same and mention of the San Xavier Indian Reservation. A photo of Miss Papago (p. 139) is included in a chapter on the Indians of Arizona (pp. 136-153), one in which there is scattered mentions of Papagos.]

1989  *A world elsewhere. Life in the American Southwest*. College Station, Texas A&M University Press. Maps, illus., index. 320 pp. [Both Papagos and Mission San Xavier del Bac receive ample discussion in this historical and contemporary overview of the American Southwest. Consult the index for citations. A black-and-white photo of the northeast elevation of Mission San Xavier is on page 129 and another of a Papago woman harvesting saguaro fruit is on page 29.]

White, Ned

White, Richard, and William Cronon
1988  Ecological change and Indian-White relations. In *History of Indian-White relations*, edited by Wilcomb E. Washburn [*Handbook of North American Indians*, edited by William C. Sturtevant, Vol. 4], pp. 417-429. Washington, Smithsonian Institution. [The authors quote Henry Dobyns (1981) as saying that fire drives by Papagos were important in keeping grasslands from becoming chaparral, and they also note the importance of cattle to Papagos.]

White, Robert H.
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chapter (pp. 140-185) is devoted to their history and modern achievements.]

Whited, Stephen
1894 Report of special agent on the Indians of the Gila River, Salt River, and Papago reservations, Pima Agency, Arizona. In Report of Indians taxed and Indians not taxed in the United States (except Alaska) at the eleventh census: 1890, Vol. 7, pp. 137-146. Washington, Department of the Interior, Census Office, Government Printing Office. [The report notes there are two Papago reservations: the Papago Reservation (San Xavier) created by Executive Order July 1, 1874 and approved by Congress August 5, 1882, and the Gila Bend Reservation created by Executive Order on December 12, 1882. The former has 70,080 acres of unallotted land; the latter, 22,392 acres. Non-reservation Papagos are discussed with respect to their location, language, houses, food, dress, population, employment, religion, and relationship with Whites. The entire Papago population is estimated at 5,136, and both reservation and non-reservation Papagos are further discussed in terms of their water supply, territory inhabited, difficulties in getting accurate population figures, physical characteristics, climate, timber, fruits and nuts, food, industry, grain, stock, game, birds, dwellings, clothing, morals, religion, education, school attendance, and pathology.]

Whiteford, Andrew H.
1973 North American Indian arts. New York, Golden Press. Map, illus., index. 160 pp. [Papago lands are indicated on the map (p. 8); Papago coiled baskets are described (pp. 39, 51); Papago pottery is described (pp. 13, 16, 28, 32); Papagos wore Mexican style rawhide sandals (p. 81); and Papagos used “potato masher” war clubs (p. 104). Drawings of a Papago potter making a vessel are based on photos of Listiana Francisco of Coyote Village as seen in Fontana and others (1962).]

1988a Burden baskets of the Southwest. In Reflections: papers on Southwestern culture history in honor of Charles H. Lange [Papers of the Archaeological Society of New Mexico, Vol. 14], edited by Anne V. Poore, pp. 125-142. Santa Fe, Ancient City Press. [Whiteford makes note of Papago carrying nets – which he does not regard as baskets, the “famous” kiahas or gihos. He also notes that Papagos carried things in pots or in basket bowls on their heads.]

1988b Southwestern Indian baskets: their history and their makers. Santa Fe, School of American Research Press. Illus., bibl., index. xvi + 219 pp. [Papago Indian baskets receive considerable discussion, and several Papago baskets are illustrated (see the volume’s index for pagination). There is also a photo of Papago basketmaker Anita Antone making a basket.]

Whiting, Alfred F.
1953 The Tumacacori census of 1796. Kiva, Vol. 19, no. 2 (Fall), pp. 1-12. Tucson, Arizona Archaeological and Historical Society. [This 1796 census for this southern Arizona Spanish mission shows a population of 48 Papagos in a total population of 103.]
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Whitman, Royal B.
1872 Report of the massacre of friendly Apache Indians at Camp Grant, Arizona Territory, April 30, 1871, by white citizens of Tucson, Mexicans, and Papago Indians, while the Indians were prisoners of war under the American flag. In Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs [Executive Documents of the House of Representatives, 1871-72, 1, Vol. 3, part 5, 42nd Congress, 2d session], pp. 485-487. Washington, Government Printing Office. [The report, written at Camp Grant, Arizona Territory, is dated May 17, 1871 and is addressed to Colonel J.G.C. Lee, Tucson, Arizona Territory. Whitman, who was the officer in charge at Camp Grant when the massacre occurred, quotes Apaches: “They say: ‘We know there are a great many white men and Mexicans who do not wish us to live at peace. We know that the Papagos would not have come out after us at this time unless they had been persuaded to do so.’” Whitman also observes that Papagos used government-issued arms in helping to carry out the massacre.]

Whittaker, John C., and Lee Fratt
1984 Continuity and change in stone tools at Mission Tumacacori, Arizona. Lithic Technology, Vol. 13, no. 1 (April), pp. 11-19. San Antonio, Center for Archaeological Research, University of Texas. [Historic-period stone tools excavated or found on the surface at Tumacacori Mission in southern Arizona – doubtless of Piman (i.e., Pima or Papago) origin, are described and compared with stone tools found in other early nineteenth-century sites, some of which are also Pima/Papago.]

Whittier, Charles A.
1868 Report of Captain Chas. A Whittier to General James B. Fry. In Message of the President of the United States, Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs, 40th Congress, 3d session, pp. 599-603. Washington, Government Printing Office. [Whittier’s report, dated June 6, 1868, was written on board the steamship Montana en route from Guaymas, Sonora, to San Francisco, California. He writes (p. 603): “The Papagos in the southern and southwestern part of the Territory are, like the tribe last mentioned (the Pima), industrious, and like them friendly to us and hostile to the Apache. Nothing is done by our government for them.”]

Whittlesey, Stephanie M.
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Reservation. The author notes that most collections of Papago pottery are comprised of wares made for sale to non-Indians, while this collection presumably consists only of wares intended for utilitarian use by Pimas. The possibility of Papago trade wares at the site is also noted, as is the fact that so-called “Kwahadk” pottery is similar to that made by other Pimans and by some Yumans.


1987b Problems of ceramic production and exchange: an overview. In The archaeology of the San Xavier Bridge Site (AZ BB:13:14), Tucson Basin, southern Arizona [Archaeological Series, no. 171], edited by John C. Ravesloot, Part 2, pp. 99-116. Tucson, University of Arizona, Arizona State Museum, Cultural Resource Management Division. [“This chapter presents the results of technological analyses of San Xavier (prehistoric Hohokam) pottery, discusses the methodological and theoretical implications of the results, and integrates this information into a prospectus for studying ceramic production and exchange in the Tucson Basin” (in prehistoric times).]


Whittlesey, Stephanie M., and Kim Beckwith
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formats used in the analysis of plain and decorated ceramics” recovered from a prehistoric Hohokam site on the San Xavier Reservation.]

Whittlessey, Stephanie M.; Scott O’Mack, and Rebecca S. Toupal
2000 The people of southern Arizona, past and present. Tucson, Pima County Board of Supervisors, County Administrator. Maps. 121 pp. [This overview of the history of southern Arizona includes frequent mention of Tohono O’odham. The report was prepared in conjunction with the county’s Sonoran Desert conservation plan. This is the cultural resources element of that plan.]

Whorf, Benjamin L.

Wickham, Woodward A.


Wigglesworth, Almeda
1970 We camped on the Arizona desert. Golden West, Vol. 7, no. 1 (November), pp. 10, 45-46. Freeport, New York, Maverick Publications, Inc. [In 1910 the author stayed in Indian Oasis (later, Sells) with her husband who was employed by the government to survey and allot land to the Papagos (the allotments were never issued). She relates some stories about life with Papagos in Indian Oasis.]

Wilbar, A.P.
1862 Report of the Surveyor General of New Mexico. In Report of the Commissioner of the General Land Office accompanying the Annual Report of the Secretary of the Interior for 1861, pp. 118-129. Washington, Government Printing Office. [Dated August 29, 1861 and written in Santa Fe, New Mexico, the report is addressed to the Surveyor General’s Office. San Xavier is listed among the Indian “pueblos” of New Mexico, with a population of 170 persons in the 1860 census with a personal estate valued at $6,325. Also listed are the Papago villages of Cumaro (Gu Vo), Tecolote, Charco, Pirigua (Hickiwan), Ocaboa, Cojate (Kohatk), Coca (Kaka).]
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Santa Rosa, Cahuavi (Cababi), and Llano with an estimated population of 3,500 and a personal estate valued at $125,000 (pages 125-126).

Wilbur, R.A.


1872b Report of the United States Special Indian Agent for the Papago. In Report of the Secretary of the Interior, Report of the Commissioner of Indian Affairs [Executive Documents of the House of Representatives, 1871-72, 1, Vol. 3, part 5, 42nd Congress, 2d session], pp. 781-782. Washington, Government Printing Office. [Written in Tucson, Arizona Territory on August 26, 1871 and addressed to H. Bendell, Arizona Superintendent of Indian Affairs, the report deals chiefly with Wilbur’s visits to Papago communities at San Xavier, Tacquison, Topony, Cumaro, Cahuabi, Comohuabi, and Tecolote. Emphasis in the report is on San Xavier. Wilbur estimates the number of families in each place, decries the lack of government assistance, and makes recommendations for schools, a blacksmith, a physician, and for government aid.]

1872c Report of the United States Indian Agent for the Papagos. In Annual Report of the Commissioner of Indian Affairs for 1872, pp. 320-322. Washington, Government Printing Office. [Wilbur’s second annual report is dated August 31, 1872, and was written at Tucson, Arizona Territory and addressed to H. Bendell, Arizona Superintendent of Indian Affairs. The report deals with the desire of Papagos for a reservation, preferably at San Xavier. He notes Papagos work as laborers during the harvest season and that they lose livestock to the Apaches. He gives information about the Camp Grant treaty between Papagos and Apaches, the visit of “Accencion” (a Papago leader) to Washington, and medical care and he makes requests for general improvements.]

1873 Report of the United States Indian Agent for the Papagos. In Annual Report of the Secretary of the Interior for 1873, Report of the Commissioner of Indian Affairs, pp. 651-652. Washington, Government Printing Office. Wilbur’s third annual report was written in Tucson, Arizona Territory on September 1, 1873 and is addressed to E.P. Smith, Commissioner of Indian Affairs. He discusses the peace worked out between Papagos and “Aribiapai” (Aravaipa) and “Penal” (Pinal) Apaches (p. 651). On page 652 are his discussion of Mission San Xavier del Bac; his having spent $2,500 on what he calls a new school house at San Xavier (which led to a dispute between him and Bishop Salpointe); two sisters from “St. Joseph Academy” have arrived at San Xavier to teach school; and he recommends building a blacksmith and wagon shop and hiring two mechanics to teach Papago boys a...
trade. He says a map is being prepared of the lands Papagos desire for their reservation; that Papagos’ health has been good; and that this year’s pursuits have been satisfactory.]


1874b Report of the United States Indian Agent for the Papagos. In *Annual Report of the Secretary of the Interior for 1874*, pp. 291-292. Washington, Government Printing Office. [Wilbur’s fourth annual report, written in Tucson, Arizona, to Commissioner of Indian Affairs E.P. Smith, is dated September 15, 1874. It deals with the fact that the government is taking care of Papagos’ necessities and wants little by little; the decline in Papago intemperance; Papagos’ returning neighboring ranchers’ livestock; farming improvements; and the opening of the San Xavier school with successful attendance. Wilbur also writes at great length about his problems with Catholic priests, and he recommends that Papagos be placed under charge of some other church.]

Wilbur, R.A.; James H. Toole, and Solomon Warner

1987 Legal descriptions and appraisal value by owner-claimants of lands around the Mission of San Xavier, 1872. In *The San Xavier Archaeological Project [Southwest Cultural Series, No. 1, Vol. 5]*, by Peter L. Steere and others, appendix H3, pp. 31-43. Tucson, Cultural & Environmental Systems, Inc. [This list was compiled by Wilbur, Indian agent for the Papagos, and the others because Wilbur was proposing that a reservation for Papagos be created around Mission San Xavier. After the reservation was created in 1874, many of them were forced to move, while others were accommodated by excluding their lands from the originally proposed reservation. Thirty-seven properties are listed here, most of them belonging to Mexican-Americans. This particular list was accompanied by an August 27, 1873 letter from Levi Ruggles, who was then Register of Land Office in Florence, Arizona Territory, indicating there were no legal land filings south of San Xavier Mission in the “S.W. corner of Sec. 22 T.15.S. R.13E. Sections 156 and 10, lie due north of Sec. 22.”]

Wilbur, Ray L., and C.J. Rhodes


Wilbur-Cruce, Eva A.

1985 Indian country. *Journal of Arizona History*, Vol. 26, no. 4 (Winter), pp. 351-374. Tucson, Arizona Historical Society. [The “Indian country” in question is that in the vicinity of Arivaca in southern Arizona, and the Indians involved are Papagos who hunted, gathered, and traded in and around Arivaca in the early part of the 20th century. Many of these Papagos, here well-described in the reminiscences of one who knew them when she was a girl, lived at El Bajio (Pozo Verde), Sonora. This is
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an excellent account of those Papagos for that period. Included among the photo illustrations is a picture of a large group of Papagos selling pottery by the roadside - probably in Mule Pass outside of Bisbee, Arizona. Eva Wilbur-Cruce was the granddaughter of Dr. R.A. Wilbur, government agent for the Papago Indians in the early to middle 1870s.]

1987a A beautiful, cruel country. Tucson, The University of Arizona Press. Illus. xiv + 318 pp. [These are the reminiscences of Eva Antonio Wilbur-Cruce, granddaughter of Dr. R.A. Wilbur, the man who was Indian agent for the Papago Indians in 1871 at the time of the Camp Grant massacre and who was the agent responsible for creation of the first Papago Indian reservation - at San Xavier - in 1874. Wilbur, who spent most of her life living on a ranch near Arivaca, Arizona, devotes a chapter to her grandfather (pp. 1-9), and throughout the book she recalls many events involving Papago Indians. She recalls that “many Indians went each spring to Tucson to harvest the saguaro fruit from the hills there. They plucked the fruit from the cacti with long poles and made it into jelly, then brought it back to their villages, moving south along Avra (Altar) Valley to the Poso Verde Indian village, where they would wait until fall before starting their yearly circuit again - to Magdalena, to Tucson, and back again to Poso Verde” (p. 31). She also writes about the forced departure of Papagos from the Arivaca area in the early part of the 20th century (pp. 302-308).]

1987b A trip to the mountain. Journal of the Southwest, Vol. 29, no. 1 (Spring), pp. 3-19. Tucson, University of Arizona Press, Southwest Center. [Childhood reminiscences of a woman who grew up on a ranch near Arivaca, Arizona, that include memories of Papago Indians who formerly lived along the banks of Arivaca Creek, of the Papago settlement at Poso Verde, Sonora, and of the annual October trek of Papagos to Magdalena, Sonora.]

1987c Waiting for mañana. City Magazine, Vol. 2, no. 10 (October), pp. 36-41. Tucson, First City Publications, Inc. [This is an except from Wilbur-Cruce (1987a), one with considerable discussion of the Papagos who lived near the Wilbur ranch near Arivaca in southern Arizona soon after the start of the 20th century.]

Wilcox, David R.

1979 Warfare implications of dry-laid masonry walls on Tumamoc Hill. Kiva, Vol. 45, nos. 1-2 (Fall/Winter), pp. 15-38. Tucson, Arizona Archaeological and Historical Society. [This discussion of trincheras on a hill adjacent to Tucson, Arizona, includes consideration of such archaeological sites elsewhere in the Papaguería and of possible Piman (“Ootam”) involvement with such sites.]

Wilcox, David R.; David A. Gregory, J. Brett Hill, and Gary Funkhouser

this discussion of the Black Mountain *trincheras* site on the San Xavier District of the Tohono O’odham Nation.]

Wilcox, David R., and Stephen M. Larson

Wilcox, David R., and Lynette O. Shenk
1977 *The architecture of Casa Grande and its interpretation* [Archaeological Series, no. 115]. Tucson, Arizona State Museum, The University of Arizona. [It is briefly noted here that in 1694 Father Eusebio Francisco Kino paid a visit to the ruins of Casa Grande in southern Arizona, having been alerted to the presence of the ruins by natives of San Xavier del Bac. He was guided to the ruins by Sobaipuri Indians (O’odham).]

Wilcox, David R.; Phil C. Wiegand, J. Scott Wood, and Jerry B. Howard
2008 Ancient cultural interplay of the American Southwest in the Mexican Northwest. *Journal of the Southwest*, Vol. 50, no. 2 (Summer), pp. 103-206. Tucson, The Southwest Center, University of Arizona. [A broad overview of the prehistory, protohistory, and early Spanish-period history of the “Greater Southwest” inevitably brings into play the question of the prehistoric ancestry of the Northern O’odham. The authors argue that much more archaeological work needs to be done in northwestern Mexico to help unravel many problems in the interpretation of this prehistory.]

Wild, Peter
1985 The devil was given permission: the poetry of Arizona’s territorial newspapers. *Journal of Arizona History*, Vol. 26, no. 3 (Autumn), pp. 259-272. Tucson, Arizona Historical Society. [Included is a brief mention of the publication of the *Quijotoa Prospector* at Quijotoa in the Papago country. Information is from Luttrell (1949).]

1986 *The saguaro forest*. Photographs by Hal Coss. Flagstaff, Arizona, Northland Press. Illus. 65 pp. [A large part of this book about saguaro cacti and saguaro forests concerns the relationship between Tohono O’odham and the saguaro, including a retelling of Papago legends about the plant. Seven color photos illustrate the process of harvesting saguaro fruit and converting the fruit to syrup.]

Wilde, Sandra J.
1986 “An analysis of the development of spelling and punctuation in selected third and fourth grade children.” Ph.D. dissertation, The University of Arizona, Tucson. 316 pp. [“This study explores various aspects of the spelling and punctuation
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development of six Tohono O’odham, (Papago) children using their third and fourth grade years.”

Wilder, Carleton S.

Wilder, Joseph C.

Wilken, Robert L.
1955 Anselm Weber, O.F.M.: missionary to the Navaho, 1898-1921. Milwaukee, The Bruce Publishing Company. [Mention is made of a visit by Father Anselm to Mission San Xavier del Bac in August, 1902 (p. 89); of Bishop Henry Granjon’s spending $1,000 in 1911 that had been given to him by the Marquette League in 1905 to build a mission among the Hopi Indians, using the money instead to pay Fr. Mathias Rechsteiner of the Sacred Heart Province of the Order of Friars Minor to start missionary work among the Papago Indians (pp. 157-158); and of Bishop Granjon’s having spent the bulk of the annual $2,000 stipend given him by the Bureau of Catholic Indian Missions on restoration of Mission San Xavier del Bac (p. 222). It is also noted that in 1911 Cardinal Gibbons persuaded Bishop Granjon to turn Mission San Xavier del Bac and the Papago missions over to Franciscans of the St. Louis (Sacred Heart) Province.]

Wilkins, Bertha S.
1897 In a government Indian school. Land of Sunshine, Vol. 7, no. 6 (November), pp. 242-247. Los Angeles, Land of Sunshine Publishing Company. [This illustrated article is written by the teacher of a government boarding school class of twenty-six Pima and two Papago Indians located on the Gila River Indian Reservation in southern Arizona.]

Wilkinson, John F.
1935 “The Papago Indians and their education.” Master’s thesis, The University of Arizona, Tucson. Map, bibl. 152 pp. [This is a mis-titled thesis which, in the words of its author, is “... in its treatment largely philosophical ...”(p. 145) It contains essentially no factual data regarding Papagos’ formal education, but is concerned chiefly with federal policy regarding American Indians in general, policies ranging from the Indian Reorganization Act to allotments to general educational policies.
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The writer betrays his ignorance of Papago history when he writes (p. 17), “The Papagos had no reservation until 1916.” This is a highly opinionated treatise on Indians in general, one with recommendations for a Papago curriculum (chapter 10).]

Willard, Francis C.
1912 A week afield in southern Arizona. Condor, Vol. 14, no. 2 (March/April), pp. 53-63. Hollywood, California, Cooper Ornithological Club. [The writer spent part of a week in May, 1911 collecting birds in the mesquite forest on the San Xavier Indian Reservation (pp. 57-59).]

Willenbrink, Antonine
1935 Notes on the Pima Indian language. s.l., The Franciscan Fathers of California. 67 pp. [This is written as a practical handbook for anyone wishing to acquire a working knowledge of Pima (O’odham) in the quickest and easiest manner possible.]
1937 St. Francis Assisi Mission, Akchin, Arizona. Provincial Annals, Vol. 2, no. 1 (October), pp. 47-48. Santa Barbara, California, Province of Santa Barbara [of the Order of Friars Minor]. [This is a September 20, 1939 letter to Father Maynard Geiger telling about the flood that hit the Ak Chin (Maricopa) Reservation as a result of big rains that began on August 13. The people on the Ak Chin Reservation are mostly Papagos, but with Pimas’ living there as well.]

Willenbrink, Antonine, and Celestine Chinn
1935 A primer catechism on the Christian doctrine in the Pima Indian language. s.l., The Franciscan Fathers of California. 62 pp. [The title is the abstract. The Roman Catholic catechism is published here in O’odham and in English. The catechism was used by friars working among Papagos as well as among Pimas.]

Willett, Elizabeth

Williams, Anita A. de
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Vol. 10, *Southwest*, edited by Alfonso Ortiz, pp. 99-112. Washington, Smithsonian Institution. [Mention is made of friendly contacts between Papagos and Cocopas (p. 99), and the Papago term for Cocopa is given on page 111.]

Williams, Della

1980 Introduction. In *Tohono O’odham ha cegtoidag c ha’icu a:ga*, inside front cover. Waitsburg, Washington, Coppei House Publisher for the San Simon School. [The principal of the San Simon School on the Papago Indian Reservation explains that the poems in this book “were written during the summer of 1980 while their authors were participating in a linguistics workshop in Albuquerque, New Mexico.” Eight of the eleven poets represented are Papago.]

Williams, Eleanor B.

1941 Grass-roots democracy on the desert. *Indians at Work*, Vol. 8, no. 12 (August), pp. 16-21. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [This is about a business meeting held with representatives of the Schuk Toak District of the Papago Indian Reservation in which the roundup of Papago horses on the reservation for inspection by the state veterinarian was to be carried out. Inspection was for the purpose of eliminating dourine, equine venereal disease.]

Williams, Jack

1973 A look at mining. *Pay Dirt*, no. 405 (March 26), pp. 26, 28. Bisbee, Arizona Small Mines Operators Association. [The Governor of Arizona reflects on the mining industry in Arizona, observing, among other things, that “American Smelting and Refining Company’s new copper oxide leaching plant is expected to be completed and in operation by the middle of February at the San Xavier Mine south of Tucson, processing some 4,000 tons or ore per day. “The plant will utilize low-grade oxide ore overlying two sulphide ore bodies and will receive electrolytic copper ready for market without smelting, giving the company increased metallic copper production without any complications from smelting.”]

Williams, Jack S.

[1986a] *A visitors’ guide to the presidio fortress of Santa Cruz de Terrenate*. s.l., s.n. Illus. Unpaged. [This 28-page visitors’ guide to the ruins of the Presidio de Santa Cruz de Terrenate on the San Pedro River in southeastern Arizona, a presidio which lasted from 1772 to 1780, was once manned by soldiers that included Opata and Pima Indian allies.]


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Smoke Signal, nos. 47/48 (Spring/Fall), pp. 112-128. Tucson, Tucson Corral of the Westerners. [A well-illustrated and well-documented history of the mission visita of San Agustín del Tucson which was established at the base of Tucson’s Sentinel Peak (“A”- Mountain) in the late eighteenth century for the Piman Indians (O’odham) who lived in the village there. It was a visita of Mission San Xavier del Bac.]

1988a Fortress Tucson: architecture and the art of war (1775-1856). Smoke Signal, nos. 49/50 (Spring/Fall), pp. 149, 168-188. Tucson, Tucson Corral of the Westerners. [An illustrated article about the Spanish and, later, Mexican presidio of Tucson makes mention in footnotes of the physical plan of San Xavier del Bac, including its Indian village, as described by Spanish engineer Gerónimo de la Rocha in 1780. Mention is also made of Piman workers helping with the presidio’s construction.]

1988b A walking tour of the archaeological dig at the Presidio of Tubac. Tubac, The Center for Spanish Colonial Archaeology in cooperation with Arizona State Parks. Map, illus. 18 pp. [This is a guide to archaeological excavations then underway in the so-called “south barrio” of the Spanish-period presidio of Tubac, a place founded in 1752 in the wake of the 1751 Pima Revolt. He writes, “During colonial times is was customary for trade fairs to be held in town plazas. In 1800 you might have seen families trading with Papago and Apache Indians. The town’s settlers gave the Indians manufactured goods such as glass beads, steel knives and fancy cloth in exchange for food, livestock and hides.”]

1988c A walking tour of the Presidio of Tubac. Tubac, The Center for Spanish Colonial Archaeology in cooperation with Arizona State Parks. Map, illus. 18 pp. [Williams writes, “In 1751 the (Piman) Indians of northern Sonora rose up against the priests, ranchers and miners who had colonized their homeland. The bloody rebellion that followed led to the destruction of the small mission settlement that was established at Tubac in the 1730's.” The booklet is a walking guide to buildings and other features preserved within the confines of Tubac State Historical Park in southern Arizona.]

1991 “Architecture and defense on the military frontier of America, 1752-1856.” Ph.D. dissertation, The University of Arizona, Tucson. Maps, illus., refs. cited. 319 pp. [This study of the Spanish fortifications on the northern frontier of New Spain beginning in 1752 takes into account the military activities of Northern Piman Indians, including their role in helping build presidios as well as their role as fighters against Apaches. Williams also lists military actions as these involved various mission communities.]

1992 Archaeological investigations at the captain’s house at the Presidio of Tubac, 1992. Tubac, Arizona, The Center for Spanish Colonial Archaeology. Map, illus., tables, refs. cited. v + 1547 pp. [This extremely-detailed report on excavations of a site that had once been the captain’s house in the Spanish presidio of Tubac in southern Arizona includes a history of excavations in Tucson and on the San Pedro River involving Spanish presidios, including a summary of the dispute among archaeologists and historians concerning the identification of the Sobaipuri village of Quiburi. The history of Tubac, which was initially a Northern Piman settlement,
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is presented here as are details of the many Piman-manufactured artifacts, especially pottery, recovered in the excavations.]

Williams, Peter W. 1997
_Houses of God: region, religion, and architecture in the United States._ Urbana and Chicago, University of Illinois Press. Illus., index. xvii + 321 pp. [The author has a brief description of Mission San Xavier del Bac on pages 245-246, one which incorrectly states that construction of the present edifice began in 1772 and which characterizes the estípite columns as a “distinctly Mexican Baroque innovation.” Photos of the mission by Carleton Watkins (1880) and Fritz Kaeser (1952) are on pages 262 and 263.]

Williams, Robert A., Jr., and Gordon V. Krutz 1991
Second annual U of A President’s Tribal Leaders Advisory Council meeting. _Indian Programs Newsletter_, Vol. 3, no. 3 (Spring), pp. 1-6. Tucson, The University of Arizona, Office of Indian Programs. [Included in the discussion of this conference is mention of the fact that Tohono O’odham Vivian Juan has been appointed Assistant Dean of Native American Students at the University of Arizona. She appears in one of the photos accompanying the article.]

Williams, Sidney A. 1960
A new occurrence of allanite in the Quijotoa Mountains, Pima County, Arizona. _Arizona Geological Society Digest_, Vol. 3, pp. 46-51. Tucson, Arizona Geological Society. [The Quijotoa Mountains are on the Papago Indian Reservation. The allanite, discovered in the early 1950s, proved not to be present in economically significant quantities.]

Williams, Thomas R. 1956
“Papago personal adaptability as a product of the culture contact and change situation.” Master’s thesis, The University of Arizona, Tucson. Bibl. 163 pp. [This is an attempt to evaluate the hypothesis that Papago adaptability resulted from Papago-Anglo contact or Papago-Spanish contact. It surveys important changes in Papago culture. The study’s eight chapters are titled: (1) Introduction; (2) The aboriginal community; (3) The contact continuum, periods I and II; (4) Changes in Papago culture, periods I and II; (5) Major processes in Papago culture change, 1687-1875; (6) A discussion; (7) A comparison of changes and conditions of contact in Papago and San Ildefonso culture arising from contacts with the same western European culture; and (8) The hypothesis of Papago personal adaptability as a product of the culture contact and change situation.]

1957
“Socialization in a Papago Indian village.” Doctor of Social Science dissertation, Maxwell Graduate School of Social Science, Syracuse University, Syracuse, New York. Maps, illus. vi + 256 pp. [This dissertation describes the process of socialization in the village of Gu Achi on the Papago Reservation. Comprised of three parts, the first summarizes geography, history and language of the Papagos;
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the second describes life in Gu Achi; and the third deals with the major processes of socialization in this village.]


1972 *Introduction to socialization: human culture transmitted*. St. Louis, C.V. Mosby Company. Illus., index, bibls. 308 pp. [The volume includes a lengthy discussion of Papagos in a chapter titled, “Models of Learning and the Process of Socialization.” Based largely on Williams’ 1950s field work, the section includes eight of his photographs of Papago people and places, including a picture of Enos Francisco, Sr., and Jr. There is also an 1893 photograph from the American Museum of Natural History that is labeled “Papago,” but which is almost certainly Maricopa. A summary discussion of Papago learning and enculturation is on pages 97-98.]

Williamson, George H.

1950 Why the pilgrims come. *Kiva*, Vol. 12, nos 1-2 (October/November), pp. 2-8. Tucson, Arizona Archaeological and Historical Society. [Concerns the visit of Papagos and Yaquis to the annual October fiesta of St. Francis in Magdalena, Sonora.]

Williges, Theodore


1962 San Xavier del Bac, Tucson, Arizona. *Provincial Annals*, Vol. 24, no. 2 (April), pp. 99-100. [Santa Barbara, California], Province of Saint Barbara [of the Order of Friars Minor]. [Father Theodore, who on June 13, 1961 became the new superior at Mission San Xavier del Bac, summarizes events occurring at the mission between 1949 and the present. He notes that the mission was restored under Father Celestine Chinn’s administration between 1949 and 1958 and he talks about thefts of money from the alms box in the church.]
Willson, Roscoe G.

1941  Bighorn sheep of the Arizona desert. *Arizona Highways*, Vol. 17, no. 2 (February), pp. 34-37. Phoenix, Arizona Highways Department. [Writes Willson: “Both the Papago and Pima Indians have known the bighorn sheep in the desert mountains as far back as the memories of the oldest tribesmen can carry them.

   “Old Pablo Lijero, one of the headmen of the Papagos, who recently died at the reported age of 105, was born in Alambre Canyon at the north end of the Baboquivari Mountains, southwest of Tucson, told the writer in 1907 that as a boy he had hunted bighorn sheep in the Coyote Mountains, just north of his rancheria. The following day the writer and a companion saw several head of them high up among the cliffs of the Coyotes.”]

1955  The origin of Arizona’s name. *Arizona Highways*, Vol. 31, no. 3 (March), pp. 2-5. Phoenix, Arizona Highway Department. [“Arizona” is thought, writes Willson, to have been derived from a small Papago rancheria which was called by the Papagos “Arizonac,” meaning the place of little water, or springs. (It now appears more likely to be a Basque word meaning “place of the oaks.”)]

1958a  A bit of Papago crow. *Arizona Days and Ways*, August 24, pp. 30-31. Phoenix, The Arizona Republic. [In 1874 a group of Papago Indians, after rescuing some livestock stolen from them by Apaches, were falsely accused and pursued by some Texas stockmen.]

1958b  Papagos discover camels are good sources of food. *Arizona Days and Ways*, Sep. 21, p. 18. Phoenix, The Arizona Republic. [About the consumption by Sand Papagos of meat from camels that were brought to Arizona by “Hi Jolly” (Hadji Ali), with information supplied by Tom Childs of Ajo with whom Hadji Ali visited occasionally.]

1964  Myth of Jesuit treasure stirs vandalism impulse. * Provincial Annals*, Vol. 26, no. 3 (July), pp. 208-210. Santa Barbara, California, Province of Saint Barbara [of the Order of Friars Minor]. [Reprinted from the *Arizona Republic* newspaper of November 25, 1962, this article – drawing heavily on material published by Father Charles Polzer (1962) in *Desert* – decries the vandalism in such former Piman Indian churches as Tumacacori and Cocospera as a result of treasure hunters’ looking for mythical Jesuit treasure.]

1967  Papagos, ‘the bean people.’ *Arizona*, May 7, pp. 54-55. Phoenix, The Arizona Republic. [A good general article about Papagos discussing such things as change on the main reservation since 1916, Papago progressives and conservatives, agriculture, and mining on the reservation.]


Wilsey & Ham

1973  *Preliminary comprehensive development plan for the Papago Reservation*. Tucson, Wilsey & Ham. Map, illus. 31 pp. [The title is the abstract. There is an introduction followed by sections headed “Planning Context,” “Land Use,” “Environmental...
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Protection,” “Housing,” “Public Facilities,” “Circulation,” “Utilities,” “Economic Development,” and “Implementation.” The study was prepared under a U.S. Department of Housing and Urban Development 701 planning grant.]

Wilson, Andrew W.
1951 The Papago Development Program., an example of land use planning. Yearbook of Pacific Coast Geographers, Vol. 13, p. 47. Cheney, Washington, The Association of Pacific Coast Geographers. [This is a three-paragraph abstract of the provisions of the Papago Development Program (Papago Tribal Council 1949).]

Wilson, C. Roderick [a.k.a. Charles R. Wilson, q.v.]

Wilson, Charles R. [a.k.a. C. Roderick Wilson, q.v.]
1972 “Migration, change, and variation: a Papago case study.” Ph.D. dissertation, University of Colorado, Boulder. Bibl. 182 pp. [This dissertation examines the differing patterns of population movement among Papagos from various districts of the Sells Papago Reservation. Three analytic procedures are followed: discernment of the general trend of Papago migration phenomena as a whole; variability at the village level; and the extent to which variability contrasts with the standard conceptualization of these villages as being either progressive or conservative.]

Wilson, Eldred D.; J.B. Cunningham, and G.M. Butler
1934 Arizona lode mines and gold mining [Bulletin of the Arizona Bureau of Mines, no. 137]. Tucson, The University of Arizona. [Included throughout are mentions of mineral deposits on the Papago Indian Reservation.]

Wilson, James R.
1939 Basket weaver at home -- Papago. Arizona Highways, Vol. 15, no. 9 (September), p. 34. Phoenix, Arizona Highway Department. [This is an excellent black-and-white photograph of a Papago woman weaving an oval-shaped coiled basket as she is seated next to a building with wattle walls. A finished basket and basket making materials are also in the photo.]

Wilson, Ida N.
1939 Papago has leadership. Indians at Work, Vol. 6, no. 10 (June), pp. 8-9. Washington, D.C., U.S. Department of the Interior, Office of Indian Affairs. [This illustrated article deals with actions taken by the Papago Tribal Council on the appointment of judges, economic development, roads, and marketing of arts and crafts.]

Wilson, John P.

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1985 Early Piman agriculture: a new look. In Southwestern culture history: collected papers in honor of Albert H. Schroeder [Papers of the Archaeological Society of New Mexico, Vol. 10], edited by Charles H. Lange, pp. 129-138. Santa Fe, Ancient City Press. [Wilson demonstrates the likelihood that even before Europeans introduced wheat, Papagos were double cropping corn.]

Wilson, L.G., and Michael D. Osborn
1988 Training sessions in field hydrologic techniques for Tohono O’odham employees. In An inventory of Native American programs at the University of Arizona for fiscal years 1985-1987, by Gordon V. Krutz, pp. 50-51. Tucson, University of Arizona, Office of Indian Programs. [Report on a three-day workshop for Tohono O’odham employees working in water-related tasks. The workshop was held in March, 1987.]

Wilson, Maggie
1980 The sacred mountains. Arizona Highways, Vol. 56, no. 5 (May), pp. 12-13. Phoenix, Arizona Department of Transportation. [Two fine color photos illustrate an account of the significance of Baboquivari Peak to Papagos, one which tells of I’itoi’s cave.]


Wilson, Marian C.
1891 Manuelita: the story of San Xavier del Bac. Chicago, United States Book Company. 305 pp. [A fictionalized account of the Spanish-period history of Mission San Xavier del Bac, a story beginning with Father Eusebio Kino and ending with completion of the present church in 1797. Tumacácori Mission also is involved in the story. Almost none of the historical details are correct, although a description of the façade and church interior of Mission San Xavier as Wilson saw them in the late 19th century is interesting.]

Wilson, Ruth I.
1910 Two glimpses of San Xavier del Bac. Overland Monthly, Vol. 55, no. 3 (March), pp. 232, 256-264. San Francisco, The Overland Monthly Co., Publishers. [This is a descriptive article about Mission San Xavier del Bac, one with two exterior and one interior photographs of the mission. Mention of Papagos is scattered throughout.]
Wilson, Woodrow


Winchell, Dick G.
1986 American Indian population change in Arizona: an analysis of recent census data. *Journal of the Arizona-Nevada Academy of Science*, Vol. 21, no. 1, pp. 45-51. Tempe, Arizona-Nevada Academy of Science. [Included among the population figures are those for Papagos as given by both the 1980 U.S. Census and the Bureau of Indian Affairs (BIA). The U.S. Census gave the figure as 7,203, or 5.6% of Arizona’s total Indian population. The BIA’s figure for Papagos in 1980 was 11,307, or 57% greater than that of the U.S. Census. The U.S. Census figure for Sells was 1,739, of whom 93.3% were Indian.]

Winkelman, M  

Winslow, F.R.
1948 Lost silver of del Bac. *Desert Magazine*, Vol. 11, no. 11 (September), p. 32. Palm Desert, California, Desert Press, Inc. [This is a letter to the editor which relates the story of a lost treasure (silver statue, gold, and other silver) in the vicinity of Mission San Xavier del Bac.]

Winsor, Roanna H.
1956 The unchanging Papago. *Westways*, Vo. 48, no. 1 (January), pp. 2-3. Los Angeles, Automobile Club of Southern California. [This is a brief ethnographic account of
Papago/San Xavier bibliography

Papago Indians, one based largely, if not entirely so, on information gathered at San Xavier del Bac. It is accompanied by five black-and-white photographs, one entitled, “Typical of Papago homes are a mud-plastered saguaro ribs house, left, and the sun-baked adobe, right.”

1958

Tubac. Arizona’s first state park. Arizona Highways, Vol. 34, no. 9 (September), pp. 36-39. Phoenix, Arizona Highway Department. [In summarizing the history of Tubac in southern Arizona, which “probably began as a Piman village” and which became a Spanish presidio in 1752 as a result of the 1751 Piman revolt, the author also alludes to missions San Xavier del Bac, Guevavi, and Tumacácori.]

Winter, Joseph C.

1973

Cultural modifications of the Gila Pima: A.D. 1697 -- A.D. 1846. Ethnohistory, Vol. 20, no. 1 (Winter), pp. 67-77. Tucson, American Society for Ethnohistory. [It is mentioned in passing that during the period 1770-1846, Apaches sometimes attacked Papagos, usually in small groups concerned with horse stealing (p. 71). He also writes that after 1773 “the Santa Cruz (River) was abandoned by the Pimas and slowly taken over by the Papagos” (p. 72), and he tells about the 1756 attack of Pimans on Mission San Xavier (p. 73).]

1976

The process of farming diffusion in the Southwest and Great Basin. American Antiquity, Vol. 41, no. 4 (October), pp 421-429. Washington, D.C., Society for American Archaeology. [It is mentioned in passing (p. 421) that horticulture continued into the historic period in the economy of the Papago Indians.]

Winter, Larry

1992

Legends of the lost: turkey-egg big gold nuggets await finder of desert mine. Arizona Highways, Vol. 68, no. 2 (February), pp. 50-51. Phoenix, Arizona Department of Transportation. [This is a recounting of the tale of the Lost Jabonero Mine, a mine said to exist along the Camino del Diablo in southwestern Arizona or northwestern Sonora. The legend is that a soap maker had found the mine when he was killed by Papago Indians who kept the mine's location a secret. All this is said to have occurred in the 2nd half of the 19th century.]

Winters, Harry J., Jr.

2012

‘O’odham place names: meanings, origins, and hsitories, Arizona and Sonora. Tucson, Nighthorses. Map, illus., bibl. 741 pp. [This encyclopedia of O’odham place names in southern Arizona and northern Sonora is majestic in scope, a labor of love by a man who spent more than five decades with O’odham friends learning their language and extracting from them their knowledge of native place names for settlements and geographic features. It is safe to assert that no other Indian reservation in the United States has had its native place names this thoroughly documented. It is a study in O’odham linguistics, history, and folklore, one sure to be deeply appreciated by future generations of O’odham as well as by scholars of O’odham culture.]

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Winters, John
1973 The Papagos and their legends. *¡Ole!,* October 27, pp. 8-9. Tucson, Tucson Daily Citizen. [This illustrated newspaper supplement article is about Dean and Lucille Saxton and their book, *Legends and lore of the Papago Indians* (1973). Included here are two legends from the book, one on how the earth was made and another about how the hunter’s dog becomes a woman.]

Winters, Wayne
1963 *Campfires along the treasure trail.* Tombstone, Tombstone Nugget Publishing Company. Illus. 88 pp. [There is a letter here from Thomas Childs (1963) to Mrs. George F. Kitt of the Arizona Pioneers’ Historical Society dated June 8, 1946. It tells about Papago involvement in a lost treasure presumably somewhere near Tule Tank on the Camino del Diablo. The story is about a Papago man who fled a cholera epidemic in Caborca to go live with relatives in Gila City, Arizona (pp. 66-68). Pages 71-77 are devoted to the Jesuit mission at Sonoyta, Sonora, and Papagos’ having helped build it in 1701 only to have been involved in its sacking in 1751. There are good details here concerning the vandalism at the mission site starting in 1907 by M.G. Levy of Ajo. The book, however, is a typical treasure-hunting tome and needs to be evaluated with care in that it contains more fiction than fact.]

Wisdom, Charles W.
1930 “Elements of the Piman language.” Master’s thesis, University of Arizona, Tucson. 97 pp. [This study deals exclusively with the Piman language, dialects of which are spoken by Papagos.]

Wissler, Clark
1915 Material culture of the North American Indian. In *Anthropology of North America*, pp. 76-134. New York, G.E. Stechert & Company. [“...the Papago were similar,” writes Wissler, “though less advanced (than the Pima)” (p. 93). Wissler discusses house types, irrigation, use of wild plants, weaving of cloth, pottery, and basketry.]
1938 *The American Indian: an introduction to the anthropology of the New World.* 3rd edition. New York, P. Smith. Maps, illus., bibl., index. xvii + 466 pp. [Papago is listed as a Piman language (p. 396). Perhaps what is most notable here is the almost complete absence of mention of Papagos, an indication of how little knowledge there was concerning them at the time. This first edition of this book appeared in 1917, with later editions in 1922 as well as in 1950 and 1957.]

Withers, Arnold W.
1941 Indians of the United States. Garden City, New York, Doubleday, Doran and Company. Illus., index. xvi + 319 pp. [Papago is listed under the Nahuañal or Aztec branch of the Uto-Aztecan language family (p. 212), and there is a one-paragraph description of the Pima and Papago (p. 225).]
Papago/San Xavier bibliography

thesis, University of Arizona, Tucson. Map, illus., bibl. 85 pp. [“This report is concerned with the excavation of Valshni Village, a surface ruin fourteen miles southwest of Sells, Arizona in the Sells District of the Papago Indian Reservation.” The site is entirely prehistoric.]

1944 Excavations at Valshni Village, a site on the Papago Reservation. *American Antiquity*, Vol. 10, no. 1 (July), pp. 33-47. Menasha, Wisconsin, Society for American Archaeology. [This is a summary of the 1939-40 excavation of Valshni Village, a prehistoric surface ruin fourteen miles southwest of Sells, Arizona.]


Witt, Shirley H.

1974 Native women today. *Civil Rights Digest*, Vol. 6, no. 3 (Spring), pp. 28-35. Washington, D.C., U.S. Commission of Civil Rights. [Although her ethnicity is not identified in the article, “Ms. Ella Rumley, of the Tucson Indian Center” (p. 32), is a Papago woman whose maiden name was Kisto. “She reported that Indians who have jobs in that area are employed only in menial positions. There are no Indian retail clerks, tellers, or secretaries, to her knowledge.”]

Wojcik, Ruth

1993 San Xavier del Bac mission. *Century 21 Homes Magazine*, front cover. s.l., Century 21 Real Estate Corporation. [Reproduced here is a color print by photographer Wojcik of the south elevation of the church of San Xavier del Bac.]

Wolcott, Marjorie T., *editor*

1929 *Pioneer notes from the diaries of Judge Benjamin Hayes, 1849-1875*. Los Angeles, privately printed. Illus., index. 307 pp. [Hayes’s diary entry for December 13, 1849 indicates that he made camp at San Xavier del Bac. He gives the “Pimo” population as 500 and briefly describes the Indians living there. He also describes the church in considerable detail, particularly its interior and furnishings (pp. 43-45).]

Wolf, Ann Marie A.; Anna H. Spitz, and Gary Olson

2003 Characterization of the solid waste system of the Tohono O’odham Nation. *Journal of Environmental Health*, Vol. 65, no. 8 (April), pp. 9-15. Denver, National Environmental Health Association. [“The Tohono O’odham, Nation’s Solid Waste Management Program (SWMP) and the Sonora Environmental Research Institute, Inc (SERI) complete a waste characterization study for the Tohono O’odham Nation (the Nation) to aid in development of an effective waste management plan. The Nation has recently switched from open dumping and burning of waste to collection in dumpsters and transportation to regulated landfills. The study indicated that members of the Nation produce approximately one-third of the average amount of municipal solid waste produced per person per day in the United States. Far fewer hazardous materials and yard trimmings are found in the waste...”]
stream than in the U.S. average. Source reduction options are limited because much of the residential waste comes from packaging materials. Recycling opportunities exist but are hampered by the long distance to markets, which forces the Nation to look at innovative ways of utilizing materials on site. An education program focusing on the traditional O’odham lifestyle has been implemented to help reduce solid waste generation while improving people’s health and the environment.”

Wood, Harvey

Woodard, Gary C., and Elizabeth Checcio

Woodbury, Richard B., and Nathalie F.S. Woodbury
1964  The changing patterns of Papago land use. *Actas y Memorias*, Vol. 2, pp. 181-186. México, 35th Congreso Internacional de Americanistas, 1962. [This paper presents some changes in Papago land use, with examples including year around occupation of land, off-reservation work in cotton fields, increasing dependency on agriculture versus gathering, less acreage under cultivation, steady growth of stock raising, and the leasing of land to outside agriculturalists.]

Woodbury, Richard B., and Ezra B.W. Zubrow

Woodman, Ruth C.

Woodruft, Janette
1939  *Indian oasis*. As told to Cecil Dryden. Caldwell, Idaho, The Caxton Printers, Ltd. Illus., index. 325 pp. [The Papago are among the three Indian tribes with which Woodruft spent twenty-five years of her life in government service – chiefly as an

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“outing matron.” The section dealing with her Papago experiences is on pages 225-320. It is accompanied by fourteen black-and-white photographs.]

Woods, Clee
1945
I found the cave of a Pima god. Desert Magazine, Vol. 8, no. 9 (July), pp. 8-10. El Centro, California, Desert Publishing Company. [With a map, this concerns a journey to and description of what the author calls a sacred cave, “See-A-Huh’s” (i.e., Elder Brother’s), on the western slopes of the Baboquivari Mountains on the Papago Indian Reservation. Two photos of the cave are included. (The cave is more commonly known as I’itoi’s Cave.).]

Woods, Teri K.; Karen Blaine, and Lauri Francisco
2002
O’odham himdag as a source of strength and wellness among the Tohono O’odham of southern Arizona and northern Sonora, Mexico. Journal of Sociology and Social Welfare, Vol. 29, no. 1 (March), pp. 35-54. West Hartford, University of Connecticut School of Social Work. [“The Tohono O’odham are fostering strength and wellness in their community by translating increased economic self-sufficiency and resources derived from gaming into social, health, and educational services which maintain their tribal traditions, thereby providing an effective path toward the maintenance of cultural identity, or O’odham Himdag. Cultural identify serves as a source of client strength and as a protective factor contributing to client wellness. ...”]

Woodward, Arthur
1933
Ancient houses of modern Mexico. Bulletin of the Southern California Academy of Sciences, Vol. 32, part 3 (September/December), pp. 79-98. Los Angeles. [Woodward describes plans and elevations of a deserted encampment left by soldier-laborers who were engaged in construction of the Altar-Sonoita highway in Sonora during the winter of 1931-32. The site is near the Papago settlement of Quitovac, Sonora, and includes pit houses and flimsy surface structures. The units are remarkably Indian-like in appearance. Woodward alludes to the summer house and winter traditions of Pima and Papago Indians (p. 95). Illustrated.]

1938
Padre of the unchartered desert. Desert Magazine, Vol. 1, no. 11 (September), pp. 3-5, 26. El Centro, California, Desert Publishing Company. [An article about Father Francisco Garcés, O.F.M., and his activities along the Lower Colorado River between 1771 and 1781. Mention is made of the fact that he first administered to the Papago Indians at Mission San Xavier del Bac in 1768.]

1939

1983
Misiones del norte de Sonora. Aspectos históricos y arqueológicos. Prólogo by Charles W. Polzer. Hermosillo, Gobierno del Estado de Sonora. Illus., plans, bibl. 131 pp. [This is the textual portion, translated from English into Spanish, of
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Woodward’s study of the historical and archaeological aspects of the missions of northern Sonora, especially of the missions of the Pimería Alta, based in large part on a 1935 expedition by members of the National Park Service to visit and study these missions. The original text in English of Woodward’s report is published in Pickens (1993). Included here are reproductions of drawings of an ebony and silver cross at Mission San Ignacio, a plan for Mission Cocóspera, a plan for the central plaza of Magdalena which prophetically comes close to locating the burial place of Father Eusebio Francisco Kino, plans for Atil and Santa Teresa, and the plan for the mission at Bisanig.

Woodworth, Jed 2005 Public Schooling in Territorial Arizona: Republicanism, Protestantism, and Assimilation. *Journal of Arizona History*, Vol. 46, no. 2 (Summer), pp. 95-134. Tucson, Arizona Historical Society. [Woodworth notes that a mission school was operating at San Xavier del Bac by 1864. He further observes that in the 1870s Papagos were placed by the federal government “in care” of the Catholics with regard to schooling, and he writes about the Tucson Indian Training School founded in 1888 by the Presbyterian Woman’s Board of Home Missions as a boarding school for Pimas, Papagos, and Maricopas. He writes about the school’s curriculum, one clearly intended to promote the assimilation of Indians into Protestant Anglo society. The school’s first superintendent was Howard Billman.]


Woosley, Anne I., and the Arizona Historical Society 2008 *Images of America. Early Tucson*. Charleston, South Carolina [etc. etc.], Arcadia Publishing. Maps, illus., bibl. 127 pp. [This is basically a collection of historical photos from the collections of the Arizona Historical Society, including some of old maps and lithographs, illustrating the history of Tucson, Arizona. Among these are photos of the 19th century O’odham settlement at the edge of town; of the defendants, mostly O’odham, in the trial that took place in the wake of the Camp Grant massacre of 1871; of Mission San Xavier del Bac; and of an O’odham...]
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woman carrying a load of hay on a Tucson street.]

Worcester, Donald E.
1979 *Apaches: eagles of the Southwest.* Norman, University of Oklahoma Press. Maps, illus., bibl., index. xviii + 389 pp. [There is scattered mention throughout of Mission San Xavier del Bac and of Papagos, such as on pages 17 (Apache raid at San Xavier in 1763); 39 (1840s warfare of Papagos); 47 (penetration of Apaches into Papago country in the 1840s); 70 (Papagos as fighters against Apaches in the mid-19th century); 87 (Apaches steal Papago horses at San Xavier del Bac); 100 (Papagos’ involvement in an 1863 attack on Apaches); 102 (Papagos at San Xavier); 104 (Papagos as 1865 volunteers in the Arizona militia); 121-123 (Papagos and the 1871 Camp Grant massacre); 130 (Papagos’ stealing of Apache children); 136 (Papagos at an 1872 conference with General O.O. Howard); and 157 (Papagos at an 1873 peace parley called by General Crook).]

Worden, Marshall A.
1985 Estimated total lease payments to lessors for the San Xavier/Tucson planned community. 1985 through 2017. *Draft environmental impact statement (EIS): proposed lease of Papago community lands, (San Xavier District), facilitating development of the San Xavier/Tucson planned community along Interstate 19, Pima County, Arizona.* Appendix XXVII. [The title is the abstract.]

Work, Hubert

Workers of the Writers’ Program of the Work Projects Administration in the State of Arizona, compilers


1989 *The WPA guide to 1930s Arizona.* Foreword by Stewart L. Udall. Tucson, The University of Arizona Press. Maps, illus., chronology, bibl., index. xxv + 530 pp. [With the addition of a foreword by Udall, this is a softcover reprint of Workers of
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the Writers’ Program of the Work Projects Administration in the State of Arizona (1940a).]

Workman, P.L., and J.D. Niswander
1970 Population studies on Southwestern Indian tribes. II. Local genetic differentiation in the Papago. *American Journal of Human Genetics*, Vol. 22, no. 1 (January), pp. 24-49. Chicago, The American Society of Human Genetics. [“The Papago Indian population living on two reservations in southern Arizona is distributed among 10 partially endogamous, geographically distinguishable regions. This study analyzes the population structure of the Papago. By the use of $X^2$ and Wrights $F$ statistic, it was found that there are highly significant, essentially random genetic differences among Papago groups.”]

Wormington, H.M.
1970 *Prehistoric Indians of the Southwest*. Denver, The Denver Museum of Natural History. Maps, illus., index. 191 pp. [Wormington discusses Ventana Cave on the Papago Indian Reservation on pages 142 and 144, noting that the ancient Indians of this region resemble the Papago Indians who still occupy it.]

Wormser, Richard
1975 *Tubac*. [Tubac, Arizona], The Tubac Historical Society. Map, illus., bibl., index. 52 pp. [This history of Tubac, Arizona, notes that before the arrival of Spaniards in the region, “the inhabitants of the upper Santa Cruz Valley were Pima, Papago, and Sobaipuri Indians, all closely related and reasonably peaceful.” He summarizes the work of Father Eusebio Kino and other early Spanish missionaries among the Pimans, and he summarizes events from the 1751 Pima Revolt and the consequent founding of the Spanish presidio at Tubac in 1752.]

Wright, Barton
1996 Buying Indian arts and crafts. *Arizona Highways*, Vol. 72, no. 11 (November), pp. 18–21. Phoenix, Arizona Department of Transportation. [Included among the color illustrations accompanying this article is one showing six contemporary Tohono O’odham baskets made by basket weavers Margaret Saraficio, Angelita Lopez, Rose Osife, Matilda Thomas Miguel, Marian Carrol Cruz, and Francis Stevens.]

Wright, Harold B.
1929a *Long ago told: legends of the Papago Indians*. New York and London, D. Appleton & Company. Illus. 290 pp. [This is a gathering of Papago folk tales, largely collected by Katherine F. Kitt, presented in a very free English version. Included are stories about the beginning of all things, the Desert People fire, the four brothers, the whirlwind, a cruel old woman, little White Feather, a friendly gift, the giant catus (saguaro), eye mountain, the fields, morning star, old Mother-white-head, the contest, cradles, the rainbow, run lightly, the flowers, the owls, and the yellow hand.]
199- Long ago told: legends of the Papago Indians. Princess Anne, Maryland, Yestermorrow. Illus. xvii +289 pp. [This edition, limited to 500 copies, is a reprint of H.B. Wright (1929).]

Wright, Norman P.
1947 Mexican kaleidoscope. London and Toronto, William Heinemann, Ltd. Map, illus., index. 175 pp. [In a chapter titled, “The Indians – 1945,” the author quotes 1930 Mexican census figures which indicate 535 Papagos living in Mexico of whom 222 were listed as “monolinguals” and 313 as “bilinguals.”]

Wright, Winnie D.
1973 “Survey of Ak Chin Indian Reservation to determine educational needs.” Ed.D. dissertation, Arizona State University, Tempe. 132 pp. [The survey had three objectives: (1) to discover what the Ak Chin desire and will support in education; (2) to encourage the Ak Chin toward participation in planning on the basis of research findings; and (3) to obtain demographic data necessary for planning the results. A structured interview administered to fifty-two families residing on the Ak Chin Reservation and an opinionair of youths 13 to 18 years old were used to obtain the data. Many, or most, Ak Chin residents are Papagos.]

Wulff, Robert M.
1973 Housing the Papago: an analytical critique of a housing delivery system. Los Angeles, School of Architecture and Urban Planning, University of California. Illus., bibl. 39 pp. [This report describes and critiques the present Papago housing delivery system and recommends a strategy and methodology for solving problems found in the present system.]

Wurzbach, Emil F.
1915 Life and memoirs of Emil Frederick Wurzbach. Translated by Franz. J. Dohmen. San Antonio, Texas, s.n. [Identical to Wurzbach (1937), but without the Meusebach maerials.]
1937 Life and memoirs of Emil Frederick Wurzbach, to which is appended some papers of John Meusebach. Translated by Franz J. Dohmen. San Antonio, Texas, Yanaguana Society. 39 pp. [Wurzbach’s travels took him along the Santa Cruz River Valley in southern Arizona in 1857. He recalls that he was guided there from Yuma by “a little Jew” named Jacob who presumably had survived the massacre of the Crabb expedition to Caborca earlier that year (April 6, 1857). He writes that their route took them past missions “St. Harcova” (San Xavier) and “Tumacókerie” (Tumacácori), the latter where, “we found the two men, they were not wild; one of them was crazy, the other one had a little mind left. This Mission had a wall around it, inside of the wall was about four acres. The main building and the tower had caved in, but there remained one low wing, which was alright, that was there where the two men lived. They had a small bunch of goats and a large garden. The old ruins were grown over with fine grapes. They lived on dried grapes.
and goat meat and their clothing was goat skin. There was a fine spring of water inside of the wall and run under the wall to the outside where we camped. The wall was ten feet high and had but one small door, and the two men had big rocks to fit the door and we could not get in by the door, so we cut a small tree and leaned it against the wall. I got on the wall and called to them but they would not come near me, at last one of them called out in German ‘get away from there’, then I told them I was a German and a friend. They could not understand anything but the German language. After I spoke to them in German they came and opened the door for us. We stayed with them for two days. ...” What he says the Germans told them about themselves is not credible, and most is probably a figment of Wurzbach’s imagination or a product of poor recollection.

Subsequently, Wurzbach and his companions got to “the old Mission Collibaos (Calabazas), but the Government had established a Fort there, Fort Buchanan. ... The next Mission was St. Lossos (San Lazaro?). ... From there we went to Santa Cruz” (pp.21-22).]

Wyatt, Edgar
2002
Home for the Thanksgiving holiday. Arizona Highways, Vol. 78, no. 11 (November), p. 3. Phoenix, Arizona Department of Transportation. [This article, pulled from the unpublished files of Arizona Highways and apparently written ca. 1946, is about a Papago (Tohono O’odham) prisoner who was inadvertently left locked in the Sells jail over the Thanksgiving holiday. He kicked the door in and the jailer was held responsible for damage to the door.]

Wycliffe Bible Translators
n.d.
The Christmas story. s.l., s.n. 4 pp. [This is a translation into Papago of Luke 1:2 and Matthew 1:2.]
n.d.
Pima and Papago hymns. Santa Anna, California, s.n. [This “trial edition” includes the lyrics for nineteen Pima and Papago Christian hymns in Piman.]
1959
Hymns of the Papagos and Pimas. Sells, Arizona, Wycliffe Bible Translators, Inc. 50 pp. [These are the lyrics in Papago of fifty Christian hymns, including the words for “God Bless America.” A Pima-Papago alphabet is appended.]
1960
Mark ’o’ohana ’ab ’amjeth g jiosh ha’ichu’ ‘aaga. Santa Anna, California, s.n. [Translation into Papago of the first eight chapters of the Gospel according to Mark.]
1961
Pima and Papago hymns. Sells, Arizona, s.n. 41 pp. [This “second trial edition” includes the texts of forty-one Christian hymns in Pima and Papago.]
1969
1972
Hymns of the Papagos and Pimas. Tucson, Palm Press. 68 pp. [Here are the texts for sixty-three Christian hymns in the Papago language.]
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Wylie-Kellermann, Jeanie, editor
1999 Community food security. Witness, no. 82 (January/February), pp. 5-23, 30-31. Ambler, Pennsylvania, Episcopal Church Publishing Company. [Included in this compilation of articles is one by Tohono O’odham Community Action (TOCA), “Tohono O’odham community food system” (pp. 16-17).]

Wyllys, Rufus K.
1931 See Velarde (1931)
1932-33 Kino of Pimería Alta, Apostle of the Southwest. Arizona Historical Review, Vol. 5, no. 1 (April), pp. 5-32; no. 2 (July), pp. 95-134; no. 3 (October), pp. 205-225; and no. 4 (January), pp. 308-326. Phoenix, Arizona State Historian. [This serialized biography of Father Eusebio Francisco Kino, S.J., pioneer missionary among the Northern O’odham, includes references throughout to the Indians, including those specifically labeled as “Papago” by Wyllys.]
1933 The trail of the padres: the story of the Arizona missions. Arizona Highways, Vol. 9, no. 12 (December), pp. 9, 18-21. Phoenix, Arizona Highway Department. [Missions San Xavier and Tumacacori are included in this essay.]
1935a Pioneer padre: the life and times of Eusebio Francisco Kino. Dallas, The Southwest Press. Maps, illus., bibl., index. xi + 230 pp. [This book provides a popular summary of what was known about the life of Father Eusebio Francisco Kino, S.J., who in 1687 became the pioneer missionary among the northern O’odham.]
1935b The Spanish missions of the Southwest. Arizona Historical Review, Vol. 6, no. 4 (January), pp. 27-37. Phoenix, Arizona State Historian. [This is a broad historical overview of the topic with a geographic reach from Texas to California. Jesuit missionary Eusebio Kino and Franciscan missionary Francisco Garcés are mentioned specifically as are the Pimería Alta missions at Guevavi, San Xavier del Bac, Tumacácori, and Dolores. By way of summarizing, Wyllys opines, “In the Pimería and in Lower California, the missionaries held their own, and did little more.”]
1950 Arizona: The history of a frontier state. Phoenix, Hobson & Herr. Maps, illus., references, index. xiii + 408 pp. [Superficial mention of Papagos throughout, including a brief discussion of Papagos’ role in the Camp Grant Massacre of 1871. Consult the index.]

Wyman, Leland C.
1983 Southwest Indian drypainting. Santa Fe, School of American Research; Albuquerque, University of New Mexico Press. Illus., bibl., index. xxiii + 320 pp. [An entire chapter (pp. 233-241) is devoted to Papago Indian drypainting, with data from Donald Bahr and Bernard Fontana and with two color and ten black-and-white photographs by Bernard Fontana and one by Mervin W. Larson.]
Papago/San Xavier bibliography

Xavier, Gwyneth H.

YYY

Yablon, Ronald K.

Yarborough, Richard W.; John T. Vance, and Jerome K. Kuykendall
1968 *Interlocutory order before the Indian Claims Commission, the Papago Tribe of Arizona v. The United States of America.* Docket No. 354, pp. 40-3-407. s.l., s.n. [Written here are the orders of the United States Indian Claims Commission, including “that the case [proceed for the purpose of determining the dates of taking (of Papago lands and minerals) ...., all other issues being reserved for future proceedings.” Confirmed Mexican land grants and areas within established Papago reservations are excluded from consideration.]

Yarmal, Ann
2006 Poet Zepeda to present in White Mountains. *Arizona Insight*, April, p. 6. Phoenix, Arizona Humanities Council. [This is about the week-long participation of Tohono O’odham poet Ofelia Zepeda as Poet-in-Residence at the Porter Mountain Center for Creative Writing during the observation of National Poetry Month in April. She was to participate in a panel discussion on “Contemporary Native American Poetry and Its Role in Contemporary Literature and Poetry,” as well as to offer readings and to share in a workshop on “Landscape as Story in Contemporary Poetry.” The Porter Mountain Center serves residents of the White Mountains of northern Arizona.]

Yarnold, K.W.
1969 To the reader ... . *SDC Magazine*, Vol. 12, no. 6 (Spring), pp. 2-3. Santa Monica, California, System Development Corporation. [Most of this issue of the magazine is devoted to development on the Papago Indian Reservation of a Community Health Representative (CHR) Program under auspices of the Indian Health Service’s Health Program Systems Center (HPSC) located on the San Xavier Reservation. HPSC contracted with the California System Development Corporation to provide a consultant, Sheldon Arenberg, to observe, analyze, and report in an effort toward “developing the measures and analytical tools for establishing program effectivity.” This introduction by Yarnold is accompanied by
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eleven black-and-white photos of Papagos and the reservation, including one of the south elevation of the church of Mission San Xavier del Bac.]

Yee, Roberta R.H.
1980  “Evaluation of a sequential follow-up strategy for hypertensive Papago Indians.” Ph.D. dissertation, Northwestern University, Evanston, Illinois. 110 pp. [“The purpose of this study (carried out among 205 hypertensive Papago Indians) was: (1) to implement and evaluate a follow-up intervention strategy for hypertensive patients who missed appointments and were overdue for treatment; (2) to examine the patient variables of age, sex, risk level, and distance from the clinic to assess any differentiating responses to the follow-up intervention; and (3) to apply the results of the study for improving the existing health care system.”]

Yellott, Ann
1985  A cultural dilemma: abuse in American Indian communities. *Tucasa News*, issue 4 (Summer), p. 1. Tucson, Tucson Women’s Commission. [This is the text of an interview with Papago Indian Ella Rumley concerning domestic violence and sexual abuse in the “American Indian community.” Although Papagos are not mentioned as such, Mrs. Rumley is clearly drawing on her knowledge of the Papago community.]

Yetman, David
1998  Our heritage, warts and all. In *Celebrating Arizona’s unique heritage: cultural, historical and environmental perspectives*, edited by Robert F. Ashcraft and Carlton F. Yoshioka, pp. 1-15. Tempe, Arizona State University, College of Public Programs, Department of Recreation Management & Tourism. [Mention is made of the O’odham having built Mission San Xavier del Bac and of Papagos’ having been involved with Maricopas and Pimas in the large scale production of wheat in the mid-19th century.]

2007  *The great cacti: ethnobotany and biogeography*. Tucson, The University of Arizona Press. Maps, illus.,refs., index. ix +297 pp. [This volume on the giant cacti of South, Middle, and southern North America includes accounts of the saguaro and organ pipe and their extensive traditional utilization by O’odham peoples. Yetman also quotes an account by Bernard Fontana of Fontana’s eating frozen saguaro fruit cubes taken from the freezing compartment of Tohono O’odham Laura Kermen’s refrigerator in December (p. 58).]

2008  *50 common edible & useful plants of the Southwest*. Tucson, Western National Parks Association. Map, illus., suggested reading, index. 62 pp. [Mention is made of the Tohono O’odham use of beargrass and evil’s claw in basketry; the use of cholla buds and organ pipe cactus fruit as food; the nectar from ocotillo blossoms as a delicacy; and the saguaro as the basis of the annual calendar.]

Yetman, David A., and Alberto Búrquez
1996  A tale of two species: speculation on the introduction of *Pachycereus pringlei* in
the Sierra Libre, Sonora, Mexico by *Homo sapiens. Desert Plants*, Vol. 12, no. 1 (June), pp. 23-30. Tucson, The University of Arizona for the Boyce Thompson Southwestern Arboretum. [Mention is made on p. 24 of the presence of the cardón or sagüeso (*Pachycereus pringlei*) giant columnar cactus “in lands historically occupied by Hia-ched O’odham (Areñero or Sand Papago).” Passing mention is also made of the Pima revolt of 1751 (p. 260.)

Young, Bill J.
2003 In his own words. *Patronato Mission San Xavier del Bac*, pp. [4]-[5]. Tucson, Patronato San Xavier. [Artist “Josh” Young explains the background for the three paintings done by him, illustrated here in full color, of the sanctuary and two side chapels of Mission San Xavier del Bac.]

Youngo, Margarita
n.d. *San Xavier Mission coloring book*. Illustrated by Cheryl Dyson. Tempe, Arizona, Petley Studios. [Thirty-one pictures of Mission San Xavier del Bac, of desert plants and animals, and of Papago Indians are included in this children’s coloring book. Youngo supplied the brief captions for each picture.]

1987a Come on in! *Dove of the Desert*, no. 1 (Summer), pp. [2]-[3]. Tucson, Franciscans at San Xavier Mission. [A typical morning at Mission San Xavier del Bac is outlined, starting with Father Lucien Pargett’s moving across the inner courtyard. Noted, too, are plans for work on mission restoration, including installation of exhibits to make the visitors’ stay more rewarding.]

1987b The Nativity scene at San Xavier del Bac. *Dove of the Desert*, no. 2 (Winter), pp. [4]-[5]. Tucson, Franciscans at San Xavier Mission. [This is about the Nativity scene carved by Tohono O’odham artist Tom Franco and which is displayed every Christmas season at Mission San Xavier del Bac. Some background on Franco is given as well, emphasizing his career as a native artist.]

Yu, Alan C.L.

Yurtinus, John F.
1981 Historic Arizona in seven days. *Journal of the West*, Vol. 20, no. 3 (July), pp. 86-89. Manhattan, Kansas, Journal of the West, Inc. [A recommended auto tour that includes a visit to Mission San Xavier del Bac.]

ZZZ

Zamora Saenz, Itzkuahli B.
2006 “Topografias antropológicas: territorialidad O’odham y dinámicas regionales del desierto de Sonora.” Master’s thesis in anthropology, Universidad Nacional
Papago/San Xavier bibliography

Autónoma de México, Facultad de Filosofía y Letras, México, D.F. Illus. 181 pp. [000606170]

Zanger, Maggie

Zarbin, Earl
2005 Henry Garfias. Phoenix’s First City Marshal. *Journal of Arizona History*, Vol. 46, No. 1 (Spring), pp. 55-69. Tucson, Arizona Historical Society. [Mentioned here is the fact that on June 29, 1879, Constable Henry Garfias and Maricopa County Deputy Sheriff Jesus Vasquez captured fugitive Jesus Romero “near San Xavier del Bac.” Romero was wanted in Maricopa County for having used a saber to attack a crowd watching horse races on Phoenix’s Washington Street.]

Zarske, John A.
1980 “The use of Wechsler Intelligence Scale for Children (revised) with learning disabled Navajo and Papago American Indian children.” Ed.D. dissertation, Northern Arizona University, Flagstaff. 73 pp. [The conclusion is that these children do poorly on the verbal scale of the test – understandably so – but all right on the spatial, conceptual, and sequential skills.]

Zastrow, Leona M.
1971 Papago pottery. *Arts and Activities*, Vol. 69, no. 2 (March), pp. 25-28. Skokie, Illinois, Arts and Activities. [Laura Kermen, a Papago potter from Topawa, Arizona, demonstrates pottery making to a class at St. John’s Indian High School on the Gila River Indian Reservation. This article, directed at young adults, shows how Papago pottery is made and is illustrated with nine black-and-white photos.]
1978 American Indian women as art educators. *Journal of American Indian Education*, Vol. 18, no. 1 (October), front cover, pp. 6-10. Tempe, Arizona State University, Bureau of Educational Research and Services of the College of Education. [Includes a section on a Papagos Mary Miguel teaching basketry Laura Kermen teaching pottery to children in schools. A photo of Laura Kermen holding one of her pots is on the front cover.]
1979 Native American art forms and value systems. *School Arts*, Vol. 79, no. 2 (October), p. 41. Worcester, Massachusetts, Davis Publications, Inc. [Papago basketry and Acoma pottery making are discussed as examples of ways in which Indian art reflects its particular culture. A Papago basket is illustrated.]
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Zavatti, Silvio, compiler
1977 Canti degli indiani d’America. Roma, Newton Compton Editori. [Italian translations of American Indian poetry, including five poems attributed to Papagos (pp. 60-63). The original source is not cited.]

Zbiegien, Lennie
1969 White dove of the desert. Motorola Monitor, Vol. 7, no. 1, front cover. Phoenix, Motorola Semiconductor Products Inc. [This is a color photograph by Zbiegien of the southeast elevation of the mortuary chapel, church, and convento of Mission San Xavier del Bac.]

Zepeda, Ofelia
1980a Papago alphabet. Sun Tracks, Vol. 6, p. 108. Tucson, Department of English, The University of Arizona. [An orthography which explains the sounds of letters of several songs and stories which appear elsewhere in this volume.]
1980b Thoughts by my mother’s grave. Sun Tracks, Vol. 6, pp. 182-183. Tucson, Department of English, The University of Arizona. [Text in Papago and English, these are the reflections of a young Papago woman visiting the grave on All Souls’ Days of her recently-deceased mother.]
1982a D ‘ac ‘O’odham; we are Papago. In Mat hekid o ju; when it rains, edited by Ofelia Zepeda, pp. 76-77. Tucson, The University of Arizona Press. [Papago and English versions of a poem about waiting for the summer rains to come and, by extension, about Papagos’ patience with respect to waiting for good things to happen in the future.]
1982b Ju:ki; rain. In Mat hekid o ju; when it rains, edited by Ofelia Zepeda, pp. 74-75. Tucson, The University of Arizona Press. [Papago and English versions by a Papago of a poem about the effects on a family of a summer rain storm.]
1983 A Papago grammar. Tucson, The University of Arizona Press. Index. xvi + 190 pp. [More than a mere grammar, this is a twenty-five lesson primer on learning the Papago language, one complete with a brief Papago to English and English to Papago glossary.]
1984 “Topics in Papago morphology.” Ph.D. dissertation, Department of Linguistics,
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The University of Arizona, Tucson. 146 pp.


1988 Annual report for 1986-87 American Indian Studies Program. In An inventory of Native American programs at the University of Arizona for fiscal years 1985-1987, by Gordon V. Krutz, pp. 34-37. Tucson, Office of Indian Programs, The University of Arizona. [Mention is made of a sociolinguistic survey of Tohono O’odham dialect variation, a study funded by the National Science Foundation and carried out by Jane Hill and Ofelia Zepeda.]

1990 American Indian language policy. In Perspectives on official English, edited by Karen L. Adams and Daniel T. Brink, pp. 247-256. Berlin and New York, Walter de Gruyter & Company. [Zepeda discusses official Intertribal Council of Arizona opposition in 1987 to a movement in the State of Arizona to designate English as the official language of the state. She notes the Tohono O’odham Tribal Council similarly took an official stand against the proposed policy, and observes that in 1986 the Tohono O’odham Tribal Council established a policy that, “... declares the Tohono O’odham language as the official language of our people. The Tohono O’odham language is to be used as the official means of oral communication at any and all tribal councils, and all district, village, committee and board meetings as well as in any and all tribal and community functions and activities throughout the Tohono O’odham Nation. Other languages may be used as deemed necessary.” She further elaborates on several aspects of the O’odham language and steps taken by the tribal council to ensure its perpetuation.]

1995a The continuum of literacy in American Indian communities. Bilingual Research Journal, Vol. 19, no. 1, pp. 5-15. Washington, D.C., National Association for Bilingual Education. [Zepeda posits the notion that oral tradition and English literacy are opposite ends of a literacy continuum. She describes the Tohono O’odham language and oral tradition, relating it to the development of O’odham children’s English literacy, the latter often isolated from and in conflict with O’odham literacy.]

1995b Ocean power. Poems from the desert. Tucson, The University of Arizona Press. 89 pp. [Here is a collection of thirty-five poems by Tohono O’odham poet Ofelia Zepeda. Some are written in O’odham with English translations. Most, however, are written in English alone.]


1996a An O’odham way of living in the desert. sonorensis, Vol. 16, no. 1 (Spring), pp. 11-12. Tucson, Arizona-Sonora Desert Museum. [This is a fond reflection by a Tohono O’odham woman on what it feels like to be a resident in the desert, with both its positive and negative spiritual effects.]

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and Chichester, West Sussex, Columbia University Press. [Two poems by Tohono O’odham poet Ofelia Zepeda. The first is about tumbleweed blowing across the streets and desert, and the second is about the shortening of days in the winter as observed through sunlight, or its lack, on the kitchen sink.]

1997a “Bury me with a band” and “Pulling down the clouds.” In Reinventing the enemy’s language. Contemporary Native women’s writings of North America, edited by Joy Harjo and Gloria Bird, pp. 447 and 507. New York and London, W.W. Norton Company. [Zepeda explains how books and a formal education became an escape from having to do manual labor, and follows it with a poem about her mother’s burial with creosote bushes. The second entry is a short poem, written in O’odham and English, about harvesting saguaro fruit and about the smell of the first summer rains in the desert.]

1997b Jewed ’i-hoi / earth movements. O’odham c Milga:n s-ke:g ha’icu cegitodag / A collection of poems in O’odham & English. Tucson, Kore Press. 32 pp. [These poems, published here in a chapbook in an edition limited to 1,000 copies, were written by Zepeda in her native O’odham and transliterated by her into English. The book is accompanied by a compact audio disc containing her introductory material and her reading in both O’odham and English of the dozen poems by her.]

1997c “The man who drowned in the irrigation ditch”; “People on wayward journeys (Russian thistle, Russian tumbleweed)”; and “Waila music.” In Fever dreams: contemporary Arizona poetry, edited by Leilani Wright and James Cervantes, pp. 222-227. Tucson, The University of Arizona Press. [These are three poems by Tohono O’odham poet Ofelia Zepeda. They are preceded by a two-paragraph autobiographical account that includes a listing of some of her other major works and mention of the fact that she is editor of Sun Tracks, the Native American writing serial publication published by the University of Arizona.]

1997d Where the wilderness begins. Isle: Interdisciplinary Studies in Literature and Environment, Vol. 4, no. 1 (Spring), pp. ____-___. Reno, Nevada, Association for the Study of Literature and Environment. [Based on her own life experiences and on interviews with others, especially with a “Mrs. Antone,” Zepeda talks about potentially malevolent spirits that inhabit the desert domain of the O’odham and steps that can be taken to counter their possible effects.]


1999 Developing awareness and strategies for Tohono O’odham language maintenance. Practicing Anthropology, Vol. 21, no. 2 (Spring), pp. 20-22. Washington, D.C., Society for Applied Anthropology. [Zepeda writes that the Tohono O’odham Nation in collaboration with the University of Arizona is developing an O’odham dictionary. Because of tribal involvement and the fact that the project is being carried out by tribal members, it is unique.]

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Library. [A beautifully understated and low-key account by poet and linguist Zepeda of her view of Tohono O’odham culture and its influence on her and her writing and work as an academic linguist. She elaborates through an explanation of the meanings in her poem, “Pulling Down the Clouds.”]

2000b Days of summer rain. In Rain: Native expressions from the American Southwest, compiled and edited by Ann Marshall. Phoenix, Heard Museum; Santa Fe, Museum of New Mexico Press. [This essay, one that includes poetry, talks about the relationship between O’odham and the summer rains and rainbows. The relationship is explained in terms of things told about rains and storms to children by their parents and grandparents. Zepeda draws on her memories of being a child between 8 and 10 in telling the story.]


2001b Morning air. In Getting over the color green: contemporary environmental literature of the Southwest, edited by Scott Slovic, p. 271. Tucson, The University of Arizona Press. [A poem by O’odham poet Zepeda which, in its entirety, reads: “The early morning air, enveloped in heavy moisture. I go outside and it lays on my shoulders, I go about my business, carrying the morning air for the rest of the day.”]

2001c Wind. In Getting over the color green: contemporary environmental literature of the Southwest, edited by Scott Slovic, pp. 268-270. Tucson, The University of Arizona Press. [O’odham poet Ofelia Zepeda writes about wind; her memories of her father’s watching and reveling in the wind’s arrival, knowing it was a portent of rain; and an O’odham legend concerning wind and the colors of its four directions: blue, white, red, and black.]

2002 How to end a season. In Saguaro: the desert giant, by Anna Humphreys and Susan Lowell, p. 32. Tucson, Rio Nuevo Publishers. [A photograph of her by Zepeda’s husband, Tony Celentano, accompanies this poem by Zepeda contrasting traditional O’odham culture with “America’s childhood memories (of) Rover, Yogi and Barnacle Bill.”]


2005 Poems of home. In Home: native peoples of the Southwest, edited by Ann Marshall, pp. 18-21, 142-145. Phoenix, Heard Museum. [Here are short poes by this Tohono O’odham poet about birth, family, language, food, home, sounds of home, sounds of ceremony, corn soup, house, Avon brush, going home, chile stew, pottery, identity, land/landscape, feeding, watto [ramada], smoke in our hair, the two village system, squash under the bed, fry bread, it has not always been like this, when the ground was still wet, three times a day, and winter squash.]

2008 Where clouds are formed. [Sun Tracks, Vol. 68.] Tucson, The University of
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Arizona Press. 75 pp. [Here is a gathering of 40 poems by Zepeda divided into three sections: “Lost Prayers,” “Other Worlds,” and “How To End a Season.” They are a powerful evocation of the Sonoran Desert – both urban and rural – in which the poet was born and where she grew to adulthood. They are also a sharing of many of her life experiences in worlds beyond the desert setting.]

2010  
S=wa’us I:bihe / Breathing moisture in a desert place. (Keepsake, no. 10, Lawrence Clark Powell Memorial Lecture.) Tucson, Southwest Literature Project, Pima County Public Library. 17 pp. [Limited to 100 printed copies, this is the text of a lecture delivered in Tucson on December 2, 2010. The essay is a lyrical reflection of the author’s life as a desert- and city-dwelling Tohono O’odham. Her words are filled with love and humor.]

2013  
Music mountains. Arizona Highways, Vol. 89, no. 11 (November), p. 46. Phoenix, Arizona Department of Transportation. [Poet Zepeda urges her readers to approach the mountains of Southern Arizona, for which she gives both O’odham and English names, with “harmony, a strong rhythm, a beat.”]

Zepeda, Ofelia, editor  
1982  
When it rains: Papago and Pima poetry; mat hekid o ju: ‘O’odham ha-cegitodag. Sun Tracks, Vol. 7. Tucson, The University of Arizona Press. [An 82-page gathering of seventeen poems in English and Papago by nine Papago poets (as well as by linguist Kenneth Hale), illustrated by three black-and-white photographs of Papago country.]

Zepeda, Ofelia, and Jane Hill  
1998  
Collaborative sociolinguistic research among the Tohono O’odham. Oral Tradition, Vol. 13, no. 1, pp. 130-156. Columbus, Ohio, Slavica Publications. [Zepeda, an O’odham, talks about her reasons for becoming a linguist and the influences on her by Ken Hale, Daniel Matson, and Bernard Fontana. She and Hill discuss their collaborative effort in carrying out a study of O’odham dialects spoken on the main O’odham Reservation with headquarters at Sells and their observance of O’odham female “breathy” speech. Especially revealing are Zepeda’s comments about the pitfalls of doing field research among one’s own people and the negative responses such research can draw.]

2001  

Zerwekh, Edward M.  
1962  
John Baptist Salpointe, 1825-1894. New Mexico Historical Review, Vol. 37, no. 1 (January), pp. 1-19; no. 2 (April), pp. 132-154. Santa Fe, Historical Society of New Mexico; Albuquerque, University of New Mexico. [There are several references here to Mission San Xavier del Bac noting some of the early history of the mission from 1767 through 1859 (pp. 15-17). It is mentioned that Salpointe installed Mr.
Vincent as a teacher for Papago Indians at San Xavier and that Salpointe lobbied in Washington, D.C. for the opening of a school at San Xavier. There is more discussion about the school and Papagos (pages 132, 141-143].

Zigmond, Maurice L.

Zillatus, Mary G.

Zoeefd, Kathleen W.

Zúñiga, José
1835 Rápida ojeada al Estado de Sonora, territorios de California y Arizona. México, Juan Ojeda. 66 pp. [There are chapters here on the presidios of Sonora and on the Pimería Alta.]


Zúñiga, José de
1976 [Report from Tucson to the Real Consulado.] In Desert documentary: the Spanish years, 1767-1821 [Historical Monograph, no. 4], by Kieran R. McCarty, pp. 86-92. Tucson, Arizona Historical Society. [The captain of the Tucson presidio replies on August 4, 1804, to a questionnaire concerning the geography, public works, military, commerce, agriculture, stockraising, industry, occupations, and general observations concerning the Tucson area. In it he opines, “The only public work here that is truly worthy of this report is the church of San Xavier del Bac, ten miles from this presidio.” He describes the structure and its ornamentation in considerable detail and concludes by writing, “The reason for this ornate church at this last outpost of the frontier is not only to congregate the Christian Pimas of the San Xavier village, but also to attract by its loveliness the unconverted Papagos and Gila Pimas beyond the frontier. ... Because of the hazards involved (Apache threat),
the salaries of the artisans (who built the church) had to be doubled.”]

1977  Zúñiga: 1804. In Bac: where the waters gather, by John P. Schaefer, Celestine Chinn, and Kieran R. McCarty, pp. 48-49. [Tucson], privately printed. [With a new introduction and a somewhat different translation into English by McCarty, this is otherwise identical to Zúñiga (1976).]