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Archaeology

'O'odham Words that Often Confound the Experts

Harry J. Winters, Jr., PhD

The words explained below were taught to me by 'O'odham elders from the late 1950s until now. By elders, I mean people in their 50s to 80s who were or are fluent in their language and knew or know the meanings of 'O'odham words, including words that were falling out of use. There is nothing mysterious about any of these words.

Winters (2026) discusses the history of the Piipáash and Halychdúum, today both known as Maricopas, on the lower and middle Gila River and their relationship with the 'O'odham. The 'O'odham words explained below are used in that essay.

When pronouncing the words below, remember that 'O'odham words are almost always accented on the first syllable. I have put accent marks on Maricopa words.

'oba. This word and its plural, 'o'oba, were used in the past to refer to members of nations or peoples other than the 'O'odham; peoples whose languages and customs differed from those of the 'O'odham. They were heard as recently as the 1970s but are rarely heard today. For example, 'o'oba applied to Maricopas, a River Yuman people who had moved from the Colorado River to the lower Gila River. The Maricopas were friends and allies of the 'O'odham. To this day, the word 'oba survives in the term s-'o'obamakam.

See the following entry.

s-'o'obamakam. This word is derived from 'oba and means people who are non-'O'odham and have customs, languages, etc. that are different from those of the 'O'odham. A few elders from the Tohono O'odham Nation's Hickiwan District refer to the former inhabitants of the fortified hill on the lower Gila not far northwest of Gila Bend as s-'o'obamakam. This hill is called Vi'ikam Do'ag and Kokolhisigk by the 'O'odham and Fortaleza (Figure 1) by archaeologists (Winters 2020:390-391, 532). Kokolhisigk, Place with Lots of Corrals or Fences, refers to the walls like those seen in Figure 1. Other massive walls are present at the site, see page 24 photo.



Figure 1. Reconstructed walls of some of the excavated rooms at the "Fortaleza," Vi'ikam Do'ag and Kokolhisigk in 'O'odham; see page 16 for another view (Photo by Allen Dart, 1986)

A Supplement to *Old Pueblo Archaeology* Number 92

This mini-issue of the *Old Pueblo Archaeology* bulletin is a supplement to the *Old Pueblo Archaeology* 92 issue to follow up on the "Piipáash, Halychdúum and 'O'odham: Centuries Together on the Gila River" essay by Dr. Harry J. Winters in the main August 2026 issue.

This supplement also includes information about books that Dr. Winters has authored about 'O'odham and Maricopa place names and the 'O'odham language, all of which are available for purchase from Old Pueblo Archaeology Center.

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A few decades ago, one elder of the Hicciwan District used to caution his grandchildren against ever going up onto that hill. He warned them that some of the supernatural power, *gewegdag*, of the former inhabitants who were *s-'o'obamakam* might still contaminate the ruins and sicken them. The 'O'odham didn't know what kind of people they were, and therefore the 'O'odham *mamakai*, healers, had no songs for curing illnesses caused by their power.

The morphology is *s-'o'oba-ma-kam*: 'o'oba is the plural of 'oba; *s-'o'oba-ma* means "like the 'o'oba"; *-kam* is a suffix that shows we are talking about people. Just for fun, *s-banma* means "like a coyote (ban)" and is used by 'O'odham to describe a glutton or selfish person.

'oob. See Winters (2020:529-532). This word means enemy; not a personal enemy you caught dancing with your sweetheart, but a member of an enemy tribe, specifically the Yavapai or Apaches. It almost certainly applied to the Yavapai initially. It was applied to the Apaches after they showed up in numbers in central Arizona and became allies of the Yavapai against the Pimas ('Akimeli 'O'odham). The Apaches also became allies of the Yavapai against the Maricopas (Piipáash and Halychdúum) when the Piipáash, and later the Halychdúum, moved in with the Pimas along the middle Gila River in the late eighteenth and early nineteenth centuries (Winters 2026).

I have heard 'O'odham also apply the word 'oob to Navajos. I assume this is because the Navajos are closely related to the Apaches. At times, some Apaches and Navajos fought with each other over resources in certain areas on the Colorado Plateau.

A disappointing feature of Frank Russell's book *The Pima Indians* (1908) is that in his interpretations of Pima calendar stick records he calls every enemy raider or warrior an Apache, even though many, maybe even most, of the raiders were undoubtedly Yavapai. The word Yavapai occurs on only five pages in Russell's 479-page book. One of those pages is on hostilities, three are on basketry, and one is in the index (Russell 1908:131, 164-165, 200, 479).

'oobga. This is the word 'oob, enemy, with the possessive suffix *-ga* to show that you are talking about your or your nation's particular enemies, not necessarily all enemy people in general. For example, you might be talking about a particular band of people from an enemy nation who killed your relatives. (See Winters 2020:531-532.)

'O'obab. 'O'obab is the 'O'odham word for a person or persons of the Piipáash or Halychdúum tribes, today both called Maricopas. 'O'obab has no meaning other than that (Winters 2020:533-534; 2026). In the 1600s, the 'O'odham could have described the lower Gila River from Agua Caliente to Hassayampa as *s-'O'obbabag*, full of Maricopas here and there.

Kwa'ák Mát 'Oba. Winters (2026:22-23) recounts how some 'O'odham from today's Hicciwan District of today's Tohono O'odham Nation moved to the lower Gila and settled in and near Piipáash villages, becoming friends and allies of the Piipáash as early as the late 1400s or early 1500s.

Orthography in this Article

Harry J. Winters, Jr.

In my articles in this issue all 'O'odham words are written in an alphabet that comes as close as possible to what someone who has learned to read English in American schools would expect. Differences are (1) all glottal stops are included and are written as apostrophes, (2) the English vowel "e" is used for the 'O'odham vowel that sounds like the "oo" in an English book, (3) the 'O'odham consonant that sounds like the Spanish "d" in *donde* is written as "d" and (4) the 'O'odham consonant that sounds like the "ny" in English canyon is written as "ñ." This is the alphabet used in Winters (2012:xxxix-xlii) and Winters (2020:xliv-xlviii). See either of those references for details.

As in my other works, I always write the glottal stop as an apostrophe when it is the first consonant in an 'O'odham word, including in the word 'O'odham. This is to help readers who are not speakers of the 'O'odham language pronounce the words accurately. Other authors do not write the glottal stop when it is the first consonant of a word, presumably because it is not written in English words.



Figure 2. Thorns (the “claws”) of catclaw acacia
(Stan Shebs photo, Springs Preserve Garden, Las Vegas, Nevada,
https://commons.wikimedia.org/wiki/File:Acacia_greggii_thorns.jpg)

The term Kwa'ák Mát 'Oba consists of the Maricopa name, Kwa'ák Mát, for one of the principal former villages of the Maricopas on the lower Gila near today's Gila Bend, and the 'O'odham word 'oba. Kwa'ák is the catclaw acacia, *Senegalia greggii* (Figure 2), a devilishly thorny bush, and mát means field; hence Catclaw Field. The 'O'odham called the village 'Uupaḍ 'Oidag, Catclaw Field, copying the Maricopa name. The 'O'odham term, Kwa'ák Mát 'Oba, just means people of non-'O'odham customs and language who live at Kwa'ák Mát. All River Yumans, Yavapais, and adult 'O'odham knew the Maricopa name of that village. I first heard it from a Mojave elder at Parker, Arizona, in 1973. Quechan (Yumas) that I spent time with in Yuma and up and down the Colorado River have the same name for it: Kwa'ák 'Amátt in their spelling. Importantly, Father Kino knew the 'O'odham name, 'Uupaḍ 'Oidag, of Kwa'ák Mát, years before he went there. The name is spelled Hupataoidag on his 1694-1695 map (Burrus 1965:Plate 8 and page 45).

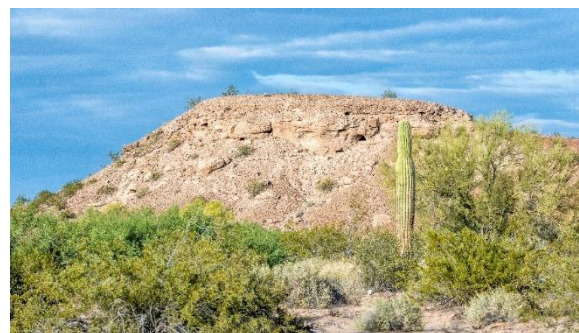
Cocomaricopa. This is the way the early European explorers spelled Kwa'ák Mát 'Oba, a term they heard their 'O'odham guides and interpreters use. There were Maricopas and 'O'odham who were bilingual in Piipaash Chuukwér and 'O'odham Ni'ok, the 'O'odham language.

Maricopa. The Americans and/or Mexicans apparently just shortened Cocomaricopa to Maricopa.

Tutumaopa. This European-explorer spelling is a combination of part of the 'O'odham name for a Maricopa village with the 'O'odham word 'oba. There was a large Maricopa village on the south side of the Gila River directly across from Agua Caliente. The name of the village in 'O'odham was Chechemag 'Oidag, Caliche Field. Chemag is caliche. This village name is also on Kino's 1695-1696 map with the spelling Tutumagoidag (Burrus 1965:Plate 8 and page 45). I know of no record of the Maricopa name.

There are a number of caliche hills bordering the southern edge of the site of the village and its field area (for example, Figure 3), so the plural chechemag was used in the name. Sentinel Wash runs into the Gila River at the village site. The Chechemag 'Oba, spelled Tutumaopa by the explorers, were the non-'O'odham people of the village Chechemag 'Oidag. The “t” later became “ch” by an “event” of palatalization in the 'O'odham language in the eighteenth century (Winters 2020:157-163).

Figure 3. Caliche hill at the site of the ancient Maricopa village Chechemag 'Oidag, Caliche Field (Photo provided by the author, photographer not recorded)



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An 'O'odham Glossary for Archaeologists

Harry J. Winters, Jr., PhD

In keeping with words that often confound the experts, this glossary includes 'O'odham words that may be of use to archaeologists in identification and description of items found during investigations of sites in 'O'odham country or areas traversed by 'O'odham in their travels in Arizona and Sonora. It includes words for artifacts, terrain features that may be associated with sites of interest to archaeologists, and other things that are associated with 'O'odham habitation or use of a site. Knowledge of these terms will help in communication and building understanding with 'O'odham elders who still remember the old himdag, way of life, and the vocabulary associated with its material culture.

Editor's note: All illustrations and references in this article were selected and added by the editor. AD

adobe: See clay.

arrow for hunting: hapot; plural haapot.

arrow for war: 'u'u. This is singular and plural. Today also means bullet(s).

arrowhead for war arrow: 'uush; plural 'u'ush. The stinger of a scorpion or wasp is also called 'uush.

arrowhead made by a lightning strike: wuihom 'uush, wuihom 'uushdag larger than regular 'uush; made when lightning, wuihom, hits the ground; they can be six or seven inches long and up to two inches wide; some are red and some are white.

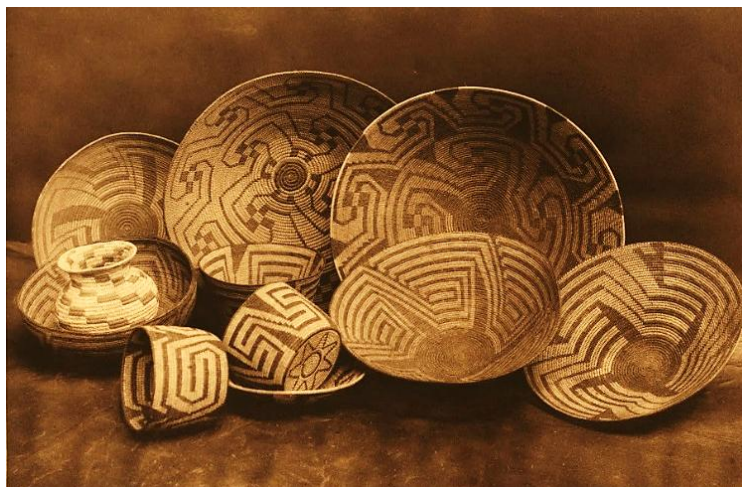


Figure 1. "Pima (Baskets)" ['Akimeli 'O'odham]
(Edward S. Curtis photo, 1907, National Archives)

arrow foreshaft: voot; plural vopot.

arrow shaft: shelina, also sheesha; plural sheeshelina.

arrow straightener: shelinakud; plural sheeshelinakud.

ashes: matai; mamatai means ashes here and there.

awl: 'ovij; plural 'o'ovij, also 'o'ipij.

ax: shonchki or haasa; plurals shoshonchki and haahasa.
Shonchki is the old word for a club.

bag: huashom; plural huhashom. old style bag made of buckskin.

baking pit: chuamakud, also chuamaikud used for baking food, for example agave, with heat provided by hot ashes or coals. Also used for a pit in which ollas are heat treated in the process of making them.

ball for kickball racing: shoñigiwul; plural shoshoñigiwul.

basket: hoa or hua; plurals hoha and huha. Basket in general. (See Figure 1.)

basket: hashda; plural hahashda; This basket name is based on the type of weaving used, not on its use. I have heard the word but am not familiar with this particular type of basket.

basket for carrying heavy loads on one's back: giho (spelled kiho, kihu, kiaha, kiâhâ in some publications); plural gigiho.

[See "brace" listing.]

basket with a cover for storage of personal or ceremonial items: vasha; plural vapsha; also used today for suitcase and trunk of a car.

basket for storage of foodstuffs, grain, etc.: homta; plural hohomta. Can be a few feet high and of large diameter; can be placed on a platform above ground.

basket for carrying something high on the back: kushoviokud, also or kushovi'okud; plurals kukshviokud and kukshvi'okud.

This is an old word that can refer to a giho.

basket drummed on or struck while singing certain songs: hoa gevshanakud. The songs are called hoa gevshanakud ñeñe'i.

beams used in house construction: horizontal, vavanadag; plural vavpanadag; vertical, chettonadag; plural chechtotonadag.

belt, headband: giwud; plural gigiwud.

blanket: 'iks.

bones of more than one coyote: baaban ha 'oo'o.

bones of more than one dog: gogogs ha 'oo'o.

bones of more than one person or more than one animal of the same kind: ha'ichu ha 'oo'o.

bones of one coyote: ban 'oo'o.

bones of one dog: gogs 'oo'o.



bones of one person or animal: 'oo. Skull, *koshwa*; plural *kokshwa*. Spine, backbone: 'eḏa va'ug.

boundary, edge: *hugidag*; plural *huhugidag*.

bow: *gaat*; plural *gagt*. Also 'uus *gaat*, to distinguish a wooden bow from a rifle or pistol, both called *vainam gaat*.

bow string: *gaat gi'aḏag*.

brace: *sha'alig*; plural *shashalig*. Forked stick used by a woman to brace herself while standing up with a loaded *giho* (carrying basket) on her back.

breech cloth: 'atosha; plural 'a'atosha.

brush: *vosunakuḏ*; plural *vopsunakuḏ*; sometimes shortened to *voskuḏ* and *vopskuḏ*. This is the instrument, not the weeds called brush; instrument for brushing or sweeping.

bullroarer: *wevkuḏ*; plural *wevpkuḏ*. Made by tying a dried out buffalo gourd, 'aḏavi, on a string.

burned or charred remains of something: *mehidag*. Of a house: *kii mehidag*; of a war arrow: 'u'u *mehidag*; of a vertical house beam: *chettonḏag mehidag*; and so on.

canal, ditch: *vaikka*; plural *vapaikka*.

cave: *cheho* (also pronounced *chio*); plural *cheechio*.

chalcidony: *keli taatam* (old man's teeth); also called *kanjel bit* (candle wax); sometimes called *toñ hoḏi*, hot rock, because if you strike two pieces together in the dark it sparks.

charcoal, embers, coals: *chuuḏag*.

chrysocolla: *haḏawal*. This blue mineral is a hydrous copper silicate. A piece of it will stick to your tongue or skin when moist. It is found in many places in 'O'odham country. The name comes from the verb *haḏshp*, which means to stick to something.

circle of rocks: *kuuwid melikuḏ*, pronghorn antelope race track. This is a circle of rocks several feet in diameter set on the ground. If a child is having difficulty learning to walk, an 'O'odham *maakai*, doctor, will perform a ritual that includes having the child walk around in the circle.

clay: *bid*. Bid also means mud and adobe. Red clay for making pottery: *hedt*. Red clay is also called *wegi bid* (red clay) by those who don't know the old 'O'odham word. White clay: *toa bid*.

clearing, natural or humanmade: *jeg*; plural *jeejeg*. To specify a natural clearing, say *hejel jeg*, with *hejel* meaning (it formed) by itself. Other meanings of *jeg* are a horizontal hole, including the one in your ear, or tunnel. A clearing made specifically for a field is *ga*, with plural *gaga*, and distributive *gagga* meaning clearings here and there. A clearing made for a village site is a *jeg*.

cloth, piece of cloth: 'iks; plural 'i'iks pieces of cloth, rags.

clothing: *weschuga*. This means clothes in general.

club: *shonchki*; plural *shoshonchki*. This is a war club.

coals, embers, charcoal: *chuuḏag*.

cocoon: *koswul*; plural *kokswul*. This type of cocoon is used for strings of rattles. There is a low ridge called S-Kokswuligk, Place With Lots Of Cocoons, in a gap between the Saucedo and Sand Tank Mountains.

comb: *gaswikuḏ*; plural *gagswikuḏ*. This is the word for the old style of implement as well as modern combs.

cord, rope, string: *vijina*; plural *vipijina*.

corn cob: *huuñ kuumikuḏ*.

corner, angle, hip: *chuul*; plural *chuuchpul*. The meanings include the corner of a house, an angle such as an interior angle of a triangle, a hip, and the corners of a boulder that has weathered out of bedrock with rectangular joint patterns.

corpse: *muukig*; plural *ko'idag*. These words also mean the remains of something. For example, *googs muukig*, corpse of a dog; 'auppa *muukig*, remains of a cottonwood tree.

cotton: *toki*.

cotton seed: *toki kai*.

cradle: *viḏutakuḏ*, also *wulkuḏ* and 'uluḏkuḏ; plurals *vipiḏutakuḏ*, *wupulkuḏ* and 'u'ulkuḏ. *Viḏutakuḏ* is from the transitive verb *viḏut*, to swing. *Wulkuḏ* is from the stative verb *wul*, to be tied up or tied together or bundled up and tied. 'Uluḏkuḏ is from the transitive verb 'ulugid, to swing (something). *Wulkuḏ* also means the cradleboard itself.

cushioning ring: *hakko*; plural *hahaako*. Ring made out of cloth to put on top of a woman's head to cushion a load such as an olla carried on her head.

dam: *kuupa*; plural *kukupa*.

dancing and singing ground: *ñe'ikuḏ*; plural *ñe'neikuḏ*. A dance floor for a modern cowboy dance can be called *vailakuḏ* from the Spanish word *baile*, to dance.

devil's claw (*Proboscidea* sp.): 'ihug; plural 'i'ihug (Figure 3). The pods of his plant were very important to basketry. There are wild and cultivated varieties. Some 'O'odham planted the seeds yearly.

dike: *kuupa*, also *toonk*; plurals *kukupa*, *to'oto'onk*.

dish, plate: *hoas ha'a*, also pronounced *huas ha'a*.

dish, plate, bowl for serving food in: *biikuḏ*; plural *bibikuḏ*. *Bii* is cooked food.



Figure 2. "Kiho Carrier – Qahátika" Tohono 'O'odham woman from Koahadk (Kohatk) village vicinity carrying *giho* (Edward S. Curtis photo, 1907, National Archives)



Figure 3. fruits and seeds of devil's claw,
Proboscidea parviflora, 'i'ihug
(Photo by Roger Culos, en.wikipedia.org)

ditch, canal: vaikka; plural vapaikka.

doll: shobbiad, also shobbiq; plurals shoshobbiad and shoshobbiq.

door made of grass: 'edpa; plural 'e'edpa. [See "trap" listing.]

drinking cup made from a gourd, dipper: ha'u; plural haha'u.

dye (to color things with): : maasidakud; plural mamsidakud.

earring: nahagio; plural nanhagio. This is the same word as that for a species of mouse.

earth or dirt: jewud, jewed; plurals jejewud and jejewed. This word is not particle-size specific. It refers to a mixture of weathering products, mainly clays. Jewud also means the land, as in 'O'odham jewud, 'O'odham land or 'O'odham country.

edge, boundary: hugidag; plural huhugidag.

embers, coals, charcoal: chuudag.

excavation: kovoqk, kovolik; plurals ko'okvoqk and ko'okvolik. When used to describe a natural topographic feature, these words mean a basin, hollow or depression. They can also mean a humanmade excavation, such as that for a gun emplacement. They are also the words for the little depression a sidewinder makes in the sand. They cannot be used for a vertical hole such as a drill hole or a horizontal hole such as a tunnel.

feathers: viigi, 'a'an, machwidag; plurals viigi, 'a'an, mamachwidag. The " in 'a'an is a double glottal stop. Pinfeathers, down: viigi. Wing feather of medium length, say three or four inches: 'a'an. Among other things used to fletch ('a'anchud) arrows. Long wing feather: machwidag, used by mamakai (healers) in healing practices; also used for ceremonial practices; 'u'um-hadag. Feathers on a war arrow, 'u'u.

fiber: shaavaidag; plural shaashvaidag.

file: chelavinakud; plural chechelevinakud. This is a tool for filing or polishing by back-and-forth motion. Examples are tools (rocks or rags) for smoothing and polishing ollas. It also means a post or tree trunk that you and your burro scratch your backs on and the bow used to play a fiddle, all due to the back-and-forth motion. [Also see "smoother" listing.]

field, farm or field village: 'oidag; plural 'o'oidag. Distributive (fields here and there): 'o'oidag. [Also see "clearing" listing.]

field or field village that has been abandoned: 'oidbad; plural 'o'oidbad. This word does not reflect the reason the field or village was abandoned and went back to desert.

fire drill: 'iividakud. (See Figure 4a.)

fire in general, for example a brush fire: tai. This word also means a match or matches used for starting a fire or lighting a cigarette. A naada is a tai.

fire made for a purpose, for example a campfire: naada; plural nanda.

firebrand or torch: kuudag; plural kuukdag. Shortened to kuud by some folks; also kuuchki.

fireplace: naadakuq; plural nandakuq.

fireplace with stones to support something to be cooked: chetto; plural chechtto. Examples are a support for cooking meals, a tripod over a little fire pit, or a flat rock that you can set something to cook on next to the fire.

firewood: ku'ag.

flint: taivig; plural tataivig. Also chuuminakud; plural chuchmunakud. Taivig also means firefly and was the original meaning of this word. Chuuminakud literally means instrument to make sparks as a campfire does. Chuumin is a verb that means to make sparks or throw off sparks.

flyswatter: shaamudakuq; plural shaashmudakuq. Anything used to shoo away flies (mumuval), gnats (chukmug), etc.

footprint, track: gooki; gogoki if there are multiple sets of footprints or tracks.

grave, burial place, graveyard: hiaha'iñ. Also pronounced hiha'iñ and hihi'iñ.

gully: hiktañ. This can be anywhere from several inches to several feet deep. To make clear that you are talking about a crack in the earth, say jewud hiktañ. Vi'ishañig; plural vipishañig: a small gully, inches deep, on a mountain slope or pediment. Where several of these little gullies join to form a wash, 'aki.

gypsum: tohajidakud, kavad tohajidakud. Tohajidakud means something you can use to color something white. Kavad tohajidakud is something you can use to paint a shield white. This is a very old word for gypsum. There are large gypsum deposits along the east side of the San Pedro River in what was Sobaipuri 'O'odham country.

hazard marker: ñuukuddam. This is a marker, usually a monument of one or more rocks stood up, to warn of a hazard such as a ditch or gulch that one might fall into in the dark.

headband, belt: giwuq; plural gigiwuq.

heat treatment: huukulid. This word is from the verb huuk, to be warm. It is done outside, not inside. A number of rocks are heated in a fire, then . Then they are laid down on the ground in a bed and a thick layer of creosote is put down on the rocks. The person receiving the treatment lies down on the bed of creosote to get healed. In modern times, some people laid a

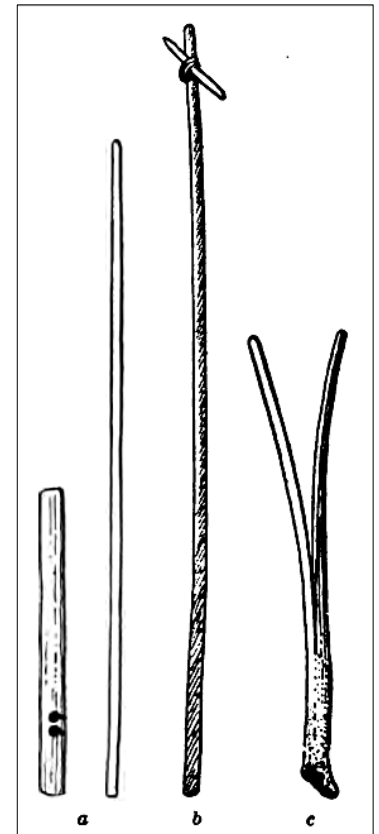


Figure 4. Some 'Akimeli 'O'odham implements: a, fire drill, 'iividakud; b, saguaro hook, ku'ibad; c, tweezers, ki'shpakud; not all to same scale (Russell 1908:108, Figure 19)



sheet down over the creosote. Participation in this treatment is called *huukjulida*. This treatment is not done in a windy time of year, not because it's dangerous to do at a windy time; it's just out of respect for the ceremony. Note that this is not a sweat lodge.

hole or tunnel, horizontal: *jeg*; plural *jeejeg*.

hole, vertical or inclined downwards like an animal burrow: *vag*; plural *vaapag*.

house: *kii*; plural *kiiki*. (See Figures 5-7.)

house made of adobe bricks: *bid shaamt kii*.

house made of brush: *sha'ish kii*.

house made of rocks: *hodi kii*.

kindling: *taimuñig*. From the verb *taimun* meaning to chop into kindling.

loin cloth: *'atosha*; plural *'a'atosha*. The *'at* is the area of the body including the rump or buttocks and anus. The plural is *'a'at*. An *'ato-sha* is a cloth that covers the *'at*. Today it is also the word for diaper.

mano: *viidakud*; plural *vipidakud*. The grinding stone used on a metate.

marbles: *mikidwuikud*; plural *mimikidwuikud*. Little rounded rocks used in a game like jacks. They are found at outcrops of layered volcanic rocks, for example near *Tađ Memelikud* and in the Saucedo Mountains about one to two miles north of the Pipeline Road on the road into Ryans Canyon.

marker: *cheposig*; plural *chepchosig*. One rock or a pile of rocks, to mark the corner of someone's property, for example a field, the spot where something is to be built, etc. *Cheposig* is most frequently heard today as the word for a cattle brand.

mask: *wuhiosha*, *wuiosha*; plural *wuupiosha*.

mat, generic: *vaaks*; plural *vaapaks*. Also means a floor.

mat made of grass: *hinawal*. I have never seen one, so I can't describe it.

mat, woven for sleeping on: *main*; plural *mamain*.

mattock: *ban wuiosha*; plural *baaban ha wuupiosha*. Literally, coyote's face; tool used to dig clay for pottery.

metate: *machchud*; plural *mamachchud*.

mica: *nanawuk*, also pronounced *nanavuk*. This is the shiny white muscovite mica that glitters in sunlight. It was recorded as the 'O'dham name for mica in the 1870s. It is still known to some Tohono 'O'dham. Large crystals of this mineral are abundant in some granitic rocks in 'O'dham country. *Nanawuk* is also a verb that means to glitter.

monument to alert people to danger: *ñuukuddam*. [See "hazard marker" listing.]

mortar: *chepa*; plural *chepcha*. Mortars in bedrock: *vavch'eđ chechpa*. Mortars in bedrock in a wash: *'akch'eđ chechpa*.

mound: *toonk*, *kavolik*, *chuwidk*; plurals *to'oto'onk*, *ka'akwolik*, *chu'uchwidk*. These words can be used for platform mounds. *Toonk* is also used for a dike. *Kavolik* is commonly used for a small hill. *Chuwidk* is also used for the hump of a hunchback or camel.

mound made by an animal: *mu'ada*. This is the little pile of dirt made by a little animal, for example, a gopher, badger, or even ants, next to its burrow when digging it.

mud: See *clay*.

multistory structure such as at Casa Grande, also rain house: *va'aki*; plural *vapaki*. (See Figure 8.)

necklace: *baioka*; plural *babioka*.

needle: *ho'ibad*; plural *hoho'ibad*. This is related to *ho'idag* (singular and plural) meaning sticker.



Figure 5. "Pima Ki" 'Akimeli 'O'dham house, *kii* (Edward S. Curtis photo, 1907, National Archives)



Figure 6. "Qahátika Village Scene" multiple Tohono 'O'dham house types at Koahadk (Kohatk) village; note the ramada, watto at far left (Edward S. Curtis photo, 1907, National Archives)

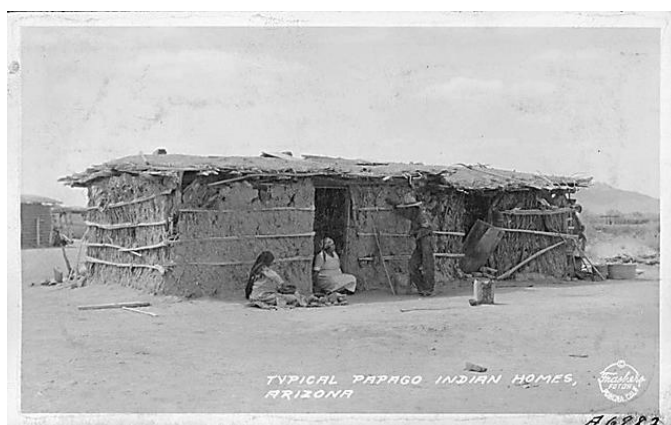


Figure 7. "Typical Papago Homes, Arizona": 'Akimeli and Tohono O'dham "sandwich-type" house of jacal (mud-plastered brush walls) with horizontal binding poles common in early twentieth century (Photograph by Burton Frasher, 1934.

Pomona Public Library collection; image from Calisphere (California Digital Library), University of California Libraries, content.cdlib.org/ark:/13030/kt596nc5rw/)

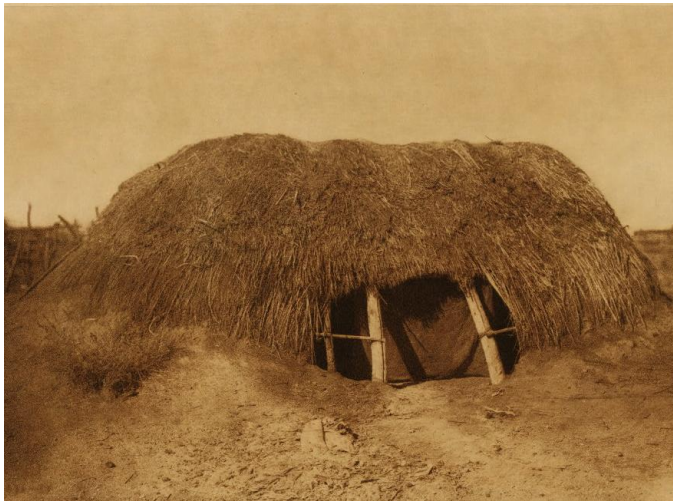


Figure 8. "Ceremonial Ki – Pima"
'Akimeli 'O'odham rain house, va'aki
(Edward S. Curtis photo, 1907, National Archives)

olla made of clay for water: bid shuudag ha'a, term used at Komalik village.

olla used in making saguaro fruit wine: navaitakuḍ; plural nanvaitakuḍ. The wine is called navait.

organ pipe cactus fruit-picking apparatus: tamko. Consists of a long stick to reach the fruit with a set of short sticks at the top assembled in the form of a container and a short sharp stick in the middle of the "container" to jab into the fruit. The fruit, punctured from the bottom, is prevented from falling into an unreachable spot in the cactus by the "container." [Compare "saguaro cactus fruit-picking apparatus" listing.]

oven: maikuḍ. Old style made from clay; no longer in use per elders at Hikwoñ who still know this word.

paddle for shaping ollas: ha'atakuḍ; plural haha'atakuḍ. Could be of wood or stone.

pestle: cheepidakuḍ; plural chechpidakuḍ. Used with a mortar, chepa.

painting, picture: 'o'ohodag singular and plural. If here and there on a cave wall: 'o'ohodag (double glottal stop); occasionally, but rarely seen on walls of caves.

pestle: See "pounding stone, pestle" listing.

petroglyph: If on a rock, hodi'tab 'o'ohona; if on a bedrock outcrop, vavt'ab 'o'ohona.

pile: sipulik, also sipulikda; plurals si'sipulik and si'ispulikda.

pile of dirt: jewuḍ sipulik; jewuḍ sipulikda.

net: chuaggia; plural chuchaggia. Some nets were for carrying things. A type used to trap jackrabbits during a rabbit drive is called a shaada.

obsidian: vaukk. One piece or a number of pieces in aggregate. A major obsidian source was in the Saucedo Mountains at a mountain called Vaukkakam, Place With Abundant Obsidian.

offering: 'iagta; plural 'i'agta. Sometimes an offering is left where a significant event took place, for example at the cave where the ogress, Ho'ok, was burned, where someone doing a heroic deed died, or where an evil spirit used to appear. The offering may be a coin, a cigarette or some tobacco. The purpose may be to recognize the good or ward off evil.

olla: ha'a; plural haha'a.

crack in an olla: ha'a haiñig.

pieces of broken olla (sherds): ha'a hahaisig.

olla made of clay: bid ha'a. Bid is said to make sure the listener knows an old style olla is meant.

olla for carrying water: va'igkuḍ; plural vapaigkuḍ. The verb va'ig means to get water from a spring, pond, etc. Today this word also means bucket or pail.

olla for cooking: hidoḍakuḍ; plural hihidoḍakuḍ.

olla for cooking beans: muñi hidoḍakuḍ. (See Figure 9.)



Figure 9. Tohono 'O'odham
bean-cooking olla
(Photo by Helga Teiwes-French,
ca. 1960, catalog no. E-7659,
Arizona State Museum, University of Arizona)

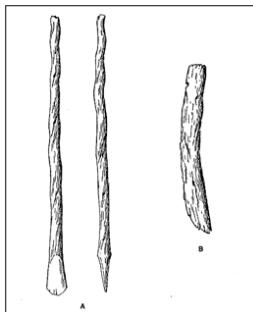


Figure 10. 'Akimeli
'O'odham agricultural
implements:
(a) planting stick;
(b) weeding hoe
(Castetter and Bell
1942:135, Figure 1)

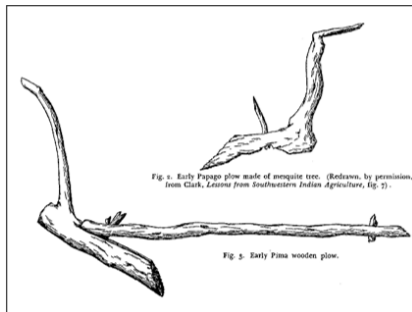


Figure 11. Upper drawing:
Early Tohono 'O'odham plow
made of mesquite tree;
lower drawing: Early 'Akimeli
'O'odham wooden plow
(Castetter and Bell 1942:139,
Figures 2 and 3)

pile of ashes: matai sipulik; matai sipulikda.

mound of ashes: for example, community ash dump: matai kavolik.

pin: siishpakud; plural sisishpakud.

plate, dish: hoas ha'a, also pronounced huas ha'a; plurals hohas ha'a, huhas haha'a.

plow, digging stick made of wood: giik; plural gigk. (See Figures 10 and 11.)

pod: vihog; distributive vippiog. Almost invariably means mesquite bean pod, specifically kui vihog. To specify the seedpod of any particular plant, use the noun vihogdag: kui vihogdag, muñi vihogdag (teparty bean seed pod), etc.

polishing stone: See "file" and "smoother" listings.

pond, reservoir (manmade): vachki; plural vapchki.

pounding stone, hammer: shoñhinakuḍ; plural shoshonñhinakuḍ.

pounding stone, pestle: shoñwikuḍ; plural shoshonñwikuḍ. instrument for pounding something into bits, small pieces or powder.



puck: 'ola; plural 'o'ola. For toka, a women's form of field hockey, made of rags bundled into a "ball."

quartz crystal or piece of quartz that shines: tonḁam hodi; plural totonḁam hohodi. This name refers to the translucence of the particular crystal rather than its reflection of light (reflectivity).

quiver: voshag; plural vopshag. Now also means pocket. One term for a cell phone today is voshagch'eḁ vainam, in-the-pocket phone.

ramada: vatto; plural vaptto. (See Figure 6.)

rattle: shaikuḁ, also shawaikuḁ; plural shashaikuḁ, also shashawaikuḁ.

remains of something once alive: ha'ichu muukig; plural ha'ichu ko'idag. [See "corpse" listing.]

saguaro cactus: haashañ.

saguaro cactus rib: vaapai. This is singular and plural. To be specific, you say haashañ vaapai, with haashañ meaning saguaro cactus.

saguaro cactus fruit-picking apparatus: ku'ibad; plural kukuibad. The cross-member at the top of the ku'ibad for hooking the fruit is a matsig, with plural mamatsig. The ku'ibad is made of saguaro ribs, vaapai, tied together end-to-end in order to reach fruit high on the saguaro. (See Figure 4.) [Compare "organ pipe cactus fruit-picking apparatus" listing.]

salt: 'on. Edible salt.

sandals: kaigia shuushk; plural kakaigia shushushk. Kaigia shuushk means a pair of the old rawhide sandals. Kakaigia shushushk means pairs of those sandals. Shuushk was recorded in the seventeenth century as the 'O'odham word for these sandals. It did not come from the English word for shoes.

sand and gravel: 'o'oḁ. Coarse sand or gravel found on hillsides and washes. Crystals are also 'o'oḁ. Sand of the type commonly found in washes is 'o'ohia. There can be some overlap between 'o'ohia and 'o'oḁ. 'O'ohia can be described as s-viis 'o'oḁ, fine-grained 'o'oḁ. Very fine sand, specifically dune sand, is hia. The plural or better distributive form of this noun, hiha, means sand dunes. There are lots of hiha along Greene Wash floodplain near Cheechio village, at places along the Gila River, and near the Gulf of California.

sap of mesquite trees, black: kui chuuwadag. Used to paint designs on pottery.

sap of mesquite trees, sweet yellow: si'al hikubi. Little yellow balls at tips of limbs where an insect has made a circular cut; found in the morning and very sweet.

sap of mesquite trees, yellow: kui 'ushabi, also 'ushabdag. Hold in mouth until it melts; do not chew!

scalp: mo'ot; also mo'otk.

screen: siiskidakuḁ; plural sisiskidakuḁ. Screen for sifting.

seashell: kokodk. This is singular and plural. A snail shell also is a kokodk. In the old days it was not permitted to wear a seashell necklace or other seashell decoration. The result of doing so could be ocean sickness characterized by painful bloating. A doctor who knew the ocean songs would have to be called in to cure it. The curled up or rolled up shape of a snail shell gives them a second name, holiwki.

seat: daikuḁ; plural dadaikuḁ. Seat of any kind; could be a boulder, a tree limb, a stump, etc.

seed or seeds: kai. Saguaro seeds are called kaij.

sherds, shards: ha'a hahaisig.

skirt of old (ancient) type worn by women: 'iinagi; plural 'i'inagi.

sling of the old type: 'iks vagikuḁ. An old style sling made of a strip of cloth. You swing a rock in a circle with it and let it fly.

sling, slingshot: vagvikuḁ; also shortened to vagikuḁ. A sling you pull and let go. The verb vagi also applies to pulling a pistol or rifle trigger and letting it go.

smoked up: s-kuubjuvig. Describes things that are blackened or turned brown by smoke from fires. This describes, for example, the smoked up ceiling of a cave. (See Figure 12.) Derived from the noun kuubs, smoke.

smoother: daapiunakuḁ; plural dadapiunakuḁ. A smoothing instrument. More specifically a ha'a daapiunakuḁ is a stone for smoothing the surface of an olla.

soot: 'iimki; also pronounced 'iimki. Accumulated on inside of old style brush houses and on roofs of caves from cooking or heating fires.

spit: kuhagidakuḁ. This is a stick for roasting something over a fire. The verb, kuhagi, means to roast something on a spit.

spool: bihivigakuḁ; plural biibhivigakuḁ; also bihakuḁ; plural biibihakuḁ.

stick for catching pack rats: sihovinakuḁ; plural sisihovinakuḁ. This is a stick, usually an ocotillo branch, that is thrust into a pack rat nest to rummage and stir around. The stickers catch the rat's fur so you can pull the pack rat out. The pack rat is called koson; plural kokson. The name of the stick comes from the verb sihovin meaning to rummage around or stir around in something.

stick for toasting corn or other foods: sitḁoikuḁ; plural sistḁoikuḁ.



Figure 12. Smoked up, s-kuubjuvig, section of Ventana Cave ceiling behind the "partition" (right), a natural column of bedrock that separates this rockshelter into its "Upper Cave" and "Lower Cave" segments (Haury 1950) (Photo by Marc Severson, September 1993)



stick or pole for impaling something: 'uskonakud; plural 'u'skonakud. Today also means fork and pitchfork.

stick used by women for playing toka: 'uusga. Toka is a form of field hockey.

sticks for keeping track of time: 'u'us hikkumi'okdag To keep track of the number of days passed since the day of agreement to hold a planned event, a number of sticks exactly equal in length were cut. The number of sticks was equal to the number of days between the day of the agreement and the day the event was to take place. One stick was driven in the ground each day until the day of the event was reached. This was particularly important when people of more than one village were involved.

storage shack: to'akud kii. This is a small building, shack or shed for storing things such as metates, mortars, etc. that are no longer used. Today also used for tools, used auto parts, etc.

string of beads: kuavgi'a; plural kukavgi'a. Today some 'O'odham wear strings of seashells, but in the old days the Tohono 'O'odham considered seashells to be dangerous with potential to cause serious illness. The Hiach'ed 'O'odham may have been able to wear them because of their closer relationship with the ocean.

target: wuliwag. This is an archery target, not a target for rifle or pistol practice. It is made by bundling bunches of long grass or reeds and tying them around the middle.

tobacco: vivpul. This is wild tobacco. Another type of wild tobacco is called ban viv, coyote tobacco.

tongs made of wood for picking prickly pear fruit: vaa'o; plural vapa'o.

tooth: taatam. This is singular and plural.

torch: See "firebrand or torch" listing.

toy: chichwikud; plural chichchwikud.

trail: voog; plural vopog. The original meaning of voog was a footpath. Now it means any kind of road. Today a footpath is an 'aj voog, narrow path; an old footpath is a hekyu 'aj voog; a horse trail is a kavio voog; a paved road is a chuk voog, black road; a zigzag trail or road is a jujul voog.

trail normally used, usual hangout: 'oimmelikud. Applies to people or game animals.

trap: 'edpa; plural 'e'edpa. A trap that looks like a little cage. Seeds are put in it and the door is left open, held up by a little stick to which a string is attached. When a quail or dove goes in to eat the grain, the door is shut by pulling the string. There is another little door on top through which the trapper reaches to grab the bird.

trash: tanhaidag.

tweezers: ki'shpakud. (See Figure 4.)

walking stick: chi'okud, also pronounced cho'ikud. Slang term is gakolik 'uus, crooked stick.

well: vavhia; plural vavphia. In some areas pronounced vahia with plural vaipia and in one other area vavhai. These nouns include everything from the ancient large diameter (up to 100 feet) walk-in wells with spiral ramps to modern drilled wells.

whetstone: mu'ukadaku; plural mu'umkadaku. Also called liima from the Spanish word lima.

windbreak: 'uuksha; plural 'uu'uksha. Made from ocotillo branches, brush, etc. (See Figure 13.) A windbreak made of ocotillo is called melhog 'uuksha.

woodpecker nest: hikvig kii. The boot-shaped nest made by Gila woodpeckers in a saguaro cactus. Western screech owls frequently live in these holes made by woodpeckers.

wreath: giikoa; plural gigikoa. Also pronounced giiko and gigiko; made with long-stemmed flowers.

wrist guard for archers: shooba; plural shooshoba. Also can mean bracelet.



Figure 13. Windbreak structure, 'uuksha (Undated photograph, Bettman collection, Corbis Images www.corbisimages.com)

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Editor's note re historical Edward S. Curtis photographs. These images are reproductions of early 1900s photographs taken by Edward S. Curtis showing people, scenery, and artifacts of some of the peoples described by Harry Winters. Many of the photos were idealized views staged by Curtis. In his original captions he used the names "Papago" for Tohono 'O'odham, "Pima" for 'Akimeli 'O'odham, and "Qahátika" for Tohono 'O'odham in the Koahadk (Kohatk) village vicinity. Years are photo registration dates, not necessarily when they were taken. These photos are now in the U.S. Library of Congress collections. I have adjusted brightness and contrast in some of these images. AD

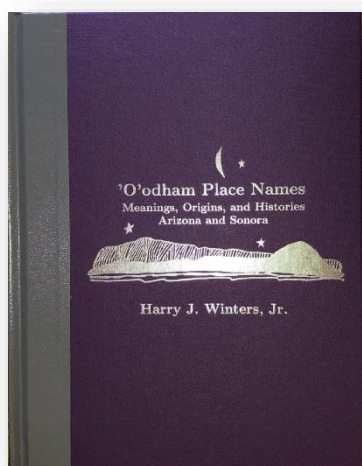


'O'odham and Maricopa Place Names and Language Books by Harry Winters, Jr.

Harry J. Winters, Jr., PhD has conducted extensive research among the 'Akimeli 'O'odham (Pima), Tohono 'O'odham (Papago), and Maricopa (Piipáash) communities for years, is author of the books *'O'odham Place Names: Meanings, Origins, and Histories Arizona and Sonora* (2012; 2020 expanded edition), *Maricopa Place Names* (2018), and *'O'odham Course Notes: First through Fourth Semesters* (2024).

These volumes are useful for several Arizona Tribal communities as the go-to sources of information about their native place names and languages. Dr. Winters has made his books available for sale through Old Pueblo Archaeology Center to benefit Old Pueblo's education programs. (For information about these programs [Click Here](#).) For an idea of how thorough Dr. Winters' *Place Names* books are, you can email Old Pueblo at info@oldpueblo.org to request the pdf files described below.

'O'odham Place Names 2012 Edition



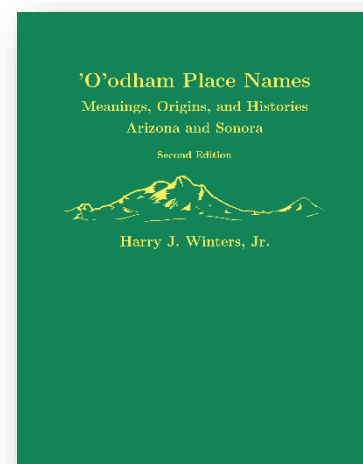
The original version of *'O'odham Place Names: Meanings, Origins, and Histories Arizona and Sonora*, published in 2012, runs for 741 pages not counting the front matter pages (title page, table of contents, figures list, preface, pronunciation guide, etc.). The late Dr. Bernard L. Fontana, well-known Tohono 'O'odham ethnohistorian, wrote about it, "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 folk lore, one sure to be deeply appreciated by future generations of O'odham as well as by scholars of O'odham culture" (Fontana 2018).

The 2012 edition of *'O'odham Place Names* originally sold for \$179 but Old Pueblo Archaeology Center offers it for just \$120. With purchase of this book from Old Pueblo Archaeology Center you also will receive the following pdf files:

- The 2012 *'O'odham Place Names* book's table of contents.
- An index that is not included in the printed book.
- A map made by Christian Black that shows the locations of places listed in the 2020 Second Edition of *'O'odham Place Names* (described below) that are west of about 111°52'32"W (i.e., approximately west of the longitude of Sells, Arizona).
- Dr. Winters's introduction to Black's place names map and its history.

'O'odham Place Names 2020 Second Edition

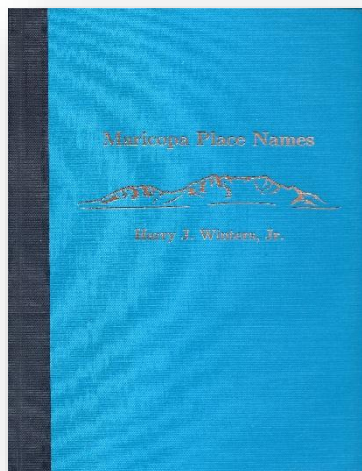
In 2020 Dr. Winters published *'O'odham Place Names: Meanings, Origins and Histories, Arizona and Sonora, Second Edition*. This expanded version of the 2012 book runs for 1,072 pages not counting front matter. The first-printing hardcover copies sold out in 2024 but just this fall Dr. Winters commissioned a





reprinted soft-cover (perfectbound) edition, which Old Pueblo now offers for \$190 per copy. Purchasers of this book from Old Pueblo Archaeology Center also will receive the following pdf files:

- The 2020 *'O'odham Place Names* Second Edition's table of contents and list of illustrations.
- An index that is not included in the book.
- The map by Christian Black and Dr. Winters's introduction to it described above for the 2012 edition.



Maricopa Place Names

The *Maricopa Place Names* hardcover volume lists and describes names used by the Piipáash (Maricopa) and Halychdúum (Halchidhoma) peoples for places along the Middle and Lower Gila River, the Colorado River segment that divides Arizona from California, and some areas north of the Salt River, west of Hassayampa Creek, in the Santa Catalina Mountains, and in Sonora and Baja California. Published in 2018, *Maricopa Place Names* includes 154 pages not counting the front matter.

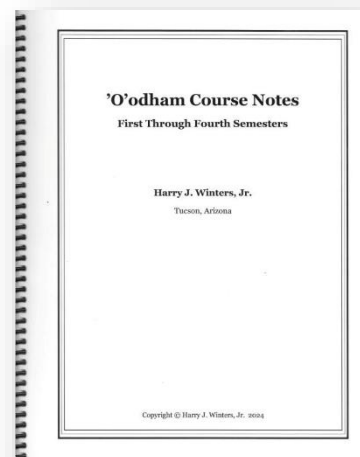
Old Pueblo offers *Maricopa Place Names* for just \$120. Purchasers of this book also will receive a pdf file containing its table of contents.

'O'odham Course Notes: First Through Fourth Semesters

In 2024 Dr. Winters published *'O'odham Course Notes: First through Fourth Semesters*, which includes 93 sets of notes for a two-year conversational 'O'odham language course. Its objective is to help the student acquire a speaking ability as fast as possible. It is written in an alphabet that comes as close as possible to what someone who has learned to read English in American schools would expect. The emphasis is heavily on conversation. The student is not burdened with rules of grammar, but elements of syntax and morphology are brought out to aid students in building their own words and sentences.

It is intended that the student will be taught by a fluent speaker and will have opportunities to practice with such speakers. Dr. Winters began learning the 'O'odham language at the age of 17 at Koahadk village in the Sif Oidak District of the Tohono O'odham Nation in 1957. With the exception of 33 months of active duty in the U.S. Army, he has spoken the language almost every week since then. Dr. Winters has had friends in all eleven districts of the Nation where he often has been treated as a relative, as well as a number of friends in the Gila River Indian Community. Preservation of the 'O'odham language and way of life is one of the most important goals of his life. If the language is not preserved, the way of life will disappear.

The illustration on the next page shows the *'O'odham Course Notes* book's full Table of Contents listing. Old Pueblo Archaeology Center offers this 320-page, 8½ x 11-inch spiralbound book for \$125.00.



Pick-Up vs. Shipping Costs

To avoid shipping charges, books can be picked up at Old Pueblo Archaeology Center, 2201 W. 44th St., Tucson by appointment only: Email info@oldpueblo.org to request an appointment.



Full Table of Contents Listing in *'O'odham Course Notes: First through Fourth Semesters* by Harry J. Winters, Jr.

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- How To Express As Far As, Up Until, And Similar Concepts With Hug'am
- The Causative Suffix -chud
- Sleeping, Staying Awake, Waking Up, And Getting Up

THIRD SEMESTER

- Conversation Practice, Indefinite And Definite Verb Forms, Verbs 'Oimmed And 'Oimnelihim
- Imperatives, Part 1, Forming Imperatives With Suffixes -añ, -iñ, And -ñ
- Imperatives, Part 2, Forming Imperatives Using The Mood Marker “g”
- Imperatives, Part 3, More Ways To Express The Singular Imperative
- Imperatives, Part 4, Negative Singular Imperatives
- Imperatives, Part 5, Forming Plural Imperatives
- The Verb Cheshad, To Climb, Ascend, Rise, Or To Mount A Horse
- Health, Illnesses, And Injuries, Part 1
- Health, Illnesses, And Injuries, Part 2
- Exercising Your Horse
- Health, Illness, And Injuries, Part 3
- How Much Do I Want To Do It?
- A Trip To To'otobidk
- Vocabulary Building: Adjectives, Stative Verbs, And Nouns Derived From Them

FOURTH SEMESTER

- Tucson Flu Epidemic December 2017
- Conjunctions: But, Yet, Still, Therefore, Or, And Nor
- It's A Good Thing!
- Vocabulary Building: Walking And Running By, Around, Through, Up To The Top Of, And Down Through Places And Things
- Generosity, Stinginess, Greed, And Jealousy
- Still, No Longer, Already, Yet, Not Yet
- Scouts, Raiders, And Warriors
- Heg And Hegi: When To Use Them, And A Few Bonus Expressions
- Saying, Pronouncing, Telling, Meaning, Discussing And Announcing As Expressed By The Verbs Hab Kaij, Hab Che'e, 'Aag, Hab 'Aag, Hab Ud 'Aaga, Hab 'A'aga, 'Aagid, Niok, Jeehigid, And 'Amog
- Body Parts, Part 1
- Body Parts, Part 2
- Body Parts, Part 3
- Body Parts, Part 4
- Body Parts, Part 5
- Honesty, Credibility, Belief, And Truth
- 'O'odham Uses of Words for Colors
- Common Expressions In Conversation
- More Common Expressions In Conversation
- Appendix: Pronunciation
- References



Shipping via U.S. Postal Service (USPS). The USPS July 2026-updated prices quoted here are subject to change whenever USPS rates change. **MEDIA MAIL SHIPPING:** Add \$10.29 for each *'O'odham Place Names* 2012 edition and add \$5.86 per book for each *Maricopa Place Names* and each *'O'odham Course Notes* book. **PRIORITY MAIL SHIPPING** in Large Flat Rate box: Add \$31.00 for each book, or for an order of one *'O'odham Place Names* book and up to two copies of either *Maricopa Place Names* or *'O'odham Course Notes*. (The Large Flat Rate box is required because its 11¾ x 12 x 5½-inch interior dimensions are large enough to accommodate the 8-13/16 x 11-5/16-inch *O'odham Place Names* and the 9¼ x 11-inch *O'odham Course Notes* books. The Medium Flat Rate box interior dimensions are only 8½ x 11 x 5½ inches.)

You can order any of these books using one of the following methods:

- **For payment by mail** please make your check or money order payable to Old Pueblo Archaeology Center or simply OPAC, and include a printed explanation of what your payment is for. Mail payment and information to **Old Pueblo Archaeology Center, PO Box 40577, Tucson AZ 85717**. (Mail sent to Old Pueblo's street address gets returned to senders because there is no mailbox at Old Pueblo's street address.)
- **To pay using PayPal**, please go to the www.oldpueblo.org home page, scroll down to the "Donate" section, click on the "Donate" button above the PayPal logo, and follow the prompts. Be sure to indicate what your payment is for before you submit the payment.
- **To make a credit card or debit card payment without going online** you can call Old Pueblo at 520-798-1201, tell the person who answers you'd like to make a credit card donation or payment, and provide your card authorization. We advise that you do not provide credit card or debit card numbers to us in an email. Old Pueblo accepts Visa, MasterCard, Discover, and American Express card payments.

To place an order you can email info@oldpueblo.org or call 520-798-1201.

References Cited

Fontana, Bernard L.

2018 An Annotated Bibliography of the Tohono O'odham (Papago Indians). Revised ed. March 18, 2018. Old Pueblo Archaeology Center, Tucson.
<https://www.oldpueblo.org/wp-content/uploads/2018/03/Tohono-Oodham-bibliography-Bunny-Fontana-final.pdf>

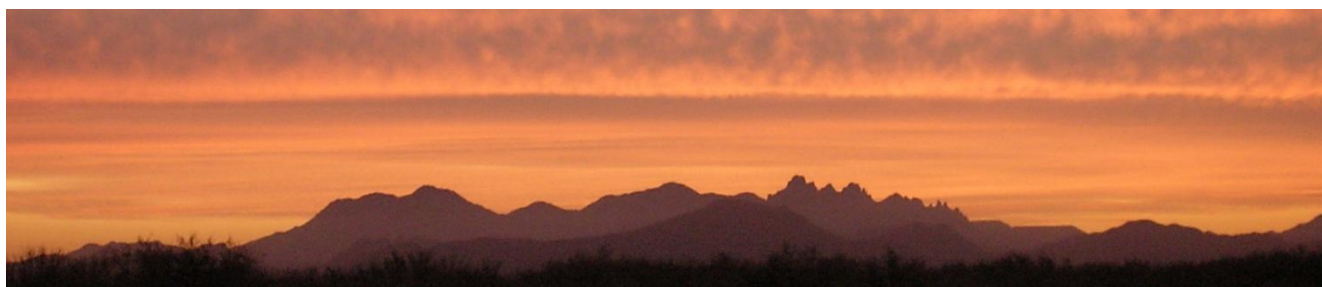
Winters, Harry J., Jr.

2012 *'O'odham Place Names: Meanings, Origins, and Histories Arizona and Sonora*. Nighthorses, Tucson.

2018 *Maricopa Place Names*. SRI Press, Tucson.

2020 *'O'odham Place Names: Meanings, Origins and Histories, Arizona and Sonora, Second Edition*. SRI Press, Tucson.

2024 *'O'odham Course Notes: First through Fourth Semesters*. Harry J. Winters, Jr., Tucson Arizona.





Old Pueblo Archaeology Center

Upcoming Activities

Old Pueblo Archaeology Center's
November 2026 "Third Thursday Food for Thought" Free Zoom Program



Padre Kino, Astronomer

Presentation by Astronomer Christopher J. Corbally, S.J., PhD

Padre Eusebio Francisco Kino, S. J.

There is a statue of Padre Kino in Tucson. He is on horseback. The head of his horse is drooping. It has been a long and hot day of travel in the Sonoran desert. But Kino sits upright, and he has a "blue shell" clutched to his chest by his right hand. He clearly has had a brilliant idea.

That idea connects his early expedition to Baja California to where he has just met the O'odham, in Tucson. That idea needed his travels and his science.

Let us, via his grasp of science, connect the dots and understand his great insight. His science covered many disciplines. Kino was a mathematician, an astronomer, an instrument maker, a map maker, an agriculturalist, and a cattleman. So it is going to be a wide-ranging story. As a Jesuit and an astronomer, I find the story a fascinating one.

Please join me for the telling of it on Thursday, November 19.

Christopher Corbally, S.J.
Vatican Observatory

See next page.



Above: The equestrian statue of Padre Kino on a street in Tucson



Left: A Mariner's Astrolabe, a kind of early sextant

Padre Kino did make his own, similar in components to this one, and he used it in his expeditions to keep track of his location.

Thursday November 19, 2026

7 pm ARIZONA/Mountain Standard Time

To register for the Zoom program, click on this link:

https://us06web.zoom.us/webinar/register/WN_iuJL189ITj6t2prQl2OfhQ

For more information contact Old Pueblo at info@oldpueblo.org or 520-798-1201.



Old Pueblo Archaeology Center presents
**Coyote Ruin, Fitzmaurice Ruin,
and Museum of Indigenous People**

**A Two-Day Cultural Education Tour to the Prescott, Arizona Area
with archaeologist Andrew L. Christenson, PhD**

Starting at 11:30 am Saturday November 21, ending around noon Sunday November 22, 2026

\$109 donation per person (\$99 for Old Pueblo Archaeology Center members)

Donations are due 10 days after reservation request or by 5 pm November 17, whichever is earlier.

Donation covers all site entry fees and Old Pueblo's expenses.

Participants are responsible for their own transportation, lodging, and meals.

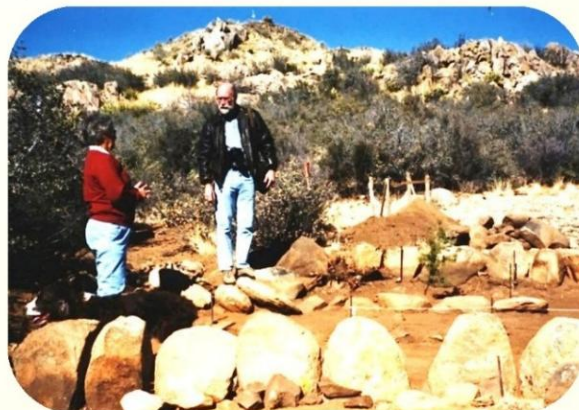


Above: A view of Fitzmaurice Ruin, a Prescott-area hilltop site, after excavations by the University of Arizona in 1933

**Accompany archaeologist Dr. Andy Christenson
on this tour to two of the most prominent
Prescott culture hilltop archaeological sites and
one of Arizona's oldest anthropology museums.**

**To register contact
Old Pueblo Archaeology Center
at info@oldpueblo.org or 520-798-1201.**

Photos courtesy of Andy Christenson



*Archaeologist Peter Pilles, Jr., and Coyote Ruin
monograph author Mary Spall in the
terraced garden area of Coyote Ruin; main part
of the site is on outcrops in background.*



Whatever amount
you contribute
To Old Pueblo
Archaeology
Center
for tickets
goes directly into
our archaeology,
history, and
cultures education
programs!

Old Pueblo Archaeology Center is participating in the
Jim Click Automotive Team's 2026 Millions for Tucson Charity Raffle!

WIN ONE OF THREE GREAT PRIZES!

TICKET PRICE

\$25 EACH OR 5 FOR \$100

Raffle benefiting Tucson charities with 100% of funds raised staying here.

Email Old Pueblo
at
info@oldpueblo.org
or call us at
520-798-1201
by December 2nd
to request
your tickets!



*Image for
illustration
purposes only

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PERFORMANCE



GRAND PRIZE

NEW 2026 Nissan Frontier Pro-4X Roush® Edition



2ND PRIZE

TWO ROUND-TRIP,
FIRST CLASS AIRLINE TICKETS
TO ANYWHERE IN THE WORLD!*



3RD PRIZE

\$5,000 CASH!

The Jim Click Automotive Team is presenting a NEW 2026 Nissan Frontier Pro-4X Roush® Edition to the entire community to be used as the featured prize in our ongoing effort to raise millions of dollars for non-profit organizations in Southern Arizona. With your \$25 contribution you could win this stunning vehicle or one of two other great prizes! The best part is that 100% of your contribution will support Southern Arizona charities that keep all the proceeds from the maximum 120,000 tickets which will be sold. The drawing will be held on December 10, 2026.

Entries must be received by December 4, 2026 at Raffle Headquarters.

For campaign and ticket information, contact the Millions for Tucson Raffle Management Team at 520.342.5210 or at: jimclickraffle@russellpublic.com

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**MILLIONS
FOR TUCSON**
RAFFLE
MillionsForTucson.org





Old Pueblo Archaeology Center's
December 2026 "Third Thursday Food for Thought" Free Zoom Program



Historic Human Remains Detection Dogs in Archaeology

Presentation by Karen Paquette and Mark Paquette



It is well known that dogs are incredible odor detectors. Quite recently, dogs are being employed to detect very old human remains – aged hundreds to thousands of years from present. While many dogs can be trained to locate relatively recent human remains (these are cadaver dogs), only a few are specialized to indicate the presence of aged and historical human remains.

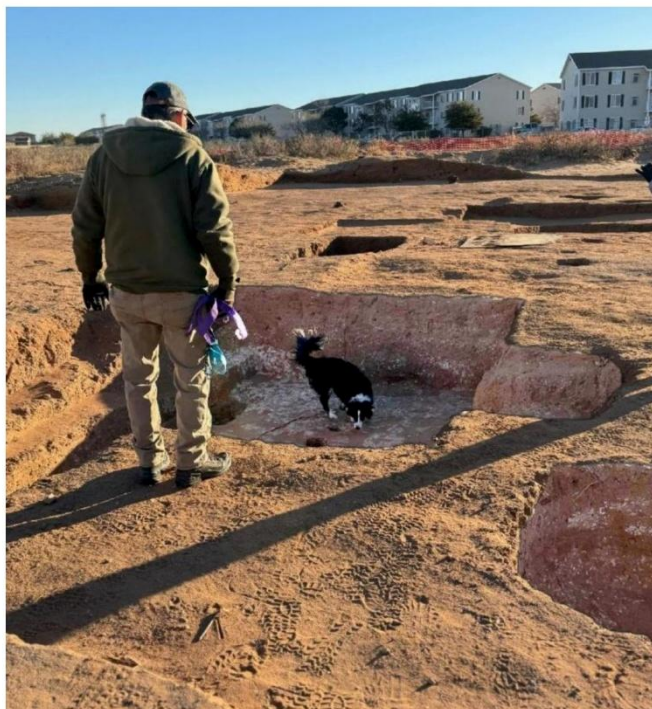
Left: K9 Polly indicating a location of buried human remains at Arizona's Dagoon Springs Stage Station archaeological site, October 2025

In Old Pueblo's December 17 Third Thursday program, Karen and Mark Paquette, members of the F.I.R.S.T. Detection K9 nonprofit organization, will share their definition of historic human remains detection (HHRD) dogs and inform how these HHRD dogs are economical, flexible, and noninvasive detectors applicable to a vast array of archaeological research projects and needs.

They will discuss and illustrate these canines' capabilities as well as limitations and will talk about the ethics of using HHRD dogs on sensitive archaeological sites.

Right: Mark Paquette and K9 Breicne at Firecracker Pueblo kiva, El Paso, Texas, January 2026

All photos courtesy of Mark & Karen Paquette



(See next page.)

Thursday December 17, 2026

7 pm Mountain Standard Time

To register for the Zoom program, click on this link:

https://us06web.zoom.us/webinar/register/WN_oIOkJUcOQJ2CI-B5vITLJQ

For more information contact Old Pueblo at info@oldpueblo.org or 520-798-1201.



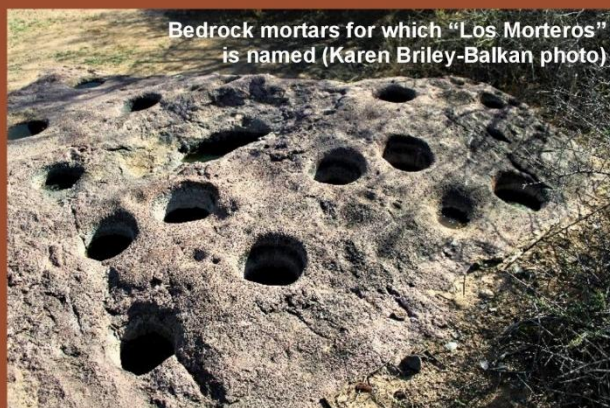
Old Pueblo Archaeology Center Presents: Winter Solstice Tour to Los Morteros and Picture Rocks Petroglyphs Archaeological Sites

with archaeologist Allen Dart, RPA
Monday December 21, 2026, 8 am to noon*

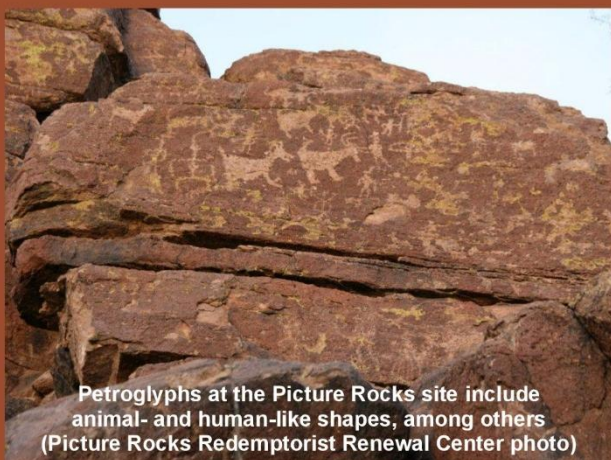
Flyer date
May 18, 2026

Celebrating Winter Solstice, Old Pueblo Archaeology Center's executive director, archaeologist Allen Dart, leads this tour to Los Morteros and Picture Rocks, two of the Tucson area's premier precontact period archaeological sites.

Los Morteros, an ancient village site of the Hohokam culture, has been studied by archaeologists and historians for more than a century. During its heyday from 850 to 1300 CE it was the center of an extended community of related Hohokam settlements along the Santa Cruz River. The core of Los Morteros, now preserved in a Pima County natural and cultural resources conservation park, encompasses the bedrock mortars that inspired the site's name (*Los Morteros* is Spanish for "the mortars"), a large public architectural feature interpreted as a ballcourt used for ritual and other purposes, probably hundreds of pithouses, some petroglyphs, and thousands of artifacts.



Bedrock mortars for which "Los Morteros" is named (Karen Briley-Balkan photo)



Petroglyphs at the Picture Rocks site include animal- and human-like shapes, among others (Picture Rocks Redemptorist Renewal Center photo)

The Picture Rocks archaeological site located in the foothills of the Tucson Mountains includes over 400 ancient petroglyphs created mostly by the Hohokam, although some of the rock images may predate 500 CE. The symbols at Picture Rocks include many whimsical animals, dancing and other human-like figures, and abstract depictions. At least some of these glyphs evidently were ritually important considering that one of them is a marker for the spring and fall equinoxes as well as for the summer solstice. Does it also mark the winter solstice? Join us, and if the day is sunny you can be the judge!

Participants provide their own transportation and are advised to wear sturdy shoes & bring drinking water.

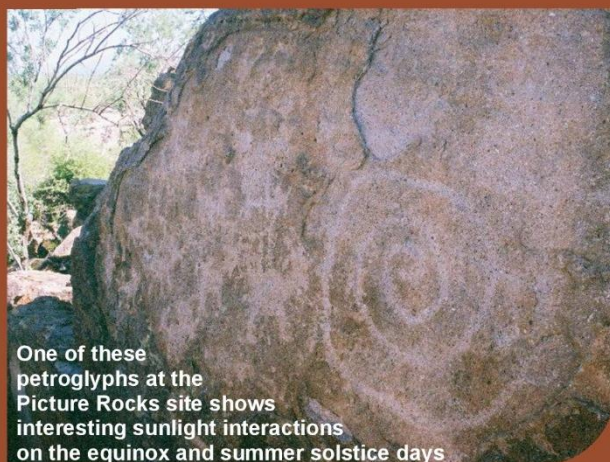
\$45 donation per person (\$36 for Old Pueblo Archaeology Center members)*

Tour meeting place is near Silverbell Rd and Linda Vista Blvd in Marana, Arizona. Parking is limited. Tour is limited to 24 people.

Contact Old Pueblo Archaeology Center at info@oldpueblo.org or 520-798-1201 to register or for more information.

* Donations are due 10 days after reservation request or by 5 pm Friday December 18, whichever is earlier.

Cancellations made 30 days or more before the tour date will not be charged.
Cancellations 8 to 30 days before the tour date will be refundable at 50% of the fee paid unless the canceled space can be filled.
Cancellations zero to 7 days prior to the tour date are not refundable.



One of these petroglyphs at the Picture Rocks site shows interesting sunlight interactions on the equinox and summer solstice days



Old Pueblo Archaeology Center's Archaeology of the Southwest Course

Online Course for General Interest or Arizona Archaeological Society Certification

Paleoindian culture

Clovis projectile point, Blackwater Draw Museum, Gwen Buttrill photo

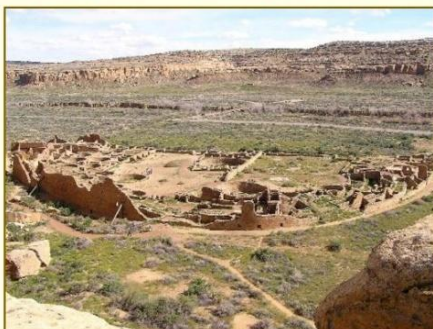
Late Archaic culture

San Pedro projectile point, Archaeology Southwest/Desert Archaeology, Inc. photo



Mogollon culture

Rectangular pithouse at the Harris site
University of Nevada, Las Vegas photo



Ancestral Pueblo culture

Pueblo Bonito in Chaco Canyon
National Park Service, Russ Bodnar photo



Hohokam culture

The Casa Grande in 1891
Bureau of American Ethnology, C. Mindeleff photo

Offered in eighteen
two-hour sessions,
online via Zoom

Archaeology of the Southwest
is an introductory course in the
study of the American Southwest.

Wednesdays 6:30-8:30 pm
Arizona/Mt. Std. Time*
January 20-May 19, 2027

Developed by the Arizona Archaeological Society (AAS), this class provides a basic overview of the region's archaeology and cultures. It includes discussions of the artifacts and general characteristics of major cultural groups who have lived in the Southwest over the past 13,000-plus years, dating systems, cultural sequences, subsistence strategies, development of urbanization, and depopulation of different areas at different times.

In 36 hours of online class time in Zoom open sessions, this Old Pueblo Archaeology Center course provides an up-to-date synthesis of the regional archaeology for anyone interested in the Southwest's Indigenous and historical cultures. It also is a prerequisite for persons seeking certification in all other courses offered in the AAS Training, Certification and Education Program. See next page for TCEP information.

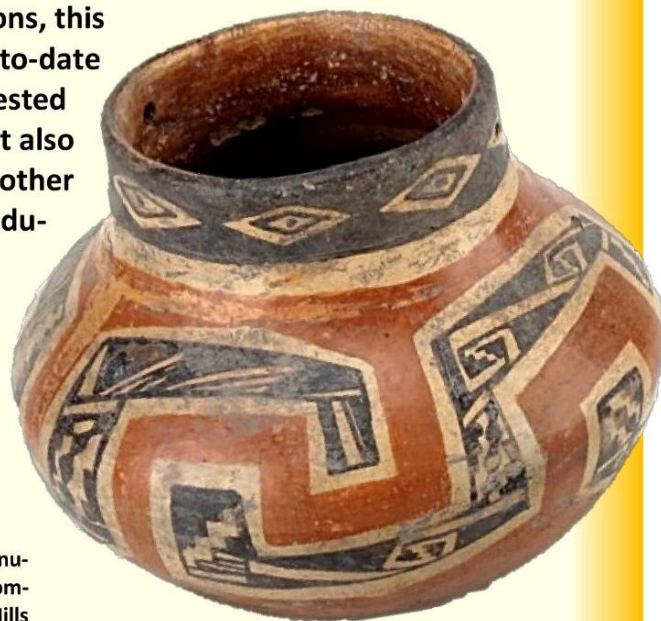
\$145 donation per registrant

(\$115 for Old Pueblo Archaeology Center,
AAS, and Arizona Site Steward members)**

To register contact Old Pueblo Archaeology Center
at 520-798-1201 or info@oldpueblo.org.

* Same as Pacific Daylight Time from March 17 through May 19.

** Donations are due 10 days after reservation request or by 5 pm Monday January 18, whichever is earlier. Donation does not cover costs of the recommended text (*The Oxford Handbook of Southwest Archaeology*, Barbara J. Mills & Severin Fowles, editors), optional Arizona Archaeological Society membership, or optional AAS Certification Program registration fee. The Zoom link for the class will be provided only to persons who have registered and paid.



Salado blended culture

Tonto Polychrome jar, Pottery Typology Project,
New Mexico Office of Archaeological Studies photo



Information as of
September 15, 2026



Arrowhead Making & Flintknapping Workshop

at Old Pueblo Archaeology Center

2201 W 44th St, Tucson

Saturday
January 23, 2027
9 am to noon



Some projectile points made by the **WORKSHOP INSTRUCTOR: SAM GREENLEAF**

In this 3-hour workshop Old Pueblo's expert flintknapper Sam Greenleaf demonstrates and teaches how to make arrowheads and spear points out of obsidian and other kinds of stone.

Sam provides insights on how ancient peoples made and used stone tools, and provides hands-on experience in making and recognizing flaked stone artifacts.

Obsidian stone and all needed tools are provided.

Limited to six participants.

Children under age 16 may enroll only if parent or guardian also enrolls in the class.



Register for this workshop to get hands-on instruction in how to:

- Produce a flaked stone tool using a hammerstone to break a desired size of flake off of a core of rock.
- Thin and shape the flake into a projectile point or other stone implement, using an antler tool.
- Finish the artifact using fine pressure flaking.

This activity is designed to help modern people understand how early peoples made and used tools. It is not intended to train people how to make crafts for sale.

SAM DOESN'T HAVE AN AX TO GRIND. HE HAS A POINT TO MAKE!

To register contact Old Pueblo Archaeology Center at info@oldpueblo.org or 520-798-1201.

Checks, Visa, MasterCard, Discover, American Express, and PayPal are accepted. Please do not send cash in the mail.

Donations for reservations made less than five days before a class date are nonrefundable.

Donation for a missed session will be refunded only if Old Pueblo Archaeology Center cancels the workshop or receives at least 24 hours advance notice of absence from a registrant.



Old Pueblo Archaeology Center Presents

Tucson and Marana Yoeme (Yaqui Indian) Communities

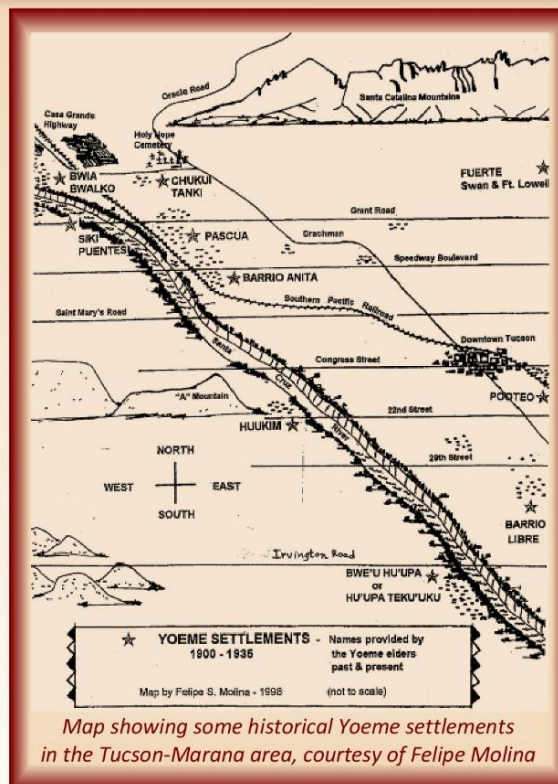
A Tour to Historic Cultural Sites
with Yoeme Historian Felipe S. Molina

Saturday January 30, 2027, 8 am to 1 pm

THE YOEME (YAQUI INDIANS) have been present in southern Arizona at least since Father Kino began exploring in the 1690s, but they established several settlements in our state later to escape the Mexican government's 1890s-early 1900s war with the Yoeme in the state of Sonora.

From 1880 through the early 1900s, Mexico began deporting Yoeme from their Sonora homeland to other Mexican states, prompting a steady stream of Yoeme to migrate north into Arizona. By 1908 hundreds of Yoeme had fled to the US to settle permanently, and in the 1920s more came to seek political asylum and join existing Arizona Yoeme settlements. By 1940 there were about 3,000 Yoeme in Arizona, mostly living in the well-established villages of Libre (Barrio Libre) and Pascua in Tucson, Yoem Pueblo and Wiilo Kampo in Marana, and others near Eloy, Somerton, Phoenix, and Scottsdale.

In 1978 the US Government granted federal recognition to the Pascua Yaqui Tribe and soon after established the Pascua Yaqui Indian Reservation at New Pascua.



Typical home in Yoem Village, Marana, Arizona, 1936
Homes were built with railroad ties, saguaro cactus ribs, and mud, with sheet metal roofing.
R. B. Spicer photo courtesy of Felipe Molina

THIS TOUR WILL VISIT TUCSON AND MARANA PLACES SETTLED HISTORICALLY BY YOEME WHO FLED MEXICO.

In Tucson we'll visit Bwe'u Hu'upa Village, San Martin Church and plaza in the 39th Community (Barrio Libre), Pascua, and possibly the San Ignacio Church and plaza. Then we will caravan to Marana to stop at Ili Hu'upa, Wiilo Kampo, and Yoem Pueblo's San Juan Church and plaza. Mr. Molina also will point out the Bwia Bwalko (Soft Earth) site east of the Santa Cruz River and Chukui Kawi west of Yoem Pueblo.

Contact Old Pueblo Archaeology Center at **520-798-1201**
or info@oldpueblo.org to register and
obtain meeting place directions.

\$45 donation per person (\$36 for Old Pueblo Archaeology Center members)

supports Old Pueblo's and Mr. Molina's education programs about archaeology and traditional cultures.

Donations are due 10 days after reservation request or by 5 pm Wednesday January 27, whichever is earlier.

Cancellations made 30 days or more before departure will not be charged. Cancellations 8 to 30 days before departure will be refundable at 50% of the donation paid unless the cancelled space can be filled. Cancellations 0 to 7 days prior to departure date are not refundable.

See more information on next page.



Old Pueblo Archaeology Center's "The Mogollon Culture of the US Southwest" Online Class

A 14-Session Online Class Taught by
Old Pueblo Archaeology Center's
Executive Director,
Archaeologist Allen Dart

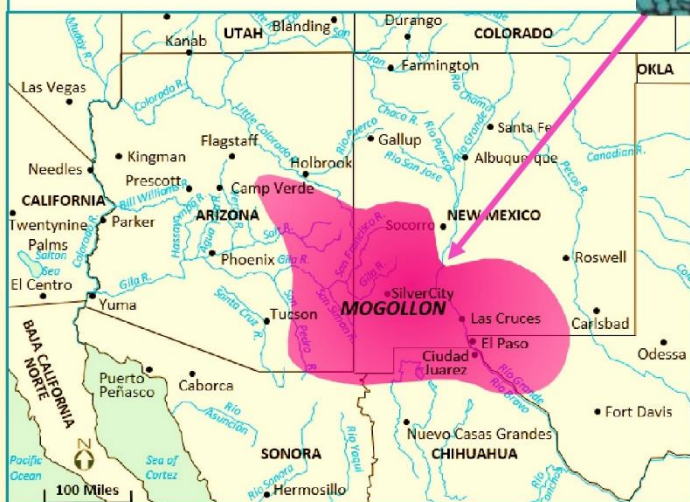
**Wednesday Evenings
June 2-September 1, 2026**

6:30-8:30 pm ARIZONA

Mountain Standard Time* Each Wednesday



Above: Some Mogollon pottery – Clockwise from upper left: Mimbres Black-on-white bowl, Four Mile Polychrome bowl, Reserve Black-on-white pitcher, Mogollon Red-on-brown bowl, San Francisco Red bowl, and San Francisco Red jar (Photos courtesy of Office of Archaeological Studies, New Mexico Museum of Indian Arts and Culture)



*** Southern Arizona does not switch to Daylight Saving Time
so class hours are same as Pacific Daylight Time.**

**\$109 donation per person
(\$90 for Old Pueblo Archaeology Center,
Arizona Archaeological Society, and
Arizona Site Stewards members) ****

Explore the American Southwest's Mogollon archaeological culture. In 14 abundantly illustrated two-hour sessions, archaeologist Allen Dart gives an up-to-date review of the Mogollon for anyone interested in Southwest archaeology. The class covers the history of Mogollon archaeology, Mogollon origins, the subregional Mogollon branches, changes in habitation, subsistence, and settlement patterns over time, artifacts, rock art, religious and social organization, depopulation and movement, and descendant peoples.

The class can be taken for Arizona Archaeological Society (AAS) Certification. The AAS recommends the Archaeology of the Southwest class as a prerequisite but this is negotiable with the instructor. To qualify for certification the student must prepare a brief research report on some aspect of Mogollon culture.

See AAS Certification program information below.

The Arizona Archaeological Society (AAS) Training, Certification and Education Program (TCEP) is designed with help from professional archaeologists to give training in various aspects of archaeology outside of an academic degree program. Because many of the program's courses provide field experience in addition to classroom training, students can develop those skills to become qualified and valuable members of archaeological projects. For students who join the Certification program, the AAS keeps records of courses taken and issues certificates upon successful completion of course requirements.

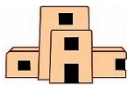
The AAS is a separate organization from Old Pueblo Archaeology Center. To enroll in the AAS Certification program one must be a paid member of the AAS, complete its Certification Program Application form, and pay the AAS a one-time fee of \$10. When the application is accepted the Department Recorder will establish a file in the individual's name to maintain a permanent record of qualifications. When a course is completed the applicant will receive a certificate for the instructor to sign, and the individual becomes certified in that course's aspect of archaeology.

AAS members and nonmembers may take Old Pueblo Archaeology Center's courses without joining the TCEP.

For complete information on the AAS TCEP visit www.azarchsoc.org/page-807603.

To request a reservation for this course, email info@oldpueblo.org or call 520-798-1201.

****** Class donation is due 10 days after reservation request or by 5 pm Monday May 31, whichever is earlier. Zoom link for the class is provided only to persons who have registered and paid. Donation does not include cost of Arizona Archaeological Society membership, AAS Certification Program enrollment, or outside reading materials. Children under age 16 may enroll in the class only if parent or guardian also enrolls.



Old Pueblo Archaeology Center

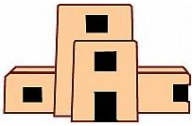
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Tucson AZ 85717-0577

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Mailing



*More reconstructed walls of excavated rooms
at the Fortaleza site, compare Figure 1, page 1
(Photo by Allen Dart, 1986)*

Old Pueblo Archaeology



Bulletin of Old Pueblo Archaeology Center

Located at 2201 W. 44th Street in the Tucson Unified School District's Ajo Service Center

Mailing Address: PO Box 40577, Tucson AZ 85717-0577

www.oldpueblo.org

520-798-1201

info@oldpueblo.org

Old Pueblo Archaeology Center's *Archaeology Opportunities* Membership and Discounts Program

Archaeology Opportunities is a membership program for persons who wish to support Old Pueblo Archaeology Center's education efforts and perhaps even to experience for themselves the thrill of discovery by participating in research. Membership is also a means of getting discounts on the amounts Old Pueblo normally charges for publications, education programs, and tours. Members of *Archaeology Opportunities* at the Individual membership level and above are allowed to participate in certain of Old Pueblo's archaeological excavation, survey, and other field research projects, and can assist with studies and reconstruction of pottery and other artifacts in the archaeology laboratory. Membership benefits include a one-year subscription to the **Old Pueblo Archaeology** electronic quarterly bulletin, opportunities to participate in Old Pueblo's member-assisted field research programs, discounts on publications and archaeology-related items, and invitations and discounts for field trips and other events.

Old Pueblo Archaeology is the electronic quarterly bulletin of Old Pueblo Archaeology Center, a 501(c)(3) nonprofit corporation. Questions, comments, and news items can be addressed to the editor, Allen Dart, at info@oldpueblo.org or 520-798-1201, or by mail to Old Pueblo Archaeology Center, PO Box 40577, Tucson AZ 85717-0577. For more information please visit our web site: www.oldpueblo.org. Your *Archaeology Opportunities* membership helps support Old Pueblo's children's education programs.