

The Gila River Indian News

A Gila River Indian Community Publication
Sacaton, Az.



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Gila River tribe looking to provide phone service

The Gila River Indian Community has set up a corporation to take over the operation and maintenance of the reservation's telephone system.

Gila River Telecommunications Inc., is a tribally owned corporation whose primary purpose is to construct, operate and maintain telephone, cellular telephone and cable TV service on the reservation.

Urban Giff, a member of the corporation's board of directors, said the board ratified the corporation's articles of incorporation Sept. 27.

The board is made up of Giff, Gila River Gov. Thomas R. White, Cecil F. Antone, Dick R. Segress, Claburn C.

Curtis, Anselm Shelde, and Rod Dixon.

Giff said reservation telephone service is currently provided by U.S. West Communications and AT&T, and the board has already had discussions with those companies about purchasing their reservation systems.

The tribal corporation, he said, is considering making the effort a joint venture, and has had talks with National Telecommunication Companies, Inc., of Oklahoma.

Giff said, "In essence, it would be a local telephone company, like U.S.

West Communications and like AT&T."

The reason behind the effort to set up a reservation phone company is to provide service to more homes at a cheaper cost than what the current cost is.

William Talbow, director of the tribe's Physical Resources Department, said questionnaires were mailed to reservation homes to get information about telephone service.

"We sent out a survey flyer. We needed to know why we only have about 690 telephones in the

community," he said.

We asked, he said, if they had telephone service, or if they ever had it, and if they didn't have a telephone—why?

"We sent out about 3,000 flyers, and we've received about 1,000 back at this point. We haven't picked them all up yet from the community centers," said Talbow.

So far several things have been found out, Talbow said.

"We found out that there are 13 different exchanges that provide service to the community," he said.

An exchange is the three digit prefix of a telephone number, and usually in rural areas a long distance charge is required to call from one prefix to another.

"We found out that we can probably extend (the number of) telephones up to the 1,300 range," he said.

He said this figure was gotten by making projections from the number of people who said they would be willing to pay a projected \$68 to \$80 initial connection fee for telephone service.

Talbow said a much higher connection fee charged by U.S. West is one reason there are few telephones on the reservation.

He said the use of fiber optic cable in the planned system will allow the tribal telephone company to provide cable TV service.

People who returned the survey also indicated interest in cable TV service, he said.

U.S. West has been given the opportunity to match the service offered by the tribal corporation at cost similar to what the reservation company says it can provide service for, said Talbow.

He said also that the tribe is among five applicants who have submitted bids to provide cellular telephone service (mobile phone service) in southcentral Arizona.

Tribal council committee continues work on tax question

The matter of tribal tax waivers for reservation businesses that was referred to the Gila River Tribal Council Legislative Committee Oct. 5 is still being studied.

Mary Thomas, Legislative Committee chairperson, said, "It has been on every (committee) agenda, and it'll be on the agenda on the 3rd of November."

Controversy over the situation erupted when the tribal council in August agreed to reduce the tax rate for Akimel O'otham Smoke Shop from 6 percent to 2 percent of its sales

for a three-year period.

When MTO Smoke Shop owner Renay Peters challenged the tax waiver, the council referred the matter to the committee for review.

Thomas released the following information on the committee's activities.

"The Legislative Committee and the tribal attorney's office are currently reviewing our present Tax Ordinance for possible revision and updating.

"It has been pointed out that the

ordinance is sound, and benefits the community in its present form. There are no provisions for granting waivers, which is at issue at the present time. The provisions will have to be introduced and incorporated into a revised or amended ordinance.

"A drastic reduction in our tax system is not a solution at this time because the community budget has been adopted, and we will have to run the community government within this budget.

"In the future, the community members who rely on the tribe for services will have to look elsewhere if the money lost from taxes is not replenished by other sources.

"If we are to run our own government in the future, as an individual, I believe taxes will always be with us if we want to prepare ourselves for an independent future."

In addition to the released statement, Thomas said the tax matter with which the committee is dealing isn't a simple one.

"We are still working on it, and it is a long process," she said.

Curiosity and a book made her search for Pima speakers in Mexican village

Sally Pablo drove several hundred miles into Mexico, southeast of Hermosillo, into the village of Onavas. There she sat and talked at length with an old man—they spoke Pima.

The trip, made more than 10 years ago, quenched a curiosity that burned in Pablo ever since she read in a book that there were Pima speaking Indians living in villages in Mexico.

Since then, Pablo, a resident of Komatke, has gone back to Onavas several times, making fast friends with the villagers, in particular, the old man, Pedro Estrella.

As a result of this friendship, Estrella has been invited to be an honored guest at the Nov. 4 and 5 Pima-Maricopa Arts Festival at the Gila River Arts and Crafts Center.

Pablo said of her initial curiosity, "I was taking a course (at ASU) that required the text, 'Cycles of Conquest,' about the Indians of the Southwest, which included Indians in Mexico."

"I just wanted to meet them, I wanted to see for myself. It was a burning desire to satisfy my curiosity," she recalled.

See Pima speakers in Mexico, Page 4

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

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Pima-Maricopa Arts Festival
Nov. 4 & 5 at Arts and Crafts Center

Displays of art and craftwork, tasting of traditional food, weaving demonstrations and continuous entertainment will mark the second Pima-Maricopa Arts Festival Nov. 4 and 5 at the Gila River Arts and Crafts Center.

Activities will be in the Arts and Crafts Center's patio area and Heritage Park.

Friday's activities will be from 9 a.m. to 5 p.m., Saturday's activities will be from 10 a.m. to 5 p.m. And from 6 p.m. to 10 p.m. Saturday there will

be round dancing.

Esther Juste, committee member for the festival, said there will be demonstrations of preparing traditional food, and tasting the food.

There will also be a display of herbs and plants that have been used in traditional medicine, and demonstrations of pottery making and basket weaving, she said.

Continuous entertainment will be provided by traditional Indian dance groups, contemporary Indian talent, and gospel groups.

First American Credit Union plans move

Casa Grande's First American Credit Union, which serves many people on the Gila River Indian Community, is building a new facility in Casa Grande that should be completed late next year.

First American's Jim Shipe said the new branch office will be built at the corner of 10th Street and Pinal Avenue. The current branch office is at 220 W. Florence Blvd..

First American opened its Casa Grande branch office in 1983, and currently has about 3,000 members from Gila River, Salt River, Tohono O'odham, Pasqua Yaqui, Ft. McDowell and Ft. Mojave.

The credit union, which has its main office on the Navajo Nation, has about \$20 million in assets and provides savings and consumer loan services.

Dennis Williams cited for long service

Dennis Williams, a construction foreman with the Indian Health Service at Sacaton, has been recognized for 20 years of service to the health agency.

Williams started work with the IHS in 1968 as a construction laborer, and now is one of only two Construction Foreman II in the IHS Western Arizona District.

Williams has spent most of his service with the IHS at Sacaton.

He was awarded a plaque during an August luncheon in Chandler. Also honored at the luncheon were Jimmy Charley and Marcus Tsosie, IHS engineering technicians. They both were cited for their work in construction inspection.

Community Calendar

- NOVEMBER 2— Gila River Indian Community Tribal Council meeting, 9 a.m., Sacaton Tribal Building
- NOVEMBER 4— Food sale, St. Anthony's, 11 a.m. til ?
- NOVEMBER 4— Pima-Maricopa Arts Festival, Gila River Arts and Crafts Center, 9 a.m. to 5 p.m.
- NOVEMBER 5— Pima-Maricopa Arts Festival, Gila River Arts and Crafts Center, 10 a.m. to 5 p.m. Round dancing from 6 p.m. to 10 p.m.
- NOVEMBER 11— Veteran's Day, tribal holiday
- NOVEMBER 11— Coed, Jackpot Volleyball Tournament at Sacaton Fair Grounds ballfield. Double elimination sponsored by Gila River Fair Commission. Call Jay Pedro.
- NOVEMBER 11— Veteran's Day Program, Salt River Tribal Museum, 10 a.m. Arts and crafts, food booths.
- NOVEMBER 12— 213th Birthday Celebration for Marine Corps, Gila River Arts and Crafts Center, 10 a.m. Call Urban Giff, 562-3311.
- NOVEMBER 12— Youth Council meeting, 9 a.m., Gila River Tribal Council chamber, Sacaton. Public invited.
- NOVEMBER 26— Youth Council meeting, 9 a.m., Gila River Tribal Council chamber, Sacaton. Public invited.

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El Paso Gas Co. is renewing its right-of-way lease

El Paso Natural Gas Co. is in the process of renewing its right-of-way lease for its Tucson to Phoenix line, the segment that parallels Interstate 10 from the south boundary of the Gila River reservation to the north reservation boundary.

The Gila River Physical Resources Department is currently obtaining required signatures for the approved right-of-way.

Barbara Jackson is the person who is getting the signatures, so anyone wishing to sign, contact her at the Physical Resources Department.

El Paso Natural Gas has agreed to pay the Gila River Indian Community and individual allottees \$3,954.09 per acre for the six-year lease which expires Dec. 31, 1994.

The company also has agreed to pay a minimum of \$20 to each person who has a land interest in the allotment corridor.

Payments should be distributed from 30 to 60 days after the required signatures are gotten.



GEARING UP FOR THE SEASON—These employees of the Gila River Arts and Crafts Center completed a day-long training session Oct. 12 to prepare for the coming tourist season. Perhaps the best lesson was how to be good to customers and how to keep them coming back. From left to right; Rita Burnette, Arlinda Sabori, Henrietta Antone, Arlene Apkaw, Angie Thompson, Jeannie Cook, training instructor Ann McCommas, Bobbi Benally, Marcella Davis, Harriet Manuel, Vickie Cook, and Arts and Crafts Center director Bruce Hamana.



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Tribally sponsored College Fair will be December 30 at Sacaton

The Gila River Higher Education and Employment Assistance programs are planning a College Fair to be held Dec. 30 in Sacaton.

The location will be announced later. Tentative times will be from 9:30 a.m. to noon. Transportation from the Service Centers is being arranged.

Local colleges will be invited to bring application materials, financial aid applications, and information on various programs and services.

Tribal members who are currently in college will also be invited so that prospective students will be able to ask questions of them as well.

Community members of all ages are encouraged to attend. It is

particularly important for high school juniors and seniors to participate.

The ACT (FFS) and CSS (FAF) applications for the the PELL Grant, SEOG, and SSIG monies need to be filled out AS SOON AFTER JAN. 1 AS POSSIBLE by anyone planning to attend college in the fall of 1989.

As you will need copies of your and/or your parents' income tax returns, it is important to file your tax returns as soon as possible after the first of the year.

In order to receive a tribal grant, you must file the ACT or CSS application.

Contact either Wilson Bradley or Carol Chiago at 562-3316 for more information.



Pima-Maricopa Arts Festival
Nov. 4 and 5

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Pima speakers in Mexico brought out the past and conjured up the future

Continued from Page 1

On her first trip sometime in 1973, she failed to locate the village. She later talked with the author of "Cycles of Conquest," Edward Spicer, who told her the exact location of Onavas.

Pablo returned to Mexico, this time getting to the village, which is located in the desert foothills below a mountain range.

"I didn't speak Spanish, but I do speak Pima. We met the old man who was the only Pima speaking man in the village," said Pablo.

Things started slowly at first she said. "How we started was I'd point to different things and say, 'This is what we call it,'" chickens, plants, parts of the body, she said.

"Eventually we were able to converse in Pima. After that I had no problem," Pablo said.

Onavas, she said, is a village of about 2,000 people, and there are two or three small grocery stores there.

"They now have electricity in their homes. They didn't when I first went down there," she said.

And though a few homes now have indoor plumbing, most have faucets in their yards that provide water. There now are some streetlights throughout the village.

The vegetation is mostly desert along the mountains, and the village is right along a river called Rio Yaqui, she said.

"It's about 130 miles southeast of Hermosillo, and there's only one

road, that's the only road," she said.

Being curious about the people didn't conjure up any expectations on her part, she said.

"I didn't have any expectations, I didn't know Mexico, I just wanted to meet these people," said Pablo.

In Onavas, things seemed to go back in time for her. "It took me back to my childhood. The way they lived was the way we lived 40 years ago."

The villagers do a lot of outdoor living, and they still bathe in the river, she said. "There was a big wedding that night, so people were taking their children and bathing them in the river."

As a youngster, she said, she and other family members used to bathe in the waters of the Santa Cruz River, and use water from the Gila River.

"So when I went there it brought back really fond memories. I lived like that, that's how I grew up. I could fit in very well over there," she said.

Being in Onavas took Pablo back in time, but it also made her think about the future.

Generations ago there likely were many Pima speaking people in the village, now there are two—Estrella, who is about 95, and one other elderly woman, who has lost the language save for a few words and phrases.

Pablo, in reflection, said, "I thought to myself, this is Gila River in 50 years—no more Pima speaking people. That's very frightening, and yet very possible."

Tribal workers may soon punch clocks

Beginning soon, the Gila River tribal government may have its employees start punching in and out

on time clocks.

Several time clocks have already been installed in tribal buildings, and to date there have been two meetings of department heads and timekeepers to work out bugs in the conversion.

The purpose of using time clocks is to track job attendance of employees who are paid hourly wages.

Gila River tribe's 1989 budget is \$4.9 million

The 1989 fiscal year budget for the Gila River Indian Community tribal government has been set at \$4.9 million.

The budget, which is \$4,908,872, is divided among six major areas.

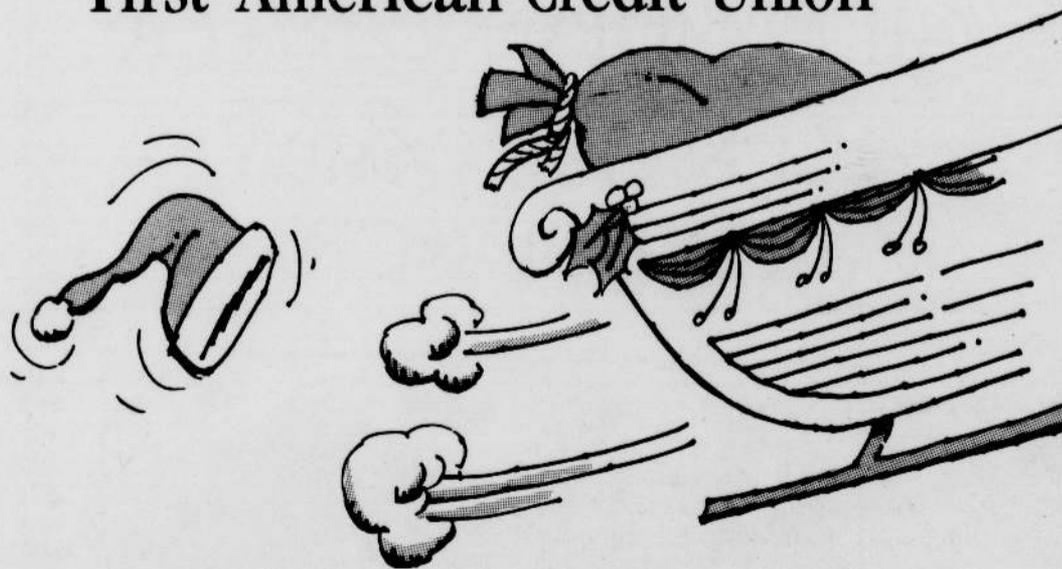
The budget figure doesn't include Federal and state grants and contracts, particularly those with IHS and the BIA, which boost the actual amount of money the tribe has to operate with by \$9 million to \$12 million.

Tribal Administration will get \$841,394, the Gila River Tribal Council will use \$637,956, and Tribal Court will receive \$348,045.

Legal expenses for the year are expected to run \$200,080, District Services expenses \$234,731, and Program costs have been set at \$2,646,666.

The money to provide for the budget will come from four major sources: income from tribal business interests, \$1,682,955; interest income, \$791,478; agricultural income, \$710,369; income from other sources such as sales tax, Federal indirect cost money received by the tribe, \$1,724,070.

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TO YOUR HEALTH

If you're thinking about just dieting, you better read this

You know you want to lose weight, but with the incredible amount of misinformation out there it's hard to know what is the best approach.

Basically it's a pretty simple equation. If you eat more calories than your body uses, you gain weight in the form of fat.

If you eat fewer calories than your body consumes, you'll lose weight.

So just eat less—right?

Not necessarily. Unfortunately, or fortunately, depending on your perspective, when you eat less food your metabolism (the amount of food energy your body needs) tends to slow down.

This is the body's natural way of protecting itself, and prevents further loss of stored energy or fat.

So even though you may lose weight at first, you tend to gain it back because your body's need for calories is reduced.

In addition, when you lose weight by just restricting calories, you tend to reduce the amount of carbohydrate stored in your body.

Carbohydrate (starch) comes from foods like grains, breads, pasta, rice and is the food you use immediately for energy.

It's kind of like kindling for a wood fire; carbohydrate is the kindling which gets the big logs (fat) burning.

So when you run out of carbohydrate, your body needs something else for kindling.

The only available source of energy is muscle protein, which is broken down and converted at great cost to a form of carbohydrate, to keep your fire burning.

That's why starving people lose so much muscle. It's like tearing down your house to feed your fireplace.

As a result of all this, when you lose weight by dieting alone, you lose muscle and slow your metabolism down.

This, coupled with all the messages to eat in our society that make restricting food very difficult, makes regaining weight almost inevitable.

And when it comes back, it is as fat, not muscle, so even though you might weigh the same as before dieting, you end up with less muscle (which burns calories) and a slower metabolism.

This makes you even more likely to gain weight. And so it goes—a never ending cycle of weight loss and gain, resulting in an unhealthy you.

The good news is that you can lose weight without excessively restricting your food intake.

If you work on getting your body to burn more calories rather than eating less, you can create a positive cycle of increasing metabolism and less body fat.

This effect is produced by exercise. When you increase your heart rate and body temperature through workout, they tend to stay slightly elevated for many hours afterward.

This elevation causes you to burn more calories, assisting in weight loss. Building more muscle tissue (which burns calories) helps to increase metabolism even more.

You can also increase weight loss by changing what you eat rather than emphasizing how much you eat.

If you sit down to lunch with a big, greasy hamburger, fries and a huge Pepsi, close to 50 percent of your calories will come from fat, which

pretty much goes directly to your hips or waist.

On the other hand, if you sit down to a high complex carbohydrate (starch) meal that's low in fat (like spaghetti with tomato sauce), you can eat as much or more food by volume, and yet get fewer calories.

In addition, it takes more energy for your body to digest a high carbohydrate meal than to digest a high fat one.

Weight lost through exercise and diet modifications will not come off quickly. Initially your body will stay at the same weight because you are building muscle at the same time you are losing fat.

Learning about AIDS is the best way to protect yourself from the disease

On most Indian reservations, fortunately, AIDS is moving slowly, but because the disease is a threat to just about everyone, it is important to know about the disease.

AIDS is Acquired Immunodeficiency Syndrome. The meaning of the disease can be explained further by taking each word independently.

Acquired—Something that has been caught, not inherited.

Immuno—To be protected against disease. For example, when a person has had measles, they usually don't come down with measles again because their body develops immunity to the disease.

Deficiency—To be lacking, not functioning.

Syndrome—A group of diseases.

AIDS is caused by a virus called Human Immunodeficiency Virus (HIV). When a person becomes infected with HIV, the person is known to be HIV positive.

A person becomes HIV infected or HIV positive by the introduction of the virus from an infected person.

The HIV lives in human body fluids such as blood, semen or vaginal fluids. The virus can also be passed in body fluids of an infected HIV positive mother to her baby, either in the womb, during birth or from breast milk when she nurses the baby.

The virus is found in all other body fluids such as saliva, tears and spinal fluid, but as yet, these other body fluids don't seem to be sources of infection for other people.

With the seriousness and concern that revolves around AIDS, it may seem incongruous that the disease itself is not what kills people.

AIDS is a group of diseases you get because you have become infected with HIV. The virus itself doesn't kill you, it lives in your white blood cells, which are your immune system.

These white cells would normally kill any disease that comes into your body, but with the virus inside them, they're too weak to protect you.

You actually die from one of the diseases that invade your body, such as the kind of pneumonia or the cancer very old people get when their body is worn out.

Even a simple problem like a cold

You will, however, experience a change in your appearance. Lower body fat means more muscle definition and tone, a smaller waist and hips, and less fat to pinch below your skin.

After three to four weeks of steady exercise, you should begin losing one to two pounds per week. To lose weight faster than this means you are losing water and lean muscle.

For more information about weight loss, exercise and nutrition, contact the Wellness Branch of the Tohono O'odham Health Department at 383-2221, extension 471.

by George Dallam
TOHD Wellness Branch

sore can become terrible for a person with AIDS, because blisters spread over the body and take a long time to heal.

Since the virus lives in the body fluids, such as blood, semen and vaginal fluids, this means you get AIDS from contact with infected body fluids.

The two major sources for the infection are 1) blood from people who share needles and syringes for shooting up drugs, and 2) semen or vaginal fluids exchanged during sexual intercourse.

The exchange of blood is the fastest way to become infected with HIV, thus, in addition to telling people who shoot up drugs to get treatment for their drug habit, they should also be told to never share needles and syringes with other addicts.

The next fastest way to get AIDS is through sexual intercourse with a person infected with HIV. This becomes especially bad when people also have other sexually transmitted (venereal) diseases.

These diseases cause open sores, which let the virus in the semen or vaginal fluid easily get into the blood.

Native Americans in Arizona must be extremely careful because their rate of venereal disease is higher than any other state.

Everyone should practice safer sex, and protect themselves by using condoms during intercourse.

Look for the brand of condoms which have Nonoxynol-9 in them, or you can buy a gel with Nonoxynol-9 to put in the condom. Nonoxynol-9 kills the AIDS virus. This method is not perfect, but it can give some protection.

Remember, there is no immunization for AIDS, and there is no cure. It is a killer.

by the Tohono O'odham Health Dept.

Research goes on for rheumatoid arthritis

Rheumatoid Arthritis is one of the many arthritic diseases. It is not the most common, but it is one of the most severe.

It is a chronic disease which starts with inflammation of the joints, and often leads to bone destruction, and in later stage, deformity and frozen joints.

The treatment of rheumatoid arthritis is still unsatisfactory, but some drugs have been shown to slow the progression of the disease, and many aspirin-like drugs improve the symptoms without changing the underlying disease.

The symptoms are mainly pain, swelling and redness of the joints, and morning stiffness.

The cause of the disease is unknown, but could involve an infection such as a virus, which affects the joints directly or indirectly by altering the immune system.

Since 1965 the National Institutes of Health in Phoenix has been collecting information on rheumatoid arthritis in Pimas from the Gila River Indian Community.

Dr. Antonio Del Puente, a visiting researcher from Italy, is currently analyzing the data at NIH.

"We know that 3.5 percent of adults on the reservation are affected by rheumatoid arthritis, and that every year probably 10 to 15 new cases appear," he said.

"This rate is very high, and about 10 times that of the white population," he said.

Why Pimas on the reservation seem to be more susceptible to rheumatoid arthritis is a puzzle on which the researchers are currently working.

According to Del Puente, it is now possible to define people at risk for the disease by the presence of a particular protein in the blood called Rheumatoid factor.

"This protein is present in 2 to 10 percent of normals, but it seems that the higher the concentration in the blood, the greater the risk of getting rheumatoid arthritis in the future," he said.

The identification of people at risk for the disease is, however, only the first step.

"The pressing need now is to learn more about Rheumatoid Arthritis, not only so that we can help those people with the disease, but also so that we can prevent it occurring in those at risk," Del Puente said.

Continued close collaboration among organizations like the NIH and the Arthritis Foundation, medical practitioners and the public is needed in the effort against what is a puzzling but destructive disease.

by the
National Institutes of Health

* GILA RIVER INDIAN NEWS *

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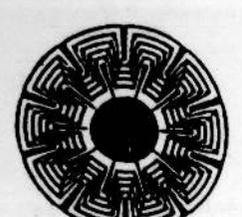
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LETTERS & COMMENTS

Little things are important—you're special, I love you, I'm proud of you

A baby lark will not sing while perched on it's nest. But as it begins to wean from dependency on the mother, it leaves the nest and begins to wing its way toward the sky. You'll hear it's lovely song.

The higher the bird ascends, the louder and sweeter its music becomes.

You can always tell when it begins to descend, because it's joyful melody gets softer and softer.

The closer the lark comes to earth, the less it sings. At last, when it returns to it's nest, its music ceases altogether.

We too, as parents and students could have a strong victory song in our hearts, as we strive to search for happiness.

As the parents and students build closer relationships, the song becomes louder and sweeter.

As the grades improve, as the names come off the "no pass-no play" list, as students are recognized by the teacher, the song gets louder and sweeter.

Little things are extremely

important—little things such as "study hard, I love you, your're special, I am very proud of you"—these make your life worth something, as well as your child's life.

The music in our song of victory may tend to cease if we hang onto old ways, like depression, weakness, becoming overwhelmed, disheartened.

The happiness that springs from this close relationship, however, depends on joy—faith in God's Goodness, which puts strength in our soul and puts a song in our hearts!

How strong is your song? How strong is your child's song?

Remember—I love you, I'm concerned about you, I care, you're not a failure, tomorrow is another

day, start again, I understand your feelings.

And finally, parents, remember—Without you, they are lost; Without you, they are nothing; Without you, they are silent; Without you, they gain nothing. Just think what they have when they are with you!

by Lucille Enos and Annette Lewis

Teachers and sports keep Indian students in school

Individual attention of teachers and participation in sports provide the most important motivation for Indian students completing high school, according to a recent survey by the Northwest Regional Educational Lab.

In a rank ordering of reasons for finishing high school, 133 Indian students who graduated in 1987 listed: 1)individual attention of teachers, 2)participation in sports, 3)participation in other extracurricular activities, 4)individual attention of administrators and counselors, 5)challenges and accomplishments

of schools, 6)interesting classes, 7)opportunities to be with friends, and 8)the honor of graduating.

Northwest Regional constructed the survey following a symposium of researchers who have studied either Indian leadership or gifted and talented Indian students.

The researchers shared their findings and reviewed a plan for identifying factors related to high school completion for Indian students.

Indian students from public, tribal, urban and rural schools in Oregon,

Washington, Idaho and Montana were surveyed.

Some of the survey's findings—first, the importance of sports to successful students. Said one surveyor, "Sports are keeping kids in school. Extracurricular activities give many kids a reason to finish high school."

Second, 17 percent of students said that the school secretary influenced them to succeed.

Third, when asked to describe the most helpful kinds of teachers, 81 percent said teachers who respected them, while only 11 percent said teachers who were easy.

In closing, the report says that students strongly believe the role of the teacher is to be supportive, provide encouragement, and have respect for the students.

It further says that many students proposed encouraging other students to get involved in sports or other extracurricular activities where they can make friends, and have fun during their high school years.

from Focus On Indian Education



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**New hospital
officially opens**

Dear Editor,
Hu Hu Kam Hospital, Sacaton's new IHS hospital, officially opened for patient care Oct. 3.

The hospital has new equipment and facilities that should afford patients improved medical and dental care.

Included among these are an expanded outpatient clinic and emergency room with increased staffing, cardiac monitoring for both emergency room and inpatient areas, expanded X-ray services that will soon include ultrasound testing, automated laboratory equipment, and even a small chapel.

Also, the Community Health Nursing, Behavioral Health, NIH and Diabetes programs will now be housed together for greater coordination of these important programs.

Patients have been pleased with the new podiatry facilities under Dr. Wes Yamada, and the Eye Clinic appears to be successfully functioning.

The staff wish to welcome patients to the new facility, and ask for a little patience until all the programs are running efficiently.

There appear to be signs of improvement already, with reduced waiting time. And patients generally are finding that they have a little more time to spend with their doctor or nurse.

D. Thomas, MD



Papago Runner

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Tohono O'odham's San Lucy District looks to buy Lukeville

The Tohono O'odham Nation's San Lucy District is looking into buying the community of Lukeville, which is a border community near Organ Pipe National Monument and across from Sonoyta, Mexico.

Mary Hoffman, vice chairman for San Lucy District, said the idea of buying the community, which is owned by one man, is based on long-term economic reasons.

The plan for buying the community, which is only in a very preliminary information finding stage, "is for economic development (purposes), to create more jobs for the people from here at San Lucy," said Hoffman.

We want "to improve the place and realize some income from it," she said.

Hoffman said the idea of buying Lukeville existed before she took office in Dec. 1987.

"Around March (this year) we had a meeting of the district council and decided to look into the purchase of Lukeville," she said.

A committee was set up to get

information about the community, she said.

Phoenix realty broker Gordon Jones, along with Tohono O'odham Credit and Finance Program director Charles Wagner and attorney William Strickland Sr. were named to the committee.

Strickland said the money to purchase any land San Lucy District might decide to buy is from its \$31 million settlement with the federal government for district land that has been rendered useless by flooding caused by the Army Corps of Engineers' Painted Rock Dam.

The money is being paid out to the district through the tribe over three years.

Last year the tribe bought, on behalf of San Lucy District, a 3,600 acre farm near Arizona City for \$6.8 million.

Strickland said the purchase arrangement—the nation buying on behalf of the district—is done that way because Congress doesn't deal with districts, only tribal governments.

Under the Congressional act that awarded the settlement money to the tribe in behalf of San Lucy District, rural land in Maricopa, Pinal or Pima counties can be bought and taken into trust.

Initially, he said, the district "selected two people to analyze and figure out whether they should purchase it."

They were gathering information to do a feasibility study, Strickland said, "because if you're talking about spending a million dollars, you had better be willing to spend 10 or 15 thousand to do a darn good study."

Jones said the Lukeville property, about 60 acres, includes a grocery store, cafe and bar, post office, gas station, motel, apartments, travel trailer park and an airstrip.

About 30 to 35 people are employed year-round in the community, which has been owned by Al Gay for about 18 years.

Jones said the evaluation for the district about whether or not it should buy Lukeville should be completed in about 60 days.

Pop Warner football game at Tohono O'odham

The first Pop Warner Football game played on the Tohono O'odham Nation ended in a 20-0 score, the Redskins over the Bears at Sells Oct. 21.

The game was the culmination of efforts started two years ago, and more games are scheduled for the four-team reservation league.

Eugene Tashquith, an organizer of Spring Classic Inc., which raised money to start the league, said it has two Sells-area teams and one team each from San Simon School and Schuk Toak District. He said there are about 86 players, ages 8 to 12, in the reservation league.

"Right now, fund wise, we can only outfit four teams. We're looking to the Spring Classic to hopefully raise enough money to outfit two more (teams)," said Tashquith.

The Sells Spring Classic is an event staged by Spring Classic Inc., a non-profit organization that was set up to raise money for youth sports on the reservation.

The next Spring Classic will be in Sells March 18 and 19, 1989. It will include a rodeo, carnival, pow wow, parade and food booths.

Tashquith said the cost to get the league organized, the teams formed and games played so far has been about \$8,000.

There will be more fund raising to keep it going, he said. One of those efforts is a video recording of the Oct. 21 game, which can be rented for a \$3 donation, he said.

Battle ends in \$4.3 million budget for Tohono O'odham

The Tohono O'odham Nation adopted a \$4.3 million budget for the 1989 fiscal year, but only after a struggle that saw the tribal council override the tribal chairman's veto of the budget.

The \$4,304,500 budget is divided among the Executive office, \$2,961,679; tribal council, \$644,081; and tribal court, \$565,395. The tribe's Enrollment office, not listed under any of the three government branches, receives \$133,345.

Most of the money to cover the budget will come from land

judgement award interest, \$2 million; business licenses and taxes, \$600,000; mining royalty income, \$540,000; income from bingo operation, \$800,000; and interest on its general fund, \$130,000.

The budget figures don't include money from federal, state or private agencies, such as the BIA and IHS, that go to various tribal programs through either grants or contracts.

The budget process was mired in controversy as the tribal chairman's office assailed the tribal council and its adoption of the final budget.

In vetoing the budget, Chairman Enos Francisco Jr. charged that the process used by the council "to determine the budget was unfair, unjust and confusing...arbitrary and in some instances may not be legal."

He further charged that the council's Budget and Finance Committee has no regard for tribal programs and established policy and procedures, and that the committee arbitrarily made cuts in program budgets, and then told the program managers what they were.

Court fight over who gets to count voters goes on in Sells

A court battle between the Tohono O'odham Tribal Council and one of that reservation's districts over who should have the votes of people living in the reservation's most populace district continued as a tribal court ruled in favor of the district, only to have the tribal council appeal the ruling.

The battle revolves around a suit brought by Sells District a year ago against the Tohono O'odham council after the council failed to act on a request by the district that it be able to count as its residents, and therefore voters, all people living in Sells District, including those from other districts.

The population of the district has swelled with people from other districts who live in the Sells community, but who are still registered voters in their home districts.

The tribal court ruled in favor of the district in late September, ordering the council to prepare a plan for apportioning the residents and votes within 90 days, or appeal within 30 days.

The Tohono O'odham council appealed the ruling Oct. 19.

Dabney Altaffer, attorney for the legislative council, said, "They (legislative council) have appealed the ruling. That means they don't agree with the (court's) ruling."

He said the appeal is based on two reasons, one procedural, another substantive.

Procedurally, he said, the legislative council cites a portion of the tribal constitution that pertains to elections.

He said according to that, apportionment of votes is normally considered an election matter, and comes under direct consideration of the legislative council.

Also procedurally, he said, the council cites a part of the constitution that deals with the Judicial Branch of the government.

Altaffer said, according to this, "The order issued by the court against the legislative council violates the common law principals upon which the writ (order) is based, and the separation of powers between the legislative and judicial branches (of government)."

In other words, he said, the legislative branch can't tell the judiciary what to do and the judiciary can't tell the legislature what to do.

The substantive reason cited by the council, he said, "is that by custom the people register to vote, and vote and run for office in the district of their forebearers. A literal effect of that (court) order is that the custom would have to be done away with."

The attorney for Sells District, Rod Lewis, said he received notice of the appeal, but added that at this point there's not much going on since he is yet to receive briefs and other information on the appeal.

He said the one-page notice of the appeal that he received is just an

opening salvo.

Sells District chairman Sylvester Listo said with the legislative council's appeal "it's probably going to be a long process."

"We were hoping it would end there (with the court ruling). At this point we don't know what their reasons are for the appeal...because as far as we're concerned, the judge went by the rules, he said."

The district's position now is to sit back and counter the legislature's appeal, Listo said.

Tohono O'odham man gets 9 years for stabbing death in love triangle

A man from the Tohono O'odham Nation was sentenced to 9 years four months in prison for stabbing another Tohono O'odham man to death last May in what appeared to be a love triangle.

Norman Ronald Ventura, 31, from Santa Rosa Village on that reservation, was sentenced Oct. 24 in Tucson by U.S. District Court Judge Richard M. Bilby.

Ventura at first denied killing Clarence Molina, also of Santa Rosa, but later changed his plea to guilty in connection with the May 1 incident.

Court records show that several

Tohono O'odham princess named

Yolanda Andrew of North Komelic was selected Miss Tohono O'odham 1988-89 in a pageant held during the Oct. 21 Tohono O'odham Rodeo and Fair.

Andrew, 20, attended the National Congress of American Indians conference in Sioux Falls, S.D., where she competed for the Miss NCAI title.

The first runner up to Andrew was Rachel Joaquin of Sells, the second runner up was Francine Valisto, also of Sells.

Andrew took the reign from Miss Tohono O'odham 1987-88, Lavida Espuma.

weeks before the incident, Ventura had warned Molina to stay away from Rita Manuel, Ventura's common-law wife.

On the evening of May 1, Ventura went to Manuel's home where he found Molina, according to the records.

There, as Molina reclined on a bed, Ventura took a knife and stabbed the man once in the chest. The victim died shortly thereafter.

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"The only right belonging to the Indian is...to make a man of himself."

The following article is reprinted with permission from the *Journal of Arizona History*, Arizona Historical Society. This is the third of four segments to be run in consecutive issues of the *Gila River Indian News*.

by Robert A. Trennert

Indian girls were reliable, closely supervised, and inexpensive

The most popular aspect of the school for Phoenix residents proved to be the outing system, which became operational in 1893. School Superintendent Harwood Hall noted in 1894 the primary reasons for community enthusiasm: "The hiring of Indian youth is not looked upon by the people of this valley from a philanthropic standpoint. It is simply a matter of business...." Indian students provided valley residents with inexpensive labor. The various school superintendents clearly recognized the great store of good will they received by supplying student workers, and they made sure the practice continued. In any given year one to two hundred students participated in the program. Boys for the most part were used as common laborers and field hands, although some who had received training in a special skill might be utilized as carpenters and bricklayers. Only on rare occasions did white laborers object to the system. In one instance, however, when a contractor decided to use a few Indian students to help construct one of the school buildings, his white workers walked off the job in protest. Female students invariably served as domestics. Demand for young women trained in household duties always exceeded supply. Indian girls were extremely reliable, closely supervised, and inexpensive. Depending on the circumstances, these servants were either paid a small wage or simply provided with room and board. Those who earned money had funds supervised by a school matron and were encouraged to open a savings account. Any student found to have violated regulations could expect a quick removal from the system. Under such circumstances, it is little wonder that Phoenixians were pleased with the school.

There were economic benefits for Phoenix

The other economic benefit of the school came with the ever-increasing federal expenditures. Although many class supplies came from outside vendors, the school purchased some goods locally, maintained a large payroll, and used Phoenix contractors for all construction. For these reasons alone, some residents continually advocated enlarging the institution. Of course, such demands were accompanied by statements of concern for Indian welfare. One newspaper believed the institution should double its enrollment because the present facility handled only "a pitiable fraction of the total youth in primitive ignorance, superstition and incompetency for the civilized life that has surrounded them." In another instance, the same paper advocated an increased appropriation for the school with the reminder that "the friend who secures such recognition of the Indian needs here will not lack support when Salt River valley voters go to the ballot box." Once established, federal expenditures proved such a boost to the local economy that citizens became

dependent on their continuation.

School gave entertainment to bored Phoenixians

In addition to purely economic reasons for supporting the school, Phoenixians also focused on it as a source of community pride. The school in turn gave back to the city an incredible amount of free entertainment—a highly valuable commodity that helped relieve the boredom of isolated Phoenix residents. Soon after opening, officials began inviting the public to attend a variety of functions. The memorial exercises at the end of the school year quickly became an annual social affair. The 1894 program reportedly attracted a thousand visitors. Guests were treated to a tour of the buildings and a program of musical selections provided by a group of "neatly attired" Indian boys and girls. The audience thoroughly appreciated the show and emerged convinced the school was "accomplishing a great and good work." A year later Superintendent Hall initiated the practice of inviting many citizens to the annual Christmas exercises. From then on, entertainment programs designed to foster community good will and illustrate educational achievements became a regular feature of the program. A typical example during this period included songs by the chorus, an address by one of the more fluent pupils, several costumed skits, an "American Flag" exercise by recent arrivals, and precision military drills. Although the activities usually avoided the promotion of any traditional Indian cultural heritage, on at least one occasion students were permitted to present an Apache war dance. This particular entertainment was designed for a group of legislators and undoubtedly served to remind them of the great progress being made.

Indian athletes gave the city pride

The athletic program provided additional community ties. By mid-decade boys' football and baseball teams were well established. They played a variety of local clubs, including Phoenix High School and Tempe Normal. The Indian boys also made several road trips, going as far as Prescott and Bisbee, and the football team even visited schools in Southern California. Although the caliber of the competition was perhaps not too high, there proved to be considerable local interest. Fans liked to wish the athletes well by recalling their Indian heritage. "It is hoped the Indian school footballists will return with a number of scalps dangling from their belts," wrote one newspaper. School officials, while encouraging the athletic program, strictly regulated the boys' conduct. In this way, they could be pleased when the team "won universal commendation for strict adherence to rules and gentlemanly behavior," even at the expense of being mauled by some of their less "gentlemanly" opposition. Games were often subject to unusual disruptions. In one case a baseball game had to be called when several of the Indian players were injured in practice, and in another instance the game ended early when all the balls were hit into an adjacent lagoon. Women's sports, later an important activity, did not begin until after the turn of the century.

Indian students put on a thrilling show

The promotion of tourism, beginning to assume importance in the valley, also capitalized on the school. City fathers staged a variety of carnivals, parades and fairs designed to attract visitors. Indian students proved to be a big asset to these events. The annual winter carnival, for instance, always concluded with a grand parade featuring a frontier theme. Because these parades tended to have a larger number of "wild Indians" in war paint and traditional dress, the school students were used to contrast the past with the predicted future. Under such circumstances, school officials happily provided organizers with the school band, marching battalions of boys and girls, a drum corps, and student floats. It was not difficult for spectators who had just witnessed a realistic battle between Pima and Apache warriors to be pleasantly impressed by the students. In this manner, visitors who came to see a representation of frontier history not only received a thrilling show, but they could be assured by the disciplined and neat Indian boys and girls that the "Indian problem" was in the process of elimination.

Citizens saw band as an "improvement" in the Indian race

In many respects the most popular feature of the school was its band. Organized about 1894 to encourage musical training, it was highly appreciated and much in demand. The young musicians performed at all principal school functions in addition to traveling extensively throughout the Southwest. Every major event in Phoenix, from the annual carnival to special exhibitions, gave the Indian band prominent billing. Its forty musicians regularly spent their summers and holidays playing for audiences at fairs and celebrations, and whatever fees the organization commanded went into the school general fund. Officials were especially proud of the band and lost no opportunity to emphasize its great benefit. Superintendent (S.M.) McCowan frequently quoted statements of community appreciation, specifically pointing out to his superiors how pleased citizens were to see this visible sign of "improvement" in the Indian race. He also selected favorable statements from the band members to support his contention that the Indians themselves recognized the great value they were receiving from the educational experience.

Phoenix saw school as noble, valuable, but Indians weren't so sure

From the community viewpoint, then, the Indian school represented a noble and valuable experiment that served the city well without being a nuisance. From the student perspective, it may have been

somewhat less favorably regarded. Most of the children had been taken from a totally different environment. Traditional Pima, Maricopa, and Papago life styles contrasted markedly with the school routine. In the Indian society, children were instructed in an informal manner, often receiving their directions from a kindly grandparent or other close relative. There was little formal training, no corporal punishment, and a considerable amount of play mixed with learning. The children essentially lived in an unregimented atmosphere and spent much of their time developing skills that would prove useful in their society. Emotionally, they were hardly prepared for what awaited them at the white man's school.

A system of rigid controls over every aspect of their lives

The life style stressed strict discipline and hard work. As Superintendent McCowan stated in 1898: "We pride ourselves on being a working school. No child is permitted to work as he pleases. 'Putting in time' is not sufficient. The child is taught how to do a thing, when to do it, and to do it whether he wants to or not." School officials strongly believed that if Indian children were going to assimilate into American society they must adopt the American work ethic. A system of rigid controls over every aspect of their life seemed the best way to produce the desired results. Accordingly, a code of conduct regulated every activity, and fixed punishments were meted out for all infractions. In this manner it was expected that the Indian youth could be molded into a good and productive citizen. Put another way, as McCowan proclaimed: "Indolence is the cankerworm of progress, so our pupils are taught to kill the worm." For the Indian student, unaccustomed to a strict regimen, being subjected to such a philosophy caused both stress and resentment.

Examples of this educational atmosphere can be seen in the routine established for the school's boys and girls. The young men were organized into military companies as soon as they entered school. They wore uniforms and performed military drills to instill the concept of discipline. Strict obedience was heavily emphasized. The boys marched to class, to meals, and to recreation. Most of their skill training centered on the manual arts. By 1900 the school taught Indian boys over a dozen trades ranging from blacksmithing and bricklaying to carpentry and printing. If this strong emphasis on labor might be viewed by some Indian students as a violation of their rights or an insult to their cultural mores, it failed to disturb school personnel. As one superintendent remarked: "The only right belonging to the Indian is the right to make a man of himself."

In the next issue, female students wore uniforms and were not expected to rise above the level of housewife.

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Urban L. Giff, Editor

Colleen Moyah, Managing Editor

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