Engaging American Indian and Alaska Native Medicare Beneficiaries: Senior Medicare Patrol Toolkit

Prepared by International Association for Indigenous Aging

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Appendix I: Regional and Tribal Profiles

1.1: Regional Profiles

Regional Area Profiles
Following the 12 regional health areas outlined by the Indian Health Service (IHS), we have provided profiles that describe each area, including demographic, tribal, and health care information. The 12 regional areas include Alaska, Albuquerque, Bemidji, Billings, California, Great Plains (formerly Aberdeen), Nashville, Navajo, Oklahoma City, Phoenix, Portland, and Tucson.

Alaska
As the largest state (in area) of the United States, Alaska was admitted to the union as the 49th state in 1959 and lies at the extreme Northwest of the North American continent. The United States acquired the land from Russia in 1867; the territory was purchased for two cents an acre and was thought to be a bad purchase. However, Alaska holds the greatest number of natural resources in the country. Alaska Natives have inhabited the area since 10,000 BCE. Today, approximately 120,000 Alaska Natives live in the United States.

Native People of Alaska

The Eskimos
More than half of all Alaska Natives are Eskimo. The two main Eskimo groups, Inupiat and Yupik, differ in their language and geography. The former live in the North and Northwest Alaska and speak Inupiaq; the latter live in Southwest Alaska and speak Yupik. Along the northern coast of Alaska, Eskimos are hunters of bowhead and beluga whales, walruses, and seals. In Northwest Alaska, Eskimos live along the rivers that flow into the area of the Kotzebue Sound. Here, they rely less on sea mammals and more on land animals and river fishing. Most southern Eskimos live along the rivers flowing into the Bering Sea and along the Bering Sea Coast, from Norton Sound to the Bristol Bay region.

The Aleuts
Most Aleuts originally lived in coastal villages from Kodiak to the farthest Aleutian Island of Attu. They spoke three distinct dialects, which are remotely related to the Eskimo language. When the Russians came to the Aleutian Islands in the 1740s, Aleuts inhabited almost every island in the chain. Now, only a few islands have permanent Aleut villages. Severe and unpredictable weather conditions in the Aleutian Islands make transportation both expensive and time-consuming. The region is dependent on the fishing industry, which varies from year-to-year.

The Interior Indians
The Athabascans inhabit a large area of Central and Southcentral Alaska. Although their language is distinct, they may be linguistically related to the Navajo and Apaches of the Southwest United States.
There are eight Athabascan groups in Alaska. Characteristics of all eight groups include similar languages, customs, and beliefs.

The Southeast Alaska Indians
The three major Indian tribes inhabiting Southeast Alaska are the Tsimpsians, Haidas, and Tlingits. They reside in the community of Sitka in Southeast Alaska, which was the capitol of Russian America, and the community of Juneau, which is now the capitol city of Alaska.

Health Care Infrastructure
The Alaska Area Indian Health Service works in conjunction with Alaska Native tribes and tribal organizations (T/TO) to provide comprehensive health services to 143,078 Alaska Natives (Eskimos, Aleuts, and Indians). Approximately 99% of the Alaska Area budget is allocated to T/TOs who operate under the authority of the Indian Self-Determination and Education Assistance Act, Public Law 93-638, as amended. The Alaska Area maintains 13 Title I contracts with Alaska T/TOs, and negotiates one Title V compact with 25 separate tribal funding agreements each year. The Alaska Tribal Health Compact is a comprehensive system of health care that serves all 228 federally recognized tribes in Alaska. IHS-funded, tribally-managed hospitals are located in Anchorage, Barrow, Bethel, Dillingham, Kotzebue, Nome, and Sitka. There are 44 tribal health centers, 160 tribal community health aide clinics, and five residential substance abuse treatment centers. The Alaska Native Medical Center in Anchorage is the statewide referral center and gatekeeper for specialty care. Other health promotion and disease prevention programs that are statewide in scope are operated by the Alaska Native Tribal Health Consortium (ANTHC), which is managed by representatives from all Alaska tribes.

Other federal agencies, such as the Arctic Investigations Laboratory of the Centers for Disease Control, work closely with the Alaska Area IHS and the tribes to improve the health statuses of Alaska Natives. The IHS still holds title to six tribally operated hospitals and three tribally operated health centers in Alaska, and is also responsible for their maintenance.

Environmental Factors
Alaska encompasses one-fifth of the total land mass of the United States. Within its 586,000 square miles, Alaska has a diverse geography, including deserts, plains, swamps, forests, glaciers, ice fields, fjords, river systems, volcanoes, thousands of islands, and six major mountain ranges. With two oceans and three major seas, Alaska has as many miles of sea coast as the combined Atlantic and Pacific seabords.

Most communities in Alaska are separated by vast distances. Anchorage is 1,445 miles from Seattle, WA, which is the nearest metropolitan center. Vast mountain ranges and stretches of tundra, glaciers,

d Federally recognized tribes or tribal organizations compact with the IHS to assume full funding and control over programs, services, functions, or activities (PSFAs), or portions thereof, that the IHS would otherwise provide for Indians because of their status as Indians. 25 U.S.C. § 458aaa-3-4(b)
impassable river systems, and open waters, separate communities within the state. The distance from many communities to the nearest medical facility is equivalent to the distance from New York to Chicago.

**Alaska Native Medical Center**
Located geographically within the boundaries of Southcentral Foundation, the Alaska Native Medical Center (ANMC) operates as the “gatekeeper” for most of the specialty care required by Alaska Natives in all parts of the state. ANMC is managed by two tribal health organizations. The Southcentral Foundation operates the primary care services, and the Alaska Native Tribal Health Consortium (ANTHC) operates the secondary and tertiary services.

**The Alaska Native Tribal Health Consortium**
The ANTHC was formed in December 1997 when federal programs, services, functions, and activities previously under the IHS were transferred to Alaska tribes that became owner-consumers of health care. Virtually all statewide Native health services are connected in some manner to the activities of the ANTHC.

ANTHC develops and presents training to village-based community health aide programs including medical, dental, and behavioral health aides. The ANTHC Epidemiology Center is one of 11 tribal epidemiology centers established by the IHS to improve the health of AI/ANs through research. ANTHC operates an HIV/AIDS Early Intervention Program in Bethel, Fairbanks, Juneau, and Sitka. Their clinical team in Anchorage provides HIV case management and coordination of primary care services to clients living in rural areas.

The Alaska Area is made up of dozens of tribal health care organizations, which operate the area health care facilities. Below is a complete list of all the organizations, and links to their respective websites.

**Alaska Native Organizations**
- Alaska Native Health Board
- Alaska Native Medical Center
- Alaska Native Tribal Health Consortium
- Alaska Tribal Health System
- Aleutian Pribilof Islands Association
- Annette Island Service Unit
- Arctic Slope Native Association
- Bristol Bay Area Health Corporation
- Chickaloon Native Village
- Chitina Traditional Indian Village Council
- Chugachmiut
- Cook Inlet Tribal Council
- Council of Athabascan Tribal Governments
- Copper River Native Association
- Eastern Aleutian Tribes
- Eklutna Native Village
- Native Village of Eyak
- Fairbanks Native Association
- Kenaitze Indian Tribe
- Ketchikan Indian Community
- Knik Tribe
- Kodiak Area Native Association
- Maniilaq Association
- Mt. Sanford Tribal Consortium
- Ninilchik Traditional Council
- Norton Sound Health Corporation
- Seldovia Village Tribe
- Southcentral Foundation

**Alaska Native Village Corporations**
- Arctic Slope Regional Corporation
- Bering Straits Native Corporation
- NANA Regional Corporation
- Calista Corporation
- Doyon Limited

- Southeast Alaska Regional Health Consortium
- Tanana Chiefs Conference
- Ukpeagvik Inupiat Corporation
- Yukon Kuskokwim Health Corporation

- Cook Inlet Region, Inc.
- Bristol Bay Native Corporation
- Aleut Corporation
- Chugach Alaska Corporation
- Sealaska Corporation
- Koniag, Incorporated
- Ahtna, Incorporated
ALBUQUERQUE (NEW MEXICO, SOUTHERN COLORADO, AND WEST TEXAS)

The Albuquerque Area includes a total of 27 tribes in New Mexico, Southern Colorado, and West Texas. There are approximately 104,000 AI/ANs in the Albuquerque Area. In New Mexico, Colorado, and Texas, the Albuquerque Area serves 20 pueblos, two Apache nations, three Navajo bands (not included in the Navajo Area), two Ute tribes, and the off-reservation population. Additionally, numerous tribal members from throughout the United States who live, work, or go to school in the urban centers of the Albuquerque Area are included in this area.

NATIVE PEOPLE OF THE ALBUQUERQUE AREA

The Pueblo People
The 20 pueblos that are located within this region are primarily located in New Mexico; however, at one time, the pueblo’s reached into the Colorado and Arizona. Pueblo people rooted in this region of the Southwest are descendants of indigenous groups that established themselves over many centuries. At the time of the Spanish encounter in the 16th century, they were living in villages that the Spanish called pueblos, meaning towns.

The Ute Indians
Prior to the arrival of Mexican settlers, the Utes occupied significant portions of, what is today, Eastern Utah; Western Colorado, including the San Luis Valley; and parts of New Mexico and Wyoming. The Utes were never a unified group within historic times; instead, they consisted of numerous nomadic bands that maintained close associations with other neighboring groups.

Ramah Navajos
The Ramah Navajos, with a population of about 1,700, are considered to be leaders among Native American tribes in asserting political self-determination. An additional 1,500 Navajo, scattered throughout communities between Zuni and Gallup, access their services. Most members of the Ramah Tribe live in traditional hogans. Many maintain a semi-nomadic lifestyle. Health and religious traditions are also important to the Navajo, especially ceremonies for sick persons, known as Sings.

Zuni Pueblo
It is said that the Zuni Pueblo, its adobe walls gleaming gold when first sighted by Spanish explorers, gave rise to the legend of the "Seven Cities of Cibola." Zuni is one of the oldest, continuously occupied Indian villages, and is also one of the largest of the 19 pueblos. With a young population of about 9,500, most of the Zuni people live at the pueblo itself, at the center of their 400,000 acre reservation.

World-renowned for their fine inlay and needlepoint-style work, 70% of the Zuni still rely on traditional silversmith art for cash income, in addition to farming and livestock management. Most homes are stone, adobe, or concrete block structures housing large multi-family groups. The Zuni are a deeply religious tribe, and nearly all social activities center around traditional ceremonies. Traditional medicine is still very much a part of their lives.
HEALTH CARE INFRASTRUCTURE

The Albuquerque Area IHS is charged with providing health care to each of the 27 tribes and the urban AI/AN population residing in the Albuquerque area. The administrative headquarters of the Area are located in Albuquerque. Most health facilities are strategically located near population centers and include five hospitals, 11 health centers, and 12 field clinics. These facilities are administratively divided into eight service delivery areas called service units. The Area’s extensive network provides the Indian people with a wide-array of inpatient and outpatient services.

Acoma-Canoncito-Laguna Service Unit

The Acoma-Canoncito-Laguna (ACL) Service Unit serves the three tribal groups in the immediate area: the Acoma Pueblo, the Laguna Pueblo, and the Canoncito Navajos.

The ACL Service Unit consists of the ACL Hospital in Acomita and health centers at Laguna and Canoncito. The hospital provides general medical, pediatric, and obstetric inpatient care with 25 beds. The ACL service unit hospital also houses a dialysis unit and the New Sunrise Regional Treatment Center, which is a residential program for adolescents.

Albuquerque Service Unit

The Albuquerque Service Unit consists of the Albuquerque Indian Health Center and two field health clinics in the Zia and Santa Ana Pueblos. The Jemez, Alamo Navajo, Isleta, and Sandia Tribes have assumed control over their health care operations under Public Law 93-638, the Indian Self-Determination Act.

Jicarilla Service Unit

The Jicarilla Service Unit is the youngest and smallest Service Unit in the Albuquerque Area. Designated in 1996, the Jicarilla Service Unit primarily serves the members of the Jicarilla Apache Tribe. The Dulce Health Center provides ambulatory services, including primary care, dental care, optometry services, and urgent care. Special clinics are held for well-child, women’s health, and diabetes care.

The Jicarilla Service Unit is located on the Jicarilla Apache Reservation, which spans over 870,566 acres of scenic terrain in North Central New Mexico. The Reservation’s geography ranges from high desert, at about 6,400 feet in elevation, to mountainous areas reaching over 10,600 feet. The town of Dulce is the center of the community and the home of most of the population.

Mescalero Service Unit

The 13-bed Mescalero Indian Hospital provides both inpatient and outpatient services, and is supplemented by a number of field health programs, some of which are conducted by the Mescalero Tribe itself. Inpatient care generally consists of pediatric and medical care.

The Mescalero Service Unit serves the Mescalero Apaches, whose current population of over 3,000 is steadily growing. The Mescalero Apaches mostly reside in Mescalero, NM. The reservation, established by Treaty in 1873, consists of 460,000 acres nestled in the foothills of the Sacramento and Sierra...
Mountains. Originally a mountain hunting and fighting people, the Apache were respected for their remarkable hardihood and fighting skills. The Mescalero were the first to offer the U.S. Forest Service a trained and organized unit of fire fighters to put down fires in the Southwest.

**Santa Fe Service Unit**
The Santa Fe Service Unit covers an extensive portion of Northern New Mexico, from just north of Albuquerque to the Colorado border. The Service Unit serves nine Pueblos: Cochiti, Nambe, Pojoaque, San Ildefonso, San Felipe, San Juan, Santa Clara, Santo Domingo, and Tesuque.

The Santa Fe Service Unit facilities consist of the Santa Fe Indian Hospital and health clinics located in the Santa Clara, Santo Domingo, San Felipe, and Cochiti Pueblos.

**Southern Colorado Ute Service Unit**
The Southern Colorado Ute Service Unit (SCUSU) provides ambulatory care services through two health centers at Towaoc and Ignacio, CO, and a field health station in White Mesa, UT, in conjunction with a diverse contract health services program. SCUSU’s service population has grown steadily over the years (to 4,167 in 1990) with strong growth in utilization rates (from 21,701 ambulatory care visits in 1985 to 30,767 in 1990).

Ignacio, 25 miles southeast of Durango, is a major tourist center that offers great restaurants and a surprising variety of cultural events for its size. Also close by, is the smaller town of Bayfield. Towaoc is 11 miles south of Cortez, CO. Most staff of this Service Unit live within these four towns.

**Ysleta del Sur Service Unit**
The Ysleta del Sur Pueblo is the youngest Pueblo. Though it has been in existence in the El Paso, TX, area since 1680, the tribe was not federally recognized until August 19, 1987. The establishment of the Ysleta del Sur Service Unit was approved on June 7, 1989, in response to the wishes of the Ysleta del Sur Tribe.

There is no IHS direct care medical facility at Ysleta del Sur at this time. Most professional health providers are available to the tribe via the IHS contract health services program.

**Zuni-Ramah Service Unit**
The Zuni-Ramah Service Unit serves the people of the Zuni Pueblo and the Ramah Navajo community. There are two facilities in the Zuni-Ramah Service Unit: the Pine Hill Health Center and the Zuni Indian Hospital.

The Zuni Indian Hospital is a 45-bed, general medical hospital, and provides a full range of out-patient services. The hospital has 37 medical, surgical, and pediatric beds, as well as 8 obstetrical beds.

**Pine Hill Health Center**
The Zuni-Ramah Service Unit’s relation to the Pine Hill Health Center is due to local initiative and
determination, and is also an important part of the story of the Ramah Navajo leadership, which has turned its community into a model of Indian self-reliance. The Center was the first community-controlled health care system in the United States to function under Public Law 93-638, the Indian Self-Determination Act of 1976, which enables Indian peoples to establish and manage their own health care systems, among other service areas, under contract with the U.S. Government.

The Center is supervised and supported by the Ramah Navajo School Board, Inc., who initiated this and many other vital community projects, and the five members of the Ramah Health Board, with continual input from the community. The Center was entirely conceived and executed by the community.
**BEMIDJI**
The Bemidji Area office (BAO) provides service and support to 34 federally-recognized tribes and four urban Indian health programs located in Illinois, Indiana, Michigan, Minnesota, and Wisconsin. Tribal health services are provided through 11 P.L. 93-638 Title V compacts and 23 Title I contracts. Urban Indian health programs are located in Chicago, IL; Detroit, MI; Milwaukee, WI; and Minneapolis, MN. Tribes in the Bemidji Area include Ojibwe (Chippewa), Ho-Chunk, Menominee, Mohican, Oneida, Odawa, Potawatomi, and Sioux.

**NATIVE PEOPLE OF THE BEMIDJI AREA**

**Ho-Chunk People**
The Ho-Chunk, sometimes called Winnebago, are a Siouan-speaking tribe native to the present-day States of Wisconsin and Minnesota, and parts of Iowa and Illinois. Today, the two federally recognized Ho-Chunk tribes, the Ho-Chunk Nation of Wisconsin and Winnebago Tribe of Nebraska, have territory primarily within the states included in their names.

Ho-Chunk was the dominant tribe in their territory in the 16th century, with a population estimated at several thousand. Their traditions hold that they have always lived in the area. Ethnologists have speculated that, like some other Siouan peoples, the Ho-Chunk originated along the East Coast and migrated west in ancient times.

The Ho-Chunk suffered severe population losses in the 17th century, to a low of, perhaps, as few as 500. This has been attributed to the loss of hundreds of warriors in a lake storm, epidemics of infectious disease, and competition for resources from migrating Algonquian tribes. By the early 1800s, their population had increased to 2,900, but they suffered further losses in the smallpox epidemic of 1836. Today, there are approximately 12,000 Ho-Chunk people split between the two federally recognized tribes.

**Menominee**
The Menominee Indian Tribe’s rich culture, history, and residency in what is known in the present day as the State of Wisconsin, and parts of the States of Michigan and Illinois, dates back 10,000 years. The government seat for the Menominee Tribe is located approximately 45 miles northwest of Green Bay, WI, on the Menominee Indian Reservation in the Village of Keshena. The Reservation, sharing nearly coterminous geopolitical boundaries with Menominee County, is situated on the ancestral homelands of its 8,551 tribal members, and includes five main communities: Keshena, Neopit, Middle Village, Zoar, and South Branch. The Reservation is comprised of 235,523 acres, or approximately 357.96 square miles.

**Mohican**
The Mohican are an Eastern Algonquian tribe, originally settled in the Hudson River Valley (around Albany, NY) and Western New England. After 1680, many moved to Stockbridge, MA. In the 1820s and
1830s, most of the Stockbridge Indians moved to Shawano County, WI, where they were promised land by the U.S. government under the policy of Indian removal. In Wisconsin, they settled on reservations with the Lenape (called Munsee after one of their major dialects), who were also speakers of one of the Algonquian languages. Together, the two formed a band and are federally recognized as the Stockbridge-Munsee Community.

Their 22,000-acre reservation is known as the Stockbridge-Munsee Band of Mohican Indians, and is located near the town of Bowler. Since the late 20th century, they have developed the North Star Mohican Resort and Casino on their reservation, which has successfully generated funds for tribal welfare and economic development.

Ojibwe (Chippewa)
The Chippewa were primarily trappers, traders, entrepreneurs, and guides. As North Dakota’s first family, they occupied an extensive territory that extended indefinitely back from the northern and eastern shores of Lakes Superior and Huron. During the three centuries following the discovery of America, they filtered through the Ste. Marie River into what are now Michigan, Wisconsin, and Minnesota. They then moved into the Dakotas, pushing the Sioux southward in many fierce conflicts over the rich hunting grounds.

Oneida
The Oneida are a Native American and First Nations people who are one of the five founding nations of the Iroquois Confederacy in the area of upstate New York, particularly near the Great Lakes. The Iroquois call themselves Haudenosaunee ("The people of the longhouses") in reference to their communal lifestyle and the construction style of their dwellings.

Originally, the Oneida inhabited the area that later became central New York, particularly around Oneida Lake and Oneida County. Today the Oneida have two federally recognized nations in the United States: Oneida Indian Nation in New York and Oneida Nation of Wisconsin, in and around Green Bay, WI.

Odawa (Ottawa)
The Odawa are an Anishinaabe Native American and First Nations people. They are related to, but distinct from, the Ojibwe and Potawatomi people. Their original homelands are located on Manitoulin Island near the northern shores of Lake Huron on the Bruce Peninsula in the present-day province of Ontario, Canada, and in the State of Michigan, United States. There are approximately 15,000 Odawa living in Ontario, Michigan, and Oklahoma.

The Odawa language is considered a divergent dialect of the Ojibwe, characterized by frequent syncope. The Odawa language, like the Ojibwe language, is part of the Algonquian language family. They also have smaller tribal groups, or bands, commonly called tribe in the United States and First Nation in Canada. The United States’ federally recognized tribes include the Grand Traverse Band of
Ottawa and Chippewa Indians, the Little River Band of Ottawa Indians, the Little Traverse Bay Bands of Odawa Indians, and the Ottawa Tribe of Oklahoma.

**Potawatomi**

The Potawatomi are Algonquian-speaking people who originally occupied the Great Lakes region of the United States. Originally, the Potawatomi were part of the Three Fires Council made up of the Potawatomi, Ojibwe, and Odawa, collectively known as the Anishinaabe people. Through a series of treaties beginning in 1789, their tribal estate, equating to more than 89 million acres, was gradually reduced in size. The federal government continued to reduce Potawatomi land holdings by removing them to smaller reserves in Iowa, Missouri, and, finally, Kansas in 1846. In 1861, the Potawatomi in Kansas were officially divided by way of treaty. Currently, there are seven federally recognized Potawatomi tribes, including the Citizen Potawatomi Nation, the Forest County Potawatomi Community, the Hannahville Indian Community, the Gun Lake Band of Potawatomi, the Nottawaseppi Huron Band of Potawatomi, the Pokagon Band of Potawatomi Indians, and the Prairie Band of Potawatomi Nation.

**Health Care Infrastructure**

The Bemidji area operates three federal/direct service programs on behalf of the Leech Lake Band of Ojibwe, the Red Lake Band of Chippewa Indians, and the White Earth Band of Chippewa Indians of Minnesota. These federal/direct service programs, Cass Lake Hospital, Red Lake Hospital, and White Earth Health Center, are staffed by approximately 500 federal civil service employees and Public Health Service commissioned officers. These federal employees are composed of physicians, nurse practitioners, physician assistants, nurses, laboratory technicians, radiology technicians, behavioral health practitioners, dentists, dental assistants, dental hygienists, optometrists, optical technicians, dietitians, pharmacists, pharmacy technicians, physical therapists, engineers, sanitarians, equipment technicians, health information managers, and administrators, as well as acquisition, supply, finance, information technology, and clerical staff. In addition, numerous specialty clinics are provided in their federal/direct service programs by local private health care specialists.

Tribal and urban programs directly employ a multitude of health care providers and allied staff, such as mental health counselors, substance abuse counselors, and community health nurses and representatives. Services not available through tribal or BAO federal/direct service programs may be delivered through Contract Health Services (CHS).

According to data from the 2000 Census, the projected 2010 service population for the Bemidji Area service delivery counties exceeded 125,000. The service populations are estimated based on the official census data of self-identified Indians, who may or may not use IHS services, and on vital statistics received by the National Center for Health Statistics from state departments of health.

The Bemidji Area is unique in that 97.0% (as of fiscal year 2011) of the allocated annual funding is distributed among the 34 tribes through contracts and self-governance compacts. Each tribe contracts
or compacts with IHS for health services ranging from outreach and contract health care to fully comprehensive health delivery systems, including environmental health services and sanitation facilities, as well as health facilities construction.

The major role of the IHS Area office staff, and the field office in Rhinelander, WI, has evolved primarily to advocacy, policy development, budget formulation, and strengthened partnership role with tribes and urban programs. Both tribal and IHS locations use a health team approach for successful program design, implementation, and evaluation. The growth of community-based services results from tribes becoming more involved with the management of health care delivery to their own people, and in response to the need to get services into the community, rather than providing services at a central location. This is particularly important in the Bemidji Area, as many tribal members are geographically isolated from the town and community centers where most health care is available.
The Billings Area IHS provides health services to more than 70,000 AI/AN people in Montana and Wyoming. The health services are delivered by six IHS-operated service units, two tribally operated health departments, and five urban health programs, which are supported administratively by the Area Office in Billings, MT.

The Billings area is made up of eight different service units, including Blackfeet, Crow, Flathead, Fort Belknap, Fort Peck, Northern Cheyenne, Rocky Boy, and Wind River.

**Native People of the Billings Area**

**Blackfeet (Pikuni)**
Blackfeet Country is located in Northwestern Montana, which includes most of Glacier County. On the north, it borders the Canadian Province of Alberta. The Blackfeet belong to the Blackfoot Confederacy along with three other tribes residing in Canada. On the west, it shares a border with Glacier National Park and elevation varies from a low of 3,400 feet in the southwest to a high of over 9,000 feet at Chief Mountain on the northwest boundary.

**Crow Nation (Apsaalooké or Biiluuke)**
The Crow Nation has lived in Crow Country around the base of the sacred Big Horn Mountains from time immemorial. The Crow Nation was traditionally organized into three bands: the Mountain Crow, the River Crow, and the Kick in the Bellies.

The Apsaalooké chiefs entered into their first treaty, a friendship treaty, with the United States in 1825. In 1851, Crow Nation entered into the first Fort Laramie Treaty, allocating 33 million acres of land to the Crow people. That land was located in the Montana, Wyoming, and Dakota Territories. The second Fort Laramie Treaty of 1868 reduced the Crow Indian Reservation to eight million acres in South-Central Montana Territory.

The current Crow Indian Reservation is two million acres, and is home to three mountain ranges and two river basins, as well as substantial natural resources including grazing lands, dry lands and irrigated farms, coal, oil, and gas among others. The Crow Nation currently boasts an enrollment of over 13,000 members.

Crow Nation is organized as a general council with three distinct branches of government: executive, legislative, and judicial.

**Confederated Salish and Kootenai Tribes**
The Confederated Salish and Kootenai Tribes are comprised of the Bitterroot Salish, the Pend d’Oreille, and the Kootenai Tribes. *Confederated Salish* refers to both the Salish and Pend d’Oreille Tribes. The territories of these three tribes covered all of western Montana and extended into parts of Idaho,
British Columbia, and Wyoming. The Hellgate Treaty of 1855 established the Flathead Reservation, but over half-a-million acres passed out of tribal ownership during land allotment that began in 1904.

**Fort Belknap Reservation (Gros Ventre and Assiniboine)**

Fort Belknap Indian Reservation is homeland to the Gros Ventre (Aaniiih) and the Assiniboine (Nakoda) Tribes. Fort Belknap Indian Reservation is located 40 miles south of the Canadian border and 20 miles north of the Missouri River, which is the route of the Lewis and Clark Expedition. Fort Belknap Indian Reservation is the fourth largest Indian reservation in Montana.

The Fort Belknap Indian Community Council is recognized as the governing body on the Fort Belknap Reservation. They are charged with the duty of protecting the health, security, and general welfare of the Fort Belknap Indian Community.

The Fort Belknap Indian Community Council consists of the president and the vice president, who are elected to serve a four year term. Eight council members, consisting of four Gros Ventres and four Assiniboine members, are elected every two years. The president and vice president appoint a secretary/treasurer who serves four years.

The Fort Belknap Indian Reservation encompasses an area consisting of 675,147 acres, which extends approximately 28 miles from east to west, and 35 miles from north to south. Fort Belknap has a tribal membership of 7,000 enrolled members.

**Fort Peck Reservation (Assiniboine and Sioux)**

The Fort Peck Reservation is home to two separate American Indian nations, each composed of numerous bands and divisions. The Sioux divisions of the Sisseton, Wahpetons, Yanktonais, and the Teton Hunkpapa, are all represented. The Assiniboine Bands of Canoe Paddler and Red Bottom are also represented. The Reservation is located in the extreme northeast corner of Montana, on the north side of the Missouri River.

In 1878, the Fort Peck Agency was relocated to its present day location in Poplar because the original agency was located on a flood plain, suffering floods each spring. The Reservation is 110 miles long and 40 miles wide, encompassing 2,093,318 acres (approximately 3,200 square miles). Of this, approximately 378,000 acres are tribally owned and 548,000 acres are individually allotted Indian lands. The total of Indian-owned lands is about 926,000 acres. There are an estimated 10,000 enrolled tribal members, of whom approximately 6,000 reside on or near the Reservation. The population density is greatest along the southern border of the Reservation near the Missouri River and major transportation routes.

The Fort Peck tribes adopted their first written constitution in 1927. The tribes voted to reject a new constitution under the Indian Reorganization Act in 1934. The original constitution was amended in 1952, and completely rewritten and adopted in 1960. The present constitution remains one of the few modern tribal constitutions that still include provisions for general councils—traditional tribal types of
government. The official governing body of the Fort Peck tribes is the tribal executive board, composed of 12 voting members, a chairman, a vice-chairman, a secretary/accountant, and a sergeant-at-arms.

HEALTH CARE INFRASTRUCTURE

Blackfeet Service Unit
First opened in Browning, MT, in 1937, the Blackfeet Community Hospital has since been transformed into an expansive modern day; 110,000 square foot; 28-bed; comprehensive health care facility complete with a 64-slice, state-of-the-art computer tomography unit within a fully digitized radiology and lab service department.

Located in the western portion of the 1.5 million acre Blackfeet Indian Reservation, where Browning is home to over 7,000 descendants of the Ampska Pikuni Nation, and bordering Glacier National Park, the hospital sits in the shadows of the "Backbone of Mother Earth," or what is more commonly known as the Shining Mountains of the rugged Northern Rockies.

Crow Service Unit
Within the valley of Little Big Horn, below the Little Big Horn Battlefield Monument (the site of Custer’s last stand) is the Crow Service Unit. This hospital provides health care for the Crow and the Northern Cheyenne, and employs 200 plus doctors, nurses, LPN’s, lab technicians, and service personnel necessary to adequately staff a 24-bed health facility.

Sixty miles from Crow Agency is Billings, the largest city in Montana, Interstate 90 connects Crow Agency to Hardin, Billings, and Sheridan, WY, 75 miles south of the Crow Agency.

Flathead Service Unit
Numerous small communities exist within the Flathead Reservation of 1.3 million acres in Northwest Montana, and several large towns near the reservation provide shopping, housing, and other consumer needs that might not be met by the smaller towns. Pablo, St. Ignatius, Polson and Ronan all lie on the reservation, and the larger cities of Missoula and Kalispell are no more than an hour’s drive away. Tribal government headquarters are located in Pablo, while the Tribal Health and Human Services is located in St. Ignatius.

Fort Belknap Service Unit
Fort Belknap Service Unit operates a six-bed, critical access hospital (CAH) located at the Fort Belknap Agency in Harlem, MT, with a satellite health clinic in Hays approximately 35 miles away. The Fort Belknap CAH outpatient visits average 39,000 per year. The new clinic in Hays, Eagle Child Health Center, can adequately serve 13,000 per year.
Fort Peck

The Fort Peck Reservation is located in Northeastern Montana and includes Daniels, Richland, Roosevelt, Sheridan, and Valley Counties with 89% of the Indian people residing in Roosevelt County. The estimated *User Population* is comprised of 8,427 Indian people.

Direct ambulatory and preventative health services are provided through the IHS programs, with all inpatient services provided through contractual agreements with the 22-bed community hospital in Poplar and the 32-bed community hospital in Wolf Point.
**California**

The California Area IHS provides the health care delivery system to the State of California, the home of the largest AI/ANs population in the country. According to the 2010 Census, California's Indian population was 362,801. California is home to 107 federally recognized tribes. Below, the California Indian tribes are categorized by region to show their diversity, as well as their similarities, due to the regional differences in California.

**Native People of California**

**Northwest**

This area includes the Tolowa, Shasta, Karok, Yurok Hupa Whilikut, Chilula, Chimarikie, and Wiyot Tribes. The distinctive northern rainforest environment encouraged these tribes to establish their villages along the many rivers, lagoons, and coastal bays that dot their landscape. While this territory is crisscrossed with thousands of trails, the most efficient form of transportation was the dugout canoe used to travel up and down rivers and to cross the wider and deeper ones, such as the Klamath. These tribes used the great coast Redwood trees to manufacture their boats and houses. Redwoods were cleverly felled by burning them at the base and then splitting them with Elkhorn wedges. Redwood, and sometimes cedar, planks were used to construct rectangular gabled homes. Baskets, in a variety of designs, were only manufactured with the twined technique.

**Northeast**

This region includes the Modoc, Achumawi, and Atsugewi Tribes. The western portion of this territory was rich in acorn and salmon. Further to the east, the topography changes from mountainous to a high desert. Food resources were grass seeds and tuber berries, along with rabbit and deer.

These Indians found tule to be a useful source of both food (by consuming the root bulb) and a convenient material, when laced together, to form floor mats and structure coverings. The social-political organization of these peoples was independent of, but connected to, their neighbors by marriage ties. The Modoc’s 1872 resistance to removal to the Oregon territory was the last heroic military defense of native sovereignty in 19th century California Indian history.

**Central California**

This vast territory includes: Bear River, Mattale, Lassick, Nogatl, Wintun, Yana, Yahi, Maidu, Wintun, Sinkyne, Wailaki, Kato, Yuki, Pomo, Lake Miwok, Wappo, Coast Miwok, Interior Miwok, Wappo, Coast Miwok, Interior Miwok, Monache, Yokuts, Costanoan, Esselen, Salinan and Tubatulabal Tribes.

Vast differences exist between the coastal peoples and nearby mountain range territories, from those living in the vast central valleys and on the slopes of the Sierra Nevada. Nevertheless, all of these tribes enjoyed an abundance of acorn and salmon that could be readily obtained in the waterways north of Monterey Bay.
Common in this area was the semi-subterranean roundhouse where elaborate Kuksu dances were held in the past and continue to this day. These rituals assure the renewal of the world's natural foods for both plants and animals. Despite differences between tribes, these rituals share similar purposes.

**Southern California**
Southern California presents a varied and somewhat unique region of the State. Beginning in the north, tribes found in this area are the Chumash, Alliklik, Kitanemuk, Serrano, Gabrielino Luiseno Cahuilla, and the Kumeyaay. The landmass and climate vary considerably in the windswept, offshore Channel Islands that were principally inhabited by Chumash speaking peoples. Communications with their mainland neighbors was by large and graceful planked canoes powered by double paddle oars. These vessels were called *Tomols*, and manufactured by a secretive guild of craftsmen. They could carry hundreds of pounds of trade goods and up to a dozen passengers. Like their northern neighbors, the Tactic-speaking peoples of San Nicholas and Santa Catalina Islands built planked canoes and actively traded rich marine resources with mainland villages and tribes. Shoreline communities enjoyed the rich animal and faunal life of the ocean, bay, and wetland environments. Interior tribes, like the Serrano, Luiseno, Cahuilla, and Kumeyaay, shared an environment rich in the Sonoran life zone, featuring vast quantities of rabbit, deer, acorn, seeds, and native grasses. At the higher elevations, Desert Bighorn sheep were hunted.

**Brief History of California Indians**
The population of Native Californians was reduced by 90% during the 19th century—from more than 200,000 in the early 19th century to approximately 15,000 at the end of the century, mostly due to disease. Epidemics, such as the 1833 malaria epidemic, swept through California Indian Country.

With Mexican independence in 1834, the Spanish missions were taken under Mexican control and secularized, but the new government did not return their lands to the tribes. Many landless Indian peoples found wage labor on ranches. Following its victory in the Mexican-American War, the United States took control of California in 1848 with the signing of the Treaty of Guadalupe Hidalgo, which did not honor aboriginal land titles.

**Health Care Infrastructure**
There are presently 31 California tribal health programs operating 57 ambulatory clinics under the authority of the Indian Self Determination Act. IHS funds eight urban health programs that operate under the authority of the Indian Health Care Improvement Act. In fiscal year 2011, California tribal health programs had 140,386 registered users and 80,438 active users. Registered users are a cumulative total for all Indian patients ever seen at tribal facilities, and active users are those who have accessed care during the past 3 years.

None of the tribal facilities and programs currently operating in California originated as IHS facilities. Population sizes and the dispersion of tribal groups in the California area make it unlikely that a hospital-based service program will develop within the area, similar to other IHS areas where the
federal government has built, staffed, and maintained hospitals and satellite clinics on Indian reservations.

Tribal programs will continue to rely on private and public hospitals to meet inpatient and emergency needs. Some tribal health program physicians have privileges at local hospitals and follow their patients through the local hospital system. Otherwise, the patients are referred to private physicians using CHS funding, as well as other alternate resources. Most programs have not developed laboratory, pharmaceutical, or x-ray specialties, so these services are purchased from the private sector through CHS funding or other tribal resources.
GREAT PLAINS (FORMERLY ABERDEEN)

The Great Plains Area Office in Aberdeen, SD, works in conjunction with its 19 Indian health service units and tribally-managed service units to provide health care to approximately 122,000 Native Americans located in North Dakota, South Dakota, Nebraska, and Iowa. The Area office's service units include seven hospitals, eight health centers, and several smaller health stations and satellite clinics.

Each facility incorporates a comprehensive health care delivery system. The hospitals, health centers, and satellite clinics provide inpatient and outpatient care, and conduct preventive and curative clinics. The Great Plains Area also operates an active research effort through its Area Epidemiology Program. Research projects deal with diabetes, cardiovascular disease, cancer, and the application of health risk appraisals in all communities.

Tribal involvement is a major objective of the program, and several tribes have assumed management for their own health care programs through contractual arrangements with the IHS.

NATIVE PEOPLE OF THE GREAT PLAINS AREA

The Three Affiliated Tribes

Both archeologists and scholars have written extensively about the area, which was originally inhabited by a people called Village Dwellers. These people have also been referred to as the Mound Builders because of the shape of their earthen homes. Their descendants are the Mandans, Hidatsas, and Arikaras. Prior to the 17th century, each tribe had achieved a self-sufficient, agricultural way of life. The Arikaras had originally settled in the Platte Valley in Nebraska. The Hidatsas lived along the Knife River in North Dakota. The Mandans inhabited the area that is now Minneapolis. Today, the Three Affiliated Tribes reside along the banks of the Missouri River on the Fort Berthold Reservation in Central North Dakota.

The Winnebago Tribe

The Winnebago were originally woodland people from Northern Wisconsin. The expansion and migration of other tribes and the White men pushed them west until 1865, when they settled in their present location in Northeastern Nebraska.

The Omaha Tribe

The original home of the Omahas was east of the Missouri River on what is today the Nebraska-Iowa border. The Omahas were farmers and hunters with strict moral codes and a complex social structure. Non-nomadic by nature, they were builders of permanent earthen homes. The Tribe eventually settled in the Blackbird Hills above the Missouri River in Northeastern Nebraska.

The Sioux Tribe

Originally from the eastern woodlands, the Sioux Tribe was actually comprised of a loose confederation of seven bands of common ancestry known as The Seven Council Fires. The word Sioux was a name
given by the Chippewa meaning enemy or snake. The Sioux manifested three tribal divisions based on kinship, dialect, and geographic proximity. The eastern division was originally called Isanyeti, meaning Knife Makers. Today they are known as the Santees and are comprised of four Bands: Mdewakanton (Spirit Lake Dwellers), Wahpkute (Shooter among Leaves), Wahpeton (Dwellers among the Leaves), and Sisseton (Fish Scales in the Village). They speak the distinctive "D" Dakota dialect, and have been known as powerful healers and spiritual advocates. The middle division consisted of the Yanktons and Yanktonnais (Village at the End) who speak a distinctive "N" Nakota dialect, and are the acknowledged Keepers of the Sacred Pipestone located in Western Minnesota. The western division is the Tetons (Dwellers on the Prairies). They are the largest band and speak the "L" Lakota dialect. The Tetons moved westward to the plains and west of the Missouri River, spreading out and settling in the sacred lands of Paha Sapa, or the Black Hills.

HEALTH CARE INFRASTRUCTURE

The Aberdeen Area IHS provides health services to approximately 122,000 Indian people who reside within 19 service units. There are 16 reservations: eight in South Dakota, four in North Dakota, three in Nebraska, and one in Iowa. There are also three non-reservation service units: Rapid City, South Dakota; Trenton Service Unit, North Dakota; and Northern Ponca Service Unit, Nebraska. The Aberdeen Area IHS also provides health services to approximately 6,000 Native Americans who are not counted in the user population of the Area. This population does not reside within any service unit; however, they meet the IHS eligibility criteria for health services provided at IHS or tribally operated direct care facilities. The largest concentrations of the non-service unit eligible are found in Aberdeen and Sioux Falls, SD, and Bismarck and Grand Forks, ND.
NASHVILLE

In 1970, tribal leaders from the Eastern Band of Cherokee Indians, the Mississippi Band of Choctaw Indians, the Seminole Tribe of Florida, and the Miccosukee Tribe of Florida advocated for a higher level of service and IHS presence in the Southeastern United States, in closer proximity to their respective reservations and tribal members. The answer to this request came with the establishment of a Program Office, located in Sarasota, FL. The new Program Office provided the tribes in the Southeast region with staff solely dedicated to their needs and services. As more tribes across the South and into the Northeast began to gain federal recognition, the IHS recognized the need for an increase in staff and service levels. In 1975, the Program Office was relocated to Nashville, TN, and officially established as the Nashville Area Office.

Today, the Nashville Area IHS serves 29 tribes or nations with 16 Title I (contracted) tribally administered programs, nine Title V (compacted) tribally administered programs, four IHS federal direct care service unit programs, and three urban Indian health programs. These tribes and nations are dispersed across 14 states, although the Nashville Area also assists patients in a total of 24 states in Eastern, Southeastern, and mid United States.

Due to their geographic diversity, the Nashville Area health programs rely on a combination of long-distance communications and on-site meetings, conferences, site visits, trainings, and tribal consultation sessions to share information with one another. To learn more about each of the tribes located within the Nashville IHS area, visit: http://www.ihs.gov/nashville/index.cfm?module=about

HEALTH CARE INFRASTRUCTURE

Health care services in the Nashville Area are available to eligible beneficiaries through four federal direct care service programs, 26 tribally-administered programs, and three urban Indian health programs. Tribally administered and urban Indian health programs operate largely independent of the IHS and may have different eligibility requirements.
**NAVAJO NATION**

The vast Navajo Nation, comparable in size to the State of West Virginia, has the largest land base of a federal recognized tribe in the United States. Approximately 170,000 tribal members live on the reservation, which is located in the Four Corners region where the States of Arizona, New Mexico, Colorado, and Utah border one another. According to the 2010 Census, the Navajo Nation has a population of 332,129. The largest portion of the reservation is in Arizona, with additional lands in New Mexico and Utah. (There are no Navajo lands in Colorado.) The Navajos (Ni’hookaa Diyan Diné, Holy Earth People, or Lords of the Earth) have been in the Southwest since at least 1300 A.D., after migrating southward from Western Canada over 1,000 years ago.

**HEALTH CARE INFRASTRUCTURE**

**Navajo Division of Health**

In 1977, the Navajo Nation Council established the Navajo Division of Health Improvement Services. In 1995, the Council renamed it as the Navajo Division of Health (NDOH) under NTC Resolution CJY 70-95. The plan of operation was also revised in 1995 to plan, develop, promote, maintain, preserve, and regulate the overall health, wellness, and fitness programs for the Navajo population. The target population for the division includes Navajo individuals and families residing on Navajo Nation and surrounding areas. For fiscal year 2003, the division’s operative budget totaled 78.8 million, of which 72% constitutes federal funds, 8% is state funds, 17% is tribal funds, and 2% is tribal trust funds. NDOH employs over 1,100 health care professional, paraprofessional, and technical personnel stationed throughout the Tribe’s lands.

In addition to the provision of health care services to the Navajo people, the NDOH has taken a lead in advocating for increasing its capacity and improving many public health categories, such as health promotion and disease prevention, alcohol and substance abuse prevention, elder care, and diabetes prevention. The NDOH is committed to improving the level and quality of the health, wellness, and fitness of the Navajo people.

The eight-member Health and Social Services Committee of the Navajo Nation Council serves as the oversight committee for NDOH. In June 2003, the NDOH, in coordination with other tribal divisions and the Navajo Area IHS, identified eight strategic goals to address health care disparities. The goals were developed to guide improvement of the health status of tribal members, cost containment, and quality of care. Each goal requires partnering with federal agencies, states, and counties in Arizona, New Mexico, and Utah.

**Navajo Area Indian Health Service**

The Navajo Area Indian Health Service (NAIHS) is responsible for the delivery of health services to AI/ANs in the Four Corners region of the United States (Arizona, New Mexico, Utah, and Colorado). Comprehensive health care is provided by NAIHS through inpatient care, outpatient contracts, and community health programs centered around six hospitals, seven health centers, 15 health stations,
and 22 dental stations. IHS employs 3,931 staff at six IHS service units and the Area Office, and under three 638 self-determination contracts. NAIHS is responsible for providing health care services to more than 200,000 patients, covering parts of Arizona, New Mexico, and Utah. In fiscal year 2003, the NAIHS budget amounted to $534.6 million, the majority of which are federally appropriated funds totaling $391.1 million. The remaining $143.5 million was generated in revenues from Medicaid, Medicare, and private insurance.

P.L. 93–638 Health Providers and Tribal Programs
In 2002, three 638 Indian self-determination contracts were approved by the Navajo Nation Council. The contracts’ three providers are located in Tuba City, AZ; Winslow, AZ; and Montezuma Creek, UT.
Oklahoma City

Brief History

The tribes usually described as indigenous to Oklahoma at the time of European contact include the Wichitas, Caddos, Plains Apaches (currently the Apache Tribe), and the Quapaws. Following European arrival in America and consequent cultural changes, Osages, Pawnees, Kiowas, and Comanches migrated into Oklahoma, displacing most of the earlier peoples. Anglo-American pressures in the Trans Apalachian West forced native peoples across the Mississippi River; many—including Delawares, Shawnees, and Kickapoos—found refuge or economic opportunities in present-day Oklahoma before 1830. However, some of those tribes split in the process.

The Indian Removal Act of 1830 culminated in federal policy aimed at forcing all Eastern Indians west of the Mississippi River. The Choctaws, Cherokees, Creeks, Chickasaws, and Seminoles—the Five Civilized Tribes—purchased present-day Oklahoma in fee simple from the federal government, while other immigrant tribes were resettled on reservations in the unorganized territories of Kansas and Nebraska. Passage of the Kansas-Nebraska Act in 1854 precipitated further Anglo-American settlement of these territories, setting off a second wave of removals into present-day Oklahoma, which became known as Indian Territory. In 1859, with the State of Texas threatening genocide toward Indians, several tribes found refuge in the Leased District in Western Indian Territory.

The Civil War (1861 to 1865) temporarily curtailed frontier settlement and removals, but postwar railroad building across the Great Plains renewed the Anglo-American homesteading of Kansas and Nebraska. In 1867, to protect newcomers and provide safe passage to the developing West, the federal government once again removed the Eastern immigrant Indians from the Kansas and Nebraska reservations and relocated them on Indian Territory lands recently ceded by the Five Civilized Tribes. The same year, the Medicine Lodge Council attempted to gather the Plains tribes onto Western Indian Territory reservations. Resistance among some resulted in periodic warfare until 1874. Meanwhile, the last of the Kansas and Nebraska tribes were resettled peacefully in present-day Oklahoma. Geronimo's Apache followers, the last to be defeated, were established near Ft. Sill as prisoners of war.

Present Day

Since the decline of the early 1900s, many of Oklahoma's Indian peoples have taken advantage of changing federal policy to assert their sovereignty and assume responsibility for their own welfare. Constitutions have been written and tribal governments have been established to provide social services for the people including health care, housing, and jobs. Culture and language preservation continue to be a priority amongst the nations.

Many of these endeavors are funded through tribal enterprises. Currently, there are 39 tribal governments of which 38 are federally recognized tribes and tribal towns in Oklahoma. According
to an analysis by the Steven C. Agee Economic Research & Policy Institute at Oklahoma City University, Oklahoma's 38 federally recognized Indian tribes produce an estimated $10.8 billion impact on Oklahoma's economic output.

American Indians contribute to the diverse cultural fabric in Oklahoma today in significant ways. Amongst the distinct tribes, there are 12 linguistic families. In fact, there are more languages spoken in the State of Oklahoma than in all of Europe.

HEALTH CARE INFRASTRUCTURE
The Oklahoma City Area IHS serves the states of Oklahoma and Kansas, and portions of Texas. Oklahoma is home to more than 39 T/TOs, which is a unique characteristic of the Oklahoma City Area because a large number of tribes have opted to operate their own health programs, from large-scale hospitals to smaller preventive care and behavioral health programs. The Area consists of eight service units with federally operated hospitals, clinics, and smaller health stations.

The Oklahoma City Area is also home to urban clinics and urban demonstration projects, which operate similarly to service units. All of the urban clinic facilities are federally qualified health centers, which provide ambulatory outpatient health care to the urban communities. To learn more about each of the Tribal and IHS health systems, please visit the Oklahoma City Area IHS website.

Phoenix

The Phoenix Area includes 44 tribes in the tri-state area of Arizona, Nevada, and Utah. Working among the Indian tribes offers the unique opportunity to develop one's skills and to apply those skills in an exciting environment. Each tribe is unique, with distinct languages, governments, and cultures. To find out more about each community, please visit the Phoenix Area IHS website: http://www.ihs.gov/phoenix/index.cfm?module=dsp_phx_tribes.

HEALTH CARE INFRASTRUCTURE
The Phoenix Area Indian Health Service (PAIHS) Office in Phoenix, AZ, oversees the delivery of health care to approximately 140,000 Native American users, serving 44 tribes, in the tri-state area of Arizona, Nevada, and Utah.

Services are comprehensive and range from primary care services (inpatient and outpatient) to tertiary care and specialty services. In addition, dental, behavioral health, public health nursing, health education, and environmental health services are provided. These services are provided through nine service units located throughout the tri-state area. The Phoenix Area works closely with the 40 tribes within the tri-state area to provide health care services.
The PAIHS works closely with the three urban programs in the Area: Reno, Salt Lake City, and Phoenix; and two tribal organizations: the Inter Tribal Council of Arizona and the Inter Tribal Council of Nevada.
PORTLAND

Within the Portland IHS area, which includes Oregon, Washington, and Idaho, reside 43 federally recognized tribes. Northwest Coast Indians were found in Oregon, Washington, Idaho, and even as far north as Alaska. Some of the tribes that inhabited those states were the Bella Coola, Haida, Kwakiuts, Makah, Nez Perce, Nisqualli, Nootka, Quinault, Puyallup, Salish, Snohomish, Spokane, Shuswap, Swinomish, Tlingit, and Tsimshian.

The Northwest Coast Indians were considered rich because they had both an abundance of food and sturdy shelters. As with most tribes, the women did chores each day. This includes weaving baskets and mats, collecting berries, making clothing, and cleaning house. The men’s day consisted of hunting and fishing. The Northwest Coast Indians built canoes from cedar trees. The Tribe split trees in two, which was perfect for making canoes. The canoes were 50 feet long and could hold up to 20 warriors and 10,000 pounds of fish.

The Northwest Coast Indians did not live in teepees like other tribes, but built longhouses out of wide cedar planks. These longhouses could be very large and, if built by the Tribe, the chief was in charge of assigning who lived in each of them. If it was built by an individual, he and his family lived in that longhouse. However, if the owner of the house died, it was often burned to the ground for fear of the owner’s spirit haunting the family if they remained in the house.

The Northwest Coast Indians used totem poles to tell stories, but they did not create the first totem poles. Totem poles were brought to them through trade and they loved them so they started creating their own. Because the Northwest Coast Indians had no written language, the totem poles were very important parts of their culture. The totem poles allowed them to record stories, legends, and myths through images.

To learn more about each of the tribes located in this region, please visit the Portland IHS area page at http://www.ihs.gov/portland/tribesandnations/ or refer to the Appendix of Tribes and Tribal Nations.

HEALTH CARE INFRASTRUCTURE

The Portland Area Office (PAO) IHS provides access to health care for an estimated 150,000 AI/AN residents of Oregon, Washington, and Idaho. Health delivery services are provided by a mix of health centers, health stations, preventative health programs, and urban programs. Health stations provide a limited range of clinical services and usually operate less than 40 hours per week. Preventive programs offer counselor and referral services.

The Portland Area IHS operates six federal health facilities in five tribal communities and at the Chemawa Indian School. Tribes operate health facilities under the authority of the Indian Self-Determination and Education Assistance Act (Public Law 93-638, as amended), Titles I and V. There are 23 tribes with Title V compacts and 24 T/TOs that contract under Title I. Overall, tribes...
administer more than 74% of the Portland Area budget authority appropriation through Self-Determination contracts or Self-Governance compacts. There are also three Urban programs with services ranging from community health to comprehensive primary health care services.

The PAO encompasses a rich diversity of Native cultures and traditions in Washington, Oregon, and Idaho. Meeting the needs of its unique population requires an equally diverse health care delivery system. With direct service health centers operated by a combination of tribal facilities, urban Indian organizations, and the IHS, the PAO provides and coordinates care for over 40 tribes in the Pacific Northwest with a goal of ensuring that comprehensive, culturally acceptable, personal, and public health services are available and accessible to AI/AN people.

The disparity of health status disproportionately affecting Northwest AI/ANs is a primary concern for the PAO. Each year, specific, measurable clinical objectives are used to assess and improve the quality of care at its facilities.

In addition, the Northwest Portland Area Indian Health Board works closely with the PAO, operating a variety of important health-related programs on behalf of their member tribes, including the Northwest Tribal Epidemiology Center.

Major health problems include hypertension, diabetes mellitus, obesity, and otitis media. Accidental injuries account for mortality and morbidity at several times the national average. Substance abuse issues are also a major concern. With a health care team approach, the PAO endeavors to utilize Indian communities and families as primary resources to affect ongoing improvements in Alaskan health.

**TUCSON**

This area serves two tribes, the Tohono O’odham Tribe and the Pascua Yaqui Tribe, and a growing urban Indian population in Tucson and surrounding areas.

**Tohono O’odham Tribe**

Historically, the O’odham inhabited an enormous area of land in the Southwest, extending south to Sonora, Mexico, north to Central Arizona (just north of Phoenix, AZ), west to the Gulf of California, and east to the San Pedro River. This land base was known as the Papagueria, and it had been home to the O’odham for thousands of years.

From the early 18th century to the present day, the O’odham land was occupied by foreign governments. With the independence of the Republic of Mexico, O’odham fell under Mexican rule. Then, in 1853, through the Gadsden Purchase or Treaty of La Mesilla, O’odham land was divided almost in half, between the United States of America and Mexico.

According to the terms of the Gadsden Purchase, the United States agreed to honor all land rights of the area held by Mexican citizens, which included the O’odham, and O’odham would have the
same constitutional rights as any other United States citizen. However, the demand for settlement land escalated with the development of mining and the transcontinental railroad. This demand resulted in the loss of O’odham land on both sides of the border.

Today, approximately nine O’odham communities in Mexico lie proximate to the southern edge of the Tohono O’odham Nation, a number of which are separated only by the United States-Mexico border.

On the U.S. side of the border, the Gadsden Purchase had little effect on the O’odham, initially because they were not informed that a purchase of their land had been made, and the new border between the United States and Mexico was not strictly enforced. In recent years, however, the border has come to affect the O’odham in many ways, because immigration laws prevent the O’odham from crossing it freely. O’odham members must produce passports and border identification cards to enter into the United States.

On countless occasions, the U.S. Border Patrol has detained and deported members of the Tohono O’odham Nation who were simply traveling through their own traditional lands, practicing migratory traditions essential to their religion, economy, and culture. Similarly, on many occasions, U.S. customs agents have prevented Tohono O’odham from transporting raw materials and goods essential for their spirituality, economy, and traditional culture. Border officials are also reported to have confiscated cultural and religious items, such as feathers of common birds, pine leaves, or sweet grass.

The division of O’odham lands has resulted in an artificial division of O’odham society. O’odham bands are now broken up into four federally recognized tribes: the Tohono O’odham Nation, the Gila River Indian Community, the Ak-Chin Indian Community, and the Salt River (Pima Maricopa) Indian Community. Each band is now politically and geographically distinct and separate. The remaining band, the Hia-C’ed O’odham, are not federally recognized, but reside throughout Southwestern Arizona. All of the groups still speak the O’odham language, which derives from the Uto-Aztecan language group, although each group has varying dialects.

**Pascua Yaqui Tribe**

In 1964, Congressman Morris K. Udall introduced a bill in Congress for the transfer to the Tribe of 202 acres southwest of Tucson. The bill was approved in August 1964, and the Pascua Yaqui Association, a nonprofit Arizona corporation, was formed to receive the deed for the land from the federal government. On September 18, 1978, the Pascua Yaqui Tribe of Arizona became federally recognized, when they achieved status as a created tribe, a designation that was finally converted to that of a historical tribe in 1994. In 1988, the Tribe’s first constitution was approved. The Pascua Yaqui Indian Reservation is located in Pima County, in the southwestern part of the Tucson metropolitan area, amidst the suburban communities of Drexel Heights and Valencia West, and adjacent to the eastern section of the Tohono O’odham Indian Reservation, known as the San
Xavier Indian Reservation. The community is governed by a chairman, a vice chairman, and nine tribal council members. Police protection is provided by the Tribal Police Department, and fire protection is provided by six full-time and four reserve firefighters.

For non-Yaquis, it is difficult to fully grasp the blend of ancient Yaqui beliefs and the religion taught to them by Jesuit priests in the 1500s, but they successfully melded the two into a unique belief system that includes their beloved deer dancer. The Yaquis may be best known for these men highly trained in an ancient religious ceremony, in which the dancer wears a headdress depicting a deer's head and whose steps imitate movements of a deer.

The deer dancer is prominent in the Pascua Yaqui logo and tribal symbol. The successful merger of ancient Yaqui traditions with Catholicism allows the deer dancer to remain a central feature of the spiritual lives of today's Pascua Yaqui Tribe of Arizona. Pascua is Spanish for Easter, and it is during the Easter season that the deer dancer is most prominent, participating in ceremonies that depict events of this holy period.

Flowers are important to the Yaquis' daily lives and ceremonies. They combine the ancient belief that the deer dancer is from a flower-filled spiritual world of natural beauty with the belief that Christ's grace is symbolized by flowers that grew from blood that fell from Jesus' wounds during the crucifixion. Flowers are believed to be powerful weapons against evil, and are prevailing symbols seen in elaborately embroidered floral designs on traditional Yaqui clothing.

HEALTH CARE INFRASTRUCTURE
The Tucson Area IHS provides primary health care and community outreach services to members of the Tohono O'odham Nation (formerly known as the Papago), the Pascua Yaqui tribe of Arizona, and a growing and diverse urban Indian population. The Tucson Area’s Sells Service Unit (SSU) operates a 14-bed hospital in Sells, AZ, and 3 outpatient health centers in the Tohono O'odham Nation, treating approximately 20,000 patients annually. Health care services for the Pascua Yaqui tribal members of Pima County are provided through a tribal Self-Determination PL 93-638 contract with approximately 7,000 users.
E.2: Ten Largest Tribal Grouping Profiles

Largest Tribal Groupings in the United States, 2010

Cultural and regional diversity, differences between urban and rural settings and varying levels of access to electronic connections within the AI/AN population present a challenge to any communications campaign. Table 3 lists the largest AI/AN populations that may be potential target audiences based on their size, cultural influence, and regional diversity. These audiences cover urban centers and reservations throughout the United States, including Alaska.

Table 3: Largest Tribal Groupings in the United States

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Navajo</td>
<td>332,129</td>
</tr>
<tr>
<td>Cherokee</td>
<td>284,247</td>
</tr>
<tr>
<td>Chippewa</td>
<td>170,742</td>
</tr>
<tr>
<td>Sioux</td>
<td>170,110</td>
</tr>
<tr>
<td>Apache</td>
<td>111,810</td>
</tr>
<tr>
<td>Choctaw</td>
<td>103,910</td>
</tr>
<tr>
<td>Creek</td>
<td>88,332</td>
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<tr>
<td>Iroquois</td>
<td>81,002</td>
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<tr>
<td>Pueblo</td>
<td>62,540</td>
</tr>
<tr>
<td>Blackfeet</td>
<td>27,279</td>
</tr>
</tbody>
</table>

Source: U.S. Census Bureau, Census 2010
NAVAJO

See the tribal profile on Navajo Nation under Regional Area Profiles. Navajo Nation is so large that it is often considered a separate Regional Area, unlike the other tribes in New Mexico, Arizona, and Utah.

Cherokee

History

Since their earliest contact with European explorers in the 16th century, the Cherokee people have been consistently identified as one of the most socially and culturally advanced of the Native American tribes. Cherokee culture thrived many hundreds of years before initial European contact in the Southeastern area of what is now the United States. Cherokee society and culture continued to develop, progressing and embracing cultural elements from European settlers. The Cherokee shaped both a government and a society matching the most civilized cultures of the day.

Gold was discovered in Georgia in the 1830s. Outsiders were already coveting Cherokee homelands and a period of Indian removals made way for encroachment by settlers, prospectors, and others. Ultimately, thousands of Cherokee men, women, and children were rounded up in preparation for their removal at the order of President Andrew Jackson.

The Cherokee were herded at bayonet point in a forced march of 1,000 miles, ending with their arrival in Indian Territory, which is, today, part of the State of Oklahoma. Thousands died in the internment camps, along the trail itself, and after their arrival due to the effects of the journey.

Rebuilding

The Cherokee soon re-established themselves in their new home with communities, churches, schools, newspapers, and businesses. The new Cherokee capital of Tahlequah, along with nearby Park Hill, became a major hub of regional business activity and the center of cultural activity. The Cherokee adopted a new constitution in September of 1839, and, in 1844, the Cherokee Advocate, printed in both Cherokee and English, became the first newspaper in Indian Territory and the first-ever published in a Native American language. The Cherokee Messenger was their first published periodical.

The Tribe's educational system of 144 elementary schools and two higher education institutions, the Cherokee Male and Female Seminaries, rivaled, if not surpassed, all other schools in the region. Many White settlements bordering the Cherokee Nation took advantage of their superior school system, and actually paid tuition to have their children attend Cherokee schools.
Reading materials, made possible by Sequoyah’s 1821 creation of the Cherokee syllabary, led the Cherokee people to a level of literacy significantly higher than their White counterparts well before Oklahoma became the country's 46th state in 1907.

The Cherokee rebuilt a progressive lifestyle from remnants of the society and the culture left behind in Georgia. The years between their removal and the 1860s have often been referred to as the Cherokee's Golden Age, a period of prosperity that ended in tribal division over loyalties in the Civil War. Unfortunately, even more Cherokee lands and rights were taken by the federal government after the war to reprimand the Cherokees who chose to side with the Confederacy. What remained of Cherokee tribal land was eventually divided into individual allotments to Cherokees listed in the census compiled by the Dawes Commission in the late 1890s. It is the descendants of those original enrollees who make up today’s Cherokee Nation tribal citizenship.

The Cherokee Nation Today

Today, the Cherokee Nation is an active leader in education, housing, vocational training, and business and economic development. They are the largest Indian tribe in the United States, with well over 300,000 tribal citizens. Over 70,000 Cherokees reside within a 7,000 square mile geographical area, which is a truly sovereign nation covering most of Northeast Oklahoma. Its jurisdictional service area encompasses eight entire counties along with portions of six others. As one of only three such federally-recognized Cherokee tribes, the Cherokee Nation has both the sovereign right and the responsibility to exercise control and development over their tribal assets, including more than 66,000 acres of land and 96 miles of the Arkansas Riverbed.

Tribal Government

The Cherokee Nation operates under a three-part government including judicial, executive, and legislative branches. A revised constitution of the Cherokee Nation was ratified by the Cherokee people in June of 1976, and approved by the Commissioner of Indian Affairs on September 5, 1976.

Executive power is vested in the principal chief, the legislative power in the tribal council, and judicial power in the Cherokee Nation Judicial Appeals Tribunal.

The position of deputy principal chief is also part of the executive branch. The deputy principal chief presides over the tribal council during their monthly meetings. The principal chief, deputy principal chief, and council members are elected to 4-year terms by registered tribal voters. Council members represent the 5 districts of the Cherokee Nation within its 14-county jurisdictional area.

The judicial branch of tribal government includes the District Court and Judicial Appeals Tribunal, which is directly comparable to the U.S. Supreme Court. The tribunal consists of three members who are appointed by the principal chief and confirmed by the council. It is the
highest court of the Cherokee Nation and oversees internal legal disputes, alongside the District Court. The district judge and an associate district judge preside over the Tribe’s District Court and hear all cases brought before it under jurisdiction of the Cherokee Nation Judicial Code.

Self-Governance Agreement

The Cherokee Nation authorized the negotiation of a tribal self-governance agreement for direct funding from the U.S. Congress on February 10, 1990. This agreement authorizes the Tribe to plan, conduct, consolidate, and administer programs and receive direct funding to deliver services to tribal members. Self-governance is a change from the paternalistic control that the federal government has exercised in the past, to the full tribal responsibility for self-government and independence, as was initially intended by treaties with sovereign Indian nations.
Sioux

Great Plains Indians were deemed Sioux by French trappers who abbreviated a Chippewa term. The Chippewa were not allies of the Plains people, and the term Sioux translates to enemy or little snakes. To properly acknowledge and understand today’s Sioux people, the true definition of their culture must first be understood.

The Seven Council Fires properly refers to the entire Great Plains tribal system. Within the Seven Council Fires, there are three tribal divisions and each division is comprised of bands, described below, who all speak different and distinct dialects.

Eastern division—Isanti/Santee (Dakota)

Originally called Isanti, or Knife Makers, they were also known as the Santee. Members of this division spoke the distinct Dakota dialect. The Eastern division consists of four bands:

- Mdewankanton: Dwellers by the Sacred Lake,
- Wahpekute: Shooters Among the Leaves,
- Wahpetonwan: Dwellers Among the Leaves, and
- Sisitonwan or Sisseton: People of the Marsh.

Middle division—Ihanktonwan-Ihanktowana (Nakota)

The smallest division, these Native Americans moved into Eastern South Dakota and Northwestern Minnesota. In addition to speaking the Nakota dialect, they are known as the Keepers of the Sacred Pipestone. This division consists of two bands:

- Ihanktonwan (Lower Yanktonai or Hunkpatina): End of the Camp Circle and
- Ihanktowana (Upper Yanktonai): Little End Village.

Western division—Tetonwan/Teton (Lakota)

The western division is the largest division. All members of these bands speak the Lakota dialect. Tetonwans, or Dwellers on the Plains, traditionally occupied the area west of the Missouri River. Later, they spread out and settled the sacred lands of the Black Hills. This division is made up of seven bands:

- Oglala—Scatter Their Own
- Sicangu/Brulé—Burnt Thigh
- Mnicoujou—Planters by the River
- Hunkpapa—Campers at the Horn
- Itazipo or Sans Arc—Without Bows
- Oohenumpa—Two Kettles
- Sihasapa—Blackfeet
Each of the three divisions has always been distinguishable because of their individual dialects, lifestyles, and means of sustaining themselves. Additionally, all members of the Seven Council Fires hunted from Northern Canada south to the Republican River in Kansas, and from the Mississippi River to the Bighorn Mountains in the West.

**History**

Living in separate bands made up of extended families, the Seven Council Fires came together at least once a year, usually midsummer, during the season of the Sundance ceremony. During this time, vows were made and fulfilled. This was also a time for celebrating each other’s victories, socializing, horseracing, and competing in contests. While the adults discussed and planned issues of national interest, the youth courted and enjoyed each other’s company. Everyone traded goods at this annual event.

Cultural change began in 1803 when the United States completed the Louisiana Purchase from France. The land purchased was home to thousands of Native Americans; however, the act did not give the government the right of possession of the land.

The Supreme Court declared that the government had to honor Indian land holdings by entering into nation-to-nation treaties, which were the first law of the land, according to Article Six of the Constitution, and by purchasing land from the Indian people for White settlement.

Numerous violations of these land rights by the government and White settlers caused much dissent. White hunters, encouraged by government bounties, killed millions of buffalo, which were the Sioux people’s primary source for food, clothing, and shelter. After this sacred animal was destroyed, the Great Plains Indians had no choice but to negotiate.

The Treaty of 1868 was established between the Sioux Nation and the U.S. Government to maintain peace and to establish reservations where Indian people would live protected by the U.S. Constitution. In exchange for the land given to the United States for White settlement, the government agreed to protect the Sioux people’s right to hunt, and to provide them with health care, education, and personal livelihoods. After thousands of years of roaming their vast, buffalo-hunting land, the Lakota people were required to settle on 11 reservations, nine of which are in South Dakota that, today, encompass the Great Sioux Nation.

The Great Sioux Reservation included the whole of South Dakota west of the Missouri River. During the 1800s, several treaties were entered into between the Sioux and the U.S. Government. With each new treaty, the Sioux lost more land until finally, in 1889, the Great Sioux Reservation was reduced to five separate reservations. The Act of March 2, 1889, by the U.S. Congress, which identified all the Lakota and Dakota reservations, is known as the Great Sioux Settlement.
Chippewa (Ojibwe)

Today, most of the Ojibwe people still live on the land their ancestors settled before the coming of Europeans, although that land base has been drastically reduced. The original homeland of the Ojibwe was immense, stretching from the northern reaches of the plains to the southeastern shores of the Great Lakes. In Canada, it extended from Central Saskatchewan to Southern Ontario, and in the United States, it included the northern corner of North Dakota, Northern Minnesota, Wisconsin, most of Michigan, and part of Northern Ohio. The Ojibwe regarded their land as a gift from the Great Spirit to their people, and it belonged to everyone in the Tribe. They lived upon it, loved it, and resisted any who tried to drive them from it.

Today, four main groups of Ojibwe people have been distinguished by location and their adaption to varying conditions. They are the Plains Ojibwe, the Northern Ojibwe, the Southeastern Ojibwe, and the Southwestern Ojibwe or Chippewa.

The Plains Ojibwe

The Plains Ojibwe live in Saskatchewan, Western Manitoba, North Dakota, and Montana. Although they were originally a woodland people, this group of Ojibwe changed their way of life when they moved into the open lands and borrowed many of the customs of other Plains peoples. Today, most of them work at farming and ranching. Many live in reservation communities, known in Canada as reserves, and some have moved to the city of Winnipeg.

Northern Ojibwe

The Northern Ojibwe live in the remote forest country between the Great Lakes and Hudson Bay. This area is also inhabited by the Cree people. The term Oji-Cree actually refers to a distinct mix of Ojibwe and Cree people living in that area. From their earliest times, the Ojibwe in that region have depended on hunting for a living, and have separated into small family communities or clans because the land could not sustain large groups living together. A few still earn income by hunting and fur trapping. Some are now guides or work in the timber industry, and a number of Northern Ontario reserves now have provincially chartered business corporations.

Southeastern Ojibwe

The Southeastern Ojibwe often mingled with related peoples like the Ottawa and Potawatomi who, according to Anishinabe Oral Tradition, along with other Michigan and Ohio Indian people, were forced out of their homeland by the United States military and resettled on reservations in Kansas. However, there remains a large number of Ojibwe people in Michigan's Upper Peninsula, as well as smaller reserves in Central Michigan. There are no longer any organized Ojibwe communities in Ohio. Today, the majority of the Southeastern Ojibwe are in Southern Ontario, particularly around some of the shores and islands of Georgian Bay in Lake Huron.
Southwestern Ojibwe

In Minnesota, Wisconsin, and upper Michigan reside the Southwestern Ojibwe, where they are generally referred to as Chippewa. They traditionally lived by hunting, trapping, fishing, gathering wild rice, and making maple sugar. Today, some Ojibwe in these areas still earn a living from these activities. The Chippewa in the United States form the largest group among the Ojibwe, and they have the most highly organized community and tribal life. Most of them live on reservations in Northern Minnesota and Wisconsin, or in the cities of Milwaukee, Minneapolis, St. Paul, and Duluth.

History

The Ojibwe were the largest and most powerful Great Lakes tribe, perhaps even the most powerful tribe east of the Mississippi, and quite possibly the most powerful tribe in North America. Very few Americans realize that the Ojibwe were a major power. Their location was well north of the main flow of settlement, and their victories over native enemies have never received proper credit. A variety of names (Ojibwe, Chippewa, Bungee, Mississauga, and Saulteaux) and the division of their population between Canada and United States has masked their true size. As the Chippewa, they signed 51 treaties with the United States, which is more than any other tribe.

Before European contact, Ojibwe religion was similar to their political organization. There was little formal ceremony. For healing, they relied on medicinal herbs gathered by the women and shamans. These were overwhelmed by the new diseases which were deadly beyond anything they had seen. The Midewiwin, or Grand Medicine Society, was a secret religious society that evolved from the Ojibwe’s original religion. Open to both men and women, its members performed elaborate healing ceremonies to deal with sickness. Among the Ojibwe, the Midewiwin kept records on birch bark scrolls. Actual written records were unique among the Great Lakes tribes. Beyond its healing and religious functions, Midewiwin membership crossed band lines and provided an additional element of political leadership, binding the different Ojibwe groups to each other. Within 50 years of their first meeting with a European, the Ojibwe had united to become one of the most powerful tribes in North America.
**Choctaw**

The Choctaw are native to the Southeastern United States and members of the Muskogean linguistic family, which traces its roots to a mound-building, maize-based society that flourished in the Mississippi River Valley for more than a thousand years before European contact.

Although their first encounter with Europeans ended in a bloody battle with Hernando de Soto’s fortune-hunting expedition in 1540, the Choctaw would come to embrace European traders who arrived in their homeland nearly 2 centuries later. By the time President George Washington initiated a program to integrate Southeastern Indians into European American culture following the Revolutionary War, many Choctaw had already intermarried, converted to Christianity, and adopted other White customs. The Choctaw became known as one of America’s Five Civilized Tribes, which also included the Chickasaw, Cherokee, Creek, and Seminole.

**Trail of Tears**

The Choctaw signed nine treaties with the United States before the Civil War, beginning with the Treaty of Hopewell in 1786, which set boundaries and established universal peace between the two nations. Subsequent treaties, however, reshaped those borders and forced the Choctaw to cede millions of acres of land. In 1830, the United States seized the last of the Choctaw’s ancestral territory and relocated the Tribe to Indian Territory west of the Mississippi River. The Choctaw were the first to walk the Trail of Tears. Nearly 2,500 members perished along the way.

Despite the many lives lost, the Choctaw remained a hopeful and generous people. The first order of business upon arriving in their new homeland was to start a school and a church. They drafted a new constitution. And, when the great potato famine befell the people of Ireland, the Choctaws collected money to help alleviate the country’s suffering.

**Oklahoma**

The Choctaw entered a new post-Civil War era when the United States ceded 2 million acres of Indian land, abolished commonly held tribal lands, and created the Oklahoma Territory. It set up the Dawes Commission to register Indian families and parcel out individual plots of land. In 1889, the Oklahoma Territory was opened to White settlement. The ensuing land run overwhelmed the Choctaw Nation. The Choctaw suffered thefts, violent crimes, and murders at the hands of Whites and other tribal members.

**Self Determination**

From the mid-1940s to the mid-1960s, the United States pursued a policy of Indian termination, whereby the rights of sovereign tribes were eliminated and Native Americans were assimilated into mainstream America. The Choctaw Nation of Oklahoma was scheduled for termination.
when Congress repealed the law in 1970, citing the policy’s documented failure in helping Native Americans.

The repeal galvanized a new generation of Choctaw. In 1971, the Tribe held its first popular election of a chief since Oklahoma achieved statehood in 1907. During the same decade, it established a tribal newspaper, enrolled more Choctaw, and launched a movement to preserve the Choctaw language. The 1970s also marked congressional passage of the Indian Self-Determination and Education Assistance Act, which gave the Choctaw power to negotiate and contract directly with the federal government for services that benefited its people most.

If the 1970s set the Choctaw in a new direction, the 1980s paved the Nation’s future. During this decade, a new constitution was ratified by a vote of the people, providing for an executive, legislative, and judicial branch of the government. On the economic front, the Choctaw opened a Bingo hall in Durant that would eventually become a successful resort and lead to new casinos. The Tribe also launched new business enterprises, planned new schools, initiated educational programs and scholarships, and established new health centers.

Today, the Choctaw Nation of Oklahoma is nearly 200,000-strong and self-sufficient, dedicated to improving the lives of its people. As they continue their long journey through history, the Choctaw’s future looks brighter than ever.
Apache

Apache is the collective term for several culturally-related groups of Native Americans in the United States who are originally from the Southwest United States. These indigenous peoples of North America speak a Southern Athabaskan (Apachean) language, which is related linguistically to the languages of Athabaskan speakers of Alaska and Western Canada.

The modern term Apache excludes the Navajo people. Since the Navajo and the other Apache groups are clearly related through culture and language, they are all considered Apachean. Apachean peoples formerly ranged over Eastern Arizona, Northern Mexico, New Mexico, West and Southwest Texas, and Southern Colorado. The Apachería consisted of high mountains, sheltered and watered valleys, deep canyons, deserts, and the Southern Great Plains.

History

The Apachean groups had little political unity; the major groups spoke seven different languages and developed distinct and competitive cultures. The current division of Apachean groups includes the Navajo, Western Apache, Chiricahua, Mescalero, Jicarilla, Lipan, and Plains Apache (formerly Kiowa-Apache). Apache groups live in Oklahoma and Texas, and on reservations in Arizona and New Mexico.

Some Apaches moved to cities while others worked as migrant farm laborers, moving to the central agricultural regions of Southern California including the Coachella, Imperial, and Colorado River Valleys, where tens of thousands of Apaches now live.

The Apachean tribes fought the Spanish and Mexican peoples for centuries. The first Apache raids on Sonora appear to have taken place during the late 17th century. During 19th-century confrontations, the U.S. Army found the Apache to be fierce warriors and skillful strategists.

Current Apache Tribes

The following Apache tribes are federally recognized:

- Apache Tribe of Oklahoma
- Fort McDowell Yavapai Nation
- Fort Sill Apache Tribe of Oklahoma
- Jicarilla Apache Nation
- Mescalero Apache Tribe of Mescalero Reservation
- San Carlos Apache Tribe of the San Carlos Reservation
- Tonto Apache Tribe of Arizona
- White Mountain Apache Tribe of Fort Apache Reservation
- Yavapai-Apache Nation of the Camp Verde Indian Reservation
Pueblo

The Pueblo people are Native American people in the Southwestern United States comprising several different language groups and two major cultural divisions, one organized by matrilineal kinship systems and the other by a patrilineal system. These determine the clan membership of children, and lines of inheritance and descent. Their traditional economy is based on agriculture and trade. At the time of the Spanish encounter in the 16th century, they were living in villages that the Spanish called pueblos, meaning towns.

History

The Pueblos trace their history back to the 1100s when the original tribes moved down into New Mexico and spread out through the Sangre de Cristo Mountains to establish communities along the waterways. Each share a common building pattern using adobe blocks to create structures around a central plaza; the oldest dwellings are in these main village areas. Upkeep of these homes is as important as the community’s social and religious activities. Most pueblos have spread outward from the central village to include new developments and all have contemporary water, sewage systems, and utilities.

The proud heritage of the Pueblos has been kept alive for almost 1,000 years. The Pueblo people continue to speak their tribal language and still retain their ancient, largely secret, ceremonial lives. Many of the ancient crafts have been revived and, today, Pueblo artisans and craftsmen are of the highest caliber, and are recognized nationally and internationally for their craftsmanship.

Current Pueblo Tribes

The following Pueblos are federally recognized in New Mexico, Arizona, and Texas:

- Acoma Pueblo
- Cochiti Pueblo
- Isleta Pueblo
- Jemez Pueblo
- Kewa Pueblo
- Laguna Pueblo
- Nambe Pueblo
- Ohkay Owingeh Pueblo
- Picuris Pueblo
- Pojoaque Pueblo
- Sandia Pueblo
- San Felipe Pueblo
- San Ildefonso Pueblo
- Santa Ana Pueblo
- Santa Clara Pueblo
- Taos Pueblo
- Tesuque Pueblo
- Zia Pueblo
- Zuni Pueblo
- Hopi Tribe
- Ysleta del Sur Pueblo
Iroquois

The Iroquois people have inhabited the areas of Ontario and Upstate New York for well over 4,000 years. Technically speaking, *Iroquois* refers to a language rather than a particular tribe. The Iroquois consisted of five tribes prior to European colonization. Those tribes include Mohawk, Seneca, Cayuga, Onondaga and Oneida. Their society serves as an outstanding example of a political and military organization, a complex lifestyle, and elevated roles of women.

History

During the hundred years preceding the American Revolution, wars with French-allied Algonquin and British colonial settlements forced them back within their original boundaries. Their decision to side with the British during the Revolutionary War was a disaster for the Iroquois. The American invasion of their homeland in 1779 drove many of the Iroquois into southern Ontario where they have remained. With large Iroquois communities already located along the upper St. Lawrence in Quebec at the time, roughly half of the Iroquois population has since lived in Canada. This includes most of the Mohawk, along with representative groups from the other tribes. Although most Iroquois reserves are in Southern Ontario and Quebec, one small group (Michel's band) settled in Alberta during the 1800s as part of the fur trade.

In the United States, much of the Iroquois homeland was surrendered to New York land speculators in a series of treaties following the Revolutionary War. Despite this, most Seneca, Tuscarora, and Onondaga avoided removal during the 1830s and have remained in New York. There are also sizeable groups of Mohawk, Oneida, and Cayuga still in the State. Most of the Oneida, however, relocated in 1838, to a reservation near Green Bay, WI. The Cayuga sold their New York lands in 1807 and moved west to join the Mingo relatives (Seneca of Sandusky) in Ohio. In 1831, this combined group ceded their Ohio reserve to the United States and relocated to Indian Territory. A few New York Seneca moved to Kansas at this time but, after the Civil War, joined the others in Northeast Oklahoma to become the modern Seneca-Cayuga Tribe of Oklahoma.

The Iroquois are one of the most important Native groups in North American history. Culturally, however, there was little to distinguish them from their Iroquian-speaking neighbors. All had matrilineal social structures—the women owned all property and determined kinship. After marriage, a man moved into his wife's longhouse, and their children became members of her clan. Iroquois villages were generally fortified and large. The distinctive, communal longhouses of the different clans could be over 200 feet in length and were built about a framework covered with elm bark, the Iroquois' material of choice for all manner of things. Villages were permanent in the sense that they were moved only for defensive purposes or when the soil became exhausted (about every 20 years).
It was the Iroquois political system, however, that made them unique and, because of it, they dominated the first 200 years of colonial history in both Canada and the United States. Strangely enough, there were never that many of them; the enemies they defeated in war were often twice their size. Although much has been made of their Dutch firearms, the Iroquois prevailed because of their unity, sense of purpose, and superior political organization. Since the Iroquois League was formed prior to any contact, it owed nothing to European influence. Proper credit is seldom given, but rather than learning political sophistication from the Europeans, Europeans learned from the Iroquois, and the League, with its elaborate system of checks, balances, and supreme law, almost certainly influenced the American Articles of Confederation and Constitution.

The Iroquois Confederacy Today
Altogether, there were over 50,000 Iroquois in the United States in 1990. Some 17,000 Mohawk and over 11,000 Oneida live in the United States, in addition to around 10,000 people of Seneca or mixed Seneca-Cayuga heritage. Close to 10,000 Mohawk live in Canada, many on the St. Regis and the Six Nations Reserves in Ontario and the Caughnawaga Reserve in Quebec. Many Cayuga, who were strong allies of the British, also live on the Six Nations Reserve, which is open to all members of the Confederacy. Most of the remaining Iroquois, except for the Oneida of Wisconsin and the Seneca-Cayuga of Oklahoma, are in New York; the Onondaga reservation is still the capital of the Iroquois Confederacy. Large numbers of Iroquois in the United States live in urban areas rather than on reservations. Many Mohawk and Oneida work as structural steelworkers, and the Oneida opened a large gambling casino near Syracuse, NY, in 1993. In recent years, the Iroquois nations have pursued land claims in New York in the federal courts with mixed results. Most Iroquois are either Christians or followers of Handsome Lake, a Seneca prophet of the 18th century who was influenced by the Quakers.
Muscogee (Creek)

The Creek people are descendants of a culture that spanned the entire Southeastern United States before 1500 A.D. The Muscogee lived in autonomous villages in river valleys throughout present-day Tennessee, Georgia, and Alabama, speaking several related Muskogean languages. In 1832, the Tribe was forced to accept a removal treaty and, as a result, over 20,000 Muscogee (Creek) people were relocated to a new homeland" in what is today the State of Oklahoma. Today, the Muscogee Nation, the third-largest federally recognized tribe in the United States, is a non-reservation Tribe with a jurisdictional area extending across part, or all, of 11 counties in Eastern North-Central Oklahoma, including the city of Tulsa. There are about 88,000 Muscogee Nation members.

History

Early ancestors of the Muscogee constructed magnificent earthen pyramids along the rivers of this region as part of their elaborate ceremonial complexes. The historic Muscogee later built expansive towns within these same broad river valleys in the present States of Alabama, Georgia, Florida, and South Carolina. The Muscogee were not one tribe, but a union of several. This union evolved into a confederacy that, in the Euro-American-described historic period, was the most sophisticated political organization north of Mexico. Member tribes were called tribal towns. Within this political structure, each tribal town maintained political autonomy and distinct land holdings.

The confederacy was dynamic in its capacity to expand. New tribal towns were born of mother towns as populations increased. The confederation was also expanded by the addition of tribes conquered by towns of the confederacy and, in time, by the incorporation of tribes and fragments of tribes devastated by the European imperial powers. Within this confederacy, the language and the culture of the founding tribal towns became dominant.

Throughout the period of contact with Europeans, most of the Muscogee population was concentrated into two geographical areas. The English called the Muscogee peoples occupying the towns on the Coosa and the Tallapoosa Rivers the Upper Creeks, and those to the Southeast, on the Chattahoochee and Flint Rivers, the Lower Creeks. The distinction was purely geographical. In part, due to their proximity to the English, the lower towns were substantially affected by intermarriage and its consequent impact on their political and social order. The upper towns remained less affected by European influences and continued to maintain distinctly traditional political and social institutions.

In the late 1800s, the Dawes Commission began negotiating with the Muscogee Nation for the allotment of the national domain. In 1898, the United States Congress passed the Curtis Act, which made the dismantling of the national governments of the Five Civilized Tribes, and the allotment of collectively-held tribal domains, inevitable. In 1890, noted statesman Chitto Harjo helped lead organized opposition to the dissolution of the Muscogee national government and
the allotment of collectively-held lands. In his efforts, he epitomized the view of all Muscogee people, that they possessed an inherent right to govern themselves. For individuals like Chitto Harjo, it was unimaginable that the Nation could be dissolved by the action of a foreign government. This perception proved to be correct.

The end of the Muscogee Nation, as envisioned by its architects within the United States Congress, did not occur. In the early 20th century, the process of allotment of the national domain to individual citizens was completed. However, the perceived dismantling of the Muscogee government was never fully executed. The nation maintained a principal chief throughout this stormy period.

In 1971, the Muscogee people, for the first time since the partial dismantling of their national government, freely elected a principal chief without presidential approval. In the 1970s, the leadership of the Muscogee Nation drafted and adopted a new constitution, revitalized the National Council, and began the challenging process of Supreme Court decisions that affirmed the nation's sovereign rights to maintain a national court system and levy taxes. The federal courts have also consistently re-affirmed the Muscogee Nation's freedom from state jurisdiction. Now, the Mound Building, located at the tribal headquarters, houses the National Council Offices and Judicial Offices. In the 1990s, almost 100 years after the dark days of the allotment era, the Muscogee people are actively engaged in the process of accepting and asserting the rights and responsibilities of a sovereign nation. As a culturally distinct people, the Muscogee are also aware of the necessity for knowing and understanding their extraordinary historical and cultural inheritance.

Tribal Government

The Muscogee Nation 1974 Constitution continued the 1867 constitutional organization of the executive, legislative, and judicial branches of the government with distinct separations of power among the three. The Executive Branch includes the Office of the principal chief, second chief, tribal administrator, and chief of staff who oversee the daily operations of the Tribe. The Legislative Branch includes a 16-member national council which represents the eight districts located in the Tribe. The Judicial Branch is divided into two branches including the Muscogee Nation District Court and the Supreme Court. The Supreme Court is the nation’s highest court with original jurisdiction over challenges to the Constitution of the Muscogee Nation, and appellate jurisdiction over cases appealed from the District Court. The Supreme Court is the final authority on the Constitution and laws of the Muscogee Nation.

Health Care Infrastructure

The Muscogee Nation Department of Health is one of the largest Tribal Health Systems in Oklahoma. The foundations of the current Muscogee Nation Health System can be traced to the Snyder Act of 1921 and the Indian Health Care Improvement Act of 1976, which provide specific legislative authority for Congress to appropriate funds for the health care of Indian
people. The basis for the development of the present system of health for the Muscogee Nation began in 1975, with the passage of the Indian Self-Determination and Education and Assistance Act. This legislation gave tribal governments the ability to contract and operate programs of the Bureau of Indian Affairs and the Indian Health Service (IHS).

On November 4, 1977, the Muscogee Nation signed a Sub-Lease agreement and an Operation and Maintenance agreement with the Trustees of the Okfuskee Memorial Hospital Authority and the Okfuskee County Commissioners to occupy and operate the former Okfuskee County Hospital in Okemah on a 30-year lease purchase. That facility is now the Creek Nation Community Hospital in Okemah, OK.

From 1976 through 1988, the health system was operated under the broad guidance of the Inter-Tribal Council of the Five Civilized Tribes, which included the Muscogee Nation. In 1988, the Muscogee Nation National Council approved the Hospital and Clinic Board Act of 1988, which established a board to provide for the functional management of the health system. In 1992, legislation was passed that created the Division of Health Administration, moving the functional management of the health system directly under the Executive Branch of the Nation. The division was managed by a director who was appointed by the principal chief with the consent of the National Council. This was changed with the passage of the Hospital and Clinics Act of 1994, which established the health system as an independent agency of the Muscogee Nation, separate from the Executive Branch, and under the direct oversight and management of a Health System Board. The division director was to be recommended by the board and approved by the National Council and principal chief.

Prior to 2002, the Muscogee Nation had contracted with IHS to provide health care services to its citizens. In 2002, the Muscogee Nation entered into an Indian Self-Determination compact with the IHS to provide for the health care needs of its people. This method of agreement allowed the Muscogee Nation much greater flexibility in the provision of services for the tribal population.

The health system remained under the control of the Health System Board until February 2009. At that time, the National Council passed legislation thereby eliminating the Health Board, returning the status of the health system from an independent agency to the direct supervision of the Executive Branch, with the secretary of health appointed by the principal chief and confirmed by the National Council.
Blackfeet

The Blackfeet Nation consists of Pikuni/Peigan, North Peigan Pikuni, Blood/Kanini, and Blackfoot/Siksika people. The groups are all members of the greater Algonquian linguistic family and they share common cultural and religious beliefs. The Blackfeet of Montana are the only Plains group to have a reservation in the United States. The other groups occupy reserves in Southern Alberta, Canada.

The Indian Reorganization Act of 1934 stemmed the tide of Blackfeet land losses by placing most Indian lands into trust status. In the years since the Indian Reorganization Act, the Tribe has steadily progressed in terms of economic, health, education, and housing standards. Currently, there are modest developments of coal, oil, and natural gas reserves on the reservation.

People of the Blackfeet Nation continue to practice traditional cultural and religious ceremonies like the Sun Dance and sweat lodges. Members continue to speak the indigenous languages and trial scholars encourage language revitalization programs.

The Province of Alberta, Canada, on the north, and Glacier National Park and Lewis and Clark National Forest on the west, border the Blackfeet Reservation. It is also bordered by Birch Creek on the south and Cut Bank Creek on the east. The general topography consists of rolling plains rising westward to the forests of the Continental Divide.

There are 16,000 enrolled members, making it the largest Indian tribe in Montana, and one of the largest tribes in the United States. In the 2010 Census, 23,583 people identified themselves as Blackfeet. The 1.5 million-acre (3,000 square miles) reservation in Montana has a population of about 10,000, including 8,500 enrolled Blackfeet.

Tribal Government Structure

Under the Indian Reorganization Act of 1934, the Tribe adopted a new tribal council and bylaws. It is recognized as a domestic sovereign nation by the federal government. The reservation is governed by a popular election tribal business council, which consists of nine members elected to 4-year, staggered terms. The business council nominates executive officers (a chairman, vice-chairman, and secretary). The reservation is divided into four districts, each represented by two council members, except for the Browning District, which has three representatives.
Appendix J: State Specific List of Federally Recognized Tribes and Alaska Native Villages

Alaska Area

Alaska Native Villages

- Native Village of Afognak
- Agdaagux Tribe of King Cove
- Native Village of Akhiok
- Akiachak Native Community
- Akiak Native Community
- Native Village of Akutan
- Village of Alakanuk
- Alatna Village
- Native Village of Aleknagik
- Algaaciq Native Village (St. Mary’s)
- Allakaket Village
- Native Village of Ambler
- Village of Anaktuvuk Pass
- Yupiit of Andreafski
- Angoon Community Association
- Village of Aniak
- Anvik Village
- Asa’carsarmiut Tribe
- Native Village of Atka
- Village of Atmautluak
- Atqasuk Village (Atkasook)
- Native Village of Barrow Inupiat Traditional Government
- Beaver Village
- Native Village of Belkofski
- Village of Bill Moore’s Slough
- Birch Creek Tribe
- Native Village of Brevig Mission
- Native Village of Buckland
- Native Village of Cantwell
- Native Village of Chenega (aka Chanega)
- Chalkyitsik Village
- Cheesh-Na Tribe
- Village of Chefornak
- Chevak Native Village
- Chickaloon Native Village
- Chignik Bay Tribal Council
- Native Village of Chignik Lagoon
- Chignik Lake Village
- Chilkat Indian Village (Klukwan)
- Chilkoot Indian Association (Haines)
- Chinik Eskimo Community (Golovin)
- Native Village of Chitina
- Native Village of Chuathbaluk (Russian Mission, Kuskokwim)
- Chuloonawick Native Village
- Circle Native Community
- Village of Clarks Point
- Native Village of Council
- Craig Tribal Association
- Village of Crooked Creek
- Curyung Tribal Council
- Native Village of Deering
- Native Village of Diomede (aka Inalik)
- Village of Dot Lake
- Douglas Indian Association
- Native Village of Eagle
- Native Village of Eek
- Egegik Village
- Eklutna Native Village
- Native Village of Ekuk
- Ekwok Village
- Native Village of Elim
- Emmonak Village
- Evansville Village (aka Bettles Field)
- Native Village of Eyak (Cordova)
- Native Village of False Pass
- Native Village of Fort Yukon
- Native Village of Gakona
- Galena Village (aka Louden Village)
- Native Village of Gambell
- Native Village of Georgetown
- Native Village of Goodnews Bay
- Organized Village of Grayling (aka Holikachuk)
- Gulkana Village
- Native Village of Hamilton
- Healy Lake Village
- Holy Cross Village
- Hoonah Indian Association
- Native Village of Hooper Bay
- Hughes Village
- Huslia Village
- Hydaburg Cooperative Association
- Igiugig Village
- Village of Iliamna
- Inupiat Community of the Arctic Slope
- Iqurmuit Traditional Council
- Ivanof Bay Village
- Kaguyak Village
- Organized Village of Kake
- Kaktovik Village (aka Barter Island)
- Village of Kalskag
- Village of Kaltag
- Native Village of Kanatak
- Native Village of Karluk
- Organized Village of Kasaan
- Kasigluk Traditional Elders Council
- Kenaitze Indian Tribe
- Ketchikan Indian Corporation
- Native Village of Kiana
- King Island Native Community
- King Salmon Tribe
- Native Village of Kipnuk
- Native Village of Kivalina
- Klawock Cooperative Association
- Native Village of Kluti Kaah (aka Copper Center)
- Knik Tribe
- Native Village of Kobuk
- Kokhanok Village
- Native Village of Kongiganak
- Village of Kotlik
- Native Village of Kotzebue
- Native Village of Koyuk
- Koyukuk Native Village
- Organized Village of Kwethluk
- Native Village of Kwигилингок
- Native Village of Kwinhagak (aka Quinhagak)
- Native Village of Larsen Bay
- Levelock Village
- Lime Village
- Village of Lower Kalskag
- Manley Hot Springs Village
- Manokotak Village
- Native Village of Marshall (aka Fortuna Ledge)
- Native Village of Mary's Igloo
- McGrath Native Village
- Native Village of Mekoryuk
Metlakatla Indian Community, Annette Island Reserve
Native Village of Minto
Naknek Native Village
Native Village of Nanwalek (aka English Bay)
Native Village of Napaimute
Native Village of Napakiak
Native Village of Napaskiak
Native Village of Nelson Lagoon
Nenana Native Association
New Koliganek Village Council
New Stuyahok Village
Newhalen Village
Newtok Village
Native Village of Nightmute
Nikolai Village
Native Village of Nikolski
Ninilchik Village
Native Village of Noatak
Nome Eskimo Community
Nondalton Village
Noorvik Native Community
Northway Village
Native Village of Nuiqsut (aka Nooiksut)
Nulato Village
Nunakauyarmiut Tribe
Native Village of Nunam Iqua
Native Village of Nunapitchuk
Village of Ohogamiut
Village of Old Harbor
Orutsararmiut Native Village (aka Bethel)
Oscarville Traditional Village
Native Village of Ouzinkie
Native Village of Paimiut
Pauloff Harbor Village
Pedro Bay Village
Native Village of Perryville
Petersburg Indian Association
Native Village of Pilot Point
Pilot Station Traditional Village
Native Village of Pitka's Point
Platinum Traditional Village
Native Village of Point Hope
Native Village of Point Lay
Native Village of Port Graham
Native Village of Port Heiden
Native Village of Port Lions
Portage Creek Village (aka Ohgsenakale)
Pribilof Islands Aleut Communities of St. Paul & St. George Islands
Qagan Tayagungin Tribe of Sand Point Village
Qawalangin Tribe of Unalaska
Rampart Village
Village of Red Devil
Native Village of Ruby
Native Village of Saint Michael
Village of Salamatoff
Native Village of Savoonga
Organized Village of Saxman
Native Village of Scammon Bay
Native Village of Selawik
Seldovia Village Tribe
Shageluk Native Village
Native Village of Shaktoolik
Native Village of Shishmaref
Native Village of Shungnak
Sitka Tribe of Alaska
Skagway Village
Village of Sleetmute
Engaging American Indian/Alaska Native Medicare Beneficiaries

Senior Medicare Patrol Toolkit

- Village of Solomon
- South Naknek Village
- Stebbins Community Association
- Native Village of Stevens
- Village of Stony River
- Sun'aq Tribe of Kodiak
- Takotna Village
- Native Village of Tanacross
- Native Village of Tanana
- Tangirnaq Native Village
- Native Village of Tatitlek
- Native Village of Tazlina
- Telida Village
- Native Village of Teller
- Native Village of Tetlin
- Central Council of the Tlingit & Haida Indian Tribes
- Traditional Village of Togiak
- Tuluksak Native Community
- Native Village of Tuntutuliak
- Native Village of Tununak
- Twin Hills Village
- Native Village of Tyonek
- Ugashik Village
- Ukmumiut Native Village
- Native Village of Unalakleet
- Native Village of Unga
- Native Village of Venetie Tribal Government (Arctic Village and Village of Venetie)
- Village of Wainwright
- Native Village of Wales
- Native Village of White Mountain
- Wrangell Cooperative Association
- Yakutat Tlingit Tribe
Albuquerque Area (New Mexico, Southern Colorado, Texas)

New Mexico
- Pueblo of Acoma
- Pueblo de Cochiti
- Pueblo of Jemez
- Pueblo of Isleta
- Pueblo of Laguna
- Pueblo of Nambe
- Pueblo of Ohkay Owingeh
- Pueblo of Picuris
- Pueblo of Pojoaque
- Pueblo of Sandia
- Pueblo of San Felipe
- Pueblo of San Ildefonso
- Pueblo of Santa Ana
- Pueblo of Santa Clara
- Pueblo of Santo Domingo
- Taos Pueblo
- Pueblo of Tesuque
- Pueblo of Zia
- Pueblo of Zuni
- Jicarilla Apache Nation
- Mescalero Apache Tribe
- Alamo Chapter of the Navajo Nation
- Tohajiilee (formerly Canoncito) Chapter of the Navajo Nation
- Ramah Chapter of the Navajo Nation
- Southern Ute Reservation

Colorado
- Southern Ute Reservation

Texas
- Ysleta Del Sur Pueblo
Bemidji Area (Michigan, Minnesota, Wisconsin)

Michigan Tribes

- Bay Mills Indian Community
- Grand Traverse Band of Ottawa & Chippewa Indians
- Hannahville Indian Community
- Keweenaw Bay Indian Community
- Lac Vieux Desert Band of Lake Superior Chippewa Indians
- Little River Band of Ottawa Indians
- Little Traverse Bay Band of Odawa Indians
- Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians
- Nottawaseppi Huron Band of Potawatomi
- Pokagon Band of Potawatomi Indians
- Saginaw Chippewa Indian Tribe
- Sault Ste. Marie Tribe of Chippewa Indians

Minnesota Tribes

- Bois Forte Band of Chippewa
- Fond du Lac Band of Lake Superior Chippewa
- Grand Portage Band of Lake Superior Chippewa
- Leech Lake Band of Ojibwe
- Lower Sioux Indian Community
- Mille Lacs Band of Ojibwe
- Prairie Island Indian Community
- Red Lake Band of Chippewa Indians
- Shakopee Mdewakanton Sioux Community
- Upper Sioux Community
- White Earth Nation

Wisconsin Tribes

- Bad River Band of Lake Superior Chippewa Tribe
- Forest County Potawatomi
- Ho-Chunk Nation
- Lac Courte Oreilles Band of Chippewa Indians
- Lac du Flambeau Band of Lake Superior Chippewa Indians
- Menominee Indian Tribe of Wisconsin
- Oneida Tribe of Indians of Wisconsin
- Red Cliff Band of Lake Superior Chippewa Indians
- Sokaogon Chippewa Community
- St. Croix Chippewa Indians of Wisconsin
- Stockbridge-Munsee Community Band of Mohican Indians
Billings Area (Montana and Wyoming)

Montana Tribes and Nations

- Blackfeet Nation
- Chippewa Cree Tribe of Rocky Boy Montana
- Confederated Salish & Kootenai Tribes
- Crow Nation
- Fort Belknap Indian Community
- Fort Peck Indian Community
- Northern Cheyenne Tribe
<table>
<thead>
<tr>
<th>California Area</th>
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<tr>
<td>♦ Agua Caliente Band of Cahuilla Indians</td>
<td>♦ Cher-Ae Heights Indian Community of the Trinidad Rancheria</td>
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<td>♦ Alturas Indian Rancheria</td>
<td>♦ Chicken Ranch Rancheria of Me-Wuk Indians of California</td>
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<td>♦ Augustine Band of Cahuilla Indians (formerly the Augustine Band of Cahuilla Mission Indians of the Augustine Reservation)</td>
<td>♦ Cloverdale Rancheria of Pomo Indians of California</td>
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<td>♦ Bear River Band of the Rohnerville Rancheria</td>
<td>♦ Cold Springs Tribe</td>
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<td>♦ Berry Creek Rancheria of Maidu Indians of California</td>
<td>♦ Colorado River Indian Tribes of the Colorado River Indian Reservation (Arizona and California)</td>
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<td>♦ Big Lagoon Rancheria</td>
<td>♦ Cortina Indian Rancheria of Wintun Indians of California</td>
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<td>♦ Big Pine Paiute Tribe of Owens Valley</td>
<td>♦ Coyote Valley Band of Pomo Indians of California</td>
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<td>♦ Big Sandy Rancheria Band of Western Mono Indians</td>
<td>♦ Timbisha Shoshone Tribe</td>
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<td>♦ Big Valley Band of Pomo Indians of the Big Valley Rancheria</td>
<td>♦ Dry Creek Rancheria Band of Pomo Indians</td>
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<td>♦ Blue Lake Rancheria</td>
<td>♦ Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria</td>
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<td>♦ Bridgeport Indian Colony</td>
<td>♦ Elk Valley Rancheria</td>
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<td>♦ Buena Vista Rancheria of Me-Wuk Indians of California</td>
<td>♦ Enterprise Rancheria of Maidu Indians of California</td>
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<td>♦ Cabazon Band of Mission Indians</td>
<td>♦ Ewiiapaayp Band of Kumeyaay Indians</td>
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<td>♦ Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria</td>
<td>♦ Federated Indians of Graton Rancheria</td>
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<td>♦ Cahuilla Band of Indians</td>
<td>♦ Fort Bidwell Indian Community of the Fort Bidwell Reservation of California</td>
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<td>♦ Cahto Indian Tribe of the Laytonville Rancheria</td>
<td>♦ Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation</td>
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<td>♦ California Valley Miwok Tribe (formerly the Sheep Ranch Rancheria of Me-Wuk Indians of California)</td>
<td>♦ Fort Mojave Indian Tribe (Arizona, California and Nevada)</td>
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<td>♦ Campo Kumeyaay Nation</td>
<td>♦ Greenville Rancheria of Maidu Indians of California</td>
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<td>♦ Capitan Grande Band of Diegueño Mission Indians of California:</td>
<td>♦ Grindstone Indian Rancheria of Wintun-Wailaki Indians of California</td>
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<td>♦ Barona Band of Mission Indians</td>
<td>♦ Guidiville Rancheria of California</td>
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<tr>
<td>♦ Viejas Band of Kumeyaay Indians</td>
<td>♦ Chemehuevi Indian Tribe</td>
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- Habematolel Pomo of Upper Lake
  (formerly the Upper Lake Band of Pomo Indians of Upper Lake Rancheria of California)
- Hoopa Valley Tribe
- Hopland Band of Pomo Indians of the Hopland Rancheria
- Inaja Band of Diegueño Mission Indians of the Inaja and Cosmit Reservation
- Ione Band of Miwok Indians of California
- Jackson Rancheria of Me-Wuk Indians of California
- Jamul Indian Village of California
- Karuk Tribe of California
- Kashia Band of Pomo Indians of the Stewart’s Point Rancheria
- La Jolla Band of Luiseño Indians of the La Jolla Reservation
- La Posta Band of Mission Indians
- Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation
- Koi Nation
- Lytton Rancheria of California
- Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria
- Manzanita Band of Diegueño Mission Indians of the Manzanita Reservation
- Mechoopda Maidu Indians
- Mesa Grande Band of Mission Indians
- Middletown Rancheria of Pomo Indians of California
- Mooretown Rancheria of Maidu Indians of California
- Morongo Band of Mission Indians
- North Fork Rancheria of Mono Indians
- Bishop Paiute Tribe
- Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation
- Pala Band of Luiseño Mission Indians of the Pala Reservation
- Paskenta Band of Nomlaki Indians
- Pauma Band of Luiseño Mission Indians of the Pauma & Yuima Reservation
- Pechanga Band of Luiseño Mission Indians of the Pechanga Reservation
- Picayune Rancheria of Chukchansi Indians of California
- Pinoleville Pomo Nation (formerly the Pinoleville Rancheria of Pomo Indians of California)
- Pit River Tribe (includes XL Ranch, Big Bend, Likely, Lookout, Montgomery Creek and Roaring Creek Rancherias)
- Potter Valley Tribe (formerly the Potter Valley Rancheria of Pomo Indians of California)
- Quartz Valley Indian Community of the Quartz Valley Reservation of California
- Quechan Indian Tribe of the Fort Yuma Indian Reservation (Arizona and California)
- Ramona Band or Village of Cahuilla Mission Indians of California
- Redding Rancheria
- Redwood Valley Rancheria of Pomo Indians of California
- Resighini Rancheria
- Rincon Band of Luiseño Mission Indians of the Rincon Reservation
- Robinson Rancheria of Pomo Indians of California
♦ Round Valley Indian Tribes of the Round Valley Reservation
♦ San Manuel Band of Serrano Mission Indians of the San Manuel Reservation
♦ San Pasqual Band of Mission Indians
♦ Tachi-Yokut Tribe
♦ Santa Rosa Band of Cahuilla Indians (formerly the Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation)
♦ Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation
♦ Iipay Nation of Santa Ysabel
♦ Scotts Valley Band of Pomo Indians of California
♦ Sheep Ranch Rancheria of Me-Wuk Indians
♦ Sherwood Valley Rancheria of Pomo Indians of California
♦ Shingle Springs Band of Miwok Indians
♦ Smith River Rancheria
♦ Soboba Band of Luiseño Indians
♦ Susanville Indian Rancheria
♦ Sycuan Band of the Kumeyaay Nation (formerly the Sycuan Band of Diegueno Mission Indians of California)
♦ Table Mountain Rancheria of California
♦ Torres-Martinez Desert Cahuilla Indians (formerly the Torres-Martinez Band of Cahuilla Mission Indians of California)
♦ Tule River Indian Tribe of the Tule River Reservation
♦ Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California
♦ Twenty-Nine Palms Band of Mission Indians of California
♦ United Auburn Indian Community of the Auburn Rancheria of California
♦ Upper Lake Band of Pomo Indians
♦ Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation
♦ Washoe Tribe (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community and Washoe Ranches) (California and Nevada)
♦ Wiyot Tribe (formerly the Table Bluff Reservation-Wiyot Tribe)
♦ Yocha Dehe Wintun Nation (formerly Rumsey Indian Rancheria of Wintun Indians of California)
♦ Yurok Tribe of the Yurok Reservation
Great Plains Area (North Dakota, South Dakota, Nebraska and Iowa)

- Cheyenne River Sioux Tribe
- Crow Creek Sioux Tribe
- Flandreau Santee Sioux Tribe
- Lower Brule Sioux Tribe
- Oglala Sioux Tribe
  - Omaha Tribe of Nebraska
  - Ponca Tribe of Nebraska
  - Rosebud Sioux Tribe
- Sac and Fox Tribe of the Mississippi
- Santee Sioux Tribe of Nebraska
- Sisseton-Wahpeton Sioux Tribe
- Spirit Lake Dakota Nation
- Standing Rock Sioux Tribe
- Mandan, Hidatsa, and Arikara Nation
  - Turtle Mountain Band of Chippewa
  - Winnebago Tribe of Nebraska
- Yankton Sioux Tribe

- Alabama-Coushatta Tribe of Texas
- Aroostook Band of Micmac Indians
- Catawba Indian Nation of South Carolina
- Cayuga Nation of Indians
- Chitimacha Tribe of Louisiana
- Coushatta Tribe of Louisiana
- Eastern Band of Cherokee Indians
- Houlton Band of Maliseet Indians
- Jena Band of Choctaw Indians
- Mashantucket (Western) Pequot Tribal Nation
- Mashpee Wampanoag Tribe
- Miccosukee Tribe of Indians of Florida
- Mississippi Band of Choctaw Indians
- Mohegan Tribe of Connecticut
- Narragansett Indian Tribe
- Oneida Indian Nation of New York
- Onondaga Nation of New York
- Passamaquoddy Tribe Indian Township
Oklahoma Area (Oklahoma, Kansas, and Texas)

- Absentee Shawnee Tribe
- Caddo Nation
- Cherokee Nation
- Cheyenne & Arapaho
- Chickasaw Nation
- Choctaw Nation
- Citizen Potawatomi Nation
- Delaware Nation
- Delaware Tribe of Indians
- Eastern Shawnee Tribe
- Fort Sill Apache Tribe
- Iowa Tribe
- Kaw Nation
- Kickapoo Tribe
- Kiowa Tribe
- Miami Tribe of Oklahoma
  - Modoc Tribe
  - Muscogee (Creek) Nation
  - Osage Nation
  - Otoe-Missouria Tribe
  - Ottawa Tribe
  - Pawnee Nation
  - Peoria Tribe of Indians
  - Ponca Tribe of Oklahoma
  - Quapaw Tribe
  - Sac and Fox Nation of Oklahoma
- Seminole Nation
- Seneca-Cayuga Tribe
- Shawnee Tribe
- Tonkawa Tribe
- United Keetoowah Band of Cherokee Indians
- Wichita & Affiliated Tribes
- Wyandotte Nation
- Iowa Tribe of Kansas and Nebraska
- Kickapoo Tribe of Indians in Kansas
- Prairie Band of Potawatomi Nation
- Sac and Fox Nation of Missouri
- Passamaquoddy Tribe of Pleasant Point
- Penobscot Indian Nation
- Poarch Band of Creek Indians
- Seminole Tribe of Florida
  - Seneca Nation of Indians
  - Shinnecock Indian Nation
  - Saint Regis Mohawk Tribe
  - Tonawanda Seneca Nation
  - Tunica-Biloxi of Louisiana
  - Tuscarora Nation
- United South & Eastern Tribes
- Wampanoag Tribe of Gay Head Aquinnah
Phoenix Area (Arizona, Nevada, and Utah)

Arizona Tribes

- Ak-Chin Indian Community
- Chemehuevi Tribe
- Cocopah Indian Tribe
- Colorado River Indian Tribes
- Fort McDowell Yavapai Nation
- Fort Mojave Tribe
- Gila River Indian Community
- Havasupai Tribe
- Hopi Tribe
- Hualapai Tribe
- Kaibab Band of Paiute Indians
- Quechan Tribe of Arizona
- Salt River Pima-Maricopa Indian Community
- San Carlos Apache Tribe
- San Lucy Village
- Tonto Apache Tribe of Arizona
- White Mountain Apache Tribe
- Yavapai-Apache Indian Community
- Yavapai-Prescott Indian Tribe

Nevada and Utah Tribes

- Battle Mountain Band Council
- Duckwater Shoshone Tribe
- Elko Band Council
- Ely Shoshone Tribe
- Confederated Tribes of the Goshute Reservation
- Fort McDermitt Paiute-Shoshone Tribe
- Las Vegas Tribe of Paiute Indians
- Lovelock Paiute Tribe
- Moapa Band of Paiute Indians
- Paiute Indian Tribe of Utah
- Fallon Paiute-Shoshone Tribe
- Pyramid Lake Paiute Tribe
- Reno-Sparks Indian Colony
- Shoshone-Paiute Tribes of the Duck Valley Reservation
- South Fork Reservation Council
- Skull Valley Band of Goshute Indians
- Summit Lake Paiute Tribe
- Te-Moak Tribe of Western Shoshone Indians of Nevada
- Ute (Northern) Indian Tribe of the Uintah and Ouray Reservation
- Walker River Paiute Tribe
- Washoe Tribe of Nevada and California (Carson Colony, Dresslerville, Washoe Ranches, and Woodsford)
- Wells Band Council
- Winnemucca Indian Colony (Shoshone-Paiute)
- Yerington Paiute Tribe (Campbell Ranch)
- Yomba Shoshone Tribe of the Yomba Reservation
- Northwestern Band of Shoshone Indians of Utah (Washakie)
Engaging American Indian/Alaska Native Medicare Beneficiaries

Senior Medicare Patrol Toolkit

Tucson Area

♦ Tohono O’odham (formerly Papago)
♦ Pascua Yaqui Tribe

Portland Area

♦ Burns Paiute Tribe
♦ Coeur D’Alene Tribe of Indians
♦ The Chehalis Tribe
♦ Confederated Tribes of the Colville Reservation
♦ Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon
♦ Confederated Tribes of Grande Ronde
♦ Confederated Tribes of Siletz Indians
♦ Confederated Tribes of Umatilla Indian Reservation
♦ Confederated Tribes of Warm Springs
♦ Coquille Indian Tribe
♦ Cow Creek Band of Umpqua Tribe of Indians
♦ Cowlitz Indian Tribe
♦ Hoh Indian Tribe
♦ Jamestown S’Klallam Tribe
♦ Kalispel Tribe of Indians
♦ Klamath Tribes
♦ Kootenai Tribe of Idaho
♦ Lower Elwha Klallam Tribe
♦ Lummi Nation
♦ The Makah Tribe

♦ Muckleshoot Indian Tribe
♦ Nez Perce Tribe
♦ Nisqually Indian Tribe
♦ Nooksack Indian Tribe
♦ Northwest Band of Shoshone Nation
♦ Port Gamble S’Klallam Tribe
♦ Puyallup Tribe of Indians
♦ Quileute Tribe
♦ Quinault Indian Nation
♦ Samish Indian Nation
♦ Sauk Suiattle Indian Tribe
♦ Shoalwater Bay Tribe
♦ Shosone-Bannock Tribes
♦ Skokomish Indian Tribe
♦ Snoqualmie Indian Tribe
♦ Spokane Tribe of Indians
♦ Squaxin Island Tribe
♦ Stillaguamish Tribe of Indians
♦ Suquamish Tribe
♦ Swinomish Indian Tribal Community
♦ Tulalip Tribes
♦ Upper Skagit Indian Tribe
♦ Confederated Tribes and Bands of the Yakama Nation
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[References]


7 Senator Ben Nighthorse Campbell, chair, and Senator Daniel K. Inouye, vice chair, Senate Committee on Indian Affairs, letter to the Senate Committee on the Budget, Feb. 29, 2000, as reported in Concurrent Resolution on the Budget, FY 2001, Report of the Committee on the Budget, United States Senate, Mar. 31, 2000, p. 188 (hereafter cited as Senators Campbell and Inouye, letter to the Senate Committee on the Budget, Feb. 29, 2000).


10 Ibid. p.4. The states with the largest Native American populations, in descending order, are California, Oklahoma, Arizona, Texas, New Mexico, New York, Washington, North Carolina, Michigan, Alaska, and Florida. The census identifies the four geographical regions as Northeast, Midwest, South, and West. Ibid.

11 In 1997, the Office of Management and Budget definition of American Indian or Alaska Native included the original peoples of North and South America, including Central America. Census Bureau, AI/AN Population: 2000, p. 8.


15 Urban Indian Health Institute 2004


20 Ibid


42 USCCR, A Quiet Crisis, Tables 2 and 3 of Chapter 3 (citing the Budget of the United States Government, Fiscal Year 2004, Historical Tables, Table 5.4, pp. 103–04).

43 Ibid

44 Ibid., p. IHS–27.
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47 Ibid. See also Brosnan, J.


