

# NATIVE

## *Oklahoma*



**ALSO IN THIS ISSUE:** SAPULPA, NAMESAKE • MISS OKLAHOMA 2020: THE MAKING OF A FAIRY TALE

15<sup>TH</sup> ANNUAL

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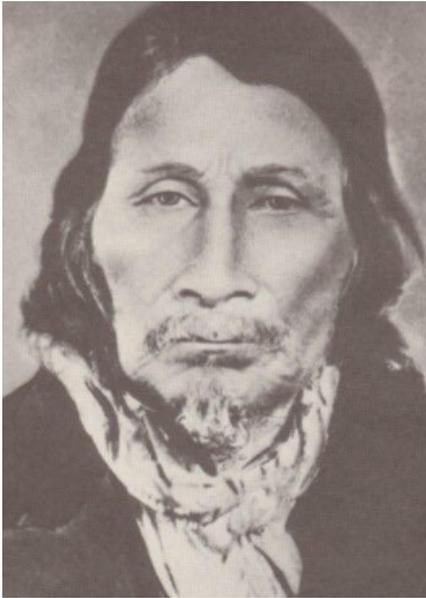
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# CONTENTS



10



## HAPPY HOLIDAYS

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### Also:

6

**NATIVE OKLAHOMA SHOPPING SITE**

8

**SAPULPA, NAMESAKE**

10

**MISS OKLAHOMA 2020: THE MAKING OF A FAIRY TALE**

## NATIVE OKLAHOMA • DECEMBER 2020

P.O. Box 1151 | Jenks, OK 74037 | 918.409.7252 | [adam@nativeoklahoma.us](mailto: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](mailto: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](http://www.nativeoklahoma.us). For a listing of all locations, please visit us online.



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# Sapulpa, Namesake

By P.J. Lassek

**S**apulpa was named for a Creek who wasn't a chief, but he played a chief role in the city's fate until his death in 1887.

After his demise, prosperity depended on bands of live-and-let-live outlaws who brought business without violence to their chosen home.

But Chief Sapulpa could have been a kindred soul to the Dalton, Belle Starr, Cook and Buck gangs.

Before he immigrated to Indian Territory, he was a hellion in his own right in Alabama.

Forced from his southern lands, he headed northwest along the ancient Osage Trail to be near his tribe.

Where two creeks meet, he found a area covered with tall grass and surrounded by hills. There was an abundance of water, fish, game, timber, rich soil and good grazing.

It was here, just west of Tulsa, where Sepulcher (sep-el-ker) decided to settle. His parents named him for the word in the Bible for stone tomb.

And, as the white man moved into Oklahoma, the area became known as Sapulpa - named after the Indian.

"Like many people who are told a name but don't hear it quite right, Sepulcher evolved into Sapulpa," said Jim Hubbard, a Sapulpa historian.

The first signs of a change in Sepulcher's name showed on a discharge certificate from the Confederate army, Hubbard said. "It was written like the army clerk heard it, Sus-pulber.

"And somewhere between here and there - we haven't been able to document it - Sus-pulber became known as Chief Sapulpa, although he never really was a chief."

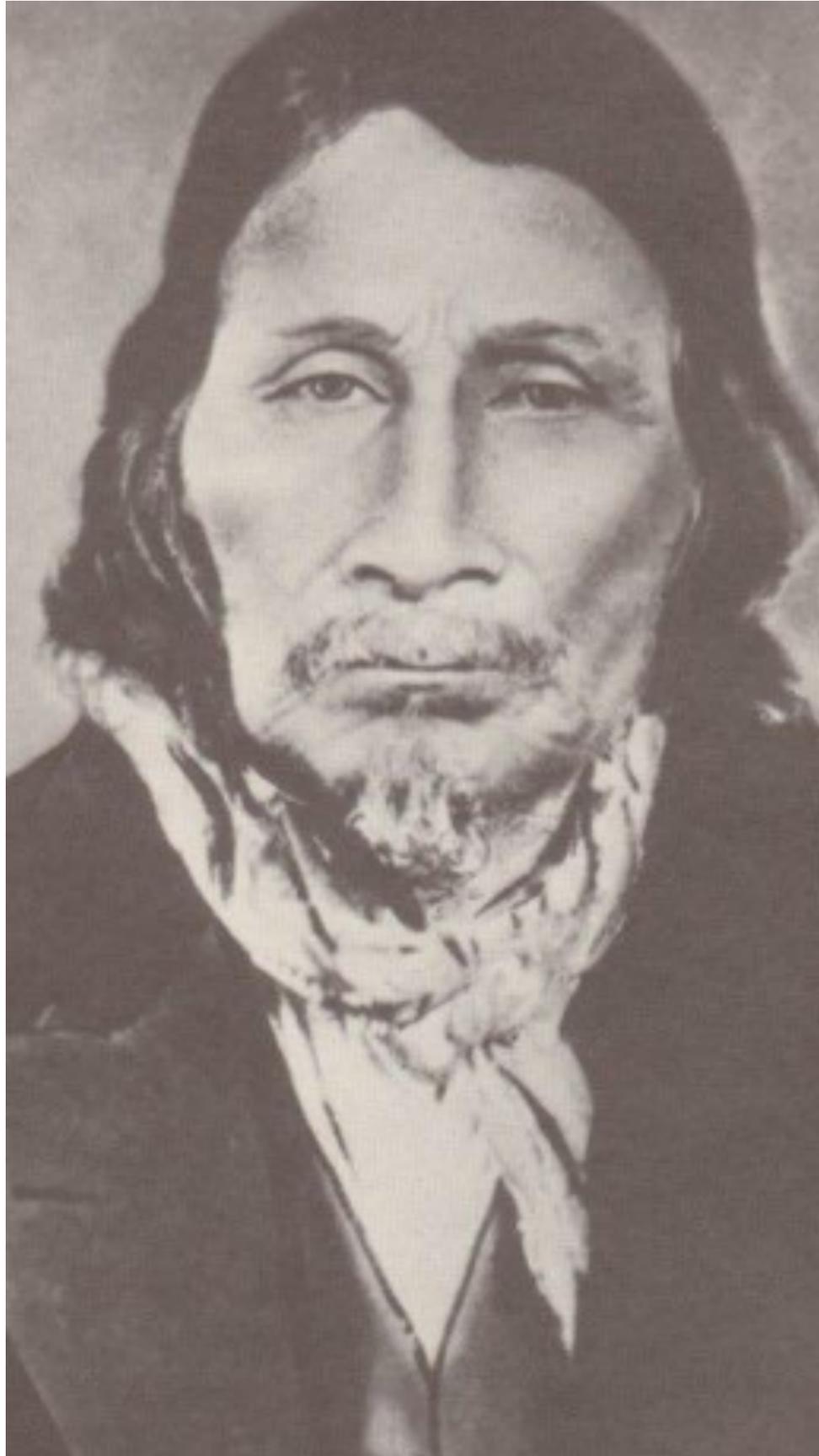
There is no truth to the belief that Sapulpa was named after the Indian word for sweet potato or Jim Sapulpa, the chief's first son, Hubbard said.

Born in 1824 into the Kashita tribe of Muscogee (Creek) Indians, Chief Sapulpa was orphaned at an early age and raised by his two uncles, Hubbard said.

His uncles taught him two important things - rudimentary English and to resist the white man, no matter what, Hubbard said.

In Alabama, Sapulpa was known as a wild Indian, constantly in conflict with authority.

Scapula told his grandchildren that an alligator - a "native of the swamp" - once saved his



## Sapulpa, Namesake (cont.)

life, Hubbard said. While fleeing a posse, Sapulpa jumped over the alligator, which frighten off the pursuers, he said.

By 1836, most of the Creek and Yuchi Indians were forced to northeastern Oklahoma over the Trail of Tears.

But Sapulpa stayed, resisting every move the white man made, Hubbard said.

By the late 1840s, however, he was tired of fighting the white man and decided to relocate near his tribe.

By 1850, Sapulpa established a trading post with a blacksmith shop overlooking Polecat and Rock creeks. He named his place Cone Hutchee, which meant 'Polecat.'

As the years passed, Sapulpa became prosperous selling coffee, sugar, tobacco, dry goods, flour, spices and other articles.

When the Civil War broke out, Sapulpa donated \$1,000 in gold to the Confederacy and joined the army's Creek regiment mounted horses. He was wounded at the battle of Elk Creek near Checotah and discharged.

In 1863, he was elected to the House of Kings, a Creek nation governmental body. He held the job until his death.

After the war, Sapulpa found his home and trading post had burned. He tried a second post for a few years, but ultimately became a farmer and rancher.

By 1886, the Atlantic & Pacific Railroad extended its line from Red Fork to the Sapulpa area because of the interest in

logging walnut trees.

The railroad yard was called the "Sapulpa Station" in honor of Chief Sapulpa, who had befriended the railway workers.

Sapulpa was the first passenger to ride the train into Sapulpa on the invitation of the railroad.

He died in 1887.

By the late 1890s Sapulpa became a place known for outlaws, Hubbard said.

The Dalton gang, Belle Starr, the Cook gang and the Buck gang all knew Sapulpa well, he said.

Bill Cook was an ex-marshal who turned bad.

The outlaws didn't bother the natives, instead they lived harmoniously trading with each other.

"The rapport was so good between the two that when the marshal came in town, the natives would raise a flag on Sugarloaf Hill to warn the outlaws," he said.

In 1902, Sapulpa was made a court town of the western judicial district of Indian Territory.

In 1913, Sapulpa was chosen by popular vote to be Creek County's judicial seat after a bitter race with Bristow.



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# Miss Oklahoma 2020: The Making of a Fairy Tale

By C.L. Harmon

It's a Cinderella story of sorts, a rags to on her way to riches story. The parallels between this driven young lady and the fabled Cinderella are uncanny with one exception...Mariah Jane Davis needs no Prince Charming to achieve the happily ever after. At the tender age of 25, Davis has discovered that the glass slipper is at the very least always half full.

Growing up in the Oklahoma City area, Davis, her sister Erin and mother, Sheila lived a low-income existence and relied on free Indian Health Care as the family are members of the Choctaw Nation. It was a time of struggle, Davis recalls. But it was also something else, an opportunity to see what hard work and perseverance can provide. Her mother was that example. Davis was witness to the power that lies in determination fortitude and faith in one's self. It was a home filled with love and lessons that would be her springboard to her own successes. After many years of struggles, her mother would take a leap of faith and left her low paying employment. She began working in real estate from her home and that turned out to be a reversal of fortune for this struggling single parent family. She had learned from her mother that success was always possible even if not close.

"My mom was my example that you can start with nothing and build something if you're willing to work hard. And I was able to see what working hard looks like through my mom," she said. Soon after, the family finances were on the upswing with her mother's business success and with it, a move the age of 13. The family moved to Moore, Oklahoma. This was a pivotal move for the budding teen who had only known the low-income existence. It forced her to start over much the same way her mother had done. It was a new environment and although a bit frightening to start over, it was an opportunity to grow and cultivate many of the people skills that would become so valuable when she began pursuing the dream of becoming Miss Oklahoma.

"I started dreaming big at a very young age and believing it was possible to achieve my dreams," she said. Like most of us as young adults ho, she realized early that having dreams is a destination and not a road map. She desired success in life but did not know what that looked like for her life. She did, however, know that she wanted as much out of life as possible and that 'direction' was the starting point to get there. She admits that through most of her years in high school, she lacked that direction to go along with her desire. And to make matters worse, life had thrown her the curveball clinical depression coupled with anxiety. For dream chasers, the most difficult part is often finding that starting point to even begin pursuing those dreams. Depression often makes that worse with its role of playing keep away with finding that starting point. This was no different for Davis. And yet she was able to remain focused and, as a junior in high school fought her melancholy moods and decided to go after the title of Miss Oklahoma Teen USA. She worked hard and it paid off when she placed second runner up. She achieved the same honor the following year. And though she had not won the title, she won something greater, that elusive starting point as to how to start pursuing a dream.

Initially after her second runner-up honors, she had planned to use her momentum to move to the big leagues and pursue the title of Miss Oklahoma the following year. But within that year and her entrance into college, Davis began thinking about the awesome responsibilities of holding such an important position and being a role model for many other young women who might want to pursue competition in pageants. She was only 19 and in her heart was aware that she knew too little about life to hold such a position. She instead decided to focus on college and allow time and experience to bring her to a place where she felt she was the best person for that role and potentially for Miss

USA after earning that honor.

While growing into that person, Davis continued battling her depression and much like Cinderella's stepsisters who did everything in their power to hinder the happiness of Cinderella, depression played the same role in Davis' life. Although her illness did play a role in her decisions to not compete during her years in college, it also allowed her the time to continue growing as a person. This is something she knew she



needed to do before competing for Miss Oklahoma. Depression, however, did not present such a positive outcome on her college career and would cause her several issues prolonging her graduation by one year. Her mental battles play into this modern life fable because of Davis' desire to overcome it by staying true to her desire and focused on achieving her goals much the same way as Cinderella did after her dress was destroyed by her stepsisters.

As a proud Native American and "Okie", Davis has shown the spirit of the Native peoples and their unwavering desire to continue and prosper. She pushed through pursuing her passion for film and media while in college and continuing to grow into the person she felt would be the best version of herself to be Miss Oklahoma. Movies had always been her mental escape. As such, a career in the entertainment field seemed a perfect fit and become her third big dream to follow behind her second of competing for Miss USA. But first she had to achieve her first, being crowned Miss Oklahoma. That dream that had lay dormant for five years was about to awaken and awaken it did!

After graduating from OU in 2019, she finally felt that she was at a point in her life where she was the person she needed to be to give the title of Miss Oklahoma all the wisdom and respect the title deserves. In addition, as is often life, her second dream aspirations in the entertainment industry were not as initially fruitful as she had hoped. And though discouraged, she believed that was a sign to finish what she had started with her pageant goals. With advice and support from friends and family, she overcame her discouraged and depressed outlook and began preparing to achieve her longtime goal. After much hard work and dedication, she achieved that goal in December of 2019.

"Finally winning Miss Oklahoma was my first time experiencing a dream come true. In that moment, I could see years of having that dream, despite the obstacles, come to fruition," Davis said.

Almost a year later now, her reign soon comes to an end. And with that ending, Davis did pursue her second goal and recently took her one shot in the Miss USA pageant. She placed second runner-up. Although she did not take the crown, she certainly won the hearts of all those who have the courage and conviction to follow their dreams no matter where they lead and how they end. Unfortunately, contestants are only allowed to compete once and so with this part of her life now behind her, Davis is looking forward to pursuing her latest dreams in the entertainment industry and modeling ever hopeful where these avenues will take her.

"I'm hopeful and hungry. I've always had big dreams and I plan to chase after every single one of them," she said. Currently Davis works in reality-television production in Oklahoma and continues working towards her dream of working in entertainment news.

A final parallel with the Cinderella story I think, is the belief that there are happy endings for those who believe in themselves and are willing to accept the disappointments of life with grace. Like Davis, these are the people who are proud to wear the worn-out sneakers while seeking for the glass slippers. And when the slipper fits, a happily ever after is soon to follow.



# Tribal Captive Insurance Companies

By Fus Yvhikv



**C**aptive insurance companies that are owned, controlled and managed by Indian tribes are a phenomenon that appears to be poised to sweep across Indian Country in the next few years. Many Indian tribes are discovering what thousands of private companies have known for years: that a captive insurance company is a great way to turn an expense into a profit center.

Captive insurance companies are simply an insurance company that is wholly-owned by its parent company. A captive insurance company is authorized to write insurance policies only to its parent or its affiliates.

Unlike an admitted carrier, captive insurance companies cannot write policies for the general public or for other companies who are not affiliated by the captive insurance company's parent company. The term "captive" is used to describe such insurance companies due to it having a "captive" market among the parent company and the various affiliated companies.

Thousands of captive insurance companies have been licensed and have operated successfully for many years. Right now, to my knowledge, only the Mashantucket Pequot tribe has moved forward with forming and owning a captive insurance company.

However, there are many signs that indicate that that is about to change in a big way. One pressing reason is that tribes have grown in size and complexity to a point where insurance provided by third-party insurance carriers is either too costly or such insurance companies do not provide adequate

coverage. In addition, COVID has made manifest the need to form captives. Finally, the tribes have been denied their claims under their business interruption insurance by the various carriers.

Hence enter the notion of a tribally-owned captive insurance company. These companies will afford Indian tribal governments the opportunity to realize significant improvements in their overall risk management efforts. The tribe effectively pays premiums to itself. In addition, the tribal captive insurance company makes its own decisions as to what coverages and policies it will provide to its parent company and its affiliates.

Another compelling reason that tribes will move to captive insurance companies in coming years is that the tribe has much greater control over the insurance company's administration, overhead and investments. Also, the tribe gets to write its own insurance policies.

Even better, the tribes can self-regulate a captive in the same manner that they do in gaming. Tribes can and should create their own regulatory body, the Office of the Tribal Insurance Commissioner, to license, regulate, supervise and examine any captive insurance companies that are under its domicile. Failing that, tribes will have to get their captive insurance license from a state government and thereby be subject to the sovereignty of a state entity.

The Captive Insurance Association for Native Nations ("CIANN") is a recently formed not-for-profit that stands ready to educate, inform and assist tribes in developing their own captive insurance company. CIANN stands ready to offer turn-key services for tribes who wish to turn insurance from an expense to a profit center for the tribe. For more information about CIANN, please visit their website at [www.ciann.org](http://www.ciann.org).

Look for the idea of captive insurance companies to soon "captive" Indian Country. It is an idea whose time has come. It is another way in which tribes will be the leaders in the financial arena and thereby continue to strengthen their tribal sovereignty.



**MISSING**

# Emily Sue Zanne Morgan



"This New Year's Eve we invite you to celebrate the life of our beloved Emily Sue Zanne Morgan. She is so missed. And loved. We must make sure she never forgets that.

This year we will light up the darkness for her. Fireworks, Water lanterns, Sparklers, Candles...Whatever you have that will connect you to her. Even your Medicines. Burn your Cedar.

Details will be announced in the coming weeks with a location for us to gather together but socially distanced. (Outside.) Please, be getting together your cutest Winter ensemble. As y'all know Emily dressed up. She showed out!

There will also be virtual details coming for those of you who can only celebrate virtually.

At midnight her birthday begins. And we want everyone to shine a light for her to see. To see and feel, to feel the warmth

and love we send to her. On her special day of Birth and everyday. Lets shine a light for Emily and for Justice. For what's done in the dark will be brought to the light."

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## Three Kinds of Peace God Wants to Give this Christmas

You may have had a good year. You may have had a bad year. But as we come to the end of 2020, you're likely pretty tired. You're worn out physically, mentally, and spiritu-ally from this Covid year!

There's hope! God doesn't want you to go through another year without his peace. As we head into the new, the Lord specifically wants to give you three different kinds of peace.

**Peace with God.** This is spiritual peace — and it's the most important. It affects every-thing else. The Bible says in 2 Corinthians 5:18, **"Everything is from God, who rec-onciled us to Himself through Christ and gave us the ministry of reconciliation:"**

God doesn't want us to live disconnected from him. Peace with God doesn't come from something we do. Peace with God comes from *what Jesus Christ did for us on the cross*. God wants to give you that important peace this Christmas season.

**Peace within.** The Bible has a word for this: emotional peace. It's called the *peace of God*. When I have peace with God, then I get the peace of God inside me. Colossians 3:15 says, **"And let the peace of the Messiah, to which you were also called in one body, control your hearts. Be thankful."**

The Hebrew word for "peace" in the Bible is *shalom*. You've heard this word. *Shalom* means more than just ending of hostilities.

In fact, you'll find more than 790 verses about the peace of God in Scripture. For those with a broken heart, God gives us *comforting peace*. For those with a confused heart, he gives us *guiding peace*. For those with a shamed heart, he gives us *forgiving peace*. When we have a worried heart, he gives us *confident peace*.

*He provides peace for every problem.*

Here are some of my favorite verses that help me get through my days!

**"Don't worry about anything, but in everything, through prayer and petition with thanksgiving, let your requests be made known to God." —Philippians 4:6**

**"And the peace of God, which surpasses every thought, will**

**guard your hearts and minds in Christ Jesus." —Philippians 4:7**

**"casting all your care on Him, because He cares about you." —1 Peter 5:7**

**"May the Lord of peace Himself give you peace always in every way. The Lord be with all of you." —2 Thessalonians 3:16**

**Peace with others.** Then the Lord offers relational peace. The Bible says in Ephesians 2:16, **"He did this so that He might reconcile both to God in one body through the cross and put the hostility to death by it."**

The further we are from God, the more our relationships with others are messed up. If you want to strengthen your relationship with others — like your spouse or your kids — strengthen your relationship with God. It'll pull you together.

The only way to have lasting peace with others is to be united as children of God.

This Christmas, as we sing and talk about peace on Earth, know that God wants to give you real and lasting peace in each of these three areas.

Peace isn't an unattainable dream. It's a free gift from God.

Just a reminder of Giving Tuesday which is December 1st, 2020,

if you would like to help me in raising support, please let me know or go to [johnmorris@fca.org](mailto:johnmorris@fca.org) to help with Giving Tuesday! Thank you!



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: [jmoggolfer@icloud.com](mailto:jmoggolfer@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](http://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](http://www.firelakegolf.com)  
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[cherokee.golf@cnent.com](mailto:cherokee.golf@cnent.com)  
18 Holes • Par 70 • 6635 Yards  
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• Banquet room

**Winstar Golf Course**  
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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



# Oklahoma Tribal Directory

Absentee-Shawnee Tribe 2025 South Gordon Cooper Shawnee Oklahoma 74801 Phone: 405.275.4030	Delaware (Lenape) Tribe of Indians 5100 East Tuxedo Blvd. Bartlesville, Okla. 918- 337-6550	Miami Tribe of Oklahoma 202 S. Eight Tribes Trail Miami, Okla. 918-542-1445	Sac and Fox Nation 920883 S. Hwy 99 Stroud, Okla. 918-968-3526
Alabama-Quassarte Tribal Town 101 E. Broadway Wetumka, Ok. 74883 Phone: 405 452-3987	Delaware Nation 31064 State Highway 281 Anadarko, Okla. 405-247-2448	Modoc Tribe of Oklahoma 418 G Street Miami, Okla. 918-542-1190	Seminole Nation of Oklahoma Junction Hwys. 270 and 56 P. O. Box 1498, Wewoka, Okla. 405-257-7200
Apache Tribe of Oklahoma 511 East Colorado Drive Anadarko, Okla. 405-247-9493	Eastern Shawnee Tribe of Oklahoma 127 Oneida St. Seneca, Missouri 918-666-2435	Muscogee (Creek) Nation Hwy. 75 and Loop 56 Okmulgee, Okla. 800-482-1979	Seneca-Cayuga Nation 23701 S 655 Road Grove, Okla. 918-542-6609
Caddo Nation of Oklahoma Hwys. 281 & 152 Intersection Binger, Okla. 405-656-2344	Fort Sill Apache Tribe Route 2, Box 121 Apache, Okla. 580-588-2298	Osage Nation 813 Grandview Pawhuska, Okla. 918-287-5555	Shawnee Tribe 29 S. Hwy. 69A Miami, Okla. 918-542-2441
Cherokee Nation South of Tahlequah, Hwy. 62 Tahlequah, Okla. 918-453-5000	Iowa Tribe of Oklahoma RR 1, Box 721 Perkins, OK 405-547-2402	Ottawa Tribe of Oklahoma 13 S. 69 A Miami, Okla. 918-540-1536	Thlopthlocco Tribal Town 09095 Okemah Street Okemah, Okla. 918-560-6198.
Cheyenne-Arapaho Tribes 100 Red Moon Circle Concho, Okla. 405-262-0345	Kaw Nation of Oklahoma 698 Grandview Drive Kaw City, Okla. 580-269-2552	Otoe-Missouria Tribe 8151 Hwy 177 Red Rock, Okla. 877-692-6863	Tonkawa Tribe of Indians 1 Rush Buffalo Road Tonkawa, Okla. 580-628-2561
Chickasaw Nation 124 East 14th Street Ada, Okla. (580) 436-2603	Kialegee Tribal Town 623 East Hwy. 9 Wetumka, Okla. 405-452-3262	Pawnee Nation of Oklahoma Pawnee, Okla. 918-762-3621	United Keetoowah Band of Cherokee Indians PO Box 746 Tahlequah, Okla. 918-431-1818
Choctaw Nation of Oklahoma 529 N. 16th St., Durant, Okla. 800-522-6170	Kickapoo Tribe of Oklahoma P.O. Box 70 McLoud, Okla. 405-964-7053	Peoria Tribe of Indians of Oklahoma 118 S. Eight Tribes Trail Miami, Okla. 918-540-2535	Wichita and Affiliated Tribes [Wichita, Keechi, Waco, Tawakonie] Hwy. 281, Anadarko, Okla. 405-247-2425
Citizen Potawatomi Nation 1601 Gordon Cooper Drive Shawnee, Okla. 405-275-3121	Kiowa Indian Tribe of Oklahoma Hwy. 9, West of Carnegie Carnegie, Okla. 580-654-2300	Ponca Tribe 20 White Eagle Drive Ponca City, Okla. 580-762-8104	Wyandotte Nation 64700 E. Highway 60 Wyandotte, Okla. 918-678-2297
Comanche Nation 584 NW Bingo Rd. Lawton, Okla. 877-492-4988		Quapaw Tribe of Indians 5681 S. 630 Rd. Quapaw, Okla. 918-542-1853	

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