

**Employee Picnic Horse Shoe Tournament • Friday, September 4<sup>th</sup>**  
 Submitted by: *Blake Watahomigie*

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**2015**

**EMPLOYEE PICNIC  
 BLIND DRAW HORSESHOE  
 MIXED TOURNAMENT**

*Twenty*

**Friday, September 4, 2015**

**1st PLACE: \$250.00**  
**2nd PLACE: \$150.00**  
**3rd PLACE: \$100.00**

**Sign up by Thursday, September 3<sup>rd</sup> BEFORE 2:00PM**  
**NO EXCEPTIONS**

**HUALAPAI TRIBE  
 EMPLOYEES  
 — ONLY —**

*Contact Information:*  
 Shawnee Munoz  
 Hualapai Tribal Office  
 (928) 769-22216



**Hualapai  
 Tribe  
 Regular  
 Council  
 Meeting**

**Thursday,  
 September  
 10<sup>th</sup> at 8AM in  
 the Hualapai  
 Tribal Cham-  
 bers**



# Employee Picnic Contest Information • Friday, September 4<sup>th</sup>

Submitted by: Terri Hutchens | EPCH/KWLP Radio Station

**KWLP 100.9 FM**



## Employee Picnic Contest Information

**JOIN DJ DANO OF THE MORNING HOEDOWN!**

**HE'LL BE DJ'ING AT THE EMPLOYEE PICNIC**



**SEPTEMBER 4, 2015 , 20 PINES**

**DANCE AND A LIP SYNC CONTESTS!**

**YOU DON'T WANT TO MISS IT!!!**



**"THE PEACH"**



### PRIZES

**1ST PLACE:** Boom box valued at \$60\*

**2ND PLACE:** Boom box valued at \$30\*

**3RD PLACE:** Radio valued at \$10\*

*\* and a KWLP swag bag!*

**The Hualapai Nation's local radio station**





*Gamyu* newsletter articles are due every other \***FRIDAY(S)**, the week before tribal pay week by 5:00 p.m.

Please remember to attach the **Information Sheet** with your articles and no ANONYMOUS submissions please.

- **Article Deadline:** Friday, September 4<sup>th</sup>
- **Next Publication:** Friday, September 11<sup>th</sup>

*Kevin Davidson*  
*Planning Director*

**Notice of Construction • Began on Monday, August 24<sup>th</sup>**  
*Submitted by: Indian Health Center | Peach Springs Health Center*

## Notice of Construction

**Resurfacing of the Peach Spring Health Center parking lot will begin on August 24<sup>th</sup>.**

**One half of the parking lot will be closed for several days, and then the other half for several days.**

**The parking lot area outside the main entrance will be closed for several weeks while the asphalt pavement and sidewalk are removed and replaced.**

**Signs will be provided for patient access during the construction.**

**Thank You for your patience during the construction.**

**Begins 08/24/15**



**Livestock Forage Disaster Program 2015 Drought Relief Sign-Up • Friday, September 4<sup>th</sup>**  
*Submitted by: Teresa Honga | Intertribal Agriculture Council*

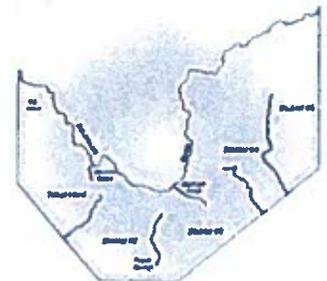


United States Department of Agriculture – Flagstaff Farm Service Agency

## AZ Farm Service Agency

### Livestock Forage Disaster Program "LFP" 2015 Drought Relief Sign-up

Livestock producers on the Hualapai Nation are eligible to apply for LFP program benefits for 2015. Producers who possess a Hualapai grazing permit for 2015 and own livestock that were grazing rangeland during 2015 may apply for LFP benefits.



**You must provide your 2015 Hualapai grazing permit receipt in order to apply!**

**Representatives from the Flagstaff FSA Office will be in Peach Springs to take LFP applications on:**

**Friday, September 4, 2015 - 9:00 am to 2:00 pm**

**at the Hualapai Natural Resources Office**



**For more information, contact the**  
**USDA Farm Service Agency**  
**1585 S. Plaza Way, Ste 120 • Flagstaff, AZ 86001-7156**  
**Phone Number (928) 774-2401 Ext. 2**



### RFP Tribal Energy Development & Capacity Building • Due by Tuesday, September 1<sup>st</sup>

Submitted by: Kevin Davidson | Hualapai Planning Department

#### Request for Proposals

The Hualapai Tribe of Arizona is soliciting Request for Proposals (RFPs) for Tribal Energy Development and Capacity Building. The Tribe has been awarded a Tribal Energy Development Capacity building grant from the US Department of the Interior, Bureau of Indian Affairs, Indian Energy and Economic Development to:

- provide technical training for tribal members to become proficient in the design and installation of energy systems is the desired outcome with the aim of preparing participants to pass the NABCEP Entry Level Exam. Such knowledge may be applied to larger renewable energy systems.
- determine the current level of the Tribe's technical and administrative capacity for: 1) operating the mini-grid at Grand Canyon West, 2) securing a PPA for a utility-scale solar power plant, 3) owning and managing the potential utility-scale solar farm, 4) running an apprenticeship program to design and install renewable energy systems on homes and public buildings, 5) managing the federal hydropower allocation, 6) negotiating leases for utility rights-of-way, and 7) establishing and operating a Tribal Utility Authority.

The two RFPs close on September 1, 2015, at 4:00 PM Arizona Time. All questions must be submitted in writing and may be sent via email to the individual listed below. All bids shall be submitted to:

Kevin A. Davidson, Director  
Hualapai Tribe Planning & Economic Development Department

Mail to: P.O. Box 179 or Deliver to: 887 W. Highway 66  
Peach Springs, Arizona 86434

Phone: (928) 769-1310 Ext. 22 | Fax: (928) 769-1377 | [kdavids@hualapai-nsn.gov](mailto:kdavids@hualapai-nsn.gov) | [www.hualapai-nsn.gov](http://www.hualapai-nsn.gov)

### RFQ Engineer Consultant Services Integrated Solid Waste Management Plan • Due Friday, Sept. 11<sup>th</sup>

Submitted by: Kevin Davidson | Hualapai Planning Department



**HUALAPAI TRIBE**  
*Hualapai Indian Reservation*  
*Public Services*  
P. O. Box 179  
Peach Springs, Arizona 86434  
Phone (928) 769-2216  
FAX (928) 769-2343

## REQUEST FOR STATEMENT OF QUALIFICATIONS ENGINEER CONSULTANT SERVICES INTEGRATED SOLID WASTE MANAGEMENT PLAN

Issue Date: August 21, 2015

Requests for Information Due Date and Time: September 03, 2015 @ 4:00 pm AZ time

Proposal Due Date, Time, and Location: September 11, 2015 @ 4:00 pm AZ time, Public Services Office

The Hualapai Indian Tribe (Tribe), through the Tribal Council and the Public Services Department, seeks statement of qualifications from a qualified Architect-Engineer (A-E) contractor to prepare an Integrated Solid Waste Management Plan (ISWMP) for the Peach Springs and Buck & Doe communities, on the Hualapai Indian Reservation (Reservation).

#### I.Scope of Work

The A-E contractor shall provide professional services to prepare an ISWMP for the Tribe in Peach Springs and Buck & Doe, Mohave County, Arizona. The ISWMP shall include strategies to manage all types of waste in the community in a long-term, environmentally responsible, and sustainable manner. The plan shall also evaluate current department costs, such as transportation, O&M, and propose improvements to reduce costs. Recommendations will incorporate existing policies, procedures, collection data, field data performance collected during a waste flow analysis. The deliverable will include a living document that can be referred to on a daily basis and changed as the Tribe's needs and situation change. A detailed RFQ can be obtained from Mr. Leland Cardy at the Hualapai Solid Waste Division 928-769-6428.

[LCARDY@HUALAPAI-NSN.GOV](mailto:LCARDY@HUALAPAI-NSN.GOV)



## ITCA Tribal Water/Wastewater Operator of the Year Award

Submitted by: Patsy Boney



July 28, 2015

Dear Mr. Patchon,

The National Tribal Water and Wastewater Operator Certification Program at the Inter Tribal Council of Arizona, Inc. (ITCA) is pleased to announce that you have been nominated for the 2015 ITCA Tribal Water/Wastewater Operator of the Year award. Being nominated for this award is an honor in and of itself, for it signifies that others recognize and value all of your hard work and dedication. Specifically, Philip Wisely has nominated you because he believes you deserve recognition for your outstanding contributions to the operation, maintenance, and protection of a Tribal community's drinking water and wastewater systems. The nomination included the following excerpt:

*"James is the type of operator everyone wished they had. He cares about the people and does everything he can to ensure the systems he operates produce high quality water in sufficient quantity to meet our needs. Jim used his knowledge as an electrician to improve the installations of the new systems, enhancing their reliability and pushing for the incorporation of valuable features. This has gone a long way towards helping to ensure the health and safety of the Hualapai People."*

The nominees and the selected 2015 Operator of the Year awardee will be announced and recognized during a special award ceremony at the Tribal Water & Wastewater Operator Working Group Meeting on August 26, 2015, in Phoenix, Arizona. ITCA invites and encourages your presence at the Workgroup Meeting on Wednesday, August 26, 2015. Travel expense reimbursement is available for your cost accrued by attending the meeting. ITCA looks forward to seeing you there. Congratulations on your nomination!

If you have any questions, please contact me or Mr. Brian Bennon, Tribal Water Systems Program Manager, at (602) 258-4822. Thank you for your attention on this matter.

Sincerely,

Maria Dadgar, MBA  
Executive Director  
Inter Tribal Council of Arizona, Inc.

Copies: Philip Wisely

Ak-Chin Indian Community  
Cocopah Tribe  
Colorado River Indian Tribes  
Fort McDowell Yavapai Nation  
Fort Mojave Indian Tribe  
Gila River Indian Community  
Havasupai Tribe  
Hopi Tribe  
Hualapai Tribe  
Kaibab Band of Paiute Indians  
Pascua Yaqui Tribe  
Pueblo of Zuni  
Quechan Tribe  
Salt River Pima-Maricopa Indian Community  
San Carlos Apache Tribe  
San Juan Southern Paiute Tribe  
Tohono O'odham Nation  
Tonto Apache Tribe  
White Mountain Apache Tribe  
Yavapai-Apache Nation  
Yavapai-Priscott Indian Tribe

“Celebrating the Talents & Crafts of our Hualapai People” • Begin Monday, September 21<sup>st</sup>  
Submitted by: Hualapai Planning Department

# “Celebrating the Talents & Crafts of Our Hualapai People”

**Four Categories**

**Male & Female Contestants**

**Children: 3-12**

**Teen: 13-17**

**Adults: 18-55**

**Elders: 56 and Over**

**ENTRY DEADLINE:**

**September 14, 2015 5:00 PM**

Pick up and return entry forms from and to the Youth Services

Hualapai Health Education & Wellness Center 488 Hualapai Way, Peach Springs, AZ

*Mr. & Mrs. Hualapai Day's  
Pageant*



**Monday September 21, 2015**

**6:00 PM**

**Hualapai Tribal Gym**

**930 Rodeo Way, Peach Springs, AZ**

**Free Admission**

**NO LATE ENTERIES WILL BE ACCEPTED & LATE ARRIVALS WILL NOT BE JUDGED**

**Contestant must be an enrolled member of a Federally Recognized Indian Tribe.**

For more information call Pete Imus or Vensl Coochwyte Hualapai Youth Services, 928-769-2207

# “Celebrating the Talents & Crafts of Our Hualapai People”

## Fry - Bread Making & Eating Contest

### Downtown by the Courts

**TUESDAY SEPT 22, 2015**

**5:30 PM - FRY - BREAD MAKING**

**6:00 PM - FRY - BREAD EATING**

**For Info & Entry Forms Contact Charlene @**

**928-769-2207**





# Cradle-Board/Baby Contest

*"Celebrating the Talents & Crafts of Our Hualapai People"*

*Wednesday September 23, 2015*

*Multi-Purpose Building*

*5:00 pm*

*Peach Springs, AZ*

*"Free Admission"*

**Four Categories**

**Male & Female Contestants**

**0 -6 Mos. Cradle-Board**

**12-24 Mos.**

**0-11 Mos.**

**25-35 Mos.**

**Entry Deadline:**

**September 16, 2015 by 5:00 PM**

**Pick up and return entry forms from and to the**

**Youth Services Office, Hualapai Education & Wellness Center**

**488 Hualapai Way, Peach Springs, AZ.**

**NO LATE ENTERIES WILL BE ACCEPTED & LATE ARRIVALS WILL NOT BE JUDGED**

**Contact Info: Vensi Coochwytewa 928-769-2207**

**Jackie Marshall 928-769-2216**

**Contestants must be a descendant of a federally recognized Indian Tribe.**

# Celebrating the Talents & Crafts of Our Hualapai People

## Hand Drum Singing Contest

**1st, 2nd & 3rd Place**

**Winners**

**(CASH PRIZES)**

**All Ages Welcome!**

**Wednesday September 23, 2015**

**6:00 PM**

**Hualapai Tribal Gym**

**Sign ups will begin day of event at 4:00 PM**

**And will close at 5:30 PM**

**All Singers are encouraged to attend!**

**For more Information call Pete Imus or Vensi Coochwytewa Hualapai Youth Services, 928-769-2207**



# Celebrating the Talents & Crafts of Our Hualapai People



## Bird Gathering & Contest

Five Categories

Male & Female 1st, 2nd & 3rd Place Winners

(CASH PRIZES)

Tiny Tots: 0-6

Children: 7-12

Youth: 13-18

Adults: 19-54

Elders: 55 and Over

Sign ups will begin day of event at 4:00 PM

And will close at 5:30 PM

Wednesday September 23, 2015

6:00 PM

Hualapai Tribal Gym

**All Bird Singers and Dancers are encouraged to attend!**



For more information call Pete Imus or Vensi Coochwytewa Hualapai Youth Services, 928-769-2207

### Substitute Teaching Positions

Submitted by: Connie Hunter | Peach Springs Elementary School

#### Substitute Teaching Positions

Peach Springs Unified School District is seeking skilled, enthusiastic individuals to join our substitute-teaching group. Our mission is to help students excel and we are seeking qualified personnel who will align well within our school environment on the Hualapai Nation. Our school offers highly competitive rates and flexible scheduling. If you meet the minimum qualifications, we have assignments available. We will assist you with forms and process information upon request. If you want to join our team, please contact our school and request an Identity Verified Prints (IVP) Fingerprint Card and early release forms for immediate employment.

To apply please visit our website at: <http://www.psusd8.org/> and submit your resume, and if you have questions, please call (928) 769-9034.



### PSUSD #8 Employment

Submitted by: Michelle Zephier | Planning Department

## Peach Springs Unified School District

(4-day week school)

Is now accepting applications for the following positions:

- ART TEACHER K-8**
- 2ND GRADE TEACHER**
- 6-8 MATH TEACHER**
- FULL-TIME BUSINESS MANAGER**

Please contact Jaime Cole, Superintendent at 928-769-9034 for questions.

[www.psusd8.org](http://www.psusd8.org)

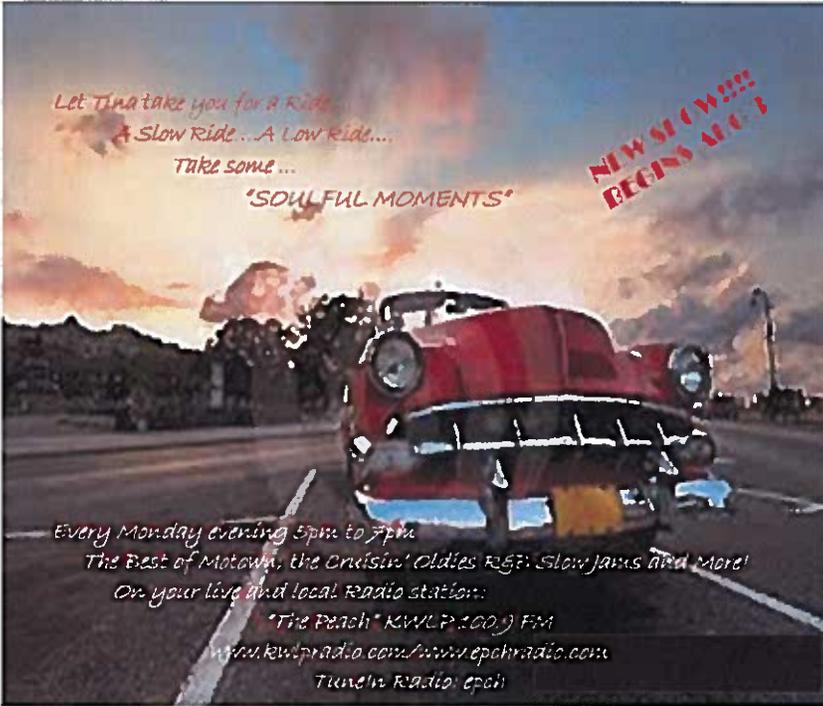
Located Southern Rim of the Grand Canyon

### KWLP/EPCH Radio Promos

Submitted by: Terri Hutchens | KWLP/EPCH Radio Station

Let Tina take you for a Ride...  
A Slow Ride... A Low Ride...  
Take some...  
"SOULFUL MOMENTS"

**NEW SHOWS BEGIN AT 7**



Every Monday evening 5pm to 7pm  
The Best of Motown, the Cruise! Oldies R&B, Slow Jams and More!  
On your live and local Radio station:  
"The Peach" KWLP 100.9 FM  
[www.kwlpradio.com](http://www.kwlpradio.com) / [www.epchradio.com](http://www.epchradio.com)  
TuneIn Radio: epch

**LISTEN TO THE WORLD'S RADIO**

 **tunein**

YOUR LIVE AND LOCAL RADIO STATION

**DOWNLOAD AND SEARCH: EPCH**

The Hualapai Nation's Local Radio Station

**KWLP 100.9FM**

All Kinds of Music for All of Peach Springs



**KWLP**  
"The Peach"  
Invites you to have some fun!



Listen to your live and local Radio station!  
Online at: [www.kwlpradio.com](http://www.kwlpradio.com)  
[www.epchradio.com](http://www.epchradio.com)  
On your Cell at: TuneIn Radio: epch



Call In DIRECT to your favorite DJ and request your favorite artists or songs or just visit!  
The new call in number is:  
**(928) 769-1090**



Call in Direct and make live shout outs to special people on Special occasions!  
The new call in number is:  
**(928) 769-1090**

Or, if you're shy....you can send us a Facebook message on the station or show Facebook pages ,call staff at (928) 769-1110 or contact us through the website! We look forward to hearing from you!

# WE LOVE OUR VOLUNTEERS



*"The Peach."*



*The Hualapai Nation's Live and Local Radio Station  
Proudly Announces and Congratulates  
August Volunteer of the Month:*

## *Wanda Zuasula*



*Wanda J currently hosts Native Noon Hour; week days 12:00pm to 1:00pm. She gives up her lunch break every day to bring Peach listeners a fun mix of native American contemporary music including pow wow, chicken scratch, reg country, rock and urban. Her show also brings listeners native news, pow wow and rodeo schedules and native comedy. Have lunch with Wanda J and check it out, if you aren't already a follower.*

*Wanda also serves on the station's Advisory Committee. She supports the station even more by volunteering at community events, donating her voice talent to public service announcements, promotions and advertising and regularly donating music. Staff can count on her to be prepared, compey with station guidelines and be receptive to input and ideas. Wanda maintains a Facebook page for her show at "Wanda J." Like her! We sure do! Thanks for all you do Wanda J!*

*There are lots of opportunities to join the Peach volunteers! Call 769-1110.*



## Inducted into the Arizona 4-H Hall of Fame

Submitted by: Gerald Olson

FOR IMMEDIATE RELEASE  
AUGUST 10, 2015

Contact: Gerald W. Olson  
Extension Agent, 4-H  
(928) 753-3788

**CAPTION:** Jerry and Leon Hughes, of Truxton, AZ where inducted into the Arizona 4-H Hall of Fame on Wed August 5th at the University of Arizona Cooperative Extension Conference awards luncheon. Jerry Hughes is presented the HOF award by Gerald Olson, Mohave Co 4-H Youth Development Agent.



### JERRY & LEON HUGHES INDUCTED INTO THE ARIZONA 4-H HALL OF FAME

(Tucson) - Jerry and Leon Hughes, of Truxton, Az where inducted into the Arizona 4-H Hall of Fame on Wed August 5th at the University of Arizona Cooperative Extension Conference awards luncheon. The Hughes' volunteer leaders in the Mohave County 4-H Youth Development program joins others from Mohave County to receive the honor, including, Cyndi Roer, Judith Lent, Linda Short, Shelli Whaley, Rosemary Sullivan and Gary Watson.

Leon and Jerry Hughes were both 4-H members as young adults, with Leon being a 4-H member in Reydon, Oklahoma raising Market Beef and Jerry in Socorro County, New Mexico where she raised the Grand Champion Market Beef in 1955. It just seemed natural to have their children and grandchildren become 4-H members. Once moving to Arizona in 1966 their oldest daughter became a 4-H member in 1969. They would become co-leaders with Frank and Frances Hunt for the Peach-Trux-Val-Berry 4-H club, where members came from the community's of Peach Springs, Truxton, Valentine and Hackberry, Arizona.

They both were very active with the market animals and in Livestock judging contests that were held throughout Mohave County not only taking their children but other club members as well. In 1973 Peach Springs branched off into their own club so Leon and Jerry started the Truxton 4-H club and were Volunteer Leaders until 1981.

"Even after our children had all graduated it was just natural to still help the 4-H kids in our community" said Jerry. They both were continued volunteering with the Peach Springs 4-H club and the 4-H clubs that their Grandchildren were members of in Kingman. Leon helped the members of the club in Peach Springs with feeding problems, training and showing of their animals until 2008 when he became ill and passed away in 2009. "Times sure have changed since 1969 with how animals are groomed and shown. 4-H is a great way to teach our children responsibilities and how to set and reach their goals in life" said Jerry.

For a complete list of Arizona 4-H Hall of Fame inductees go to [http://cals.arizona.edu/4-h\\_foundation/history.html](http://cals.arizona.edu/4-h_foundation/history.html)

4-H is the educational program of The University of Arizona, Mohave County Cooperative Extension, offering programs to youth on an equal opportunity basis.

For more information on this and other 4-H Programs, contact the University of Arizona, Mohave County Cooperative Extension Office, at 101 E Beale St Ste A, Kingman, Arizona, 86401, or phone (928) 753-3788.

###

*New Show!*

FLY HIGH

*...with God as your guide!*

Take flight with Brother Walt...  
 Sunday mornings at 10:00 a.m.  
 For an hour of uplifting:  
 \*Native Christian talk  
 \*Christian Music  
 \*Prayer and Praise  
 \*Info on Native Christian Events

On the Hualapai Nation's local radio station, "The Pouch"  
 A 24/7 live FM and HDX. Listen at www.civilization.com

### Hualapai Advisory Committee Meeting Minutes

Submitted by: Barbara Tinhorn

#### Hualapai Advisory Committee Meeting for August 18, 2015

- I. Upcoming Events
  - August 24th or 25th Gila River District 6 visit. Not sure what date they want to visit the Skywalk. A sign up list for 10 people to go with them is posted.
  - Sept. 3rd 2015—Town Day
  - Sept. 4, 2015—Hualapai Employee Picnic (Center will be closed)
  - Sept. 9, 2015—BINGO 12-1:00pm (need prizes)
  - Sept. 17-19, 2015—Mohave County Fair
  - Sept. 21-24, 2015—Indian Week (don't know yet which day is the parade day but will need help for doing the float)
  - Sept. 15-16, 2015—26th Annual Aging Conference. Sue and I (Barbara) will be going because I am the representative and Sue is the alternate.
- II. Any Concerns

### List of Unclaimed Per Capita Checks/Address Change Form • IMPORTANT INFORMATION

Submitted by: April Siewiyumtewa | Hualapai Tribal Administration

#### LIST OF UNCLAIMED PER CAPITA CHECKS FOR 2012-2014

\*THE PEOPLE LISTED BELOW MAY HAVE ONE OR MORE OUTSTANDING UNCLAIMED CHECKS

ADAM LEPLEY	DAVID ZANINI	JOSHUA LEY	TAMMY LEDBETTER
ALEC IMUS	DEAN WILDER JR.	JUDITH PALMER	TIMOTHY HUNTER JR.
ANGELO QUERTA	EFFIE MENDOZA	LEONARD KELUCHE	VIRGINIA HARRIS
AUSTIN KEELE	EUGENE EDMONDSO	MARK JOHNSON	WILLIAM BARTLETT
BEVERLY MARTIN	FLORA MAHONE	MICHAEL HARRIS	
BRADLEY WELLINGTON	FREDERICK HUNTER	MICHAEL TOVEN	
BRYAN MAJENTY	GARNETT HANNA	OPAL TOKESPETA	
CARLISLE HAVATONE	GREGORY DAVIS	PATRICK JACKSON	
CEDRIC HILL	JANICE DAVIS	PAUL TOKESPETA	
CHEYENNE CRAWFORD	JOHNNIE WHITEROCK III	REGINA EDMONDSON	
CONDOLA HILL	JOLENE FREDERICK	SAMANTHA LODGE POLE	
CREDELL HARRIS	JORDAN JENSON	TAFT CLARK	



**\*PLEASE CALL APRIL SIEWIYUMTEWA AT HUALAPAI TRIBAL OFFICE (928) 769-2216 FOR ANY UPDATED INFORMATION. PLEASE NOTE THAT CHECKS WILL ONLY BE RELEASED ONCE THE ACTUAL PERSON LISTED CALLS IN AND WILL NOT BE RELEASED TO FAMILY MEMBERS.**



Just a reminder that any new address change updates must be made by filling out the new Address Change Form. The form can be found in the Camyu, on the Tribal website, and at the Tribal Office.

Please note that this applies to all vendor checks including per capita and gaming assistance requests. **If your address has changed recently you must fill out the Address Change Form to change it.**

Phone calls, faxes, texts, emails, gaming asst applications, or other documentation will not be accepted in place of the Address Change Form.

Addresses that are not updated properly may cause a delay in the check making process including vendor checks, school clothes and other gaming assistance requests.

If you are unsure whether your address is updated please call the Tribal Office and double check.

**SEE NEXT PAGE FOR ADDRESS CHANGE FORM\*\***



# HUALAPAI TRIBAL NATION

P.O. Box 179, Peach Springs, AZ 86434 Phone (928) 769-2216 Fax (928) 769-2343

## ADDRESS FORM

FIRST NAME \_\_\_\_\_ M.L. \_\_\_\_\_ LAST NAME \_\_\_\_\_

D.O.B \_\_\_\_\_ TRIBAL ENROLLMENT NUMBER \_\_\_\_\_

MAILING ADDRESS \_\_\_\_\_

TELEPHONE: \_\_\_\_\_ SOCIAL SECURITY # \_\_\_\_\_

(ALL INFORMATION ABOVE IS REQUIRED, FORM WILL NOT BE VALID UNLESS FILLED ENTIRELY)

\_\_\_\_\_  
SIGNATURE

\_\_\_\_\_  
DATE

(Form must be returned by November 15th, 2015, no exceptions will be made, to ensure correct mailing)

**I UNDERSTAND THAT:**

1. It is my duty to keep the Finance/Enrollment Departments informed of my current mailing/contact information.
2. I understand all checks will be mailed and no pick-up is available.
3. I understand if I fail to inform departments of my current address and check is mailed to an old address I will be responsible for any bank fees or stop check fees associated with reissuing a new check.
4. The Hualapai Tribe is not responsible for lost checks resulting in my failure to provide a correct mailing address.
5. The Hualapai Tribe is not responsible for any taxes owed or court orders in place that may garnish my funds, which may include but not limited to: community debts, child support, or restitution.
6. I agree that any per capita distribution for me or for any I receive for my child (ren) is considered "taxable income". I acknowledge that payment of these taxes is my responsibility.
7. I recognize and accept that receipt of a per capita distribution may affect my eligibility for state and federal benefits, which may result in a loss or reduction of benefits.
8. I understand that any time my address changes it is my responsibility to fill out this form, no phone calls, emails, or texts will be accepted.

(Please see reverse side for Notary)



**\*This form must be notarized\***

COUNTY OF \_\_\_\_\_ )

STATE OF \_\_\_\_\_ )

The foregoing instrument was acknowledged before me this \_\_\_\_\_ day of \_\_\_\_\_

20 \_\_\_\_\_ by \_\_\_\_\_.

Notary Public \_\_\_\_\_

**RETURN FORM TO:**

**HUALAPAI TRIBE FINANCE DEPT  
P.O. BOX 179  
PEACH SPRINGS, AZ 86434**

**FORM CAN EITHER BE MAILED OR  
RETURNED TO TRIBAL OFFICE. ORIGINALS  
ONLY. NO FAXES OR EMAILS EXCEPTED**

**For questions contact: Wanda Easter  
or April Siewiyumptewa at (928) 769-  
2216 at Hualapai Tribal Office.**



**Recall Ordinance Survey • Please return survey to Louise Wood or Darlene Bender**

*Submitted by: Darlene Bender*

The Recall Ordinance Development Committee is requesting feed back from the Hualapai community in the development of a Recall Ordinance in accordance with Hualapai Tribal Constitution Article IV, Section 12, Recall.

- **IT IS NOT** the same as the **ELECTION ORDINANCE**
- **IT IS NOT ATTEMPTING TO CHANGE** or **AMEND A CURRENT ORDINANCE**
- **IT IS NOT** being developed by the Election Board
- **IT IS NOT** attempting to diminish your rights as a tribal member to recall any leader

The Recall Ordinance:

- **WILL** clearly define the Recall process for the Election Board and Petitioner
- **WILL** strengthen cooperation between the Election Board and Petitioner
- **WILL** establish guidelines for all Election Boards - instead of the "make it up as we go along"

Currently when a tribal member initiates a recall petition for a tribal council member it goes as follows:

1. Enrolled Hualapai tribal member writes a letter, takes it to the Election board and either gets a recall petition from the election board or not
2. The Election Ordinance requires "specific reasons why the council member" should be recalled
3. The petitioner has 60 days to collect 20% of eligible voters signatures
4. The signed recall petition is returned to the election board.
5. The election board coordinates a special/recall election according to the Election Ordinance

Issues With Recall Process may or may not be one of the following examples: not enough notice is given of voting date, absentee ballots are not allowed, etc.

Excerpts of the Hualapai Tribal Constitution and the Hualapai Election Ordinance have been included for your review.

**Hualapai Election Ordinance, 2013**  
**ARTICLE XVIII - RECALL ELECTIONS**

**Section I. Recall Elections.**

Recall elections shall be conducted in accordance with Article IV, Section 12 of the Hualapai Constitution which states:

- a) **Any member of the Hualapai Tribe of voting age shall have the power to initiate recall proceedings against a council member by filing with the Election Board a written statement giving specific reasons why the council member in question should be recalled;**
- b) **In order to force a recall election, the tribal member(s) circulating the petitions shall collect the signatures from twenty (20) percent of the eligible voters of the Tribe;**



- c) A maximum of three (3) members of the Tribal Council may be recalled at a time;**
- d) Individual petitions shall be circulated for each council member who is subject to recall;**
- e) A council member who is successfully recalled shall not be returned to office and must wait four (4) years from his final day in office before being eligible to run for office again or to be appointed to fill a vacancy;**
- f) The Tribal Council shall adopt ordinances to carry out the details of this section.**

**Section 2. Recall Election Procedures.**

- a) All recall proceedings shall be administered by the Election Board. The Election Board which served in the last preceding general election shall serve as the Election Board for any subsequent recall proceedings. The Tribal Council shall not have jurisdiction over recall proceedings and it shall not exercise its authority to remove members of the Election Board in such a way as to impede a recall proceeding.**
- b) A recall election shall be considered a special election and shall be conducted in accordance with all applicable provisions of the Hualapai Constitution and appropriate ordinances.**
- c) A tribal member or petitioner who wishes to initiate recall proceedings against a Tribal Council member shall collect signatures from tribal members on official petition forms.**
- d) The Election Board shall issue official petition forms to the petitioner who shall have sixty (60) days to collect the appropriate number of signatures from tribal members. The Election Board shall inform the petitioner of the number of signatures needed for a valid petition.**
- e) The official petition form shall include the allegations on the top of each page and shall include spaces for twenty (20) signatures per page.**
- f) The Election Board shall verify the signatures on a recall petition within ten (10) days of receipt of a recall petition.**
- g) The Election Board shall give the person who is subject to recall the opportunity to respond to the charges in writing. Any response from the person who is subject to recall shall be placed on the ballot in the special recall election.**
- h) The official ballot used in the special recall election shall include the statement from the petitioner and the written response, if any, from the person who is subject to recall.**
- i) A majority vote of the eligible voters voting in a special recall election shall determine the success or failure of the recall election.**
- j) The results of the recall election shall be final.**

**Hualapai Tribal Constitution  
Article IV, Section 12, Recall**

- a) Any member of the Hualapai Tribe of voting age shall have the power to initiate recall proceedings against a council member by filing with the Election Board a written statement giving specific reasons why the council member in question should be recalled;**



- b) In order to force a recall election, the tribal member(s) circulating the petitions shall collect the signatures from twenty (20) percent of the eligible voters of the Tribe;
- c) A maximum of three (2) members of the Tribal Council may be recalled at a time;
- d) Individual petitions shall be circulated for each council member who is subject to recall;
- e) A council member who is successfully recalled shall not be returned to office and must wait four (4) years from his final day in office before being eligible to run for office again or to be appointed to fill a vacancy;
- f) The tribal Council shall adopt ordinances to carry out the details of this section.

Please take the time to complete the following survey. The recall process can be improved by developing a Recall Ordinance; we would appreciate your feedback.

### **RECALL ORDINANCE SURVEY**

**1. Where do you live?**

**2. If you were to change how people recall council members, how would you change it?**

**3. When circulating a recall petition, should there only be one person (petitioner) circulating it or a bunch of people (petitioners)?**

One person

Up to Three people

Up to Two people

As many as they want

**4. Would you consider an electronic signature valid?**

Yes

I don't know

No

How else can a person who lives off the reservation sign a petition?



**5. Should a council member who has been successfully recalled be ineligible to run for office for**

4 years

15 years

8 years

Never

**6. As a result of a valid petition, should the election be called a "Special Election" or a "Recall Election"?**

Special Election

Recall Election

Other (please specify)

**7. Is 60 days long or not enough to collect signatures on a petition to recall?**

Long enough

Not enough

Other (please specify)

**8. Should a council member be formally notified of a recall petition when one is issued?**

Yes

No

Should their response be included on the petition as it is being circulated?

**9. Should a person be allowed to remove their name from the petition?**

Yes

No

If Yes, what would the process be?

**10. What other recommendations and/or ideas do you have?**

# EDUCATION & TRAINING INFORMATION

## Hualapai Head Start • Child and Adult Care Food Program

Submitted by: Jennifer Begaye | Hualapai Head Start

### FREE AND REDUCED PRICE POLICY STATEMENT FISCAL YEAR 2015 FOR THE CHILD AND ADULT CARE FOOD PROGRAM

(NON-PRICING ONLY)

1. CDI Head Start Serving Hualapai Tribe assures the Arizona Department of Education, Child Nutrition Programs Office, that all children at the sites described on the application forms are served the same meals at no separate charge regardless of sex, race, color, age, handicap, or national origin, and there is no discrimination in the course of the food service.  
(NAME OF SPONSOR)
2. We will submit a public release to the information media serving the area from which the childcare institution draws attendance announcing the availability of meals at no separate charge to children in attendance. In addition, the income eligibility guidelines will be included in the public release below.

 \_\_\_\_\_ Site Manager \_\_\_\_\_ 8/18/15  
(SIGNATURE OF SPONSOR) (TITLE) (DATE)

**Submit a copy of the following public release to a local media source:**

To: The Hualapai Gamyu Date: 8/18/15

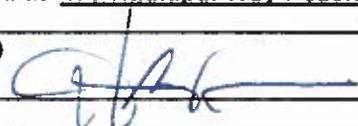
The CDI Head Start Serving Hualapai Tribe announces the sponsorship of the USDA  
(NAME OF SPONSOR)

Child and Adult Care Food Program. Meals will be made available to enrolled children at no separate charge without regard to sex, race, color, age, handicap or national origin. Any person who believes that he/she has been discriminated against in any USDA related activity should write immediately to the Secretary of Agriculture, Washington, DC 20250. Household income determines the amount of money USDA will reimburse us to provide meals to enrolled children. The income eligibility guidelines listed below are used to determine our reimbursement for fiscal year 2014.

<u>FREE</u>				<u>REDUCED</u>			
Family Size:	*Year	**Month	**Week	Family Size:	*Year	**Month	**Week
1	15,171	1,265	292	1	21,590	1,800	416
2	20,449	1,705	394	2	29,101	2,426	560
3	25,727	2,144	495	3	36,612	3,051	705
4	31,005	2,584	597	4	44,123	3,677	849
5	36,283	3,024	698	5	51,634	4,303	993
6	41,561	3,464	800	6	59,145	4,929	1,138
7	46,839	3,904	901	7	66,656	5,555	1,282
8	52,117	4,344	1,003	8	74,167	6,181	1,427
<b>Each Additional Member Add:</b>	+5,278	+440	+102	<b>Each Additional Member Add:</b>	+7,511	+626	+145

Meals will be provided at 479 Hualapai Way PeachSprings  
Arizona

(LOCATION)

Signed \_\_\_\_\_ 



# Read on Communities Professional Development Day • Friday, September 18<sup>th</sup>

Submitted by: Barbara Tinhorn



## When Arizona Reads, Arizona Thrives

### Please join us! Read On Communities Professional Development Day

Friday, September 18, 2015  
9:00am-4:00pm

Hualapai Health Education & Wellness Conference Room  
488 Hualapai Way  
Peach Springs, AZ 86434

- ◆ To register, visit <https://ems.azed.gov/Home/Calendar>
- ◆ Select "Early Childhood Education" in the Program Areas drop down box,
- ◆ Select September 18th in the calendar.

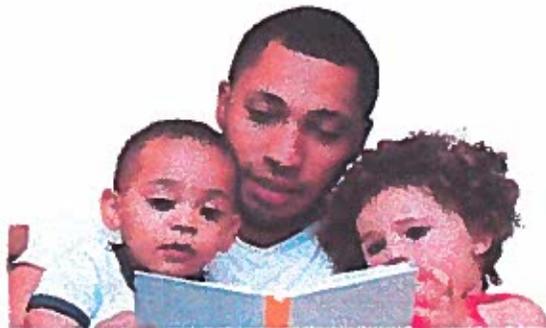
Language matters and is the building blocks to developing a thriving reader! Enhance your knowledge today by participating in this focused content workshop about early language and literacy hosted by your local Read On community and partners.

#### Arizona's Early Learning Standards in the Home (9:00-11:00am)

The Early Learning Standards have been developed to provide a framework for the planning of quality learning experiences for all children 3 to 5 years of age. This presentation includes examples and strategies to incorporate these learning concepts in the home.

#### Let's Talk: Engaging Children in Conversations (12:00-2:00pm)

Engaging children in conversations fosters cognitive and social development for children. Learn how to help encourage extended conversations with children and support their development.



Made possible in partnership with:





# Health & Safety Information

Peach Springs Health Center Notice • Improving Patient Care

Submitted by: Indian Health Center | Peach Springs Health Center

## ***“IMPROVING PATIENT CARE”***

### PEACH SPRINGS HEALTH CENTER

#### Health Center Hours

Monday—Friday • 8:00 a.m.—5:00 p.m.

#### **NOTICE**

**Our scheduling system has changed; if you have scheduled an appointment after September 1, 2015, please call to verify your appointment time.**

#### **A Friendly Reminder from Purchased Referred Care...**

- 72-Hour notification to Purchased Referred Care is required for emergency treatment or admission at a non-IHS facility.
- All non-emergent, private health care or specialty services require prior authorization FOR EACH VISIT from PRC.

\*If you are told by your physician that a referral will be made for you, please ask to see the Referral Coordinator before you leave the clinic area or contact her by phone to check the status.

In accordance with PRC policy, no PRC funds may be expended for services that are reasonably accessible and available at IHS facilities.

P.O. Box 190 • 943 Hualapai Way • Peach Springs, AZ 86434  
Phone: 928.769.2900 • Fax: 928.769.2701 • Toll-Free: 1.888.478.4369

Medical Appointments: 769.2920 • Dental Appointments: 769.2903  
Pharmacy (Refills): 769.2992 • EMS (After Clinic Hours): 769.2233

**Dr. Bob's Nightmare***Submitted by: Darlene Bender | Hualapai Education & Wellness***Part I****PIONEERS OF A.A.**

*Dr. Bob and the nine men and women who here tell their stories were among the early members of A.A.'s first groups.*

*All ten have now passed away of natural causes, having maintained complete sobriety.*

*Today, hundreds of additional A.A. members can be found who have had no relapse for more than fifty years.*

*All of these, then, are the pioneers of A.A. They bear witness that release from alcoholism can really be permanent.*

**DOCTOR BOB'S NIGHTMARE**

A co-founder of Alcoholics Anonymous. The birth of our Society dates from his first day of permanent sobriety, June 10, 1935.

To 1950, the year of his death, he carried the A.A. message to more than 5,000 alcoholic men and women, and to all these he gave his medical services without thought of charge.

In this prodigy of service, he was well assisted by Sister Ignatia at St. Thomas Hospital in Akron, Ohio, one of the greatest friends our Fellowship will ever know.

I was born in a small New England village of about seven thousand souls. The general moral standard was, as I recall it, far above the average. No beer or liquor was sold in the neighborhood, except at the State liquor agency where perhaps one might procure a pint if he could convince the agent that he really needed it. Without this proof the expectant purchaser would be forced to depart empty handed with none of what I later came to believe was the great panacea for all human ills. Men who had liquor shipped in from Boston or New York by express were looked upon with great distrust and disfavor by most of the good townspeople. The town was well supplied with churches and

schools in which I pursued my early educational activities.

My father was a professional man of recognized ability and both my father and mother were most active in church affairs. Both father and mother were considerably above the average in intelligence.

Unfortunately for me, I was the only child, which perhaps engendered the selfishness which played such an important part in bringing on my alcoholism.

From childhood through high school I was more or less forced to go to church, Sunday School and evening service, Monday night Christian Endeavor and sometimes to Wednesday evening prayer meeting. This had the effect of making me resolve that when I was free from parental domination, I would never again darken the doors of a church. This resolution I kept steadfastly for the next forty years, except when circumstances made it seem unwise to absent myself.

After high school came four years in one of the best colleges in the country where drinking seemed to be a major extra-curricular activity. Almost everyone seemed to do it. I did it more and more, and had lots of fun without much grief, either physical or financial. I seemed to be able to snap back the next morning better than most of my fellow drinkers, who were cursed (or perhaps blessed) with a great

deal of morning-after nausea.

Never once in my life have I had a headache, which fact leads me to believe that I was an alcoholic almost from the start. My whole life seemed to be centered around doing what I wanted to do, without regard for the rights, wishes, or privileges of anyone else; a state of mind which became more and more predominant as the years passed. I was graduated "summa cum laude" in the eyes of the drinking fraternity, but not in the eyes of the Dean.

The next three years I spent in Boston, Chicago, and Montreal in the employ of a large manufacturing concern, selling railway supplies, gas engines of all sorts, and many other items of heavy hardware. During these years, I drank as much as my purse permitted, still without paying too great a penalty, although I was beginning to have morning jitters at times. I lost only a half day's work during these three years.

My next move was to take up the study of medicine, entering one of the largest universities in the country. There I took up the business of drinking with much greater earnestness than I had previously shown. On account of my enormous capacity for beer, I was elected to membership in one of the drinking societies, and soon became one of the leading spirits. Many mornings I have gone to classes, and even though fully



prepared, would turn and walk back to the fraternity house because of my jitters, not daring to enter the classroom for fear of making a scene should I be called on for recitation.

This went from bad to worse until Sophomore spring when, after a prolonged period of drinking, I made up my mind that I could not complete my course, so I packed my grip and went South to spend a month on a large farm owned by a friend of mine. When I got the fog out of my brain, I decided that quitting school was very foolish and that I had better return and continue my work. When I reached school, I discovered the faculty had other ideas on the subject. After much argument they allowed me to return and take my exams, all of which I passed creditably. But they were much disgusted and told me they would attempt to struggle along without my presence. After many painful discussions, they finally gave me my credits and I migrated to another of the leading universities of the country and entered as a Junior that fall.

There my drinking became so much worse that the boys in the fraternity house where I lived felt forced to send for my father, who made a long journey in the vain endeavor to get me straightened around. This had little effect however for I kept on drinking and used a great deal more hard liquor than in former years.

Coming up to final exams I went on a particularly strenuous spree. When I went in to write the examinations, my hand trembled so I could not hold a pencil. I passed in at least three absolutely blank books. I was, of course,

soon on the carpet and the upshot was that I had to go back for two more quarters and remain absolutely dry, if I wished to graduate. This I did, and proved myself satisfactory to the faculty, both in deportment and scholastically.

I conducted myself so creditably that I was able to secure a much coveted internship in a western city, where I spent two years. During these two years I was kept so busy that I hardly left the hospital at all. Consequently, I could not get into any trouble.

When those two years were up, I opened an office downtown. I had some money, all the time in the world, and considerable stomach trouble. I soon discovered that a couple of drinks would alleviate my gastric distress, at least for a few hours at a time, so it was not at all difficult for me to return to my former excessive indulgence.

By this time I was beginning to pay very dearly physically and, in hope of relief, voluntarily incarcerated myself at least a dozen times in one of the local sanitariums. I was between Scylla and Charybdis now, because if I did not drink my stomach tortured me, and if I did, my nerves did the same thing. After three years of this, I wound up in the local hospital where they attempted to help me, but I would get my friends to smuggle me a quart, or I would steal the alcohol about the building, so that I got rapidly worse.

Finally my father had to send a doctor out from my hometown who managed to get me back there in some way, and I was in bed about two months before I could venture out of the house. I

stayed about town a couple of months more and then returned to resume my practice. I think I must have been thoroughly scared by what had happened, or by the doctor, or probably both, so that I did not touch a drink again until the country went dry.

With the passing of the Eighteenth Amendment I felt quite safe. I knew everyone would buy a few bottles, or cases, of liquor as their exchequers permitted, and that it would soon be gone. Therefore it would make no great difference, even if I should do some drinking. At that time I was not aware of the almost unlimited supply the government made it possible for us doctors to obtain, neither had I any knowledge of the bootlegger who soon appeared on the horizon. I drank with moderation at first, but it took me only a relatively short time to drift back into the old habits which had wound up so disastrously before.

During the next few years, I developed two distinct phobias. One was the fear of not sleeping, and the other was the fear of running out of liquor. Not being a man of means, I knew that if I did not stay sober enough to earn money, I would run out of liquor. Most of the time, therefore, I did not take the morning drink which I craved so badly, but instead would fill up on large doses of sedatives to quiet the jitters, which distressed me terribly. Occasionally, I would yield to the morning craving, but if I did, it would be only a few hours before I would be quite unfit for work. This would lessen my chances of smuggling some home that evening, which in turn would mean a night of futile tossing around in bed followed by a



morning of unbearable jitters. During the subsequent fifteen years I had sense enough never to go to the hospital if I had been drinking, and very seldom did I receive patients. I would sometimes hide out in one of the clubs of which I was a member, and had the habit at times of registering at a hotel under a fictitious name. But my friends usually found me and I would go home if they promised that I should not be scolded.

If my wife was planning to go out in the afternoon, I would get a large supply of liquor and smuggle it home and hide it in the coal bin, the clothes chute, over door jambs, over beams in the cellar and in cracks in the cellar tile. I also made use of old trunks and chests, the old can container, and even the ash container. The water tank on the toilet I never used, because that looked too easy. I found out later that my wife inspected it frequently. I used to put eight or twelve ounce bottles of alcohol in a fur lined glove and toss it onto the back airing porch when winter days got dark enough. My bootlegger had hidden alcohol at the back steps where I could get it at my convenience. Sometimes I would bring it in my pockets, but they were inspected, and that became too risky. I used also to put it up in four ounce bottles and stick several in my stocking tops. This worked nicely until my wife and I went to see Wallace Beery in "Tugboat Annie," after which the pant-leg and stocking racket were out!

I will not take space to relate all my hospital or sanitarium experiences.

During all this time we became more or less ostracized

by our friends. We could not be invited out because I would surely get tight and my wife dared not invite people in for the same reason. My phobia for sleeplessness demanded that I get drunk every night, but in order to get more liquor for the next night, I had to stay sober during the day, at least up to four o'clock. This routine went on with few interruptions for seventeen years. It was really a horrible nightmare, this earning money, getting liquor, smuggling it home, getting drunk, morning jitters, taking large doses of sedatives to make it possible for me to earn more money, and so on ad nauseam. I used to promise my wife, my friends, and my children that I would drink no more—promises which seldom kept me sober even through the day, though I was very sincere when I made them.

For the benefit of those experimentally inclined, I should mention the so-called beer experiment. When beer first came back, I thought that I was safe. I could drink all I wanted of that. It was harmless; nobody ever got drunk on beer. So I filled the cellar full, with the permission of my good wife. It was not long before I was drinking at least a case and a half a day. I put on thirty pounds of weight in about two months, looked like a pig, and was uncomfortable from shortness of breath. It then occurred to me that after one was all smelled up with beer nobody could tell what had been drunk, so I began to fortify my beer with straight alcohol. Of course, the result was very bad, and that ended the beer experiment.

About the time of the beer experiment I was thrown in with a crowd of people who attracted

me because of their seeming poise, health, and happiness. They spoke with great freedom from embarrassment, which I could never do, and they seemed very much at ease on all occasions and appeared very healthy. More than these attributes, they seemed to be happy. I was self conscious and ill at ease most of the time, my health was at the breaking point, and I was thoroughly miserable. I sensed they had something I did not have, from which I might readily profit. I learned that it was something of a spiritual nature, which did not appeal to me very much, but I thought it could do no harm. I gave the matter much time and study for the next two and a half years, but I still got tight every night nevertheless. I read everything I could find, and talked to everyone who I thought knew anything about it.

My wife became deeply interested and it was her interest that sustained mine, though I at no time sensed that it might be an answer to my liquor problem. How my wife kept her faith and courage during all those years, I'll never know, but she did. If she had not, I know I would have been dead a long time ago. For some reason, we alcoholics seem to have the gift of picking out the world's finest women. Why they should be subjected to the tortures we inflict upon them, I cannot explain.

About this time a lady called up my wife one Saturday afternoon saying she wanted me to come over that evening to meet a friend of hers who might help me. It was the day before Mother's Day and I had come home plastered, carrying a big potted plant which I set down on the table and forthwith went



upstairs and passed out. The next day she called again. Wishing to be polite, though I felt very badly, I said, "Let's make the call," and extracted from my wife a promise that we would not stay over fifteen minutes.

We entered her house at exactly five o'clock and it was eleven fifteen when we left. I had a couple of shorter talks with this man afterward, and stopped drinking abruptly. This dry spell lasted for about three weeks; then I went to Atlantic City to attend several days' meeting of a national society of which I was a member. I drank all the scotch they had on the train and bought several quarts on my way to the hotel. This was on Sunday. I got tight that night, stayed sober Monday till after the dinner and then proceeded to get tight again. I drank all I dared in the bar, and then went to my room to finish the job. Tuesday I started in the morning, getting well organized by noon. I did not want to disgrace myself so I then checked out. I bought some more liquor on the way to the depot. I had to wait some time for the train. I remember nothing from then on until I woke up at a friend's house, in a town near home. These good people notified my wife, who sent my newly made friend over to get me. He came and got me home and to bed, gave me a few drinks that night, and one bottle of beer the next morning.

That was June 10, 1935, and that was my last drink. As I write nearly four years have passed.

The question which might naturally come into your mind would be: "What did the man do or say that was different from what others had done or said?" It

must be remembered that I had read a great deal and talked to everyone who knew, or thought they knew anything about the subject of alcoholism. But this was a man who had experienced many years of frightful drinking, who had had most all the drunkard's experiences known to man, but who had been cured by the very means I had been trying to employ, that is to say the spiritual approach. He gave me information about the subject of alcoholism which was undoubtedly helpful. Of far more importance was the fact that he was the first living human with whom I had ever talked, who knew what he was talking about in regard to alcoholism from actual experience. In other words, he talked my language. He knew all the answers, and certainly not because he had picked them up in his reading.

It is a most wonderful blessing to be relieved of the terrible curse with which I was afflicted. My health is good and I have regained my self-respect and the respect of my colleagues. My home life is ideal and my business is as good as can be expected in these un-certain times.

I spend a great deal of time passing on what I learned to others who want and need it badly. I do it for four reasons:

1. Sense of duty.
2. It is a pleasure.
3. Because in so doing I am paying my debt to the man who took time to pass it on to me.
4. Because every time I do it I take out a little more insurance for myself against a possible slip.

Unlike most of our crowd, I did not get over my craving for liquor much during the first two and one-half years of abstinence. It was almost always with me. But at no time have I been anywhere near yielding. I used to get terribly upset when I saw my friends drink and knew I could not, but I schooled myself to believe that though I once had the same privilege, I had abused it so frightfully that it was withdrawn. So it doesn't behoove me to squawk about it for, after all, nobody ever had to throw me down and pour liquor down my throat.

If you think you are an atheist, an agnostic, a skeptic, or have any other form of intellectual pride which keeps you from accepting what is in this book, I feel sorry for you. If you still think you are strong enough to beat the game alone, that is your affair. But if you really and truly want to quit drinking liquor for good and all, and sincerely feel that you must have some help, we know that we have an answer for you. It never fails, if you go about it with one half the zeal you have been in the habit of showing when you were getting another drink.

Your Heavenly Father will never let you down!



# COMMUNITY MESSAGES

To: Hwal'bay Ba:j  
 From: *Joseph Thomas Flies-Away*  
 Chief Justice, Hualapai Nation Court of Appeals

*Jo-Gamyu:je,*

*In a recent opinion I wrote, "Justice is about and related to balance. Conversely, conflict or injustice can be the result of imbalance, which may be created naturally or maliciously. In Hualapai culture an old Hualapai expression or directive that enforces this sentiment comes to mind. Elders (L. Hunter, E. Mapatis & A. Jones) use to say, 'Midt Midt Miyama', which literally means go straight down the middle. 'Don't go too far in one direction else you will get lost, get sick, or for current purposes, get in trouble'. The middle place of ground was preferred. Modern Hualapai positive law (what is written) refers to justice in the Constitution. The Constitution was adopted 'to maintain peace and order through the establishment and administration of justice'. (Preamble) Article VI, Section 2 of the Hualapai Constitution specifically empower the Judicial Department jurisdiction over all "cases and controversies in law and equity, whether civil or criminal in nature, that arise under this document, the laws of and customs of the Tribe . . .".*

*At the time those ladies explained the phrase to me I thought they were telling me only that I should keep a balanced walk, kind of like stay out of trouble and behave. Then, I did not have in my perspective the wider, more profound, and wiser meaning of their words. What they said was like a teaching, a way of being, a preferred one and one that is desired for everyone.*

*Now, I understand how culture and custom guided conduct and comportment of The People. I use to think too that it was only the scary side of stories that were supposed to show right or wrong, tell us how to be. I'm glad there is much more to it than that. If we can only remember more of them, more simple vocal directives like 'midt midt mi'yama'. The deeper understandings of being Hualapai are rooted in their words, and probably songs. And I wish we can remember some teachings and stories from long ago that told us to take care of our bodies, minds, hearts, and spirits. It seems we all exist with various missing bits and pieces of important information, or guidance on how to be well physically, intellectually, emotionally, and spiritually. What can be remembered to show how one should always work on strengthening and empowering themselves, and not spend so much time making ourselves weaker and powerless.*

*I guess what I am trying to propose is that back in our Hualapai past there must be some specific sensibility, some story or song, some rule, that tells us we are obligated to defend and fight for our lives, our health, our well-being. Perhaps if we remembered such a rule about seeking and settling on journeys of strength and endurance, we might change our conduct, from that which keeps us weak and without vision, to that which makes us strong. I have no doubt that we descend from strong and powerful people. Our historical record indicates a people who did not give up even in the worst circumstances. We should try to honor that memory and mark of our ancestors and do more to defend and fight for balance, justice, wellness, and peace. Ha:nk Wayo:hiyu, jifa*



Military News • Update  
Submitted by: Shane Charley | Hualapai Elderly Center

# Military News Release

Air Force Airman Shane S. Charley Jr. graduated from basic military training on July 31, 2015 at Joint Base San Antonio-Lackland, San Antonio, Texas. The airman completed an intensive, eight-week program that included training in military discipline and studies, Air Force core values, physical fitness, and basic warfare principles and skills. Airmen who complete basic training earn four credits toward an associate in applied science degree through the Community College of the Air Force. Airman Charley received the highest honor of physical fitness known as the "Warhawk." He will remain at Joint Base San Antonio-Lackland, San Antonio, Texas for Security Forces Technical School where he will learn the tactics of law enforcement and Air Force Security. Airman Charley is the son of Shane and Lendra of Flagstaff. He is a 2015 graduate of Flagstaff High School.



**KWLP**  
"The Peach"

The Hualapai Nation's local radio station has some questions for you:

- Have you gone digital with your music?
- Do you have stacks of CDs taking up space in your house?
- Would you like to hear more variety on the station that plays ALL kinds of music for ALL of Peach Springs?

If you answered YES to all of these questions then "THE Peach" also has the answers for you:

**DONATE** those CDs to the radio station!

Call us for more information about the possibilities! (928)-760-1110

**Peach Springs Health Center**  
**Will Be**  
**CLOSED**

**in observance of**  
**LABOR DAY**  
**Monday, September 7th, 2015**

Hello Peach Springs community,

My name is Danielle Bravo, and my six year old son, Lawrence Bravo, is on the Kingman Pop Warner (Tiny Mites) Football team, again for the second year.

Right now, we are taking orders for our "Snackin' in the USA"

fundraiser, we have 24 snack items to choose from at \$7.00 each, such as: chocolate covered almonds, caramel corn w/ peanuts, butter toffee peanuts, say cheese! mix, hawaiian delight, gummi bears, neon sour gummi worms, mixed nuts with peanuts, peanut squares, cranberry fitness mix, cashew snack mix, sweet n' crunchy trail mix, chocolate non-pareils, cashew halves, chocolate malted milk balls, chocolate covered pretzels, caramel crèmes, neapolitan pretzel mix, gummi fruit slices, honey roasted peanuts, chocolate covered peanuts, salsa mix, chocolate covered raisins and smokey bacon cheddar snack mix.

If you have seen some flyers around the community, you probably noticed the last day to order was August 27<sup>th</sup>, but since then the board has extended the deadline to Thursday, September 3<sup>rd</sup>. So, if you are interested in supporting the Kingman Rattlers—there is still time to order. ☺

Currently, with school and practice we haven't had time to go to each department but we try on his Fridays, when he doesn't have school. Thank you to those who have supported the Kingman Rattlers and be sure to look out for flyers on any upcoming fundraisers. Thank you for supporting Kingman Pop Warner.



<b>HUALAPAI TRIBAL TELEPHONE DIRECTORY</b>					
<b>TRIBAL DEPTS.</b>	<b>PHONE</b>	<b>FAX #</b>	<b>GCRC</b>	<b>PHONE</b>	<b>FAX #</b>
Administration	769-2216	769-2343	Administration	769-2419	769-2450
Alternative to Incarceration	769-1070/1071		Human Resources	769-2640	769-2410
Animal Control	769-2205	769-2883	GCW	769-2627/2419	
Adult Detention	769-2345/2490	769-2459	Hualapai Lodge	769-2230	769-2372
Cultural Resources	769-2223/2234	769-2235	Diamond Creek Restaurant	769-2800	
Day Care Center	769-1515/1517	769-1516	Call Center/Tourism	888-868-9378	
Earthship	769-2224	769-2239	Walapai Market/Gas	769-1500	
Elderly Center	769-2375	769-2557	River Running	769-2210/2245	769-2637
EMS	769-2656/2233	769-2315	River Running Shop	769-2266	
Enrollment	769-2216	769-2343			
EPCH Radio	769-1110	769-2884			
Extension Office	769-1284	769-2309	<b>BIA SERVICES</b>		
Finance	769-2216	769-2343	Dispatch/Police	769-2220	
Fire Dept.	769-2205/2806	769-2883	Truxton Canon Agency	769-2286	769-2444
Fitness/Diabetes	769-2644	769-2663	Forestry	769-2279	769-2326
Forestry	769-2267	769-2532			
Game & Fish	769-2227	769-1111			
Head Start	769-2244/2522	769-2457	<b>SCHOOLS</b>		
Health Dept.	769-2207	769-2884	Peach Springs	769-2613/2202	769-2892
Healthy Heart	769-1630	769-1632	Valentine	769-2310	
Housing Dept.	769-2274	769-2703	Seligman	422-3276	
Hualapai Police	769-1024	769-1027			
Human Resources	769-2216	769-1191			
Human Services	769-2269/2383	769-2659	<b>HOSPITALS/CLINIC</b>		
Information Technology	606-4394/285-2801		KRMC	757-2101	
Judicial	769-2338	769-2736	Peach Springs Clinic	769-2900	
Juvenile Detention	769-1611	769-1655	Flagstaff Hospital	779-3366	
Multi-Bldg	769-2535				
Natural Resources	769-2254	769-2309			
Planning Dept.	769-1310/12/14	769-1377			
Probation Office	769-2894		<b>OTHER</b>		
Prosecutor	769-2304	769-2401	DES	753-4441	753-9205
Public Defenders	769-1063	769-1522	DES-Unemployment	779-3366	
Public Works-Administration	769-2216	769-2343	Frontier Communications	800-921-8101	
PW/Transfer/Recycling	769-2625/2583		Mohave Electric	800-685-4251	
Recreation	769-2652	769-2650	Motor Vehicle Dept.	681-6300	
Roads Dept.	769-2446				
TERO	769-2216	769-2343			
Training/Education Center	769-2200	769-1101	<b>LOCAL SERVICES</b>		
			Boys & Girls Club	769-1801	769-1803
			Post Office	769-2300	
			Indian Energy	769-2610	
			Chemical Lime Plant	769-2271	
			Caverns	422-3223	
			Gas N Grub	769-1880	
			Robin's Salon	(928)234-5944	
<i>Revised May 20, 2015</i>					