

APRIL 2025

# NATIVE *oklahoma* MAGAZINE



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# Mahota

## CHICKASAW MAP II BLANKET

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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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**NATIVE OKLAHOMA MAGAZINE:** is a monthly publication providing creative content within our Native communities. To be featured in our online store, contact Adam Proctor at editor@nativeoklahoma.us. For magazine and website advertising inquiries, contact Adam Proctor at adam@nativeoklahoma.us

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# CONTENTS

**N**ative Oklahoma Magazine is a publication not only for the visitor to Oklahoma, but also a resource for our Native community and neighbors. Every month, Native Oklahoma's award-winning writers showcase Native artists, chefs, traditional foods, culture, and fashion, as well as current events and powwows. Our issues include event calendars and lists of Native American attractions across Oklahoma. Native Oklahoma also includes a list of gaming venues, places to stay, and the location of tribal headquarters.



## ON THE COVER

By Tim Nevaquaya. Giclee's are available by special order and are \$100 a piece for 12x12 or 9x14 depending on the image. These are prints only at \$50 a piece. 10% off for our readers. Check out more art at [www.nativeoklahoma.us](http://www.nativeoklahoma.us)

### 6 | Citizen Potawatomi Nation: Preserving family history

The Citizen Potawatomi Nation's Cultural Heritage Center provides resources to keep the Tribe's history safe and accessible for generations to come.

### 8 | The Power of Proximity: Why Joining a Local Business Association Might Be the Smartest Move You Haven't Made Yet

You can pour all your energy into running your business, refining your product, and keeping your customers happy—but if you're operating in a silo, you're leaving growth on the table.

### 11 | The Children of Oklahoma City

I was struck by the reality that none of the Children were crying.

### 12 | Inflation Myths, Tariffs, and Stagflation: What to Know

Concerns about the effects of tariffs and the prospect of a slowing U.S. economy have once again brought the idea of stagflation to the table.

### 15 | Frybread Boys 49 at TO GOLF

"FORE!" Tarpalechee screams as he takes a mighty cut at his golf ball.

### 19 | Honoring Native American Military Service: Preserving Our Legacy Amid the Pentagon's DEI Purge

The recent removal of federal information about Native American service members during World War II is deeply disturbing to many of us.

### 22 | Supporting Rural Prosperity: The Urgent Need to Educate About the Value of Native CDFIs

BISMARCK, ND - The Native American Agriculture Fund (NAAF) aims to raise awareness about the vital role of Community Development Financial Institutions (CDFIs)

### 24 | Fellowship of Christian Athletes

Q and A with Macy McCrary

### 27 | Ethel Claiborne Dameron Lecture Series

"Who will sing my name? The story of the Monmouth Steamboat Tragedy" and the months leading up to the 1837 shipwreck on the Mississippi Saturday, April 12, 2025.

### 28 | Opinion: Who Do We Celebrate and Who Do We Erase?

The 2024 Presidential election outcome was significantly influenced by President Trump's promise to stop illegal immigration and deport undocumented immigrants.



# Citizen Potawatomi Nation: Preserving family history

## *Burnett family history*

The Citizen Potawatomi Nation's Cultural Heritage Center provides resources to keep the Tribe's history safe and accessible for generations to come. One key way the Nation does this is through the CHC's archives and video interviews. To highlight some of the archive's holdings, the *Hownikan* is featuring photographs and family history of every founding Citizen Potawatomi family. If interested in assisting preservation efforts by providing copies of Citizen Potawatomi family photographs, documents and more, and to schedule family interviews, please contact the CHC at 405-878-5830.

### Beginnings

The Burnett family has a long, rich history with the Potawatomi people. *Kaukima*, daughter of Potawatomi Chief *Nanaquiba* (Water Moccasin) and sister to Potawatomi Chief *Topinabee* (He Who Sits Quietly), married French fur trader William Burnett.

*Kaukima* and William had seven children: James, Abraham, John, Isaac, Jacob, Nancy and Rebecca.

In 1826, Abraham received three sections of land near Logansport, Indiana, and a community 13 miles west of it bears his name — Burnettsville.

Although Abraham never married, he would later adopt a younger cousin. *Nanweshmah* (He Prays With Plants) was born in Indiana near the Tippecanoe River in November 1812 to Chief *Shauquebe* and his wife, *Conezoquah*. Abraham Burnett was a cousin of *Conezoquah*. After *Conezoquah* and Chief *Shauquebe* passed away, Abraham Burnett adopted *Nanweshmah*.

*Nanweshmah* took his adopted father's name and became known as Abram Burnett.

### ABRAM BURNETT

#### Leadership

Following in his adopted father's footsteps, Abram studied at the Carey Mission in Fort Wayne, Indiana, and the Choctaw Academy in Kentucky. The skills Abram obtained while in school proved important in the trying years to come, and he worked as an interpreter for church and governmental purposes.

Burnett married a wealthy Potawatomi woman named *D'mooshkeekewawh*. English artist George Winter captured sketches of Potawatomi and kept written records on his experiences. He wrote, "She was an Indian woman of much personal attraction. She excited the admiration of white men as well as that of the Indians. ... Abram Burnett appeared always proud."

As more and more settlers wanted land in the Great Lakes region, Potawatomi and other Native American tribes lost most of their ancestral homelands. In 1830,

President Andrew Jackson signed the Indian Removal Act, granting the government authority to remove tribes west of the Mississippi.

Federal officials called a meeting with the Potawatomi in the fall of 1838, supposedly to get the Tribe and its leaders together. Instead, volunteer militia detained as many Potawatomi as possible, including Burnett. On Sept. 4, 1838, the Potawatomi began their forced removal, walking





660 miles from present-day Indiana to present-day Kansas known as the Trail of Death. More than 40 Tribal members perished on the journey, mostly women and children.

Because of Chief Burnett's background, he also served an interpreter on the Trail of Death, helping lend a voice to his people. Jesuit priest Benjamin Petit joined the Potawatomi on the removal and fell ill once arriving on the new reservation. Burnett took it upon himself to take Petit to the nearest Jesuit seminary in St. Louis to receive care. Fr. Petit was too weak to make the complete journey on horseback. Although he hoped to recover in St. Louis and return to Indiana, Petit passed away Feb. 10, 1839.

## Post removal

Adapting to the new lands in present-day Kansas proved difficult. The lack of provisions promised by the federal government hindered the Potawatomi tribe's ability to successfully settle on the new reservation. Many more perished, including Burnett's wife *D'mooshkeekewah* in 1842.

Burnett represented the Potawatomi in Washington, D.C., on numerous occasions, and on one trip, he met his second wife Mary Knofflock. They wed in 1843 and had six children: Joseph W., Mary J., Mary A., Catherine, Clara and Abraham Lincoln.

As Eastern woodland people, the prairie lacked many of the resources familiar to the Potawatomi. However, Burnett and others established successful businesses and took advantage of the Oregon Trail that cut through the Potawatomi Reservation. In 1848, he settled on what remains the highest elevation in Topeka, Kansas, and became a successful farmer and sold livestock.

According to Joseph Murphy's book *Potawatomi of the West: Origins of the Citizen Band*, Abram came to considerable prominence in Kansas. During this time, the community had several factions of Potawatomi with

varying views. He supported efforts to create a community-approved business committee. This ideal continues today with Tribal-member elected legislators and executive body members. While in Kansas, he also wrote and spoke on behalf of the Tribe, and Burnett's signature appears on the Treaty of 1846, Treaty of 1861 and Treaty of 1867.

## Mary Jane Burnett Pearce

Burnett passed in 1870. Afterward, Mary and the children relocated to present-day Oklahoma where the Burnett children carried on the family legacy of leadership and entrepreneurship.

Today, the site in southwest Topeka, Kansas, known as Burnett's Mound is marked by a tall, marble monument. CPN and the Shawnee (Kansas) County Parks and Recreation Department partnered to create three informational panels at the site to educate visitors about Burnett's leadership. Burnett's final resting place is on land west of Topeka's Skyline Park and his descendants have worked together to improve and maintain the site.

*If interested in assisting preservation efforts by providing copies of Citizen Potawatomi family photographs, documents and more, and to schedule family interviews, please contact the CHC at 405-878-5830. Schedule interviews online*

*at [portal.potawatomi.org](http://portal.potawatomi.org). Learn more about the Family Reunion Festival at [cpn.news/festival](http://cpn.news/festival), and find research resources online at [potawatomiheritage.com](http://potawatomiheritage.com).*





# The Power of Proximity:

## Why Joining a Local Business Association Might Be the Smartest Move You Haven't Made Yet



**Y**ou can pour all your energy into running your business, refining your product, and keeping your customers happy—but if you're operating in a silo, you're leaving growth on the table. That's where local business associations come in. These underappreciated networks are often dismissed as old-school or unnecessary, especially in the age of digital everything. But there's no substitute for showing up, in person or otherwise, within your local business community.

### **Exclusive Access to Industry Insights**

Staying informed isn't just about reading headlines; it's about hearing what's between the lines. When you're part of a business association, you get access to industry updates before they become common knowledge. Through monthly meetings, specialized newsletters, and in-depth sessions with guest speakers, you gain a front-row seat to emerging trends and shifts that could shape your next move.



## **Branded Giveaways That Stick**

When it comes to making an impression at networking events, few things beat a well-thought-out promotional giveaway. Branded merchandise like T-shirts, tote bags, or mugs not only increases your business's visibility but also keeps your logo in front of local customers and partners long after the event ends. To make the process simple, consider using an online platform offering printing for shirts, where you can create custom designs with pre-made templates, curated fonts, personal photos, and your own branding touches.

## **Increased Credibility and Trust**

In a crowded market, trust is currency—and association membership adds value to your brand. Being affiliated with a respected business group instantly signals that you're serious, invested, and part of something bigger than yourself. It's a trust-building tool that speaks volumes to both customers and partners, who often prefer working with businesses that demonstrate professionalism and community engagement. That logo added to your website or front door isn't just decoration; it's a credibility badge that sets you apart from the fly-by-night crowd.

## **Stronger Community Presence**

There's power in being seen—and business associations are often deeply woven into the fabric of the local community. These groups work closely with city officials, chambers of commerce, local media, and neighborhood nonprofits. That means when there's a public event, community initiative, or press opportunity, members are among the first invited to participate.

## **Networking Is a Muscle You Build**

Effective networking isn't about collecting business cards—it's about learning how to show up, listen well, and make genuine connections that hold weight over time. Whether you're walking into a room full of strangers or reconnecting with familiar faces, the way you

carry conversations and follow up afterward shapes how people remember you. Building strong networking skills means practicing the art of asking good questions, staying curious, and offering value without expecting anything in return.

## **Collaborative Marketing Opportunities**

Marketing on your own can be expensive and exhausting. Associations make it easier by offering shared platforms that amplify your message. Whether it's contributing to a group ad in a regional magazine, co-hosting a sponsored event, or getting featured in an email marketing campaign, you get access to advertising you might not be able to afford solo. It's a smarter way to get seen—leaning on the collective power of the group without watering down your own brand identity.

## **Mentorship and Peer Support**

There are things you can't Google your way through—and that's where mentorship becomes invaluable. Local associations put you in the same room with seasoned entrepreneurs, industry veterans, and even competitors who are willing to share what they've learned the hard way. These aren't transactional conversations; they're built on shared experience and mutual respect.

Joining a local business association isn't about adding another obligation to your calendar—it's about stepping into a network built to support your growth. It's where strategy meets spontaneity, where you can learn from others, shape policy, and tap into resources that don't come from a search engine. Whether you're a seasoned owner or just finding your footing, being part of a business community that shares your interests and amplifies your voice is more than smart—it's essential.

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# The Children of Oklahoma City

I was struck by the reality that none of the *Children were crying*.

As they came out - one by one - in the arms of survivors, parents and rescue workers, some blinked, some shivered, some simply peered out at those around them, but *none were crying*.

The striking image of the faces of the Children will be forever seared on the subconscious of America, and *none of the Children were crying*.

The little girl clutching her mother's chest, her tiny eyes forever widened, staring through the nothingness that she felt as the blood streamed down her forehead and cheeks, *was not crying*.

The small boy being rushed from the building in a wheelchair, legs incapable of responding to his inborn urge to flee such incredible noise and falling things and horror, *was not crying*.

America's Child - who came out cradled gently in the arms of a brave man with Fireman's hat #5 - was too young to have desired notoriety of any kind, yet became the symbol of all that is wrong and evil, *never even having the chance to cry*.

Shock and fear and disbelief and confusion often create a sandbox of emotions not normally conducive to adult



tears, but these are only Children, *yet none were crying*.

The Children of Oklahoma City are tomorrow's America, to be handed the burden of safeguarding all that is good and right and humane, but *the Children could not even cry*.

The chilling sobriety in the faces of those who may not yet know their ABC's - once Children of innocence and now beget of reality - should haunt each of us always.

*None of the Children were crying!*

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# Inflation Myths, Tariffs, and Stagflation: What to Know

By Steve Wyett  
BOK Financial

Concerns about the effects of tariffs and the prospect of a slowing U.S. economy have once again brought the idea of stagflation to the table.

The last time stagflation, defined as rising inflation combined with sluggish growth and rising unemployment, was widely discussed was in early 2022, as the U.S. dealt with the aftermath of the pandemic and the war in Ukraine. That scenario did not materialize, and growth remained strong in the following years.

Today, while the U.S. is not in a stagflation environment, recent data points to slower growth and persistent price pressures. Consumers and businesses, including tribal

members, are navigating uncertainty driven by interest rate shifts, labor market changes, and tariff policy developments.

Against this backdrop, several myths about inflation continue to circulate. Understanding what is true and what is not can help people make informed financial decisions.

## Myth 1: Falling inflation means falling prices

Year-over-year inflation has come down from its peak, but prices remain high in stores and restaurants. This is especially true for low-income earners who do not have savings or assets to absorb rising costs for essentials like rent and car insurance.



When economists say inflation is improving, they mean the rate of inflation is slowing. Prices are still rising, just not as quickly. For most households, that distinction offers little comfort.

### **Myth 2: Tariffs will make current inflation worse**

Although some tariffs, such as those on imports from Canada and Mexico, have been paused, others are in effect. A 10 percent tariff on imports from China is already active, and retaliatory tariffs are in place. More recently, a 25 percent tariff on cars, chips, and drug imports has been proposed.

A tariff is a tax on imported goods. In theory, this makes domestic alternatives more competitive. In practice, domestic producers may raise their prices to just below the tariff-adjusted import price, pushing costs up across the board.

While tariffs can contribute to inflation, the effect is not immediate. These impacts tend to appear over time, depending on how long tariffs remain in place. For now, consumers are unlikely to see dramatic price changes right away.

Tariffs do not drive economic growth. If they increase costs while slowing demand, they could contribute to stagflation risk.

### **Myth 3: The Fed controls prices**

The Federal Reserve sets the Federal Funds rate, which influences borrowing costs across the economy. But it does not control prices directly.

Lowering interest rates can encourage borrowing and spending. Raising rates can help reduce inflation. These effects are indirect and take time to work through the economy. In the current environment, the Fed is balancing competing signals. Slower growth supports easing rates, while inflation and tariffs argue for caution.

This policy uncertainty adds to market volatility and makes planning more difficult for both consumers and businesses.

### **Myth 4: Inflation affects everyone equally**

While inflation affects most people, its impact varies widely.

Homeowners with fixed-rate mortgages are largely insulated from rising housing costs. Renters, by contrast, often face regular increases without the benefit of building equity.

This disparity is especially relevant for tribal communities and lower-income households, where rental housing is more common and budgets are already stretched.

### **Navigating uncertainty**

Recent federal layoffs have raised concerns, but the broader job market is still relatively strong. Even so, changes in employment, trade policy, and interest rates are creating pressure on households and businesses.

For investors, this is a good time to check risk levels and make sure portfolios are balanced. Business owners may want to revisit costs, especially if they operate across borders and are exposed to tariffs or currency shifts.

These factors are all connected. If inflation stays high, the Fed may hold off on cutting interest rates. That means borrowing costs could stay higher for longer, affecting spending, investing, and planning.

### **Final thoughts**

For tribal members and others navigating today's economic environment, separating fact from fiction is essential. The road ahead may include challenges, but it could also lead to a more sustainable period of growth. Staying informed and focused on long-term goals remains the most effective strategy.







# Frybread Boys 49 at TO GOLF



## SOUR SOFKEE #63

Written By: Fus Yvhikv

“FORE!” Tarpalechee screams as he takes a mighty cut at his golf ball. With his short alligator arms, he choked up on the club past the grip and onto the metal shaft. As he swings downward, his sweaty hands cause him to lose his grasp. The club flies swiftly through the air twirling sideways like the rotating blades of a helicopter. The spinning club brushes Yahola’s hair, giving him a temporary flattop.

As the menacing club flies through the driving range, patrons scream and hit the deck. The club smashes into the letter P of a neon sign that spells TOPGOLF. It now reads TO GOLF.

“Heyluh!” I scream at Tarp. “Whaddya think you’re doin?”

“I didn’t do that on purpose!” Tarp protests. “I lost control!”

“You and those alligator arms!” I say.

“Looks more like T. rex arms to me,” Fixico says laughing. “We should put him in Ripley’s Believe It or Not Circus. Could make some real toknawv. Just saying.”

“I’ll show you toknawv, Fix!” Tarp screams as he shakes his short-armed fist at Fixico.

“Cepan! You’re going to have to get closer,” Fixico taunts. “Fus, hold the este lopocke at eye level. That’ll make for a fair fight.”

“Why you!” Tarp says as he bullrushes Fixico.

Yahola intercepts Tarpalechee.

“Wikvs! You boys calm down! We have to apologize to these people before we get thrown out,” Yahola says.

Yahola is correct. We forgot about the offended patrons. People are staring at us with a mix of fear and anger. It was time to charm the spectators.

“Fix, we need you to calm the waters,” I say. “Work your magic.”

“Why me?” Fixico asks.

“Cause you got the charm,” I reply. “Think of it as snagging a crowd instead of another ‘Skin.’”

“I’m your man,” Fixico says.

Fixico turns to address the shocked crowd.

“Ladies and Gentlemen,” Fixico says. “We apologize for what just happened. My friend here with the T. rex arms is new at golfing.”

Fixico motions toward Tarpalechee. Tarp shoots Fixico a Clint Eastwood narrow eyed glare.

“And just to make everything right,” Fixico continues, “The next round is on my friend here, Fus!”

My chin drops to my chest. “Whut?!” I ask incredulously.

Fixico chortles.

THWACK! A Native woman delivers a hard slap to Tarpalechee’s chipmunk cheek. His eyebrows are raised, and his mouth forms a large “O”. Tarp slowly raises his arms and places his palms on his beefy cheeks. The woman stands face to face with Tarp. Her eyes are narrow, and her nostrils flare with each deep breath. I recognize her from a photo Tarp showed me.

“Nage’tē?” Tarp meekly asks the woman.

“What? What is right!” the woman replies. “As in ‘WHAT’ are you doing here?”

“Vne?”

“Yes you!” You lying sack of-“

“Why you so cvpakke?”

THWACK! The woman delivers another stinging slap. She has a posse of five stern looking Native women standing behind her. We avoid looking them in the eyes.

*Continued on next page*



"I'm mad because your lame, lying cvpo told me that you were volunteering at the soup kitchen!"

"I...uh...uh...ahem!"

"Spit it out, Tarp!" the woman commands.

"I, I, I was," Tarp stutters. "Yeah, that's it. I was headed to the soup kitchen when Fus called."

The posse of Native women fix their warrior stare on me. I take a step back.

"Don't throw me under the bus," I say.

"Yeah! Don't you be blaming your friend," the woman says as she shakes her head. "I'm not doing this! I'm not doing this!"

"Doing what?" Tarp asks.

"This! Rez Love! I'm not doing this anymore!" she declares as she spins on her heels. The Native women warriors stalk off with her.

"Don't leave! Please don't leave," Tarp pleads. His lower lip is quivering, and tears well up in his eyes.

"She was the love of my life," Tarp sobs sorrowfully.

"You've known her for two weeks!" I say.

As tears stream down his face, Tarp picks up a small Igloo cooler and a huge turkey leg. He takes a large bite of the turkey and strikes the Igloo cooler with the turkey leg. We hear the heartbeat of the Igloo cooler.

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

"Heyluh!" Yahola says. "He's going to sing a 49 song."

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

"Tawete! Here?" I ask. "Somebody stop him!"

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

Tarpalechee sings.

"Hey, hi, yo

Hey ah, hey ahhhhh

Way hay uh

Way hay ya

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

"There was a time you loved me, and I loved you too,

Oh baby, what did I do?

To make you dump me like an old cell phone,

Baby, baby, losing you make me moan,

Like when I wreck a rez car on loan,

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

We circle Tarp and begin to round dance. The Frybread Boys silently stare far off into the distance. I see Tarp's eyes glistening.

Hey, hi, waya heeeeyeee

Way hey uh,

Hi ya, hey ya

Way hey ya

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

My hair is still long, my eyes are brown,

My heart is broke, my eyes are down,

Now I have no one to make my frybread,

I guess this is what it means to be Red,

Tarp's lips are quivering. Perspiration breaks out on his forehead. A disobedient tear steams down his left cheek. Tarp bites down on his trembling lower lip.

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

Hey, hi, waya hiiiiiii

Way hay uh,

Hi ya, hey ya

Way hey ya

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

I will always love you till the day I die,

You mean the world to me, I'm not gonna lie,

On Tiger Mountain I'll stand up high above,

And sing to you my song of eternal love.

Ka-Boom! Ka-Boom! Ka-Boom! Ka-Boom!

On the final beat the turkey leg shatters. That's Rez Love for you.



# OKLAHOMA TRIBAL DIRECTORY

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580-588-2298

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RR 1, Box 72, Perkins, OK  
405-547-2402

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698 Grandview Drive, Kaw City, OK  
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**KIALEGEE TRIBAL TOWN**

623 East Hwy. 9, Wetumka, OK  
405-452-3262

**KICKAPOO TRIBE OF OKLAHOMA**

P.O. Box 70, McCloud, OK  
405-964-7053

**KIOWA INDIAN TRIBE OF OKLAHOMA**

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Carnegie, OK  
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**MIAMI TRIBE OF OKLAHOMA**

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**MODOC TRIBE OF OKLAHOMA**

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918-542-1190

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Okmulgee, OK  
800-482-1979

**OSAGE NATION**

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918-287-5555

**OTTAWA TRIBE OF OKLAHOMA**

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**OTOE-MISSOURIA TRIBE**

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877-692-6863

**PAWNEE NATION OF OKLAHOMA**

Pawnee, OK  
918-762-3621

**PEORIA TRIBE OF INDIANS OF OKLAHOMA**

118 S. Eight Tribes Trail, Miami, OK  
918-540-2535

**PONCA TRIBE**

20 White Eagle Drive,  
Ponca City, OK  
580-762-8104

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5681 S. 630 Rd., Quapaw, OK  
918-542-1853

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920883 S. Hwy 99, Stroud, OK  
918-968-3526

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P. O. Box 1498, Wewoka, OK  
405-257-7200

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23701 S 655 Road, Grove, OK  
918-542-6609

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918-542-2441

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# Honoring Native American Military Service: Preserving Our Legacy Amid the Pentagon's DEI Purge

*By Cherokee 411 staff*



**T**he recent removal of federal information about Native American service members during World War II is deeply disturbing to many of us. The Pentagon has erased content related to Ira Hayes, a Pima Marine and one of the iconic flag-raisers on Iwo Jima, and the legendary Navajo Code Talkers, whose unbreakable code was crucial to U.S. victories in the Pacific. This decision comes amid a broader purge of diversity, equity, and inclusion (DEI) content from military websites.

As Cherokee and Native American communities, we feel the sting of erasure. Our families have a long history of defending this country, despite our complex relationship with the U.S. government.

## **A Legacy of Service and Sacrifice**

Native Americans have served honorably in every major conflict since the Revolutionary War—over 200 years

*Continued on next page*



of dedication and sacrifice. Our People serve in the U.S. Armed Forces at a higher rate than any other ethnic or racial group in the nation. Military service is woven into our identity, reflecting our commitment to protecting our families, our communities, and our homeland.

One of the most significant contributions from Native Americans during World War II was the role of the Navajo Code Talkers. These brave men used the Diné language to develop an unbreakable code that proved pivotal in securing U.S. victories in the Pacific. During the invasion of Iwo Jima, Code Talkers sent over 800 coded messages without a single error. Their bravery and ingenuity saved countless lives and played a crucial role in the Allied victory.

The idea to use the Navajo language as a code came from a World War I veteran named Philip Johnston, who grew up on a Navajo reservation and was fluent in the language. He proposed that the complexity and tonal nature of the Navajo language would make it nearly impossible for the enemy to decode. In 1942, the Marine Corps approved the idea and recruited the first 29 Navajo Code Talkers, known as the “Original 29.” These men developed a code based on the Navajo language, incorporating unique terms and substitutions that made it even more secure.

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The Code Talkers memorized these terms and practiced relaying messages quickly and accurately. The result was a code that the Japanese never broke—a remarkable achievement given that Japan had cracked many other American codes during the war.

The Code Talkers saw some of the fiercest fighting of World War II, including at Guadalcanal, Iwo Jima, Saipan, and Okinawa. During the Battle of Iwo Jima, six Code Talkers worked tirelessly over a 48-hour period, sending more than 800 messages without a single error. Marine leadership credited them as being crucial to the victory, saying that the battle could not have been won without their efforts.

For decades after the war, the story of the Code Talkers remained classified, and they were not publicly recognized for their heroic efforts. It wasn't until 1968 that the military declassified the code and acknowledged their role. In 2001, President George W. Bush presented the original 29 Code Talkers with the Congressional Gold Medal, and subsequent Code Talkers received the Congressional Silver Medal.

### A Heartfelt Reflection

The erasure of this content is more than just a change on a webpage—it's a dismissal of the sacrifices of our People. This decision not only disrespects our warriors but can also harm the mental and emotional well-being of our communities. When our stories are erased, it sends a message that our sacrifices are not worthy of recognition.

Despite this, we will continue to honor our veterans and our ancestors who served with distinction and pride. We will keep telling their stories and sharing our truths. Our communities have always endured, and we will persevere through this as well. We encourage our community members to take care of their physical and spiritual well-being amid this distressing news.

### Standing Firm in Truth

As Indigenous Peoples, we have always overcome challenges to our identity and dignity. We have been warriors for generations, and we will continue to stand proud. The contributions of Native American service members will not be forgotten, no matter how hard some may try to erase them.

Let us continue to speak our truths and teach our children the stories of our warrior ancestors. We honor those who came before us and will pass their legacy on to future generations. Our commitment to service and our patriotism are unwavering, and our stories will endure—just as our People always have.



54<sup>TH</sup> ANNUAL

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# SUPPORTING RURAL PROSPERITY: THE URGENT NEED TO EDUCATE ABOUT THE VALUE OF NATIVE CDFIS

**B**ISMARCK, ND - The Native American Agriculture Fund (NAAF) aims to raise awareness about the vital role of Community Development Financial Institutions (CDFIs), particularly Native CDFIs, which are essential to fostering economic resilience and opportunity in America's rural and Tribal communities.

As we navigate the evolving economic landscape, it is essential to focus on strategies that stimulate growth and promote long-term stability. We aim to create an environment where innovation thrives, jobs are created, and businesses flourish in rural communities.

Recent executive actions propose changes that could affect the federal Community Development Financial Institutions Fund, a cornerstone for providing financial support to areas traditionally underserved by conventional banks. Understanding the impact of such changes is crucial for stakeholders across the nation.

Native CDFIs have been instrumental in delivering tailored financial solutions that respect the unique legal, cultural, and economic needs of Tribal and rural communities. Our own support for Native CDFIs has shown us that they help drive local economic development by providing access to necessary capital for small businesses, supporting affordable housing initiatives, and invigorating agricultural enterprises—thereby enhancing community resilience.



NAAF provided more than \$30 million in funding to 26 Native CDFIs, which has fueled a robust expansion in agriculture lending and infrastructure development over the past six years. This strategic investment opened tremendous opportunities for economic diversification in rural areas, improving the quality of life for all

residents, not just Tribal members. By continuing to support and expand these initiatives, we can unlock the full potential of rural communities, fostering sustainable growth and prosperity.

CDFIs have historically garnered substantial nonpartisan backing due to their profound impact on revitalizing local economies. Initial resistance from traditional financial institutions has largely dissipated as the benefits of collaborating with CDFIs have become evident. Many individuals who start with CDFIs ultimately transition to larger financial institutions as their financial capacities expand, highlighting the foundational role that CDFIs play in credit education, awareness, and rehabilitation. There is opportunity for CDFI collaboration to successfully deliver crucial financial services to millions of working families, thereby bolstering business growth and fostering economic empowerment and sustainability for all communities. In certain parts of the United States, it is estimated that up to 82% of Native American land is leased to non-Native producers. These leases play a crucial role in the production of food, fuel, and fiber, underscoring



the interconnectedness of Native and non-Native agricultural activities. Supporting Native CDFIs means advocating not only for Native prosperity but also for the broader rural economy, which relies on these lands and their water rights.

An exciting development in the financial landscape is the opportunity for Native CDFIs, Native banks and other lending institutions to partner with the Farm Credit System through the creation of Native Agriculture Financial Services (NAFS) to bring much needed capital access into Tribal and rural communities. This new entity is ideally positioned to enhance agricultural financing and contribute to an impactful solution that drives long-term economic growth development.

As changes in federal support are considered, it is important for policymakers, business leaders, and community members to be informed about the indispensable role that CDFIs play. By raising awareness, we can ensure that the conversation around these financial institutions is informed and constructive.

NAAF remains committed to educating and empowering communities to recognize the value of Native CDFIs. Their sustainability is pivotal to advancing economic growth, both in rural regions and across the broader American landscape.

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The Pueblo of Acoma is home to designer Loren Aragon. It is one of 19 thriving Pueblo communities, located in New Mexico, and is considered to be one of the oldest continually inhabited civilizations in North America. The deep rooted history and rich cultural heritage of the Acoma people is the fueling factor for Aragon and has become the foundation for ACONAV designs.



## FCA 4LIFE PROFILE: MACY MCCRARY



**FELLOWSHIP OF  
CHRISTIAN  
ATHLETES**

# Q AND A

## WITH MACY MCCRARY:

**Tribal Affiliation:** Cherokee Nation

**Favorite Bible Verse:** John 4:19 "We love because he loved us first"

This verse has been a constant in my life because it always reminds me to love one another, and that we will ALWAYS be loved.

**Favorite food:** Stevens Special, it makes me happy.

**Favorite Player:** Allyson Felix. Felix always talks about her walk with the Lord and how important it is to believe in him and that he has a purpose for everyone. Along with talking about her journey with the Lord, Felix also advocates for the importance of mental health in women's sports.

**Favorite Part of Being Leader On a Team:** I loved being a leader on a team for many reasons. The most important one to me was that I was put into a position to always have the chance to encourage others.

**Who Do You Look Up:** My parents. They have been a constant in my life and have always been able to help me get through the toughest times. I desire to have the strength and the courage that the both of them have.

**NAME:** MACY MCCRARY

**HIGH SCHOOL:** TAHLEQUAH SEQUOYAH

**COLLEGE ATTENDING:** CONNERS STATE COLLEGE

**SPORTS PLAYED:** FAST PITCH/SLOW PITCH

**SOFTBALL, GOLF, POWERLIFTING**

**COLLEGE ATTENDING CONNERS STATE COLLEGE**

**HOMETOWN:** TAHLEQUAH OKLAHOMA



**Plans After Graduation:** I plan to attend Conners State College for nursing school. I would like to be able to help people in all aspects of their health.

**What Is Your Favorite Part of Being a Christian Athlete:** My favorite part of being a Christian Athlete is being able to lead those to a lifelong connection with the Lord.

**Who was my favorite Coaches:** my favorite coaches would be Coach Kaleb Harris and Coach Rusty Harris. Coach Kaleb Harris became my golf coach my junior year, and I haven't had the opportunity to play a sport that Coach Rusty Harris, but these two men came into my life and have given me a lifetime worth of knowledge, they have led me in the right direction for life, and I know I can always count on them to be there for me.

**Favorite part FCA:** My favorite part of FCA would have to be the monthly meetings hosted at school, it is amazing being able to get people together that all have the same passion for the Lord.

### **Fellowship of Christian Athletes-Sports and Culture:**

Sport & Culture: Every Means Every. This experience is designed to assist in pursuing our mission to lead every coach and athlete into a growing relationship with Jesus Christ and His church. This experience has been created by the field for the field. We hope that as you go through it, your ability to minister effectively in multi-ethnic and cross-cultural environments will improve and that you will be equipped to build diverse teams of staff and volunteers who better reflect the area you serve. We dive into God's Word and share stories from FCA teammates around the world as we explore the 5L Framework: Love, Listen, Learn, Lament and Leverage.

If you are interested in joining FCA or would like to volunteer or help support FCA, please let me know and I would love to share about ministry opportunity!

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 <https://my.fca.org/johnmorris>. John can be contacted through email: [johnmorris@fca.org](mailto:johnmorris@fca.org) or by cell number (785-760-1627).

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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





**Ethel Claiborne Dameron Lecture Series**  
**“Who Will Sing My Name? The Story of the Monmouth Steamboat Tragedy”**  
**and the Months Leading Up to the 1837 Shipwreck on the Mississippi**  
**Saturday, April 12, 2025**

**Port Allen** – The West Baton Rouge Historical Association in partnership with West Baton Rouge Museum will dedicate a historical marker on April 12 to memorialize the loss of up to 400 lives in a steamboat wreck on the Mississippi near Profit Island on October 31, 1837.

The steamboat *Monmouth*, headed upriver, was transporting 693 Muscogee-Creek Indians who were being forcibly removed under military escort to Oklahoma Indian Territory.

The day’s events will begin at the West Baton Rouge Museum on April 12 at 10 a.m., with a light breakfast, followed at 10:30 by two presentations comprising the 2025 Ethel Claiborne Dameron Lecture Series.

The speakers will be J.D. Colbert (Muscogee-Creek/Chickasaw) of Tulsa, Oklahoma, and Yvonne Lewis Day, an award-winning Baton Rouge researcher who has spent two decades studying the *Monmouth* tragedy. The title of Mr. Colbert’s talk is *Nene Estemerketv* (“The Trail of Suffering”).

Following the speakers, dedication ceremonies will be held at 12 noon at the historic marker site 10 miles from the Museum, at the intersection of North River Road and Section Road. A reception will be held immediately afterward at nearby historic St. Mark Baptist Church, 6025 Service Road. Parking for the marker dedication and the reception will be available at the church.

The first speaker, Colbert, will focus on events leading up to the Trail of Tears, which is the historical context in which the *Monmouth* disaster occurred. He is a member of the Mvskoke clan, Windclan, and a native of the Coweta tribal town. He is the author of a historic fiction thriller, *Between Two Fires – The Creek Murders and the Birth of the Oil Capital of the World*. He has been a columnist for several indigenous publications, has written many op-eds, and contributed numerous articles to a variety of publications. He has a long and successful career in the banking and finance industry, specializing in providing services to Native American tribes.

Day’s presentation, “Who Will Sing My Name?”, continues the storyline beginning a few months in advance of the wreck and includes a vivid account of the events and principal characters involved in the *Monmouth* wreck and its aftermath. Day, who is a nationally recognized expert in business communication, is a noted genealogist, historical researcher, and past president and program chair of both the Baton Rouge and Louisiana genealogical and historical societies. She has been a keynote speaker at several hundred state, national, and international conferences and has been a state and chapter officer in several lineage organizations, serving for a decade as chair of the American Indians committee.

The program is free and open to the public. It is part of the Ethel Claiborne Dameron Lecture Series, held annually in memory of the founder of the West Baton Rouge Historical Association and West Baton Rouge Museum.

The Museum is located at 845 N. Jefferson Avenue in Port Allen. For more information, call (225) 336-2422, or visit [www.WestBatonRougeMuseum.org](http://www.WestBatonRougeMuseum.org)



# Opinion: Who Do We Celebrate and Who Do We Erase?

By Theresa Hinman



***Choctaw soldiers in training in World War I for coded radio and telephone transmissions***

The 2024 Presidential election outcome was significantly influenced by President Trump's promise to stop illegal immigration and deport undocumented immigrants.

Following President Trump's Executive Order to dismantle DEI, aimed at fostering a colorblind, merit-based American-first culture, a controversial decision was made. The Pentagon deleted historical accounts from military websites, including those of American Indian code talkers, the first American Indian female soldier to die in combat, and Jackie Robinson's military record.

Although the content was eventually restored, the blame was placed on Artificial Intelligence as the supposed culprit. This incident raises critical questions: Who decides whom we celebrate? Who decides whom we erase? Who is making these determinations?

The American proverb, "As they are someday so shall we be," speaks to the inevitability of life, aging, and death." It prompts reflection on how American Indians, American women, and African Americans can honor their ancestors'

contributions to the United States if their sacrifices are erased by an AI program.

This leads to further appreciative inquiries: Who programmed the AI application to target specific ethnic and female narratives, aligning with the Trump Administration's stance?

If the goal is truly to be colorblind, does this mean only recognizing the color white? Is the objective to promote privileged assimilation, effectively a new subliminal form of deportation?

These questions highlight the complexities of striving for a merit-based society while ensuring that all historical contributions are recognized and valued.

As we navigate this digital age, it's crucial to examine who controls the narratives and ensure that technology serves to preserve, not erase, the diverse fundamental flag-loving American citizens who ensured our survival and the considerable contributions of our American Indian Code Talkers who enabled us to win both World Wars.





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## FIRELAKE GOLF COURSE

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www.firelakegolf.com  
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1-800-760-6700  
cherokee.golf@cnet.com  
18 Holes | Par 70 | 6635 Yards  
| Dress code | Bar/Grill | Pro-  
shop | Banquet room

## WINSTAR GOLF COURSE

Casino Ave., Thackerville, OK 73459  
1-800-622-6317 777  
27 Holes | 7,200 yards | Par 72 |  
Dress code | Bar/Grill | Pro-shop

## WINSTAR GOLF ACADEMY

Fountainhead Creek Golf Course  
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918-689-3209 | 18 Holes | Par 72 |  
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OK 74464 | 918-456-5100  
18 Holes | Par 70 | Dress  
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# RV LISTINGS

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918.283.8800, 20900 South 4200 Rd.  
Claremore, OK 74019, RV PADS | 400,  
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Picnic Area, Club House, Meeting Room

## PEORIA RIDGE GOLF

(918) 542-7676, www.peoriaridge.com  
10301 South 600 Road • Miami, OK  
74354, RV PADS | 18, AMPS | 72  
Accommodations: Restrooms | 6960, Showers,  
Wi-Fi, Picnic Area, Club House, Meeting Room

## FIRELAKE GOLF COURSE

(405) 275-4471, www.firelakegolf.com  
1901 S. Gordon Cooper Drive  
Shawnee, OK 74801, RV PADS | 18,  
AMPS | 72, Accommodations:  
Restrooms | 6595, Showers

## CHEROKEE HILLS GOLF COURSE

1.800.760.6700, cherokee.golf@cnet.com,  
770 West Cherokee Street Catoosa, OK 74015,  
RV PADS | 18, AMPS | 72, Accommodations:  
Restrooms | 6635, Showers, Wi-Fi, Picnic  
Area, Club House, Meeting Room

## WINSTAR GOLF COURSE

1-800-622-6317, 777 Casino Ave. Thackerville,  
OK 73459, RV PADS | 27, AMPS | 72,  
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OK 74426, RV PADS | 18, AMPS |  
72, Accommodations: Showers,  
Wi-Fi, Picnic Area, Club House

## CHEROKEE SPRINGS GOLF COURSE

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OK, RV PADS | 18, AMPS | 70  
Accommodations: Showers, Wi-Fi, Picnic Area



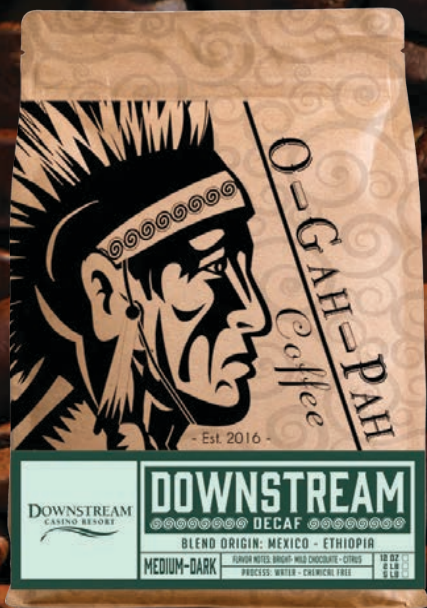


# O-GAH-PAH

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.







# RESORT LISTING

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

## **INDIGO SKY CASINO**

70220 East HWY 60, Wyandotte,  
OK 74370  
1.888.992.SKY1 | [www.indigoskycasino.com](http://www.indigoskycasino.com)

## **GRAND LAKE CASINO & LODGE**

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[www.grandlakecasino.com](http://www.grandlakecasino.com)

## **CHEROKEE CASINO WEST SILOAM SPRINGS**

1.800.754.4111 2416 Highway,  
412 West Siloam Springs, OK 74338  
1.800.754.4111 (press 1, then 1) to RSVP  
[www.cherokeecasino.com](http://www.cherokeecasino.com)

## **CHEROKEE INN**

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74954 800.256.2338 | EXT: 205

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## **OSAGE CASINO HOTELS**

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North Highway 77, Newkirk, OK 74647  
(877) 7-CLANS-0 or (877) 725-2670  
[www.firstcouncilcasinohotel.com](http://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](http://www.grandresortok.com)

## **ARTESIAN HOTEL**

1001 W. 1st Street, Sulphur, OK 73086  
1.855.455.5255 | [www.artesianhotel.com](http://www.artesianhotel.com)

## **RIVERWIND CASINO HOTEL**

1544 State Highway 9, Norman, OK 73072  
1-405-322-6000 | [www.riverwind.com](http://www.riverwind.com)

## **CHOCTAW CASINO RESORT - DURANT**

4216 S. Hwy 69/75, Durant, OK 74701  
Tel: 1-580-920-0160 | Toll Free: 1-888-  
652-4628 | Fax: 1-580-931-2725  
E: [hotel.shift@choctawcasinos.com](mailto:hotel.shift@choctawcasinos.com)

## **CHOCTAW CASINO HOTEL - POCOLA**

3400 Choctaw Road, Pocola, OK 74902  
Tel: 918-436-7761  
Toll Free: 1.800.590.5825  
Fax: 918.436.7723  
E: [pocola.hotelmanagers@choctawcasinos.com](mailto:pocola.hotelmanagers@choctawcasinos.com)

## **CHOCTAW CASINO RESORT - GRANT**

US Hwy 271, Grant, OK 74738 USA  
Tel: 580-317-8500 | Fax: 580-326-5171  
E: [nancy.hedrick@choctawcasinos.com](mailto:nancy.hedrick@choctawcasinos.com)

## **WINSTAR WORLD CASINO & RESORT**

777 Casino Ave, Thackerville, OK 73459  
1-800-622-6317  
[www.winstarworldcasino.com](http://www.winstarworldcasino.com)

## **WINSTAR WORLD CASINO HOTEL**

1-866-946-7787

## **THE INN AT WINSTAR**

21943 Anoatubby Way, Thackerville,  
OK 73459  
1-866-946-7787

## **APACHE CASINO HOTEL**

2315 East Gore Blvd., Lawton,  
OK 73501 580.248.5905  
[www.apachecasinohotel.com](http://www.apachecasinohotel.com)

## **COMANCHE RED RIVER CASINO**

196747 Hwy 36, Devol, OK  
1-877-849-3992  
[www.comanchenationcasinos.com](http://www.comanchenationcasinos.com)

## **RIVER SPIRIT CASINO RESORT**

8330 Riverside Pkwy, Tulsa, OK 74137  
918-299-8518 | [www.riverspirttulsa.com](http://www.riverspirttulsa.com)





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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.