

## **Journal #6190 from sdc 3.2.26**

*Let's get real about the "parenting grind" at 7,000 feet.*

*Welcome to Women's History Month*

*Grandmother from MT who asked the U.S. government one question - 15 yrs to get answer*

*In movies, male Native warriors rode off to battle while women remained behind to cook, sew, etc*

*SV Chat: A modern twist on Native American cuisine with Crystal Wahpepah*

*Resilience - Voices of Basketweavers in the Great Basin*

*History Bits*

*Darlene L. Giomi*

### **Let's get real about the "parenting grind" at 7,000 feet.**



Jackie has been glued to that nest bowl for hours on end, serving as a living, breathing furnace for the future of this lineage. If you've been watching the live feed, you know the mountain wind doesn't play nice.

After a marathon session of keeping that egg at a perfect 105 degrees, Jackie finally stood up this morning to stretch her wings—but don't let the relaxed posture fool you. She is still in full "Mama Bear" mode.

Even while standing, her focus is surgical. She's checking the nest lining, rotating the egg for even heat distribution, and scanning the treeline for any sign of those opportunistic ravens. In the world of raptors, a few minutes of distraction is all it takes for a season to end in heartbreak. Jackie isn't taking any chances. Where is Shadow? He's currently on the most important grocery run of his life. Shadow understands the assignment: Jackie can't stay strong if she's hungry. He's out over the shimmering blue waters of Big Bear Lake right now, hunting for the high-protein meal she needs to power through the upcoming night shift. This is a high-performance partnership where timing is everything. We've seen them survive blizzards and defend this territory with everything they have. Seeing Jackie stand tall and healthy today gives us all a huge boost of confidence.

**For the addicted: <https://friendsofbigbearvalley.org/eagles/>**

2.27 Update:

Stop what you're doing and look at the bowl. First, there was one, and now, the neighborhood just got twice as busy. Jackie revealed the news the entire global "Eagle Family" has been waiting for—egg number two is officially in the nest. For the thousands of us who have lived through every record-breaking blizzard and raven raid with Jackie and Shadow, this isn't just a biological update; it is a massive, hard-won victory.

Let's get straight to the reality of the situation: the arrival of a second egg changes the entire mission. In the high-altitude wilderness of the San Bernardino Mountains, a single egg is a risk, but two is nature's ultimate "insurance policy."

By doubling the count, Jackie and Shadow have significantly increased the odds that a new generation will take to the wing this summer.

We remember the seasons where the nest was empty and the silence was deafening. Seeing Jackie stand over these two white targets today reminds us that resilience is a verb. They aren't looking back at previous losses; they are locked in on a 35-day countdown.

The workload has just shifted into overdrive. Shadow is now the primary "Supply Chain Manager," tasked with hunting for two while Jackie serves as the "24/7 Furnace."

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Lakota Man @LakotaMan1 · 1d

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Marjorie Taylor Greene says, "We (women) are the weaker sex." — This is Arapaho warrior woman Pretty Nose, hero of the Battle of Little Bighorn, June 25th 1876. She fought right along side the men — becoming the first female War Chief of the Arapaho Nation.



**Welcome to Women's History Month**



[Canitellstevekoozer](#)

**She was a grandmother  
the U.S. government one  
fifteen years and \$3.4 billion to answer it.**

**from Montana who asked  
question and it took them**

Elouise Cobell grew up on the Blackfeet Reservation in Montana without running water or electricity. She was the middle child of nine. Three of her siblings did not survive childhood. Her great-great-grandfather was Mountain Chief, the last war chief of the Blackfeet Nation, who had refused to compromise with the United States government in the nineteenth century.

That stubbornness ran in the blood.

Cobell went to college, studied business and accounting, and came back to the reservation. She became treasurer of the Blackfeet Nation — and almost immediately, the numbers stopped making sense.

She could see oil wells pumping on Blackfeet land. She could see cattle grazing on allotted parcels that should have been generating real income. But the checks that arrived from the federal government were impossibly small. One tribal member showed her a report proving an oil company had received six thousand dollars from his land. His check was for eighty-nine dollars.

When Cobell asked federal officials to explain the discrepancy, they told her she didn't know how to read a financial statement.

She had a degree in business. She had studied accounting. She had founded the first nationally chartered bank on an Indian reservation — the Blackfeet National Bank, created in 1987 because no other bank would open a branch there. In 1997, the MacArthur Foundation awarded her a "genius grant" for her financial work on behalf of Native communities.

She knew exactly how to read a financial statement. The problem was that the government didn't have one to show her.

What Cobell uncovered was not simple mismanagement. It was the near-total absence of accounting for a trust system that had been running since the Dawes Act of 1887. For over a century, the United States government had been collecting royalties and lease payments on behalf of individual Native American landowners — money from oil, gas, timber, mining, and

grazing — and depositing it into Individual Indian Money accounts that it was legally required to manage.

But the records were a catastrophe. Accounts were mixed together. Documents were missing, destroyed, or stored in conditions so poor they had been damaged by water, mold, and rodents. Nobody could say where the money had gone. Attorneys would later argue that upwards of one hundred seventy billion dollars was unaccounted for.

Cobell lobbied for reform throughout the 1980s and 1990s. Nothing changed. So on June 10, 1996, she did what almost no one thought was possible.

She filed a class-action lawsuit against the United States government.

Cobell v. Babbitt — named for then-Secretary of the Interior Bruce Babbitt — represented approximately half a million individual Native Americans across more than one hundred fifty tribes. It was filed in federal court in Washington, D.C. Cobell did not sue for personal enrichment. She sued because the government had broken a legal and moral promise to the people whose land it was supposed to protect.

The fight lasted thirteen years.

The government tried to dismiss the case. It argued the records were too old, too damaged, too complex to reconstruct. It deployed teams of lawyers and delayed proceedings at every opportunity. But federal judges kept ruling in Cobell's favor. Cabinet officials were held in contempt of court. One judge was so openly furious with the government's conduct that he was eventually reassigned from the case.

Presidents came and went. Interior Secretaries changed. The case was renamed as defendants rotated — Cobell v. Norton, Cobell v. Kempthorne, Cobell v. Salazar. Through all of it, Cobell remained.

She traveled constantly between Montana and Washington. She left her family, her ranch, her community, to sit in courtrooms year after year. She testified calmly and relentlessly. She didn't grandstand. She asked for proof. She asked for numbers that added up.

They never did.

In 2009, the Obama administration negotiated a settlement. The government agreed to pay \$3.4 billion — one of the largest class-action settlements in American history. Approximately \$1.4 billion went directly to individual account holders. Nearly \$1.9 billion funded a program to buy back fractionated land interests and restore them to tribal control. And \$60 million established the Cobell Education Scholarship Fund, providing financial support to American Indian and Alaska Native students pursuing higher education.

President Obama signed the settlement into law in 2010. Final judicial approval came in June 2011.

Even Cobell acknowledged the settlement didn't fully compensate for what had been lost. But she called it historical and believed it was the best outcome possible after a century of injustice. Four months later, on October 16, 2011, Elouise Cobell died of cancer. She was sixty-five years old. The first settlement checks were mailed shortly after her death. The Department of the Interior flew its flags at half-staff in her honor.

In 2016, President Obama posthumously awarded her the Presidential Medal of Freedom. In 2023, she was inducted into the National Women's Hall of Fame.

Congressman Tom Cole of Oklahoma said of her: "In fifty years we're going to talk about Elouise Cobell like we talk about Rosa Parks."

She did not fight with weapons. She fought with ledgers, with patience, and with truth. She proved that accountability is a form of justice and that even the most powerful government in the world can be made to answer a simple question.

Where is the money?

Because of Elouise Cobell, it finally had to answer.



In the movies, male Native American warriors rode off to battle while their female counterparts remained behind to cook, sew, and take care of the camp. In real life, this wasn't always the case. Many warrior Native American women fought alongside men. The most famous of these was probably Buffalo Calf Road Woman, a member of the Northern Cheyenne tribe who fought in the Battle of the Rosebud and the Battle of Little Bighorn. In fact, according to the elders of the Northern Cheyenne tribe, it was she who dealt Custer his final deadly blow. Buffalo Calf Road Woman is just one of many incredible women you didn't read about in history class.



## SV Chat: A modern twist on Native American cuisine with Crystal Wahpepah

The Oakland chef has added a modern twist to the family recipes passed down over generations to honor and innovate Native American cuisine



*Crystal Wahpepah, the owner of Wahpepah's Kitchen in her restaurant on Wednesday, February. 11, 2026, in Oakland, Calif. (Aric Crabb/Bay Area News Group)*

By [Chase Hunter](#) | [chunter@bayareanewsgroup.com](mailto:chunter@bayareanewsgroup.com) | Bay Area News Group

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The recipes that define the Bay Area's food scene are often handed down through generations of immigrant families, across borders and over seas.

But Oakland Indigenous chef Crystal Wahpepah, owner of Wahpepah's Kitchen, is finding her way back to the recipes that were lost as the North American continent was carved up by European colonizers. Her new book, "A Feather and a Fork: 125 Intertribal Recipes From an Indigenous Food Warrior," which releases in March, weaves together Indigenous stories about Native American food, perspectives on today's monocultural farming versus the Indigenous "[Three Sisters](#)" crops, and how prioritizing seasonal crops re-establishes a connection with the land.

With a foreword by fellow Oaklander and Native American author [Tommy Orange](#), Wahpepah's book invites readers to a pre-colonial cuisine of bison roast with chokeberry rub, acorn muffins and wild rice fritters stuffed with apples, cranberries, *pepita crema* and much more.



*Bison tacos at Wahpepah's Kitchen on Wednesday, February. 11, 2026, in Oakland, Calif. (Aric Crabb/Bay Area News Group)*

**Q:** For those who are unfamiliar with Native American cuisine, what are its signature tastes?

**A:** When it comes to the flavors, we come from a game meat background — a lot of buffalo, a lot of deer, turkey, quail. And we come from a veggie background, veggies and grains. We eat in season, meaning what is available in the seasons. We're in winter time, so of course we have a lot of soups and stews. When it comes to harvesting of the meat, that's where you're filling yourself up with a lot of meats. But then, as you go into spring and summer, you have a lot of the veggies, and the land has more to offer.

**Q:** You've said before that you learned how to cook with your grandmother in Oklahoma, but you're also formally trained at Le Cordon Bleu. How were those learning environments different?

**A:** The teaching is totally different. A lot of just pretty much living on the land when it comes to my grandmother. Of course, my grandfather was a hunter, so he would bring home a lot when it comes to deer and how my family hunts to this day. It's a lot of utilizing all parts of the animal and then also foraging — we called it “hunting berries.” Just seeing what's available on the land. You're pretty much exploring the landscape, and you're out there picking berries or wild onions. With Cordon Bleu, everything is hand-chopped, diced, how you're going to make your reductions, all those kinds of things. (My food) is pretty much having the two meet together.

**Q:** Considering your Kickapoo heritage, I'm curious how these recipes and traditions were passed down in your family.

**A:** I think a lot of it is just a habit that was passed along, something that we do to this day. We have the green corn, for instance. That's where we harvest and dry it out and save it for the winter. We do a lot of harvesting. We do a lot of planting and harvesting. It's something that has always taken place for thousands of years. It still does. But some of it got away, especially if you've relocated on a different land. Since my tribe comes from the Illinois area — we got federally recognized in Oklahoma — you can think about the seeds that were lost along the way, and the different squashes and beans.



*Wild native mushroom pumpkin seed mole at Wahpepah's Kitchen on Wednesday, February. 11, 2026, in Oakland, Calif. (Aric Crabb/Bay Area News Group)*

**Q:** Many families have a special dish; for instance, my mother makes a special green chile chicken casserole on Christmas and Easter. What do you make for your family when you get together on those special occasions?

**A:** Definitely the deer and dried corn. That's something we have for birthdays or for holidays. And that's why I really look forward to going to Oklahoma, because I know I'm gonna have that! It's a delicacy to me. It's not every day you get to have corn — you see all the gentrified corn in stores and all that, but nothing like that really fresh, fresh corn.

**Q:** How do you balance the traditional elements of Native American cuisine with the desire to innovate within a culinary sphere?

**A:** I think that's fun. That's what keeps me going, is creating Indigenous dishes where I really try to highlight each ingredient on each dish, but then also doing what people are really familiar with. So that's why I talk about this as what's going on in Native cuisine today. We're pretty much putting our own spin, our own touch. Like, we have a canyon oak acorn crêpe, right? Well, traditionally, acorn is almost a mush or a porridge, I guess you would say, but I transform it into a crêpe.

**Q:** Do you believe that cooking Native American in 2026 is connected to cultural and political movements like Land Back?

**A:** It definitely is, when it comes to food sovereignty and food justice. It flows into that, but with Native foods, it's really about reclaiming and keeping what is ours. A lot has been just gentrified out. We'll talk about the corn, for instance. Just our foods alone have become really commodified. But then I talk about it more as having a human right to have our own traditional foods. I really want people, when they come to Wahpepah's Kitchen, to know that these foods are sourced from Native farmers, Native food producers, that have been keeping this traditional for thousands of years.

**Q:** Lately, I've seen people use the phrase "we're losing recipes" to describe the replacement of home-cooked meals with DoorDash, and, more broadly, the loss of passed-down culinary traditions. In the context of Native American cuisine, what does that phrase mean to you?

**A:** When it comes to recipes, they've been lost because a lot of relocation has happened. But then also, we're finding them again. It's similar to Tommy's book (Wandering Stars), where you can get lost when it comes to identity and culture. But when you start back at home, you'll find your way back.

### **Profile**

**Name:** Crystal Wahpepah

**Position:** Owner/Chef of Wahpepah's Kitchen and author

**Education:** Le Cordon Bleu (waiting on HS)

Residence: Oakland

**Education:** Dewey High School, Le Cordon Bleu's San Francisco Campus

**Family:** 3 daughters

### **Five facts**

1. Crystal Wahpepah is an enrolled member of the Kickapoo of Oklahoma. The Kickapoo's original lands are located in present-day Illinois. The tribe now exists in federally recognized bands in Oklahoma, Kansas, Texas and the Mexican state of Coahuila.
2. In 2016, Wahpepah was the first Native American chef to compete in the Food Network show "Chopped." She later appeared on "Beat Bobby Flay."
3. In 2022, she was a finalist for the prestigious James Beard Award in the Emerging Chef category.
4. Wahpepah is an inductee of the Native American Almanac for being one of the first Native American women to own a catering business.
5. All of the ingredients for Wahpepah's Kitchen are sourced from Native American farms across the western United States.

SUE  
COLEMAN

LORETTA  
BURDEN

ANNA  
CAMP

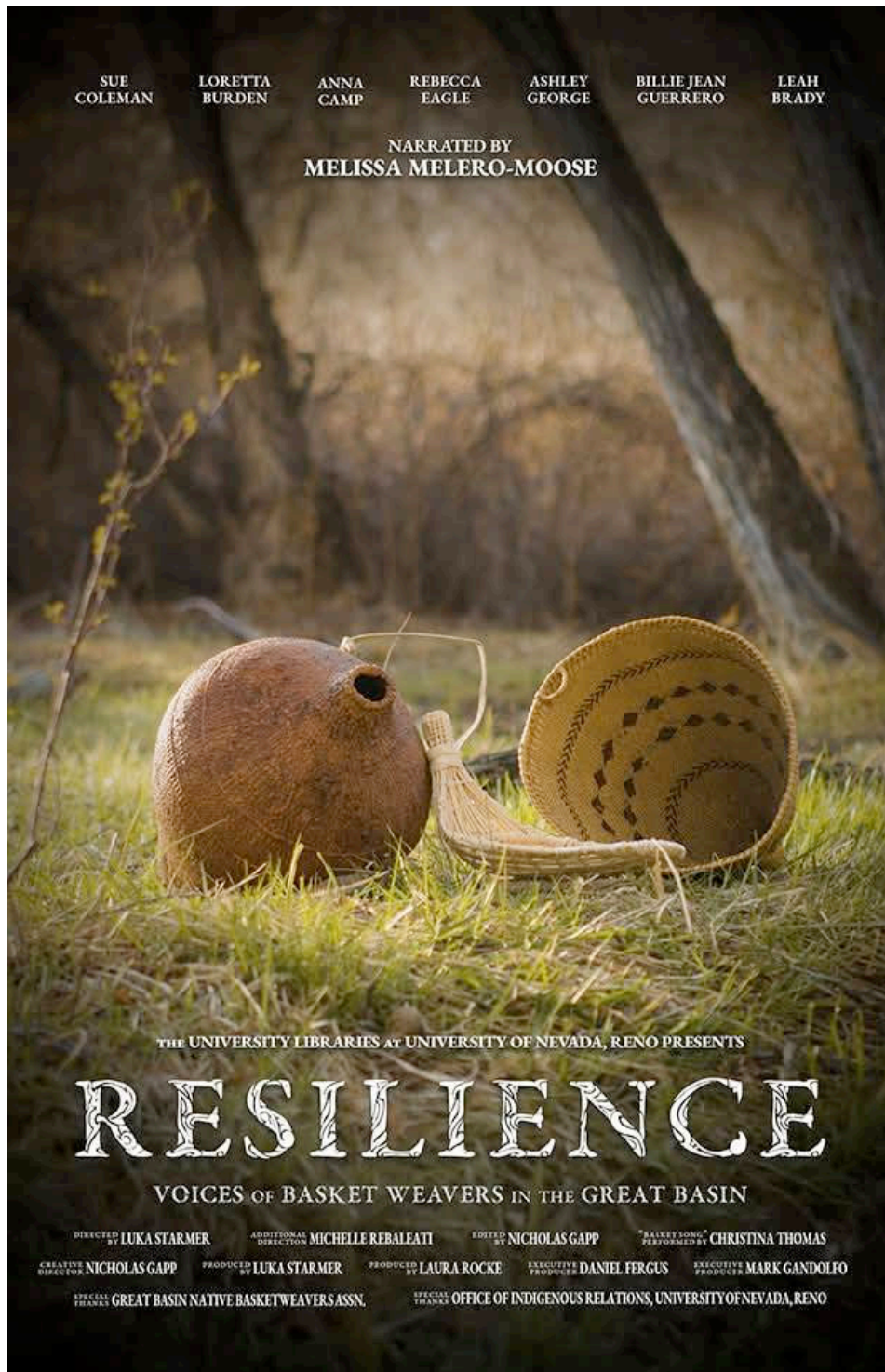
REBECCA  
EAGLE

ASHLEY  
GEORGE

BILLIE JEAN  
GUERRERO

LEAH  
BRADY

NARRATED BY  
MELISSA MELERO-MOOSE



THE UNIVERSITY LIBRARIES AT UNIVERSITY OF NEVADA, RENO PRESENTS

# RESILIENCE

VOICES OF BASKET WEAVERS IN THE GREAT BASIN

DIRECTED BY LUKA STARMER    ADDITIONAL DIRECTION MICHELLE REBALEATI    EDITED BY NICHOLAS GAPP    "BASKET SONG" PERFORMED BY CHRISTINA THOMAS  
CREATIVE DIRECTOR NICHOLAS GAPP    PRODUCED BY LUKA STARMER    PRODUCED BY LAURA ROCKE    EXECUTIVE PRODUCERS DANIEL FERGUS    EXECUTIVE PRODUCER MARK GANDOLFO  
SPECIAL THANKS GREAT BASIN NATIVE BASKETWEAVERS ASSN.    SPECIAL THANKS OFFICE OF INDIGENOUS RELATIONS, UNIVERSITY OF NEVADA, RENO

## **A THOUGHT FOR TODAY:**

*Unless someone like you cares a whole awful lot, nothing is going to get better. It's not. -Dr. Seuss, author and illustrator (2 Mar 1904-1991)*

## History Bits

- 1832 Mar 3** In Georgia v Worcester, it was ruled that federal authority over Indian affairs was exclusive. Georgia initially refused to comply with the decision, reportedly saying, “John Marshall has made his decision; now let him enforce it”.
- 1878 Mar 7** The Washoe County Commission published defense of its expenditure of \$50 to aid Native Americans during heavy winter snow which had been criticized by the county grand jury.
- 1879 Mar 6** The Nevada Legislature approved a bill allowing scientists to take “any bird, fowl, fish or animal” out of season.
- 1899 Mar 2** President McKinley signed legislation making Tahoma a national park - Mt. Rainier National Park. Instead of using a Native name, it was named for a British military officer Peter Rainier who fought to keep the US from coming into being.
- 1908 Mar 8** Schurz was enjoying an economic boom, with about a hundred miners in the town awaiting transportation to the new boom camp of Rawhide (contracts were signed on the 7th of March or construction of a railroad to Rawhide).
- 1926 Mar 6** Noting the passing of Helen Stewart who donated land for the Las Vegas Colony.
- 1939 Mar 8** In the House, federal officials unveiled an elaborate program of making Indians self-supporting and independent of the government, reporting 77 of 266 eligible tribes had rejected the supposedly assimilationist IRA.
- 1969 Mar 7** Twenty-one year old John Ira Aleck of Reno, NV, died in Quang Nam province, Viet Nam. (Panel 30W, Row 62 on the Wall)
- 1973 Mar 1** UNM students **Larry Casuse and Robert Nakaidene** abducted Gallup mayor Emmet Garcia because of their outrage over his alcoholic exploitation of Native Americans at his saloon in Tse Bonito while he was chairman of an anti-alcoholism project.
- 1977 Mar 1** PLT chair James Vidovich and BOR lawyer met river conservation and Sierra Pacific Power Company officials about water stored in Stampede Dam, viability of spawn for lake’s fish and drought reserves.
- 1992 Mar 2** President GH Bush issued a proclamation designating 1992 as the “Year of the American Indian” based on Legislation by Congress (PL 102-188)

**2008 Mar 3** A traveling exhibit sponsored by the US Embassy in Indonesia, “Sacred Legacy: Edward S. Curtis and the North American Indian”, opened in Medan, capital of North Sumatra Province after stops in Jakarta and Bandung.

***Apparently February 27 was International Polar Bear Day (missed it)!***

<https://www.popsci.com/environment/11-cool-phtos-to-celebrate-international-polar-bear-day/>



**How do polar bears keep ice off their fur? Grease.**

Understanding how this fatty mixture works could help replace dangerous PFAS materials.

<https://www.popsci.com/environment/polar-bear-fur-grease/>

**More than \$130M was allocated for EV charger buildout in Nevada. Few were built.**

Trump slashes federal funds after NDOT drags its feet on spending; NV Energy spent just a fraction of \$100 million authorized by lawmakers.

[https://thenevadaindependent.com/article/more-than-130m-was-allocated-for-ev-charger-buildout-in-nevada-few-were-built?utm\\_source=The+Nevada+Independent&utm\\_campaign=9655cf696a-EMAIL\\_CAMPAIGN\\_2026\\_02\\_23\\_08\\_28&utm\\_medium=email&utm\\_term=0\\_-9655cf696a-457488821](https://thenevadaindependent.com/article/more-than-130m-was-allocated-for-ev-charger-buildout-in-nevada-few-were-built?utm_source=The+Nevada+Independent&utm_campaign=9655cf696a-EMAIL_CAMPAIGN_2026_02_23_08_28&utm_medium=email&utm_term=0_-9655cf696a-457488821)

**Extract from**

[https://grubfeed.com/popular-meats-that-are-now-banned-in-america/?](https://grubfeed.com/popular-meats-that-are-now-banned-in-america/?utm_source=zsha256-&utm_medium=email&utm_campaign=nativeEagle)

[utm\\_source=zsha256-&utm\\_medium=email&utm\\_campaign=nativeEagle](https://grubfeed.com/popular-meats-that-are-now-banned-in-america/?utm_source=zsha256-&utm_medium=email&utm_campaign=nativeEagle) was part of some Indigenous diets

Before European colonization, Indigenous peoples across North America lived off the land and hunted various animals for food. Eagles weren't a primary food source for most tribes, but some communities did hunt them. Groups like the Huron around the Great Lakes and several Pacific Northwest tribes including the Kwakiutl and Salish were known to eat eagle meat when they could get it. This practice was part of their traditional way of life for centuries before any laws existed.

The Bald and Golden Eagle Protection Act became law in 1940, making it illegal to kill, possess, sell, or transport bald eagles or their parts. The law was expanded in 1962 to include golden eagles too. In 1994, the government added a policy recognizing that eagles have deep cultural and religious significance for many Indigenous communities. This policy allows tribal members to obtain eagle feathers and sometimes whole carcasses for religious ceremonies, though they

still can't hunt eagles for food. The law tries to balance protecting [endangered birds](#) while respecting traditional Indigenous practices that don't involve eating them.

*(With regret, this arrived after Friday's 2.27 Journal had been sent out. sdc)*

***In Loving Memory of  
Darlene L. Giomi***

***June 22, 1939 - February 10, 2026***



Service to be held  
Friday, February 27, 2026, at 11am  
Walker River Paiute Tribal Gym with a meal to follow.  
Food donations would be greatly appreciated.