

**Journal #5097 from sdc 12.22.21**

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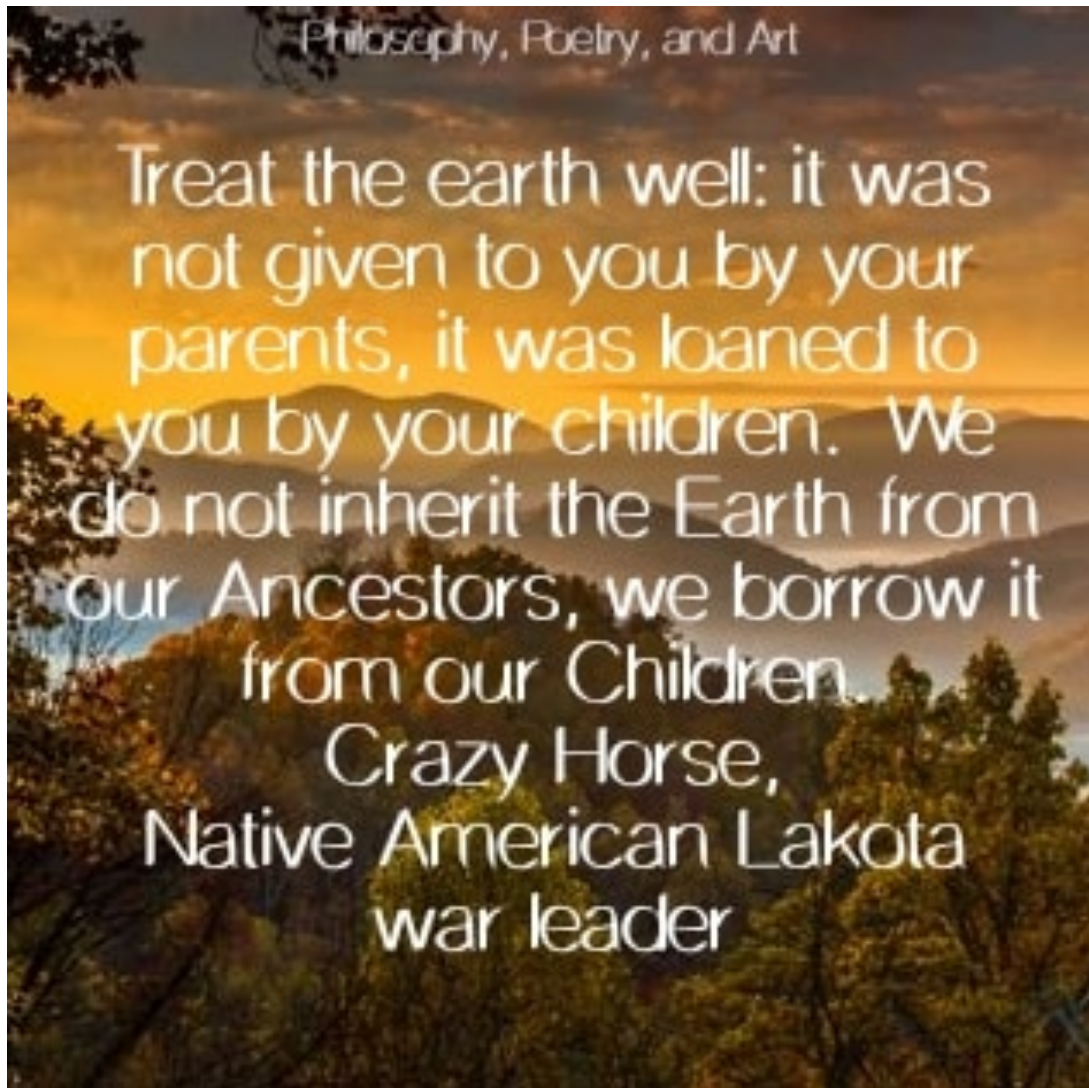
*Stanford Designer Is Making Bricks Out of Mushrooms - Stronger than Concrete.*

*Turkish garbagemen start a library with all the books people had thrown out*

*Massive wetland restoration project in the works for Upper Klamath Lake*

*A river of secrets: How the battle over Reservation Ranch summoned a violent past.*

*Native American Agricultural Fund spins off new financial institution to help Native farmers*



## Return Most Federal Land to Native Americans, Op-Ed Argues

[Nick Blumberg](#) | November 25, 2021

<https://news.wttw.com/2021/11/25/return-most-federal-land-native-americans-op-ed-argues?fbclid=IwAR2OfuKDP1oXmNsSM2yYOp5b0fOY3RwdO8ie3fw2sv6PSdbnMbwixVmfSh8>

### How Capitalism Stole Christmas (and Killed the Planet Along the Way)

*Our Changing Climate*

Excerpt: "The holiday season is upon us and with it, a deluge of new tech, trinkets, and advertisements convincing us to indulge. But of course this torrent of consumption is nothing new, especially in the free-market capitalist consumerist nation of the United States."

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[nevadaappeal.com](#)

[Webstaurant to bring an expected 400 jobs to Lyon County](#)  
[The building is expected to be complete in the fall of 2022.](#)

12.21.21

horše ʈuuxi hemmenya,

Good day to each of you, our friends and our supporters.

We write this message to wish each of you a very warm Winter Solstice and a happy Ohlone New Year, and to announce important news about the re-opening of Cafe Ohlone.

Winter Solstice in our Ohlone culture is the start of our traditional new year, as the darkest night of the year leads us to brighter days, full of light. In our Chochenyo language, the oldest language of the inner East Bay, we say **‘eʈwe makiš warép** — the year has turned on us — in an expression that emphasizes we are a part of this process of the changing season and a land that is living. We write this message on this day of symbolism to you, our friends and our allies, to formally announce specific details of Cafe Ohlone’s springtime reopening.

Our vision of our new space, in the courtyard of the Hearst Museum, has been quietly evolving throughout 2021; we were holding our excitement about a formal announcement until we knew for certain that our vision would become a tangible reality. Our new location at the Hearst will be a larger, expanded iteration of the original Cafe Ohlone at University Press Books, which we closed due the pandemic in March 2020. Now is the time to share our big news: **Cafe Ohlone is reopening in Springtime 2022 at the University of California, Berkeley!**

## **Every detail reflects our rich Ohlone culture**

For the past year, we have spoken with our elders about their wishes for the new Cafe Ohlone, which they have consistently expressed excitement for. We have worked closely with the world-class design firm [Terremoto](#), with whom we shared a vision that is wholly Ohlone and reflective of the people and landscape we come from. Through in-depth, regular conversations and a process of mutual respect, our vision quickly became realized in the redesign of the open-air Hearst courtyard into what we have come to call a “love song to Ohlone culture.”

Please let us take a moment to walk you through Cafe Ohlone’s new location; the details described are due to debut at our grand reopening this Springtime.

**A gated entry to the open-air terrace opens into a lush, outdoor, curated culinary and educational experience in the form of three, unique areas that flow into one another.**

### **A portal of light and shadows leads into the new Cafe Ohlone — Area One**

The first area upon entry pays respect to our original Cafe Ohlone space at University Press Books, where diners entered into the bookstore without seeing the Cafe in the back, adding a layer of mystery and wonder to the experience as, like with a portal, guests were transported into a world reimagined. This first area offers suggestions of what will follow throughout the dining experience. After entering the gated entrance way off of Bancroft Avenue, diners will enter a scrim-covered, open-air shadow box framed by redwood. This shadow box will be illuminated by the light of the sun during the day and lit softly at night, displaying dramatic silhouettes of native plants dancing in the wind, altering shape and movement with the changing light. The plants will showcase our traditional East Bay landscape and traditional Ohlone foods, as well as subtly introduce Cafe Ohlone’s new, functional native plant gardens, generously curated in partnership with our friends at [Oaktown Nursery](#). Diners will have their first view of one of the burlapped native gardens after walking along a transitional path from this first area; the gardens throughout Cafe Ohlone are full of aromatic and much-respected plants that will be made into teas and added to the plates of our meals. In this first space, diners will be checked in and directed to their seats.

### **Our voices are a part of the landscape — Cafe Ohlone's singing trees**

The sounds diners will hear upon entering Cafe Ohlone, amplifying as they reach the second and third areas, will come from native trees singing in Chochenyo language. In our old-time beliefs, still held close by our Ohlone people today, there was a time before humans existed when plants could speak. This dreamy belief inspired Cafe Ohlone's singing trees: seven native trees will each have the voice of a living Chochenyo speaker from our Chochenyo language program. It will be so beautiful in action: an elder's voice will begin to sing by themselves — a familiar oldie, a ballad heard in our grandparents' homes growing up; their beautiful, wise voice will be joined, one voice after another, with voices of different generations, until all are singing in unison, in harmony. Suddenly, all the trees will appear to be singing at once, saturating Cafe Ohlone with song in our enduring language. Then, each voice will drop off, one after another, until only a child is singing in the language — representing the next generation of Ohlone culture and those still to come. When the trees complete their song, the voices will shift to jokes and conversation in language — birdsongs of geese, flickers, blue jays, and red-winged blackbirds will serenade diners when the Chochenyo voices take a break. We acknowledge [Meyer Sound](#) for generously donating a wonderful sound system to us; recording for the singing trees is set to take place in January of 2022.

### **A dry creek runs along redwoods — Area Two**

Diners will follow along a short, meandering path to arrive at the second Cafe Ohlone area, and the first of two dining areas. This area will feature two building-size, epic murals by the renowned California Indian artist Jean LaMarr (Northern Paiute/Pit River), who will paint these murals full of meaning and symbolism to our Ohlone community. Auntie Jean painted the prolific Ohlone Mural at Ohlone Park in Berkeley, a mural that touches the hearts of our people, in 1995. Along the other side of the courtyard, will be a dry creek made of Napa Basalt, interspersed with riparian plants, connecting the two dining areas. Winding paths through blossoming gardens throughout this second area will connect a series of dining tables, each handmade with locally and sustainably sourced redwood from our friends at [Bay Area Redwood](#), with whom we developed a partnership during the pandemic. We worked with Bay Area Redwood and Terremoto to realize designs in the woodwork that are culturally specific for Cafe Ohlone.

Each dining table will have a seat made out of a redwood log, designed with comfort and sustainability in mind. Along the dry creek, there will be a series of Napa Basalt boulders as seats for two dining pods along two redwood table tops; the entire space will be speckled in abalone; traditional baskets will be shown with great respect. The signature burlapped native plant gardens will continue throughout this second area, and the air will be perfumed with Indian flowers and medicinal plants. The native plants will also separate dining areas for social distancing—aware of our desire, and need, throughout this pandemic to be together, yet apart.

### **A shellmound rises in a fragrant garden of abundance — Area Three**

The lavish gardens will continue to expand with each area entered, growing more lush and intensely aromatic, culminating with the third area, centered around a long, communal redwood table for our Ohlone elders and single-party larger groups, as well as a series of redwood tables for smaller groups. The wall behind the family table will be trellised with native blackberry vines, alongside the dry creek that runs from area two; a redwood and tule ramada — a traditional shade shelter — will cover the communal table from above. Adornments of the clamshell and abalone hanging from the ramada's roof will twinkle in the evening candlelight.

The largest of the singing trees will be in area three, as well as a storybook oak tree — also with a Chochenyo voice — in recognition of the importance of oaks and acorns in our Ohlone culture. The southern side of area three will showcase a new shellmound: a raised hill made of crushed oyster shell, mussel shell, abalone shell, and earth. This new shellmound pays respect to the traditional Ohlone shellmounds that ring San Francisco Bay — sacred sites for our people, built by the hands of our ancestors. All the dining tables in area three will be surrounded by an abundance of plants. These gardens will be full of native plants such as artemisia, poppies, mugwort, ceanothus, hummingbird sage, Indian strawberries — much as the landscape was prior to colonization: full, yet managed.

### **Cultural education complements exquisite Ohlone cuisine — Cafe Ohlone's offerings**

Cafe Ohlone has always been a one-of-a-kind culinary and educational experience. Every meal of luxurious Ohlone cuisine educates the public about our rich, enduring culture. Our menu has expanded throughout the pandemic, with new, sustainable sources of traditional foods added to our menu by season: fine black oak acorn soup; bay nut truffles; Ohlone salads; San Francisco Bay dungeness crab and king salmon; seared venison backstrap; Tomales Bay mussels and clams; soon-to-be-served Olympia oysters, the native oysters to this part of the world; chanterelle mushrooms; Indian strawberries; Indian teas made of elderberry, hummingbird sage, yerba buena, and rosehip—to share a sampling of our menu. Our weekly offerings of these sophisticated, deeply rooted foods prepared at our on-campus kitchen by a robust culinary staff will be as follows:

- **tawwa-sii Wednesday:** Our weekly tea hour centered on a tasting of several seasonal, locally gathered Ohlone teas and small bites; an accessible way to learn about Ohlone culture.
- **Thursday Tasting:** Our weekly lunch tasting, with full plates of intentional, seasonal Ohlone foods and teas contextualized and described with detail of the intersection between Ohlone food and culture.
- **mur, Evenings at Cafe Ohlone:** Our most intimate dinners, now weekly, under the stars; a hearty and elegant multi-course experience made of our most traditional foods and paired with sophisticated cultural offerings, the fullest meal of our offerings.
- **sunwii Sunday:** Our now-weekly Sunday brunch full of both old-time and contemporary Ohlone brunch offerings, where we bring out multiple courses, one dish after another in a high-energy, bold manner.

Every Cafe Ohlone offering is accompanied by a description of the specific context of our beautiful Ohlone culture to better educate the public of our living culture.

## **A community space for Ohlone people**

Cafe Ohlone, the only Ohlone restaurant in the world, will function as a tangible, cultural space for our living Ohlone community; a space where language classes are held, safe gatherings and meals for our elders can occur, and our community can see representation of our cultural identity outside of our homes. Cafe Ohlone will also be a permanent center in the effort to build relationships with departments throughout campus to better relations between Ohlone people and the University of California, Berkeley.

For so long, Ohlone people have lacked these physical spaces within our homeland; Cafe Ohlone is centered on creating a safe space for our community to be represented and made visible. Throughout the pandemic, we have consistently led weekly language classes, cultural sessions, gathering trips and food drop-offs; our cultural programming will continue virtually for safety and spread into Cafe Ohlone in person when Covid cases are low, creating a hub for Ohlone culture in the East Bay.

Cafe Ohlone is a valuable and necessary space for Ohlone cultural identity in the East Bay, where tradition flourishes in a modern-day setting. We have waited since our early closure to restore the Cafe, in a grand fashion — where Ohlone culinary tradition, language, history and living identity can be fully made visible again. We also acknowledge, and are fully aware of, [the harm the University of California, Berkeley](#) — specifically, the Hearst Museum of Anthropology — has historically caused to our Ohlone community, and our role on campus will work toward healing and developing new, better relations with the University and departments across campus.

## **The pandemic is in mind as we plan**

We closed Cafe Ohlone before statewide mandates were in place in early March 2020 because we wanted to be responsible, with a the- new virus with many unknowns, and to keep the community safe. Our previous location was centered on communal dining, around a long redwood table, with hands-on cultural programming. To continue our ethics of responsibility and value for human life, we are making choices to continue the richness and immersion of Cafe Ohlone in a modified way.

The new redwood tables will be for individual parties, with native plant gardens creating space between dining parties; masks will be required for our staff and diners when not dining; tables and chairs will be sanitized between meals; vaccination will be required and checked before arrival to ensure the safety and maximum comfort of our guests; our outdoor dining will not be covered, but still comfortable and well-heated on colder days and evenings. None of us know when this pandemic that has touched all of our lives will be over, but we will continue to make sense of this time we are in while fostering a greater understanding of our culture over elegant Ohlone cuisine in a safe, compassionate, and responsible manner.

### **‘alšip-mak — We are grateful**

We express our gratitude to all those who have consistently aligned themselves with our work to strengthen and foster Ohlone culture, language, and cuisine. Since we established Cafe Ohlone in 2018, we have seen that support come in many forms: sharing our message in forums in which we have historically been left out; new and regular diners coming to dine with us and learn about our culture; monetary offerings to support our work; warm wishes and messages of care; media visibility and more.

We never take for granted the care we have been shown, and we thank our supporters for all these acts of respect and kindness for our work and our culture.

**For those who would like to make an offering to support the costs of Cafe Ohlone’s new restaurant and cultural center, we now have an opportunity for that to be tax-deductible through the Hearst’s Giving Fund [found here](#).** To ensure your offering is directed wholly to our work, click the link above, check the box next to “This gift is in honor of someone,” and enter “Cafe Ohlone” with your offering. Offerings can also be made directly to Cafe Ohlone through our [website](#), however these donations will not be tax-deductible.

Our vision is quickly becoming a tangible reality, and in Springtime 2022—two years after the original Cafe Ohlone’s closure—we will see the birth of this magnificent creation born out of the deep love we have for our beautiful Ohlone culture, the people we come from, and our gorgeous East Bay homeland.

In Chochenyo language, the oldest language of the inner East Bay, we say **makkin ‘ammasin hemmen ‘oyyo rooket** — We will dine together again soon!

We wish you a very joyous Winter Solstice — and happy Ohlone New Year — as the darkest night of the year leads to days of ever-increasing light. We look forward to a new year full of brilliantly bright days ahead.

**moššimu** — With warmth,  
The team at mak-’amham/Cafe Ohlone

### **[Water worries in West force sports teams to get creative](#)**

The Washington Post, 12/21/21

The Arizona Diamondbacks ripped out the grass at Chase Field ahead of the 2019 season, replacing it with synthetic grass. It was a business decision, but it also ended up being a water-conservation measure. The Phoenix-based major league baseball team thought it would save 2 million gallons a year. In the first season, the savings were closer to 4.5 million gallons, which is roughly the annual water usage of 49 households in the Phoenix area, according to the Arizona Department of Water Resources.



**Hemp fibre wall**, stayed for 4 hours under fire of 360°C and does not burn. Hemp walls are soundproof, act as an insulating layer and they are also extremely fire resistant.



One acre of hemp (grown in a single season) yields as much paper as up to 4 acres of trees.

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[johnglionna.com](http://johnglionna.com)

[Small-Town Bulldogs: Preserving a rural community's gridiron dreams -](#)

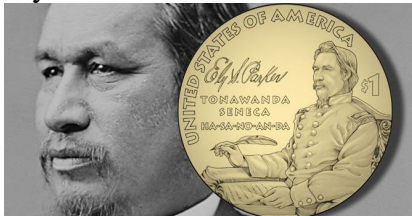
[By John M. Glionna, Desert Companion magazine, November 11, 2021 MCDERMITT—](#)

[The skies are still smoky from stubborn Western wildfires on this late August afternoon as the boys of fall take the field f](#)

*“Holding history is a big responsibility—that’s what this job has taught me. Whether you’re responsible for an archive or simply preserving family stories for the next generation, history keepers hold the future in their hands.” ~ Dorothy Lazard*

*Lazard wrote in her last blog post for the Oakland Public Library’s website titled The Future of History.*

Ely S. Parker.





*Extract: ( re Bicentennial of the Louisiana Purchase)*

The “Louisiana territory” was born on April 9, 1682, when the French explorer Robert Cavalier, Sieur (Lord) de La Salle, erected a cross and column near the mouth of the Mississippi and solemnly read a declaration to a group of bemused Indians. He took possession of the whole Mississippi River basin, he avowed, in the name of “the most high, mighty, invincible and victorious Prince, Louis the Great, by Grace of God king of France and Navarre, 14th of that name.” And it was in honor of Louis XIV that he named the land Louisiana.

In 1718, French explorer Jean-Baptiste le Moyne, Sieur de Bienville, founded a settlement near the site of La Salle’s proclamation, and named it la Nouvelle Orléans for Philippe, Duke of Orléans and Regent of France. By the time of the Louisiana Purchase, its population of whites, slaves of African origin and “free persons of color” was about 8,000. A picturesque assemblage of French and Spanish colonial architecture and Creole cottages, New Orleans boasted a thriving economy based largely on agricultural exports.

For more than a century after La Salle took possession of it, the Louisiana Territory, with its scattered French, Spanish, Acadian and German settlements, along with those of Native Americans and American-born frontiersmen, was traded among European royalty at their whim. The French were fascinated by America—which they often symbolized in paintings and drawings as a befeathered Noble Savage standing beside an alligator—but they could not decide whether it was a new Eden or, as the naturalist Georges-Louis Leclerc de Buffon declared, a primitive place fit only for degenerate life-forms. But the official view was summed up by Antoine de La Mothe Cadillac, whom Louis XIV named governor of the territory in 1710: “The people are ahead of the dregs of Canada,” he sniffed in a 42-page report to the king written soon after he arrived. The soldiers there were untrained and undisciplined, he lamented, and the whole colony was “not worth a straw at the present time.” Concluding that the area was valueless, Louis XV gave the territory to his Bourbon cousin Charles III of Spain in 1763. But in 1800, the region again changed hands, when Napoléon negotiated the clandestine Treaty of San Ildefonso with Spain’s Charles IV. The treaty called for the return of the vast territory to France in exchange for the small kingdom of Etruria in northern Italy, which Charles wanted for his daughter Louise.

When Jefferson heard rumors of Napoléon’s secret deal, he immediately saw the threat to America’s Western settlements and its vital outlet to the Gulf of Mexico. If the deal was allowed to stand, he declared, “it would be impossible that France and the United States can continue long as friends.” Relations had been relaxed with Spain while it held New Orleans, but Jefferson suspected that Napoléon wanted to close the Mississippi to American use. This must have been a wrenching moment for Jefferson, who had long been a Francophile. Twelve years before, he had returned from a five-year stint as American minister to Paris, shipping home 86 cases of furnishings and books he had picked up there.

<https://www.smithsonianmag.com/history/how-the-louisiana-purchase-changed-the-world-79715124/?>

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Stanford Designer is Making **Bricks**  
Out of Fast-Growing **Mushrooms**  
That Are **Stronger** than Concrete



Turkish garbage collectors opened a library with all of the books people throw out in their trash.



[Massive wetland restoration project in the works for Upper Klamath Lake](#)

By The Herald and News, 12/18/2021

The U.S. Fish and Wildlife Service is evaluating a major restoration project on the shore of Upper Klamath Lake that could benefit species both above and below the water's surface. If carried out, it would be the largest wetland restoration effort ever attempted for Upper Klamath Lake.

[A river of secrets: How the battle over Reservation Ranch summoned a violent past](#) [By The Los Angeles Times, 12/20/2021](#)

Its emerald-green water once flowed red with Native American blood, its wetlands haunted by one of the largest massacres in U.S. history. Today, the Smith River is the last major waterway in California that runs freely without a single dam — a precious refuge for salmon, for steelhead and a bygone timber community still searching for a future.



[Women complete Heavy Equipment Operators school](#)

[Finally, a Millipede That Actually Has 1,000 Legs](#)



[tribalbusinessnews.com](http://tribalbusinessnews.com)

[Native American Agriculture Fund spins off new financial institution to help Native farmers](#)  
[Citing a persistent lack of access to capital for Native farmers and ranchers, the Native American Agriculture Fund is working to create a new, separate organization that will leverage the federal Farm Credit System to increase the availability of loans in Indian Country.](#)

Can you work out what this magnified creature is? 🔍



OLIVER MECKES

A caterpillar magnified 30 times.