

## 1. Description

### 1.1 Name of society, language, and language family:

Lower Pima, Pima Bajo, Mountain Pima, O'odham, Taramil O'odham, Ood

They speak Lowland Piman or Highland Piman and the language is from the Northern Branch of the Uto-Aztecan language tree. It is very similar to Tepehuan and the language spoken by the Pima Alta(Upper Pima) (Advameg, Inc., 2011)

### 1.2 ISO code (3 letter code from ethnologue.com):

639-3 (Lewis, 2009)

### 1.3 Location (latitude/longitude):

30.5N, 109.5W; 28N, 108W (Osier, Cheung, Kidd, Pakistis, Miller, & Kidd, 2002) Though according to Ethnologue they are pretty spread out.<sup>2</sup> According to everyculture.com they are split into two groups; the Nevomes(who may be extinct) living along several rivers and the Yecora who are around the border of Sonora and Chihuahua (Advameg, Inc., 2011)

### 1.4 Brief history:

The exact origin is sketchy since there is no written record before the arrival of the Spanish, but everyculture.com states that it they probably originated near the Arizona and Sonora border. They spread south from there and were probably separated by war with other nations. When the Spanish came around 1533 and started taking slaves. Then Jesuits started up missions in the area in the seventeenth century and tried to force the pimas onto reservation type areas to better control them. The Pima revolted several times with other native peoples. They worked on mission farms and in mines and some were forced into indentured service by being made to work for food and goods at inflated prices. The Jesuits were kicked out of the area in 1767 by the Spanish crown. By the end of the 18<sup>th</sup> century the Spanish had been forced out of Pima Bajo territory by the Apache. This started with attacks on the Piman people who were working the fields and mines and so the Pima Bajo were forced to help the Spanish fight the Apaches. In 1910 there was a Revolutionary War and afterward the new Mexican government finally rewarded the Pima for their help against the Apache by giving them "ejido land." After that most were displaced and absorbed into Mexican society. (Advameg, Inc., 2011)

### 1.5 Influence of missionaries/schools/governments/powerful neighbors:

Missionaries attempted to make the Pima Bajo become Christians but they often rebelled and few were converted. Many were killed by disease brought by Europeans (Advameg, Inc., 2011) and things such as metal were introduced to them via Europeans. (Russell, 1908) Agriculture could have been introduced by the Hokoma but there is no indication that the Pima were around that far back. (Russell, 1908)

### 1.6 Ecology:

### 1.7 Population size, mean village size, home range size, density:

Pop. 1000 (Lewis, 2009),

They live in small scattered clusters and migrate to find work (Advameg, Inc., 2011)

Usually one family per house though occasionally larger kin groups will live in a single house (Russell, 1908)

## 2. Economy

### 2.1 Main carbohydrate staple(s):

Maize sesame, beans, calabazas, watermelons and some vegetables. The staple though is pinole, which is toasted corn that is ground up then water or milk is added (Pennington, 1980). Im guessing it is similar to grits

### 2.2 Main protein-lipid sources:

Cheese, Swine, Eggs, and Chicken seem to be their main protein sources though none seem to hold dominance and do not seem to be of great importance to their diet (Pennington, 1980)

### 2.3 Weapons: Bow and arrow, blowguns?:

They used to use bows and arrows but now use guns when available (Pennington, 1980)

According to Russell the bow and arrow was originally the most used weapon but they also had war clubs and each group of warriors would have a few members who used only the club in battle. He also states that they used sharpened sticks that evolved into lances when the spaniards introduced metal.(Russell, 1908).

### 2.4 Food storage:

Baskets, leather bags/pouches, pottery (Pennington, 1980)

### 2.5 Sexual division of production:

I found very little about the division of production except that in the past when the Pima Bajo were being harassed by the Apache, they had a pretty equal division of labor in the fields, men would till plant and thrash, women helped thrash and carried it all to be stored. Women carried things so that men could draw their bows if they were attacked. (Pennington, 1980)

There is no indication that women hunted or currently hunt but both Russell and Pennington suggest that hunting is not largely important to the Pima Bajo Others say that Men were responsible for heavy labor, farming and house building, women for domestic chores(Cooking, cleaning, etc), pottery making, and basket weaving, and children watched the fields to keep scavengers away from the crops. (Advameg, Inc., 2011)

### 2.6 Land tenure:

Traditionally land for hunting and gathering was shared. Groups of families would live in Rancheros which consisted of several houses surrounded by fields. You would work the fields around the rancho your family lived in. Land is passed on through the family (Advameg, Inc., 2011)

### 2.7 Ceramics:

Crude clay pots with little to no design (Pennington, 1980)

### 2.8 Specified (prescribed or proscribed) sharing patterns:

They help each other out equally within the extended family such as farming land together, one person provides the seed and the other the land and both provide labor. Within the nuclear family they do not expect immediate repayment for any assistance given. Outside of the nuclear family they are much less generous. (Advameg, Inc., 2011)

### 2.9 Food taboos:

None that I could find

### 2.10 Canoes/watercraft?

Rafts were used in the past, people also used hollowed out gourds for floatation devices and sometimes use large logs. (Pennington, 1980)

## 3. Anthropometry

### 3.1 Mean adult height (m and f):

Unable to Locate information

3.2 Mean adult weight (m and f):

Unable to Locate information

#### **4. Life History, mating, marriage**

4.1 Age at menarche (f): Info unavailable

4.2 Age at first birth (m and f): Info not available

4.3 Completed family size (m and f): Info not available

4.4 Inter-birth-interval (f): Info not available

4.5 Age first marriage (m and f): Info not available

4.6 Proportion of marriages ending in divorce: Info not available

4.7 Percent marriages polygynous, percent males married polygynously:

This information was not specified anywhere but everyculture.com words marriage in a way that suggest monogamy. (Advameg, Inc., 2011)

4.8 Bride purchase (price), bride service, dowry?:

No info on bridal exchange except that there is no real marriage ceremony (Advameg, Inc., 2011)

4.9 Inheritance patterns:

Patrilineal land and livestock, if a farmer has no sons his sons-in-law will inherit the land after a time of working it. (Advameg, Inc., 2011)

4.10 Parent-offspring interactions and conflict:

Info not available

4.11 Homosexual activities, social attitudes towards homosexuals:

Info not available

4.12 Pattern of exogamy (endogamy):

Patterns of endogamy

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

The Pima Bajo adopted a fictive kinship from the Spaniards where the children have godparents, the godparents have lifelong relationships with the child and the biological parents and share in parental responsibilities, this is practiced with both men and Women. (Advameg, Inc., 2011)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Info not available

4.16 Occurrence of sexual coercion, rape: Info not available

4.17 Preferential category for spouse (e.g., cross cousin)

Nuclear families are increasingly intermarried to retain land and wealth within those families. (Advameg, Inc., 2011)

4.18 Do females enjoy sexual freedoms?

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

Given the amount of inner family help described on everyculture.com (Advameg, Inc., 2011) I would assume that the family would fill in the gaps and the "comadre" (godmother) and biological father would take the brunt of responsibility

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females Info not available

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:

Patrilineal (Advameg, Inc., 2011)

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

No (Advameg, Inc., 2011)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

Preferred within and is very unlikely to occur outside the community (Advameg, Inc., 2011)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Info not available

4.31 Evidence for conflict of interest over who marries who:

Info not available

#### **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare: Info not available

4.15 Outgroup vs ingroup cause of violent death: Info not available

4.16 Reported causes of in-group and out-group killing: Info not available

4.17 Number, diversity and relationship with neighboring societies (external relations): They seem to be peaceful amongst themselves though they have had conflict with the apache in the past. (Pennington, 1980)

4.18 Cannibalism?

No

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

5.1 Mean local residential (village) group size: varies

5.2 Mobility pattern: (seasonality): Men often move during colder months to find work, originally they were not nomadic (Advameg, Inc., 2011)

5.3 Political system: (chiefs, clans etc, wealth or status classes): original social structure is mostly unknown though they seem to have had elected heads.

Today they are forced to have elected Governors and assistant governors (Advameg, Inc., 2011)

5.4 Post marital residence: Info not available

5.5 Territoriality? (defined boundaries, active defense):

This involves dealing with municipio, state, and federal authorities; protecting landholdings; collecting taxes; and registrating land. The chief ejido official, called the presidente or comisario, is responsible for acting as liaison among local citizens, (Advameg, Inc., 2011)

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

Most live in ranchos which are several households surrounded by fields (Pennington, 1980)

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

Mattresses only used in cold months and those are made of anything they can find. The rest of the time they sleep on cots or beds made of softwood. (Pennington, 1980)

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

trade and barter within families and in markets, seldom use money (Russell, 1908)

5.13 Indications of social hierarchies? Information not available

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

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal):

6.4 Other rituals:

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

Catholic today but little is known about original religion (Advameg, Inc., 2011)

## **7. Adornment**

7.1 Body paint:

Babies were painted directly after birth. Paint mixed with grease to prevent chapping in cold weather. Paint is also used in ceremonies and each person paints their own face.

7.2 Piercings:

7.3 Haircut:

Men and Women wear their hair long though women cut their hair when in mourning. Men keep theirs in a skein and cut their bangs in a straight line across the forehead. Women wear theirs down or in a bun on top of the head. (Russell, 1908)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.):

Beads, feathers, tin, and scarlet cloth braided into earlocks (Russell, 1908)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

Tattooing was done with thorns. Men had a line under their eye and one across the temples and forehead. Women had the under eye tattoo and vertical lines at the sides of the mouth connected by a thick tattooed band under the lip (Russell, 1908)

7.8 Missionary effect:

7.9 Cultural revival in adornment:

## **8. Kinship systems**

8.1 Sibling classification system:

brother sister, brother in law (Advameg, Inc., 2011)

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

First Uncle

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

They make beer from maize

## Works Cited

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