

familiarization with the members of the various groups is the recommended approach, followed by informal conversations, open-ended, and developed within the context of Indian interests and aspirations. This does not mean that the researcher has dispensed with the questionnaire concept altogether. He has simply internalized his questions, and notes, in passing, the comments which bear upon them.

5. *Staffing and Reporting*

In the light of the preceding considerations, it was felt that the data for this report could be obtained through the use of a three-man team for each reservation: a Field Research Director, Senior Field Assistant, and a Field Research Assistant.³ The Field Research Director's tasks included making original contacts, interviewing key men on the reservation, counseling the other research personnel, general supervision of working procedures, and preparation of requisite interim and final reports, or being available for consultation in connection with the preparation of such reports. The Senior Field Assistant conducted interviews with the members of official bodies on the reservation, cooperated with the Field Research Assistant in preparing data for submission to HSR staff during the course of the project, and assisted in the preparation of reports. The Field Research Assistant either remained on the reservation during the entire five-and-one-half-month field research period, or was replaced by another fulfilling the same function. This function was primarily that of contacting the rank and file—the Indian “man in the street”—and building up a picture, under the supervision and guidance of the senior research personnel, of Indian reactions of all kinds to CAP components and toward more general concepts of the meaning of poverty and its elimination in an Indian context.

Through the use of the open-ended, informal interview combined with observation and background information in part supplied by HSR staff, the researchers were able to cover the schedules of information requirements provided by HSR staff. The resultant data was submitted to HSR weekly from the field and has been distilled into the following substantive and analytical chapters of this report. Thus, the events, problems, and recommendations presented rest upon fresh, empirically derived data acquired at the sites of the actions and conditions described.

III. COMPREHENSIVE EVALUATION OF CAP'S ON SIX SELECTED RESERVATIONS

A. GILA RIVER RESERVATION

1. *Historical and Cultural Background*

The following section reviews some of the important events and highlights some of the major themes in the development of the current social, political and economic structure of the Gila River Reservation. As in the historical introductions to the chapters on each of the five other reservations studied, the purpose is to provide the reader with a general perspective on the social system and an overview of conditions, which together comprise the context of CAP operations and pose the problems to the solution of which CAP work is addressed.

a. *Pre-Spanish Conquest Period*

There is general agreement that in the days before Spanish contact the Pima villages were more widely dispersed than during the 19th Century when the first English-speaking observers came in contact with them.

Carl Sauer, authority on the native population of northern Mexico, indicates that the aboriginal Pima population along the Gila River did not exceed 1000 persons. This small, scattered population occupied a chain of isolated villages along the Gila River, with perhaps a population of fifty to one hundred persons per village, that is, ten to twenty families.

These villages appear to have been organized along kinship lines. Men stayed in the villages where they were born after marriage; women went to live with their husbands. The core of “relatives” in any village was thus the males. The male members of each village were also likely to be members of the same clan. Little is known about the structure and function of the Pima clans other than that there were five of them, and that they were patrilineal.

As age has always commanded respect among the Pima, primarily because it signifies experience, the eldest clan member was probably the leader or “headman” in the life of the village. There may have been several elder males of nearly

³ Santa Clara, because of its small size, had a two-man team for six weeks.