



# Newsletter of the Hualapai Tribe

Friday, September 21, 2018 | Issue #19



From the Office of the Chairman • Hualapai Tribe  
Submitted by: Dr. Damon Clarke | Hualapai Tribe Chairman

*Hualapai Tribe welcomes you to the*

## **GRAND OPENING for Three Model Homes in the Box Canyon Subdivision**

*Join us for a grand event  
starting at 9:00 AM, Monday, October 1, 2018*

The tribe is offering three, four and five-bedroom models ranging from 1,900 square feet to 2,600 square feet with open floor plans.

Applications to purchase the homes will be available at the door. Contact Kevin Davidson, Planning Director, 928-769-1310 for more information.



### *Inside this issue:*

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### *Special points of interest:*

- Regular Hualapai Tribal Council Meeting will be held on Saturday, October 6<sup>th</sup> at 8:01AM in the Hualapai Tribal Chambers.
- HTUA Meeting on Thursday, October 18<sup>th</sup> at 9:00AM at the Hualapai Health Department.
- TERC Meeting on Wednesday, October 17<sup>th</sup> at 9:00AM at the Hualapai Cultural Resources Department.
- Per Capita Notices (page 18)

**OFFICE CLOSED**

Friday, September 28<sup>th</sup> all tribal departments will closed for Native American Day (Indian Day) Holiday.

Please plan accordingly.

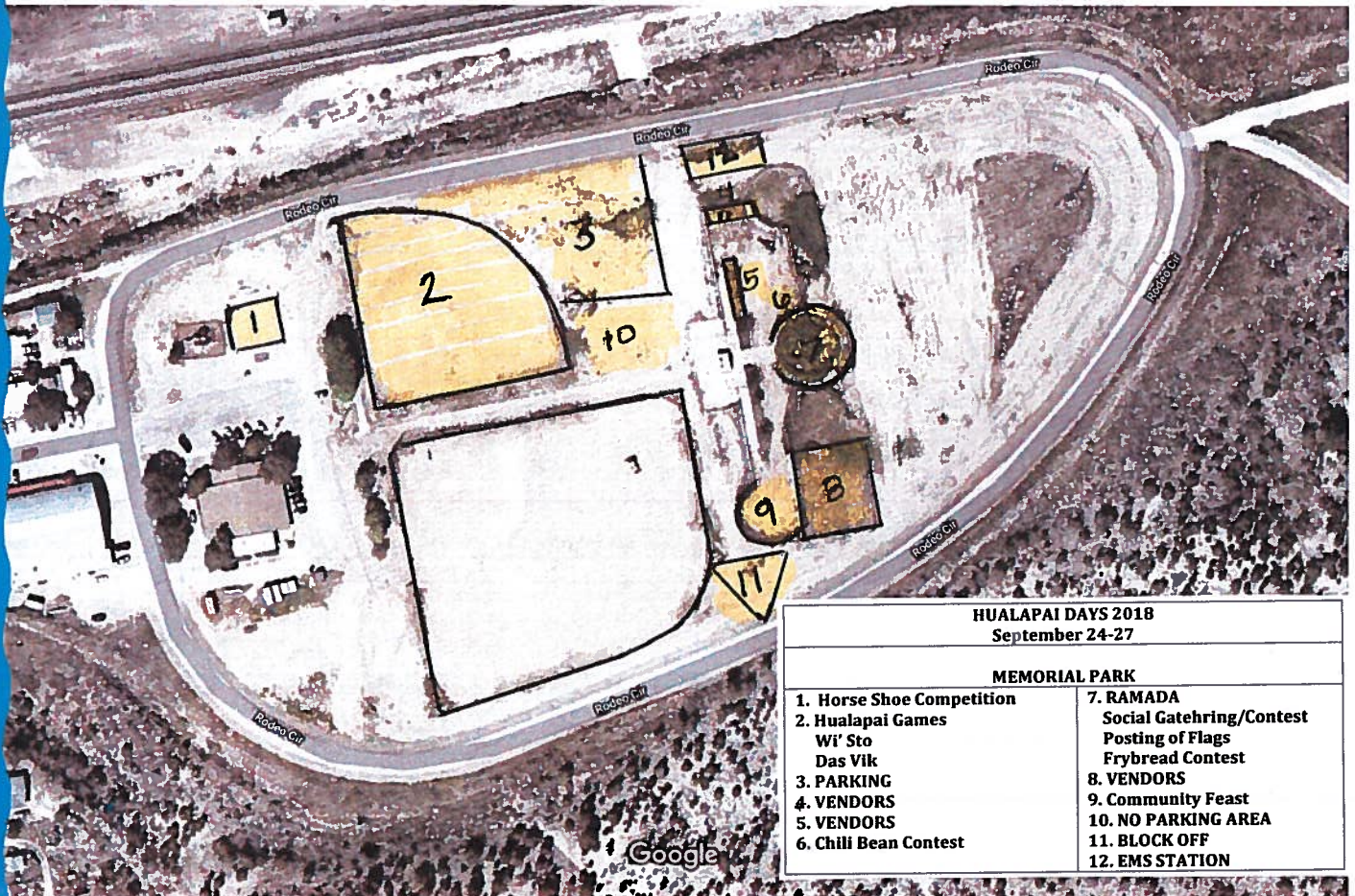
## Vendors and Interested Presenters



### “Journey to Wi’kame” September 24-28, 2018

If you plan to participate in the 2018 Hualapai Days activities by selling your arts and crafts, food or would like to contract with Youth Services for Hualapai Days, contact Jessica Powskey at (928) 769-2207. Register your booth with Jessica as soon as possible. Youth Services will not provide Canopy’s, tables, and chairs. A designated set up area will be available- first come, first serve.

- All food vendors selling to the public will be required to display their Certificate for Food handler’s during Hualapai Days week.
- All Arts and Crafts Vendors will register during the week of Hualapai Days September 24 to September 27, 2018.
- All fees payable to Hualapai Tribe as outlined by the Hualapai Tribal Policy April 03, 2014. Youth services will not be held liable for unpaid dues.



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2018 Hualapai Days • September 24<sup>th</sup> - 28<sup>th</sup>  
 Submitted by: Christina Watahomigie | Hualapai Youth Services

## *“Long Journey from Wikame”*

# Hualapai Day’s Schedule of Events

TIME:	EVENT:	DEPT. TO CONTACT FOR EVENT
<b>Monday, September 24, 2018</b>		
<b>Wear Your Native Bling Day</b>		
6:00 am	Morning Stretch/Blessing Location: In front of Gym	Youth Services 769-2207
6:15-7:00 am	2 Mile Fun Run/Walk Location: In front of Hualapai Tribal Gym	Recreation and Youth Services 769-2207 <i>**Course will be announced at event</i>
6:30-7:15 am	Continental Breakfast Location: Memorial Park	Hualapai Juvenile Detention 769-1611
6:00 pm	Mr & Miss Hualapai Days And Baby Contest Location: Gym	Royalty Committee 293-1981 <i>**Please see Flyer for more info</i>
<b>Tuesday, September 25, 2018</b>		
<b>Rock Your Mocs Day</b>		
5:30pm	Posting of Colors Location: Memorial Park	Veterans Committee
6:00-7:00 pm	Community Feast Location: Memorial Park	All are encouraged to bring a dish to share. <i>**Bring your own plates, utensils and cup</i>
6:00- 10:00 pm	Bird Singing/Dancing Social Location: Memorial Park	Youth Services & Helpers <i>**Sign up will begin at 5pm</i>
6:00-10:00 pm	Hand Drum Contest Location: Memorial Park	Youth Services & Helpers 769-2207 <i>**Sign Up will begin at 5 pm</i>
6:00-9:00 pm	Elder/Youth Horseshoe Tournament Location: Horseshoe Pit by Court	EW4h/Fitness Center 769-2644
<b>Wednesday, September 26, 2018</b>		
<b>Wear Your Native Belt or Cape Day</b>		
5:30-9:30 pm	Adult Horseshoe Tournament Location: Horseshoe Pit by Court	EW4H 769-2644 <i>**18 years and up and \$10 registration</i>
5:30-7:00 pm	Dasvik & Wi's'do Games Location: Softball Field	Culture Center 769-2223
6:00-7:00 pm	Chili bean & Fry bread Contest Location: Memorial Park	Youth Services 769-2207
<b>Thursday, September 27, 2018</b>		
<b>Native Attire Day</b>		
6:00-7:00 pm	Hualapai Day's Parade Location: Meet at the top of Diamond Creek Road	Youth Services 769-2207 <i>**Prep floats at 5-00pm</i>
7:00-10:00 pm	Community Dinner Location: GYM	Thank you GCRC!
<b>Friday, September 28, 2018</b>		
<b>NO WORK! ENJOY YOUR WEEKEND! RODEO CANCELLED!</b>		



# 2018 Hualapai Days 2 Mile Fun Run/Walk

**6-6:15am– Morning Blessing/Stretch**

**6:15-7am– Walk/Run Begins**

**6:30-7:15am—Continental Breakfast**

**A BIG THANK YOU to Hualapai Juvenile Detention Center for donating the breakfast.**

**\*\*Incentives for First Come, First Serve\*\***

**If you have any questions, call 769-2207 ext 243**

# 2018 Hualapai Days Pageant

Monday, September 24, 2018

Location: Tribal Gym

Time: 6:00 p.m.



## Mr. & Ms. Hualapai Days and Baby Contest (Several Categories)

### 0-6 months: One Category

Cradleboard Contest (with baby in it)  
1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> Place

### 7 months to 12 months

Baby (Boy and Girl)  
1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> Place

### 13 months to 24 months

Toddler of the Year (Boy & Girl)  
1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> Place

### 3 years to 5 years old

Talent/Fashion Show (Boy & Girl)  
1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> Place

*Entry deadline:*

*Wednesday, September 19, 2018*

#### **For more information, contact:**

DeWanda Tapija (928) 863-8265  
Jacqueline Marshall (928) 293-1981  
Ginger Kathadhe' (928) 769-6818  
Helen Watahomigie (928) 716-0062  
Brooke Powskey (480) 466-1776  
Carmella Fuentes (928) 716-3399  
Cheyenne Majenty (928) 769-6352  
Keona Tapija (928) 699-3275





## ***Hualapai Cradleboard & Baby Contest*** **ENTRY FORM**

**Baby Contest will be held on Monday, September 24, 2018 @ 6:00 p.m. Hualapai Tribal Gym. Please mark the age group entering.**

### ***Cradleboard Baby of the Year 2018***

- ◇ Cradleboard baby of the year    Ages-(Newborn to 6 months)  
Only one (1) OVERALL category- 1<sup>st</sup>, 2<sup>nd</sup>, & 3<sup>rd</sup>, place winners

***Baby/Toddler/Hualapai Boy & Girl of the Year Contest 2018,***  
***1<sup>st</sup>, 2<sup>nd</sup>, & 3<sup>rd</sup> in each girl & boy categories.***

- ◇ Baby Girl & Boy of the Year    (7 to 18 months)
  - ◇ Toddler Girl & Boy of the Year    (19 to 35 months)
  - ◇ Hualapai Girl & Boy of the Year    (3 -5 Years old)
- (Please turn in a picture of your baby boy or girl with your application.)

**\*\*\*\*\*Deadline for Entry – September 20, 2018 5:00 p.m. \*\*\*\*\***

Contestant # \_\_\_\_\_ GIRL    or    BOY

**Baby/Child's Name:** \_\_\_\_\_

**AGE:** \_\_\_\_\_    **Date of Birth:** \_\_\_\_\_

**Born to (Mother's name) :** \_\_\_\_\_

**Father's Name:** \_\_\_\_\_

**Birth Place:** \_\_\_\_\_

**Tribal Affiliation:** \_\_\_\_\_

**Child is carried or escorted by:** \_\_\_\_\_

**Representing tribes, bands, or clans:** \_\_\_\_\_

\_\_\_\_\_





# Hualapai Days



## Horseshoe Tournament

Tuesday, Sept. 25, 2018 @ 600pm

Memorial Park- Rodeo Circle

Peach Springs, AZ

*2 divisions: Elders (age 55 & up)*

*Youth (ages 11-17)*

**REGISTRATION STARTS:** Tuesday, Sept. 10<sup>th</sup> 2018- Sept. 21<sup>st</sup>, 2018

Stop by the Hualapai EW4H fitness center to fill out entry form

**\*TEAM- 2 players only, must have a male & female on a team-**

**NO EXCEPTIONS**

**DEADLINE TO REGISTER IS 1:00 PM--Friday Sept 21<sup>st</sup>, 2018**

**No Same day Entries on day of event- No EXCEPTIONS!**

**Tournament starts at 6:00PM on 9/25/18, make sure your team is there!**

**\*Double Elimination- All games play up to 11**

**\*Championship- double elimination- play up to 11**



**Prizes awarded to 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> place**

**FOR MORE INFO CONTACT ATHENA OR ELIJAH @ FITNESS CENTER 928 769-2644**



# "Long Journey From Wikame" Hand Drum Singing Contest

1st, 2nd & 3rd Place

Winners

(CASH PRIZES)

All Ages Welcome!

Tuesday September 25, 2018

6:00 PM

Memorial Park - Social Gathering

Sign ups will begin day of event at 5:00 PM

And will close at 5:30 PM

**All Singers are encouraged to attend!**

For more Information call Hualapai Youth Services, 928-769-2207



# "Long Journey From Wikame" Bird Gathering & Contest

Tuesday September 25, 2018

6:00pm

Memorial Park (Rodeo Circle)

**All Bird Singers and Dancers  
are Encouraged to Attend!!**

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 4:30pm!!**



For more information call Hualapai Youth Services, 928-769-2207 ext 243



# “Long Journey From Wikame”

**Vendors Are Welcome!!!**

If you should have any questions or concerns, Please call the Hualapai Youth Services at 928-769-2207. Ext 201

## Join us for a **Community Feast!!**

Tuesday September 25 at 6pm

Memorial Park (During Social Gathering)

Tribal Depts. & Community members are welcome to bring a dish.

SPECIAL THANKS TO TRIBAL ADMIN FOR DONATING BEEF!

**\*\*PLEASE BRING YOUR OWN PLATES, SILVERWARE, AND CUPS!\*\***

# Fry Bread Making & Chili Beans Contest



**Wednesday Sept 26, 2018**

**Rodeo Circle by Court House**

**Set up Time: 5:30pm**

**Judging will begin from 6:30-7pm**

**1st Place - \$100  
2nd Place - \$75  
3rd Place - \$50  
\$CASH\$**

### Fry Bread Making Contest

- Open to all Ages
- Must Bring Own Supplies (Burner, Oil, Flour, ext)
- Must provide Food Handlers Card .
- Must make 1 Dozen

### Chili Beans Contest

- Open to all Ages
- Chili Beans must be on table before 6:30pm
- Must have provide Food Handlers Card.
- 1 Large Pot required

**\*\*Winners will be announced at Community Dinner 9/27\*\***

**For more information call Hualapai Youth Services 928-769-2207 ext 243**



# Hualapai Days Horseshoe

## Tournament

Adults (18 & up)

Wednesday Sept. 26,  
2018 @ 530pm

Memorial Park- Rodeo  
Circle

Peach Springs, AZ

**REGISTRATION STARTS:** Tuesday, Sept. 10<sup>th</sup> 2018- Sept. 21<sup>st</sup>, 2018

Stop by the Hualapai EW4H fitness center to fill out entry form and pay fee-- \$10.00 per team

**\*TEAM- 2 players only, must have a male & female on a team- NO EXCEPTIONS**

**DEADLINE TO REGISTER IS 1:00 PM--Friday Sept 21<sup>st</sup>, 2018,**

**NO same day entries- No Exceptions!**

**Tournament starts at 5:30PM, make sure your team is there!**

**\*Double Elimination- play up to 11**

**\*Championship is Winner take all- play up to 21**

**Prizes awarded to 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> place**



## 2018 Hualapai Days Horseshoe Tournament REGISTRATION FORM

<b>Team Name:</b> _____	<b>Which category?</b>	<b>ELDERLY</b>	<b>YOUTH</b>	<b>ADULT</b>
<b>Participants Names:</b> <i>(team must have 1 male &amp; 1 female)</i>		55+	11-17	18+
1. _____	M/F			
2. _____	M/F			

**\*Adult category only-  
Entry fee is \$10 per team**

**-Return this top portion to Hualapai EW4H fitness center  
before 1PM September 21<sup>st</sup>, 2018**

.....  
Rules

1. Both players must be present in order to qualify to play.
2. Games will be played to 11 points.  
Championship game will be played to 21 points.
3. Stakes will be **40 feet apart for ADULT** category.  
Stakes will be **27 feet apart for YOUTH & ELDERLY** category.
4. Stakes must stand 14 inches out of the ground
5. A ringer is worth **3 points**, unless two players from opposite teams both get ringers, then they cancel out and no points will be awarded.
6. A leaner is when the horseshoe is leaning against the stake. This is worth **2 points** unless knocked off or the opponent also throws a leaner, then they will cancel out.
7. The team whose horseshoe is 6 inches (the width of the horseshoe) or closer to the stake receives **1 point**.
8. Team who scores, throws first
9. Keep your own score and show sportsmanship to one another, **HAVE FUN!!!**

If you have any questions during play, feel free to ask EW4H/Fitness center staff. Thank you for your participation and cooperation during the tournament.

**The Hualapai Employees Working for Health (EW4H)/fitness center  
928 769-2644**



# Hualapai Days Community Dinner

*Thursday September 27,  
2018  
Following The Parade 7pm  
Hualapai Tribal Gym*

**Entertainment:**

- Elder Speech About Hualapai
- Announce Winners
  - Parade
  - Bird Contests
  - Fry bread Making Contest
  - Chili Beans Contest
  - Horse Shoes
  - Baby Pageant
  - Mr/Mrs Hualapai Days Pageant

Hualapai Days Committee Would Like To Thank GRCR For Donating The Food.



# 2018 Hualapai Days Parade

**Thursday September  
27th**

**1st, 2nd, 3rd Place  
winners will be an-  
nounced at Com-  
munity Dinner.**

**Parade starts at 6pm  
Diamond Creek Rd.**

Float registration..  
Contact Hualapai Youth Ser-  
vices.  
Line up starting at 5pm(Top of  
Diamond Creek) ending at Tribal  
Gym

*'Long Journey from Wikame'*



For more information call Hualapai Youth Services at 928-769-2207 ext 243 or email at [Christina.watahomigie@hualapai-nsn.gov](mailto:Christina.watahomigie@hualapai-nsn.gov)

# 2018 HUALAPAI DAYS PARADE

"LONG JOURNEY FROM WIKAME"

Thursday, September 27, 2018  
Begin at Diamond Creek Road-  
End at the Tribal Gym  
**WALK STARTS AT 6pm**



## Parade Entry Form

Please select which type of parade entry you will have:

Walkers       Vehicle       Float       Color/Honor Guard

Group/Organization Name: \_\_\_\_\_

Contact Person: \_\_\_\_\_

Phone Number: \_\_\_\_\_

E-Mail Address: \_\_\_\_\_

Thank you for your interest and support of the Hualapai Days Parade 2018

**FLOAT PREP BEGINS AT 5:00 pm @ THE BEGINNING OF DIAMOND CREEK ROAD**  
**LINE UP BEGINS AT 5:30PM**

Please return parade entry form to:

Youth Services  
Trena Bizardi  
Christina Watahomigie  
HEW Building  
928-769-2207 Ext. 201



For Youth Services Use Only.

Date Received: \_\_\_\_\_ Received by: \_\_\_\_\_

Date Confirmed: \_\_\_\_\_ Confirmed by: \_\_\_\_\_ Entry # \_\_\_\_\_

Hualapai Day's Committee Presents

# Tribal Attire Day



All tribal, GCRC, IHS and BIA employees are encouraged to wear tribal attire. Attire includes home made clothing from tribes, indigenous groups, pow-wow regalia and tribal clothing.

Hualapai Day's Planning Committee members will be visiting offices beginning at 8:00am to 12:00pm on 9/27, Each participant will receive a gift. to employee dressed in hand/home made (not altered/must be completely home made) ribbon shirts, dresses, etc. Participants will be apart of a special raffle at the community dinner, you must be present and in tribal attire to win.

**Thursday September 27, 2018**

Hualapai Youth Services 928-769-2207

# Diabetes-Type 2 Prevention Classes for the MONTH OF SEPTEMBER 2018

**9/25/18-- 12 Noon- 1pm at HEW- LARGE conference room  
AT PEACH SPRINGS HEALTH DEPT**

*Come join us- good information for you and your family  
\*Lunch will be provided\**



For more information, contact Employees Working for  
Health @ 928.769.1630 or Rosemary Sullivan @  
928.727.1286



**Halloween Crafts & Movie • Friday, October 5<sup>th</sup>**  
Submitted by: Taylor Johnson, TAP Coordinator | HEW



**Halloween Movie, Crafts, and Bingo!**

**Friday, October 5, 2018**

**3pm-5pm**

**HEW 488 Hualapai Way**

**Come make spooky crafts, Bingo, Snacks & a MOVIE!**

For more info contact Taylor Johnson 769-2207

**HYC Business Meeting • Monday, Oct. 8<sup>th</sup>**  
Submitted by: Christina Watahomigie | HEW

**YOU ARE  
INVITED!**

*Hualapai Youth  
Council Business  
Meeting*

**When: October 8 2018**

**6pm**

**Hualapai Lodge  
Restaurant**

**Youth Ages 14-25 are welcome to attend. Dinner Provided.**



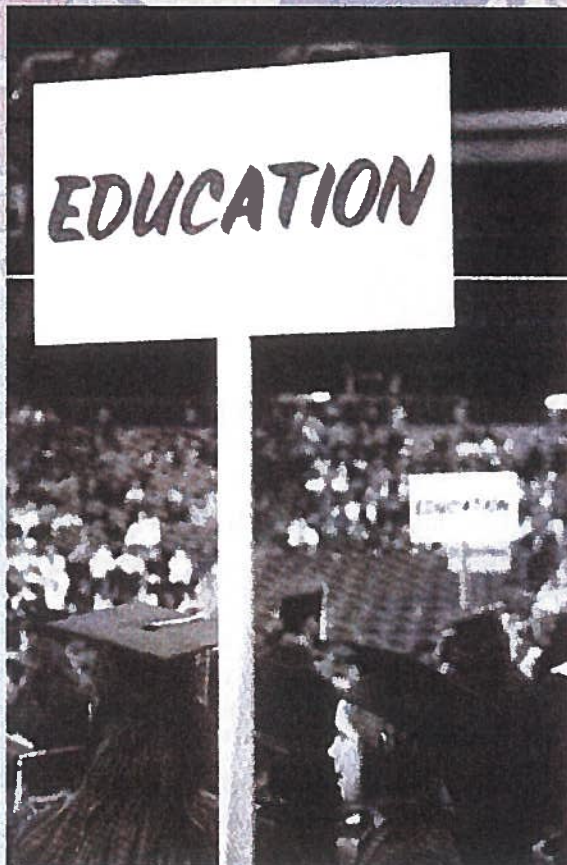
If you should have any questions or  
need transportation, please contact  
Trena or Christina at 769-2207  
ext. 248



# Hualapai Youth Council Invites you to a **Recruitment Trip!**

**Leaving -Thursday October 18 at 8am**

**Returning -Friday October 19 at 7pm**



**MORNING STAR  
LEADERS**

## **Save the Date!**

**2nd Annual Native Youth  
Leadership Summit**

*What's your motivation? You set your own limits.  
It's up to you to make progress in whatever you  
choose to do in life.*

**Who: Arizona Native Youth ages  
14-24**

**When: October 18, 2018**

**Where: High Country Conference  
Center, NAU in Flagstaff, AZ**

For additional information contact Melody Lewis  
at [admin@morningstarleaders.org](mailto:admin@morningstarleaders.org)

**\*If you are interested in going, Please contact Youth Services  
at 769-2207 ext 243**

November Partners Meeting • November 14<sup>th</sup>  
Submitted by: Christina Watahomigie | Hualapai Youth Services

# November Partners Meeting

save  
the  
date

**November 14, 2018**

**10-12pm**

**Hew Building—Large  
Conference Room**

**Lunch is Provided!**

If you have any questions, please contact Youth Services at 769-2207

**Important Per Capita Notice for Minors • Monday, October 15<sup>th</sup>**

Submitted by: April Siewiyumptewa | Hualapai Tribal Administration



## Per Capita Notice For Minors

For minors who turned 18 years of age after the deadline last year and those who turned or will be turning 18 years old before the October 15, 2018 deadline, please be sure to fill out an address change form before the deadline.

We need to make sure that we have a current address on file for you as you will be new to the system. Address change forms can be found online at the Tribal website, at the Tribal office or in the Gamyu.

Any newly enrolled Tribal members after the October 15, 2018 deadline and for any new enrollees this year, you will need to fill out a Minor Per Capita application.

For any questions please call April at the Tribal office (928)769-2216, ext. 117.

Thank you.



**\*Please note that the deadline to turn in the change of address form and the Minor Per Capita applications has changed.**

Minor Per Capita applications are now available! You must turn these in before the October 15, 2018 deadline. The form must be completely filled out with no missing Tribal ID numbers, birth dates, or social security numbers. Forms must be complete and include any legal custody documentation if needed. Incomplete applications will result in monies being sent to trust, no exceptions will be made.

Please note that those that do not re-file a new application your designation will stay the same as it was last year. So, if you selected trust or check last year it will be the same this year. You only need to fill out a new application if you missed the deadline last year or you wish to change your designation of where your minor(s) funds will go.

Any address changes must be updated with the Finance Department before **October 15, 2018** or we will mail to the last address on file. If you are unsure if you need to fill out a form then please give us a call.

Both of these forms must be notarized or they will not be accepted. The forms are located on the Tribal website, at the Tribal Office or in the Gamyu.

Please contact April at Tribal Office (928)769-2216 for any questions.



**HUALAPAI TRIBE**

**2018 Minor Per Capita Application**

NAME OF LEGAL GUARDIAN/PARENT: \_\_\_\_\_

GUARDIAN SOCIAL SECURITY # (REQUIRED) \_\_\_\_\_

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

CITY, STATE, ZIP CODE: \_\_\_\_\_

DAYTIME PHONE: \_\_\_\_\_

EMAIL ADDRESS: \_\_\_\_\_

**THE CHILDREN LISTED BELOW ARE IN MY LEGAL CUSTODY AND DOCUMENTATION IS ATTACHED:**

*(FOR EACH CHILD BELOW, PLEASE CHECK THE BOX IF YOU WOULD LIKE TO RECEIVE A CHECK IN THE NAME OF THE LEGAL GUARDIAN ABOVE, OR, IF YOU WOULD LIKE THE FUNDS PUT INTO THE TRUST FUND FOR THE CHILD'S FUTURE BENEFIT.)*

CHILD NAME	BIRTH DATE	CHILD SS #	TRIBE ID #	CHECK <small>(PLEASE SELECT ONE BELOW)</small>	TRUST
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					

**\*\*IMPORTANT\*\*:** If appropriate guardianship documentation is not received before **October 15, 2018** the funds will automatically be put into a trust account and will be available to the child when the child turns 18.

I affirm that the information on this form is accurate and complete, including any attachments. I also consent to all information herein being shared with Hualapai Tribal government agencies and entities, on a need to know basis for the purpose of processing the request and the proper administration of the 2018 per capita distribution.

SIGNATURE: X \_\_\_\_\_ DATE: \_\_\_\_\_

State of \_\_\_\_\_

County of \_\_\_\_\_

Subscribed and affirmed before me on this \_\_\_ day of \_\_\_\_\_, 2018, by \_\_\_\_\_, proved to me on the basis of satisfactory evidence to be the person(s) who appeared before me.

In Witness Whereof, I have hereto set my hand and official seal.

Notary Public: \_\_\_\_\_ Expiration Date: \_\_\_\_\_

## Seeking New Board Member for the Hualapai Tribal Utility Authority (HTUA)



On September 24, 2014, the Hualapai Tribal Council adopted the Hualapai Tribal Utility Authority Governing Ordinance. This is a significant step toward self-determination in the realm of public utilities for the Hualapai Tribe.

Established as an institution of Tribal government, the five members of the Hualapai Tribal Utility Authority board are chosen by Council. As noted in Section 107.b.3, of the Ordinance, the HTUA Board is authorized to acquire, construct, operate, maintain, promote, and expand electric power service, and eventually water service, and sewage service at Grand Canyon West and on such other locations within the Hualapai Reservation and on other Tribal lands under the jurisdiction of the Hualapai Tribe as the Tribal Council may deem appropriate. The HTUA board is delegated full authority and responsibility for the management and operation of HTUA consistent with the Ordinance.

At this time, the Tribe is seeking a new candidate to apply for Board membership to maintain this important function of Tribal government. This Board position may be filled by members or non-members of who have not less than ten years' experience in business management of substantial character and have had experience in the management and operation of an electric utility. No employee of the Bureau of Indian Affairs, employee of the HTUA or member of the Tribal Council shall be a member of the Board. The new board member will be appointed for a three-year term.

Please prepare a typed narrative offering your qualifications (resume) and general motivation to be a member of the Hualapai Tribal Utility Authority Board and what you hope to achieve while on the Board. Please bring or e-mail your letter of interest to the Tribal Office, 941 Hualapai Way, Peach Springs, Arizona, attention Christine Lee, by Friday, October 26, 2018, at 5:00 PM. Thank you for your thoughtful consideration of this offer and desire to enhance utility services on the Hualapai Reservation.

# EDUCATION & TRAINING INFORMATION

## Department of Hualapai Education & Training • Computer Lab Hours

Submitted by: Nikki Raymond | Hualapai Education and Training Department

## Department of Hualapai Education & Training Computer Lab Hours

Monday	Tuesday	Wednesday	Thursday	Friday
8:00-11:30 a.m. -LAB CLOSED-	8:00-11:00 a.m. <i>GED CLASS</i>	8:00-11:00 a.m. <i>GED CLASS</i>	8:00-11:00 a.m. <i>GED CLASS</i>	8:00-11:30 a.m. -LAB CLOSED-
	11:00-1:00 p.m. <b>OPEN LAB</b>	11:00-1:00 p.m. <b>OPEN LAB</b>	11:00-1:00 p.m. <b>OPEN LAB</b>	
1:00-5:00 p.m. <b>OPEN LAB</b>	1:00-5:00 p.m. <i>GED CLASS</i>	1:00-5:00 p.m. <i>GED CLASS</i>	1:00-5:00 p.m. <i>GED CLASS</i>	1:00-5:00 P.M. <b>OPEN LAB</b>
<i>*1-hour time limit for kids</i>				<i>*1-hour time limit for kids</i>

### COMPUTER LAB POLICIES

The Hualapai Education and Training Department Computer Lab Policies are as follows:

1. All community members who utilize the labs for educational and job training purposes shall have priority.
2. Adults and unaccompanied children will **NOT** be in any of the computer labs at the same time.
3. Viewing inappropriate or sexually explicit websites will **NOT** be tolerated and could lose all privileges to the computer labs.
4. Absolutely **NO** school aged children are allowed in the computer labs during regular scheduled school hours.
5. Anyone under the influence of alcohol or illegal substances will not be allowed into the computer labs or Training Center Building at any time.
6. The Hualapai Training and Education Staff has full discretion of who may use of the computer labs at all times.

# Hualapai Day Care • Child and Adult Care Food Program Media Release

Submitted by: *Zavier Benson | Hualapai Day Care*

## Child and Adult Care Food Program

### Media Release

(Non-Pricing Programs Only)

Center Name Hualapai Day Care  
 Street Address 475 Hualapai Drive City Peach Springs, AZ Zip Code 86401  
 Center Contact Person Chira Walema Phone Number 928-769-1515  
 Sent To Gamyu (Local Paper) Date 09/17/2018

Note: Emergency shelters and at-risk only programs should omit references to income and the income guidelines before sending to local media sources.

Please print the following media release as a free public service announcement.

Today Hualapai Day Care [name of center] announced its sponsorship of the U.S. Department of Agriculture (USDA) Child and Adult Care Food Program administered by the Arizona Department of Education, Community Nutrition Programs. Meals will be made available to enrolled participants at no separate charge without regard to race, color, national origin, sex, age, or disability. Household income determines the amount of money institutions will be reimbursed to provide meals to enrolled participants. The income-eligibility guidelines listed below are used to determine the amount of reimbursement.

Household Size	FREE					REDUCED-PRICE				
	Yearly	Monthly	Twice Per Month	Every Two Weeks	Weekly	Yearly	Monthly	Twice Per Month	Every Two Weeks	Weekly
1	\$ 15,782	\$ 1,316	\$ 658	\$ 607	\$ 304	\$ 22,459	\$ 1,872	\$ 936	\$ 864	\$ 432
2	21,398	1,784	892	823	412	30,451	2,538	1,269	1,172	586
3	27,014	2,252	1,126	1,039	520	38,443	3,204	1,602	1,479	740
4	32,630	2,720	1,360	1,255	628	46,435	3,870	1,935	1,786	893
5	38,246	3,188	1,594	1,471	736	54,427	4,536	2,268	2,094	1,047
6	43,862	3,656	1,828	1,687	844	62,419	5,202	2,601	2,401	1,201
7	49,478	4,124	2,062	1,903	952	70,411	5,868	2,934	2,709	1,355
8	55,094	4,592	2,296	2,119	1,060	78,403	6,534	3,267	3,016	1,508
For each additional family member add:	+ 5,616	+ 468	+ 234	+ 216	+ 108	+ 7,992	+ 666	+ 333	+ 308	+ 154

In accordance with Federal civil rights law and U.S. Department of Agriculture (USDA) civil rights regulations and policies, the USDA, its Agencies, offices, and employees, and institutions participating in or administering USDA programs are prohibited from discriminating based on race, color, national origin, sex, disability, age, or reprisal or retaliation for prior civil rights activity in any program or activity conducted or funded by USDA.

Persons with disabilities who require alternative means of communication for program information (e.g. Braille, large print, audiotape, American Sign Language, etc.), should contact the Agency (State or local) where they applied for benefits. Individuals who are deaf, hard of hearing or have speech disabilities may contact USDA through the Federal Relay Service at (800) 877-8339. Additionally, program information may be made available in languages other than English.

To file a program complaint of discrimination, complete the USDA Program Discrimination Complaint Form, (AD-3027) found online at: [http://www.ascr.usda.gov/complaint\\_filing\\_cust.html](http://www.ascr.usda.gov/complaint_filing_cust.html), and at any USDA office, or write a letter addressed to USDA and provide in the letter all of the information requested in the form. To request a copy of the complaint form, call (866) 632-9992. Submit your completed form or letter to USDA by: mail: U.S. Department of Agriculture, Office of the Assistant Secretary for Civil Rights, 1400 Independence Avenue, SW, Washington, D.C. 20250-9410; fax: (202) 690-7442; or email: [program.intake@usda.gov](mailto:program.intake@usda.gov).

This institution is an equal opportunity provider.

Meals will be provided at the site(s) listed below: (Attach additional pages if needed)

Center Name Hualapai Day Care  
 Street Address 475 Hualapai Drive  
 City, Zip Code Peach Springs, AZ 86434  
 Phone Number 928-769-1515

# HEALTH & SAFETY INFORMATION

Mobile On-Site Mammography • Tuesday, September 25<sup>th</sup>  
Submitted by: Rebecca Rice, Public Health Education | Indian Health Services

Indian Health Services in Peach Springs  
Mobile On-Site Mammography  
September 25th, 2018

Please call 928-769-2920  
for your appointment

Breast Cancer Screening Guidelines  
Women aged 50 to 74 and  
Screening every 2 years minimum

When preparing for your mammogram

Do not wear:

- deodorant
- powder
- perfume
- lotion

## Reminders

On the day of your appointment  
wear a two-piece outfit

“15 minutes could save your life”

# FRIDAY, SEPTEMBER 21, 2018 NATIONAL CONCUSSION DAY

## What is a Concussion?

A concussion is a type of traumatic brain injury—or TBI—caused by a bump, blow, or jolt to the head or by a hit to the body that causes the head and the brain to move rapidly back and forth. This sudden movement can cause the brain to bounce around or twist in the skull, creating chemical changes in the brain and sometimes stretching and damaging brain cells.

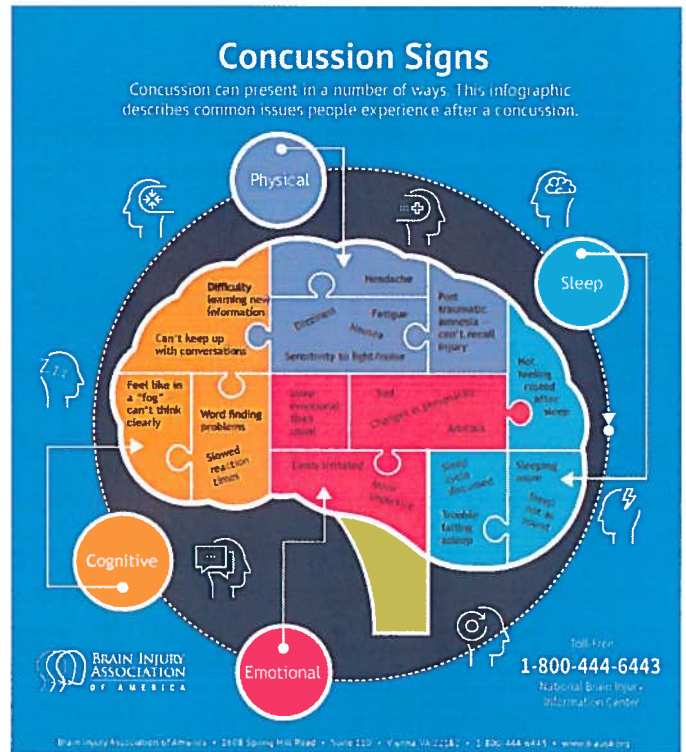
## Concussions Are Serious?

Medical providers may describe a concussion as a “mild” brain injury because concussions are usually not life-threatening. Even so, the effects of a concussion can be serious.

## How to celebrate Concussion Awareness Day?

Celebrating Concussion Awareness Day starts with education about how to identify them in the wake of an event that may have caused them. Your checklist is pretty straightforward: Does the subject have a headache? Did they temporarily lose consciousness? Are they confused or are they processing information slowly? Do they remember what happened? Are they seeing stars or feeling dizzy? Are their ears ringing? Nausea or vomiting? How about their speech, are they speaking clearly or is there a bit of a slur? These will be your immediate signs, and if any of them are present, get a professional on the field to check on them.

Unfortunately, there isn't much one can do in the way of First Aid for a concussion, have them sit or lay down and otherwise remain still, and if they lost consciousness for even a moment contact a medical professional. Basically, it's a checklist of “Is this going on? Do they have a concussion? Yes? Maybe? Medical professional.” Concussion Awareness Day is your alert to take care of your brain, and to teach others how to watch out for each other!



#NationalConcussionAwarenessDay  
*Never hide an injury. Responsible players always report a concussion.*

For more info, contact Taylor Johnson 769-2207



# Non-Emergency Medical Transport Program



**Hualapai Transportation  
Local and Out of area**

**Out of area includes,  
but not limited to:  
Kingman, Bullhead City, Las Vegas,  
Parker, Flagstaff, Tuba City, Prescott,  
and Phoenix.**

**Ba'wa Siv: Jik**  
**"Because We Think of Them"**

Hualapai Health Department  
-488 Hualapai Way/P.O. Box 397  
Peach Springs, AZ 86434  
Telephone: 928-769-4188  
Fax: 928-769-2881

## Non-Emergency Medical Transportation Rider Rules

Riders have a responsibility to conduct themselves in a manner, which shows consideration for the comfort of other passengers. Toward that end, the NEMT has adopted the following Passenger Rules:

- **Alcohol-There is to be no alcohol allowed on transport vehicles, nor persons having an odor of alcohol.**
- Conduct - Obscene language, loud noises, or boisterous conduct is prohibited.
- Smoking - Smoking or carrying any lighted substance on board an agency vehicle is prohibited.
- Noise - Playing of radios, tape recorders or similar devices (other than by means of an earphone) is prohibited.
- Food - Consumption of food or beverages is prohibited.
- Graffiti - Any writing, spraying, scratching or otherwise affixing of graffiti on, or in, facilities or vehicles is prohibited.
- Seatbelts - Passengers must remain in their seats and wear seat belts at all times.
- Seating - Elderly and Disabled passengers in wheelchairs, shall have priority over other persons seated in the wheelchair tie-down locations. Other seats are designated as courtesy seating for elderly and disabled.
- Please be ready for your ride early. Watches and clocks seldom agree, and an error of time may result in a missed transport.



## Transportation Staff

- Sandra Irwin, Health Director
- Philbert Watahomigie Jr, Transportation Manager
- Kristina Shongo, Transportation Administrative Assistant
- Doris Butler, Transportation Driver
- Viola Gala, Transportation Driver
- Louise Wood, Transportation Driver
- Eliza Querta, Transportation Driver
- Joel Querta, Transportation, Driver
- Darnell Wilder, Transportation Driver

Each Staff member is trained in vehicle and passenger safety, which includes use of seat belts, biohazard clean up. Drivers also receive CPR, First Aid, and defensive driving training. Transportation is provided to individuals who have a medical appointment, locally or out of area. These transports include the local IHS clinic, Kingman, Phoenix, Prescott, Flagstaff, Tucson, and Las Vegas. Funding is provided by the Hualapai Tribe or AHCCCS (if client is eligible). Other transportation includes travel to Kingman to shop and other personal activities. **These individuals are charged \$10 per person for each 100 miles traveled. Medical transports take**



**Hualapai Transportation Services Offered for:**

- Medical appointments
- Discharge from health facility
- Dialysis Treatment
- Dental appointments
- Optometry appointments
- Community activities

Public Transportation offered by a state or local government is covered by Title II of the ADA.

We have vehicles that are accessible to those with disabilities, via ramps and securement devices

Our drivers are courteous and well-trained.

Compliments, Complaints, Suggestions, and all feedback are welcome.

Complaints may be made by phone (928-769-4188), or in writing, to the Transportation Manager. The complaint will be documented and investigated in a timely manner

The ADA and Title VI complaint procedure is posted in each Transportation vehicle.

**Steps to requesting Hualapai Non-Emergency Medical Transportation**

- Medical Transports:**
- Client notifies IHS Purchase Referred Care Clerk, explains need of medical transportation.
  - IHS Clerk will complete transportation forms and fax to the Health Department's Transportation Office
  - Transportation Manager schedules the transport and assigns driver.

- Non-Medical Transport**
- **The request for non-medical transport is completed and faxed or brought to the Health Department with the receipt obtained from the tribal office after paying the fee of \$10.00/100 miles.**
  - Transportation Manager schedules the transport and assigns driver.

- **\* THINGS TO CONSIDER: \***
- **Request transportation 2 days in advance. Requests "on day" of transport may not be honored, due to scheduling.**
- **If you are unable to make the scheduled transport, please notify the Transportation Program as soon as possible.**
- **Dialysis clients and requests for medical transport take top priority.**
- **Medical Facilities need to notify us directly, when clients are discharged.**

**Hualapai Tribe  
Hualapai Health Department  
Medical Transport Description**

The Hualapai Tribe, through the Hualapai Health Department's Non-Emergency Medical Transport (NEMT) Program, provides transport services for medical and Non-Emergency Medical purposes.

Medical Transport Trips are requested through the Indian Health Service's Purchase Referred Care office, because they receive the appointment or admission information from the medical providers. The Purchase Referred Care Office personnel schedule the appointment and give the information to the NEMT Program.

The trips are provided between 8 AM and 5 PM, Monday through Friday. Saturdays are reserved for dialysis clients.

Other types of transports are provided for individuals who do not have a vehicle and whose income is limited. **Medical transports take precedence over other types of trips.** Those trips include; food, bank, shopping, pick-up or drop off at various places, trips to medical facilities where an immediate relative has been flown or taken by ambulance.

There are also trips requested and scheduled for individuals, not financially in need, who need to pick up a vehicle, shop for a program, and other social or program issues that may arise. The trips are available (if there is a driver/vehicle) between 8 AM to 5 PM, Monday through Friday.

## Celebrate Recovery • Monday Nights

Submitted by: Keely Sage | Celebrate Recovery



**CELEBRATE  
RECOVERY**

### THE ROAD TO RECOVERY

CR is based on life principles passed down from our higher power as spoken in the **Beatitudes- Matthew 5: 3-19**

#### **RECOVERING:**

It's not only about addictions, it's about life choices.

- Resolving anger Issues.
- Releasing co-dependent relationships.
- Rediscovering your walk with Jesus.
- Restoring relationships with family and friends.
- Reaching for the Truth.

These are only some of the reasons to attend a

#### **Celebrate Recovery Meeting.**

Everyone is welcomed with open arms and minds. We are here to support one another, not fix another.

#### **HOPE**

**Springs from within.**

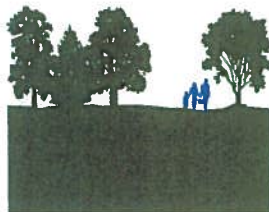
**MONDAY NIGHTS 6:00 O'CLOCK HEW**

## **Sixth Philosophy • To My Family**

Submitted by: Jessica Powskey, Strategic Prevention | Hualapai Health, Education & Wellness

### *Sixth Philosophy*

#### **To My Family**



The Creator gave to us the family, which is the place where all teachings are handed down from the grandparent, to the parent, and to the child. The child's behavior is a mirror of the parents' behavior. Knowing this, I realize the importance for each individual to be responsible to the family in order to fulfill the need to build a strong and balanced family. I have seen the hurt caused by those who do not respect and value their family. I will help to break the cycle of hurt. I will learn from the Elders the proper role of a woman in the family. When it is my time to have a family, I will make it my goal to ensure the positive mental health of each person. I will partner with my spouse to ensure that my children learn to pray and to have respect for themselves and their people. So, from now on...

I will demonstrate trust, respect, honor and discipline; but mostly I will be consistent and caring in my relationships with my family.

I will look to my grandparents and community Elders for guidance, and have them play a significant role in my education and the education of my children.

I realize that the male and female together are fundamental to a family's life. When I begin my family, I will listen to my mate's council for our family's benefit, as well as for the benefit of my Indian Nation.

I will learn what it means to build a healthy family. I will learn the proper role of the wife and mother. I will learn how to nurture the spiritual, cultural and social health of a family. I will ask the Creator to help me.



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info@whitebison.org www.whitebison.org



## The Story of the Snake

Submitted by: Jessica Powskey, Strategic Prevention | Hualapai Health, Education & Wellness



### The Story of the Snake

A young girl climbed the rocky path up the mountain slope. The air was crisp and cool as it blew through her hair. As she passed by a large boulder, she heard a hissing sound, and then a rattle. Startled, she tensed and drew her knife. She looked around but could see nothing. But again, she heard the hissing sound and the rattle. This time she saw the snake coiled in the shade of the boulder. Then, the hissing stopped, and a voice came from the snake: "Help me, I'm dying."

Confused, the girl just stared. Then she heard the snake address her again: "Help me!! Take me to the rocks below where the sun is warm." This time the girl replied, "I cannot do that. You are a snake and you will bite me."

"Oh, no I won't," explained the snake in the most soothing of voices. "I promise I won't hurt you. I just need to get to the warm sun. Please carry me down."

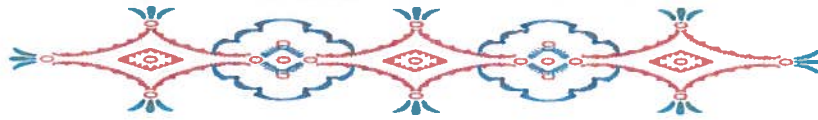
The girl looked around, as if she thought there might be someone else she could talk to. But of course there were only herself and the snake. Cautiously, she leaned forward, "Okay," she said, "if you promise not to bite me." The snake hissed gently as the



## Culture is Prevention

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girl picked him up and carefully carried him down to the rocks below. The girl set the snake down on the warm rocks. As she was standing back up, the snake lunged out and bit her on the neck!! "But you promised not to bite me!" The girl cried out and crumpled to the path.

"Foolish girl, you knew who I was when you picked me up." And the snake slithered into the cool shade. In what way is alcohol like the snake?

We know what alcohol does when we pick it up.



### Alcoholism leads to:

(Check the ones you have seen before.)

- |   |   |
|---|---|
| <input type="checkbox"/> Fighting                     | <input type="checkbox"/> Car Wrecks         |
| <input type="checkbox"/> People sleeping all the time | <input type="checkbox"/> Accidental death   |
| <input type="checkbox"/> Divorce, broken homes        | <input type="checkbox"/> Disability         |
| <input type="checkbox"/> No money for food or clothes | <input type="checkbox"/> Lost opportunities |
| <input type="checkbox"/> Loneliness, fear             | <input type="checkbox"/> Ruined friendships |
| <input type="checkbox"/> Teenage Pregnancy            | <input type="checkbox"/> Family Violence    |

## Culture is Prevention

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# For Indigenous Eyes Only

## A Decolonization Handbook

Edited by

Waziyatawin Angela Wilson  
and Michael Yellow Bird



School of American Research  
Santa Fe

School of American Research Press  
Post Office Box 2188  
Santa Fe, New Mexico 87504-2188  
www.press.sarweb.org

Acting Director: Catherine Cocks  
Manuscript Editor: Ellen Cavalli  
Design and Production: Cynthia Dyer  
Proofreader: Sarah Soliz  
Indexer: Ina Gravitz

Library of Congress Cataloging-in-Publication Data

For indigenous eyes only : a decolonization handbook / edited by Waziyatawin Angela Wilson and Michael Yellow Bird.

p. cm. — (School of American Research Native America series)  
Includes bibliographical references and index.  
ISBN 1-930618-63-8 (pa : alk. paper)

1. Indians of North America—Ethnic identity. 2. Indians of North America—Politics and government. 3. Indians of North America—Social conditions. 4. Self-determination, National—United States. 5. Decolonization—United States. 6. Postcolonialism—United States. 7. Cultural property—Protection—United States. 8. United States—Race relations. 9. United States—Politics and government. I. Wilson, Angela Cavender. II. Yellow Bird, Michael. III. Series.

E98.E85F67 2005  
323.1'197073—dc22

2005017295

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Library of Congress Catalog Card Number 2005017295  
International Standard Book Numbers 0-930618-63-8 (paper). First edition 2005.  
Eighth printing 2014

## Decolonizing Indigenous Diets

### Waziyatawin

#### A. How is Our Health Today and How Was It in the Past?

As we examine the health status of our people today, it is clear that our overall health has deteriorated as a consequence of our colonization. Our colonizers taught us to think just the opposite. Our colonizers taught us to believe that our health has improved because of Western medicine, Western foods, and Western technology. In a society that values progress, our colonizers taught us that conditions in the world are perpetually improving, that with each new technological advancement, each new discovery, each new way to utilize resources, each new way to alter the environment, that the world is getting better, that it is advancing. These are all lies. The world, especially environmentally, has dramatically deteriorated to the point where we as human beings are heading on a path toward our own extinction. Microwave ovens and

satellite televisions are poor compensation for the extinction of life-forms and a toxic earth.

Prior to the destruction of Indigenous ways of life, our diets were filled with both nutritious and delicious foods that allowed us a better quality of life than we now enjoy. For example, in an article that appeared in the *American Economic Review* in 2001, Richard Steckel and Joseph Prince reported that Plains Indians were the tallest humans in the world in the late 1800s. Because height is a strong indication of nutritional health, by these standards Indigenous Peoples on the plains were some of the healthiest people on the planet. That is until we were ravaged by invasion and colonization. While Plains populations who relied heavily on hunting and gathering were indeed healthy, Indigenous populations throughout the Americas also maintained their health and nutrition by cultivating more than three hundred food crops (many with dozens of varieties or strains). These foods comprise about three-fifths of the food crops now under cultivation in the world. Our rich and varied diets included such basics as numerous varieties of corn, beans, squash, and three thousand varieties of potatoes, planted and harvested by numerous Indigenous Peoples covering a broad geographical sweep in the Western hemisphere, as well as more regional foods such as blueberries, cranberries, wild rice, and black walnuts. As Indigenous foods from the Americas spread across the oceans, they radically transformed the rest of the world through improved nutrition and allowed for tremendous population growth. Populations adopted our Indigenous foods and their diets were dramatically altered; the cuisine of the Italians was transformed by the tomato; that of the Irish, Russians, Germans, and Poles by the potato; the Koreans, Chinese, East Indians, and Hungarians by hot chili peppers; and for millions of people around the world, sweet Potatoes, cassava, and amaranth have become dietary mainstays. Other foods widely used today include peanuts, pineapple, sunflowers, vanilla, and of course, chocolate. In spite of these tremendous food gifts to the world from our lands and peoples, the destruction of our lands and peoples did not cease. Instead, Europeans and Euro-Americans maintained their sense of superiority and forcefully imposed their ways, including their comparatively unhealthy diets, upon us. This has only served to deteriorate the health of our people. Now our people have some of the shortest life spans and highest rates of diseases on the planet. Diseases such as diabetes and heart disease are killing our People. Our bodies clearly have not benefited from colonization. Modern medicine is also often said to be continuously improving our quality of life. This idea must be critically examined. Indigenous knowledge regarding medicine and healing was extremely sophisticated prior to colonization, and in some cases still is. Because Indigenous Peoples were intimately familiar with their environments, and the foods that were eaten were from the environment, nearly every illness also had an Indigenous remedy. The vast pharmacopoeia developed by Indigenous Peoples includ-

ed such medicines as aspirin-related tree bark extracts, laxatives, painkillers, antibacterial medicines, petroleum jelly, and quinine. In fact, it is estimated that about 25 percent of the world's medicines today came from knowledge held by Indigenous Peoples. In addition, because nutritional health was far superior in past centuries and people physically exerted themselves every day, our ancestors were in much better shape and able to fend off sickness far better than we are today.

### **B. So What Happened?**

The first attacks on Indigenous health came through foreign disease introduced by the invaders to our lands. Completely unexposed to illnesses such as smallpox, measles, bubonic plague, cholera, typhoid, diphtheria, mumps, and pleurisy, Indigenous populations were devastated when the diseases swept through the continent. Even sicknesses such as influenza and colds were non-existent in the Americas prior to invasion. Scholar Henry Dobyns has estimated that a total of 93 *serious* epidemics and pandemics (meaning the epidemic spread across the whole continent) of foreign diseases spread among Indigenous populations from the early sixteenth century to the beginning of the twentieth century. Indigenous weakness to these foreign germs was compounded by the violent acts accompanying invasion. As populations were weakened by disease, our ancestor's food sources, homes, and medicinal supplies were also destroyed; the people were frequently enslaved, slaughtered, or forcibly removed and our populations had little ability to ever physically recover. The violence and disease worked together to kill at least 90 percent (and that is a conservative estimate) of all Indigenous population's and to eradicate some populations entirely.

At the same time that Indigenous populations were dying through disease and violence, attacks were made on Indigenous food sources. For example, in the nineteenth century, it is estimated that 50 million bison on the plains of North America were exterminated. When that lean, high-protein source was eliminated, the people starved, further weakening them and making them more susceptible to disease. In addition, with invasion came dramatic changes to the environment. Indigenous plants and animals were often eliminated as farmlands and grazing lands were created for foreign animals such as cattle and sheep. These acts of invasion and colonization meant a total disruption of Indigenous ways of life and a tremendous loss of life.

The attacks on Indigenous life did not stop after the invasion phase, however. The colonization process required that Indigenous ways of life be eradicated completely so there would be no distinct population to object to or resist the continuing theft of Indigenous lands and resources. As it affected all aspects of Indigenous life, the health of Indigenous peoples was no exception. Once Indigenous Peoples had been largely subdued and confined to reservations or reserves, so began the process of attacking Indigenous ways of life through the children. In federally mandated boarding or residential schools, the children were fed starchy and fatty diets. While the children did eat fresh produce often grown by their own hands, they

were also fed a lot of dairy products and meats from the livestock they raised as child laborers at the schools. They were also introduced to sweets, which would have been a rare treat in most Indigenous diets. To compound the detrimental effects of the poor diets, many Indigenous children were fed these same foods in very small rations, leaving them hungry and undernourished.

Ironically, the dairy products only served to exacerbate health problems as an extremely high percentage of Indigenous people are lactose intolerant. In fact, adults in general are not built to consume dairy products. At birth, humans have an enzyme called lactase that allows them to break down the lactose in human breast milk so that it can be absorbed and utilized by the body. As humans mature, lactase decreases to very low levels, making it difficult or impossible for adults to effectively break down lactose. That is why 80 percent of the world's adult population is lactose intolerant. Our bodies simply cannot efficiently process dairy products.

Treaty annuities and the government commodities program additionally served to wreak havoc on Indigenous diet and health. Instead of eating hand-grown and -harvested fruits, nuts and vegetables, the lean meat of wild game, and fish loaded with essential fats, Indigenous Peoples instead consumed highly processed canned, salted, and sugared foods, canned fatty meats, and high quantities of refined sugar and bleached white flour. Once these foods entered Indigenous diets, they became firmly entrenched in spite of their ill effects on our bodies. For example, fry bread has become an Indigenous staple, but it only serves to worsen the health of our people. As Suzan Harjo aptly describes, "Fry bread was a gift of Western civilization from the days when Native people were removed from buffalo, elk, deer, salmon, turkey, corn, beans, squash, acorns, fruit, wild rice and other real food." Many of us have acquired a taste for it, but when we give some serious thought to the ingredients, we have to wonder why. Harjo further questions, "Fry bread is bad for you? Well, let's see. It's made with white flour, salt, sugar and lard. The bonus ingredient is dried cow's milk for the large population of Native people who are both glucose and lactose intolerant."

We are not helping ourselves by continuing to eat it. While most Indigenous societies had some kind of bread prior to invasion and colonization (frequently made from such nutritious bases as corn, beans, or nuts), fried foods generally were not a part of the Indigenous diet. Because hard-earned oils from animal fats were precious commodities, they were not used for the wasteful practice of deep-frying other foods. In fact, they were sometimes not consumed at all, but instead used for such things as fuel or as moisturizing and softening agents. We might then consider the adoption of such food practices as deep-frying as a colonized adaptation, one that has not served the health interests of Indigenous Peoples, but instead serves the colonizers' interests because it leads to the deterioration of our health and survival.

However, in today's society, much of our population is affected by the same health struggles affecting the colonizing society because we have not only become avid

eat-ers of highly processed and refined foods, we have also become participators in the fast-food frenzy. It is estimated that Americans now eat on average three hamburgers and four orders of French fries every week. As Eric Schlosser, author of *Fast Food Nation*, remarks, "What we [Americans] eat has changed more in the last forty years than in the previous forty thousand." As a consequence, Americans are facing an epidemic-like rise in obesity rates, with obesity now being the second highest cause of mortality in the United States (smoking is the first). This American disaster is now spreading throughout the world as American fast-food chains and lifestyles infiltrate other countries, creating an eruption of what are being dubbed "Western diseases." The major culprit, obesity, is linked to a variety of debilitating and deadly conditions such as heart disease, type 2 diabetes, various forms of cancer, arthritis, high blood pressure, infertility, and strokes. Indigenous populations have been equally impacted by the American diet, but the consequences appear to be affecting our people more severely. Indigenous populations in the United States, for example, suffer the highest percentages of diabetes in the country. Many Indigenous communities now require full-time diabetes treatment and prevention personnel to address this overwhelming problem killing our people.

#### **ACTIVITY:**

What is your typical weekly diet? For the next week, keep a record of what kinds of food you consume, note whether they are processed (P), fatty (F), sugary (S), fresh raw (FR), fresh cooked (FC) or whole unprocessed (WUP) foods. (Whole foods are unrefined grains, beans, nuts, fruits, and vegetables. These are foods that have not been refined, bleached, fried, or filled with preservatives, additives, artificial sweeteners, or colorings.)

Most of us know if we are overweight and if our bodies are suffering because of our weight problem. We do not necessarily need a doctor to tell us that we should go on a diet. However, we do know that many of our people who are currently suffering the effects of diabetes may not yet know that they are diabetic. If you are overweight and have not been tested for diabetes in the last year, it is important to get the proper testing and consult with a doctor or tribal health practitioner. We cannot tell you whether you have diabetes in this chapter, but we can help you determine for yourself how overweight you might be and whether or not you have crossed into the category of obesity, which places your health and life at risk.

The spiritual, cultural, and psychological effects of this dramatic change in diet are just as important to consider as well. The plant and animal food sources described thus far have only been addressed in terms of their nutritional value. They are far more important, however, than the nutrients they provide. As indigenous Peoples, our relationship to the land and to all of its beings is not merely physical, it is also spiritual. We believe that part of our spiritual responsibility as human beings is to maintain respectful relationships with all of creation. For some of us this might mean singing to the corn, offering prayers to

plant and animal beings, or harvesting in a sacred manner. These culturally and spiritually significant actions nurtured us as well as the spiritual beings we encountered. The resulting foods then fed our bodies and our spirits. When our environment were destroyed or altered, it was not just our physical health that was placed in jeopardy.

#### **C. What Do We Do Now?**

As Indigenous Peoples who have been detrimentally affected by the changes in our diet as a result of colonization, it makes sense that some kind of decolonization of the diet would help reverse those effects. But how do we go about that? The first step may be developing a firm grasp of what your nation's diet consisted of prior to colonization.

For most of us today, there is a glaring difference between what our diets look like today and what our ancestors' diets looked like prior to colonization. When our traditional diets are examined ("traditional" in this context referring to the ways we harvested, hunted, and prepared the plant and animal food sources native to our homelands prior to invasion), it is clear that they were not only extraordinarily healthier than our diets today, they were also quite diverse.

In regards to our nutrition, the challenge for us in the twenty-first century is to recover the diets of our past, but this is no easy task for a variety of reasons. In some cases, food supplies may have been exterminated or greatly diminished (such as the buffalo on the plains or the salmon of the Columbia River). In other cases, animal and plant life may have become toxic as a consequence of contamination from corporate chemical runoff, exposure to radioactivity, or farm pesticides (such as the PCB-contaminated fish in the waters used by the Akwesasne Mohawks). Disrupted and altered landscapes may also mean that Indigenous food sources are no longer present (such as waterfowl that may have fled converted wetlands, or wild turnips gone because of prairie conversion to farmland). In other instances, Indigenous Peoples may not have access to any foods from their homelands because of confinement to reservation lands or forced removals. The recovery of Indigenous diets, then, is linked to broader Indigenous struggles such as land rights, environmental protection, and ecological restoration. It becomes overwhelming to imagine tackling all these issues at once, so it is important to determine your current access to traditional foods and prioritize your attempts to recover various foods.

For those of us who work hard to decolonize our diets and recover our traditional foods, there is very encouraging evidence to suggest we could not only prevent future instances of obesity and its accompanying problems among our populations, but also that we could actually reverse the ill effects for those already suffering from this damage. In a recent essay, Michael Milburn highlights the work of other scholars who had recorded the effects of diet changes among a group of Aborigines from the West Kimberly region of Australia. At the beginning of the project, many of the participants were already suffering from high blood pressure and diabetes and had poor cardio-



vascular risk profiles. Relying on elders who retained knowledge about how to survive entirely off the land, this group followed that Indigenous lifestyle for a two-month period. Individuals lost fifteen pounds on average, their insulin metabolism improved, blood sugar levels dropped, and blood pressure, cholesterol, and triglyceride levels improved. They actually reversed the effects of Western diseases within a very short time period.

While many Indigenous People are not interested in abandoning everything from the modern world and attempting to live the way our ancestors did even if it were a possibility for all of us, this project illuminates the important link between traditional food and lifestyle. Relying heavily or exclusively on Indigenous foods for most Indigenous Peoples would require a return to an extremely active lifestyle. Even relying on a partial recovery of Indigenous food sources would require more activity than many of us engage in today. Food and lifestyle are interconnected and if we seek out our traditional foods, our lifestyle will become more active and we will experience the resulting positive benefits.

Furthermore, restoration of food practices will also restore a sense of well-being and interconnectedness with the rest of creation. It has now been proven, for example, that gardening reduces stress, refreshes our mental outlook and increases feelings of self-worth. When people have the opportunity to nurture plant life, they are touched on a deep emotional level. Indigenous Peoples have understood the importance of this connection and have created, or were divinely given, ways to further nurture the spirits of our plant relatives as well as ourselves. For example, in my own family I was taught that the planting of corn is an important part of Dakota life. Every time I plant my grandmother's corn, I feel a sense of connection to her and the long line of grandmothers who planted the same strain of corn before me. Every cycle of planting and harvesting renews a commitment to and love for the corn plants and the land and soil on which they grow. It reaffirms that connection to *mitakuyapi owas'in* (all my relations). Then, as I process the corn in preparation for winter storage and later for eating, every smell and sound reminds me that I am my grandmother's granddaughter, that I am Dakota. This experience is never reproduced in a grocery store.

#### **D. Committing Ourselves to the Decolonization of Our Diets**

How can we commit ourselves, our families, and our communities to work toward the decolonization of our diets? The first step is deciding that a change is necessary. Many communities have acknowledged that obesity and diabetes are a problem and have dedicated personnel to addressing it. For example, your community may have a diabetes prevention or treatment coordinator, a dietician, a fitness coordinator, a cook, or a nurse or nurse practitioner to help those who already suffer from these debilitating conditions. However, even when this recognition is present, rarely does it spread to community action. Fry bread and fatty, sugary, and processed foods often still grace the tables at community functions rather than more wholesome traditional foods. And, rather than

viewing our contemporary diets as a consequence of colonization, we have increasingly and uncritically accepted this change in diet, even incorporating many unhealthy foods into what we deem "traditional."

Because heart disease and diabetes are byproducts of colonization, as individuals and communities, we can consciously reject those and decide that we will no longer participate in this continuing aspect of our colonization. If we can learn to consciously correlate our eating habits with our participation in our colonization, the experience becomes less enjoyable. If we keep this idea at the forefront of our minds, every piece of fry bread and every order of french fries becomes less and less desirable. On the other hand, if we view our traditional foods as means of making our populations strong and independent, eating those foods will become increasingly more enjoyable because we will equate them with our own well-being and good health. As individuals, and then as communities, we can commit ourselves to rejecting that which makes us weak and ill, and striving toward that which makes us strong and healthy.

#### **E. Strategies for Change**

After understanding which traditional foods you can currently access and how you might work to access others, strategies can be developed to acquire those foods, disperse them to your families and communities, and enjoy them. This will have a far more profound impact than a simple reduction in your waistline.

In determining who can access foods, we can recognize how we can impact our diets as individuals, as families or small groups, and as entire communities. Keeping the list of traditional foods in mind, some healthy steps may be taken immediately. For example, as individuals we could decide that we will no longer buy processed foods. If we decide that we will eat foods we prepared from fresh or whole ingredients, our diets would immediately become healthier. Other small steps might be taken as well. If maple sugar is a traditional food, perhaps you can access it immediately by purchasing it from others if you have not gone sugar-bushing yourself, and completely replace your use of white refined sugar or chemical sweeteners with the maple sugar. As a small, organized group, perhaps you could decide to organize a community garden where you could grow a host of your traditional foods, or even attempt to obtain seeds for plants that were typically harvested and not cultivated ("wild" turnips, potatoes, or beans, for example) to revitalize them on your lands. For further information about obtaining Indigenous seeds, contact Native Seeds/SEARCH in Tucson, Arizona, at (520) 622-5561 or visit [www.nativeseeds.org](http://www.nativeseeds.org). Or if acorns were a traditional food but you have not harvested and processed them in recent years, perhaps you could organize a small group to collect and process them together. Activities may also be conducted on a community-wide scale at the governmental level. For example, perhaps, the tribal government could decide to help restore the buffalo population and eventually help provide buffalo meat to the reservation families. Or perhaps a tribal government could decide not to participate in the further colo-

nization of the Indigenous diet by not permitting any fast-food establishments on reservation lands or by deciding to serve healthy traditional foods for meals provided to the community.

#### **ACTIVITY:**

Now that you have a greater understanding of how your diet has been impacted by colonization as well as what your traditional diet looked like. Ask elders and other knowledgeable community members for information on the variety of ways these traditional foods were prepared and collect these for community dissemination. The important thing is to share your ideas about how your community can decolonize its diet through the recovery of your precolonization diet and accompanying lifestyle.

In decolonizing our diet, it is also important for us to be mindful of when and how we can coordinate this with other decolonization activities. For example, among many of our societies, rites of passage often use food in ritualized ways that are physically, culturally, and spiritually nourishing. Many of our societies that depended on successful hunting practices trained boys as early as possible in hunting techniques and celebrated each boy's first kill. Among some Plains tribes, that first kill would be distributed to other members of the community so that people could celebrate the boy's success and acknowledge his contribution to the society. This gave him a sense of accomplishment while also providing nutritious food to the people. Or for larger kills, such as elk, deer, or buffalo, the various parts of the animal would be divided up and distributed widely. In today's communities, this would greatly help single mothers and the elderly in particular. If these practices were revitalized, it would serve some important community functions that far exceed nutritional health. The growing boy would feel a sense of pride in being a contributing member to society; he would be encouraged to continue to provide food to the community with the positive support; and, he would gain confidence and skill in hunting techniques. When many of us come from communities in which our teenage men have extraordinarily high rates of suicide, the implications of revitalizing such practices cannot be overestimated. It may, in fact, be the difference between life and death.

Similarly, many cultures require a mastery of food preparation during young women's rites of passage. For example, in some of the Southwestern tribes such as the Hopi and the Apache, grinding corn is an important part of community recognition of a young woman's passage into womanhood. By maintaining such practices, traditional preparation of food is also maintained and the way is paved for a lifetime of more healthful eating.

A revitalization of group hunting or fishing techniques may also be a way to provide leaner or healthier meats to your community. However, hunting has diminished among many Indigenous populations for a variety of reasons. It may be that some of these practices diminished because of government and missionary "Christianizing" and "civilizing" campaigns, in which tremendous pressure was placed on Indigenous People to abandon hunting or fishing practices in favor of full-time farming. Or, it may be

that with the invasion of Indigenous lands, the animal population was depleted to such an extent that people could no longer survive from those practices. If the case of the former fits your community and you decide you want to decolonize your diet, the recovery of these practices becomes a means of countering the forces of colonialism as well as away to restore health and well-being to your population. If the latter case fits your community, recovering traditional hunting and fishing practices might require extensive and purposeful efforts toward ecological restoration. Wild game is typically much leaner and more nutritious than the meats from domesticated animals, such as cattle, pigs, and sheep. Undomesticated game tends to be higher in protein and minerals such as thiamine and niacin, while also being lower in fat and calories and without the chemicals commonly given to domesticated animals. Similarly, the more we eat fruit and vegetable foods that we plant and harvest ourselves or that are native to the lands we live on, the more nutritious that food will be. When we can harvest the food when it is ripe, it will be at its peak nutritionally. As fruits and vegetables ripen on the vine, phytochemicals are produced in the plants and these help to prevent cancers and other diseases. If fruits and vegetables are picked before they ripen and shipped to distant locations, their nutritional value and health benefits have been weakened. This is true of the 60 percent of commercially grown fruits, vegetables, and greens in the United States that are picked before they are ripe so they can be transported to stores in a wide geographic area. Furthermore, when we engage in planting and harvesting our own foods, we can ensure they are free of chemicals such as pesticides or herbicides. This is not true of most of what is available in American supermarkets.

Returning to Indigenous foods also means a more active lifestyle. Going to the grocery store or to a restaurant of any kind requires little physical activity. Even preparing food in the kitchen requires relatively little energy. Since this is how many of us now come by our food, it is no wonder that our obesity rates have increased. This changes when we contemplate acquiring Indigenous foods. If foods are hunted, major physical activity is required. Hiking through the hills, across the plains, or through the forests, often for miles, in search of game will get any hunter in shape quickly. Setting traps and walking trap lines also requires physical exertion as does fishing, especially if one is working with large nets or is spearfishing.

Similarly, engaging in agricultural labor is no easy task and usually requires daily physical activity in the plowing, planting, weeding, and harvesting cycle. Anyone who has spent summers working under the hot sun in a garden or agricultural field can attest to this. The same thing is true in the harvesting of Indigenous plants, roots, nuts, and berries. Every hour spent engaging physically in these activities will make our bodies stronger and healthier. Recovery of Indigenous diets is thus not solely about what we eat, it is also about a change to a more active lifestyle. These changes also require a reworking of our contemporary relationship with the environment. Our well-

being is connected to the well-being of the land and all of its inhabitants. When we devote our time and energy to understanding those rhythms and cycles, we are closer to truly understanding who we are as Indigenous Peoples. The decolonization of our diets is thus linked to other forms of decolonization that will help us physically, culturally, psychologically, and spiritually. We have nothing to lose by decolonizing our diets and so much to gain. Let us all work on healing and helping ourselves through the recovery of our traditional foods and lifestyles.

**F. Suggested Readings**

Nelson Foster and Linda S. Cordell, eds., *Chilies to Chocolate: Food the Americas Gave the World* (Tucson: University of Arizona Press, 1996).  
 Suzan Harjo, "My New Year's Resolution: No More Fat 'Indian' Food," *Indian Country Today*, January 20, 2005.  
 Devon A Mihesuah, "Decolonizing Our Diets By Recovering Our Ancestors' Gardens," *American Indian Quarterly* 27, no. 3 (2003).  
 Michael Milburn, "Indigenous Nutrition: Using Traditional Food Knowledge to Solve Contemporary Health Problems," *American Indian Quarterly* 28, no.3 (2004).  
 Eric Schlosser, *Fast Food Nation* (New York: Perennial, 2002).  
 Jack Weatherford, *Indian Givers: How the Indians of the Americas Transformed the World* (New York: Crown Publishers, 1988).

# COMMUNITY MESSAGES

**Sincerest Thanks**

*Submitted by: Family of Hue Sowash*

Our sincerest thanks to the Grand Canyon Resort Corporation and the Peach Springs Community for your kind words and support during the loss of our beloved son, brother, uncle and friend. Hue was one of a kind and it was comforting to hear of all the lives he'd touched during his time on this Earth.



*With gratitude,  
 The family of Hue Sowash:  
 Sadie, Jolene, Shelby & Chira*

**Seeking Hualapai Cultural Artisans**

*Submitted by: Clarendo Begay | Forever Resorts*

FOREVER RESORTS



**GRAND CANYON NORTH RIM & BRYCE CANYON**

**Seeking Hualapai Cultural Artisans** to share their art skills, show and sell to the visitors at Grand Canyon North Rim and Bryce Canyon for the Summer of 2019. Extremely interested in working with Up & Coming Emerging Artists. Send your artist bio, 6 to 8 images of your art to include an image of yourself with art, current contact information: name, address, telephone and email address. Email information & images to [cbegay@gcnr.com](mailto:cbegay@gcnr.com) or call (505) 870.5847.

**Area Propane Customers**

*Submitted by: Ralph Goldenstein | Indian Energy*



The weather will be coding off soon. **CHECK YOUR GAUGE!** Don't wait until you run out before you order propane.

When ordering through the tribe, please allow 5 to 10 working days for the accounting department to process your paperwork. If they get it done sooner, Yee Haw! If not, don't cry around and complain—it's not their fault you ran out. PO's must be in hand before we deliver. Call (928) 769-2610 for propane orders. Leave a message, talk slow and clear. I have no caller ID, leave a call back number. Please keep tank delivery area clear of cars, pools, fire wood, mean dogs, etc. Be careful while checking your gauge: birds, wasps, and spiders like to build nests or hide under the tank lid. Open slowly!

*Thank you, Management  
 Indian Energy*

Please submit your Gamyu articles by the deadline below to ensure your article will make the publication date. You are more than welcome to email your articles to: [dbravo@hualapai-nsn.gov](mailto:dbravo@hualapai-nsn.gov).

The Gamyu newsletter is a bi-weekly newsletter publication and is accessible on-line for your convenience at: <http://hualapai-nsn.gov>



**ARTICLE DEADLINE:**

**Monday, October 1<sup>st</sup>**

(Due to Native American Day Holiday on Friday)

**Next Publication:**

**Friday, October 5<sup>th</sup>**

**RED RIBBON WEEK PLANNING MEETING**



Monday, September 24, 2018  
 12:00 to 1:00 pm.

Bring your own lunch  
 Hualapai Health Education & Wellness Small Conference room.

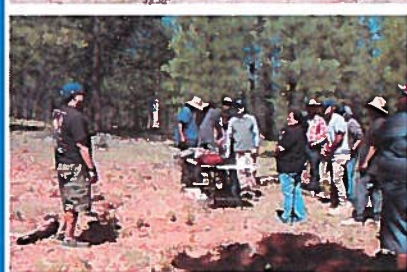
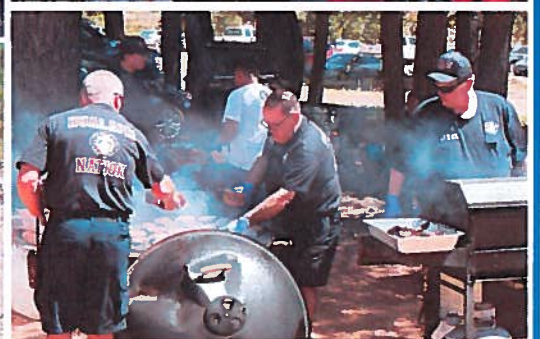
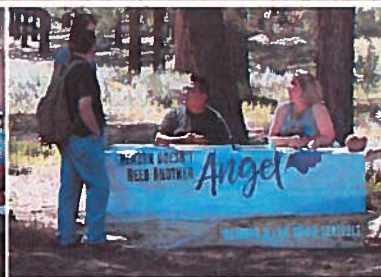
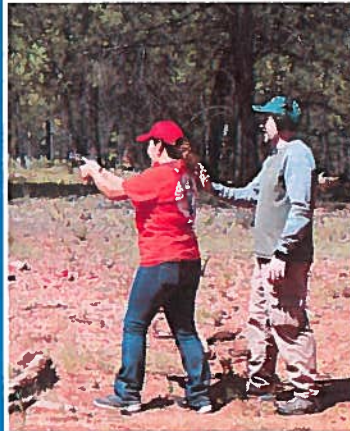
Any questions Contact:  
 Claudette Walker 769-2207

# Hualapai Employee Picnic

Submitted by: Hualapai Tribal Council | Hualapai Tribal Administration

We wanted to thank all participants who attended the annual Hualapai Employees' Picnic. All of the people put together a great time for us get together and have fun. Thank you cooks, the servers, KWLP, and all departments that provided our entertainment.

~ Hualapai Tribal Council



# WE LOVE OUR VOLUNTEERS

*"The Peach,"*

*The Hualapai Nation's Live and Local Radio Station*

*Proudly Announces and Congratulates*

*2018 Volunteer of the Month:*

*Chris Quasula, aka "The King of All Metal!"*



*"The King of All Metal" is none other than Hualapai Tribal Member, Chris Quasula. He has graced the Peach airways with his presence and rocked KWLP listeners with his awesome playlist for two full hours every Tuesday evening, 6 to 8 pm during TNT: a heavy metal and classic rock show. Chris has been a volunteer DJ with 100.9 fm for 6 months now and has demonstrated outstanding talent and skills. Preparing and performing for 2 hours a week as a relative newcomer to broadcasting and a volunteer is no small feat. Staff has truly appreciated Chris sending us well-organized and station-compliant show plans in advance every week of his show. We have also appreciated his responsiveness to feedback and suggestions. Chris actually donated some of his rock collection to KWLP to help expand The Peach music library in the genres of music he loves. Staff, other volunteers and listeners alike love him for that, as well as his passion for his playlists and that awesome gravelly voice - right?!? It couldn't be more perfect for the host of a rock and roll radio show. Chris jokes he "has the face for radio!" We are blessed he has shared it with us for the last 6 months and wish him well in his future endeavors in radio and elsewhere! We also thank him for his gracious and generous donation of his volunteer incentives to the Peach springs boys and Girls Club. This month they value nearly \$100.00 retail and will be used by the club for incentives and give-aways to community youth! Hank'yu Chris!*

*If you would like to join the Peach volunteers: Call 769-1110. KWLP Volunteers sponsored in part by:*





# C.A.L. CLASS

**Project: Weaving Yarn Belt**

**Friday, September 21, 2018**

**9:00am – 1:00pm**

**@ Hualapai Cultural Resource Center**

**\*snacks provided for participants\***



**FOR MORE INFORMATION, CALL FOR MARCIE AT HUALAPAI CULTURAL RESOURCE DEPARTMENT @  
(928)769-2234**



**Halloween Safety Tips, Crafts, and  
It's the Great Pumpkin Charlie Brown!**

**Friday, October 19, 2018**  
**HEW 488 Hualapai Way**  
**3pm-5pm**



For more info contact Taylor Johnson 769-2207

## HUALAPAI TRIBAL TELEPHONE DIRECTORY

TRIBAL DEPTS.	PHONE	FAX #	GCRC	PHONE	FAX #
Administration	769-2216	769-2343	Administration	769-2419	769-2450
Alternative to Incarceration	769-1070	769-1075	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	
EW4H-Fitness Center	769-2644	769-2663	River Running	769-2210/2245	769-2637
EW4H-Healthy Heart	769-1630	769-1632	River Running Shop	769-2266	
Elderly Center	769-2375/864-6700	769-2557			
Elderly Group Home	769-1100/1104				
Emergency Dispatch (24 Hrs)	769-2205	769-2883			
Non-emergency to EMS,	769-2656/2775				
Fire Dept., Animal Control					
Enrollment	769-2216	769-2343	<b>BIA SERVICES</b>		
Extension Office	769-1284	769-2309	Dispatch/Police	769-2220	
Facility Maintenance	769-2807		Truxton Canon Agency	769-2286	769-2444
Finance	769-2216	769-2343	Forestry	769-2279	769-2326
Fire Dept.	769-2205/2806	769-2883			
Forestry	769-2267	769-2532	<b>SCHOOLS</b>		
Game & Fish	769-2227/1122	769-1111	Peach Springs	769-2202	769-2892
Head Start	769-2522	769-2457	Valentine	769-2310	769-2389
Health Dept.	769-2207/769-6061	769-5487	Seligman	216-4123	422-3642
Housing Dept.	769-2275	769-2703			
Hualapai Police	769-1024	769-1027	<b>HOSPITALS/CLINIC</b>		
Human Resources	769-2216	769-1191	KRMC	757-2101	
Human Services	769-2397	769-2659	Peach Springs Clinic	769-2900	
Information Technology (IT)	(928)220-7666		Flagstaff Hospital	779-3366	
Judicial	769-2338	769-2736			
Juvenile Detention	769-1611	769-1655			
KWLP Radio	769-1110	769-5487	<b>OTHER</b>		
KWLP Radio Text Line	769-1090	769-5487	Frontier Communications	800-921-8101	
Multi-Bldg	769-2535		Mohave Electric	800-685-4251	
Natural Resources	769-2254	769-2309	Motor Vehicle Dept.	681-6300	
Planning Dept.	769-1310/1312	769-1377			
Probation Office	769-2894	769-1384			
Prosecutor	769-2304	769-2401			
Public Defenders	928-769-1063				
Public Works-Administration	769-2216	769-2343	<b>LOCAL SERVICES</b>		
PW/Transfer/Recycling	769-2625/2583		Dr. R. Purdum	769-6083	
Recreation	769-2652	769-2650	Boys & Girls Club	769-1801	769-1803
Roads Dept.	769-2446		Post Office	769-2300	
TERO	769-2216	769-2343	Indian Energy	769-2610	
Training/Education Center	769-2200	769-1101	Chemical Lime Plant	769-2271	
Hualapai Transit (Bus Services)	769-6384		Caverns	422-3223	
Wellness Court	769-1387/1595		Gas N Grub	769-1880	
			Truxton Gas Station	769-2436	