

# The Gila River Indian News

A Gila River Indian Community Publication  
Sacaton, Az.

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## Former manager of Sacaton Supply guilty of embezzling

A former manager of Sacaton Supply, which went \$700,000 in debt during his tenure, pleaded guilty Dec. 7 in U.S. District Court in Phoenix to embezzling tribal funds from the Gila River Indian Community.

Robert F. Lontkowski was sentenced to five years probation and ordered to repay the Gila River tribe \$49,061.95.

Lontkowski was fired from his job in April 1986 when it was revealed that the business over a three-year period went more than \$700,000 into debt.

To keep the tribally owned store open, the Gila River tribe agreed to write off a loss of \$79,000 and to assume \$631,000 owed to assorted vendors.

At that time the Gila River tribal council also directed the tribe's legal counsel to look into action that would

hold Lontkowski responsible for part of the debt.

That culminated in his guilty plea in U.S. District Court.

Ruben Norris, head of the Gila River Economic Development Office, said Sacaton Supply is recovering.

"It's coming along. As I said before the (tribal) council, it was a very serious situation, the position was weak. It's going to take a long time—three, four, five years down the road."

Right now, said Norris, "As a business, it's no where near where it could have been if it was well managed from day one, but as a recovering business, it's not too bad."

The store is "paying its bills, providing rent income to the tribe, tax income to the tribe, employment for the community—those are the benefits now."

## Inauguration for Gila River officials will be January 16 at Sacaton

The inauguration for Gila River Governor Thomas R. White, Lt. Gov. William R. Rhodes, chief Judge Renay R. Peters, associate judges Annette J. Stewart and Darlina C. Milda will be Jan. 16 at Sacaton.

Activities will begin at 10 a.m. in the auditorium of Sacaton Middle

School. All members of the Gila River Indian Community are invited to the event.

Following the inauguration ceremony, there will be a free dinner served at the school.

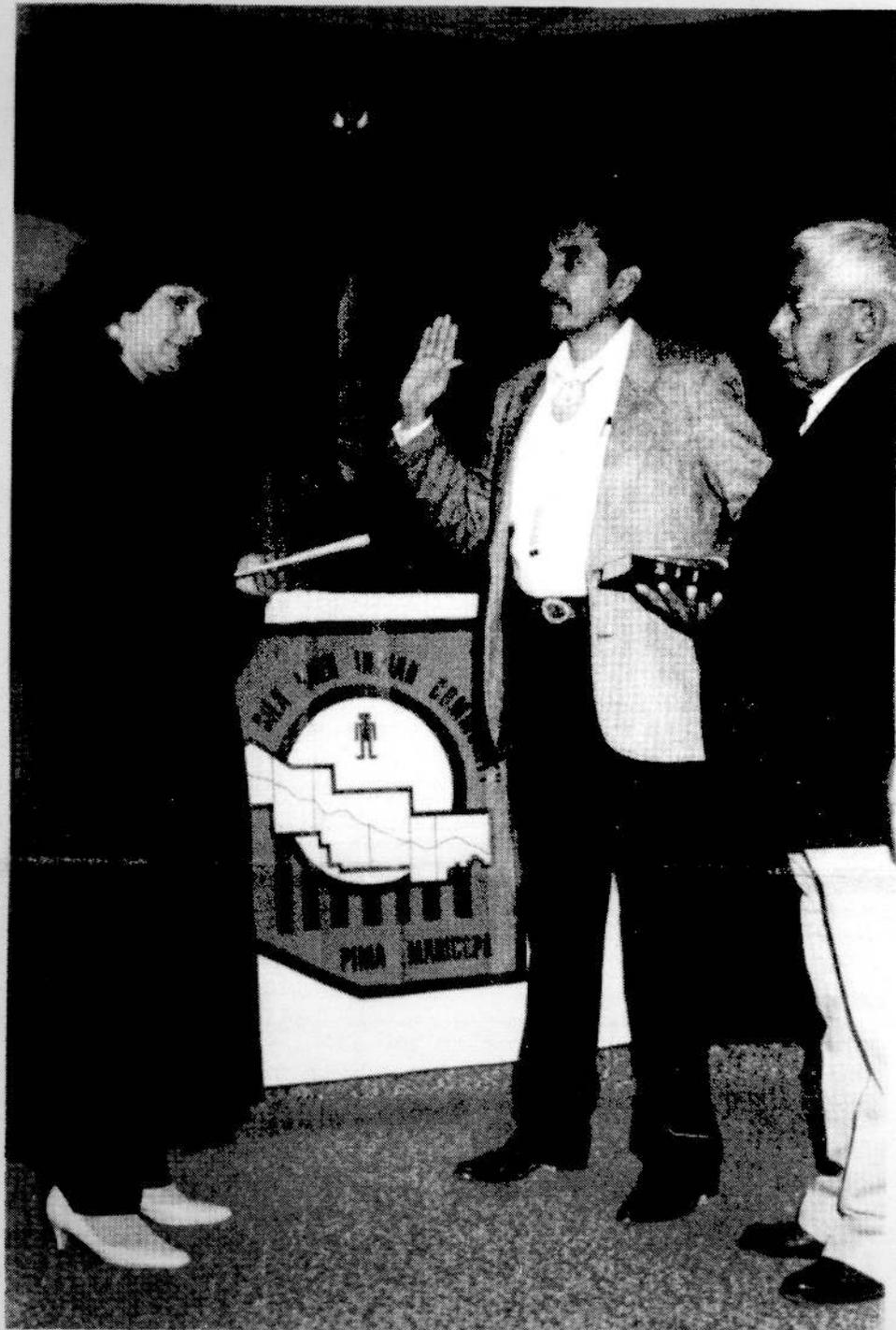
There will be a free inauguration dance from 8 p.m. to 1 p.m. in Sacaton.

## Gila River residents claim recruiters pressured them into student loans

Nine Gila River Indian Community residents have appealed to Four Rivers Legal Service in Sacaton for help after finding themselves owing thousands of dollars for loans taken out to pay for technical school.

Cecilia Esquer, Four Rivers staff attorney, said, "We're representing about nine clients who have been signed up (to take a course), and there are at least 50 others in Gila

See Gila River residents, Page 5



**OATH OF OFFICE**—Thomas R. White takes the oath of office Jan. 1 and assumes the post of governor of the Gila River Indian Community. The oath was administered by Chief Judge Hilda Manuel of the Tohono O'odham Nation. White is flanked by Dana Norris Sr. White, along with William R. Rhodes, lieutenant governor; Renay R. Peters, tribal chief judge; Annette J. Stewart and Darlina C. Milda, tribal associate judges, were all administered the oath of office at the Sacaton tribal building. See story and photo on page 5.

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

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## It's a good thing she was late getting home from volleyball game

Polly Osife returned to her home in the village of Palo Verde Stand on the Tohono O'odham Nation about 2 a.m. Saturday, Dec. 19, and it's a good thing she was late getting there.

Polly returned from a volleyball tournament, and when she walked into her home in the village located near Santa Rosa, what she saw was enough to shock her.

Her mother, Angelita Osife, and her younger sister, Janelle, were both unconscious or semi-conscious. Her mother was in a fit of vomiting.

Polly opened up the house and dragged the pair outside with the help of Lincoln Marks, another resident of Palo Verde Stand, whom she summoned.

Angelita and Janelle, in an effort to keep warm during a particularly cold snap, had used coals in the unventilated house.

They suffered carbon monoxide poisoning from the odorless gas put off by the coals.

Dorothy Saraficio, a Community Health Worker with the Tohono O'odham Health Department, said she was notified at her home in North Santa Rosa by Marks.

Since the roads were muddy, Marks took the mother and daughter to San Luis, where they were taken by van to the Sells Hospital, said Saraficio.

From there the two were taken to Tucson Medical Center where they were treated in a hyperbaric oxygen chamber.

The chamber, which is used to administer oxygen under pressure, is the only unit in the Tucson area.

Janelle was home from the hospital the next day, but it was the following Thursday before her mother, Angelita, left Tucson Medical Center, said Saraficio.

## Poisoning from carbon monoxide can creep up on you undetected

Carbon monoxide poisoning can creep up on people virtually undetected.

That's what it did Dec. 19 with Angelita and Janelle Osife of Palo Verde Stand on the Tohono O'odham Nation. The mother and daughter were found unconscious in their home, having fallen victim to carbon monoxide fumes from coals they used to keep warm.

Dr. Keith Kaback, medical director of the Hyperbaric Unit at Tucson Medical Center (TMC), treated the two when they were rushed to Tucson from Sells.

Kaback said carbon monoxide "is a colorless gas that has no smell, and you can't taste it, and it's not irritating."

It is the result of the incomplete burning of material or gas, and can come from a variety of sources—automobile exhaust, fireplaces, charcoal grills, hot water heaters, he said.

Carbon monoxide is a very potent and concentrated gas, Kaback said.

"It attaches to blood much more readily than oxygen does, therefore, it doesn't take much," he said.

The first symptoms of carbon monoxide poisoning are a headache, nausea, dizziness, vomiting and decreased alertness, he said.

Then a person will have trouble walking, suffer weakness, stupor and coma, and finally death, Kaback said.

Often people mistake the poisoning for other ailments, he said.

"People can be thinking they are just having the flu," since many of the initial symptoms are similar, he said.

"If more than one person gets the same symptoms at the same time, then you have to be worried that it's

carbon monoxide poisoning," Kaback said, particularly if they are in a closed room or house.

If carbon monoxide poisoning is suspected, "Get the person out of the house, or get the coals (source) out. Get the people to breathe clean air, oxygen," he said.

The hyperbaric oxygen chamber at TMC, the only such unit in the Tucson area, administers patients 100 percent oxygen under increased pressure.

Kaback said, "You have to be moderately poisoned in order to get the treatment."

Joan Martin, corporate health manager in TMC's Health and Wellness Department, said burning just about any material in an unventilated home can be dangerous.

A fire that isn't hot enough to completely burn the fuel, particularly a smoldering one in a poorly ventilated home, sharply increase the chances of carbon monoxide poisoning, said Martin.

Charcoal grills, hibachis and even buckets used to hold coals or charcoal should not be used indoors, she said.

Options to keeping warm, such as an electric heater or electric blanket, may be a little more costly, but they are much less dangerous, said Martin.

She also advised staying away from kerosene heaters because of the fumes they give off.

Wood burning stoves are alright if they are properly ventilated and the flue is operating properly, she said.

Each year throughout the nation approximately 3,500 people die from carbon monoxide poisoning. About one-half of that number are suicide victims.

## Family Gathering Conference is Jan. 30 at Dist. 4 Service Center

A Community-Wide Family Gathering Conference, staged as an honor to Indian families on the Gila River Indian Community, will be held Jan. 30 at the District 4 Service Center.

Keynote speakers will include Emmett White, Gila River spiritual leader, elected tribal officials and others who will speak on issues about the community and its families.

A movie, "The Honor of All—The

Alkali Lake Story," will be shown. Other activities include Pima traditional dancers, free bingo, and a presentation by the BABES program.

Registration for the conference, which is sponsored by the District 4 Service Center and the Gila River Alcohol and Drug Abuse program, will begin at 8 a.m.

For more information, contact the District 4 Service Center at 562-3356 or 258-7714.



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## HOUSING APPLICATIONS BEING TAKEN

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# San Tan Industrial Park to dedicate guayule processing plant Jan. 30

A pilot plant to process guayule, which is a desert shrub cultivated for rubber, will be dedicated at the San Tan Industrial Park Jan. 14.

Scheduled to speak at the 1 p.m. dedication are Sen. Dennis DeConcini, Rep. Morris K. Udall, Arizona Gov. Evan Mecham, U.S.

Department of Agriculture Assistant Secretary for Science and Education Orville G. Bently.

Bill Cole, Firestone Plant manager at San Tan park, said the effort is a joint one between the Naval Air Systems Command and the U.S.

Department of Agriculture to look into ways of finding a substitute for hevea rubber. Initial applications would be for military use.

Cole said what will happen at San Tan park is that guayule from Amerind Agrotech Laboratories (ATL) in Sacaton will be delivered to the pilot plant for processing and extracting the rubber.

This will be done with equipment

designed and built by Dravo Engineering Construction Co. using technology developed by Firestone, he said.

"Our job is to operate the plant and process the guayule that ATL gives us," he said.

The focus of the project is find out if guayule rubber can compare in quality and cost to the more widely used hevea rubber, said Cole.

# Indian, state, federal leaders to talk about AHCCCS at Tucson conference

A conference to bring together Indian, state and federal leaders to discuss the Arizona Health Care Cost Containment System (AHCCCS) will be held Jan. 19 through 21 in Tucson.

According to an information sheet on the conference, it will be an arena to identify and discuss Indian AHCCCS issues and concerns related to federal versus state funding of Indian health care.

There will speakers, panel presentations, and groups to discuss issues, raise questions and form answers.

The goal of the conference is to make the government aware of Indian

views on AHCCCS, to develop an Indian position on the health care system, and to plan for further action.

Sen. Dennis DeConcini will deliver the opening address of the conference at 9 a.m. Jan. 19.

Also expected to attend are representatives from the U.S. Senate and House of Representatives, IHS, Arizona legislators, AHCCCS officials and tribal leaders and health care providers.

For more information contact Terry Angelo, Tohono O'odham Health Department (602)383-2221, extension 400.

## Community Calendar

- Jan. 11 — District 5 Community meeting, Casa Blanca Service Center, 7 PM.
- Jan. 11 — District 6 Community meeting, district service center, 7 PM.
- Jan. 11 — District 4 special meeting to take nominations and declarations of candidacy for district's tribal council seat. Service center.
- Jan. 13 — All-Elderly Concerns meeting for elderly from all districts. District 5 service center, Casa Blanca, at 9 AM.
- Jan. 13 — District 2 Community meeting, service center, at 7 PM.
- Jan. 14 — District 2 Housing meeting at district service center.
- Jan. 14 — San Tan Industrial Park dedication of guayule processing plant. 1 PM.
- Jan. 18 — Holiday, Martin Luther King Jr. Day.
- Jan. 20 — Gila River tribal council meeting, Sacaton tribal building, 9 AM.
- Jan. 21 — District 6 elderly clinic, service center, 9 AM.
- Jan. 25 — District 5 Community meeting, Casa Blanca service center, 7 PM.
- Jan. 25 — District 6 Community meeting, district service center, 7 PM.
- Jan. 27 — District 2 Community meeting, district service center, 7 PM.
- Jan. 30 — Family Gathering Conference, District 4 service center, 8 AM.
- Jan. all month — District 5 Boy Scout registration at service center.

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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.

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#### GILA RIVER INDIAN NEWS

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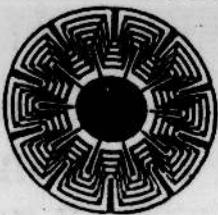
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## Sacaton Middle School girls' teams win in Desert Athletic Conference

The Sacaton Middle School girls' volleyball teams capped a successful season by winning two first-place trophies in the Desert Athletic Conference in December.

Both the seventh and eighth grade teams earned championship trophies without losing a single game in the tournament.

The seventh grade team defeated Casa Grande, Eloy and Coolidge all 2-0. The eighth grade team beat

Queen Creek, Florence and Coolidge, also in 2-0 matches.

This is the first time the seventh and eighth grade teams have won Desert Athletic Conference championships in the same year.

This follows a four-year record which includes: one state championship, two Tempe Parks and Recreation championships, three DAC second place finishes, and a DAC championship previous to the December win.

Story and photos by Bill Carey



**EIGHTH GRADE TEAM**—Left to right, back row; R. Carter (coach), Michelle Jackson, Rebecca Walker, Belen Madrid, Carla Pasquale, Denise Enos. Middle row; Alicia Gonzales, Andrea Jackson, Lisa Antone, Kriste Stewart, Leslie Jackson, Candida Williams. Front row; Glenna Setoyant, Tracie Jackson, Penny Mix, Gail Whitson.



**SEVENTH GRADE TEAM**—Left to right, back row; Toni Allen (coach), Michelle Notah, Mary Thompson, Leonora Stone, Robin Cross, Zandra Sundust, Michelle Terrazas. Middle row; Michelle Pahona, Eva Lemos, Deondra Evans, Tonya Allison, Roxanne Terry, Claradine Mix, Tracy Thompson. Front row; Lorianne Garcia, Ervalen Valencia, Fay Yesk, Renee Murphy, April Johnson.

## Special election in District 4 will fill vacant tribal council seat

There will be a special election Feb. 16 in District 4 to fill the Gila River tribal council seat vacated by William R. Rhodes, who was elected lieutenant governor of the tribe in the November 1987 general election.

The district will have a special meeting Jan. 11 at the District 4 Service Center to receive nominations or declarations of candidacy for the tribal council post.

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## Telephone program for the elderly

A new telephone rate assistance program aimed at helping elderly Arizonans who head their own households and are living on a limited income has been started by the state.

The senior citizen discount program (STDP) provides a 17 percent discount on certain local telephone rates, as well as on inside wiring and maintenance and installation charges.

An eligible participant must be 65 years of age or older, head of the household, and meet federal poverty income guidelines.

For example, a one-person household must have a gross

monthly income of less than \$458; a two-person household must have a gross income of less than \$617 per month; and a four-person household must receive less than \$933 in total monthly income.

Application forms will be available in libraries, senior citizen centers and other public places throughout the state.

After applications are submitted to the DES Community Services Administration in Phoenix, DES will notify the applicant by letter of a 12-month period of qualification with conditions describing maintenance of eligibility.



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## Gila River officials take official oath in January 1 ceremony at Sacaton

Thomas R. White officially took the oath of office as governor of the Gila River Indian Community Jan. 1 at the Sacaton tribal building.

Also sworn into their elected posts were William R. Rhodes as lieutenant governor; Renay R. Peters, tribal chief judge; Annette J. Stewart, associate judge; and Darlina C. Milda, associate judge.

Chief Judge Hilda Manuel of the Tohono O'odham Nation administered the oath of office separately to

each of the five office holders.

There was a brief reception before and after the five were officially installed in their elected offices.

Because of the Jan. 1 holiday, the event was attended mostly by the families and close friends of the office holders.

The ceremonial inauguration for the five office holders will be held Jan. 16 at Sacaton Middle School. See story on page 1 for details.

## Gila River residents say recruiters pressured them into student loans

Continued from page 1

River and Ak Chin."

"There is a school that sent recruiters out in September. It's a computer correspondence school based in California" that offers a six-month course, she said.

The tribal members think they were strongarmed and duped into taking the correspondence course, she said.

"They feel they were subjected to high sales pressure to take the course and the student loans," Esquer said.

"And some of them said they didn't even want to sign up for the course, but just to get rid of them (recruiters), they did," she said.

Esquer said the recruiters were persistent to the point that they just wouldn't leave without first getting the person to agree to take the course and to take the loan.

"One woman," said Esquer, "was told she was signing papers to get a government grant," though she was never allowed to read the documents.

And another woman who revealed to a recruiter she was receiving benefits from the Aid to Families with Dependent Children (AFDC) program, was told by the recruiter that AFDC would pay it back. Esquer said that just isn't true.

"The biggest problem is that they've signed them up and most of these people didn't know what they were signing up for, how much indebtedness was involved," she said.

"The average amount on these promissory notes is \$2,625," she said, and the total amount with interest to be paid back is about \$4,000.

The school that offers the correspondence course doesn't actually put up the money, but rather has an arrangement with a lending institution, Esquer said.

When the student completes the first lesson, the lending agency can forward the money to the school, she said.

So what happens is that the recruiters help the student fill out the first lesson right there at the sign-up. They tell them it's a practice test, and help them, said Esquer.

After the checks are received by the school, she said, they must be endorsed by the student.

So the recruiter returns to get a signature on the check, but, said Esquer, she has yet to talk with a student who has seen the face of a check. The recruiters never turn them over, she said.

"A main incentive for signing up for this course is the students are told that when they finish all 13 lessons, they'll get their own computer and software," she said.

"One woman who finished all 13 lessons (in August), has yet to receive a computer," Esquer said.

"There are legal remedies for people who feel they were tricked into signing up for this, for those who feel they didn't understand what (indebtedness) they were signing up for," she said.

For more information see related story on page 5 of this issue of the Gila River Indian News.



NEW OFFICE HOLDERS—Left to right, Lt. Gov. William R. Rhodes, tribal Chief Judge Renay R. Peters, associate Judge Annette J. Stewart, associate Judge Darlina C. Milda, Gov. Thomas R. White.



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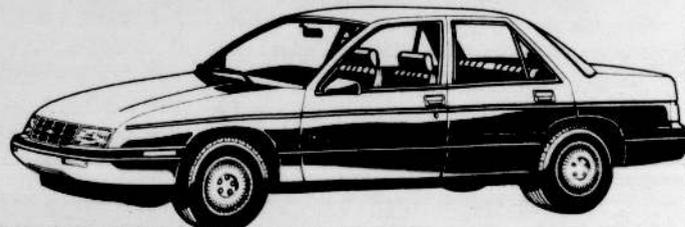
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# EDUCATION

## Beware of high-pressure sales pitches from technical school recruiters

So you're thinking about a trade or technical school. Well, you may be ripe for high-pressure sales pitches from representatives of various schools.

Each year members of the Gila River and Ak-Chin Indian communities register for classes at various trade or technical schools.

An individual may be approached in the parking lot of a grocery store, K-Mart, or on the street by someone representing a trade or technical school.

The school representative will tell the tribal member that he or she is conducting a survey and will ask for the person's name and telephone number.

Eventually, the school representative will attempt to enroll the individual in school and will offer the person a loan to cover expenses.

High pressure? Unethical?

Here is information that may protect you if you find yourself in one of these high-pressure situations.

### WHAT IS FINANCIAL ASSISTANCE ALL ABOUT?

Before you decide to apply for financial aid, you need to learn about as many sources of financial aid as you can. Contact the financial aid administrator at each school in which you are interested in attending.

If you are in high school, talk to your guidance counselor. Contact the Tribal Office of Student Services.

This office provides financial assistance and counseling to students wanting to attend colleges, universities or technical schools.

Assistance may be through tribal scholarships or other funding sources. Both financial counseling and career counseling are offered to individuals to assist in their decision making.

### TYPES OF FINANCIAL AID

There are many different types of aid which may be available to students. The U.S. Department of Education offers five major student financial aid programs:

- PELL grants
- Supplemental Educational Opportunity Grants (SEOG)
- College Work-Study (CWS)

## Heard Museum student art show

The Heard Museum will be accepting entries in mid-February for its Native American Student Arts and Crafts Show Feb. 28 to March 6.

Students in grades 3 to 12 may enter the show. Entries will be accepted Feb. 10 through 17. Cash prizes and ribbons will be awarded.

During the show, arts and crafts representing Indian communities from across the nation will be on display.

All entries will be for sale March 5 and 6 at the Heard Museum Guild 30th annual Indian Fair.

For more information call 252-8840. The Heard Museum is located at 22 E. Monte Vista Rd. in Phoenix.

•National Direct Student Loans (NDSL)

•Guaranteed Student Loans (GSL PLUS Loans)

Grants are awards that you do not have to pay back. Work-study gives you the chance to work and earn money to help pay for school. Loans are borrowed money that you must repay with interest.

### REPAYMENT OF LOANS

In general, an educational loan is no different from any other kind of loan. A person borrowing the money enters into a contract with the organization or institution that is lending the money.

Ordinarily, even if the student doesn't complete the school semester or school year, he or she must repay the money that was borrowed.

The obligation to repay a loan arises once the student has been awarded the loan, the promissory note has been signed, and the check has been disbursed to the educational institution.

Addition of interest to the loan and the actual repayment of the loan, however, does not start until the student stops his or her education, either by quitting school or graduating.

As long as a student attends school halftime, the repayment of the loan doesn't become due and no interest is added to the loan account.

When a student leaves school, he or she will have a nine-month grace period before the repayment starts, if the loan is a National Direct Student Loan (NDSL), and a six-month grace period if it is a Guaranteed Student Loan (GSL).

Payment may be made monthly or quarterly until the loan and interest are repaid in full.

In summary, if you are interested in going to school, go to the various schools and talk to the school representatives.

If you want financial aid, see a counselor at the Office of Student Services before enrolling in or beginning classes. Avoid representatives in parking lots.

Don't sign anything for financial aid until you know what your obligations will be under the contract. Get copies of anything you sign.

The school papers and loan papers usually contain important information about your rights and obligations to the school and to the lending institution.

If you should have problems with the school or with the loan in the future, you will need to have those papers.

Deciding to go to school after you have completed high school is a big step. It is one that should be considered carefully.

If you apply for financial aid, do so only after carefully reviewing the loan papers and the payment schedule to

make sure that you will be able to repay the loan.

If you have any questions, talk to someone at the Office of Student Services. They are there to help you make these decisions.

(This article was prepared for the Gila

River Indian News by the Office of Student Services and Four Rivers Indian Legal Services for the use of community members. It is not intended as legal advice. If you have a legal problem related to educational enrollment or student loans, talk to an attorney.)

## Higher education students asked to submit grade reports from fall

All current higher education students should submit copies of their grade reports from the fall semester/quarter as soon as they receive them. Eleven continuing students have been funded for the spring semester.

New applicants for the spring semester should call the higher education counselor if they have not yet been awarded. Nine new students have already been awarded for the spring semester.

High school juniors and seniors at Coolidge, Maricopa, Sherman Indian, Tolleson, Chandler, Corona del Sol, Phoenix Indian, Estrella Mountain, Carl Hayden and Casa Grande high schools have been visited by the Gila River Higher Education and Vocational/Career counselors.

Applicants for the fall 1988 semester should pick up their financial aid applications and file them as soon as possible.

## You can now register by telephone for Central Arizona College classes

Phone registration beginning Jan. 11 will be the first opportunity to enroll for spring classes at the Signal Peak Campus of Central Arizona College.

New and returning student orientation and registration will be Jan. 13 and 14, late registration will be Jan. 19 through 28.

Phone registration will be available for students taking seven or fewer credit hours, and for those not taking a math or English course. The toll-free number is 1-800-237-9814.

Operators are equipped to enroll callers in both on and off-campus

classes from 11 a.m. to 7 p.m. daily through Jan. 28.

New and returning student orientation and registration will be from 8 a.m. to 4:30 p.m. Jan. 13 and 14. There will be no registration Jan. 15 and 18.

Late registration will be from 8 a.m. to 7 p.m. Jan. 19 through 21, and 8 a.m. to 4:30 p.m. Jan. 22, and 8 a.m. to 7 p.m. Jan. 25 through 28.

Registration and tuition fees for Arizona residents are \$17 per credit hour; \$4 per credit for resident senior adults.

## Indian press association is offering scholarships for journalism careers

The Native American Press Association has announced it is accepting scholarship applications from Native Americans interested in a journalism career.

The association will award six \$500 general scholarships, and \$1,000 scholarships each for the outstanding high school and outstanding college student applicants.

To qualify, a student must have a certificate of Indian blood, must be currently enrolled in school, must be carrying a grade point average of 2.5

or better, must submit three letters of recommendation (one must be from an official, teacher or counselor from the student's current school).

The application must be accompanied by current transcripts, a detailed letter describing educational and career plans, and three published writing or photography samples.

The deadline for applications is Feb. 12. Details or applications may be obtained by contacting Susan Arkeketa, P.O. Box 1734, Boulder, CO., (303)447-8760.

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# ADVERTISE

# The early O'odham took what they liked, discarded parts of Christianity

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 printed in the Gila River Indian News. This is the second part. A final segment will be run in the next issue of the Gila River Indian News.

## Pimas were blank sheets waiting to be filled

It seems never to have occurred to missionaries among the Pimas that they were trying to alter an already established religious system. Missionaries viewed Piman pagan practices as being mere quackery or superstition or, at worst, associated with the devil and with malevolence—hardly worthy of the concept of "religion." The missionaries' view seems to have been not so much that they were replacing one religion for another, but that they were giving Pimas something they lacked from the outset. It was as if Pimas were a blank sheet of paper awaiting the great fortune of having Jesuits write the good news of the Gospel on it.

## Rules specified number of lashes in floggings

Moreover, the Christianity missionaries attempted to impart, much of it through rote learning, was by modern standards heavily formalistic, ritualistic, and, one might say, legalistic. Superiors continually stressed exact observance of rules and precepts. These rules and precepts specified the number of days Indians could work, the hours they had to attend Mass and the doctrina, the number of lashes permitted in flogging, and, in short, the detailed means through which Indians would achieve not only conversion, but subsequent constant and adequate instruction in doctrinal details. Clearly, missionaries believed that following careful prescriptions would ensure one's eternal salvation, a major goal of the 18th-century Christian enterprise.

## The real world through a priest's eyes

We should, though, not get the false impression that this highly idealized view of the missionary's aims and methods was connected to on-the-ground reality in some simple one-to-one fashion. Rules, precepts, and goals are the stuff of the ideal world. The real world comes to us more closely through the words of Father Philipp Segesser, a Swiss Jesuit who worked among northern Pimas beginning in 1732 and who wrote to his relatives from the southern Piman mission at Tecoripa in 1737:

"Thus thee remains little time to the father missionary for the performance of his spiritual labors (unless we wish to say that the entire day is spent in spiritual business, even though it may be temporal). In order to write these fugitive lines—as I promised to do—I had set aside other business with which I will, however, immediately catch up.

## Lard and eggs for the cook

"In the meantime, we shall view further how the daily order or, better said, disorder, is carried on. Let us

imagine that the above mentioned business has been attended to and that I have earned an opportunity to say my horary prayers. Along comes the cook and demands pepper, ginger, and saffron. The house servant announces that two messengers have arrived, one from Saguaripa, the other from Ures, each with a letter. I order that for the time being they be fed and promise to give them tobacco when I have finished my prayers. Then the cook comes once more and asks for lard and eggs which he had forgotten earlier to request. While I say my prayers the houseboys set the table for luncheon. Again much is forgotten. Now knives, and at other times forks, are not placed.

"Spaniards use neither forks nor knives but eat with their fingers. Some do not even use soup-spoons but soak up the soup with bread. In my house, however, I maintain order. It is enough that I must stand for the Spanish method of preparing food. To one who is used to a good Tyrolean, Neckar, or Alsatian wine, it is a great disappointment never to find any dry table wine. Perforce one must be satisfied with the water jug and even must thank God that the water is fresh and plentiful, which often it is not. It is satisfying that there is always milk to be had at the end of the meal. I had thought that only the Swiss drink milk, but have learned that in this country Spaniards like it as much.

"After luncheon prayers are said. Then the cook is given directions to send food to the homes of the sick. He is instructed not to leave the dishes with them. Dishes must be returned at once to be washed and dried.

"Then the father goes to the chicken-coop with the houseboys to gather eggs, and to see whether a bird of prey has carried away any hens.

"Now comes the siesta, the time when it is customary here for everyone to take his afternoon repose, except the father who uses this most quiet hour of the day to write or read whatever seems necessary. Birds also sleep during siesta. When they awaken the turmoil begins again. Then the cook demands meat for the evening meal, the fiscus requests maize for posoli, and the baker flour for the baking. And finally, after instruction in the catechism (held every day except Sunday), it is necessary that the father go, shovel in hand, to the garden and work there until the Ave Maria chime so that things do not go to ruin. Then when one returns home tired out the servants are assembled to pray the rosary, the Litany, the Slave Regina (which I have taught them to sing as we do), as well as the Alabedo (alabado) or 'praise be the all holiest altar sacrament.'

"Evening meal follows the prayers, after which I record the day's sales and purchases, supplies used, and any noteworthy occurrences. All these items are recorded in special books so that no shortages will be found at the customary visitation of the superiors. When all these things have been attended to the rest hour at last arrives for the missionary. During this time he is somewhat in communion with God, and expects throughout the night to be called to a sick-bed.

## Pimas do nothing without an order

"This is the schedule which

remained the same from the first moment of my arrival here until the present, and it will remain this way until God bestows better understanding upon the Pimas so that they will take hold of things tolerably well without being admonished and ordered to do so. They do nothing for the church and for the house of the missionary without receiving an order. Unless directed to do so, they would not even feed or water a tethered horse or mule. Their attitude is the more noteworthy because they are able and mindful in their own affairs. Today on the feast of St. Jacob ... I ordered the sexton to place six candlesticks on the altar. But because I did not also fix him up with candles I found when I went to the altar that the candlesticks were empty and unlighted. So it goes with everything. Even the houseboys would not go to sleep in their proper places if the father did not watch them and seek them out from other nooks."

## What religion was there before Christianity?

What was the religion of the Piman Indians which Father Kino, Father Segesser, and their fellow Jesuits attempted to replace with their Holy Catholic Faith?

First of all, there seems to be no concept in Piman which translates precisely as "religion." But if one aspect of religion is that it provides the guiding moral force in one's life, then that guiding moral force in Piman is called by them O'odham himdag, or the Piman Way. Thus Piman religion is religion in the broadest possible sense, that of himdag, or an entire way of life. O'odham himdag encompasses the whole Piman world view: who one is, how one is supposed to live in the universe, how one is supposed to interact with one's fellow human beings, and so on. Unlike Father Segesser, who was able to imagine the world divided into spiritual and temporal realms, Pimas speaking of himdag see the world as a unified whole. Spiritual and temporal are one.

## Outsiders analyzed the Piman way

It is certainly possible for analytically inclined outsiders to Piman culture, like anthropologists, to segregate from this unity elements which we would agree fall comfortably within the rubric of "religion." Anthropologist Ruth Underhill was able to write an entire book called "Papago Indian Religion" in which she discusses mythology, supernaturals, contact with supernaturals, sacred houses, shrines, sacred objects, offerings, purification, ceremonial gestures, costumes and paraphernalia, dancing, musical instruments, singing, ritual oratory, song cycles, communal ceremonies, ceremonies for individual power, and the use of power. In the 1930's Underhill was able to discover and describe in some detail ceremonies to bring rain, to promote growth of crops, to ensure successful hunting, to provide for the exchange of food, and to set the world in order. There were also ceremonies for individual power connected with warfare, with the pilgrimage to the Gulf of California to gather salt, with eagle killing, and with girls' coming of age.

She also wrote another book, "Singing for Power," and preceding

Underhill, musicologist Frances Densmore wrote "Papago Indian Music," most of which is religious in context. Nor is that all. Donald Bahr has written "Pima and Papago Ritual Oratory," and Bahr and his O'odham colleagues have used materials collected by Underhill and others to write "Rainhouse and Ocean: Speeches for the Papago Year."

What these books make clear is that there was a pervasive, rich, and varied spiritual life among northern Pimas, one seen only from afar by Jesuit missionaries through prejudiced eyes, and of which they understood little or nothing and with which they sympathized not at all.

## O'odham Himdag: one small part

The only way I am able to talk about the Piman Way, O'odham himdag, is to discuss it in one small aspect. And here I turn to Donald Bahr and his Piman associates who have written "Piman Shamanism and Staying Sickness." They have revealed the system apparently inherent in the Piman theory of disease.

In general, there seem to be two kinds of afflictions: those which Pimas classify as "sickness" and those they do not. Afflictions that are not sicknesses, just as with us, might include a broken arm or bump on the head.

Of the "sicknesses," there are also two kinds: those that "stay"—which are peculiar to Pimas and are not shared by other human beings—and those that "wander"—contagious sicknesses which fail to respect race, culture, age, or sex.

Staying sicknesses, in addition to being restricted to Pimas, are not contagious even from Piman to Piman. They are caused by the "ways" and "strengths" of "dangerous objects." More than 40 such dangerous objects have been recorded. Most are animals, but others include ocean, sun, lightning, jimsonweed, peyote, enemy people, devil, saint, whore, and wind.

Sicknesses thus caused, which are the primary concern of Piman shamans, can affect only human beings and not other kinds of animals. More significantly, they involve a sense of transgression against the dignity or propriety with which dangerous objects were endowed at the time of creation.

The theory holds that as one goes through life, one transgresses—either consciously or, more likely, inadvertently—against the himdag, or way, of these objects. When that happens, that class of objects sends its "strength" into the transgressor. For example, if one inadvertently steps on the track made by a rattlesnake in the sand and obliterates it, the propriety of rattlesnakes—not just that snake, but of all rattlesnakes—has been transgressed against. So rattlesnakeness sends its strength into the transgressor.

This does not mean that the O'odham who has thus unwittingly sinned immediately falls down with symptoms of rattlesnake's disease. Indeed, one goes through life transgressing against the himdag of dangerous objects at random. Then, one day the O'odham says to himself or herself, "I'm sick."

ADVERTISE

# NATIONAL

## Swimmer speaks out on Indian matters

The following is an interview with Ross Swimmer, the Interior Department's Assistant Secretary for Indian Affairs, who took over as head of the Bureau of Indian Affairs in 1985. Since taking office, he has built a reputation both within the Administration and in Congress as an effective and often times controversial assistant secretary. After returning from an official trip to East and West Germany in November, Swimmer discussed a number of the issues he faces during the remainder of this Administration.

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Question—You have just returned from a trip to East and West Germany where you lectured and represented the United States on Indian affairs issues. What are your impressions from that trip?

Answer—The German people are very familiar with Indian people in the United States. However, there is a stereotypical view of Indians that was caused by the writing of Karl May, a German who wrote about the American Indian. His writings used to be studied by many German school children.

The point of my trip was not necessarily to dispel images but to provide the facts on what the issues are with Indians today in the United States, and what current things are happening within the Administration. I particularly emphasized that the Bureau of Indian Affairs is in a position where it needs to look at a different mission than what it had when it was in the War Department 150 years ago. I recommended that there be more self-determination for Indian tribes to assume a greater role in determining what happens on the reservation. There seemed to be a very good acceptance of that.

Overall, the lecture and question-answer sessions went very well. I did approximately 14 lectures and round table discussions with journalists—both East and West German—as well as professors and students. I did get a favorable reaction to the President's Indian policy and our implementation of it. My general impression of Germany was very favorable.

Question—The Senate is expected to approve \$750,000 to conduct an investigation into alleged abuses and mismanagement in the BIA. What do you think the investigating committee will find?

Answer—Well, I think what they will find is that the Bureau of Indian Affairs operates with some very antiquated systems, and that over the years attempts have been made to improve those systems, but there has been a lot of reluctance from Congress and from previous Administrations to improve systems. This reluctance has resulted in failures.

The reason for the investigation stems from a series on Indian affairs published in the Arizona Republic. The thing that is distressing to me is that the committee did not bother to check into either the truthfulness of the allegations, and more importantly, the context in which the allegations were made. I will not take issue with those things in the articles that were facts. The "Austin Walker Case" did happen. Why it happened, though, is not entirely reported and certainly the remedies that were taken are not reported. Most of what was reported in the articles was the

result of previous investigations that have already been concluded and people have already been held accountable for the mistakes.

As far as liability for collection of royalties, I'm not sure if they're going to come to the conclusion that the BIA or the Minerals Management Service or Bureau of Land Management failed to collect, or if they will come to the conclusion that the energy companies failed to pay those royalties. In any event, I think they will come to the conclusion that there was no intent on either side to do wrong. The \$5 billion figure that was quoted in the Republic article as being potentially lost is ludicrous. It has no foundation of fact. At least one Senator has apologized for his own staff using that number because it had no foundation. And yet, the figure is repeated by the newspaper. I hope that the Senate will not base an investigation on things like that without checking into them, but would, instead, concentrate on examining ways to fix the basic systems which govern BIA operations.

Question—During a recent hearing before the House Interior Appropriations Subcommittee, there seemed to be some agreement among the Interior Department and several of the tribes that direct funding of demonstration projects for tribally-designed budgets would be a good idea. In fact, the New York Times in a recent editorial supported the proposal. What is the status of these demonstration projects?

Answer—Only a limited number of tribes—primarily those from the Northwest—were invited by the Committee to participate in the hearings. We have chosen that group of tribes to solicit proposals to the BIA for a direct budget demonstration project. We have been given some latitude from the Committee, which says it may support the idea. This is something we plan to try on a pilot basis. I believe we have 10-11 applications from tribes that are willing to try the direct funding concept.

The way I propose that it work is that we will come up with the total amount of money the BIA spends on or for a particular tribe and then offer that tribe the money for the tribe to budget however it wants. It may be 100 percent of the total money we spend on the tribe or 20 percent of the total. Once they receive their appropriation, they would be free to submit their own budget describing how they want the money spent. They would not be constrained to spend it solely on those programs the BIA funded in the past, but rather on those programs the tribes see as priorities. The BIA also would be released from liability for having to provide services. This is different from the process we now use.

Question—Where is the BIA on its initiative to contract with an outside financial institution for the management of Indian trust funds?

Answer—We expect a "request for proposals" (RFP) to hit the street before the end of the year. We have gone through almost two years of consultation with tribes. In all likelihood, the RFP will be very similar to the proposal we made with Mellon Bank. The idea, again, is not to turn over \$1 billion to someone but to get a trust accounting system developed and clean up a lot of longstanding problems within our own trust management systems.

Question—Can you give us a preview of what we can expect to see in the BIA's 1989 budget request, which will be forwarded to Congress in January?

Answer—I don't expect there to be any significant changes. If there are reductions because of Gramm-Rudman-Hollings cutbacks, we would attempt to spread those reductions across the board. I don't anticipate any surprises in the 1989 budget. We will continue the process of transferring school operations to the tribal or local governments with tribal consent. We also will continue to advance the proposition of tribal direct funding and improving the BIA's trust services.

Question—You have appointed a new director of education for the BIA, Wilson Babby. What priorities, changes or improvements can we expect to see in Indian education?

Answer—The theme for Indian education, which the director brings with him, is effective schools. We will be concentrating on an effective school plan that compliments our other initiatives—local involvement, stronger parental involvement, stronger association of tribes with their schools and involving the public schools in the planning process.

Question—You have been quoted recently in newspaper articles proposing that the BIA be dismantled. Could you clarify your position on this?

Answer—What I am suggesting is that there be an orderly transition from BIA control to tribal government control. The role of the BIA during its days in the War Department was to isolate Indians from the rest of society and to keep Indians on

reservations. Our job was to regulate trade and supervise tribes. The role of the BIA continued similar to that up until self-determination was announced as a policy of the government. We were in this position because tribal government didn't really function. That is not the case today. Tribal government should be recognized as a real government. It should be used. If that is the case, we can't have two organizations competing for the management of the same resources. One of us has to get out of the way. While we can't do it overnight, we should set a period of time so that the mission of the Bureau of Indian Affairs can become well defined. That mission is to help tribal governments help themselves so they can handle the problems on their reservations. At the same time, we should provide for an orderly phase out of the BIA with a target of a few years.

So, what I am saying is that, yes, I view my role as one that must get the Bureau managed better and to address those problems the articles I mentioned earlier brought out. We've been working on those improvements for two years. But I do not think we should be operating in the context that the BIA will live forever. Even a well-managed organization still creates that dependent relationship out there. It just does it better. Until we can break that dependent relationship by phasing out the BIA, we will not be able to allow tribes room to grow and do what's necessary to manage the quality of life on the reservation.



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