

1. Description

1.1 Name of society, language, and language family:

Tohono O'odham; Uto-Aztecan; Aztec-Tanoan; Tepiman subfamily

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

N/A

1.3 Location (latitude/longitude):

Southwestern United States (Arizona) and into Mexico

1.4 Brief history:

The Tohono O'odham were peaceful people who lived in the very arid deserts of what is now the Southwest United States. They were semi-sedentary people who moved with the seasons in order to gain access to water. They mainly planted crops but would occasionally hunt for food. Their villages were relatively small, and consisted of several families that were related through the males. Although European missionaries made repeated contact with the Tohono O'odham, even converting many to Catholicism, they have managed to hold onto their rich culture and traditions that are so important to their way of life.

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

The Tohono O'odham were first visited by Spanish missionaries including Father Eusebio Kino in 1694. The missionaries converted many to Catholicism, but the Tohono O'odham had much less contact with the Europeans than their Pima neighbors and so were able to save their traditions. The neighboring Apache became a strong enemy of the Tohono O'odham and would attack them to take their children, women, food, and tools. This conflict went on for centuries.

1.6 Ecology:

N/A

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

Villages were relatively small and consisted of several families residing in small huts. All members of a village were related through the male line. Villages had to be small and simple so that they could pack up and move when water was needed.

2. Economy

2.1 Main carbohydrate staple(s):

Beans, corn, and squash

2.2 Main protein-lipid sources:

Occasional small or large animal

2.3 Weapons: Bow and arrow, blowguns?:

Bow and arrow and spears

2.4 Food storage:

N/A

2.5 Sexual division of production:

Women were responsible for food prep and storage and for gathering wild vegetables and water. Men were responsible for managing the crops, hunting, and building.

2.6 Land tenure:

Farmland was passed down from father to son

2.7 Ceramics:

N/A

2.8 Specified (prescribed or proscribed) sharing patterns:

Sharing was a huge part of their culture. All children were taught to share everything with everyone in the village, and even to other villages when they got together. Those who took but never gave would become excluded and ignored.

2.9 Food taboos:

N/A

2.10 Canoes/watercraft?

None. They resided in the desert and therefore had no need for watercraft.

3. Anthropometry

3.1 Mean adult height (m and f):

N/A

3.2 Mean adult weight (m and f):

N/A

4. Life History, mating, marriage

4.1 Age at menarche (f):

N/A

4.2 Age at first birth (m and f):

Male: 18-20 Women: 16-20

4.3 Completed family size (m and f):

N/A

4.4 Inter-birth-interval (f):

2 years or less

4.5 Age first marriage (m and f):

N/A

4.6 Proportion of marriages ending in divorce:

Women who were dissatisfied with their marriage were allowed to leave and re-join their original family.

4.7 Percent marriages polygynous, percent males married polygynously:

Polygamy was allowed and some men had two or more wives

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

None. Brides were not purchased

4.9 Inheritance patterns:

Sons received land for farming from their fathers

4.10 Parent-offspring interactions and conflict:

Children rarely interacted with their parents as they were growing up, because their parents were busy doing chores and hunting. The child's grandparents and older siblings were responsible for their upbringing

4.11 Homosexual activities, social attitudes towards homosexuals:

N/A

4.12 Pattern of exogamy (endogamy):

N/A

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

N/A

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

N/A

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

No

4.16 Occurrence of sexual coercion, rape

N/A

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

Non-relative

4.18 Do females enjoy sexual freedoms?

Yes

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

N/A

4.20 If mother dies, whose raises children?

The grandparents and/or older siblings. Godparents may also take the role of parent

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

N/A

4.22 Evidence for couvades

N/A

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

N/A

4.24 Kin avoidance and respect?

Kin were only avoided if they did not follow the "sharing" lifestyle. Elders were highly respected

4.24 Joking relationships?

N/A

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

Bilateral

4.26 Incest avoidance rules

Women were not allowed to marry a man who lives in the same village, so all marriages were arranged between separate villages to avoid incest

4.27 Is there a formal marriage ceremony?

Yes

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

Children were named by their parents' friends and godparents, not their actual parents. Nicknames were extremely common and most people were strictly called by their nicknames

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

Outside the community.

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

Yes, the marriages were arranged by the bride's parents

4.31 Evidence for conflict of interest over who marries who:

N/A

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

The Tohono O'odham were peaceful people, and they only engaged in war when they were threatened by the Apache. Then they would form war parties

4.15 Outgroup vs ingroup cause of violent death:

N/A

4.16 Reported causes of in-group and out-group killing:

N/A

4.17 Number, diversity and relationship with neighboring societies (external relations):

Relations with neighboring villages were very friendly. Often, different villages would get together and hold competitions such as races or gambling. Trading and exchanging gifts was common. The Apache, however, were malicious and high in number and when they attacked, the Tohono O'odham were ready with warriors to defend their villages

4.18 Cannibalism?

No

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

Villages were relatively small, consisting of several families related through the male line

5.2 Mobility pattern: (seasonality):

They would move seasonally in order to gain access to the limited water supply, usually winter/summer

5.3 Political system: (chiefs, clans etc, wealth or status classes):

No political or leadership system, although the elders would council occasionally to make important decisions regarding moving, warfare, and ceremonies

5.4 Post marital residence:

The women moved in with their husbands and assisted their new mother-in-law with the daily chores

5.5 Territoriality? (defined boundaries, active defense):

Did not defend boundaries necessarily, but instead defended their people. No real boundary lines/markers

5.6 Social interaction divisions ? (age and sex):

Children age 6 and under played together; the elders were highly respected but not necessarily seen as leaders. Once children reached the age of 6, they began to learn the ways of their sex, and so females and males separated socially

5.7 Special friendships/joking relationships:

N/A

5.8 Village and house organization:

Villages were constructed among related families. Huts were organized randomly and equally

5.9 Specialized village structures (mens' houses):

N/A

5.10 Sleep in hammocks or on ground or elsewhere?

On ground or mats

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

N/A

5.12 Trade:

Trading was common with neighboring villages. They would trade stories, tools, food, and crafts, especially baskets

5.13 Indications of social hierarchies?

N/A

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

N/A

6.1 Specialization (shamans and medicine):

Medicine men were common

6.2 Stimulants:

N/A

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

Birth, death, puberty, marriage, divorce

6.4 Other rituals:

Rain-making ceremonies. These were conducted often in order to try and bring rain to the arid region

6.5 Myths (Creation):

N/A

6.6 Cultural material (art, music, games):

Played games and gambled. Their music was very simple, consisting of beating on grass baskets on the ground

6.7 Sex differences in RCR:

N/A

6.8 Missionary effect:

Did not have much of an effect, the Tohono O'odham held onto their rituals and traditions

6.9 RCR revival:

N/A

6.10 Death and afterlife beliefs:

N/A

6.11 Taboo of naming dead people?

Yes. Instead they were referred to as the "son of so-and-so"

6.12 Is there teknonymy?

No

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

No true religion, aside from the missionaries converted many to Catholicism

7. Adornment

7.1 Body paint:

Body paint was used to enhance the tattoos. Tattoos were made with a sharp point dipped in wet charcoal

7.2 Piercings:

N/A

7.3 Haircut:

N/A

7.4 Scarification:

N/A

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

N/A

7.6 Ceremonial/Ritual adornment:

Lacking. Most wore only simple white clay

7.7 Sex differences in adornment:

Both females and males received tattoos between the ages of 15 and 20

7.8 Missionary effect:

N/A

7.9 Cultural revival in adornment:

N/A

8. Kinship systems

8.1 Sibling classification system:

Older siblings were in charge of instructing younger siblings

8.2 Sororate, levirate:

N/A

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

N/A

9. Other interesting cultural features (list them):

History, tradition, and culture was passed on through stories

Determining where a person was from was strongly dependent on where they lived, but it also depended on appearance, behavior, and personality

Numbered references

1. "Southwest Indian (people)." *Encyclopedia - Britannica Online Encyclopedia*. Web. 23 Sept. 2011. <<http://www.britannica.com/>>.
2. "Tohono O'odham." *Columbia Electronic Encyclopedia*. 2008. Web.
3. Erickson, Winston P. *Sharing the Desert: the Tohono O'odham in History*. Tucson: University of Arizona, 1994. Print.
4. "The O'odham." *Nps.gov*. National Park Service. Web.