Nevada Department of Education

History and Contemporary Lifestyles of the Northern Paiute, Southern Paiute, Washoe and Western Shoshone

Curriculum Guide
A Resource for Teachers

Adopted by the Nevada State Board of Education on October 5, 2012

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Acronyms/Abbreviations

AI	American Indian
AN	Alaska Native
BIA	Bureau of Indian Affairs
BIE	Bureau of Indian Education
ITCN	Inter-Tribal Council of Nevada
n.d.	Not Dated
NAC	Nevada Administrative Code
NCAI	National Congress of American Indians
NDE	Nevada Department of Education
NIC	Nevada Indian Commission
NIEA	National Indian Education Association
NRS	Nevada Revised Statutes
NV	Nevada
U.S.	United States

Nevada Department of Education

Acknowledgement

The groundwork for Nevada Revised Statute (NRS) 389.150, Programs and Curricula for American Indians, was begun with dedicated individuals who recognized the need to design programs and curricula to meet the unique educational needs of American Indian students, as well as for those students interested in learning more about American Indians in Nevada. The authors would like to thank the Nevada State Board of Education and the Superintendent of Public Instruction. These two entities recognized that the NRS groundwork needed expansion, and that a curriculum framework needed to be established to meet the needs of American Indian students in Nevada to initiate the process of American Indian studies representation.

Nevada Department of Education, Indian Education

The authors would also like to thank the countless others who were instrumental in providing resources and support: the honorable tribal leaders, tribal education departments and other programs within the tribes. The Bureau of Indian Affairs at the Western Nevada Agency assisted greatly by providing historical information on the tribes in Nevada, as did the Nevada Indian Commission and the Inter-Tribal Council of Nevada. There were a number of teachers who provided sample lesson plans to be used in the classroom. The Carson High School graphic arts students provided colorful maps to showcase the traditional boundaries for Nevada's three main tribes. Ultimately, to all of the dedicated individuals, named and unnamed, who have been instrumental in providing resources and information, the authors are extremely grateful.

The Nevada Department of Education is especially grateful to the Task Force's workgroup who assisted in reviewing the document for accuracy and consistency. A special acknowledgment to Leslie Brown, Lynn Manning, Stacey Montooth, Cindy Plummer and their respective school districts for allowing them extensive time to review the document.

Thank you,

Fredina Drye-Romero
Nevada Department of Education,
Education Program Professional – Indian Education

This curriculum is not designed as a prescription for teaching American Indian education. The prescription design is up to you and your talents along with your knowledge of best practices. The curriculum offers educators an insight into the historical paths traveled by North America's indigenous peoples, providing the much-needed background knowledge required to begin your journey.

Executive Summary

This curriculum framework is written consistent with Nevada Revised Statute (NRS) 389.150, Programs and Curricula for American Indians. The statute requires the Superintendent of Public Instruction to work with American Indian tribes to establish programs and curricula designed to meet the unique educational needs of American Indians in the state of Nevada. In support of NRS 389.150, the Nevada Department of Education (NDE) formed the American Indian/Alaska Native (AI/AN) District Task Force (Task Force). The Task Force is made up of representatives from the school districts in the state of Nevada. In relation to the NRS, the NDE extended an invitation to the three major tribes in Nevada, (Paiute, both Northern and Southern; Washoe, and Western Shoshone) to provide relevant information toward the curriculum framework.

The primary purpose of this document is to provide historic and contemporary background knowledge for teachers about American Indians. The document offers accurate information on the tribes in Nevada with hope that all Nevada students will gain a deeper understanding of the culture, custom and history of the first peoples. There is an abundant history, both ancient and recent, to be told about the Nevada Indian tribes. The Paiute, Shoshone and Washoe people and their cultures are still widely present today in Nevada, and it is the authors' sincere desire to help record and preserve their history through this document.

The Task Force realizes that in the past Nevada teachers may have had limited access to information and knowledge about the tribes in Nevada. To help resolve this, information has been gathered in collaboration with Nevada Indian tribes to provide pertinent and accurate information shared in the curriculum. In addition, this document will provide teachers with a comprehensive understanding of the topics and materials necessary to teach about the tribes in Nevada, as well as the federal Indian policies that affected their livelihood.

The curriculum is divided into sections: the first section provides a general overview of federal Indian policies from 1830, beginning with the Indian Removal Act of 1830, to give the teacher an idea of what was going on in the rest of the United States. Each federal Indian policy is important because each acts as a timetable of events in history for Indian people; it also gives clear background knowledge for the reader. The sections that follow include information on the Nevada Indian Tribes, and Indian education nationally and locally in Nevada, which includes Nevada's first "day schools" and boarding schools. The final section includes the remaining federal Indian policy between 1934 to the present. The section that follows is an afterward, and suggests why stereotypes and perceptions of Indian people may still exist today.

The tribes have provided significant information about their tribal history, culture and traditions, and have been helpful in bringing the curriculum framework together through books and documents endorsed by the tribes.

You will also find 7 Essential Understanding in the final pages of this document. These Essential Understandings were adapted from the Office of Public Instruction in Montana.

It was difficult to imagine a true time line for our Tribes in Nevada so instead we came up with an activity that best describes the existence of our tribes in what is current day Nevada. This activity is also in the final pages of this document and is called. "Where the Wood Meets the Metal."

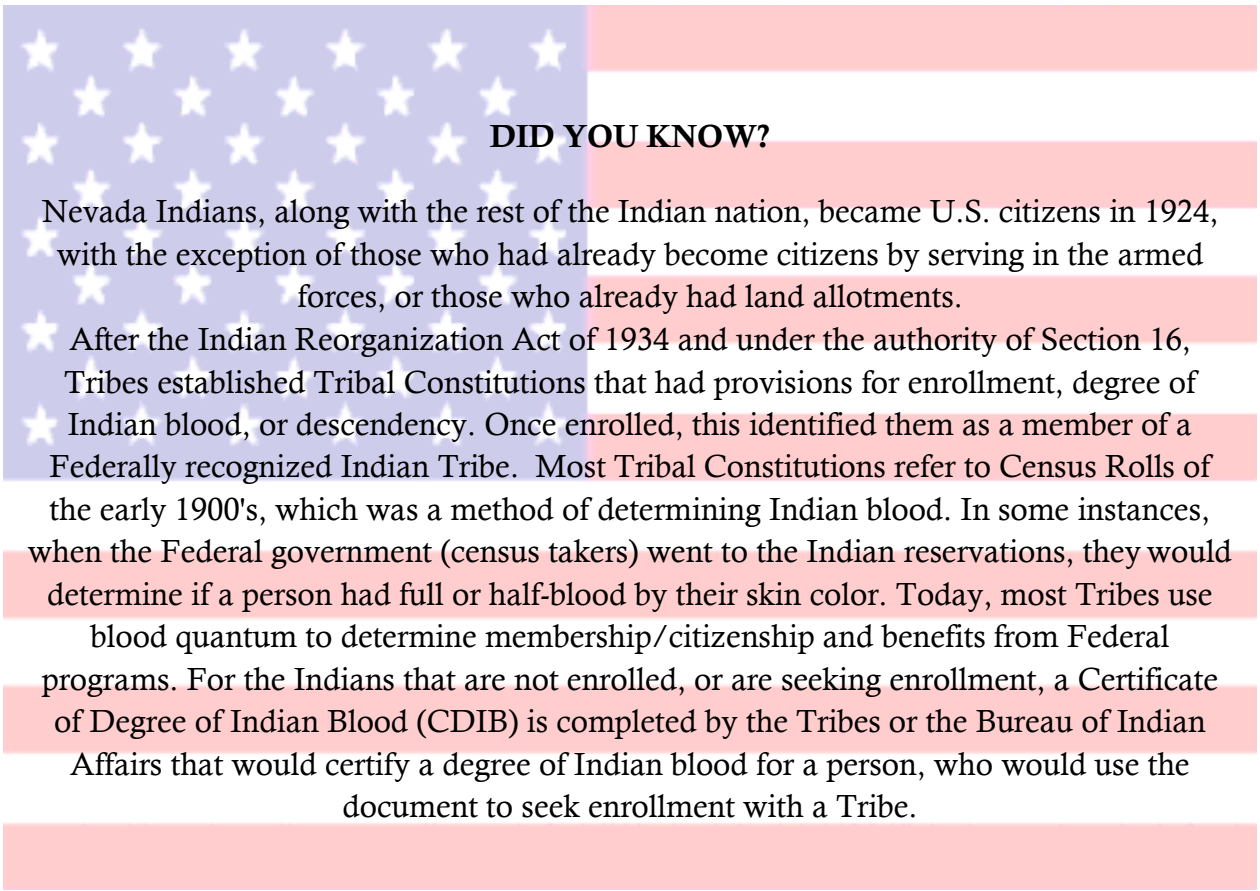
Prior to 1924, Indians were not considered citizens of the United States; therefore "Indian" and "Nevada Indian/Tribe" will be the identifying term in use prior to 1924. Thereafter in this document, the term, "American Indian" is used in place of any other terminology commonly used (e.g., *Native Americans*, *Original Americans*, *First Peoples*, *First Nations*, and *Indigenous Peoples of America*).

The term "Indian" remains in use among American Indians, although "American Indian" is more commonly used in academic settings. "Alaska Native" will be the term that specifies the tribal groups in Alaska. Throughout the document, the two will be used together as American Indian/Alaska Native (AI/AN), or separately as American Indian (AI). In addition, the Nevada American Indian tribes will be identified as Nevada Indians, or, in alphabetical order, as Paiute (Northern and Southern), Washoe and Western Shoshone.

"Native American" is often used among tribal groups; while acceptable, the term is not legally founded. In addition, please note that "American" is often used to identify a person born, raised, or living in the United States.

Citizenship Act of 1924

While Indian reservations were being established as early as 1855 in most of the United States, Indians would not become recognized as United States citizens until June 2, 1924. This act is called the **Citizenship Act of 1924**, proposed by a member of the U.S. House of Representatives, Mr. Homer P. Snyder of New York. Congress conferred citizenship on all Indians who had not yet become citizens through treaties or statutes, or as a result of land allotment assignments. Additionally, Indians who served in the military were given U.S. citizenship (Okahoma State Digital Library, n.d.).



DID YOU KNOW?

Nevada Indians, along with the rest of the Indian nation, became U.S. citizens in 1924, with the exception of those who had already become citizens by serving in the armed forces, or those who already had land allotments.

After the Indian Reorganization Act of 1934 and under the authority of Section 16, Tribes established Tribal Constitutions that had provisions for enrollment, degree of Indian blood, or descendency. Once enrolled, this identified them as a member of a Federally recognized Indian Tribe. Most Tribal Constitutions refer to Census Rolls of the early 1900's, which was a method of determining Indian blood. In some instances, when the Federal government (census takers) went to the Indian reservations, they would determine if a person had full or half-blood by their skin color. Today, most Tribes use blood quantum to determine membership/citizenship and benefits from Federal programs. For the Indians that are not enrolled, or are seeking enrollment, a Certificate of Degree of Indian Blood (CDIB) is completed by the Tribes or the Bureau of Indian Affairs that would certify a degree of Indian blood for a person, who would use the document to seek enrollment with a Tribe.

Other known facts:

Women gain the right to vote in 1920 (19th Amendment)
African-American males could vote in 1869 (15th Amendment)

Manifest Destiny

Manifest Destiny is comprised as three components. It was based on the belief that Euro-Americans possessed certain moral traits and virtues that no other culture possessed. It maintained that Euro-Americans must teach others around the world the concept of republican government. Finally, the concept of Manifest Destiny was firmly rooted in the belief that the federal government, and the religion and race of its citizens, were superior to all others, including the indigenous people discovered.

-Miller, 2006

The Perception of Manifest Destiny

In Miller's study (as cited in Emm & Singletary, 2009), "Manifest Destiny" allowed Euro-Americans to consider themselves superior to all others. Under this doctrine, titles of lands were given to the government whose subjects explored and occupied a territory whose inhabitants were not subjects of the European Christianity monarch. Perceptions of American Indians were in keeping with the belief that the "Euro-Americans possessed certain moral traits and virtues that no other culture possessed." As early as 1772, George Washington used the idea of the "Doctrine of Discovery" to control trade and commerce with the Indian, and authorized conquest over land occupied by the Indian. Later in 1823, the U.S. Supreme Court decision, Johnson v. McIntosh, ruled that the concept, "Doctrine of Discovery…gave the discoverer the discoverer the exclusive right to extinguish Indian title either by purchase or by conquest. By 1830, these doctrines led the U.S. government to perceive Indians as the "problem."

DID YOU KNOW?

The Doctrine of Discovery was a concept expounded upon by the United States Supreme Court in 1823.

In the 1830s, land ownership was becoming increasingly important to the white settlers. They would come into the Indian homes and homelands, sometimes forcibly, and take control of areas where a tribe of people lived. They would then dictate how the Indians could live, what foods they could eat, and where and how they would work and learn. This type of (forced) infiltration was identified as the beginning of the assimilation process.

The concept of land ownership was foreign to the Indian people. They believed that all people within the community shared the land and its bounty, and no one person owned it all. However, by the time the tribes understood the concept of landownership, it was too late to fight back or do very much about it because they lacked the knowledge, resources

and supplies of their counterparts. After much of the Indian land had been seized, the Indians found themselves in a forced dependency on the federal government, after which they were placed on reservations (Pevar, 2000*).*

The belief in Manifest Destiny led to the development of Federal Indian Policy. The agency that oversaw these policies was the Bureau of Indian Affairs (BIA).

Bureau of Indian Affairs

The history of the Bureau of Indian Affairs begins with the United States Department of War that was established in 1789. The direction to the Secretary of War was to place armed militia at the disposal of Indian Commissioners "for negotiating treaties with the Indians," (Bureau of Indian Affairs, 2006). It was not until 1824 that Secretary of War John Calhoun created what is known today as the Bureau of Indian Affairs (BIA). Congress did not officially recognize the BIA until 1834, ten years after it had been "administratively established by the Secretary of War." In 1834, the 23rd Congress enacted two measures that passed into law: (1) organize a Department of Indian Affairs; and (2) regulate trade with Indians. The organizational structure of the BIA originally included field superintendents and agents. Superintendents were responsible for a territory, while field agents were generally concerned with one or more tribe(s). In the 1830's the BIA played an important role in managing federal Indian policy for Indian affairs. In 1849, the BIA passed from military to civilian control, and was transferred to the Department of the Interior (Bureau of Indian Affairs, 1984).

Currently, the BIA defines the relationship between the United States and tribes as a "unique legal and political relationship with Indian tribes and Alaska Native entities as provided by the Constitution of the United States, treaties, court decisions and Federal statutes."

DID YOU KNOW?

The Trade and Intercourse Act of 1790 defines the economic relations between the United States and the Indian tribes.

Federal Indian Policy (1492 – 1934)

"The fact remains that federal policies toward Indians have changed often and abruptly since the Revolutionary War, producing both immediate and long-term effects."

-Pevar, 2000

Table 1. Federal Indian Policy Periods

Period	Dates	Page
Colonial Period	1492 – 1828	10
Treaty Period	1778 – 1871	11
Removal & Relocation Period	1828 – 1887	13
Reservation Period	1850 – 1887	14
Allotment & Assimilation Period	1887 – 1934	16
Indian Reorganization Act	1934 – 1945	51
Termination Period	1945 – 1968	52
Tribal Self-Determination Period	1968 – Present	53

Table 1 identifies the different eras that will be discussed in this section, as well as throughout other parts of the document. Please note that the identified years in Table 1 are approximate, and that they were compiled by using a number of different sources that are generally in agreement; however, some dates may vary by up to five years. There is not much apparent difference but, in order to alleviate any confusion, this notation is significant.

Federal Indian Policy is best defined as a relationship between the United States government and the Indian tribes. Federal Indian policy contains a number of periods, also known as eras, as defined by the Federal Government. These eras were founded on the new settlers' perspectives and, for the most part, were not created for the benefit of Indian tribes. The tribes did not agree with most of the federal policies and often fought against them. Those tribes that fought against the federal policies were seen as hostile, brutal and uncivilized. This was far from the truth for many of these tribes, who merely wanted to be left alone.

Federal Indian policy has been a "plan or course of action designed to influence and define decisions affecting Indian tribes and Alaska Natives." In 1983, in his American Indian Policy Statement, President Reagan stated that federal Indian policies have, "inhibited the political and economic development of the tribes" (American Indian Policy Statement, President Ronald Reagan, January 24, 1983). Yet it has been perceived as "a guiding principle, determining the direction the U.S. government takes in its relations with tribal governments and in the general conduct of Indian affairs" even if some eras were less than altruistic (BIA, 1984).

Colonial Period (1492 – 1828)

In the beginning of the colonial period, Indians were dealt with as sovereign nations. During these earlier years, the people who came from England, France, Spain, Holland, Italy and other European Nations would not have been able to survive without the assistance of the Indians. Treaties and agreements were negotiated for European goods in exchange for Indian land (Pevar, 2000). Tribes were sought out to aid settlements that promised to respect the land and trade for European goods. The English King made a proclamation that land would be limited to the colonists; however, the proclamation was ignored (Pevar, 2000). During the Revolutionary War (1776-1883), the Americans believed that the Indians would side with the British against them. Some villages did so, believing that this action would quell the influx of new settlers; however, their actions did little to stop the new Americans, who retaliated by destroying Indian villages. Some tribes did side with their new American neighbors, yet these Indian villages were also destroyed, which led to the unintended consequence of causing those left behind to side with the British.

DID YOU KNOW?

When Europeans first came to North and South America, they usually (although not always) treated the Indian tribes that they encountered as sovereign and independent political powers. The French and English both treated the Indians of North America in this respect because they saw that the people had their own forms of government, their own leaders, and their own homelands. Of course, Indian governments were organized differently than European governments, but they existed nonetheless, and for this reason both the French and English entered into many treaties with the Indians.

(Milwaukee Public Museum, n.d)

Treaty Period (1778 – 1871)

For over 200 years the United States government has recognized a relationship with Indian Nations (Cohen, 1982). The U.S. government entered into its first treaty with an Indian nation, the Delaware Tribe, in 1778. The United States would continue to negotiate with Indian tribes until treaties were abandoned in 1871 through the Indian Appropriations Act.

DID YOU KNOW?

In 1871, Congress approved the Indian Appropriations Act, to end the practice of treating Indian tribes as sovereign nations by directing that all Indians be treated as individuals and legally designated "wards of the federal government."
The act is justified as a way to avoid further misunderstandings in treaty negotiations, where whites have too often wrongly assumed that a tribal chief is also that tribe's chief of state. In effect, however, the act is another step toward dismantling the tribal structure of Native American Life (PBS, 2001).

In the U.S. Constitution, it states:

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding (United States Constitution, Article VI, 1787).

In Article 1, Section 8, of the U.S. Constitution, it states, "Congress shall have the power to…regulate commerce with foreign nations, and among the several States, *and with the Indian Tribes*." The United States Supreme Court has interpreted this language to mean that Congress was granted the exclusive right and power to regulate trade and affairs with the Indian tribes on a Nation-to-Nation basis. However, today some Indian tribes do not believe that the U.S. Government negotiates with them in the same manner as it does with other nations.

In Nevada only one treaty was ratified; that is, the "Treaty with the Western Shoshoni [sic]." It was ratified on June 26, 1866, at Ruby Valley between the United States and the Western bands of the Shoshone nation. Article 1 of the treaty states:

Peace and friendship shall be hereafter established and maintained between the Western Bands of the Shoshonee [sic] nation and the people and government of the United States; and the said bands stipulate and agree that hostilities and all depredations upon the emigrant trains, the mail and telegraph lines, and upon the citizens of the United States within their country, shall cease.

In this instance, treaties were often negotiated to benefit those who were moving westward, not the tribes. For a full version of the "Treaty with the Western Shoshoni [sic]," see Appendix A.

DID YOU KNOW?

Between 1778 and 1871, the
U.S. Senate ratified
370 Indian Treaties.
-National Congress of American Indians, n.d.

In 1787, tribes were considered sovereign nations.
Today they are still sovereign, but are not considered to have equal status as other nations.

Removal and Relocation Period (1828 – 1887)

President Andrew Jackson began to aggressively implement a broad policy of Indian removal in the 1830s. This policy, combined with the discovery of gold on Cherokee land in northern Georgia in 1828, led to their removal to Indian Territory (Oklahoma) via the "Trail of Tears."

-U.S. National Park Service

The intent of treaties shifted significantly after the Indian Removal Act of 1830. The Indian Removal Act was an effort to acquire land for the rapidly growing United States, which was expanding into the lower southern part of the country, where cotton was grown on thousands of acres and slave ownership was important ("People & Events," n.d.)

DID YOU KNOW?

Thousands of Cherokee people lost their lives during their forced removal from their homelands in the southwest to Indian Territory (Oklahoma) in the late 1830's. Illness, miserable weather, and weariness all took their toll on the Indians as they marched on the trail. (National Park Service).

In the early 1800's, settlers were eager for landownership to acquire land to grow cotton. They pressured the federal government to make way for economic growth in the southeastern part of the United States ("People & Events," n.d.). As a result, President Andrew Jackson was instrumental in negotiating nine treaties with tribes east of the Mississippi in Indian Territory, currently known as "Oklahoma." President Jackson introduced the Indian Removal Act. The Act was a federal Indian policy signed into law on May 26, 1830 to accommodate the use and possession of the land and resources held by Indian tribes. This resulted in 50,000 to 100,000 Indians relocated to land west of the Mississippi River between 1830 and 1840 (Emm & Singletary, 2009). The Indian Removal Act affected the tribes known as the Five Civilized Tribes, which originated east of the Mississippi. These tribes were the Creek, Choctaw, Chickasaw, Cherokee and Seminole.

INFORMATION

Marshall Trilogy (1823 – 1832). The Marshall Trilogy were three Supreme Court decisions that affimed the legal and political standing of Indian Nations:

Johnson v. M'Intosh (1823)
Cherokee Nation v. Georgia (1831)
Worcester v. Georgia (1832)

Reservation Period (1850 – 1887)

A common definition of an Indian reservation is land set aside or reserved for Indians. Some reservations were created by formal means, such as a treaty, a statute passed by Congress, or an Executive Order issued by the President (Pevar, 2002). In 1854, the Indian Appropriations Act gave Congress the authority to establish reservations. One of the main goals of the reservation concept was to move Indians into one central location and to provide Indian people with a piece of land to cultivate. Ultimately, reservations were created because the U.S. government believed that separating the people would solve the land disputes between the Indians and those who settled on their lands (Emm & Singletary, 2006).

DID YOU KNOW?

The Indian Appropriations is the name of several acts passed by the United States Congress one which gave the federal government more power to remove Indians from their land, especially in the west.

The concept of Indian Reservations was another campaign promise of Andrew Jackson to the Americans. Most of the land set aside for reservations was often located on undesirable land that the settlers did not want, usually because the land could not be cultivated. The Indians' perspective of reservations was that the Indians were restricted to certain areas on small pieces of land that did not allow them to maintain their cultural way of life. The concept of land ownership was one of the distinct differences between the white settlers and the Indian tribes. For generations, Indians lived in known territorial areas that they "occupied," where they lived off the land's resources and could migrate with the seasons. When the settlers began to move in and establish permanent dwellings, it was difficult for the Indian to give up these territorial areas. Some Indian tribes fought the process of removal and assimilation, but in doing so, they were perceived as hostile and uncivilized.

The new Americans considered land to have a monetary value and to be a personal possession. From their viewpoint, they paid for the land and cultivated the soil, so they considered that the land was theirs to keep, regardless of the Indians' historical presence.

Tribal Reservation Lands

Much has changed since the creation of the Indian Appropriations Act of 1855, which authorized Congress to establish reservations. In a contemporary setting, each reservation, colony or community may have an organized group of people bound together by family ties, and consider themselves a nation, a tribe or a band.

DID YOU KNOW?

Historically, Indian reservation lands were not given to the tribes. Today lands are held in trust by the U.S. government for the tribes.

Allotment and Assimilation (1887 – 1934)

The allotment and assimilation period was a way to not only gain additional land from Indians to settle, but to also assimilate Indians into white society. Two groups came together and compelled Congress to pass the General Allotment Act of 1887. The objective of the General Allotment Act was to "extinguish tribal sovereignty, erase reservation boundaries, and force the assimilation of Indians into the society at large," (Pevar, 2000). By 1887, land was still being sought for the growing population moving westward. The Dawes Act divided tribal land into individual sections, halting communal land use practices. These individual sections became known as "allotments." The U.S. government did not approve of the Indian way of life, and hoped that the Indians would assimilate and live in one central location where they could cultivate the land. The anticipated result would open up the vast majority of Indian land, not only for settlement, but also for other areas of progress, such as railroads, mining, and forestry (Indian Land Tenure Foundation, 2000).

INFORMATION

For further information about the General Allotment Act, also see the "Dead Indian Act," the "Burke Act," and the "Act of 1908."

> *Congress passes the Dawes Severalty Act, imposing a system of private land ownership on Native American tribes for whom communal land ownership has been a centuries-old tradition. Individual Indians become eligible to receive land allotments of up to 160 acres, together with full U.S. citizenship. Tribal lands remaining after all allotments have been made are to be declared surplus and sold. Proponents of the law believe that it will help speed the Indians' assimilation into mainstream society by giving them an incentive to live as farmers and ranchers, earning a profit from their own personal property and private initiative. Others see in the law an opportunity to buy up surplus tribal lands for white settlers. When the allotment system finally ends, Indian landholdings are reduced from 138 million acres in 1887 to only 48 million acres in 1934, and, with their land, many Native Americans lose a fundamental structuring principle of tribal life as well (PBS, 2000).*

The allotment and assimilation concept lasted until the Indian Reorganization Act (IRA) of 1934, which included actions that contributed to the reversal of the Dawes Act's privatization of American Indian Tribe's communal holdings and a return to local self-government on a tribal basis. After the IRA of 1934, many changes occurred, most significantly, the end of allotments. One major implication of the General Allotment Act has been the reduced quantity of Indian landholdings (from 138 million acres in 1887 to only 48 million acres in 1934). The IRA sought to restore and protect Indian land.

Nevada Indian Tribes

Nevada was one of the last major frontiers to be explored and settled by Euro-Americans. This land offered native people the ability to sustain ethnic identity longer than other parts of the country. Even through past tribulations, they have remained strong.

-Nevada Indian Territory

On March 21, 1864, President Abraham Lincoln signed an Enabling Act that would allow the Nevada territory to join the union. This Enabling Act stated, "that Nevada would achieve statehood when and if it wrote an acceptable constitution, which would include certain stipulated provisions. The President would review the constitution, and, if approved, Nevada would be admitted." Nevada's population did not meet the requirements for becoming a state, yet on October 31, 1864, President Lincoln proclaimed Nevada as the 36th state to join the union (http://www.Onlinenevada.org/Nevada_statehood). As a result, Nevada's indigenous tribes automatically became residents of the Silver State, but of course, were not yet considered U.S. citizens.

The traditional names of "The People" are Nuwuvi (Southern Paiute), Numa, also spelled Numu (Northern Paiute), Wa She Shu (Washoe), and Newe (Western Shoshone). Parts of this section will use traditional names as well as the contemporary names.

The First Encounters

Archeological evidence places the earliest residents of Nevada as living here over 10,000 years ago. In 1994, the Nevada State Museum carbon dated a burial remains recovered in 1940 near Fallon. "Spirit Cave Man" lined over 9,400 years ago (Nevada culture.org, 2004). The tribes of Nevada were hunters and gatherers, and followed their food sources seasonally.

Around 1830, the Spanish Trail opened in the southern part of what is now Nevada, and explorers and trappers made their way into the arid landscape.

In the beginning, many tribal groups were curious about these newcomers. The many people that traveled along the Spanish Trail interrupted the once peaceful lifestyle of the Southern Paiute, and, as time went on, they found it difficult to adapt to the disruption in their lives caused by these newcomers.

DID YOU KNOW?

At the turn of the nineteenth century, most [Indians in Nevada] had not seen any white skinned people (ITCN, 1976).

The Nuwuvi (Southern Paiute), Numa (Northern Paiute), Wa She Shu (Washoe) and Newe (Shoshone), attempted to establish friendly relations with the newcomers, yet as time went on they found it difficult to maintain a friendly relationship, especially when trappers like Joseph Walker bragged about slaughtering Indian people while guiding settlers into and through the area (Newe, 1976).

Although there is little written about the Spaniards being in Washoe Indian Territory, there are some stories by the Washoe Indian people that suggests they also encountered the Spaniards. The first records of non-Indians in Washoe Territory include an American fur trapper named Jedediah Smith in 1826 and John Charles Fremont in 1843 and 1844. The Shoshone and Northern Paiute also encountered Jedediah Smith, along with Peter Ogden, around 1827.

DID YOU KNOW?

In 1848, the California Gold Rush started and white men traveled back and forth through the area now known as Nevada. Some of the white people were going through Overland Pass and crossing the Humboldt, and were settling on good pieces of land. The Indians fought back when they saw how the white men were taking over their lands (Newe, 1976).

The explorers, the settlers, and others considered the tribes in Nevada to be nomadic, not realizing or understanding that the tribes did not aimlessly wander from place to place. Instead, Nevada tribes followed a migratory pattern that flowed with the seasons for the purpose of hunting and gathering. Settlers saw the desert as rigid and desolated land, but to

the tribes, the land provided an abundance of resources, and the tribes relied upon these resources for survival.

It was not until 1848 with the discovery of gold in California that major changes came to the local native people. With the influx of explorers and settlers, the once-abundant resources were becoming scarce. Within 5 years, close to 250,000 people made their way across Nevada into California, hunting and fishing as they went, and otherwise infringing on traditional hunter/gather areas. This encroachment limited or exhausted the food supply, making it difficult to hunt or gather in areas the tribes had been accustomed to using.

The horse is one example of the Nevada Indian's limited exposure to outside influences prior to the gold rush. It took a while for Nevada's Indians to see the benefits of the horse; however, once the benefit was realized, they wanted as many horses as possible. The Indians saw the horses as competitors for the grass in the high desert region they called home. (Zanjani, 2001).

There was a significant difference in how the Indians viewed land occupation versus land ownership, from those who wanted to settle. The settlers believed in land ownership, and once they chose an area to live, they tended to stay in that one location, staking out the land as their own. The Indian tribes differed in that they utilized the land and had very specific annual migration trails. Land "ownership" was not as important as land "occupation" to the Indians. The people traveling and settling in the west continued to move onto the traditional homelands, without realizing how they were interrupting and sometimes blocking migration patterns that had existed for thousands of years. The Indians tended to stay away from the whites as much as possible after their first encounters with the explorers and trappers, but this was becoming increasingly difficult as the infiltration increased (Lynch & Thompson, 1994).

Paiute, Washoe and Shoshone

The three main tribal groups that have historically made Nevada their home are the Paiute (Northern and Southern), Washoe, and Western Shoshone. Of these tribes there are 27 bands in the beginning of the 21st Century. The Northern Paiute and Western Shoshone live within the Great Basin, which covers a majority of Nevada. The northern branches of these tribal groups also live within the regional area commonly referred to as the Columbia Plateau. The Southern Paiute live further south within the region that is considered the Mojave Desert, which also covers parts of California, Utah and Arizona. The Washoe people populate areas within the Sierra Nevada region and parts of California. See Figure 1 for a map that shows the traditional boundaries for the three tribes in Nevada.

DID YOU KNOW?

The settlers who came to live in Nevada territory believed that the Indians had no rights. The settlers squatted on the best lands and killed the game that the Indians depended upon for survival. Tribes opposed the reservation system, and the boundaries became a source of contention (Numa, 1976).

The Mojave Tribe has tribal land in the southern part of Nevada, but mostly resides in California and Arizona. Another group of people are the Chemehuevi, a branch of the Southern Paiute. They have ancestral land in the southern part of Nevada; today their home is in Arizona. Both of these tribes are only briefly mentioned in this document. Another tribe that is briefly mentioned is the Southern Paiute band from Pahrump, Nevada. The Pahrump Paiute band has been in the area for hundreds of years, but by itself is not considered a federally recognized tribe.

In an attempt to give a brief general overview of Nevada's Indian tribes, this section will include information on tribes, languages and reservations of the Paiute, Washoe and Western Shoshone, along with some aspects of the culture and traditions. In addition, this section will refer to some of the contributions made by native Nevadans; e.g., Sarah Winnemucca, Jack Panance, Wovoka, Shoshone Mike, and Dat-So-La-Lee.

Collectively, the tribes encompass a vast array of people, history and traditions. There is much that could be written here regarding their many reservations, colonies and communities. However, the authors have chosen to briefly summarize the tribal information and encourage you, the reader, to visit each tribe's respective websites, and numerous resources, which are identified in the Appendix. Please note that not all tribal entities have electronic information. For instance, there might be a website for the entire tribe, but no electronic information for individual colonies or communities. The known websites are identified in the Appendix.

Figure 1

Traditional Boundaries for the Three Main Tribes in Nevada

Figure 1 Adapted from the Nevada State Museum

Northern Paiute Tribe

Traditional Name(s): Numu or Numa

Federally recognized Reservations, Colonies and Communities:

Duck Valley Shoshone-Paiute Indian Reservation
Fallon Paiute-Shoshone Reservation and Colony
Fort McDermitt Paiute-Shoshone Indian Reservation
Lovelock Paiute Indian Colony
Pyramid Lake Indian Reservation
Reno-Sparks Indian Colony and Reservation
Summit Lake Paiute Indian Reservation
Walker River Paiute Indian Reservation
Winnemucca Indian Colony
Yerington Paiute Indian Reservation
(In addition to parts of Nevada, Numu/Numa territory covers parts of Idaho and Oregon.)

"Numu" or "Numa," the traditional name for Northern Paiute, means "human being" or "The People" (Numa, 1976). Today the Numu people reside in the northern and eastern parts of Nevada. Each band has a separate history and their own unique characteristics, such as regional dialects (with various pronunciations), customs, traditional clothing and housing.

Traditionally, the Northern Paiute occupied parts of central and northern Nevada, Idaho, Oregon and California. Today, reservations still exist in these areas. For additional information on each tribe, please visit their respective websites. A complete list of tribal websites is included in Appendix B.

Example of the Language

"Soo Koo-tsoo Muh-ha-goo-ba-kway." Translation: "The cow jumped over the moon."

DID YOU KNOW?

The tribe, Duck Valley Shoshone-Paiute, specifies Shoshone first because the reservation was first established for the Shoshone people. Ten years later, land was set aside for the Paiute people.

In addition, the two tribes, "Fallon Paiute-Shoshone," and "Fort McDermitt Paiute-Shoshone," specify Paiute first because the reservations were first established for the Paiute people.

Southern Paiute Tribe

Traditional Name: Nuwu

Federally recognized Reservations, Colonies and Communities:

Moapa River Paiute Indian Reservation
Las Vegas Paiute Indian Colony and Reservation

"Nuwu" is the traditional name for Southern Paiute, and means "human being" or "The People." Today the Nuwu live in bands in the southern part of Nevada, in the Mojave Desert. *Other bands of Southern Paiute live in northern Arizona and southern Utah.*

Traditionally, the Southern Paiute occupied parts of Southern Nevada, Utah and Arizona. The Southern Paiute living in Nevada were moved onto reservations in the late 1800's and early 1900's during the Reservation Era, and these reservations exist in these same areas today. For additional information on each tribe, please visit their respective websites. A complete list of tribal websites is included in the Appendix.

Example of the Language

In the native "Nuwuvi" language, there is no word for "good-bye." The Paiute believed they would see you again. When greeting each other, it was common for them to say, "*Mike, neu-nee nee-yah-ahm*_____." Translation: "Hi, my name is_____."

Washoe Tribe

Traditional Name: Wa She Shu

Federally recognized Reservations, Colonies and Communities:

Carson Community
Dresslerville Community
Stewart Community
Woodsfords Community
(Three of the communities are located in Nevada, and one community, Woodfords, is located in California.)

The Washoe, also spelled *Washo,* is derived from the autonym, *waashiw*, which means "People From Here" in the Washoe language.

The Washoe were traditionally divided into three geographical groups in the north, central and southern part of the Washoe territory. The tribal names for the Washoe groups are the *Wel mel ti* (Northern Washoe People), the *Pau wa lu* (Central Washoe People), and the *Hung a lel ti* (Southern Washoe People).

Traditionally, the Washoe people occupied the areas around the Sierra Nevada in the summer months, and during the winter months they would live on the eastern side of the Sierra Mountains, what is current day Nevada. Today, their colonies and communities are located in or near Woodfords, California; and Dresslerville and Carson City, Nevada. For additional information on each tribe, please visit their respective websites. A complete list of tribal websites is included in the Appendix.

Example of the Language

"Hunga mi' heshi!" Translation: "Hello!"

Western Shoshone Tribe

Traditional Name: Newe

Federally recognized Reservations, Colonies and Communities:

Duckwater Shoshone Indian Reservation
Duck Valley Shoshone-Paiute Indian Reservation
The Confederated Tribes of the Goshute Reservations
Fallon Paiute-Shoshone Reservation and Colony
Fort McDermitt Paiute-Shoshone Indian Reservation
Ely Shoshone Indian Colony
Yomba Shoshone Indian Reservation
Timbisha-Shoshone Tribe
Winnemucca Indian Colony
Te-Moak Tribes of Western Shoshone:
-Battle Mountain Indian Colony
-Elko Indian Colony
-South Fork Indian Colony
-Wells Indian Colony
(In addition to parts of Nevada, Newe territory covers parts of Utah, Idaho, and Southern California.)

The territorial lands belonging to the Newe, meaning "The People," covered parts of Nevada's Great Basin and Columbia Plateau regions, mostly in the eastern-middle part of the state.

In some instances, there are groups within the Western Shoshone groups that specify both Shoshone and Paiute. For additional information on each tribe, please visit their respective websites. A complete list of tribal websites is included in the Appendix.

Example of the Language

"Tsaan napuni, tai sokopin." Translation: "How beautiful is our land."

Chemehuevi Tribe

Traditional Name: Nuwu

As part of the Great Basin Culture Area, the Chemehuevi, a Mojave term meaning "those that play with fish," are a branch of the Southern Paiute, and have been persistent occupants of the Mojave Desert. Known to themselves as "Nuwu," or "The People," they have been nomadic residents of the Mojave Deserts and canyons and the Colorado River shorelines for thousands of years (Chemehuevi History, n.d.). Today the Chemehuevi Tribe primarily resides in Parker, Arizona.

Mojave Tribe

Traditional Name: Pipa Aha Macav

Mojave Indians are *Pipa Aha Macav* (The People by the River). The Mojave culture traces the earthly origins of its people to Spirit Mountain, also known as "Newberry Peak," in the Newberry Mountains near Laughlin, Nevada, and within the Spirit Mountain Wilderness area. Spirit Mountain is identified as a traditional cultural property, a property considered sacred or culturally significant by a group or people. The mountain was listed on the National Register of Historic Places on September 8, 1999. The Fort Mojave Indian Reservation is located along the Colorado River in the vicinity of Needles, California. The Reservation covers nearly 42,000 acres in the tri-state area of Arizona, California, and Nevada ("Fort Mojave Indian," n.d.), where the Mojave still live today.

Pahrump Band of Paiute Tribe

Traditional Name: Nuwu

The Pahrump people consider themselves a part of the Southern Paiute. Approximately 70 people identify as being Southern Paiute from Pahrump. Most still live in what is present-day Pahrump, Nevada. In the 21st century the small group remains unrecognized by the federal government, but continues to work toward federal recognition.

Distinction of Tribal Languages

Nevada tribes speak different languages, each with a multitude of dialects (see Table 2). The Washoe tribe speaks Wa she shu, which is a derivative of the Hokan language family. The Shoshone speak Newe; the Northern Paiute speak Numu; and Southern Paiute speak Nuwuvi. All three come from the Uto-Aztecan language family. The tribes of Nevada learned English with the coming of settlers and as the native children entered American schools, e.g., boarding schools. Due to these and other of factors, the native languages of Nevada are not as widely spoken as they once were.

DID YOU KNOW?

Language revitalization efforts are underway in several school districts in Nevada in an on-going effort to keep the native languages alive.

Table 2. Traditional Tribal Names for the Four Seasons

	Spring	Summer	Fall	Winter
Northern Paiute	Ta-mano	Tahd-sah	Yu-ban-no	Toh-moh
Southern Paiute	Tahm-ahn	Tahts	Yubee	Tohm
Washoe	Am suk	Ci'gah bet	O'osh	Galais
Western Shoshone	Tahmahne'	Tatzah'	Yeh bahn'ne	To-mmo

Table 2: The seasons were important for the tribes in Nevada because they depended upon natural resources for food, shelter, and clothing during these times.

INFORMATION

Nevada Administrative Code (NAC) 389.6549, Great Basin Native American Languages (NRS 385.080 and 385.110); and NAC 391.233, Endorsement to Teach a Great Basin Native American Language (NRS 391.019).

Establishment of Nevada's First Four Reservations

Land boundaries were being established as early as 1859 for reservation lands, particularly in Pyramid Lake and the Walker River areas. By 1877, four reservations had been established in Nevada by Executive Order through the U.S. Office of the President:

Moapa River Paiute Indian Reservation, Moapa, NV (1873), originally established by Executive Order on March 12, 1873 (canceled); Established by Executive Order on February 12, 1874.

Walker River Paiute Indian Reservation, Schurz, NV (1874), established by Executive Order on March 19, 1874;

Pyramid Lake or Truckee Reservation, Nixon, NV (1874), established by Executive Order on March 23, 1874; and

Duck Valley Reservation, Owyhee, NV (1877), established by Executive Order on April 16, 1877.

Figure 2

Timeline for the Establishment of Nevada's First Four Reservations

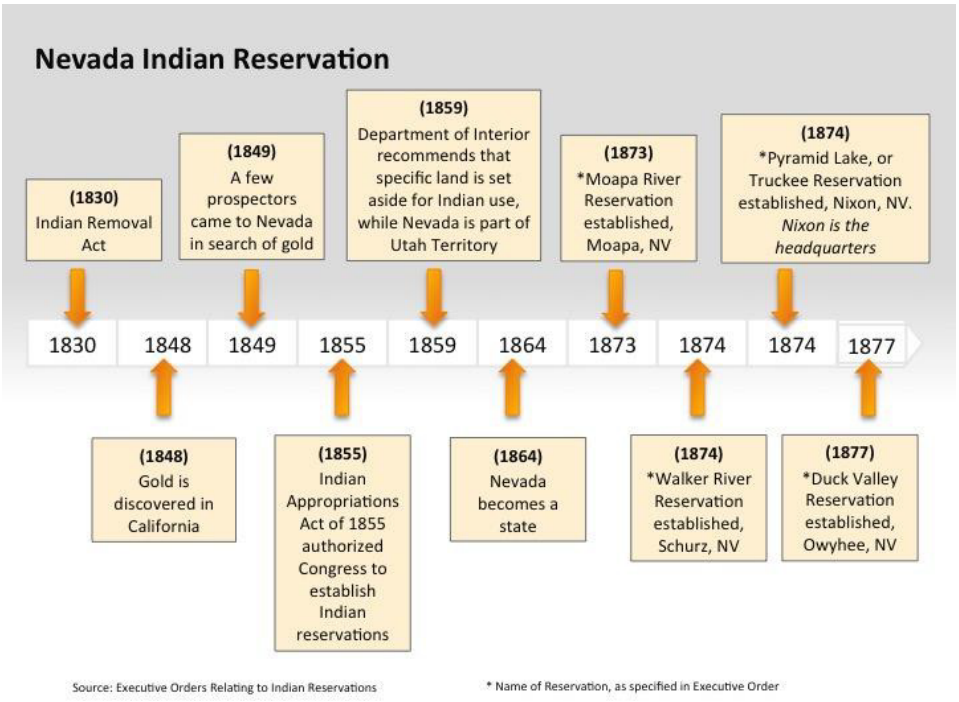


Figure 2: Originally Executive Orders were not numbered, but were organized by the date that they were written. It was not until the early 1900's that Executive Orders were numbered, and some orders were retroactively numbered, going back to 1862.

The executive orders that established the first four reservations in Nevada were among those that were never numbered.

The First Four Reservations

On March 12, 1873, approximately 3,900 square miles were set aside in the southeastern part of Nevada to establish the **Moapa River Paiute Reservation** for "Indians in that locality." Additional land was set aside a year later (February 12, 1874) to include "Pah Utes," but when a white settler influenced Congress to change the boundaries, the Moapa Indian Reservation was reduced to 1,000 acres in 1875 (Franklin & Bunte, 1990). Major J.W. Powell and George W. Ingalls, Indian agent for the Moapa Paiute Reservation, suggested that the Indians become farmers. This same occupation was recommended on other Indian reservations in the state.

In 1874, bands of Northern Paiute Indians were placed on the **Walker River Indian Reservation**. On March 19, 1874 the reservation was established for "Pah-Ute's." However, because the land was resourceful, the Indians were continually asked to relinquish their claim to the land and abandon the areas to make room for settlers and the railroad. Once they had settled in this area, the tribe did not leave, even though they were continuously persuaded to leave.

DID YOU KNOW?

The General Allotment Act, also known as the Dawes Act of 1887, affected the tribes in Nevada.

For more information on the effects of Nevada tribes, see the curriculum, "People of the Land." Also see the Federal Indian Policies section of the curriculum.

The **Pyramid Lake Paiute Reservation** was also established on March 23, 1874 by Executive Order. Tribal members were intimidated by settlers into abandoning their new home and moving onto less desirable land within their own reservation boundaries. The settlers then "squatted" on the reservation, refusing to leave. The squatters at Pyramid Lake remained on the best parts of the land**. This was not the first attempt to establish a Pyramid Lake reservation, prior to Nevada becoming a state.** Some tribal members accepted land elsewhere as an exchange for tribal lands.

On November 29, 1859, The Department of Interior made recommendation that land be set aside for Indian use. According to the Executive Orders Relating to Indian Reservations it states,

> *"…to the consideration of the propriety and necessity of reserving from sale and settlement, for Indian use, a tract of land in the northern portion of the valley of the Truckee River, including*

Pyramid Lake, and a tract in the northeastern part of the valley of Walker River, including Walker Lake."

This date was used later in litigation to solidify that the Pyramid Lake Indian Reservation was established when the "squatters" tried to illegally gain lands. The squatters tried to say that the year 1874 was the established date of the reservation. The 1859 date was accepted and the tribe successfully kept the land.

For the first four tribes in Nevada see the, "Executive Orders Relating to Indian Reservations," see Appendix C.

A Shoshone leader selected the **Duck Valley Reservation** area. He saw plentiful game and fish, and agreed that his people would move to this area. Not all Shoshones felt the same about moving to Duck Valley; some remained in the Ruby Valley area (Newe, 1976). The Duck Valley Reservation was subsequently established for the Shoshone on April 16, 1877. Later in 1886, additional land was added to the reservation boundaries so that the Paiutes could also live on the reservation.

As more and more white settlers came to the area, the conflicts between white settlers and Indians intensified. Once the Indians had been moved onto the reservations, the white settlers tried to persuade the Paiute to abandon their reservations so that the settlers could occupy the best parts of the land. The settlers felt that "if the reservation were opened to the whites, it would bring great wealth to this state and they could operate the fisheries better than the Indian people," (Numa, 1976).

WHAT IS AN ALLOTMENT?

Each head of family had four years to select their "land grant," and were then given up to 160 acres. Orphans under 18 were granted 40 acres. If they did not choose, then land was chosen for them.

Perception of "The People"

When settlers first begin to arrive in Nevada, they perceived the Indians as savages and often thought they were inhuman because of their differences in lifestyles. By 1849, settlers were moving onto Indian lands in the area to become known as Nevada. The perceptions they came with are revealed in early writings from Thomas J. Farnham in 1849, an author of the American West. He stated the following about the Paiute people, and generalized it based on an individual's experience:

> *Notwithstanding their horrible deficiency in all the comforts and decencies of life, these Indians are so ardently attached to their country, that when carried into the lands of their captors and surrounded with abundance, they pine away and often die in grief for their loss of their native deserts. In one instance, I saw one of these Paiuches [sic] die from no other apparent cause than his homesickness. From the time it was brought in the settlements of California it was sad, moaned, and continually refused to eat till it died* (Hebner, 2010).

Like Farnham, most people saw the Indians in this location as less than human. This is apparent in how he does not reference the Paiute in human form, but refers to him more so like a beast. Nevertheless, he does capture how "it" has feelings.

In 1872, explorer and ethnologist Major J.W. Powell wrote about how he perceived the indifferences of the Indians in the area:

> *"The Pah-Utes [sic] prowl about, begging, doing odd jobs, and selling Indian trinkets. Short in stature, half starved, scantily-clothed, they present a pitiful, abject appearance," (Franklin & Bunte, 1990).*

Although his perception was based on the Paiute Indians north of the Grand Canyon, the Indians in Nevada were similar in appearance and stature. His observations of the Paiute north of the Grand Canyon were both accurate and inaccurate: accurate, because in 1872 reservations were beginning to be established in the area and the Indians were being forced onto small pieces of land, no longer able to migrate for food and shelter during the changing seasons. Since the Indians were not able to migrate for food and shelter to their seasonal locations, they were often hungry and unable to find adequate resources for basic survival.

Major Powell's observations were also inaccurate. He and others did not understand that the native people lived differently and had values that differed from their white observers. The incoming settlers came from different backgrounds and experiences that the indigenous people did not understand. These differences were the basis for inaccurate observations,

and eventually led to conflict. Because of their differences, most settlers did not regard the Indians as human, yet the Indian people did in fact have a successful, civilized society that had thrived in the area for thousands of years.

Nevada's Indian Culture and Traditions

The Paiute, Washoe, and Western Shoshone share a commonality in their way of life, yet they are quite diverse. This is particularly evident in the variations of their histories as well as the uniqueness in their cultures that affect the way the tribes have functioned as societies. Basket making is one example of how the tribes are similar.

The Baskets

In native culture, baskets were once used for a number of things in everyday life, such as gathering supplies, cooking, or carrying water. Tightly woven baskets were used for cooking or holding water. The more loosely woven baskets were used for shifting and sifting seeds and nuts, and the moderately woven burden baskets were used to gather resources.

Baskets served a functional purpose in everyday tribal life. However, this changed significantly with the Arts and Craft Movement in the late 19th century, when more collectors began to see the value of the craft of basket making. The demand for hand-woven native baskets rose to an exponential level. There were brokers (the middle man) who negotiated the basket purchases with the natives, and in turn would sell them to the collectors. The basket makers begin to rely on selling their baskets to survive and support their families. Although it took many long hours to finish a basket, sometimes months and even years, the basket makers often sold their baskets for no more than a few dollars each, which was barely enough to help them survive the changing times.

DID YOU KNOW?

The necessity-based approach to weaving underwent a dramatic transformation during the years 1885 to 1935, when a national appreciation of traditional native arts surfaced in association with the Arts and Crafts movement during that time. Beginning in England and moving to the United States, the Arts and Crafts artistic philosophy rejected the excesses of the Victorian era and chafed against the industrialization of the new century (Online Encyclopedia, 2011).

Today, baskets continue to be made in the traditional styles of the originals. Contemporary weavers either display their baskets or sell them to collectors. Some baskets, like the cradleboards (or what is considered a baby basket), are still being used at the beginning of the 21st century. Cradleboards have "tops" to shield the baby's head. These tops bear gender-specific designs that are individually significant to the three tribal groups. Typically the baby boy cradleboard basket tops have either a straight line or one unbroken zigzag line or design across the hood. The baby girl cradleboard basket top has diamonds or a half-

diamond design on its hood. Nevada tribes traditionally traded and shared their basketry with each other, both inside and outside of Nevada. For instance, the Shoshone-style cradleboard is commonly used in the Southern and Northern Paiute communities.

DID YOU KNOW?

Nevada Tribes use the terms "cradleboard" or "baby basket" to describe their baby carriers.

Lasting Legacy

The contributions of the Indian people of Nevada make up modern Nevada. Some of Nevada's counties, cities, and towns are named after tribes or individuals. For instance, the city of Winnemucca holds the name of the great Paiute chief, Chief Winnemucca; Washoe County is another example of tribal influence, as it bears the name of the Washoe tribe. For a partial list of tribal names used in Nevada, see the Appendix.

INFORMATION

For information on other influential Indian people from Nevada Indians, refer to the Inter-Tribal Council of Nevada's 1974 publication, "*Life Stories of our Native People: Shoshone, Paiute, Washoe.*"

There were many influential Indian people in the late 1800's and at the turn of the century. Five influential individuals from the four tribes are briefly discussed in the proceeding pages.

Sarah Winnemucca came from a family of leaders for the Northern Paiute. She was the first American Indian woman to write a book, and started the first school for Native students in Nevada. There were many others, like Jack Panance, a Southern Paiute leader, who was the speaker for the people when very few of the people spoke or understood English; Wovoka was a shaman who had a vision of the Ghost Dance; Shoshone Mike, also known as Indian Mike or Mike Daggett, who refused to accept reservation life; and Dat-So-La-Lee who was a famous basket maker. The contributions made by all of these individuals are significant to Nevada's history.

Sarah Winnemucca (Northern Paiute)

Some consider Sarah Winnemucca to be an advocate for Indians in Nevada, having traveled to Washington, D.C. to support Indian issues in Nevada. She was also seen as a controversial figure because she was an interpreter for white soldiers. Sarah Winnemucca (1844-1891) was the granddaughter of Captain Truckee. Her father was Poito, the War Chief Winnemucca. She is noted as being "born near the Humboldt Sink "in

Sarah Winnemucca

the pine nut season," probably in 1844, and died at the home of her sister at Henry's Lake, Montana (now Idaho) on October 17, 1891. Her own Indian name has been variously reported as Sonometa, Thocmetony, and Somit-tone, meaning shellflower. How she came by the name of Sarah has never been explained (Nevada Magazine, 2011).

Jack Panance (Southern Paiute)

It was common for Paiute people to choose a leader or spokesperson to act as a liaison between the white community and the Indian people. In 1908, Jack Panance became the chief of the Paiute people, following in the footsteps of some of the leaders: Tecopa, Benjamin, and another leader known as Sackett. Panance lived in the Las Vegas area and had worked for the Stewart family,

Picture of Helen Stewart's Ranch, where Jack Panance lived and worked.

which added to his position as an interpreter. He also traveled to other areas throughout Nevada, Arizona, and Utah to interpret. When white ranchers needed to speak with the Las Vegas Paiutes, they sought out Jack, and vice-versa for the Indians in the area (Alley, 1977).

Wovoka, also Known as Jack Wilson

Wovoka (Northern Paiute)

Wovoka, also known as Jack Wilson, was born in the Smith Valley area, southeast of Carson City, Nevada, around the year 1856. He was a Paiute prophet (messiah), who had a near-death experience and said he received a vision from God. In this vision, Wovoka was shown the sacred Ghost Dance. He was told to take the dance back to his people, and the Paiute would live peacefully again. Word quickly reached other tribes all over the west, and the Ghost Dance became very popular. In the end, Wovoka wished people could live in peace with the new circumstance, but to never abandon the old ways. He died in Yerington on September 20, 1932, and is buried in Schurz, Nevada. A stone monument was erected in his honor in Yerington, near the sight of his home, and a version of the Ghost Dance is celebrated in Yerington, Nevada, each August during the "Spirit of Wovoka Days" Pow Wow.

Shoshone Mike (Shoshone)

Dr. Frank Bergon wrote a book entitled, "Shoshone Mike," detailing Shoshone Mike's legend. The book states:

Shoshone Mike

> *It isn't well known, but historians say the last significant Indian battle in American history took place in Nevada. The year was 1911. A band of 12 Native Americans, suspected of murdering four sheepherders, was [sic] tracked for hundreds of miles across northern Nevada. The Indian leader was named Shoshone Mike. The posse caught up to his band near Golconda and a battle -- some would say massacre -- ensued. A few children were the only survivors.*

Dr. Bergon describes it as "a massacre that wasn't supposed to occur in the 20th century. It occurred at a time when there were automobiles, telephones, and movies. When you take this event and view it in the 20th century, it glows surreal." For more information on Shoshone Mike, see the following website: http://www.8newsnow.com/story/866845/the-legend-of-shoshone-mike.

Dat-So-La-Lee (Washoe)

Dat-So-La-Lee was part of the Pau Wa Lu that lived in the Carson Valley in the east. She made baskets for everyday use to cook in, carry items, etc. She realized that the traditional ways of the Washoe were quickly fading away, especially since the Washoe people were no longer able to follow the season of gathering plants, fishing and hunting, or harvesting the pine nuts at their leisure. In order to survive she worked for a merchant named Harris Cohn. While most of the Washoe people were struggling to live in the changing times and were dying of starvation and diseases, Dat-So-La-Lee's talent for making baskets allowed her to survive.


Dat-So-La-Lee

Dat-So-La-Lee died in Carson City on December 6, 1925, at the age of 96, and was buried in the Stewart Indian School Cemetery (Westergard, 1999). Although there have been a great many basket makers before and since Dat-So-La-Lee, her baskets are considered to be among the finest ever made, and are still very much talked about among collectors and tribal people. Her work can be described as "art for art's sake." Many weavers imitated her work, and through her innovations she changed the art of Washoe basket weaving forever.

DID YOU KNOW?

Dabuda was Dat-So-La-Lee's name, which meant "quiet one," or "young willow."

Dat-So-La-Lee was born in the earlier part of the 19th century before settlers started to intrude on "Washoe land" (Westergard, 1999).

Indian Education

"The Indian is dead in you. Let all that is Indian within you die! …You cannot become truly American citizens, industrious, intelligent, cultured, civilized until the Indian within you is dead."

–Reverend A.J. Lippincott,
Commencement Speech to Carlisle Indian School Graduates, 1898

The sentiments of Lippincott in the above quotation are a reflection of Richard Henry Pratt's earlier statement, "Kill the Indian, Save the Man" (Pratt, 1892), which was Pratt's belief toward the policy on Indian education. Nineteen years prior to Lippincott's 1898 speech, Pratt had established the first off-reservation boarding school, Carlisle Indian Institute in Carlisle, Pennsylvania in 1879. Clearly the metaphor to "kill the Indian" was cruel, but it was the characteristic of the time when society was highly critical of the civilization of the Indian people.

The history of Indian education can be understood through several major federal Indian policies, especially during the assimilation period. Although the boarding school era would be clearly marked by the establishment of the Carlisle Indian Institute in 1879, Indian education actually began as early as the seventeenth century and continued into the 1800's when mission schools were funded. Carlisle was modeled after military academics. Child & Lomawaima (2000) explain that from 1810 through 1917, the U.S. government subsidized mission schools, and in the 1860's the government established a federal school system. Churches and missionaries ran many of the boarding school facilities. In 1870, "Congress authorized an annual appropriation of $100,000 for the support of industrial and other schools among tribes otherwise not provided for," (Jaimes, 1992).

DID YOU KNOW?

Mission schools existed in California and other neighboring states, but not in Nevada. In Nevada, students attended day schools and boarding schools.

The following section will provide background knowledge on the federal Indian policy to assimilate native tribes, as well as the first attempt at Indian education by funding "day schools," and later, "boarding schools." Mission schools were the first type of schools established in parts of the country, but they did not exist in Nevada and are only briefly mentioned here. See Figure 3 for a timeline of Indian Education policies as they affected Nevada's native tribes.

Figure 3

Timeline of Indian Education Policy

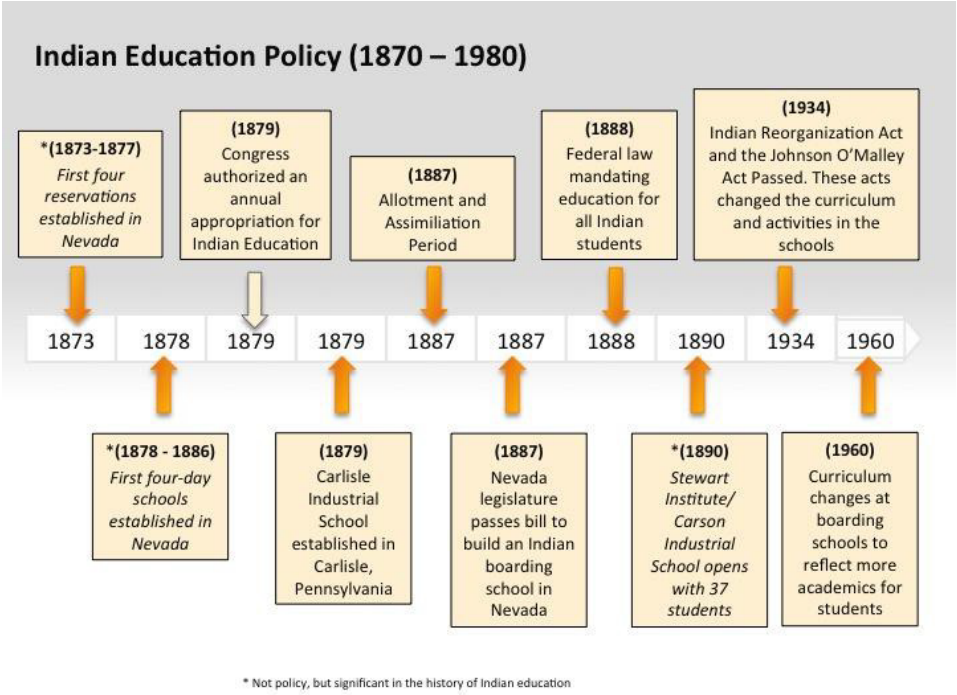


Figure 3 provides a timeline summary of the Indian education policy, both at the national level and for the state of Nevada.

Day School

Day schools were usually located on reservations or in the surrounding areas. The day schools allowed the students to be at the schools during the day, and return home in the evening. This was a problem for the schools, because it did not serve the purpose of assimilating the Indian student. In the evenings Indian children would return home and resume their identities as Indians and live as they traditionally did. This caused the assimilation process to move forward very slowly, or not at all. Attendance became another issue, mostly since Indian parents did not have the same idea of education, and would not force their children to attend.

Reservation Boarding Schools

Mostly because of the lack of attendance and the need to acculturate the Indian students, the next step in Indian education was to establish "reservation boarding schools" that were located near Indian agencies. Unlike the day school, boarding schools allowed students to go home for shorter periods of times, mostly during the summer and at Christmas. The

reservation boarding schools appeared to be a more effective assimilation process, although the parents and families often visited their children, camping outside the schools, which was not favored by the schools.

Boarding Schools

What could be considered the final plan in the assimilation policy of Indian education was to establish "off-reservation boarding schools," far from any tribal influences. The off-reservation boarding schools took students far away from their tribal surroundings, even though students were sometimes as young as five years old.

The first boarding school was adapted from a model from the Hampton Institute. The Hampton Institute was a government boarding school for African-American children to educate by training "the head, the hand, and the heart." The idea was to fully immerse the children in western society and return them to their communities to be leaders. The model for Indian education would include the immerse concept, leaving out the idea of returning the Indian student to their communities. It was during this era that Captain Richard Pratt began to address the idea of complete assimilation.

DID YOU KNOW?

In an address to a convention of Baptist ministers in 1883, Captain Richard Pratt wrote, "In Indian civilization I am a Baptist, because I believe in immersing the Indians in our civilization, and when we get them under, holding them there until they are thoroughly soaked."

Carlisle Indian Industrial School

In 1879, Richard Henry Pratt, an army officer, established the first off-reservation boarding school that was far from any tribal influences. The school was located in Carlisle, Pennsylvania, and would be known as "Carlisle Indian Industrial School." Children were removed from any families or tribal influences, fleshing out the concept coined by Pratt's famous quote, "Kill the Indian, save the man." In the beginning, schools like Carlisle Indian Industrial School forced Indian children to wear school uniforms that replaced their tribal dress. Students were required to cut their hair, and to change their native names to "Christian" names. Cutting the hair had the most traumatic effect on the children, because in most Indian communities cutting the hair meant a family

DID YOU KNOW?

Even as late as 1926, Indian students were given names that the teachers could pronounce. This was not the first time native names had been changed. In the 1900's Indians often took either the surname or assumed the first names of the ranchers they worked for. This practice was common in Nevada, since many of the Indians still held their tribal names. Today many Indian families still carry the names of the ranchers for whom they had worked.

member had died. When their hair was cut, the Indian children thought someone had died. No one told them differently, and all connections to their families had been cut off, so the children were filled with grief.

Outing

Pratt developed a program at Carlisle called "outing," which placed teenaged boys and girls in rural homesteads and middle class urban households to work as farmhands and domestic servants (Child, Lomawaima, 2000). "Outing" would continue into the 1960's. In the opinion of "white reformers," outing was good for the surrounding community. The students were considered a source of cheap labor for the owners of the surrounding farms:

> *At Carlisle, Pratt required students to live with "good, white" families for at least part of every school year in order to see the benefits of having good moral character and living in the nuclear family structure as opposed to the tribal structure. This "outing" program, as Pratt called it, was to give the students "first hand" knowledge of civilization, and the beneficial influence of Christianity (Keohane, S., 2008).*

The concept of "outing" was utilized in almost all of the boarding schools across the nation. This was a way for the Indian students to become acculturated into mainstream society by working in the homes of affluent white families. Students were kept from their families and communities during the holiday and summer months, and were employed in the "outing" program. Female students often worked in the homes ironing, cooking and cleaning, while male students worked on farms. Carlisle's assistant superintendent enumerated the benefits of outing for the white families in 1900:

> *It gives a command of the English language, a knowledge of family life, of business methods, of farming, machinery, and stock, and above all the consciousness of ability to make a living in any civilized community; of not being dependent, but a valued member of society, and a factor in the labor market (Child, 1998).*

There were students that did not like the outing programs (Child, 1995), but they soon realized that they could later put to use the skills they learned at school during the outing process.

Ultimately the Indian boarding school experience was instrumental in destroying the traditional family model for the Indian students and (a portion of) the students' culture and heritage was nearly lost.

When students returned from the boarding schools to their parents and communities, many had lost their sense of connectedness to the language and often to the culture because they had been removed from their traditional homes at such an early age. The students also lacked the parent role model. When they did return home, these students found that they were no longer able to "fit" into the reservation life, but were also not accepted in the "white" world. When children were forced into boarding school, the parent-child relationship was disrupted. The culture and tribal traditions of their ancestors were not passed down to the boarding school children in the traditional ways. Later, when these children became parents themselves, they struggled with bonding with their children and how to parent, because boarding school matrons had been their only parenting example.

Indian Schools in Nevada

"We marched around like soldiers."

-Hilman Tobey (1930s)

In 1882, the Indian School Superintendent position was established in Washington D.C., and was considered a special position that would head the Indian Service Division. In 1888, there was a federal law mandating education for all Indian children. The first "day school" in Nevada was created in 1878, much earlier than the federal mandate. In the state of Nevada, the schools included day schools and boarding schools, both on and off reservations. At the day schools, students learned essential day-to-day tasks, common for the time, such as gardening, raising livestock, etc. Most of these early day schools did not have a high attendance rate, and those students who did attend, did so sporadically.

In 1878, the first day school was created on the Pyramid Lake Reservation, only a few years after the reservation was established. In 1883, the Pyramid Lake day school was changed to a boarding school in order to keep students at the schools for longer periods of time.

In 1881, a second day school was established on the Walker River Indian Reservation. The Walker River Day School had only one teacher from 1881 to 1886, when the school finally added a second teacher. Although the school in Walker River only had one teacher for five years, parents were less inclined to send their children elsewhere, mostly because the school facility was closer to the families (Wall, C., 1952).

A third day school was established in the Western Shoshone area in 1884. According to the Duck Valley Shoshone-Paiute tribal website, the first schools operated on the reservation from 1884 through 1911. There were three schools that existed as day schools on the reservation. Like most of the other schools, the Western Shoshone School was inadequate at first, not only relative to supplies, but also in the lessons taught.

DID YOU KNOW?

After the Indian Reorganization Act of 1934, the curriculum began to change, as did the students who were attending the schools.

The fourth day school opened in Nevada in 1886 in McDermitt. Typically the conditions of each of these first day schools were similar in terms of lack of attendance and inadequate maintenance, supplies, and curriculum.

Table 3. Indian Schools in Nevada

Year Established	School	Location	Status
1878	Pyramid Lake	Nixon	Day school operated between September 1, 1879 – December 31, 1882. The school changed to a boarding school in January 1, 1883, then later changed back to a day school. Pyramid Lake Boarding School was also known as Nevada Day School from 1885-1948. School accepted into State system in 1948.
1881	Walker River	Schurz	School accepted into the state system in 1944.
1882	Western Shoshone	Owyhee	School consolidated with state school since 1931.
1886	McDermitt	McDermitt	Operational in 1904, discontinued in 1907. Day school from 1886-1950

There were a number of other schools established between 1878 and 1928 that were founded on the same concept of assimilation. Those schools, too, experienced similar problems to the first four schools in Nevada, including lack of attendance and the students continued to connection to his/her family.

Stewart Indian Boarding School

In 1888, the Nevada Legislature passed a bill that authorized the sale of bonds to purchase land for an Indian Boarding School. Once purchased, the land was conveyed to the Bureau of Indian Affairs who established the boarding school to train and educate Indian children with the ultimate goal of assimilation.

-Stewart Indian Boarding School Trail

Some students that attended the day schools or boarding school continued a mandated education at the Stewart Indian School (Stewart). The school opened on December 17, 1890 with 37 local students and three teachers. The method of teaching was similar to the methods used at Carlisle Indian Industrial School, including the "outing" concept.

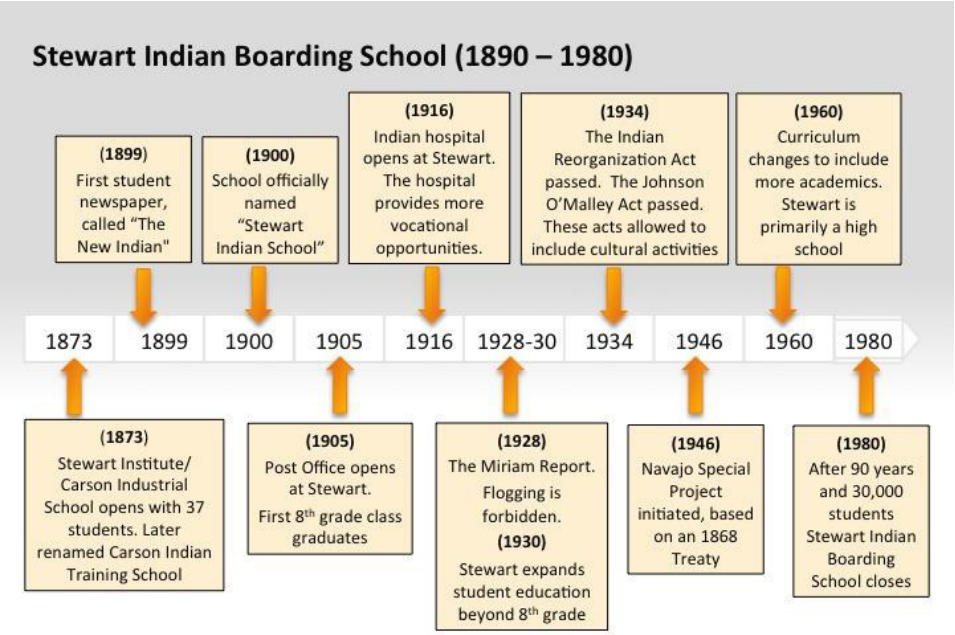
A military style of discipline was used. This was foreign to the students and their families, who traditionally disciplined through gentle methods, such as storytelling. When Stewart first opened in the 1890s, the children who were mandated to attend the school were as young as five years old. The first students came to the school without knowing any English, yet were expected to quickly learn the language or suffer the consequences if they spoke their native language. Even as late as the 1930's when Hilman Tobey attended, he spoke mostly Paiute with very little English. He was expected to immediately adapt to total English immersion, and to never speak Paiute at the school.

DID YOU KNOW?

Just south of Carson City, Nevada is the Stewart Indian School, which served as an off-site reservation boarding school from 1890-1980. The school went through a series of changes, not only in curriculum, but also in name. From 1890 to 1980, the school was known as Stewart Institute, Carson Industrial School, and Stewart Indian Boarding School. Although no longer a school, it is currently the location of the Nevada Indian Commission.

Figure 4

Timeline of Events at Stewart Indian Boarding School



Curriculum at Stewart

In the beginning when the school opened, a typical day for a student at Stewart consisted of a half-day of reading, writing, and arithmetic. In the afternoon, the students learned a vocational trade in agriculture or the service industry. Female students took classes to learn cooking, sewing, or nursing. The young men took classes that pertained to ranching and farming, mechanics, woodworking, painting, and carpentry. Industrial training became an important part of the curriculum in the early 1930s. After 1930, more students came from other tribes outside of Nevada. In the 1960s, the curriculum shifted once more to include more emphasis on academic and cultural activities.

Tribes Represented at Stewart

Stewart Indian School lasted from 1890 to 1980, and was attended by over 30,000 students, not only from tribes in Nevada, but tribes from neighboring states as well. When the school first opened, most students came from the Washoe Tribe primarily because of its proximity to the school. The Northern Paiute and Shoshone Tribes believed that the school was only

for the Washoe tribe because the school was located in Washoe territory. However, after the first year, more students from the Paiute and Shoshone tribes began attending.

In the 1940s there was a special project for enrolling Navajo students at Stewart called the "Navajo Special Project." This project was based on an 1868 treaty between the United States of America and the Navajo Tribe of Indians to provide education for Navajo children. By 1950, half of the student population was Navajo ("Nevada State Museums," n.d.). In 1963, students were coming from fourteen different Indian tribes that included students from Nevada, Utah, Arizona, and New Mexico. The tribes represented in the 1960s included the following: Paiute, Shoshone, Washoe, Navajo, Pima, Hopi, Apache, Havisupai [**Havasupai], Mojave, Walipai [*Hualapai], Ute, Papagoes [*Tohono O'odham], Coropah [*Cocopah], and Tewa (Jackson, pg. 99).

It is unknown when the following requirement began, but in Nicholas Jackson's study, students had to have the following enrollment qualifications:

> *The student was to be an orphan, half-orphan, in destitute circumstances, have home conditions not good enough for his proper mental and social development, have completed school as far as possible in his locality, need medical care which could not be had at home, or must be seeking vocational training which could not be had in the region near his home. Preference would be given to enrollees in junior and senior high school. Students were to have at least one-fourth degree Indian blood, and be able to pass a rigid health examination (Jackson, pg. 99).*

Despite personal experiences of Stewart alumni, those able to tell their story still feel a loyalty to each other and a connection to Stewart, as evidenced by attendance at the annual reunions held in several locations.

Visit the Stewart Indian School Trail website:

http://www.stewartindianschool.com/

[*] *Contemporary spelling of tribal names.

Peabody Indian School

"Education has done it all."

- Sarah Winnemucca

Another school that was established in Nevada was the Peabody Indian School. This school was not a federal boarding school or mission school. The founder, Sarah Winnemucca, was a Northern Paiute Indian woman who believed that through education and by learning how to read and write, Indian people could help promote their way of life and survive in what was becoming a "white" world. Although she had some concerns about the moral values of most white Americans, she knew the value of their educational system and longed for her people to have the same opportunities.

In 1885, Sarah Winnemucca started the school for Indian students on her brother's ranch in Lovelock by using private funding from Elizabeth Peabody and Mary Mann. The school was believed to be "a model for Native American education," and was far ahead of its time. Its approach was unlike that of any other school for Indian students at that time, both in the state and in the nation. The primary goal for those schools was to assimilate and acculturate Indian children by forcefully removing them from their families and communities (Child & Lomawaima, 2000). However, instead of removing students from their tribal customs or language, Winnemucca used the Paiute language to assist students in learning the English language. For instance, she taught Indian students to hear the lesson first in Paiute, and then she would recite it in English. The students promptly learned to read and write, but at the same time they were mindful of their Paiute way of life. The Indian parents could see a difference between the Peabody School and the traditional boarding schools, and began sending their children to the Peabody Indian School during the harvest and hunting seasons (Zanjani, 2001). Winnemucca wanted to start similar schools elsewhere, and shared her vision of Indian education with the Paiute people in Inyo County in California. In a letter, she expressed the need to educate Indian students:

> *Your children can learn much more than I know, and much easier, and it is your duty to see that they go to school. There is no excuse for ignorance. Schools are being built …all they ask you to do is to send your children. [The teacher] will fit your little ones for the battle of life, so that they can attend to their own affairs instead of having to call in a white man. A few years ago you owned this great country; to-day [sic] the white man owns it all, and you own nothing. Do you know what did it? Education. You see the miles and miles of railroad, the locomotive, the Mint in Carson where they make money. Education has done it all. Now what it has done for one man it will do for another…I entreat you to take hold of this school, and give your*

support by sending your children, old and young, to it, and when they grow up to manhood and womanhood they will bless you.

Winnemucca advocated for schools that would be similar to the Peabody Indian School so that Indian children could have a fair opportunity in mainstream society. It was evident that the Peabody School was providing quality education for Indian children. The school had the support of Peabody and Mann, as well as many non-Indian visitors who provided positive feedback, yet the school was never able to maintain sufficient funding. The government would not support the school, and the private funding was not enough to keep the school operational. Winnemucca encountered opposition to her teaching style from the federal and mission schools, who believed in total assimilation and complete removal from tribal influence.

In the summer of 1888, after less than four years of operation, the Peabody school was permanently closed. Winnemucca fought for most of her life to get support for "Indian self-determination," and was definitely ahead of her time in attempting to assist the tribes in Nevada through education. She died on October 17, 1891, before she could complete her mission. Although Winnemucca's school failed, she left "a vision of how Indian children might be taught with kindness and respect for their culture, their traditions, and their language," (Zanjani, 2001), which ironically is how Indian education is finally viewed at the beginning of the 21st century.

Placement Program

There was a program that was started in 1947 by the Church of Jesus Christ of Latter Day Saints (LDS), called the "LDS Placement Program." The program placed Native American students in white LDS foster homes during the school year, where they would attend public schools and live within the Mormon culture. According to William Hogan Hebner in his book entitled, "Southern Paiute: A Portrait," approximately seven thousand Indian children were living in LDS homes between 1947 and 1996. Children being placed into LDS homes caused much turmoil within the tribes because of the loss of native language, culture, and family life. The program was identified as voluntary; however, according to many of the Indian families, they were impoverished and desperate, and in most instances they did not feel they had a choice except to place their children in the LDS Program (Hebner, 2010). The LDS church considered participation in the program to be an educational opportunity for Native Americans.

Indian Education Today

"Embracing the Past, Educating for the Future"

-American Indian/Alaska Native Education Summit, 2011

Today, American Indian students are able to learn about their tribal history and the history of other tribes. Students are encouraged to embrace past tribal heritage and move forward with the understanding that while hardships existed in the past, they have an inherent right to education at the present time.

Sarah Winnemucca could never have imagined what the educational system would look like today for Indian children. She was an educational visionary and by today's standards would be seen as a strong advocate for Indian children. Life has dramatically changed since the beginning of forced assimilation, and Indian people have survived the implementations of federal policies. In the 21st century, the educational system has the attention of tribal leaders who have placed a higher value on education for their children. Today, there are programs that are working toward revitalizing the languages and traditions that were lost during the periods of forced assimilation and acculturation.

DID YOU KNOW?

There are 183 elementary and secondary schools funded by the Bureau of Indian Education (BIE), located on 64 reservations in 23 states, serving approximately 42,000 Indian students. Of these, 59 are BIE operated, and 124 are tribally operated under BIE contracts or grants.

The BIE also funds or operates off-reservation boarding schools and peripheral dormitories near reservations for students attending public schools. Additionally, the BIE serves American Indian and Alaska Native post-secondary students through higher education scholarships, and supports funding for tribal colleges and universities. The fiscal year 2009 funding was provided to 26 tribal colleges and universities.

The BIE directly operates two post-secondary institutions: the Haskell Indian Nations University (HINU) in Lawrence, Kansas, and the Southwest Indian Polytechnic Institute (SIPI) in Albuquerque, New Mexico (Indian Affairs, BIE, n.d.).

Although there have been tremendous improvements to Indian education, it should be noted that there also has been historical trauma that has had a negative impact on the current generation. The negative impact is evident in the low graduation rates and high dropout rates. However, on a positive note, there are more Indian students attending and completing higher education coursework and degrees. Today the goal for Indian education is to work toward improving programs that promotes student achievement.

The Bureau of Indian Education (BIE)

Formerly known as the Office of Indian Education Programs, the Bureau of Indian Education (BIE) was renamed and established on August 29, 2006, to reflect the parallel purpose and organizational structure BIE has in relation to other programs within the Office of the Assistant Secretary, Indian Affairs.

In Nevada, there are two BIE schools that are tribally operated: the Pyramid Lake High School (grades 7-12), in Nixon, Nevada, and the Duckwater Shoshone Elementary School (grades K-8), in Duckwater, Nevada.

Federal Indian Policies (1934 – Future)

"…Tribal governments emerged in the closing decades of the 20th century are in a much better position and with higher status than when they entered it."

– Vine Deloria, Jr.

Indian Reorganization Act (1934)

In 1928, the Institute for Government Research (IGR) authorized the Meriam Report, a survey on Indian Affairs in the United States. Lewis Meriam was the technical director of the survey team that compiled information regarding the conditions of American Indians. He submitted the 847-page report to the Secretary of the Interior, Humbert Work, on February 21, 1928, and entitled it, "The Problem of Indian Administration." The report was a narrative and statistical criticism on the ineffectiveness of the Dawes Act as well as on living conditions on reservations and in boarding schools. The report specified the need to include more cultural aspects. The general findings of the report were that the federal government was failing miserably at its goal of protecting Native Americans, their land, and their resources.

DID YOU KNOW?

The Meriam Report was a study that influenced the Indian Reorganization Act of 1934.

In 1934, John Collier, Commissioner of Indian Affairs, stated, "No interference with Indian religious life or expression will hereafter be tolerated. The cultural history of Indians is in all respects to be considered equal to that of any non-Indian group."

The Meriam Report provided much of the evidence used by critics to abandon the General Allotment Act, and within six years reformed American Indian legislation. The Meriam Report formed the basis for the Indian Reorganization Act (IRA) of 1934, also known as the Wheeler-Howard Act. This new act permitted tribes to organize their own governments and incorporate their trust lands. Although most tribal constitutions were written in a "boilerplate" format, very similar to that of the United States' constitution, it was the first time that tribes were allowed to achieve a true form of sovereignty over their own tribal government.

In Nevada, tribes had the option to vote on being an IRA Tribe or a Non-IRA Tribe. With the expectation of the Fallon Paiute-Shoshone Tribe, the tribes in Nevada did adopt the IRA. Today the original intent of the 1934 IRA is being reaffirmed. These Constitutions and Bylaws have become a foundation for current tribal government operations today, but because of the passing of time, the laws have become outdated and are in need of change, revision, or amendment(s).

Termination Period (1945 – 1968)

The Indian Reorganization Act was short lived. In l949, the Hoover Commission recommended a "complete integration" of Indians into society.

The Indian Termination Policy was another attempt at assimilation. In 1953, President Dwight D. Eisenhower abandoned all goals of the IRA and followed the recommendations of the Hoover Commission. He approved the new policy passed by Congress, called "Termination," that would ultimately terminate the "tribe's trust responsibility with the United States." Congress passed the termination act on a tribe-by-tribe basis. As a consequence, the tribe(s) lost federal benefits and support services, federal recognition of tribal jurisdiction over their lands, and saw the destruction of the tribe's government and reservation (Pevar, 2000).

DID YOU KNOW?

In the United States, 109 tribes were terminated between 1945 - 1968. However, no tribes were terminated in the state of Nevada.

There were no tribes in Nevada that were affected by the Termination Period. However, in neighboring states, like Utah and Oregon, there were areas where tribes were affected.

During the termination period, the federal government started a program that forced Indian people to relocate to urban areas. The program began in 1956, and was called the "relocation program," which was another attempt at assimilation. The relocation program offered job training and housing assistance to Indians who would leave the reservation for urban areas (Pevar, 2000). For the most part, the program was unsuccessful since many Indians had only lived in rural areas, on reservations, or grew up in the boarding school system; however, there are some Indian people that live in urban areas today.

DID YOU KNOW?

The relocation period lasted between 1956-1969.

Tribal Self-Determination Act (1968 – Present)

"We must affirm the rights of the first Americans to remain Indian while exercising their rights as Americans. We must affirm their rights to freedom of choice and self-determination."

-President Lyndon Johnson, 1968

Following President Johnson's remarks on self-determination, President Nixon denounced termination, stating, "This, then, must be the goal of any new national policy toward the Indian people: to strengthen the Indian sense of autonomy without threatening his sense of community."

In 1970, President Nixon stressed in his special message to Congress on Indian Affairs the importance of genuine Indian self-determination and empowerment. Nixon proposed that Indian people could assume control over their own affairs and be independent, without being cut from federal support. He proposed a policy that the "Federal government and the Indian community [could] play complementary roles," (Public Pages of the President, 1970). This was far from what past administrations had imagined for their relationship with tribes. President Nixon made it clear that Indian programs would be funded for Indian people and that the relationship between the Indian tribes and Federal government would be much different with the existence of tribal Indian leadership. On January 4, 1975, the Indian Self-Determination and Education Act was passed. The Act gave tribes the self-confidence to move forward and to embrace self-governance. Many tribes began working toward the idea of economic development, as well as reviving tribal traditions.

> "Self-determination among the Indian people can and must be encouraged without the threat of eventual termination."
>
> –President Nixon, July 1970

See President Nixon's special message on Indian Affairs, July 8, 1970.

> **DID YOU KNOW?**
>
> The average person does not understand the depth of federal Indian policy.

Although President Nixon felt strongly about the issues of tribal sovereignty, tribes still endured great ambiguity in maintaining it. It was not until the mid-1970's that tribes were able to feel as though they were a sovereign nation. The relationship between tribal governments and federal and state governments has greatly improved.

Self-Determination (Nevada Tribes)

While the termination period was occurring for 109 tribes in the U.S., there was a movement underway of various organizations that were being established nationally as well as locally in Nevada to assist the tribes. There are a number of national organizations that are still in existence today. Two mentioned in this section are the National Congress of American Indians (NCAI) and the National Indian Education Association (NIEA).

The NCAI was started in 1944. Close to 80 delegates from 50 tribes and associations in 27 states came together to establish the NCAI at the Constitutional Convention held that year in Denver, Colorado. Established in response to the emerging threat of termination, the founding members stressed the need for unity and cooperation among tribal governments and people for the security and protection of treaty and sovereign rights. The Founders also committed to the betterment of the quality of life of Native people (NCAI, 2012).

The NIEA started in 1969, and was formally incorporated in Minneapolis in August 1970 to bring together Indian teachers and administrators who were actively involved in the education of native students in elementary, secondary schools, and university programs. The NIEA advocates for educational excellence for native students, supports traditional native cultures and values, and improves educational opportunities and resources for American Indians, Alaska Natives and Native Hawaiians throughout the United States.

Two organizations that were created early on in Nevada were the Nevada Indian Commission (NIC) in 1965 and the Inter-Tribal Council of Nevada (ITCN) in 1966. The tribes also continue to have a standing relationship with the Bureau of Indian Affairs.

The Nevada Indian Commission (NIC), a state agency, was created by statute in 1965 to "study matters affecting the social and economic welfare and well-being of American Indians residing in Nevada, including, but not limited to, matters and problems relating to Indian affairs and to federal and state control, responsibility, policy and operations affecting such Indians," (nic.nv.gov, 2006).

In 1966 the Inter-Tribal Council of Nevada (ITCN) was incorporated as a non-profit organization under Nevada State Law. According to the ITCN, it is defined as, "a tribal organization serving the member [or participating] reservations and colonies in Nevada. The governing body of ITCN consists of an executive board, composed of tribal chairpersons from each of these tribes," (itcn.org, n.d.). The functions of ITCN have been significant in providing opportunities for tribes by promoting health, education, social,

economic and job opportunities. Today tribes work through the ITCN on issues at all levels of government.

Tribes continue to work with the Bureau of Indian Affairs (BIA). The emphasis is on "Indian self-governance and self-determination," a role vastly different from the role originally envisioned for the BIA in 1824. Tribes continue to work independently, but come together under these organizations to work on issues at the tribal, state and national level.

For a list of tribes that are federally recognized in Nevada see Appendix D.

Tribal Self-Governance (Future)

Each tribal council works diligently to maintain their constitutions that meet the needs of their tribal members in today's ever-changing world. Today Nevada tribes work autonomously as sovereign nations, working independently, while collaborating toward common goals.

In 1994, President Clinton issued an order that requires all federal agencies to conduct their business with tribes on a "government-to-government" basis, and to respect "tribal sovereignty."

Today tribes across the nation come together for conventions that support their continuing efforts toward becoming self-sufficient. Organizations like the National Congress of American Indians (NCAI), the Nation Indian Education Association (NIEA), and other national organizations work on issues relating to health, government, law enforcement, and education.

The indigenous peoples of North American – the First Americans – have woven rich and diverse threads into the tapestry of our Nation's heritage. Throughout their long history on this great land, they have faced moments of profound triumph and tragedy alike…we recognize their many accomplishments, contributions, and sacrifices, and we pay tribute to their participation in all aspects of American society.

-President Obama, October 30, 2009

RESEARCH THE FOLLOWING:

Indian Self-Determination and Education Assistance Act of 1975

Indian Health Care Improvement Act (1976, with renewal years)

The Indian Child Welfare Act of 1978

Indian Mineral Development Act of 1982

Afterward

Stereotype

Each tribe is unique. There is no generic "Indian," yet many times Indians are stereotyped and romanticized, and pictured as the "Hollywood Indian" from the old western movies. In the past, the media has categorized all Indians as the same "Hollywood Indian" who lived in teepees, wore headdresses, and rode horses. Tribes from Nevada did not live in teepees; rather, they built dome-shaped shelters, and wore clothing made from animal skins. The Indians in Nevada did not wear headdresses, but wore hats created from natural materials.

DID YOU KNOW?

Indians in Nevada wore hats, which were made and woven from natural materials and were often decorated with paint and, later, bead work.

Because of the Hollywood influence, Indians are perceived in the past tense, as though they no longer exist. The truth is, Indians are alive and thriving in Nevada today. They can dress in the most sophisticated manner to "fit in" with mainstream America, and they can completely embrace their traditional clothing and cultural adornments as well. It should be noted that although there have been significant changes to the lifestyles of today's Indians, each tribe has its own unique language, culture, and beliefs.

Racially charged perceptions regarding Native people are as alive today as they were generations ago. For example, "Chief Illiniwek" (pronounced "ill-EYE-nih-wek), was the mascot and official symbol of the University of Illinois at Urbana-Champaign from 1926 to February 21, 2007. The controversy over his existence was an ongoing battle between Indian activists and the University of Illinois community for 81 years. According to Illinois's fightingillini.com website, the second Chief Illiniwek was dressed in an authentic outfit made by a person on the Pine Ridge reservation in 1930. Approximately 50 years later, in 1980, the "suit" was purchased by a "Sioux" Indian and topped with a headdress of turkey feathers (fighingillini.com, n.d.).

The controversy of the "native" garb is how the "Chief" appeared on the sidelines during sporting events, where he would "dance" a hodgepodge of movements. From the Indian perspective, the Indian people see the mascot as an inappropriate and inaccurate portrayal of their culture, and wanted its use discontinued. In August 2005, the NCAA termed Chief Illiniwek a "hostile or abusive" mascot and image, and banned the university from hosting post-season activities as long as it continued to use the mascot and symbol. Many protests

were held, garnering national media coverage, until Chief Illiniwek's final official appearance at the last men's basketball game of the season on February 21, 2007.

This is only one example of how Native American Indian stereotypes still exist. There are many other examples that could be cited; for example, "sitting Indian style," being an "Indian giver," etc. To the non-native student, these examples may seem innocent, but they are racial in nature and based largely on ignorance. The only way all cultures can coexist is if the cultures and traditions of all people are socially accepted by one another. There is hope that ignorance, wherever it may lie, can be eliminated and that time will soften the generational pain that many of our native elders experienced.

Final Thought on Stereotype

"Progress, far from consisting in change, depends on retentiveness. When change is absolute there remains no being to improve and no direction is set for possible improvement: and when experience is not retained, as among savages, infancy is perpetual. Those who cannot remember the past are condemned to repeat it."

–George Santayana, Spanish philosopher and novelist,

"The Life of Reason" (1905-06).

It was difficult for the Task Force to write about Native American stereotypes. It is inconceivable that negative things such as stereotyping and racially charged verbiage and attitudes could still exist in the 21st century, but they do. The ignorance of any community can be harmful to others, but through multicultural education, students can start to move forward as individuals by feeling included and involved in the educational process. It is necessary to remind students and teachers alike about this negative part of the American Indian's past, so that such atrocities might not be repeated in the future, because, as Mr. Santayana so aptly expressed in the quote above, those who cannot remember the past are condemned to repeat it.

Appendix A: Treaty with the Western Shoshoni, 1863

Done at Box Elder, this thirtieth day of July, A. D. 1863.

James Duane Doty,
Governor and acting superintendent of Indian affairs in Utah Territory.

P. Edw. Connor,
Brigadier-General U. S. Volunteers, commanding District of Utah.

Pokatello, his x mark, chief.
Toomontso, his x mark, chief.
Sanpitz, his x mark, chief.
Tosowitz, his x mark, chief.
Yahnoway, his x mark, chief.
Weerahsoop, his x mark, chief.
Pahragoosahd, his x mark, chief.
Tahkwetoonah, his x mark, chief.
Omashee, (John Pokatello's brother,) his x mark, chief.

Witnesses:
Robt. Pollock, colonel Third Infantry, C. V.
M. G. Lewis, captain Third Infantry, C. V.
S. E. Jocelyn, first lieutenant Third Infantry, C. V.
Jos. A. Gebone, Indian interpreter.
John Barnard, jr., his x mark, special interpreter.
Willis H. Boothe, special interpreter.
Horace Wheat.

TREATY WITH THE WESTERN SHOSHONI, 1863.

Oct. 1, 1863.
18 Stats., 689.
Ratified June 26, 1866.
Proclaimed Oct. 21, 1869.

Treaty of Peace and Friendship made at Ruby Valley, in the Territory of Nevada, this first day of October, A. D. one thousand eight hundred and sixty-three, between the United States of America, represented by the undersigned commissioners, and the Western Bands of the Shoshonee Nation of Indians, represented by their Chiefs and Principal Men and Warriors, as follows:

ARTICLE 1.

Peace established; depredations to cease.

Peace and friendship shall be hereafter established and maintained between the Western Bands of the Shoshonee nation and the people and Government of the United States; and the said bands stipulate and agree that hostilities and all depredations upon the emigrant trains, the mail and telegraph lines, and upon the citizens of the United States within their country, shall cease.

ARTICLE 2.

Routes of travel; offenders; safety of travelers.

The several routes of travel through the Shoshonee country, now or hereafter used by white men, shall be forever free, and unobstructed by the said bands, for the use of the government of the United States, and of all emigrants and travellers under its authority and protection, without molestation or injury from them. And if depredations are at any time committed by bad men of their nation, the offenders shall be immediately taken and delivered up to the proper officers of the United States, to be punished as their offences shall deserve; and the safety of all travellers passing peaceably over either of said routes is hereby guarantied by said bands.

Military posts; stations.

Military posts may be established by the President of the United States along said routes or elsewhere in their country; and station houses may be erected and occupied at such points as may be necessary for the comfort and convenience of travellers or for mail or telegraph companies.

ARTICLE 3.

Telegraph and overland stage lines.

The telegraph and overland stage lines having been established and operated by companies under the authority of the United States through a part of the Shoshonee country, it is expressly agreed that the same may be continued without hindrance, molestation, or injury from the people of said bands, and that their property and the lives and property of passengers in the stages and of the employes of the respective companies, shall be protected by them. And further, it being understood that provision has been made by the government of the United States for the construction of a railway from the plains west to the Pacific ocean, it is stipulated by the said bands that the said railway or its branches may be located, constructed, and operated, and without molestation from them, through any portion of country claimed or occupied by them.

Railway.

ARTICLE 4.

Explorations, mines, settlements, use of timber.

It is further agreed by the parties hereto, that the Shoshonee country may be explored and prospected for gold and silver, or other minerals; and when mines are discovered, they may be worked, and mining and agricultural settlements formed, and ranches established whenever they may be required. Mills may be erected and timber taken for their use, as also for building and other purposes in any part of the country claimed by said bands.

ARTICLE 5.

Boundaries of western bands of Shoshoni.

It is understood that the boundaries of the country claimed and occupied by said bands are defined and described by them as follows: On the north by Wong-goga-da Mountains and Shoshonee River Valley; on the west by Su-non-to-yah Mountains or Smith Creek Mountains; on the south by Wi-co-bah and the Colorado Desert; on the east by Po-ho-no-be Valley or Steptoe Valley and Great Salt Lake Valley.

ARTICLE 6.

Reservations may be established.

The said bands agree that whenever the President of the United States shall deem it expedient for them to abandon the roaming life, which, they now lead, and become herdsmen or agriculturalists, he is hereby authorized to make such reservations for their use as he may deem necessary within the country above described; and they do also hereby agree to remove their camps to such reservations as he may indicate, and to reside and remain therein.

ARTICLE 7.

Annuity, acceptance of, as compensation for loss of game.

The United States, being aware of the inconvenience resulting to the Indians in consequence of the driving away and destruction of game along the routes travelled by white men, and by the formation of agricultural and mining settlements, are willing to fairly compensate them for the same; therefore, and in consideration of the preceding stipulations, and of their faithful observance by the said bands, the United States promise and agree to pay to the said bands of the Shoshonee nation parties hereto, annually for the term of twenty years, the sum of five thousand dollars in such articles, including cattle for herding or other purposes, as the President of the United States shall deem suitable for their wants and condition, either as hunters or herdsmen. And the said bands hereby acknowledge the reception of the said stipulated annuities as a full compensation and equivalent for the loss of game and the rights and privileges hereby conceded.

ARTICLE 8.

The said bands hereby acknowledge that they have received from said commissioners provisions and clothing amounting to five thousand dollars as presents at the conclusion of this treaty. Presents acknowledged.

Done at Ruby Valley the day and year above written.

James W. Nye.
James Duane Doty.

Te-moak, his x mark.
Mo-ho-a.
Kirk-weedgwa, his x mark.
To-nag, his x mark.
To-so-wee-so-op, his x mark.
Sow-er-e-gah, his x mark.
Po-on-go-sah, his x mark.
Par-a-woat-ze, his x mark.
Ga-ha-dier, his x mark.
Ko-ro-kout-ze, his x mark.
Pon-ge-mah, his x mark.
Buck, his x mark.

Witnesses:

J. B. Moore, lieutenant-colonel Third Infantry California Volunteers.
Jacob T. Lockhart, Indian agent Nevada Territory.
Henry Butterfield, interpreter.

Appendix B: Tribal Websites

Las Vegas Paiute Tribe

http://lvpaiutetribe.com/

Moapa Band of Paiute Tribe

http://www.moapapaiutes.com/tribal_history.htm

Pyramid Lake Paiute Tribe

http://plpt.nsn.us/

Walker River Paiute Tribe

http://www.wrpt.us/

Yerington Paiute Tribe

http://www.ypt-nsn.gov

Duckwater Shoshone Tribe

http://www.duckwatertribe.org/

Te-Moak Shoshone Tribe

http://www.temoaktribe.com/

Duck Valley Shoshone-Paiute Tribe

http://shopaitribes.org/spt-15/

Fallon Paiute-Shoshone

http://www.fpst.org/

Reno-Sparks Indian Colony

http://www.rsic.org/

Washoe Tribe

http://www.washoetribe.us/

NOTE: Not all Tribes in Nevada have websites.

range line between ranges 44 and 45 west of the sixth principal meridian, in the Territory of Dakota, intersects said boundary line; thence east along said boundary line 5 miles; thence due south 5 miles; thence due west 10 miles; thence due north to said boundary line; thence due east along said boundary line to the place of beginning, be, and the same is hereby, withdrawn from sale and set aside as an addition to the present Sioux Indian Reservation in the Territory of Dakota.

This order of reservation to continue during the pleasure of the President.

CHESTER A. ARTHUR.

Winnebago Reserve.

[Area, 48 square miles; established by act of February 21, 1863 (12 Stat., 658), June 22, 1874 (18 Stat. 170), and treaty March 8, 1865.]

NEVADA.

Carlin Farms Reserve.

EXECUTIVE MANSION, *May 10, 1877.*

It is hereby ordered that all that tract of country in the State of Nevada (known as the Carlin Farms), lying within the following boundaries, viz: Beginning at the quarter-section corner post on the west boundary of section 6, township 35 north, range 52 east, Mount Diablo meridian; thence south 62 degrees 56 minutes east 4,229½ feet, to a post marked "U. S. I. R. station B;" thence north 2 degrees 4 minutes east 1,928 feet to a post marked "U. S. I. R. station C;" thence north 3 degrees 9 minutes west 2,122 feet to a post marked "U. S. I. R. station D;" thence south 85 degrees 8 minutes west 3,000 feet to a post marked "U. S. I. R. station E;" thence north 52 degrees 32 minutes west 4,046 feet to a post marked "U. S. I. R. station F;" thence north 39 degrees 25 minutes west 1,200 feet to a post marked "U. S. I. R. station G;" thence south 44 degrees 10 minutes west 2,200 feet to a post marked "U. S. I. R. station H;" thence south 44 degrees 29 minutes east 2,663 feet to a post marked "U. S. I. R. station I;" thence south 58 degrees 57 minutes east 2,535 feet to a post marked "U. S. I. R. station K;" thence south 59 degrees 29 minutes east 878 feet to a post marked "U. S. I. R. station A," the place of beginning, containing 521.61 acres, be, and the same hereby is, withdrawn from sale or settlement, and set apart as a reservation for the Northwestern Shoshone Indians.

R. B. HAYES.

EXECUTIVE MANSION, *January 16, 1879.*

It is hereby ordered that the order of May 10, 1877, setting apart as a reservation for the Northwestern Shoshone Indians of Nevada the following-described lands (known as the Carlin Farms), viz: Beginning at the quarter-section corner post on the west boundary of section 6, township 35 north, range 52 east, Mount Diablo meridian; thence south 62 degrees 56 minutes east 4,229½ feet to a post marked "U. S. I. R. station B;" thence north 2 degrees 4 minutes east 1,928 feet to a post marked "U. S. I. R. station C;" thence north 3 degrees 9 minutes west 2,122 feet to a post marked "U. S. I. R. station D;" thence south 85 degrees 8 minutes west 3,000 feet to a post marked "U. S. I. R. station E;" thence north 52 degrees 32 minutes west 4,046 feet to a post marked

"U. S. I. R. station F;" thence north 39 degrees 25 minutes west 1,200 feet to a post marked "U. S. I. R. station G;" thence south 44 degrees 10 minutes west 2,200 feet to a post marked "U. S. I. R. station H;" thence south 44 degrees 29 minutes east 2,663 feet to a post marked "U. S. I. R. station I;" thence south 58 degrees 57 minutes east 2,535 feet to a post marked "U. S. I. R. station K;" thence south 59 degrees 29 minutes east 878 feet to a post marked "U. S. I. R. station A," the place of beginning, be, and the same is hereby, canceled and the said lands are restored to their original status.

R. B. HAYES.

Duck Valley Reserve.

[Western Shoshone Agency; occupied by Paiute and Western Shoshoni; area, 488 square miles.]

EXECUTIVE MANSION, *April 16, 1877.*

It is hereby ordered that the following-described tract of country, situated partly in the Territory of Idaho and partly in the State of Nevada, be, and the same hereby is, withdrawn from the public domain, to wit: Commencing at the one hundredth mile-post of the survey of the north boundary of Nevada; thence due north to the intersection of the north boundary of township 16 south of Boisé base-line in Idaho; thence due west to a point due north of the one hundred and twentieth mile-post of said survey of the north boundary of Nevada; thence due south to the ninth standard parallel north of the Mount Diablo base-line in Nevada; thence due east to a point due south of the place of beginning; thence north to the place of beginning. And the above-named tract of land is hereby set apart as a reservation for the Western Shoshone Indians, subject to such modifications of boundary as a location of limits shall determine.

R. B. HAYES.

EXECUTIVE MANSION, *May 4, 1886.*

It is hereby ordered that the following-described lands in the Territory of Idaho, viz: Township 15 south, ranges 1, 2, and 3, east of the Boisé meridian, be, and the same are hereby, withdrawn from sale and settlement and set apart as an addition to the Duck Valley Reservation, for the use and occupation of the Paddy Caps band of Pi-Utes and such other Indians as the Secretary of the Interior may see fit to settle thereon: *Provided, however*, That any tract or tracts of land within said townships, the title to which has passed out of the United States, or to which valid homestead or pre-emption rights have attached under the laws of the United States, prior to this date, are hereby excluded from the operations of this order.

GROVER CLEVELAND.

Moapa River Reserve.

[Formerly called Muddy Valley Reserve. Nevada Agency; occupied by Chemehuevi, Kaibab, Pawipit, Paiute, and Shivwits; area, 1¼ square miles; act of March 13, 1875 (18 Stat., 445).]

EXECUTIVE MANSION, *March 12, 1873.*

Agreeably to the recommendation contained in the foregoing letter of the Secretary of the Interior of this day, the following-described lands in the southeastern part of Nevada are hereby set apart for the use of the Indians in that locality: Commencing at a point on the north bank of the Colorado River where the eastern line of Nevada strikes the same; running thence due north with said eastern line to a point

far enough north from which a line running due west will pass one mile north of Muddy Springs; running due west from said point to the one hundredth and fifteenth meridian of west longitude; thence south with said meridian to a point due west from the place of beginning; thence due east to the west bank of the Colorado River; thence following the west and north bank of the same to the place of beginning.

U. S. GRANT

EXECUTIVE MANSION, *February 12, 1874.*

In lieu of an Executive order dated the 12th of March last, setting apart certain lands in Nevada as a reservation for the Indians of that locality, which order is hereby canceled, it is hereby ordered that there be withdrawn from sale or other disposition, and set apart for the use of the Pah-Ute and such other Indians as the Department may see fit to locate thereon, the tract of country bounded and described as follows, viz:

Beginning at a point in the middle of the main channel of the Colorado River of the West, 8 miles east of the one hundred and fourteenth degree of west longitude; thence due north to the thirty-seventh degree of north latitude; thence west with said parallel to a point 20 miles west of the one hundred and fifteenth degree of west longitude; thence due south 35 miles; thence due east 36 miles; thence due south to the middle of the main channel of the Colorado River of the West; thence up the middle of the main channel of said river to the place of beginning.

U. S. GRANT.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., June 28, 1875.

SIR: By the terms of an act of Congress entitled "An act making appropriations for the current and contingent expenses of the Indian Department and for fulfilling treaty stipulations with various Indian tribes for the year ending June 30, 1876, and for other purposes," approved March 3, 1875, the Pai-Ute Reservation in southeastern Nevada is reduced to "one thousand acres, to be selected by the Secretary of the Interior, in such manner as not to include the claim of any settler or miner."

I have the honor to submit herewith a report from William Vandever, United States Indian inspector, dated San Francisco, Cal., June 12, 1875, under office instructions of 26th of March last, submitting a report of the selection of the 1,000 acres (to which the Pai-Ute Reservation in southeast Nevada was reduced) made by Messrs. Bateman and Barnes, United States Indian agents in Nevada, under his instructions of April 12, 1875, which selection having met his approval, he forwards, with the recommendation that the following metes and bounds be established and proclaimed by Executive order as the boundaries of the Pai-Ute Reservation in southeastern Nevada, as contemplated by said act of Congress, viz:

Commencing at a stone set in the ground, extending 3 feet above, whereon is cut "U. S. No. 1," which stone marks the northeast corner of the reservation, standing on a small hill known as West Point, and set 18 feet in a northeasterly direction from the corner of a building designated as the office and medical depository located on said reservation and running thence north 60 degrees west 80 chains to a stone upon which is cut "U. S. No. 2;" thence north 70 degrees west 97 chains to a stone upon which is cut "U. S. No. 3;" thence south

56 chains and 50 links to a monument of stones on the top of a hill; thence south 70 degrees east 97 chains to a monument of stones at the base of a hill; thence south 60 degrees east 80 chains to a stone set in the ground rising 2 feet above, upon which is cut "U. S., S. E. corner;" thence north 56 chains and 50 links to place of beginning.

The act in question provides that the reservation shall not include any claim of settler or miner, yet the lands described above include the claim of Volney Rector. Inasmuch, however, as Inspector Vandever reports the improvements of Mr. Rector to be just what are required for the agency, and that Mr. Rector has relinquished the possession thereof to the United States for $1,800, the appraised value of two years ago, made by Commissioners Ingalls and Powell, I deem the law to have been complied with, and therefore submit the selection herein made for your approval, with the suggestion, if approved by you, that the lands herein selected be set apart for the Pai-Ute Indians.

The return of the letter of Inspector Vandever is herewith requested, with your directions in the premises.

Very respectfully, your obedient servant,

H. R. CLUM, *Acting Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., July 3, 1875.

SIR: I return the report of William Vandever, United States Indian inspector, which accompanied your communication of the 28th ultimo, in which are defined the boundaries of the Pai-Ute Reservation in southeastern Nevada, embracing 1,000 acres, to which area said reserve was by act of March 3, 1875, declared to be reduced; the land to be selected by the Secretary of the Interior.

The selection of the tract of country described in the report of Inspector Vandever is approved, and hereby set apart as a reservation for the Pai-Ute Indians.

Very respectfully,

C. DELANO, *Secretary.*

The COMMISSIONER OF INDIAN AFFAIRS.

Pyramid Lake, or Truckee Reserve.

[In Nevada Agency; occupied by Paiute; area, 503½ square miles.]

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, November 29, 1859.

SIR: My attention has been called, by a letter of the 25th inst. from F. Dodge, esq., agent for the Indians in Utah Territory, now in this city, to the consideration of the propriety and necessity for reserving from sale and settlement, for Indian use, a tract of land in the northern portion of the valley of the Truckee River, including Pyramid Lake, and a tract in the northeastern part of the valley of Walker's River, including Walker's Lake, as indicated by the red coloring upon the inclosed map, and, fully concurring in the suggestion of Agent Dodge respecting this subject, I have to request that you will direct the surveyor-general of Utah Territory to respect said reservations upon the plats of survey when the public surveys shall have been extended over that part of the Territory, and in the mean time that the proper local land officers may be instructed to respect the reservations upon the books of their offices when such offices shall have been established.

Very respectfully, your obedient servant,

A. B. GREENWOOD, *Commissioner.*

HON. SAMUEL A. SMITH,
Commissioner General Land Office.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., March 21, 1874.

SIR: I have the honor to present herewith a communication, dated the 20th instant, from the Commissioner of Indian Affairs, together with the accompanying map, showing the survey made by Eugene Monroe, in January, 1865, of the Pyramid Lake Indian Reservation in Nevada, and respectfully recommend that the President issue an order, withdrawing from sale or other disposition, and setting apart said reservation or tract of country for the use and occupation of Pah-Ute and other Indians now occupying the same.

The form of order necessary in the premises is engrossed on the inclosed map.

I have the honor to be, very respectfully, your obedient servant,

C. DELANO, *Secretary.*

The PRESIDENT.

EXECUTIVE MANSION, *March 23, 1874.*

It is hereby ordered that the tract of country known and occupied as the Pyramid Lake Indian Reservation in Nevada, as surveyed by Eugene Monroe, in January, 1865, and indicated by red lines, according to the courses and distances given in tabular form on accompanying diagrams, be withdrawn from sale or other disposition, and set apart for the Pah-Ute and other Indians residing thereon.

U. S. GRANT.

Walker River Reserve.

[See Pyramid Lake Reserve. Nevada Agency; area, 498½ square miles; occupied by Paiute.]

DEPARTMENT OF THE INTERIOR,
Washington, March 18, 1874.

SIR: I have the honor to present herewith a communication dated the 17th instant from the Commissioner of Indian Affairs, together with the accompanying map showing the survey made by Eugene Monroe in December, 1864, of the Walker River Reservation in Nevada, and respectfully recommend that the President issue an order withdrawing from sale or other disposition and setting apart said reservation or tract of country for the use and occupation of the Pah-Ute Indians located thereon.

The form of order necessary in the premises is engrossed on the inclosed map.

Very respectfully, your obedient servant,

C. DELANO, *Secretary.*

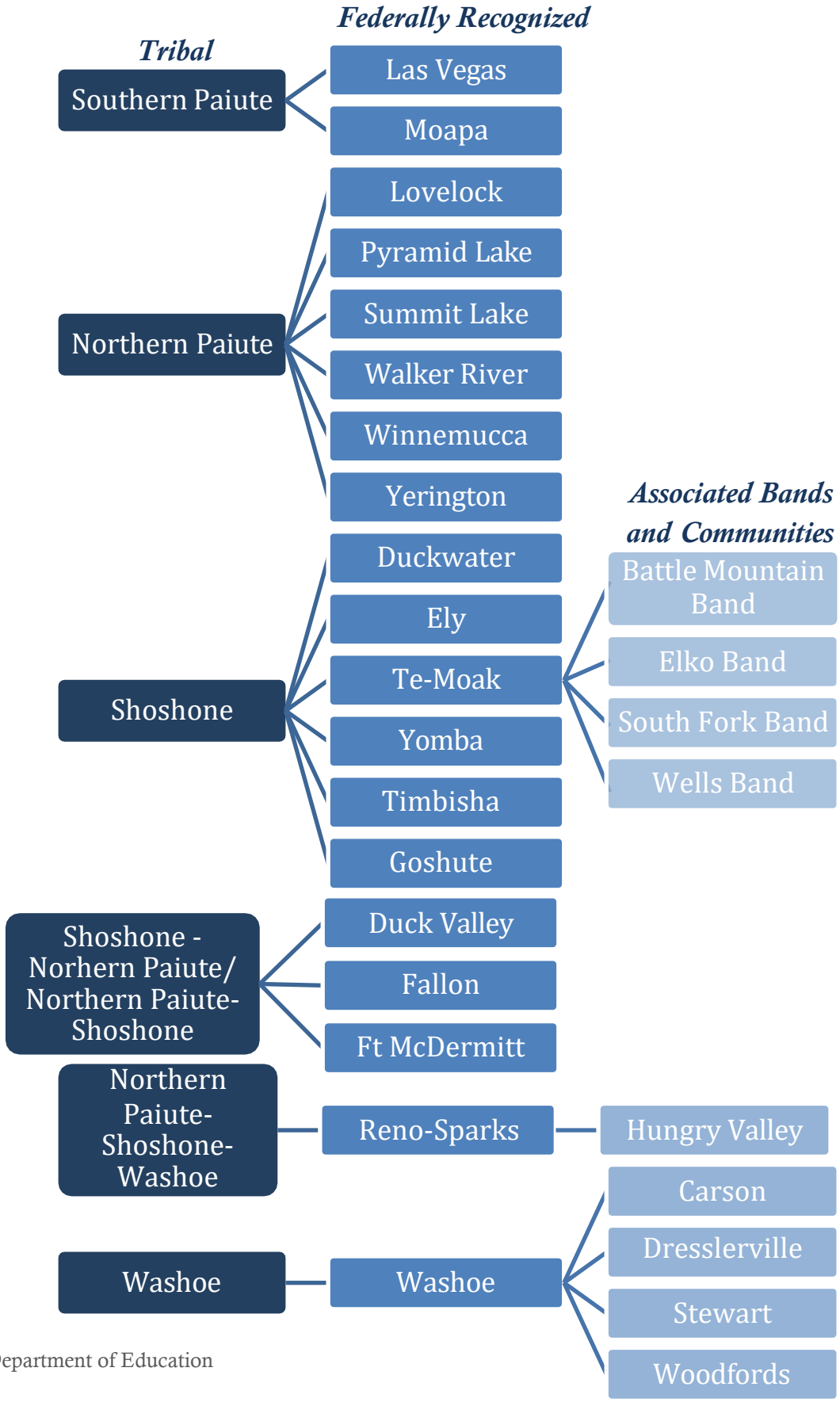
The PRESIDENT.

EXECUTIVE MANSION, *March 19, 1874.*

It is hereby ordered that the reservation situated on Walker River, Nevada, as surveyed by Eugene Monroe, December, 1864, and indicated by red lines on the above diagram in accordance with the fifteen courses and distances thereon given, be withdrawn from public sale or other disposition and set apart for the use of the Pah-Ute Indians residing thereon.

U. S. GRANT.

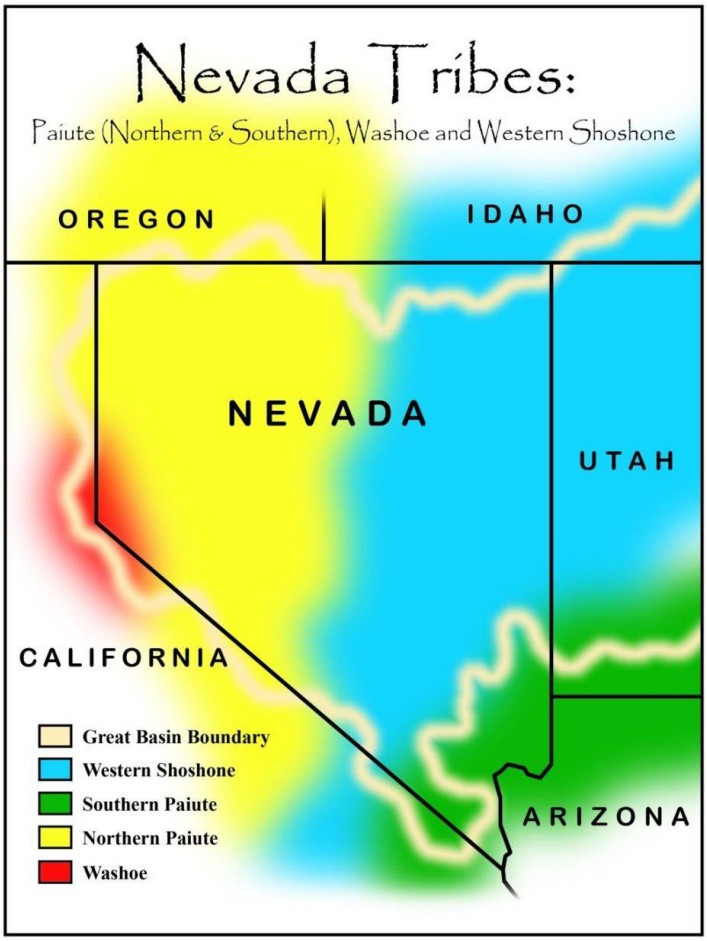
Appendix D: 21st C. Tribally Recognized Bands and Communities



Attachment: Essential Understandings

Essential Understanding 1

There is great diversity among the 4 tribal Nations of Nevada in their languages, cultures, histories, and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Nevada.



The 4 tribal Nations consist of 27 tribes/bands located on both reservations and colonies located throughout Nevada.

Essential Understanding 2

There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations, and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.

Background

Identity is an issue with which human beings struggle throughout their lifetime. Questions of "Who am I?" and "How do I fit in?" are universal questions of the human condition. Historically, schools have been places for students to explore their identities. However, when the culture of students' homes and communities is not evident in school, finding a way to belong within that system is more difficult and can lead to frustration. Educators need to ensure that each student has an opportunity to feel included in the classroom either through materials or pedagogical practices.

Essential Understanding 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories pre-date the "discovery" of North America.

Background

Tribal languages, cultures, and traditions are alive and well throughout Indian country. Indigenous languages are still spoken, sacred songs are still sung, and rituals are still performed. It is not important for educators to understand all of the complexities of modern day contemporary American Indian cultures, however, educators should be aware of their existence. They should also understand the ways culture might influence much of the thinking and practice of American Indians today.

Essential Understanding 4

Reservations are lands that have been reserved by the tribes for their own use through treaties, statutes, and executive orders and were not "given" to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

I. Both parties to treaties were sovereign powers.

II. Indian tribes had some form of transferable title to the land.

III. Acquisition of Indian lands was solely a government matter not to be left to individual colonists.

Essential Understanding 5

Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of Indian history can be related through several major federal policy periods.

PERIOD	DATES
Colonial Period	1492 - 1828
Treaty Period	1778 - 1871
Removal & Relocation Period	1828 - 1887
Reservation Period	1850 - 1887
Allotment & Assimilation Period	1887 - 1934
Indian Reorganization Act	1934 - 1945
Termination Period	1945 - 1968
Tribal Self-Determination Period	1968 - Present

Please note that the identified years in this table are approximate, and they were compiled by using a number of different sources that are generally in agreement; however, some dates may vary by up to five years. There is not much apparent difference but, in order to alleviate any confusion, this notation is significant.

Essential Understanding 6

History is a story most often related through the subjective experiences of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an American Indian perspective frequently conflicts with the stories mainstream historians tell.

Background

Much of America's history has been told from the Euro-American perspective. Only recently have American Indians begun to write about and retell history from an Indigenous perspective.

Books such as Lies My Teacher Told Me by James W. Loewen, expose the underlying bias within much of our history curriculum that has excluded certain voices. In examining current curriculum content, it is important to keep the following in mind:

> Children's history books use terms such as "westward expansion" and "Manifest Destiny" to describe what would be more accurately called ethnic genocide. These books alternately portray Indians as "noble savages," "faithful Indian guides," or "sneaky savages" who lead "ambushes" and "massacres," while in contrast, cavalrymen fight "brave battles." These books propagandize the "glory and honor" of taking land and oppressing native people for European purposes that are portrayed as holy and valid (Skinner).

A transformation such as the following would benefit all Americans as we work on building a free and democratic society for all:

> A multicultural history curriculum, by focusing on the experiences of men and women of diverse racial, ethnic, and religious groups in United States history, will provide students with a historical context in which to situate and understand the experiences and perspectives of these groups in American society today (Mehan, et. Al.)

Essential Understanding 7

Under the American legal system, Indian tribes have sovereign powers, separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

Background

A very important but often unappreciated point is that tribal sovereignty does not arise out of the United States government, congressional acts, executive orders, treaties, or any other source outside the tribe. As Felix Cohen puts it, "perhaps the most basic principle of all Indian law. . . is those powers which are lawfully vested in an Indian tribe are not, in general, delegated powers granted by expressed acts of Congress, but rather inherent powers of a limited sovereignty, which has never been extinguished Cohen 122)."

Sovereignty can be defined as "The supreme power from which all political powers are derived." It is inherent---it cannot be given to one group by another. In government-to-government negotiations, states and Indian nations exercise or use their sovereign powers.

"Sovereignty ensures self-government, cultural preservation, and a people's control of their future. Sovereignty affirms the political identity of Indian Nations—they are not simply a racial or ethnic minority (Chavaree)."

Essential Understandings were adapted from Montana's Office of Public Instruction, Indian Education

Where the Wood Meets the Metal

Pencil Timeline

A. The unsharpened end of the pencil represents the earliest documented existence of people in the area known as the Great Basin. The skeletal remains of a male human, known as Sprit Cave Man, was found in 1940 in central Nevada. The remains were held by the Nevada State Museum and carbon dated in 1996 as being approximately 9400 years old. An unsharpened pencil makes a loose approximation of a timeline demonstrating the existence of people in the Great Basin, important events in American history, and the interactions between the original people of the Great Basin and others.
B. The eraser end of the pencil represents the present
C. The banded area of the pencil (where the eraser is joined to the wood) represents commonly-accepted events of importance.
    a. Where the wood meets the metal: Landing of Christopher Columbus in San Salvador (in what is now The Bahamas) in 1492.
        i. Christopher Columbus never set foot on what is now known as the United States of America.
    b. Bands along the first half of the metal: 1607 Jamestown Settlement, 1620 Plymouth Colony, 1776 Declaration of Independence (The halfway point of the metal represents approximately 250 years ago)
        i. All of these events occurred far from and without the knowledge of the people of the Great Basin
    c. Bands along the second half of the metal, approaching the eraser: 1845 John Fremont
        i. This is the approximate time when the original people of the Great Basin had contact with "others"
    d. IMPORTANT NOTE: The wood part of the pencil continues beneath the metal band but since it is covered, it is often overlooked that it still exists underneath.

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