

**Journal #4501 from sdc 9.10.19**

*County Commissioner action coming on Declaring Indigenous Peoples' Day in Clark County  
Phoebe Hearst Museum*

*Our first medicine is water!*

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*New UNLV program will help Pell Grant recipients make ends meet*

*On Friday, September 20, thousands of people will strike for the climate*



[=United Tribes of America](#)

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We have a Board of **County Commissioner action coming on Declaring Indigenous Peoples' Day in Clark County on 9/17/2019.**

Can you assist with disseminating this information please?

Please call or text me with any questions 702-985-9973. Thanks!  
Tammy Tiger

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**Phoebe Hearst Museum:**

**[Art/archaeology: a space beyond explanation](#)**

September 18th, 12-1pm  
Archaeological Research Facility  
Free

**[Connecting Plants& People - An Ethnobotanical Conversation](#)**

October 11-12th  
International House & UC Botanical Garden  
**Registration required**





[Delaney Apple](#)

Uncle taught me to give water to those sick and suffering.

**Our first medicine is water!**

When someone would come to him and ask for healing or help, he would take them inside inipi.

Before they closed the door he would offer a dipper of water to those needing healing. Sometimes

we think we need wasicu medicines or wasicu to tell us what's wrong and how we can get help. Remember to at least try to heal yourself first. Water is sacred the healing powers it contains has been known and used by us for generations.

Long time ago we kept a pale of water in our homes when someone came to visit they would be offered a dipper of water to refresh the mind and body.

Lena leksi unspemakiya ca iyomakipiyelo

**How Nevada's Walker Lake is poised to become 'great restoration story of the West'**  
**[Benjamin Spillman](#), Reno Gazette Journal Published PT July 22, 2019**

<https://www.rgj.com/story/news/2019/07/22/nevada-walker-lake-environmental-recovery/1688518001/>

**[Karuk climate plan makes ally of fire](#)      [By Eureka Times-Standard, 9/7/19](#)**

The Karuk Tribe, like tribes across California, have used fire since time immemorial to manage the landscape. That came to an abrupt halt about a hundred years ago with the introduction of Western land management practices. "We never were a people that would fight fire," said William Tripp, the Karuk Tribe's eco-cultural restoration specialist. "We worked with fire. Fire was inevitable and still is and forever will be on this landscape and many landscapes like it."

## Federal Water Tap

“We have to increase the volume of water that can be carried safely down the river.” — Brig. Gen. Peter Helmlinger, an Army Corps official, [speaking at a Senate field hearing](#) in North Dakota on Missouri River management. The hearing was in response to historic flooding along the river this spring. Helmlinger recommends that Congress fund a study to look at options to prepare for the next flood. Those options could include levees farther from the river or an additional channel, both of which would give more room to the river. “We need to do something different than simply rebuild the system as it is now,” he added.

**\$171 million:** Matching grants issued to the states from the Land and Water Conservation Fund. Seeded by royalties from offshore oil and gas leases, the fund protects parks and recreation sites. ([Interior Department](#))

**\$4 million:** Money that the federal government will reimburse the Suffolk County Water Authority for response costs related to PFAS contamination at an air national guard facility. Groundwater was contaminated from the use of firefighting foams at Gabreski Airport, on New York’s Long Island. Costs for the water authority include connecting homeowners with contaminated wells to public water as well as installing filters and providing bottled water. The water authority is trying to recover costs in other ways. It is part of a lawsuit against the manufacturers of the firefighting foams. ([Newsday](#))  
In context: *As PFAS Lawsuits Proliferate, Legal Tactics Emerge*

## PFAS Letter

One hundred sixty-two members of the House [signed a letter](#) asking congressional leadership to maintain “a strong package of PFAS-related provisions” in a Defense spending authorization bill. Differences between the House and Senate versions of the National Defense Authorization Act will be negotiated this month, as representatives return from the August recess.

Those differences have caused a rift. The White House [issued a veto threat](#) in July against the stricter House bill, which would designate PFAS a hazardous substance under federal law and require the military to phase out the use of fluorine firefighting foams by 2025.

Senate leaders also criticized the House bill, with Sen. John Barrasso (R-WY) saying that “their proposal won’t become law.”

Both bills set a timetable for the EPA to establish a national drinking water standard for the chemicals PFOA and PFOS.

## Cap-and-Trade for Water

The EPA is [seeking public comment](#) on ways to use a cap-and-trade system to meet water quality goals in basins that have a federally mandated pollution limit. Called TMDLs, those limits are in place for rivers and lakes nationwide, most notably in the Chesapeake Bay watershed.

Comments can be filed at [www.regulations.gov](http://www.regulations.gov) using docket number EPA-HQ-OW-2019-0415. The EPA will also host a “listening session” on October 21 at its Washington, D.C. headquarters. That session will be streamed online as well.

## California Dam Raising

A campaign to increase the height of Shasta Dam, the fourth tallest in California, gains more attention, but another, more modest dam-raising proposal is knocking around California.

The South Sutter Water District [filed an application with the Federal Energy Regulatory Commission](#) to boost the height of a dam on the Bear River, in northern California, by 5 feet. A draft environmental review is expected by October 2020.

## Inland Waterways

The U.S. Department of Agriculture hired Informa Agribusiness Consulting to produce [a report](#) on the importance of the nation's inland waterways to agriculture. The inland waterway system links rivers, lakes, and canals through a series of locks and dams.

The report found that the system's infrastructure, though it moved barges carrying \$220 billion in goods in 2017, is "aging and needs major rehabilitation and construction" to avoid shipping disruptions and have room for growth.

## Levee Database

The Army Corps of Engineers recently updated its [national levee database](#). Like a similar service for dams, the database contains information on inspections, assessments, and risk classification for about 2,000 levee systems overseen by the Corps. Future versions of the database will incorporate condition and risk assessments other federal, state, tribal, and private levee systems.

## Congressional Hearings

On September 10, the House Committee on Oversight and Reform continues its interrogation of PFAS contamination with a [hearing on corporate accountability](#). On September 11, the House Financial Services Committee discusses the [macroeconomic consequences of climate change](#).

## Environmental Financial Advisory Board Meeting

The group that counsels the EPA on questions of "how to pay for it?" will meet in Kansas City, Missouri, on October 16 to 18. On the agenda is stormwater financing. [Registration](#) is free and open to the public, but sign up before September 30.

## NPDES Investigation

The EPA Office of the Inspector General [will review](#) the agency's internal process for approving state-issued water pollution permits and ensuring that the permits adhere to the Clean Water Act.

The impetus for the review is an allegation that the EPA regional office in Chicago suppressed staff objections to the PolyMet copper-nickel mine in Minnesota, which state regulators then approved. A retired EPA attorney filed the complaint with the inspector general. In context: [Newly Released Documents Detail EPA's Concerns over PolyMet](#)



## More Water Shorts

### [Water interests are fighting California's bid to block Trump's environmental rollbacks](#)      [By Los Angeles Times, 9/7/19](#)

SACRAMENTO — California is close to adopting strict Obama-era federal environmental and worker safety rules that the Trump administration is dismantling. But as the legislative session draws to a close, the proposal faces fierce opposition from the state's largest water agencies. To shield California from Trump administration policies, lawmakers are considering legislation that would allow state agencies to lock in protections under the federal Endangered Species Act, Clean Air Act, Clean Water Act, Fair Labor Standards Act and other bulwark environmental and labor laws that were in place before President Trump took office in January 2017.

### [Ukiah's wastewater no longer being wasted](#)      [By Ukiah Daily Journal, 9/6/19](#)

The city of Ukiah made its first delivery of recycled water through its extensive Purple Pipe system this week, putting about 2 million gallons of water reclaimed from local sinks, showers and toilets into an irrigation pond just south of the Ukiah Valley Wastewater Treatment Plant. "This is the coolest thing in the world," said David Koball Thursday, explaining that his full pond will be used later for frost protection, while the water irrigating his 44 acres of vineyards through sprinklers and drip lines was coming straight from pipes drinking out of the city's new ponds that can hold 66 million gallons of treated wastewater. "If all goes well, I won't ever have to draw from the river again."

### [Lomita drains its \\$13 million water reservoir because of cancer-causing chemicals](#)      [By Daily Breeze, 9/6/19](#)

Lomita has stopped using a 5 million-gallon emergency reservoir that blends local groundwater and more expensive imported water, another fallout from the discovery of cancer-causing chemicals in the water supply, prompting renewed criticism from some residents that the \$13 million project doesn't work as designed. An annual state test at the end of May found the chemical benzene, a known carcinogen, in groundwater at levels almost three times higher than is allowed in California, prompting Lomita to shut down its well and water treatment facility.

### [A PROGRAMMATIC APPROACH TO DAM REMOVAL AND RIVER RESTORATION: CLEVELAND NATIONAL FOREST, CA](#)      [By American Rivers, 9/9/19](#)

Removing one obsolete dam is an accomplishment. Removing more than 30 in one year is unheard of. Yet, that's exactly what Cleveland National Forest (CNF) did in 2018. They removed 33 dams, which accounted for more than 40% of all dam removals in the United States in 2018. These removals are part of a broader effort CNF is leading to restore migratory corridors for fish and other aquatic species known as the Trabuco District Dam Removal Project. When complete, it will result in the removal of 81 dams that are no longer serving a purpose. In 2018, California had the highest number of removals, surpassing Pennsylvania, the leading dam removal state for the past 15 years.

### [The Elders Speak Part One - Stephen Fisher Productions](#)      youtube.com

Several thousand Native Americans of Paiute-Shoshone descent live in...





Inside Cafe Ohlone's lunch tasting // Photo by Mogli Maureal

## **Taste the First Flavors of the Bay at Cafe Ohlone**

By Alissa Greenberg

On a sunny Thursday afternoon, Grace Ruano moves along a line of outdoor tables set up behind Berkeley's University Press Books, meticulously straightening the woven blankets draped over every chair and checking her phone continuously. Lunch service would normally be underway by now, but today the owners are running late.

"We want those of you who are here to know that we're living, breathing people."

Ruano works at Cafe Ohlone, a restaurant specializing in pre-colonial cuisine that pops up a few times a week in the bookstore's small backyard. She scatters the tables with abalone shells and acorns while nearby her colleague Alison Shiozaki arranges a variety of native-accented art pieces on a rustic shelf. Together, they hurry to sweep up the dried bay laurel leaves that have fallen to the floor from decorative bunches hung around the space.

Finally, Ruano gets a text message. Her bosses, Louis Trevino and Vincent Medina, are arriving after having spent the morning dealing with a car burglary.

Trevino and Medina stride into the space and take charge, orchestrating the finishing touches and ushering in the day's guests. Medina begins the lunch hour—which includes both meal service and an educational presentation—by reviewing the menu, filled with recipes pulled from both Bay Area anthropological archives and his and Trevino's own Ohlone family traditions. It features, among other dishes, soft boiled California quail eggs; hazelnut flour biscuits with dried porcini mushrooms; fiddleheads in walnut oil; three types of herbal tea; and two types of chia pudding.

Co-owners Vincent Medina and Louis Trevino serve guests at Thursday's lunchtime tasting // Photo by Mogli Maureal

Long ago, Ohlone message runners drank a chia seed beverage to refuel after difficult journeys. Today, Medina says, his family often breakfasts on chocolate or vanilla chia, flavors that arrived much later to the Bay Area. Serving the pudding this way, he notes, adds a contemporary twist to a traditional food, and that's intentional.

"We want those of you who are here to know that we're living, breathing people," he tells the guests.

This push and pull between the traditional and the contemporary is essential to his and Trevino's shared vision for mak-'amham (which means "our food"), a culinary project whose work incorporates community organizing, cultural education, catering, and the cafe. Through mak-'amham, Trevino and Medina hope to disrupt frozen-in-the-past stereotypes about native culture, while using newly revitalized traditions to help their community heal. It's a delicate balance to strive for: bringing Ohlone food, culture, and tradition back to the Bay Area mainstream—without giving it all away.

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To visit Cafe Ohlone is to step into a carefully curated world, from the acorns, shells, and powwow music to the meticulously presented food. It's a world that plays to the strengths of both Medina (charismatic, articulate, opinionated) and Trevino (quieter, thoughtful, with a mischievous wit). Medina has significant public speaking experience from his seven years working as an educator at Mission Dolores, the San Francisco historical landmark. "I feel more comfortable being a voice, whereas [Trevino] is often more comfortable working behind the scenes," he says.

"These are the first words of the East Bay," Medina says. "No language has been spoken here longer than Chochenyo."

The two met at a native language conference, introduced by a former professor Trevino worked with while studying linguistics at UC Berkeley. (He says the phonetics, syntax, and language courses he took there have been especially useful in his work revitalizing Rumsen, the Ohlone language of his native Monterey Bay.) Together, they created mak-'amham, hoping to use food to rebuild community and reclaim history.

To shape Cafe Ohlone's menu, Trevino and Medina spent long hours decoding historical documents from the early 20th century, when many Ohlone communities worked to record their traditions and language—even as they turned inward for survival, practicing their culture in secret. They also talked to the eldest members of their families, whose memories of the sweet taste of robin's meat or the refreshment of iced rose hip tea often led to reminiscences about lost crafts or long-forgotten songs.

Recreating these dishes and calling them by their original names builds powerful connections to the past, Trevino says. An elderly relative named Gloria sometimes "talks about how when she



hears us use the language we sound like her grandfather,” he says. “And later on she’ll hear his voice.”

Medina and Trevino add to that sense of connection by sourcing some of their ingredients from the places where Ohlone people have always lived. They recently began collecting their own salt from the Bay. To their surprise and delight, after researching the traditional Ohlone salt gathering areas, they ended up in their own neighborhood in San Lorenzo.

Medina describes with obvious love a favorite gathering spot in the San Leandro hills, where the landscape is thick with willows, yerba buena, and mugwort and visitors are surrounded by the calls of geese and the rustle of old growth bay laurel trees. “They have to be hundreds and hundreds of years old,” he says of the trees, “likely from before everything started to change.”

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Before every meal at Cafe Ohlone, Medina and Trevino say a prayer of thanks. “These are the first words of the East Bay,” Medina reminds this afternoon’s gathering. “No language has been spoken here longer than Chochenyo.” As he concludes, guests line up for a plate, and the cafe fills with a pleasant chattering din. The greens in the salad are peppery, contrasting with the sweetness of the berries; the fiddleheads are a mix of sour, bitter, and vegetal, setting off the intense umami of the mushroom and hazelnut muffin. The inside of the quail eggshells has stained their flesh a delicate teal.

The recipes Medina and Trevino gathered are meant to be shared, as they are at Cafe Ohlone—but also protected.

Medina weaves through the space, pouring black sage tea and answering questions with patience and attentiveness. But behind his host persona, he struggles with what it means to a public native person while still attempting to heal himself in private.

It’s a question he first considered while working at Mission Dolores, where he spoke frankly with visitors about the California missionaries who enslaved and brutalized his ancestors. Even Cafe Ohlone, a place built on cultural celebration, often evokes mixed feelings. “At one point there were a hundred surviving people in our community, down from thousands and thousands of people before, back in the early 1900s,” he says. “It’s a reminder of how hard these things hit us. If you think about the people who passed away, who were murdered—those things you don’t feel happy about.”

Throughout his life, Medina has sought ways to share that history without scaring non-natives with what he calls the “stored trauma” of hundreds of years of colonization, racism, and violence. “So many of these facts can be so intense and so sad,” he says. “And I know for both the public—and maybe even more for myself—it can be really difficult to be reminded of a lot of the hardships.”

That means finding a way to tell the Ohlone story in a way that’s safe, “that’s honest but guarding ourselves,” he adds. It also means protecting his community as it reawakens some of the traditions that were lost.

These days, for example, his family and friends are relearning basketry, and he wants to give them privacy as they reconnect with that part of their culture. Similarly, “when you’re speaking your language for the first time in 70 years, you don’t want those first words uttered to be to someone outside your community,” he says. “If you’re going to make mistakes, you want to do it with your community.”

The recipes he and Trevino gathered from conversations with their elders or historical archives are meant to be shared, as they are at Cafe Ohlone—but also protected from commercialization or mass consumption. In his pre-meal talks, Medina often references Ohlone culture’s rich story tradition but only shares a few, lighter examples, leaving some tales untold. “We don’t want those stories to be known by everybody because they’re not everyone’s,” he says. “They’re ours.”

The cafe was created in part to shine a light on the Ohlone community’s survival, its pride, its joys. And it has brought joy to Trevino’s relative, Gloria. She’s old enough to remember the violent years when family members were taken away to boarding school and never came back. Her delight in the cafe has helped assure Trevino that in working to “learn as much as we can, as loudly as we can—we’re taking away that fear and false sense of shame,” he says.

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Back at the cafe, customers finish their last cups of nettle tea and drift out the door. But Cindy Andaldo, the program coordinator at UC Berkeley’s American Indian Graduate Program, hasn’t come just for the mushroom biscuits. She stays behind to ask Medina if he might be available to perform the invocation at the program’s upcoming graduation ceremony. He checks his calendar, which is filled with cultural events, press appearances, and other activist work, and smiles at her warmly. “I’ll ask someone else from my tribe to do it,” he tells her.

In the weeks before the cafe’s opening, Trevino and Medina organized a three-day campout with 60 Ohlone community members, featuring clamshell bead-making classes, traditional gaming tournaments, and sharing of folk stories. Mealtimes incorporated venison, mushrooms, berries, and acorns. “We wanted to have these foods reach our people first,” Medina says.

Outside of the cafe, he and Trevino do similar community organizing, including through mak-‘amham. Until recently, Medina sat on the Mawekma Ohlone tribal council, and he still directs outreach for Advocates for Indigenous California Language Survival. Trevino is active in projects to protect sacred Rumsen sites in Carmel. And once in a while they host a free, all-Ohlone dinner at the cafe.

One day, Medina dreams of turning an empty Oakland warehouse into a community center full of traditional basketry and art, native plants, and space for events—some private, some open to interested non-natives. Like the cafe, the center would highlight the ways contemporary Ohlone culture mixes the modern and traditional. Medina’s younger brother, for example, likes to use twitter hashtags like #MIHI, which means “meene ‘išša himmen ‘išša,” or “you live one life”—the Chochenglish equivalent of YOLO.

Some years ago, Medina attended a local meditation workshop for native people, where participants were encouraged to imagine an ideal world. The vision that came to him that day was of the East Bay landscape, the home he's known and loved for decades, suffused with Ohlone culture. Instead of churches in the hills, he saw roundhouses. Instead of street signs with English or Spanish names, he saw Chochenyo. He envisioned motifs from traditional basketry worked into building architecture, tule boats sailing the San Francisco Bay. And "acorn soup coffee shops," he says. "Modern people, with abalone and clamshell beads and pine nuts — but unabashed."

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### **New UNLV program will help Pell Grant recipients make ends meet**

The Tuition+ financial aid program, which will roll out in fall 2020, will help cover the gaps left by a Pell Grant for tuition, fees and books.

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### **On Friday, September 20, thousands of people will strike for the climate**—walking out

of school and work—and let politicians know that we can't wait any longer for them to act. Find a Climate Strike event in your community and sign up to attend here.



### **Photographs of Native Americans**

Lena Geronimo (daughter of Geronimo).