

# The Gila River Indian News

A Gila River Indian Community Publication  
Sacaton, Az.



VOL.3 NO.12

DECEMBER 10, 1987 PAGE 1



**LEADING THE WAY**—Vanessa Osife of the Blue Star Singers and Dancers leads the dance group as it entertains visitors Nov. 21 and 22 at the Pima-Maricopa Arts Festival held at the Gila River Arts and Crafts Center. See photos pages 4 and 5.

## Chief judge-elect files for appeal to wipe jailing from court records

Renay Peters, the Gila River chief judge-elect who was jailed last month by current Chief Judge Randy Hoyema for reportedly being disrespectful to the court, has filed an appeal to have the incident banished from the court record.

Peters, who is now a tribal court prosecutor but will take the chief judge's post Jan. 1, last month said he was cited for contempt of court Nov. 9 and jailed for several hours by Hoyema.

Peters unseated Hoyema in the Nov. 3 general election in the race for Gila River chief tribal judge.

"I filed the appeal, and basically it's just sitting there," Peters said.

"It was filed within the proper time, and I have no indication to the contrary, so I am under the impression and am assuming that it is

being dealt with," he said.

Peters said the appeal is an effort to wipe the incident from the court record.

"My rights were violated by not providing due process," he said.

He said he is looking for the matter to be taken care of, "hopefully in a timely manner."

But he doesn't anticipate it will be acted on until after the first of next year, he said.

Hoyema said he hasn't seen the appeal, but that's not unusual because the appeals process doesn't start with him.

"It goes to an appellate clerk. They notify the court, and it will be scheduled in line just like the rest of them," said Hoyema.

According to the Gila River Tribal  
See Peters files, Page 3

## IHS asks area tribes to launch massive drive to verify tribal members

Tribes in the Phoenix Area Indian Health Service are being asked to launch a massive tribal membership verification drive—the results of which, says the IHS, will help the tribes themselves determine who is eligible for health care through the IHS.

Margo Kerrigan, special assistant to IHS area director Don Davis, said a letter from Davis was sent Dec. 7 to leaders of tribes in the Phoenix Area IHS.

The letter asks the leaders to involve their tribes in the membership verification effort, which in the end will benefit the tribes, said Kerrigan.

"We want the tribes to tell us who they want us to serve. We'll serve whomever the tribes tell us are their tribal members," she said.

The letter from Davis, said Kerrigan, also outlines a plan that should make the transition to the new IHS patient eligibility rules easier.

IHS will match tribal/census rolls against the IHS patient registration data base.

This, Kerrigan said, will almost automatically verify those tribal members already eligible and using IHS health care, eliminating their need to provide additional documentation about their tribal membership.

"That's why we're going to the tribes and asking for their help, so we don't have to inconvenience their members," she said.

This approach can work, she said, because the IHS has been registering Indians who use IHS health care service.

"Since 1982 IHS has been registering active users on its computer in Albuquerque," said Kerrigan.

In the Phoenix Area IHS, she said, "The estimated (Native American) population projection that the most recent Census is based is 89,726. We (IHS) have actually registered 96 percent (86,688) of the patients that are active users."

And for the Gila River Indian Community, the Census showed 10,537 active users, and IHS computers show 11,994 registrations, said Kerrigan.

New users will have to go through the process of verifying their tribal membership, she said.

That process involves being interviewed and showing documentation of tribal membership, she said.

"A new user, or a current user of IHS who has never verified their tribal membership to IHS will be required to obtain documentation from their tribe," Kerrigan said.

If they don't do that, they may not be served by the IHS until they provide the documentation, she said.

"We don't want to throw our entire patient care system out of kilter by stopping to interview everyone," she said.

### INSIDE:

**IHS eligibility rules delayed - Page 2**  
**Gee Gage was community force - Page 3**  
**Mul-Chu-Tha theme contest - Page 6**

Gila River Indian News  
P.O. Box 459  
Sacaton, Arizona 85247

# GILA RIVER ARTS AND CRAFTS CENTER

## NEW HOURS 8 AM TO 6 PM IN THE EVENING!

### For the Restaurant & Gift Shop

**JOIN US FOR BREAKFAST OR SUPPER**  
**Breakfast Meeting Rooms Available**  
**With breakfast you get the room free**  
**and you get free coffee**

**Take you family out for supper,**  
**it's easy with our new longer hours**



## PRE-CHRISTMAS SALE CONTINUES! THRU DECEMBER 12

**Our sale has been  
so successful we've  
extended it for your  
Christmas shopping.**

**ALL ITEMS 25% OFF**  
**except for rugs, paintings,**  
**books, which are 10% off**

I-10 AT EXIT 175 • 963-3981

## **New IHS rules for eligibility may be delayed**

New rules that govern the eligibility of Indians who receive care from the Indian Health Service may go into effect six months later than the March 1988 date announced earlier this year.

The U.S. Senate voted in late September to impose the six-month delay because of skepticism among Indian groups that the new guidelines may end medical care for some Indians.

A similar piece of legislation in the House of Representatives is expected to pass. It would put the effective date of the new eligibility requirements to September 1988, and move to March 1989 the date for fully implementing them.

Hawaii Sen. Daniel Inouye, head of the Senate Select Committee on Indian Affairs, told the Senate that the delay was necessary in order to seek clarification on the eligibility status of certain groups of Indians who are now patients under IHS care.

One part of the new eligibility guidelines that conceivably could eliminate IHS health care to about 50,000 California Indians, in summary says that in order for an Indian or Alaska Native to be eligible for IHS care, he or she must be a member of a federally recognized Indian tribe.

California Sen. Alan Cranston joined Inouye in telling the Senate that the new rule would have a devastating impact on California Indians.

"For historical reasons, a majority of California Indians—more than 50,000—who are now eligible and receive IHS care are not members of (federally recognized) tribes, and therefore would be terminated from eligibility," Cranston said.

Cranston and California Congressman Henry Waxman support separate legislation that sets specific eligibility criteria for California Indians.

That, however, has been flatly rejected by the Department of Health and Human Services, which argues that setting separate eligibility requirements for California could set a precedent that could lead to diverse eligibility requirements for local Indian tribes and could also lead to the inclusion of non-tribal Indian groups in other states.

Inouye also told the Senate that the new rule could be particularly harmful in ending services to mentally or physically handicapped Indian children who are not members of federally recognized tribes, adopted children of eligible Indian parents, and patients presently being served by urban Indian health programs.

He also raised questions about how the new eligibility rule would affect Indian elders who have no other source of health care.

In addition, the new guidelines state that to be eligible an Indian must live within a designated health delivery area.

The tribal membership requirement would be waived for Indian children 18 and younger who are ineligible under the new rule, but who have at least one natural parent who is a tribal member and eligible for service.

The new regulations call for a one-year transition before the eligibility rules are fully enforced.

*Compiled from the  
National Indian Health Board Reporter*

## Former governor Gee Gage was a force in the community

Gee Gage, a former governor of the Gila River Indian Community and a community force in Goodyear, died

Nov. 23. He was 99. Gage served as governor from 1944 to 1945. He was born in 1888 in the



Gee Gage, 1888 to 1987

Co-Op Community in District 6. When he was a young man, Gage, along with others, cleared land in an area that had no paved roads, only paths and trails. The area grew into the community of Goodyear.

The community grew, and as with any community on the move, children were in abundance. Gage is remembered for rounding up children in his truck and driving them to Santan Day School. One of his dreams was to establish a school in Goodyear.

And as more people moved to Goodyear, Gage recognized the need for a church in the community. He helped to establish and build the Goodyear Chapel.

Music was an important part of Gage's life. He studied music and learned to play the flute and piccolo while attending Phoenix Indian School.

He played in concerts and also marched with several Indian bands—Gila River, Salt River, Colorado River, Yuma and Navajo.

He was selected to play with the Indian band that performed at the inauguration for President John F. Kennedy. That later led to tours of the U.S. and Canada, playing for schools, organizations, and political activities.

The Goodyear Community, in 1972, honored Gage with a dinner and award for his many years of community service.

And in 1986 District 4 presented Gage with a "Service Award" in recognition of his service to the district.

Gage is survived by two sons, Lorenzo and Conrad, both of Goodyear. He was buried at the Good Year-Snaketown Cemetery.

## Peters files appeal to clear his court record

Continued from page 1

Court Code, appeals will be heard by an appellate court made up of three judges, not including the judge who presided at the original trial.

Hoyema said of the appeal by Peters, "I would certainly do the same if I was him. If I was in the same situation I would want it expunged from my record."

As a matter of fact, he said, "I'm not opposed to expunging it if it does come before me before my term is up."

Hoyema added, however, "I did what I did on the principal of the law."

He said he and Peters are on talking terms—"He has to because he's a judge-elect, and I have to because I'm a judge."

"The community comes before my gripes and his gripes," said Hoyema.

The Nov. 9 incident occurred when Peters was in court for an arraignment.

According to witnesses, at the end of the arraignment Hoyema asked the court bailiff and Peters to step into his chamber.

Hoyema earlier said he didn't hold Peters in contempt of court, but rather used a summary action because the prosecutor was disrespectful and annoying to the court.

He said he treated the matter as any judge would, and he noted the Peters had been reprimanded more than once.

Peters was jailed, but the action was rescinded when he apologized to the court before associate Judge Dallas DeLowe.

## Eleven senior citizens log 75 miles for physical fitness

Eleven members of the Gila River Indian Community were among over 900 senior citizens who successfully completed the "Arizona Diamond Jubilee Walk."

miles between June 4 and Nov.30. The walk was sponsored by the Arizona Governor's Advisory Council on Aging to promote physical fitness for persons age 60 and over.

They each completed walking 75 Those community members who

logged the 75 miles are Alice Pancott, Helen Myron, Steven Voltares, Emma Smith, Eleanor Jay, Mary Morago, Josephine Lamore, Mary Juan and Eunice Ellis.

Also putting in her 75 miles was tribal nutritionist Muriel Cronkhite, who coordinated the activities at Gila River.

Each senior citizen who completed the distance will receive a lapel pin.

Cronkhite said when the pins are delivered, there is a planned formal presentation Jan. 13 at a Elderly Concern meeting in District 5.

## Men who rescued drowning boy are recognized

Five men who helped pull a young Sacaton boy from a canal full of rushing water and revive him last April were recognized by the Gila River Indian Community during a Nov. 18 Thanksgiving day luncheon.

Certificates of appreciation were presented to Selwynn Johnson and Danny Terry, who are BIA detention officers at the Sacaton jail, and Gardner Lewis, Richard Allison and Michael Cannon, all community members.

On April 12 Harrison Begay Jr., 5 years old at the time, his brother Anderson, and a friend, Willie Brown, were walking near the District 3 Service Center in Sacaton.

Two of the boys successfully walked across a pipe over the canal, Harrison slipped and fell into the rushing water.

As Harrison struggled to stay atop the water, the other two boys ran for help.

The five men appeared from various directions to pull the boy from the canal.

Harrison reportedly was unconscious and not breathing when they got him to the bank of the canal. The men took turns administering cardiopulmonary resuscitation until an ambulance arrived.

Harrison was taken to Sacaton Hospital and later flown to Good Samaritan Hospital in Phoenix where he recovered fully.

ADVERTISE  
ADVERTISE

GARY CROPPER  
CHEVROLET



SALES \* SERVICE \* LEASING  
PARTS \* BODY SHOP

836-2147

1990 N. PINAL AVE.  
CASA GRANDE

Building a reputation on  
Customer - Satisfaction  
that's...**"CROPPER CARE"**

See our large inventory of...  
**NEW and USED CARS and TRUCKS**  
Quality Used Vehicles Backed By  
Our **"60 POINT SAFETY CHECK"**



GARY CROPPER  
CHEVROLET

"Your complete satisfaction is our number one goal...that's **CROPPER CARE**"

# Arts fesitval was a whirl of people

The Pima-Maricopa Arts Festival held Nov. 21 and 22 at the Gila River Arts and Crafts Center showcased work by artisans from Gila River, Salt River, Ak-Chin and Tohono O'odham.

The event drew visitors from the reservation community as well as sightseers from off the reservation.

An unexpected guest, country and

western entertainer Eddie Raven, stopped by during the festival and mingled with the crowd.

The festival was a joint project supported by a grant from the Arizona Commission on the Arts, and the National Endowment for the Arts in Washington, D.C.

The event will be held next year at Gila River on Nov. 4 and 5.



Left to right under umbrella; Leonard Stove, Sweetwater; Everett Howard, Upper Santan; Barbara Howard, Sacaton; Floretta Rhodes, Sacaton.



Dancers of the Blue Star Singers.



Ralph Cameron, Laveen.



Francis Vavages, Sacaton.

**We'll take your idea and help you put it into the form of a brochure, booklet, poster, flyer, newsletter, tabloid, or any other published format. We'll provide research, writing, photography, illustration, design, typesetting, production, printing and any other task needed to get your idea moving.**

Quijotoa Company • Tucson • (602)622-3919

## Letters are welcomed, but must be signed

The editorial staff of the Gila River Indian News welcomes all signed letters. Unsigned or anonymous letters will not be published. The editors reserve the right to edit letters to conform to space limitations and to meet journalistic and style standards. The editors reserve the right to reject any potentially libelous or defamatory statements or letters.

The views and opinions expressed in the letters are not necessarily those of the editors, staff or the Gila River Indian Community.

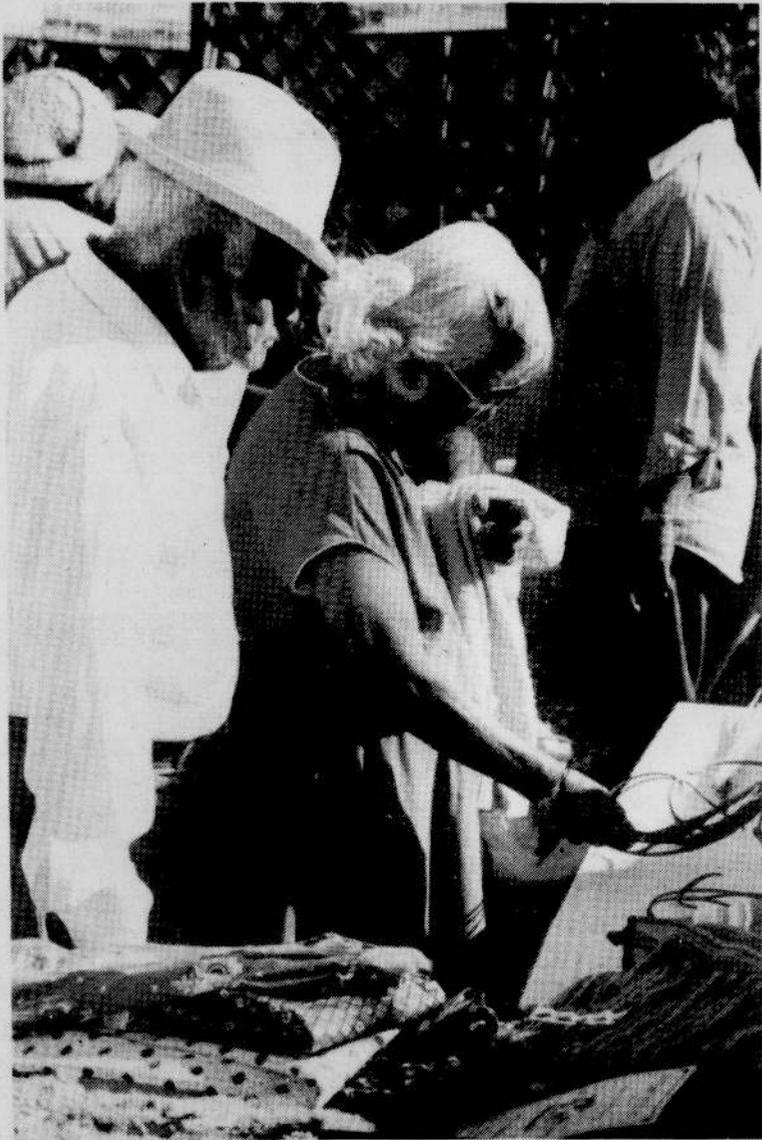
Send letters to: Editor, Gila River Indian News, P.O. Box 459, Sacaton, AZ 85247.



Beverly Jones, left, and Carolyn Rhodes.



Doreena White, Casa Blanca.



William T. and Mable Nelson, Stotonic.



The hands of Phyllis Cerna, Laveen.

GILA RIVER INDIAN NEWS  
Published by the Gila River Indian Community

Urban L. Giff, Editor

Colleen Moyah, Managing Editor

The Gila River Indian News is published once each month. Issues are available at public places and places of business on the Gila River Indian Community and near its boundaries.

Information about mail subscriptions and advertising rates is available by writing to Gila River Indian News, P.O. Box 459, Sacaton, Arizona 85247. (602)562-3311.

\* GILA RIVER INDIAN NEWS \*  
( P.O. BOX 459 SACATON, ARIZONA 85247 )

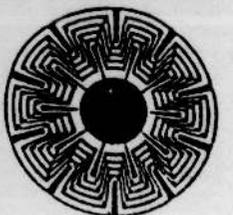
Enclosed is my check/money order for \$6.00. Please send me a one year subscription.

NAME : \_\_\_\_\_

ADDRESS : \_\_\_\_\_

CITY & STATE : \_\_\_\_\_

ZIP \_\_\_\_\_



## "It was real hard to write dialouge day after day after day."

If you've ever thought about writing a novel, perhaps a play, you might want to first talk to four seniors at Estrella Mountain High School.

Shelby Osife, Terrance Evans, David Thomas and Lynette Stevens pooled their talents over the past several weeks to write a play that they could enter in a play writing competition.

The experience was not an easy one, according to their English

teacher, Teresa Huffman.

The competition, called Drama Quest, is sponsored by the Contemporary Theatre of the Southwest. It is open to schools in Maricopa County with categories for writers in 5th through 8th grade, and 9th through 12th.

Huffman said the four students in her class started on a play called "Breaking The Ice."

It's a three-act play set in a Montana

cabin, about a family whose parents have decided to divorce one another.

The project started off in November with an abundance of optimism, said Huffman, but it has gone through ups and downs to the point where finishing it was in jeopardy.

"If you knew what we've gone through to get it done...it seems like a long time. It has been a real lengthy project," she said.

"I think the longer it went on, the tougher it got. I wouldn't say it's been easy at all. They've been able to handle it fine, but it has been a good workout," said Huffman.

The problem was not a lack of enthusiasm among the four students, said Huffman.

"It was real hard to write dialouge day after day after day, having the story smooth, and having it all make

sense," she said.

This began to beat down the students a little, but "they're really excited now that we've gotten down to the nitty gritty."

Huffman said the play was finished a day before the Dec. 10 deadline, and will be mailed in to be judged.

The three top plays will get cash prizes, but the first place in each category will have it performed by a professional group, she said.

Huffman said her role was strictly as an advisor, but she has no play writing experience, and is in fact in her first year of teaching.

So the four students pretty much pieced together "Breaking The Ice" all by themselves.

And it's likely that, just as with any writer, they'll be waiting anxiously for the reviews to come in.

ADVERTISE ADVERTISE ADVERTISE ADVERTISE ADVERTISE  
ADVERTISE ADVERTISE ADVERTISE ADVERTISE  
ADVERTISE ADVERTISE ADVERTISE  
ADVERTISE ADVERTISE  
ADVERTISE



### Komatke Shopping Center

P.O. Box 517 Laveen AZ 85339 237-2097



●"THE BOSS" 44 oz Pepsi 89¢



●CIGARETTES name brands  
Kings \$8.55, 100's \$8.95



●PICNIC SUPPLIES ice, soda



●PHILLIPS 66 oil 65¢ quart

●VCR and MOVIE RENTALS!



●CHOICE OF Crush, RC, Hires  
RC Cherry, 2 liter bottle 99¢

OPEN: Sunday 9 a.m. to 9 p.m.

Fri. & Sat. 7 a.m. to 10 p.m.

Mon.-Thur. 7 a.m. to 9 p.m.

## Indian style ribbon cutting will open Casa Blanca RV Park on Dec. 11

An Indian style ribbon cutting Dec. 11 will officially open the Casa Blanca RV Park, one of the first operating RV parks statewide managed by an Indian tribe.

The ribbon cutting activities will begin at 10:30 a.m. at the park, which is located adjacent to the Gila River Arts and Crafts Center.

Dignitaries scheduled to attend the

ceremonies include Gila River Indian Community Gov. Donald R. Antone Sr., and C. Ralph Mecham, director of the Department of Housing and Urban Development's Region 9 Office of Indian Programs.

The park, which has 50 available spaces with half and full hook-ups, is designed to accommodate tents, travel trailers, campers and motorhomes.

## Contest for Mul-Chu-Tha theme will pay winning entry \$50

A contest to come up with a theme for the 1988 Mul-Chu-Tha is being sponsored by the Gila River Fair Commission.

The prize for the winning entry is \$50, according to Fair Commission vice chairman Jay Pedro.

He said the theme entries should emphasize youth and new community direction.

The new direction corresponds

with the new tribal government administration that will soon be in office, and the idea of youth focuses on the abundance of activities over the past year that involved youth.

The deadline for entries is Jan. 28. They should be mailed to the Gila River Indian Community, c/o Fair Commission, P.O. Box 97, Sacaton, AZ 85247.

For more information call Jay Pedro at 562-3311, extension 328.

## Live Nativity scene at Sacaton will mark Dist. 3 Christmas program

There will be a live Nativity scene in front of the Valley National Bank and MTO Smoke Shop Dec. 22 in Sacaton.

The Nativity scene, which will start

at 6 p.m., is in conjunction with the District 3 Christmas program.

There will be a choir from the Gila River Youth Home, and also an adult choir. A Christmas tree lighting is also planned during the evening.

## Community Calendar

- Dec. 11-22 — Well Child Clinic, District 4 Service Center.
- Dec. 12 — Santan Landowners Mtg. Dist. 4 Servc. Ctr., 8:30 a.m.
- Dec. 14 — Annual Jackrabbit Hunt. Dist. 1 Service Center.
- Dec. 16 — Gila River Tribal Council Mtg. Dist. 1 Service Center.
- Dec. 16, 23 & 30 — Well Elderly Clinic. Dist. 4 Service Center.
- Dec. 17 — Diabetic Clinic. District 4 Service Center.
- Dec. 17 — Westend Health Committee, special meeting. Dist. 6 Service Center, 9 a.m.
- Dec. 17 — Blackwater Community School Christmas Program. District 1 Service Center, 5:30 p.m.
- Dec. 18 — District 3 Elderly Christmas dinner and Christmas Program. Dist. 3 Service Center, 11 a.m.
- Dec. 18 — District 1 Elderly Christmas dinner. Noon at Servc Ctr.
- Dec. 19 — Dialysis Support Group Christmas dinner, District 4 Service Center.
- Dec. 19 & 20 — Judging for District 3 Christmas house decorating. Winner announced Dec. 22.
- Dec. 21 — Sacaton School District, Christmas break starts, classes resume Jan. 4, 1988.
- Dec. 22 — District 3 community Christmas Program. Live Nativity scene, 6 p.m., Sacaton, Valley Bank, MTO Smokes.
- Dec. 22 & 23 — District 5 high school boys' team in Salt River basketball tournament.
- Dec. 24 — District 4 community meeting. Service Ctr., 7 p.m.
- Dec. 25 — CHRISTMAS!
- Dec. 28-Jan. 1 — Dist. 4 Headstart Prgm on X-Mas vacation.
- Jan. 16 — Snaketown Landowner meeting. Sacaton tribal council chamber, 9 a.m.

Calendar Courtesy Of:

### ARIZONA TRADERS, INC.

GENERAL MERCHANDISE

PHONE 562-3355

P. O. BOX 67

SACATON, ARIZONA



A.A.A.W.

Used Cars

WHOLESALE & RETAIL SALES

821-1585

### \$250 Down plus tax & license

- 1977 Dodge Van AT-V8
- 1977 Ply Volare 4-dr, 6 cyl, AT
- 1972 Ford Torino, V8, AT
- 1972 Chev Monte Carlo
- 1971 Merc Marqui 4-dr
- 1968 Chev PU, good runner
- 1975 AMC Gremlin, 6-cyl, AT

### \$300 Down plus tax & license

- 1978 Ford wag, V8, AT
- 1977 Pont Sunbird, AT, 4-cyl
- 1972 Buick LaSabre, 2-dr
- 1976 Chev Monza, AT, 4-cyl
- 1979 Buick Opel, 4-spd, 4-cyl
- 1973 Chev Vega wag
- 1977 Chev Monza, AT, V8
- 1974 Ford Pinto wag, 4-spd, 4-cyl

## Taking to Christianity was no easy task for the early O'odham

Bernard Fontana made a presentation last February in the Heard Museum Lecture Series. His Topic—The Piman Way and Christianity: A Collision of Concepts in the Sonoran Desert. He agreed to have the presentation reprinted in the Gila River Indian News. Approximately the first half of his presentation is carried in this issue of the Gila River Indian News, the second half of his presentation will be printed in the next issue.

A problem all of us run into when we try to come to intellectual grips with something labelled "religion" or, as in the case of this lecture series, "spirituality," is that the concept gets away from us if we try to define it too sharply. "Spirituality" is slippery around the edges.

I've found myself in a Roman Catholic church praying next to an O'odham parishioner, only to end up wondering if what is in that person's head and heart is the same as what is in mine. Each of us makes the sign of the cross with the right hand; we recite the same words out loud; sing the same songs; and sit, stand, or kneel in unison. We ingest identical communion wafers and drink from a common chalice. We hold hands during the Our Father; we shake hands as a Sign of Peace; and we dip our fingers into the same holy water font as we leave the church.

Does this mean that our spirituality, our religious views are the same?

I suspect not.

If I were being honest, I would be hard pressed to tell anyone precisely what my religious views are: both what I believe I know and what I believe as acts of faith. If this is so, and it is, how could I or anyone else possibly elucidate the spirituality, the innermost precincts of the soul of an O'odham parishioner? The answer is that one cannot.

It may be that our religious views are, in one respect, like our eyesight. The ability to see is very personal; it is unique to each of us; and it is impossible to tell others exactly how our vision works or to describe minutely the images it carries to our brains. Our perceptions vary in terms of color, depth, sharpness of image, degree of light, and in other attributes related to our sense of vision. But in the practical world we tend to ignore these differences, operating on the assumption that all of us whose vision is healthy and intact see more or less alike.

I suspect something like this happens when O'odham and non-O'odham join together in services in a Christian church, be it Roman Catholic or Protestant. Each of us assumes the other is thinking, and feeling, the same kinds of things. But this is probably not the case.

How do we get at this? How can we talk about the Piman Way and Christianity as a "collision of concepts?"

What I propose is to discuss these two rather distinctive "ways," if you please, from a historical perspective. Not only that, I will focus on the earliest period of the collision, the time when Jesuit missionaries first encountered northern Pimans in the Sonoran Desert. Too, from necessity I will be talking about the Piman Way and the Christian Way in terms of their outward, tangible manifestations. We will be on the outside looking in rather than pretending to be on the inside looking even further in. For the anthropologists and linguists who may be in the audience,

the approach is emic rather than etic; you are going to hear a monologue, with all of its built in biases and prejudices, rather than a dialogue.

### Pimans' first exposure to Christianity

The first time the Piman Indians of the Sonoran Desert became exposed to Christianity in a sustained manner was three centuries ago this year. A Jesuit missionary named Eusebio Francisco Kino moved north from Opata Indian territory to establish a church in Piman country at the headwaters of the Rio San Miguel in what was then Nueva Vizcaya. From that day in March of 1687 until his death in 1711 in Magdalena, which is in today's northern Sonora, Father Kino established more than twenty missions and mission visiting stations among people whom he called the Upper Piman Indians in a land which he dubbed the Pimeria Alta. Kino, his fellow missionaries, and their non-religious European contemporaries introduced Old World plants, animals, material goods, and ideas to the Pimans, not to mention Old World diseases to which the native peoples had no resistance. Their introduction had almost immediately devastating effects.

The inventory of new things included domestic livestock; European fruit trees and grains such as wheat; metal tools, including firearms; a different settlement pattern, one based on the concept of a plaza and houses aligned in straight rows on squares; a different architecture, including the form-made, mud adobe brick; an economy based at least partially on cash; a hierarchical and authoritarian political structure; additional farming techniques, such as those involving the plow and, possibly, ditch irrigation; the Spanish language; European music and musical instruments; European art; the year around availability of alcoholic beverages, including distilled spirits; European notions of modesty with attendant European dress; writing; a numbered calendrical system and precision measurements of time; a system of Christian name and surname; and, yes, a religion with different concepts, a different history, and whose rituals, architecture, and artifacts existed in different forms than those of the native.

### Indians should have been tax-paying citizens of the crown

The missionaries who came to the Pimeria Alta were in the role of double agent. They acted in behalf of the Holy Roman Church and in behalf of the Catholic majesties of Spain. It was their religious duty to bring natives to the Holy Faith, but so was it their duty to royal Spain to bring them to citizenship and vassalage. Missionaries were the point men for the expansion of the Spanish Empire. By the late 17th century, when Father Kino arrived here, the Jesuits were by prescription to bring about the total assimilation of the native population within a decade of initial contact. In other words, had all gone according to bureaucratic plan, by the time Kino died in 1711 virtually all Upper Piman Indians should have been christianized, Spanish-speaking, clothes wearing, tax-paying citizens of the Spanish Crown.

It didn't work. By 1711, few Pimans were any of those things; and none

were taxpaying citizens. They were to remain under the missionaries' patronage, both that of Jesuits and of the Franciscans who followed them in 1768, until well into the 19th century and the period of the Mexican republic.

It would be fascinating to consider the full range of the impact of European culture on that of the Pimans, but our topic—and we'll stick to it—is what we Indo-European descendants call "religion" or "spirituality."

### Indians: Rude persons or worthy of respect?

It was soon after Spaniards arrived in the New World, in the mid 1500's, that a prolonged debate was waged between the Spanish scholar Juan Sepulveda and the Dominican friar Bartolome de las Casas. They quarreled over the true nature of American Indians. Sepulveda, an Aristotelian, argued that Indians were rude persons with little understanding and who therefore were born to be natural slaves. Las Casas, on the other hand, argued that all peoples of the world are people and are deserving of respect as such. Las Casas won the debate, and with the worthiness of Indians accepted as fact, by the 1660's and 1670's Christian clerics had evolved a series of principles used by them in their effort to bring about conversions to the Holy Roman Faith. One such pastoral principle was that of inculpable ignorance. Missionaries in the Sonoran Desert believed that Pimans had an obligation in the objective order to accept Christianity and to observe the precepts of the natural moral law. But they recognized that at the same time, in the subjective order, that of the mind

and conscience, they could be excused from many sins against the faith and from many other sins as well because of inculpable ignorance. In other words, if one sins without realizing what one has done, the sin can be forgiven or even overlooked. In this case, ignorance of the law was an excuse.

### Indians were looked upon as adult children

Moreover, missionaries tended to look on their Piman charges as adult children. Spanish law in the early 18th century classified Indian commoners among the poor, the orphans, the blind, the lame, and the leprous. In other words, Indians were among the unfortunate and disadvantaged who were in need of protection and aid. The Jesuits could look on their relationship to their Indian converts as that of legal guardians to wards. And as one observer has pointed out, the principle that Indians should be treated as children enabled Catholic theologians "to bundle into a heaven a very high percentage of Indian unbelievers both in past centuries and in their own times."

Too, by regarding Indian neophytes as minors rather than as adults, missionaries were able to apply to them the same kinds of strict regimen, including floggings, administered to one's own children.

The most important obligation of the missionaries was to instruct their Indian converts in the faith. It was only through such instruction, and baptism, that one's immortal soul could be assured a journey to heaven—something far more crucial to 17th and 18th century Christians than is apparently the case today.

## Papago Runner

**PUBLICATION SERVICE**

Photography	Copywriting
Books & Forms	Editing
Posters & Brochures	Typesetting
Programs & Flyers	Design
Promotional Tabloids	Layout

(602)622-3919

300 N. Main Avenue, Suite 105, Tucson

# NATIONAL

## Diabetes in Indians is focus of research

Researchers at the University of Oklahoma have completed the first round of field work in an effort to discover causes of diabetes among American Indians.

Diabetes is a disease that is rapidly increasing among some Indian people.

While no diabetes at all was reported for Indians before 1950, the present incidence of the disease among the elderly in some tribes is nearly 100 percent, according to a OU spokesman for the research.

The American Diabetes Association provided the school with a \$70,000 grant to study the disease.

The strategy of the study is to compare rural and urban Creek Indians in the hope of finding the genetic component of diabetes and the environmental factors which trigger it.

On the average, rural Creeks have a higher proportion of traceable Indian ancestors, and depend less on canned and preserved foods.

Nutritional factors are highly suspect as the triggers for the disease among Indians, either in total calories consumed or the kinds of calories—whether in the form of sugar, starch, protein or fat, according to the OU spokesman.

Genealogies and blood samples from 150 urban Creeks and 150 rural Creeks have been collected by researchers.

From these, smaller groups of 25 subjects from each side will be selected. These will be women over the age of 50 with at least three living first-degree relatives—parents, children or siblings.

In the second round of interviews, nutritional questionnaires will be used and a larger blood sample will be taken for chromosomal analysis.

With modern techniques, researchers can deconstruct actual chromosomes to evaluate particular genes for their role in causing genetic disease.

By comparing the genes of close relatives who do or do not have diabetes, it is hoped that the actual genes causing the disease can be isolated.

The second round of field work is scheduled for completion by February. The laboratory work will require an additional year, with results to be published the following year.

## Series of Indian museums is aim of legislation

A bill introduced in Congress proposes to establish a National Museum of the American Indian within the Smithsonian Institution, and also calls for six regional Indian museums around the country.

The bill, introduced by Sen. Jeff Bingaman from New Mexico, calls for the Smithsonian and the Interior Department to establish regional museums in each of the southwestern, northwestern, northeastern and southeastern regions of the U.S., and in Hawaii and Alaska.

In introducing the legislation, Bingaman said such a series of museums is needed because statistics show that the current American Indian museum in New York displays only 5 percent of its available collection of one million Native American objects.

He told Congress, "This means that over 950,000 objects are unavailable for public viewing and appreciation. Can there be any doubt that it would be far better to showcase this art—especially in the very areas that it was first found."

The bill also calls for an active exhibit program that would travel within each region to bring the art and history to schools and local communities.

He also told his colleagues, "I would hope that parents in New Mexico would not have to bring their children all the way to Washington to view objects that may have been taken from their own backyards decades ago."

## Don't forget your child's social security number

Parents are reminded they must have a social security number for each dependent age 5 and over whom they list on Federal tax returns due after December 31, 1987.

The purpose of the provision is to reduce tax evasion in cases where some taxpayers improperly claim dependents.

About two-thirds of all young people already have a social security card with its lifetime number on it. They will not have to get another one.

Those dependents who represent the one-third without a social security number must have one no later than April 15, 1988, when the 1987 tax returns are due.

Once an application for a number is submitted, it will take four to six weeks to get one, so parents are urged to apply as soon as possible.

In general, a person can apply for a social security number by telephone, mail, or in person at any Social Security Office.

If the dependent needing a number is 18 or older, or was born outside the U.S., the application must be made in person.

Evidence of the dependent's date of birth, U.S. citizenship or lawful alien status, and identity are required when a person applies.

If the dependent was born in the U.S., usually an original or certified copy of a public, hospital, or religious birth record can establish proof of both date of birth and citizenship. Photocopies are not acceptable.

School, medical, day care, and certain other records can be used for identity.

A parent applying at a Social Security office for a child must also provide proof of his or her own identity.

The Social Security offices closest to the Gila River Indian Community are located in Coolidge and Casa Grande.

## Swimmer says no to money for Development Act

Ross Swimmer, head of the Bureau of Indian Affairs, said no to a bill that would require the Interior Department to put up \$85 million in loans and guarantees for an Indian Development Finance Corporation proposed by the Senate Select Committee on Indian Affairs.

Swimmer said he could not support the bill because, "We do not believe that a new source of investment capital is the answer."

"For the past several years we have been unable to allocate all of the Bureau of Indian Affairs money

available for business projects, although our money is available for the greatest risk projects."

He said the BIA should instead be working with private sector venture capitalists to start businesses.

He said it is possible for tribes to use their own trust funds to set up venture capital operations.

## Tohono O'odham District readies for \$10.7 million

San Lucy District on the Tohono O'odham Nation will soon be getting \$10.7 million, which is the first installment of a \$30 million settlement with the federal government over reservation land rendered useless by flooding caused by a government operated dam.

The dam was built by the U.S. Army Corp of Engineers for flood control along the Gila River, but during wet seasons in Arizona, land in San Lucy District near Gila Bend is flooded for months at a time.

In 1962 the district's residents moved to 40 acres next to the town of Gila Bend.

The \$30 million, plus interest, will be paid in three installments over three years, and according to the act hammered out in 1986, the money can be used to buy almost 10,000 acres of land to replace the flood-prone reservation land.

The settlement money could also be used for economic development and community development projects.

In another settlement with the federal government, the Tohono O'odham Nation will soon get \$6 million as compensation for tribal land used to build the huge, earthen Tat Momolikat Dam on the northern part of the reservation.

The dam was built across the Santa Rosa Wash by the Army Corp of Engineers for flood control.

During heavy and continued rainfall, agricultural fields in the Stanfield area north of the reservation have been flooded.

The money is also compensation for the government's failed promise to provide water to Vaiva Vo Farm, located behind the dam.

It also will be used to compensate families forced to move when the dam was built.

Tohono O'odham attorneys said the original settlement proposal by the federal government was several hundred thousand dollars, and about \$8,000 to relocate all of the families.

## Phoenix hotel to become Indian trade center

The owners of the Sands Resort Hotel in Phoenix are promoting a plan to convert the hotel into an American Indian International Trade Center and Hotel.

Jay Newton, the hotel's owner, said he envisions the project's trade center will host and sponsor national and international trade fairs, allowing opportunities for Indians to conduct larger scale business.

The proposed project is aimed at providing Indian tribes and artisans, as well as buyers, distributors and sellers of Indian products, the opportunity to meet and conduct business, according to Newton.

Newton said he hopes all the hotel's employees can be hired from various Indian communities.

The hotel side of the operation will institute an on-the-job training

program for Indian men and women in every phase of hotel and restaurant operations.

## Two Navajo policemen are shot and burned

The FBI and other law enforcement agencies are investigating the slaying of two Navajo tribal policeman whose bodies were found in their burned truck Dec. 5 on the Navajo Reservation near the Utah-Arizona border.

Authorities at first speculated the officers had come upon drug trafficking, but are now investigating the possibility that the officers may have been killed as they tried to break up a weekend drinking party.

The charred remains of Roy Lee Stanley and Andy Begay were found Saturday afternoon. Bullet holes were found in the two police vehicles the officers were driving.

Police estimate the two were shot sometime late Friday or early Saturday, possibly with their own guns. They were locked in the prisoner cage of one of the vehicles.

Both police trucks were set on fire and pushed off a cliff into a dry riverbed.

## Berkeley school is offering public health degrees

Financial aid for students interested in earning a graduate degree in a public health field is available to qualified American Indian students through the University of California at Berkeley.

The university, according to Rick St. Germain of the school's Graduate Minority Program, has a dependable financial support program.

The school uses the minority program's fellowship and other financial sources to encourage minority students from California and out-of-state to attend the university.

Most of the 188 Indian and Alaska Native students who have earned Masters of Public Health degrees from Berkeley have been assisted by the Graduate Minority Program.

The American Indian Graduate Program also provides specialized counseling, advisement, housing and social support to Indian students on campus.

St. Germain said the program has led to the graduation of American Indian and Alaska Native students with MPH degrees from 71 tribes in 25 states.

Requirements for graduate school are: a baccalaureate degree from an accredited college or university; an acceptable undergraduate grade-point average; and the Graduate Record Examination taken.

There is a Jan. 5 deadline for those persons applying for admission and financial aid, and a Feb. 10 deadline for those applying for admission only.

Information about the university's different programs and financial assistance can be obtained by calling collect the American Indian Graduate Program (415)642-3228, or writing the program at 140 Earl Warren Hall, University of California, Berkeley, Calif. 94720.

ADVERTIS  
ADVERTISE