

The Gila River Indian News

A Gila River Indian Community Publication
Sacaton, Az.



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TAKING THE OATH—Gila River Gov. Thomas R. White is administered the ceremonial oath of office by Chief Judge Renay R. Peters Jan. 16 at the inauguration for Gila River's elected officials. White's wife, Loretta, is at center.

New rules geared to keep \$700,000 fiasco from happening again

In December a former manager of Sacaton Supply pleaded guilty to embezzling money from the Gila River tribe while the store went \$700,000 into debt. To keep something like that from happening again, the tribe has instituted some new ground rules.

Ruben Norris, director of the tribe's Economic Development Dept., said what happened then shouldn't happen again under the rules which tribally owned businesses are now operating.

In the Sacaton Supply case, Robert F. Lontkowski received five years probation and was ordered to repay the Gila River tribe \$49,061.95.

He pleaded guilty to the charge of embezzlement. Thirteen other charges were dropped in the bargain.

After Lontkowski was fired from the Sacaton Supply post in 1986, it was revealed that the store over three years fell \$700,000 into debt.

The Gila River tribe wrote off a loss of \$79,000 and agreed to pay off \$631,000 owed to vendors.

What contributed to that situation, said Norris, was the inaccessibility by the tribe to store's financial information.

"That financial information is easily available now," said Norris, while in

the past, "because of the accounting firm's ethical standards," it wasn't.

Generally, he said, when you hire an accounting firm, financial information is confidential, available only to the individual who signs a document called a letter of engagement.

"That's very normal—letters of engagement are part of their standards," he said.

Today, "there is access to financial information by top administrators and staff people," he said.

"The community manager, tribal treasurer, the (tribal enterprise) manager and the Economic Development Dept. director have all signed the letter of engagement, thereby allowing access by all," Norris said.

"Financial reports are filed with the committee now—the (tribal council's) Economic Development Committee—which oversees economic topics for the reservation," he said.

"I think it's a safeguard, one that wasn't practiced in the past," he said.

The rules appear to be welcomed by the Gila River Tribal Council, he said. "As far as I can see, they're comfortable with it," said Norris.

Gov. White: Gila River must draw on its abilities and capabilities

Gila River Gov. Thomas R. White told his Jan. 16 inauguration audience at Sacaton, "We were sold out by the U.S. Government...they took our children away...they told us water wasn't necessary...they left us in a desert land and thought that we wouldn't survive."

But, the Pima Indians—the Akimel O'odham—did survive, and though the tribe should look back to its roots, it must stop pointing fingers and start

doing the things for itself that will lead to growth and future survival, he said.

"The abilities and capabilities within our Indian community have to be advanced" in order for the community to not only protect itself, but to prosper, said White.

"State legislators...and off-reservation businessmen, they look at Gila River and they look at it as dollar signs," he said.

"It's time we give up the lip service

and start getting ourselves active," he said.

One way to do this is to involve young tribal members by promoting and focusing on education, White

said.

This must be done from elementary through high school and into higher education, keeping in mind that

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

"We may have to start doing something for ourselves," says White

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though the tribe might move forward in one direction, it must maintain its heritage.

In the area of health, he said, "There are numerous complaints about the low quality of service, about inadequate care from the IHS (Indian Health Service)."

Much of this can be attributed to poor management, and White said he is concerned about carrying this over

to the new \$11 million Public Health Service hospital nearing completion in Sacaton.

"Are we going to transfer that into our new facilities?" he asked.

The IHS management system must be improved, and changed if necessary. People who have been inactive, or unproductive may have to be replaced, he said.

Law enforcement on the reservation, now a responsibility of

the Bureau of Indian Affairs, is also an area that may become sore in the future.

White said, "I feel the dollars are diminishing, and they won't be there forever. When the money runs out, (law enforcement) service is in jeopardy."

"We may have to start doing something for ourselves," said White, though he didn't say what.

Social problems in the community, which long have been dealt with by local programs funded with federal government dollars, will likely soon have to be the responsibility of the community.

The federal government is ever threatening cutbacks, and by blaming that as a reason for not dealing with the community's social ills, "I think that we're only pointing

fingers at somebody else," White said.

The reality is that the community will someday have to solve its own social problems, and "we need to take the basic responsibility for that," he said.

The area of economic development for the tribe could be a boon if enough initiative is shown, he said.

"I don't think we're below the education level that we can't sit down and negotiate contracts," said White.

The governor closed by citing Hawaii Democratic Sen. Daniel Inouye, who visited Gila River last fall.

White said, "He told me, 'You have a gold mine here. Use it for your best intent, and don't allow any federal government or state to intimidate or harass you.'"



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(P.O. BOX 459 SACATON, ARIZONA 85247)

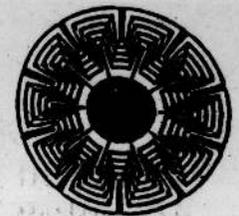
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To remain on Docket 228 schedule, Enrollment may cut back service

In an effort to remain on schedule so the Docket 228 updated payment roll can be completed by a March 31

Social Security opens phone line in District 3

In an effort to make itself more accessible to the residents of the Gila River reservation, the Social Security Administration has arranged for special phone service through the District 3 Service Center at Sacaton.

Anyone needing to conduct business with Social Security can go to the service center on any Thursday afternoon at three, and a representative from the Social Security Administration Office will call at that time to take care of anyone awaiting their call.

Almost all social security matters can be handled by phone including 1) Filing for social security benefits. 2) Filing for supplemental security income. 3) Redeterminations of eligibility to Supplemental Security income. 4) Filing for a social security number. 5) Reports of non-receipt or lost checks.

The Social Security Administration realizes that most reservation residents are disadvantaged by the lack of phone service to individual residences.

The special phone service arrangement is expected to save reservation residents the time and expense of making a trip to the social security office in Casa Grande.

target date, the Gila River Enrollment Office is giving priority to the updating process, and cautions community members that other enrollment related requests may take longer.

To meet the target date, the Enrollment Office staff is concentrating its efforts on the

updating process, but is also continuing to receive enrollment related requests from the community.

These requests include proof of Indian blood, Indian Employment Preference documents, Enrollment Identification cards, school and tribal program requests for enrollment information.

It is expected that providing information for such requests will take longer than usual, though the Enrollment Office has requested additional employees during this time.

Inquiries may be directed to Enrollment Coordinator, Tina Notah at 562-3311, extension 261.

GILA RIVER INDIAN COMMUNITY

1988 DISTRICT 4 SPECIAL ELECTION

SCHEDULE

FEBRUARY 1, 1988
(Monday)

ABSENTEE BALLOTS BECOME AVAILABLE FROM DISTRICT CHIEF JUDGE OR THE TRIBAL COUNCIL SECRETARY'S OFFICE.

FEBRUARY 7, 1988
(Sunday)

NOTICE OF ELECTION TO THE DISTRICT

FEBRUARY 13, 1988
(Saturday)

ORIENTATION: DISTRICT ELECTION BOARD, 9:00 A.M., DIST. 4 SERVICE CENTER.

FEBRUARY 15, 1988

ABSENTEE BALLOT VOTING DEADLINE, 5:00 P.M., OR BY MAIL POSTMARKED BY FEB. 11, 1988.

FEBRUARY 16, 1988

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FEBRUARY 17, 1988

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Community Calendar

- Feb. 11 — Boy Scouts meeting, District 1 Service Center, 6 PM.
- Feb. 11 — Elderly Concerns meeting, Dist. 4 Service Center, 9 AM.
- Feb. 11 — Tax Return services, Dist. 4 Service Center 6 PM to 9 PM.
- Feb. 12 — Dist. 1 Senior Citizen Rest Home visitation, Phoenix.
- Feb. 12 — Well Child Clinic and WIC services, Dist. 4 Service Center, 9 AM
- Feb. 15 — Holiday. President's Day.
- Feb. 16 — Special election Dist. 4 for tribal council post. Polls open from 6 to 6.
- Feb. 18 — Diabetic Clinic, District 4 Service Center.
- Feb. 19 — Diabetic Clinic, District 1 Service Center, 8 AM to Noon.
- Feb. 20 — Swap Meet, District 3 Service Center. 9 AM to 5 PM.
- Feb. 22 — District 3 Community Meeting, Service Center, 7 PM.
- Feb. 22 — District 1 Community Meeting, Service Center, 7 PM.
- Feb. 22 — District 4 Community Meeting, Service Center, 7 PM.
- Feb. 22 — District 5 Community Meeting, Service Center, 7 PM.
- Feb. 25 — Resident Board meeting, District 5 Service Center, 6 PM.
- Feb. 25 — Commodity Food issuance, District 1 Service Center, 10 AM.

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PEOPLE

No employee turnover over here

Whoever said Indian tribal employees have high turnover rates apparently never looked in on the Gila River Health Services Department.

The department had an awards assembly Jan. 29 and two employees who have been with the program more than 15 years were honored,

while others with five and 10 or more years of service were cited.

The awards assembly in the Health Service Department offices was followed by a pot luck lunch.

Ed Dunn and Coleen Peters were honored and awarded certificates for their more than 15 years with the tribe.

Photo at right—Ed Dunn, left, and Coleen Peters were recognized for their more than 15 years of service. Photo below right—Left to right: Kenneth Thomas, Medical Transport; Cynthia Sheely, Medical Transport; Carmelita Marrietta, Medical Transport; and Carol Stewart, Elderly Nutrition, were cited for five or more years of service. Photo below—Back row left to right: Gary Hymer, Medical Transport; Viola Johnson, Dept. of Health Services; Lavina Quintero, Community Health Nursing; Rita Pancott, Elderly Nutrition. Front row left to right: Carmen Pablo, Alcohol and Drug Abuse; Leota Marrietta, Elderly Nutrition; Rocella George, Community Health Nursing. All were recognized for 10 or more years of service.



Photos by Bill Carey



Photo by Bill Carey



Sacaton Middle School girls' basketball team

The season for the Sacaton Middle School girls' basketball team could be termed a season of learning, having finished with a 6 win 8 loss record.

The team's final game was a victory, which could pave the way for an improved season next year.

High scorers for the season were Penny Mix, Gail Whitson and Candy Williams, who averaged 7, 6 and 5 points respectively.

Candy Williams was the team leader in rebounds with six per game, followed by Fay Yesk with three per outing.

Best defensive players for the season were Tonya Allison and Roxanne Terry.

The best over-all academic player was Fay Yesk, the most improved player was Tracy Thompson.

Photo at left—Back row left to right: Michelle Terrazas, Belen Madrid, Candida Williams, Glenna Setoyant, Fay Yesk, Tracey Thompson, Mary Thompson. Middle row: Coach Buckner, Roxanne Terry, Rebecca Walker, Denise Enos, Tonya Allison, Leonora Stone, Michelle Notah, Coach DeBuysere. Front row: Eva Lemos, Satantha Tobey, Verna Sunna, Gail Whitson, Renee Murphy, Francella Sunna. Not shown are Penny Mix and Francine Enos.

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EDUCATION

NOTES FROM EDUCATION

Several students from Gila River received a 3.0 or above grade point average (GPA) for the fall 1987 semester.

They were Nathan Allen, University of Arizona; Louella Carpio, University of New Mexico; David Martinez, University of Rhode Island; Byron Sanderson, Arizona State University; Liesa Jensen, University of Wyoming;

Patty Jackson named employee of the year at CAC

Patty Jackson, a 10-year employee of Central Arizona College and a member of the Gila River Indian Community, has been named outstanding classified employee for 1987.

Jackson was selected by a vote of the CAC Classified Association. She had previously been named one of four recipients for the association's quarterly outstanding employees during the year.

A 1976 graduate of Casa Grande High School, Jackson is a former CAC student who received a vocational certificate in the office skills program at the Gila River Career Center.

As a secretary to CAC's Institute of Human Development since 1983, she reports to three supervisors at the institute, which offers day-care worker training programs world-wide.

Her duties include "a little bit of everything," from typing, dictation and phone reception to computer data entry and coordinating mailings to day-care centers around the world.

Six candidates seek council seat in District 4

Six candidates from District 4 will face each other in a Feb. 16 election for the Gila River Tribal Council seat left vacant by William R. Rhodes when he took over the tribe's lieutenant governor's post.

The candidates are Malcom Eschief, Weldon Salkey, Neil Banketewa, Sherwin Whitman, Larry Dean Allison and Burdette Morago.

Polling places at Upper San Tan, Lower San Tan, Stotonic and Goodyear will be open from 6 a.m. to 6 p.m.

The winner will be certified by the Gila River Tribal Council Feb. 17.

District 3 is searching for pool lifeguards

District 3 is looking for people who are 18 years or older, and who are interested in training to be lifeguards.

Persons interested in being swimming pool lifeguards may contact the District 3 staff, or call 562-3334.

and Contra Nelson, National University.

Twenty-four other students received between a 2.0 and 2.9 GPA. Eleven students earned less than a 2.0 GPA.

Two students graduated from Arizona State University in December. One received a bachelor's degree in fine arts/photography, the other received a bachelor's degree in political science.

Forty-six students have been awarded tribal scholarship money for the spring 1988 semester. Thirteen are new students, and 36 are continuing from the fall semester. One student is a doctoral candidate in psychology and is attending Utah State University.

Tribal members wishing to apply for the fall 1988 semester should begin the application process now.

You will need to complete a tribal Higher Education Grant application, a federal financial aid application, submit your high school transcripts or GED certificate and scores, and any college transcripts, if you have previously attended school.

Funding for summer school is available to continuing students who have completed 24 credits during the previous two semesters, and who have obtained a 2.0 GPA.



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Responsible parenting can go a long way in blocking teen suicides

Teenage suicide is today's headline grabber. Yesterday it was child molestation, and tomorrow it may be something else.

This can lead many parents to becoming unnecessarily alarmed.

Statistics can alarm

The clever use of statistics is meant to alarm. Claiming that teenage suicide is 10 times what it was in 1950,

or 1930 is meaningless because it doesn't relate to the dangers today.

Actually, illegal drugs, alcohol and traffic accidents are far more serious problems than suicide because they involve more teenagers.

This should be reassuring to you, as a parent, but what if your teenager is the one?

Can you do anything to help the problem? Can you be aware of any early warning signs?

The road to self-destruction

Suicides are rarely impulsive acts. Suicide also doesn't just happen. There's usually a build-up of the feeling that life isn't worth living.

We find contributing causes as well as immediate reasons. There's persistent discouragement and failure.

There's emotional isolation; a lack of close contact with others. This is probably the most important factor.

Despite the many conflicting and confusing theories we hear from psychiatrists and psychologists, simple human warmth often makes the difference between hope and despair.

Almost everyone has had the experience of feeling better after discussing a serious problem with a friend or colleague.

Children are naturally very dependent on their parents, and lean on them for help with problems.

Parents who are close to their children can often sense when something's wrong, even without any verbal cue from the child. A change of habits can signal a problem.

The alert parent can forestall the problem before it is serious enough to move a child to commit suicide.

The parents who don't have a close relationship with their children are usually unaware of any problem, and by their distant behavior actually aggravate any problems that exist.

There are all sorts of excuses for not keeping in close contact with children.

The parents may be preoccupied with their own problems and not have any emotional energy left over for their children.

Parents of "latchkey" children place their careers first. This may be from egotism, or simple economic necessity. The excuse of being too busy also serves to justify neglect.

Let's look at another cause of negative attitudes, one usually convenient to ignore.

Some children are unwanted, the products of a premarital romance and hasty wedding. This situation inevitably affects the parents' attitudes and the warmth they show towards their children.

Parents' attitudes have great impact

Much has to do with parents' attitudes. Some parents promote a code of behavior for their children, with the understanding that if they violate it seriously, they'll be disowned or lose their parents' love.

What's important to the parent varies. It may be academic excellence, or a strict moral code.

Although the parent's expectations may not seem as important to the child or to his peers, the child who lets his parents down risks sacrificing their love.

This is a strong barrier to an open relationship, and a deterrent to free discussion.

Another attitude parents have is a punitive and judgemental approach to behavior.

The emphasis is a negative one, with the parent seeking what's wrong with the teen's behavior instead of what's right.

Sometimes a brother or sister can take up the slack and provide

emotional support for a child in distress.

It is rare that a teacher may fill the role, because teachers have to care for many children.

A clergyman can provide emotional support if the child has trust and confidence to bring the problem to him.

All of these people act as emotional parent surrogates, and often that is enough in a pinch.

Warning signs should be heeded

Let's look at the obvious first, because often relatives ignore the symptoms that something is seriously wrong.

A suicide attempt is unequivocal, even though some will dismiss it because it failed. Even in the short run, an attempt can cause serious harm.

A less than lethal dose of a drug can result in brain damage. A shot that's not fatal can still maim.

Threatening to commit suicide is a serious sign. It's an attention getting device, certainly, but it's a warning that something is seriously wrong. One way to view it is a cry for help.

A prominent mood swing is a sign of a serious problem. This does not necessarily mean that suicide is in the immediate future, but it is definitely a symptom that something in the teenager's life has gone seriously awry.

A real-life event that is threatening or catastrophic can lead to suicide.

Failure in school, a teenage romance gone bad, involvement in a traffic accident, an arrest, and a number of other events can bring on a feeling of being trapped.

The death of a close friend can be cutting and dejecting. The breakup of the parents' marriage always has a more serious effect on the children than on the adults.

The parents' breakup is usually the result of a problem that has been building for years, and which also affects the children, either directly or indirectly.

The real-life event doesn't necessarily have anything to do with sex, but if it does, the chances of bringing it out in the open for discussion are slim.

A boy may have had a homosexual experience, and needs reassurance that this doesn't make him "queer" for life. A teenage girl can become pregnant.

Often the worry about the parents finding out can be more serious than the concern over the other consequences.

Coping with it must start early

There is a sort of Murphy's Law operating here. If the problem can happen, it will, and if it does, the parents will be caught short.

Parents who aren't in touch with what's really going on will be surprised by a teenager's suicide, and in a sense may have contributed to it.

Prevention and coping must start early, long before the situation has deteriorated beyond control.

Parents who care must keep caring and take a close interest in their children's lives.

A genuine warmth between parent and child serves as the best way of coping with an emotional crisis.

by Tony Lesce

Arizona Police Athletic Federation

Arlene Howard on upcoming pageant for Miss Gila River 1988-1989

The following is an open letter to the community from Arlene Howard, Miss Gila River.

My reign as Miss Gila River 1987-88 is coming to an end. I had a great year serving as an official ambassador of the Gila River Indian Community.

Holding the title has been a great learning experience I will cherish forever. Being a representative of the tribe has given me the opportunity to share my knowledge and ability to do my best to serve the community.

The title has taken me to many different places. And it also introduced me to many people.

Besides representing the tribe, you might have seen me at the Tribal Office working in the Administration Department. I mostly worked at the telephone switchboard.

Yes, that was me answering 'Gila River Indian Community,' so if you have any complaints you're too late, because now you can find me at Central Arizona College as a full-time student.

These are the reasons why I encourage any of you young ladies to compete for the title. I know you will enjoy yourself. Also, it shows your involvement in the community.

To prepare yourself for the pageant, here are some helpful hints:

- Find a sponsor. If you want your district to sponsor you, you must go to a district meeting and tell them ahead of time.

- Find a chaperon. She can be someone you feel comfortable with, like an aunt, mom or friend.

- Most important, study up on your community—present and past, know your councilmen, governors, and departments. Try and attend a



Arlene Howard

council meeting, that might help.

- Get your tribal dress made and your other outfits. Make sure everything fits.

- Talent. Practice makes perfect.

The deadline for applications to compete for the Miss Gila River title is March 25, 1988.

If you have any questions, feel free to contact any member of the Miss Gila River Committee, or Laticia Whitman, chairperson, at 241-2159.

Committee members are Doreen Allen, Carleton Giff, Harriet Manuel, Gloria Allison, Harriet James, Joyce Hughes and Elaine Howard.

The Miss Gila River Pageant is celebrating its 25th anniversary, so take part in this great celebration.

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O'odham liked Christianity, but they didn't like the personal abuse

Bernard Fontana made a presentation last year 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 printed in the Gila River Indian News. This is the final segment of three parts.

••

Shaman determines the cause of sickness

At this point it becomes the duty of the shaman to discern which strengths of what dangerous objects are causing the symptoms. He may eventually declare that the patient is suffering from a combination of rattlesnake's disease and badger's disease, and he prescribes an appropriate combination of rattlesnake and badger songs to be sung by men who know the songs. If the songs are properly sung, rattlesnakeness and badgeriness are mollified, all is forgiven, and the dangerous strengths are released from the victim.

In this way, sickness and morality—via transgression against dignity and propriety—become intertwined.

It turns out that the Piman theory of afflictions is perhaps as sophisticated as any in the world. Further, as only one miniscule aspect of O'odham himdag, we have to marvel at the scope and depth of the Piman Way as it may have been three centuries ago when first encountered by Christianity.

Pimas didn't object to religion, but rather personal and political abuse

What is remarkable about the collision of concepts that occurred in the Sonoran Desert with Father Kino's arrival is that it occasioned surprisingly little contention. Those conflicts which did occur, as in major Piman rebellions against New Spain and Mexico in 1695, 1751, and 1840, seem to have been provoked by Pimas' objection to personal and political abuse that ultimately involved delegation of power. Pimas also forcibly objected to the appropriation of their land and water by non-Piman miners, ranchers, and settlers.

Pimas and Papagos liked Christianity

The principal causes of Piman and Hispanic hostility, then, seem to have been political and economic rather than overtly religious in origin. In fact, anthropologist Edward Spicer has written of the northern Pimas that their "demand for Spanish culture was never completely satisfied," and that among them there was a "prevailing favorable attitude towards missionaries." Donald Bahr has said flatly, "the Pima-Papagos liked Christianity."

Viewed on balance, and from the perspective of three centuries of cultural change among Pimas, I think we would have to agree with both Spicer and Bahr.

But what sort of Christianity was it that Pimas liked? I would argue that what they liked were its forms rather than its Old World substance.

Christianity arrived in the Sonoran Desert carrying with it some seventeen centuries of Judeo-Christian cultural baggage. The missionaries and other Europeans who were the bearers of those

traditions shared common understandings regarding the subtleties and deeper meanings of their religion which no outsider, especially one steeped in the equally ancient tradition of O'odham himdag, could ever hope to understand. So what northern Pimas accepted during the first two centuries of this collision of concepts were basically the tangible or otherwise readily perceivable shapes, tastes, sounds, and smells of the new religion. But the meanings they attached to these outwardly perceivable aspects were not the same as the meanings attached to them by the donor culture. How could they have been?

God was good but the devil wasn't necessarily evil

An unpublished essay by Donald Bahr discussing Christianity of northern Pimas and Easter, which he was kind enough to send me, points to the historic development of what he calls a "Pima-Papago dual religion," one characterized by territorial dualism between central desert and riverine periphery as well as a theological division between pagan and Christian. Added to this is a third distinction, that between Devil and God. In Christian theology God and the Devil are the embodiment of Good and Evil. In the Piman view, the distinction is less clear cut. God and the saints are Good, but devils live in a "perpetual carnival of drinking, dancing, and gambling." And because these activities cost money, O'odham therefore deduce that "devils are the fun-loving parasites of the European colonial capitalist economy." This is not quite the same as Evil.

More obvious to an outside observer such as myself is the fact that adoption by the northern Pimas of the forms of Christian religious observance represents substitution rather than abandonment of critical cultural functions. In aboriginal times, the only public structure in a Piman community, and the focal point for many communal religious observances, was one known variously as a "big house," "round house," "feast house," or "rain house." This brush edifice with log supports is where saguaro wine is fermented for the annual rain feast. I have known them to be used to store such needed ceremonial items as earthenware jars for fermenting wine and musical gourds and wooden rasping sticks. I suspect that in aboriginal times fetishes may have been kept here as well. The big house was also used for council meetings and it was sometimes used to accommodate a comparatively few male religious practitioners or village elders as they did whatever needed to be done to prepare for a ceremony.

Modern analogues of the rain house exist all over the Tohono O'odham country, having been erected in large numbers after the mid-19th century by O'odham themselves. Only now they are built of adobe blocks; their walls are perpendicular; their wooden roofs are flat or slightly pitched. We call them chapels. They, like rain houses, are too small to accommodate a large congregation. And like rainhouses, they are used as places to keep ceremonial paraphernalia, only now the paraphernalia are holy pictures and statues of saints rather than

rasps, rattles, and earthenware fermentation pots.

The chapel is part of what Bahr calls a "church complex." In addition to the chapel there are a dance floor; an enclosed place for the musicians to sit; and a roofed feast house where food can be prepared and eaten.

Long hours, dancing, music were part of traditional religious observances

When we look at Underhill's descriptions of traditional O'odham communal religious observances—that is, at pagan rituals—we see they were held more-or-less calendrically. They brought together large numbers of people from surrounding villages. They were characterized by observances of several hours' duration, at least twelve hours and sometimes longer; by ritual dancing; by singing to the accompaniment of native musical instruments; by sermonizing through ritual oratory; and by feasting.

What do we have with Christianity among Tohono O'odham? We have communal religious observances, only now they are geared to a Christian calendar. They bring together large numbers of people from the local and surrounding communities—and thus continue to serve an important integrative function in O'odham life. A feast day celebration lasts at least an evening and a night. There is dancing, only now it is social dancing—a European two-step to the accompaniment of non-native musical instruments playing non-native music. If the occasion is one that calls for a priest, there may be sermonizing, but the language will be English rather than O'odham. And there will be feasting,

but the menu will be a Spanish or Mexican-introduced one rather than aboriginal cookery.

In short, I suspect many of the spiritual aspects of O'odham himdag, the Piman Way, have survived. But some of them wear a new suit, the clothing of Christianity. Nor do I think this was an O'odham trick to beat the missionaries at their own game. I believe that O'odham, in accepting the new forms, probably regarded them as preferable to their own. But how could they have known that the meanings attached to those forms are very different in the two cultures? Forms are easily transmittable. Meanings are not.

The Piman way somehow managed to survive

I (mention now)...the late Lorentine Noceo. He was my host and interpreter in the village of Sil Nakya many years ago when I pushed the button on a tape recorder to make a transcription of the O'odham origin story as narrated by a man named Frank Lopez. Lorentine, who was then in his 40s or 50s, was greatly moved by Mr. Lopez's narration. And at the conclusion of an all night session, at about 4:00 in the morning, he said to me, in English, with great passion: "You've got to understand! This is our Way. It is O'odham himdag. It is our Way."

And I emerged from a dirt-floored adobe house into the night air firm in the knowledge that whatever else may have happened during that collision of concepts in the Sonoran Desert three hundred years ago, the Piman Way had somehow managed to survive.

•••



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The Inauguration: The auditorium was jammed, the food ran out

It was difficult to get a true count, but let it suffice that people jammed the Sacaton Middle School auditorium, and crews ran short of food during the luncheon of the Jan. 16 inauguration for the Gila River

Indian Community's elected officials. After officially being sworn into office Jan. 1, Gov. Thomas R. White, Lt. Gov. William R. Rhodes, tribal Chief Judge Renay R. Peters, tribal Associate Judge Annette J. Stewart,

and tribal Associate Judge Darlina C. Milda were installed into office in a ceremonial inauguration Jan. 16 at Sacaton.

The oath of office was administered by Tohono O'odham tribal Chief

Judge Hilda Manuel to Judge Peters. Peters, according to the Gila River constitution, in turn administered the oath to White, Rhodes, Stewart and Milda.



Tohono O'odham tribal Chief Judge Hilda Manuel administers the oath of office to Judge Renay R. Peters. Peters' mother, Sophie K. Peters is at center.



Judge Renay Peters administers the oath of office to Lt. Gov. William R. Rhodes. Rhodes' son, Patrick, participates in the ceremony.



Associate Judge Darlina C. Milda is administered the oath of office by Judge Peters. Associate Judge Annette J. Stewart assists.



Associate Judge Annette J. Stewart takes the oath of office from Judge Peters. Her father, Roland Stewart takes part in the ceremony.

O'ODHAM TASH

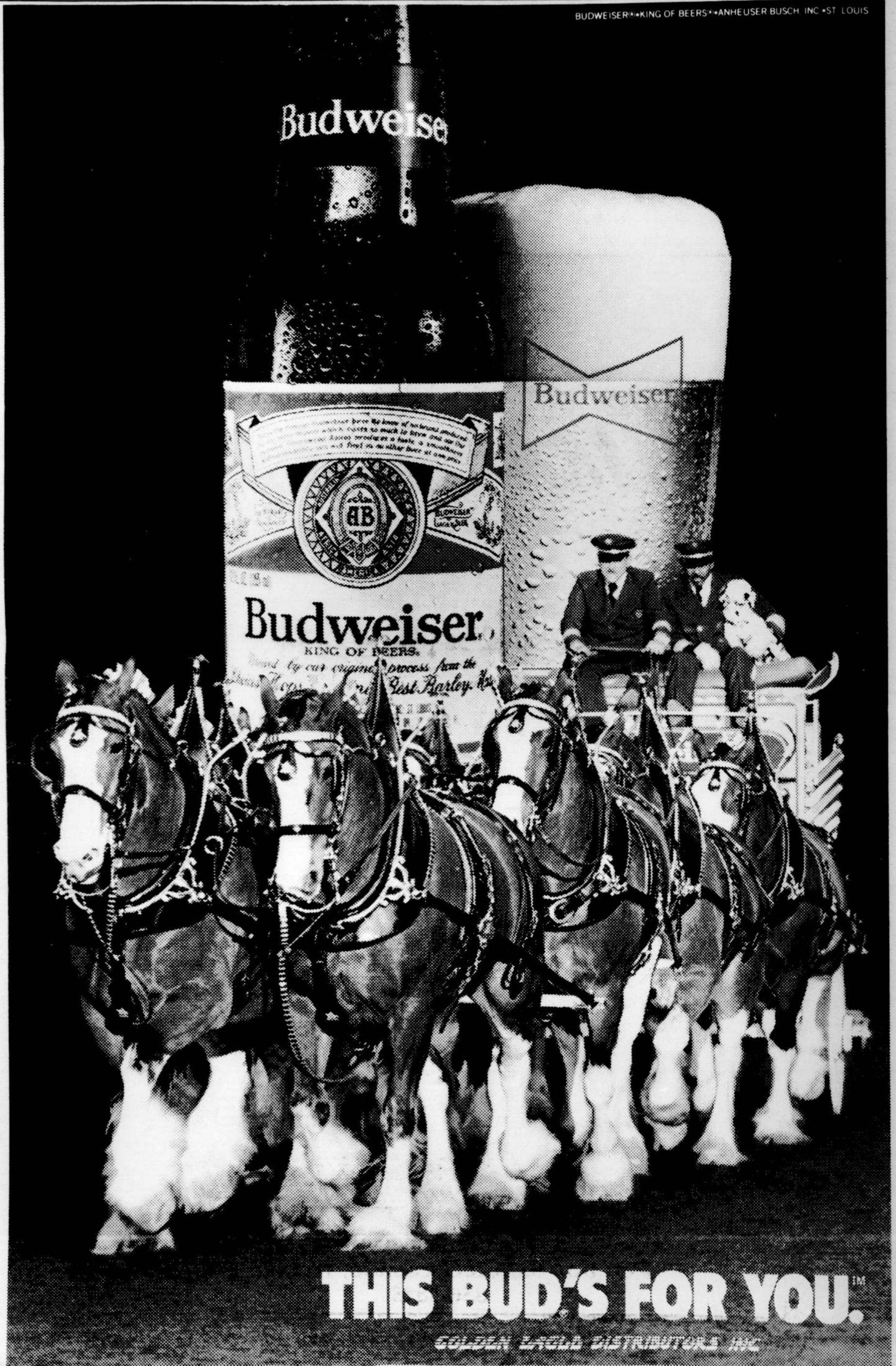
CASA GRANDE, ARIZONA
FEBRUARY 12, 13 and 14, 1988



**This is your guide to
O'ODHAM TASH 1988
What, where, when,
and how much...**

O'DHAM TASH FEB. 12, 13 & 14, 1988

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Use This Schedule Of Events To Plan Your Visit

It's that time of the year again. It's O'odham Tash time.

This tabloid-size schedule of events is your guide to the 21st O'odham Tash. It will let you know what, when, where and how much, if there is any cost at all, about the many and varied

events and activities of O'odham Tash.

O'odham Tash, Casa Grande's celebration to show its neighboring Indian communities that it appreciates their friendship and business, seems to change a little each year.

So far this year, just some of the activities will include an arts and crafts show and sale, basketball tournament, barbecue, all-Indian bowling tournament, ceremonial dances, chicken scratch dance, golf tournament, raffle, entertainment by Indian bands, pow wow, a parade, O'odham Tash queen's fashion show, 10K run, and of course you can't forget the all-Indian rodeo.

You might notice that missing from this year's list of activities is the Miss O'odham Tash queen's pageant. Well, O'odham Tash is taking time this year to reorganize its committee and update the rules and regulations by which it functions. But next year, the pageant will be in full swing once again.

There are so many activities, but one of the most popular is the all-Indian rodeo. The three performances of the rodeo, one each day of O'odham Tash, attract the best Indian cowboys from around the southwest.

The arts and crafts exhibit and sale give artists and craftsmen the chance to show their finest work, and to sell it—or rather you the opportunity to buy it.

And the parade down Florence Boulevard is an experience for marchers and spectators alike.

And don't forget the chicken scratch dances. When the dust from the rodeo arena is settled, the orchestra starts playing and just about lights up the night.

For the Indian athletes, besides the rodeo cowboys, there is plenty of other action. There is a golf tournament, a bowling tournament, 10K cross country race, and that favorite sport of Indians everywhere, a basketball tournament.

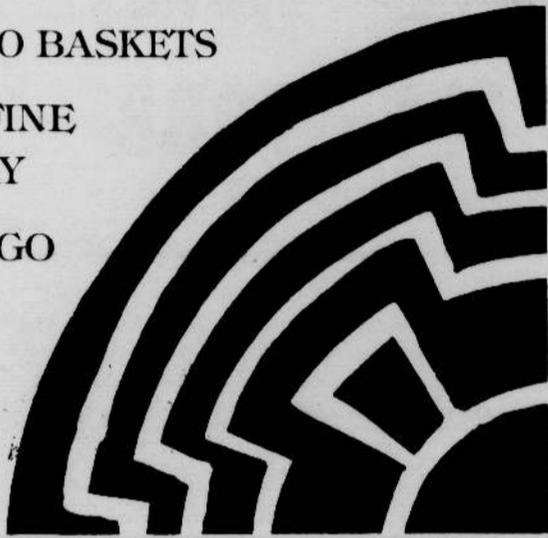
These are just a few of the activities of the 21st O'odham Tash. But whichever ones you choose to attend or participate in, you can't help but have one heck of a good time.

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O'ODHAM TASH FEB. 12, 13 & 14, 1988

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O'ODHAM TASH

(Au-Tumn Tash)

(Casa Grande's Indian Days)

FEB. 12, 13, and 14, 1988

IN CASA GRANDE, ARIZONA

*** Parade**

Saturday, Feb. 13, 10:00 a.m., Florence Blvd., Casa Grande.

*** Barbecue**

Saturday, Feb. 13, 11:30 a.m., Peart Park.

*** Queen's Pageant**

Friday, Feb. 12, 7:00 p.m., Junior High School Auditorium.

*** Indian Bands**

Noon Saturday and Sunday, Peart Park area.

*** Indian Ceremonial Dances**

Saturday, 2:00 and 4:00 p.m. and Sunday, 2:00 p.m.; Feb. 13 and 14; Rodeo Area.

*** All Indian Pow-Wow**

Saturday, Feb. 13, CGUHS Football Field, 6:00 p.m.

*** Indian Arts & Crafts**

Friday, Saturday and Sunday, Feb. 12, 13, and 14. National Guard Armory. 10:00 a.m. to 7:00 p.m. (Sun. - 6 p.m.)

*** All-Indian Rodeo**

Starts 1:00 p.m. Friday, Saturday and Sunday, Feb. 12, 13, and 14, Casa Grande Rodeo Grounds.

*** Bowling and Golf Tournaments**

Entries available at O'Odham Tash office.

*** Chicken Scratch Dance**

Friday, Feb. 12, 8 p.m. to 1 a.m., and Saturday, Feb. 13, 7 p.m. to 1 a.m., Rodeo pavilion.

*** All Indian Basketball Tournament**

Saturday and Sunday, Feb. 13, and 14; CGUHS gym, and Casa Grande Jr. High gym; Saturday, 8 a.m. to 9 p.m.; Sunday, finals 8 a.m. to 7 p.m.

*** Carnival**

Rodeo Grounds, Thursday through Sunday.

*** Open 10K Cross Country Run**

Saturday, Feb. 14, 8:30 a.m. Start at Rodeo Grounds, Finish at Peart Park.



For Further Information, Contact
Casa Grande (Arizona) Chamber of Commerce
1-602-836-4723 or 836-2125

Here's Just A Glimpse Of What's In Store For You

ALL-INDIAN RODEO— Indian cowboys generally have to travel to some pretty out-of-the-way places to compete, so you can't blame them if they're a little choosy about where they go. The O'odham Tash rodeo is one of their favorites, being selected rodeo of the year in 1982 by the National Indian Rodeo Cowboys' Association. Cowboys and cowgirls from Arizona and nearby states compete in bull riding, bareback and saddle bronc riding, calf and team steer roping, barrel racing and junior barrel racing. Livestock will again be provided by livestock contractor Walt Alsbaugh, whose known for his wild and wooley animals. The rodeo performances are Friday, Saturday and Sunday at 1 p.m. in the rodeo arena. Admission is \$3 for students, \$6 for adults.

ARTS AND CRAFTS— For a look at some of the finest craftwork produced by American Indians be sure to make time to attend the arts and crafts exhibit. Silver and gold jewelry, baskets, pottery, rugs, Kachinas, beadwork and more. The work will be displayed for viewing and sale at the National Guard Armory on Friday and Saturday from 10 a.m. to 7:30 p.m., and on Sunday from 10 a.m. to 6 p.m. Admission is \$1.50.

CEREMONIAL DANCES— Traditional ceremonial dances with performances by members of tribes from Arizona and neighboring states will be held in the rodeo area Saturday at 2 p.m. and 4 p.m., and Sunday at 2 p.m. Admission is \$3 for students, \$5 for adults.

ALL-INDIAN POW WOW— Pow wow means strutting time for dancers eager to show their stuff. The pow wow is competition and social activity rolled into one. There'll be plenty of action and plenty of socializing, so don't miss the pow wow. It will be held at the Casa Grande High School football field Saturday beginning at 6 p.m. Admission is \$1 for students, \$2 for adults.

BASKETBALL TOURNAMENT— The game of basketball wasn't invented by Indians, but the way they love the game it might as well have been. The tournament has grown beyond just a local affair as teams from states other than Arizona have traveled here to compete. Tournament games will be in the Casa Grande high school and junior high school gyms each day of O'odham Tash from 7 a.m. to 11 p.m. Admission is \$2.

10K CROSS COUNTRY RUN— Indians have always been known as good runners, and in this run they get to show their talent. The run starts Saturday at 8:30 a.m. at the rodeo grounds and finishes at Peart Park. No cost to watch.

BARBECUE— This cookout is more than just a meal, it's a big part of the history of O'odham Tash. This is what got the whole celebration started. Twenty-one years ago some of the merchants in Casa Grande got together and put on a little picnic to show the Indian communities around the town their appreciation for their business and friendship. And now look what has happened! The menu is pit-barbecued beef, beans, cole slaw and tortillas. It will be in Peart Park Saturday beginning at 11:30 a.m. A plate loaded with this mouth-watering meal is \$5.

CHICKEN SCRATCH DANCES— This is probably what you've been waiting for. When the sun sets, the dust clears from the rodeo and everyone starts to relax a bit, the chicken scratch orchestras begin to warm up. Dancing to chicken scratch tunes Friday will be from from 8 p.m. to 1 p.m., and Saturday from 7 p.m. to 1 p.m. at the rodeo area. Admission is \$3 single, \$5 a couple.

BOWLING TOURNAMENT— It's an all-Indian affair and it's one of the more recently added activities of O'odham Tash. The competition will be held at Grande Lanes, 1740 N. Pinal Ave. Friday games start at 9 p.m., Saturday from 1 p.m. to 7 p.m., and Sunday from 11 a.m. to 2 p.m. It costs nothing to watch.

GOLF TOURNAMENT— For those weekend hackers, this game was made for you. This year the tournament is open and will be played at Casa Grande Municipal Course located at Korsten and Thornton Roads. The players will tee it up Saturday at 9 a.m. It's free to watch, but...

QUEEN'S FASHION SHOW— While the Miss O'odham Tash queen's pageant goes through a bit of reorganizing this year, there will be a fashion show Friday at 7 p.m. in the Casa Grande Junior High School auditorium. Admission is \$1 for students, \$3 for adults.

DON'T FORGET THE PARADE— It's full of color, full of clowns, full of just about anything you can imagine. And what's more, it's free. All you have to do is find yourself a good spot along Florence Boulevard. It starts Saturday at 10 a.m.

This schedule of events for the 1988 O'odham Tash is produced by the Quijotoa Company in cooperation with the O'odham Tash Council. The Quijotoa Company, 300 North Main Avenue, Suite 105, Tucson, Arizona 85701. (602)622-3919.

The 50th annual TOHONO O'ODHAM RODEO AND FAIR is now on VHS cassette!

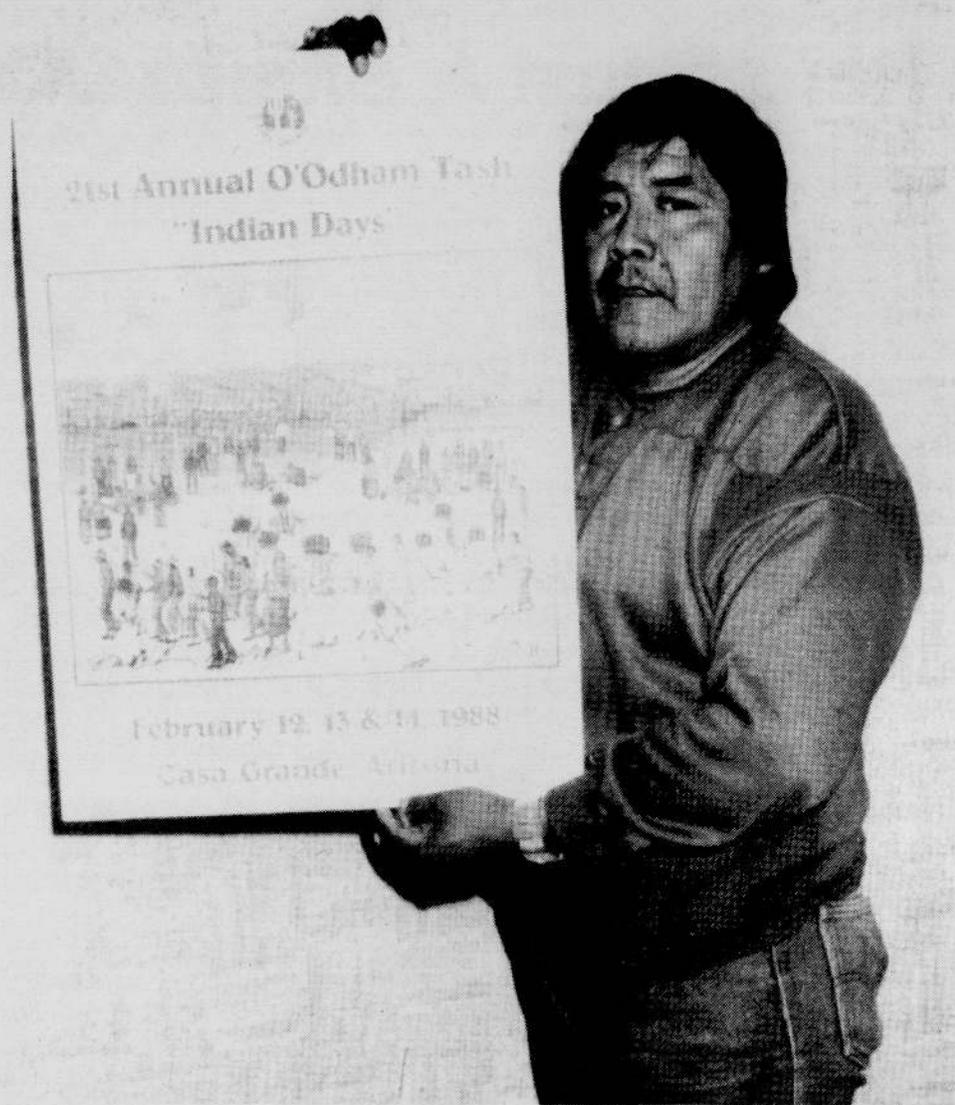
See friends and neighbors as they march in the parade, or watch the festivities. See the rodeo crowd, local dancers, and Indian cowboys from reservations throughout the state. There are bull riders, bronc riders, barrel racers, and ropers.

AVAILABLE FROM O'ODHAM VIDEO SELIS, ARIZONA (602)383-2345

O'ODHAM TASH FEB. 12, 13 & 14, 1988

O'odham Artist Is Making A Habit Of Producing O'odham Tash Art

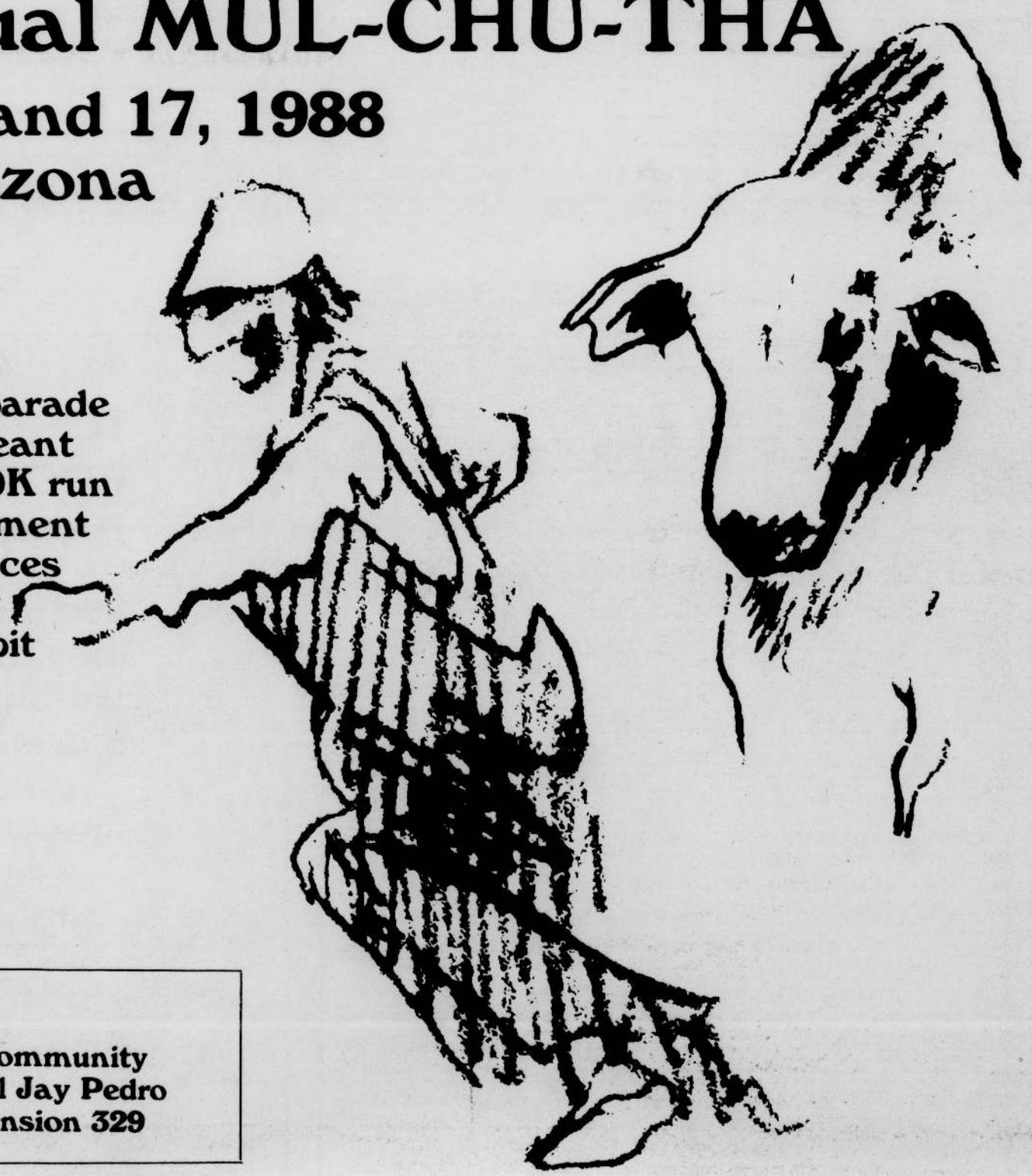
For O'odham artist Mike Chiago, this marks the fourth year his artwork has been used to promote O'odham Tash. Not to bad for a man who was a barber and who got a late start as an artist.



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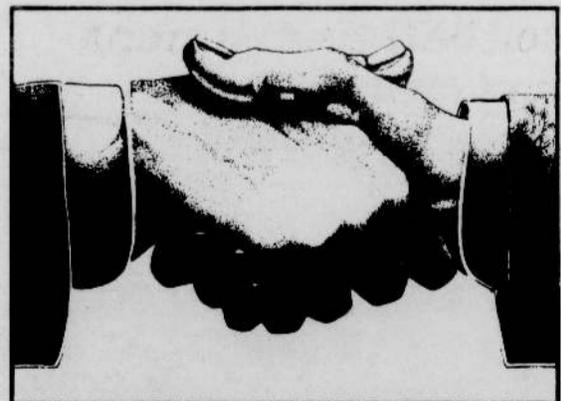
Guided Tours - Saturdays, Sundays and holidays (except Christmas) 10:30 a.m. and 1:30 p.m. Allow 1½ hours.

Group Tours - Weekday tours by special arrangement if there are more than 15 in your group. Call 383-2892, extension 350, to make reservations.

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Located on the Tohono O'Odham lands, and part of the National Optical Astronomy Observatories (NOAO), Kitt Peak is the site of the world's largest collection of optical research telescopes. NOAO is operated by the Association of Universities for Research in Astronomy, Inc., under contract to the National Science Foundation.

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