

## 1. Description

- 1.1 Name of society, language, and language family: Maricopa (Piipaash, Cocomaricopa, Papatsje), Maricopa language, Yuman language family (2) (11)
- 1.2 ISO code (3 letter code from ethnologue.com): mrc
- 1.3 Location (latitude/longitude): Confluence of Gila and Colorado Rivers; 32°45'00.0"N 114°36'00.0"W
- 1.4 Brief history: "The Maricopa people were small bands living along the lower Gila and Colorado rivers. Each of these bands migrated eastward at different times. The Xalychidom (Maricopa of Lehi), left around 1825-1830. The last of these bands is said to have left the Colorado River in the late 1830's. Eventually these bands came together and became collectively known as the Maricopa. As they migrated eastward, they came upon the Pima tribe and established a relationship. Both tribes provided protection against the Yuman and Apache tribes." (1) Today, most live in small communities around their traditional lands on the Gila River and Salt River Reservations. (5) They live like most other modern Americans; their traditional way of life wiped out by the damming of the Colorado River by white settlers and subsequent incursion of large numbers of Europeans into traditionally held lands. (2)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: "During the month of September 1865, the Maricopa were organized and mustered into federal military service in a unit known as Company B, 1st Indian Arizona Volunteer." (2) Since at least the mid-19<sup>th</sup> century, the Maricopa have felt the strong presence of the American government and pressure to assimilate. (2). BIA sent Presbyterian missionaries to aid in assimilation process. (2) Today, while still maintaining their own communities, the Maricopa people live as all other modern Americans, having totally assimilated. (1)
- 1.6 Ecology: Lived on banks of Colorado and Gila Rivers; close proximity to the Estrella Mountains; river confluence made fertile ground for agriculture. (2) Local edible plants included groundnuts and berries.
- 1.7 Population size, mean village size, home range size, density: Today, around 9,000 are enrolled members living at the community (1) which occupies a space inside the larger Gila River and Salt River reservations, also home to the Pima. (5) "In 1775, according to Garcés, their rancherías extended about 40 miles along the Gila from about the mouth of the Hassayampa to the Aguas Calientes," (6). "about 6,000 Pima and Cocomaricopa lived on Gila River in 1742, and that they extended also to the Salado and the Verde; they are also said to have had some rancherías on the west side of Colorado River" (6)

## 2. Economy

- 2.1 Main carbohydrate staple(s): prior to European incursion, grew wheat, barley, corn, beans and other vegetables for subsistence. (7) Women gathered nuts and berries. (8)
- 2.2 Main protein-lipid sources: Men fished, hunted small game such as rabbits. (7) After European contact, cattle were introduced. (4). Environment didn't offer much game; crops more important
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow used in hunting and warfare. (8) Clubs also used as weapons. (8)
- 2.4 Food storage: Since European contact, surplus food has been traded rather than stored. Maricopa were known to have millions of pounds of food for trade with settlers. (7) Learned food-storage techniques and developed granary from Pimas after mastering crop production, allowing for surplus yields. (9)
- 2.5 Sexual division of production: "Maricopa husbands and wives worked together to farm their fields. Men planted the crops, and women harvested them. Maricopa women did most of the cooking and child care, and men sometimes went to war to protect their families. Both genders took part in storytelling, music and artwork, and traditional medicine." (8)
- 2.6 Land tenure: Extensive agriculturalists; cultivated corn, pumpkins, beans, wheat (over 1 million pounds in 1862), barley. (7) Also grew tobacco and cotton. (1) Subsisted on agricultural economy until damming of Colorado and Gila rivers made farming impractical. (7)
- 2.7 Ceramics: Dark-red clay pottery; known for their excellent craftsmanship in traditional times and today; art/tradition that has been maintained through vast cultural transition (5)
- 2.8 Specified (prescribed or proscribed) sharing patterns: Single families maintained their own fields, so crop yields were first taken by the farmers themselves, then the surplus was either stored for community use or traded (9)
- 2.9 Food taboos: Not specified
- 2.10 Canoes/watercraft?: "Maricopa Indians weren't coastal people, and rarely traveled by river. Occasionally they used rafts, but more often, they just walked" (8)

## 3. Anthropometry

- 3.1 Mean adult height (m and f): "They are a robust and well-formed race" (7) "In appearance, the riverine people were generally taller and fairer of skin than their neighbors." (9)
- 3.2 Mean adult weight (m and f): See 3.1

## 4. Life History, mating, marriage

- 4.1 Age at menarche (f): Not specified
- 4.2 Age at first birth (m and f): Statistics from 2010 census show that most Maricopa women on reservations who gave birth were between 20 and 34, while there were 0 births per 1,000 women aged 15 to 19. (13)
- 4.3 Completed family size (m and f): 3.7 in modern times (13)
- 4.4 Inter-birth-interval (f): Not specified; 122 births per 1,000 women aged 20 to 34; 27 births per 1,000 women aged 35 to 50 in modern times (13)
- 4.5 Age first marriage (m and f): Not specified

- 4.6 Proportion of marriages ending in divorce: Not certain, but divorce is prevalent. Systems for dealing with child-custody disputes were developed in pre-European times, including a hearing before elders in the community. (9) Divorce was very informal and common in pre-European days. (14)
- 4.7 Percent marriages polygynous, percent males married polygynously: “polygyny, particularly of the sororal type, was allowed,” (11) “Polygamy was only a question of the husband's ability to support more than one wife.” (14)
- 4.8 Bride purchase (price), bride service, dowry?: Not specified
- 4.9 Inheritance patterns: Positions of power often inherited in a patrilineal fashion (14)
- 4.10 Parent-offspring interactions and conflict: Not specified
- 4.11 Homosexual activities, social attitudes towards homosexuals: Not specified
- 4.12 Pattern of exogamy (endogamy): Exogamous clans. No inter-marriage within clan. (9)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? Not specified
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) Not specified
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Not specified
- 4.16 Occurrence of sexual coercion, rape: Not specified
- 4.17 Preferential category for spouse (e.g., cross cousin). Anyone outside of clan.
- 4.18 Do females enjoy sexual freedoms? Reports from early European contacts claim the women are “not so virtuous,” (9) so this may imply that they had a degree of sexual freedom compared to typical European women of the day. “unchastity prevailed to an inordinate degree among both sexes.” (14)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Not specified
- 4.20 If mother dies, whose raises children? Not specified
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Modern day- median male age: 33. Median female age= 38 (13)
- 4.22 Evidence for couvades: Not specified
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) Not specified
- 4.24 Kin avoidance and respect? Not specified
- 4.24 Joking relationships? Not specified
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Leadership/power positions often passed down in a patrilineal fashion (14)
- 4.26 Incest avoidance rules: “Their creation and education by gods, their history and social rules, were preserved and disseminated by shamans and song leaders in myths and song cycles, many of which overlapped from group to group, as did their patrilineal, exogamous, totemic clans, which seem to have served no purpose except exclusion of incest.” (9)
- 4.27 Is there a formal marriage ceremony? “Marriage... is entered into without ceremony and is never considered binding. Husband and wife may separate at pleasure, and either is at liberty to marry again.” (14)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Not specified
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Outside of clan, regardless of sex (14)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? No evidence of arranged marriages
- 4.31 Evidence for conflict of interest over who marries who: Men competing for women; patriarchal polygyny (14)

#### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare: Not specified
- 4.15 Outgroup vs ingroup cause of violent death: Not specified
- 4.16 Reported causes of in-group and out-group killing: Out-group killing caused by conflicts with neighboring tribes. Apache, among others, raided Maricopa/Pima settlements regularly. “Their peaceful disposition is not the result of incapacity for war, for they are at all times enabled to meet and vanquish the Apaches in battle.” (9)
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Very close relations with Pima tribe; share reservation, many cultural similarities. (1) “They have ever been most friendly to Americans, and I have yet to learn of a single instance in which they ever harmed a white man.” (7) Historically, they have been at war with the Mohave and Apache. (7)
- 4.18 Cannibalism? No

#### **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): No mobility in historic times; agricultural and settled. Today, settled at reservations.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): “The tribe was led by a chief who lived in the strongest village and whose position was sometimes inherited through the male line” (11)
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense): Yes. Frequent warfare historically with neighboring tribes in attempt to defend territory. (2)
- 5.6 Social interaction divisions ? (age and sex): Not specified

- 5.7 Special friendships/joking relationships: Not specified
- 5.8 Village and house organization: “The houses of these Indians are all built alike: a rib work of poles 12 or 15 feet in diameter is put up, thatched with straw, and then covered on top with dirt, . . . they make sheds with forks, and cover them with flat roofs of willow rods for summer shelters.” (9)
- 5.9 Specialized village structures (mens’ houses): Not specified
- 5.10 Sleep in hammocks or on ground or elsewhere? Not specified
- 5.11 Social organization, clans, moieties, lineages, etc: Exogamous clans
- 5.12 Trade: Traded crops extensively with Europeans before their economic base was undermined.
- 5.13 Indications of social hierarchies? Yes. Chieftans were elites, often passed their power down to their sons, creating a relatively fixed ruling class (14)

## 6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR: Importance of dreams implies daily consciousness of religion and cosmological belief. Shamans led community in ceremonies of death and ancestor contact.
- 6.1 Specialization (shamans and medicine): “Permanent shamans” obtained their position of authority through “individual dreaming” and communicated these lessons from the divine through song. (9) “Their creation and education by gods, their history and social rules, were preserved and disseminated by shamans and song leaders in myths and song cycles.” (9)
- 6.2 Stimulants: No evidence found.
- 6.3 Passage rituals (birth, death, puberty, seasonal): “According to custom, the dead were cremated and a horse was slain to enable the deceased to ride westward into the land of the dead.” (11)
- 6.4 Other rituals: “They are very superstitious and believe in witches; often make great sacrifices of property to find and destroy the evil one that is generally in the form of a stick or stone. They work with great energy and excitement until the mischievous object is found and destroyed. They then return to their legitimate labors with a sense of feeling that a great calamity has been averted.” (4)
- 6.5 Myths (Creation): Two mythical children are born of the Earth and Sky, who in turn create the people and animals of the world. The origins of warfare and poison are explained, and characters such as witches are established in the cultural consciousness. (12)
- 6.6 Cultural material (art, music, games): No information found
- 6.7 Sex differences in RCR: Both sexes took part in spiritual ceremonies
- 6.8 Missionary effect: Presbyterian ministers have historically been in the area a long time; setting up boarding schools to instill American/Christian ideals and values into young Maricopa children
- 6.9 RCR revival: Modern-day Maricopa people preserve tribal tradition as much as possible, but it is not evident that traditional Maricopa religion is still practiced in any widespread way. (1)
- 6.10 Death and afterlife beliefs: Believe there is an afterlife that one must be prepared for (via cremation and horse slaying ceremony), and that deeds in this life will be punished or rewarded in an afterlife. (4) “They also believe that at death the soul is taken into another world by an owl, hence the hooting of that bird is regarded as ominous of an approaching death” (14)
- 6.11 Taboo of naming dead people? No evidence found
- 6.12 Is there teknonymy? No evidence found
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): “They believe in a Great Spirit, and future rewards and punishments,” (4) and also place importance on dreams/visions. Two mythological beings, “Cipas” and “Kokomat,” are also revered and heralded as the creators of humanity. (8) “Sickness, misfortune, and death are attributed to sorcery, and, as among other Indians, medicine-men are employed to overcome the evil influence of the sorcerers” (14) There are elements of animism, such as belief in a Sun God.

## 7. Adornment

- 7.1 Body paint: Early primary sources reference their “liberal use of paint and tattooing” (9)
- 7.2 Piercings: “Ears and septum were pierced for the hanging of shell pieces (abalone being preferred for the ears)” (9)
- 7.3 Haircut: “The men never cut their hair, but wear it in massive plaits and folds, which frequently descend to the calves of their legs. The front hair is cut even with the eyebrows. The women wear short hair and are not permitted to have it more than eight or nine inches in length.” (7)
- 7.4 Scarification: Evidence of scarring to commemorate milestones or events, usually not happy ones (14)
- 7.5 Adornment (beads, feathers, lip plates, etc.): “Strung shell beads were liberally worn.” (9)
- 7.6 Ceremonial/Ritual adornment: “The Maricopas painted their faces and bodies for special occasions, and also wore [tribal tattoos](#) on their chins and faces.” (8)
- 7.7 Sex differences in adornment: “Originally, Maricopa people didn't wear much clothing-- men wore only [loincloths](#) and women wore knee-length skirts.” (8) “Maricopa men twisted their long hair into [hair rolls](#), which looked a little like dreadlocks. Sometimes they would wind them up around their heads, or wrap a turban around them. Maricopa women wore their hair long and straight with bangs in front.” (8)
- 7.8 Missionary effect: Today, most Maricopa dress in a completely nontraditional fashion aside from special ceremonies (8)
- 7.9 Cultural revival in adornment: “Today, Maricopa people wear modern clothes like jeans instead of loincloths... and they only wear traditional regalia for special occasions like a dance.” (8)

## 8. Kinship systems

8.1 Sibling classification system: Not specified

8.2 Sororate, levirate: "This [sororate] has been practiced by the Maricopa Indians of Arizona where they replaced the deceased wife with one of her sisters." (10)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Not specified

## 9. Other interesting cultural features (list them):

### Numbered references

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