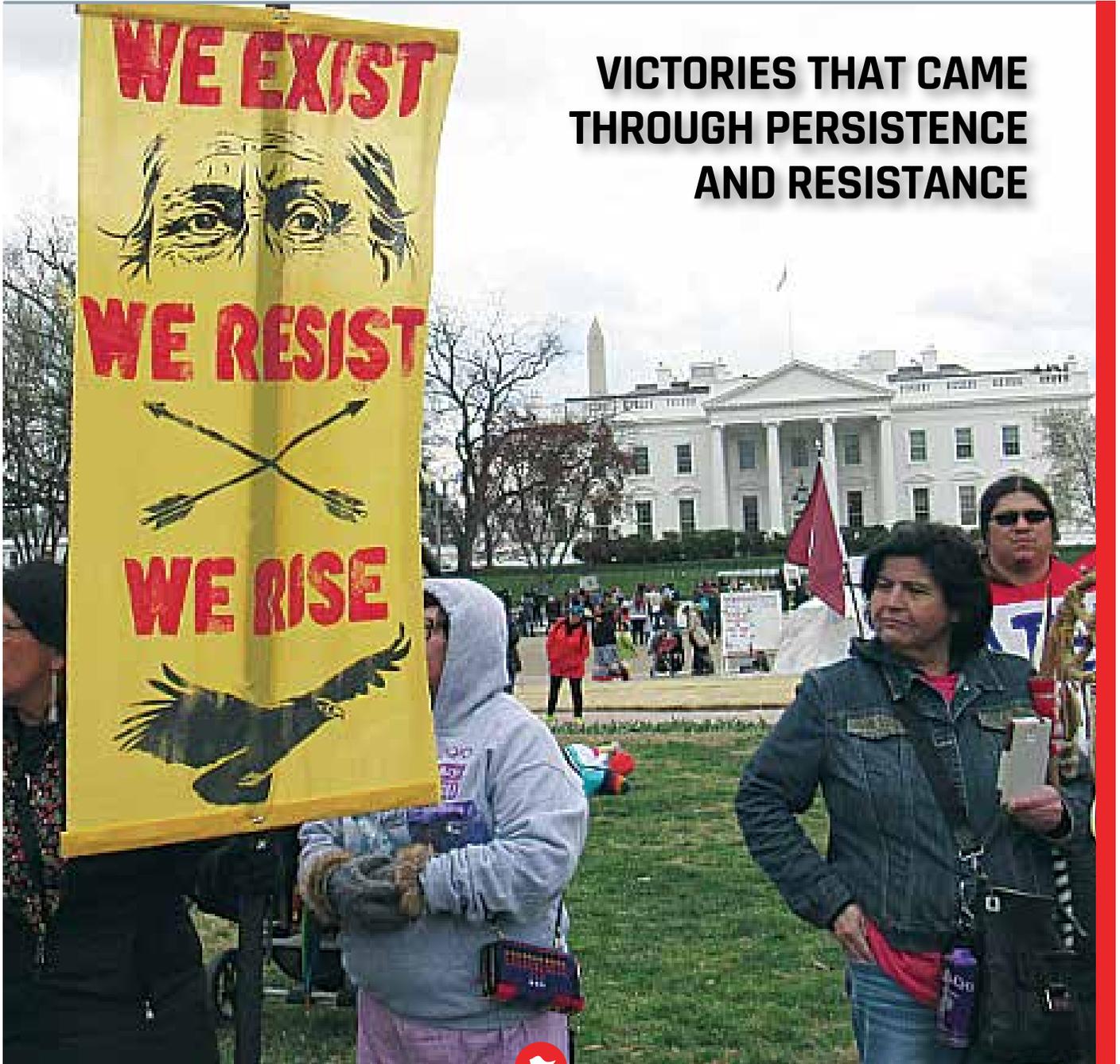


NATIVE

Oklahoma



**VICTORIES THAT CAME
THROUGH PERSISTENCE
AND RESISTANCE**



ALSO IN THIS ISSUE: WELCOME TO THE REZ, TULSA • LET'S TALK

VISION MAKER MEDIA'S

• FIRST ONLINE •

FILM FESTIVAL

COMMUNITY

== THE BEST OF ==
INDIGENOUS
== FILM ==



AUG 31 - OCT 5, 2020

Visit visionmakermedia.org to learn more.

ACONAV



BOLD ELEGANCE

2020

#EVOKEEMPOWERMENT

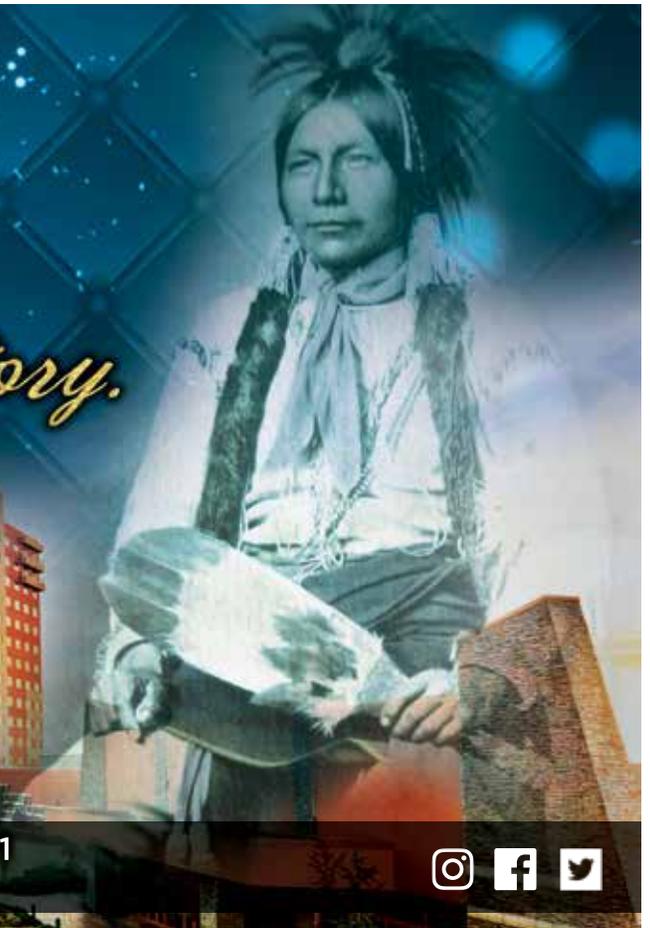
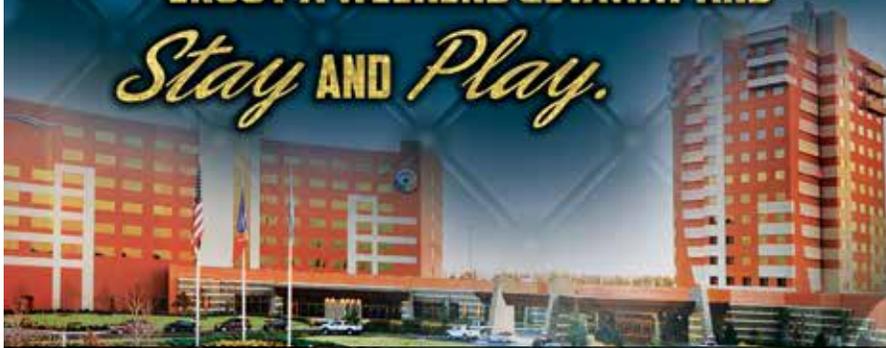


© ACONAV LLC - All Rights Reserved

DOWNSTREAM CASINO RESORT



A DESTINATION *Rich with History.*
ENJOY A WEEKEND GETAWAY AND
Stay AND Play.



4 MILES WEST OF JOPLIN, MO ON I-44 MO EXIT 1
1-888-396-7876 | DOWNSTREAMCASINO.COM



CONTENTS



10

THREE VICTORIES THAT CAME THROUGH PERSISTENCE AND RESISTANCE

Three things happened that turned the tide in favor of American Indians' efforts

ON THE COVER • Native News Online photograph by Levi Rickert, publisher/editor

Also:

6

CHEROKEE ADOPTED RACISM FROM EUROPEANS

8

THE OSAGE DURING THE LOUISIANA PURCHASE

10

THREE VICTORIES THAT CAME THROUGH PERSISTENCE AND RESISTANCE

NATIVE OKLAHOMA • AUGUST 2020

P.O. Box 1151 | Jenks, OK 74037 | 918.409.7252 | adam@nativeoklahoma.us • **PUBLISHER:** Adam Proctor, Cherokee/Shawnee/Creek • **CONTRIBUTING WRITERS:** Rosemary Stephens, Cheyenne/Arapaho | John Morris, Sac & Fox/Creek | Fus Yahola, Creek/Seminole | Lenzy Krehbiel-Burton, Cherokee • **MAGAZINE DESIGN:** The C3 Group • Native Oklahoma is a monthly publication that provides content from the Native community. For more information or to advertise, please call Adam Proctor at 918-409-7252 or email adam@nativeoklahoma.us | Native Oklahoma is available for FREE at tribal and Oklahoma welcome centers; gift shops; hotels; travel plazas; and online at www.nativeoklahoma.us. For a listing of all locations, please visit us online.



Please recycle or share this magazine



**One Helpline. Three Plans.
Endless Possibilities.**



All Access

Web Coach

**Individual
Services**

Start your tobacco-free journey with the Oklahoma Tobacco Helpline and you'll be up to **3 times more likely to quit.**

Call **1-800-QUIT NOW** or visit **OKhelpline.com** to get started.



WE HAVE GAMING DOWN TO A PERFECT SCIENCE

Long-Term Business Relationships • Equipment Financing • Capital for Casinos & Hotels
• Tech Support • Awesome Service • Game Analysis • Marketing Support

ONE-STOP SHOP FOR ALL THINGS GAMING



• www.gamingcapitalgroup.com •



STAY and PLAY

There's #MoreFun at The Run!
BUFFALORUN.COM



BUFFALO RUN
CASINO & RESORT

1000 Buffalo Run Blvd. Miami, OK 74354

Advantage – \$139.00 (\$189.00 value)*

Includes \$50.00 Buffalo Bucks, \$40.00 Food Credit and 1 night hotel stay. Sun-Thurs Only

Getaway - \$199.00 (\$274.00 value)*

Includes \$100.00 Buffalo Bucks, \$75.00 Food Credit and 1 night hotel stay. Sun-Thurs Only

Elite Package - \$299.00 (\$398.00 value)*

Includes \$160.00 Buffalo Bucks, \$40.00 Food Credit and 2 night hotel stay. Sun-Thurs Only

*Any of the above packages may add on golf at \$35.00 per round, per person

Buffalo Run Hotel: (918)542-2900



Above Par Golf Executive Package – only \$259.00

Includes unlimited golf for 2 days with cart, \$40.00 Buffalo Bucks & 2 night hotel stay. Sun-Thurs Only (over \$558 value)

Cherokee Nation Adopted Racism From Europeans. It's Time to Reject It.

Rebecca Nagle

On a warm Saturday morning this June, a crane pulled up to the courthouse square in downtown Tahlequah. As controversial monuments were being taken down by activists and cities across the country, the Cherokee Nation shook two Confederate monuments loose from their foundations, strapped them to a trailer and put them in storage.

"There are some painful references on these monuments," Principal Chief Chuck Hoskin Jr. said at the courthouse square. "And I think we live in a time when we need to be mindful of the unity we have here on the courthouse Capitol Square."

One of the monuments, a 13,000-pound slab of granite, was installed in memory of my great-uncle, Stand Watie, who led the Cherokees on the side of the Confederacy. The CN's role in the U.S. Civil War is complex, and Watie was the last Confederate general to surrender. Watie's monument and a marble fountain memorializing Confederate soldiers were installed by the United Daughters of the Confederacy in 1913 and 1921, respectively, at a time when the square was controlled by Oklahoma.

I can't think of a single topic on which Cherokees agree, and the removal of the monuments was no exception. After it was announced, tribal citizens immediately took to Facebook. Many said that the monuments represented racism, while others argued that their removal erased history. Some pointed out the fact that the Daughters, not the tribe, installed them. Others dug up the early 1900s rolls of the organization and noted that the local chapter was largely Cherokee. A petition to restore the monuments has garnered less than 800 signatures, out of a tribal citizenry of more than 380,000.

This controversy is not new to our tribe. The CN has a long history of anti-Black racism, one that includes adopting Southern chattel slavery from the American South in the early 1800s and our modern government's disenfranchisement of the descendants of the people we enslaved. It's a history that still divides our citizens over what rights the descendants of those Freedmen should have, as well as the larger conversation concerning who is "legitimately" Cherokee.

We need to do more to confront that history within our tribe. But there is a parallel history of race within CN, one that for centuries has shaped our attitudes toward and laws regarding Black Cherokees. And that is even more difficult for our tribe to talk about: Cherokees and whiteness.

Intermarriage with white people started for Cherokees in the 1700s during a period of expanding trade relationships, multiple smallpox epidemics and intermittent conflicts with white settlers marked by massacres that wiped Cherokee towns off the map. The marriages served two purposes. For the male traders, who had no rights as non-Cherokees in Cherokee country, they brought legal protection and economic advantage. For Cherokee women, the white men filled places that had been left vacant by disease and violence. Martin Schneider, a German missionary of the Protestant Moravian movement, wrote that all the white traders he encountered in his travels during the early 1780s were married to Cherokee women.

Such intermarriage proceeded for decades without much disruption to concepts of race and Cherokee identity. After all, Cherokee identity was based on clan; if your mother was Cherokee, you were, too. But in 1825, all that changed. Cherokee men (including John Ridge and Elias Boudinot, two of my ancestors) started marrying white women. They petitioned the Cherokee National Council

to change Cherokee citizenship from clan to lineal descent, so that children with a Cherokee father and white mother would still be citizens. And – probably because of the men's prominence within Cherokee politics – the Council obliged.

The National Council had taken up a similar question about mixed-race Cherokees and arrived at a different conclusion just one year earlier. On Nov. 11, 1824, the Nation passed a law stating that "intermarriages between Negro slaves and Indians, or whites, shall not be lawful." For decades, Cherokee citizens – including my family – practiced the institution of slavery, which they adopted from the Southern United States. Cherokee law now barred the people they had enslaved and their descendants from citizenship in our tribe.

At this pivotal moment – when the Cherokee ceased using the clan system to determine citizenship – we simultaneously made more space for Cherokees who were mixed white, while excluding Cherokees who were mixed Black.

By 1850, an estimated half of all CN citizens were of mixed race. Prior to Oklahoma statehood, in 1907, the CN included Cherokee Indians, adopted Delaware, adopted Shawnee, intermarried whites, Freedmen and their descendants. With the exception of a few rolls leading up to allotment, the records the Nation kept of its citizens did not include blood quantum – or even note who was Cherokee "by blood" and who was not. But the Dawes Roll, which was created so the United States could divide up communally owned tribal land and eventually open it up to white settlers, changed that. Between 1898 and 1914, as the roll was completed, the lines of citizenship hardened.

At first, when land was allotted to tribal citizens, it could not be sold; the Nation wanted to protect its landowners from predation. But as white settlers' demand for land grew, Congress changed the rules. The first people Congress lifted restrictions on were those on the Freedmen roll. Congress also lifted restrictions on people who had less than half Indian blood, and it allowed white guardians to control the property of anyone who had over half. The system treated Cherokees differently based on race and blood quantum, but arguably everybody lost.

For much of the 1900s, the United States limited Cherokees' self-governance. In 1950, the United Keetoowah Band ratified its constitution and gained federal recognition. And then, in 1975, the CN drafted our Constitution and ratified it in 1976.

In that original CN Constitution, citizenship was based on lineal descent from an ancestor listed on the Dawes Roll. But by 1983, descendants of people listed on the Freedmen roll were being told they could not vote. What followed was a decades-long legal battle that included tribal court cases, federal court cases, a constitutional amendment, and a bitter fight over race and Cherokee identity. Many feared that enrolling Freedmen descendants would shift political power in the tribe and take away resources from the people who needed them most.

At the time, demographics in the CN were shifting dramatically. But those shifts came less from the citizenship of Freedmen descendants than from the increasing numbers of mixed-white Cherokees. In the 1970s, there were approximately 40,000 registered Cherokees. By 1999, there were over 200,000 tribal citizens – 90% of whose blood quantum was a quarter or lower. If you do the math, then, it's absurd to worry about the political power and the potential resource drain of thousands of Freedmen descendants, when there are hundreds of thousands of lower blood quantum,

OPINION

mixed-white Cherokees, of which I am one.

Talking about blood quantum as a measure of Cherokee identity is a tricky business when it is still being used today by the United States to deny tribal nations their inherent sovereignty and treaty rights. When the U.S. Supreme Court ruled against the CN in the Baby Veronica case (*Adoptive Couple v. Baby Girl*, 2013), the first line of its decision did not mention the law or the child's well-being, but rather focused on the little girl's degree of Indian blood. To be clear, the child is Cherokee because, like all our citizens, she is a citizen of our tribe, not because of her government-assigned degree of Indian pedigree.

And, at the same time, it is undeniable that those of us who are mixed-white Cherokee citizens have more privilege – not only because the broader American society rewards whiteness, but because we have more power in our tribe. We are the majority, and by a wide margin. And with that power comes a lot of responsibility.

Today, we are at another pivotal moment in Cherokee history. In 2017, after a federal court order, the Nation restored the inherent Cherokee citizenship rights of the Freedmen descendants. But even though the decision offers an opportunity for healing within our tribe, that's not guaranteed. As the recent controversy over

Confederate monuments makes clear, the court decision doesn't magically wipe away 200 years of history – or end all of the prejudice and denial that comes with it.

The people who installed the monuments on the courthouse square were Cherokee, but their reasoning is not flattering to our tribe. In a biographical pamphlet sold to raise money, the chairwoman of the General Stand Watie Monument Committee wrote that the 1866 treaty was called the "Dark Treaty" because "it gave the Negroes of slave-owning Cherokees the right to suffrage." At the same time that Black Americans were being terrorized by lynching and racial violence for advocating for political equality in the United States, these Cherokees believed Black people shouldn't have the right to vote.

Throughout our history, Cherokees have taken things from Europeans, adapted them and made them ours. We added glass beads to our bandolier bags, a crescent shape to our gorgets and hog meat to our cuisine. But some of the things that we took from Europeans serve neither our tribe nor our people. From white society, we adopted racism – plain and simple. That is our history. Rooting out the visible ways that racism still exists within the CN is not erasing our history, but building a better future for our tribe.



ARROWHEAD
Tribal Insurance Program

Protecting Sovereignty Since 1987
www.arrowheadtribal.com



Indian Law Eminent Domain
Business Law Administrative Law
Real Property Civil Litigation

STERLING OAKS
LAW FIRM

(918) 994-7051 office | (918) 994-7052 fax | www.sterlingoaks.law
2400 W. Detroit Street | Broken Arrow, OK 74012




**Native Health Advisors Announces New Technology
In The Fight Against Opioid Use Disease**
Introducing: FDA Approved the **ST GENESIS™** from Speranza Therapeutics

Stanley Nelson: The Osage During the Louisiana Purchase

AT THE TIME of the Louisiana Purchase in 1803, the rivers were the interstate highways. This juncture in lower Concordia below Acme was a busy place. Here, the Black (foreground) flows into the Red (the narrow stream above), which flowed into the Mississippi.



"A Party of Caddo Indians lately returning from the Panis Nation were robbed by a Party of Osages of 74 horses," wrote John Sibley in 1807.

An Indian Agent, Sibley's words were written in a letter sent to the U.S. Secretary of War.

The Panis lived in the northeastern panhandle of Texas on the upper banks of the Red River. The Caddo confederacy occupied a region along the Red between Natchitoches and Texarkana.

According to historian Julia Kathryn Garrett, the Caddo "were peaceable and friendly, practiced agriculture, and hunted on the western prairies."

None of the Caddo men were hurt. They sent a runner to inform their chief of the attack. The chief then led "a Strong party of his own & some other Tribes to the relief of his people."

While Sibley waited on word concerning the Caddo and Osage movements, the Caddo chief's son accidentally set afire the family's large framed timber house that was "covered with Thatch upon Ribs of Cane." Within moments the house was destroyed. The fire also consumed a corn shed filled with the entire crop.

In the meantime, at the salt works near Natchitoches, a white laborer, Samuel Watson, and a Creek Indian named Tom, had words. Watson shot and killed Tom reportedly because Tom "was Coming upon Watson with a Knife, & Watson shot him dead." Watson then "made his escape."

Sibley filled out a warrant for the white man's arrest and invited the Indian's family to Natchitoches to resolve the matter: "I shall do all I can to Pacify them & hope to prevent any attempt on their part to retaliate," adding, "Tom that is Killed was considered a Bad Man by both white & Red people. I have been More than Once obliged to Imprisson him for his Outrageous Conduct at this place."

Such matters Sibley dealt almost daily as the Louisiana Purchase of 1803 resulted in a wave of white settlers crossing the Mississippi River to the west, while Indian tribes – removed from their ancestral homes – found themselves wandering. Conflicts were bound to occur between the whites and Native Americans and between the Indians themselves.

As an example, Sibley noted that there "several rambling Tribes of Choctaws in this Territory who have no Lands" in the parishes of Ouachita and Catahoula, and along the Sabine at the Texas border. For all the tribes he could see only one answer – adapt to the ways of the white man.

'PLANS FOR THEIR DESTRUCTION'

In the southern region of the Louisiana Purchase, the most feared tribe was the Osage. Captain Glass, a trader, informed Sibley in 1808 that when he left the Panis Nation "a party of Panis & Hietans to the number of about one Thousand Warriors had gone to War Against the Osages on the River Arkansas, with a determination to exterminate that Band of Robbers; who are Constantly stealing their Horses; a part of them stole from Capt. Glass 36 Valuable Horses from Near the Panis Village, and during the last year he believes they Stole from the Panis Near One Thousand Head. These Osage are regarded by all white & Red people in this quarter as a Common peste to mankind."

In 1804 during the exploration of the Ouachita River up to the hot springs in Arkansas following the Louisiana Purchase, William Dunbar of Natchez noted that the Osages "plundered all the white hunters and traders upon the Arcansa river. All the old French hunters agree in accusing the Osages of being extremely faithless, particularly those on the Arcansa." They "pretend to make peace & enter into terms of amity, but on the first favorable occasion, they rob, plunder and even kill without any hesitation; the other Indian tribes speak of them with great abhorrence, and say they are a barbarous uncivilized race. The different nations who hunt in their neighbourhood, have been concerting plans for their destruction."

BUFFALO HUNTERS

The Encyclopedia of Arkansas History & Culture notes that the "Osage lived in several villages located in southwest Missouri when Europeans began to explore and settle the lands west of the Mississippi River late in the seventeenth century. During this period, Osage hunters made frequent forays into northwest Arkansas, but more importantly, their role as key players in economic and political affairs before the modern era touched the lives of nearly everyone living in the region."

"... The mutually dependent relationships that sustained the Osage and their Euro-American allies ended with the 1803 Louisiana Purchase. The U.S. government was interested not in sustaining economic and political partnerships with Indian nations but rather removing Indians from lands both east and

west of the Mississippi River now opened for white American settlement. This policy thrust the Osage into conflicts with neighboring tribes."

For generations, the Osage cleared ground for farming. The women tended the crops and collected wild food, while the men hunted. After the crops were harvested, they hunted buffalo during the summer on the plains of Kansas and Nebraska: "Buffalo hunting was carefully organized under the command of experienced leaders, and each person – men, women and children, -- was assigned a specific role in an overall strategy executed with military precision."

Historian Frank F. Finney writes that after the Louisiana Purchase, "President Jefferson at once took steps to become better acquainted with the country and its inhabitants, and to make treaties with them. Chief White Hair, the First, through the influence of Pierre Chouteau of St. Louis, French Indian trader and agent for the Osages, accepted the invitation of the President to visit him and, accompanied by Chouteau and about a dozen Osage chiefs and warriors, made the trip to Washington."

The group also visited Baltimore, Philadelphia and New York where they were entertained and honored. The Osage performed dances. White Hair, known as the "King," "was described in a New York newspaper as upward of six feet in stature, proportionally well made with a Roman nose and dignified port, the article stating that perhaps no one brought up in savage life has ever been known to unite the same ease, politeness and nobleness of manners."

The New York Gazette and General Advertiser, reported: "The King's deportment was majestic and easy; he was dressed in a laced blue coat, and corresponding under vestments, wore a cocked hat, and a handsome sword by his side ... But it was the singular and savage appearance of the other Indians naked and painted that excited principle attention. They were eight or nine in number. Excepting a piece of cloth fastened around the waist, in which tomahawks were stuck, they were all in a state of nudity ... these men were savage and ferocious."

At Washington, the Osage saw frigates anchored in the Navy Yard as a music and "a salute from guns greeted them ... Undoubtedly Jefferson desired to impress the influential chief and his followers with the power of the United States, and it was also believed that he wanted them as hostages until the safe return of Lewis and Clerk, whom he had sent to explore the Missouri River to its source."

SCHISM AMONG THE OSAGE

While the Osage leader was in Washington, William Dunbar was in southern Arkansas on the Ouachita River Expedition he passed the encampment of Pierre LeFevre, a French hunter. LeFevre owned a thousand acres of land and a big house with fine furnishings at the Arkansas Post, located on the lower Arkansas River near its juncture with the Mississippi. The post was the first European settlement in the Lower Mississippi River Valley, established in 1686 as a French trading post.

Dunbar noted of LeFevre: "This was an intelligent man, a native of Illinois, now residing at the Arcansas. He is come here with Delaware & other Indians whom he has fitted out with goods & receives the peltry, fur {etc.} at a stipulated price, as it is brought in by the hunters. This gentleman informs us that a considerable party of the Osages from the Arcansas river have

made an excursion round by the prairie towards" the Red River and down the Little Missouri to the Antoine River where "meeting with a small party of Cherokees, are supposed to have killed four of their number and others are missing; Three American and ten Chickasaws went a hunting into that quarter who may also have been in danger; those Osages are no respecters of persons."

Dunbar also wrote that the Osage tribe under White Hair's command "plundered all the white hunters and traders upon" the Arkansas River. "All the old French hunters agree in accusing the Osages of being extremely faithless, particularly those on the Arcansa ... the others pretend to make peace & enter into terms of amity, but on the first favorable occasion, they rob, plunder and even kill without any hesitation; the other Indian tribes speak of them with great abhorrence, and say they are a barbarous uncivilized race. The different nations who hunt in their neighborhood have been concerting plans for their destruction."

While the Osage chief and a handful of warriors enjoyed Jefferson's hospitality, the President wrote Dunbar in Natchez noting a split within the Osage Nation. Jefferson said the chief, White Hair, confided that the lesser Osage chief Great Track had gone out on his own with 400 warriors.

OIL & BLOOD

According to the historian Finney, "Members of no other tribe manifested more grief for their dead" than the Osage. "It was customary for the Osages to mourn at daybreak with doleful cries and lamentation for months and even years for some departed relative." It was also their practice to send out mourning scalping parties to pay tribute to a dead warrior by killing a person outside the tribe.

Finney related that in Kansas a "party of Osages," which included a man named Bill Conner, "a mixed blood who was their leader, met Es-ad-da-ua, head chief of the Wichita tribe who had become separated from his companions while hunting buffalo near the Salt Plains. Professing to believe that it was the will of the Great Spirit that the Wichita should provide the sacrifice, they killed him and returned with his scalp and also his head." Afterward, the "customary dance was held."

Soon, 38 Wichita Indians "demanded the heads of the leaders who perpetrated the deed, and were particularly desirous of securing Conner who prudently hid out." After tense meetings, a peace was achieved with the Osage making reparations.

The Osage were ultimately removed to eastern Oklahoma following treaties in 1808, 1818 and 1825. The reduction of the buffalo herds and a loss of reservation land left the Osage economically devastated until the discovery of oil on their tribal land brought them riches. But the riches also cost them lives in the early 20th century. An FBI investigation revealed that the murders of a number of the Osage Indians was committed at the direction of a white man, William King Hale, who stole their oil royalties.

According to the Encyclopedia of Arkansas, the "Osage identity is preserved today through participation in language and cultural preservation activities, museum programs, the E-Lon-schka dances, and other community ceremonies. Established in 1938, the Osage Tribal Museum in Pawhuska, Oklahoma, is the oldest tribally owned museum in the United States."

DAPL, McGirt and the Washington Name Change: Three Victories That Came Through Persistence and Resistance

By Levi Rickert

Not long ago, in the midst of the COVID-19 pandemic, Americans' eyes were focused on a presidential visit to Mount Rushmore on July 3. President Trump went to the Black Hills, where Mount Rushmore is located, to celebrate America's 244th birthday.



Water Protectors in Lafayette Park near the White House protesting the Dakota Access pipeline. Native News Online photograph by Levi Rickert

The presidential pre-Independence Day show was met with hundreds of American Indian protesters, who said the president was not welcome on their territory. At least a dozen individuals were arrested that night.

It seemed like the start of a bad month for Indian Country. But not longer after, three things happened that turned the tide in favor of American Indians' efforts in their long fight against social injustice. On July 6, a federal judge ruled in favor of the Standing Rock Sioux Tribe and ordered Energy Transfer to close down its Dakota Access pipeline (DAPL) by August 5. Three days later, on July 9, the Supreme Court ruled in favor of the Muscogee (Creek) Tribe in *McGirt v. Oklahoma* and finally, on July 13, the National Football League's Washington franchise announced it will retire the offensive and racist name it has carried for 87 years.

Any one of these three victories on their own are significant to Indian Country. However, it is important to recognize that these three victories did not occur overnight, nor did they happen by accident. The victories came because of hard work in the court system and through protests outside of football stadiums and along the Missouri River at Standing Rock.

Social justice does not just happen by chance or accident. Social justice does not come by being in the right place at the right time. These three victories happened because of strong advocacy and strong action by American Indians at many levels. While protests are criticized in some circles, taking to the streets has an undeniably impact, amplifying the message of injustice and the calls for change.

In the case of the Dakota Access pipeline victory, the price was paid by protests along the Missouri River at Standing Rock where over the course of almost a year, tens of thousands of American Indians, who became known as Water Protectors, showed their opposition against the injustice of the DAPL — the “black snake” — being placed near Sioux ancestral territory and water. The mantra for the water protectors at Standing Rock became *Mní Wíčóŋi*. Water is Life.

The Standing Rock movement began in April 2016. As it slowly gained national attention, non-Natives began to take notice. As the resistance efforts continued and more people came and went to the various camps at Standing Rock, the Obama administration's U.S. Army Corps of Engineers announced on Dec. 1, 2016 that they would not grant the DAPL an easement permit to cross the Missouri River near the Standing Rock Indian Reservation.

Six weeks later, newly-inaugurated President Donald Trump reversed the Obama-era order and ordered the Corps to expedite a permit as

soon as possible through a presidential memorandum. The DAPL was completed and was allowed to carry oil with a few leaks along the way.

However, the Standing Rock Sioux Tribe's lawsuit continued in the court system, which finally resulted in the July 6 decision — a major victory in favor of American Indians' tribal lands and resources.

The Supreme Court's decision on the *McGirt v. Oklahoma* case on July 9 reaffirmed that Congress had never disestablished the Muscogee (Creek) Nation's 1866 reservation boundaries, which consists of a large swath of eastern Oklahoma.

After the historic decision, Native News Online spoke to Robert Anderson (Bois Forte Band of Ojibwe), a professor and director of the Native American Law Center at the University of Washington School of Law. He also teaches at Harvard Law School.

“I think that Justice [Neil] Gorsuch joining the four so-called liberals on the court to support Indian rights in yet another case is really a huge victory, not just for the Creek Nation, but for Indian Country in general. He has demonstrated since he's been on the court that he understands federal Indian law in a way that recognizes what tribes and their attorneys have argued for many years — that the promises made by the federal government to tribes are to be kept, and that while Congress has the authority to change the terms of Indian rights, it has to do so explicitly. So, it's a real big deal.”

This Supreme Court victory for Indian Country was the result of hard work by a strong legal team working tirelessly to hold the United States to its treaty obligations.

“In this case, the Muscogee (Creek) Nation had to fight long and hard to protect their homelands, which were promised in their treaty agreements with the United States. In holding the federal government to its treaty obligations, the U.S. Supreme Court put to rest what never should have been at question,” John Echohawk, executive director of the Native American Relief Fund, said in response to the decision.

Last Monday's announcement by the Washington NFL team that they will be retiring the name which is considered racist by many after 87 years was a victory that was decades in the making. One more time, it proved the resiliency and determination of American Indians.

In 1992, Bill Means (Oglala Lakota), Suzan Shown Harjo (Cheyenne & Hodulgee Muscogee), Vine Deloria, Jr. (Standing Rock Sioux) and other prominent Indigenous leaders filed a lawsuit calling on the U.S. Patent and Trademark Office to cancel the six existing trademark registrations of the Washington NFL franchise's name. Harjo et al v. Pro Football, Inc., was a landmark lawsuit, and in 1999 a three-judge panel of the Trademark Trial and Appeal Board ruled unanimously against the team and in favor of the plaintiffs.

The Washington franchise appealed the ruling and a federal district judge overturned the trademark experts' decision. The case dragged on for another 10 years with legal actions and appeals that reached all the way to the Supreme Court, which ruled in favor of the franchise.

However, public pressure by Native people across Indian Country persisted and fueled by recent attention to racial injustice that has been brought to light by the Black Lives Matter movement, corporate sponsors of the team finally agreed that it was time for change: the name had to go. The persistence of American Indians prevailed.

While we celebrate these three victories, we also know that we, as American Indians, still have many other challenges to overcome and battles to win. We need to remain strong in the fight against injustice and keep the faith.

The remarks of Congressman and civil rights champion John Lewis, who passed away on Friday night, are even more relevant now: “Do not get lost in a sea of despair. Be hopeful, be optimistic. Our struggle is not the struggle of a day, a week, a month, or a year, it is the struggle of a lifetime. Never, ever be afraid to make some noise and get in good trouble, necessary trouble.”

Welcome to The Rez, Tulsa

A crowd had gathered in front of The Recovery Room Bar. Tarpalechee, Yahola and Fixico were standing next to me. We held a frosty mug of Pabst Blue Ribbon. Notably, the drafts were only \$1.95. Still, the Creeks complained. The occasion was the revealing of a new name for the venerable and musty old bar. There was a smattering of media to cover the big reveal. Well, if you can call persons with a smartphone and an esoteric Facebook page with a handful of followers as “media.”

“Damn, it’s hotter than the soles of Satan’s loafers out here!” complained Tarpalechee. He made a big show of wiping his brow as well as his hawk-beaked “chiefy nose” with a huge handkerchief. For added effect, he blew his nose into the handkerchief. The sound resembled the shrill, fire alarm decibel mating call of the White Bellbird. “Where the hell is Harjo? If that Thlophlocco boy don’t show up soon, I’m going inside where I won’t be sweating my cvpo off!”

“Tapekse cvpo!” shouted Fixico.

“Mahe!” I added.

Tarpalechee’s pride was wounded.

“I don’t have a flat butt!” Tarpalechee protested.

Knowing that we had gotten under Tarpalechee’s skin caused us Creek boys to howl with laughter. We clinked a toast.

“Goot Won!” Yahola exclaimed.

“To hell with you crazy Injuns’. I’m going inside.” Tarpalechee declared. In one mighty swig, he polished off the rest of his beer and begin to walk toward the bar.

Suddenly, Harjo, the rotund proprietor, emerged from the bar. He was dressed, as usual, in his white half-apron that was uncharacteristically clean. His ever-present stub of a fat cigar was hanging from the side of his mouth. Beads of sweat adorned his bald, glossy head.

The crowd formed a u-shape around Harjo. Us Creek boys elbowed our way to the front. I’d never heard Harjo speak in public. This was going to be interesting. I wanted a front row seat.

“Ladies and gentlemen. Welcome to this mo...mo...mo-ment...uh, this big occasion,” Harjo began. “Today, I am going to reveal the new name of the”

“Speak up!” interrupted somebody in the back of the crowd.

“We can’t hear you!”

“We can hear him just fine in front,” Fixico loudly replied.

“Want to change places?”

The crowd broke up in peels of laughter.

“Shut up you morons!” Harjo commanded. “Or I’ll kick you out!”

“You can’t kick us out. We are on the sidewalk,” Yahola replied.

“Where it is hot as hell. Hurry up and get on with it Harjo,” I yelled.

Harjo had lost control of the crowd. In his stubby hands he held a written speech. Harjo tore up the paper and stuff it into his apron pocket.

“So without further ado,” Harjo announced.

The crowd broke into appreciative applause. Harjo soldiered on.

“Now that Tulsa has been restored to reservation status, I’m proud to announce that the ‘Recovery Room’ has changed its name to the ‘Rez Room,’” said Harjo.

Harjo yanked on a rope that was attached to a tarp that covered the new signage. Nothing happened. The tarp remained firmly in place. There was a smattering of giggles in the audience. Harjo was miffed. He thus gave a mighty tug on the rope. This caused the tarp to leap off the sign, fly through the air and land on Harjo. His frenetic thrashing about reminded me of a terrified cat trying to escape from underneath a blanket. Could this situation get more rezzy?

Yes, it could. For it was then that we noticed the sign. It read “Rez Room Bar” alright. But Harjo had simply covered the o-v-e-r-y letters in “Recovery” with duct tape. He had painted a “z” over where the “c” had been to spell “Rez”. The colors weren’t even close to matching.

All we could do was cackle with belly laughs. Welcome to The Rez, Tulsa!



**A NICOTINE-FREE
VAPE IS NOT
A WORRY-FREE
VAPE.**

Vapes can expose you to toxic chemicals like formaldehyde and acrolein, even if they don't have nicotine.

FDA U.S. FOOD & DRUG ADMINISTRATION sp1nb SOUTHERN FLAVORS

MISSING



#JUSTICE FOR FAITH LINDSEY
Justice for our Chickasaw sister

The family would appreciate all
prayers and support at the Pontotoc
court house 120 W. 13th street Ada,
Ok
August 7th @8:30am.



Ahhhhhhhhhh...



TAHLEQUAH, OK
(918) 316-9186

RECREATION

RESORT LISTING

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

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

Indigo Sky Casino
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
Phone: 918 786.8528
Reservations: 918.786.4406
Event Center: 918.786.1974
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)
for reservations.
www.cherokeecasino.com

Cherokee Inn
Cherokee Boulevard
Roland, OK 74954
800.256.2338 205

Hard Rock Casino Hotel Resort
777 West Cherokee Street
Catoosa, OK,
1.800.760.6700
www.hardrockcasinotulsa.com

Osage Casino Hotels
1.877.246.8777
www.osagecasinos.com/hotels

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

Grand Casino Hotel Resort 777
Grand Casino Boulevard
Shawnee, Oklahoma 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 USA
Tel: 1-580-920-0160
Toll Free: 1-888-652-4628
Fax: 1-580-931-2725
Email: hotel.shift@choctawcasinos.com

Choctaw Casino Hotel - Pocola
3400 Choctaw Road
Pocola, OK 74902 USA
Tel: 918-436-7761
Toll Free: 1 800.590.5825
Fax: 918.436.7723
Email: pocola.hotelmanagers@choctawcasinos.com

Choctaw Casino Resort - Grant US
Hwy 271
Grant, OK 74738 USA
Tel: 580-317-8500
Fax: 580-326-5171
Email: 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 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

Comanche Red River Casino Oklahoma 36 Devol, OK
1-877-369-8351
www.comanchenationcasinos.com

Let's Talk

"We are pressured in every way but not crushed; we are perplexed but not in despair; we are persecuted but not abandoned; we are struck down but not destroyed."

—2 Corinthians 4:8-9

I was golfing the other day with my friends and here are the things we talked about after the round:

Covid-19

Presidential Race

Mascot Issues

Lives Matter

I am wondering what God is thinking about the discussions we are having here on earth. I have some pretty intelligent friends and of course there is me!

Everyone has opinions and solutions to solving all the worlds problems. Unfortunately, solving the world's problem is not that easy. Only God can provide the true solution facing our nation.

The truth from God's word tell us:

God is in control of all things!

"Trust in Him at all times, you people; pour out your hearts before Him. God is our ref-uge. Selah" —Psalms 62:8

Trust God!

"Trust in the Lord with all your heart, and do not rely on your own understanding; think about Him in all your ways, and He will guide you on the right paths. Don't consider yourself to be wise; fear

the Lord and turn away from evil."

—Proverbs 3:5-7

Ask God for wisdom!

"Now if any of you lacks wisdom, he should ask God, who gives to all generously and without criticizing, and it will be given to him. But let him ask in faith without doubting. For the doubter is like the surging sea, driven and tossed by the wind."

—James 1:5-6

Ask God for a servant heart!

"But be doers of the word and not hearers only, deceiving yourselves."

—James 1:22

Ask God to get you through the trials!

"Consider it a great joy, my brothers, whenever you experience various trials, knowing that the testing of your faith produces endurance. But endurance must do its complete work, so that you may be mature and complete, lacking nothing."

—James 1:2-4

Ask God for hope!

"Praise the God and Father of our Lord Jesus Christ. According to His great mercy, He has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead". —1 Peter 1:3

There are a lot of things we are going

through during this time. We must take time to do the following!

Read God's Word-don't just read, but study what is in the greatest instruction book of all time!

Pray-Communicate with God Almighty Himself! We have an open line to Him and He can handle all our problems!

Meditate on God's Word-think about what you read or studied that day and put it in your mind in all that you are doing! It really works when you put God first and see how He can change your life!

Stay connected with a local church - God continues to use the church to meet the needs in the community and opportunities to participate in worship services.

Share your story! Tell others around you the good news of Jesus Christ.

John 3:16, For God so loved the world, He gave His one and only Son, so that everyone who believes in Him will not perish but have eternal life.

I just want to encourage you all to seek God's plan for your life and know that He loves and cares for you and your family!

John Morris is currently serving with Oklahoma Fellowship of Christian Athletes and is supported financially by faith partners. If you are interested in more information on FCA or being a faith partner, John can be contacted through email: jmgolfer@icloud.com or by cell number (785-760-1627)



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 hook-ups • Restrooms • Laundry Shower facilities

GOLF CLUBS

• 4-hour security • Over 40,000 square feet of versatile meeting space • Wi-Fi • Dog park • Horse-shoe pit • Playground • Tent sites • Barbecue grills and picnic tables • Club House • Chapel

Cherokee Hills Golf Course

770 West Cherokee Street

Catoosa, OK 74015

1-800-760-6700

cherokee.golf@cnent.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

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 Road • Tahle-

quah, OK 74464

918-456-5100

18 Holes • Par 70 • Dress code

• Bar/Grill • Pro-shop



Mahota



Available at nativeoklahoma.us/shop

SPONSOR NOW!

NATIVE-AMERICAN BUSINESS INNOVATION,
CULTURE, TRADESHOW, NETWORKING, & MORE!
REGISTER AT [AICCOK.ORG](http://aiccok.org) OR CALL 918.624.9382

HAWK \$12,000

- Title Sponsor Logo Recognition on all promotional pieces and social media (logo due by August 15th)
- Website Banner on aiccok.org (logo due by August 15th)
- Back cover ad or 2-page spread in Program (due August 15th)
- Business Highlight in front cover of program (provide info by August 15th)
- Four Full Conference Registrations
- Prominent booth space
- Include items in attendee bags (optional)
- Speaking opportunity during Opening Session (optional)
- Prominent Business Highlight on stage video screens
- Free full page ad in 2021 Membership Directory (ad due August 15th, 2020)
- One Free 2-day single hotel room

FOX \$5,000

- 2-page Spread or Full page ad in Program (due August 15th)
- Logo on aiccok.org (due August 15th)
- Prominent Business Highlight on stage video screens
- Booth space (if requested)
- Three Full Conference Registrations
- Include items in attendee bags (optional)

TURTLE \$3,000

- Full page ad in Gathering 2020 Program (due August 15th)
- Logo on aiccok.org (due August 15th)
- Booth space (if requested)
- Two Full Conference Registrations

PRESIDENT'S AWARD \$2,500

- Table of eight to the Gathering 2020
- One Full Conference Registration
- Speaking opportunity (optional)
- Half-page ad in Gathering 2020 Program (due August 15th)
- Logo on table tents & video screens (due August 15th)

AICCO AWARDS \$1,500

- Table of five to AICCO Awards Banquet 2020
- One Full Conference Registration
- Half-page ad in Gathering 2020 Program (due August 15th)
- Logo on table tents & video screens (logo due August 15th)

BROTHERS & SISTERS \$1,000

- Logo on Networking Reception table tents (due August 15th)
- One Full Conference Registration
- Half-page ad in Gathering 2020 Program (due August 15th)

PRESIDENT'S TABLE \$700

- Table of eight seats
- Listing in Awards Program (logo due August 15th)

DOVE \$500

- Logo on table tents & video screens during breakfast (logo due August 15th)
- Live Sponsor Mentions on stage



THE GATHERING
2020 | OCT 18-20
TULSA | RIVER SPIRIT CASINO RESORT, TULSA
EARLYBIRD PRICING NOW THRU JULY 31ST!