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International Conference of Indigenous Archives, Libraries and Museums Draws Near

Myth and Matricide: How the Narwhal Got Its Tusk

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Leonardo DiCaprio Foundation Awards \$20 Million in Eco-Grants

Gathering of Ohlone Peoples

Doris Sam Giron

ASSOCIATION OF TRIBAL ARCHIVES, LIBRARIES, AND MUSEUMS

International Conference of Indigenous Archives, Libraries, and Museums

October 9-12, 2017 • Hyatt Regency Tamaya Resort and Spa • Santa Ana Pueblo, New Mexico

October 9-12, 2017 (Conference dates are October 11-12)

Association of Tribal Archives, Libraries, and Museums' conferences represent the world's largest and most significant gatherings of people dedicated to sustaining and advancing indigenous cultures. With a reputation for providing the very best in programming, as well as serving as an essential forum for the advancement of issues important to archives, libraries, museums, language programs, and historical preservation offices, ATALM conferences attract capacity audiences each year.

- ***** FEDERAL FUNDERS FORUM***** Join program officers from IMLS, NEH, and NPS on Monday, October 9th from 3 to 5 p.m. to learn about existing programs and share your insights into the funding needs of Native communities and cultural institutions. A link to register for the FREE event may be found at the end of a quick five-minute Federal Funders Survey. The purpose of the survey is to allow everyone, including those not attending the Forum, to contribute questions and input, as well as to collect essential data that will help inform funders as they plan future programs. [Survey and Registration](#)
- *****NEW EVENT: Evening at the Institute of American Indian Arts in Santa Fe***** Join us for a Welcome Dinner and Studio Tour, Monday, October 9th, 6:00-8:00 PM to welcome the newly arrived Artist-in-Residence, including a tour of the artists' studios. \$25 registration includes transportation from the Hyatt and dinner. [Register Here](#)

- *****SCOTT MOMADAY TO JOIN ALL-STAR LINE UP FOR "INDIGENOUS VIEWS OF THE NIGHT SKY" EVENT***** Join Scott Momaday, Walter Echo-Hawk, Nancy Mary Boy, and David Begay as they share enlightening views of indigenous cosmology. Members of the Albuquerque Astronomy Society will be on hand with their telescopes. Dr. Momaday will sign his book "Way to Rainy Mountain" (may be purchased on site) after the event. Tuesday, October 10, 7:00-10:00 p.m., Cottonwoods Pavilion. \$25 registration required. [Register Here](#)
- *****LIMITED AVAILABILITY FOR SELECT PRE-CONFERENCE WORKSHOPS***** A few registrations have opened up for the following pre-conference workshops: 1) Crafting a Successful Federal Grant Proposal; 2) Finding Indigenous Collections at the Smithsonian; 3) Disaster Preparedness; 4) Tribal Cultural Tourism; and 5) Basics of Museum Collections Photography. To add these events to your current registration, [Register Here](#)
- *****NEW DISASTER PLANNING AND RESPONSE OPPORTUNITY***** Are you ready to protect your collections in the event of a disaster? Do you have a disaster plan or need to update your existing one? Sign up for this workshop sponsored by WESTPAS. Training includes 2.5 hours of on-demand webinars, work assignments, and attendance at a 2.5 hour workshop during the ATALM conference). [More info here.](#)
- *****NEW NETWORKING OPPORTUNITY***** Create lasting connections by participating in the ATALM Conference Mentorship Program. [Sign up by September 15!](#)
- *****DO YOU NEED TRANSPORTATION FROM THE OVERFLOW HOTELS?** Advance reservations for the shuttle must be made, as seating is limited. [Reserve your seat here.](#)
- *****NEW PROFESSIONAL DEVELOPMENT OPPORTUNITY***** Participation in the Certificate in Tribal Library Services or Collection Care is at capacity. [Wait list applications are being accepted.](#)
- *****ATALM2017 REGISTRATION IS AT CAPACITY*****
- [Advance Registration for 2018 is available](#)
- [Preliminary Conference Program Book](#)
- [Conference Schedule at a Glance](#)
- [Hotel Information](#)
- [Room/Ride Share Request](#)
- [Exhibit, Advertise, or Sponsor](#)
- [Guardians of Culture and Lifeways Award Application](#)
- [Volunteer](#)
- Become a [Member](#) of the Guardians group and receive priority registration notice, along with other valuable benefits.
- Contribute to the [Scholarship and Programming Fund.](#)
- Submit a [session proposal](#). Deadline was February 1st. Proposals submitted after the deadline will be considered on a space available basis. [Read more](#)

Myth and Matricide: How the Narwhal Got Its Tusk

August 4, 2017 | [James Deutsch](#) | Marine biologists may be able to tell us why the narwhal has a distinctive spiraling tusk, but their scientific perspective differs from the



explanation provided by the folklore of the Inuit people, who have lived among narwhals for many thousands of years.

According to myths collected among the Inuit in the late nineteenth and early twentieth centuries, the narwhal was once a woman with long hair that she had twisted and plaited to resemble a tusk. When the woman's blind son lashed her to a white whale, she was drowned, but transformed into a narwhal. The son felt some remorse that he had killed his

mother, but he also believed that the matricide was justifiable because of her deceitfulness and cruelty.

Before delving deeper into Inuit mythology, some definitions may be helpful. According to folklorists, a myth is a sacred oral narrative that members of a particular group or community (such as the Inuit) believe may explain the way things are. Myths tell us what happened in the remote past—before the beginning of time. Myths typically explain the creation of the world and its inhabitants, the activities of gods and demigods, and the origins of natural phenomena. Myths are serious; they are told not for entertainment or amusement, but rather to instruct and to impart wisdom. Folklorists never use the word *myth* to describe a false belief, as in “[five myths](#)” about this or that.

Bearing some similarity to myths are legends, which are also believed to be true—but which (in contrast to myths) are always set in the real world, with real places, and in real time, either the historic past or the present. A third type of oral narrative is the folktale, which is not set in the real world, but rather in anytime and anyplace. No one believes in the truth of folktales, which often begin with the phrase “once upon a time.”

As it so happens, two of the Inuit myths collected about the narwhal also begin with the phrase “once upon a time.” The Danish Inuit explorer and ethnologist [Knud Rasmussen](#) (1879–1933) collected one of the myths among the Inuit of Cape York, on Greenland's northwestern coast. The German American anthropologist [Franz Boas](#) (1858–1942) collected the second myth among the Inuit living on Baffin Island, on the western shore of Cumberland Sound, an extension of the Labrador Sea, which divides Canada's Labrador Peninsula from Greenland. Reflecting the geographical nearness of Cumberland Sound and Cape York, the two myths bear some striking similarities, but also some significant differences.

[Rasmussen's version](#) begins with the mother tricking her blind son; he kills a bear with a bow and arrow, but she tells him that the arrow missed its target. While she and her daughter enjoy delicious lumps of bear meat, the son receives meager shellfish. [Boas's version](#) provides more details about the mother's deceitfulness, and adds that she is the blind boy's *step*mother. Moreover, although the woman herself has "plenty of meat, she kept the boy blind boy starving." However, his kind sister "would sometimes hide a piece of meat under her sleeve, and give it to her brother when her mother was absent."

The transformation of the woman to narwhal begins when a pod of white whales swims nearby. The mother intends to harvest the whales, but the son (who by this time has regained his sight) lashes her to one, dragging her into the sea. According to the Rasmussen version, "she did not come back, and was changed into a narwhal, for she plaited her hair into tusks, and from her the narwhals are descended. Before her, there were only white whales."

The Boas version provides more details: The son "pretended to help his mother hold the line, but gradually he pushed her on to the edge of the floe, and the whale pulled her under water.... When the whale came up again, she lay on her back. She took her hair in her hands and twisted it into the form of a horn. Again she cried, 'O stepson! Why do you throw me into the water? Don't you remember that I cleaned you when you were a child?' She was transformed into a narwhal. Then the white whale and the narwhal swam away."

Both versions of the myth provide postscripts in which the brother and sister leave their home and settle in another community, find a wife and husband respectively. But the key element in both versions is the transformation of their mother into the first narwhal.

The Inuit people have long hunted the narwhal, fully using its meat, skin, blubber, and ivory tusk for a variety of purposes. The myth of the narwhal explains why it is different from other whales in the arctic, and why the narwhal—as a former human being living in the Arctic—is so special to the Inuit people.

James Deutsch lived in Alaska, just below the Arctic Circle, while working for the Fairbanks North Star Borough Library in the mid-1970s. He is now a program curator with the Center for Folklife and Cultural Heritage.

Leland Melvin, ex-astronaut and NFL player, calls out Trump: have you no decency? (extract)

I used to walk the grounds of UVA in Charlottesville, VA as a graduate student only to watch in horror as those same grounds became a battlefield being trod by Nazi and anti-Semitic worshippers armed with assault style weapons ready to fight to make America White again. (their words). You actually said there were nice people on both sides. People armed and ready to kill other Americans for the purpose of eradicating Blacks, Jews, Hispanics, Mexicans, Asians, Latinas and even the first real Americans, Native Americans to make America Great Again were "nice people"?

<https://m.dailykos.com/stories/2017/9/23/1700863/-Leland-Melvin-ex-astronaut-and-NFL-player-calls-out-Trump-have-you-no-decency?detail=emaildkbn>

Vandals Deface Sacred Sanilac Petroglyphs in Michigan

Please help if you know any information on this crime! See below press release.

Statewide DNR News – Sept. 8, 2017 Contact: Sandra Clark (Michigan History Center/DNR), 517-373-6362 or Erik Rodriguez (Saginaw Chippewa Indian Tribe of Michigan), 989-775-4076

Earlier this year, Michigan Department of Natural Resources staff at [Sanilac Petroglyphs Historic State Park](#) discovered that vandals had broken in and carved three images on the rock that holds carvings made hundreds of years ago. [READ MORE](#)



Norm Cavanaugh

The older Native American generations knew the importance of preserving food for future generations...

Archaeologists Dig Up An 800 Year Old Native American Pot. What They Found Inside Is Changing History!

In 2008, on a dig in the First Nation's Menominee Reservation in Wisconsin, archaeologists made a small but stunning discovery: a tiny clay pot. Though it might not have seemed very impressive at f...

nativeamerica12.online

More RG 75 (BIA) Records Locations for California Tribes “P” and “R

Pala Band of Mission Indians [Luiseño, Cupeño]

Records from BIA Agencies, Field Offices, and Superintendencies:

1849-1880	California Superintendency (National Archives at Washington, D.C.)
1903-1921	Pala Superintendency (National Archives at Riverside)
1921-1952	Mission Indian Agency (National Archives at Riverside)
1922-1947	Pala Subagency (National Archives at Riverside)
1947-1971	Riverside Area Field Office (National Archives at Riverside)
1955-1980	Northern California Agency (National Archives at San Francisco)
1971-1986	Southern California Agency (National Archives at Riverside)

Records from BIA Area Offices:

1908-1967	Portland Area Office (National Archives at Seattle)
1926-1952	Phoenix Area Office (National Archives at Riverside)
1928-1973	Sacramento Area Office (National Archives at San Francisco)

Paskenta Band of Nomlaki Indians [Nomlaki or Central Wintun]

Records from BIA Agencies, Field Offices, and Superintendencies:

1849-1880 California Superintendency (National Archives at Washington, D.C.)
 1853-1861 Utah Superintendency ([National Archives at Washington D.C.](#))
 1869-1870 Nevada Superintendency ([National Archives at Washington D.C.](#))
 1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
 1897-1919 [Greenville School and Agency](#) (National Archives at San Francisco)
 1908-1925 Reno Agency ([National Archives at San Francisco](#))
 1931-1947 Sacramento Agency ([National Archives at San Francisco](#))
 1947-1949 California Agency ([National Archives at San Francisco](#))
 1955-1980 Northern California Agency ([National Archives at San Francisco](#))
 1968-1990 Central California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1915-1973 Sacramento Area Office ([National Archives at San Francisco](#))
 1932-1950 Portland Area Office ([National Archives at Seattle](#))

Pauma Band of Mission Indians [Luiseño]

Records from BIA Agencies, Field Offices, and Superintendencies:

1849-1880 California Superintendency (National Archives at Washington, D.C.)
 1903-1921 [Pala Superintendency](#) (National Archives at Riverside)
 1921-1952 [Mission Indian Agency](#) (National Archives at Riverside)
 1922-1947 [Pala Subagency](#) (National Archives at Riverside)
 1947-1971 [Riverside Area Field Office](#) (National Archives at Riverside)
 1955-1980 Northern California Agency ([National Archives at San Francisco](#))
 1971-1986 [Southern California Agency](#) (National Archives at Riverside)

Records from BIA Area Offices:

1908-1967 Portland Area Office ([National Archives at Seattle](#))
 1926-1952 [Phoenix Area Office](#) (National Archives at Riverside)
 1928-1973 Sacramento Area Office ([National Archives at San Francisco](#))

Pechanga Band of Luiseño Indians [Luiseño, Cupeño]

Records from BIA Agencies, Field Offices, and Superintendencies:

1900-1913 [Pechanga Superintendency](#) (National Archives at Riverside)
 1914-1921 [Pala Superintendency](#) (National Archives at Riverside)
 1921-1952 [Mission Indian Agency](#) (National Archives at Riverside)
 1922-1947 [Pala Subagency](#) (National Archives at Riverside)
 1947-1971 [Riverside Area Field Office](#) (National Archives at Riverside)
 1955-1980 Northern California Agency ([National Archives at San Francisco](#))
 1971-1986 [Southern California Agency](#) (National Archives at Riverside)

Records from BIA Area Offices:

1908-1967 Portland Area Office ([National Archives at Seattle](#))
 1926-1952 [Phoenix Area Office](#) (National Archives at Riverside)
 1928-1973 Sacramento Area Office ([National Archives at San Francisco](#))

Picayune Rancheria of Chukchansi Indians [Chukchansi]

Records from BIA Agencies, Field Offices, and Superintendencies:

1853-1861 Utah Superintendency ([National Archives at Washington D.C.](#))
 1869-1870 Nevada Superintendency ([National Archives at Washington D.C.](#))

1897-1938 [Tule River Agency](#) (National Archives at San Francisco)
ca. 1918 Reno Agency ([National Archives at San Francisco](#))
1931-1947 Sacramento Agency ([National Archives at San Francisco](#))
1947-1949 California Agency ([National Archives at San Francisco](#))
1955-1980 Northern California Agency ([National Archives at San Francisco](#))
1968-1990 Central California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1914-1973 Sacramento Area Office ([National Archives at San Francisco](#))
1908-1941 Portland Area Office ([National Archives at Seattle](#))

Pinoleville Pomo Nation [Northern Pomo]

Records from BIA Agencies, Field Offices, and Superintendencies:

1859-1924 [Round Valley Agency](#) (National Archives at San Francisco)
1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
1909-1911 [Upper Lake - Ukiah Agency](#) (National Archives at San Francisco)
1911-1980 Northern California Agency ([National Archives at San Francisco](#))
1923-1947 Sacramento Agency ([National Archives at San Francisco](#))
1947-1949 California Agency ([National Archives at San Francisco](#))
1968-1990 Central California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1911-1973 Sacramento Area Office ([National Archives at San Francisco](#))
1932-1950 Portland Area Office ([National Archives at Seattle](#))

Pit River Tribe [Achomawi, Aporidge, Atsugewi, Atsuge, Atwamsini, Hanhawi, Hewisedawi, Ilmawi, Itsatawi, Kosalexawi, Madesi]

The Pit River Tribe includes XL Ranch, Big Bend, Likely, Lookout, Montgomery Creek and Roaring Creek Rancherias.

Records from BIA Agencies, Field Offices, and Superintendencies:

1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
1898-1939 [Fort Bidwell School and Agency](#) (National Archives at San Francisco)
1909-1923 [Greenville School and Agency](#) (National Archives at San Francisco)
1911-1980 Northern California Agency ([National Archives at San Francisco](#))
1923-1947 Sacramento Agency ([National Archives at San Francisco](#))
1947-1949 California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1928-1973 Sacramento Area Office ([National Archives at San Francisco](#))
1932-1950 Portland Area Office ([National Archives at Seattle](#))
1943-1947 [Phoenix Area Office](#) (National Archives at Riverside)

Potter Valley Tribe of Pomo Indians [Northern Pomo]

Records from BIA Agencies, Field Offices, and Superintendencies:

1859-1924 [Round Valley Agency](#) (National Archives at San Francisco)
1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
1909-1911 [Upper Lake - Ukiah Agency](#) (National Archives at San Francisco)
1923-1947 Sacramento Agency ([National Archives at San Francisco](#))
1947-1949 California Agency ([National Archives at San Francisco](#))

1955-1980 Northern California Agency ([National Archives at San Francisco](#))
1968-1990 Central California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1919-1973 Sacramento Area Office ([National Archives at San Francisco](#))
1932-1950 Portland Area Office ([National Archives at Seattle](#))

Quartz Valley Indian Reservation [Klamath, Karuk, and Shasta]

Records from BIA Agencies, Field Offices, and Superintendencies:

1849-1880 California Superintendency (National Archives at Washington, D.C.)
1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
1880-1954 [Hoopa Valley Agency](#) (National Archives at San Francisco)
1897-1923 [Greenville School and Agency](#) (National Archives at San Francisco)
1923-1947 Sacramento Agency ([National Archives at San Francisco](#))
1955-1980 Northern California Agency ([National Archives at San Francisco](#))
1968-1990 Central California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1928-1973 Sacramento Area Office ([National Archives at San Francisco](#))
1932-1950 Portland Area Office ([National Archives at Seattle](#))

Ramona Band of Cahuilla Indians [Cahuilla]

Records from BIA Agencies, Field Offices, and Superintendencies:

1849-1880 California Superintendency (National Archives at Washington, D.C.)
1921-1952 [Mission Indian Agency](#) (National Archives at Riverside)
1922-1947 [Morongo Subagency](#) (National Archives at Riverside)
1955-1980 Northern California Agency ([National Archives at San Francisco](#))
1971-1986 [Southern California Agency](#) (National Archives at Riverside)

Records from BIA Area Offices:

1908-1967 Portland Area Office ([National Archives at Seattle](#))

1926-1952 [Phoenix Area Office](#) (National Archives at Riverside)
1928-1973 Sacramento Area Office ([National Archives at San Francisco](#))

Redding Rancheria [Pit River, Wintu, Yana]

Records from BIA Agencies, Field Offices, and Superintendencies:

1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
1909-1923 [Greenville School and Agency](#) (National Archives at San Francisco)
1911-1980 Northern California Agency ([National Archives at San Francisco](#))
1923-1947 Sacramento Agency ([National Archives at San Francisco](#))
1947-1949 California Agency ([National Archives at San Francisco](#))
1968-1990 Central California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1921-1973 [Sacramento Area Office](#) (National Archives at San Francisco)
1932-1950 Portland Area Office ([National Archives at Seattle](#))

Redwood Valley Little River Band of Pomo Indians [Northern Pomo]

Records from BIA Agencies, Field Offices, and Superintendencies:

1859-1924 [Round Valley Agency](#) (National Archives at San Francisco)
 1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
 1909-1911 [Upper Lake - Ukiah Agency](#) (National Archives at San Francisco)
 1923-1947 Sacramento Agency ([National Archives at San Francisco](#))
 1947-1949 California Agency ([National Archives at San Francisco](#))
 1955-1980

Resighini Rancheria [Yurok]

Records from BIA Agencies, Field Offices, and Superintendencies:

1880-1954 [Hoopa Valley Agency](#) (National Archives at San Francisco)
 1911-1980 Northern California Agency ([National Archives at San Francisco](#))
 1923-1947 Sacramento Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1928-1973 Sacramento Area Office ([National Archives at San Francisco](#))
 1932-1950 Portland Area Office ([National Archives at Seattle](#))

Rincon Band of Luiseño Indians [Luiseño]

Records from BIA Agencies, Field Offices, and Superintendencies:

1921-1952 [Mission Indian Agency](#) (National Archives at Riverside)
 1922-1947 [Pala Subagency](#) (National Archives at Riverside)
 1947-1971 [Riverside Area Field Office](#) (National Archives at Riverside)
 1955-1980 Northern California Agency ([National Archives at San Francisco](#))
 1971-1986 [Southern California Agency](#) (National Archives at Riverside)

Records from BIA Area Offices:

1908-1967 Portland Area Office ([National Archives at Seattle](#))
 1926-1952 [Phoenix Area Office](#) (National Archives at Riverside)
 1928-1973 Sacramento Area Office ([National Archives at San Francisco](#))

Robinson Rancheria Band of Pomo Indians [Eastern Pomo]

Records from BIA Agencies, Field Offices, and Superintendencies:

1859-1924 [Round Valley Agency](#) (National Archives at San Francisco)
 1896-1918 [Roseburg Agency](#) (National Archives at San Francisco)
 1909-1911 [Upper Lake - Ukiah Agency](#) (National Archives at San Francisco)
 1923-1947 Sacramento Agency ([National Archives at San Francisco](#))
 1947-1949 California Agency ([National Archives at San Francisco](#))
 1955-1980 Northern California Agency ([National Archives at San Francisco](#))
 1968-1990 Central California Agency ([National Archives at San Francisco](#))

Records from BIA Area Offices:

1910-1973 Sacramento Area Office ([National Archives at San Francisco](#))
 1932-1950 Portland Area Office ([National Archives at Seattle](#))

Round Valley Indian Tribes [Yuki, Wailaki, Concow, Little Lake Pomo, Nomlacki, and Pit River]

Records from BIA Agencies, Field Offices, and Superintendencies:

1859-1924 [Round Valley Agency](#) (National Archives at San Francisco)
 1896-1920 [Roseburg Agency](#) (National Archives at San Francisco)
 1909-1911 [Upper Lake - Ukiah Agency](#) (National Archives at San Francisco)

1931-1947 Sacramento Agency ([National Archives at San Francisco](#))
Records from BIA Area Offices:
1912-1973 Sacramento Area Office ([National Archives at San Francisco](#))
1932-1950 Portland Area Office ([National Archives at Seattle](#))
1943-1947 [Phoenix Area Office](#) (National Archives at Riverside)



Leonardo DiCaprio Foundation Awards \$20 Million in Eco-Grants By Associated Press
23 September 17

Leonardo DiCaprio announced Tuesday that his eco-focused foundation has given more than \$20 million this year in fresh grants to more than 100 organizations around the world.

From lion recovery and mangrove restoration to the defense of indigenous rights and better access to affordable solar energy, the actor announced the grants ahead of his appearance at a climate change conference at Yale University. He planned to use the appearance to urge more immediate steps to reduce the world's reliance on fossil fuels in favor of renewable energy sources.

"Our challenge is to find new ways to power our lives, employ millions of people and turn every individual into an advocate for clean air and drinkable water," DiCaprio said in a statement. "We must demand that politicians accept climate science and make bold commitments before it is too late."

The money increases the Leonardo DiCaprio Foundation's giving to \$80 million since 1998, the organization said in a statement.

Among nearly \$3.6 million in new climate grants, for instance, is support of community organizations in the United States fighting for 100 percent renewable energy, money for mitigating climate change through mangrove re-planting in Somalia and a project that backs

legal action holding major corporations in the fossil fuel industry liable for the effects of pollution.

The foundation also granted about \$6.4 million for wildlife and land conservation projects. That work includes lion and elephant restoration and protection, conservation research in the Brazilian Amazon and a partnership with the local Maasai community in Kenya to conserve critical wildlife and wilderness there.

California Waterkeepers, a group that helps protect the state's coastal waters, and Ocean 5, which establishes marine reserves and combats illegal fishing in all five oceans around the globe, are among other recipients.

Gathering of Ohlone Peoples - Fremont, CA 2017 | ACTIVE

www.active.com/fremont-ca/classes/gathering-of-ohlone-peoples-2017 Sunday, October 1, 2017 @ 10:00 AM (PDT). Coyote Hills Regional Park • 8000 Patterson Ranch Road *Fremont*, CA 94555. *Fremont*, CA ... *



Doris Sam Giron August 11, 1941 - September 15, 2017

On September 14, 2017, Doris Sam Giron, passed away peacefully in her sleep. Doris was 76 years old.

She was born in Schurz, Nevada August 11, 1941 the daughter of Clarence and Bernice (Sam) Brown. Doris was a beloved member of the Yerington Paiute Tribe.

She leaves behind her husband, Bernie Giron; 5 children, Gary, Vince (Karen), Martha (Juvenal), Yolanda (Tony) and Tim, 12 grandchildren Sharon, Marques, Nathan (Candice), Erika, Angelica, Alexandra (Alisha), Staisha, Michael, Geena, Antonio, Jazmine and Anthony, 12 great grandchildren Louie, Issic, Alanna, Landon, Micha, Deseree, Andrea, Erika, Isaac, Nathaniel, Nolan and Cruz. She also leaves behind her beloved dog, Annie. Doris was preceded in death by parents and son, baby Michael.

Doris was a homemaker who dedicated her life to her husband, children, grandchildren and great grandchildren. She previously worked at Anaconda Mine and Yerington Paiute Tribe. She was an avid sports fan. You could find her in front of her television whenever the San Francisco Giants played, win or lose, she loved the Giants. She also enjoyed following her children and grandchildren in their sporting events. Doris devoted her life to Jesus and shared that devotion with her children, grandchildren and great grandchildren.

Her Funeral service was held at 10:00 am Saturday, September 23rd at Freitas Ruprecht Funeral Home, 25 Hwy 208 Yerington with burial at The Tribal Section of Valley View Cemetery in Yerington. A celebration of life and feed following the burial was held at the Paiute Tribal Community Center.

Family and friends are invited to sign her online guest book at www.FRFH.net, also sympathy cards may be sent directly to her husband from this site.