

AN ABSTRACT OF THE THESIS OF

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-----RESERVATION-----

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With the passing of the Indian Reorganization Act in 1934, a radical change was made in the administration policies of the Indian Service. The problem of this study is to develop a method of applying the philosophy of the act to the educational set-up on the Pyramid Lake Indian Reservation.

The new Indian policy, partly expressed in the Indian Reorganization Act, has three chief objectives:

Economic rehabilitation of the Indians,
principally on the land.

Organization of the Indian tribes for managing
their own affairs.

Civic and cultural freedom and opportunity for
the Indians.

The information for this study was obtained by interviewing old Indians on the Reservation, personal observations, and searching through Indian Service records and various studies of the Paiutes.

The history of the Indian problem may be classified under four headings:

- (1) The Treaty Period is that phase of Indian history when the government dealt with the Indian tribes as separate, independent nations.
- (2) The Reservation Period is that time when the government undertook to put the Indians on reservations where they were kept quiet through the issuance of rations.

- (3) The Allotment Period may be defined as that period when the principal thought was "Americanize" the Indian.
- (4) The Reorganization Period -- the present policy whereby the Indian is given a chance to solve his own problem with the assistance of the Indian Service.

The Pyramid Lake Paiutes have passed through all the stages previously mentioned and have remained one of the few reservations where practically all are full blood Indians. They have retained certain parts of their old customs and traditions. However, the younger generation has dropped many of the old practices. There is still a marked conflict of ideas on the reservation regarding traditions. The older people would much rather recognize the chief than the present Tribal council.

The former policy systematically destroyed Indian estate, sought to wipe out Indian ways of life and Indian modes of thought. It sought to destroy Indian social and political customs and institutions, replacing them with a rigid and unyielding bureaucratic despotism in which the Indian played none but a submissive role.

The present policy is to try to protect rather than destroy tribal life on the reservation. It endeavors to decrease governmental control by encouraging the Indians to assume more responsibility in their own affairs.

Community education is using education in its widest sense. It serves all groups from the pre-school youngster to the oldest adult. It is based directly upon the vital problems of the community. It is unitary in that all groups are working, at different levels, on the same problems.

Recommendations

1. There should be closer cooperation between the divisions of the Indian Service as well as between the schools in the jurisdiction.
2. There should be more Indian participation in planning work projects or other services.
3. School year should be rearranged so that school continues through summer months.
4. A good guidance program should be set up.
5. A fund should be created to send progressive Indians to special schools to obtain new ideas to help their people.
6. The farm agent should be relieved of office work so that he might spend more time in the field.

COMMUNITY EDUCATION ON THE PYRAMID LAKE
INDIAN RESERVATION

by

EMANUEL BERNARD HUDSON

A THESIS

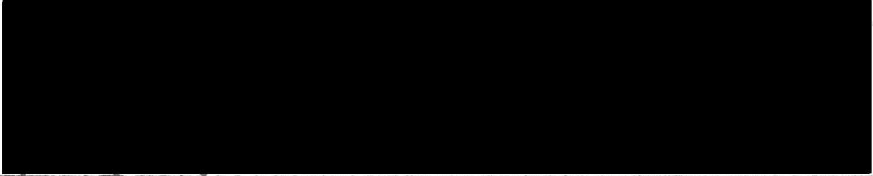
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COMMUNITY EDUCATION ON THE PYRAMID LAKE INDIAN RESERVATION

CHAPTER I

INTRODUCTION

History of Indian Bureau Policies

In 1934 Congress passed the Wheeler-Howard Bill, thus making a law which has so greatly affected the lives of the Indians, that the writer thinks the present Indian educational policy should be directly connected with the act. In order to understand and fully appreciate the Indian Reorganization Act, it will be necessary to review briefly the former policies of the Indian Bureau regarding the Indian problem.

In this brief discussion, only the important policies will be mentioned. These phases might be classified under the following headings: (1) The Treaty Period, (2) The Reservation Period, and (3) The Allotment Period. No definite line can be drawn where one period ended and another began because there was a great overlapping of policies. According to the writer's opinion, if these policies had been administered with sincerity by the agents and other officials, the result would not have been so bad for the Indians.

Collier says:

The most devoted labors of the best personnel were utterly incapable of coping with the evil results of policies forced on them by law or by intrenched tradition. Indian administration has been an admixture of bad and good -- bad policies forced by law or by unwise administrators at the top; good, often heroic, work performed by devoted personnel in the field against hopeless odds. The seeds of many of the movements of Indian regeneration which now are being developed on a wide front, were already sown in the past; they represent, in no small measure, the extension and intensification of many creative and humanizing efforts by many men and women through many years to help the Indians help themselves.¹

When the European colonists arrived on the North American continent, they found the land occupied by the Indians. The land was divided between tribes by common consent. A certain area of the country was recognized by surrounding tribes as belonging to the tribe using it. There was no individual ownership of land.

At first the United States Government recognized and treated with the various Indian tribes as individual and independent nations. Out of this policy grew many treaties between the government and the tribes. The weakness of this program was that no provision was made to assist the Indian in adjusting himself to his new environment and economy.

At first the Indian problems were handled by the Secretary of War, but in 1824, a Bureau of Indian Affairs was

¹ Collier, John. A Birdseye View of Indian Policy Historic and Contemporary. p.2.

established. In 1832 Congress provided for a Commissioner of Indian Affairs. The Bureau of Indian Affairs continued under the War Department until sometime between 1849-1852 when it was transferred to the Department of the Interior.

The duties of the Bureau of Indian Affairs increased rapidly from merely negotiating treaties with Indians to setting up reservations, supervising Indian agents, caring for funds held in trust for the various tribes, and meeting other problems as they arose. The power of the Indian agent was very great during the reservation and allotment periods.

The reservation period came in 1870. During this time, the government made every effort possible to gather the Indians on certain restricted lands called reservations. They were kept from causing trouble by the practice of issuing rations in food and clothing. This tended to kill what initiative they had in providing for themselves. By 1887 most of the tribes were confined on some reservation, after having surrendered vast areas of land to the Federal government. These lands were subsequently opened to homestead entry by the Government.

It was natural that the Indians were moved to the least desirable lands. It was thought to be unfit for human habitation - especially for the progressive white race. The result of these changes was that the Indians now occupied only a small part of their once vast holdings.

Blauch² says: "As has been previously noted, the land held by Indians today constitutes a mere fraction of their original holdings, much of it located in regions inhospitable to human habitation and of low productive quality."

Soon land hungry whites began to look longingly at the Indian Reservations. They began to put pressure on Congress, asking it to throw open to entry the better part of the land. Thus started a series of maneuvers to dispossess the Indian of his land. Congress began to take slices of reservation land and turned them over to homestead entries. Whole reservations were sometimes abolished and the Indians were moved to other reservations in the name of economy.

About this time a new philosophy came forward -- a philosophy which was to dominate the policies of the Indian Bureau for some time to come. This was, "Americanize the Indian". Tribal organizations were ignored or destroyed. Native arts and crafts were discouraged. Tribal customs - such as religion, traditions, languages and ceremonies were suppressed. Government boarding schools were instituted to take the child away from the reservation environment to make him over into a white man by the factory method. Indian resourcefulness and

² Blauch, Lloyd E. Educational Service for Indians. p.22.

initiative were being systematically crushed. Nothing was done to strengthen the family unit in making this change. It rather tended to break down family life and offered no workable substitute.

Collier, Commissioner of Indian Affairs, in a recent report stated,

The conquest and subjugation of a continent by white civilization is a thing that sane men - including the Indians - will not quarrel with. What we are here concerned with was the process - the recent process of dispossessing the Indians of those remnants and fragments of land and resources guaranteed to them by treaty.³

The Allotment Period came with the Dawes Act in 1887. Under this system, each Indian was given a small tract of land on the reservation and all land left over was then declared surplus. The tribes were then forced to give up this land so that it might be thrown open to white entry.

As soon as possible, the Indians with the more desirable lands were declared competent and removed from wardship protection. Little had been done to educate him to make use of his land. He was often encouraged to lease his land to white farmers so that he might obtain some income. If his land was valuable, he was encouraged to apply for his fee patent. As soon as he obtained his deed, he sold his land, squandered the money, and became a pauper.

³ Collier, John. A Birdseye View of Indian Policy Historic and Contemporary. p.2.

The Minority report of the House Indian Affairs Committee at the time the Dawes Act was being debated was,

The real aim of this bill is to get the Indian lands and open them to settlement. The provisions for the apparent benefit of the Indian are but the pretext to get at his lands and occupy them. ** If this were done in the name of greed, it would be bad enough, but to do it in the name of humanity, and under the cloak of ardent desire to promote the Indian's welfare by making him like ourselves, whether he will or not, is infinitely worse.⁴

Friends of the Indian and Indian leaders continuously objected to this method of education. Finally in 1926, the Institute for Government Research,⁵ upon the request of Hubert Work, Secretary of the Interior, began an extensive survey of the social and economic condition of the American Indians. The result of this study, which came out in 1928, was known as the "Meriam Report". It greatly influenced public opinion which resulted in an investigation of various reservations by a committee of the United States senate.

Under the Hoover administration, a great reform program was started which resulted in the Indian Reorganization Act or the Wheeler-Howard Act of 1934. This has come

⁴ Readjustment of Indian Affairs, Hearings before the Committee on Indian Affairs, House of Representatives, Seventy-third Congress, United States Government Printing Office, Washington, 1934. p.8.

⁵ Blauch, Lloyd E. Educational Service for Indians, Prepared for the Advisory Committee on Education, United States Government Printing Office, Washington, 1939, p.19.

to be known to the Indians as the "New Deal for Indians". The new act abandoned the policy to "Americanize" the Indian and set out to protect tribal life on the reservations. It attempts to assist the Indian to adjust himself to the present conditions by salvaging what is left of his own culture and adapting it to modern white culture. It is hoped that the need for federal assistance will decrease as the Indians become more proficient in self-government.

The Reorganization Act is a very simple measure in its most important features. It prohibits further alienation of land still owned by Indians. It provides for the addition, through purchases of new lands for subsistence farming, where the tribes are seriously land poor. It sets up a credit institution, through which Indians may finance their stock-raising, truck-farming, craft, timber and other enterprises. It provides for the consolidation of Indian-owned lands which had become split to tiny fragments by sub-division through inheritance. It allows Indian tribes to organize for political self-government, and for the more business-like handling of tribal assets and for cooperative business ventures. The act gives preference to Indians over non-Indians for Indian Service jobs where vacancies occur, if they can demonstrate an equal fitness. Finally, the act provides loan funds to enable gifted Indians to receive advanced education.

Blauch states:

The two basic principles of the new program are: (1) to protect Indian property and enable the Indians to support themselves; and (2) by building upon the Indians' own inheritance of culture, to enable them to work out an adjustment to modern civilization so that they will become competent to manage their affairs and Federal guardianship will become unnecessary.⁶

The Indian Reorganization Act applies only to those reservations which vote to accept it. All Indian groups in the United States and Alaska with the exception of the Indians of Oklahoma are eligible to come under this Act.

Statement of the Problem

As a result of the Meriam Report on Problems of Indian Administration, the whole educational philosophy of the Indian Service has changed. Rather than "tear down" Indian culture and tribal life on the reservations, the present administration attempts to salvage what is left of their native customs and adapt them to modern civilization. It is attempting to develop people, cooperative in thought and desires, who know the opportunities available in their home environments, whether reservation or otherwise, to have certain attitudes and skills essential to creative living in these communities.

How this philosophy is to be carried out depends upon

⁶ Blauch, Lloyd E. Educational Service for Indians. p.21.

the personnel of each Indian Agency. Some jurisdictions are making rapid progress in this line, while others are hesitant in attempting to apply it. The Indian Reorganization, previously discussed in this chapter, gives the Indian Service the necessary tools to develop a well-balanced program dealing with this vital problem. Indian education on the reservations should play an important part in the readjustments under the Indian Reorganization Act. It was with this thought in mind that the present study on Community Education on the Pyramid Lake Indian Reservation was undertaken.

Purposes of the Study

The purposes of this study are:

To review present practices, customs, and conditions on the Pyramid Lake Indian Reservation.

To find what part the cultural background plays in forming present thought on the reservation.

To find how past policies of the Indian Service influenced present conditions on the reservation.

To develop an educational program based on the findings of this study.

Limitations of the Study

This study had to be limited because of the fact that certain records necessary for this report were misplaced or lost when the Pyramid Lake Indian Agency was put under the jurisdiction of the Carson Indian Agency. Some school records were not found.

The history of the Pyramid Lake Paiutes is more or less inadequate because very few studies have been made of this group of Indians. In making this study, the writer used information obtained from interviews with the old Indians on the Reservation. Some of their statements especially regarding dates were uncertain.

In order to develop the cultural background of the Pyramid Lake Indians, the writer had to use a study of the Northern Paiutes by Julian Steward as a guide. By criticizing the statements in Steward's study, the Pyramid Lake Indians managed to tell about some of their old customs and practices.

The Survey on the Educational status of the people mentioned in this paper is unreliable, in that it was administered by persons not especially trained for this type of work. Not enough time was given to plan and administer the survey. It was used in this study because it was the best the writer had to offer in establishing an educational status of the people.

CHAPTER II

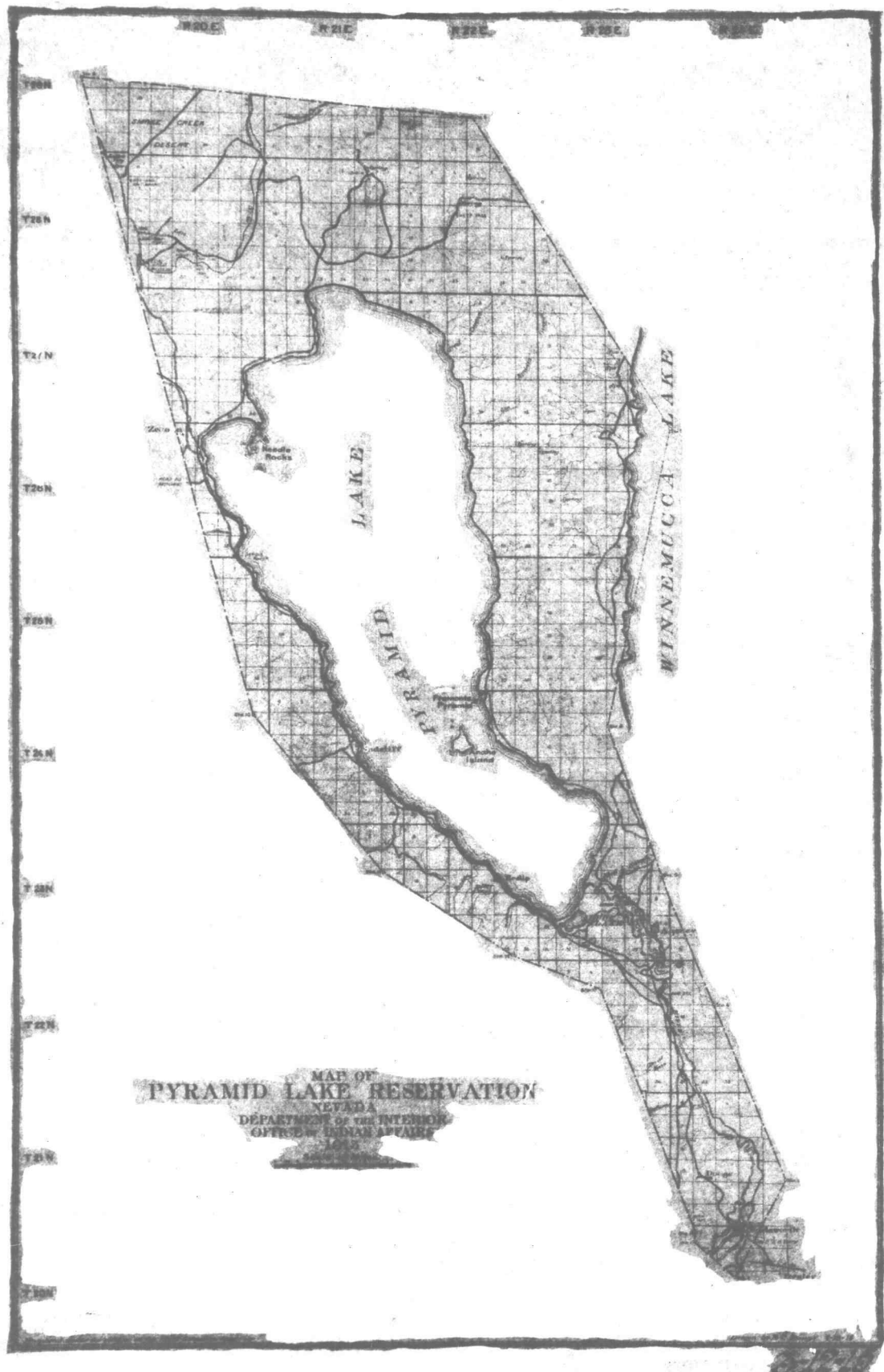
PYRAMID LAKE INDIAN RESERVATION

Physical Features

The Pyramid Lake Indian Reservation -- drawing on page 12 -- is located on the western edge of the Great Basin Area. It is in Washoe County about twenty miles from the California boundry, and about forty-five miles north of Reno, the largest city in the state of Nevada.

The Reservation consists of approximately 322,000 acres of which less than 1000 acres are under cultivation. It is triangular in shape, being about seventy miles in length and about twenty-five miles in width at its widest part. The boundry is rather irregularly outlined. The area consists of a strip of land averaging eight miles in width extending north from the town of Wadsworth to include the lower Truckee River Valley. It then widens to surround Pyramid Lake, forming the western boundry of Winnemucca Lake, and continues to a point about twelve miles north of Pyramid Lake.

Pyramid Lake is thirty miles in length. It is about twelve miles across at its widest part. Reservation lands completely surround the lake. Winnemucca Lake is twenty-six miles in length with an average width of five miles. It is becoming smaller each year. At the present time it is less than one-fourth of its original size.



The direction of flow of all drainage is toward Pyramid and Winnemucca lakes. The Truckee River which flows from the south is the only permanent stream contributing to the lakes. The water level of Pyramid Lake is dropping at the average rate of three feet each year - while that of Winnemucca is falling much faster. At the present time there is no water flowing into Winnemucca Lake other than a small amount during the flood stages. Pyramid Lake obtains a small amount of water from the river at all times. A great amount of the Truckee River is being diverted into the Lahonton reservoir to be used for irrigation purposes in the Fallon district. It is estimated by engineers that Pyramid Lake will continue to fall for another fifty years when it will become more or less stable - providing the present annual supply of water continues. The annual precipitation of this area is about five inches. The average snowfall is twelve inches on the valley floor, with two or three feet on the mountains.

According to field notes taken by E.V.A. Murphy,⁷ Carson Jurisdiction, Nevada, the range land on the Reservation might be divided into the following classes:

Grassland	-	157,000 Acres
Sagebrush	-	78,000 Acres
Browse	-	45,000 Acres
Barren Waste	-	31,400 Acres

⁷ Murphy, E.V.A. Field Notes on Pyramid Lake Indian Reservation, Carson Agency, Nevada, Unpublished, 1939.

There is no timber on the Reservation other than cottonwood trees along the river and scattering junipers on the hills. Very little use is made of the wood other than for firewood and fence posts.

There has been no mineral deposits found which might be considered an asset to the Reservation other than a lime deposit which is now in the process of being developed. There are several prospectors working claims on the Reservation but nothing has been discovered.

History of the Reservation

Pyramid Lake Reservation was first mentioned in 1859⁸ when the Commissioner of the General Land Office directed the Surveyor General to reserve for Indian purposes, the tract of land thenceforth to be known as the Truckee River Reservation. This was considered a temporary reservation.

In 1865 under the direction of the General Land Office, Eugene B. Monroe made the first official survey of the reservation. He used the 1859 map and descriptions as the basis for his work. This became known as the Monroe Survey.

President Grant issued an executive order on March 23, 1874, establishing the present Pyramid Lake Indian Reser-

⁸ Memorandum on the Pyramid Lake Indian Land Controversy,
Carson Indian Agency, Nevada, Unpublished, 1939.

vation. However, since then, slices of the reservation have been taken away from the Indians through Congressional action. Some of the choicest land along the Truckee River valley has been thrown open to white settlers.

The first school was established on the reservation in 1881, however, Governor Nye of Nevada had requested it as early as 1877. The first school was a day school. In 1884 the day school was turned into a reservation boarding school to meet the requirements of the policy of the Indian Service at that time. The boarding school continued until 1918, when it was closed. Soon after that the plant was turned into a Tuberculosis Sanatorium. A day school was conducted in connection with the sanatorium until the year 1933 when the Sanatorium was abolished.

A new school building was constructed in 1933 to serve the community as a day school. This building is still being used by the community.

The Episcopal church established its mission on the Reservation in 1890. It still maintains a church and a missionary at the Agency.

The Pyramid Lake Reservation was put under the jurisdiction of the Carson Indian Agency in 1934. At the present time the Bureau of Indian Affairs has a personnel of eight workers stationed on the reservation. These include

a farm agent, a resident nurse, a ditch rider, a laborer-mechanic, an Indian peace officer, a community worker and two teachers.

CHAPTER III

THE PEOPLE OF THE RESERVATION

Cultural Background

The Pyramid Lake Indians are a part of a larger group of Paiute Indians who made their homes in the Great Basin Area. The Paiute tribe belongs to the Shoshonean linguistic family who occupied a large area consisting of Southeastern Oregon, Southern Idaho, Western Colorado, the whole of the states of Nevada and Utah, Southern California, extending at times into Arizona, New Mexico and Northwestern Texas.

The Shoshonean⁹ stock according to the Bureau of the Census, United States Department of Commerce, includes the Bannock of Southern Idaho, the Comanche, the Hopi, the Mono-Paviotso-Panamint, the Paiutes, the Utes, and the Shoshoni.

The Washoe Indians, a tribe wedged in among the Shoshonean group, spoke a language entirely foreign to its neighbors. As yet, it has not been determined how they happened to be there. This tribe was continuously at war with some of its neighbors.

⁹ Indian Population of the United States and Alaska, 1930, United States Department of Commerce, Bureau of the Census, U. S. Gov't. print. off., Washington, 1937.

The culture of the different groups of the Shoshonean Indians varied according to the locality in which they made their home. Those occupying the Eastern section of the area adapted themselves to the Plains Culture, while those in the Western part were decided seed gatherers. The Pyramid Lake Paiutes were a seed gathering people who spent generations in the western section of the country. In this discussion, the writer will attempt to explain the cultural background of this specific group of people.

The families of this cultural area might be divided into two classes; however, there is no distinct line of demarcation between the classes. The classes are: The upper class which consisted of the ruling families, prominent warriors, hunters and shamans. The lower or commoner class includes those who have won no special honors or acquired wealth.

The chief usually was elected by the people. He was generally chosen from the upper class. The powers of the chief depended upon the individual. Sometimes one had great power while another was chief in name only.

Julian Steward says:

As the members of each well defined socio-political group or band of Owens Valley carried on a number of cooperative activities, the position of chief was of some importance. Each band had a chief whose duties were to direct: irrigation, either doing it himself or appointing a

special man (who was at liberty to refuse, however); rabbit, antelope and deer drives; fall festivals and mourning ceremonies; erection of sweat house. He also kept informed about the ripening of pinenuts and instructed people to move into the mountains to harvest them; approved or vetoed witch killing; invited other villages to cooperate in some enterprises and, as host, took charge of these activities.¹⁰

The shaman or doctor, like those of other American Indian tribes, was an important figure in the village. He derived his power through a dream. This was a more important phase of the guardian spirit complex. Most Indians had some sort of guardian spirit that came to them in dreams; however, this was not absolutely necessary to live a balanced life. The shaman or doctor obtained a special power from his guardian spirit to practice his profession.

If the doctor used his power for good, he was well liked and called upon to cure the sick. However, if the patient died, he was more or less distrusted. Soon stories would be circulated about his practice. It was said that he could cause a person to become sick and even die. He would then be considered a witch. If a man had the proof that either he or a member of his family had been injured by a bad doctor, he was given the privilege of killing him.

¹⁰ Steward, Julian H. Basin-Plateau Aboriginal Socio-political Groups, Bureau of American Ethnology, p.55.

The social life of the Paiute Indians was regulated by definite customs and traditions. Special ceremonies were necessary at the time of pregnancy and birth, puberty, marriage and death. Tied up with these ceremonies were certain taboos which must be followed strictly or a great misfortune would descend upon the offenders.

Festivals played an important part in the lives of these people. The most important was the pinenut festival which was held in the fall after the harvest. These were planned, organized, and managed by the chief of the village in which the festival was to be held. Invitations were sent to neighboring villages. These festivals involved dancing, gambling, rabbit drives, athletic events and special ceremonies. Villages usually alternated each year or else held festivals at different times during the fall.

The Paiute family usually consisted of the husband, wife and children along the present American pattern. The husband made his home in the wife's village. Relationship was generally determined through the maternal lineage, although there seems to be some confusion about that practice.

Julian Steward in Bulletin 120, Bureau of American Ethnology states:

Although marriage was not necessarily with an unrelated person, each village usually had

several unrelated families, so that local exogamy was ordinarily unnecessary. In the South, however, there was a strong preference for matrilocal residence, perhaps connected with female ownership of valley seed plots. This tended to convert small villages into family lineages, which approximated, but failed actually to be exogamous matrilineal bands.¹¹

Widowed spouses observed certain taboos for a year after the death of the mate. This was enforced through fear of witchcraft by their parents-in-law. If the parents of the deceased spouse felt that the widowed member was not mourning properly, they could hire a doctor to put a curse on the offender.

It was the common practice of this group for the widow to marry the brother of her deceased husband. If the wife died the husband would be expected to marry her sister. If for any reason, the man refused to marry the sister, he would be required to pay the offended family a certain sum of money or its equivalent.

The basic division of labor was sexual. The Paiute women did virtually all the seed gathering though men helped somewhat in collecting pinenuts. They did all the cooking and work about the home or wick-i-up; such as making baskets, gathering fuel, and carrying water.

¹¹ Steward, Julian H. Basin-Plateau Aboriginal Socio-political Groups, Bureau of American Ethnology, Bulletin 120, United States Government Printing Office, Washington, 1938, p.57.

Women sometimes took part in rabbit and antelope drives. Men did all the large game hunting and manufactured their stone implements and digging sticks. They built the shelters and often assisted the women in making rabbit blankets and other things used in common.

Oftentimes, certain men or women proficient in special work such as flint chipping, bow making, or basketry were to be found. They would then work and trade their finished products for things they needed. However, such specialization was not sufficient for self-support.

There was very little trade between different tribes in this area. The Pyramid Lake Paiutes sometimes traded fish products to the Washoes for baskets and deer hides. They traded for pinenuts when some neighboring tribe had a good harvest. However, as a whole, food was scarce and living was hard on the desert.

General Plan of Reservation

On the Pyramid Lake Reservation, there are approximately 600 people, of which less than five per cent are considered mixed bloods. It is safe to say that 90 per cent are pure blood Paiutes, the balance being Washoe, Shoshone, Pitt River and Ute.

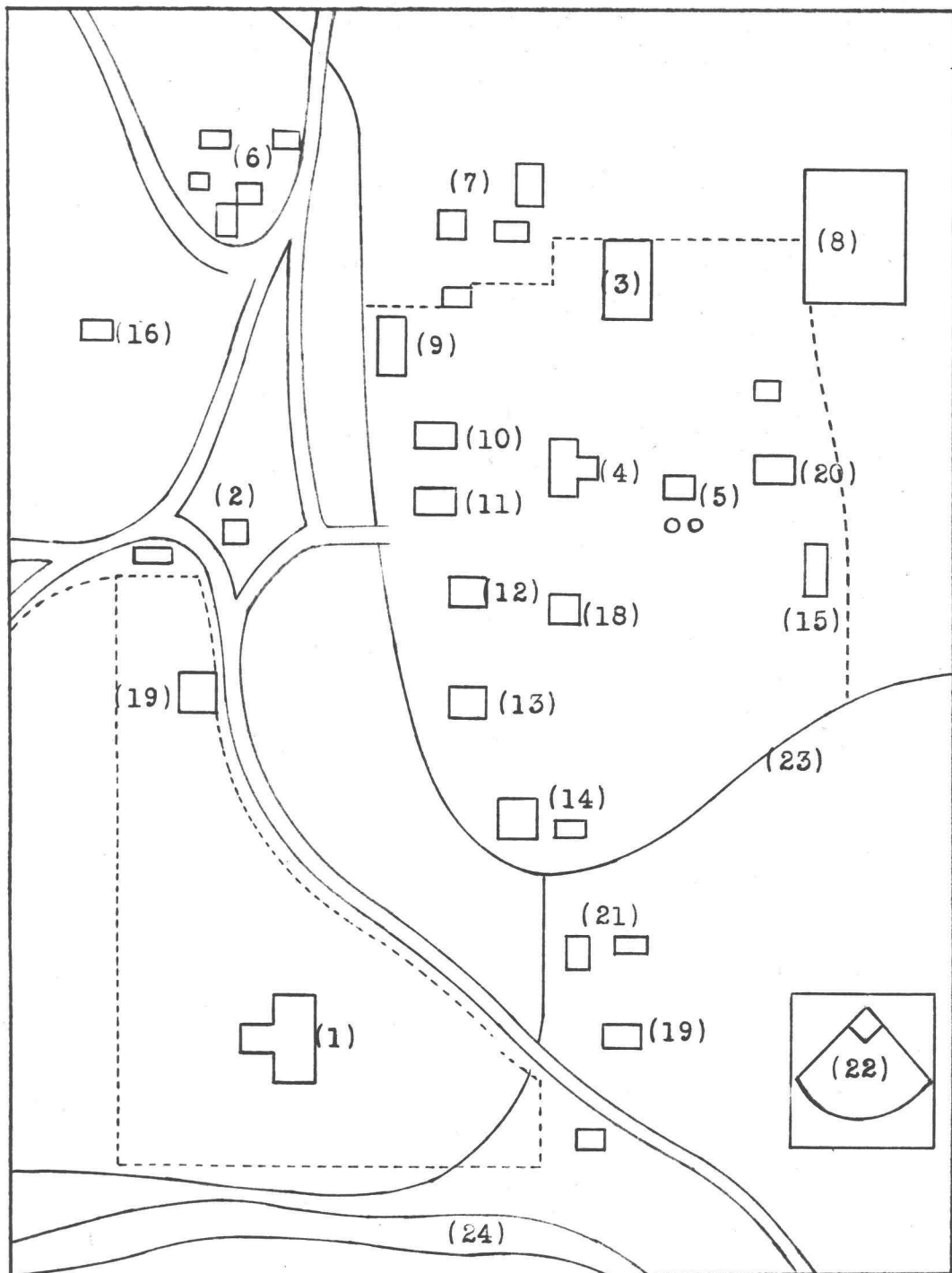
The Pyramid Lake Indian Agency, map on page 24, is located in the center of the Truckee River valley about seven miles from Pyramid Lake and fifteen miles from the town of Wadsworth. At the Agency one may find the school buildings, offices and homes of the government employees, the Episcopal Mission and the Trading Post.

Most of the Indian people make their homes within a seven mile radius of the Agency at Nixon. There are six ranches located farther out, but all are within twenty miles of the Agency. Eight families make their homes on the outskirts of Wadsworth, a small town at the south edge of the reservation. Three families live at Sutcliffe, a lake resort on the West shore of Pyramid Lake.

The families who have no land assignments live in two small groups within a half-mile of the Agency. These villages or groups of houses are called gambles. One is composed mostly of old people who depend upon Old Age Assistance and direct relief. They live in government-built houses. This village is often called White City or Hollywood.

The other village is much the same as Hollywood only that the homes belong to the Indians themselves. Twelve families make their homes in the North Gamble.

NIXON AGENCY



- (1) School House
- (2) Agency Office
- (3) Gymnasium
- (4) Hospital
- (5) Carpentry Shop
- (6) Trading Post
- (7) Mission
- (8) Cemetery

- (9-18) Residences
- (19-20) Commissaries
- (21) Blacksmith Shop
- (22) Baseball Field
- (23) Irrigation Ditch
- (24) River
- Other Buildings:
Garages, etc.

Family Unit

The family organization of the Paiute Indians is the present American type with some old Indian Customs attached. The father is usually the head of the family. He does not do very much around the home. He obtains what outside work he is able to get on the Reservation and in the surrounding white communities when he is not busy on his ranch. The mother does all the tasks about the house and in many cases much of the ranch work.

The children are not taught to assume any special responsibility about the home or the ranch. If they care to do anything it is all right, if not, nothing is said or done about it. In the same household are often found grandparents, parents, children and cousins. If a group of children become orphans, they usually live with the maternal grandparents. The grandparents usually dominate the lives of the family.

In the Paiute vocabulary, there is no word to take the place of cousin. Every relative other than mother, father and grandparents are brother or sister. Lineage lines often become very confused because of this fact.

Present Customs and Practices

Grandparents usually assume the responsibility of correcting children, if the parents allow it. Often-times, this is a source of family trouble. As previously stated, the children are not taught to assume any special responsibility about the home. It is not uncommon to find parents, and old grandparents working in the gardens or cutting wood while young men and women lie around in the shade.

The children do not receive any special care after the age of six or seven. They are allowed to grow and get along the best way possible. They go visiting friends and often stay away from home for days at a time. The parents do not seem to worry or care. The only time they are corrected is when they do something that affects an adult personally. A common saying is, "He will learn better when he gets older". Many parents will say, "I like my children too much to abuse them. If I abuse them they will die". By abusing they mean to correct according to our standards.

Most parents do not encourage their children to go to school after the child has passed the compulsory school age, which is 16 years of age. Little, if any, thought is given to prepare children for the job of earning a living. They do not appear to see a need for education.

No doubt this attitude is the result of the cultural background and the effects of former Indian Service policies. Because of the fact that they were so strictly supervised, they found, through experience, that it was much easier to let the government employees think for them. A good Indian was the one who was most plastic, who did not question the judgment of the agent or employee. This is very likely the reason they appear to have little ambition for themselves or their children.

The religion of the people is a strange admixture of tribal custom and Christianity. Since 1890 an Episcopal mission has been at the Agency. A majority of the people attend services there. However, practically all still cling to certain customs and superstitions.

The Indian doctor is still a powerful force in the community. He is called on to treat the sick by a majority of families - especially in severe cases. The older people rely to a great extent upon the Indian doctor and the use of their own native medicines. However, the younger people go to the government physician, but they usually call on the Indian doctor when critically ill. Oftentimes, the medicine man and the government physician work on the same case.

They still cling to the idea that some Indian doctors are witches. A good example is an old woman doctor from a

neighboring reservation who frequently visits at Pyramid Lake. It seems that whenever she becomes ill while visiting a family, someone in that household dies within one year. It is said to never fail. Within the writer's experience, this has happened once. No family is willing to have her visit in its home, and yet they are afraid to turn her away for fear that she will cast a curse on them.

There are many superstitions concerning the powers of the lake, departed spirits (ghosts), and animals. It is said that water-babies or "Little People" inhabit the lake. One must be very careful what he says when on or near the lake. If he "makes fun" of the lake, a great misfortune will overtake him. Many stories are told of people who defied the lake and were severely punished.

Within recent years a "Peyote Cult" has been established on the Reservation. This is a primitive religion which has been introduced from the middlewest. The ceremony is based upon the eating of a cactus bulb imported from Mexico. The effect of the bulb is peculiar in that it separates the individual from reality for several hours.

It is said that peyote is not habit forming, however, those who regularly take part in the services seem to withdraw and become queer. This may not be due to the effects of the drug, but to the fact that the cult is more

or less ostracized by the majority of the Indians in the community.

It is indeed hard for an outsider to understand the morals of the people. They cling so closely to native customs, which are so radically different from ours, that their actions appear to be immoral. The writer would describe the group as unmoral in certain things - especially regarding sex practices of the adolescents.

The writer recently interviewed the parents of a delinquent girl who was involved with a group of boys. The father of the girl stated that the girl was now old enough to do those things. He said that he knew it was wrong but still insisted that she was old enough. There is no social stigma attached to illegitimate children. They are usually cared for by the mother and her parents.

Indian custom marriages are most common on the Reservation. By Indian custom marriage, the couple just start living together. Divorces are easily obtained, either by merely appearing before the Tribal Judge or by separating without the benefit of the judge. Whenever the man decides on a new spouse, he leaves his wife and starts living with the other woman. If his former wife decides to contest the case, she brings him into court and receives a sum of money, usually from ten to twenty-five dollars.

The writer contacted one old man who had seven ex-wives. It is said that his present wife was also his first wife. He evidently had left her seven times and came home each time. It is not uncommon to see a mother who has a family of children with three or four surnames.

Family life is very uncertain on the Reservation. In so many cases, husband and wife are very suspicious of each other. A man cannot speak to a woman without the wife becoming jealous of him and vice versa. This is indeed a very unhappy situation. It tends to break down the social life of the community.

Social life for the older Indians centers around the gambles. Any afternoon of the week and sometimes far into the night, one may find a group of people sitting in a circle where a stick game or a game of cards is in progress. Here is probably where most Indian thought is developed. To an outsider, this seems a waste of time which could be put to an advantage in developing their homes and ranches. However, this has a decided place in the lives of these people because the philosophy of the Indian is that human wants come before economic wants. Here they meet on equal footing. They are able to express themselves in their own environment. The writer thinks that this is the place where the greatest educational work can be done in adapting the Indian philosophy to that of modern civilization.

The younger people participate in the major sports such as baseball, basketball and boxing. Most of the boys enjoy horseback riding and rodeos. They take great pride in grooming their horses. All the Indians will travel miles to see a rodeo, carnival or a circus. They will spend their last penny and borrow all they can from friends in order to get there. This is because they enjoy that type of showmanship and due to the fact that they feel they are welcome. Here they do not have a feeling of inferiority because the managements make them welcome so they will spend their money.

At Christmas time the Indians put on a celebration lasting a whole week. This involves feasts, dancing, gambling, and athletic events. According to the old Indians, this practice has been going on for years and years. The writer thinks that it might have some connection with their ancient pinenut festivals combined with our present Christmas festivities.

Economic Conditions

In comparison with the neighboring white communities, the economic status of the Pyramid Lake Indian is very poor. A majority of the Indians are extremely poor and are not adjusted to the economic system of modern civilization. From the standpoint of a white man, the typical

Indian is not industrious nor is he an effective worker when he does work. He does not readily assume responsibility and will without notice leave a job whenever he decides to regardless of how important it is. He has not learned to spend his money wisely and rarely does he attempt to save.

The main occupations are outdoor work of the agricultural nature. Of the 150 families on the Reservation, 73 have ranches from which they eke out a livelihood supplemented by occasional odd jobs in the community. The rest of the men work at any jobs they can obtain on the Reservation or in nearby white communities. They usually follow seasonal ranch work, such as haying, harvesting crops, and pulling weeds for truck gardeners. Some work as cowhands for white cattle ranchers. Others work as dude wranglers on guest ranches.

Within recent years a great many of the men have been working on relief projects sponsored by the Indian Service and the W.P.A. As soon as this stops, great economic distress will be felt by those who have come to depend on relief work.

Due to its isolation and lack of industries, the Reservation offers no opportunities for skilled workmen. Consequently, those who have had special training in some trade must leave the community to work if they follow their vocations.

Pyramid Lake Indian Reservation is primarily an agricultural-stock raising community, but under existing conditions it cannot support its population within the minimum standard of living. In the first place, there is not enough land under cultivation to support decently the seventy odd ranchers. In addition there are seventy families who have no land assignments. The ranches average less than fifteen acres of tillable land.

The water is a problem because of the fact that it becomes scarce at the time when it is most needed. It is discouraging to plant a garden, take care of it and then watch it dry up before it reaches maturity.

At the present time there are approximately 1500 head of cattle on the range. These are owned by about sixty families, which makes an average of twenty-five head per family. It is claimed by experts that at least forty head of cattle are necessary to make a living for a family of five.

The homes of the people are inadequate. In most cases they are one-room shacks with poor roofs and few windows. It is not uncommon to see two families living in the same house, thus creating a definite health hazard. The houses are poorly furnished. The furniture usually consists of a table, a stove, a set of shelves and a few boxes or benches. Generally there are no beds because of

the lack of space. The beds are made on the floor at night and rolled up in a corner during the day. Food in many cases is left on the table or put on the shelves unprotected.

Clothing is hung on nails driven into the wall. Usually the only decorations about the home are pictures from magazines tacked on the wall. Occasionally one may find portraits.

The above description fits the vast majority of homes. A few families have houses which are as good as the average white home.

Water and sanitary facilities are a decided problem. According to a recent survey, there are only sixty wells on the Reservation of which at least one-third are unfit for human use. This is due to unsatisfactory locations and lack of proper materials in walling the wells. Many families do not have wells and get their water from the river and irrigation ditches.

Some of the homes do not have sanitary privies, others have none at all. Within the past year at least sixty new privies were set up by the W.P.A.

With few exceptions the diet of the people is bad. It is generally insufficient in quantity, lacking in variety and poorly prepared. Milk, fruit and green vegetables are notably absent. The diet consists mainly of

protein and starches - namely, dried beans and potatoes.

The health situation due to poor housing, insufficient diet and poor health habits is a decided problem. Colds are common the year around, especially during the winter months. Communicable diseases such as measles, chickenpox, and itch spread rapidly. Venereal diseases, trachoma, and tuberculosis are prevalent.

Certain tribal customs have a detrimental effect on the economic situation. For example, a man who is fortunate enough to have a job may have to support all his relatives as well as those of his wife. If he refuses to do this he will be more or less ostracized by the Indians of the community.

Another bad custom is the practice of burning or giving away everything when there is a death in the family. Even the house is vacated for a year and remodeled in some way before they can live in it again.

There is a lack of cooperative spirit among the people in that they hate to see another member of their tribe get ahead of them. Rather than raise their own standard, they seem to want to keep him down to their level. A common saying is, "He is trying to be a white man". This may be a reaction to the former policy of the Indian Service in trying to destroy everything Indian and setting up a white culture pattern which the Indian did not understand.

Another problem which affects the Indian economically is the liquor question. Because of the fact they are forbidden by law from purchasing intoxicating liquor, they have to hire someone to get it for them, often paying much more than it is worth. Certain Indians will go to town on payday and spend every cent they have to get liquor, leaving their families at home without food or clothing.

CHAPTER IV

EDUCATION ON THE PYRAMID LAKE INDIAN RESERVATION

History of Community Education

Community education, according to the writer's viewpoint, is using education in its widest sense. It includes not only school training for children but also activities for the training of adults to aid them in adjusting themselves to the social and economic life of their community. There must be some activities primarily for children and some strictly for adults, however, the general theme should be activities which both can share.

According to the Meriam report¹² of 1928, the fundamental requirement is that the task of the Indian Service be recognized as primarily educational, in the broadest sense of the word, and that it be made an efficient educational agency, devoting its main energies to the social and economic advancement of the Indians, so that they may be absorbed into the prevailing civilization or be fitted to live in the presence of that civilization at least in accordance with a minimum standard of health and decency.

To achieve this end, the Service must have a comprehensive, well-rounded educational program, adequately supported, which will place it at the forefront of organi-

¹² Meriam, Lewis, and Associates, The Problem of Indian Administration. p.21-22.

zations devoted to the advancement of a people. This program must provide for the promotion of health, the advancement of productive efficiency, the acquisition of reasonable ability in the utilization of income and property, guarding against exploitation, and the maintenance of reasonable high standards of family and community life. It must extend to adults as well as to children and must place special emphasis on the family and the community.

The history of Community Education at Pyramid Lake Indian Reservation parallels that of all reservations, because the philosophy back of all was primarily the same. It was a ready made program superimposed on the Indians whether they wanted it or not. Its main drive was "Americanize the Indian".

In the first place Congress did not appropriate enough funds to carry out a worthwhile program. The personnel was underpaid. The living conditions poor. Because of their isolation, the reservations were not attractive places for qualified people to work. Consequently, the programs suffered regardless of how well planned they might have been.

Certain practices - such as issuance of rations, leasing of land, care of Individual and Tribal moneys, suppression of Indian culture and crafts tended to pauperize the Indian and rob him of initiative and resourcefulness. It reached the stage where he did not need to think

or to plan for this was done for him at the office. When the Indians wanted something they would go to the agent, as a child would go to his parents, and ask for it. If the agent thought it was necessary, he would either purchase it or give the Indian a purchase order to deliver to the dealer.

Little was done to assist the adult Indian in the earlier program other than directing him as a foreman directs a group of workmen in a construction project. Neither the Indian nor his cultural background was considered in planning his program. With each change of administration, the Indian began to wonder what was in store for him. It was useless for the individual to make any plans for they would be changed when a new superintendent was installed.

According to the stories told by the older Indians on the reservation, the first school was set-up at Pyramid Lake in the year 1881. This was a day school teaching the first four grades. Only the older children were required to attend school. The subjects taught at this school, it seems, were reading and writing with some arithmetic now and then.

It seems that most of the time was spent in rounding up truants. The policeman was kept busy trailing down boys and girls who decided that the great open spaces were

much more interesting than acquiring an education. Many stories are told about the escapades of the children, particularly regarding those of one family. It seems as though the father decided that his children had learned enough and refused to send them to school. He even went so far as to chase the Indian policeman and the agent away with a shotgun. In order to keep his children out of school, he moved to the north end of the Reservation and lived on jack-rabbits and squirrels.

At another time the Agent gathered together a group of boys who were sitting around the Agency and sent them away to a non-reservation school in the middlewest. It is said that some started home almost as soon as they arrived at the school. In relating their experience, one man said that it took one of the boys two years to get home. Two of the boys started home with an accordion which they carried on their backs until they reached Salt Lake City when they were forced to sell it to get food.

In the year 1884, the day school was changed into a reservation boarding school. All children were required to live at the school and were often forbidden to visit home even on week ends. The boarding school was supported in part by the labor of the students. Those above the fourth grade ordinarily worked for half a day and attended classes for half a day. The theory was that the detail or

work period was vocational education. Operating the school on this plan left the child with no free time and little recreation.

Nash says:

Until 1928, the main purpose of Indian education was to make the children turn completely away from all things Indian, and in every way possible to break up tribal life. Inferior staffs, miserable housing, inadequate food, constant overwork, military routine, and genuine cruelty made the Indian schools seem penitentiaries to which children were sentenced for the crime of being born Indians.¹³

In connection with the boarding school at Pyramid Lake was a government farm, a dairy herd, a blacksmith and a carpentry shop. All the work was done by the older children, supervised by the government employees.

The Reservation boarding school was discontinued in 1918 and a day school was again started. This was a one teacher school teaching up to the fourth grade. In 1933 another teacher was added so as to include the fifth and sixth grades. Beginning in 1935, three teachers were employed to teach the Nevada Day School at Nixon. At this time all elementary grades were included in the set-up.

Guidance on the Reservation

Guidance in the past was arbitrarily telling the individual what to do regardless of what his personal

¹³ Nash, LaFarge, Ryan. The New Day for the Indian. p.10.

feelings were in the matter. The government employee was supposed to be infallible. He was expected to have the solution to all problems at his fingertips. His word was not to be questioned.

At the time the writer entered the Indian Service, he was advised by a fellow employee, never to admit that he was wrong or that he did not have the answer to a problem, for in so doing, he would lose the respect of the Indians. This was an unhealthy situation both for the employee and the people of the Reservation. It tended to rob the Indian people of initiative and resourcefulness as well as to affect adversely the personality of the individual.

True guidance has a big field ahead of it in the Indian Service. The Indian people of the Reservation need guidance more perhaps than any other minority group in the world. Their cultural background is probably in greater conflict with that of the surrounding communities than any other group of people. This must be adjusted, not by legislation or arbitrarily ordering the people, but by taking the Indian people in their confidence, and working out the solution together.

In developing the program, the individual must not be forgotten. A reservation program should be set-up to assist the individual in adjusting himself to his home environment. It should help the individual to discover

his problems in relation to those of the Reservation. It should assist him in making the most of the resources at hand. In order to do this he must be able to recognize the possibilities as well as be aware of the limitations of the home community.

Guidance should instill in the individual a philosophy of life that is particularly adaptable to the Reservation. It should teach cooperation, showing that group thought is often the most practical thought. It must show that leadership qualities include following as well as directing. Finally, the guidance program should show that cooperation is absolutely necessary for the progress of a minority group and that individual initiative and resourcefulness has a very definite place in a cooperative community.

The guidance program must not stop with the Reservation but should continue on through the non-reservation vocational school. More education in the field of labor relations should be stressed in order to help those who will enter industry or work for wages. There should be a placement or a follow-up service maintained by the vocational school to assist the graduate in adjusting himself to his life work whether in the industrial field or on the Reservation. A close cooperation between the Tribal Council on the Reservation and the guidance personnel of the school should be maintained.

Lloyd E. Blauch, in his Educational Service for Indians, states:

In a program of preparing youth for occupations of various kinds, it is necessary to give special consideration to adequate educational and vocational guidance, placement, and follow-up service. Mere knowledge of the technical aspects of the trade and ability in the manipulative skills involved are not sufficient to assure success in jobs and positions which young people will have after their school work has been completed.**

Indian schools have not so far made sufficient provision for this service.** -- Graduates of the schools have often gone into industry entirely unacquainted with organized labor, to find themselves involved in strikes or in internal conflicts in labor organizations without the slightest understanding of what was going on.**

Furthermore, there seems to be a great gap between the work of the school and the work of the placement service which accepts responsibility for the placement and follow-up of the graduates. It would appear that responsibility for the placement of a graduate of an Indian School should be lodged with the school. The school is acquainted with the interests, abilities, aptitudes, and weaknesses of the pupil, and through its long contact with him is in a better position to make an appropriate placement and to offer the kinds of follow-up service most needed, than is any other agency. A further advantage to placing this responsibility on the school is that it keeps the vocational staff in continuing practical contact with the fields for which the pupils are being trained.**

The responsibility of the school extends from the actual preparation of the individual for a job to his entrance on the job and his successful adjustment thereto. When this adjustment to the first position has been secured, the school can reasonably consider its obligation

to that individual discharged, and any further placement of him properly becomes a responsibility of the Indian employment section of the Washington office.¹⁴

Educational and Economic Survey

Because of the lack of school records and due to the fact that the older people would not submit to tests, the writer was not able to obtain accurate data on the educational level of the people. Most of the younger people had attended school either at the Stewart Indian School or the Reservation Boarding School at Nixon. They were more or less at a loss to state just what grade they were in when they left school. They wanted to state their grades according to the readers they were studying in their last year at school.

The writer, assisted by the W.P.A. Educational Division, conducted a survey early in May, 1938, to try to arrive at some conclusion as to a type of Adult Educational program to conduct on the Reservation. The information furnished in this survey was the result of interviews with the older people of the community. Three of the better educated members of the Reservation were chosen to conduct this survey. The information secured was based solely upon the judgement of these people.

¹⁴ Blauch, Lloyd E. Educational Service for Indians. P.76-77

The facts which were revealed by the educational and economic survey as shown in Table I are as follows:

Forty-three per cent of the total number on the Reservation were interviewed. Of the number interviewed, thirty-seven per cent were considered illiterate, while seventy-seven per cent quit school in the fourth grade or under. It was found that thirty-one per cent had had some experience in a special vocational field and were considered skilled workers.

According to the study, there were forty children between the ages of six and eighteen years who were not attending school. Eleven per cent of the group were attending Carson Indian School, which is considered of the secondary level.

Eighty-three families were without land assignments. Ninety-one families were without livestock. Thirty-nine families were without homes. Twenty-six per cent of the families on the Reservation were on relief.

The study also shows that the people were not making use of all available land. One hundred eighty acres of irrigated lands were shown to be lying idle. This would provide for an additional twelve families according to the average economic unit for the Reservation. They also have enough range land to care for an additional 2000 head of cattle.

TABLE I

EDUCATIONAL AND ECONOMIC SURVEY
OF PYRAMID LAKE INDIAN RESERVATION

1. Number people at Nixon	549
2. Number people interviewed (over 20)	239
Men	116
Women	123
3. Number under 4th grade	186
Men	93
Women	93
4. Number over 4th grade	53
Men	23
Women	30
5. Number experienced in a trade or profession .	73
Agriculture .	28
Operator	10
Housekeeper .	10
Cooks	6
Machinist ...	5
Carpenter ...	4
Teachers	3
Blacksmith ..	2
Engineers ...	2
Clerks	2
Musician	1
6. Number with steady employment	11
7. Number with temporary employment	17
8. Number illiterates	90
Men	39
Women	51
9. Number between ages 6-18	151
10. Number enrolled Nevada Day School	79
11. Number enrolled Wadsworth Public School	10
12. Number enrolled Carson Indian School	18
13. Number enrolled Sutcliffe Public School	4

14. Number families at Nixon	151
15. Number homes	110
16. Number families on relief	40
17. Number persons recieving Old Age Pension ..	23
18. Number families on ranches	68
19. Number families owning livestock	60
20. Average cash income per family	\$120.
21. Number (useable) wells	60
22. Number cattle range can handle	3,000
23. Total number cattle on the Reservation	1,005
24. Total number horses	224
25. Total number chickens	600
26. Total number acres on Reservation	320,000
27. Total number acres under irrigation	900
28. Total number acres under cultivation	720
29. Total number acres in gardens	22

The Nevada Day School

The Nevada Day School plant, at the Nixon Agency, consists of a school house proper, a gymnasium, a carpentry shop, the women's clubroom, the nursery schoolroom, and a blacksmith shop. Also included in the set-up is the Pyramid Lake Tribal councilroom in the Agency office building.

The school building was constructed in 1933. It is located below the office near the river. It has three classrooms on the main floor and a kitchen, dining room, storeroom, and two bath rooms in the basement.

Prior to 1936 most of the school activities were carried on in the school building. The hospital and laundry buildings were vacant since 1934 when the sanatorium was discontinued. In order to carry on a wider program so as to include the adults as well as the children, the writer proceeded to make use of the vacant buildings. Consequently, in the hospital building, is now located the Women's clubroom, the nursery schoolroom, the health clinic, and a community kitchen. The old laundry building is now the carpenter shop.

In connection with the women's club is the Nixon Library. Discarded school books, donated magazines and old books from the Reno Red Cross and the W.P.A. Library,

along with private donations of interested people of the Reservation and surrounding communities, go to make up a 200-volume library. A daily newspaper and some current magazines are available to visitors.

At the time of this writing, the school is being operated at full capacity; the total enrollment for the school year 1939-1940 was 96. All elementary grades and the first year of Junior high are taught. In addition to this, a nursery school was operated with a total enrollment of 14 pre-school children. (The nursery school was in reality a kindergarten.)

The school staff consists of five Indian Service employees and four workers paid by the Works Progress Administration, Education Division. They are detailed as follows:

<u>Position</u>	<u>Employer</u>
1. Primary Teacher	Indian Service
2. Intermediate Teacher	Indian Service
3. Upper Grades Teacher	Indian Service
4. School Cook	Indian Service
5. School Housekeeper	Indian Service
6. Shop Instructor and Adult Ed.	Works Progress Admin.
7. Boys Activity Leader	Works Progress Admin.
8. Girls Activity Leader	Works Progress Admin.
9. Nursery School Teacher	Works Progress Admin.

Public Schools

Public schools serving the Reservation are located at Wadsworth and Sutcliffe. The majority of pupils attending these schools are white children.

The Wadsworth Public School consists of an elementary school and a standard high school. The total enrollment of the school system is approximately one hundred fifty students. Of this number about forty-five students attend the high school. The teaching personnel consists of four elementary teachers and four high school teachers, with one working in both high and elementary schools.

At present there are eight Indian children attending the elementary school at Wadsworth and two enrolled in the high school. Very little time is devoted to vocational education in the elementary department. However, the high school has a fair Smith-Hughes program. Most of the Indian children do not benefit from the vocational education because a majority of them do not attend the high school. They usually drop out of school either because of age or through transfer to the Carson Indian School at Stewart.

There are four Indian children in school at Sutcliffe. This is a small one-room school with thirteen pupils. All elementary grades are taught and no time is given to vocational education. These children are mixed blood and do fairly well in school. When they graduate, they usually attend the Carson Indian School at Stewart.

CHAPTER V

THE PRESENT EDUCATIONAL PROGRAM

The School Activity Program

The Nevada Day School functions as the community educational center, with the other Indian Service divisions assisting in the program. The school tries to eliminate a line of demarcation between adult education and the children's curriculum. According to the belief of the writer, a unified educational program dealing with the major problems of the community is necessary. There should be a few activities primarily for children and a few for adults only, with a major portion which both can share. When a program can be so arranged, a great stride forward will be made in Indian education.

However in organizing the curriculum on the Pyramid Lake Indian Reservation, it will be necessary to outline the program either as school activities or as adult education for the sake of convenience. The entire program is definitely pointed toward a common goal -- that of economic security. It is trying to meet the community needs, through preservation of native culture, developing better health habits, conservation of resources through well-planned work programs, developing a better leisure time program, and instilling a workable philosophy of life in the people.

Close cooperation is necessary in carrying out the program. The Indian Arts and Aggies, a club organized to serve the same purpose as 4H clubs in the non-reservation community, stresses parent-child participation. The older girls work with the Women's Club in their projects. The recreational program is so built that both child and adult participation is possible. The older boys and girls take an active part in the community athletic program, while all may take part in hobby work. The Pyramid Lake Pageant group invites children of all ages to participate in its program.

The theory of the educational program is "teach the family". Every effort is being made to place the stress of education in the home -- the center of family life.

The following outline is divided into four parts to meet the needs of the school. This plan intends to coordinate the program so that each section will carry on where the previous one leaves off. In this way it is hoped that duplication will be at a minimum. The writer encourages repetition when necessary by carrying the children's experience in an activity to a higher level.

It is suggested that a school council be chosen to plan a school program and suggest how each room is to carry out its activity program. The student council should

consist of two members from the primary room, two from the intermediate room, two from the fifth and sixth grades, and three from the junior high section. Out of this group a president, a vice-president, a secretary, and a treasurer should be chosen. Meetings or assemblies are to be held twice each month to summarize the activities and plan for the ensuing period.

Each room holds its own meeting at least once each week to plan the activities for its group. Leaders are chosen to head the various committees. Demonstrations and other types of programs are planned to be presented at general school assemblies. These meetings are made as child centered as possible.

It must be noted that this is merely an outline and must not be considered a set program to be followed blindly by the teachers. Each teacher will use the outline as a guide in working out her individual program. The activity program is entitled, Living on Pyramid Lake Indian Reservation.

Part I Kindergarten and Primary Grades

Center of Years Activity: Living together as a family.

Study Units:

1. Happy Family
2. Pets
3. Playhouse
4. Play Hospital

Activities:

- A. Practical Efficiency
 1. Building play house
 2. Building pet sheds
 3. Building hospital
 4. Making playthings
 5. Learning health habits
- B. Conservation of Resources
 1. Rest periods
 2. Hanging up wraps
 3. Kindness to associates and pets
 4. Washing before lunch
 5. Learning protective attitudes toward flowers, trees, birds, etc.
 6. Play in sunshine
- C. Creative Group Activities
 1. Council meeting to plan daily program
 2. Health inspection
 3. Dramatizing ways of school and home
 4. Invite other children to play and visit pets
- D. Achieving Security and Adequacy (personality adjustment)
 1. Calling doctor
 2. Taking turns at being nurse
 3. Bring parents and friends to school
 4. Making original verse and song
- E. Aesthetic and Other Human Attitudes
 1. Preparing poster exhibits
 2. Gathering and planting local wild flowers, trees, and shrubs
 3. Naming flowers and trees for other children
 4. Singing songs
 5. Making drums, flutes, etc.

F. Leadership

1. Learning to respect and support as well as to lead
2. Planning work or play
3. Acting as announcer for change from one activity to another
4. Child doctor and nurse help real nurse keep children well

G. Community Needs

1. Repairing barn and fence
2. Hanging up utensils after use
3. Drinking milk at meals
4. Gathering flower seeds to plant next year

H. Reading for Enjoyment

1. Teacher reads when difficulty requires
Largely stories developed from children's activities and conversation

Desired Outcomes:

1. Considers others in family
2. Develops good personal habits
3. Loves pets

Part II Intermediate Grades Room

Center of Years Activity: The home community

Study Units:

1. Our Family
2. Our Neighbors
3. Helping our Neighbors
4. Getting Ready for Winter
in our Community

Activities:

- A. Practical Efficiency
 1. Arranging classroom
 2. Running school postoffice
 3. Arranging playhouse
 4. Care of pets
 5. Making toys
 6. Running errands
 7. Help with gardens, animal projects, etc.
- B. Conservation of Resources
 1. Kindness to associates and to family
 2. Helping at home
 3. Consideration of others
 4. Kindness and protective attitudes
through study of birds and their ways
 5. Learning to eat fresh vegetables
 6. Know how to mend clothes, etc.
- C. Individual's Contribution to Group
 1. Group meetings to plan assemblies
and parties
 2. Taking responsibilities for others
in these meetings
 3. Acting as responsible member of committees
 4. Measuring feed for pets, etc.
- D. Group and Individual Success
 1. Drawings and paintings of home and community
 2. Telling about pictures and wonders of nature
 3. Making announcements
 4. Finding out about things of other communities
 5. Writing letters

E. Aesthetic and Other Human Attitudes

1. Being good neighbor and good citizen in school and home
2. Planning ways of being constructively rather than passively helpful
3. Sharing with others
4. Study birds and animals to appreciate their behavior
5. Indian or folk dances
6. Dramatizations

F. Leadership

1. Operating postoffice with courtesy and firmness
2. Responsibility for special parts in assemblies and meetings
3. Leading in songs and directing dramatizations
4. Active participation in parties

G. Community Needs

1. Gathering wild fruits to preserve
2. Gathering native foods to supplement home foods
3. Gathering vegetables, seed, and fodder for winter storage
4. Potting flowers for home and for school
5. Planting gardens

H. Reading for Enjoyment and Utility

1. Children's own records and stories supplemented with appropriate books
Teacher reads where necessary

Desired Outcomes:

1. The child should want to help family and neighbors
2. The child should be able to care for himself

Part III Upper Grades (5-6)

Center of Years Activity: Primitive to modern communities

Study Units:

1. How Primitive people Solved their Problems of Food, Clothing, and Shelter
2. How Pioneers solved their Problems
3. Problems of Pyramid Lake
4. Problems of Other Communities

Activities:

A. Practical Efficiency

1. Making soap and candles
2. Hatching chickens and caring for them
3. Making cookies for a party
4. Simple recipes and measurements
5. Daily feeding rations for beef cattle
6. Keeping accounts of stock projects

B. Conservation

1. Preservation of foods
2. Comparison of price of food raised with store prices
3. Protection of stock
4. Discuss fall harvest of Reservation in comparison with neighboring communities
5. Protection of health

C. Group Activities

1. Taking responsibilities as leader for separate part of reports for field trips
2. Taking part in council meetings
3. Drawing plans for gardens
4. Reports on Lincoln and other great men -- the problems they faced and how they helped others
5. Writing and directing plays and dramatizations

D. Group and Individual Success

1. Giving plays for assemblies
2. Experience in speaking before small groups
3. Each leader taking notes on committee discussions
4. Reports on animal projects, feeding, and field trips
5. Paintings and drawings of various types of communities
6. Writing stories and letters

E. Aesthetic and Other Human Attitudes

1. Arranging classroom for aesthetic living
2. Keeping desk, farm, and animals in good condition
3. Developing good personal habits
4. Developing child hobbies
5. Dramatizations

F. Leadership

1. Leading group singing
2. Taking responsibilities on field trips
3. Planning all arrangements for a trip
4. Defending choice for exhibits at fair or show
5. Directing dramatizations

G. Community Needs

1. Cooking foods which may be cooked at home with available material
2. Improving dress and appearance by setting up homemade bathing and hand washing facilities
3. Improvement of water system
4. Using products for the common good of group

H. Reading For Enjoyment or Utility

1. Children's own compositions
also books on heros, primitive life,
or any other in which the individual
has special interest

Desired Outcomes:

1. Help improve sanitation around community
2. Assist neighbors to improve their homes, etc.
3. Willingness to improve community through suggestions or actual participation

Part IV Junior High School Level

Center of Years Activity: Junior-Senior partnership
program

Study Units:

1. How the Paiutes lived before 1874
2. The Paiutes as Reservation Indians
3. Early Colonists -- their contributions to the national economy
4. Indian contributions to our economy
Include Pyramid Lake Indians
5. The Indian Reorganization Act -- how it helps Pyramid Lake Indian Reservation

Activities:

A. Practical Efficiency

1. Starting a Junior-Senior project
2. Selecting and storing seeds
3. Working out appropriate amounts of seeds needed for available land and for crops needed
4. Planting, cultivating, irrigating a garden and marketing vegetables
5. Keeping a record book
6. Developing a museum
7. Operating a campus store

B. Conservation of Resources

1. Have a complete care of young calf or some definite project
2. Fertilizing a garden plot
3. Balancing the diet for humans, livestock, and plants
4. Develop booklets on Tuberculosis and Trachoma prevention
5. Testing and recording germination percentages
6. Planting adapted fruit trees
7. Studying garden and field pests
8. Writing Paiute Indian history

C. Creative Group Activity

1. Assume leadership in planning projects
2. Thinking the problem through
3. Making speeches on timely topics of group activity in assemblies
4. Taking part in round table discussions
5. Cooperate with parents and leaders in furthering projects
6. Taking part in research work

D. Achieving Adequacy and Security

1. Realize a profit from the project
2. Marketing surplus seeds, etc.
3. Acquiring study techniques
4. Recognizing benefits to be had under the Indian Reorganization Act.
5. Make a scrap-book and develop some hobby
6. Compile reports for Indian History
7. Giving plays based on historical facts for assemblies

E. Aesthetic and Other Human Attitudes

1. Taking part in poster campaigns designed to improve attitudes toward others
2. Discussing ways class members can make restitutions
3. Respecting property rights of others
4. Observe the responses of animals and humans to kind and fair treatment
5. Making or painting murals interpreting old tribal customs
6. Writing and presenting creative poetry
7. Presenting puppet shows in assembly

F. Leadership Development

1. Acting as forum leader
2. Acting as chairman of class activities
3. Acting as referees and judges of games and athletic contests among younger children
4. Coaching a play
5. Checking attendance at classes
6. Acting as foreman on work detail
7. Working on committees at community meetings

G. Community Needs

1. Participating in family and community activity such as gathering wood, handling cattle, haying and gardening
2. Participating in community study groups
3. Participating in community recreational program
4. Helps family in improving for a better living
5. Helps in improving health conditions in community
6. Develop Boy Scout and Girl Scout programs

H. Reading for Enjoyment and Utility

1. Reading and discussing advantages of scientific knowledge -- steam, electricity, bacterial control, irrigation and modern farm practices
2. Read to and assist parents in study program at home
3. Assist smaller children in their research problems
4. Develop desirable reading habits -- newspapers, magazines, and books within their age level

Desired Outcomes:

1. Give intelligent help in putting up ordinary ranch building
2. Attends voluntarily the meetings of the community or other local economic organizations
3. Brings to the attention of family and classmates articles applying to special interests
4. Helps with general ranch work and able to carry on major portion of home chores
5. Able to recognize community problems and needs
6. Develops a desirable philosophy of life
7. Has definite educational plans

Report on Adult Education at the Pyramid Lake
Indian Reservation - 1940

Leading authorities contend that education is a lifelong process. It never stops. Education to be effective must meet the needs of the people for whom it is intended. It must begin on the educational level of the participants.

Those for whom the program is being developed must see its need and have an honest desire to meet those needs. They must have a definite part in the formulation of this program. The guiding theme of the program should be, "Education is learning to make the best of what we have and to improve our economic conditions, our mental and physical health, so that we may live better and fuller lives."

The organizations heading the program are the Education, the Extension, and the Health Divisions of the Indian Service, assisted by the Episcopal Mission, the Works Progress Administration, and the various Tribal organizations. Each division of the Indian Service has a definite educational program pertaining to its own special field. The duty of the community worker is to coordinate these programs so that they will be unified and not fragmentary or duplications.

The objectives of the Adult Education program are as follows: To train the Indian people,

1. To become better citizens of their community, their state, and their country.
2. To make their farms and homes more attractive.
3. To plan their lives so as to make better use of their resources -- thus conserving it.
4. To take pride in what they have and to enjoy life on the Reservation.
5. To develop good health habits.
6. To develop better working habits.
7. To broaden themselves by taking more interest in non-reservation affairs through reading newspapers, current magazines, and good literature.
8. To make better use of their leisure time by developing interest in worthwhile hobbies.
9. To actually understand and get into the spirit of cooperation.

The philosophy of the New Deal for Indians is applied in carrying out the program. The philosophy is interpreted as follows:

1. The Indians have to decide their own issues.
2. They must become self-dependent.
3. They should learn to cooperate for the benefit of the group.

Part I School Program

A. Community Meetings:

A community meeting is held each Friday night at which some problem vital to the community is discussed. This is made an "Open Forum" where anyone may express himself. Each department has a certain Friday where problems in that specific field are discussed. Usually some people of the community are asked to gather what data they are able to find and present it as a round table discussion and then it is turned over to the house for comments. At times some very lively discussions are conducted.

The meetings are carried on according to parliamentary procedure. The chairman of the Tribal Council or the chairman of the Educational Committee usually presides at community meetings. Visiting speakers are often invited to talk on planned subjects thus offering an outsider's point of view.

A little program of entertainment is planned for each meeting. These are usually of the voluntary nature. An educational film is shown whenever we are able to obtain one. The C. C. C. tries to have one available once each month.

Outline for monthly programs:

1st Friday	of	each	month	--	Irrigation and Extension
2nd	"	"	"	--	" " "
3rd	"	"	"	--	Health Service
4th	"	"	"	--	Education and Social Service

B. W.P.A. Adult Education and Recreation:

The W.P.A. Division of Adult Education and Recreation, pays the salary of four workers to help in the program at Nixon. The project is directly under the supervision of the Nevada Day School, with the workers cooperating in community and school programs.

The school conducts a leadership training course with the program. In this way it is hoped that the leaders under the W.P.A. will get the program over to the community. Each leader has a definite program to follow while all participate in the community undertakings. Meetings are held each week where the school and W.P.A. leaders discuss problems and methods of instruction. A philosophy of life suited to the community is stressed which the local leaders in turn will get over to the people.

The W. P. A. leaders help with the school program each afternoon in addition to the Adult activities in the evenings. In this way the connection between school and adult supervision is very close. In fact, adult-school participation is encouraged in everything attempted.

Outline of Adult Evening Meetings:

Monday Evenings from 7 to 9:

Athletics

-- Gymnasium

Library

Correspondence Study period

Handicraft or hobbies

-- Women's Club

Tuesday Evenings from 7 to 9:

Scout Program	-- Mission Hall
Library	
Girl's Club Program	-- Women's Club
Music	-- School Bldg.

Wednesday Evenings from 7 to 9:

Athletics	-- Gymnasium
Library	
Handicraft	-- Women's Club
Orchestra Practice	-- School Bldg.

Thursday Evenings from 7 to 9:

Social Studies Course	-- Women's Club
	(Social worker in charge)
Correspondence Study	-- Women's Club

Friday Evenings from 7 to 9:

Community Night	-- Gymnasium
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As will be noted, the Women's Club is open every night with some member of the school faculty or W.P.A. personnel present to help those who are taking correspondence courses. The library in connection with the club is furnished with a daily newspaper, magazines, and several volumes of good books. It is open to the public every afternoon and evening except Saturday and Sunday.

C. Correspondence Courses:

A series of Correspondence Courses sponsored by the State Department of Education is being taken by a group of interested adults. Twenty different people are taking courses in the following subjects:

1. Dealing with People
2. American Government
3. Diesel Engines
4. Business Arithmetic

5. Business English
6. Business Law
7. Journalism
8. Blueprint Reading
9. Typewriting

Different classes meet at the club at various times to discuss and study their lessons. All classes are made as informal as possible. All members of the Correspondence Class group are asked to be present on Thursday evenings when lessons are handed in.

D. Music and Art:

A talented artist from Reno comes to the Reservation each Wednesday and conducts classes in art and music. He holds an art class at school each Wednesday afternoon for a mixed group open to both adults and school children.

Later in the afternoon he gives eight lessons in piano in addition to a group music lesson. The group lesson consists of music reading and singing. He hopes to have a glee club organized before long.

In the evening between seven-thirty and nine, he directs a local orchestra in dance and classical music. At present he has a seven-piece dance band. The local Adult Education worker assists him in this work.

E. Women's Club:

Early in 1937, the Women's Club was organized with the following as objectives:

1. To create more interest in worthwhile activities for women.

2. To preserve an interest in native arts within the group.
3. To interest women in cooking, canning and sewing.
4. To interest more women in gardening and poultry.
5. To encourage the women to make better homes.

The club started with less than twenty members and has increased since then to more than forty active members. The women have created a revolving fund through food sales, dances, and entertainments.

From this fund they purchase such supplies as they need in their activities. The women meet at their club room Tuesday and Thursday afternoons where they work at Indian arts, sewing, or anything they choose to do. The afternoon is spent discussing various things about the community. Visitors from other reservations are encouraged to come to the meetings. The meetings are under the supervision of their president, assisted by a W.P.A. worker.

Twice each month the craft made by the members is paid for from the revolving fund and brought to the Wa-Pai-Shone Trading Post at Stewart where it is sold. Sales of craft made by the women averages nearly two hundred dollars per month.

A community kitchen is provided where different members of the club prepare lunches for club or community events. During the proper seasons, a canning project is

carried on by the women -- encouraging cooperative effort. Demonstrations are put on showing different ways of preparing foods common to the Reservation -- especially the regular ration issue.

Each club member is asked to raise a family garden and if possible, to have a few chickens. This part of the program as yet has not been a success.

Improvements of homes has met with some success. Curtains and screens have been made for windows. Improvements have been made on wells, such as re-location, better covers, and cleaning. Cleaner yards and cleaner homes is the main problem at present.

F. The Tribal Council:

As provided by their Constitution and By-laws, the Pyramid Lake people elect a Tribal Council of ten members to conduct their business. This council elects a president, a vice-president, and a secretary-treasurer from within the group. The council is divided into the Credit Committee, the Relief Committee, the Education and Recreation Committee, the Health Committee, and the Law and Order Committee.

The Council through its various committees carries on an intensive educational program. They meet regularly once each month in the community hall where reports are

made and business transactions are conducted. The meetings are open to the public and anyone may express himself whenever he desires to do so.

The committees meet at least twice each month to study the problems pertaining to its special field. Usually some Indian Service employee assists them in trying to solve their problem and in drawing up their reports. This is one of the best ways of putting over the Adult Education program.

Part II Extension Program

The subject of Adult Education is an important one with the Extension Division in that it is the primary means of explaining to the Indian people the procedure, restrictions, and methods under which the employees must work. This program is set up so as to reach the largest number of people directly interested in the Reservation problems. The program includes education as to farm management, irrigation, and credit regulations.

A. Objectives:

1. To explain more fully the problems of general farming and livestock management.
2. To instill in the adults the necessity of careful planning in order to utilize their resources.
3. To create a higher economic standard of living through improvement in farming practices.

B. Goals:

1. Develop leaders to study and discuss problems confronting the Indian people.
2. To use Indian leaders to conduct the community enterprises.
3. To hold one farm tour each month to observe in the field approved farm practices.

C. Indian Arts and Aggies:

The Extension Division, with the cooperation of the school, has instituted a program by which the older boys or girls and parents carry on a self-improvement project together. In reality it is a boys and girls club, but reaches the adults, through cooperation with the children. For example, a boy and his father plant a garden. Under the supervision of a local leader, the parent will help

to see that the boy completes the project in the most efficient way - thus he will indirectly participate in the educational program.

D. The Experimental Farm:

An experimental and demonstration farm is set up under the supervision of the Farm Agent, with the help of C.C.C. labor. This farm will in time become a model farm - as near an economic unit as is possible under present conditions. There are about fifteen acres under cultivation, fourteen acres of which is in hay and grain, with approximately one acre in a family garden. It is planned that from time to time the progress of the ranch will be discussed at the community meetings. In this way it will become everybody's ranch. Criticism both for and against will be invited.

E. Cattlemen's Association:

Livestock and Range Management programs are taken care of through the Cattlemen's Association meetings and on the Friday night Community gatherings.

F. Credit Problems:

Credit problems and other general welfare education are taken care of in the regular Council meetings or at the Friday night Community meetings. Parliamentary procedure is stressed at all meetings - even though a great part of the business discussions are carried on in the native language.

G. Farm Tours:

Regular visits and tours to individual farms are made to assist and give advice on management practices. It is hoped that at least once each month a regular tour can be made where problems can be observed right in the field.

Part III Health Service Program

The beginning of an extensive health education program is being attempted by the local Indian Service nurse, with the assistance of the Mission, the Tribal Health Committee, and other agency personnel. A course in Home Care of the Sick is being given to the older girls of the community.

Well Baby Conferences are being held every month by the Government Public Health nurse. Community Health meetings are held every third Friday night at the Community Hall. An educational film is shown from time to time to further the program at these meetings.

The State Tuberculosis Association, State Advisory Nurse, and the State Hygiene Laboratory in Reno are cooperating in the Reservation health programs. Films from these offices are available and are used here as visual health education.

Promotion of Child Health Conference with medical examination is underway. This will be a big step in the right direction for education and prevention. More adequate clinic rooms are being planned to accommodate the expanse of health work and itinerant health workers, such as special eye and dental clinics.

CHAPTER V

SUMMARY AND RECOMMENDATIONS

The history of the Indian problem may be classified under four headings:

1. The Treaty Period is that phase of Indian history when the government dealt with the Indian tribes as separate, independent nations.
2. The Reservation Period is that time when the government undertook to put the Indians on reservations where they were kept quiet through the issuance of rations.
3. The Allotment Period may be defined as that period when the principal thought was "Americanize" the Indian.
4. The Reorganization Period - the present policy whereby the Indian is given a chance to solve his own problem with the assistance of the Indian Service.

The Pyramid Lake Paiutes have passed through all the stages previously mentioned and have remained one of the few Reservations where practically all are full blood Indians. The population of the Reservation has continually increased in spite of the many hardships encountered by the group.

They have retained certain parts of their old customs and traditions. However, the younger generation has dropped many of the old practices. There is still a marked conflict of ideas on the Reservation regarding traditions. The older people would much rather recognize the Chief than the present Tribal Council.

With a few exceptions, the economic status of the Pyramid Lake Indians is much lower than the average of the surrounding white communities. The living conditions as a whole are extremely poor. Health and sanitation is a definite problem.

With the passage of the Indian Reorganization Act, the Indians of the Reservation have a chance to take the initiative in trying to solve their problems. They have organized and have received a charter from the Government giving them permission to handle their own affairs with the assistance of the Indian Service.

The problem of this study might be worded, "How are we to apply the philosophy of the Indian Reorganization Act to the educational set-up on the Pyramid Lake Indian Reservation". The Indian Reorganization Act covers four important fields of the Indian problem. These might be considered as the Land Problems, Dealing with Indian Organizations, establishing a credit set-up, and giving preference to qualified Indians in the Indian Service.

Nash comments on the Indian Reorganization Act as follows: "It abandoned the policy to Americanize the Indian, and set about to protect tribal life on the reservations. It contemplated decreasing control by the Federal Government and it's Agents and vastly greater self-government by the Indians themselves."¹⁵

Community education is using education in its widest sense. It serves all groups from the pre-school youngster to the oldest adult on the Reservation. It is based directly upon the vital problems of the community it serves. It is unitary in that all groups are working, at different levels, on the same problems.

A good guidance program is necessary to have a balanced educational system. This should permeate through the entire Reservation set-up. It should reach every one. It should acquaint the individual with the opportunities as well as the limitations of the Reservation environment. It should instill in the people the fact that they can better themselves only through their own efforts.

The curriculum stressed in the educational program is entitled, "Living on the Pyramid Lake Indian Reservation". All problems directly affecting the lives of the people on the Reservation are attacked. English,

¹⁵ Nash, et.al. The New Day for the Indians. p.13.

Mathematics, Science, and the social studies were not merely subjects in the course of study. They are made tools by which the people are able to attack their problems as they arise.

The writer makes the following recommendations to improve the present educational set-up on the Reservation:

1. The educational programs of the different schools in the Carson Indian Agency should be more closely connected.
2. There should be closer cooperation between the divisions of the Indian Service so as to avoid unnecessary duplications.
3. There should be more Indian participation in planning work-projects or other services for the people.
4. The writer suggests that the school year be re-arranged to fit the economic life of the people on the Reservation. The school year should start in the early spring, perhaps in February and continue through the summer and into the fall, lasting until Thanksgiving.
5. A planned guidance program should permeate through all divisions of the service working with the Indian people.

6. The guidance program must not stop with the Reservation, but should continue on through the non-reservation vocational boarding school.
7. There should be a placement and a follow-up service maintained by the vocational school to assist the graduate in adjusting himself to his vocational pursuits whether in the industrial field or on the Reservation.
8. A credit bureau should be maintained by the Tribal Council so that each individual might be rated.
9. The Farm Agent should be relieved of much of his office work so that he may spend more time in the field where his services are greatly needed.
10. Adult education should be encouraged by creating a fund so that progressive individuals might attend special schools or make field trips to obtain new ideas that will benefit the Reservation.

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