

**Journal #2900**

**from sdc**

**7.22.13**

*Another OO*

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*So here we are at another OO issue. Time certainly flies. Quality control time.*

*This is your opportunity to comment, critique and make suggestions about this Journal as well as suggest others that should be on the distribution list. Or your chance to unsubscribe....Are there other subjects you would like to see covered? Any you wish I would discontinue covering? Do you like the short leads needed to be clicked to see the full story or do you prefer complete article? Do you ever check archives (shaynedel.com)? Is this Journal helpful in any way? Inquiring minds need to know. sdc*

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**[House Republicans Attempt to Dismantle Vital Education Funding to Indian Country](http://www.nativenewsnetwork.com)**

**[www.nativenewsnetwork.com](http://www.nativenewsnetwork.com)**

**[WASHINGTON](#)** This week, House Republicans announced their intention to bring to the floor a **[highly partisan bill that deconstructs the Elementary and Secondary Education Act H.R. 5. The](#)**

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**Freedom to Move**

The Montana Supreme Court lifted an injunction that prohibited the transfer of wild Yellowstone bison to tribal lands. This means that we can finally move forward with the continued restoration of wild bison in Montana!

**[Learn more about the success of the bison restoration in the west »](#)**

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The Summer 2013 issue of **[Nevada in the West](#)** contains an article about the saga of Admiral Halsey's saddle, including "The Pyramid Lake Paiute Tribe's most talented artists rafted a pair of sagebrush smoked, elbow-length, heavily beaded buckskin riding gauntlets. The left glove depicted the red silhouette of an Indian head against a white background. The beadwork on the right glove showed an aircraft carrier on a deep blue sea with white capped waves, against a light blue sky dotted with clouds."

Also included in the issue is a review of Gunard Solberg's "Tales of Wovoka".

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## **Trayvon Martin Stood His Ground and Got Murdered for It: So Did Native Americans**

MARK KARLIN, EDITOR OF BUZZFLASH AT TRUTHOUT Sunday, 21 July 2013

In one respect -- amidst an acquittal verdict of George Zimmerman that has been interpreted depending upon the prism through which one sees [racism in America](#) -- what Trayvon Martin did when encountered by the stalking, armed-vigilante who defied police orders to stop following Martin, was quite simple: Martin followed the ALEC-NRA sponsored law. He "stood his ground."

A Turner Broadcasting [HLN article](#) states the legal base for a "Stand Your Ground" right to kill someone (and ironically details the double standard of the [application](#) of the law as applied to a black woman):

The "Stand Your Ground" doctrine in can be found in Florida Statute § 776.013(3) (2012). Here are some key parts of the legislation:

§ 776.013. Home protection; use of deadly force; presumption of fear of death or great bodily harm

(3) A person who is not engaged in an unlawful activity and who is attacked in any other place where he or she has a right to be has no duty to retreat and has the right to stand his or her ground and meet force with force, including deadly force if he or she reasonably believes it is necessary to do so to prevent death or great bodily harm to himself or herself or another or to prevent the commission of a forcible felony.

The "Stand Your Ground" law in Florida essentially gives individuals the right to protect themselves or others from serious bodily harm or death, and it gives them the right to use deadly force if no other non-lethal options are available. Most states give people this right within their own home, but Florida permits individuals to stand their ground anywhere they have a right to be without requiring them to retreat first.

In Florida, you can use deadly force anywhere as long as you:

- Are not engaged in an unlawful activity
- Are being attacked in a place you have a right to be
- Reasonably believe that your life and safety is in danger as a result of an overt act or perceived threat committed by someone else toward you.

By any account, munching on a packet of skittles and walking not far from the gated community his father lived in -- the same one where Zimmerman resided -- Trayvon Martin fits these criteria for having had the right, under Florida law, to kill Zimmerman, except he wasn't armed with anything but some candy. Zimmerman had the official NRA apparel strapped onto him: a loaded handgun.

Whoever was on top in the tussle that ensued when Zimmerman, explicitly violating a police warning, left his SUV to pursue Martin with a loaded firearm for nothing more than walking while black, male and young, Martin met all the ALEC-NRA written criteria for "standing his ground." Were he a [concealed carry](#) vigilante such as Zimmerman, he would have, according to the ALEC-NRA law been within his right to shoot Zimmerman if he felt his life in danger, if he even had the perception that he was physically in threat.

Zimmerman's impulsive, vengeful, racial stereotyping actions that day would have by any standards justified Martin shooting him, had he had a gun -- given that the "Stand Your Ground" law comes into play when you "reasonably believe that your life and safety is in danger as a result of an overt act or perceived threat committed by someone else toward you."

But were this scenario to have transpired -- that Martin had a gun and shot Zimmerman who was stalking him with a firearm and abruptly jumped from his SUV to confront Martin -- and Martin stood his ground, based on the law, and perceived that Zimmerman was threatening "his life and safety" -- and shot Zimmerman dead, does anyone doubt that a Sanford jury would have convicted Martin of second degree murder or manslaughter?

Because the "Stand Your Ground" law is all about race. Thom Hartmann has best described this in articles in Truthout that historically tie cruel and often murderous white militias that pursued runaway slaves to the current Florida law (which has also been enacted in other states). The first column ["The Second Amendment was Ratified to Preserve Slavery"](#) (which has received 100,000 Facebook likes) begins with essential historical perspective:

The real reason the Second Amendment was ratified, and why it says "State" instead of "Country" (the Framers knew the difference - see the 10th Amendment), was to preserve the slave patrol militias in the southern states, which was necessary to get Virginia's vote. Founders Patrick Henry, George Mason, and James Madison were totally clear on that . . . and we all should be too....

After a detailed historical recounting of the Second Amendment compromise to placate the slave holding states, Hartmann concludes:

Little did Madison realize that one day in the future weapons-manufacturing corporations, newly defined as "persons" by a Supreme Court some have called dysfunctional, would use his slave patrol militia amendment to protect their "right" to manufacture and sell assault weapons used to murder schoolchildren.

So Trayvon Martin is dead because he followed the letter of the racist ALEC-NRA "license to murder law" and protected himself against an unstoppable, insatiable deadly force: George Zimmerman. But "Stand Your Ground" laws aren't meant to give blacks the same rights as non-blacks; quite the opposite, they are, as they did in the case of George Zimmerman, meant to give whites (or half-whites in this case) the right to pursue blacks with impunity.

Historically, if we go back to the founding and expansion of what is now the United States, if there had been a legal entity existing at that time, Native Americans (as the illustration for this

article points out) would have been entitled to stand their ground against the colonizers from Europe who were stealing their land and massacring them.

We would be subject to Native American law right now if indigenous tribes had had the right to stand their ground as European conquerors expanded westward, creating what is now the United States.

There would have been no development of the Southern tyranny and abomination of slavery, which imported Africans as property and the source of wealth for aristocratic plantation owners.

There would have likely, ironically, been no "Stand Your Ground" laws aimed at de facto allowing the murder of non-whites as BuzzFlash at Truthout wrote about [in a July 6 column](#), "It's Not Just George Zimmerman on Trail, It's America's Acceptance of Killing 'the Other'."

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## **Update on sessions to be held during 15th National Tribal Preservation Conference**

NATHPO would like to confirm the following sessions to be offered at the 15th National Tribal Preservation Conference to be held in Billings, Montana, the week of August 19, 2013:

### **Title: Tribal Preservation in 2013 and Beyond**

Presenters: Advisory Council on Historic Preservation

Description: This is a listening session with ACHP leadership including Chairman Wayne Donaldson; newly appointed Native American member Leonard Forsman, Chairman of the Suquamish Tribe; and, John Fowler, ACHP Executive Director. Valerie Hauser, Director, Office of Native American Affairs and Caroline Hall, Assistant Director, Office of Federal Agency Programs will also participate. The recent executive order establishing the White House Council on Native American Affairs signals the ongoing commitment of the Obama Administration to tribal issues and builds on the steps taken in its first term, including an annual Tribal Nations Conference, executive memorandum requiring federal agencies to develop consultation plans under E.O. 13173, and support for the U.N. Declaration on the Rights of Indigenous Peoples. The ACHP would like input on what the Federal government is doing well and not doing well to support tribal preservation and priorities for improving

### **Title: The HEARTH Act, and New BIA Leasing Regulations: Changing Approaches to Environmental and Cultural Compliance on Indian Trust Lands**

Presenter: Bureau of Indian Affairs

Description: Two important actions occurred in 2012 that promote tribal self-determination by giving tribes greater authority in managing their own lands. The HEARTH Act, which was signed in July of 2012, gives tribes the authority to regulate certain leases on tribal lands without BIA approval, and therefore no NEPA or Section 106 review. In December of 2012, new BIA leasing regulations (25 CFR 162) removed the need for BIA approval of permits and certain subleases and assignments of residential and business leases, and also provided guidance for BIA approval of wind and solar leases on Indian lands. Tribal Historic Preservation Officers should be aware of these important changes and how they give tribes the flexibility to define

their own environmental and cultural resources review process on certain leases on their lands.

**Title: The Name Link Project**

Presenter: Kirk Vinish, Lummi Nation

Description: In some portions of the United States, Native American presence is clear and definite. This visibility can enhance the understanding of state and local transportation professionals of the need to consult and coordinate with tribal representatives. In other parts of the country, the continued interests of Native Americans and how they may be affected by transportation planning decisions is less obvious. The objective of this project is to produce a tool titled "The Name Link", which will serve to raise awareness of tribal heritage, cultural resources, the NEPA process, and public outreach needs impacted by transportation projects and programs. The project tool will link original Native American place-names with current ones. It will also showcase the interest of place-based and reservation Native American tribes to various regions around the country.

**Title: Update on the Interagency MOU and Action Plan on Tribal Sacred Sites**

Description: Valerie Hauser, ACHP's representative on the core working group and coordinator of the Policy Review Subgroup

Description: This session is intended to be an update on the progress the signatory agencies are making in implementing the terms of the MOU and the Action Plan. In particular, the work of Policy Review subgroup, which is responsible for carrying out a review of federal statutes and directives relevant to the protection of sacred places, will be shared. The ACHP, which oversees this subgroup would like feedback about how THPOs might use such an evaluation.

Additional information on the 15th National Tribal Preservation Conference may be found on the NATHPO website: [www.nathpo.org](http://www.nathpo.org)

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**[I AM a Poem by Myron Dewey](http://www.youtube.com)** [www.youtube.com](http://www.youtube.com)

[A poem by Myron Dewey supporting VAWA for Indian Country.](#)

**And congratulations to Myron for his tenacity, resulting in recovery, in dealing with his health challenge.**



## **One Nation, Under Domination, With Liberty and Justice for None**

[Steven Newcomb](#) July 18, 2013

[In a recent column](#), I demonstrated that the phrase “Indigenous peoples” means “peoples under dominance” or “peoples under domination.”

This is revealed by a couple of international working definitions of the term “indigenous.” So here’s a strange question: Given the massive degree of National Security Agency (NSA) surveillance, and many other such trends, are the American people themselves rapidly becoming one people under domination with liberty and justice for none? Are all the peoples of the world rapidly becoming “peoples under dominance” in the name of “governance” and “government”?

Before I attempt to answer those questions, it may help for me to explain how I came to be obsessed with the themes of dominance and domination. It resulted from my studies of U.S. federal Indian law and policy, along with the Latin and English versions of Vatican documents issued by various popes in the 15th and later centuries. The English version of one such document from 1493 says that the Holy See “trusts in Him” (the Catholic deity) “from whom empires and governments and all good things proceed.”

The original Latin language version of the document uses “dominationes” (dominations) for the word “governments.” This is doubly strange. Not only did the Holy See envision its deity as an unnamed Being out of which “empires” and “dominations” were considered to issue forth, but the document also tells us that the word “government” means “domination.” In the right context, the commonly heard phrase “our government” means “our domination.”

The relationship between government and domination is undoubtedly what led George Washington to declare: “Government is not reason; it is not eloquent; it is force. Like fire, it is a dangerous servant and a fearful master.” The exact same point can be made about domination. Washington was one personality in a generation of elite Founders of the United States who viewed the common masses as “the rabble,” and as “a serpent” that “might strike,” or, in other words, as an adversary.

Today, we see an increasingly ominous trend. It has to do with those whom the United States government regards as “adversaries.” All people living in the United States are now being treated by the U.S. government (domination) as enemies and adversaries who are not to be trusted by the United States. How do we know this? In response to a recent Freedom of Information Act Request, [the NSA said](#): “Any positive or negative response on a request-by-request basis would allow our adversaries to accumulate information and draw conclusions about NSA’s technical capabilities, sources, and methods.”

There are only two ways of interpreting this part of the National Surveillance Agency letter: Either the NSA has reason to believe the person who made the FOIA request is likely to share disclosed information with U.S. “adversaries,” or else the NSA considers the person who has made the FOIA request to be an adversary, along with [anyone else who has been under NSA surveillance](#) (everybody at this point).

It ought to be great cause for alarm that the U.S. government considers the average American citizen, or anyone living in the United States for that matter, to be an adversary. But the additional fact that by the year 2020 the U.S. government plans to have tens of thousands of drones, weaponized and unweaponized, flying in the skies of the United States to be used against

its adversaries ought to make any thinking person's blood run cold. The year 2020 is, 'coincidentally' the same year that the U.S. military plans to complete its [Joint Vision 2020](#) "full spectrum dominance" program. Unfortunately, far from being a "conspiracy theory" or some "crack pot" conjecture by a deluded mind, this U.S. government military program is fully in motion, and has been since the year 2000.

Then there is this: On a recent flight to Puerto Rico, coming off the plane I saw a series of HSBC bank posters with the theme: "Be part of the future." One poster shows the front of someone's pointer finger. It has a coded ink spot, and the slogan reads: "Your DNA will be your data." Now that's a cheerful prospect: Governments, militaries, and corporations, possessing a "full spectrum" dominating control over our lives, right down to the molecular level of our DNA.

Steven Newcomb (Shawnee, Lenape) is co-founder and co-director of the Indigenous Law Institute, author of *Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery* (Fulcrum, 2008), and the Indigenous and Kumeyaay Research Coordinator for the Sycuan Band of the Kumeyaay Nation.

Read more at [http://indiancountrytodaymedianetwork.com/2013/07/18/one-nation-under-domination-liberty-and-justice-none?](http://indiancountrytodaymedianetwork.com/2013/07/18/one-nation-under-domination-liberty-and-justice-none?fb_action_ids=629901743695298&fb_action_types=og.likes&fb_source=other_multiline&action_object_map=%7B%22629901743695298%22%3A131318337077933%7D&action_type_map=%7B%22629901743695298%22%3A%22og.likes%22%7D&action_ref_map=%5B%5D)

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### **Bob Fulkerson**

Inspired by the organizing and legal prowess of the indigenous Diaguita people who are bringing the world's largest gold mining corporation to its knees.

### **Barrick Gold's US\$8.5 Pascua-Lama mine formally suspended by Chilean court until pollution... [business.financialpost.com](http://business.financialpost.com)**

[A Chilean appeals court on Monday formally suspended Barrick Gold Corp's controversial US \\$8.5 billion Pascua-Lama gold mine until the company builds infrastructure that will prevent water pollution](#)



## **To See America, Be a Traveler, Not a Tourist**

July 11, 2013 *The road book has a long and glorious history in the annals of literature, starting perhaps with “The Odyssey” (assuming you’re willing to consider the sea as a road). One of the newest entrants in the genre is [“The Longest Road: Overland in Search of America, From Key West to the Arctic Ocean”](#) by Philip Caputo (Holt). Mr. Caputo is a Pulitzer Prize-winning journalist and the author of “A Rumor of War,” a memoir of the Vietnam War. His new book chronicles his trip in an Airstream trailer from one corner of North America to the other.*

*Recently, Mr. Caputo traveled to Missouri to compare notes with one of the most acclaimed travel writers of our time, William Least Heat-Moon, the author of “Blue Highways” and “PrairieEarth (A Deep Map).” His latest book is [“Here, There, Elsewhere: Stories From the Road”](#) (Little, Brown), a collection of short essays plucked from 30-plus years of travel. They had a wide-ranging conversation, condensed and edited here, covering their many years of travel.*

### **The Road Book**

**PHILIP CAPUTO:** The road book is a peculiarly American genre. I don’t know of any Italian road books or British road books or French road books or Spanish road books. Maybe “Don Quixote” would qualify as a Spanish road book. Why do you think that is?

**WILLIAM LEAST HEAT-MOON:** My theory is it comes from the historic fact we are all from the other side of the planet. I know there are American Indian tribes that deny that, but I think archaeology and anthropology show that all of the so-called Native American tribes did indeed come from the Eastern Hemisphere. We’re all the descendants of travelers. And with the exception of people of African descent, virtually all of our ancestors came here wanting to find better territory. I think it’s genetic memory functioning — when life gets this way or that way, and we’re not really happy with it, what do we do? Put a kit bag over one shoulder and head out for the road because that’s where solutions might lie. Somewhere out there is an answer to why a life is as it is.

**CAPUTO:** One of the things that’s impressed me about traveling in this country — and I’ve done a lot of world traveling, as you have, too — is not only the size of the country but the variety of the landscape, which is like nothing I have ever seen anywhere else. I mean you can be in Arizona or New Mexico and think you’re in North Africa, and not terribly far away it might look like the Swiss Alps, and someplace else — say, the Dakotas — looks like Ukraine.

**HEAT-MOON:** American topography is so incredibly diverse. If you’re traveling by auto, the windshield becomes a kind of movie. And we’re going to go out on the road, and we’re going to meet people who don’t think the way we do. And listen to someone who doesn’t think the way we do, we may learn something that could be useful, as well as something downright interesting.

**CAPUTO:** Yeah, I think one of the things I got out of this particular journey was running into people who will change your perspective, who will change the way you looked at things. And sometimes I think not just for the moment either, but permanently. And I think you’re right, that the country is big enough and varied enough, not only in its geographical landscape but its social landscape, that if I do travel to northwest Washington from southeast Georgia, or vice versa, I’m



not going to run into somebody who thinks exactly the way I do and sees the world the same as I do.

I think one of the things that happens on the road is that you leave behind a lot of your own inhibitions, your own baggage. And if you let yourself, you become more open to these encounters and these experiences, and you can really learn something. And you have to be open I think, too, to the serendipitous moments. Like when I ran into this Lakota shaman named Ansel Wooden Knife. And the way I met him was I just happened to be in a diner that was serving something called “Indian tacos,” which I had never heard of before. It’s basically your Mexican taco but made with Indian fry bread. And I was asking the cook about them and he says, “Oh, you’ve got to talk to Ansel; he invented them. And he’s sold them all over the country, and he’s quite a guy.”

I looked him up, and here I discovered this guy who is a terrifically successful small-business man. He was elected to the small-business hall of fame in South Dakota. He has a kind of Horatio Alger story because he was brought up in a log cabin on the Rosebud Reservation, one of 12 children.

And he astonished me when he told me that at age 9 he was plucked off the reservation, against his parents’ wishes, and sent to Philadelphia to live with a white family. Essentially he said that they wanted us Indian kids to become white kids. And he kept running away for three years off and on until they said he was incorrigible, and they sent him back to the reservation — whereupon he returned to his original culture. That’s how he became a Lakota sun dancer and a shaman.

I always thought of the Plains Indians’ sun dance as a test of manhood because it involves some painful rituals. But as a matter of fact, as he said, it’s not — he said it’s an act of sacrifice. He said, “I spill my blood for the good of all the people.” And he was one of the most serene and wisest men I’d ever met — for however much longer I’ve got on this planet I’ll always think of him.

### **Tourist vs. Traveler**

**CAPUTO:** What do you think the difference is between a tourist and a traveler?

**HEAT-MOON:** I think the higher category is the traveler, in that the traveler makes a deeper penetration into the landscape and into people’s lives. The traveler probably is moving a bit slower, and many times on foot rather than with wheels. Wheels can turn a traveler into a tourist very quickly.

But that said, get in your car and drive diagonally across the Great Plains as you did in “The Longest Road.” I think it’s penetration of the land, and that begins by going more slowly, by listening, and by getting out from behind the windshield and looking and doing.

**CAPUTO:** I think a tourist is usually someone who is on a time budget. A tourist is out to see sights, usually which have been enumerated for him in a guidebook. I think there’s a deeper degree of curiosity in a traveler.

**HEAT-MOON:** Destinations have a key element of defining travelers and tourists, so that tourists to — let's pick Arizona — those tourists are likely to head for the Grand Canyon, whereas a traveler in Arizona might light out for Willcox. Why somebody would want to visit Willcox, I don't know, other than to see what's there. Ask questions: Who was Willcox? What kind of place is it? A tidy little place, by the way.

### **Two-Lane Appeal**

**CAPUTO:** What do you learn on these secondary roads, these back roads — and all that you don't learn and can't learn on major highways, especially interstates or four-lane superhighways?

**HEAT-MOON:** The first one that pops into my mind is, "Two-lane America is the real America." That's not true — the interstates are as real as anything else and can, at moments, seem more real than a two-lane. So that's not the answer. It's true, though, that a two-lane experience will allow travelers to slow down more. To stop along an interstate in most places is illegal. Rarely so along a two-lane highway, so that greater slowness we were speaking of earlier — one of the differences between travelers and tourists — makes it easier to enter a place, to enter a life along two-lane America.

In two-lane America, there's often an approachableness in the people who live there, people not yet terrified of a stranger popping into town. Here comes a stranger who hasn't heard the story about how he or she killed a coyote. Aha, fresh meat, fresh ears. And so they're ready to talk. On an interstate I've never found that — first of all the places where those conversations happen generally aren't there. You need the laundromat, a quiet 5:30 tavern, a street corner where you might meet somebody. I think of the encounters in "Blue Highways" — several happened when I would stand on a street corner in a village and just wait until someone came up and said, "Who the devil are you?" On interstates that just doesn't happen — unless it's the highway patrol.

### **Recording the Road**

**HEAT-MOON:** By keeping a record you deepen the travel, you become more aware of what's happening as you record it in the evening or the next morning, whatever it happens to be. And it's today so easy to keep various kinds of records. A digital world has really opened up possibilities.

One thing that comes immediately to mind, an easy way and probably an enjoyable one, for so many people would be to keep a blog as one travels. It forces the travelers to evaluate and interpret what's going on as they record details of it for later use, maybe even for posterity. But what are your thoughts about turning travelers — and I didn't say tourists — for turning travelers into various kinds of record keepers, for want of a better word?

**CAPUTO:** First of all it's an ancient tradition — or at least an old tradition, if not ancient — when one thinks of all of those travel diaries that were kept by people who trekked the Oregon Trail, for example, that have proved to be grand historical documents. As you said, keeping a record of your travels deepens the experience because you've got to think about it afterward, while you're recording it, whether it's on a blog, or as I did — I kept a handwritten journal, mainly because I'm something of a Luddite.

**HEAT-MOON:** As am I, in that regard.

**CAPUTO:** But my wife did a blog, which in fact for writing a book was a good record to check back on as well. Because she would notice things that I might have missed, or sometimes she would have experiences on her own. And yes it deepens the experiences because you have to think about what you saw or whom you met. But also the next day you will find that your alertness is higher because you are looking at things with a view to maintaining them, to recording them.

It's very easy on the road, as we all know, that you just go into white-line hypnosis, and the next thing you know you arrive somewhere and you don't even know how you got there.

One method I found that was really good is I would keep a field notebook. And I actually got this from Lewis and Clark; that's what they did. They would keep field notes as they travel along and at the end of each day — I mean these guys were remarkable, considering that they were writing with inkwells and quill pens in all kinds of weather — they would record things in the formal journal. And that's what I did.

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**[Return of The Raven - The Edison Chiloquin Story](#)** [www.youtube.com](http://www.youtube.com)

[The true story of Edison Chiloquin. Filmed on location in Oregon beginning in 1977. Barry Hood Films.](#)

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**<http://www.plpt.nsn.us/story.html>** [www.plpt.nsn.us](http://www.plpt.nsn.us)

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**The Executive Order That Could Save US Water Supplies**

*Environmental Working Group, EcoWatch*

Excerpt: "A detailed executive order making water a major national priority and moving the nation to a clean energy future is being submitted to the White House today for President Obama's consideration."

[READ MORE](#)

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**Washoe County reclaimed 'water' brochure Attachments: [SVL4522c13050302210.pdf](#)**

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**Bid to postpone Klamath water shutdown falls short**

MATEUSZ PERKOWSKI, Capital Press

A group of ranchers and farmers has failed to postpone an order that has resulted in irrigation water shutdowns in the Upper Klamath Basin.

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**"Nothing is softer or more flexible than water, yet nothing can resist it." - Lao Tzu**

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**Lawrence Mitchell, Jr.**, age 74 of Yerington. Survived by his brother, Leidy "Sharkey" Williams. Graveside service 11:00 am Monday, July 22 at the Yerington Paiute Cemetery, Yerington. Arrangements under the direction of Freitas Ruprecht Funeral Home, Yerington (775) 463-2911