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Commission brings job, education opportunities to disabled B-CS citizens

By Juliette Rizzo
Staff Writer

The Texas Rehabilitation Commission on campus is working to make more education and employment opportunities available to students and citizens of Bryan-College Station who have a physical or mental disability that may prevent them from acquiring a job without assistance.

Sue McBeth, vocational rehabilitation counselor for the A.P. Beutel Health Center, said the Commission identifies those students needing physical or financial assistance because of a disability.

Most large universities have rehabilitation commissions on campus, she said, but the commissions are not part of the universities.

"We're a state agency," McBeth said, "and my job as counselor is to identify anyone here or in the community who may need any of the variety of services we provide. We're not really territorial. We serve anyone we can, including Texas A&M and Blinn students, A&M staff, staff family members and people in the community."

The Commission's main purpose is to identify people needing help and fitting them into a program depending on their individual needs.

"Many different health problems can cause a person to need our services," McBeth said. "Even substance abuse of drugs and alcohol will qualify for consideration in our program."

People with physical, emotional and mental problems qualify for assistance from the Commission.

Physical problems include those that make it hard for people to do

breathe, eat, sit, stand or sleep. Emotional problems include those that make it hard to concentrate, like family conflicts.

"A chronic stutterer or a person who has severe asthma probably doesn't realize anyone can help them, but they can qualify for our services, too," McBeth said.

To qualify for the program, it

must be clear that the problem keep the student from being work.

"For people who have problems," McBeth said, "a job can be hard. That's why we come in. We can provide the with physical and financial aid, academic counseling and tutors."

Signs built to mark A&M boundaries

By Fiona Soltes
Staff Writer

Construction has begun on markers defining boundaries of the Texas A&M campus.

The brick and steel panels being built at the corners of University Avenue and Texas Avenue and Jersey Street and Texas Avenue are part of the second phase of a project that included construction of the west-end marker on the corner of University Avenue and FM 2818.

Gene Ray, director of grounds maintenance, said the markers are a necessary addition to the University.

"It was time to lineate the property and let people know that these are the boundaries of Texas A&M," Ray said.

The funding for the project, which comes from permanent university fund bonds, does not

include maintenance of the markers, he said.

"It would be nice to have money for maintenance, but the type of funding is based on age, not on what goes on it," he said.

Bill Scott, project manager for facilities construction, said more than \$230,000 has been allocated for the contract.

"The amount has increased several times above the original contract," he said. "We discovered some unknown ground conditions, including pipelines that needed to be paired, which required additional funds," Scott said.

The project is scheduled for completion by Feb. 14, 1989, days after the original marker begin construction was given.

Tonkawa Indians enraged by historians denial of tribal cannibalism

Tonk Valley, named for the Tonkawa Indian tribe, is a small community that was once the home of Indians whose eating habits and very existence are still debated.

Some say the Tonkawas practiced ritualistic cannibalism. Some historians believe the tribe is now extinct. And that belief has Tonkawa tribal members enraged. The Tonkawas were in Young County southwest of Graham, Texas, for four years from 1855-59, historians say. Stories of cannibalism are known to Tonk Valley residents, a part of the past Tonkawas do not deny.

But, in Tonkawa, Okla., Don Patterson, vice president of the Tonkawa Indian Agency and a Tonkawa Indian, is disgusted that the tribal enrollment of 280 is not recognized by historians. He said he has two books published by Texas authors that state the tribe is gone.

"That is like me sitting in my own little shell and saying there are no Texans," Patterson said.

Patterson says that Tonkawas did consume human flesh as a part of a ritual. Tonkawas believed in "associative magic" — that tribesmen could gain a dead person's powers by consuming his flesh. For the same reason, Indians wore eagle feathers to gain the keen senses of an eagle, Patterson said.

"Cannibalism among native people was common all across the world. The trouble today is people conjure up images of Robinson Crusoe and Tarzan," Patterson said.

Tonkawa warriors served as scouts for the Army. Tonkawas once proclaimed that "Comanche meat is better than bear meat," according to the book "Indian Tribes of Texas." The book also claims the Tonkawas have vanished.

"Tonkawas do exist as a tribal entity. An Indian is a cultural definition not a blood definition," Patterson said.

In July 1855, the Tonkawas set up five different villages on the Brazos Reservation in what is now Tonk Valley, historians said.

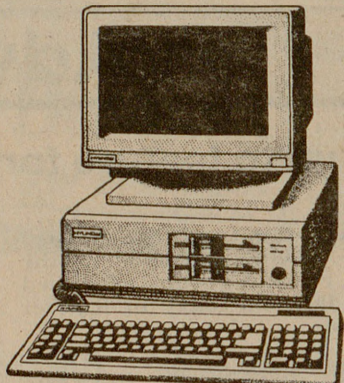
An archivist at the Fort Belknap Archives, Bart Ledbetter, said cannibalism cases were few and far between and only the results of starvation that the tribe was from being forced by the Army to walk from Young County to a reservation near present-day Anadarko, Okla.

According to settlers' descriptions of a Tonkawa camp, the men sat around in fine jewelry while women, who wore body tattoos, went about their topless. The Tonkawas decorated their faces by painting or tattooing black lines from their foreheads to their nostrils. They did not like farming and were nomadic hunters who often starved during winter on reservations.

The most drastic decline of the tribe began in 1859, when the tribe of 258 was forced to walk to Indian Territory. Shawnee, Caddoes and Delaware Indians, along with other tribes, massacred most of the remaining Tonkawas in 1862, the historian said. After the 1862 massacre, survivors returned to Texas and lived around Fort Griffin until 1885, Ledbetter said.

Patterson said the mixture of rival Indians in Indian Territory had the same effect as if a cat were thrown into a cage at a dog kennel. He said his people's enemies of the tribes sent there and the massacre were inevitable.

A Tonk Valley historical marker near Texas is partly the work of Thomas M. Choate, who was west of the Brazos Reservation site. He made the location of the marker.



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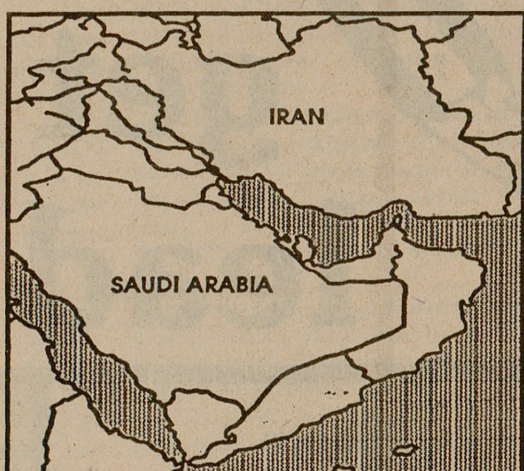
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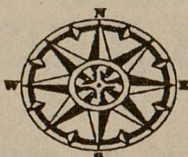
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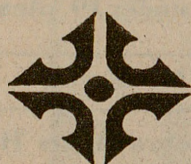


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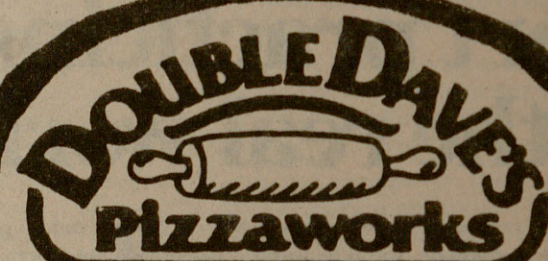


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