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Meet the Patagonian Mara

Klamath Tribes walk out of summit

How a Chronicle photographer captured a moment of generational healing on the Klamath River

Another UFB

UpFirst newsletter recognizing work NPR member stations do to uplift Indigenous voices

Lingít master weaver Lily Hope using Labubu dolls to raise awareness of Chilkat&Ravenstail weaving

For her senior thesis, Natalie Zenk researched a Native American statue

On hundred and seventy years ago, the U.S. Army massacred a Lakota village

Andre StrongBearHeart Gaines-Roberson Jr., Nipmuc cultural steward who teaches traditional arts

President Trump's recent Pentagon DEI directive results in erasure of some Native American legacies

Our Living Lands examines climate change affecting health, culture & environment of Indigenous

How a Chronicle photographer captured a moment of generational healing on the Klamath River

While researching boarding school history, Klamath woman uncovered her own family's story

UNCOVERING BOARDING SCHOOLS: Short version for educators

Oregon tribal members reveal painful past from country's boarding school policy

Wukchumni Tribe showcases restoration project for California Multibenefit Land Repurposing

Tommy Orange talks about his plans for the 2025 MacArthur Fellowship

Also winning a Fellowship - Margaret Pearce



**Meet the Patagonian Mara
The "bunny-deer" of Argentina!
A rodent that hops like a rabbit, runs
like a deer, and bonds for life!**

Klamath Tribes walk out of summit

“The Klamath Tribes walked out of a summit for Oregon’s tribal governments and the governor this week, calling for action from the governor’s office over concerns about the preservation of their resources. The Klamath Tribes say their goal is the restoration of the Klamath watershed, citing a series of events that infringe on rights guaranteed through a treaty signed in 1864. In 1909, four dams were built on the Klamath River, restricting access to fish, which made up a third of their diet for over 124 years. As of 1986, the tribes have not fished for two culturally significant species, which are now on the verge of extinction. This past summer, the tribes say outfitters and guides infringed on tribal members’ fishing, creating confrontational situations and prompting requests for consultation. ... ” [Read more from KOB!.](#)

How a Chronicle photographer captured a moment of generational healing on the Klamath River

“The Klamath River is a behemoth waterway that snakes over 250 miles through Southern Oregon and Northern California before emptying into the Pacific Ocean. ... In 2023, after generations of activism by local tribes and environmentalists, all four dams were slated for demolition as part of the Klamath River restoration project. A year later, the last dam was finally breached, liberating the river for the first time in 100 years and opening new habitat for the state’s plummeting salmon populations. The first people to travel the newly undammed stretch of river were a group of Indigenous teenagers, who made a historic kayak trip this summer from the Klamath headwaters all the way to the coast. Chronicle photographer Brontë Wittpenn followed their paddle and spent time reporting on the healing of the river and its people. I spoke with Wittpenn about how this image was made, its significance for the tribal community, and how this journey has impacted her own. ... ” [Read more from the San Francisco Chronicle.](#)

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### **Another**

Last Tuesday, President Donald J. Trump showed to Canadian officials a plan for a triumphal arch that would sit on the banks of the Potomac River opposite the Lincoln Memorial in a traffic rotary at the Virginia end of the Arlington Memorial Bridge below Arlington National Cemetery. The idea, apparently, is to build the arch to commemorate the 250th anniversary of the United States in July 2026.

[https://heathercoxrichardson.substack.com/p/october-13-2025?publication\\_id=20533&post\\_id=176114447&triggerShare=true&isFreemail=true&r=1spl43&triedRedirect=true](https://heathercoxrichardson.substack.com/p/october-13-2025?publication_id=20533&post_id=176114447&triggerShare=true&isFreemail=true&r=1spl43&triedRedirect=true)

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“A library in the middle of a community is a cross between an emergency exit, a life raft, and a festival. They are cathedrals of the mind; hospitals of the soul; theme parks of the imagination.

——Caitlan Moran

Good morning. You're reading a special Indigenous Peoples' Day edition of the Up First newsletter. We'll be back tomorrow with the news you need to start your day.

For Indigenous Peoples' Day, the *Up First* newsletter is recognizing the work NPR's member stations do to uplift Indigenous voices. NPR network member stations are independent and locally operated. They determine their own schedules and base their reporting on the needs and interests of their communities, many of which feature large Indigenous populations.

Jessica Wade / Nebraska Public Media



Lily Hope, a Lingít master weaver, is using the popular Labubu dolls to raise awareness of Chilkat and Ravenstail weaving. She has [dedicated her life to reviving this craft](#). So far, Hope has assisted hundreds of Alaska Native individuals in establishing their own weaving practices. (via [KTOO](#))

For her senior thesis, Natalie Zenk researched a Native American statue that had been in Cornell College's art collection for more than a century. But her project quickly shifted when she discovered its [origins were from the Etowah Indian Mounds](#), a Mississippian burial site in Georgia, hundreds of miles from where the college is located in Iowa. (via [Iowa Public Radio](#))

One hundred and seventy years ago, the U.S. Army massacred a Lakota village near Lewellen, Neb., and soldiers took dozens of the Lakota people's belongings. The historic possessions were later donated to the Smithsonian Institution. After serious negotiations, these items have now been [returned to the descendants of the tribe](#). (via [Nebraska Public Media](#))

Andre StrongBearHeart Gaines-Roberson Jr. is a Nipmuc cultural steward who teaches traditional Indigenous arts and advocates for Indigenous communities to have access to and manage conservation land. His efforts have [brought attention to the declining supply](#) of Atlantic white cedar trees in Nipmuc territory. These cedar saplings are essential for constructing the traditional dwellings of Eastern Woodlands tribes. (via [WBUR](#))

President Trump's recent Pentagon DEI directive has resulted in the erasure of some Native American war heroes' legacies from military history records. Although some previously removed photos and stories have been restored, this [three-part series by KJZZ's Gabriel Pietrorazio focuses on](#) the impact of the administration's actions on the families and descendants of Arizona icons Ira Hayes, Lori Piestewa, and the Navajo Code Talkers.

Have five minutes of your time to spare? [Our Living Lands](#) is a weekly radio segment that examines how climate change affects the health, culture, and environment of Indigenous communities. It is led by a three-person Indigenous team, in collaboration with the [Mountain West News Bureau](#), [Koahnic Broadcast Corporation](#) and [Native Public Media](#).

While researching Oregon’s Native American boarding school history, a Klamath Tribes woman uncovered her own family’s story.

[WATCH HERE](#): “Uncovering Boarding Schools — Short Version for Educators”

Today, on [Indigenous Peoples Day](#), Gabriann “Abby” Hall will be doing a presentation at a [Native American event](#) at Central Oregon Community College in Bend.

Hall’s first talk was four years ago, also on the holiday. She says she believes she has given about 50 presentations on Native American boarding school history to various groups around the state.



‘Your history matters’

In this image from 2024, Gabriann Hall gives a presentation on her work in Klamath history and culture.

Courtesy Jeff Kastner

As a Klamath Tribes member, Hall says she has always been interested in Native American history. But in recent years, she has developed a passion for sharing it.

“What I realized after years of education and studying diverse history in depth for multiple different groups was that when that history is not talked about, it sends a message that your history doesn’t matter.”

After discovering surprising details about her own family’s history, she decided to focus on researching and telling the story of federal Native American boarding school policy.

“I knew my grandma had gone to Canyonville Bible Academy,” Hall said. “I just assumed it was like a camp or a day school.”

Those ideas changed during a conversation with OPB reporter [Rob Manning](#) in August 2021.

“I sarcastically said, ‘My grandma went to Canyonville Bible Academy — that was probably a boarding school,’” Hall said. “After I got off the phone, I looked it up, and their website said they had taken boarders.”

Hall had no idea her grandmother and many other students from her tribe lived at religious institutions.

“I didn’t realize that she had been a boarder there, that it was a boarding school where they took in Native Americans,” Hall said.

As part of federal policy, the government often paid this tuition and encouraged, or often forced, thousands of Indigenous children to attend and assimilate.



A national history, a personal story

This photograph taken from boarding school documents shows Abby Hall's grandmother, Klamath Tribes member Marilyn Mitchell, in about 1939. Courtesy of Gabriann Hall

Hall wanted to know more about her grandmother’s story. She began digging into any records she could find.

Hall discovered that her grandmother, Marilyn Mae Mitchell, was born on the Klamath Reservation in 1922. Her mother died at a young age, leaving Marilyn and two other daughters to live with extended family members. Eventually, the girls ended up in boarding schools.

Marilyn attended Canyonville Bible Academy in Douglas County, Ore. and later Haskell Indian School in Kansas.

Her younger sisters went to Stewart Indian School in Nevada.

Hall says her grandmother rarely spoke about those years.

“My dad just said, ‘They didn’t talk about it.’”

For Hall, uncovering her grandmother’s story gave new purpose to her work: “I feel that it’s so important for this history to be acknowledged.”

She adds, “It’s no longer being covered up and denied.”

LEARN MORE: OPB follows Abby Hall’s journey to uncover her family history with boarding schools in the “Oregon Experience” documentary Uncovering Boarding Schools: Stories of Resistance and Resilience” airing on OPB-TV on Monday, Nov. 3, 2025, at 9 p.m. and on the PBS website.

UNCOVERING BOARDING SCHOOLS: Short version for educators

“Oregon Experience” also produced a short film adapted from the full-length documentary. In under 10 minutes, this video is designed for classrooms, community groups, or anyone who wants an overview of the history of U.S. Native American boarding school policy.

The short film for educators is available at the top of the page or on the [OPB YouTube account](#).

Oregon tribal members reveal painful past from country’s boarding school policy as Biden issues apology

By [Kami Horton](#) (OPB) Oct. 25, 2024

Oral histories uncovered showing children from Klamath Tribes endured ‘holy hell’ in schools across the state

On Friday, President Biden issued a [formal apology](#) for the federal government’s decades-long policy of placing Native American children in boarding schools as part of forced assimilation.

The apology is a first. No other sitting U.S. president has publicly apologized for the federal boarding school policies that began as early as 1819 and lasted until at least the 1960s.

“After 150 years, the United States government eventually stopped the program, but the federal government has never — never — formally apologized for what happened until today,” Biden said Friday to the cheers of a crowd assembled at the Gila River Indian Community in Arizona.

“I formally apologize, as President of the United States of America, for what we did. I formally apologize and it’s long overdue.”



In this image, circa 1900s, students in uniforms pose in front of the Chemawa Indian Training School.
Courtesy of the Oregon Historical Society

Throughout the boarding school era, the federal government took tens of thousands of Indigenous children from their homes and communities, forcing them into institutionalized residential schools usually operated by churches or government employees.

Children, sometimes as young as toddlers, endured rigid lives of strict discipline and harsh punishments as schools tried to erase students' Native American culture and identity.

Administrators cut the children's long hair short, replaced their traditional clothes with uniforms and forbade them from speaking their native languages.

Klamath Tribes member Gabriann "Abby" Hall has been researching the impact of boarding schools on her own family and tribe.

She says the apology is long overdue, "Why wait so long to apologize? It's not like the government wasn't fully aware of what had happened, their role in it and covering it up."

However, she adds, "I do feel that an apology is an acknowledgement and that's the first step towards reckoning and healing."

Indian Boarding School Initiative

In 2021, the first Native American secretary of the Interior, Deb Haaland, announced the [Federal Indian Boarding School Initiative](#), a comprehensive effort to investigate and report on the legacy of the federal Indian boarding school policies.

This summer, the department released the second volume of its report. The study identified nearly 500 federal Indian boarding schools which operated across 37 states.

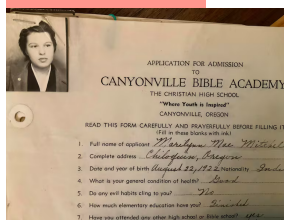
This report further proves what Indigenous peoples across the country have known for generations – that federal policies were set out to break us, obtain our territories, and destroy our cultures and our lifeways."

The report officially identified 10 federal Indian boarding schools in Oregon. Hall says there are many more schools unaccounted for.

Hidden boarding schools

Along with the official federal boarding schools identified, the report also states over 1,000 other institutions advanced Native American assimilation and the government's education policies.

In Oregon, documents show that government officials sent Klamath Tribes students to reform schools, the state mental hospital, the so-called Feeble Minded School, the state penitentiary and church schools.



This image, circa 1940, shows Marilyn Mitchell's application for Canyonville Bible Academy. Courtesy of Gabriann Hall

Hall discovered that her grandmother, Marilyn Mitchell, attended boarding school at Canyonville Bible Academy, along with other Klamath Tribes members. The Academy is one of many facilities that does not appear on an official list of Native American boarding schools.

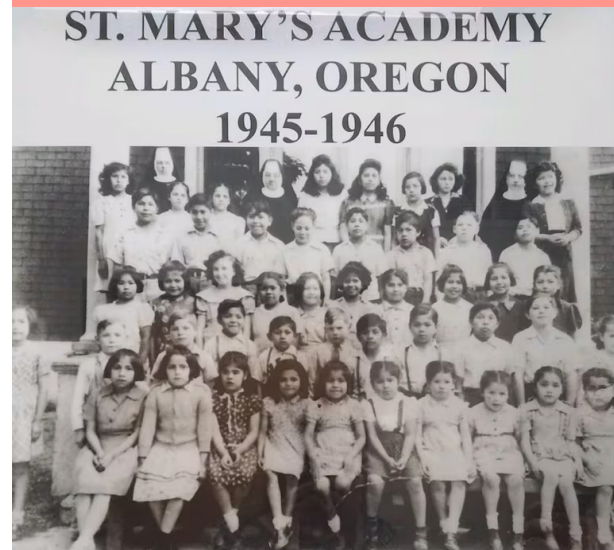
Hall also discovered other religious schools through photographs and oral history, but very few official records.

Hall says, “Just in our research, we found six schools in Oregon, Saint Mary’s (Albany) being one of them, where we know multiple Klamath tribal members went.”

‘It was hell.’

Klamath Tribes member Yvonne Parazoo began attending St. Mary’s Academy in Albany in the 1940s, along with 16 other Klamath Tribes members. She says she had just turned five years old. “The nuns were nice for the first four or five days and then it was holy hell.”

Another Klamath Tribes member who attended the school at the same time tells a similar story. Clayton Dumont Sr. remembers, “Sister Veronica, she was a hitter.”



This image, circa 1945, shows boarding school students at the St. Mary's Academy in Albany, Oregon.

Courtesy of Gabriann Hall

Oral histories like these are rare.

Hall says, “The number one thing I’ve heard in my own family and other people’s families is: They don’t talk about it.”

Records show that Klamath children attended religious schools in Klamath Falls, Mt. Angel, Beaverton and Medford, among others.

Unlike federally run boarding schools, religious school records are generally considered private, and tracking them down can be challenging.

Hall asks, “If we’re telling an accurate history in holding people accountable, why aren’t we talking about those schools?”

Digging for answers

Hall began studying Indian boarding schools when she volunteered to work on part of the curriculum for [Senate Bill 13](#), “Tribal History/Shared History.”

The bill directed the Oregon Department of Education to develop lesson plans addressing the Native American experience in the state and make them available to school districts.

Hall says, “I was going to help write a lesson plan on Klamath tribal boarding school experiences and what I found was a complete void of records. No single list exists.”

Instead, she discovered unorganized documents scattered in libraries, archives and museums all over the country. Some are online. Most are not.

Now, some Klamath Tribes members and volunteers are trying to create a list, piecing together the names and histories of tribal members who attended boarding schools. The list currently contains over 500 names.

Most troubling to Hall is the names that disappear from records.

Hall has found that several of her ancestors died while at boarding school or soon after returning home.

Mabel Hood: Sent home to die

On May 10, 1906, Hall’s distant relative, 10-year-old Mabel Hood, exited a train at the Portland rail station and sat alone in the waiting room of the Union Depot for hours. She refused food



from railway workers and would not speak except to give her name.

*This image from 1905, shows Carlisle Indian Industrial student Mabel Hood. **Gabriann Hall***

Five days earlier, the Carlisle Indian Industrial School in Pennsylvania discharged the little girl for “ill health.” Presumably, someone from the school put her on the train for Portland. It’s unknown if anyone tried to notify her parents in Klamath County.

That evening, the front page of the Oregon Journal included a story on Mabel. The headline read “Indian Girl in Plight.” According to the next day’s news report, her father happened to be in the area on business, saw the article and rushed to the train station to retrieve her.

Hall says, “We know that she was sent home with tuberculosis. What we don’t know is what happened to Mabel

upon her return. We assumed that she passed away either on the way home or when she got home.”

There appear to be no further records on Mabel.

Deaths underestimated

The federal government’s recent report states that close to 1,000 children died while attending the nearly 500 identified Indian boarding schools.

The actual number of deaths is likely much higher.

Hall’s work into her genealogy shows that just two of the schools her family attended would make up nearly half that number.

Mabel, along with her sisters Rose and Tena, were among the 10,000 Native American children sent to the Carlisle Indian Industrial School in Pennsylvania between 1879 and 1918. Today, the former school grounds still hold the remains of nearly 200 children who died during its operation. The number of children sent home deathly ill is unknown.

In Oregon, researchers believe that between 1880 and 1945 at least 270 students died while at [Chemawa Indian School](#) in Salem. Chemawa remains the country’s longest continually operating school of its kind in the country. At least 175 students remain buried in the school’s cemetery.

As Hall says, “This history matters. It’s no longer being ignored.”

But she said on Thursday that she would be listening to the president’s apology. “I really hope that there’s some action in addition to words.”

Behind the Scenes

This article is part of an ongoing special report into Native American boarding schools, following the journey of Abby Hall as she digs into her family’s history.

The one-hour “Oregon Experience” documentary, [Uncovering Boarding Schools: stories of resistance and resilience](#), is expected to be completed in the spring of 2025.

Wukchumni Tribe showcases restoration project at annual gathering for California Multibenefit Land Repurposing Program

“Land and water conservation efforts are often implemented in highly local, context-specific ways, shaped by the land itself, the people who steward it, and the unique challenges they face. When the people leading this work have the chance to connect, it creates opportunities for deeper learning, collaboration, and a stronger sense of purpose. Last month, the third annual Pause and Reflect meeting did just that, providing an opportunity to connect for participants of California’s Multibenefit Land Repurposing Program (MLRP) from around the state. The event brought together collaborators across sectors to strengthen the MLRP grantee community of practice, reflect on progress, and co-create a shared vision for continued advancement and support. After three years of monthly virtual meetings and semiannual in-person events, it was clear that

regularly convening MLRP grantees working toward similar goals and facing similar challenges, across a variety of geographies, has created a solid peer learning network and a genuine community of practice. ... ” [Read more from the Environmental Defense Fund.](#)

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## **Tommy Orange talks about his plans for the 2025 MacArthur Fellowship**



*Oakland author Tommy Orange looks on before speaking at Oakland Tech in Oakland on Friday, Oct. 10, 2025. Orange writes about the urban Native American experience, and he was a 2025 MacArthur Fellow, a prestigious award referred to as a “genius grant.” (Ray Chavez/Bay Area News Group)*

By [Kate Bradshaw](#) | [kbradshaw@bayareanewsgroup.com](mailto:kbradshaw@bayareanewsgroup.com) | Bay Area News Group

Award-winning novelist Tommy Orange made headlines Wednesday when he [won a MacArthur Fellowship](#) — often referred to as a “genius grant.” But it turns out the Oakland writer had been keeping the intel quiet for about a month already after Chris Lovely, senior program officer at the MacArthur Foundation, pranked him when delivering the good news.

She’d set up a call asking for his input on another person she said was a fellowship candidate. Then, when he got on the call, she flipped the script and told him he’d been selected.

“It was all kind of a blur,” he said in an interview.

The win is a high-profile acknowledgment of the significance of Orange’s work, which spotlights stories of urban Indigenous people who are rarely represented in popular culture. He is the author of the award-winning novels “There There” (Knopf, 2018) and “Wandering Stars” (Knopf, 2024), books set largely in Oakland that tell stories of contemporary Native American characters and the ways that trauma is transmitted across generations. They also incorporate references to historical events, including the Sand Creek Massacre of 1864, the Carlisle Indian Industrial School and the 1969-71 Occupation of Alcatraz.

Orange, who is enrolled in the Cheyenne and Arapaho tribes of Oklahoma, grew up in Oakland’s Dimond District and went on to graduate from the MFA program at the Institute of American Indian Arts in Santa Fe.

The MacArthur Fellowship comes with an \$800,000 no-strings-attached award, and arrives at an important time in his career.

“As writers, we are always figuring out how to do the work that will support us being able to write for a living,” he said.

He is working on a new novel called “The Pretendians” (Knopf), and had been on the verge of taking a university teaching job that would’ve taken him away from writing, he said. But with

the fellowship funds, he can instead focus on his writing — which he feels a strong sense of urgency to produce, given the “looming AI situation,” as he described it.

“I do feel like there’s some kind of ticking clock on how long creative people will be in demand and be able to have careers,” he said. “The timing is really amazing with that in the background of everyone’s lives. I have been wanting to put out a lot of creative work in the next two years, and this really allows that to be possible.”

Writers around the Bay Area lauded Orange’s win.

“He deserves, in my opinion, every award possible,” said Laurie Ann Doyle, a Berkeley-based author and co-founder of the San Francisco-based Babylon Salon, where Orange gave a reading for his first book.

Doyle also praised his involvement in teaching writing. Orange led a short story workshop last weekend at San Francisco’s Mechanics’ Institute in exchange for funding to support Native elders.

One of the attendees, journalist and fiction writer Nate Olivarez-Giles, said that rather than presenting feedback on the stories as a problem to solve, Orange helped the writers by “imagining what could be possible, how we could push ourselves,” he said. “The whole dynamic and energy of it felt much more nurturing than a lot of these spaces can feel.”

“I’m still buzzing off of it, feeling so inspired,” he said.

Orange’s writing holds particular significance for Olivarez-Giles, who recently moved to Oakland and is a descendant of the Yaqui tribe in southern Arizona and Mexico. He read “There There” last year at age 40, and it was the first time he’d seen a fictional story that reflected his experience of his Native American identity, as someone who is urban, ethnically mixed and Indigenous, with some awareness about what it means to be Native but yearning to learn more.

“I’d never seen that in a book before, anywhere,” he said. “It makes me more excited to be living in Oakland and be a writer in Oakland.”

In a video profile by the MacArthur Foundation, Orange discussed his literary focus on the contemporary, urban experiences of Native Americans. “Eighty percent of Native people live in cities, and the way we’re depicted is still with Pilgrims or in relation to cowboys, or at best, reservation life, and it’s just not the case for how we live our lives,” he said. “I wanted to highlight what it’s like for Native people to be living in a city like Oakland.”

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Also winning a Fellowship: **Margaret Pearce**, a Citizen Potawatomi tribal member and cartographer who lives in Maine. She holds a Ph.D. in Geography and has taught courses in cartographic history, theory, and practice as a geography professor for 15 years. Pearce depicts past landscapes and how Indigenous People lived in relationship to the land.