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Paulette Jordan just won the Democratic primary for governor in Idaho

Columbus Day Proclamation by President; none for Indigenous Day

15 Myths American Schools Still Teach That Are Totally False

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Reno-Sparks Indian Colony donates \$10,000 to One Truckee River

Youth Warrior Scholarship

Case Study: Ancestral Land Return of School Lands to Lone Pine Paiute-Shoshone Tribe

How California's Legacy of Violence Against Indigenous People Impacts the Present Day

The Teddy Bear That Sang Again

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Republicans vote to roll back Biden-era restrictions on mining and drilling in 3 Western states

Indigenous Peoples Day



Paulette Jordan just won the Democratic primary for governor in Idaho. Meaning, she's now positioned to become the first female governor of Idaho--and the first Native American governor in the US.

October 9, 2025

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

Today our Nation honors the legendary Christopher Columbus — the original American hero, a giant of Western civilization, and one of the most gallant and visionary men to ever walk the face of the earth. This Columbus Day, we honor his life with reverence and gratitude, and we pledge to reclaim his extraordinary legacy of faith, courage, perseverance, and virtue from the left-wing arsonists who have sought to destroy his name and dishonor his memory.

Born in Genoa, Italy in 1451, Columbus quickly emerged as a titan of the Age of Exploration. On August 3, 1492, following years of intense study, preparation, and petitioning, Christopher Columbus secured funding from the Spanish Crown to set out on a daring expedition that most believed to be impossible. Commissioned by Ferdinand and Isabella of Spain, Columbus and his crew boarded three small ships — the Niña, Pinta, and Santa Maria — to set sail on a perilous voyage across the Atlantic. He was guided by a noble mission: to discover a new trade route to Asia, bring glory to Spain, and spread the Gospel of Jesus Christ to distant lands.

Just over 2 months later, on October 12, 1492, Columbus made landfall in the modern-day Bahamas. Upon his arrival, he planted a majestic cross in a mighty act of devotion, dedicating the land to God and setting in motion America's proud birthright of faith. Though he initially believed he had arrived in Asia, his discovery opened the vast frontier and untold splendors of the New World to Europe. He later ventured onward to Cuba and other islands in the Caribbean — exploring their coasts and engaging with their people.

Guided by steadfast prayer and unwavering fortitude and resolve, Columbus's journey carried thousands of years of wisdom, philosophy, reason, and culture across the Atlantic into the Americas — paving the way for the ultimate triumph of Western civilization less than three centuries later on July 4, 1776.

Outrageously, in recent years, Christopher Columbus has been a prime target of a vicious and merciless campaign to erase our history, slander our heroes, and attack our heritage. Before our very eyes, left-wing radicals toppled his statues, vandalized his monuments, tarnished his character, and sought to exile him from our public spaces. Under my leadership, those days are finally over — and our Nation will now abide by a simple truth: Christopher Columbus was a true American hero, and every citizen is eternally indebted to his relentless determination.

As we celebrate his legacy, we also acknowledge the contributions of the countless Italian-Americans who, like him, have endlessly contributed to our culture and our way of life. To this day, the United States and Italy share a special bond rooted in the timeless values of faith, family, and freedom. My Administration looks forward to strengthening our long and storied friendship in the years to come.

This Columbus Day, more than 500 years since Columbus arrived in the New World, we follow his example, we echo his resolve, and we offer our gratitude for his life of valor and grit. Above

all, we commit to restoring a Nation that once again dares to tame the unknown, honors our rich cultural inheritance, and offers rightful praise to our Creator above.

In commemoration of Christopher Columbus's historic voyage, the Congress, by joint resolution of April 30, 1934, and modified in 1968 (36 U.S.C. 107), as amended, has requested the President proclaim the second Monday of October of each year as "Columbus Day."

NOW, THEREFORE, I, DONALD J. TRUMP, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States, do hereby proclaim October 13, 2025, as Columbus Day. I call upon the people of the United States to observe this day with appropriate ceremonies and activities. I also direct that the flag of the United States be displayed on all public buildings on the appointed day in honor of the great Christopher Columbus and all who have contributed to building our Nation.

IN WITNESS WHEREOF, I have hereunto set my hand this ninth day of October, in the year of our Lord two thousand twenty-five, and of the Independence of the United States of America the two hundred and fiftieth.

DONALD J. TRUMP

Ah yes, Christopher Columbus: the O.G. explorer every school kid learns about, complete with Nina, Pinta, and Santa Maria fanfare. But here's the thing—Columbus absolutely did not discover America. Indigenous peoples had been living on this land for over 15,000 years before his ships even dipped a toe into the Caribbean.

And even if we're talking Europeans, Time reminds us that Norse explorer Leif Erikson beat him to the punch by about 500 years. Honestly, Columbus just had better PR.

What Columbus did discover was a very lucrative opportunity for colonization, exploitation, and general mayhem. He never even stepped foot on what's now the continental U.S.—he mainly poked around the Bahamas and Central America. So when your textbook made it sound like he heroically planted a flag in what would become Delaware, it was definitely embellishing. Schools tend to sugarcoat this whole saga, turning what was essentially the launch of centuries of genocide into a charming voyage story. Rough.

15 Myths American Schools Still Teach That Are Totally False

* Story by Johnny Ott * Read More @ Earth Animals

- Learn more about Columbus' expedition by visiting the Library of Congress online exhibition, [1492: An Ongoing Voyage](#).
- Read about the exploration and early settlement of the Americas in the Library of Congress exhibition [Exploring the Early Americas](#).

- View the maps in [Discovery and Exploration](#) documenting the European Age of Discoveries, from the late 15th century to the 17th century. Also included are 18th and 19th century maps documenting the exploration and mapping of the interior parts of the continents, reflecting the work of Lewis and Clark and subsequent government explorers and surveyors.



For the past 20 years, the American Indian Cultural Center, a nonprofit that fosters Indigenous community and culture in San Francisco, has collaborated with City Hall to plan the annual Native American Heritage Night event held in November.

But on Sept. 22, Mayor Daniel Lurie’s office told the cultural center that last year was it. The cultural center will no longer lead the celebrations, a mayoral staffer told the group.

We’ve identified a new partner,” wrote Moisés Garcia, the mayor’s community liaison, adding that the cultural center “is welcome to join the planning meeting. The mayor’s office declined to identify the new partner.

April McGill, the executive director of the American Indian Cultural Center, was furious. “The top-down restructuring of this celebration, without input from the American Indian community, undermines our autonomy and feels like an erasure of Native leadership in our own cultural affairs,” she wrote.

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**University of Nevada celebrates opening of science center at Main Station Farm** ([kolotv.com](http://kolotv.com)) — The University of Nevada has inaugurated a new science center at Main Station Farm in Reno. This facility will enhance teaching and research capabilities, providing essential resources for students and faculty alike.

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Reno-Sparks Indian Colony donates \$10,000 to One Truckee River (kolotv.com) — The Reno-Sparks Indian Colony has generously donated \$10,000 to One Truckee River to support efforts in protecting the river. This collaboration highlights the importance of the Truckee River as a cultural resource and promotes community involvement.

Native American Women Warriors
Youth Warrior Scholarship Program

★★★★★

*Empowering The Next Generation of
Native Athletes & Cultural Leaders*

About The Scholarship

The Native American Women Warriors (NAWW) proudly announce the Youth Warrior Scholarship, created to support young Native American athletes in their journey toward success. This program helps Native youth to pursue their goals - whether in purchasing Native regalia, paying sporting fees, or buying sporting equipment.

Scholarship Details

Number of Awardees:
2 total (Spring & Fall)
Award Amount:
\$500 per recipient

Eligibility Requirements

- Be a Native American youth between 12-19 years old from a federal or state recognized tribal or a Native American descendant
- Be a child of a military service member
- Email "ALL" supporting document to admin@nawwassociation.com
- Complete online application

Apply or Learn More

<https://nawwassociation.com>





The Native American Women Warriors (NAWW) are proud to announce the Youth Warrior Scholarship, created to support young Native American athletes and cultural participants on their journey toward success. This scholarship helps Native youth acquire the resources they need to pursue their goals — whether that means purchasing Native regalia, paying team fees, or obtaining essential sporting equipment.

Application is open until November 7, 2025. APPLY NOW at www.nawwassociation.com

Found this just after sending out Friday's Journal..

Tribal Stewardship Policy Toolkit Case Study: Ancestral Land Return of School Lands to Lone Pine Paiute-Shoshone Tribe

Join us for an in-depth discussion on the innovative process between the Lone Pine Paiute-Shoshone Tribe, State Lands Commission, and CalTrans that lead to the return of nearly 40 acres of land back to the Tribe for permanent protection and stewardship. This webinar will provide a case study of how state school lands can be a place for meaningful tribal stewardship and - at times - an opportunity for ancestral land return. Tribal and state leaders will share their experiences in ancestral land return, provide additional resources, and be available to answer questions. Hope you can join us!

It was an interesting seminar, showcasing the current crop of native leaders and state administrators (inspiring). Will publish when recording becomes available.

How California's Legacy of Violence Against Indigenous People Impacts the Present Day

Dina Gilio-Whitaker Unpacks the Complexities Surrounding Native Authenticity

In June 2019, the *Los Angeles Times* published an exposé revealing that companies had secured over \$300 million in government contracts based on wrongful claims to Cherokee heritage since 2000. The authors looked at fourteen companies, twelve of which cited ties to three fraudulent Cherokee tribes—the Northern Cherokee Nation, the Western Cherokee Nation of Arkansas and Missouri, and the Northern Cherokee Nation of the Old Louisiana Territory, all in Missouri, where there are no federal or state recognized tribes.

Although research found no legitimate documentation of Native American ancestry for any of the companies' owners, they obtained multimillion dollar contracts under federal, state, and municipal programs for minority businesses spanning eighteen states, and they were all registered as Native American-owned businesses with the federal Small Business Administration.

One of the article's authors, Adam Elmahrek, explained in a video embedded within the online article that the investigation started with a tip the newspaper received that William Wages, brother-in-law of House Minority Leader and later ousted Speaker of the House Kevin McCarthy (R-Bakersfield), was the owner of one of the twelve companies with fraudulent Cherokee claims.

Violence against Indigenous people is woven into the cultural DNA of California, and though much of the operationalized violence via policy has been left in the past, its legacy lingers in the present.

Later that year, the *Los Angeles Times* published another story exposing Native American identity fraud in Southern California. By following the money, the article probed the Chumash identity claims of Mati Waiya, CEO and president of the Malibu-based Wishtoyo Chumash Foundation. The article underscored that the nonprofit had raised more than \$12 million since 2015 after engaging in legal battles to protect Chumash cultural sites and waterways from polluting development projects, highlighting that it employed several family members, all of whom claimed to be Chumash.

There is only one federally recognized Chumash tribe, the Santa Ynez Band of Chumash Indians, with a reservation in inland Santa Barbara County. But there are several non-federally recognized Chumash groups in the coastal region with varying degrees of legitimacy. Mati Waiya, whose birth name is Frank Rocha, is a controversial figure, stemming primarily from his Chumash claims. Waiya/Rocha is known for his unusual appearance, sporting a bone piercing through his nose and dressing in elaborate coastal Indian regalia as a "ceremonial leader." This has sometimes led to accusations of inauthenticity and performative behavior by Chumash and other Southern California Indian people.

Waiya is backed by current and past members of Wishtoyo Chumash Foundation's board of directors, including actors Beau Bridges and Max Gail, University of California, Los Angeles, law professor Carole Goldberg, and LA County Superior Court judge Deborah Sanchez. Wishtoyo has been funded by the Leonardo DiCaprio Foundation, the Baltoro Family Trust

(Yvon Chouinard Family Trustees), Edison International, California Department of Fish and Wildlife, Marisla Foundation (created by heirs to the Getty oil fortune), San Manuel Band of Mission Indians, Resources Legacy Fund, Center for Biological Diversity, among others.

The *Los Angeles Times* examined Waiya's genealogy with the help of an expert on Chumash ethnohistory and genealogy, Dr. John Johnson. Johnson recalled that Waiya's cousin had contacted him in the late 1990s for help establishing the family's indigenous lineage and "were disappointed that we didn't find any Chumash ancestry."

When asked about the newspaper's findings, Waiya responded that his detractors "[are] submissive to a genocidal, colonial thinking that's destroyed our people... We don't have to prove this... They're not the Chumash police or the Chumash God" and that they could "take us to court." His supporters, including law professor Goldberg, were dismissive of the lack of documentation for Waiya's Chumash claims.

The case of Mati Waiya and his contested Chumash identity opens the door to a bigger conversation about California as a site where American Indian identity issues have played out in particularly disturbing ways. With the largest population of Native Americans in the US, California has more tribes, federally recognized and non-recognized, than any other state. The state also has the unfortunate distinction of being the epicenter of both modern pretendianism and tribal disenrollment.

The broader history of California is the context for the troubling Native identity issues we see today. The violent foundation laid by the Spanish through the cruelties of the mission system in the latter eighteenth century continued through three colonial periods, including the brief secularized Mexican era, and intensified in the American period. From the inception of the mission system, settlers of early California declared their commitment to the extermination of Indigenous populations, as proclaimed in the first state-of-the-state address given by Governor Peter Burnett in 1851.

Even after California Indian populations were decimated by disease and the genocidal gold rush, a sweeping state law misleadingly named the Act for the Government and Protection of Indians, which had passed in 1850, confined California Indians to indentured servitude to white settlers and led to twenty-seven other laws funding militia-driven killing sprees ("expeditions against the Indians") from 1851 to 1859, at a cost of \$1.3 million.

The law preceded the federal policy of assimilation through the boarding school system and land allotment, constituting a sustained genocidal attack on California Indian communities at the state and federal level over a period of at least eighty years. Land theft was normalized through the suppression of eighteen treaties federal agents negotiated with California tribes between 1851 and 1852. The treaties were never ratified by the Senate and were subsequently concealed for decades.

Violence against Indigenous people is woven into the cultural DNA of California, and though much of the operationalized violence via policy has been left in the past, its legacy lingers in the present. Its impacts can be seen in multiple ways, from the miniscule size of reservations, often

called “rancherias,” to the number of tribes that were terminated in the 1950s and remain federally unrecognized.

As the dust settles from centuries of colonial violence, tribal communities find themselves in various stages of cultural recuperation. Some are more intact than others, and a few cling to not much more than remnants of their pre-contact existence.

All the public knew were the portrayals Hollywood’s fantasy-driven film industry showed them —Indians who were always tragically vanishing, almost always depicted as buckskin-clad Plains Indians, and typically played by impersonators.

Especially hard-hit were the tribes in the most populous areas of the Los Angeles and San Francisco basins. In these areas, where indigenous lands have been transformed into some of the world’s most valuable real estate, there are no federally recognized tribes. In the areas of Orange County, Los Angeles, Santa Barbara, and San Luis Obispo, several bands of Chumash, Tongva/Gabriellino, Tataviam, and Acjachemen/Juaneño still assert their tribal existence, as do several bands of Ohlone and Costanoan people in the broader San Francisco Bay Area.

Some have vied and failed to meet the criterion of the federal acknowledgment process. Many of these groups began reemerging in the mid-twentieth century and continue to pop up in this century, leading to the term pop-up tribes, sometimes used to describe neo-Indian groups. While these tribes and individuals still exist, California is an ethnically cleansed landscape where systematic erasure has rendered them largely invisible.

By the early twentieth century, the general public assumed that there were no California Indians left, leaving a void of perceivable authentic indigeneity. All the public knew were the portrayals Hollywood’s fantasy-driven film industry showed them—Indians who were always tragically vanishing, almost always depicted as buckskin-clad Plains Indians, and typically played by impersonators.

Into this liminal space would step actual Native people, those who believed they might have California Indian or other Native American heritage, and imposters. Telling them apart is the challenge contemporary pretendianism presents, and arguably, nowhere is the problem more acute than in California.

California has long been a place people have come to seek their fortunes and reimagine themselves. For some, it is a place to find themselves, and for others, it is a place to hide. Beyond the weather, it’s the unique brand of bohemian exoticism that draws people in. Studies on bohemian culture offers some useful insights. A rich literature traces modern bohemianism’s emergence initially to mid-nineteenth-century France from where it travels to the United States, with roots in New York and California. Early American bohemianism is often associated with the literature of Edgar Allan Poe, Mark Twain, Walt Whitman, Jack London, and Henry Miller, as well as a host of artists and intellectuals who embraced social nonconformity through a rejection of mainstream bourgeoisie values.

In post-World War II, American bohemianism is most recognizable in the Beat generation, the precursor of the hippie counterculture. Studies on bohemianism tend to emphasize the primacy of

cities, where radical and eclectic ideas were shared through newspapers, literary periodicals, coffeehouses, bars, cafés, bookstores, and art galleries.

More recent scholarship, however, shows California's brand of bohemian culture evolving differently from New York's, especially in Southern California. Here, bohemianism became more culturally and geographically diverse as it migrated to beach landscapes, forming ties to the budding surfing subculture of the 1920s. Numerous bohemian, and counterculture, enclaves dotted the Los Angeles area from the late nineteenth century centered in Arroyo Seco, Echo Park/Silverlake, Laurel Canyon, and Laguna Beach. Several were—and still are—located within the historic Chumash areas of Malibu, Topanga Canyon, Santa Barbara, and San Luis Obispo.

The Beat generation was predominantly a white literary and art movement that drew inspiration (some would say culturally appropriated) from Black culture, music and jazz in particular. Like the earlier bohemian culture, the Beat movement traces its origins to New York and later established connections in San Francisco. Pushing the American cultural envelope, the Beats sought freedom from oppressive conventional social mores that could be found not only in relaxed censorship laws but in sexual liberation, drug use, and other unconventional thinking and behavior.

Many Beats veered into the realm of religion and spirituality in their quest for a more authentic and liberated American identity. Although the literature on Beat religion and spirituality is sparse, Beat writers like Jack Kerouac, Diane DiPrima, Allen Ginsberg, and Gary Snyder were well-known for their contemplations on Christianity, Buddhism, and other religious traditions, including Native American spirituality and culture. Kerouac, for instance, invoked Indians in the countercultural classics *On the Road* and *The Dharma Bums* as foils against crass American modernity but also in ways that just reconfigured the old tropes of noble savages and reinforced American settler discovery mythologies of rugged individualism, freedom, and rebellion.

The Religious Crimes Code criminalizing Indian spiritual practices and church-run boarding schools did its work to ensure Indian children were cut off from their spiritual traditions.

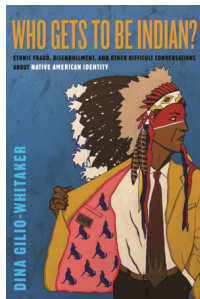
The poet Gary Snyder, who had a degree in anthropology and was deeply influenced by the study of Northwest tribal cultures, became a prominent environmentalist, bridging the Beat generation and later the back-to-the-land movement. Alternative and new religious movements had long taken root in the US, with numerous branches leaning toward mysticism, metaphysics, and the occult. In the 1950s, American Indian spirituality and politics would encounter metaphysical practitioners in strange and unpredictable ways.

Meanwhile, in Indian country, tribes were still adapting to the governance structures of the Indian Reorganization Act (IRA) of 1934, and with decades of assimilation and cultural breakdown, many reservation communities became fractured. Tribal tensions were exacerbated in some places by growing environmental problems caused by dam building, mining, and other extractive and polluting processes, and by 1953, termination.

It was also a time of concerted efforts to restore traditions, as Indians worked to reverse the cultural erosion caused by missionaries and the federal government. The Religious Crimes Code criminalizing Indian spiritual practices and church-run boarding schools did its work to ensure

Indian children were cut off from their spiritual traditions. The religious ban would not be formally repudiated until the American Indian Religious Freedom Act of 1978.

In the mid-twentieth century, Indian religious suppression was not as severe as it had been, but the damage from the combined heavy-handed tactics of the federal government and churches had been done. From the 1940s to the 1960s, an emerging tribal traditionalist movement began calling for reconciliation between Native religions and Christianity and intertribal unity. Over several decades, their well-intentioned efforts were met with limited success, but the questionable actions of one group of traditionalists would lead to unintended consequences that Native people live with today.



Excerpted from Who Gets to Be Indian?: Ethnic Fraud, Disenrollment, and Other Difficult Conversations About Native American Identity by Dina Gilio-Whitaker. Copyright 2025. Excerpted with permission by Beacon Press.

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***Gifts you can give generations you will never meet.***

### **The Teddy Bear That Sang Again**

When I was ten, my dad died suddenly. The last thing he gave me was a singing teddy bear — the kind that played a lullaby when you pressed its paw. I carried it everywhere, even to his funeral, clinging to that soft tune like it was his heartbeat. Over the years, the sound faded, but the bear stayed — a small, silent piece of him I couldn't let go of.

Two decades later, when my son turned seven, I decided to pass it down — a quiet bridge between generations. But when we tried to make it sing, nothing happened. The batteries were long dead. As I unscrewed the back to replace them, I found something hidden: a tiny cassette wrapped in yellowed tape, tucked beside the battery box. My heart stopped. I hadn't seen a cassette in years — and I had no idea how it got there.

I found an old recorder, pressed play, and froze. It was my dad's voice. "Hey, kiddo," he began — warm, steady, unmistakable. He told bedtime stories, shared jokes, and spoke about me like he was still watching. Near the end, his tone softened: "If you're hearing this, you're probably grown now. Maybe you've got kids of your own. I'm sorry I won't get to meet them. But maybe this way, they'll get to meet me."

That night, I played it for my son. He listened wide-eyed, then whispered, "Grandpa sounds nice." The cassette is now our most precious heirloom — a time capsule of love hidden inside a toy that waited twenty years to be found. Sometimes, the past doesn't stay buried. It hums softly through old wires and worn-out fabric, waiting for the right hands to press play.

## **Youth plaintiffs test out a new legal strategy to counter Trump’s support for fossil fuels**

They lost their case for a constitutional right to climate protection. Now they’re suing the government again.

“.....Our Children’s Trust had begun to lay out its basic argument — that its clients are suffering from climate change and Trump’s executive orders will make it worse, a violation of their constitutional rights to life and liberty.

<https://grist.org/justice/youth-plaintiffs-test-out-a-new-legal-strategy-to-counter-trumps-support-for-fossil-fuels/>

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## **One Year After Klamath Dam Removal, ‘There’s Just Fish Jumping All Over the Place’: Scientists Describe Improvements to Water Quality and Wildlife**

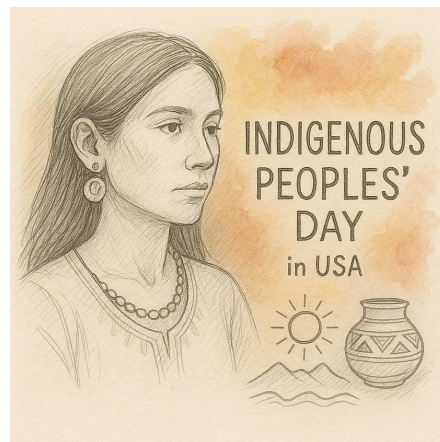
<https://lostcoastoutpost.com/2025/oct/9/one-year-after-klamath-dam-removal-theres-just-fis/>

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[Republicans vote to roll back Biden-era restrictions on mining and drilling in 3 Western states](#)

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## **Indigenous Peoples Day**



We honor the first peoples of this land — their wisdom, endurance, and deep connection to earth and community. Indigenous Peoples’ Day isn’t just a correction to the history books — it’s a living reminder of resilience, culture, and the stories that continue to shape who we are as a nation.

May we listen more, learn more, and carry these truths forward with respect.