

HERITAGE

My heritage is of the Indian tribes. I am half white and half Indian. My tribal names are Shoshone and Paiute.

My ancestors were very religious people. They performed sundances and other sacred rituals to show reverence for their gods. Marriage was an important ceremony in the lives of my ancestors. The couple would go to the river, take off their old clothes, and together swim to the other side. When they reached the far bank, each would dress in new clothes, symbolizing their new life together.

Our Indian languages are being forgotten as the older people pass away. Our languages are not being taught in the school. The schools could help to preserve the Indian languages if they gave Indian students an opportunity to learn to speak the languages of their ancestors. When the old ones are gone, many aspects of our rich heritage will, like language, become fading memories.

If we have a nuclear war, all of mankind's heritage will be lost forever, never to be remembered. The elderly Indians have told us for many years that our heritage could be lost. We should have listened more closely to them. Now, the future of all mankind's heritage is threatened. That future is in the hands of the kids of today.

Bill Taylor
7th Grade, Mr. Flory
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CELEBRATING NEVADA INDIANS

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CELEBRATING NEVADA INDIANS

This unit was developed for use by 3rd, 4th, 5th, and 6th graders. It will assist teachers in the study of past and present day activities of Nevada Indians. Many components of Nevada Indian culture are not history. A number of the ceremonies and arts are continuing today.

The units were compiled and written by Native American teachers of Nevada Indian descent. This curriculum is also unique in that each section was written by an individual teacher, thereby, incorporating her own ideas.

GOALS:

Native American students will have an opportunity to study Nevada Indians and become more knowledgeable for self-identification.

Non-Native American students will gain an understanding of the historical aspects of Nevada Indians and their lifestyle today.

DEVELOPERS AND WRITERS:

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SPECIAL THANKS

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RICHARD SERVICAN

Mr. Servican is a Washoe artist from Dresslerville, Nevada and is responsible for the illustrations for the curriculum. His time and effort is appreciated.

BILL ABRAMS

Mr. Abrams of the Nevada State Department of Education is recognized for his vision in making these units a reality

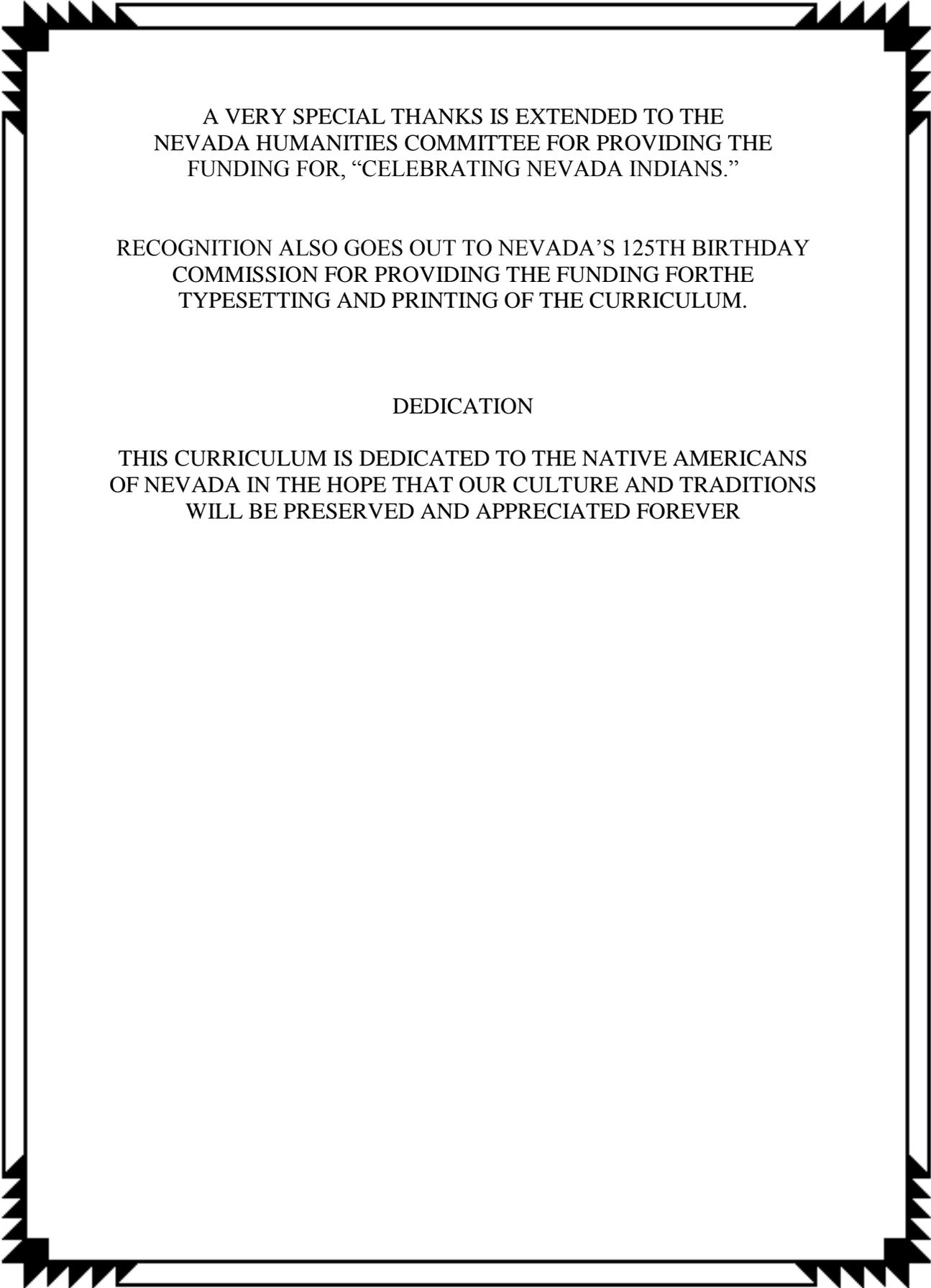
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JOE MATTIOLI - ROGER CORBETT ELEMENTARY SCHOOL

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A VERY SPECIAL THANKS IS EXTENDED TO THE
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DEDICATION

THIS CURRICULUM IS DEDICATED TO THE NATIVE AMERICANS
OF NEVADA IN THE HOPE THAT OUR CULTURE AND TRADITIONS
WILL BE PRESERVED AND APPRECIATED FOREVER

A SPECIAL DEDICATION IS ALSO MADE TO LEAH BRADY FOR
HER UNTIRING EFFORTS ON THE COOPERATIVE LEARNING
UNITS. THE FOLLOWING POEM IS DEDICATED TO HER:

ALL I WANT

All I want is the bread to turn out like hers just once
brown crust
soft, airy insides
rich and round

that is all.

So I ask her: How many cups?

Ah yaa ah, she says,

tossing flour and salt into a large silver bowl.

I don't measure with cups.

I just know by my hands.

just a little like this is right, see?

You young people always ask

those kinds of questions,

she says,

thrusting her arms into the dough

and turning it over and over again.

The table trembles with her movements.

I watch silently and this coffee is good,

strong and fresh.

Outside, her son is chopping wood,

his body an intense arc.

The dull rhythm of winter

is the swinging of the axe

and the noise of children squeezing in

with the small sighs of wind

through the edges of the windows.

She pats and tosses it furiously

shaping balls of warm, soft dough.

There, we'll let it rise,

she says, sitting down now.

We drink coffee and there is nothing

like the warm smell of bread rising

on windy, woodchopping afternoons.

- Luci Tapahonso

WHAT IS A CULTURE?

OBJECTIVE: To promote student self-awareness of their own culture in an effort to appreciate the culture of Native Americans.

TEACHING GOALS:

What does the word culture mean? To many Native American tribes it is an extremely important component of everyday living. Each tribe differs in their cultural activities. Navajos in the southwest do not have the same language as the Mohawks in the east. Hidatsas in North Dakota do not have the same ceremonies as the Paiutes in Nevada. Each tribe is unique. This makes the study of Native Americans challenging!

An effective way to begin the study of Native Americans is to focus on the word, culture. So much of Native American existence is based on culture it would be worthwhile to highlight this before a unit is started. To help children understand culture define it by having them look at their own.

ACTIVITY:

1. Divide students into teams of four.
2. Write the word "culture" on the blackboard and then ask the students, "What does culture mean?" Discuss student responses to help students analyze their own unique cultures,
3. Give each of the four students a sheet of paper with one of the following headings:

What is the climate like where you live?

What kind of homes are in your neighborhood?

What kinds of food do you eat?

What kind of clothing do you wear?

What language do you speak?

What kind of music do you enjoy?

What customs or celebrations does your family participate in?

4. Have each student answer the question on the sheet they receive, (give them about a minute or less) then the students will pass their papers to the person on their right and answer the next question they receive. Continue this round robin until all questions have been answered by all four students in each group.

5. After the questions are answered have the student groups decide which answer they like best on each sheet. A student from each group will write the answers the group chose on flip sheet papers posted on the wall with the same headings.

Writing the answers chosen on flip sheet paper allows students to visualize other group responses and assists students with following along when the answers are read aloud.

Some other points or questions to help students understand culture areas follow~

- Culture is made up of things that surround you and your family everyday.

- Every society has its own culture, If another culture is different from yours does that mean it is not important? Discuss this with your class.

- Name two cultures that exist side by side. Do you think two cultures can exist together without changing one another?

- Do you think one culture will try and influence the other? Discuss these things with your class.

- Name differing cultures in your area.

- Would you be willing to give up your beliefs to become part of a different culture? Under what conditions would you be willing to do this?

WAYS TO SHARE YOUR FAMILY BACKGROUND:

Teach songs, dances, and stories your family enjoys.

Share special foods that your family eats.

Share arts and crafts of your culture and family.

STEREOTYPING OF NATIVE AMERICANS

Native Americans have long been the subject of educators, particularly at Thanksgiving. Unfortunately, the study of Native Americans has been stereotypical and has contributed to children not understanding about diverse cultures.

This section provides teachers with ways that Native Americans are stereotyped. It also gives ideas on how to teach more effectively about native Americans.

Many children hear the words “Indian or Native American” and picture a stereotypical image:

- Someone wearing feathers
- Someone living in a tipi
- Someone who makes a “whooping” sound
- Someone to associate with Thanksgiving and the pilgrims

These images do not present children with an accurate portrayal of Native people. Their diversity would take years to study and, even then would not be covered entirely. For this reason, it is important that teachers study about Native Americans in a way that allows children to see the diversity and uniqueness of the individual tribes.

The following checklist was developed by the Council on Interracial Books for Children. It is included to provide teachers with some helpful suggestions when teaching about Native Americans.

- Indians are often equated with “things”. Alphabet cards say, “A is for apple, B is for ball.... I is for Indian.” Pick a different word so Indian people are not associated with things.
- Native Americans are often spoken of in “east” tense. There are about 800,000 Native people in the U.S. today, yet many books and filmstrips still have titles such as, *How The Indians Lived*.
- Native Americans are often referred to as, “them” and non-Indians as “us”. Actually Native people are the original Americans and are more American or “us” than anyone else.
- When studying Native Americans focus on the various tribes. “Hopi, Apache or the Sioux”. Lumping all Native Americans together does not allow children to see the diversity. There are separate nations and Native groups with different names, languages, and cultures.

- Many children think Native Americans look like movie Indians. Since Indians come from different nations and have often inter-married with other nationalities, they often do not fit into the “western” stereotype so often associated with them.
- Challenge television stereotypes of Native Americans. Discuss with children the meaning of stereotypes and help them understand that Native Americans were no more savage than others who fought to defend their land.
- Watch out for portraits of Native groups as having few words (“ugh, how”). Be sensitive to statements such as “You act like a bunch of wild Indians,” or “Sit like Indians”.
- Many students think a few Europeans defeated thousands of Indians in battle. Historians say the number killed in battle was small; what really defeated Native Americans were the diseases brought from Europe for which they had no immunity.
- Recognize that Native Americans are unique from other ethnic groups in that they were dispossessed of their lands. Native Americans have a legal right through treaties, although often ignored, to the land they still have.
- Not all Native American children are acquainted with their heritage. Native children often know far more things about ‘LV. programs than they do about their own culture. In many cases, due to past U.S. Government policy, many Native Americans were not allowed to acknowledge their own culture or beliefs and today’s Native child may not always be good resource people for your class.
- It is important for students to know that Native ways of life have meaning today. Native arts have long been the subject of interest and respect
- Most important in today’s world is the Native American philosophy of life...respect for land, every form of life and for living in harmony with nature.

(Developed by the Council on Interracial Books for Children,
1841 Broadway, New York, New York)

There are a number of negative words, terms, and ideas associated with Native Americans that are considered derogatory and disrespectful. Most of these words at one time were a part of a Native American language but have been misused and interpreted to mean a lowly person or all Native Americans. Below is a list of some words and terms that are often used:

BRAVE

used in the context of speaking about an Indian man

SAVAGE

used in the context of speaking about an Indian in general

BUCK

used in the context of speaking about an Indian man

SQUAW

squaw is an Algonquin word meaning “woman”. It has taken on a derogatory meaning in much of the literature about Native Americans. It has been interpreted to represent, in many cases, a “fat, lazy Indian woman” or female genitalia.

PAPOOSE

used in the context of speaking about an Indian baby

*Words such as savage, buck, squaw and papoose do not bring to mind the same images as do the words man, boy, woman and baby

CHIEF

used in the context of calling an Indian man, “chief”

Statements:

“Sit like Indians”

“You act like a bunch of wild Indians”

“I’m dressing like an Indian for Halloween”

“You’re an Indian giver”

“Too many chiefs, not enough Indians”

Other points:

School children dress up in paper bag clothing, paper headbands, paper feathers, and paper plate faces to represent Native Americans and their dress. Native American traditional dress is made out of materials such as buckskin or woven wool and is, often times, difficult to make. Traditional dress is also considered an honorable thing to wear (feathers, facial make-up). Cheap replicas give children the impression that Native clothing is generic or easy to come by. Make certain children are aware of the differences and know that this is not how the Indians made their articles.

Bulletin boards are often decorated with objects (such as turkeys or other animals) dressed in Indian clothing. Doing this dehumanizes Native Americans and distorts children's perceptions of Indian people.

Cheap imitations of Indian art are often used to represent Native American art. This devalues the work and effort it takes to make these important artifacts. For example, using baskets that are not authentic Indian-made items to do a unit on Indian basketry does not allow children to see the quality of workmanship that goes into Native American arts and crafts. Use pictures of authentic arts and crafts if materials are not available.

Youth programs promote stereotyping through Indian Princess or Indian Guide Programs. These type of programs in many cases, belittle Native American culture and allow any child to "become an Indian".

Most importantly, remember, Indians are living people still carrying on past beliefs and practices in today's world and possibly in your classroom. Be sensitive and ask if you are uncertain. Most of the time, Native American children won't say anything and need to be approached individually.

ACTIVITIES:

Implement a writing activity with students to help them understand the concept of stereotyping. Have them cluster some stereotypes they may have seen about Native Americans, other ethnic groups or people in general.

Discuss with children and have them write about why stereotypes may be harmful to individuals or groups

Have children write a play with characters to point out the concept of stereotyping.

SIMILARITIES OF NEVADA TRIBES

The following information is provided to familiarize teachers with some general background on Nevada Indians. The topics presented are issues that have affected the four Nevada tribes and continue to make an impact on them.

TRIBAL COUNCILS:

Every tribe in Nevada has a governing body. This government is separate from the state or county. It is sovereign. Sovereign means having, "independent power and authority within a governmental system."

Many Native American tribes are considered sovereign nations or groups. Most of them have their own form of government.

Tribal governments in Nevada usually consist of the following offices:

Tribal Chairperson
Vice-Chairperson
Secretary/Treasurer
Tribal Council Representatives
(Representatives from each colony and/or reservation)

ENTERPRISES:

Enterprises are the business or economic development projects that Nevada tribes are involved in to provide income. Some sources of economic development among Nevada tribes today are:

Tribal Smokeshops	Stores
Ranches/Feed Lots	Recreational Activities
Fisheries	Fish and Game
Range Management	Camping
Firefighting	Food Services
Educational Curriculum Projects	Cattle/Horse Breeding
Arts and Crafts	

Privately owned businesses such as stores, motels, recreation centers, restaurants and building leases.

EDUCATION:

A number of educational programs are available for tribes on the various colonies and reservations. Some of these programs, such as Johnson O'Malley and the Title V Indian Education Program, provide supplemental educational services such as academic tutoring, cultural enrichment and parent liaison services to Nevada Indian students.

Another educational service a number of tribes contract for, through the Bureau of Indian Affairs, is higher education. Grants and scholarships for college or vocational training are provided for tribal members to attend accredited institutions of higher learning. Limited funding is available; however, students must meet academic criteria in order to qualify for monies.

HOUSING:

Most of the housing on reservations and colonies is built through the Housing and Urban Development Program (H.U.D.). This program enables tribal members to finance or rent homes at an affordable cost

BUREAU OF INDIAN AFFAIRS:

The Bureau of Indian Affairs (B.I.A.) is part of the Department of the Interior in Washington, D.C. It was formed in the early 1800s to prepare Indian people for U.S. citizenship and to protect them in treaty agreements signed by the U.S. Government

The Bureau of Indian Affairs has programs that oversee contracts with the various tribes. Some of these services include education, social services, forestry and law enforcement

INDIAN HEALTH SERVICE:

Indian Health Service, a branch of the Public Health Service, provides health services to eligible Native Nevadans and other Native Americans in the state. Health clinics are located on various reservations in Nevada. Services include basic medical, dental, mental health, and optometric programs.

NEVADA INDIAN EVENTS

FEBRUARY

Headstart Valentine's Day Powwow, Nixon, Nevada, phone - 574-0207

MARCH

Las Vegas Powwow, Las Vegas, Nevada, phone - 457-1114

APRIL

Earl Dunn Men's All-Indian Northwestern Memorial Basketball Invitational,
Nixon, Nevada, phone~ 574-0104

JUNE

Mel Thom Memorial Rodeo, Schurz, Nevada, phone - 773-2306

Red Mountain Powwow and Father's Day Rodeo, McDermitt, Nevada,
phone - 532-8337

Duckwater Shoshone Spring Festival, Duckwater, Nevada, phone - 863-0227

Stewart Indian Museum Arts and Crafts Fair and Powwow, Carson City,
Nevada, phone- 882-1808

All-Indian Slow Pitch Softball Tournament~ Fernley, Nevada, phone - 575-
2619

JULY

Fallon Indian Stampede and Rodeo, Fallon Chamber of Commerce, Fallon,
Nevada, phone - 423-2544

AUGUST

Wovoka Celebration, Yerington, Nevada, phone -463-3301

Open South Fork Jackpot Rodeo, Lee, Nevada, phone - 744-4323

Bruce McDade Youth Memorial Rodeo, Lee, Nevada, phone - 744-4293

Western Shoshone Nation Annual Gathering, Western Shoshone National
Council, phone - 863-0227

SEPTEMBER

Pyramid Lake All-Indian Labor Day Rodeo, phone - 574-0140

Numaga Indian Days, Reno/Sparks Colony, phone - 329-2936

Schurz Pinenut Festival, Schurz, Nevada, phone - 773-2306

Wa-Pai-Shone Cultural Art Show, Gardnerville, Nevada, phone 265-4191

Friends of Pyramid Lake Triathlon, Sutcliffe, Nevada, phone - 673-6335

OCTOBER

La-Ka-Lel-Ba Nevada Day Powwow, Carson Colony, phone - 883-8940

Ruby Valley Treaty Days, Ruby Valley, Nevada, phone - 863-0227

NOVEMBER

Las Vegas Indian Days, Henderson Convention Center, phone - 565-2171

Veteran's Day Powwow, Owyhee, Nevada, phone - 757-3161

Sutcliffe Save the Children Fishing Derby, Pyramid Lake,
phone - 783-3667

Pyramid Lake Paiute Nation Thanksgiving Basketball Tournament and
Dance, phone - 574-0149

DECEMBER

Christmas Sale and Indian Art Market, Reno/Sparks Colony,
phone - 786-7029

NEVADA TRIBAL COUNCIL LISTING

This is a listing of the tribal councils and offices in Nevada. Most of the tribes have an Education Office that may be helpful when trying to obtain information about Nevada tribes.

EASTERN NEVADA:

Battle Mountain Band Council
P.O. Box 578
Battle Mt, NV 89820

Duckwater Tribal Council
P.O. 68
Duckwater, NV 89314

Elko Band Council
P.O. Box 748
Elko, NV 89801

Ely Colony Council
16 Shoshone Circle
Ely, NV 89301

Shoshone-Paiute Council
P.O. Box 219
Owyhee, NV 89832

South Fork Band Council
P.O. Box B-13
Lee, NV 89829

TeMoak Western Shoshone Council
525 Sunset St
Elko, NV 89801

Wells Indian Colony Band Council
P.O. Box 809
Wells, NV 89835

WESTERN NEVADA:

Fallon Business Council
P.O. Box 1650
Fallon, NV 89406

Fort McDermitt Tribal Council
P.O. Box 457
McDermitt, NV 89421

WESTERN NEVADA (cont.):

Lovelock Tribal Council
P.O. Box 878
Lovelock, NV 89419

Pyramid Lake Paiute Tribal Council
P.O. Box 256
Nixon, NV 89424

Reno/Sparks Colony Tribal Council
98 Colony Rd.
Reno, NV 89502

Walker River Paiute Tribal Council
P.O. Box 220
Schurz, NV 89427

Washoe Tribe of Nevada and California
919 Highway 395 South
Gardnerville, NV 89410

Winnemucca Colony Council
P.O. Box 1075
Winnemucca, NV 89445

Yerington Paiute Tribal Council
171 Campbell Lane
Yerington, NV 89447

Yomba Tribal Council
Route 1, Box 24A
Austin, NV 89310

SOUTHERN NEVADA:

Las Vegas Tribal Council
No. 1 Paiute Drive
Las Vegas, NV 89106

Moapa Tribal Council
P.O. Box 56
Moapa, NV 89025

COOPERATIVE LEARNING UNITS

The Natives of Nevada lived a life based on cooperation. Their daily activities, food procurement, territorial movements, government, religion, social life and recreation were all based on cooperation with others in the family, bands, tribe and nature. Decisions made benefited the whole group. It is fitting, therefore, that the “Celebrating Nevada Indians” curriculum includes cooperative learning activities.

Cooperative learning teaches students:

- Academic skills, social skills, and content
- To work cooperatively in groups.
- To learn how to function as a group in modern society.
- Decision-making

Cooperative groups will:

1. Discuss and decide on:
 - a. group topics
 - b. group speaker (presents information to entire class)
 - c. group recorder (completes the group worksheet)
 - d. group monitor (keeps time or keeps others on track)
2. Meet within an allotted time period.
 - a. All discussions, decisions, work is to be done within this time limit
 - b. Time limit is dependent on the ability level of students.
 - c. Time limit may vary depending on the activity, longer for role-playing, interviews and Illustrating.

Cooperative group responsibilities:

1. Each member is to read information given to group.
2. Each member must feel free to share their ideas and feelings with the group.
3. Ideas and feelings should be shared accurately and clearly by all members.
4. Leadership, responsibilities and participation should be equally shared.
5. Conflicting solutions are to be encouraged as they help promote creativity and decision-making abilities. However, excessive competitions and pressure should be avoided.
6. Group cohesion is important. Work toward a high level of acceptance and trust among group members.

Teacher responsibilities:

1. To see that students understand their goals.
2. Monitor cooperative group interaction to see that each group is working cohesively.
3. Approach group interaction with patience and understanding so students may experience activities of a cooperative nature.