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## NATIVE *oklahoma* MAGAZINE



**ADAM PROCTOR**  
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### NATIVE OKLAHOMA MAGAZINE | DECEMBER 2024

P.O. Box 1151 | Jenks, OK 74037 | 918.409.7252 | adam@nativeoklahoma.us

**PUBLISHER:** Adam Proctor, Cherokee/Shawnee/Creek

**EDITOR:** Jennifer Jalbert, Cherokee Nation

**MAGAZINE DESIGN:** Sally Edens with My Creative Pixel

**CONTRIBUTING WRITERS:** Jennifer Jalbert, Fus Yvhikv, Ryann Gordon, Brittany Harlow

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# Applications open for Leadership Native Oklahoma 2025

**Native Commerce News is sponsored by the American Indian Chamber of Commerce of Oklahoma (AICCO), dedicated to expanding Indian Country commerce across the globe.**

***Written By: Rachael Schuit***

(OKLAHOMA) Applications for Leadership Native Oklahoma (LNO) are officially open with the start of the 2025 class just four months away.

LNO has been taking place since 2016, and this year's 45 seats are highly coveted because of the unique opportunities to visit new tribes and engage in person with tribal leadership. A record 17 applications were received as soon as the application form opened.

Ayla Medrano is a graduate of the LNO class of 2018 and the Lead Coordinator for LNO 2025.

Medrano said this year's class will include a special opening for the first session in March.

"I will say that this will be one of the first times we will have over three tribes in one session," said Medrano.

"There will be a session, just a little sneak peek, where we will have more than one tribe in attendance hosting on one day so that is really exciting."

Medrano also said LNO 2025 will be unlike any other leadership program that exists because of its specific focus on incorporating Native ways into leadership style.

"We're also going to be really implementing our culture and language, as we are a Native people, into our leadership and how that corresponds with how we function working in two worlds, our Native world and non-Native world," Medrano said. "And, you know,

opening those doors for our leaders and for the ones coming up behind us so we can have that path of showing different styles of leadership.”

LNO is an opportunity for class participants to hear about each other’s initiatives and create new partnerships with one another through networking and camaraderie. Each class is diverse, consisting of tribal leaders past and present, mayors, tribal court officials, business leaders, and other professionals.

LNO participants also have an opportunity to tour unique tribal facilities and enjoy traditional lunches.

Additionally, AICCO will take new steps in 2025 to ensure that participation with LNO alumni is maintained and expanded as the new class gets underway.

“We are also going to start having an annual LNO alumni event every February and that will be for all past LNO alumni who have graduated to come together, reunite, and get those classes to mix and meet the 2018 class to the 2023 class to 2024,” said Medrano. “Then at their graduation when this new class will graduate in 2025 in August, after their graduation we will have a get together and celebration to celebrate them graduating which will then bring in the past alumni to meet this new graduating class.”

The deadline to apply to the LNO Class of 2025 is January 15, 2025.

Medrano encourages everyone who is interested to apply.

“It puts you in front of the tribal leaders of these nations and then the directors or the ones working in each of these different programs that are working with maybe the social services or working with the citizens, working to preserve language,” said Medrano. “They have this door of opportunity and ultimately you’re just shutting the door on yourself by not applying and not taking that chance to meet a great great group of people and just continually build themselves as a leader for Indian Country.”

Classes take place on the fourth Monday of each month starting in March and ending in July with a graduation ceremony and celebration in August.

If you’re interested in sponsoring LNO 2025 please email [chamber@aiccok.org](mailto:chamber@aiccok.org).

Learn more about the Leadership Native Oklahoma program and apply at <https://aiccok.org/leadership-native-oklahoma/>

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Aubrey Wahpekeche is a firecracker in a tiny package. She recently turned 10 and is celebrating by performing in the South Tulsa Children's Ballet production of "The Nutcracker". The South Tulsa Children's Ballet & Theatre is a 501(c)3 nonprofit that provides performance opportunities for Oklahoma-area dance students. I sat down with the pint-sized powerhouse for her first "formal" interview, and she was happy to share her story with me.

Her dream is to be an actor, and she is well on her way! After starring in her school play as the title character in "Little Red & The Riding Hoods" (a motorcycle gang) her mom started looking into musical theater auditions for kids. Not one to shy away from big roles, Aubrey auditioned for "The Nutcracker". With her background in ballet, tap, jazz, and lyrical dance, she is a natural for this type of performance.

As a little perfectionist, Aubrey wasn't thoroughly pleased with her audition since she was confined by tights, so she actually pulled the director aside and requested a do over. Her beautiful dance moves and advanced acrobatics experience solidified Aubrey's spot as one of the Russian Candy Canes in the famous ballet. Rehearsals started in September and are weekly through November, culminating in the public performances December 7th & 8th.

She has often placed in the top ten for her solos at the state level and national competitions and received several judges' choice awards as well. She's placed 1st many times and even received multiple calls to compete again, traveling to OKC and Tulsa every Spring to compete in regional competitions. Each summer Aubrey and her mom travel to Branson, MO, Arlington, TX, Galveston, TX and last summer Corpus Christi, TX to compete in dance. Summer 2025 she is already scheduled to compete in Wisconsin Dells, WI.

Aside from dancing, she also plays basketball and softball. Aubrey is a member of the Native American Elementary Education program through Stillwater Public Schools as well as a member of the Gifted and Talented class. And if that wasn't impressive enough, she's a baton twirler who will be performing in the Downtown Stillwater Christmas Parade!

She and I are both music lovers, so I asked her what she listens to while getting pumped for her auditions and performances. Aubrey's artist of choice? Olivia Rodrigo. Remember the name Aubrey Wahpekeche...she's going to be a star!



The Intertribal Agriculture Council (IAC) is a national nonprofit offering technical assistance to Native producers free of charge. IAC's Technical Assistance Network serves Tribes and Tribal producers by providing direct on-the-ground assistance with USDA program access and supplemental resource identification.



## MEET YOUR TECHNICAL ASSISTANCE (TA) SPECIALIST

### Jeff Caskey, *Eastern Oklahoma TA Specialist*

Jeff Caskey is a citizen of the Cherokee Nation, and has lived the majority of his life within the boundaries of the Chickasaw Nation. Jeff grew up working on ranches and dairies while showing livestock in 4H and FFA and now runs a small cow/calf operation near Tishomingo, OK, with his family. Being a Native producer, he has years of experience working with USDA and NRCS programs and opportunities.

Contact him at **(580) 371-7869** or [jeff@indianag.org](mailto:jeff@indianag.org).



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# Gold and Rush Are Not One Word



## SOUR SOFKEE #55

Written By: *Fus Yvhikv*

As Americans we have become so accustomed to the term “Gold Rush” that we believe it is one word, as in Goldrush. For us, the two words go together like salt and pepper, Sonny and Cher, or rigor and mortis. Indeed, when Americans hear the word gold, it is impossible for us not to think of rush. In traditional Indigenous societies that is not the case.

The first major gold rush in America was in 1829 at Dahlonega, GA deep in the heart of the Cherokee Nation. Tellingly, the city fathers bestowed the name Dahlonega on the city as it is the Cherokee word for “yellow” or “gold.”

When news inevitably spread of the riches to be found in the Georgia hills, thousands of people descended upon Dahlonega seeking their overnight fortunes. White gold prospectors illegally flooded into Cherokee Nation looking for the yellow metal in the creeks and rivers.

The hordes of illegal immigrants were so numerous that federal efforts to remove them proved fruitless. Georgia Governor George Gilmer saw an opportunity to steal Cherokee lands on behalf of the illegals, whose thirst for real estate was only exceeded by their lust for instant wealth.

In 1832, at Gov. Gilmer’s direction, the Georgia legislature voted to create ten new counties carved out of Cherokee Nation’s sovereign lands. The town of Tahlonega was created as the seat of Lumpkin County, one of the counties stolen from the Cherokees.

Adding insult to injury, in 1837 Georgia changed the town name to Dahlonega, the Cherokee word for yellow or gold. This not-so-subtle slap in the face to the Cherokee Nation was a reminder of who was now in charge. And who now ruled the roost, by hook or by crook.

But things soon got worse for the Cherokees due to the gold and the rush. Because of the abundance of gold in the area, the U.S. Treasury Department decided to build a branch of the U.S. Mint in Dahlonega in 1838.

This facilitated the ability of prospectors to trade their coveted gold deposits in exchange for hard currency. Currency engendered trade and commerce which in turn drove additional population growth. Tragically for the Cherokee, these twin forces led to further erosion of tribal sovereignty and lands.

Also, the gold and rush beginning in 1829 begat the Georgia Gold Land Lottery of 1832. The Georgia General Assembly authorized the lottery in 1831 to attract settlers and simultaneously to push Cherokee Nation out of Georgia. Ethnic cleansing of the Cherokees was an overt obsession of Georgia, formally documented as early as 1802 in the Georgia Compact.

As a result of the Gold Land Lottery of 1832, 133,000 persons competed in a lottery system for 35,000 forty-acre lots thought to contain deposits of gold. This resulted in a land loss of the Cherokee Nation of 1.5 million acres. The gold and the rush of 1829 presaged the federal Indian Removal Act of 1830 and the Cherokee Trail of Tears in 1838-39.

The phenomena of the frenzied rush to strip mine Mother Earth of her gilded stones did not exist prior to the arrival of the covetous colonials. We know this from the diaries of early settlers and reports of the federal Indian agents, among other sources.

These documents convey a cavalier attitude of Indigenous peoples towards Nature’s treasure. These firsthand accounts describe numerous instances of gleaming gold



adorning streams and creeks. The jewels lie in the open air, a bumper crop of wealth awaiting a scorched-earth harvest.

Yet that did not happen until the invasion of the enemy force. The Natives left the gold undisturbed except for limited uses for such things as jewelry, art, and ornamental works. Gold lying out in the open was as common a site as the hills, the trees, the abundant game, and the birds of the forest. These were the blessings of the Creator and were to be nurtured with the highest standards of stewardship.

The Indigenous orientation to gold, land, and nature stands in stark contrast to the practices and values of Western Civilization. Imagine a modern-day American going back in time and being beamed down into 15th century Cherokee Nation. That person would stumble across a rich vein of gold and, not believing his good fortune, immediately begin to feverishly gather as much treasure as he could carry.

The Natives would look at this person with great disbelief, their mouths agape, thinking this person must be sick and

diseased. By Native standards they are sick, diseased with greed, and oblivious to living in harmony with creation.

The disease of greed by the palefaces would strike all of Indian Country with Avian flu-like proportions. From coast to coast, Native peoples were dispossessed of their lands and lifeways due to the gold and the rush.

The California Gold Rush of 1849 near the Sacramento River, the Comstock Lode of Virginia City, NV in 1859, the Colorado Gold Rush at Cripple Creek in the 1850s, and the Black Hills Gold Rush in 1876 are among the most well-known and celebrated events in American history. Not reported is the concomitant dispossession of Native peoples and their forced alienation from their sacred sites.

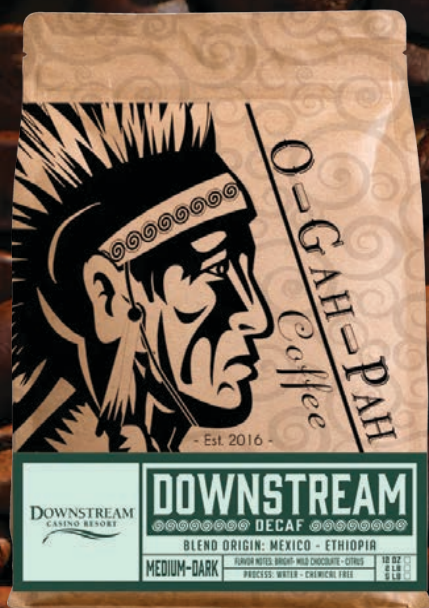
In each instance, Indigenous peoples knew there was plentiful gold in them thar hills. They saw no need to rape Mother Earth of her gilded treasure. They used the gold sparingly and gave prayerful thanks to the Creator for what little they took. For Natives peoples gold did not, and does not, equate to rush. For Indigenous peoples gold and rush are not one word.

# O-GAH-PAH

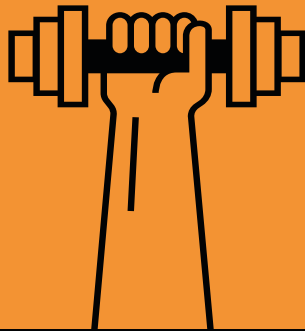
Many centuries ago the Quapaw Nation followed the Mississippi River into our traditional homeland in Arkansas. This is the Origin of the name "O-Gah-Pah" which can be translated as the "Downstream People".

For centuries the O-Gah-Pah (Quapaw) people lived in four large villages and many smaller communities along the Mississippi River and across modern-day Eastern Arkansas. The Quapaw people would annually plant and harvest crops and hunt buffalo according to the seasons. The Quapaw traded pottery, painted hides and other goods through an extensive trade route based along the rivers. The Quapaw people were particularly known for pottery, which was often painted; swirls being a distinctive pattern of the Quapaw people.

After removal, the Quapaw Nation came to reside in Northeastern Oklahoma, where we are still located today. The Quapaw Nation continues to take great care and pride in crafting everything we put our name on, including O-Gah-Pah Coffee.



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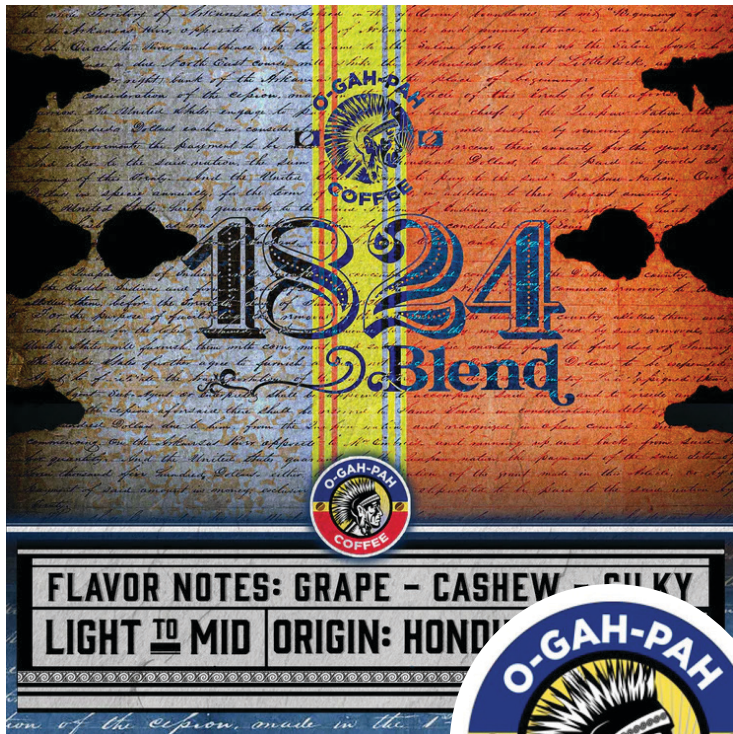
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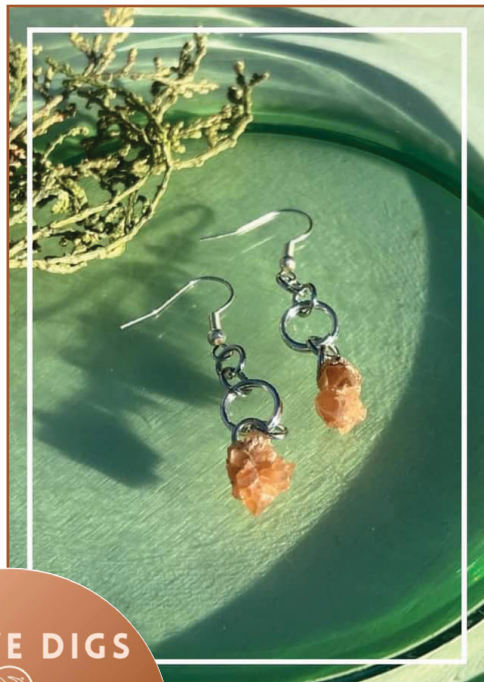


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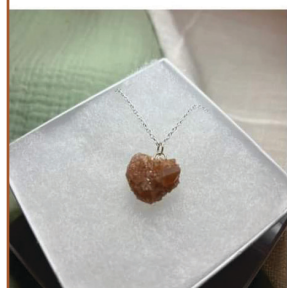
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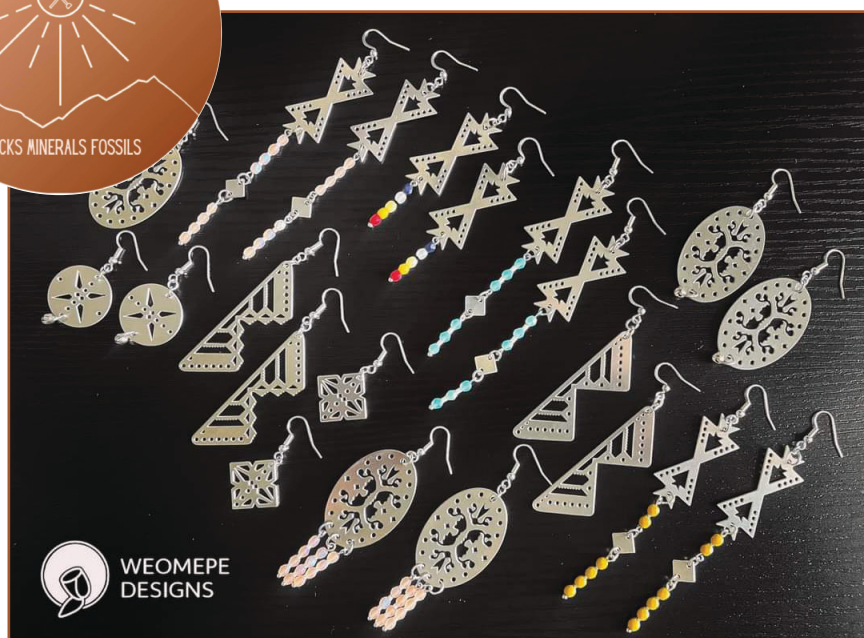
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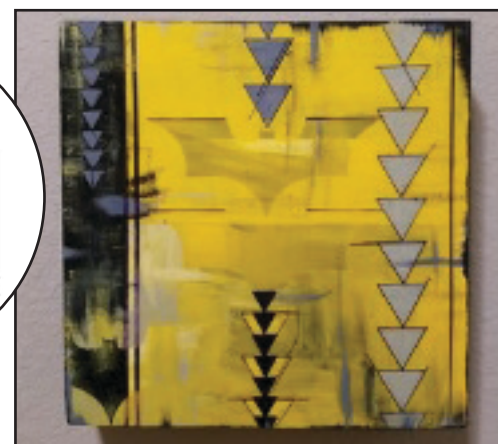
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KREATIVENATIVE



# Doctoral candidate researches Chickasaw food sovereignty

**Sierra Hampton. Photo provided**

**A**fter visiting the Māori in New Zealand, a University of California, Berkeley student has embarked on writing a dissertation about Chickasaw food sovereignty for her Ph.D. in environmental science, policy and management.

“I got into the Ph.D. program with this project in mind,” Sierra Hampton said. “This is what I am really passionate about.”

Hampton, a Chickasaw citizen, is from Valley Springs, California. The 32-year-old has a Bachelor of Arts in political science from UC, Berkeley, and a Master of Science in international development and management from Lund University, Sweden.

Hampton came up with the idea of highlighting traditional Chickasaw food production and meal preparation after visiting New Zealand for her master’s thesis.

“I was trying to look at how (Māori people) assert their right of self-determination,” Hampton said. “They would say, ‘We use the courts, international forums, public media, but at the end of the day, we just grow our own food on our own land.’”

The U.S. Food Sovereignty Alliance describes food sovereignty as the right of First American communities to have healthy and culturally appropriate food produced through ecologically sound, sustainable methods, as well as having the right to define their own food and agricultural systems.

“Food sovereignty is really essential to sovereignty as a people,” Hampton said. “It seeks to address issues like hunger, environmentally unsustainable food production, economic inequality and issues of social justice through political methods.”

Hampton’s dissertation relies heavily on Chickasaw people around the world taking food sovereignty into their own hands.



“I have spoken to 37 Chickasaw citizens so far,” Hampton said, and will continue this research through summer 2025. “We talk about different food related activities – if they hunt, fish, grow their own food, if they cook. We also talk about values. I want to know why those things are important to them.”

Hampton works directly with Chickasaw Nation departments specializing in food production, distribution and consumption for her research as well. She has leaned on Rhonda Sellers, an ecological resource coordinator for the Chickasaw Cultural Center in Sulphur, for help in better understanding Oklahoma’s ecosystem.

“Rhonda is an unbelievable wealth of knowledge,” Hampton said. “I come from California, so I don’t know a lot about native Oklahoma plants. She’s been my resource for education on Oklahoma horticulture.”

Hampton also credits Jennifer Bryant, Chickasaw Cultural Center Director of Horticulture, for her guidance through the research process.

Jennifer has been my point person in the Chickasaw Nation, my partner,” Hampton said. “She has helped me formulate questions, get in touch with citizens, and she comes to (the Chickasaw Nation) Institutional Review

Board meetings with me. None of this would be possible without her.”

Hampton has enjoyed visiting Oklahoma to discover the vast amount of food sovereignty resources already made available to Chickasaw citizens by the Chickasaw Nation.

“The Chickasaw Nation Horticulture Department maintains the spiral gardens at the (Chickasaw) Cultural Center, a space where they use sustainable management techniques, and community members learn about traditional and nontraditional crops, pollinators and medicinal plants,” Hampton said. “The Chickasaw Nation Fish and Wildlife Services started a program a little more than a year ago to issue hunting and fishing licenses to citizens at no charge to hunt within our territory. It’s really cool to see how these programs are developing in real time.”

Upon submission of her dissertation, Hampton is eager to reconstruct her research into an educational book for the public.

“I just hope people who are interested in our culture and who are interested in food will pick it up and read it,” Hampton said. “I want it to be something that Chickasaw citizens can inform themselves on, get excited about and really take pride in.”

Hampton also expects to develop her findings into a children’s book catered to First American children.

“My goal is to help Chickasaw youth really understand food sovereignty and envision themselves contributing to it,” Hampton said.

Hampton hopes to work directly with fluent Chickasaw speakers to create a Chikashshanompa’ (Chickasaw language) version of the children’s book as well as an English version with key Chickasaw words.

Hampton said she plans to have her books finished and ready for print by 2026. She said she thinks her research will shed light on the collective efforts of Chickasaw people to preserve self-governance through food sovereignty.

“Our Chickasaw people are enacting our food sovereignty,” Hampton said. “It’s no single activity or person but our people together building foundations and strategies for food sovereignty for today and future generations.”

To learn more, please contact Hampton at [sierrabonniemoon@gmail.com](mailto:sierrabonniemoon@gmail.com) or (510) 646-5402.

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918-396-1713 | [www.supernaws.com](http://www.supernaws.com)

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918-760-3237 | Facebook: @SouthwestNativeGoods

### **OKLAHOMA NATIVE ART & JEWELRY**

2204 Exchange Ave | Oklahoma  
City, OK 73108  
405-604-9800 | [www.oknativeart.com](http://www.oknativeart.com)

### **THE ART MARKET**

5014 S. Sheridan Rd | Tulsa, OK 74145  
918-664-0626 | [www.indianarttulsa.com](http://www.indianarttulsa.com)

### **TRIBES 131**

131 24th Ave NW | Norman, OK 73069  
405-329-4442 | [www.tribes131.com](http://www.tribes131.com)

### **CHA TULLIS GALLERY**

108 W. Main St. | Hominy, OK 74035  
918.885.4717 | [www.chatullis.com](http://www.chatullis.com)

### **NATIVE AMERICAN ART**

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### **SOUTHERN PLAINS INDIAN ART**

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580-699-2983 | [www.mitchelllearlboyiddleok.com](http://www.mitchelllearlboyiddleok.com)

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214 NW 2nd St. | Anadarko, OK 73005  
405-247-3486 | Facebook: Oklahoma  
Indian Arts & Crafts Co-Operative

### **AMERICAN INDIAN CULTURAL CENTER & MUSEUM**

900 N Broadway Ave |  
Oklahoma City, OK 73102  
405-239-5500 | [www.famok.org](http://www.famok.org)

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405-366-1667 | [www.jacobsonhouse.org](http://www.jacobsonhouse.org)

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Oklahoma City, OK 73102  
405-427-5228 | [www.redearth.org](http://www.redearth.org)

### **CITIZEN POTAWATOMI NATION CULTURAL HERITAGE CENTER**

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| Shawnee, OK 74801  
405-878-5830 | [www.potawatomiheritage.com](http://www.potawatomiheritage.com)

### **SEMINOLE NATION MUSEUM**

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Muskogee, OK 74401  
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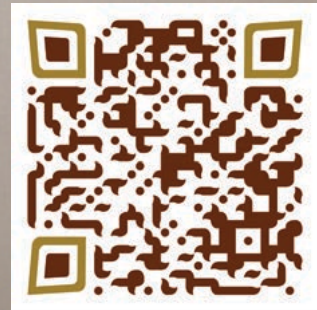
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NATIVE  
*oklahoma*  
MAGAZINE

## FCA 4LIFE PROFILE: JEREMY TIMS



**FELLOWSHIP OF  
CHRISTIAN  
ATHLETES**

**NAME:** JEREMY TIMS  
**HIGH SCHOOL:** TISHOMINGO HIGH SCHOOL  
**COLLEGE:** SOUTHEASTERN OKLAHOMA STATE UNIVERSITY  
**SPORTS PLAYED:** BASKETBALL  
**HOMETOWN:** TISHOMINGO, OK  
**FCA JOB:** AREA DIRECTOR-GREATER MOORE-NORMAN

**Favorite food:** Italian

**Favorite Walk-Up Song:** Eye of The Tiger- Rocky Soundtrack

**Favorite FCA Icebreaker:** "Ships & Sailors" cause it will get your heart rate up!

**Favorite Player:** Michael Jordan, his dominance attracted me to my love for basketball.

**Favorite Part of Being Leader On a Team:** it's an opportunity for me to add value to my teammates.

**Who Do You Look Up To:** My grandfather because he raised me and help me become the man I am today.

**Grown Up Job:** I would love to be a golf pro at a Country Club.

**What Is Your Favorite Part of Being a FCA Staff:** Engaging with Coaches on a daily basis because we are in the same season of life together.

**Who was my favorite Coach:** Jay Mauck at SOSU. He made me a better shooter and he encouraged me spiritually.

# Q AND A WITH JEREMY TIMS

**Tribal Affiliation:** Chickasaw

**Favorite Bible Verse:** "Whatever you do, do it enthusiastically, as something done for the Lord and not for men," Colossians 3:23, because it was the theme verse at my first FCA camp as a Huddle Leader.

**Nickname:** JT Money, came from my college teammates cause I could shoot the 3!

**Favorite part of FCA as a student:** Getting to serve as a huddle leader at an FCA Summer camp.

**Favorite part of running a FCA as a High School Huddle Leader:** Getting to provide a place for all athletes and students the opportunity to meet each other and to hear about Jesus.

### **Fellowship of Christian Athletes Information:**

#### **What are golf camps-**

Since 1954, the Fellowship of Christian Athletes has challenged athletes and coaches to impact the world for Jesus Christ. Camps are a time of “inspiration and perspiration” for athletes and coaches who want to reach their potential through comprehensive athletic, spiritual and leadership training.

I have joined in helping with Chickasaw and Choctaw golf camps during the month of June. I am allowed to help with golf instruction in group settings and on course

instruction. I am so honored to be able to share about Jesus and praying for all that attend! I handed out over 400 bibles during these camps love sharing about Jesus has done in my life with students, staff and coaches that are involved with tribal camps.

I also run FCA Golf camps in Tahlequah, Ok and Liberal, Ks! Those camps are FCA specific golf camps! They are listed in the FCACamps.org section in fca.org. If you are interested in attending or know of students that would, please let me know and we would love for them to come and join us during the summer camp season!

John Morris is currently serving with Oklahoma Fellowship of Christian Athletes in Cherokee, Adair and Delaware Counties and is supported financially by faith partners. If you are interested in more information on FCA or being a faith partner go to this link [www.my.fca.org/johnmorris](http://www.my.fca.org/johnmorris). John can be contacted through email: [johnmorris@fca.org](mailto:johnmorris@fca.org) or by cell number (785-760-1627).

## **NEW HIGHLIGHTS TO THE LIMITED EDITION SERIES**



Introducing the Manta Series crossbody and beauty bag. Two styles with a unique highlight representing the cultural attire of the Acoma Pueblo.

“The manta is a traditionally worn garment by the women of the Acoma Pueblo during cultural celebrations. A woven sash, is placed around the waist as an added highlight to the overall traditional look. These bags are an homage to the matriarchal beliefs of the Acoma Pueblo and a representation of the continued strength and endurance of our people.” - L. Aragon



**Manta Resilience Crossbody:** Cotton twill & canvas shell with black on gray Acoma Pottery print representing signature pottery patterns by designer Loren Aragon. Bag measures 8" X 8" X 2.5", with gunmetal hardware, dual internal pockets, quick access back-side pocket, water repellant black nylon lining, and adjustable/detachable, 55" strap.

**Manta Beauty Bag:** Constructed with a cotton twill shell featuring a signature design black on gray Acoma pottery print. Bags measure 8" X 9" X 2", with zipper closure, water repellant nylon lining, and 6" wrist strap.

A limited edition set of 20 bags in each style. Each numbered as they are sold. Released in batches of 10. First batch release: 4/15/2024

Visit [ACONAV.com](http://ACONAV.com) to shop the collection.



# Indigichic Holiday Pop-up Boutique

Indian Country's premier holiday pop-up shop is back! Indigichic is a keen boutique located in Tulsa with exclusive collections of contemporary Native American artists' work. Indigichic prides itself on providing an exceptional shopping experience that combines fashion and art. Their mission is to showcase the creativity and craftsmanship of Native American designers and provide a platform for their work to be seen and appreciated, especially during the holiday season.

Indigichic is curated by the founding members of the Native Fashion Arts Collective, Dr. Jessica Moore Harjo, Wilson Pipestem, Veronica Pipestem, and Alex Ponca Stock, whose vision was to create a space for Native artists and fashion entrepreneurs to showcase and sell their fashion arts in a retail environment that serves the Tulsa community and surrounding areas.





Indigichic first opened in Tulsa during the 2023-2024 Fall and Winter shopping season with the goal of using the boutique as a model to do additional pop-ups in the future and to explore the idea of a permanent expansion. Participating artists and designers are a core group of Native entrepreneurs residing in Oklahoma's Indian Country. Artists primarily represent the 39 tribes of Oklahoma.

Indigichic is located at 1306 E. 11th St (11th & Peoria, next to Southwest Trading Co) and is open Thursday - Sunday throughout the holiday season. From beaded jewelry and dresses to bath products and doggie bow ties, there is something for everyone on your shopping list!

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The Sky-Eagle Collection is more than just a fashion brand, it is a celebration of Native American culture and a testament to the resilience of the human spirit. The brand was founded with Yanti, his wife, muse, premier of the Fashion House, and they named the brand after their daughter. Together, they are building a legacy that honors their heritage and inspires others to follow their dreams.

[skyeaglecollection.com](http://skyeaglecollection.com)



# Sky-Eagle Collection



# RESORT LISTING

## **DOWNSTREAM CASINO RESORT**

69300 East Nee Road, Quapaw,  
OK 74363 | 1-888-DWNSTRM (396-7876)  
918-919-6000  
E: info@downstreamcasino.com  
www.downstream.com

## **BUFFALO RUN CASINO RESORT**

1366 N. Highway 69A, Miami, OK 74354  
Phone: 918-542-2900 | Fax: 918-542-2908  
GPS Address: 8414 S 580 Rd  
www.buffalorunhotel.com

## **INDIGO SKY CASINO**

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OK 74370  
1.888.992.SKY1 | www.indigoskycasino.com

## **GRAND LAKE CASINO & LODGE**

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| Event Center: 918.786.1974  
www.grandlakecasino.com

## **CHEROKEE CASINO WEST SILOAM SPRINGS**

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412 West Siloam Springs, OK 74338  
1.800.754.4111 (press 1, then 1) to RSVP  
www.cherokeecasino.com

## **CHEROKEE INN**

Cherokee Boulevard, Roland, OK  
74954 800.256.2338 | EXT: 205

## **HARD ROCK CASINO HOTEL RESORT**

777 West Cherokee Street, Catoosa,  
OK 74015 | 1.800.760.6700  
www.hardrockcasinotulsa.com

## **OSAGE CASINO HOTELS**

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www.osagecasinos.com/hotels  
Skiatook & Ponca City  
First Council Casino Hotel 12875  
North Highway 77, Newkirk, OK 74647  
(877) 7-CLANS-0 or (877) 725-2670  
www.firstcouncilcasinohotel.com

## **GRAND CASINO HOTEL RESORT**

777 Grand Casino Boulevard  
Shawnee, OK 74804  
Casino: (405) 964-7263  
Hotel: (405) 964-7777  
www.grandresortok.com

## **ARTESIAN HOTEL**

1001 W. 1st Street, Sulphur, OK 73086  
1.855.455.5255 | www.artesianhotel.com

## **RIVERWIND CASINO HOTEL**

1544 State Highway 9, Norman, OK 73072  
1-405-322-6000 | www.riverwind.com

## **CHOCTAW CASINO RESORT - DURANT**

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Tel: 1-580-920-0160 | Toll Free: 1-888-  
652-4628 | Fax: 1-580-931-2725  
E: hotel.shift@choctawcasinos.com

## **CHOCTAW CASINO HOTEL - POCOLA**

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Tel: 918-436-7761  
Toll Free: 1.800.590.5825  
Fax: 918.436.7723  
E: pocola.hotelmanagers@choctawcasinos.com

## **CHOCTAW CASINO RESORT - GRANT**

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E: nancy.hedrick@choctawcasinos.com

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www.winstarworldcasino.com

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www.apachecasinohotel.com

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1-877-849-3992  
www.comanchenationcasinos.com

## **RIVER SPIRIT CASINO RESORT**

8330 Riverside Pkwy, Tulsa, OK 74137  
918-299-8518 | www.riverspirittulsa.com

# Vegan Cook Extraordinaire

By Jennifer Jalbert



It's not often you cross paths with a vegetarian Native, much less a vegan one. I recently met Diana Landaverde, vegan cook extraordinaire, at an art market and we instantly clicked over our love of food

and the lack of options for those with food allergies or sensitivities. I love a good Indian taco (shout-out to Frybread Factory), but I mainly eat chicken and turkey instead of red meat and/or pork.



Diana (Eastern Band of the Cherokees) was adopted into a white family as a baby, so she never experienced traditional Native meals and cooking while growing up. Disliking much of the food she ate throughout her younger years inspired her to search for her ancestors' ways of preparing dishes. She also noticed a lack of alternatives at many Native events for vegetarians/vegans and those who are lactose intolerant and gluten-free, and it was extremely important for her to be able to replace the protein source with better ingredients.

Being a vegetarian since the mid-2000's, Diana decided to take matters into her own hands and start creating dishes that were both vegan-friendly AND delicious. After a lot of trial and error, delving into recipes and cookbooks, boiling her own peanuts, and talking to people with sensitivities to certain ingredients, Diana had a full menu of food that anyone could eat and enjoy. She also received her ServSafe certification and has since delighted taste buds with her food at multiple events from Missouri to Texas.

Always up for a challenge, Diana has crafted the perfect bean burger that can hold up to any bun! She lists vegan tamales with jackfruit and butternut squash soup among her favorite meals to create for friends and family. By



experimenting with various ingredients and modifying recipes, she's actually been able to customize a vegan Worcestershire and other specialty sauces. Diana can also whip up a vegan fruit cobbler, which is her favorite dessert. She loves being able to offer healthy meal options to her community.

Next on her list is perfecting (affordable) vegan cheeses and frybread!

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# Mahota

## CHICKASAW MAP II BLANKET

\$320

Originally painted on deerskin, The Chickasaw Map of 1723 is an important visual of Chickasaw history as it illustrates how the world was viewed by our ancestors. The map outlines in an artistic way, waterways, trade routes, and the relationships with other tribes at that time. Experiences and memory were depended on by the Chickasaw people who knew what lay beyond the southeast region, which was coveted by colonists who needed maps. The Chickasaw Map is credited to Fani' Minko' (Squirrel Leader or Squirrel King), a Chickasaw warrior and leader.

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Anadarko, OK | 405-247-9493

**CADDO NATION OF OKLAHOMA**

Hwys. 281 & 152 Intersection  
Binger, OK | 405-656-2344

**CHEROKEE NATION**

South of Tahlequah, Hwy. 62  
Tahlequah, OK | 918-453-5000

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**CHICKASAW NATION**

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529 N. 16th St., Durant, OK  
800-522-6170

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**ALL NATIONS. ONE MISSION.**

We invite you to "Come Grow With Us" this year as we continue to expand our programs, re-invigorate our local chapters, and provide more benefits to our members. Our goal is to **EDUCATE, EMPOWER** and **ENGAGE** the Native American business community. We look forward to having you join us as we make a difference in Indian Country! We are dedicated to working with all members of the community to advance the educational and economic opportunities for Native Americans throughout Oklahoma.