

The Gila River Indian News

A Gila River Indian Community Publication
Sacaton, Az.

OCTOBER 7, 1988 PAGE 1

VOL 4 NO. 10



LOOK OUT FOR WHAT!—This warning sign carried a message perhaps 30 to 40 years ago to motorists on a road of which no is quite sure. The sign reportedly appeared on a roadway near the Organ Pipe National Monument west of the Tohono O'odham Nation, but the source of the photograph, the year taken, and the location are all a mystery. The sign is a reminder of how times have changed, or at least we hope they've changed.

Smokeshop tax waiver matter is sent to tribal council committee to consider

After hearing its tax waiver for a reservation smoke shop called unfair by another smokeshop owner, the Gila River Tribal Council at its Oct. 5 meeting sent the matter to its Legislative Committee for review.

The matter involves an unprecedented tax waiver approved by the council in August that reduced the tax rate for Akimel O'otham Smoke Shop from 6 percent to 2 percent of its sales for a three-year period.

Renay Peters, owner of MTO Smoke Shop in Sacaton, said the council's granting of the tax waiver only to Akimel O'otham Smoke Shop is unfair to other reservation businesses. Akimel is owned by William Rhodes.

Peters said, "I told them there was a

need for the action to be looked at."

He said he suggested to the council three ways of dealing with the matter. One, they could rescind the original motion, two, they could expand their action to include all reservation wholesale and retail businesses, or three, they could bring his smokeshop under the umbrella of the tax waiver.

"There was a motion made to have the tax ordinance looked at by the Legislative Committee and revise it," he said.

"I'm satisfied that they are now going to do something with it. I just hope they do it within a reasonable amount of time," Peters said.

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Mesa firm is convicted of hazardous waste dumping on reservation

A Mesa company was convicted in federal court of dumping close to 30 drums of hazardous waste on the Gila River Indian Community in District 6.

Lee Ballard, chief inspector for the Gila River Land Use Planning office, said Ultra Installations, Inc., was found guilty two weeks ago of dumping the waste on the reservation in February 1987.

The company was ordered to pay for cleaning up the dump site, and was placed on probation for seven years.

The bill to clean up the site amounted to about \$14,900. The company was also ordered to pay the Sacaton Volunteer Fire Department \$2,800, and \$711 to Sally James, a reservation resident who required medical attention when she found and touched the barrels.

The judge also ordered Ultra Installations, which manufactures counter tops, to buy an advertisement in the Gila River Indian News apologizing to reservation residents.

Ballard said the barrels that were dumped behind reservation housing near 51st Avenue and St. John's in District 6 contained chemicals that are combined to make polyurethane, which the company uses in the manufacture of counter tops.

He said within a week after they were dumped, the barrels were found by James, who started to clean one of them to use as a trash barrel.

Almost immediately she developed a violent rash on her arms and her eyes became irritated, he said.

She went to the District 6 service center, and was hospitalized that same day, he said. She has since recovered.

Ballard was called, he said, because "anything hazardous, I have to take care of on the reservation. I called the state Department of Environmental Quality for assistance. Then we suited up and went in to check it out."

After determining the hazard the waste presented, Chemwaste Management of Phoenix was called to clean the site and dispose of the barrels, which took about a day, he said.

During the cleanup, two ambulance drivers who were at the site as a precaution in case any cleanup workers were affected by the chemicals, were overcome by fumes, Ballard said.

He said on initial inspection of the barrels, it was evident that most of the markings and numbers were scratched off.

Ballard was able, though, to record one number that remained intact, which was used by the Federal Bureau of Investigation to trace the barrel to a distributor in California, and eventually to Ultra Installations, Inc.

"I went over each individual barrel...so it was through a number that I picked up off a barrel," he said.

The legal process was a lengthy one, he said. The case went before two grand juries before it ended up in court.

Ballard said this conviction is the first in Arizona for a hazardous waste dumping incident on an Indian reservation.

It isn't, however, the first case at Gila River. Ballard said, "In one and a half years time I had 15 incidents involving hazardous waste."

Gila River Indian News
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Digging for artifacts is unlawful even for community members

A incident about a month ago in which three members of the Gila River Indian Community were seen digging in a reservation area known to have artifacts has prompted tribal officials to inform the community that such digging is a violation of the law.

The three, who were digging near the Gila River Arts and Crafts Center, fled when they were noticed.

In 1979, the Archaeological Resources Protection Act (16 U.S.C. 470aa-11) was passed by Congress for the protection of archaeological resources on all Public and Indian Lands in the United States.

The act is also referred to as ARPA. This law enables law enforcement officials to prosecute any person who removes, damages, disturbs, or performs a sacrilegious act regarding archaeological objects or sites.

The Gila River reservation is enriched by the abundance of archaeological resources. Those resources are considered prehistoric due to the fact that no recorded documents exist in any form known to modern man.

An archaeological resource may range from a single fragment of a pot to a large archaeological site, such as Snaketown.

Associated with archaeological resources, as with practically any other culture, are sacred places. Rituals have always played an important role in structuring the social behaviors of past and present cultures.

Burial sites, worship sites, and gathering sites (ball courts/plazas) provide evidence of certain rituals (ways of life of a culture) that had once been performed.

On Jan. 6, 1982, the tribal council passed the Archaeological Licenses Ordinance. This ordinance protects

the sites, locations, and objects of sacred, historical and scientific interests within the Gila River Indian Community.

Any land development activity requires an Archaeological License to perform a survey on GRIC. also, the developer must obtain an ARPA permit by the Area Archaeologist (BIA), but only after the tribal council approves the Archaeological License.

Not only does the ordinance provide procedures to follow regarding development, but also imposes penalties for violations of the ordinance.

Similarly, all persons, including tribal members, must comply with the ordinance and that of ARPA. No matter how tempted one feels to remove an object, such as a pottery shard, from the ground, civil penalties will be enforced.

The penalties may involve confiscation of property that is used in the act of a violation, \$500 fine for each single offense, and/or imprisonment up to six months for each single offense.

Scientifically, a link between the Hohokam and the O'odham has not been made. If such a link is found, repatriate rights (returning to place of origin) may be easily obtained for the O'odham in water rights, Hohokam artifacts, and reburial of remains that are now on display or that are now stored at depository facilities. Clearly, protection of tribal cultural resources must be for posterity.

Questions or reports should be addressed to the Land Use Planning Ordinance Enforcement Department, 562-3301, or to the Tribal Police Department, 562-3361 or 963-7576.

by Clarence M. Chiago
 Land Use Ordinance Officer

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Matter of smokeshop tax waiver is sent to tribal council committee

Continued from page 1

Among the things the Legislative Committee will consider are amending the tribal tax ordinance to include provisions for hardship, or for Indian businesses just starting up.

Rhodes said the controversy over the tax waiver isn't new. "It goes back about three years, my first year in business. I had approached the tribal treasurer then regarding the taxes and the expenses I had to pay out."

"My plea all along was for the council to give me a tax break because I didn't receive the services... (yet) I continued to pay for my own power, water and police protection," he said.

Rhodes said in spite of paying the tribe about \$98,000 in taxes over three years, he still had to use a generator to provide electricity, provide his own water, and pay for private security.

He said the matter of the tax waiver was also tied to keeping his employees working.

"My main concern was the people working for me, to keep them employed. My business was in jeopardy of folding up, and in the meantime I have seven people who work for me, who represent seven families," he said.

When the tribal council sent the tax waiver matter to its committee, it also kept the reduced tax rate in effect for Rhodes' smokeshop.

"The council reaffirmed that I would continue to pay two percent for three years," he said, and in the meantime it will look into the question of whether Indian businesses on the reservation could have some kind of tax break while they're starting up.

Rod Lewis, general counsel for the tribe, suggested that the tax waiver

matter, if not dealt with, could lead to controversy.

"As a general proposition, the council is bound by the equal protection clause of the Indian Civil Rights Act. They'd have to be guided

by this clause in tax exemptions," Lewis said.

"My feeling is that an equal protection problem could arise if one person was granted a tax exemption and another was not," he said.

Second Pima-Maricopa arts festival will take place November 4 and 5

The second annual All Pima-Maricopa Arts Festival will be held Nov. 4 and 5 at the Gila River Arts and Crafts Center.

The festival is sponsored by the Gila River Indian Community in conjunction with the Arizona Commission on the Arts and the National Endowment for the Arts, Washington, D.C.

It will feature arts and crafts by Pima, Maricopa and Tohono O'odham artists, and a Hohokam art display.

There will also be history and legends told by elders, and music by a Pima flute maker and the Tohono O'odham Santa Rosa Old-time fiddlers.

There will also be demonstrations by Pima and Maricopa basket and

pottery makers.

For more information on the festival call 562-3311 extension 212.

Annual "dry-up" of canals will be Oct. 15 to Nov. 19

The annual dry-up for canals of the San Carlos Irrigation District will be from Oct. 15 to Nov. 19.

Water will be cut off at the Ashurst-Hayden Diversion Dam the morning of Oct. 15, and releases will resume on or after Nov. 19 as water is requested.

The annual dry-up is used to inspect and repair irrigation canals and related structures, and to remove sand buildup.

Casa Grande Ruins Art Fair invites entries

The third annual Casa Grande Ruins Arts Fair will be held Oct. 31 through Dec. 4, and art entries are being sought.

All entries must be related to the theme, "Southwest Art." They must be received at the monument Oct. 31 through Nov. 6, from 7 a.m. to noon.

Besides ribbons, winners will be allowed to display their art at the Casa Grande Ruins National Monument for one year.

For more information contact the Casa Grande National Monument at Coolidge.



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Although they were never under any direct orders from the Corporation, Ultra Installations Inc. is taking full responsibility for all clean up costs and damages occurred by their actions. These costs include \$14,000.00 to the BIA for the wastes removal, \$2,800.00 to the Sacaton Rural Metro, and \$711.00 to an individual who was injured by the chemicals.

Both of the latter costs have been paid and the third is in the process of being paid off at this time.

Both the Corporation and a corporate officer have been put on a combined probationary period of 7 years.

Ultra Installations Inc. would like to apologize for any and all inconveniences caused by the actions of its employees.

Randy Brown
PRESIDENT

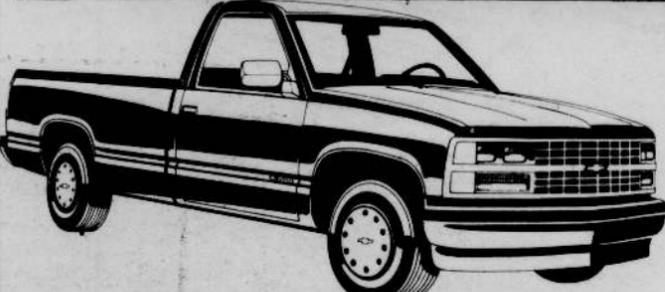


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LETTERS & COMMENTS

"We have cut the heart out of our educational system..."

Today we have gatherings of many different types to discuss our education system, and we beg parents as well as others to attend meetings to be a part of the plan. We try to get to the heart of the

problem with our educational system, only to find out the system has no heart. We have cut the heart out of our educational system during the course of the last 40 years when 1) we decided that "values" have no place in

the classroom, and 2) the trend toward making learning more objective, more skills oriented, began.

Before 1950 our education system was very values oriented. Until the last few decades it was proper for teachers to consider the moral education of their students as a part of their duties.

Textbooks were full of material that addressed the moral issues raised by the literature or material within them.

Some say this morality-inclined education was nothing less than moral indoctrination. Others say it was a healthy, proper education in coming to terms with what is right and what is wrong, what ways to happiness, what ways of life lead to misery.

In any event, value-oriented education went away in the post-World War Two atmosphere in our schools that equated discussing values with "new" values.

It was an atmosphere full of fear—fear that alien ideas might harm our children, fear that teachers would try to pass on their own moral views upon their students.

Has anyone grown concerned about the report in the news of the drop in test scores of our schools nationwide?

Who knows if there is a connection between the demise of moral education and the drop in test scores and general achievement levels of our students.

As I look at education and the struggle of many of our students, I come to the certain conclusion that in

response to this drop, our solution to the problem is to "get back to the basics"—and the true basics of education are values.

Education as we understand it is to develop the mind. This begins with the home. The values essential to character building are sown here and continue as we grow.

When our teachers meet our children, they are a part of the more humanizing influences.

Let us be conscientious, concerned Indians, and let us not forget or leave out the values. Values are the point of any field of study. Values are the logical end of any study. Values are the final sum in the educational equation.

It behooves every adult to realize that we too are important. We must set the example.

What the children become later in their lives is going to be determined by the influences they are exposed to during the early part of their life, by the examples their parents exhibit, and by the moral, spiritual, and social boundaries we set.

Let us be supportive of our schools, our teachers, our responsibility to ourselves to become the best ever. When one of us does this, the heartbeat will be felt by all.

by Marian "Mitch" Miles
Chairman, District 6

Responsibility goes with pets

Dear Editor,

This letter is written out of concern for the treatment of animals. I am outraged by the treatment of animals by their owners.

Around my house, at the Sacate Housing Project, I have personally buried two dogs that have died apparently from malnutrition, disease (ticks, mange, etc.), neglect of proper care, physical abuse and lack of love.

I have gone out and purchased food to feed those animals that come hungry to my door, which seems to occur on a daily basis.

Let us not forget that our children play outside and are around these animals, which may be infected with various diseases.

Our children may become infected by being in contact with these animals.

It seems to me that when people decide to have pets they also accept the responsibility for their care and well being.

Pets are domesticated animals, and therefore, do not have the instincts of wild animals for survival.

Pets are like children who need to be fed, sheltered, loved and cared for when they are sick.

I'm asking that people start practicing their responsibility to take care of their animals. When you cannot properly care for your animals, have them neutered so there won't be unwanted litters of dogs and cats.

If you are unable to care for your animals, you have choices. Take them to the Humane Society, or give them to someone who can and is willing to care for them in a good way.

Remember, animals are one of the Great Spirit God's creations too. He has entrusted us with their care.

Stephanie Jackson
Sacate



Papago Runner

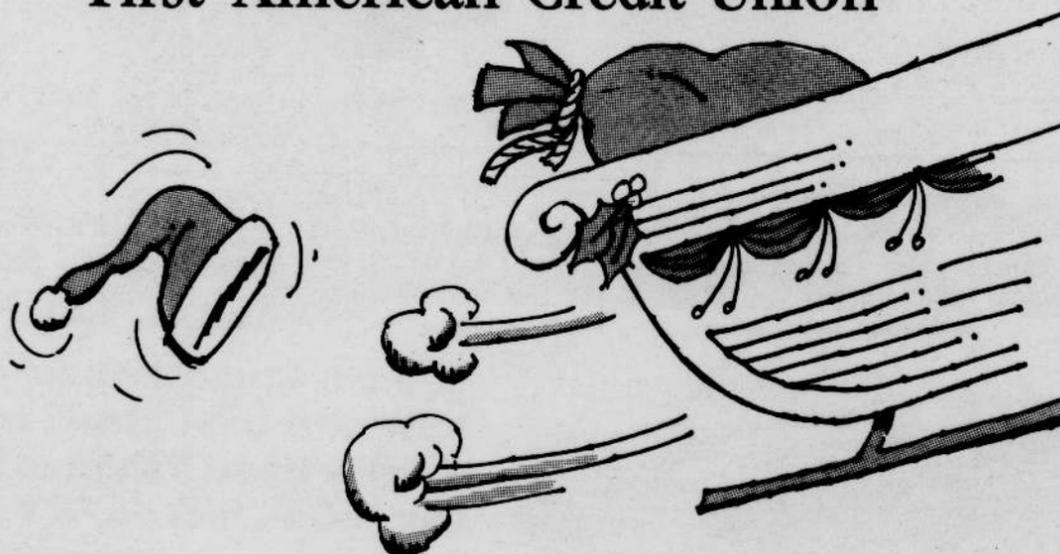
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SR. RODEO
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Sr. 13 - 18

Ribbon Roping (1 Go)	\$25.00
Barrel Racing (2 Go)	\$15.00
Steer Riding (1 Go)	\$20.00
Team Roping (2 Go)	\$40.00

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Sr. Rodeo

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Saddle Bronc (1 Go)	\$50.00 no limit
Bull Riding (1 Go)	\$60.00 no limit
Steer Wrestling (2 Go)	\$50.00 no limit
Girls Barrel Racing (2 Go)	\$40.00 no limit
Calf Roping (2 Go)	\$50.00 no limit
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Older Americans and improved health may at first seem two things that don't go together, however, older people can do many things to maintain or improve their health.

More than 49 million people in this country are 55 or older, and in the next four decades that number is expected to more than double.

While most older Americans consider themselves to be in good health, nearly 80 percent have at least one chronic health condition, such as heart disease, diabetes or arthritis.

The good news for older adults is that older people can either prevent or better manage chronic health conditions by adopting healthier lifestyles.

To benefit, all they have to do is follow some simple, healthy habits, like eating right, exercising regularly, quitting smoking, using medicines safely and preventing injuries.

Eating right. Eating nutritious, well-balanced meals can lower your risk of cancer, heart disease and other chronic conditions.

It can help you reach and maintain your proper weight and help you look and feel better. Eat a variety of healthy foods—fresh fruits and vegetables, low-fat dairy products, whole-grain breads and cereals and lean meats.

Remember, too, that calcium is important for strong bones, and fiber is needed for healthy digestive tracts.

Exercise regularly. No matter what age you are or what shape you're in, there's an exercise that's right for you.

Regular exercise can improve your mental health and physical appearance. It can also help you sleep better, and make it easier for you to lose weight.

Vigorous, regular exercise appears to have a role in increasing and maintaining overall cardiovascular health.

There is also some evidence that it helps reduce high blood pressure, stress and strokes.

A recent study, however, found that many older people believe there is no need for them to exercise, and that exercise can even prove harmful.

The fact is that exercise, if done properly, benefits older people just as it does other age groups.

Use medicines safely. Yes, medicines can ease pain and discomfort, and improve the way you feel. They can help speed recovery when you're ill.

But medicines work only when used as directed, and when coordinated properly with what you eat and drink, and with the other drugs you take.

Because older people generally take more medicines than other age groups, they may have greater problems complying with their medicine schedules.

Make sure you, your doctor and the pharmacist know as much as possible about all the different medications—prescription and nonprescription—that you take.

Prevent injuries. As people get older, they become more vulnerable to injuries.

Many injuries can be prevented by practicing proper safety habits and maintaining good health.

The Centers for Disease Control estimate that 90 percent of all injuries are preventable.

The most common causes of injury among older adults are falls, auto-related accidents and burns.

Safety-proof your home by providing adequate lighting, and removing obstacles that might cause a fall.

Install devices like handrails, grab bars and nonskid rugs. Be careful when cooking to avoid burns.

Drive home during the time of day when you feel most confident, with your safety belt fastened.

Quit smoking. It's never too late to quit. New research shows that no

matter what your age, or no matter how long you've been smoking, if you stop now, you'll reduce your risk of cancer, chronic bronchitis, emphysema and even heart attacks.

The evidence is overwhelming. A recent study showed that the effects of smoking are at least partly reversible within one to five years of quitting—even among people who have smoked for decades.

Another study revealed a decline in the death rate for men over the age of 50 who stopped smoking.

Quitting smoking is not easy, and many people may need a program to help them quit, but more than 35 million Americans have done it.

by the U.S. Department of Health and Human Services

Fully equipped dental clinic trailer will be at Blackwater Community

A fully equipped dental clinic trailer will be parked next to the Blackwater Community Building from Tuesday, Oct. 12 to Wednesday, Nov. 23.

It will be open every Tuesday, Wednesday and Thursday from 8:30 a.m. to 3:30 p.m.

Anyone interested in getting their dental work done, or who is having a toothache, may come to the trailer to

make an appointment.

Both children and adults will be seen. A dental hygienist will also be available on certain days to provide cleanings and answer questions on oral health.

The dental clinic trailer is provided through the dental program at Sacaton Hospital. For more information call 562-3382.

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Community Calendar

- OCTOBER 10— Columbus Day
- OCTOBER 12— Sacaton Hospital dental clinic trailer will be at Blackwater Community Building through Nov. 23, Tuesdays, Wednesdays and Thursdays from 8:30 a.m. to 3:30 p.m.
- OCTOBER 14— Career Development Exposition, Sacaton, south of Tribal Annex, 9 a.m. to 3 p.m. Employment opportunities, food booths, exhibitors. Call 562-3387.
- OCTOBER 14— Gila River Farms celebration for 20 years in operation. At Gila River Farms, 10 a.m., barbecue at noon. Public invited.
- OCTOBER 15— Volleyball tournament, Jackpot co-ed, Old ballfield, Sacaton. Contact Jay Pedro.
- OCTOBER 16— Volleyball tournament. See October 15.
- OCTOBER 21— Tohono O'odham Rodeo & Fair, Sells.
- OCTOBER 22— Tohono O'odham Rodeo & Fair, Sells.
- OCTOBER 23— Tohono O'odham Rodeo & Fair, Sells.
- OCTOBER 27— Arizona State Fair All-Indian Rodeo. State Fair Grounds. Performances 2 to 4 p.m., 7 to 9 p.m.
- OCTOBER 28— Arizona State Fair All-Indian Rodeo.
- OCTOBER 29— Arizona State Fair All-Indian Rodeo.

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GILA RIVER INDIAN NEWS
Published by the Gila River Indian Community

Urban L. Giff, Editor

Colleen Moyah, Managing Editor

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

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

Tohono O'odham rodeo and fair will go off Oct. 21 to 23

Plans for this year's Oct. 21-23 annual Tohono O'odham Rodeo and Fair in Sells are moving forward, but only after postponing the event was considered.

Problems with the Tohono O'odham tribe's accounting system put money for the event on hold.

Silas Hendricks, Tohono O'odham Rodeo and Fair Committee chairman, said early planning for the rodeo and fair was difficult because a recent reorganization of the tribal government's accounting system meant the committee had no money.

The Tohono O'odham Legislative Council usually sets and adopts its tribal-wide budget, which includes

the Rodeo and Fair Committee, in late August or early September.

This year, however, because of major problems with the tribe's computerized accounting system that began in May and are just now beginning to be cleared up, the council hasn't yet adopted a budget.

The tribal council, however, gave the committee a small amount of money with which to get the event started.

Hendricks said he expects the tribe's accounting system will soon be straightened out and things should be back to normal.

Hendricks said the Rodeo and Fair Committee budget request is

\$31,000.

Plans call for two performances of the rodeo, as well as a junior rodeo on Oct. 21.

Other features will be a pow wow, chicken scratch dances, food and craft sales, arts and crafts exhibits, carnival midway, popover making contest and free band jams.

Also planned are baseball and basketball tournaments, a 10-kilometer run, and a walk to Baboquivari Mountain.

Also planned in conjunction with the rodeo and fair is the Miss Tohono O'odham pageant.

Day care worker guilty of molesting at San Xavier

A man from the Tohono O'odham Nation's San Xavier District who worked at the San Xavier Day Care center pleaded guilty in U.S. District Court to four counts of sexual molestation, and will be sentenced Nov. 11.

Daniel B. Rios pleaded guilty Sept. 7 to the four counts in a plea bargain that will drop another eight counts of abusive sexual contact when he is sentenced.

Rios is free until the sentencing, which will be in U.S. District Court in Tucson at 9 a.m. before Judge Alfredo C. Marquez.

According to federal court records, Rios was indicted in May 1988 for the 12 counts, which took place from May 1985 to Oct. 1987 at the center.

Four different children, all boys, were allegedly the victims of the molestation addressed in the 12 counts.

Love triangle leaves man dead at Santa Rosa

A man from Santa Rosa Village on the Tohono O'odham Nation will be sentenced Oct. 24 after pleading guilty in U.S. District Court to the May 1 stabbing death of another man in what appears to be a love triangle.

Norman Ronald Ventura, 31, initially denied murdering Clarence Molina, but he changed his plea to guilty in mid-August.

According to court records, about a month before the stabbing, Ventura had warned Molina to stay away from his common-law wife, Rita Manuel.

Then on May 1, about 7:30 p.m., Ventura went to Manuel's home to find her and Molina in a room, where he took a knife and stabbed the man once in the chest as he reclined on a bed, according to the records.

Ventura is in custody until the sentencing, which will be before Judge Richard M. Bilby in Tucson.

Gila River Farms marks 20 years with Oct. 14 fete

There will be a celebration and barbecue Oct. 14 to mark the 20th year of the operation of Gila River Farms.

The celebration will begin at 10 a.m., the barbecue will be at noon at the Gila River Farms facility. The public is invited.

The tribal enterprise used to be known as Pima Farms, and in 1968 it was changed to Gila River Farms under new management and under a new farm board.

The enterprise is managed by Jack Palmer, who has served in that position since the conversion.

The farm board is made up of chairman Ardell Ruiz, vice chairman Harry Cruye Jr., secretary Donald Antone Sr., and members Robert Porter and Jay Morago.

Tribal history project is underway for Tohono O'odham

By next summer the Tohono O'odham Nation should be well on its way to having a written tribal history text for use by O'odham students in reservation schools.

A project to write the tribe's history and put it in book form is getting started, according to Rosilda Manuel, head of the Tohono O'odham Education Department's Bilingual Education Program.

The history project is being funded by the Arizona Humanities Council, she said.

"We've never really had a complete tribal history...and the major

objective is to come up with a textbook on tribal history that can be used in all the schools on the nation," said Manuel.

To do the research and writing, the tribe has turned to an outside consultant.

"We've hired Dr. Floyd O'Neill from the University of Utah. He's worked previously with the education department developing two books, 'Lives of the Desert People' and 'History of the Desert People,'" she said.

O'Neill will work with two graduate students from the university along

with a committee of about eight people from various Tohono O'odham tribal government departments, Manuel said.

"One of our initial efforts now," she said, "is going reservation-wide to interview the elderly."

A good history text doesn't come just from documents...you have to combine it with oral history, and this is where our elderly come in," she said.

Research and writing on the project is expected to be completed by next summer.

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OCTOBER 22 - 28, 1988

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TUCSON, ARIZONA

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After boys were chosen, they were given a good scrubbing and a haircut

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

by Robert A. Trennert

Rich (Wellington J. Rich, selected to head the new Indian school at Phoenix) moved ahead with plans for the new school. In April he commissioned architect James M. Creighton to design a main school building. In the meantime he hoped to begin classes in the West End Hotel. Because floods had washed out portions of the Phoenix and Maricopa Railroad, however, the supplies and goods sent by the Indian Office did not arrive in Phoenix until the end of June. Faced with the onset of hot weather and the end of the fiscal year, Commissioner Morgan decided not to hold classes until September.

Boys arbitrarily chosen, parents were suspicious

The Phoenix Indian School officially opened its doors on September 3, 1891, at the West End Hotel. To obtain the necessary students, Superintendent Rich met with Pima Agent Cornelius W. Crouse at Sacaton. The two men arbitrarily selected some forty reservation boys and informed their parents that these children would attend school in Phoenix. Crouse believed that Indian parents would accept the situation because of the school's location just a few miles from the reservation. He also expected that when visiting parents saw their children at work, it would inspire them to become more industrious themselves. Thirty-one boys arrived in town on September 3, followed by ten more a week later. The Phoenix Daily Herald reported great interest among the Indians, but such apparently was not the case. Evidence indicates that the Pima parents were suspicious and uncooperative, hardly willing to have so many children taken from home.

The composition of this first group of "Indian scholars" revealed the essence of the Indian education program. All forty-one students were male, there being no facilities for women at the converted hotel. Rich described the majority as being "raw recruits, who could neither speak or understand English." They ranged from seven to twenty years old, most being between sixteen and eighteen. Despite their age, nearly all the boys were assigned to what would have been equivalent to kindergarten in contemporary American public schools. Bureau schools consisted of eight grades, designated as primary grades one to four, and advanced grades one to four. The superintendent assigned thirty-five of the initial group to primary grade one, where the curriculum called for emphasis on

learning the English language and mastering the first ten numbers. Students also participated in singing, exercises, and marching. Five other boys (with some prior school experience) were assigned to advanced grade one, which stressed reading, arithmetic, penmanship, and geography. Hugh Patton, a Pima, served as the only teacher. The presence of a single teacher is explained by the fact that classroom studies, although an important part of the program, took a secondary position to other considerations.

They were given a good scrubbing and a haircut

Federal guidelines suggested that at least half of the students' time be devoted to industrial work. The bureau wanted Indian pupils taught the skills necessary for them to assimilate into American life at the level they were expected to occupy. This meant that their school life must be regulated and subject to strict discipline. Rich enthusiastically applied these ideas to the first students. Upon entering the school they were given a good scrubbing and a haircut. Their traditional clothing, even if brand new, was discarded, and each received a hat, shirt, pair of pants, shoes, and stockings. The boys were required to do all the necessary domestic chores, including keeping house, cooking, sweeping, waiting on tables, washing and ironing. The day began early in the morning and lasted until 9:00 p.m. (with all aspects of moral and social life well supervised). On Sundays, the pupils were taken to a local Presbyterian church for services and Sunday school, followed by an afternoon of singing and scripture readings. Little wonder some students, who were used to a much different lifestyle, reacted with suspicion.

White farmers wanted 100 young Indians

An important feature of the instructional program was the development of the "outing" system. This policy, which had been part of the federal program for several years and was used at other boarding schools sent students into the community to work for private employers. Intended to give the children practical lessons in a working environment, the outing system also provided a service to the community. Even before school started, local farmers had requested a hundred young Indian students to help during the fruit harvests. Superintendent Rich, of course, could not immediately meet any requests of this nature, but he geared his educational program to prepare Indian youths for entrance into the white working community as soon as

possible by stressing the value of manual labor.

69 Indian students and only one teacher

The West End Hotel proved unsuitable for school purposes. Its sixteen small rooms were not adapted to classroom use, and the cramped living quarters may have added to student discontent. To help Hugh Patton handle the boys, Rich appointed one of the older students, Charles Blackwater, as assistant disciplinarian at a salary of \$80 per year payable in government rations. In spite of the inconveniences, the educational program was pronounced successful and by March 1892, nine of the boys had advanced to primary grade two. In the meantime, work was progressing at the permanent site. In December, 1891, Edward Sunderland received the contract to construct a large, two-story frame school building designed to accommodate 125 students and built to standard BIA specifications, adding only a ten-foot-wide sleeping porch. Cost of the structure was set at \$18,380 and the contract required completion by June 30, 1892. While carpenters were building the school, Rich put his students to work preparing the site. In March some 450 fruit trees and 120 shade trees were set out. By May 6, 1892, everything was ready and the Phoenix Indian School moved to its permanent location. Superintendent Rich visited the Sacaton boarding school on May 25 to obtain some additional pupils. Eight boys and nineteen girls (the school's first) came to Phoenix on May 31. Rich took great care with these pupils, selecting only "healthy" ones and compiling a history of each student which included his Indian and English name, blood quantum, tribe, band, age, sex, physical condition, and parents' name. At the close of the first term, Rich reported that the school was popular with both the white and Indian communities. He had at that time sixty-nine pupils, several buildings, some livestock, and still only one teacher.

The "outing" system, boys were laborers girls were domestics

The 1892-93 school year saw a considerable expansion. Receipt of a \$56,500 appropriation permitted the construction of a large two-story addition to the main school building as well as a bakery, barn, and several outbuildings. This expansion permitted the school to increase its enrollment to 120 local students by the end of 1892 (seventy-three boys and forty-seven girls). A school farm was also put into operation. Apparently some valley residents wanted to see an immediate return on their investment and the school was under considerable pressure to begin the outing program. Yet Rich hesitated in sending his students into the community. He believed they should first be taught good work habits. Consequently, the outing system did not begin until the spring of 1893. Most of the boys were then set to work as seasonal labor on private farms or on school construction at a compensation of one dollar per day. Eleven girls were also put to work as domestics with local families. Rich frankly admitted that he could not meet the demand for student labor. "We have been careful to send out only those girls that were sure to do well," he reported, "as we

could not afford to have any failures at the beginning of this 'outing' business."

Students ridded of indolence and uselessness

During the remainder of the decade construction and enrollment continued to advance. The Indian bureau and Congress were more than willing to provide funds as long as students were plentiful. After 1894, when the school began admitting Papago children, it had an abundance of potential students. The superintendents at Phoenix thus had little trouble in making the school a large, self-contained, model community. In the mid-1890s a second school building, a dining hall and kitchen, a hospital, a laundry, water works, and a general office building were either constructed or planned. By 1897 the plant consisted of twelve major buildings, enabling the school to provide "comfortably" for the 500 Pima, Maricopa, and Papago students. When Superintendent S. M. McCowan penned his annual report on July 30, 1899, he correctly noted that "we are vigorously kicking ourselves free of our swaddling clothes and blooming into masterful manhood." Most of the major improvements were finished by 1899. At that time the institution accommodated over 700 Indian students. Under McCowan's direction (1897-1902) a new school house was constructed, accompanied by a large two-story employees' building and a massive shop building containing enough room to teach six different trades. The resultant school was indeed impressive, with immaculately maintained structures, manicured grounds, and a large professional staff. At the end of the decade, The Arizona Gazette proclaimed it "the largest Indian school in the United States with the exception of Carlisle, and here hundreds of Indian boys and girls were annually transferred from the native condition of indolence and uselessness into civilized and useful members of society."

Phoenix ordinances allowed Indians only during daylight

As the Indian school matured, it established a unique relationship with the city of Phoenix. Being a self-contained entity located away from the downtown area, the institution participated in the community only to the extent permitted by white residents. Generally speaking, local citizens did not want Indians in Phoenix. Beginning in the late 1880s, various municipal ordinances had restricted Indian access to the city to daylight hours for all but the few permanent employees of white businessmen. During the 1890s, most Indians were permitted in town only on business and violators of the law were severely punished by local authorities. The bias against Indians was so strong, in fact, that the census of 1900 lists only three native residents. With an established opposition to permitting "wild" reservation Indians in the city, Phoenixians wanted assurances that Indian students would be well supervised and pose no threat of remaining in town or becoming a public nuisance.

In the next issue, Phoenixians found the "outing" system the most popular aspect of the school.

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