



CHAPA-DE  
INDIAN HEALTH

Passionate People.  
Compassionate Care.

MAY 2026

# CHAPA-DE News



## TAKING OUR VOICES TO MARCH ON WASHINGTON

By Viola Lopez and Cheyenne Mulder, as told to Tayloranne McLeran

In February, two of our Chapa-De team members, Viola Lopez and Cheyenne Mulder, traveled to Washington, D.C. to speak up for Native communities in California. When you walk into the U.S. Capitol, everything feels big. On this trip, Viola and Cheyenne stood proudly among them, making sure our stories and needs were heard.

They attended at the invitation of the California Rural Indian Health Board (CRIHB), which organized the annual trip and brought together tribal health teams from across the state. Their purpose was clear. They wanted to share the challenges California Native patients face and ask for the support our clinics need to continue providing strong, meaningful care.



### Why They Went

The trip focused on four main advocacy goals that CRIHB identified as being especially important for the health of Native communities in California. These priorities were:

- Increase Purchase and Referred Care (PRC) funding for California. PRC helps some native patients pay for specialty and hospital care outside of Indian Health Service facilities.

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**Auburn Health Center**  
11670 Atwood Rd., Auburn, CA 95603  
**(530) 887-2800**

**Grass Valley Health Center**  
1350 E. Main St., Grass Valley, CA 95945  
**(530) 477-8545**



### MISSION STATEMENT

The mission of Chapa-De Indian Health is to advance the health and well-being of American Indians and low income individuals living in our communities by providing convenient access to high-quality, compassionate care.

### LIST OF SERVICES

- Dental
- Prenatal Care
- Substance Use Disorders
- Medical
- Pharmacy
- Classes and Support Groups
- Behavioral Health
- Health and Wellness
- Telehealth
- Optometry
- Lab/ Phlebotomy

### BOARD OF DIRECTORS

Chapa-De's Board of Directors is made up of members from our sponsoring tribe, the United Auburn Indian Community.



Brenda Adams,  
Chair



David Keyser,  
Vice-Chair



Jasmine Caesar-Walker,  
Member



Jason Camp,  
Member



John L. Williams,  
Member

We acknowledge that we are on the traditional lands of the Nisenan, Miwok and Maidu, past and present, and honor with gratitude the land itself and the Nisenan, Miwok and Maidu people.

## WE'RE HIRING FOR OUR NEW SOUTH PLACER HEALTH CENTER!

*By Aimee Sagan*

We are excited to share that hiring has started for our new South Placer Health Center, which will open in early 2027. This location will bring care closer to home for families in Rocklin, Roseville, Lincoln, and Sacramento. Our goal is to make it easy for patients in south Placer County and beyond to get the care you need in a welcoming and respectful space.

**We are now hiring for Primary Care Physicians and Nurse Practitioners to join our team!**

**Soon, we'll be hiring for even more positions:**

- Dentists
- Optometrist
- Dental Hygienists
- Therapists/Psychologists
- Medical & Dental Assistants
- Nurses
- Patient Services & Call Center Representatives
- IT, Health Information, Facilities, Security & more!

### **Native Hiring Preference:**

We are proud to honor our commitment to Tribal communities by offering a Native American hiring preference. Qualified American Indian and Alaska Native applicants receive priority for our job opportunities. At the same time, we welcome all qualified applicants who share our mission of providing compassionate, culturally rooted care.

Please share our career opportunities with your friends and family. Together, we can build a health center that reflects respect, understanding, and community for all.

**Learn more and apply at**  
[chapa-de.org/south-placer/](https://chapa-de.org/south-placer/)

# HONORING THE CIRCLE: STRENGTHENING CHAPA-DE'S ROOTS IN NATIVE CULTURE

*By Darla Clark*

Over the years, many of you have shared that one of the things that makes Chapa-De truly special is its connection to American Indian and Alaska Native (AI/AN) culture. For many people, Chapa-De is more than just a place to receive medical, dental, or behavioral health care. It's a place that carries history, community, and purpose.

Chapa-De was founded by members of the local Native community who wanted to improve the health and well-being of their people. That vision became the foundation of this organization, and it continues to guide how we grow and serve today.

To help keep us connected to those roots, the Native Engagement Circle (NEC) was created. The NEC works

to bring cultural values, traditions, and community voices into the policies, practices, and programs at Chapa-De Indian Health.

The group includes employees from across the organization who share a commitment to honoring and strengthening Native culture within our workplace. Through the NEC, staff help educate others about Native traditions, incorporate cultural practices into meetings and celebrations, and make sure Chapa-De continues to reflect the spirit and identity it was founded on.

At its heart, the NEC helps us remember where we came from and ensures that as we move forward, we stay grounded in the community and culture that started it all.

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## HUCKLEBERRY MEDICINE

*Story is from Coat Salish as told by Roger Fernandes, Lowe Elwha Klallam Tribe and retold by Viola Lopez*

A long time ago a man had a daughter who became very sick. She was unable to eat and in great pain, her father tried all the remedies they knew but nothing worked. Day by day she became sicker and weaker. The father called out to their medicine men to treat her but that did not work. The man was afraid his daughter would die if a cure was not found to heal her. One night before he went to sleep, the man prayed hard for the spirits to come help his daughter and heal her. That night a plant came to him in a dream and taught him a song. The plant told the man to go up into the mountains in the morning singing the song. The plant told him he would stop singing when he knew it was time and the medicine he needed would be there. The next morning the man went into the mountains singing the song and went a long way and finally stopped and he knew. When he looked down there was a huckleberry bush. He picked the berries and took



them back to his daughter. She was too weak to eat the berries, so he pressed the juice from the berries and had her drink the juice. She got a little better and the next day he mashed the berries to feed them to her and again she felt better. Finally, after several days she was able to eat the whole berry, she was well now. The people asked what he had done to get her better. He explained his dream and what the plant told him to do. Some of them did not believe him and said the cure could not have come from a simple berry. That night the man had another dream and a voice spoke to him and said the juice of the huckleberry is the blood of the earth and the bush is the veins. The man shared his dream to the people and they believed him. Huckleberries are a powerful medicine.



## TAKING OUR VOICES TO MARCH ON WASHINGTON

*Continued from page 1*

- Secure funding for emergency generators for rural tribal clinics that often face storms, fires, and power outages.
- Protect and permanently fund the Special Diabetes Program for Indians (SDPI) grant. This funding supports diabetes prevention, education, and treatment.
- Request a federal study on how Indian Health Service funds are divided to make sure California receives its fair share based on its large Native population.



These four goals guided every conversation during the trip. CRIHB chose them because they directly affect patient care and the stability of tribal health programs across the state.

Cheyenne explained that sharing real stories helped bring these priorities to life. She said, “When we talked about what our patients go through, you could see people connect with what we were saying.”

Viola agreed. “I felt proud to talk about how SDPI helps our patients. We see the changes in their health every day. Sharing that felt important.”

### Meeting Leaders Face to Face

During their visit, they met with several lawmakers, including:

- Representative Juan Vargas
- Representative Judy Chu
- Staff from Representative Kevin Kiley’s office

They even met Representative Sharice Davids in the elevator. She is a former UFC fighter from Kansas who is now a strong voice for Native communities in Congress.

Some leaders understood the issues well. Others needed more background. But every conversation was meaningful. Cheyenne said, “I thought I would stay quiet, but once we started talking, I remembered that everyone there is just a person. We were all trying to help our communities.”



### Standing Together

One of the most powerful parts of the trip was being surrounded by so many Native people from across California. There were teams from small clinics, large clinics, rural areas, and coastal areas. Many wore beadwork, ribbon skirts, and medallions. It was a strong reminder that our communities are present, active, and united.

Viola said, “It was amazing to hear that other tribes are facing the same challenges. Even though we are far apart, our experiences are similar. It felt good to stand together and speak as one.”

Cheyenne added, “It felt good to be seen. We showed that Native voices matter.”

## What They Brought Home

Both returned feeling inspired and proud of the work they did. Cheyenne said, “People have a lot of respect for Chapa-De. Hearing that made me want to keep our voice strong and keep us involved.”

Viola added, “Hearing people say they love Chapa-De made me so proud. It reminded me why we work so hard for our patients.”

They also hope more staff members will be able to join future advocacy trips. The more voices we bring, the stronger our message becomes.

## Why This Matters

The programs Viola and Cheyenne spoke about affect real families every day. These services help patients get care before small problems become serious. They help clinics stay safe during outages. They help prevent diabetes and support healthy habits.

Thanks to CRIHB for organizing the trip, and thanks to Viola and Cheyenne for representing Chapa-De with pride, these stories reached national leaders who can help make real change.

## A Fond Farewell to Cheyenne

This trip marked a special moment for Cheyenne as she moves into a new role with the State of California. While we will miss her and her contributions to Chapa-De and this newsletter, we are incredibly proud of her and know she will continue advocating for Native people and communities in all the places her future takes her. Her passion for helping others will continue to make a difference, and we know she will always carry the heart of our community with her.

## DID YOU KNOW YOU CAN USE YOUR TRIBAL ID FOR TRAVEL?

*By Darla Clark*

If you have a big trip planned and you didn't get your Real ID from the DMV yet, or you lost your Real ID, you may still be able to make that trip using your tribal ID.

As many of you know, a Real ID became mandatory for air travel as of May 7, 2025. If you don't have a Real ID, you can also use a passport. What many people don't know is, if you don't have either of these forms of ID, a photo ID from a federally recognized tribe can also be used at airport security.

There is one other less desirable option for those who don't have a Real ID or a passport and still want to fly. Starting February 1, 2026, passengers without an acceptable form of ID can pay a \$45 fee to verify their identity using the TSA ConfirmID program. TSA urges all travelers who do not have a REAL ID to pay the \$45 fee online before traveling. For passengers who arrive at the airport without paying the fee, information about how to pay for the TSA ConfirmID option will be available at marked locations at or near the checkpoint in most airports. Travelers who undergo TSA ConfirmID processing at an airport should expect delays.

All of these options will help ensure that everyone, including Tribal citizens, can travel to their destination safely.

**For more information on REAL ID or security screening, please contact TSA through one of the following methods:**

- Visit [TSA.gov/real-id](https://www.tsa.gov/real-id)
- Text **275-872** (“AskTSA”) or click [@AskTSA](https://twitter.com/AskTSA)
- Call the TSA Contact Center at **(866) 289-9673** for automated or live assistance
- Email [www.tsa.gov/email](mailto:www.tsa.gov/email)



# THE MYSTERY OF THE DISAPPEARING PORCUPINES

By Sunie Wood

The Karuk people call them Kaschiip, the Lakota name for them is Pahin, and they are known as Dahsani in the Navajo Nation. The humble, prickly North American porcupine is native to the United States, Mexico, and Canada and they are in trouble. For mostly unknown reasons, they are disappearing from the Western United States and scientists and biologists are trying to find out why.

I grew up in Colfax, California in the 1960's and 1970's and we would occasionally see the slow-moving creatures on our ranch. I was curious about them.

"Don't worry," my dad explained to me, "they can't shoot their quills out like a lot of people think."

A couple of times our dogs came back with a nose full of sharp quills. They learned to leave them alone. I was reminiscing with my sister recently about childhood on our ranch and porcupines came up. Why don't we see porcupines anymore? That sparked this article.

Porcupettes, or baby porcupines, are born in the spring as an only child with over 30,000 soft quills that harden in a couple of days. Since porcupines are slow moving and vulnerable, their sharp quills are their only protection from predators. In the U.S., they are the second largest rodent after the beaver and are herbivores. They spend their mostly solitary life foraging for plants, roots, and tree bark.



Eating tree bark has been one reason for their decline. The timber industry and Forest Service considered them pests, claiming they were a threat to the pine forests of North America. Tens of thousands of porcupines have been killed across the United States often in bounty programs during the 1900's. People were encouraged to shoot them. Although state bounty programs had mostly ended by 1979, some states like Washington still provide traps to eradicate porcupines. In 2022, close to 450 of them were trapped in that state. They are not protected in any state and there seems to be a lack of concern about them.

I contacted the California Department of Fish and Wildlife and asked if they knew anything about the porcupine population. Krysten Kellum, Information Officer for the CDFW says porcupines will most likely be added to the species of special concern list this year. She stated at this time their staff does not have enough expertise to contribute to this article but she encourages people to report any sightings to CDFW's Porcupine Sighting Form: <https://wildlife.ca.gov/Conservation/Mammals/Porcupine/Sighting-Report>

These gentle creatures are spiritually and culturally significant to many Indigenous people. They often symbolized resilience, protection, and humility. Their quills have been used extensively by many different tribes to adorn clothing, baskets, and other items. The sharp, hollow quills are loosely attached in between hairs and shed naturally. They can also be humanely collected by throwing a blanket over the porcupine and then carefully removed from the fabric.

As with elk, salmon, and bison, it is often Indigenous people who lead the way to protect native species. Everything is connected creating ecosystems that have supported Native people for time immemorial building lifeways and culture. Emilio Tripp, wildlife manager and member of Karuk tribe of Humboldt and Siskiyou counties in Northern California, is working on a program to bring the porcupines back.

The tribe's vision is to support that recovery through thoughtful, culturally guided restoration efforts. This

includes exploring the possibility of reintroducing porcupines into suitable areas of Karuk ancestral lands by working with regions where they are still abundant. I asked Emilio if there is hope for the porcupine's recovery in this state. "There is still hope for porcupines in California" he said. "For the Karuk people, porcupines are culturally, spiritually, and ceremonially important, and that relationship gives us a responsibility to care for them. Just as Indigenous communities have remained resilient through hardship, we believe porcupines can also recover with time, attention, and care. By keeping porcupines in our thoughts, conversations, and actions, we help ensure they are not forgotten and that there is a path forward for their return." He has joined a group of people working with Dr. Tim Bean to figure out what might be going on.

Dr. Tim Bean, Associate Professor of the Biological Sciences lab at Cal-Poly San Luis Obispo has heard concerns from many tribes across California including Yurok, Karuk, Hupa, and Wiyot. He offered us this information from a scientific perspective:

'The very short story is that, anecdotally, wildlife biologists have been noticing and hearing from lots of people across California, and increasingly across the western United States, that porcupines aren't nearly as common as they used to be. Some thoughts about what might have caused this decline include: (1) "harassment" (i.e. targeted poisoning / other forms of killing) by timber companies and the Federal government; (2) rodenticides in the environment from cannabis grows; (3) recovering predator populations (mountain lions + fisher); (4) an unidentified disease (although we're starting to see hints that it might be raccoon ringworm); (5) changes in forest management practices (lots of clear-cutting in the 50's + 60's led to young forests that provided better habitat for porcupines, now with forests maturing there's less food available). Lots of hypotheses, but really, we just don't know! It's probably all of these things, and probably additional factors that we haven't thought of yet. There is a small working group recently established to start to work on this issue in California, and Emilio and I are both on that group. The real priorities are to (1) try to estimate and document what kind population declines have occurred; (2) assess the genetic relatedness and structure of porcupines across the state; and (3) consider reintroduction programs to support porcupine



recovery and try to identify what's been harming them in the first place.'

The porcupine decline may be related to a larger problem. California is a biodiversity hot spot, and yet the wild creatures and wild lands unique to the state are in trouble. Native species in California have declined by 20 percent, and over 600 California species are at risk of extinction. California has lost more than 1 million acres of natural area in the last twenty years.

The National Wildlife Federation says urban sprawl is a big part of the problem and 'being smart about growth means revitalizing existing cities and suburbs and making efficient use of land, rather than building in outlying farm fields and forests. It means making cities and suburbs affordable places to live, so that everyone can participate in and benefit from this revitalization.'

Current practices encourage development of raw land rather than creatively bringing new life to old, outdated infrastructure already built. Perhaps it's time to rethink the way we grow. And as the buffalo are roaming again across the plains, maybe porcupines can thrive again in the Western forests.

#### Sources:

- <https://www.hcn.org/articles/the-wests-vanishing-porcupines/>
- <https://www.nwf.org/~media/PDFs/Wildlife/EndangeredbySprawl.pdf>



## NATIVE AMERICAN BABY BASKETS

*By Cheyenne Mulder – For my Grandma Doria...thank you for sharing your strength and wisdom (and as Mama always says, your face, with me and Emberly).*

Native American traditions are rooted in various aspects that connect our people to one another: from food to songs and storytelling, honor for the Creator and respect for the land, Native peoples are bound together by the love, history and the customs we share. For Native tribes throughout California, and around the country for that matter, we are connected through oral tradition and art, both of which are uniquely displayed in the baskets woven for various purposes based on tribal necessity and custom.

When I was a little girl, I remember two or three beautifully crafted “baby baskets” (as I gingerly liked to call them) hung up on the wall in our family home. I remember seeing how intricately the fibers were woven together, enmeshed with threads of various colors gently detailing the hood of the cradle. At my young age, I was ignorant of the fact that I was so lucky to be in the presence of artifacts and historical relics that depicted a history deeply rooted in my family’s past.

My grandma was gifted these baskets from her grandmother (my great, great grandmother Mildred) as was traditionally passed along through family in our Washoe tribe. My grandma gave birth to her first baby when she was 16 years old, the day after Christmas in 1954 at the Placer County Hospital in Auburn, California. My grandma says the day she brought my Auntie home from the hospital, her baby basket was waiting for her unlaced on her bed, ready to envelop her with warmth and her first dose of our Native Spirit. My grandma says she had put all six of her babies in these baskets; when I asked her when she stopped putting them in the baskets she laughed and said, “When your uncles could stand up and walk away in it no matter how tight I tied them!”

My uncles, aunties, and my Mama were all tied in these baskets that eventually were blessed down to hold me and both of my siblings. It brings tears to my eyes and a richness in my heart to know that I have been included in a tradition spanning back to the earliest generations of our people. Although this

is just a part of my story based on my memories, I recognize how much I still desire to learn about my Native past and practices, and greatly appreciate the sacrifice and strength associated with the stories of these baskets. To imagine the number of humble meals prepared, tears shed, happy and sorrowful times these baskets were present for, all which tell the story of my grandma’s life and past. Although I may never fully understand, I do know that I can carry her spirit forward and, in this way, maintain her legacy, much like these baskets do for our people.

As displayed in the artwork of our baskets, Native peoples will forever be “bound” through our rich history, in all of its beauty, trials, and hardships, with the never-ending determination to push forward in the face of adversity.

To the mothers who breathed life within us and sacrifice more than we may ever know,

To the Aunties who love us and raise us like their own,

To the mother figures who provide care and attention without obligation or remittance...

**From all of us at Chapa-De,  
Happy Mother’s Day!**

*Please enjoy this picture of my brother in one of our family baskets*



# WRAPPED IN TRADITION: CRADLEBOARDS, BABY BASKETS, AND AMAUTI'S

By Sunie Wood

Cradleboards are a traditional Native tool for securing and carrying an infant. They were commonly made from a wooden plank (hence the name) or from woven branches. They were then fitted with hide and/or blankets that could be laced to swaddle the baby in place securing their legs and arms. They were commonly shaped to add head protection. They were often padded on the inside with moss or other soft plant material, often with antiseptic qualities to keep baby's skin healthy. They could be carried on the mother's back like a backpack so her arms were free to do her chores or travel. They could also be propped against a tree or hung from a sturdy branch where babies could watch family activities. As horses entered the lives of many tribes, the cradleboards could be hung from the side of the animal or attached to a travois.

Cradleboards were widely used across the United States varying from tribe to tribe depending on tradition, lifestyle, and available materials for constructing them. A cradleboard for a Kiowa baby would look very different than one for a Navajo baby. Other tribes, like many

in California, placed newborns in woven baskets (baby baskets) and tribes living in Alaska commonly used an amauti (or pouch) sewn inside the hood of their warm fur parkas.

Cradleboards and baskets were commonly intricately decorated with quillwork and beadwork to reflect the love and specialness of a new life. They were labor intensive to make and were often a work of art. Cradleboards and baby baskets often stayed in families for years being handed down through

generations. Babies only stayed in them for up to a year so they generally were in good enough shape to pass on to other family members.

While our society has moved on to plastic car seats and mass-produced harness carriers, there is something endearing about preserving Native culture, about babies being bound in tradition.

There are Native artisans that carry on tradition and make cradleboards, baby baskets, and amauti's from simple to fully beaded and elaborate. Check with your tribe or online.



Kiowa cradleboard

PHOTO COURTESY OF THE GILCREASE MUSEUM



Winnebago cradleboard

PHOTO COURTESY OF WWW.PENNMUSEUM, IMAGE NUMBER: 146784



Navajo cradleboard

PHOTO BY NEETA LIND, VIA WIKIMEDIA COMMONS



## KNOWLEDGE IN HARVEST *By Viola Lopez*



As the seasons start to transition and our natural surroundings begin to flourish, you may be looking forward to gathering wild edible foods and plants. As you do, remember to take care and give thanks. When gathering sage for personal or spiritual use, for example, I was taught not to ever over harvest or take more than needed and to give thanks to our earth for providing these plants. We must respect and care for our harvesting areas for future generations. Our traditional elders hold knowledge of these lands, teaching us what manner the plants may be used for. Because there is commercial foraging that can be intended for profit, it does not always follow the respectful practices and manner we are taught.

If you are looking to gather for yourself, here are a few tips to consider: stay safe by knowing your surroundings and ensuring the area is okay for harvesting. Most importantly, have good intentions, speak to what you are taking and always offer your gratitude. I have included a simple recipe for tree tips syrup and sugar. This can be used for different things such as hot tea, mocktails, or to drizzle over a soft cheese or ice cream. You can also pair it with citrus for a fresh garnish.

### Tree Tip Syrup

- 2 cups of fresh spruce tips
- 1 cup raw or brown sugar
- 2 cups of water

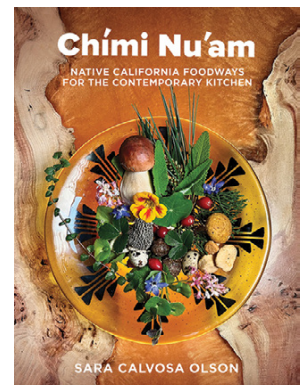
Start with 2:1 ratio of spring tips and unrefined sugar in jar so the oils from the tips can infuse the sugar. Put the jar in a sunny spot, leave it there until the end of summer, this process takes 3-6 months for the sugar.

After boiling and steeping the sugar with water, the resulting syrup will take on a delicate, earthy complexity.

Please make sure the region you harvest spruce tips are safe to consume.

Recipe is from the book *Chimi Nu'am* by Sara Calvosa Olson.

*Important Note: Before foraging or consuming anything from nature, take the time to learn from traditional knowledge that has been passed down, or seek guidance from trusted sources who hold this wisdom. Always carefully confirm that what you have gathered is correctly identified and safe before consuming it.*



# 4TH ANNUAL MMIP TRIBAL POLICY SUMMIT

## *Missing Murdered Indigenous People* By Sami Enos



Over the years, the movement has been known by several names, starting with Missing and Murdered Indigenous Women (MMIW), to Missing and Murdered Indigenous Relatives (MMIR), to Missing and Murdered Indigenous

People (MMIP). The symbol of the red or black handprint represents the silence and lack of attention given to missing or murdered Indigenous people.

May 5th is the National Day to honor, show our support, encourage education, and raise awareness of the ongoing crisis of MMIP. This day is in honor of Hannah Harris, a 21-year-old member of the Northern Cheyenne tribe who went missing in 2013 and was later found murdered. May 5th is Hannah's birthday.

Each February, an annual MMIP Tribal Policy Summit brings together families of MMIP, native and non-native agencies, legislators, and educators to gather, learn what is happening, identify what needs to happen, and find solutions to help our indigenous people.

February 3rd was the first day of the Summit this year, and on the agenda were a speech from California Assemblymember James Ramos (District 5), Tribal leaders, and a legislators' roundtable. Three different families shared their stories of MMIP. Milton "Yogi" McGarva, a Two-Spirit member of the Pit River Tribe, was murdered in Modoc County on March 9, 2020. Nicole Smith from the Manchester Band of Pomo Indians was shot while staying at her sister's home on the Manchester Rancheria on November 19, 2017; her case remains unsolved. Kadijah Britton from the Wailaki Valley Indian Tribe was forced into her ex-boyfriend's car at gunpoint in Covelo. She is still missing, and no arrest has been made.

The Yurok Tribal Court drone program was presented by Alana Wright, who assists with searching for missing people. Flights to Freedom, a 501(c)(3) organization, shared their work facilitating access to freedom for victims of trafficking. They showed a video created in partnership with the Placer County Sheriff's Office.

The organization works with pilots who donate their time, planes, and fuel to go anywhere needed to remove victims from the areas where they are being harmed.

California Assemblymember James Ramos (District 5) gave a speech reminding everyone that he has been in office for eight years. He spoke about the hard work and time it took to get the Feather Alert enacted. He asked that we continue to raise our voices and keep moving forward for the First People of California, the right to have victim services available to our communities, and the right to have proper policing so that when safety in California is discussed, we are not an afterthought.

That our people have a voice, but we must also have representation. We need more California First People in government. We can teach our allies in government, but it takes one of us to be in the legislature, to be at the table when they are talking about us. We need to make our Native voices resonate with them. He has four years remaining, and he questioned where that voice will come from for our people. We have allies, but no voice is stronger than that of our own people.

February 4th's agenda included California Attorney General Rob Bonta, a Youth Perspective to Solutions panel, and AB 134, the Tribal Police Peace Officers Program. Speakers included Janet Bill from the California Department of Justice, Office of Native American Affairs Director; Virginia Hedrick, CRIHB Executive Director; and Sonya Tetnowski, CEO of the Indian Health Center of Santa Clara Valley. The discussion focused on developing a Community Response Plan.

### Support & Resources:

- Strong Hearts Native Help Line **(844) 762-8483**
- National Runaway Safe Line **(800) 786-2929**
- National Human Trafficking Hotline **(888) 373-7888**
- National Domestic Violence Hotline **(800) 799-1233**
- California Victim Compensation Board:  
<https://tinyurl.com/mvwf8caj>
- When a Loved One Goes Missing: Resources for Families of Missing American Indian and Alaska Native Adults: <https://tinyurl.com/4k65yy6z>



# BABY DELIVERY SERVICES MADE EASIER IN GRASS VALLEY

By Darla Clark

We're excited to share some great news for growing families! Chapa-De has partnered with the Sierra Nevada Memorial Hospital to give our patients in Grass Valley a new option for where they can have their baby.

While delivery services have always been available at Sierra Nevada Memorial Hospital (SNMH), Chapa-De patients used to have to travel over an hour to Sacramento for delivery and certain care. Now, thanks to this new partnership, patients receiving prenatal care at Chapa-De Grass Valley can deliver their babies at SNMH right here in town if their pregnancy is low-risk.

Two kind and experienced doctors who care for pregnant women have joined the Chapa-De prenatal care team. This type of care is called obstetrics, or OB for short. Dr. Phillip Kintner and Dr. Erin MacDonald see patients for regular check-ups at Chapa-De Grass Valley and also help deliver babies at the hospital.

## Why This Is Good News

For many years, Chapa-De has had a robust partnership with Camelia Women's Health. This group of OBGYNs has helped ensure our patients have access to high-quality prenatal care and delivery services. However, this group is based south of Auburn and their doctors deliver at Mercy San Juan Hospital in Carmichael. This meant our Grass Valley patients had to go over an hour away for delivery or special care during the last part of their pregnancy.

We continue to partner with Camelia Women's Health for our Auburn patients and high-risk Grass Valley patients. Now, our partnership with Sierra Nevada Memorial Hospital allows our low-risk pregnancy Grass Valley patients to stay close to home and get the care they need. This means less time on the road and more time with family and friends nearby. Being in your own community can make the experience of having a baby more comfortable and more supported.

## A Hospital You Can Trust

Sierra Nevada Memorial Hospital is known for providing excellent care. It recently received an "A" grade for hospital safety from The Leapfrog Group, which means it meets high standards for patient safety.

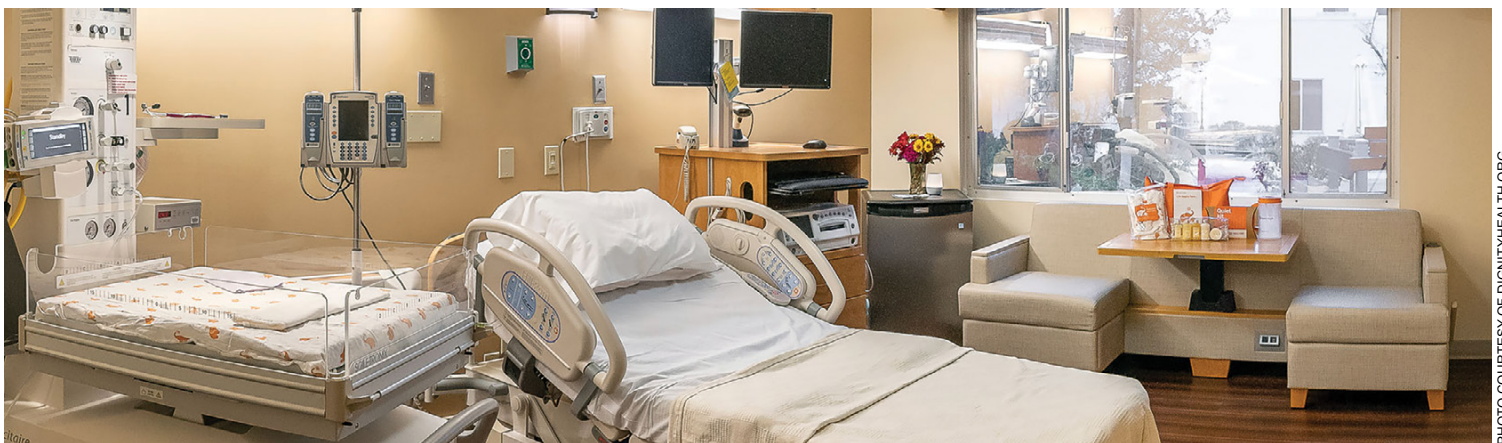
And here's even better news: If you have Medi-Cal, delivery at SNMH is covered through Partnership HealthPlan. This means more families can get great care without extra cost.

## Looking Ahead

This partnership means a lot for families in our community. Chapa-De patients can welcome their babies at SNMH, close to home and surrounded by support.

*We can't wait to celebrate many happy, healthy new beginnings right here in Grass Valley!*

**Source:** Leapfrog Safety Grade: [hospitalsafetygrade.org/h/sierra-nevada-memorial-hospital](https://hospitalsafetygrade.org/h/sierra-nevada-memorial-hospital)



Sierra Nevada Memorial Hospital Family Birth Center



# With Our Deepest Gratitude

*In recognition of Memorial Day, we express our deepest gratitude to all the service members who gave their lives in the armed forces. You shall never be forgotten.*

## DID YOU KNOW?! MEMORIAL DAY EDITION

*Pascal Cletus (Kiowa) is the most decorated AIAN service member. He served during World War II.*



PHOTO COURTESY OF MILITARYHALLOFHONOR.COM

*Ira Hayes (Pima) is one of the men in this famous photo of a flag being raised on the island of Iwo Jima during World War II.*



PHOTO BY JOE ROSENTHAL, ASSOCIATED PRESS

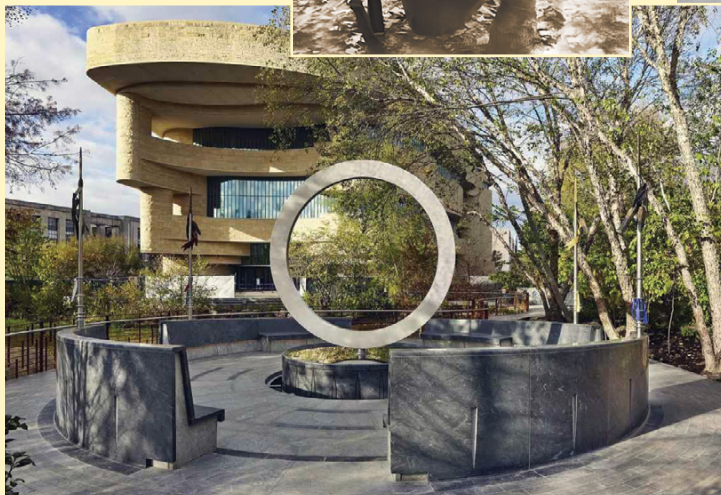


PHOTO BY ALAN KARCHNER/INNAVMI

*This memorial dedicated to American Indian veterans stands proudly in front of the National Museum of the American Indian in Washington, DC.*



PHOTO COURTESY OF WWW.ARMY.MIL

*Lori Piestewa (Hopi) was the first Native American women killed in combat while serving in the US military. She died on March 23, 2003 at age 23. She was a mother of two.*

Are you or a family member a veteran? Submit a photo to be recognized in our Veterans Day issue. Email [newsletter@chapa-de.org](mailto:newsletter@chapa-de.org)



# THE 43RD GATHERING OF NATIONS POWWOW – THE LAST DANCE

By Sami Enos

The Gathering of Nations Powwow concluded with this year's event on April 24–25, 2026. After 43 years, this year's gathering marked the end of a long tradition that attracted hundreds of thousands of attendees.

Gathering of Nations Limited (GONL) founded and directed by Derek Mathews along with his wife Dr. Lita Mathews, PHD and Melonie Mathews produces the Gathering of Nations Powwow and Miss Indian World Pageant (GONP).



The GONP started in 1983 at the University of Albuquerque in New Mexico. Derek Mathews and others in the community wanted to provide a gathering for Native people to come together each year to celebrate, honor and share culture and a place where singers and dancers could feel confident the competition would be fair to all.

Over the years, GONP grew in popularity. This year, the gathering expected to welcome over 105,000 attendees, including over 3,000 participants representing more than 500 tribes from US and Canada. Participants took part in singing, dancing, and drumming competitions, with the Miss Indian World Pageant closing out the celebration.

GONP also created a wonderful opportunity for attendees to learn about other tribes, traditions and foods. In addition to the competitions, the event also had a Teepee Village; Stage 49, which showcased traditional and contemporary artists from rock, blues, reggae, dance, and more; a Native American horse, regalia, and rider parade on Main Street; an indoor Indian Traders Market; a Native food court; and a car show.

This year's Powwow also joined the Route 66 Centennial Celebrations by hosting a variety of activities on the grounds in honor of the historic milestone.

Many people have said, "GONP has become more than a pow wow, it's an experience." The GONP experience does not end when you leave, but continues in your heart and mind and stays with you down the road to the next event.

There are several reasons why the gathering has come to an end. One major concern raised by Native community members involves Derek and Dr. Lita, the owners and operators of GONL. Many believe they are misappropriating Native culture by hosting the largest pow wow in America, if they are not Native themselves. Derek has never been able to show documentation proving his blood line to a tribe. Dr. Lita states she has roots to Picuris Pueblo but has also not provided proof of a blood connection to that tribe.

Another reason is questions about where the money is going. The Gathering of Nations Limited advertises donations and scholarships but is not open regarding the amounts given and who received the money. Additionally, the cost to be a vendor for food, art, or jewelry is \$900. There are also high costs for parking and for purchasing food and drinks, even though outside food and beverages are not allowed inside the event.



# CELEBRATIONS, GATHERINGS & EVENTS

## **Murdered and Missing Indigenous People Awareness Day – May 5, 2026**

Every year, there are marches, protests, bike rides, fundraisers, and more to raise awareness for the MMIP cause and fight against the injustice that's happening to Native people and their families every day. Join Chapa-De in wearing red on May 5th and find other ways to support the movement at <https://notournative daughters.org/>

## **Stanford Pow-Wow**

*May 8-10, 2026*

Eucalyptus Grove, Stanford, CA 94305  
<https://www.stanfordpowwow.com/>

## **44th Annual Yuba-Sutter Pow Wow**

*May 30-31, 2026*

2088 N. Beale Road, Marysville, CA

## **Honored Elders Day**

*June 6, 2026, 9 a.m. – 4 p.m.*

California State Indian Museum  
 2618 K Street, Sacramento, CA

Luncheon served to Native Elders. Dancers, artisans, Governor's Proclamation. Public is welcome – food available for purchase. Free event!  
<https://www.cihcfoundation.org/special-events>

## **Raymond LeBeau: Field(s) of View**

*March 7 – July 26 2026*

Maidu Museum & Historic Site  
 1970 Johnson Ranch Drive, Roseville, CA

Solo exhibition by local Native Pit River, Lakota, Cahuilla artist  
<https://newsfromnativecalifornia.com/event/raymond-lebeau-fields-of-view/>

# SUN SAFETY FOR EVERY SHADE

*By Tayloranne McLeran*

Many people believe that only individuals with light skin need sunscreen, but this is not true. Everyone's skin can be damaged by the sun, including people with darker skin tones. Darker skin contains more melanin, which offers some natural protection, but it does not block all of the sun's harmful UV rays.

UV rays can harm skin cells even if you rarely burn. Over time, this damage can lead to early aging, dark spots, and a higher risk of skin cancer. People with darker skin may not see the effects right away. This sometimes results in skin cancer being diagnosed later, which can make treatment more difficult.

Wearing sunscreen is a simple and effective way to stay safe outdoors. Dermatologists recommend using a sunscreen with SPF 30 or higher and reapplying every two hours. Whether you use a chemical, physical, or hybrid sunscreen, they all form a protective layer on your skin that helps absorb the sun's rays. In addition to absorbing the sun's rays, physical sunscreens also reflect them. Any of these options can effectively protect you from the sun when you choose a product that is broad spectrum, water resistant, and has an SPF 30 or higher. Protecting your skin today helps keep it healthy and strong in the future.

**For more guidance** on choosing the right sunscreen for you and your family, the American Academy of Dermatology is a trusted resource:  
<https://www.aad.org/media/stats-sunscreen>





**Chapa-De Indian Health**  
11670 Atwood Road  
Auburn, CA 95603

If you no longer want to receive this newsletter, email us at [Newsletter@chapa-de.org](mailto:Newsletter@chapa-de.org) or call (530) 887-2800 ext. 2924



**CHAPA-DE**  
INDIAN HEALTH

**Passionate People.  
Compassionate Care.**

**MAY 2026**

# CHAPA-DE *News*



**THANK YOU FOR READING CHAPA-DE NEWS**

This newsletter is intended to keep our patients informed of the latest Chapa-De news and information, offer tips and recipes for a healthy lifestyle, and feature Native American fact and fiction stories inclusive of all American Indian Tribes. Our goal is to create a publication that is educational and fun to read. If you have ideas for improvement or stories you would like us to feature, please contact us at [newsletter@chapa-de.org](mailto:newsletter@chapa-de.org).