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This is an adventure that should not be missed if you are in the Bay Area on the right day! sdc

Taste the First Flavors of the Bay at Cafe Ohlone

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.

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.

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."

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.

Back at the cafe, customers finish their last cups of nettle tea and drift out the door. But Cindy Andallo, 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.”

Taste the First Flavors of the Bay at Cafe Ohlone | California Magazine

<https://alumni.berkeley.edu/california-magazine/just-in/2019-08-15/taste-first-flavors-bay-cafe-ohlone>



Hyperloop testing near Las Vegas generates global interest

Virgin Hyperloop One is looking to take the progress the company has seen at their Southern Nevada test track and implement the underground, high-speed transportation model worldwide.

Scientists Are Using Laser Technology to "Fireproof" California | California Magazine

<https://alumni.berkeley.edu/california-magazine/just-in/2019-08-07/scientists-are-using-laser-technology-fireproof-california>

[california](#)

Tech Evolution Accelerated!

<https://www.msn.com/en-us/news/technology/humans-have-started-growing-spikes-in-the-back-of-their-skulls-because-we-use-smartphones-so-much/ar-AACTeeJ?ocid=spartandhp>

Together we are stronger

The #RecoveryMovement celebrates the 23 million Americans recovering from addiction, and paves the way for the 20 million still struggling to seek treatment. Our voices matter — especially in September for [National Recovery Month](#).

Voices for recovery

Eight lives, one message

One in fourteen Americans is in recovery from addiction. Eight of them, ranging from a Google employee to a former White House staffer to a high schooler, shared their stories of addiction and recovery at the YouTube LA space.

Might be said for others, too:

- According to a report released this month by the global consultancy firm McKinsey & Company, failure to begin closing the longstanding [black-white racial wealth gap](#) will cost the US economy as much as \$1 trillion between now and 2028.
- The report identifies four components that perpetuate this gap — family wealth, family income, family savings, and community context (a community’s collective public and private assets). Black families have not been able to build wealth due to “unmet needs and obstacles” across these four dimensions. Closing the racial wealth gap could increase America’s GDP 4 to 6 percent by 2028. (CityLab)

EPA Action Plan to Boost Water Reuse Across U.S. By Water News Network.

The U.S. EPA today released a draft plan to advance water reuse nationally at the WaterReuse Association Symposium in San Diego. The National Water Reuse Action Plan identifies 46 proposed actions organized around 10 strategic objectives, including leadership and collaboration, to support the implementation of water reuse. “Forty states anticipate experiencing fresh water shortages in certain regions within their borders over the next decade,” said David Ross, EPA’s assistant administrator for water. “Diversifying our nation’s water portfolio must be a nationwide priority, and water reuse has the potential to ensure the viability of our water economy for generations to come.”



Trump administration moving to repeal Obama-era Clean Water Act

The Environmental Protection Agency is moving to repeal an Obama-era clean water rule that critics say dramatically expands federal authority over land use.

(Extract)

This is how the Trump administration goes about the quiet business of incapacitating the U.S. government.

By [Dana Milbank](#), [Columnist, Washington Post](#) — [September 10](#)

President Trump spent his summer making war on Denmark, attacking Baltimore, destabilizing the world economy, sending an imaginary hurricane to Alabama and ousting his national security adviser, among other things. But while everybody was watching those fireworks, Trump's underlings — some far more competent than he — were toiling in the shadows to hand over public lands to the tender mercies of oil and gas companies.

The scheme, rolled out over the summer, was ostensibly to put [the Bureau of Land Management](#) closer to the lands it manages by moving personnel out of Washington. That makes sense until you consider:

1. Ninety-seven percent of the BLM's employees already *are* outside of Washington, and the few hundred in the capital do things such as coordinate with Congress and other agencies; **now half the congressional affairs staff, I'm told, will work out of [Reno, Nev.](#) — 2,600 miles from Capitol Hill.**
2. BLM organized this with cursory analysis of impacts and costs and no significant consultation with Congress, American Indian tribes or BLM staff.
3. BLM decided to locate its new headquarters in Grand Junction, Colo., hours from a major airport but just down the road from the hometown of Interior Secretary (and former oil and gas lobbyist) [David Bernhardt](#), who presides over BLM.
4. The relocation was overseen by Interior assistant secretary [Joseph Balash](#), up until days before he took employment for himself with an oil-exploration company.
5. When Sen. Tom Udall (D-N.M.) said it [appeared](#) that the proposal, which doesn't have congressional approval, was a "deliberate effort to dismantle" BLM, Balash threatened Udall, saying he would "reconsider the relocation of additional Departmental resources to your State" in retaliation.
6. Many workers being shipped out of Washington are reportedly being offered [lower-level, lower-pay jobs](#) — confirming suspicions that the real purpose is to drive experts out of government and thereby shrink the agency.

Trump's acting chief of staff, [Mick Mulvaney](#), said as much last month. "It's nearly impossible to fire a federal worker. I know that because a lot of them work for me, and I've tried," he told a GOP gala. "By simply saying to people, 'You know what, we're going to . . . move you out in the

real part of the country,' and they quit — what a wonderful way to sort of streamline government.”

Since Balash left to join the oil industry, the unenviable task of explaining the relocation to Congress fell to his replacement, William Perry Pendley, who joined Interior after [three decades](#) of suing the federal government to weaken protections for federal lands. Pendley, serving in an “acting” capacity, hasn’t been confirmed by the Senate and perhaps couldn’t be: His [Twitter musings](#) are a fevered collection of attacks on Democrats and celebrations of oil and gas drilling.

Pendley, with a Yosemite Sam mustache, informed the [House Natural Resources Committee](#) on Tuesday that “we will not dispose of or transfer in a wholesale manner our public lands.”

So they’ll do it piecemeal?

He volunteered that he’s “in full compliance with . . . President Trump’s heightened ethics pledge.”

As if that were reassuring.

He declared that the department is offering “knowledgeable and compassionate assistance” to those relocating. ([Last week](#), he apologized to enraged employees that BLM had been “less than transparent”).

Rep. Deb Haaland (D-N.M.), a Native American, asked about his past mockery of native religions.

“I was not speaking as a member of the BLM,” Pendley explained.

To continue:

https://www.washingtonpost.com/opinions/this-is-how-the-trump-administration-quietly-incapacitates-the-government/2019/09/10/109a54c0-d412-11e9-9610-fb56c5522e1c_story.html

Nevadans.....please check in and give some weight to Tribal Libraries
State Council on Libraries and Literacy Survey <https://nsla-nv.libwizard.com/SCLL-survey>

Nevada XR Libraries

XR Libraries provides extended reality equipment and support to school and public libraries. This is an emerging technology partnership with schools, workforce training partners, and more.

Workforce Development

The Career Explorer is a place to find not just a job, but a career you’ll love. All you need is a free library card!

Continuing Education

The Nevada State Library provides a calendar of free Continuing Education webinars available

to the library community. Also, be sure to check out our Upcoming Events section for local and/or in-person workshops or courses.

Providing Access to Nevada's Culture, Heritage and History

The Nevada State Library, Archives and Public Records, located on the Capitol grounds in Carson City, is the repository for all official state records dating back to 1851.

As part of this collaborative project original hand created documents, dating from 1851 to 1931, have been scanned and are available in the Historical Nevada Collections.

More recent publications produced by state and local government agencies covering a range of topics such as agriculture, healthcare, wildlife, and law are featured in the Historical State Publications Collections

Publication of this online information and service is partially funded by the Nevada State Library and Archives under the Library Services and Technology Act, P.L. 108-81, as amended, through the Institute of Museum and Library Services.

For more information about the Nevada State Library and Archives, please visit:<http://nsla.nv.gov>

See More

- [Nevada Indian Commission](#)
Collection contains an annual report and strategic planning documents from the Nevada Indian Commission.
- [Sarah Winnemucca](#)
A contemporary collection of primary sources about Sarah Winnemucca - prominent female Native American activist and educator

Adopt-A-Crop Update: Yoeme Blue Corn

Last week we were admiring how robust and healthy the plot of [Yoeme Blue corn](#) appeared, it had begun to tassle, and



was reaching its mature height of

3-5 feet. Predictably, other community members had also noticed; mostly fig beetles and aphids, but also leaf-footed bugs, striped cucumber beetles, and corn earworm. It's a veritable multi-generational mixer out there. [continue reading>>>](#)





Experts say Arizona tribe's role in drought negotiations marks turning point for inclusion by Lillian Donahue, Cronkite News
(photo by Oskar Agredano/Cronkite News)

SACATON – Sprouting through the cracked floor of the Sonoran Desert, tepary beans thrive in the dry heat and carry with it centuries of resilience from the indigenous Pima people of southern Arizona.

“We have our water. It’s our life. It’s our livelihood, and it’s our culture,” said Ramona Button, owner of Ramona Farms.

Ramona Button and her husband, Terry, have been farming traditional native foods on the Gila River Indian Community for more than 40 years, including the tepary bean, a staple of native dishes for centuries.

“And we’re experts in dealing with drought,” Terry Button said.

[continue reading>>>](#)

Save These Dates: Native Seed/SEARCH

Tucson, NS/S Retail Store: September 27, 2019 **Seri Art Show** [details>>>](#)

Tucson, The Garden Kitchen: October 5, 2019 **Tomato Talk** [learn more>>>](#)

Tucson, NS/S Retail Store: October 12-13, 2019 **Tohono O'odham Basketry Show** [details>>>](#)

Tucson, NS/S Retail Store: October 17th, 2019 **Cool Season Gardening Workshop** [register>>>](#)

Tucson, NS/S Retail Store: October 25 - 27, 2019 **Fall Plant Sale** [learn more>>>](#)