



The Gila River Indian News

A Gila River Indian Community Publication
Sacaton, Az.



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THE FIRST OF ITS KIND—This billboard located near Scottsdale on the corner of Pima and McDowell roads on the Salt River Indian Community is the first of at least three planned for the Phoenix area to foster a working relationship between the non-Indian community and Indian people, according to Gila River TERO director Joseph Manuel. The boards are courtesy of Phoenix realty investor Amando Felix, and were conceived during a meeting between southwest TERO's and the Private Public Industry Advisory Council.

Candidates for Sept. 15 primary for the most part are well concealed

Political candidates for Gila River governor and lieutenant governor, as well as chief tribal judge and two associate judgeships are for the most part well concealed with only eight weeks left before the Sept. 15 primary election.

Only a couple of candidates have publicly announced their intent to seek office and have started campaign efforts.

Current Gila River Governor Donald Antone has indicated that he will announce at a later date his decision about seeking reelection.

Antone, 50, a resident of Sacaton in District 3, is completing his first term as governor. He served four terms as lieutenant governor under former Governor Alexander Lewis Sr.

Thomas White, current tribal lieutenant governor, said, "I will announce my decision later."

White, 46, from Casa Blanca in District 5, is serving his second term as lieutenant governor.

Lucius Kyyitan from Bapchule in District 5, said he is seeking the lieutenant governor's post.

"I've made it known to various people...and I also announced it June 8 to the Elderly Concern Group," he said.

Kyyitan, 39, in his third term as a representative to the Gila River Tribal Council from District 5, said, "This is the first time I'm running (for governor or lieutenant governor)."

"I've worked in tribal government

See Primary election, page 8

Use of reservation road to hazardous waste site raises fears, opposition

State plans to use Maricopa Road across the Gila River Indian Community to transport hazardous waste to a dump site near the town of Mobile has raised loud opposition from reservation residents and condemnation by the tribal council.

Gila River general counsel Rod Lewis said, "The State of Arizona is going to build a hazardous waste site west of Mobile, which is west of the town of Maricopa...and the main route to the site is right through the reservation."

The dump site has been three to four years in the making by the Arizona legislature, he said, "and the state has authorized and allocated money to build the hazardous waste site there."

Reservation residents are fearful of a spill, he said, particularly in light of the condition of Maricopa Road, livestock, and the limited availability of required emergency assistance if a spill occurs, said Lewis.

According to Lee Ballard, inspector with the Gila River Physical Resources Department, there is good reason for residents to be fearful of hazardous waste.

In February toxic material in 23 barrels was dumped on the reservation on Gas Line Road in District 6, he said.

The 35 and 55 gallon drums were left about 100 yards from homes just off 51st Avenue, said Ballard.

An investigation, which involved the FBI, showed the barrels were left by a Phoenix company that was moving, and rather than pay to have the toxic material properly disposed of, opted to dump it on the reservation, he said.

The barrels were discovered by a woman who initially picked through

them looking for one she might use, but she quickly developed a severe rash and itching, Ballard said.

She reported the barrels to police, and Ballard, who has become the tribe's lead response to incidents of hazardous waste dumping, was called.

Wearing protective gear, he dug through the barrels and found lot numbers that were traced to the company by the FBI. The investigation bureau didn't release the name of the company.

During the incident, two ambulance attendants were overcome by fumes, Ballard said.

Dumping of hazardous waste on the reservation, unfortunately, is not uncommon, he said.

Before the February dumping, children in District 7 discovered a barrel filled with a chemical, which Ballard said he later determined was chlorine.

"Unfortunately it's getting too common. There hasn't been a lot in the last three months, but I'm sure there are a lot out there that we haven't found," Ballard said.

"We've been very fortunate," he said, that there haven't been very serious injuries.

To deal with hazardous waste spills, Ballard said he and three members of the community have completed training so they can act as first responders to hazardous materials.

He may also call on any other agency in the event of a spill, particularly the Department of Public Safety and State Emergency Medical Services.

The state's proposal to use Maricopa Road as a route to the hazardous waste site follows a study that involved the state and the tribe, said Lewis.

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

Recipients of aid from "Energy Program" can expect less money

Those reservation households that have received financial help from the "Energy Program" in paying their heating and cooling bills can expect less money starting in October, or at best about the same amount.

Merna Silversmith, resource specialist with the Community Services Program, said beginning next fiscal year, the Low Income Home Energy Assistance Program, or more commonly the Energy Program, just won't have the money it had last year.

The program has been serving the reservation since 1980, and "we have served about 350 households just about every year," she said.

"The community has 1,000 plus homes that are eligible to be served, but we don't have that much funding to serve that many, so we serve 350," said Silversmith.

"Eligibility is based on income and family size" of the respective households, she said.

The same amount of money next year, or less money per household is attributed to a possible decrease in funds, she said.

Because of the cutbacks, "It's going to mean that we're going to have to make some modification in the per family allocation," she said.

Last year each household served by the program received about \$170.

What about next year?

"At this point that's very difficult to say. We won't know until November what the allocation will be depending on Congressional appropriations," Silversmith said.

The amount could be, at best, the same as last year, or less, she said.

The program may also work a little differently than it has in the past, she said.

Most of the time in the past people waited until their utility service was on the verge of being turned off before they appealed to the Energy Program for assistance, she said.

"The direction of the program this year is to have the recipient pay a fraction of their bill before the Energy Program will assist them," she said.

Silversmith said she is making arrangements to be placed on the agendas of community meetings to explain the situation and to get opinions and response about the

program.

She is looking for answers to questions such as—Has the program

been beneficial? What changes would be useful? Is the process adequate to meet the needs?

Enrollment Office continues to labor over names, marriages, addresses

Though most of the deadlines for tribal enrollment matters have passed, the Gila River Enrollment Office continues to clear up and correct changes in addresses and names for tribal members, as well as take applications for tribal membership.

Tina Notah, enrollment office coordinator, said many people are keeping the office informed about their current address.

"We've had a lot of changes of address. And even from people anticipating to move, saying 'We'll come in at a later date.'"

Keeping the enrollment office abreast of a current mailing address is necessary so when per capita payments are issued under Docket 228, checks will be mailed to the correct address.

Besides the change of address matter, Notah said the office has received a handful of inquiries about correcting alias names so they match what's on the official tribal roll.

"How the names are on the roll, how they are on the docket payment list, and how the birth certificate is that we have on file is how the checks will be issued," she said.

"A lot of people have taken on their grandparents' name, a lot of them just didn't like their names, and some use their middle name as their first name,"

she said.

Though many tribal members using alias names likely would have little difficulty getting a tribal identification card, the Bureau of Indian Affairs' considers the use of correct names, particularly in issuing checks, a crucial matter, Notah said.

Another matter dealing with names, she said, is with women who marry and take on their husband's last name, but who are enrolled in the tribe under their maiden name.

The women apparently assume that their checks will be issued under their married name, Notah said, "and that is not the case. They'll have to submit a marriage license" in order to make the name change official.

For those persons who must make name or address corrections, the enrollment office continues to accept changes.

"Since it's still a working roll, we'll keep making changes until the BIA says to stop," said Notah.

And for those stragglers or newly born tribal members, enrollment applications continue to be accepted.

Those who submit applications now have of course missed the deadline to participate in a per capita payment, but they can be accepted as members of the tribe if they meet the qualifications.

Community Calendar

July 17 Economic Development Workshop, Francisco Grande, 7:30 a.m. to 9 p.m., sponsored by Gila River Indian Community

July 25 Softball doubleheader, District 5 at Casa Blanca. A.M. - Stotonic Rebels vs. New Pasqua. P.M. - Casa Blanca vs. New Pasqua.

July 25 Chicken scratch dance, District 6 Service Center court, 8 p.m. to 1 a.m. Music by Virgil Jose.

July 26 St. Anne's Feast, District 6, St. John's.

August 5 Gila River Indian Community tribal council meeting, Sacaton Tribal Building.

August 9 Opening day for officially declaring candidacy for Gila River Indian Community governor, lieutenant governor, chief tribal judge, two associate judges.

August 18 Deadline for declaring candidacy for Gila River Indian Community election.

Now to ? Swimming pool open at District 3 Service Center, Sacaton. Open swimming 10 a.m. noon, 25¢. Swimming 1 p.m. to 7 p.m., ages to 12, 50¢; 13 to 18, 75¢; 19 up, \$1.

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From guayule to devil's claw, you'll find it at Sacaton's ATL laboratory

The plant isn't much to look at—it looks pretty much like a dozen other dry desert shrubs, but this one is worth several million dollars to the

Department of Defense. The Defense Department thinks so much of the guayule plant, which is a rubber producing shrub native to the

arid lands of north central Mexico and the Big Bend area of Texas, that it is spending almost \$10 million to see if it can be cultivated commercially and the rubber extracted economically.

Marc Mittleman, botanist and director of Amerind Agrotech Laboratories (ATL) in Sacaton, is working with a \$1.3 million grant from the Defense Department to do planting and harvesting, and maintenance of a 400 acre plot of guayule.

Firestone Rubber and Tire Co., in conjunction with the guayule project, has gotten an \$8.3 million grant from the Defense Department to design, build and operate a prototype guayule rubber extraction plant using a process developed by Firestone.

Both contracts, said Mittleman, started in October 1986 and run for 27 months.

Right now ATL is maintaining 400 acres of guayule, and is growing plants in greenhouses for transplanting outside. No direct seedlings are now planted in fields, he said.

What ATL is looking for is to increase the rubber yield of the plant.

"Right now we're getting around 800 pounds per acre of rubber. That's not very good, we're looking for improvement," said Mittleman.

Ideally, he said, 1,800 pounds per acre would be good production.

It is costing ATL from about \$1.50 to \$1.80 to produce a pound of rubber from guayule, while the market rate for foreign rubber is about 48 cents a pound, Mittleman said.

Finding uses for the plant's byproducts, such as resins for wood preservatives, will make guayule more cost effective, he said.

The idea of cultivating guayule has its foundation in an Emergency Rubber Project born during World War Two when imported rubber was hard to get.

Guayule is just one of the plants with which ATL is involved, said Mittleman.

The emphasis of the laboratory is to explore overlooked and underused crops of the Southwest, crops that can be used as industrial food crops or as energy or fiber fat producers.

One such crop is gum tragacanth, which "is used as a thickening agent in foods like salad dressings," he said.

The National Science Foundation is providing ATL with a grant for two plots of the small bush.

"There are two experimental plots, here and in California, both of which we started," he said.

The shrub is native to Iran and Turkey, said Mittleman, and "these are the only plots outside of Iran and Turkey."

Mexican spices, oregano and basil, are also getting attention by ATL.

Mittleman said each year 5 million pounds of oregano is imported into this country.

"We've got some in the greenhouses ready to go out in the fields. We feel we can be competitive with imported oregano," he said.

Another wild plant of the Southwest, canaigra root, is being looked at by ATL. The root produces vegetable tannin for tanning leathers, said Mittleman.

And tepary beans, "a traditional Indian food crop that has been cultivated on Papago and Pima for a long time," is being given attention by ATL, he said.

The laboratory is looking to market locally both white and brown beans. Twenty-five to 50 acres, producing 500 to 600 pounds of beans per acre, are planted each year, he said.

And for those who would rather use native plants for something other than eating, said Mittleman, ATL as cultivated and stockpiled enough devil's claw to supply basket makers for a good long time.

Mittleman's technical staff at ATL includes Bill Ehrler, a plant physiologist who is doing research on water management, and George Abel, senior agronomist who is involved in breeding research.



GRIN Photo

TENDER CARE—ATL director and botanist Marc Mittleman inspects young guayule plants in a greenhouse (top photo), and in bottom photo from left to right, Fernando Reams, Colleen Mack and James Mills process guayule seedlings.

Gila River commercial development is focus of Francisco Grande workshop

Commercial development on the Gila River Indian Community is the focus of a July 17 workshop that is expected to draw upwards of 90 participants from various tribal committees, enterprise boards and reservation business operations.

The workshop, "We Can Do It Better," is sponsored by the Gila River office of Economic Development, and will be held at the Francisco Grande.

Included among the various presentation topics are land use for economic development, assessing economic development projects, priority setting of economic development areas and financing economic development.

Included among the expected participants are representatives from Lone Butte, Pima Coolidge and San Tan industrial parks, the Marina, Arts and Crafts and Gila River Farm boards.

Other participants will be tribal

enterprise managers Carl Hestand and Wanda Navumsa; representatives from the following tribal offices; Economic Development, Planning and Evaluation, Tribal Secretary, Tribal Treasurer and Tribal Comptroller.

Additional participants will be tribal council members and members of the following standing committees; Education, Health/Social, Natural Resources, Economic Development, Government and Management, Legislative.

Making presentations will be Gila River Governor Donald Antone, Gila River Economic Development office director Ruben Norris, tribal Physical Resources director Bill Talbow, Paul Klores of the Indian Development District of Arizona, tribal operations manager Urban Giff, Lee Thompson and Joann Linder. Acting as facilitators will be Joseph Buckley and Burdette Morago.

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.

GILA RIVER INDIAN NEWS

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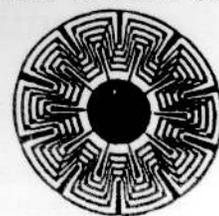
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Tribal utility authority at Gila River is no Johnny-come-lately

A bill recently introduced in Congress that would make the BIA sell off its San Carlos Irrigation Project electric system has brought to the forefront the Gila River Indian Community Utility Authority, which up to now has been pretty much a paper organization.

If the bill is eventually approved, and it has the backing of just about everyone including the BIA, it would mean the tribal utility authority would have a shot at buying the BIA electric system which now provides electricity to most of the reservation.

In other words, it would put the tribal utility authority in the retail utility business, providing power to reservation customers.

The Gila River Indian Community Utility Authority is no upstart—it has been evolving since 1980.

Cecil Antone, the utility board chairman, said the idea of the tribe creating its own utility company came about for a couple of reasons.

One was to provide new electric service for economic development and industry to the reservation area south of Tempe and along Interstate 10 in the Firebird Lake area.

And the other was to provide better service to areas already served by the San Carlos system.

"A task force was set up in 1980 to look at the pros and cons of the tribe getting into the utility business," Antone said.

At that time the drive was to try to provide cheaper electricity and to upgrade the system on the reservation, said Antone.

Upgrading of the system is an important item, said Antone, because "there are lines out there that are one-wire, some are not grounded. And we've had a lot of problems with fluctuation of power."

The need for an expanded system and an improved one was enough for the tribe, so in 1983 the task force said OK to the formation of a tribal utility.

The utility authority was established with four tribal board members—Antone, Richard Thompson, Joe Manuel and Perry Sundust.

Three non-Indian board members, each retired and experienced in the utility industry, were later added.

They are Harold Taylor, retired from Arizona Public Service; Eugene Lauerman, Salt River Project; and Rex Tynes, Rural Electrification Administration.

One of the major benefits of setting

up a local utility is that it can apply for federal loans to build and improve the reservation power system through the Rural Electrification Administration (REA), something the BIA can't do.

Since 1983 the utility's board has been doing several things that need to be done so the tribe can take over the operation and maintenance of utility service on the reservation.

Antone said the tribe has started and continues efforts to acquire the San Carlos Irrigation Project's system on the reservation.

It is also working with the Salt River Project and Arizona Public Service to eventually acquire the part of their systems that serve areas near the edges of the reservation.

And "we've been in contact with REA for the last three years. They know of our intentions," said Antone.

Other long range goals of the utility involve providing telephone service on the reservation, said Antone, "and tying into the natural gas systems that run through the reservation."

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SCHEDULE FOR 1987

GILA RIVER INDIAN COMMUNITY ELECTION FOR GOVERNOR, LT. GOVERNOR, CHIEF TRIBAL JUDGE AND ASSOCIATE JUDGES

AUGUST 9 - Opening day for Declaration of Candidacy for Governor, Lt. Governor, Chief Tribal Judge, and Associate Judges (2) of the Gila River Indian Community.

AUGUST 18 - Deadline for Declaration of Candidacy for Governor, Lt. Governor, Chief Tribal Judge, and Associate Judges (2) for the Gila River Indian Community.

AUGUST 19 - Certification of Candidates by the Gila River Indian Community Tribal Council.

AUGUST 24 - Listing of Qualified Candidates.

AUGUST 28 - Orientation for District chief election judges at the Gila River Tribal Building, 1 P.M.

SEPTEMBER 1 - Absentee ballots available from the Gila River Election Board Chairwoman, or from respective District chief election judges.

SEPTEMBER 8 - Orientation for District election board members, Gila River Tribal Building, 1 P.M.

SEPTEMBER 14 - Deadline for absentee voting, 5 P.M. (Mailed ballots must be postmarked 5 days prior to September 14)

SEPTEMBER 15 - Primary Election in all districts of the Gila River Indian Community, 6 A.M. to 6 P.M.



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COMMENT

Indian elderly face hardships that are shameful in nation of abundance

by Sen. Jeff Bingaman

Bingaman is a Democratic Senator from New Mexico who has shown an interest in legislation to benefit American Indians.

Last week Mae Chee Castillo did what no one in this country should ever do: she pleaded for basic housing needs—water, electricity, and heat.

She didn't do this for herself, but rather for many of her fellow Indian elders who are deprived of necessities that you and I take for granted.

Mae came to Washington from Pueblo Pintado, New Mexico, and with the help of an interpreter painted a gloomy word picture of what life for many elderly Indians is like.

She told of houses that do not have standard features such as running water, bath rooms, electricity, and telephones.

She told of being unable to maintain a healthy diet because there is no electricity, and the older Indians can't refrigerate milk or fresh vegetables.

She told of Indian elderly who get only \$10 a month in food stamps. How can needy older Indians maintain an adequate diet with help so sparing?

She told of the unmaintained roads on Indian reservations and of when the weather is bad and it is impossible to travel, causing elders to be home bound and to miss hot meals at senior centers.

She told of how if there is an emergency, they must travel 20-30 miles to receive medical care, or to

get groceries. Many times there is no way to get help because there are no phones.

James Hena, the Governor of Tesuque Pueblo, and Ken White, a Navajo from White Cone, Arizona, also told of the hardships.

White told of a crippled Indian elder in South Dakota who has to make her way to her outhouse at night, of an old person in Arizona who eats only cereal toward the end of each month because his food supply has run out, of an old person in New Mexico who is 60 miles from a hospital with no transportation or family support, and of another who sits hopelessly in an off-reservation nursing home in the loneliness and isolation of a foreign environment.

Hena and White don't quote statistics or cite studies. They didn't have to—their personal observations and experiences were more striking than anything a statistician could have told us, although the statistics are staggering.

One study shows that as many as 83 percent of the Indian elderly in the U.S. are at or below the poverty line. Another shows unemployment rates of up to 90 percent.

Fortunately, the situation is not hopeless. The problem can be attacked. A bill I introduced in the U.S. Senate will help. It would coordinate existing programs more effectively to target and help the Indian elderly. It would create an 'Indian desk' within the Administration on Aging. I think it is a step in the right direction.

I'd like to share with you a comment

from Ken White when he testified before the same committee that heard Mae Chee Castillo. He said, "We respectfully call upon you, as the primary decision makers of our land, to support the cause of very special human beings who have real feelings, real needs, and a long history of pride and compassion for their fellow man—the Indian elders."

I agree with him. And I agree as well with President Franklin D. Roosevelt who said, "The test of our progress is not whether we add more to the abundance of those who have much, it is whether we provide enough for those who have too little."

The Indian elderly in America have too little, it is time we began providing enough.

Administration on Aging Indian office is aim of proposed amendment to law

An amendment to the Older Americans Act of 1965 that would create an Office of Tribal Programs in the U.S. Administration on Aging has been introduced in the House of Representatives.

Democrat Mario Biaggi of New York introduced the measure, which would also require the Secretary of Health and Human Services to fund grants with national Indian aging organizations to provide employment services, to establish a permanent

task force on older Indians with the federal government, and to fund a study on the availability and quality of services under the 1965 Act.

In proposing the amendment, Biaggi said it will improve access to services, improve the quality of services advocacy efforts on behalf of older Indians, and improve the availability of grants and other contracts to older Indian organizations.



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LETTERS TO THE EDITOR:

Theft could be costly

Dear Editor:

Recently an incident occurred on Gila River Tribal property which could have caused a fatal accident or serious injury. I am referring to the theft of electrical wire from an energized powerline on or about March 9, 1987.

While Arizona Public Service Company is concerned with the theft of our property, we are even more concerned with the possible injury or death that may result from unauthorized tampering with our powerlines.

Would you please ask the members of your community to be on the lookout for suspicious activity around our powerlines.

Also, tell them not to touch any wires that are hanging down or may be lying on the ground, as they could still be energized.

Our Public Safety Department presents electrical safety programs for which there is no charge. If you feel it would be helpful, I would be happy to come to your community and put on a presentation.

Sincerely,
Darrell Blech
Sr. Public Safety Rep.
Arizona Public Service Co.

I envision

Dear Editor:

I would appreciate it if this letter could be printed in the Gila River newspaper. I would like this to be mainly addressed to the youth of the community.

I envision an America in which the American Indian population is no longer at or near the top in every negative social condition—poverty, unemployment, alcoholism, low self-image, education dropout rate, poor health conditions, inadequate housing, suicidal tendencies and discrimination.

I envision members of the Gila River Indian Community who are very proud of the accomplishments of their ancestors and who are maintaining the best of their traditions, but who are more concerned about the present and future than in trying to relive the past.

I envision strong individuals who feel good about themselves, about being American Indian, about being alive at this particular time in history.

I envision Indian youth of this community strengthening their own individual lives, which in turn will strengthen their respective tribe, which in turn will strengthen the American Indian people as a whole, which in turn will strengthen the human race.

I envision a more self-sufficient people—doing all they can for themselves instead of looking to the Federal government or some other source to solve all the problems and to provide for every need.

I envision Indian youth in this community excelling in the fields of their choices and successfully competing in every facet of life, whether in athletics, music, medicine, law, finance, industry, technical areas, and in every other

field.

I envision young Indian men and women from this community encouraging and supporting each other. The infighting, jealousies, factionalism and negative peer pressure which currently exists will thus be eliminated.

I envision a spiritual renewal in which individuals will practice the faith which is most practical and meaningful to them and in which each individual respects the rights of others to worship as they please.

Since more than half the total American Indian population is under 25 years of age, the future of their race is at stake. Whether or not the respective tribes survive depends entirely upon the youth of today.

I envision today's young Indian

men and women of this community accepting the challenge, rising to the occasion, and righting the wrongs which currently exist.

Yes, even though there will continue to be more diversity among the Gila River Indian Community, I envision a strong, proud, united people.

And I envision the Gila River Indian Community to be that strong and effective tribe which serves as a vehicle through which Indian youth of this community come together, get acquainted, exchange ideas, and work cooperatively to build a great future for the people of the Gila River Indian Community.

Greg Mendoza
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COMMENT

How can we be called timid? Our ancestors were fierce competitors

by Danny Lopez

(This article is reprinted from Kui Tatk, a newsletter of the Native American Science Foundation Association, with permission from Danny Lopez. Lopez is Tohono O'odham, and is an instructor of history and culture at Santa Rosa Ranch School on the Tohono O'odham Nation.)

Science is a subject that most O'odham find difficult, just as we do mathematics and medicine. Mostly, this is because we don't try. In fact, there seems to be a lot of things that we don't try. Somewhere through the years, ever since I was a boy, it has become fashionable not to try.

Back then everybody tried. They had to try hard, or they wouldn't eat. My grandmother never took a check or asked anyone for help after my grandfather died. Until just before her death, she did her own cooking and washing and even chopped her own wood. Naturally, when my mother saw her chopping wood or doing other heavy work, she sent my cousin or me over to help, but my grandmother valued her independence and ability to survive.

No one in our village, including my family, had much money in those days, but we always had food on the table. A lot of it, my family raised. That's what most of the people in our village did, but none of us farm anymore.

We don't seem to have to try anymore in order to get a lot of things. We have commodities and WIC for food, and TWEP gives out a little money for a little work. There is even funding to go to college, but some of our youth seem unwilling to give the effort required for studying, even if the opportunity is going to be fully paid for.

Non-competitive? Our ancestors were fierce competitors.

I think that by being given all these things or maybe by accepting them, we are losing who we are. It is even said that we are non-competitive. How did that term ever become applied to the Tohono O'odham? Our ancestors were fierce competitors. They were runners who challenged each other and their neighboring villages. The men's races were the ultimate challenge. Today's marathon runners couldn't begin to keep up. Not only did they run for 20 or 30 miles in the searing heat of our desert, they ran on the unimproved ground through the soft sand of the washes, up and down hills, through the rocky areas of the foothills—kicking a wooden ball with their bare feet all the way.

The men had their races, and so did the women. The women played toka...a game rather like field hockey played over an area at least twice as big as a football field, with a branch some 7 feet long trimmed of its leaves and twigs.

Everyone ran, even the children. To be known as a fast runner or as a good toka player was to be a respected person. People gained respect by being competent.

It is really hard to imagine where we got the idea that we shouldn't try our very hardest to do our best. The basketmakers put their best work and effort in their design and workmanship. The didn't start a basket to make a poor and ugly one. When our grandfathers exhorted us to run, they didn't mean for us to lose.

Indeed, the elders started the boys training for running sometime around age 10. I say "started" because we were expected to get up by ourselves and run before we ate breakfast or anything else. The elders also taught us what to eat, and only small portions at that. They taught us to avoid fatty foods, candy, and pop. We were conditioning ourselves. We were in training to be good runners. We were preparing ourselves to win.

We survived because our ancestors fought to live, they wouldn't quit

In our village every Sunday, we boys played kickball. The men were right along side us on their horses yelling, "Go, go." The ladies stood along the course waving their scarves and handkerchiefs, urging us on. They wanted us to run our fastest and try our hardest to win. While the boys played kickball, the girls were running just as hard while playing toka. We were all supposed to win.

No, we really cannot say that our culture is in conflict with that of the majority of American society in this area of competitiveness. We survived as a people because our ancestors fought to live; they would not quit. Life itself was a challenge here in our land with almost no water, and food so hard to come by. It was definitely a case of survival of the fittest. Only the fit survived the rigors of desert life.

I think that we have forgotten part of our own culture...that part about working hard, about making that extra effort to win. I think we need to teach our children to be a bit aggressive about life's challenges...teach them to win when they come up against a difficult course in school or a book that is hard to read or a teacher that is hard to understand.

Winners used to be praised, admired and imitated. Now they are as often held up to ridicule as the losers. How have we become so uncomfortable with success? Young people seem to make equal fun of those who do or who do not do something. They laugh at the outstanding student or athlete who doesn't drink as fast and as loud as they do at the alcoholic ne'er-do-well events. Even the person who has rehabilitated himself from alcoholism is laughed at by his former drinking companions.

Still there are some people who dare to be different, who make the effort to win. As often as not, they seem to come from the most traditional (some would say "old-fashioned") families, from homes in which one or both parents don't speak very good English. How is it that children from these homes can get college educations and good jobs? Some of our people have also gone into business and succeeded. Some of them have come from the very poorest homes...poorest in terms of money and material goods.

We have some very successful people by anyone's measure—teachers, a school principal, a university professor, a lawyer, a painter, a fine silversmith, a world-renowned basketmaker, an owner of a gas station, an owner of an arts and crafts store, an owner of a video store, and an owner of a landscaping business.

Some of the young people who dare to make the effort to win may just be different, but I don't really think

that. Rather I tend to think that they have learned how to come up against things and win. They are not afraid to try hard. They are not afraid to compete. They are not afraid to win. I think that our traditional values have made these young people winners. Our culture has taught them who they are. They have learned that the Tohono O'odham way is to set a goal and to work toward it until it is achieved. They have learned that what you want to do in your heart, you will do.

Life is ever changing. We need to get into the things of today like science, mathematics, medicine, and the law. We need to stand up against these things and all that leads to them. With the teachings and value of our culture, what we call "O'odham himdag," we have the tools, or weapons if you will, to win in these areas too. Our culture is not too old and irrelevant. It can help our children win in today's world if we help them learn it by living by its values ourselves.

Two employees in Social Services graduate from training academy

Two employees of the Gila River Indian Community were among 21 members of a June 12 graduating class of the Tribal Child Protective Services Training Academy at Arizona State University.

Mavis Makil and Annette F. Johnson, both employed with Gila River Tribal Social Services, received certificates for completing 64 hours of the academy's Child Protective Services (CPS) core curriculum.

The academy's 21 graduates were from 11 different Phoenix area tribes, and they work in areas including social services, law enforcement and the courts.

The training academy is the coordinated effort of the Inter Tribal Council of Arizona, Inc., the Gila

River Indian Community, Salt River Pima-Maricopa Indian Community, the Bureau of Indian Affairs and the Arizona Department of Economic Security (DES).

The 64-hour course of study was adapted from the DES training program, and includes study in areas of identification, referral and management of CPS cases; psychological issues, treatment alternatives, court procedures and the application of the Indian Child Welfare Act and other laws.

The purpose of the training is to better equip tribal staff in CPS related work with the skills for investigation, case management and application of CPS court procedures and laws.

One lawsuit over jai alai is dropped, second continues to press for ruling

A lawsuit by C.A.H.K. Inc. seeking to win approval of a parimutuel jai alai operation on the Gila River Indian Community has been dismissed in federal court, but another similar suit by the tribe continues.

Rod Lewis, general counsel for the Gila River tribe, said the suit by C.A.H.K. was dismissed with the agreement of the company.

He said the tribe thinks that "C.A.H.K. is probably reassessing its commitment to the (jai alai) project."

The lawsuit filed in U.S. District Court by the tribe is basically the same as the C.A.H.K. suit, Lewis said.

"The community's lawsuit is still alive and still in court. We're attempting to get a ruling on the legality of parimutuel wagering in Arizona," Lewis said.

"We're still waiting for the judge to make a ruling on whether it (the tribe's suit) should be dismissed," he said.

"We don't want our suit dismissed, and we vigorously oppose it (dismissal)," Lewis said.

The tribe wants to continue the litigation, he said. "It's my feeling that we're in the right, and we will get a favorable ruling."

The advent of legal maneuvering by the tribe and C.A.H.K. started when the State of Arizona opposed the tribe's effort to get a jai alai fronton on the reservation with the help of C.A.H.K.

The state initiated legal action to stop the effort, so the tribe in turn filed suit to get a ruling on the legality of parimutuel wagering on the reservation.

The matter was ready to go to trial in U.S. District Court when the U.S. Supreme Court ruled that Indian gaming is free from state control in a case involving the Morongo Band of Mission Indians and state of California.

Its out of the eighth grade and into high school for Middle Schoolers

Forty-eight eighth graders graduated from Sacaton Middle School in ceremonies May 27.

The were Wayne Allison, Dave Antone, Jennifer Apkaw, Alex Burnette, Crystal Dixon, Ted Howard, Aaron Humeyumptewa, Brandon Jackson, Deanna Jackson, Donald Jackson and Robert Jackson.

Sidney James, Orlena Jones, Trina Jones, Clorinda Justin, Carla Lemos, Angie Leos, Daniel Lewis, Eugene Lewis, Steven Lucero, Janis Makil, Tommy Makil, Michael Miller and

Jolene Moffett.

Arnold Molina, Shane Moore, Carol Morago, June Morago, John Nish, Benjamin Notah, Christine Notah, Renee Pasquale, Richard Paul, Starr Picard, Deana Pratt and Travis Ramon.

Sherwin Rivers, Lucius Setoyant, Mary Terry, Kimberly Thomas, Michelle Thomas, Candi White, Rosalee White, Rosemarie White, Alva Whitman, Audrey Williams, Warren Williams and Rosetta Williams.

Tribe says no to use of local roadway for transporting hazardous waste

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"The tribe has been meeting with State of Arizona officials to work on a Risk Assessment Study," Lewis said.

And though the tribe thinks otherwise, the state study said transporting hazardous waste across the reservation isn't a big risk.

The Gila River tribal council passed

a resolution July 15 opposing the use of Maricopa Road to carry hazardous material.

"The community feels that there is access from the west side to the reservation. A lot of people in District 5 feel, 'Why don't they build a road there.'"

For those planning to be candidates here are few things to keep in mind

Candidates intending to run for office in the Sept. 15 Gila River primary election have only a few things to keep in mind.

In order to run for the offices up for election—governor, lieutenant governor, chief tribal judge or one of two associate judgeships—a person must be an enrolled member of the Gila River Indian Community, be at least 25 years old, and must be living on the reservation at least one year preceding the election.

Another thing to keep in mind, according to the tribe's election ordinance, is that "no person convicted of a crime involving moral turpitude may hold office in the

community."

And to make sure a candidate meets these few qualifications, the Gila River Tribal Council will certify candidates.

Candidacy forms are now available through the Gila River Tribal Council secretary's office.

Starting Aug. 9, candidates may officially declare their intent to seek office, but they must have done so by Aug. 18.

On Aug. 19 candidates will be certified by the tribal council, and a listing of qualified candidates will be posted on Aug. 24.

The primary election in all districts is Sept. 15 from 6 a.m. to 6 p.m.

Primary election could well sneak up on candidates seeking office

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and in the district...and will work for improvement in the overall administration of the tribal government, and all of its offices," he said.

He also said he will work to develop a good working relationship between the governor's office and the tribal council.

Kyyitan, the chairman of District 5, is serving as chairman of the Water and Sanitation Board, vice chairman of Lone Butte Industrial Park, and is a member of the Sun Valley Marina Board.

He also is chairman of the tribal council's Legislative Committee, and is a member of the council's Natural Resources Committee.

Another announced candidate for lieutenant governor is Joseph Manuel of Sacaton in District 3.

Manuel, 30, director of Gila River TERO, said, "My campaign started in early April with an announcement to senior citizens in Sacaton," and later announcements to senior citizens in all districts.

But his decision to run really was set several years ago after his failed bid for the governor's office.

"Three years ago my decision was to run for the lieutenant governorship

after the campaign for governor," he said.

Manuel, who is looking to positive changes in tribal government, said, "There are things that need to be done, simple things that need to be done that aren't being done."

A major effort would be to "create a community network throughout the reservation, from the elderly to the young, so that we all know what we're doing," said Manuel.

He has served two terms on the Gila River Tribal Council. He completed an unexpired term of another council member, then was reelected to office.

He has served as chairman of the council's Legislative Committee, was a member of the Government and Management Committee, is an original member of the Gila River Utility Authority, and is national chairman of the Council for Tribal Employment Rights.

The opening day for candidates to officially declare their intent to seek office is August 9.

The deadline for declaring one's candidacy for governor, lieutenant governor, chief tribal judge, or one of two associate judges' posts is August 18.

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