

1. Description

1.1 Name of society, language, and language family: Upper Pima, Pima-Papago; Akimel O'odham

1.2 ISO code (3 letter code from ethnologue.com): ood (4)

1.3 Location (latitude/longitude): Aboriginally, the Pima-Papagos/Upper Pimans occupied about forty thousand square miles of the Sonoran Desert of the present states of Sonora, Mexico, and Arizona, United States. This territory lies Between 30° and 33° N and 112° and 115° W.

1.4 Brief history: The Pima were and are an almost completely sedentary tribe; subsisting largely on the products of agriculture and the abundant mesquite bean, small game, fish. Pima traditions are that they originated in the region they now occupy and there is nothing in their culture to indicate that they have not been in or near their present habitat for a very long time. It has been suggested that they are descendents of the builders of Casa Grande and similar type ruins, but for this there is no definite proof. Pima culture was in part marginal to the Pueblo civilizations. Its major features, however, strongly resemble the culture of the sedentary Yuman tribes of the Gila and lower Colorado rivers. In a larger sense these lowland cultures in general appear to be partially derived from marginal contacts with cultural influences, which came up the west coast of Mexico and the Sierra Madre to the Pueblos. (2)

1.5 Influence of missionaries/schools/governments/powerful neighbors: In early post-European times (c. 1550-1700), they bordered various Apache tribes to the east; the Opata, Lower Pima, and Seri to the south; the Cocopa, Quechan (or Yuma), and Maricopa to the west; and the Yavapai to the north. In the premodern period (c. 1700-1900), relations with the Apache, Quechan, and Yavapai were warlike; those with the Cocopa and Maricopa were peaceful. (7)

1.6 Ecology: The Pima anciently lived along watercourses such as the San Pedro, Santa Cruz, Aravaipa, and Gila. The typical environment is the stream bottom with thick mesquite groves and flat, irrigable lands. (1, pg. 5)

1.7 Population size, mean village size, home range size, and density: Mooney (1928) estimates that there were 4,000 Pima in 1680. In 1775 Garces placed the number of those on the Gila River at 2,500. In 1906 there were 3,936 in all; in 1910, according to the United States Census, 4,236; and in 1923, according to the Report of the United States Indian Office, 5,592. The 1930 census returned 4,382. The Indian Office reported 5,170 in 1937.

2. Economy

2.1 Main carbohydrate staple(s): Tepary beans, maize, and squash. The One Villagers had access to fertile river flood plains which provided them with surplus crops. The Spanish brought horses, cattle, wheat, and much else to Pima-Papago awareness, but it was only with the Pax Americana that they could safely cultivate those plants.

2.2 Main protein-lipid sources: Deer, rabbit, quail, dove, fish.

2.3 Weapons: Bow and arrow, blowguns?: Bows are of Osage orange or even willow. Hunting arrows are two feathered instead of three and do not have stone points. (Russell, 1908, 95-96.) Slings were used by young men and boys as a weapon. They were of leather, a leather piece for holding the stone, and two leather strings. (Russell, 1908, 120.)

2.4 Food storage: Pottery was used for hauling water and cooking. Baskets were used for food storage and preparation. Iron and steel were early adopted for cutting and digging, but stone was retained into the twentieth century for pounding and grinding foodstuffs.

2.5 Sexual division of production: Men did most of the hunting, farming, and building, and women gathered wild foods and fetched water, made baskets and pottery, cooked, and cared for the young children. Native ritual and curing practices were assigned primarily to men, but women dominated the premodern folk Christian liturgies.

2.6 Land tenure: Land was abundant and fields and houses were easy to make (fifty person hours for an earth-covered house, five hours for a No Villager house). There was a tendency toward patrilineal inheritance of fields and house sites and to patrilocal post marital residence, but few people felt constrained by those tendencies. Men could reside matrilocally and people could relocate with cousins.

2.7 Ceramics: Aboriginal crafts included pottery, basketry, and cotton weaving. Pima-Papago arts were utilitarian.

2.8 Specified (prescribed or proscribed) sharing patterns: Very little commercial (buying and selling) activity. As in previous eras, the *gift*, not the sale, is the dominant Indian-to-Indian mode of exchange. Therefore, there is nothing in a reservation resembling a business district. Nowadays people buy most of their necessities, but they do so in White towns off the reservation, and they sell little among themselves.

2.9 Food taboos: When changing from girlhood to womanhood, a dance called Chuwa, literally “Changing” was performed. During this time, the girl was not permitted to eat meat or use salt for that would make them ugly and old before their time.

2.10 Canoes/watercraft? N/A

3. Anthropometry

3.1 Mean adult height (m and f): 165-170cm for men 152.5-167.5 for females

3.2 Mean adult weight (m and f): No information was available.

4. Life History, mating, marriage Patrilocal residence was the norm until a couple had several children, when they then built their own house

4.1 Age at menarche (f): ~12 years of age.

4.2 Age at first birth (m and f): No information was available.

4.3 Completed family size (m and f): Family size ranged drastically depending on the Man and his engagements with other women.

4.4 Inter-birth-interval (f): No information was available.

4.5 Age first marriage (m and f): The husband's first marriage was at sixteen or seventeen years of age. Marriage was permitted with nonrelatives and relatives more remote than second cousins, with marriages arranged by the bride's parents soon after puberty.

4.6 Proportion of marriages ending in divorce: The primary cause of divorce was a bad temper; next came infidelity. Couples could take their dispute to the Keeper of the Smoke at the central village meeting house (see below). After divorce, men and women tended to remarry quickly.

- 4.7** Percent marriages polygynous, percent males married polygynously: Most males engaged in multiple relationships, both formally and informally. Both females and males socially accepted this.
- 4.8** Bride purchase (price), bride service, dowry?: Around the time of puberty, a female's parents would simply advertise her availability. No price was paid in any research employed here.
- 4.9** Inheritance patterns: In aboriginal times individual property, including the deceased's house was destroyed or buried with the dead. Since land is indestructible and was held not Individually but through layers of collective rights, tracts of land, including fields, were neither destroyed after death nor simply transferred to single inheritors. Earth-bound productive resources were constantly but slowly redealt and reshuffled. This is less true today as U.S. probate procedures and Inheritance law are used in each reservation's tribal court. Besides land (primarily on the allotted reservations where land is now leased to outsiders), horses (formerly destroyed), cattle (Primarily on unallotted reservations), and bank savings are now probated.
- 4.10** Parent-offspring interactions and conflict: Child rearing discouraged boisterous or affrontive expressions of hostility or anger. As they matured, children were trained to be modest and retiring. Young people were continually taught a moral code of industry, fortitude, and swiftness of foot
- 4.11** Homosexual activities, social attitudes towards homosexuals: No information was available.
- 4.12** Pattern of exogamy (endogamy): No information was available.
- 4.13** What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? No information was available.
- 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)?
- 4.16** Occurrence of sexual coercion, rape: Very common.
- 4.17** Preferential category for spouse (e.g., cross cousin) No information was available.
- 4.18** Do females enjoy sexual freedoms? Yes, as much as males do in many respects. Even if engaged in a marriage, random play was commonplace.
- 4.19** Evidence of giving gifts to extramarital partners or extramarital offspring: No information was available.
- 4.20** If mother dies, whose raises children? No information was available.
- 4.21** Adult sex ratio: number of adult males divided by number of (reproductive) females: No information was available.
- 4.22** Evidence for couvades: No information was available.
- 4.23** Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): No information was available.
- 4.24** Kin avoidance and respect?: Young people were continually taught a moral code of industry, fortitude
- 4.24** Joking relationships?
- 4.25** Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: No information was available.

4.26 Incest avoidance rules: Marriage was permitted with nonrelatives and relatives more remote than second cousins

4.27 Is there a formal marriage ceremony? Marriage among the Pima 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.

4.28 In what way(s) does one get a name, change their name, and obtain another name? No information was available.

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): In all cases it seemed to be within the community.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriages arranged by the bride's parents soon after puberty.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: No information was available.

4.15 Outgroup vs ingroup cause of violent death: No information was available.

4.16 Reported causes of in-group and out-group killing: No information was available.

4.17 Number, diversity and relationship with neighboring societies (external relations): The Pimas apparently did most of their fighting with the Apache, although they occasionally aided the neighboring Maricopa against their Yuma, Mohave, and Yavapai enemies. The Apache constantly harassed the Pima villages, necessitating an almost continual guard. In the most dangerous seasons sentinels were posted day and night. At the height of the Apache wars with the Pima in the middle and early 19th century, small parties would prowl around the villages every three or four days, stealing livestock and killing stragglers, while once a month or oftener a larger party would attack the villages. As a general thing part of the Pima war party was armed only with shield and club. Those with bows and arrows fought on horseback after the Pimas acquired sufficient animals. Various magical recitatives were performed in advance and during a planned war party or raid into Apache territory.

4.18 Cannibalism? N/A

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: No information was available.

5.2 Mobility pattern: (seasonality): One Village (sedentary)—Pirnas; Two Villagers (seasonal oscillation between lowland field and highland well villages)—most Papagos; and No Villagers (completely migratory campers opposed to villagers)—a few Pima-Papagos.

5.3 Political system: (chiefs, clans etc, wealth or status classes): Villages had headmen (Keepers of the Smoke) who were at the center of local public life. The headmen ideally were generous, soft-spoken, and humorous. Synonyms for the headman were the "Wise Speaker," "Fire Maker," "Keeper of the Basket," "One Above," "One Ahead," and "One Made Big." Other offices were War Leader, Hunt Leader, Irrigation Ditch Leader, and Song Leader. Shamans, as seers, were none of the above. The above offices pertained to talking and to gaining

consensus through talk, not to seeing in the dark (the shaman's specialty). Shamans were thought to have personalities different from politicians. Village council matters concerned agriculture, hunting, war, and dates for ceremonies and games to be held with other villages. The headmen did not pronounce a decision unless there was consensus. All the reservations adopted U.S.-modeled constitutions in the 1930s (some were grouped under single tribal jurisdictions, however). These constitutions connected villages to districts and then to tribes by establishing elected offices or councilmen (now men and women) at district and tribal levels. The constitutions produced office-rich, high-participation governments, since the tribes had populations equivalent to small U.S. towns. Most matters for council consideration arise from outside (White) initiative; the Councils primarily carry White (Bureau of Indian Affairs, private corporate) proposals to grass-root respondents.

5.4 Post marital residence: Men that were married to many wives would have them sleep in different homes as to promote harmony through the tribe.

5.5 Territoriality? (defined boundaries, active defense): Active defense was only employed during raids of neighboring tribes such as the Apache.

5.6 Social interaction divisions ? (age and sex): No information was available.

5.7 Special friendships/joking relationships: No information was available.

5.8 Village and house organization: The One, Two, and No Village settlement patterns existed through the scant contact and premodern periods. Villages were a collection of household buildings (a household had separate sleeping, cooking, and storage structures), plus a central meetinghouse and an associated central dance ground. Prior to the 1850s, the most substantial village buildings had earth roofs and circular brush walls; mud was not, or not commonly, a building material.

5.9 Specialized village structures (mens' houses): Usually two or more families occupy each house. If there are two, their sleeping mats are placed on each side of the door with the head toward the east.

5.10 Sleep in hammocks or on ground or elsewhere? See 5.9

5.11 Social organization, clans, moieties, lineages, etc: In early times, class distinctions were absent. Status came with heading a large family. The various language dialect groups comprised politically autonomous local or regional bands.

5.12 Trade: There was aboriginal trade in raw materials among the One, Two, and No Villagers, and among them and other Indian groups. No and Two Villagers exchanged their labor for the grains of the One Villagers. During the last half of the nineteenth century, the One Villagers along the Gila River enjoyed a prosperous trade with White settlers and migrants (such as journeyers to California). Unlike a typical U.S. town, however, there is very little commercial (buying and selling) activity. As in previous eras, the gift, not the sale, is the dominant Indian-to-Indian mode of exchange. Therefore, there is nothing in a reservation resembling a business district. Nowadays people buy most of their necessities, but they do so in White towns off the reservation, and they sell little among themselves.

5.13 Indications of social hierarchies? See 5.11

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: No information was available.

6.1 Specialization (shamans and medicine): Shamans divined for both public ceremonies and private cures. Shamans do not divine for Christian rituals nor for traditional or constitutional governmental deliberations. There were and are non-shaman singers and chanters-orators for all pagan and church religious observances. Certain ceremonies required nonspeaking, sometimes dancing, sometimes costumed, functionaries as well.

6.2 Stimulants: No information was available.

6.3 Passage rituals (birth, death, puberty, seasonal): Pima graves are dug with a niche at one side. The dead were always interred in a sitting posture, facing the east. That tradition is now kept only to medicine-men. Food and possessions that had been prized by the deceased are buried with them for the use of their spirit. The custom of destroying the house and other property of the dead is still practiced. When changing from girlhood to womanhood, a dance called Chuwa, literally "Changing" was performed. During this time, the girl was not permitted to eat meat, use salt or scratch herself except with a stick made for the purpose. Any violation of this would have caused her to grow ugly and old before her time.

6.4 Other rituals: When horses and cattle were acquired, they were sacrificed on the death of the owner. This custom has fallen into disfavor and is avoided by having a great feast and eating the stock or by giving the animals away. Names of the dead are not mentioned until long after death. Rain-making ceremony and Harvest Dance are sometimes given in the more isolated districts.

6.5 Myths (Creation): "Before the beginning of time, there was nothing but space... Through this space flitted a tiny seed carried by downy filaments. For ages this drifted about, in time developing into a being in human form, now known as the Earth Doctor

6.6 Cultural material (art, music, games): No information was available.

6.7 Sex differences in RCR: No information was available.

6.8 Missionary effect: Before this pagan synthesis, God, the devil, the saints, heaven, and hell were all acknowledged. Folk Christianity preceded mission-led Christianity in the northern Upper Pima/Pima-Papago area.

6.9 RCR revival: No information was available.

6.10 Death and afterlife beliefs: The death of others is feared by the living. The spirit of the dead is to proceed to a land of the dead "below the east." The dead live in a community like that of the living yet free from hardships. Burial was formerly at a distance from the village in a rock-covered enclosure or a cave that faced east. A person's possessions were buried with the deceased, placed on top of the mound or destroyed at home. Funeral practices now have a Christian form, with consecrated cemeteries. A one-year death anniversary is observed for the deceased. In addition, on All Souls' Day a feast is prepared by families who vacate their homes to allow the spirits

of the dead to visit the household in peace.

6.11 Taboo of naming dead people?: Names of the dead are not mentioned until long after death, children are never given the names of ancestors. Pima contend that the recalling of beloved ones through the use of their names occasions renewed sorrow.

6.12 Is there teknonymy? No information was available.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Mythology has as its principal characters two man-gods (a Creator and a Culture Hero), one of whom was murdered by public consent like Jesus; Coyote and Buzzard (moiety totems); a female monster; a race of exterminated humans; and the ancestral Pima-Papagos as the exterminators (this mythology is currently under tribal revision in the direction of pacifism among ancient Indians). The Christian pantheon has long been recognized. Shaman seers and gifted nonshamans dream songs from all the above, Christian and pagan, and from many other things and spirits as well. The songs constitute a Literature supplementary to, and actually greater than, the prose mythology. Finally, well into the twentieth century and continuing in parts today, there were native traditional (pagan) public ceremonies for rain, farming, hunting, war, and other activities; and there was an elaborate, generally private (performed at home) development of ritual cures for sicknesses caused by taboo violations.

7. Adornment

7.1 Body paint: Men were tattooed along the margin of the lower eyelid and in a horizontal line across the temples. Across the forehead passed a band made of wavy transverse lines or short vertical zig-zags. Occasionally a band was placed about the wrist. Women had the line on the lower eyelid and two vertical lines on each side of the chin from the lip to the lower edge of the jaw, united at the top with a band across the lower lip which included the outer third of the mucus membrane.

7.2 Piercings: Persons of bravery pierced the nasal septum and wore a skewer of polished bone through it or suspended a turquoise or shell from it.

7.3 Haircut: Men wore the hair long. At twenty they began to braid it into skeins cut off square at the bottom. They were normally wound about the head and confined with a woven band or cord. The front hair was cut off squarely across the forehead. The ear locks were sometimes braided with ornaments of shell, bone, and, later, tin and scarlet cloth. Eyelashes and eyebrows were not touched but the scanty beard was plucked with tweezers. Children's hair was "cut" with a coal whenever it reached the shoulders, the portion cut off being mixed with clay and plastered on the head a few hours to stimulate growth. Children must never touch their own hair after it was cut off. Women banged their hair as did the men, over the forehead, but left the rest grow long and hang free, carefully combing it twice a day and bathing it about once a week, first plastering it the night before with mud and mesquite gum (which dyed it black).

7.4 Scarification: N/A

7.5 Adornment (beads, feathers, lip plates, etc.): Both sexes, but especially men, wore strands of beads suspended

from ear lobes and necks. Beads and gorgets were disks cut from sea shells, stone, bone, (carved and decorated), small deer bones, and turquoise. Similar ornaments were worn by women on both wrists, and by men on the right wrist, the left having a protector against the bow sting made of soft coyote skin or rawhide.

7.6 Ceremonial/Ritual adornment: The Pima-Papago make leather tobacco pouches of buckskin ornamented with vividly colored symbols of the sun and provided with rattles, usually of tin cylinders, attached to buckskin strings passing through holes in the edge of the pouch. A buckskin cord is attached to the top for suspension. Tobacco smoking formerly was largely ritualistic in its significance. In addition, eagle feather aspergers (two feathers tied to a stick and used to sprinkle water or exercise sickness), effigy figures of leather, wood, or feathers, prayer sticks (arrowweed sticks with feathers attached), ceremonial wands, and wooden masks (these are probably of Yaqui manufacture found their way into ceremonial progressions).

7.7 Sex differences in adornment: Men wore the soft breast feathers of the eagle, turkey, or other large birds in their hair. A special war headdress was made of eagle, hawk, or owl feathers and one is noted which contained the hair of a slain Apache as well. Contestants in the relay races wore a special hooked skewer in their hair. Women twined into their hair coronets of sunflowers or cornhusks. (Russell, 1908, 116-117; 118; 158-163; Culin, 1907, 673 (two poor photographs) 674 (two sketches)).

7.8 Missionary effect: No information was available.

7.9 Cultural revival in adornment: No information was available.

8. Kinship systems

8.1 Sibling classification system: There were pan-Pima-Papago patrimoieties whose totems were the Coyote and Buzzard. There were five pan-Pima-Papago patrilineal sibs, three Buzzard, and two Coyote. Neither moiety nor sib membership had much effect on marriage, material property, or religious or political office. Sib membership did determine one form of intimate behavior: the word a child used to address his or her father. People without a Pima-Papago father lacked a socially proper way to say "my daddy." In effect this was a pan-Pima-Papago endogamy enforcer. The important economic grouping was the bilateral kindred. A person's kindred extended outside the local community. A prohibition against marrying close relatives (up to second cousins) encouraged this tendency and resulted in households with far-reaching bilateral ties.

8.2 Sororate, levirate: The levirate and sororate were practiced and polygyny permitted.

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):
No information was available.

My Opinion: I strongly contend that the Upper-Pimas or Pima-Papago tribe were primarily maize cultivators based on the evidence put forth by various anthropological studies pertaining to ecology and diet. The Arizona

landscape is such that hunting game was scarce and hardly a means by which to survive; this, in fact, was subordinate to their cunning irrigation techniques and ability to harvest grains.

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