

made up of village leaders. The only formal units of government were the village councils, composed of elders who planned all village events, made judgments about social behavior, and meted out punishments. Decisions were made by a group of men and no single individual was formally responsible for all decisions.

Councilmen represented a cluster of kin-related villages, and the larger, older villages had leaders who dominated the council. This domination, however, was simply a result of the fact that larger villages had more people and more social ceremonial events to organize. Today it is still necessary to deal with village councils, despite the fact that tribal and district councils have been invented to expedite the information-getting and decision-making processes.

According to the Papago constitution, eleven districts are represented by two councilmen each in the Papago Tribal Council. These are selected in any manner the people of each district wish. Each of the eleven districts in turn elects a district council of at least five members, each serving for two years. From the membership of the district council one person is appointed Chairman. The district council manages all affairs within district boundaries, but issues involving more than one district are decided by the Tribal Council.

District councils seldom initiate action. They report and evaluate intended proposals.

The Tribal Council has the right to define membership, administer tribal law, levy taxes, and handle its own finances. But in all other spheres the Superintendent of the reservation has final authority.

On the reservation, Papagos are subject to Federal law in regard to ten major crimes: murder, manslaughter, rape, assault with intent to kill, assault with a dangerous weapon, arson, burglary, larceny, incest, and robbery. All other offenses are dealt with according to tribal law.

The Papago Code of Law and Order, drawn up by a committee of the Tribal Council and approved in 1945, is mainly a codification of the old laws and customs of the people. However, it includes several white innovations.

On the reservation, law is administered by a tribal court and enforced by Indian police. Indian judges are appointed with approval of the Superintendent. Although the constitution provides for three judges, there is only one at present. Half of her salary is paid for by the BIA. Many difficulties are settled within the family without recourse to law, or are taken to village courts.

Since 1965, agency and council officials have been attempting to streamline the constitution so that more authority may be entrusted to the Tribal Council.

The CAP Committee went to the District Council to explain OEO during 1964. It was over a year before the CAP Administration was ready to return to the district level with its programs. The CAP Director met regularly with the Tribal Council to report on progress, but the Director did not meet with the district councils until May 1966.

Members of the Tribal Council have not demonstrated the understanding of CAP that would be expected after the number of meetings they have attended. Minutes of Council meetings confirm that detailed explanations have been given. Council members have expressed general indifference to the programs.

The CAP Administration told the Tribal Council in May 1966 that it was then prepared and would welcome invitations to speak to district council meetings. The majority of districts responded with invitations and the CAP administrators have begun their visits to these districts.

The CAP Director called an orientation meeting June 23-24 to which Tribal and district council members were invited, along with any other reservation residents. The two-day meeting was devoted to re-discussing OEO structure in Washington and on the reservation, the history and aims of CAP, and the desire for increased communication with the local villages. The orientation was sponsored by the ICAC and a number of ICAC representatives spoke at the meeting. All discussions were translated into Papago.

The CAP Director discussed the need for an OEO Board of Directors which would be a direct line of communication to the grass-roots. Speaking of the history of the Papago CAP, the Director explained the early CAP proposals were based on the findings of the Educational Survey conducted by the Education Department of Arizona State University. He told the group that he hoped they would go home and think about what had been done and said. He said that they were "running out of time during this orientation," and he hoped "they could return later with suggestions and help him think out his programs."