

NOVEMBER 2025  
EDITION

# NATIVE

*oklahoma*

M A G A Z I N E



NATIVEOKLAHOMA.US



# Celebrate Native American Heritage Month at Choctaw Landing

## EXPERIENCE TRADITIONAL CHOCTAW DANCES, STICKBALL, BEAD ARTISANS AND MORE

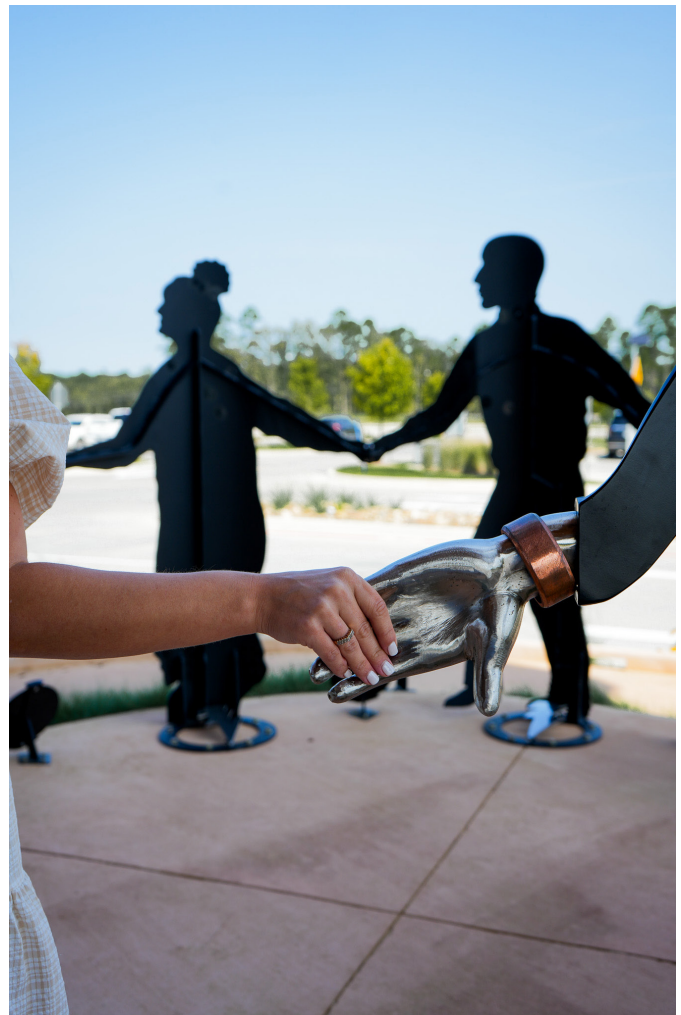
**H**oquatown, Okla. (October 29, 2025) – In honor of Native American Heritage Month, Choctaw Nation of Oklahoma is bringing Choctaw culture to life with a series of events at Choctaw Landing throughout November.

Take an Art Hike. Featuring 40 unique pieces of artwork from more than 20 incredibly talented Choctaw artists, the Art Hike is a self-guided tour that explores the inspiration behind each composition and the stories of the artists who created them, accessible via an interactive tool on your phone at <https://vimeo.com/957969024>.

Experience a Stickball Game. Watch a traditional Choctaw stickball demonstration outside on the grounds of Choctaw Landing. Part celebration, part ceremony, part physical test of endurance, stickball lives on as a unique and distinctive part of Southeastern Native culture.

Witness a Choctaw Bead Artisan Create. Watch a traditional Choctaw bead artisan at work at Choctaw Landing during a special demonstration. Beading is a tradition Choctaw people have carried forward over many generations.

Let's Dance, Dance, Dance. Experience traditional Choctaw dancers in action at Choctaw Landing during a special dance demonstration with





dancers of all ages. Through the years, Choctaw elders have passed along their knowledge to family members. Thanks to them, Choctaw dance is alive today and remains a significant part of Choctaw culture.

**Saturday, November 1**

Choctaw Landing Casino – 2-6 p.m. | Cultural Beadwork Booths

**Friday, November 7**

Cypress Lawn Stage – 2-4 p.m. | Choctaw Social Dance

Cypress Lawn Stage – 4-6 p.m. | Michael Roberts, Fancy Dance

Choctaw Landing Casino – 2-6 p.m. | Cultural Beadwork Booths

**Saturday, November 8**

Hotel Lawn – 1-3 p.m. | Stickball Demo

Cypress Lawn Stage – 2-4 p.m. | Social Dance

Choctaw Landing Casino – 2-6 p.m. | Cultural Beadwork Booths

**Friday, November 14**

Cypress Lawn Stage – 2-4 p.m. | Social Dance

**Saturday, November 15**

Cypress Lawn Stage – 3-6 p.m. | Southeast Remedy, Choctaw Musical Artists

Cypress Boardwalk – 1-5 p.m. | Cultural Booths Crafts, Beadwork & Choctaw Language

**Friday, November 21**

Hotel Lawn – 2-4 p.m. | Stickball Demo

**Saturday, November 22**

Cypress Boardwalk – 1-5 p.m. | Cultural Booths Crafts, Beadwork & Choctaw Language

**Friday, November 28**

Cypress Boardwalk – 1-5 p.m. | Choctaw History Educational Videos

Cypress Boardwalk – 1-5 p.m. | Cultural Booths Crafts, Beadwork & Choctaw Language

Cypress Lawn – 2-5 p.m. | The Stand Alones, Choctaw Musical Artists

**Saturday, November 29**

Cypress Boardwalk – 1-5 p.m. | Cultural Booths Crafts, Beadwork & Choctaw Language

Cypress Boardwalk – 1-5 p.m. | Choctaw History Educational Videos

Cypress Lawn – 2-5 p.m. | Jerry Tims, Choctaw Musical Artist



**CHOCTAW**  
**LANDING**  
**CASINO & RESORT**

*About Choctaw Landing:*

*Choctaw Landing, located 10 miles north of Broken Bow, reflects the natural beauty of Hochatown and is a 100-room resort with meeting rooms, a restaurant, a pool with 10 cabanas, and a casino with 600 slot machines and 10 table games. The resort also has an outdoor recreation venue with an amphitheater, beer garden, and food offerings. Additionally, a mercantile with gifts, groceries, deli, Starbucks, and a 24-pump fuel island is attached to the resort.*

**Choctaw Landing**  
**272 OK-259A**  
**Broken Bow, OK 74728**

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# CREDITS

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SUBSCRIBE: Complimentary issues of Native Oklahoma are available at Oklahoma Tribal welcome centers, travel plazas, and hotels throughout Indian Country. Subscribe to our free newsletter at [www.nativeoklahoma.us](http://www.nativeoklahoma.us)



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Native 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.

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# OPERATION EAGLE FEATHER: TRIBAL UNITY

**T**he Pawnee Nation of Oklahoma Râristîsârû' or Nasharo Council traveled to Perkins, Oklahoma to visit the Grey Snow Eagle House (GSEH), where they received 25 adult eagle feathers — a powerful message for tribes of Oklahoma that promotes unity.

September 24, 2025 – The Nasharo Council, or Râristîsârû', traveled to Perkins, Oklahoma to visit the Grey Snow Eagle House (GSEH), where they received 25 adult eagle feathers — a powerful message for tribes of Oklahoma that promotes unity.

During the visit to the GSEH, the Râristîsârû' was taken on a tour of the facility by Iowa Tribe Councilman Abraham Lincoln. The Grey Snow Eagle House (GSEH) is the first Native American-led eagle conservation facility.

After the tour, the Râristîsârû' was awarded 25 adult ariktahitu' (bald eagle feathers) by the GSEH through an initiative titled "Operation Feather Give."

Rîsâkitawi (Head Chief) Pat Leading Fox commented at the exchange, saying,

"You are really blessing us by giving us these (feathers). Like they said (Elders), they are alive, and they are special. I can feel it. They are going to bless our tribe because of what you have done here for us. In so doing, you're going to be blessed... that's what my prayer is for your tribe."





# Chickasaw Hall of Fame Nominations Now Accepted

**N**ominations are now being accepted for the 2026 class of the Chickasaw Hall of Fame.

Nominees may be Chickasaw citizens who are either living or deceased, but no current Chickasaw Nation employees or elected officials of the tribal government currently serving a term of office are eligible. Nominees must be enrolled citizens of the Chickasaw Nation. They are not required to reside in Oklahoma. Nominations may be submitted by anyone.

Nominees must have distinguished themselves in their business, profession, cultural activity, art or vocation, bringing honor to the Chickasaw people. Nominees may also have made an impact by making outstanding contributions to the Chickasaw Nation or society in general.

Inductees must commit to being present for the 2026 induction ceremony, and those who nominate citizens for posthumous induction must attend.

New inductees are honored with a plaque in the Chickasaw Nation Aaholiitobli' Honor Garden, a beautiful and serene monument dedicated to Chickasaw Hall of Fame members.

Located on the Chickasaw Cultural Center campus in Sulphur, Oklahoma, the honor garden is an original design inspired by the four directions and incorporating spiral symbols indicative of traditional Chickasaw culture.

To view current Chickasaw Hall of Fame members, visit the honor garden in person at the Chickasaw Cultural Center or online at [HOF.Chickasaw.net](http://HOF.Chickasaw.net).

**To submit a nomination, visit:  
[HOF.Chickasaw.net](http://HOF.Chickasaw.net). All nominations are  
due by Monday, Nov. 3.**

*Photo: Chickasaw Nation Governor Bill Anoatubby, left, and Lt. Governor Chris Anoatubby, right, with 2025 Chickasaw Hall of Fame inductees and their families. From left: Gina Brown, Lisa John, LaDonna Brown, Susan Woods, Molly Hansen, Brooke Hansen, Michael Hansen, Tobi Merritt Edwards Young, Michael Keith Crossley and Rena Bell Duncan.*



# Native Oklahoma Magazine

## with new Native Oklahoma News Show Feature

**N**ative Oklahoma News, a newly formed independent media outlet, is set to launch a groundbreaking news program this November 2025, delivering credible journalism relevant to all Native Americans in Oklahoma, regardless of tribal membership.

The organization continues to grow its audience, now reaching an average of 30,000 page views per month. Across web and social media platforms, Native Oklahoma News boasts a combined subscriber base of 65,000 followers.

In Okmulgee, KOKL (The Brew) serves as a cornerstone of local media, broadcasting on 1240 AM and 106.3 FM with a classic hits format from the '60s, '70s, and '80s. The station also offers community-focused programming, including:

- *Radio: A live call-in show weekdays from 9:00 AM to 10:00 AM, allowing listeners to buy, sell, and trade items.*
- *BREWtv Sports: Coverage of local high school sports events.*
- *Brewer's Briefing Podcast: A podcast discussing local news and events.*
- *Digital Marketing Solutions: Services helping local businesses enhance their online presence.*

With more than 500,000 Native Americans from 39 federally recognized tribes living in Oklahoma, Native Oklahoma News addresses a critical gap: while many tribes maintain individual outlets, no statewide program exists to unify and reflect the collective Native experience.

The program will feature:

- *Weekly 30-minute radio show distributed across digital platforms.*
- *Weekly impactful topics such as:*
- *Tribal & State political news*
- *Tribal Community social news*
- *Tribal Economic Development stories*
- *Local Tribal business feature stories*
- *Culture & Entertainment feature stories*
- *Content produced by Native journalists, ensuring authentic perspectives and inclusive storytelling.*

"Native Oklahoma News was created to give all Native people in Oklahoma—no matter their tribal affiliation—a trusted, unified source of news and analysis," said Founder Adam Proctor. "This is more than journalism—it's about reclaiming our narrative, promoting equity, and strengthening the awareness of Indigenous voices across Oklahoma and beyond."

Built on values of transparency, trust, credibility, inclusiveness, and respect, Native Oklahoma News empowers Native voices, protects the integrity of Native narratives, and showcases Oklahoma's diverse Native cultures on both state and global platforms.

To support the show or request your story to be featured, contact:

**Adam Proctor: Founder | Editor-in-Chief**

**918.409.7252, [adam@nativeoklahoma.us](mailto:adam@nativeoklahoma.us)**





# Expands Reach and Impact

*aired on KOKL (The Brew)-Okmulgee, OK*



## Our Values

Transparency • Trust • Credibility  
Inclusiveness • Respect

**Have a story to share? Contact us!**

*Adam Proctor, Founder | Editor-in-Chief | 918.409.7252 • [adam@nativeoklahoma.us](mailto:adam@nativeoklahoma.us)*

# Killing Two Stones with One Bird



Fus Yvhikv, Sour Sofkee #70

"Fus, you've got it stop this," Yahola says as I chomp on a tasty donut.

"Yeah, I know," I reply. "But it's so delicious!"

"Heyluh! I'm not talking about that. I'm talking about stopping this!" Yahola says pointing to a nearby TV.

I slurp on my coffee that is so strong it could put backbone into the most feckless politician. On the TV, there is a man at a podium addressing a throng of reporters. Above the man, there is a large banner that reads, "Two Stones Data Center Project".

"You've got to stop this, Fus," Yahola laments.

"Naget?" I say. "Turn it up."

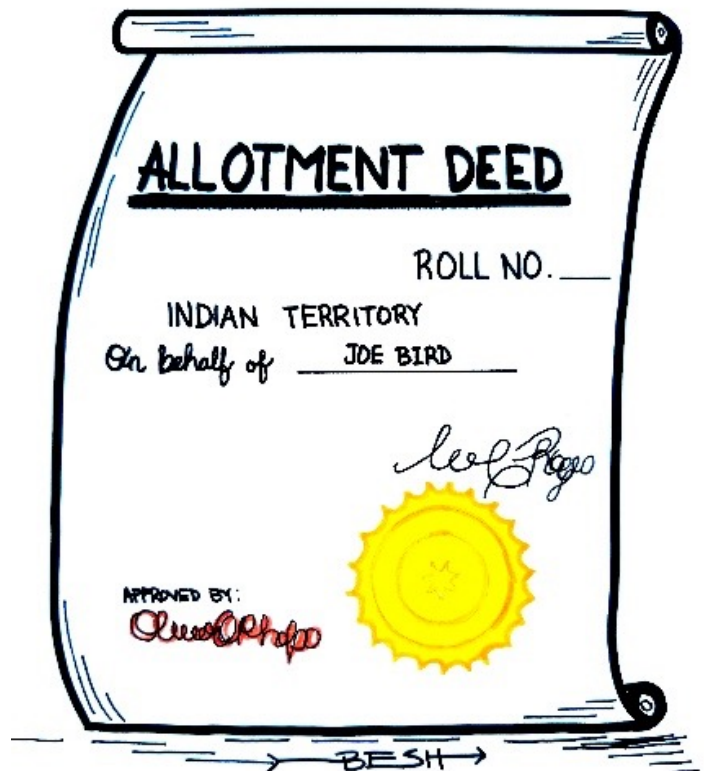
Yahola turns up the volume. A TV crawler identifies the man as the president of the local chamber of commerce.

"The Two Stones Project represents a major opportunity to attract investment, create quality jobs, and strengthen the economic foundation of our entire metro area," he says. "The \$5 billion, Two Stones project is designed to position our region as a competitive hub for advanced technology innovation. It will transform all of Northeast Oklahoma!"

The adoring crowd erupts into thunderous applause. You'd think Two Stones is the best thing to hit Oklahoma since the grand theft called The Land Run.

A Tulsa County Commissioner also glowingly praises the project and notes that Tulsa County had to compete with several other locations to land the coveted project. The county granted a 100% property tax exemption over the next 25 years.

"It's a small price to pay for this Crown Jewel of a project,"





the commissioner declares.

"You see what I mean, Fus," Yahola says. "You've got to stop this!"

"Why stop a \$5 billion project with all the jobs?"

"There's no jobs," Yahola replies. "Just stacks of computer servers and a bunch of Star Wars R2 D2 robots trolling around."

"Ha! Maybe we could break into the data center disguised as Storm Troopers and blow up the robots with our blaster rifles!"

"Fus, I'm serious! There's issues nobody's talking 'bout."

"Like what?"

"Like the immense amount of water this thirsty project will use. It's gonna drain our aquifer and our water bills will skyrocket."

"Yeah, my water bill was so high last month I had to put my wallet into the witness protection program."

"Not to mention electricity."

"Electricity?"

"Yes, these data centers suck up huge amounts of electricity. There won't be enough to go around. If we get another frigid winter like in 2021, we could all freeze to death."

"I remember that. It was colder than my ex-wife's divorce attorney!"

"And it's corporate welfare. We're giving away tax revenue for 25 years. And nobody knows who owns the data center. The identify of the owner is a secret more closely guarded than Col. Sanders' recipe. You've gotta research this and see if there's some way we can blow it up."

"Blow it up? You'd make a good Storm Trooper, Yahola," I reply. "Ok, I'll see what I can do. I'm not an attorney but I did stay in a Holiday Inn last night."

I arrive home and consult Hastains Creek allotment map. It shows the location of each of the original Creek allotments. I determine that Creek citizen Joe Bird was the original allottee of the land in question. Joe Bird received a deed to his 160 acres in 1901 when he was four years old.

At Tulsa Abstract Company I exam the abstract to the land. An abstract is a written chronology of all documents legally filed on a tract of land. In reviewing the documents I note there was an insider sale of the land between two of Tulsa's esteemed founding fathers back in 1907. However, there is no evidence of court approval of the sale, which was a legal necessity then for a fullblood minor such as Joe Bird.

"We can kill Two Stones with one Bird." I say reneketv ("speaking in an undertone").

Ten days later a Mvskoke attorney representing the

descendants of Joe Bird holds a press conference.

"We have today filed with the Office of the Tulsa County Clerk a Notice of Lis Pendens," the attorney states. "A Lis Pendens is a formal written notice of a pending lawsuit. We have discovered a defect in the chain of title. Specifically that the allotment of Joe Bird was illegally and wrongfully taken from him in 1907. We are taking legal action to return the allotment to its rightful owners, the descendants of Joe Bird."

Yahola calls me.

"You did it Fus! You killed Two Stones with one Bird! And the Bird family will finally get justice!"

I'm so overcome with gleeful emotion, I can't speak. Tears of joy stream down my face.

-Okis ci, Fus



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# Cherokee Nation stepping up to help as SNAP benefits set to be suspended

By Leah Smith  
Gaylord News

WASHINGTON – Families are beginning to worry about how they will put food on the table as SNAP benefits are set to run out of funds on Saturday.

"If it wasn't for my mom and dad, I don't know what we would do," said Ryen Littlefield, a mom of two.

In Oklahoma, nearly 700,000 people receive SNAP benefits, according to the Center on Budget and Policy Priorities. That equates to 17% of the state's population that will lose benefits for the month of November.

"My mom and dad both said that they're going to make sure that we eat," said Littlefield. If it wasn't for them, I don't know what I would do right now."

As families began making plans for the coming month, the Cherokee Nation on Wednesday declared a state of emergency. This will allow for Cherokee Nation Chief Chuck Hoskin Jr. to help tribal citizens and nonprofit food banks throughout the reservation.

According to the Center on Budget and Priority Policies, more than 66% of SNAP recipients in Oklahoma are in families with children, and more than 42% are working families.

"I have friends who work full time jobs and are still having to use EBT to help supplement to be able to feed their kids," said Littlefield. "It's just too much."

The federal SNAP spending reached \$99.8 billion in Fiscal Year 2024, according to the United States Department of Agriculture. This funding helped roughly 41.7 million Americans a month and averaged \$187.20 per participant per month.

"Seven hundred thousand people is a lot of people," said Oklahoma Sen. James Lankford. "That's a lot of folks. Supplemental nutrition is just that, supplemental. It doesn't take care of their whole month. It's not enough to be able to take care of a family for an entire month. But it does take care of some things that are pretty important."

Senators are currently working to find funds for the SNAP program, so these benefits do not run out. Lankford is helping colleagues with a bill that would reinstate these benefits, to ensure Oklahoma families can put food on their table.

"It's a lot of people, a lot of tribal members," said Lankford. "A lot of folks in the rural area that have a very difficult time, just financially and structurally. I am very concerned about it."

Senate Democrats presented a bill last night that would have funded SNAP benefits until the government shutdown was over. The bill failed to pass. Senate Republicans are requiring the government appropriations to be funded in every bill they vote "yes" on.

"We're not going to let them pick winners and losers," Senate Majority Leader John Thune said. "It's time to fund everybody."

Missouri Senator Josh Hawley introduced a bill that would fund SNAP benefits as well. Ten GOP senators, including Sen. Lankford, have signed onto this bill.

## IMPORTANT ANNOUNCEMENT

**Due to Federal  
Government Shutdown,  
SNAP Benefits  
Suspended Beginning  
November 1st**



*Oklahoma Human Services notice on Facebook of looming cutoff of SNAP benefits.*

"There is a bill in the works right now from Senator Hawley – a conservative Republican – that could ensure



SNAP is funded,” said Senate Minority Leader Chuck Schumer. “It has Republican and Democratic support. It’s a bill I’d happily support and vote for. And as soon as Leader Thune lets Senator Hawley put it on the floor, it will pass, plain and simple.”

According to a press release from the Cherokee Nation, they will include optional transitioning eligible SNAP recipients to the tribe’s Food Distribution Program,

“

*It’s a lot of people, a lot of tribal members. A lot of folks in the rural area that have a very difficult time, just financially and structurally. I am very concerned about it.*

”

\$44.5 million in payment to impacted Cherokee Nation citizens, \$1.25 million given to food banks and other food security organizations, and grant money to the tribe’s CCO-participating non-profits.

These benefits, available to eligible Cherokee Nation members, comes at a time when worries are high for many families.

“It makes me feel so much better knowing that option is there for so many people,” said Littlefield, a member of Cherokee Nation.

It’s not just Cherokee Nation that is helping their citizens out. Shawnee Tribe, Muscogee Nation, Comanche Nation, and many other tribes across the state are looking at ways to help their members out during these tough times.

“They’re trying to figure out, how do we take care of our members that are vulnerable right now,” said Sen. Lankford.

While tribal nations are doing their best to help in needed areas, food banks and other non-profit organizations are seeing a rise in foot traffic as benefits are suspended and families struggle to find food.

“I would expect there’ll be a rush on a lot of our food banks,” said Lankford. “We have really good ones in the state that do really incredible work. A lot of churches and nonprofits that’ll step up, a lot of families and communities that don’t try to find ways to be able to help.”

While food banks are managing, they cannot fully replace SNAP benefits for all who receive them. Some

food banks, such as The Mission Norman, are struggling to keep groceries in stock. The Mission has been closing early each day this week in order to have food available until deliveries arrive the next day.

“Our partner pantries are already seeing a 37% increase in people asking for help for the first time,” said Stacy Dykstra, Regional Food Bank of Oklahoma CEO. “SNAP is an amazing and effective first line of defense to ensure every family has the food they need on their tables.

“For every meal that the Regional Food Bank provides, SNAP provides nine. As food banks, we are being as deliberate and intentional as we can to find every food resource we can and deploy it in the most effective way possible,” she said.

As SNAP benefits are set to run out this weekend, many are reminding those in need to connect with their community to find help.

“Connect with their church, connect with food banks,” said Lankford. “Do what they can to be able to partner with people that are around them.”

If you are in need of resources, look for local food banks and non-profit organizations, or go to Hunger Free Oklahoma.

*Gaylord News is a reporting project of the University of Oklahoma Gaylord College of Journalism and Mass Communication. For more stories by Gaylord News go to [gaylordnews.net](http://gaylordnews.net).*

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# Denied at the Ballot Box

## *The Hidden History of Native American Disenfranchisement*

By Natasha Ishak

**A**fter Native Americans became U.S. citizens with the Indian Citizenship Act of 1924, the government allowed states to decide whether or not to guarantee them the vote. While the right to vote is supposedly guaranteed to all U.S. citizens under the law, minority populations remain disproportionately affected by discriminatory policies on the state level that challenge their ability to make it to the polls. This includes Native Americans.

Native Americans have a long history of fighting for their voting rights as U.S. citizens. Even after the passage of the Indian Citizenship Act in 1924, Indigenous people in the U.S. were not guaranteed the right to vote. In fact, discriminatory laws implemented by some state governments actively worked to suppress Native American voting rights for years.

So, Native Americans were often forced to fight for the right to vote state-by-state. The last state to guarantee Native American voting rights was Utah in 1962. However, even as Indigenous people won these victories, they still struggled against many of the same discriminatory practices that African Americans faced, such as poll taxes and literacy tests.

In 1965, the historic Voting Rights Act outlawed many discriminatory practices that denied U.S. citizens the ability to vote based on their race. And thanks to subsequent legislation in 1970, 1975, and 1982, their voting protections were further strengthened and empowered. But with the Voting Rights Act continuously weakened by Supreme Court rulings in the last few years, some voting protections may be diminished and will likely affect minority voters — like Native Americans — the most. Despite years of progress, certain laws at the local level still hinder accessibility for Native American voters, and their struggle to protect their rights as U.S. citizens continues to this day.

To understand the history of Native American voting rights in the U.S., it's important to examine what was going on before they became citizens.

The first Pilgrims arrived on what we now know as Cape Cod in 1620. But the New World that these Pilgrims had reached wasn't empty. It was a rich land inhabited by thriving and diverse tribes of Indigenous people. Before Christopher Columbus' arrival to the Americas in 1492, it's estimated that the area boasted up to 60 million Indigenous people. Just a little over a century later, that number had dropped to about 6 million. The colonization of North America, fueled by violence perpetrated by white settlers, wiped out scores of Native people. The spread of European diseases also played a role. The Native Americans who survived the onslaught of settler violence persisted in maintaining what little they had left. But in the 18th century, a growing movement among the settlers — who were living in colonies under the British Empire — sought to form their own independent nation. Ironically, the settler struggle for independence went hand-in-hand with their marginalization

of Native Americans. After the U.S. gained its independence, the government continued its expansion across America. By the time that the U.S. Constitution was ratified in 1788, the Native American population had largely been decimated.

When the United States was first founded, white men with property were the only ones allowed to vote. But by 1860, most white men — even those without property — were enfranchised. And following the abolition of slavery in 1865, Black men were granted the right to vote with the 15th Amendment five years later. Women's suffrage was added to the Constitution in 1920. But throughout all of these historic milestones, Native Americans remained left out as non-citizens — on purpose. Even



Photo Credit (Upper): California Native American Project

Photo Credit (Lower): Native American Images





Native Vote Project canvassers in Anaheim, California. (California Native Vote Project)  
 Native Americans attempting to register to vote in New Mexico in 1948. (Bettman Archive/Getty Images)

though Black Americans won citizenship with the 14th Amendment in 1868, the government specifically interpreted this law so that Indigenous people would be excluded.

"I am not yet prepared to pass a sweeping act of naturalization by which all the Indian savages, wild or tame, belonging to a tribal relation, are to become my fellow-citizens and go to the polls and vote with me," argued Michigan Senator Jacob Howard.

So, for a long time, Native Americans were left disenfranchised. Not only did this help the U.S. government as it seized more Native territory, but it also prevented Indigenous people from assembling any political power. In a sense, surviving tribes were made foreigners on their own land. And since they weren't considered U.S. citizens, Native Americans had basically no rights

*Women's suffrage was added to the Constitution in 1920. But throughout all of these historic milestones, Native Americans remained left out as non-citizens — on purpose.*

in the eyes of the U.S. government.

As Native Americans hung on to their disappearing lands and their endangered cultures, the U.S. government sought various ways to force the sur-

viving tribes away from their traditional way of life. Under President Andrew Jackson, who passed the harmful Indian Removal Act of 1830, the Choctaw, Seminole, Creek, Chickasaw, and Cherokee tribes east of the Mississippi River were forcefully removed from their territories and relocated to the

"Indian colonization zone" in California Native Vote Project canvassers in Anaheim, California. (California Native Vote Project) the West.

Up to 100,000 Indigenous people were forced to make this move, with some "bound in chains and marched double file" as they made the journey on foot. This brutal removal of Native Americans

from their homelands became known as the Trail of Tears. Some 15,000 people died along the way.

In 1887, the Dawes Act was passed, which provided for the dissolution of “Native American tribes as legal entities and the distribution of tribal lands.”

Throughout the following decades, Native Americans were forced to assimilate into the country’s white society. This included the formation of “assimilation” schools, where young Native Americans were forbidden from practicing their cultural traditions and forced to learn white customs.

These schools were meant, as Carlisle Indian School founder Richard Henry Pratt put it, to “kill the Indian in him, and save the man.” It was a way to further strip Indigenous nations of their identities and their rights.

In 1924, President Calvin Coolidge signed the Indian Citizenship Act, which granted Native Americans born in the United States the right to U.S. citizenship. But many saw this as a way to further assimilate Native Americans into white society and break up Indigenous nations. Furthermore, this act did not guarantee Native American voting rights — as the government allowed the states to decide whether to grant Indigenous people the vote or not. Since authorities in several states did not want Indigenous people voting, many Native Americans remained disenfranchised due to discriminative policies enacted by state governments.

In blatant violation of the Indian Citizenship Act, Colorado denied voting rights to Native Americans in 1937 by claiming that they weren’t really citizens. In Utah, Native Americans who lived on reservations weren’t technically considered “state residents” until 1956. And in Minnesota, voters were required to be “civilized” before they could go to the polls. As Native Americans fought for their voting rights for much of the 20th century, they slowly racked up victories — but they still weren’t able to vote in every state until 1962. And it wasn’t until the Voting Rights Act of 1965 that any laws that “deny or abridge the right of any citizen of the United States to vote on account of race or color” were finally outlawed for good. But even then, the piece of legislation appeared to mostly address the discrimination against African American voters. So some questioned whether it even applied to Native Americans. It took about 10 years before a civil rights commission report revealed cases of Native Americans being denied the right to vote. Finally, no one could deny this was a problem.

The long history of systemic discrimination against Native Americans has had lasting ramifications to this day. Studies show that Native Americans and Alaskan Natives still have the lowest voter turnout in the U.S., which partially stems from their low voter registration rates. This lack of civic participation among Native Americans is fueled by numerous barriers that still exist for Indigenous people, such as ID and address requirements for voter registration, voting roll purges,

and even a lack of resources to reach their designated polling sites. In June 2020, a report published by the Native American Rights Fund revealed the scope of ongoing voter suppression for Native American voters through witness testimony from more than 120 members of different tribes.

“That history had a chilling effect on electoral and civic participation,” said James Ramos, a member of the Serrano/Cahuilla tribe and the first Native American elected to the California State Assembly.

*These schools were meant, as Carlisle Indian School founder Richard Henry Pratt put it, to “kill the Indian in him, and save the man.” It was a way to further strip Indigenous nations of their identities and their rights.*

“That right to vote gives each person a say in how they will be governed, who will guide school districts and counties, a say in passing measures for parks, hospitals, roads, water lines, roads, libraries, and more. Voting also impacts how we and our families live.”

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MUSCOGEE (CREEK) NATION

# HAF PROGRAM



THE MUSCOGEE NATION  
DEPARTMENT OF HOUSING  
PO Box 297 | Okmulgee, OK 74447



The HAF Program is providing funding assistance for the following homeowner expenses:

- \* **Mortgage Assistance**  
(Must be delinquent)
- \* **Homeowner Utility Assistance**  
(Internet not included)
- \* **Homeowner Fees**  
(Homeowner Association,  
Cooperative Maintenance)
- \* **Property Taxes**
- \* **Homeowner Insurance**
- \* **Flood Insurance**

## ELIGIBILITY REQUIREMENTS

An “eligible household” is defined as a HAF household in which at least one or more individuals meets the following criteria:

- \* An enrolled member of the Muscogee (Creek) Nation
- \* Financial hardship due to a reduction in income or material increase in living expenses associated with the Corona Virus Pandemic that has created or increased a risk of mortgage delinquency of 30 days or more, mortgage default, foreclosure, loss of utilities or home energy services, or displacement of a homeowner; and
- \* Household income is below 100 percent of the area median or household income between 101 percent to 150 percent of the area median income as defined by HUD in accordance with U.S.C. 1437 a(b)(2) for purposes of the HAF; MCN, in its sole decision, can adjust the order in which applicants are served to ensure that not less than 60% of the funding made available is used from homeowners having incomes equal to or less than 100% of the area median income or equal to or less than 100% of the median income for the United States, whichever is greater.
- \* Dwelling must be homeowner’s primary place of residency.

- \* Eligible mortgages must be secured by an instrument of government or government sponsored entity or finance by a non-profit, bank, credit union or mortgage company that adheres to the widely accepted mortgage lending and mortgage servicing practices monitored by the Consumer Federal Protection Bureau. Seller financed transactions, rent-to-own transactions, and family-financed transactions are excluded.
- \* The homeowner must be ready, willing, and able to meet all obligations of participating in the program.
- \* Any applicant who is receiving or has already received other federal assistance may receive HAF program assistance so long as they are not duplicating or overlapping the same expenses.

**FOR ADDITIONAL INFORMATION OR QUESTIONS**  
**Call the HAF call center 918.549.2890**  
**Fax documents to 918.304.3256**

**APPLY ONLINE ON THE CAMPHOUSE PORTAL**  
**You can find the portal at [Muscogeenation.com](https://www.muscogeenation.com)**  
**Forgot your password?**  
**Call 918.549.2760 for IT assistance**

**T**aos Art Museum presents, The Native Fashion Renaissance: Art, Identity, and Heritage, in the Fechin Studio from November 11 to December 28, 2025. The exhibition is a multidisciplinary showcase of works by Sky-Eagle Collection's Dante Biss-Grayson, bringing together original oil paintings, groundbreaking fashion designs, and innovative holographic displays, creating a vibrant array of Indigenous creativity.

Biss-Grayson is from the Osage Nation, Eagle clan, and is a USAF veteran who served in Iraq, Kuwait, Afghanistan, and Italy, returning home after his many tours, struggling with PTSD. His art has served as a way to release and heal his trauma. In his work, he also creates space for cultural healing and dissent, as seen in his work that creates awareness around Missing and Murdered Indigenous Women, where he incorporates the signature red handprint that signifies solidarity with the movement.

Biss-Grayson started Sky-Eagle Collection with his wife, Yanti, with the vision of honoring, celebrating, and reclaiming Native American culture through fashion. His work blends traditional artistry with contemporary aesthetics, honoring heritage while creating a new path forward, continually redefining Native identity. His work is making waves. He organized UPLIFT: The Indigenous Fashion Renaissance, an event recently held in Santa Fe, a sold-out show whose runway featured fashions from his collection and other Indigenous designers. His collection traveled to New York for the inaugural Indigenous New York Fashion Week in September 2025, a landmark event featuring 25 Indigenous fashion designers, showcasing their collections and talents to a global audience. Both events highlighted the sovereignty, self-determination, and creative resilience seen in contemporary Native Fashion and are part of a new era of cultural reclamation where Native artists and designers are rightfully being seen and redefining Native identity on a global scale: The Native Fashion Renaissance.

This exciting Renaissance continues in Taos with this unique exhibition featuring a selection of oil paintings and digital collage, each exploring themes of resilience, beauty, and Native heritage. Drawing inspiration from Dante's Osage roots, military background, and the natural landscapes of Taos, these works create a visual narrative of strength and transformation and reveal the creative design process for the Sky-Eagle Collection. A cutting-edge holographic installation brings the exhibit to life, with animated projections of Sky-Eagle designs and artistic concepts, allowing visitors to experience the synergy between art and fashion in an immersive and futuristic way. Throughout the gallery, mannequins will be adorned in some of Sky-Eagle Collection's most iconic pieces. Collectively, these elements weave together a rich tapestry of Native history, culture, art, and fashion, honoring the past and boldly envisioning the future.

The public is invited to the exhibition reception on Saturday, November 15, from 1-4 p.m. in the Fechin Studio, 227 Paseo del Pueblo Norte, Taos, NM. The event kicks off at 1 p.m. with a spectacular, must-see fashion show of Sky-Eagle Collection's latest styles. Select fashions will be available for purchase at the pop-up shop during the reception.

## About Taos Art Museum:

Taos Art Museum is housed in the elegant historic home and studio designed and built by internationally renowned artist Nicolai Fechin for his family between 1927 and 1933. The buildings are a testament to his artistry, featuring intricate hand-carved doors, woodwork, and furniture that seamlessly fuse Russian, Hispanic, Native American, and Art Deco styles. The Museum presents special exhibitions of historical Taos art and contemporary shows by local artists. There are beautiful gardens to enjoy, and its Museum Store offers one-of-a-kind gifts crafted by local artisans.

### Visitor Information:

*Nov. - March*

**Open Tuesday - Sunday, 12:00 - 4:00 PM**

*April - Oct.*

**Tuesday - Sunday, 11:00 AM - 5:00 PM,**

**\$10 Adult**

**\$9 Senior/Military**

**\$6 Student**

*Admission is **free** for Taos Art Museum members*

*Taos County resident Admission **free** every Sunday.*

*There is **no charge** to visit the Fechin Studio or gardens.*

Tours are available upon request.

*For more information, please call (575) 758-2690 or visit [www.taosartmuseum.org](http://www.taosartmuseum.org).*

# Sky-Eagle Collection brings the **Native Fashion R**





Image Credit: Dante Biss-Grayson, *Vision II*, Digital collage giclee, 16 x 20." Photo courtesy of the artist.

**renaissance** to Taos Art Museum's Fechin Studio







# FOUR MOTHERS COLLECTIVE PRESENTS GROUP EXHIBITION, FROM THE HEART: EXPRESSIONS OF INDIGENOUS JOY

Presented by Four Mothers Collective, *From the Heart: Expressions of Indigenous Joy*, co-curated by Carly Treece and Jessi Sands, is a celebration of Indigenous resilience, connection, and the boundless power of joy. In a world that too often seeks to define Indigenous existence through struggle, this exhibition shifts the narrative, honoring joy as an act of resistance, a testament to survival, and a reclamation of self.

Through diverse artistic expressions, this exhibition explores how joy manifests in Indigenous lives: the deep-rooted connections to land and community, the influence of ancestral traditions, and the ways in which Indigenous peoples cultivate and sustain joy in today's climate.

Artists: Ray Shabi, Hope Adson, Faith Harjo, Leslie Bigaouette-Serrano, Mia Jones, Jessie Haase, Jaime Misenheimer, Carmen Richardville, Chelsea Hicks, D. Jill Parker, Cheyenna Morgan, Andrea Day, Okcate Smith McCommas, Santee Sioux McKay, Jennifer Wheeler Jalbert, Gale Postoak, Katherine Ashby, Victoria Tiger, Kalyn Barnoski, Natani Notah, Bradley Dry, Haley Gallegos, Jessi Sands, Carly Treece, Lydia Cheshwalla, and Sadie Skeeter.

*From the Heart: Expressions of Indigenous Joy*, presented by Four Mothers Collective, opens 5–9 p.m., Saturday, November 1, 2025, and continues through Saturday, November 29.

Other events include:

- Artist Talk: 6–8 p.m., Friday, November 7
- Artisan Market: 10 a.m.–3 p.m. + Community

Meal by Autumn Star Catering: 11 a.m.–1 p.m., Saturday, November 8

- Ceramics Workshop with Jessi Sands: 12–2 p.m., Saturday, November 15
- Gallery hours during the exhibit: Thurs, 6–8 p.m.; Fri, 5–8 p.m.; Sat, 12–5 p.m.; and by appointment.

With support from: Oklahoma Visual Arts Coalition and Tulsa Creative Engine Community Events Fund.

**More info:** [linktr.ee/positivespacetulsa](https://linktr.ee/positivespacetulsa)

*Four Mothers Collective is an art collective founded and run by Indigenous women, dedicated to addressing the systemic barriers and lack of representation that BIPOC women, girls, and Two-Spirit individuals face in the art world. These groups often encounter limited access to resources, professional development opportunities, and platforms for showcasing their work. Their goal is to create inclusive spaces where these communities can express themselves, connect, and thrive creatively and professionally.*

*Positive Space Tulsa is located at 1324 East 3rd Street in the Pearl District. Founded by local artist Nicole Finley (she/her), Positive Space Tulsa is an art space dedicated to Womxn artists.*

*Positive Space Tulsa believes: The letter “x” in Womxn recognizes all women, including gender-expansive identities. Positive Space Tulsa is for women, nonbinary, genderfluid, genderqueer, and agender artists (excluding those who identify as male/men). Womxn is pronounced the same as woman or women.*



# Sharing the **lost history** of Cheyenne Chief Old Crow

By Shaida Tabrizi

*Alissa Old Crow shares the rewarding search for her family history she embarked upon and the extraordinary life of Cheyenne Chief Old Crow at the Washita Battlefield Historic Site.*

**T**he dark plains of Oklahoma lie under a sky brimming with stars. A strong, smiling voice rises over the sound of wind in the trees with stories of the past. Firelight envelops the small group in its glow, illuminating the young ones listening raptly, storing away the tales of their ancestors.

Fast-forward about 200 years to a different form of storytelling, where the firelight and stars have been traded for the dim light of a projector. An enthusiastic and strong voice addresses the crowd of varied ages and backgrounds, spreading excitement for the discovery of stories once lost.

On Sunday, Aug. 30, Alissa Old Crow, daughter of Melissa Wheeler and Albert Old Crow and granddaughter of Clara and Denny Old Crow, visited the Washita Battlefield to share her yearlong journey into the forgotten history of a family strongly bound to Cheyenne culture.

As a junior at the University of Florida, Alissa found her thoughts drifting from her professor's lecture to her distant Cheyenne family in Oklahoma, whom she'd never gotten to know well.

"It occurred to me that a lot of what we were studying, my grandmother had lived through. Like the Dust Bowl, for instance," Alissa said. "So, that's sort of where this whole thing started for me because, prior to starting this project, I didn't know anything about anything really. I knew that the Southern Cheyenne lived in Oklahoma and that was pretty much the extent of my knowledge about my tribe. And so I called my grandmother up and I said, 'Do you mind if I stay with you a couple weeks this summer and learn about my family?'"

Alissa spent two weeks learning a wealth of stories from her aunts and her grandmother, Clara Blackwolf Old Crow,

and reading Cheyenne history books like Dr. Henrietta Mann's Cheyenne and Arapaho Education. As a true historian, she wanted to make sure these stories would be preserved in a professional way. So, she approached her professors for advice and perhaps got more than she bargained for when one convinced her to apply for a university scholar's grant to turn the oral histories into a senior thesis. She spent a year researching her family stories, looking for mentions of her ancestors Blackwolf and Old Crow in each book she found.

There were unfortunately so many different Cheyenne Blackwolves that her research hit a dead-end there, but she struck gold with Old Crow.

"This was the grand scheme that I had come up with, the oral history with my grandmother. And I figured it would be something about the boarding schools. Because I had no idea this had ever happened, it was just absolutely insane to me that this had happened," Alissa said. Once she read about Old Crow's extraordinary life, however, she immediately rushed out to call her grandmother to see if she'd heard any of his stories. "The book said all of these things, like that he was a Northern Cheyenne chief, that he was one of the main actors in the Northern Cheyenne exodus out of Indian territory up to the north, that he met presidents, I mean all of these amazing things. So, basically what happened is I went on a voracious hunt for the identity of Old Crow and my thesis kind of got hijacked and this is what I became obsessed with."

Her family only knew small details about Old Crow, that he was a chief and a healer, but nothing like the stories in the book. So, Alissa spent roughly a year digging through ancestry records, census data and Senate hearing testimonies, trying to verify that he was really her grandfather's grandfather. She finally verified it through



Old Crow's son Meat and said she felt an hour of elation followed by sadness that she'd had to find out about Old Crow from books instead of from the family stories she'd craved.

"Coming into this thinking all I really had to do was ask. Like, 'Yay me for being interested! Now I just have to ask and that will be the end of it, I'll know all the answers!' Realizing that this was a history that had really been lost, as far as our family was concerned," Alissa said, with the mixture of laughter and sadness that characterized much of her presentation.

Alissa then went on to relate the rich history of Cheyenne Chief Old Crow, peppering her research with pictures and direct quotes found in his testimony to the Senate and in newspaper interviews. He lived through the Sand Creek Massacre, the displacement of the tribes from roaming in Montana, Wyoming and the Black Hills and the journey south to Ft. Reno in Oklahoma. In fact, Old Crow and a few others from the Northern and Southern Cheyenne tribes met with President Grant in Washington, D.C. to negotiate the move, though plans to move them without their consent were already underway.

Adversities began almost immediately after Old Crow and the Northern Cheyenne reached Oklahoma. Rations were few, leading to competition with the Southern Cheyenne, horses were stolen, the buffalo were hunted to near extinction and people began to die of sickness and malaria from mosquitos. After one year in those conditions and 86 deaths later, Old Crow and two other chiefs decided to escape back north with their bands. It was a journey filled with hunger, cold and battle after battle with the U.S. Cavalry in pursuit. They'd planned to find refuge at the Oglala Red Cloud Agency in Nebraska, but it had been taken over by the U.S. already and turned into Ft. Robinson. The bands were essentially imprisoned, and efforts to coerce them into returning peacefully to the south ensued. Locked in a room for days without food, water or any sort of warmth, and separated from their chiefs, the people became desperate and vowed to die on the prairie trying to escape instead of starving to death or moving again, Alissa said.

This event is famous in history, remembered either as the Cheyenne Outbreak or the Ft. Robinson Massacre. Troops opened fire on all those trying to escape and almost all were killed. Old Crow had been imprisoned with the other chiefs when an officer came in to inform him of the fight and take him to see the bodies.

Alissa spoke of the difficulty in reading about this violent moment in her tribe's history.

"There were times that I was writing this paper that I would just be crying, crying, crying because of the just horrible things that had happened," she said, going on to describe the feelings Old Crow shared in his testimony after the event.

"I did not feel like doing anything for a while because I had no heart. I did not want to be in this country. I was all the time trying to get back to the better country where I

was born. And where my father was born and is buried. And where my children are buried. And where my mother and sisters and other relatives yet live," he said. "So, I laid in my lodge the most of the time with nothing to think about but death, and the affair up north at Camp Robinson, and all my relatives and friends that were killed up there. As it is now, I feel as though I would just as soon be asleep with the rest."

Old Crow remained in Oklahoma for the rest of his life, not making the move with the Northern Cheyenne to the reservation they finally won in Montana, possibly due to his marriage to a member of the Southern Cheyenne tribe. He kept a fiery spirit though, according to Alissa, working in active resistance to the Dawes Act and then growing into an elderly contentment with his life. He was described in a 1928 copy of the El Reno Record as "having a friendly smile and frequent chuckle, that shows his rare sense of humor, which has made him popular among not only his tribesmen, but among the pale faces."

“

*There were times that I  
was writing this paper that I  
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crying because of the just  
horrible things that had  
happened.*

”

"I think he found peace and happiness," Alissa said. "Whereas when I started this paper and I was reading these things, I felt at first so angry. I was so angry at Custer, I just walked around angry at people who don't live anymore because of some of these atrocities. But what I realized as I was writing this paper is that Old Crow wasn't a victim, he was a survivor. He lived to be 93 years old, which is pretty amazing even today."

Alissa went on to describe more of her family's history, and hypothesized that perhaps Old Crow's stories weren't passed through her family because of the pressures to assimilate in a changing world. Members of the audience became participants at this point, sharing childhood experiences in the Native American camps in Hammon, Okla. Dr. Mann began answering questions about life back then and sharing her own rich history, but ended by praising Alissa's efforts.

*Continued on next page.*

"Assimilation, in my estimation, didn't work because we're still Cheyenne, so long as we maintain the kinds of traditions that you have pointed out to us. And we remember our leaders and remember our teachings," Dr. Mann said. "Chief Philip Whiteman from the Northern Cheyenne always says 'We as Cheyenne come from the stars, and that's where we go back.' So thank you for being a star on earth."

Alissa thanked her family often throughout her speech, saying she gained a grandmother and happily became so much closer to all of them. Though it took her becoming a mature adult to appreciate and hear about her family's past, she emphasized the fact that there's a ticking clock. These stories won't be available forever, so she encouraged everyone to take the time to hear such stories.

"That's one of my biggest things with the paper, that this is just a seed which will grow into more and more people looking into these things and researching and adding to, correcting if they figure out that I've made mistakes, it's just a starting point."

“

*But what I realized as I was writing this paper is that Old Crow wasn't a victim, **he was a survivor.** He lived to be 93 years old, which is pretty amazing even today.*

”



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21

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*Save the Date*

Buffalo Run Casino & Resort is celebrating its 21st Anniversary this October, honoring over two decades of growth, entertainment, and community partnership since opening on October 27, 2004. What began as a tent-like structure with a few slot machines has grown into a premier destination featuring the Peoria Amphitheater (2005) and Buffalo Run Hotel (2008). Owned and operated by the Peoria Tribe of Indians of Oklahoma, Buffalo Run looks forward to continuing its tradition of service, memorable experiences, and community connection for years to come.

"From humble beginnings, we've come a long way,"  
said General Manager, Mary Jewett,  
"We are so proud to be part of this community,  
and we want to thank our guests, our team,  
and our neighbors for supporting us every step of the way."



**BUFFALO RUN**  
CASINO & RESORT

**EXIT 313**  
MIAMI, OK



# Sovereign Systems in Rural Hands

## *How Indigenous Infrastructure is Reshaping Our Future*

### ***IPTA Urbana Pilot Program Overview***

The IPTA Urbana Pilot Program is a 36-month international project designed to validate the performance of the revolutionary PGE URBANA Tree across diverse ecological zones in Canada, the United States, and Colombia. In partnership with the Indigenous Production Trade Alliance (IPTA) and the National Audubon Society, this initiative will establish 300 acres of PGE URBANA Trees to rigorously test and document their growth, environmental impact, and economic potential.

Central to this project is the Verifiable Performance Protocol, a proprietary data capture workflow providing immutable, real-time data to substantiate the tree's extraordinary claims. We will measure key performance indicators including growth rates, carbon sequestration (\$CO<sub>2</sub>\$), biodiversity impact, and the quality of harvested materials. A successful pilot will create a proven, scalable model for a new era of verifiable and sustainable forestry, integrating Indigenous stewardship with cutting-edge technology on a global scale.

### ***Project Goals and Objectives***

The primary goal is to create a verifiable, data-backed case study demonstrating the ecological and economic advantages of the PGE URBANA Tree system in different international contexts.

**Validate Performance Claims:** Quantitatively verify the PGE URBANA Tree's growth rate, carbon sequestration potential, and unique wood properties across different climates and soil types.

**Implement and Refine the Protocol:** Successfully deploy the Verifiable Performance Protocol as the primary tool for monitoring, reporting, and auditing across international locations.

**Assess Ecological Impact:** In collaboration with the Audubon Society and local partners, monitor the project's impact on local biodiversity, soil health, and water tables.

**Demonstrate Economic Viability:** Conduct a preliminary analysis of the value chain, from harvest to the potential yield of high-value products.

**Integrate Indigenous Stewardship:** Work with the IPTA to co-develop cultivation and management practices that align with traditional ecological knowledge.

### ***A New Generation of Sustainable Products***

The versatility of the PGE URBANA Tree offers a wealth of opportunities, from high-strength lumber to next-generation materials, creating a diverse and resilient economic model.

#### ***High-Value Lumber***

Described as the "Aluminum of Wood," the timber is 30% stronger than pine, lightweight, and resistant to warping or splitting. This makes it ideal for a range of





applications, from construction and engineered wood products (OSB, LVL, MDF) to high-end furniture.

### *High-Grade Graphene Synthesis*

The tree's unique open-cell crystalline structure makes its biochar a superior feedstock for high-grade graphene. An acre of 450 trees could yield between 16,200 and 81,000 lbs of graphene. With high-grade graphene commanding over \$500/lb, the potential revenue is immense, ranging from \$1.6 million to \$40.5 million per acre.

### *Biomass and Biochar*

The wood can be used for biomass energy to power operations or be converted into biochar, a valuable soil amendment that improves agricultural yields, enhances water filtration, and permanently sequesters carbon.

### *Honey Production*

Plantations can support apiaries, generating up to 100 liters of honey per acre annually, providing an additional revenue stream while promoting local biodiversity and pollinator health.

### *Carbon Credits*

For landowners focused purely on environmental impact, the tree's rapid carbon sequestration can generate gold-standard carbon credits. Note that this

revenue stream cannot be combined with lumber or graphene harvesting.

### *How You Can Participate*

This program offers several avenues for landowners, community members, and skilled workers to get involved.

#### *Joint Venture for Landowners*

Partner with us as a "grow partner." If you have underutilized acreage, you can provide the land, and the program will provide the proprietary Urbana Trees, training, and a direct pathway to our diverse revenue streams. The tree thrives in sandy soil and does not tolerate standing water. The first step is a simple soil analysis to ensure your land is suitable.

#### *Referral Program*

If you don't own land, you can still participate by connecting the program with potential landowner partners. By referring landowners who join the joint venture, you help expand this regenerative network and create value for your community.





# Resort Listings

## DIRECTORY

### **Downstream Casino Resort**

69300 East Nee Road, Quapaw, OK 74363  
1.888.DWNSTRM (396.7876)  
918.919.6000  
info@downstreamcasino.com  
www.downstream.com

### **Buffalo Run Casino Resort**

1366 N. Highway 69A, Miami, OK 74354  
918.542.2900 | Fax: 918.542.2908  
GPS Address: 8414 S 580 Rd  
www.buffalorunhotel.com

### **Indigo Sky Casino**

70220 East HWY 60, Wyandotte, OK 74370  
1.888.992.SKY1  
www.indigoskycasino.com

### **Grand Lake Casino & Lodge**

24701 S 655 Rd., Grove, OK, 74344  
918.786.8528 | RSVP: 918.786.4406  
Event Center: 918.786.1974  
www.grandlakecasino.com

### **Cherokee Casino West**

412 West Siloam Springs, OK 74338  
1.800.754.4111 2416 Highway,  
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**

1.877.246.8777  
www.osagecasinos.com/hotels

### **First Council Casino Hotel**

12875 North Highway 77, Newkirk, OK 74647  
877.ZCLANS.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**

4216 S. Hwy 69/75, Durant, OK 74701  
1.580.920.0160 | Toll Free: 1.888.652.4628  
Fax: 1.580.931.2725  
hotel.shift@choctawcasinos.com

### **Choctaw Casino Hotel - Pocola**

3400 Choctaw Road, Pocola, OK 74902  
918.436.7761

Toll Free: 1.800.590.5825

Fax: 918.436.7723

pocola.hotelmanagers@choctawcasinos.com

### **Choctaw Casino Resort - Grant**

US Hwy 271, Grant, OK 74738  
580.317.8500 | Fax: 580.326.5171  
nancy.hedrick@choctawcasinos.com

### **Winstar World Casino & Resort**

777 Casino Ave, Thackerville, OK 73459  
1.800.622.6317  
www.winstarworldcasino.com

### **Winstar World Casino Hotel**

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

### **Comanche Red River Casino**

196747 Hwy 36, Devol, OK  
1.877.849.3992  
www.comanchenationcasinos.com

### **River Spirit Casino Resort**

8330 Riverside Pkwy, Tulsa, OK 74137  
918.299.8518  
www.riverspirittulsa.com



# Native Artisans

## TRADE POST/GIFT SHOP LISTING

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**Supernaw's Oklahoma Indian Supply**

213 E W.C. Rogers Blvd., Skiatook, OK 74070  
918.396.1713  
[www.supernaws.com](http://www.supernaws.com)

**Southwest Trading Company**

1306 E 11th St., Tulsa, OK 74120  
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**

317 S. Main St., Tulsa, OK 74103  
918.584.5792

**Southern Plains Indian Art**

2720 Ave J., Lawton, OK 73505  
580.699.2983  
[www.mitchelllearlboyiddleok.com](http://www.mitchelllearlboyiddleok.com)

**Oklahoma Indian Arts & Crafts**

214 NW 2nd St., Anadarko, OK 73005  
405.247.3486

Facebook: Oklahom 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)

**S & L Gallery**

511 W. Main St., Henryetta, OK 74437  
918.652.5387  
Facebook: @SAndLGallery

**Jacobson House**

609 Chautauqua Ave., Norman, OK 73069  
405.366.1667  
[www.jacobsonhouse.org](http://www.jacobsonhouse.org)

**Red Earth**

100 N Broadway Ave., Oklahoma City, OK 73102  
405.427.5228  
[www.redearth.org](http://www.redearth.org)

**Citizen Potawatomi Nation Cultural Heritage Center**

1899 Gordon Cooper Drive, Shawnee, OK 74801  
405.878.5830  
[www.potawatomiheritage.com](http://www.potawatomiheritage.com)

**Seminole Nation Museum**

524 S. Wewoka Ave., Wewoka, OK 74884  
405.257.5580  
[www.seminolenationmuseum.org](http://www.seminolenationmuseum.org)

**Five Civilized Tribes Museum**

1101 Honor Heights Dr., Muskogee, OK 74401  
918.683.1701  
[www.fivetribes.org](http://www.fivetribes.org)

**Gilcrease Museum**

1400 N. Gilcrease Museum Rd., Tulsa, OK 74127  
918.596.2700  
[www.gilcrease.org](http://www.gilcrease.org)



# Oklahoma Tribal

## DIRECTORY

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**Absentee-Shawnee Tribe**

2025 South Gordon Cooper, Shawnee, OK, 74801  
405.275.4030

**Alabama-Quassarte**

Tribal Town, 101 E. Broadway, Wetumka, OK  
405.452.3987

**Apache Tribe of Oklahoma**

511 East Colorado Drive, 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

**Cheyenne-Arapaho Tribes**

100 Red Moon Circle, Concho, OK  
405.262.0345

**Chickasaw Nation**

124 East 14th Street, Ada, OK  
580.436.2603

**Choctaw Nation of Oklahoma**

529 N. 16th St., Durant, OK  
800.522.6170

**Citizen Potawatomi Nation**

1601 Gordon Cooper Drive, Shawnee, OK  
405.275.3121

**Comanche Nation**

584 NW Bingo Rd., Lawton, OK  
877.492.4988

**Delaware (Lenape) Tribe of Indians**

5100 East Tuxedo Blvd., Bartlesville, OK  
918.337.6550

**Delaware Nation**

31064 State Highway 281, Anadarko, OK  
405.247.2448

**Eastern Shawnee Tribe of Oklahoma**

127 Oneida St., Seneca, MO  
918.666.2435

**Fort Sill Apache Tribe**

Route 2, Box 12, Apache, OK  
580.588.2298

**Iowa Tribe of Oklahoma**

RR 1, Box 72, Perkins, OK  
405.547.2402

**Kaw Nation of Oklahoma**

698 Grandview Drive, Kaw City, OK  
580.269.2552

**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**

Hwy. 9, West of Carnegie, Carnegie, OK  
580.654.2300

**Miami Tribe of Oklahoma**

202 S. Eight Tribes Trail, Miami, OK  
918.542.1445

**Modoc Tribe of Oklahoma**

418 G Street, Miami, OK  
918.542.1190

**Muscogee (Creek) Nation**

Hwy. 75 and Loop 56, Okmulgee, OK  
800.482.1979

**Osage Nation**

813 Grandview, Pawhuska, OK  
918.287.5555

**Ottawa Tribe of Oklahoma**

13 S. 69 A, Miami, OK  
918.540.1536

**Otoe-Missouria Tribe**

8151 Hwy 177, Red Rock, OK  
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

**Quapaw Tribe of Indians**

5681 S. 630 Rd., Quapaw, OK  
918.542.1853

**Sac and Fox Nation**

920883 S. Hwy 99, Stroud, OK  
918.968.3526

**Seminole Nation of Oklahoma**

Junction Hwys. 270 and 56  
P. O. Box 1498, Wewoka, OK  
405.257.7200

**Seneca-Cayuga Nation**

23701 S 655 Road, Grove, OK  
918.542.6609

**Shawnee Tribe**

29 S. Hwy. 69A, Miami, OK  
918.542.2441

**Thlopthlocco Tribal Town**

09095 Okemah Street, Okemah, OK  
918.560.6198.

**Tonkawa Tribe of Indians**

1 Rush Buffalo Road, Tonkawa, OK  
580.628.2561

**United Keetoowah Band  
of Cherokee Indians**

PO Box 746, Tahlequah, OK  
918.431.1818

**Wichita and Affiliated Tribes**

(Wichita, Keechi, Waco, Tawakonie)  
Hwy. 281, Anadarko, OK  
405.247.2425

**Wyandotte Nation**

64700 E. Highway 60, Wyandotte, OK  
918.678.2297



# RV Listings

## Winstar Golf Course

1.800.622.6317

777 Casino Ave. Thackerville, OK 73459

RV PADS | 27, AMPS | 72

Accommodations:

Restrooms, 7200, Showers,  
Wi-Fi, Picnic Area, Club House,  
Meeting Room

## 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

## Cherokee Springs Golf Course

700 E. Ballentine Road, Tahlequah, OK

RV PADS | 18, AMPS | 70

Accommodations:

Showers, Wi-Fi, Picnic Area

## 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

## Fountainhead Creek Golf Course

918.689.3209

HC 60-1350 Checotah, OK 74426

RV PADS | 18, AMPS | 72

Accommodations:

Showers, Wi-Fi, Picnic Area, Club House

## Will Rogers Downs

918.283.8800

20900 South 4200 Rd., Claremore, OK 74019

RV PADS | 400, AMPS | 50/30

Accommodations:

Restrooms, Laundry, Showers, Wi-Fi,  
Picnic Area, Club House, Meeting Room

# Golf Clubs

## Eagle Creek Golf Club

2742 Ben Pell Dr., Joplin, MO 64804

417.623.5050

www.downstream.com

Golf\_eaglecreek

18 holes | Par 71 | 6,785 yards | Dress code | Bar/lounge

## FireLake Golf Course

1901 S. Gordon Cooper Drive, Shawnee, OK 74801

405.275.4471

www.firelakegolf.com

18 holes | Par 72 | 6,595 yards

## Will Rogers Downs

20900 South 4200 Rd., Claremore, OK 74019

918.283.8800

400 RV pads | 50/30 amp | Full hookups | Restrooms

| Laundry | Shower facilities | 4-hr security |

Over 40,000 sq ft of versatile meeting space |

Wi-Fi | Dog park | Horseshoe pit | Playground | Tent sites |

Barbecue grills & picnic tables | Club House | Chapel

## Cherokee Hills Golf Course

770 West Cherokee Street, Catoosa, OK 74015

1.800.760.6700

cherokee.golf@cnet.com

18 Holes | Par 70 | 6635 Yards

Dress code | Bar/Grill | Proshop | Banquet room

## Winstar Golf Course

Casino Ave., Thackerville, OK 73459

1.800.622.6317

27 Holes | 7,200 yards | Par 72 | Dress code |

Bar/Grill | Pro-shop

## Winstar Golf Academy

Fountainhead Creek Golf Course

HC 60-1350, Checotah, OK 74426

918.689.3209

18 Holes | Par 72 | Dress code | Bar/Grill | Pro-shop

## Cherokee Springs Golf Course

700 E. Ballentine Rd, Tahlequah, OK 74464

918.456.5100

18 Holes | Par 70 | Dress code | Bar/Grill | Pro-shop



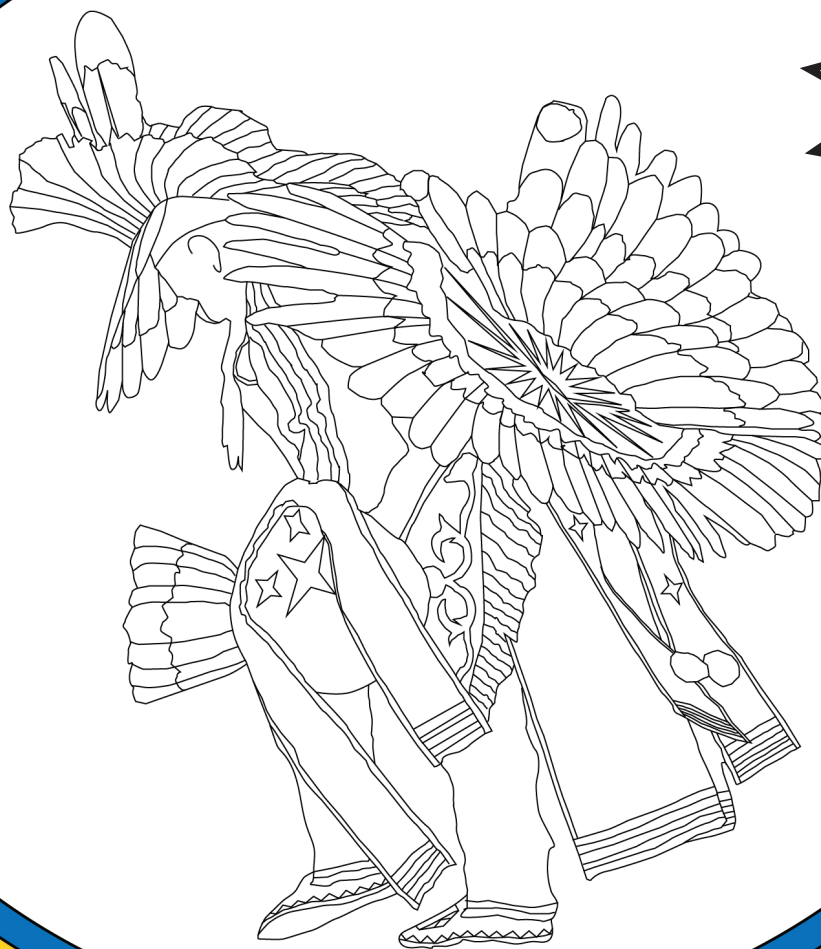


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