



HONORING ALL WHO SERVED



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To Our Veterans at This Time

Submitted by: Dr. Damon Clarke, Chairman | Hualapai Tribe

To our Veterans at this time of our Issues of the Pandemic 2020

The Hualapai Tribal Council and members of the Hualapai Tribe; the communities of Peach Springs; Milkweed; Wi' Thambo; Buck and Doe; Music Mountain; and Valentine area want to share in their appreciation to our Veterans of the Hualapai Tribe and those working within the community. We want to offer our message in the following ways:

1. Thank you for stepping forward when others step back.
2. Thank you for placing yourself between us and danger.
3. Thank you for delaying plans for college, marriage, and other opportunities and choosing to serve.
4. Thank you for braving the unspeakable horrors of war.
5. Thank you for sacrificing time with your families and missing those significant milestones the rest of us take for granted.
6. Thank you to your spouses who find themselves living nomadic lives, often far away from the support of loved ones. Thank you to your sons and daughters you did not see for some time.
7. Thank you to your children who accept your absence as a way of life and understand they share you with a nation and sometimes the world.
8. Thank you to your parents who have nothing but prayers to protect you and must now trust you will be safe and that we will offer the best we have to you. It was hard for them to see you go.
9. Thank you for continuing to support your country once you leave military service by following new careers and becoming the teachers, clergy, business owners, employees, pilots, civil servants and so much more that we need to be a successful society.
10. Thank you for involving yourself in your local community, your state, and your country, helping us to solve problems and to create a vision for our future using the skills you learned during your tour of duty.
11. Thank you for being a conscience to our nation.
12. Thank you for serving as a heroic example of who we are and what we can dream to be.
13. Thank you for your service, again and again. You are truly honored.

As we enter the COVID pandemic for the 8th month, it has been more difficult to offer you a much deserved round of HONOR. We are trying to do our best to say "Thank-you". Time will be the true factor to show our respect, so please forgive us in our time and efforts. Just know that we never would be free and in the land of America and Home of the Hualapai without your sacrifice.

Hankyu

GREAT JOB PEACH SPRINGS!!

GENERAL ELECTION NOVEMBER 3, 2020

VOTER TURN OUT:
580 Registered Voters
299 Ballots Cast
52.55%

(Information from the Mohave County Election Dept.)

Special points of interest:

- HTUA Meeting on Tuesday, November 24th at 9:00AM at the Hualapai Cultural Resources Department
- Proposed Community Scale Solar Array at GCW Survey, page 15
- Hualapai Tribe Rental/Utility Assistance Program, page 20

In Honor of Joel J. Querta—American Time

Submitted by: Helen J. Watahomigie

IN HONOR OF

Joel J. Querta - American Hero

DECEMBER 3, 1948 – JUNE 15, 2020



Joel J. Querta became an instant sensation the first time he stepped onto the basketball court as a Kingman Bulldog, he joined Philbert Watahomigie and Heber Nelson as a triple threat who struck anxiety and fear into our opponents! He has a sixth sense which allowed him to pass the ball without looking and an anti-gravity gift allowing him to float mid-air as he shot his fabled jump shot. He never looked nervous even as the clock ticked down to seconds left and bam he would nail the winning goal just before the buzzer signaled the end of the game. When he left Mohave County Union High School to attend Phoenix Indian School we and the coaches were stunned but it was something he had to do and there he scored 53 points in one game a feat only matched by another Phoenix Indian School player, Daniel Parker from the White Mountain Apache Nation. Joel averaged over 30 points per game and led him to a college scholarship and more fame.

His next move was another "we didn't see it coming moment", he was drafted into the Marines and fought in Vietnam. In Querta fashion he was a great soldier and served with distinction in an outfit known as the Delta Death Dealers where again he became legendary as the go to guy! When I pressed him for details he shrugged it off and just said they saw some action and was proud to have served with tough and loyal Marines.

His life after the Vietnam war had its ups and downs like other veterans of that era, he persevered and became the man he was destined to be, the world was changing for the Hualapai Nation and he and his people transitioned to the modern world creating a vibrant, thriving Nation with a determined vision of a safer, proud and responsible future. Joel helped in this mission by being himself, a proud veteran, a devoted husband, a loving father, a good friend and a darn good cowboy. He would greet me with a wry smile and say "Jimmy, Jimmy Covarrubias, I remember you, we've been friends a long time ain't it!" We sure were Joel, life-long friends always and forever! I'm humbled and proud you called me friend because that meant the world to me. I'm still cheering for you now the buzzer has signaled the end of the fame, you outscored us all Joel!

My deepest condolences to Helen J. Watahomigie, the Querta family and the Hualapai Nation, you lost a hero, a husband, a father, a friend but we and the world has gained a new American Hero, a legend, Joel J. Querta.

*Rest in Peace my friend,
Jim Covarrubias.*

Hualapai Department of Cultural Resources • Hualapai Veterans Outdoor Exhibit
Submitted by: Martina Dawley | Hualapai Department of Cultural Resources



Hualapai Veterans Outdoor Exhibit

2020

Samuel Cook

Army

Eldon Cooney

Army

Artiss Crozier

Army

Hosted by Hualapai Department of Cultural Resources

Recognizing & Honoring Hualapai Veterans

Wednesday – Friday, November 11 – 13, 2020

Cultural Center back patio, Route 66

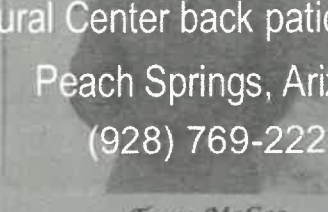
Peach Springs, Arizona

(928) 769-2223



Charlie McGee

Army



Tony McGee

Army



Ralph Achee

Army

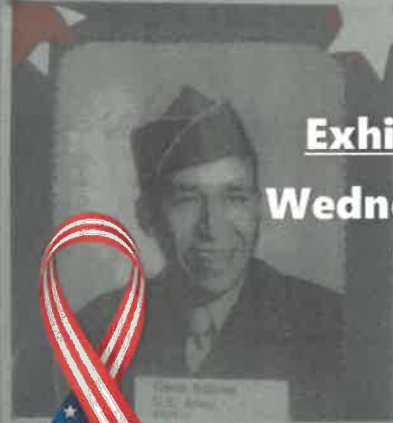
POSTPONED DUE TO WEATHER

Exhibit Schedule for the week:

Wednesday (opening day) 10 AM – 4 PM

Thursday 9 AM – 4 PM

Friday 9 AM – 3 PM



Ann Sullivan

Army



Elmer Suminimo

Army



Victor Sumin

Army



We will be adhering to the social distancing and face mask rules, as per ICT regulations.

Masks will be available if you forget, but please wear your own mask.

Hualapai Tribe • Per Capita Mail-Out Distribution Schedule*Submitted by: April Siewiyumptewa | Hualapai Tribe Administration*

IMPORTANT

ANNOUNCEMENT



The Tribe will be mailing all Per Capita checks this year. The amount for 2020 will be \$2900.00. The checks will be mailed out starting on Wednesday, November 18th and will be mailed out on 3 separate days according to last name alphabetically. Please see the list below:

A-H last name: Mailed November 18th

I-R last names: Mailed November 19th

S-Z last names: Mailed November 20th

Please do not inquire at the post office about your check any earlier than the day it is scheduled to be delivered. Please do not come to the Tribal Office and request your check in person, as we will not hand out any checks. No exceptions will be made.

Hualapai Tribe • Per Capita : 18 Years Old List
Submitted by: April Siewiyumptewa | Hualapai Tribe Administration



Listed below are those who turned 18 years old after last per capita in November of 2019. Those listed below still need to do a change of address with the Tribe in order to receive your per capita distribution for 2020.

Charlie Advincula

Shayla Cook

Tierra Hill-Young

Lance Jones

Lisette Tarin

Emeril Gonzales

Maggie Sullivan

Spiritwolf Havatone

Tiberone Clarke

Cornell Powskey

Darrin Hasthepipe

Juliana Nez

Joseph McCoig

Taisha Powsey

Lisa Begay

Tylene Marshall

Alexia Barr

Johnson Whatoname Jr.

Taylaquay Marshall

Nakita Lewis

Vernice Hernandez

Tarase Marshall

Nikko Marshall

Daejon Alvirez

Rising Sun Whatoname

Arriana Osife

Dominick Durante

Trevor Walker

Nita Suminimo

Meadow Jackson

Thanksgiving 2020

Submitted by: Dr. Damon Clarke | Hualapai Tribe

Thanksgiving 2020

Many of us have had a difficult year this year with illnesses, the loss of a family member(s), uncertain employment, and isolation due to COVID-19. We must stay safe this coming season of the holidays as we go into cities, towns for shopping to get our holiday food or gifts for Christmas. The change in our way of doing things is different from years ago. We must believe that this is a blessed time of the year, and also the harshest as well. Remember to mask up, social distance, wash your hands, and keep hydrated.

Thanksgiving offers us the opportunity to share our gratitude for our loved ones. Since the holiday revolves around harvest and feasting, it provides us the chance for shared appreciation for the food prepared and prosperity in life. These blessings and Thanksgiving bible quotes offer a religious perspective on the holiday. They work just as well in person, at a gathering, or sent with kindness to loved ones.

I always thank my God for you because of his grace given you in Christ Jesus.

1 Corinthians 1:4

On this Thanksgiving Day, let us take a moment to count our numerous blessings. We are sincerely grateful for life and creation, the beauty of the world, the smiles and laughter of our family and friends, and the opportunity to live and thrive.

The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.

Numbers 6:24-26

We, the Hualapai Tribal Council, want to bless you with our prayers that you stay safe and healthy. It hasn't been easy this year, but time is on our side to come through this Pandemic.

Best wishes on your Thanksgiving Gatherings!

Hualapai Tribal Council

Thanksgiving Virtual Turkey Bingo • Thursday, November 19th

Submitted by: Adeline Crozier | Hualapai Tribe Administration

FUN FOR THE HOLIDAYS! HOPE TO SEE YOU ONLINE!

Thanksgiving

VIRTUAL Turkey BINGO

FREE TURKEYS! FUN FAMILY TIME!

PLAY ON ZOOM | THURSDAY, NOVEMBER 19

TIME TBA | ZOOM ID: 829 1517 8015

HOSTED BY HEW, THE BOYS AND GIRLS CLUB OF PEACH SPRINGS AND MSP1 SASP GEN-1

TO PLAY EMAIL: PSA.VIRTUALBINGO@GMAIL.COM

Hualapai Elderly Center • Elderly Services

Submitted by: Brook Bender | Hualapai Elderly Center

Elderly Services

DIRECTORS CORNER

I want to introduce myself, I'm Brook Bender. I've worked with the Health Department for 8 years as the CHR Program Manager. Through the years I've gained experience advocating for the elderly and disabled. Advocating for the CHR Workforce, sitting on the AZ CHR Coalition, AZ CHR Summit Committee, AZ State Advisory on CHW Voluntary Certification, and the IHS Phoenix Area CHAP TAG Representative.

I strive to serve the senior population and hope to provide all the services possible under the Administration on Aging Title VI. I strive to make the elderly service become welcoming and achieve the ultimate goal to keep our elderly population active. By partnering with services and providers to address the elderly populations needs.

ELDERLY HOME



Elderly Home tenants decorated the building for Halloween.

PROGRAM ANNOUNCEMENT

Moving forward in 2021 the program will require all individuals to register with the program to receive services.

This decision is a requirement of our funding agreement with the Administration for Community Living.

From November 1st to December 31st, you may fill out a registration form to receive services or meals from elderly services.

ANNOUNCEMENTS

Thanksgiving Meal Served, **November 23rd**

- HAM
- MASHED POTATOS W/ GRAVY
- VEGETABLE
- FRUIT SALAD
- DINNER ROLL

The program will be closed November 25th @ 1PM to November 27th. Returning on November 30th.

Christmas Gift Forms must be returned by November 23rd

Should you have any questions please contact us at **(928)-769-2375** or **bbender@hualapai-nsn.gov**

November 2020

Hualapai Tribal Court • Notice of Hearing: Monday, November 23rd

Submitted by: Tina Querta, Clerk | Hualapai Tribal Court

**IN THE HUALAPAI TRIBAL COURT
HUALAPAI RESERVATION, STATE OF ARIZONA**

IN THE MATTER OF:

J.C.L.B. (A MINOR CHILD)
DOB: 5/2/2020

And Concerning;

UNKNOWN FATHER,

)
)
)
)
)
)

Case No. 2020-CV-025

NOTICE OF HEARING

TO: UNKNOWN FATHER OF MINOR CHILD (J.C.L.B.)

You are hereby notified that the above entitled matter is scheduled for an **Initial Hearing on 23RD day of November, 2020,A.D. at 09:00 AM.**

You are further notified that it is your right to be represented by legal counsel at your own expense.

Your failure to appear at the above mentioned date and time without good cause may result in an order to show cause issued against you or a dismissal of this case.

DATED THIS 6th day of November, 2020,A.D.


Clerk of Court

VERIFICATION OF SERVICE

SERVED TO: GAMYU NEWSLETTER

SERVED BY: T.QUERTA, CLERK

DATE/TIME: 11/6/2020 AT 3:40 PM

Hualapai Tribal Forestry • Public Notice: High Fire Danger Restriction Dissolved

Submitted by: Adeline Crozier | Hualapai Tribe Administration



Hualapai Tribal Forestry & Wildland Fire Management

1130 Mesa View Dr. • Peach Springs, Arizona 86434 • 928-769-2312

PUBLIC NOTICE

November 10, 2020

Effective immediately, the Class III – High Fire Danger Restriction has been cancelled. What this means is chainsaws do not have restrictions on daily hourly use and camp fires are allowed.

As you continue to cut fuel wood please be mindful of the season and prepare yourself for shorter cutting hour, limited access, and always have a game plan for your safety.

All wood product permits can be obtained at Hualapai Tribal Forestry.

Below is a link to check weather in preparation of harvesting.

Link: [noaa.gov](https://www.noaa.gov)

- Go to top right of screen and enter "86434"

If you have any question or concerns, please contact Melvin Hunter Jr., Fire Management Officer (928.769.2312) or Richard Powskey, Hualapai Department of Natural Resources Director (928.769.2254)



Hualapai Tribal Forestry & Wildland Fire Management

1130 Mesa View Dr. • Peach Springs, Arizona 86434 • 928-769-2312

Fuel Wood Harvest

Hualapai community members fuel wood is open for harvest which safety is a priority for all harvesters. Due to COVID-19 we abide by the Tribal Resolution 19-2020 in regards to CDC recommendations. Below is a list of recommended safety concerns and rates. All “free-use” and “commercial” permits/contracts are to be picked up at Tribal Forestry M-F 0800-1200.

Safety Tips

- Practice CDC recommendations in regards to COVID-19
- Notify your household members regarding harvest date, specific cutting location, estimated time to return, identify cell service (good service or limited), and the individuals of your harvesting group
- Equipment
 - Inspect vehicle & trailer lights, brakes, tires, adequate vehicle fluids
 - Chainsaw adequate fluids (gas/mix/oil), additional chain, personal protective equipment hard hat, eye safety, chaps, gloves, and long sleeve shirt

Tribal Member Rates

| Wood Product | Stumpage | Plus Admin. Rate | |
|---|-------------|------------------|-------------|
| Fuelwood (Juniper, pinyon, live/dead) | \$2.50/cd | \$1.00/cd | \$3.50/cd |
| Fuelwood (ponderosa pine - dead only) | \$2.50/cd | \$1.00/cd | \$3.50/cd |
| Thinning Slash (Ponderosa), posts | \$0.01/ft | \$1.00/500* | Various |
| Fuelwood (oak - dead only) | \$4.00/cd | \$1.00/cd | \$5.00/cd |
| Live pine poletimber (5.5 DBH to 8.9 DBH) | \$4.00/cd | \$1.00/cd | \$5.00/cd |
| Live sawtimber (> 9.0 DBH) | \$35.00/MBF | \$2.00/MBF | \$37.00/MBF |
| Fence Stay (2" x 6' or 3" x 5') | \$0.05/ea | \$0.00 | Various |
| Juniper Posts (>8') | \$0.04/ft | \$1.00/500* | Various |
| Juniper Poles (>8') | \$0.06/ft | \$1.00/500* | Various |

Notes

All purchases >\$10.00 (no cash or personal check) Money Orders Only

* = linear foot

| | | |
|--------------------|----------------------------------|--|
| Conversion Factors | 500 linear ft. = 1 cord | |
| | 128 cu.ft. stacked wood = 1 cord | |
| | 75 cu.ft. solid wood = 1 cord | |



Hualapai Tribal Forestry & Wildland Fire Management

P.O. Box 299 • Peach Springs, Arizona 86434 • 928-769-2312

PUBLIC NOTICE

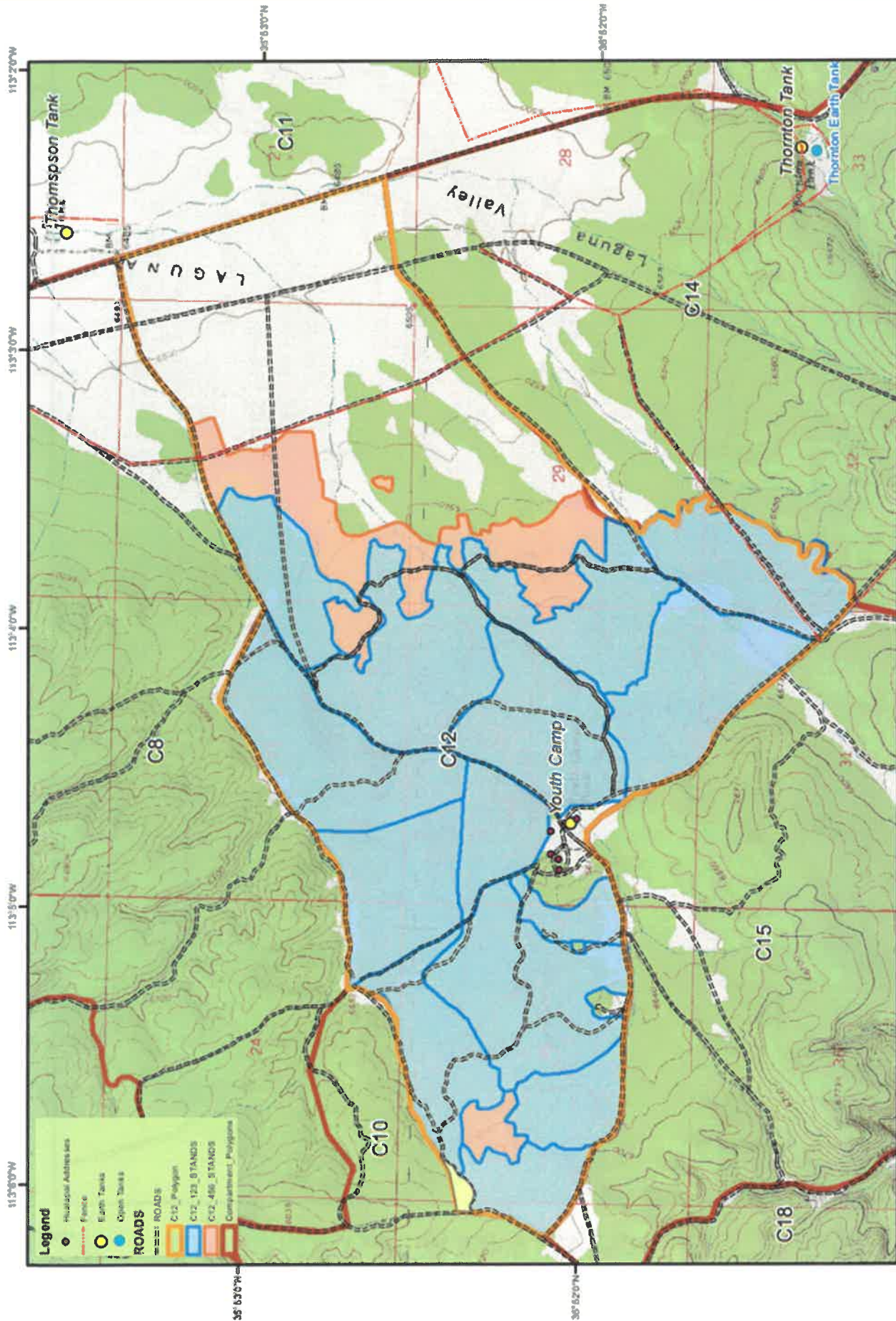
Hualapai Tribal Forestry & Wildland Fire Management will be conducting Compartment 12 (C-12), 13 (C-13), and misc. pile Prescribed Burns on the Hualapai Forest once environmental conditions are suitable. A general area of the burn units is described below which we ask the public to avoid the areas for your own safety.

- C-12, located east of Turkey Track, North of Youth Camp, West of Laguna, and south of Bear Tank. General vicinity Youth Camp area, see C-12 map attached.
- C-13, located east of Indian 18, south of Alber's Tank, and within the general vicinity of Sage, Buck, and Hog tank, see C-13 map attached.
- Misc. Pile Burns (forest wide), no map attached.

The purpose of the burns is to reduce the hazardous fuel accumulation in Ponderosa pine stands, improve forage for wildlife, and return fire to a fire adapted ecosystem. The burns will reduce the potential of catastrophic wildfires and restore a fire regime.

In the interest of public safety, roads accessing C-12 and C-13 burn may be closed at times and will remain closed until the roadways are safe for public travel. Smoke plumes will be visible from Peach Springs and the surrounding area. Smoke may be present and possibly heavy at times on Indian 18 and other secondary roadways. Motorists are asked to please slow down and use caution if smoke is encountered. The duration of heavy smoke should end shortly after the burn is complete. However, light smoke may be visible for up to 3 weeks after the burn.

If you have any question or concerns, please contact Melvin Hunter Jr., Fire Management Officer (928.769.2312) or Richard Powskey, Hualapai Department of Natural Resources Director (928.769.2254)



Legend

- Municipal Addresses
- Fence
- Earth Tanks
- Open Tanks

ROADS

- C12 Polygon
- C12, 123 STANDS
- C12, 456 STANDS
- Comparison Polygons

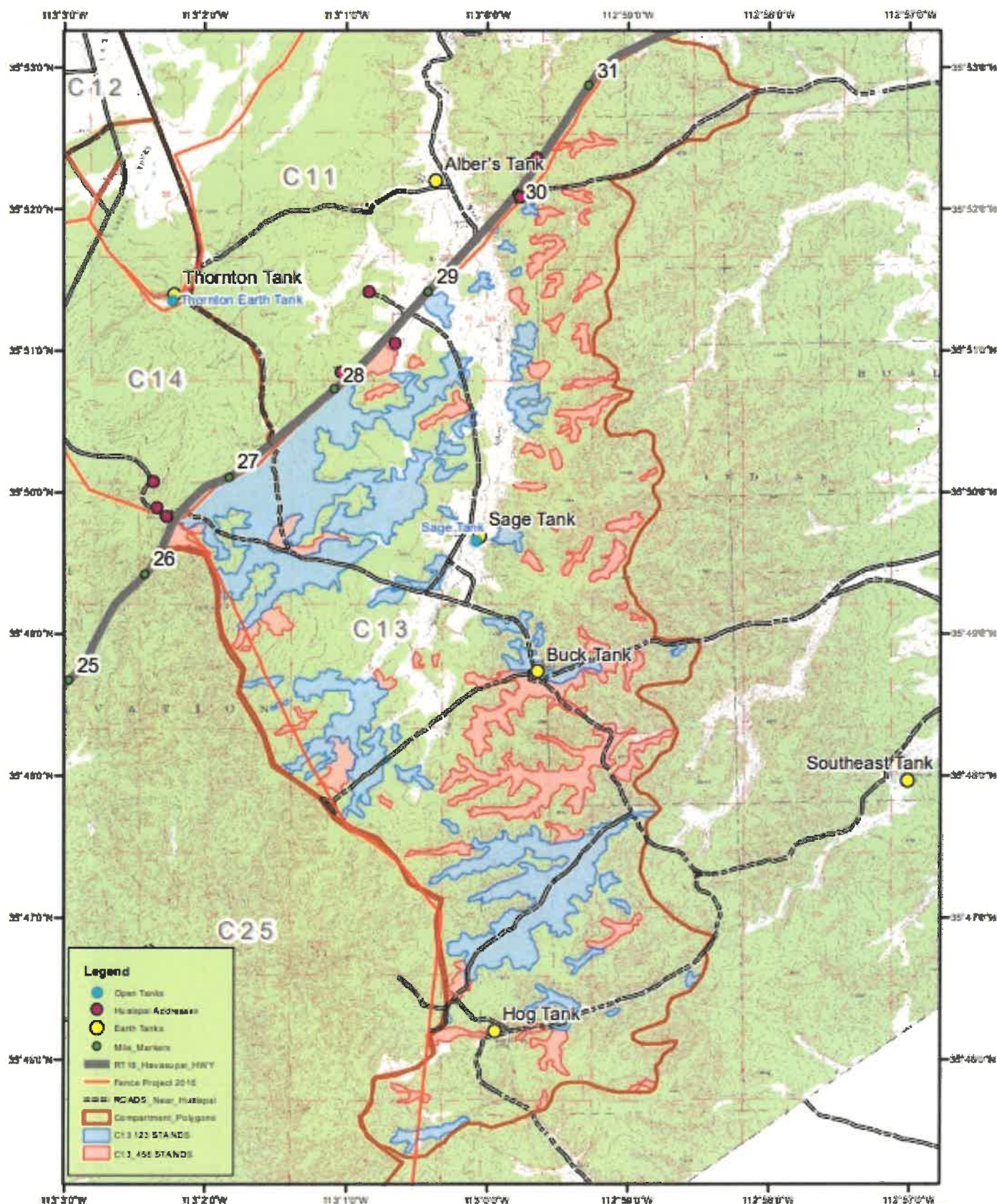


C12 123 & 456 STANDS VEGETATION



DISCLAIMER

The information contained in this report is based on the data provided to the Ministry of Natural Resources and Environment. The Ministry is not responsible for any errors or omissions in the data or for any consequences arising from the use of the information. The Ministry is not liable for any damages, including but not limited to, direct, indirect, or consequential damages, arising from the use of the information.



DISCLAIMER

This map is an attempt to display the best and most accurate representation of the location, area, field, and boundaries and other data to the best of our knowledge. The data shown on this map is for informational purposes only and is not intended to be used for any other purpose. The user is responsible for the accuracy of the data shown on this map. The user is responsible for the accuracy of the data shown on this map. The user is responsible for the accuracy of the data shown on this map.

C13 123 & 456 VEGETATION STANDS



Hualapai Planning Department • Proposed Community Scale Solar Array at GCW
Submitted by: Kevin Davidson | Hualapai Planning Department



Proposed Community -Scale Solar Array at Grand Canyon West

Please join Kevin Davidson on the Morning Blend with Getta to discuss a proposed one-megawatt solar array to power Grand Canyon West.

The tribe has been awarded a grant from the Department of Energy to help build the array and the Planning Department, in association with the Hualapai Tribal Utility Authority, is seeking your input on choosing the best location for the project at Grand Canyon West.

Please tune in to KWLP Radio 100.9 FM during the 10:00 AM hour on Wednesday, November 18th to hear more detail on the project and to ask your questions.



Please call or text in questions at the Peach request line at 928-769-1090





Community Survey for Proposed Solar Array at Grand Canyon West



The Hualapai Tribe has been awarded a grant from the Department of Energy to help build a one-megawatt solar array and battery storage system at Grand Canyon West. The Planning Department, in association with the Hualapai Tribal Utility Authority, is seeking your input on choosing the best location for the project. Please review each site so far proposed and rank them on the fourth page of the survey. Add your comments on each site and feel free to make suggestions for a site not yet considered. The proposed sites were selected based on terrain, being close to the mini-grid and effect on air traffic. The survey may be seen on the tribe's web site: <http://hualapai-nsn.gov/posts/>

The benefits of this solar project include a 50% reduction in diesel fuel to run the generators and lower maintenance costs which will allow the array to pay for itself in three years. Annual savings are estimated at \$460,000. The project has a 25-year life span so savings should exceed \$10 million.

Site 1

Comments:

Site 1 is proposed at the northwest corner of the Diamond Bar and Quartermaster Point Road intersection. The site is in a valley between two low hills and in plain view. The 400' x 400' site is within 160' of the switch which would connect the solar array to the mini-grid. The project's cost estimate is \$2.7 million.



Aerial view of proposed site



Proposed Solar Array Site 1 from Welcome Sign on Diamond Bar Road looking north (IMG8310)



Proposed Solar Array Site 1 from west bound Diamond Bar Road (IMG0009 & IMG0011)

Site 2a

Comments:

Site 2a is proposed at the Road Maintenance Yard. The site is in plain view of Diamond Bar Road. The 300' x 550' site is within 1,650' of the fire house switch which would connect the solar array to the mini-grid. The project's cost estimate is \$3.1 million due to the extra distance to the switch.



Aerial view of proposed site



Proposed Solar Array at Maintenance Yard Site 2a from Diamond Bar Road looking southwest (IMG6347)



Proposed Solar Array at Maintenance Yard Site 2a from Diamond Bar Road looking northwest (IMG6343)

Site 2b

Comments:

Site 2b is proposed west of the Road Maintenance Yard. The site is some 600' from Diamond Bar Road which reduces its visibility. The 400' x 400' site is within 1,950' of the fire house switch which would connect the solar array to the mini-grid. The project's cost estimate is \$3.2 million due to the extra distance to the switch.



Aerial view of proposed site



Proposed Solar Array at Site 2b from Diamond Bar Road looking northwesterly (IMG000B)



Proposed Solar Array at Site 2b from Diamond Bar Road looking southwest (IMG004B)

Site 2c

Comments:

Site 2c is proposed northwest of the Road Maintenance Yard. The site is some 700' from Diamond Bar Road which reduces its visibility. The 400' x 400' site is within 1,500' of the fire house switch which would connect the solar array to the mini-grid. The project's cost estimate is \$3.1 million due to the extra distance to the switch.



Aerial view of proposed site



Proposed Solar Array at Site 2c from Diamond Bar Road looking northwest (IMG0003)



Proposed Solar Array at Site 2c from Diamond Bar Road looking westerly (IMG0003)

Site 3

Comments:

Site 3 is proposed along Quartermaster Point Road just before the Hualapai Ranch. The site is in a valley between two low hills and in plain view. The 400' x 400' site is within 1,750' of the Ranch switch which would connect the solar array to the mini-grid. The project's cost estimate is \$3.2 million due to the extra distance to the switch.



Aerial view of proposed site



Proposed Solar Array Site 3 from Quartermaster Road looking westerly (IMG5293)



Proposed Solar Array Site 3 from Quartermaster Road looking southwest (IMG0017)



Community Survey for Proposed Solar Array at Grand Canyon West



Please rank each site by circling one of the five scores listed

Site 1 Rank: 1st 2nd 3rd 4th 5th

Site 2a Rank: 1st 2nd 3rd 4th 5th

Site 2b Rank: 1st 2nd 3rd 4th 5th

Site 2c Rank: 1st 2nd 3rd 4th 5th

Site 3 Rank: 1st 2nd 3rd 4th 5th

Additional Site you would like to add to the list:

Return survey to the Planning Department, 887 West Highway 66, Peach Springs, by November 30th. You may also e-mail the survey to kdavidson@hualapai-nsn.gov Questions can be directed to Kevin Davidson at (928) 769-1310. The survey may be seen on the tribe's web site: <http://hualapai-nsn.gov/posts/>

Hualapai Tribe COVID-19 Utility Assistance Program Program Description

I. Purpose

The purpose of the COVID-19 Utility Assistance Program is to assist Tribal Members with delinquent utility costs incurred due to the public health emergency with respect to COVID-19. The Program will promote the general welfare of the Hualapai Tribe (“Tribe”).

The Tribal Council (“Council”) has found that Tribal Members do not have adequate funds to respond to COVID-19 and it has resolved that it is necessary to make additional resources available to Tribal Members, in particular to assist Tribal Members in the payment of delinquent utility costs, to ensure that Tribal Members continue to have access to the necessary utilities, such as water, sewer, electric, natural gas and phone/internet.

This Program is designed to provide Assistance to eligible Tribal Members, including, but not limited to, Assistance as described herein. The Tribe’s intent that the Assistance provided pursuant to the Program will meet the criteria set forth in Revenue Procedure 2014-35 as may be amended, and the Tribal General Welfare Exclusion Act of 2014, for treatment as a tax-exempt “Indian general welfare benefit,” as defined within Internal Revenue Code, Section 139E.

Benefits paid under this Program may only be used to cover costs that:

1. Are necessary expenditures incurred due to the public health emergency with respect to COVID-19;
2. Were not accounted for in the Tribe’s budget most recently approved as of March 27, 2020 (the date of enactment of the Coronavirus Aid, Relief, and Economic Security Act (“CARES Act”)) for the Tribe; and
3. Were incurred during the period that begins on March 18, 2020, and ends on December 30, 2020.

II. Definitions

The Program adopts the definitions provided in the COVID-19 Relief Program Title. Additionally, the Program adopts the following definitions:

- a. **“Assistance”** – means the benefits provided by this COVID-19 Utility Assistance Program.
- b. **“Beneficiary”** – Means the recipient of the Assistance under this Program.
- c. **“Fiscal Year”** – Means the calendar year commencing January 1st and ending December 31st each year.
- d. **“Program”** – Means this COVID-19 Utility Assistance Program.
- e. **“Tribal Administrator”** – Means the person or entity appointed by the Council to execute the Program.
- f. **“Tribal Law”** – Means the laws of the Hualapai Tribe.
- g. **“Tribal Member”** – Means an enrolled member of the Hualapai Tribe.

III. Eligibility

The Tribal Finance Director shall employ such application and certification measures as he or she deems reasonably necessary to comply with Tribal Law. The benefits of this Program are available to any member of the Tribe who applies for such benefits and certifies that they have a need for assistance with delinquent utility payments due to the public health emergency with respect to COVID-19. Such needs may be due to reasons, including, but not limited to, a loss of overall household income, increased utility expenses due to staying at home, increased medical expenses or increased essential living costs.

IV. Assistance Limits

- a. **One-Time Limitation:** All assistance provided pursuant to this Program is subject to the availability of funds. Financial assistance is limited to an aggregate amount as follows:

Adult Tribal Member - \$800.00 one-time assistance.

The assistance limit is subject to change, from time-to-time, at the discretion of the Council. The assistance limit reflects a determination by the Tribe that this amount reasonably represents some of the additional utility assistance needs of its Tribal Member population, in order to assist Tribal Members in securing access to the necessary utilities during the COVID-19 crisis.

- b. **General Welfare Limitations:** The Assistance will be made pursuant to this COVID-19 Utility Assistance Program and the written guidelines provided in this Program Description. As outlined above, the Assistance is available to any Tribal Member who satisfies the applicable eligibility requirements, subject to budgetary constraints. The Assistance provided under this Program shall not discriminate in favor of the governing body of the Tribe. The Tribe will not provide Assistance in compensation for services. The Tribe will not provide Assistance that is lavish or extravagant.

V. Eligible Program Assistance

Program Assistance will be used by Beneficiary to assist in responding to the COVID-19 crisis.

VI. Program Funds Disbursement Process

- a. A Beneficiary is eligible to receive up to the maximum assistance limit, as set forth in this Program Description.
- b. Payment, in the form of a negotiable check, will be distributed directly to the utility company(s) identified by the Beneficiary. The Tribal Finance Director will disburse the assistance amounts to the utility company(s) identified by the Beneficiary.

VII. General Administrative Procedures

- a. **Record Maintenance.** The Tribal Finance Director shall maintain the following files:
- (1) An annual ledger recording each and every form of Program assistance provided to a Beneficiary during the applicable Fiscal Year. All ledgers shall be retained for a period of no less than seven (7) years.

VIII. Miscellaneous

- a. **Severability.** If any provision of this Program Description, or the application thereof to any person or circumstance, is held unconstitutional or invalid, only the invalid provision shall be severed and the remaining provision and language of this Program Description shall remain in full force and effect.
- b. **No Waiver of immunity.** All inherent sovereign rights of the Tribe, as a federally recognized Indian tribe, are hereby expressly reserved, including sovereign immunity from unconsented suit. Nothing in this Program Description shall be deemed or construed to be a waiver of the Tribe's or any of its governmental officers, employees and/or agents' sovereign immunity from unconsented suit; or to create any private right of action.
- c. **Effective Date.** This Program shall become effective, retroactive to March 18, 2020.

Approved by Tribal Council 10/06/2020

5. Do you rent or own your residence?

- Rent
- Own

6. If you rent, do you pay the utility company directly or the Landlord?

| | To Company | To Landlord |
|----------------|--------------------------|--------------------------|
| Water | <input type="checkbox"/> | <input type="checkbox"/> |
| Sewer | <input type="checkbox"/> | <input type="checkbox"/> |
| Electric | <input type="checkbox"/> | <input type="checkbox"/> |
| Natural Gas | <input type="checkbox"/> | <input type="checkbox"/> |
| Phone/Internet | <input type="checkbox"/> | <input type="checkbox"/> |

7. What is the amount you expect to be able to contribute to your utility bills in the next 60 days?

| | |
|----------------|----------|
| Water | \$ _____ |
| Sewer | \$ _____ |
| Electric | \$ _____ |
| Natural Gas | \$ _____ |
| Phone/Internet | \$ _____ |

8. Have you received any Federal (ie: Low Income Home Energy Assistance Program), State, or any other assistance payments to help cover any of these payments? Yes/No

9. For all utility bills being covered by this application, please attach a copy of the utility bill to the application.

10. Certification and Consent

I hereby apply for financial assistance through the Hualapai Tribe for Coronavirus Relief Funds for the delinquent amounts, specified above, on my utility accounts. I hereby authorize the Tribe to make payments directly to the utility companies identified above, on my behalf, as applied for in this application.

I understand that by making this application, I am not guaranteed financial assistance and I am still responsible for any unpaid utility bills. I understand I will have to file additional application(s) for future needs and there is no guarantee that funds for financial assistance will be available.

I understand that I may be fined, imprisoned, or both under applicable law, if I make false statements on this application in order to get benefits that I am not entitled to.

Signature

Date

Hualapai Tribe COVID-19 Rental Assistance Program Program Description

I. Purpose

The purpose of the COVID-19 Rental Assistance Program is to assist Tribal Members with delinquent rental payments incurred due to the public health emergency with respect to COVID-19. The Program will promote the general welfare of the Hualapai Tribe (“Tribe”).

The Tribal Council (“Council”) has found that Tribal Members do not have adequate funds to respond to COVID-19 and it has resolved that it is necessary to make additional resources available to Tribal Members, in particular to assist Tribal Members in the payment of delinquent rental payments, to ensure that Tribal Members continue to have access to necessary housing.

This Program is designed to provide Assistance to eligible Tribal Members, including, but not limited to, Assistance as described herein. The Tribe’s intent that the Assistance provided pursuant to the Program will meet the criteria set forth in Revenue Procedure 2014-35 as may be amended, and the Tribal General Welfare Exclusion Act of 2014, for treatment as a tax-exempt “Indian general welfare benefit,” as defined within Internal Revenue Code, Section 139E.

Benefits paid under this Program may only be used to cover costs that:

1. Are necessary expenditures incurred due to the public health emergency with respect to COVID-19;
2. Were not accounted for in the Tribe’s budget most recently approved as of March 27, 2020 (the date of enactment of the Coronavirus Aid, Relief, and Economic Security Act (“CARES Act”)) for the Tribe; and
3. Were incurred during the period that begins on March 8, 2020, and ends on December 30, 2020.

II. Definitions

The Program adopts the definitions provided in the COVID-19 Relief Program Title. Additionally, the Program adopts the following definitions:

- a. “**Assistance**” – means the benefits provided by this COVID-19 Rental Assistance Program.
- b. “**Beneficiary**” – Means the recipient of the Assistance under this Program.
- c. “**Fiscal Year**” – Means the calendar year commencing January 1st and ending December 31st each year.
- d. “**Program**” – Means this COVID-19 Rental Assistance Program.
- e. “**Tribal Finance Director**” – Means the person appointed by the Council to execute the Program.
- f. “**Tribal Law**” – Means the laws of the Hualapai Tribe.
- g. “**Tribal Member**” – Means an enrolled member of the Hualapai Tribe.

III. Eligibility

The Tribal Finance Director shall employ such application and certification measures as he or she deems reasonably necessary to comply with Tribal Law. The benefits of this Program are available to any member of the Tribe who applies for such benefits and certifies that they have a need for assistance with **delinquent** rental payments due to the public health emergency with respect to COVID-19. Such needs may be due to reasons, including, but not limited to, a loss of overall household income, increased medical expenses or increased essential living costs.

IV. Assistance Limits

- a. **Limitation:** All assistance provided pursuant to this Program is subject to the availability of funds. Financial assistance is limited as follows:

Adult Tribal Member - \$ 00.00 maximum of \$1000.00 or one month's rent. The lesser amount will be paid.

This assistance is limited to the household. The Tribal member has to be named on the rental agreement. The assistance limit is subject to change, from time-to-time, at the discretion of the Council. The assistance limit reflects a determination by the Tribe that this amount reasonably represents some of the additional rental assistance needs of its Tribal Member population, in order to assist Tribal Members in securing access to necessary housing during the COVID-19 crisis.

- b. **General Welfare Limitations:** The Assistance will be made pursuant to this COVID-19 Rental Assistance Program and the written guidelines provided in this Program Description. As outlined above, the Assistance is available to any Tribal Member who satisfies the applicable eligibility requirements, subject to budgetary constraints. The Assistance provided under this Program shall not discriminate in favor of the governing body of the Tribe. The Tribe will not provide Assistance in compensation for services. The Tribe will not provide Assistance that is lavish or extravagant.

V. Eligible Program Assistance

Program Assistance will be used by Beneficiary to assist in responding to the COVID-19 crisis.

VI. Program Funds Disbursement Process

- a. A Beneficiary is eligible to receive up to the maximum assistance limit, as set forth in this Program Description.
- b. Payment, in the form of a negotiable check, will be distributed directly to the landlord or rental company identified by the Beneficiary. The Tribal Finance Director will disburse the assistance amounts to the landlord or rental company identified by the Beneficiary.

VII. General Administrative Procedures

- a. **Record Maintenance.** The Tribal Administrator shall maintain the following files:
 - (1) An annual ledger recording each and every form of Program assistance provided to a Beneficiary during the applicable Fiscal Year. All ledgers shall be retained for a period of no less than seven (7) years.

Miscellaneous

Severability. If any provision of this Program Description, or the application thereof to any person or circumstance, is held unconstitutional or invalid, only the invalid provision shall be severed and the remaining provision and language of this Program Description shall remain in full force and effect.

No Waiver of immunity. All inherent sovereign rights of the Tribe, as a federally recognized Indian tribe, are hereby expressly reserved, including sovereign immunity from unconsented suit. Nothing in this Program Description shall be deemed or construed to be a waiver of the Tribe's or any of its governmental officers, employees and/or agents' sovereign immunity from unconsented suit; or to create any private right of action.

Effective Date. This Program shall become effective, retroactive to March 8, 2020.

COVID-19 Rental Assistance Program Application and Certification Form

Hualapai Tribe

1. Customer Information

Name: _____

Rental Address: _____

Mailing Address (if different): _____

2. How has COVID-19 impacted your ability to make rental payments? (check all that apply)

Loss of overall household income

Increased medical expenses

Increased essential living costs

Other _____

3. What time period have you experienced difficulty making utility payments as a result of the selected COVID-19 impacts?

Start Date: _____

Through, End Date: _____

4. What is the account information for the rental payment that you late on making payments?

Account No. _____

Balance: _____

Landlord or Rental Company Name: _____

5. What is the amount you expect to be able to contribute to your rental bills in the next 60 days?

\$ _____

6. For all rental bills being covered by this application, please attach a copy of the rental bill to the application.

7. Certification and Consent

I hereby apply for financial assistance through the Hualapai Tribe for Coronavirus Relief Funds for the delinquent amounts, specified above, on my rental account. I hereby authorize the Tribe to make payments directly to the landlord or rental companies identified above, on my behalf, as applied for in this application.

I understand that by making this application, I am not guaranteed financial assistance and I am still responsible for any unpaid rental bills. I understand I will have to file additional application(s) for future needs and there is no guarantee that funds for financial assistance will be available.

I understand that I may be fined, imprisoned, or both under applicable law, if I make false statements on this application in order to get benefits that I am not entitled to.

Signature

Date

Boys & Girls Club • Teen Girls: DIY Fun Friday

Submitted by: Amelia Sullivan | Boys & Girls Club

ATTENTION!!



**CALLING ALL TEEN
GIRLS !!**



DIY FUN FRIDAY

Come on out and have a good time at the Boys & Girls Club, where we will be hosting a DIY Friday to promote self care. We will learn how to make lip scrubs, lip balms, shampoo bars and bath bombs, plus so much more.

For more information please call Philana—Teen Development Specialist at the Boys & Girls Club (928) 769-1801



Sponsored by
Boys & Girls Club of
Peach Springs

NOVEMBER 2020



BOYS & GIRLS CLUB
OF PEACH SPRINGS

| Monday | Tuesday | Wednesday | Thursday | Friday |
|--|---|---|---|---|
| <p>2  WELCOME BACK!</p> | <p>3 Power Hour -ALL SMART Girls -Youth Triple Play -ALL Stay Safe-Teens SMART Girls-Teens</p> | <p>4 Power Hour STEM National Fine Arts Stay Safe- Teens What's Baking Weds-Teens</p> | <p>5 Power Hour Arts & Crafts Triple Play Minecraft Thursday Stay Safe-Teens Teens DIY</p> | <p>6 SMART Girls Arts & Crafts Triple Play Fun Friday- Activities Teens- DIY Fridays</p> |
| <p>9 Power Hour -ALL STEM Arts & Crafts Triple Play Stay Safe-Teens Healthy Habits-Teens</p> | <p>10 Power Hour -ALL SMART Girls -Youth Triple Play -ALL Stay Safe-Teens SMART Girls-Teens</p> | <p>11 CLUB CLOSED In Observance of Veteran's Day</p> | <p>12 Power Hour Arts & Crafts Triple Play Minecraft Thursday Stay Safe-Teens Teens DIY</p> | <p>13 SMART Girls Arts & Crafts Triple Play Fun Friday- Activities Teens- DIY Fridays</p> |
| <p>16 Roc Your Mocs Day </p> | <p>17 Wear Your Native Bling </p> | <p>18 Wear Native Print </p> | <p>19 Show your pride for your Tribe, Band, or Clan </p> | <p>20 Native Attire Day </p> |
| <p>23 Club Open for Breakfast! Crazy Hair & Sock Day </p> | <p>23 Wear your fave Color or BGC Shirt </p> | <p>25 Pajama Day </p> | <p>26 CLUB CLOSED Happy Thanksgiving! We wish you a day full of gratitude and love.</p> | <p>27 CLUB CLOSED Day after Thanksgiving Holiday</p> |
| <p>30 Power Hour -ALL STEM Arts & Crafts Triple Play Stay Safe-Teens Healthy Habits-Teens</p> | <p>Great news! We are taking payments online we will not be accepting cash checks or money orders moving forward. Please remember your children will need to re-register to attend The Club. We have limited slots available!</p> <p>Questions please call The Club at :928: 789-1801 or send an email to peachsprings-bgcs.org</p> | | | |



MASK UP BGCS
WE PROMOTE PROTECTS WITH YOU!
YOUR MASK PROTECTS US!

Masks are mandatory for All Staff and Club members while at The Club!

City of Kingman Parks & Recreation Department • Events in the Kingman Area

Submitted by: Adeline Crozier | Hualapai Tribal Administration

City of Kingman
Parks & Recreation
Department



Mighty Mites
Separate Boys and Girls
Basketball League
 6&7 yrs (as of 8-30-20)
 6yrs must be enrolled in 1st grade
Saturday's Jan 16 - Mar 6, 2021

| | |
|--|--|
| Early Registration Before Nov 29th \$40.00 | Late Registration After Nov 29th \$45.00 |
|--|--|

Cadet Basketball
Separate Boys and Girls
Basketball League
 8&9 yrs (as of 8-30-20)
Jan 11 - Mar 6, 2021

| | |
|--|--|
| Early Registration Before Nov 29th \$45.00 | Late Registration After Nov 29th \$50.00 |
|--|--|

Sponsors

Volunteer Coaches Needed!
All Divisions

Register online at cityofkingman.gov
For more info contact Parks & Rec
757.7919 or stop by the office:
3333 Harrison St. Kingman, AZ

****SPECIAL COVID-19 REMINDER****

In order to comply with KUSD rules and regulations regarding Covid-19, the following protocols/procedures must be followed this season.

Practices- No parents or siblings will be allowed into the gym during practices, players only. Parents may only drop off and pick up their kids within 5-10 minutes of practice concluding.

Games: Only 2 spectators per player will be allowed inside the gym for games. No siblings or other family can be permitted.

Water Jugs: No generic water bottles will be allowed. Players must have clearly marked recognizable, individual water containers to avoid team sharing.

Player/coach responsibility: Players and Coaches should use common sense health practices like staying home if you are feeling ill.

Temperature Checks: Everyone will receive a temperature check before entering a school gym building. Individuals who have an elevated temperature will not be admitted. We appreciate your cooperation with these temporary regulations.

Junior Basketball
Separate Boys and Girls
 10-12 years old
 (as of 8-30-20)
Jan 11 - Mar 6, 2021

| | |
|--|--|
| Early Registration Before Nov 29th \$50.00 | Late Registration After Nov 29th \$55.00 |
|--|--|

2020 Fall Dance & Fitness

Dance Techniques classes will resume for 6-weeks beginning in November.

REGISTRATIONS will begin October 28 online and in the Parks & Recreation Office.

All classes will cost \$50 per participant. Please call 928-757-7919 for info.

~~~~Instructor: Ms. Trisha~~~~

### Monday 11/9-12/14

3:30-4:15 Tot Jazz (3-5yrs)

4:15-5 Beg. Jazz (6-10yrs)

5-5:45 Inter. Jazz (10&up or instructor approval)

5:45-6:30 Beg. Hip Hop (6-10yrs)

Min.: 3 / Max: 10 per class



### Tuesday 11/10-12/15

3:30-4:15 Tot Tap (4-6yrs)

4:15-5 Beg. Contemporary (6-10yrs)

5-5:45 Inter. Contemporary (10&up or instructor approval)

5:45-6:30 Inter. Hip Hop (10&up)

6:30-7:15 Tap - All levels (7&up)

Min.: 3 / Max: 10 per class



### **ZUMBA**

Mon. & Wed. 6:30-7:30 pm

\$30 per session / \$5 drop in

Session I: Nov. 16 - Dec. 9

Session II: Dec. 14 - Jan. 6

16yrs & up



### **STEP & AEROBIC WORKOUT**

Sat. 9-10 am

\$13 per session

Session I: Oct. 24 - Nov. 19

Session II: Nov. 21- Dec. 12

Session III: Dec. 19- Jan 9

16yrs & up



# Family Events

**Kingman Parks & Recreation**  
Register online, in office, or by  
calling 928-757-7919

**3333 Harrison St.**  
(Centennial Park)

## BINGO & Ice Cream

Bring the kids for a fun family night! We will start with yummy ice cream & toppings. Bingo will consist of prizes for every winner and an overall fun evening with your family. Register in advance due to limited numbers allowed in facility. No registration will be taken at the door. \*You will sit with your group only.

|                  |                                                                                                               |
|------------------|---------------------------------------------------------------------------------------------------------------|
| <b>Date:</b>     | Friday, November 6                                                                                            |
| <b>Time:</b>     | 6:30-8:30 p.m. bingo                                                                                          |
| <b>Ages:</b>     | All                                                                                                           |
| <b>Min:</b>      | 15                                                                                                            |
| <b>Max:</b>      | 50                                                                                                            |
| <b>Cost:</b>     | \$3 per person (must pre-register)<br>(Includes: ice cream sundae & 1 Bingo card)<br>\$1 for extra bingo card |
| <b>Location:</b> | Palo Christi School (Gym) – 500 Maple St.                                                                     |



## Breakfast with Santa

Join the Kingman Parks & Recreation at Golden Corral this year for Breakfast with Santa and Mrs. Claus. Come in your pajamas or all dressed up; either way you will want to bring your camera for a great photo opportunity. Pick up your meal discount voucher at the Parks & Recreation Office (3333 Harrison St.) Monday – Friday between 8:00-5:00 p.m. Starting November 23 through December 4, (excluding Thanksgiving); you only need 1 voucher per family. Vouchers will NOT be available the day of the event so pick one up early! Any further questions, please call Beth Matthews at 692-3109. \*Due to COVID more information or any changes to this program will be announced on November 23. All restaurant restrictions will be followed.

|                  |                                                                                                                  |
|------------------|------------------------------------------------------------------------------------------------------------------|
| <b>Date:</b>     | Saturday, December 5                                                                                             |
| <b>Time:</b>     | 8:00-10:00 a.m.                                                                                                  |
| <b>Ages:</b>     | ALL                                                                                                              |
| <b>Cost:</b>     | TBD Children (4–12 years)<br>TBD Adults (13+ years)                                                              |
| <b>Location:</b> | Pick up discount voucher at Kingman Parks & Recreation Nov. 25 – Dec. 6<br>Golden Corral – 3580 Stockton Hill Rd |



## Crafts, Cookies, & Caroling with Mrs. Claus

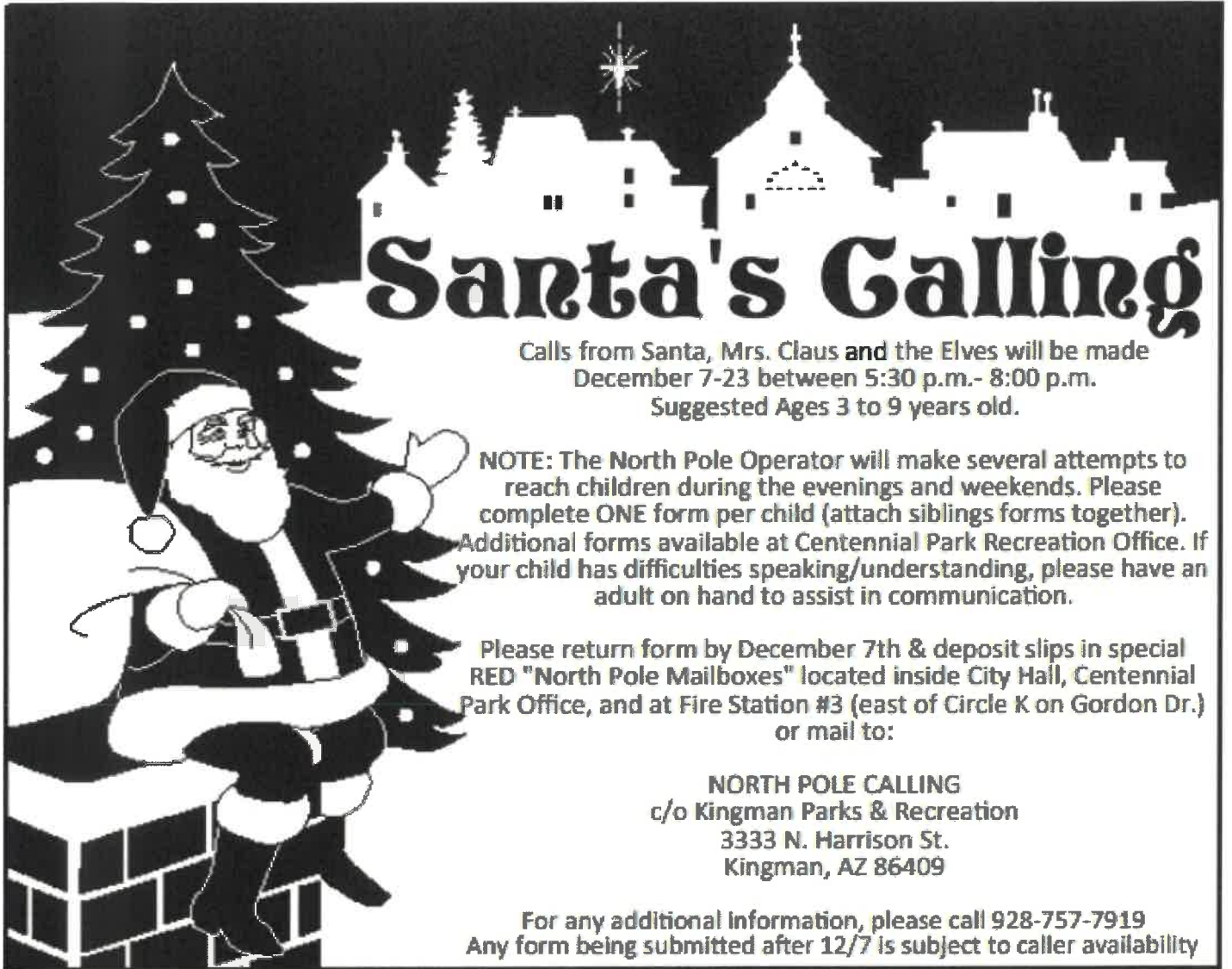
**Instructor- Mrs. Claus & Elves**

Mrs. Claus is taking time out of her busy schedule to have fun with girls and boys. She loves doing crafts, cooking and singing! Please join her for a few hours to help her with her favorite activities while Santa is hard at work in the shop. Enjoy singing Christmas carols while decorating homemade treats and making crafts. Bring a friend to share the experience with or come solo and make new friends. Parents are welcome to drop their child(ren) off; if you do stay, there will be a sitting area for you. Please only bring those children that you have registered to the program. \*The COVID restrictions for schools currently in place for December will be implemented for this program.

|                  |                                                                                 |
|------------------|---------------------------------------------------------------------------------|
| <b>Date:</b>     | Saturday, December 5                                                            |
| <b>Time:</b>     | 12:30-3:30 pm                                                                   |
| <b>Ages:</b>     | 5-10 yrs.                                                                       |
| <b>Cost:</b>     | \$25                                                                            |
| <b>Min:</b>      | 5                                                                               |
| <b>Max:</b>      | 15                                                                              |
| <b>Location:</b> | Centennial Park Community Center (Meeting & Activity Room)<br>3345 Harrison St. |







# Santa's Calling

Calls from Santa, Mrs. Claus and the Elves will be made  
December 7-23 between 5:30 p.m.- 8:00 p.m.  
Suggested Ages 3 to 9 years old.

**NOTE:** The North Pole Operator will make several attempts to reach children during the evenings and weekends. Please complete ONE form per child (attach siblings forms together). Additional forms available at Centennial Park Recreation Office. If your child has difficulties speaking/understanding, please have an adult on hand to assist in communication.

Please return form by December 7th & deposit slips in special RED "North Pole Mailboxes" located inside City Hall, Centennial Park Office, and at Fire Station #3 (east of Circle K on Gordon Dr.) or mail to:

**NORTH POLE CALLING**  
c/o Kingman Parks & Recreation  
3333 N. Harrison St.  
Kingman, AZ 86409

For any additional information, please call 928-757-7919  
Any form being submitted after 12/7 is subject to caller availability

\*\*\*\*\*cut and return by December 5th (please print clearly)\*\*\*\*\*  
FORMS MUST BE COMPLETED BY A PARENT OR GUARDIAN. INFORMATION PROVIDED IS FOR CONVERSATIONAL PURPOSES ONLY

Child's Name: \_\_\_\_\_ Evening Phone: \_\_\_\_\_  
(must be a local # or cell #)

Address: \_\_\_\_\_ City, Zip: \_\_\_\_\_

School: \_\_\_\_\_ Grade: \_\_\_\_\_ Teacher: \_\_\_\_\_

For reference use only, please list siblings below (fill out a separate slip if you wish for the other children to receive a call and attach forms together):

| Brothers & Sister (please indicate Boy/Girl) | Age   | Brothers & Sister (please indicate Boy/Girl) | Age   |
|----------------------------------------------|-------|----------------------------------------------|-------|
| _____                                        | _____ | _____                                        | _____ |
| _____                                        | _____ | _____                                        | _____ |

Child has been good at: \_\_\_\_\_

Child needs to improve on: \_\_\_\_\_

For conversation purposes only; Please list items the child MAY BE receiving from SANTA and anything you would like for us to discourage them from wanting. (please note: This is not a gift receiving program).

\_\_\_\_\_  
\_\_\_\_\_

### 20th Annual Polar Dip

Friday, January 1, 2021  
12:00 Noon "sharp"  
at Centennial Pool  
Free Event!



Includes:  
Prizes  
Popcorn  
Hot Chocolate



Dress in your winter swimming gear,  
bring a towel, and jump in!  
*Not recommended for people with heart or  
medical conditions*

### Letters to Santa

Attention all kids! Santa's elves are here, and will be delivering your Christmas wish list personally to the North Pole from now until December 7. Santa has promised to answer all letters from every boy and girl who writes. Your letters can be deposited in the holiday mailbox located at the Parks & Rec. Office or mailed to the address below. This is not a gift receiving program. To receive a return letter, letters must enclose a stamped self-addressed envelope and allow 2 weeks for delivery.

MAIL TO:  
North Pole  
c/o Kingman Parks & Recreation  
3333 Harrison St.  
Kingman, AZ 86409  
For more info. call Parks & Rec at  
928-757-7919



### On Behalf of the City of Kingman Parks & Recreation Department

We wish you all the Merriest of  
Holidays and a Safe and Happy  
New Year. Look for our Winter/  
Spring Brochure with classes,  
activities, and events online at  
[cityofkingman.gov](http://cityofkingman.gov) or Brochures  
will be available online Saturday,  
January 9, in the Kingman Daily  
Miner on Sunday, January 10, and in  
the Parks & Recreation Office on  
Monday, January 11. Feel free to  
call 928-757-7919  
for additional information.



# INCIDENT COMMAND TEAM UPDATES

Our priority is the safety and health of Hualapai Tribe. The Incident Management Team along with all of tribal departments and Indian Health Services are working together to prepare and respond to COVID-19 cases.



## PRESS RELEASE COVID-19 UPDATE AS OF 11.10.20

|            |                         |             |                          |
|------------|-------------------------|-------------|--------------------------|
| <b>136</b> | <b>TOTAL CASES</b>      | <b>0</b>    | <b>NEW POSITIVE TEST</b> |
| <b>13</b>  | <b>TOTAL DEATHS</b>     | <b>2</b>    | <b>POSITIVE</b>          |
| <b>121</b> | <b>TOTAL RECOVERIES</b> | <b>2056</b> | <b>TOTAL TESTS</b>       |

We encourage community members experiencing symptoms to call the Peach Springs Indian Health Clinic at (928) 769-2900 to schedule an appointment and then call the Hualapai COVID-19 Response Team Public Information Officer to schedule transportation. If you feel more severe symptoms, such as shortness of breath, please call EMS at (928) 769-2205.

IF YOU HAVE ANY QUESTIONS, PLEASE CONTACT THE PUBLIC INFORMATION OFFICER  
TELEPHONE: (928) 769-0001, 0002, 0003. WEBSITE INFORMATION:  
[WWW.HUALAPAI-NSN.GOV](http://WWW.HUALAPAI-NSN.GOV)



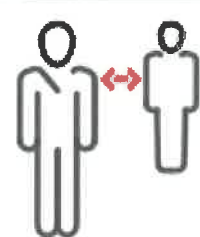
WASH HANDS



SANITIZE



WEAR A MASK



SOCIAL DISTANCE



# Color Coding Alert

Orange Alert

Stay At Home Order

Curfew  
8pm - 5am

Follow All Resolutions

Follow all health  
recommendations



## INCIDENT COMMAND TEAM

OFFICE HOURS: 8:00 AM - 5:30 PM

IN CASE OF AN EMERGENCY YOU CAN CALL

EMS DISPATCH  
(928) 769-2205

OR

HUALAPAI POLICE DEPARTMENT  
(928) 769-2220



*Our priority is the safety and health of the Hualapai Tribe. The Incident Management Team along with all of tribal departments and Indian Health Services are working together to prepare and respond to COVID-19 cases.*



## INCIDENT MANAGEMENT

### PRESS RELEASE

**DATE:** October 4, 2020  
**FROM:** Incident Commander  
**RE:** Contact Information and Hours (PIO)

This is in regards to the Incident Command Team (ICT) for COVID-19 Response on the Hualapai Reservation, contact number and hours of operations for the Public Information Officer (PIO) Section of ICT.

Inquiries and questions regarding this team's response to COVID-19 are available daily, between the hours of 8am through 5:30pm, designated phone lines for the team may be reached by calling (928) 769-0001 or 0002 or 0003. Phone lines are managed and operated by the ICT Section of the PIO.

The public is reminded, phone lines answered by the PIO are designated for COVID-19 inquiries, and all other emergent nature calls continue to be received by Law Enforcement Dispatch (769-2220) and the Hualapai Nation Emergency Services Dispatch Center (769-2205).

The ICT Section of phones are monitored during the hours of 8am to 530pm daily, after hour inquiries about the Hualapai Tribe's nightly curfew maybe directed to the Emergency Services non-emergency dispatch phone number, (928) 769-2656.

Thank you for your understanding regarding this matter.

# OFFICIAL ANNOUNCEMENT

From the Hualapai Incident Command Team

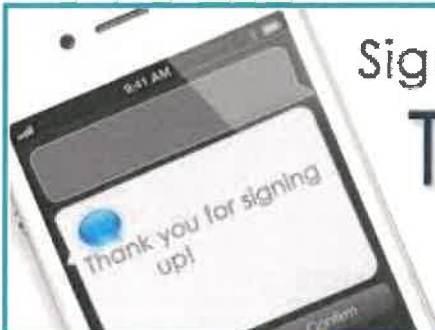
To help enforce the stay-at-home order  
currently in place

**FOOD SALES ARE  
NOT PERMITTED**

in our community. We thank you for your  
support in honoring the order.

Please call 928-769-0001, 0002 or 0003 for more information

*Hankyu!*



Sign Up for  
**Text  
Alerts**

Text **HUALAPAI1** to **91896**  
to sign up for Hualapai Tribe text alerts.  
You will need to reply back in order to activate the alerts.

**Stay Home, Stay Safe  
Hualapai Strong!**

# COMMUNITY REMINDERS

Here's a few reminder for the Hualapai Community:

- Stay at Home Order is still in effect
- Curfew is from 8pm to 5am
- Code Orange is still in effect



## • STAY AT HOME ORDER

Limit all travels, unless going out for food, medical needs, financial obligations and other essentials  
No gathering at homes or free roaming is permitted.

## • EXERCISING

The Stay at Home Order is still in effect. if you wish to exercise, the Fitness Center is available by appointment **ONLY** to use the facilities or walk Rodeo Circle. You must sign in to walk the circle.

## • 4-H FACILITIES ARE OFF LIMITS

No roping or practicing within the facility is permitted.  
\*Exception: Feeding and watering the animals boarded there

**STAY SAFE AND  
MASK UP  
HAN'KYU**



**HUALAPAI TRIBAL COUNCIL  
RESOLUTION NO. 54 -2020  
OF THE GOVERNING BODY OF THE  
HUALAPAI TRIBE OF THE HUALAPAI RESERVATION**

**Color Coding COVID19 Alert System**

**WHEREAS,** the Hualapai Tribe is a federally recognized Indian Tribe located on the Hualapai Indian Reservation in Northwestern Arizona; and

**WHEREAS,** the Hualapai Tribal Council has the power to represent the Tribe and act in all matters That concern the welfare of the Tribe pursuant to Article V (r) of the Hualapai Constitution; and

**WHEREAS,** the Hualapai declared a State of Emergency in connection with COVID-19 on March 17<sup>th</sup>, 2020; and

**WHEREAS,** The Tribal Incident Command Team (ICT) has prepared an Emergency Measure Order's listed below to protect the Hualapai community by limiting exposure to COVID-19 and to limit community movement; and

**WHEREAS,** The Hualapai Tribal Council Passed Resolution 18-2020, with necessary measures to fulfill the mission of COVID-19 mitigation; and

**WHEREAS,** The Hualapai Tribal Police Department, and authorized commissioned officers are to Issue citations and implement Section 6.92 "endangerment" (Tribal Resolution 26-2020) Shall be as a civil sanction:

**WHEREAS,** The Incident Commander shall notify the Tribal Council to any escalation or de-escalation event

**WHEREAS,** the intent of the orders listed below are to limit COVID-19 spread and protect the Hualapai community

**THEREFORE IT BE RESOLVED,**

The Hualapai Tribal Council gives the authority to determine the following, of escalating and deescalating COVID-19 Response based on a Color Coding Alert System to the Incident Commander of the ICT to negate the impacts of COVID-19 to preserve public health to the greatest extent possible and to slow the spread of COVID-19.

The Color Coding Alert System to escalation and de-escalation shall be determined based on following specific to the Hualapai Reservation, and shall be applicable three (3) days after determination of the escalating or deescalating COVID-19 Response.



Color Coding Alert System does not cease or replace prior resolutions in regards to COVID-19 Response and Protection of the Hualapai Reservation, the color coding alert system identifies the escalating and deescalating of the COVID-19 Response.

Escalation and de-escalation determination shall be as follows:

**Color Coding COVID19 Alert System:**

**Red Alert:** COVID Pandemic still active, COVID 19 Community Spread is evident through contact tracing. 14 Day Lockdown of the Hualapai Reservation Implemented regarding Resolution 38 to slow the spread of the virus. Households placed on Isolation-Quarantine status until determined recovered from the virus, Curfew from the hours of 8pm to 5am daily to slow the spread of the COVID-19 virus.

If statistical data indicates continued growth of Community Spread, lockdown shall be extended to, and shall not exceed 21 days total.

Lockdown shall temporarily prohibit all activities, to include non-essential tribal employees working. Essential and non-essential employment shall be at the discretion of the tribal council or department head.

**Orange Alert:** COVID-19 Pandemic still active, COVID-19 case(s) on the Hualapai Reservation with no community spread according to Contact Tracing. Households placed on isolation-quarantine status until determined recovered. Stay at Home Order as per resolution 36-2020 remain in effect for a period of time while COVID-19 virus is active on the Hualapai Reservation until determined no COVID-19 Cases are actively being monitored. Curfew from the hours of 8pm to 5am daily to slow the spread of the COVID-19 virus.

Stay at Home Order in effect, limited access shall be allowed on the reservation to only essential functions including work, financial obligations, school, legal and legislative matters, and a curfew order shall be in effect from the hours of 8PM to 5AM daily.

While the Stay at Home Order is in effect, persons entering and exiting the reservation are subject to visual inspection at inspection points located throughout the reservation when entering or leaving and shall limit their travel through the inspection station to 2 trips per day for essential matters only. Persons are limited to only persons from the same household within a vehicle while traveling.

**Blue Alert:** COVID-19 Pandemic still active. No active COVID 19 cases on the Hualapai Reservation. No Community Spread. Curfew from the hours of 8pm to 5am daily to slow the spread of the COVID-19 Virus. Limiting travel off the reservation is discouraged to help control the virus and limit travel for essential needs. All CDC guidelines followed for precautions to avoid the virus.  
i.e. properly wearing a Face masks, properly washing hands, sanitizing and social distancing.

**Green Alert:** COVID 19 Pandemic Ceased, lowest risk, Vaccine available.

**THEREFORE IT BE FURTHER RESOLVED,**

Fines and penalties shall apply for persons that violate following:

**Stay at Home Order**

**Lockdown**

**Isolation/Quarantine**

**CERTIFICATION**

I, the undersigned as Chairman of the Hualapai Tribal Council hereby certify that the Hualapai Tribal council of the Hualapai Tribe is composed of 9 members of whom eight (8) constituting a quorum were present at a Regular Council Meeting held on this 4<sup>th</sup> day of September, 2020, and that the foregoing resolution was duly adopted by a vote of 8 approve, 0 not voting, 1 excused; pursuant to authority of Article V, Section A, of the Constitution of the Hualapai Tribe approved March 13, 1991.

**ATTEST:**

  
 \_\_\_\_\_  
 Shanna Salazar, Administrative Assistant  
 Hualapai Tribal Council

  
 \_\_\_\_\_  
 Dr. Damon R. Clarke, Chairman  
 Hualapai Tribal Council

**HUALAPAI TRIBAL COUNCIL**  
**RESOLUTION 47-2020**  
**OF THE GOVERNING BODY OF THE**  
**OF THE HUALAPAI TRIBE OF THE HUALAPAI RESERVATION**

**Amendment to Resolution 44-2020 Temporary Prohibition**

- WHEREAS,** the Hualapai Tribe is a federally recognized Indian Tribe located on the Hualapai Indian Reservation in Northwestern Arizona; and
- WHEREAS,** the Hualapai Tribal Council has the power to represent the Tribe and act in all matters that concern the welfare of the Tribe pursuant to Article V(r) of the Hualapai Constitution; and
- WHEREAS,** the Incident Command Team (ICT) is recommending a Temporary Prohibition for the duration of COVID-19. The purpose of this resolution is to reduce public intoxication, domestic disputes in relation to alcohol consumption, minimize public activity, and to support efforts to slow the spread of COVID-19 and promote public safety; and
- WHEREAS,** the Hualapai Police Department and any other authorized commissioned officer has the authority to issue a citation as a civil sanction for the following violations below; and
- WHEREAS,** Intoxication

It shall be unlawful for any person to appear in any public place or in public view, such as an alley, roadway, private property, livestock ranching, etc. within the confines of the Hualapai reservation, under the influence of alcohol or other alcohol based substances misused and/or repurposed with the intent intoxication.

Offense 1: Any person guilty of this offense shall be sentenced to imprisonment for a period of 30 days and not to exceed 90 days, and a fine not to exceed \$300.00. A refusal to take a BAC reading will result in a mandatory 14 days of imprisonment. In addition to any other penalties imposed.

Offense 2: Any person guilty will be removed from the Hualapai reservation until treatment is sought and complete.

**Alcohol Possession**

It shall be unlawful for any person to appear in a public place in possession of alcohol. Possession shall include any and/or all of the following: carrying, concealing on your person, backpacks, purse, pockets, etc. Alcohol shall include

beer, wine, whisky, to include alcohol based products such as mouthwash and hand sanitizer with the intent to impair an individual. If containers are used to hold alcohol such as cups, bottles, or any apparatus holding alcohol it shall be considered an open container.

Offense 1: Any person guilty of this offense shall be sentenced for a period of 30 days, not to exceed 120 days of imprisonment and a fine not to exceed \$5,000.00.

Offense 2: Any person guilty shall be removed from the Hualapai reservation until treatment is sought and completed

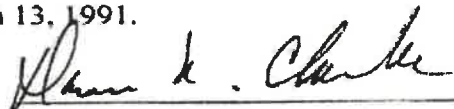
WHEREAS, any person caught selling alcohol shall be prosecuted under Sec. 6.276 Liquor Violation of the Hualapai Law and Order Code. Any person guilty of this offense may be sentenced to imprisonment for a period not to exceed six months, or a fine not to exceed \$4,000.00 or both.

THEREFORE BE IT RESOLVED, that the Tribal Council approves a Temporary Prohibition for the duration of COVID-19 and authorizes the search of vehicles and homes by the Hualapai Police Department with a legally obtained warrant.

THEREFORE BE IT FURTHER RESOLVED, Under no circumstances shall it be interpreted that those persons convicted, cited and/or other legal action brought against them under resolution 44-2020, be excused or excluded from legal responsibility associated with previous unlawful actions, nor shall any warning, infraction, citation, Conviction or incarceration be forgiven or start anew from previous unlawful occurrence(s).

### CERTIFICATION

I, the undersigned as Chairman of the Hualapai Tribal Council hereby certify that the Hualapai Tribal Council of the Hualapai Tribe is composed of nine (9) members of whom nine (9) constituting a quorum were present at a Special Council Meeting thereof held on this 6<sup>th</sup> day of August 2020; and that the foregoing resolution was duly adopted by the affirmative vote of (9) approve, (0) opposed, (0) excused, pursuant to the authority of Article V, Section (a) of the Constitution of the Hualapai Tribe approved March 13, 1991.



Dr. Damon R. Clarke, Chairman  
Hualapai Tribal Council

ATTEST:



Shanna Salazar, Administrative Assistant  
Hualapai Tribal Council

# EMPLOYMENT OPPORTUNITIES

## Hualapai Nation Police Department • Job Opportunities

Submitted by: Sgt. S. Badilla | Hualapai Nation Police Department



### Hualapai Nation Police Department

P.O. Box 490

Peach Springs, Arizona 86434

(928)769-1024/0900 Fax (928)769-1027

04 November, 2020

Notice of Hualapai Nation Police Department job opportunity for all community members 21 years old and older.

The Hualapai Nation Police Department has current job positions for entry level and lateral police officers. All qualified community members are highly encouraged to apply by filling out a Hualapai Tribal application and AZPOST required background packet that can be picked up at the Hualapai Nation Police Department or downloaded from the Hualapai website and AZPOST.com. Every pay-day Friday a member of the Hualapai Nation Police Department will be available at the Walapai Market court yard outside with applications if time is allowed and availability of staff.

Thank you.

## Grand Canyon Resort Corporation • Current Job Postings

Submitted by: Chris Novak | Grand Canyon Resort Corporation

| Current Job Postings for Grand Canyon Resort Corporation |                |           |             |                          |                |           |             |
|----------------------------------------------------------|----------------|-----------|-------------|--------------------------|----------------|-----------|-------------|
| Administration                                           | # of Positions | Pay Rate  | Shift       | Airport                  | # of Positions | Pay Rate  | Shift       |
| Chief Executive Officer                                  | 1              | D.O.E.    | Varies      | Airport EMS Firefighter  | 1              | 14.16/FT  | 3/13, 20 Hr |
| Security                                                 | # of Positions | Pay Rate  | Shift       | Transporation            | # of Positions | Pay Rate  | Shift       |
| Security Guard                                           | 1              | 13.25/ PT | Wed- Fri    | CDL Transit Supervisor   | 1              | 23/FT     | Varies      |
| Security Guard                                           | 1              | 13.25/ FT | Sun- Wed    | CDL Transit Mechanic     | 1              | 20/FT     | Varies      |
| Skywalk                                                  | # of Positions | Pay Rate  | Shift       | Gift Shop / Tour Counter | # of Positions | Pay Rate  | Shift       |
| Utility Lead                                             | 1              | 13.91/ FT | Varies      | Lead Cashier- Gift Shop  | 1              | 13.91/ FT | Wed- Sat    |
| Food & Beverage / Sky View Restaurant                    | # of Positions | Pay Rate  | Shift       | Supervisor- Gift Shop    | 1              | 14.50/ FT | Sun- Wed    |
| Food Handler/ Cook - F&B                                 | 1              | 13.25/ PT | Fri-Sun     |                          |                |           |             |
| Food Handler/ Cook - F&B                                 | 2              | 13.25/PT  | Sun-Tues    |                          |                |           |             |
| Cashier- F&B                                             | 2              | 13.25/PT  | Fri-Sun     |                          |                |           |             |
| GCRC INTERNAL ONLY UNTIL 10/16/2020                      |                |           |             |                          |                |           |             |
| Utility- Skywalk                                         | 3              | 13.25/PT  | Varies      |                          |                |           |             |
| Lead Food Handler/ Cook - F&B                            | 1              | 13.91/FT  | Varies      |                          |                |           |             |
| Retail/ Ticketing Cashier                                | 1              | 13.25/FT  | Varies      |                          |                |           |             |
| Airport EMS/ Firefighter                                 | 1              | 14.16/PT  | 20 hr       |                          |                |           |             |
| Cashier- Gift Shop                                       | 1              | 13.25/FT  | Varies      |                          |                |           |             |
| Housekeeping- Hualapai Ranch                             | 1              | 13.25/PT  | Thurs & Fri |                          |                |           |             |
| Cashier- Gift Shop                                       | 3              | 13.25/PT  | Varies      |                          |                |           |             |

**Hualapai Tribe • Current Job Postings**  
 Submitted by: Coleen Mahone | Hualapai Human Resources

**2020 Current Job posting for the Hualapai Tribe**  
**OPEN COMPETITIVE**

|                           | Job Title                                            | Pay Rate                     | Opening Date       | Closing Date      |
|---------------------------|------------------------------------------------------|------------------------------|--------------------|-------------------|
| <b>Adult Detention</b>    | Food Service Worker                                  | D.O.Q.                       | October 21, 2020   | November 03, 2020 |
| <b>Emergency Services</b> | Firefighter/EMT-Basic                                | D.O.Q.                       | March 19, 2019     | Open Until Filled |
|                           | Firefighter/Paramedic                                | D.O.Q.                       | March 19, 2019     | Open Until Filled |
|                           | Firefighter                                          | D.O.E./D.O.Q.                | October 21, 2020   | November 20, 2020 |
|                           | Support Services Chief                               | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Communications Technician                            | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Fire Marshall                                        | D.O.E./D.O.Q.                | October 21, 2020   | November 20, 2020 |
|                           | Battalion Chief of Training                          | D.O.E./D.O.Q.                | October 21, 2020   | November 20, 2020 |
|                           | Battalion Chief                                      | D.O.E./D.O.Q.                | October 21, 2020   | November 20, 2020 |
|                           | EMS Battalion Chief                                  | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Operations Chief                                     | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Captain                                              | D.O.E./D.O.Q.                | October 21, 2020   | November 20, 2020 |
| Engineer                  | D.O.E./D.O.Q.                                        | October 21, 2020             | November 20, 2020  |                   |
| <b>Finance Department</b> | Finance Assistant Director                           | D.O.Q.                       | January 22, 2020   | Open Until Filled |
| <b>Forestry</b>           | Fire Management Officer                              | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Engine Boss                                          | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Crew member                                          | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Wildland Fire Management Planner                     | D.O.E.                       | October 15, 2020   | October 28, 2020  |
| <b>Head Start Program</b> | Special Education Teacher                            | D.O.Q.                       | October 16, 2020   | October 30, 2020  |
|                           | Education Coordinator                                | D.O.Q.                       | October 16, 2020   | October 30, 2020  |
|                           | Family Advocate                                      | D.O.Q.                       | October 16, 2020   | October 30, 2020  |
|                           | Assistant Teacher                                    | D.O.Q.                       | October 16, 2020   | October 30, 2020  |
|                           | Program Aide                                         | D.O.Q.                       | October 16, 2020   | October 30, 2020  |
| <b>Health Department</b>  | Media Specialist (Part-time)                         | \$ 12.50 per hour            | May 10, 2019       | Open Until Filled |
|                           | Resident Advocate                                    | \$10-\$15/Hr. ; D.O.E.       | January 22, 2019   | Open Until Filled |
|                           | CHR - Injury Prevention Coordinator                  | D.O.E.                       | February 05, 2020  | Open Until Filled |
|                           | Transportation Driver                                | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | Radio Station Operations Manager and Sales Associate | D.O.E.                       | October 15, 2020   | October 28, 2020  |
|                           | MCH Home Visitation Educator/Supervisor              | D.O.E.                       | October 15, 2020   | October 28, 2020  |
| <b>Human Resources</b>    | Director                                             | D.O.Q.                       | August 27, 2020    | October 09, 2020  |
| <b>Juvenile Detention</b> | Correctional Officer I, II and III                   | \$16.00 - \$18.00/Hr.        | July 22, 2019      | Open Until Filled |
| <b>Planning</b>           | Chief Building Official                              | D.O.Q.                       | October 16, 2019   | Open Until Filled |
| <b>Police Department</b>  | Police Officer (Certified)                           | \$39,520/Yr. to \$47,840/Yr. | December 06, 2018  | Open Until Filled |
|                           | Police Corporal                                      | D.O.E.                       | February 12, 2020  | Open Until Filled |
|                           | Police Sergeant                                      | \$55,000 - \$65,534/Yr.      | February 12, 2020  | Open Until Filled |
|                           | Chief of Police                                      | D.O.Q.                       | September 15, 2020 | October 27, 2020  |
| <b>Public Defender's</b>  | Advocate                                             | D.O.E.                       | November 20, 2019  | Open Until Filled |

**INTERNAL ONLY (For Current Tribal Employees Only)**

|                           |                     |                 |                  |                   |
|---------------------------|---------------------|-----------------|------------------|-------------------|
| <b>Juvenile Detention</b> | Food Service Worker | \$12.00 an hour | October 28, 2020 | November 03, 2020 |
|---------------------------|---------------------|-----------------|------------------|-------------------|

For Employment with the Hualapai Tribe, please fill out a Tribal Employment Application and return to the Human Resources office via email  
**FOR A COMPLETE JOB ANNOUNCEMENT PLEASE VISIT OUR WEBSITE AT [HUALAPAI-NSN.GOV](http://HUALAPAI-NSN.GOV)**

**\*\*\* Please see Job Announcement(s) for more detail, you must meet all minimum qualifications as required on the job announcement in order for HR to send your application to the department for further review.**  
**- Please make sure to put the Experience, Training and Education with your application.**  
**(Attach a resume or your work experience)**

**To work for the Hualapai Tribe, you minimally need to have the following:**

- \* A High School Diploma or GED
- \* A Valid Driver's License and able to qualify for Tribe's Insurance
- \* Must submit to and pass a pre-employment drug/alcohol screening
- \* AZ Clearance Card and/or a Background check

**\*\*\* Please submit a copy of your HS and/or GED certificate Transcripts will be accepted as well.**

Preference - All applicants are considered without regard to age, sex, race, national origin, religion, marital status, or physical disability. However, preference may be extended to persons of Indian descent in accordance with Public Law 89-355, Section 703 (702-71) and public law 93-638, Section 7B.

THE HUALAPAI TRIBE IS AN EQUAL OPPORTUNITY EMPLOYER/PROGRAM

Auxiliary aids and services available upon request to individuals with disabilities

Contact Us: Human Resources  
 POB 179 / 941 Hualapai Way  
 Peach Springs, Az. 86434-0179

Phone number: 928-769-2216  
 Fax number: 928-769-1191

# HEALTH & SAFETY INFORMATION

Gathering of Native Americans • Native American Heritage Month: Zoom Meetings

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



Hualapai Substance Abuse and Prevention

&

Tribal Practices for Wellness in Indian Country



## Gathering Of Native Americans (G.O.N.A.)

November is Native American Heritage Month and we would like you to take this opportunity and join us to celebrate Indigenous healing Physically, mentally, and spiritually through traditional means. A chance to win some great prizes for participating.

Topic: Hualapai SAP/TPWIC

Time: Nov 9, 2020 03:00 PM Arizona

Every week on Mon, until Nov 30, 2020, 4 occurrence(s)

Nov 9, 2020 03:00 PM-Belonging

Nov 16, 2020 03:00 PM-Mastery

Nov 23, 2020 03:00 PM-Interdependence

Nov 30, 2020 03:00 PM-Generosity

### Join Zoom Meeting

<https://us02web.zoom.us/j/83950371251?pwd=VWVEbVJXdzZwMmhhSk0veFpYMEloQT09>

Meeting ID: 839 5037 1251

Passcode: 720684

One tap mobile

+13462487799,,83950371251#,,,,,0#,,720684# US (Houston)

+16699006833,,83950371251#,,,,,0#,,720684# US (San Jose)

Dial by your location

+1 346 248 7799 US (Houston)

+1 669 900 6833 US (San Jose)

+1 253 215 8782 US (Tacoma)

+1 312 626 6799 US (Chicago)

+1 929 205 6099 US (New York)

+1 301 715 8592 US (Germantown)

Meeting ID: 839 5037 1251

Passcode: 720684

Find your local number: <https://us02web.zoom.us/j/83950371251?pwd=VWVEbVJXdzZwMmhhSk0veFpYMEloQT09>

Download the Zoom app. You can enter the meeting passcode or simply paste the code to your search engine, you can also email [jpowskey@hualapai-nsn.gov](mailto:jpowskey@hualapai-nsn.gov) and the information will be sent directly to your email.

Contact Jessica Powskey at the Hualapai Health Education & Wellness Center (928) 769-2207 for more information.

## Native American Heritage Month

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

Sharing this story with your children, so they will know the history of Hualapai. I shared this because at the end of this article, the last part talks about Thanksgiving with the Kingman community.

# Genealogy Trails History Group

## The Hualapais

As Seen by Their Neighbors  
James Miller and Clara Miller

No story of Kingman's past would be complete without some account of the Hualapai Indians whose ancestors lived in and around Kingman and whose descendants continue to spend much of their time and money in Kingman, whether they live within its borders or at the reservation at Peach Springs.

All the individuals and groups who contributed to the building of Kingman in its first century (1882-1982) have reason for pride. The oldest of these groups is, of course, the original holders of the land, the Hualapai Indians.

Long ago, as far back as anyone can remember, the Hualapai country was centered in the Great Bend of the Colorado with the powerful Mohaves living on either side of the lower Colorado to the west and the enemy Yavapais living to the south and east. The Hualapais occupied about 10,000 square miles of desert country, broken by mountain ranges and broad valleys and canyons. There were many springs but few flowing rivers. The people engaged in limited agriculture, gathering, and hunting.

Father Francisco Tomas Hermenegildo Garces recorded in his diary and itinerary his explorations in June, 1776, something of the friendliness of the Hualapai inhabitants who shared their meat with him and his Mohave guide.

During the period of Spanish influence (1750-1821), there were effects on Hualapai trade eastward, and the Hualapai added a few Spanish words to their vocabulary. Anglo Mountain Men came through the area: Young in 1829, and Wolf skin, Yount, and Weaver in 1829-1830.

In addition to the usual food gathering and hunting occupations, there was some trading as a side occupation. A red pigment which could be mined in Diamond Creek Canyon was traded to other tribes living on the southern area of the Colorado River. In ex-

change the Hualapais received shells from the Pacific and garden produce. A supply of red iron oxide was found by the Indians in the western border of the White Hills about 18 miles north of Chloride in the Indian Secret Mining district. The mines here also had rich silver ore. They were not known to the white inhabitants until after 1892 when Hualapai Jeff aided Henry Shaffer and showed him the mine. The Hualapais had always been on friendly terms with the Havasupai tribe to the northeast and the Hopi pueblos on the east. With them, they traded shells, red pigment, tanned buckskins, wild desert products and in return received maize and other pueblo produce, and cotton blankets. The presence of stone tools in the turquoise sections of Kingman area copper mines indicate that turquoise must have been another item of trade in this area.

Within the Kingman city limits is an area known as Beale Springs. Long before the advent of the white man, the local Hualapai Indians had established a village known as Hakumeve or Hakoome. Springs were very necessary to sustain life on the desert. Smithwick mentioned that possibly the Grapevine Spring west of Beale Spring and the Atlantic Spring on the east were sacred spots of the Hualapais according to some informants.

Father Garces journeyed near the location of Hakumeve in 1776. Captain Lorenzo Sitgreaves (1851), Francois X. Aubry (1853, 1854), and Lt. Amiel Weeks Whipple (1854) were Anglo-American explorers who also passed close to Hakumeve. Lt. Edward Fitzgerald Beale (1857-1860) and Lt. Joseph Christmas Ives (1858) traveled close by Hakumeve.

Many historical events are associated with Beale Springs. There were the first wagon trains over Beale's Road in 1858, miners from Fort Mojave in 1863, a way station for the Mohave and Prescott Toll Road in 1865. There were reports of Indian and military skirmishes in the late 1860s, and the Hualapai Wars of 1866-1870.

The pre-reservation and perhaps later uses of the Beale Springs area by the Hualapais have left their mark on the memory of living Hualapais. Said Edgar Walema, now a resident of Peach Springs: "In my old memories of Kingman, one of the nicest places that used to be available (and we used it for picnics and camping out) was the old Fort Beale area and Clack's Canyon. That area is closed now and fenced off. I go up there and I look around and remember when we camped there. But you don't see that now. Today the signs are warnings: 'No trespassing. Will be prosecuted.'

"You know, that area used to belong to the Hualapai Indians and there are a lot of old Indian camps in that area. There is a cemetery up there; I have been trying to locate it for many years, but I imagine it is all washed out. It was upon one of the high grounds at Camp Beale. I spent most of one summer looking for it. There are not many old timers left in our tribe. Some of them remember, but they will point and say it was such



and such a distance that way. They try to describe the surroundings, but with change, years, and erosion, things look different."

The original Hualapai lands were part of the territory ceded to the United States at the end of the Mexican War in 1848. For nine years the United States' influence was largely confined to exploratory expeditions. Some of the animals belonging to these explorers were stolen and killed.

A great change came, however, in 1857 when Naval Lt. Edward Beale opened up a government wagon road along the Thirty-Fifth Parallel from Fort Smith, Arkansas, to the Colorado River. The road Beale laid out goes through present day Seligman, Peach Springs, Truxton, Valentine, and Kingman. Then the road crosses Thirteen Mile and Sacramento Washes via Sitgreaves Pass through the Black Mountains near Oatman and down to the Colorado, at a point where Fort Mohave was later built (1859) to protect travelers from the Mohave Indians. Beale followed an Indian trail to find the pass over the Black Mountains.

When Lt. Beale returned from California the next year, he reported, "I am pleased to find how clearly our wagons have defined the road we explored last summer. The Indians have already commenced to follow our broad, well-beaten trail and horse, mule, moccasin, and barefooted tracks are quite plenty on the road."

The first group of emigrants in wagon trains crossed Arizona in 1858. Unfortunately, these newcomers were disrupting the life of the Indians and interfering with their hunting. It is not surprising that the Hualapais turned from curiosity about the road and those who traveled it to hostility and hatred born of fear. In 1888, William Hardy remembered the early days of Beale's Road and wrote, "It was not uncommon in traveling through the Aztec Pass to see two or three hundred deer or antelope in a day. This game has all been driven out or killed off, and the whole country around is overstocked with cattle and horses. Game is rarely seen, but there is cattle on a thousand hills."

Beale's Road became the best road in Arizona. The 1870's were its most important period. It was safe and direct — a good route to southern California from the east. Gold was discovered on Lynx Creek near the Bradshaw Mountains and in the Prescott area. Mining men from California and other miners hurried over Beale's Road to get to the diggings. Mormon missionaries under orders from the Prophet Brigham Young explored the area near the road and started the towns of Joseph City, Show Low, and St. Johns.

A contract between the Walapai Indians and the Mohave & Prescott Toll Company is recorded in The Walapai Papers as of July 15, 1865. Wauba Yuma, Hitchie Hitchie, and Sherum signed for the Hualapais, granting the right to maintain a road commencing at the Town of Hardyville free from molestation by the Indians to William H. Hardy, acting agent for the Mohave & Prescott Toll Company.

Permission to construct this private toll road was given by the First Arizona Territorial Assembly. Abraham Lincoln had signed the statute making Arizona a separate territory on February 24, 1863. John Dunn, Indian Agent in Prescott, wrote in his report (in 1865) that the Indians were destitute but friendly and that placing them on a reservation was the only safe and just mode of caring for them. He wrote, "We have a war waged upon us by the Yavapais, Hualapai, and Apache Mojaves brought on by the wanton and cruel aggressions of not only the settlers, but the troops placed here for protection and peace. Sometime last January, Capt. Thompson, now in command at Fort Whipple, went out on a scout into the Hualapai country with one George Cooler as guide, and surprised a rancheria "killing a number of men, women, and children." He stated that the Indians did not retaliate "until their war chief, Anasa, of the Hualapai, was killed some weeks ago by some wanton and intoxicated squatters on a ranch 75 miles west of this place. Since then, they have been on the warpath, and we have felt their power. Already they have killed several of our best citizens, taken two trains, and stolen a quantity of stock, and are now prowling on every trail and road, so that our communication is pretty much cut off.

Lt. Colonel Roger Jones, in a report of July 21, 1869, stated, "Prior to 1866, they (Hualapais) were at peace with the whites, but in that year their head chief, Wauba Yuma, was killed by a freighter on the mere suspicion that some of his young men had assisted in the killing of a white man at the tollgate near Aztec Pass." There was open and bitter hostility. The officers considered the Hualapais brave and enterprising. The army carried out many search-and-destroy missions.

Major Price arranged for peace 1869-1870. after the war was over. In 1871, the miners who had fled during the conflict returned. An army outpost was established at Camp Beale's Springs in 1871. A temporary reservation for about 600-650 Hualapais extended for a mile around the fort.

During this period the army under General Crook saw to it that the Hualapais were well fed. The Walapai Papers include letters written by Crook and others asking for proper rations.

The Hualapais were willing to become scouts because it was a great honor to be one of General Crook's soldiers and because they were glad of the opportunity to go after their enemies, the Yavapais. There were successful battles in September and October 1872. Captain J. W. Mason, in a letter to General George Crook, said, "I cannot speak too highly of our Hualapai scouts. Their scouting was excellent, and when the fight came off they were not a bit behind the soldiers."

When the scouts were mustered out the following year, many of them "reenlisted in the company of scouts raised to function under the control of Camp Beale's Springs itself." An extract from General Crook's report,

of September 2, 1873, has this to say about the Hualapais: "They have rendered invaluable service to the country in the late campaigns, and I trust that gratitude as well as humanity will prompt as liberal appropriations in their favor, at least, as shall be made in favor of those Indians who have been so long and persistently hostile."

"The Walapais still cultivated maize, squash, and melons, but the loss of capital goods and food stores during the Walapai War had reduced some of them, at least, from entrepreneurs to beggars. On a request of President Grant's peace commissioner, the army began to issue government rations to the Walapais."

In 1869, Lt. Colonel Roger Jones estimated that there were about 600 Hualapai chiefly in the Cerbat and Aquarius Mountains and the eastern slope of the Black Mountains. "They range through the Hualapai, Yampa and Sacramento Valleys from the Bill Williams Fork on the South to Diamond River on the North." A special order was sent from the Headquarters Department of Arizona at Prescott to abandon the Camp Beale's Spring military camp and reservation and to relocate the Hualapais at the Colorado River Indian Agency at La Paz. The Hualapais first fled, but later peaceably returned and left for La Paz."

The events of 1874-1875 were so horrible and the sense of betrayal so great that their treatment was magnified into a major event of Hualapai history. The Hualapais were moved by forced march in April, 1874, under military escort from Camp Beale's Springs to the Colorado Indian Reservation southward along the Colorado to La Paz. They were imprisoned there for a year. "The Chemehuevi Valley in the summer of 1874 seemed like hell on earth to Walapai internees."

The sense of betrayal came to the Hualapais as soldiers whom they had helped, and who had been friendly to them, forced them to obey what the Indians "perceived as capricious, unjust orders." Edgar Walema tells the story in these words: "The Army was ordered to round up all 'hostile' Indians. Apparently every man, woman, and child was hostile, for they took all of them. They were all collected and marched. You know of Trail of Tears' of the Cherokees, and the Navajo 'Long Walk', but this also happened in the state of Arizona.

"In those days the Indian agents were trusted at the food distribution points so the people would get supplement for their food. Agents at the time were greedy, you know, and they would either take the material and sell it or trade it off for cash or whatever they could get. So there were a lot of Indians who were starving in the concentration camps then."

"The Indians were ordered north to the location of the Indian Agency on March 20, 1875. The Indian Agent, no longer under the control of the army commander, Capt. Thomas Byrne, who had "made sure Walapais received meat rations daily" cut the issuance

of beef drastically. The Indians now knew "real hunger." and three young men died at the Indian Agency camp. The Hualapais fled back to their original lands. They left La Paz on April 20, 1875, one year to the day since their arrival.

Chief Sherum in the spring of 1875 went to Prescott to meet with the Territorial Governor, A. P. K. Safford. He won the governor's support for letting the Hualapais be where they were after fleeing the Indian Agency. "Sherum promised that the Walapais would not steal from or kill whites, but would work for them. He won the governor's support with the promise of economic subordination." On May 8, 1876, Governor Safford wrote a letter to General Kautz stating that Cherum desired peace. He gave Cherum's reasons for leaving La Paz: It was unhealthy — 10 Indian soldiers, 10 squaws, and eight children had died. There had been plenty to eat at Beale Springs, but not at La Paz. As Chief of the Hualapais he would be responsible for their conduct and would catch and punish any bad ones, but they would not return. Governor Safford wrote that he believed that the Hualapais would fight rather than return and that Cherum would act in good faith as he had promised.

The army officers in the area were the ones who really took some responsibility for the people of their former trusty Hualapai scouts. Major J. W. Mason of the Third Cavalry, Whipple Barracks, A.T., on June 16, 1882, wrote the following about the Hualapais in his report, according to The Walapai Papers: "Ten years ago they were cared for at Beale Springs. This place was a home for them, and although during food gathering season they scattered over a large extent of country, yet, when sick or inclined, they returned to this point, where they were sure of a safe abiding place. From here they were moved to La Paz on the Colorado River, and set down on the dust, miles away from wood and grass. They are mountain Indians, and this was a sore tax upon them. Failure to feed them, on the part of the proper authorities and the intolerableness of their condition, drove them to the mountains, where, as I understand, they have remained up to this time, gathering seeds, the fruit of the cacti, and getting a little game occasionally and receiving what food a generously disposed military administration has been able to get from the Indian Department.

"Now every stream, water-hole, and square foot of arable land are taken by the white men, and the Indian has no place to call his own. He is a homeless wanderer in his own land. "In view of the foregoing, I would respectfully recommend, as a preliminary measure that a reservation be set aside for these Indians to include Peach Springs in Mojave county. There is ample water here for the whole tribe, plenty of good grazing in its vicinity, and within easy distance of the railroad, making a minimum cost of furnishing them their supplies, and, above all, giving them what all races of all nations crave for and have a right to — a home." On January 4, 1883, President Chester A. Arthur signed the executive order creating the Hualapai reservation. The fact of the reservation

began to be important to the Hualapais in the next century, especially as representatives of the federal government led the Indians to form a tribal council, based on increasing democratic foundations and with independent authority.

Meanwhile more white people were moving into the area and taking over much of what had been Indian land. Division Engineer Lewis Kingman started west along Beale's Road from Albuquerque making a final survey. Construction crews reached Arizona in July, 1881. They were able to lay about ten miles of track a week. On August 1, 1882 they reached Flagstaff. On March 27, 1883, they arrived at Kingman. The significant immediate influence on Indian life came from the railroad, which also had to do preeminently with the founding of Kingman. The railroad gave new opportunities for income to the Indians. It brought them into contact with the white people in the railroad towns. It gave them the more adventurous ways of traveling from town to town. Life was not easy for the Hualapais. Charles Spencer of Hackberry was asked to write to the Commander at Fort Whipple so as to get help for the Hualapais. The Walapai Papers gave this record of his letter: "The captains of the different Bands request me to present to you the fact that the United States have for the past three years furnished them flour and beef during the fall and winter months. They wish this continued."

"There have been complaints about stock being stolen, but so far as my own knowledge and the officials of the county extend, the stock had been stolen by whites as our County is filled up with thieves and desperadoes at the present time." Captain John G. Bourke of the Third Cavalry wrote to the Adjutant General, U. S. Army, Washington, D. C., on May 22, 1886. He said, "They have been valuable scouts for us in time past and are a brave, daring people, worthy of better treatment than that received of late from our government."

Indian children were taken away from their families at an early age and brought to government boarding schools where they might stay for three or more years before visiting their families. Here are two accounts. One is a report made on February 13, 1929 and recorded in The Walapai Papers; the other is the personal reaction of a man who grew up in Valentine and observed the children at the school. Perhaps the first stresses the physical conditions; the second the emotional overtones.

Mr. Allen E. Ware, manager of Tarr, McComb & Ware, was requested by Superintendent F. T. Mann of the Truxton Canyon Indian School at Valentine, Arizona, to select a committee to visit the school. The committee consisted of Mrs. Nelle E. Clack, former County Superintendent of Schools; Miss Letitia B. Mould, Red Cross nurse in charge of schools in Mohave County; and H. L. Horner, Assistant Manager of Arizona Central Bank of Kingman.

They reported that there were 220 children between 6 and 17. In all there were six tribes represented, with the Hualapai predominating. "We attended mess at noon in the general dining room, and while the food served was of the so-called 'coarse' or 'heavy' variety, it was good in quality, wholesome, well cooked and well served, and ample in quantity." The children marched in and were orderly. Their clothing was simple and inexpensive in texture, but warm and clean. They seemed to be well provided for as to food, clothing, housing, schooling, medical attention, and amusement. The children seemed to be generally healthy and happy.

Robert Peart said, "They had an Indian boarding school at Valentine and all the Indian children went to school there. They brought Indian children from the Navajo reservation, from Oklahoma and all over, and they treated them like prisoners. They lived in dormitories. They marched them back and forth to classes and meals. On Saturday they used to line up all the girls in a line and march them down to my mother's store so they could buy some candy. And if they didn't have any money for candy, they marched them right along with the rest for exercise and got them out of the region of the school."

"I remember another thing. They took a bunch of the boys and marched them down into the cactus patches for Thanksgiving dinner and for Christmas dinner. They made big circles and gave them big clubs, and they would close in the circle and kill jackrabbits and cottontails, and that is what they had for their Thanksgiving and Christmas dinner —rabbits. They had men who would beat the dickens out of the bigger boys if they didn't do exactly what they wanted. I don't think that prisoners in prison were or are treated as badly as those Indian children were treated back then." The Indians worked long and hard to get control of their own schools.

The railroad was not the blessing many people might suppose. The Santa Fe, which had taken over the Atlantic and Pacific Railway and its land claims (and ran it as a subsidiary of the Santa Fe until 1897 when it was amalgamated with the parent company), insisted that every other section of the Hualapai reservation belonged to the railroad. There had been a long-standing controversy as to the status of the lands within the outside boundaries of the Hualapai Indian Reservation. It was always the contention of the railroad that the grant of the odd sections under the act of 1866 included all of the odd sections within this reservation. Circular No. 1029 of the General Land Office dated September 8, 1925, provided for regulations for carrying out of the act of February 20, 1925, which authorizes re-conveyances and relinquishment of the lands, otherwise exchanges with this reservation, thereby acknowledging the ownership of the railroad of the odd sections.

The railroad said that the Indian community was committing waste and removing timber. A hearing was held at Valentine, Arizona, on May 22, 1931. Pre-

sent were Senators Frazier, Chairman; and Senator Wheeler. Senator Carl Hayden of Arizona was also present as ex officio member of the subcommittee on Indian Affairs. U. S. Senate, 71st Congress, 3rd session.

Many individuals presented their evidence with or without an interpreter. Senator Hayden read a petition of Mr. Fred Mahone that asked that the act of Congress authorizing this exchange of land be repealed and that the entire reservation be given to the Indians. Many others were recorded including a petition from the American Legion, Swaskegame Post, Kingman, dated December 18, 1930, asking that the government should not deprive the Indians of their homeland. Senator Hayden concluded that the Santa Fe had no title and that the entire reservation belonged to the Hualapai Indians. They did not have to give up the best parts of their reservation. They were able to keep it all.

John Collier, Commissioner of Indian Affairs from 1933 to 1946, sought to expand tribal holdings, encourage traditional cultures, and create internal self-government on the reservations. Many of his ideas were incorporated in the Indian Reorganization Act of 1934 (the Wheeler-Howard Act). This act halted all land allotments to whites, provided for improved education and health facilities, granted funds by which tribes could expand their holdings and become more self-sustaining, returned to the Indians freedom to practice their old religions, gave tribes rights to internal self-government and to form corporations for management of their resources.

Under the Indian Claims Commission of 1946, it was possible to file claims for compensation for lands without a special act of Congress. The Commission has been an effective mediator between the Indians and the government.

The OEO program under Johnson in 1964 gave the tribe access to funds, agencies, and programs not under the control of the Bureau of Indian Affairs. They were able to design and run programs themselves like Headstart, Upward Bound, Bilingual schools, and the Neighborhood Youth Corps.

The Area Redevelopment Administration (ARA) made it possible to apply for grants to build community halls, tribal headquarters, service buildings, and to attract industry. The tribes were able to contribute land and services instead of matching funds. The EDA, or Economic Development Administration, was a successor of ARA. The EDA was established within the Commerce Department by the Public Works and Economic Development Act of 1965. The EDA provided grants for public works facilities construction, loans for commercial business development and federal technical assistance to encourage economic growth. The chief purpose of EDA was long range economic development of areas with severe unemployment and low family income problems.

The Indian Self-Determination Act of 1974 set up administrative machinery to permit Indian tribes to assume control and operation of federal programs carried out on their reservations for their benefit. The act also provided for increased control by Indians of their own educational activities and authorized federal assistance for construction of schools for Indian students."

These federal acts have made it possible for the Hualapais to enjoy more self-government and to get the federal assistance they need and are entitled to have. It is to the credit of the tribal leaders that they were willing to move ahead in this fashion.

Helen W. Johnson in "American Indians in Transition" has this to say, "Both excessive paternalism and termination of the trust relationships have become discredited as national policy regarding Indians. As the President's message of 1970 stated, Federal termination errs in one direction, Federal paternalism errs in the other.' It is also widely accepted that the integrity of the Indian culture should be preserved, not only as a contribution to cultural pluralism which enriches society as a whole, but also as a reflection of the desires of the Indian people themselves."

Some of the Hualapai men and women have told what life was like in the old days as they were growing up. They remember ways of life in terms of food procurement and tribal customs that are different from the present. Some of their stories follow.

The year 1900 is the point at which the earliest memories of the persons interviewed for this book tend to begin. It is appropriate, therefore, to consider the impressions of Hualapai life in the twentieth century as recalled by those interviewed. Willie Walker of Peach Springs believed that "from 1930 to 1960, there were a number of Indians that died off. But from 1960 on, the Indians are increasing." Annie Querta told how babies were born, "the Indian way" in the nineteen-twenties in Peach Springs:

"They dig a hole in the ground and make a fire in it on big rocks. They make the rocks hot. When the fire is all out, the rocks are hot. they cover the rocks with the dirt, and put the mother's bedding over the hot rocks. You add enough dirt so you won't get burned. The mother lies on this hot place, and when the baby is born, it is with her, on the side. The mother is put there so she won't get cold and have cramps or get fever."

Willie Walker supplied some information from the other end of life, the cemetery at Valentine. He related its beginning to the school at Valentine. When the school was established (he believed the date to be 1902 or 1904) it at first accepted no Hualapai children, but children from other tribes (from Utah, the Pima reservation, etc.). During World War I, there was an epidemic of German measles at the Valentine school which resulted in the death of some of these non-Hualapai children, who may have been orphans. Possibly the school records did not adequately identify these children. At any rate,

governmental authorities buried the children where the Hualapai cemetery is now, and the Hualapai people have continued to bury their dead in that area.

References thus far to places of Indian habitation in the Kingman area suggest the value of a more complete list: Peach Springs, Valentine, Hackberry, Chloride, the Big Sandy Valley, and Yampai near Nelson.

Willie Walker gave a rather complete listing of places Indians were living in and around Kingman when he was a boy (around 1915 and later): "From where Grant Tapija's place is now (South Eighth Street) up on top of the hill there were quite a few families living. Then below on the west side and then on the east side, there were a lot of Indians living. Also there were a lot of Indians living in what we used to call old Slaughter House Canyon, where the Indians' community is now. Also on the north side, northeast of the high school at the foot of these hills, there were quite a few Indians."

There seemed to be general agreement that the existence of peach trees in the Peach Springs area, from which the community got its name, date back to the Spanish influence (from about 1750 to 1821). Edgar Walema was the authority for the following statement: "Father Garces came to this area in 1776. That was the first time white people came here. Peach Springs was one of the areas that he established. He planted peach trees. But the ones we have now were planted by the Mormons."

The source of water available to the Peach Springs community is of some interest to Kingmanites: "The Peach Springs water is down in the canyon, three miles from here (i.e., three miles from Peach Springs). It was pumped here by the Santa Fe, and the tribe buys the water from the Santa Fe, but now the tribe has its own well down here this side of Truxton. It has just been completed so we have our own water now." Litigation over the Santa Fe control of Peach Springs water has been activated in the past, and apparently could be resumed in the future. Housing for Indian people in Mohave County in most of this century has left much to be desired.

Mary Garrehty Nelson continued to live at Peach Springs with her husband John, a rancher, for perhaps a quarter of a century after their marriage in 1912. She recalled a town of some size, including the homes of many non-Indians who worked for the railroad. Housing built for the non-Indians by the Santa Fe was apparently quite acceptable housing. Of the Indians she says, "The Indians lived in shacks and had poor living conditions."

Eva Schrum reflected living on the Sandy in the earlier years of the century when her parents were going blind: "We lived in a lumber house, but with branches. We lived at Trout Creek. The house was not cold in the winter. My father plastered it with mud so the wind would not come in."

Much more acceptable housing has been built in

Peach Springs for the Hualapais during the last ten years or so. Currently more housing is being built: According to Willie Walker new houses now under construction "are being built by Shuffler and Kerley and Timberland Builders from Tempe. There are going to be 40 houses, as I understand. The water will be piped into all the houses."

It is generally recognized that much of the mythic, religious, and artistic cultural tradition of the Hualapai is preserved in songs sung in connection with funerals. According to Mr. Walker, songs were sung at Indian pow-wows in Kingman by "Indians from Needles, the Mohaves; some Chemehuevis {below Needles some place they have a reservation}; Paiutes from St. George. These tribes have their songs, dancing, and singing in their own languages, and they have their own dances. Also some of the Supais participated; they have their own dance."

It was the heads of the Indian communities in the Sandy, Chloride, Hackberry, Peach Springs, Seligman who planned the pow-wows at Kingman. The pow-wows in Kingman were held where the present Little League Park is now and also near the present National Guard Armory. As to the contents of the Hualapai songs sung at the pow-wows in Kingman, Willie Walker continued:

"Some of the Hualapai songs were copied from the Mohaves; they call them the bird songs. From how I understand it, the theme of the songs started in the evening. The songs tell about the Indians gathering in the evening. They express through their song an invitation that we are gathering here for such a purpose. When the midnight time comes they have midnight songs. Then there is daybreak, they sing the morning songs including a sort of farewell song early in the morning." Bertha Russell remembered "salt songs" at the pow-wows which told of what is right and wrong in living, and about brave warriors.

Pow-wows, as described, represented an attempt on the part of the older Indians to perpetuate the Indian cultural traditions. On the white people's side, effort was made on the part of both church and state to stamp out the traditions represented by the pow-wows and the funeral songs and dances. Early church missionaries felt that this must be done since so many of the ceremonies and interpretations of life embodied in these cultural expressions came out of the religious side of Indian culture, regarded as pagan and heathenish by these nineteenth and earlier twentieth century missionaries. Government leadership, apparently, thought that the Indians would be more manageable if they could be assimilated into the prevailing Anglo culture.

Accordingly, Indian children were taken from their families by force, if necessary, and sent to government or church schools. One feature of these schools was that the Indian children were not allowed to speak their own language. Said Eva Schrum, "Police took me to Valentine to school. It was a boarding school." At the Valentine school, she said, "We girls, we always go up

on the rocks, you know, and we spoke Hualapai and a school official heard us and called us down. We said, 'He wants to give us candy, we go!' Instead he said, 'You were talking Hualapai over there.' He got after us and put us on a stool and whipped us."

In the early years of this century, diet depended to a high degree on the circumstances of the area where the Hualapai lived. Eva Schrum said of the Valentine school: "They gave us good food at the school." Eva Schrum was born in the Hualapai Mountain area and later moved down on the Sandy. On the mountains there were pinion nuts to be roasted, red berries which could be pounded and made into a type of kool-ade to which sugar was added. From hunting came deer and rabbits.

In the mountains, Eva Schrum said, "They did not plant gardens. We planted corn and pumpkins and melons down on the Sandy, a good place to grow things." Carter Havatone pictured an even more abundant diet on the Sandy: "My grandfather owned about 160 acres of good farming land on the Sandy. He had milk cows and pigs and ducks. He also had orchards of pears, peaches, apples, grapes. He had alfalfa for the cows and horses. He planted corn and beans, squash and melons. Back in those days, the Sandy River flowed all the time so we had water for all this."

Willie Walker, as a boy, lived at Mineral Park, during the years beginning approximately with 1910 and continuing to 1915. He said, "At that time we were getting lots of food. My father would go to the boarding places, hauling in wood and stuff. When he unloaded, the Chinese cook would give him lots of food and leftovers, bread and stuff. He would bring home food every night." Annie Querta reflected Hualapai diet on the reservation about 1910: dried pinions, dried prickly pear fruit, bread given out on ration. Women made flour tortillas or fried bread. Hunting by her husband or other male relatives yielded deer, rabbits, antelopes. Dried corn came from the Supais in exchange for Hualapai deer meat. Sometimes the government ration included sugar and coffee beans, which the women ground on the rocks in order to make coffee.

Agnes Havatone told how rabbits were hunted on the reservation. Early in this century a group of Hualapais would hunt together. They would call to one another to inform each other when the rabbits had been driven into their holes. Then the group would drive the rabbits out of their holes and kill the rabbits by hitting them over the head with rabbit clubs. Sometimes they smoked the rabbits out of the holes.

Indian crafts seem to have been in the decline by 1924 when in Kingman the main business enterprise was the railroad. Carter Havatone told about the making of baskets and other things that were sold by the Hualapais to railroad passengers at that time:

"I remember my grandmother who lived in Chloride. She used to take me with her on horseback, maybe a

mile north of Chloride. She knew where to get the reeds and willows to make the baskets. Some Hualapais did bead work. They did mostly bead work and baskets. They would buy these beads by the bags, or they came in strings. They made capes, collars, purses, belts, and headbands. I couldn't tell how much such things sold for.

"They made burden baskets and cradles to sell. Some of these things were made from willow and arrow weeds. "Whenever a train would come through (these people knew when the train was coming), they would be out there ready to go and have beads on their arms; they carried the baskets. They would go along the passenger trains. They would not go inside the train, but the people could buy right through the window."

Eva Schrum brought the story further into the present: "My mother always made baskets. I've seen them, but I don't make them. I don't try to learn. I make cradle boards. I sell them. I have worked in the doll factory here. They stopped making them."

Hualapais followed a variety of occupations as ways of survival after the white settlement. Eva Schrum's father did gardening and sold horses in the Big Sandy area. Her husband Virgil was a cowboy. While he had room and board, he "had to stay down in Kingman. At that time, they don't pay much, thirty dollars a month, that is all." When asked if the tribe could give any money to help out when her husband's salary was only \$30, and there were five children to feed, Eva Schrum reminded her interviewers that the price of groceries was much lower then (in the twenties and thirties) than now. She added, "Old lady, Virgil's mother, she get a pension. She lives with us. She got fifty dollars a month, from the government." The pension came, however, only during her mother-in-law's lifetime. Annie Ouerta's husband, Frosty, in the early part of her marriage, "worked in a mine, way up in the Sandy, — just helping."

Mrs. Querta regarded her husband's pay as a cowboy to have been low, especially in the earlier days of their marriage (which began in 1920). Later, when she worked as a cook for the school in Peach Springs and her husband had a job in the school as janitor, things seem to have been financially easier on the family.

Since there have been few opportunities for meaningful work open to men on the reservation, the Hualapai men have had to choose between staying with their families and attempting to eke out a living from the land or leaving the reservation for long periods of time in order to accept jobs outside. Other jobs filled by Indians included: railroad work at the Santa Fe train depot, mining at the Borianna mine, pick and shovel road building in the Hualapais; cutting and hauling cedar wood for the Nelson Lime Plant; work at Kingman Drug Store; road work (eventually as instrument man) for the Civilian Conservation Corps; similar jobs for Arizona State Engineering; work with the coast geodetic surveyors; maintenance and repair for the Hualapai Tribe. Nannie Lee Sinyella was judge for the Supais; before that, she was an associate judge for the Hualapais. Edgar Walema

had twenty-three years service with the U. S. Army as drill instructor. Jimmy Havatone was in charge of produce departments in Kingman stores, and in Peach Springs he was the Hualapai Trading Post manager. Carter Havatone was a carpenter nearly all his life, after earlier work as farmer and construction worker on Parker Dam. Various efforts under government leadership were made to help Hualapais have cattle in a tribal herd. A not always completely satisfactory project was a sawmill in the Frazier Well area.

Hualapai women could find employment by working as domestics for well-to-do families. This work included both cleaning and ironing. Washing might be done in a shed outside the employer's home in Chloride, Beth Wauneka said. Wilbur Arthur pointed to the prevalence of this practice in Kingman: "When you could find one, you mostly hired an Indian girl to come in and help with the laundry." Leta Glancy reported that Indian women did both cooking and washing in the open near their employers' homes, building the necessary fires for the purpose. The difficulty of outdoor cooking, rain or shine, done for her own family is referred to by Annie Querta as about equal to the hated task she performed by carrying water in five gallon cans for about two miles for all her family's domestic needs. Indian life on the reservation for the Indian people in the earlier part of this century is described as anything but easy by Mary Gerrehty Nelson:

"Especially in the early 1950's, the death rate was high in the infant stage as well as in the adult. The death rate showed that people fell then (as many do today) that life was not easy. One cause of this feeling is the decline of the earlier Hualapai culture in this conflict of Anglo monetary values and of Hualapai values of living off the land."

It should be noted that some Hualapais have lived away from the reservation most or all of their lives. Nannie Lee Nish Sinyella, woman judge for both Hualapai and Supai tribes, said: "I was born in Chloride, Arizona, and I am a Chloride Indian. After school in Valentine, I moved to Kingman and lived there nearly all of my life; we never were reservation Indians." Jimmy Havatone indicates a similar tradition: "I was more or less reared among the white kids. After doing a little traveling here and there. I went among my own people in Peach Springs and worked at the Hualapai Trading Post for a couple of years. I certainly enjoyed that very much. That was the first time that I was back among my own people in 48 years. I never had a residence in Peach Springs, and neither did my folks."

Both the Judge and Jimmy Havatone found difficulties on their return to the reservation. Nannie Nish declared, "When I moved to this Hualapai reservation, it was the strangest thing. You were afraid of your own people. You never knew what they would like within the Indian community, but I finally got used to it and found there was just one of me." Havatone's comment is similar: "One of my main problems, I found out after I had

worked there in Peach Springs, was that it was very hard for them to accept me because I was among the people here in Kingman very much, and I lived among the Anglo society very much. I knew how to cope with the Anglo society."

As indicated above, non-reservation Indians nevertheless value greatly the ancient Hualapai tribal traditions. Said Judge Nish: "There are a lot of old stories on how to raise our children in the Indian past. I had nieces and nephews. I tried to tell them the Indian stories, and of course they became angry.

"They said, 'You are preaching to us,' but it is a true fact that all Indian stories are full of feeling. They tell you how to raise your children and what to do and what not to do. They tell you what is good to eat and what kind of berries and other Indian food to eat. Now Indian young people don't go out hunting any more. Now they go down and buy a can of food that has been already prepared. They then come down with diabetes, other sicknesses, and become addicted to liquor, etc."

The Rev. James P. Anderson and his wife Lillian P. Anderson served as missionaries in Peach Springs and Valentine. Mrs. Anderson, who survived her husband and understood the Hualapais, was especially beloved. The early Christian missionaries to all the Indian tribes instructed their converts not to participate in the ancient tribal ceremonies because they were "pagan" or "heathen" practices. James Havatone is proud of the long Christian tradition in his family: "My folks used to tell me that I was a fourth generation among my immediate family as a Christian. I still go to church very regularly."

Yet Havatone says: "I still feel very strongly that my people should continue to have their own traditions. In many aspects I do respect their religion. I find some things in the Hualapai religion that seem more or less to correspond with the Christian teaching and practice. I feel that we should try to encourage our young people and others to carry on the tradition." If Hualapai traditions are to be maintained, an action of primary importance is the preservation of the Hualapai language, since language is to a high degree the bearer of any culture. A large tribe, such as the Navajo, finds it much easier to maintain the integrity and use of their own language than a small tribe like the Hualapais. The decay of the use of the Hualapai language is now being met by a well conceived program of bilingual education in the Peach Springs elementary school under the leadership of Lucille Watahomigie and the sizable additional staff which she has trained. She has prepared herself for this important role in preserving Hualapai culture by taking advanced graduate work in the language field at NAU in Flagstaff and the University of Arizona in Tucson.

Another vehicle of culture is, of course, arts and crafts. Beth Wauneka has used her considerable talents in this field by teaching in the elementary school and in classes sponsored by the Mohave Community College. By this means, she has shown the way to a renewal of a

full range of traditional Hualapai crafts, including ceramics.

Louis Wauneka, Beth Wauneka's Navajo husband, makes a contribution to the revival of Hualapai and Indian tradition. As an expert silversmith and teacher in that field, he (along with other members of the Wauneka family) contributes to the revival of Indian crafts. Ben Beecher now heads for the tribe the Hualapai Alcoholism and Drug Abuse Program, a sophisticated approach to opposing alcoholism among tribal members that is sponsored by the Hualapai Tribal Council. Different views on the degree of friendliness or prejudice between white and Indian people were expressed by those interviewed. One Hualapai, already quoted above, gave what the writer regarded as a balanced view:

"The Anglos at that time (approximately 1910 to 1940) were living among the Indians. We had to treat each other fair, or alike. Now we get a lot of people coming from Los Angeles and big towns, some of them retirees, who are living in Kingman. Well, they don't know much about Indians, so they have a different feeling than the past Anglos that were here." (One basis of continuing contact between Anglos and Indians in the earlier period "was that all Indians used to be hired by all the white people at that time.")

All persons who believe in good human relations among people must hope for a return to the better relationships of the earlier decades of the century. The writers of this book hope it may contribute to such a better day to Anglo-Indian mutual friendship, respect, and concern for justice to each other. The relationships of this earlier period were, of course, far from ideal when compared with the vision of the American founding fathers that "all people are created equal." May the seeking of a more humane future lead the Kingman area beyond that temporary goal. Rather, may that quest lead toward the founding American vision of true human equality — a vision that springs up forever in the human heart! One expression of this concern is the bilingual educational program of the Peach Springs School. Lucille Watahomigie is the Director of the Hualapai Bilingual Education Program at the Peach Springs Elementary School. Mrs. Watahomigie herself became convinced of the necessity of bilingual education while teaching first grade at Peach Springs School. She discovered that about one-half of her class, all of whom were perfectly normal, did not respond when she talked to them in English, but did respond when spoken to in Hualapai.

The program does not involve teaching how to speak and write Hualapai alone, but such teaching is part of the total program. Hualapai is also used by the bilingual instructors to explain the regular curriculum work to the children so that they understand it better. "Along with this," said Mrs. Watahomigie, "there is a conceptual understanding that the child has before he comes to school. We try to take that informal education that he has had in the community and bring it into the formal

study. As a result, the child can formalize an understanding of what is happening outside the classrooms. Then he can also express himself more fully. This is another reason for this bilingual education. "Our goal is that every child that goes out of the grade school here for further education shall be fluent in both the Hualapai and the English languages. We really stress that because we want our graduates to participate and be good citizens. We want them to be proud of the fact that they are Hualapais.

"We want the child to feel that he is adequate with both the American and the Hualapai cultures." "We feel very strongly that if the child knows about his culture; about where he comes from; and about what he has to do to have the culture survive, he will have a sense of direction so as to become a contributing element to the community."

In developing the content of the bilingual education program, the director and staff of the program have not relied upon their own knowledge of Hualapai culture. Older members of the community have been interviewed and then brought in to talk to the students. "These elders," said the bilingual program director, "when they come in, work with the students and can answer the questions of the children, answers that are used by all of us (the bilingual staff) for our program." Annie Querta, Eva Schrum, Elnora Mapatis are among the elders currently helping in this way. Death has taken two elders who helped in this way until recently: Jane Huenga and Mrs. Sinyella. The director added, "Whatever we learn from the elders, we pass on to the children, also. "In terms of material accomplishments," said Director Watahomigie, "we have a grouping and collection of Hualapai stories from the elders. A six thousand word dictionary is our goal and right now we have a five hundred word dictionary." Melinda Powskey, who has faithfully worked on the teacher aide staff from the beginning, has the title of Certified Teacher. She said. "One of the things that I might add to what Mrs. Watahomigie has said about the bilingual program (an aspect I have really enjoyed) is the genealogy. I also teach a class at the Mohave Community College. I am one of the instructors in the Hualapai language."

Elnora Mapatis said. 'Our children don't talk our language and they are missing out on our old ways of life or what you might call our traditions. So I began to think to myself, because I have two grandchildren coming here to the Peach Springs School, that I have to help out the ladies who are working on the Hualapai language. I am strong in mind and body, and by helping in this way before I pass away and go into another world. I can do something for our children. I come over to the school. I help out if they need me. They want to know our stories or some of our words. In this way I maybe can help."

Melinda Powskey explained, "Mrs. Mapatis is an expert in the Hualapai language and in converting Hualapai to English. Mrs. Mapatis tells Hualapai stories to the children and works with the translators on writing workbooks



and stories in the Hualapai language for use in the school." The hope is that the bilingual education program may have all success and grow in the various dimensions it has set as basic purposes. Thus the good of the past is transmitted to a new day and to on-going generations.

Hualapai men have always thought of themselves as warriors. Their chief function was to protect the tribe, to win its battles, to preserve its members. From the days of the first explorers, Hualapais have served as guides and protectors. The first hundred scouts were recruited by General George Crook. Hualapai men have served their country in every war in which it has been involved. Here is a list of distinguished scouts and the statistics of those who served:

### Indian War — Scouts

The following scouts served in the Indian wars: John Aiken, Kate Crozier, Huya, Ka-la-ka, Jack Koho, Jim Mahone, To-ma-na-ta, Mike Wa-tu-a-me, Jim Fielding, Laughing Jack, Bob Steen, Johnny The Smoker, Hanita, Che-hac-ka-je, Mu-ke-che, Pah-kah, Setinje, Sus-mat-a-je, See-kine-a-ker, Tis-ka-ka-je, Tu-va-squit-a-va, Wapeau, Wa-ka-u-ta-ha, Hi-ga, Kata. Sig-a-lu-ta, Big Mary.

World War I The following men served in World War I: Ray Winfred, Charles McGee. Adam Majenty, Fred Mahone, Lloyd Susanathimam, Francis Clark, Sherman Whatoname, Clay Wellington, Sam Swaskegame.

World War II—Veterans of World War II included: Ralph Achee, Benedict Beecher, Monroe Beecher, Chester Bender, Emmett Bender, Donald Boney, Eldon Cooney, Cleve Fielding, George Fielding, Emery Dave Grounds, Ernest Hunter, William (Bill) Imus, Norman Imus, Harrison Jackson, Nathan Kay Lee, Calvin Leve Leve, Alvin Manakaja, Everett Manakaja. Sullivester Mahone, Billy Patrick, Leo Powskey, Wallace Querta. George Rocha. Clyde Smith, Raymond Smith. Charles Sullivan, Henry Sullivan, Tommy Tomonata, Ernest Walker. Dell Wellington, Harry Wellington, Reese Wellington. Manily Suthamia, James Whatoname, Charles Willets. Joaquin White, Wilber White, George Russell, John Butler, Andrew Grover.

Korean Conflict—Veterans serving in the Korean Conflict were; Willard (Billy) Bender, Jasper Butler. Larry Cook, Earl Havatone, Elwood Hunter. Curtis Lane, Bowman Manakaja, Orville Mahone, Victor Mahone, Weldon Mahone. Leonard Majenty, Leroy Matuck, Ernest McGee, Tony McGee, Homer Nish, Floyd Querta, Peter Russell. Franklin Schrum, Bryant Smith, Kenneth Smith. Glen Sullivan. Norman Suthamia, Leonard Walema, Theodore Walema, Norman Walker, Eric Weapu, Jody Wellington, Jack Whatoname, Arlisa Crozier.

Vietnam War—Among those serving in the war in Vietnam were: Antonio Fielding. Hank Imus. Rocky Imus, Richard Nish. Buddy Rocha, Elmer Suminimo, Clayton Walema, Edgar Walema, Milton Walker, Dwight

Whatoname, George Whatoname, Mike Jones, Allen Tapija. Bryant Tapija, Lester Boney, Roland Boney, Willie Walker, Jr., Hubert Boney.

Servicemen—The current list of servicemen included: Gordon Cook, Randell Cook, Ruben Cook, Samuel Cook, Harold Clark, Lawrence Clark, Grantham Hanita, Marvin Honga, Simon Honga, Terry Lee, Randall Mahone, Webster Mahone, Lawrence Matuck, Jessie Powskey, Gerald Powsey, Arnold Powsey, Leonard Grover, Leonard Grover, Ricky Grover, Dallas Guasula, Phillip Quasula, Leon Smith, Tommy Smith, Victor Suminimo, Daniel Tapaja, Richard Walema, Max Wellington, Thomas Walker. Herbert Sullivan, Jr., Gary Wellington, Kent Whatoname, Donald Havatone, Oliver Wilder.

There are some Indians and some whites who, in spite of the bitterness and hostility on both sides, feel that it is better to forget the past mistakes of the ancestors on both sides since nothing can be done about it and to concentrate on being friends in the present. Being friends means caring, helping when possible and when help is requested. Unless people can get to know each other, they will not understand each other and the gap between them will grow. The League of Friendship Among Indians and Other Americans tries to encourage friendship and understanding. It came into being after a series of Indian-Anglo Thanksgiving Dinners. The first three (1970, 1971, 1972) were held in the Kingman United Presbyterian Church. When the church was too small for the crowd, the following dinners were held at the Fairgrounds and the League was formed to continue the purposes of these enactments of the Pilgrim-Indian First Thanksgiving, based on the classic American ideals of the founders of the American nation.

The dinners still continue. These dinners (and the first picnic) were organized by the Kingman United Presbyterian Church Board of Deacons and the pastor, James Golden Miller, who has continued to give leadership to this project through the years. More details and names of the many Indian and Anglo-Americans who participated may be found in the story and transcript stored in the Mohave Museum. The dinners led to other activities — Picnics, Carol Sings. The Ministerial Association of Kingman has helped sponsor these dinners and other activities. The Tribal Chairman has regularly been one of the speakers at these affairs. City or County government officials have given greetings and have been available for discussion. Those who gave leadership to the affair hoped the experience would bring about white and Hualapai cooperation in seeking political and legal justice for the Indian people.

Tribal Chairman Delbert Havatone has written a statement of his beliefs and aims for the Hualapai people of today: "When I grew up the sounds and stories around me were from the Hualapai people. I know now that I was very fortunate, because I understood our ways and the meanings of our beliefs from people (now gone) who lived these ways. "Later on I had to learn how the white

man related to the land and its resources. The outside world was alien. But just as my forefathers learned to cope in order to survive, so did I. "I became a heavy equipment operator and learned to tear apart and re-arrange the earth so beloved and revered by my parents and those before, — these and many other things I thought about. "In the meantime Indians were granted limited rights to govern themselves. Tribal government grew. Sometimes without direction or pattern.

"About five years ago I decided to enter tribal government in order to help create a direction of leadership and meaning. I believe very deeply that the old ways should be followed as closely as possible as tribal philosophy. I also know that every Indian should be able to live at an economic standard of his own choosing. "This belief requires constantly working towards tribal self determination based on economic self sufficiency."



Three of the famous Hualapai chiefs of the past were Hualapai Charlie, Sherum, and Leve Leve.



Three Indian Scouts at Peach Springs: Indian Hyaha, Cate Crozier, Jim Mahone



Susie worked in many Kingman homes and was well liked by everyone. This is a copy of her picture which is in the Bonelli House.



**Hualapai EW4H/Fitness Center • 50 Mile Club: REGISTER by Friday, November 13<sup>th</sup>**  
*Submitted by: Trena Bizardi | Hualapai EW4H/Fitness Center*



# **EMPLOYEE'S WORKING FOR HEALTH**

**In honor of our  
veterans, we present.**

# **50 MILE CLUB**

**Track your miles from  
Nov. 1st- Nov. 30th  
Schedule at the fitness  
center to utilize  
circle/equipment or  
walk/run on your own.  
All who complete 50  
miles In Nov. will  
recieve long sleeve  
shirt. Sign up by calling  
or emailing us.**

**Submit miles by  
Dec. 1st**



**Facebook: Yiwa'y Han  
EW4H/Fitness Center**

**769-2644/1630**

**Email: [hualapaiew4h@gmail.com](mailto:hualapaiew4h@gmail.com)**

## November is National Family Caregiver's Awareness Month

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



### November is National Family Caregiver's Awareness Month

*"This month and throughout the year, let the quiet perseverance of our family caregivers remind us of the decency and kindness to which we can all aspire." - President Barack Obama*

National Family Caregivers Month is recognized and observed every November to draw attention to the many challenges facing family caregivers. It's a time to thank, support, educate, empower and celebrate more than 50 million family caregivers across the country. You are a caregiver if you provide social or physical support to a relative or friend who is aging and/or has a disability. In addition to providing emotional and physical support, family caregivers often reduce their work hours or quit their jobs, plus spend thousands of dollars annually to help provide the care they give. Unpaid family caregivers provide an estimated 90 percent of the long-term care provided in the U.S. So this November, be sure to remember and recognize the family caregivers you know.

Here are some ways you can recognize and be of help to a caregiver:

- **Offer a few hours of respite time** to a family caregiver so they can spend time with friends or simply relax.
- **Send a card of appreciation** or a bouquet of flowers to brighten a family caregiver's day.
- **Encourage local businesses to offer a free service** for family caregivers through the month of November.
- **Help a family caregiver decorate** their home for the holidays or offer to address envelopes for their holiday cards.
- **Offer comic relief** - purchase tickets to a local comedy club or give a family caregiver your favorite funny movie to watch.
- **Find 12 different photos** of the caregiver's family and friends and have a copy center create a calendar for the upcoming year that the caregiver can use to keep track of appointments.
- **Offer to prepare Thanksgiving dinner** for a caregiving family in your community so they can just relax and enjoy the holiday.
- **Ask your faith community to ask for prayers** not only for those who are ill but also those for who care for them.

**Seek more information** - United Way Caregivers Coalition has produced a regional New Jersey edition of the comprehensive guide "Pathways for Caregivers" which contains separate sections on caring for loved ones who are aging, have disabilities, mental health issues, as well as veterans' services. It is a one-of-a-kind resource full of information, advice, and ideas about how to get the support caregivers need for their caregiving journey: "Pathways for Caregivers" Guide

Easterseals New Jersey provides respite for family caregivers of people with disabilities through its year-round Camping & Recreation programs and Community Living Adult Day Programs.

## Hualapai Health, Education & Wellness • AZHealth: The 4 B's of Bedtime

Submitted by: Sandra Irwin | Hualapai Health, Education & Wellness

### The 4 B's of Bedtime

The American Academy of Pediatrics has developed a simple and healthy nighttime routine for children, called the 4 B's of Bedtime.

**Bathing** The soothing scents, the feel of the water and human touch can de-stress and relax a baby to promote a good night's sleep.

**Brushing** is next. As soon as the first tooth comes through, usually at around six months of age, you can start brushing a child's teeth. Children need help brushing their teeth until around age eight.

**Book Reading** is a great routine for distraction-free bonding and a wonderful way to spend quality time.

**Bedtime** Sticking to a consistent bedtime routine means better sleep. A good night's sleep is critical for a child's healthy growth and helps them to feel and behave better.

Having a warm bath, teeth brushed and a book read to them will help children to wind down each day. The 4 B's of Bedtime is a simple tool you can share with parents that will make bedtime more enjoyable and stress-free.



### Transportation Staff

Sandra Irwin, Health Dept, Director  
Philbert Watahomigie Jr, Transportation  
Manager

Kristina Shongo, Transportation  
Administrative Assistant  
Viola Gala, Transportation Driver  
Marie Kisner, Transportation Driver  
Sheilah Navarro, 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, Bullhead City, Las Vegas, Parker, Flagstaff, Tuba City, Prescott, and Phoenix. 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 precedence over other types of trips. Also, all transports are subject to the availability of drivers.**

### **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** - 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.

# 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



### **Hualapai Transportation Services offered for:**

- Dialysis Treatment
- Medical Appointments
- Dental Appointments
- Optometry Appointments
- Discharge from Health Facility

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 Non-Emergency Medical Transport Program Description**

The Hualapai Health Department's Non-Emergency Medical Transportation (NEMT) Program, provides transport services for dialysis 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. Also, all transports are subject to availability of drivers.** Those trips may 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.

# COMMUNITY MESSAGES

KWLP 100.9FM • Two New Live and Local Shows in November

Submitted by: Terri Hutchesn | KWLP 100.9FM—The Peach

**KWLP** is pleased to announce:

## TWO NEW Live and Local shows joining **The Peach** line up in November!

Country music fans won't want to miss:

*The OK Corral*



Wednesdays 3 pm to 4pm —Hosted by:

*Huckleberry Hopkins!*

Listeners looking for more Native American content, be sure to check out:



**NATIVE CIRCLE**

Sundays at 11:30 a.m. with:

**Sarah Athabaskan**

Also, fans of Tina the One and Only and **Soulful Moments** take Notice:

The show's new day and time is Saturdays 9:00a.m. til 11:00a.m.



**Hualapai Planning Department • Now Accepting HIP Applications**

*Submitted by: Michelle Zephier | Hualapai Planning Department*

The Great Spirit created Man and Woman in his own image. In doing so, both were created as equals. Both depending on each other in order to survive. Great respect was shown for each other; in doing so, happiness and contentment was achieved then, as it should be now.

The connecting of the Hair makes them one person; for happiness or contentment cannot be achieved without each other.

The Canyons are represented by the purples in the middle ground, where the people were created. These canyons are Sacred, and should be so treated at all times

The Reservation is pictured to represent the land that is ours, treat it well.



The Reservation is our heritage and the heritage of our children yet unborn. Be good to our land and it will continue to be good to us.

The Sun is the symbol of life, without it nothing is possible - plants don't grow - there will be no life - nothing. The Sun also represents the dawn of the Hualapai people. Through hard work, determination and education, everything is possible and we are assured bigger and brighter days ahead.

The Tracks in the middle represent the coyote and other animals which were here before us.

The Greens around the symbol are pine trees, representing our name Hualapai - PEOPLE OF THE TALL PINES -

**Hualapai Tribe  
Department of Planning & Economic Development**

P.O. Box 179/887 W. Highway 66, Peach Springs, Arizona 86434

Phone (928) 769-1310 Ext. 25 • Fax (928) 769-1377

MZephier@hualapai-nsn.gov

**IF YOU WOULD LIKE TO APPLY FOR HIP FOLLOW THESE TWO STEPS AND PLACE COMPLETED PACKET ON MICHELLE ZEPHIER'S DESK SHE WILL CONTACT YOU AS SOON AS SHE GETS BACK TO HER DESK, THANK YOU.**

1. Complete HIP Application: **Attached**
2. Turn in ALL Tribal Enrollment CIB's for Entire Household and Proof of Income for all that earn any kind of income. After all is complete, please pick an appointment time by writing the best day and time that works best for you below along with your phone number.

---

|             |            |             |                |
|-------------|------------|-------------|----------------|
|             |            |             |                |
| <b>Name</b> | <b>Day</b> | <b>Time</b> | <b>Phone #</b> |





**C. INCOME INFORMATION** \_\_\_\_\_

12. Earned Income: Start with applicant, then list all permanent family members, including all who are listed under Parts A and B and have earned income. Provide signed copy of SF-1040 (income tax return), W-2 forms, wage stubs, etc. for verification.

| Name | Annual Earned Income | Source of Income |
|------|----------------------|------------------|
|      |                      |                  |
|      |                      |                  |
|      |                      |                  |
|      |                      |                  |
|      |                      |                  |
|      |                      |                  |
|      |                      |                  |

Total annual earned income: \$ \_\_\_\_\_

13. Unearned Income: Start with applicant, then list all permanent family members, including all who are listed under Parts A and B and have unearned income such as social security, retirement, disability and unemployment benefits, child support and alimony, royalties, per capita payments, interest, etc. Provide check stubs, statements, individual Indian Money (IIM) ledgers, etc. for verification.

| Name | Annual Unearned Income | Source of Income |
|------|------------------------|------------------|
|      |                        |                  |
|      |                        |                  |
|      |                        |                  |
|      |                        |                  |
|      |                        |                  |
|      |                        |                  |
|      |                        |                  |

Total annual unearned income: \$ \_\_\_\_\_

14. **TOTAL COMBINED ANNUAL HOUSEHOLD INCOME** (earned + unearned): \$ \_\_\_\_\_

**D. HOUSING INFORMATION** \_\_\_\_\_

|     |                                                                                                                                                                |
|-----|----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 15. | Location of the house to be repaired, renovated or constructed. (Give address and detailed directions to this house). <b>**DRAW MAP ON BACK OF THIS PAGE**</b> |
|     |                                                                                                                                                                |
|     |                                                                                                                                                                |
| 16. | Provide a brief description of the problems you are experiencing with your house or the type of housing assistance for which you are applying.                 |
|     |                                                                                                                                                                |
|     |                                                                                                                                                                |
| 17. | If repair assistance is needed, do you own _____ or rent _____ this house?                                                                                     |
|     | If renting, is the owner Indian? _____ No _____ Yes                                                                                                            |
|     | If yes, provide name of owner(s):                                                                                                                              |
| 18. | Are you living in Overcrowded Conditions? _____ No _____ Yes                                                                                                   |
| 19. | Is the condition of the home in a dilapidated state? _____ No _____ Yes                                                                                        |

Date of this application: \_\_\_\_\_

**HOUSING INFORMATION, continued.**

|                                |                                                                                                                                     |                                     |                                       |                                               |                                   |
|--------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|---------------------------------------|-----------------------------------------------|-----------------------------------|
| 20.                            | Is electricity available? <input type="checkbox"/> No <input type="checkbox"/> Yes If yes, provide name of electric company: _____. |                                     |                                       |                                               |                                   |
| 21.                            | Type of Sewer system:                                                                                                               | <input type="checkbox"/> City Sewer | <input type="checkbox"/> Septic Tank  | <input type="checkbox"/> Chemical Toilet      | <input type="checkbox"/> Outhouse |
|                                | Water Source:                                                                                                                       | <input type="checkbox"/> City Water | <input type="checkbox"/> Private Well | <input type="checkbox"/> Community Water Tank |                                   |
| Other (Please describe): _____ |                                                                                                                                     |                                     |                                       |                                               |                                   |
| 22.                            | No. of Bedrooms _____.                                                                                                              |                                     |                                       |                                               |                                   |
| 23.                            | House Size: _____ (Square Feet)                                                                                                     | [ LENGTH _____ ft/in                | [ WIDTH _____ ft/in                   |                                               |                                   |
| 24.                            | Bathroom facilities in existing house:                                                                                              | Facility                            | Yes                                   | No                                            |                                   |
|                                |                                                                                                                                     | Flush toilet                        |                                       |                                               |                                   |
|                                |                                                                                                                                     | Bathtub                             |                                       |                                               |                                   |
|                                |                                                                                                                                     | Sink/lavatory                       |                                       |                                               |                                   |

**E. LAND INFORMATION** \_\_\_\_\_

|     |                                                                                                                                                                                                                               |                                                  |                                              |                                            |
|-----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|----------------------------------------------|--------------------------------------------|
| 25. | Do you own the land on which you wish to renovate or build this home? <input type="checkbox"/> Yes <input type="checkbox"/> No                                                                                                |                                                  |                                              |                                            |
|     | If no, can you provide proof that you can obtain land? <input type="checkbox"/> Yes <input type="checkbox"/> No<br>Provide the name of the owner(s): _____                                                                    |                                                  |                                              |                                            |
| 26. | What is the current status of the land?                                                                                                                                                                                       | <input type="checkbox"/> Fee                     | <input type="checkbox"/> Tribal Fee          | <input type="checkbox"/> Native/Restricted |
|     |                                                                                                                                                                                                                               | <input type="checkbox"/> Individual trust land   | <input type="checkbox"/> Tribal trust land   | <input type="checkbox"/> Public Domain     |
|     |                                                                                                                                                                                                                               | <input type="checkbox"/> Individually restricted | <input type="checkbox"/> Tribally restricted | <input type="checkbox"/> Other: _____      |
| 27. | If you do not own the land, do you have: <input type="checkbox"/> Leasehold interest? <input type="checkbox"/> Use permit?<br><input type="checkbox"/> Indefinite assignment or joint ownership? If so, please explain: _____ |                                                  |                                              |                                            |

**F. GENERAL INFORMATION** \_\_\_\_\_

|     |                                                                                                                                                                                                                                                                                                                           | Yes | No |
|-----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|
| 28. | Have you or anyone in your household ever received Housing Improvement Program assistance?                                                                                                                                                                                                                                |     |    |
|     | If yes, give amount received \$ _____; the year it was received: 19____; and the location of the house: _____                                                                                                                                                                                                             |     |    |
| 29. | Do you own any other house not occupied by your family?                                                                                                                                                                                                                                                                   |     |    |
|     | If yes, state where the house is located: _____ and who occupies it: _____.                                                                                                                                                                                                                                               |     |    |
| 30. | Do you live in a house built with Housing and Urban Development (HUD) funds?                                                                                                                                                                                                                                              |     |    |
| 31. | Is the HUD project still under operation of an Indian Housing Authority?                                                                                                                                                                                                                                                  |     |    |
| 32. | Are you seeking Down Payment Assistance?                                                                                                                                                                                                                                                                                  |     |    |
|     | If yes, have you applied with USDA Rural Development or other lending institution? Please provide a copy of the credit letter.                                                                                                                                                                                            |     |    |
| 33. | If you are requesting assistance for a new housing unit, have you applied for assistance from:                                                                                                                                                                                                                            |     |    |
|     | • Indian Housing Authority? If yes, provide date of application: _____                                                                                                                                                                                                                                                    |     |    |
|     | • Tribal Credit Program? If yes, provide date of application: _____                                                                                                                                                                                                                                                       |     |    |
|     | • Other? From who: _____ If yes, provide date of application: _____                                                                                                                                                                                                                                                       |     |    |
| 34. | Does anyone in your family, who is a permanent resident listed under Parts A and B of this application, have a severe health problem, handicap or permanent disability?                                                                                                                                                   |     |    |
|     | If yes, provide name of family member _____ and brief description of condition. (Your servicing housing office will advise you if you must provide a statement of condition from one source, which may include a physician's certification, Social Security or Veterans Affairs determination, or similar determination). |     |    |

Date of this application: \_\_\_\_\_

**G. APPLICANT CERTIFICATION**

(Read this certification carefully before you sign and date your application. Sign in ink).

I certify that all the answers given are true, complete and correct to the best of my knowledge and belief, and they are made in good faith. This certification is made with the knowledge that the information will be used to determine eligibility to receive financial assistance, and that false or misleading statements may constitute a violation of 18 U.S.C. 1001.

This application contains material covered by the Privacy Act. No record will be communicated to anyone or any agency unless requested in writing, by the applicant, or unless an officer or employee of the housing program or other Federal agency requires it in the performance of their duties.

Applicant's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Spouse's Signature (if appropriate) \_\_\_\_\_ Date: \_\_\_\_\_

PRIVACY ACT STATEMENT

25 CFR 265 and 25 U.S.C. 13 authorize the collection of this information. This information is covered by the system of record notice "Indian Housing Improvement Program, Interior, BIA-10." The primary use of this information is to determine eligibility for assistance under the Housing Improvement Program. The records contained therein may only be disclosed in accordance with the routine uses and may not otherwise be disclosed by any means of communication to any person, or to another agency, except pursuant to a written request by, or with prior written consent of the individual to whom the record pertains. If the BIA uses the information furnished on this form for purposes other than those indicated above, it may provide you with an additional statement reflecting those purposes. Executive Order 9397 authorizes the collection of your Social Security number. Furnishing the information is voluntary but failure to do so may result in disapproval of your application.

PAPERWORK REDUCTION ACT STATEMENT

This information is being collected to select eligible families or individuals to participate in the Housing Improvement Program. Response to this request is required to obtain a benefit in accordance with 25 CFR 256. You are not required to respond to this collection of information unless it displays a currently valid OMB control number. This information will be used to determine the eligibility and the ranking of the applicant. Public reporting burden for this form is estimated to average 1 hour per response, including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding the burden estimate or any other aspect of this form to Information Collection Clearance Officer – Indian Affairs, 1849 C Street, NW, MS-4141, Washington, DC 20240.

Date of this application: \_\_\_\_\_