



The way we were taught is that we are part of Mother Earth. We're brothers and sisters to the animals, we're living in harmony with them. From the birds to the fish to the smallest insect.

Herman Reuben

A Park About a People, for All People

Long before Meriwether Lewis and William Clark ventured west; before the English established a colony at Jamestown; before Christopher Columbus stumbled upon the 'new world', the Nez Perce, who called themselves Nimiipuu, lived in the prairies and river valleys of north Idaho, Montana, Oregon, and Washington. Despite the challenges of two centuries of threats and assaults on the Nez Perce homeland, their voices are still heard, strong and resilient. The thread of the past meets the future as the language, culture, and traditions of the Nez Perce move forward through the 21st century.

Nez Perce National Historical Park is a park about a people, for all people. It is not one place but many. It is not one story, but a multitude of them. The stories to be discovered are often emotional and sometimes controversial, but they bind us together in a common history and define us as a nation. Today 38 sites in Idaho, Montana, Oregon, and Washington commemorate the legends

and the history of the Nez Perce and their interaction with others. This includes other Indian peoples as well as the explorers, fur traders, missionaries, soldiers, settlers, gold miners, loggers, and farmers who moved through and into the Nez Perce homeland. As you travel from site to site you will come to sense the rich and diverse cultural history they represent.

The culture and history of the Nez Perce are intertwined with the land they live in. Two sites, **Ant and Yellowjacket** near park headquarters in Spalding, Idaho, and **Heart of the Monster** in Kamiah, Idaho, preserve features on the landscape that form the basis of stories relating to the origins of the Nez Perce and the beginnings of their relationship with the land. At **Buffalo Eddy** along the Snake River outside Asotin, Wash., the ancestors of the Nez Perce left their mark on the landscape in the form of rock drawings or petroglyphs. **Weis Rockshelter**, close to the Salmon River, near the town of Cottonwood, is a site inhabited by the Nez Perce for thousands of years.

Chief Joseph's band lived in the Wallowa Valley in northeast Oregon. The **Old Chief Joseph Gravesite** is located outside the town of Joseph at the edge of Wallowa Lake. **Joseph Canyon Viewpoint**, 30 miles north of Enterprise, Ore., on Ore. 3, is an example of the canyon-bottomland environment in which the Nez Perce people lived in the winter.

The arrival of the Lewis and Clark expedition triggered an era of change that would have lasting consequences for the Nez Perce. In 1805, after an arduous journey across the Bitterroot Mountains via the **Lolo Trail and Pass**, the Corps of Discovery, as the group led by Lewis and Clark was known, arrived in Nez Perce country. Today, U.S. 12 parallels the historic route Lewis and Clark traveled. Those with a high-clearance vehicle can travel U.S. Forest Road 500, the Lolo Motorway, a primitive dirt road that roughly follows the overland route taken by the expedition.

Lewis and Clark emerged from the mountains on the **Weippe Prairie**, and came upon the Nimiipuu at a site three miles outside the town of Weippe. Along the Clearwater River, at **Canoe Camp**, in Orofino, Idaho, Lewis and Clark built the canoes they needed to continue their journey to the Pacific Ocean.

Following in the footsteps of Lewis and Clark came fur trappers and Christian missionaries. Henry H. Spalding built the first Nez Perce mission on the site that is below the visitor center at **Spalding**, Idaho. The remains of his mission, the Indian Agency it evolved into, and the town of Spalding can be seen. Father Joseph Cataldo established **Saint Joseph's Mission**, the first Catholic mission in Nez Perce country. The church is still standing, 10 miles southeast of Lapwai.

The establishment of white settlements in the lands of the Nez Perce coincided with the treaties of 1855 and 1863. The treaties divided Nez Perce families and ushered in a period of tumultuous change. Growing resentment over loss of land and unpunished

atrocities helped to bring on a war in 1877 between the Nez Perce and the U.S. Government. The first battle of that war was fought in June 1877 in White Bird Canyon and resulted in a Nez Perce victory. **White Bird Battlefield**, north of the town of White Bird, can be seen from an overlook off U.S. 95 and a self-guiding trail.

The pursuit of the Nez Perce by troops commanded by Gen. Oliver O. Howard led to the battle at Big Hole in western Montana. In August 1877 soldiers surprised the encampment, killing between 60 and 90 Nez Perce men, women, and children. The National Park Service has preserved the site as **Big Hole National Battlefield** west of Wisdom, Mont. In October 1877, after a 1,100-mile chase, the U.S. Army besieged the Nez Perce at Bear Paw, 40 miles from the U.S.-Canadian border and brought an end to the war. **Bear Paw Battlefield**, south of the town of Chinook, Mont., appears much as it did more than a century ago during the last battle of the Nez Perce War.

These are only a few of the sites comprising Nez Perce National Historical Park. An auto tour of the entire park is more than 1,000 miles in length. The map below shows all 38 sites. Many can be experienced in segments of one or two days travel. Sites associated with the war of 1877 are also part of the Nez Perce National Historic Trail. Check the trail's web site at www.fs.fed.us/npnht for information.

If you intend to stay in Nez Perce country while touring the park's sites, plan ahead. Food, gasoline, and accommodations are not available in the park. Many sites, however, are within easy driving distance of urban centers where services are available. Some park sites have opportunities for recreational activities such as hiking, picnicking, and viewing wildlife. Opportunities for camping and backpacking, while plentiful in the region, are not available in the park. Inquire locally for information.

Remember: All natural and cultural features are protected by federal and state law.



Heart of the Monster



Camas blooming near Lolo Pass



Petroglyphs at Buffalo Eddy



Big Hole National Battlefield

About Your Visit

Nez Perce National Historical Park has two visitor centers. One is located in Spalding, Idaho, 12 miles east of Lewiston on U.S. 95. Another can be found at Big Hole National Battlefield, 10 miles west of Wisdom, Mont., on Mont. 43. Both facilities have films, exhibits, ranger-led programs, bookstores, and helpful staffs that can answer your questions.

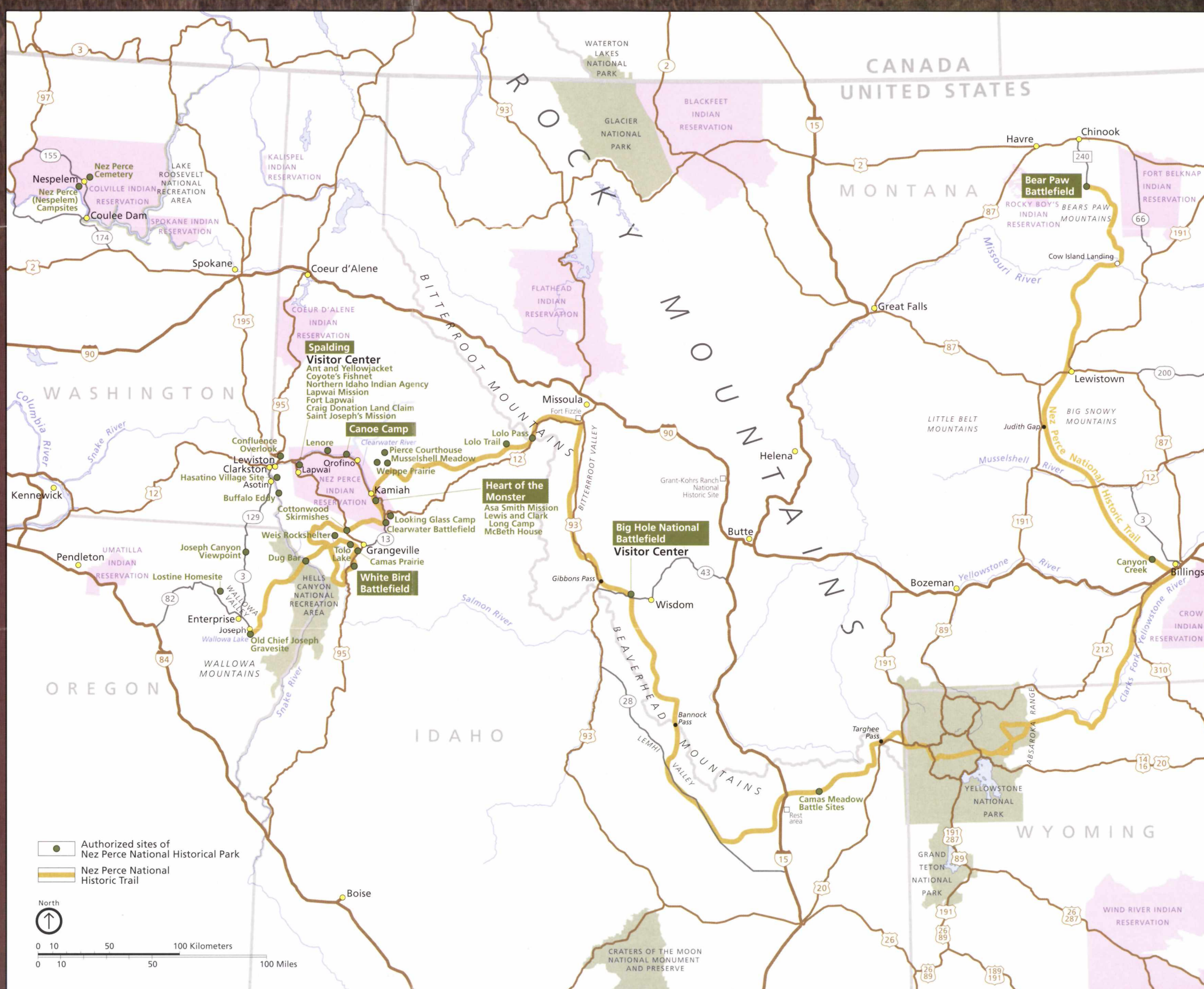
Bear Paw Battlefield is 16 miles south of Chinook, Mont. Information is available at the Blaine County Museum in Chinook or by calling 406-689-3155.

For More Information

Nez Perce National Historical Park
39063 U.S. 95
Spalding ID 83540
208-843-2261
www.nps.gov/nepe

Big Hole National Battlefield
P.O. Box 237
Wisdom, MT 59761
406-689-3155
www.nps.gov/biho

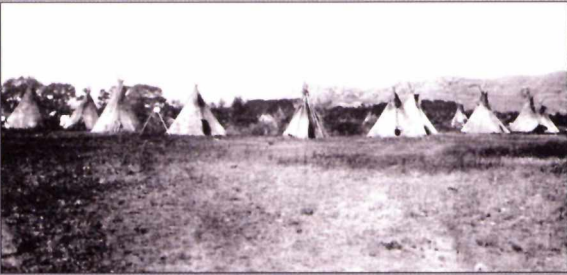
Nez Perce National Historical Park is one of more than 380 parks in the National Park System. The National Park Service cares for these special places saved by the American people so that all may experience our heritage. Visit www.nps.gov to learn more about parks and National Park Service programs in America's communities.



We Have Always Been Here

The prairies and plateaus of north central Idaho, Oregon, and Washington have always been home to the Nimiipuu, as the Nez Perce call themselves. Here they fished the streams, hunted in the woodlands, and gathered the abundant roots and berries of the high plateaus. The Nez Perce traveled widely on the principal rivers of the region—the Snake, Clearwater, and Columbia—to trade with their neighbors. The acquisition of the horse in the 1700s increased mobility, allowing for more frequent travel in company with their Cayuse and Palouse relatives to the Montana bison grounds and Columbia River fishing sites.

During the 1800s the Nez Perce culture underwent profound changes



The Nez Perce moved their camps with the changing of the seasons. One route was east to the plains of Montana to hunt buffalo and trade. William Henry Jackson photographed the Looking Glass encampment on the Yellowstone River in 1871.



Two Nez Perce men from the 1871 encampment on the Yellowstone River pose for Jackson in front of their animal hide tipi.



Nez Perce women were responsible for setting up and taking care of the family's tipi. In times of crisis and peace, women provided wisdom and fortitude. Here a group of women poses in front of tipi poles in Lapwai, Idaho, in 1930.

as explorers, fur trappers, traders, missionaries, soldiers, settlers, gold miners, and farmers moved into or through the area. With the arrival of the newcomers looking for land, the Nez Perce, anxious to avoid conflict, met with officials of the U.S. Government and agreed to hold treaty negotiations. In 1855 the Nez Perce signed a treaty that created a large reservation that included most of their traditional homeland as their exclusive domain. In 1863, however, following the discovery of gold on the reservation, settlers and miners forced a new treaty that reduced the reservation to one-tenth of the land originally set aside. Some tribal leaders accepted the treaty, but those who stood to lose their land

rejected it, giving rise to the “treaty” and “nontreaty” designations of the respective factions.

U.S. Government efforts to move nontreaty bands onto the new, smaller reservation led, in part, to the Nez Perce War of 1877. When the war ended, many of the nontreaty survivors were relocated to Indian Territory (in present-day Oklahoma). Eventually some Nez Perce were allowed to return to the reservation at Lapwai, Idaho, but others were exiled to the Colville Reservation. Some Nez Perce also made their homes on the Umatilla Reservation.

The last years of the 19th century and the early years of the 20th were

difficult ones for the Nez Perce as white values and culture were forced upon them. The Dawes Severalty Act of 1887 gave up to 160 acres of land to individual Nez Perce in the belief that ownership of land would more swiftly assimilate them into the mainstream of American life. The unallotted land was sold to the general public. Soon more than 90 percent of reservation lands was in white ownership.

Today there are Nez Perce living on the Nez Perce, Colville, and Umatilla reservations as well as in towns and cities across the United States. Regardless of where they live, it is the shared heritage of the Nez Perce that unites them as a people.

1877

The Nez Perce bands who refused to accept the 1863 treaty remained in their homeland for several years. In May 1877, however, with settlers clamoring for access to nontreaty lands, the U.S. Government told the nontreaty Nez Perce that the U.S. Army would forcibly move them onto the new, smaller reservation if they did not do so willingly by June 14.

The leaders of the nontreaty Nez Perce, Cayuse, and Palouse bands, including Young Joseph, Looking Glass, and Toohoolhoolzote, not wishing to leave their homes or to go to war, had hoped for a favorable solution, but to no avail. Before the nontreaty bands could com-

ply with the government order, however, a group of young men, angered by the situation and the lack of justice in murders committed against the Nez Perce, attacked and killed several local settlers.

Fearing reprisal, the nontreaty bands and their allies headed south to a more defensible location near Chief White Bird's village. At White Bird Canyon on June 17, 1877, the Nez Perce inflicted heavy casualties on a superior force of pursuing cavalry. Skirmishes at Cottonwood in early July and a battle on the Clearwater River, July 11-12, proved inconclusive. At Weippe Prairie the nontreaties decided to cross Lolo Pass into

Montana. The bands, totaling about 800 men, women, and children, hoped that their friends, the Crow people, would help them out.

More and more soldiers came after them, eventually totaling more than 2,000 infantry and cavalry by the time the war ended. At Big Hole, August 9-10, the Nez Perce lost between 60 and 90 people in a surprise attack under Col. John Gibbon. The relentless pursuit continued. The expected aid from the Crow people did not materialize. In October 1877, after a 1,100-mile chase, the U.S. Army besieged the Nez Perce and their allies at Bear Paw in northern Montana. Many escaped to



In the aftermath of the 1877 war, Chief Joseph argued passionately that he and his people be allowed to return to their homes in the Wallowa Valley in Oregon. Instead they were sent to the Colville Reservation in Washington, where many Nez Perce still live today.

In 1903 (left to right) Andrew Whitman, Ollakot the younger, Chief Joseph, and Peo Peo Tholekt were photographed in Washington, D.C., during Joseph's last appeal to the U.S. Government.

Canada or found their way back to the Umatilla and Nez Perce reservations. Others, exhausted from the ordeal, were forced to surrender.

The memory of the 1877 war lingered for many generations. The survivors mourned those who were lost and, as one Nez Perce historian puts it, “We mourn those lost, still. As time passes into the future, we slowly accept our great loss, strengthen our hearts, and continue with the living of today. Such is the teachings of our way. But we will never forget what happened here. To forgive . . . that is another matter.”

Precious Homeland

You may feel that you know us because you have read our story already in the printed words of historians and other chroniclers of “life.” You may see around you where the deep canyons of river and creek carvings created living spaces we no longer occupy. You may even taste and smell the air and feel the sun upon your face much as we had once done, so many years ago. Or perhaps you will enter a hall filled with dancers in their fine regalia and hear a prayer or two. Even so, you still may not truly understand us as a people.

The old people talked of these places. They talked of the beauty of “home” and of the abundance of food. They talked of landmarks and special places. They talked longingly of family and relatives of a misty past with whom they enjoyed living each day. And, finally, they talked of having to leave. They remembered starving and being cold. They remembered losing old ones and young ones all along the way. And they remembered the deeper pain of loss—not simply of a precious homeland but of human beings they once knew and loved: “We left many of our people buried out there. We pray they will never more be disturbed.”

Today, you may read and hear different forms of their expressions. In English. And you will miss the nuance

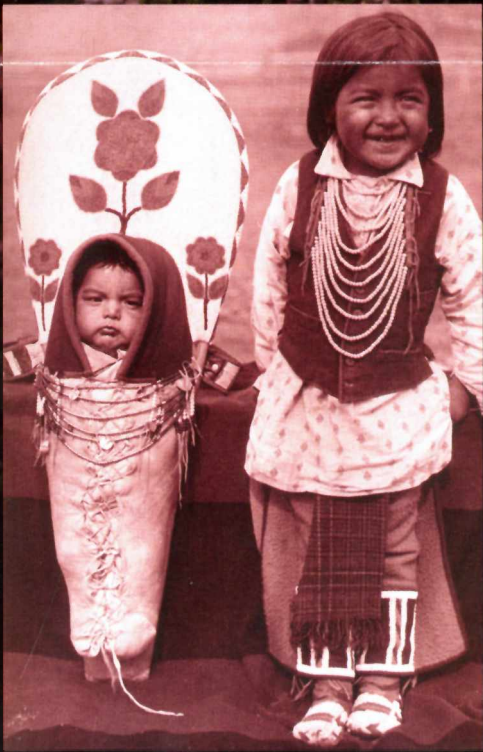
of expression that comes from the heart of our ancient tongue. Our survivors and historians spoke “nimiputimpki,” in the Nez Perce way. It is these stories that were handed down from generation to generation. It is the ancient tongue that truthfully relates our hearts and our truths.

One cannot truly say, in English, what we express in our language. There are many expressions that cannot be directly translated into the language of the “conquering peoples.” No, you may not hear our truths as our people had once expressed them. And you may not understand our hearts as a consequence. Today, some are learning to speak that ancient tongue of our heart's expression: our ancestral language. Is it possible that we, too, might convey these histories in the old way, that our past may live in the consciousness of our young people's tomorrow, that they will not forget our origins so easily.

We, the descendants, live far apart from one another in today's world—not only in miles distant, but ideologically and spiritually. We live in a scattered way today. However, we are still the *walwama* of the Wallowa Valley. We are still the *lamtama* of the Salmon River country. We are still the *kamnaha* of the upper Clear-

Nez Perce children (near right) pose for the camera in their traditional finery on the Colville Reservation in Washington about 1900. Today, Nez Perce children and young people are still taught the stories and traditions of the past by their family and elders.

Far right: These Nez Perce are attired in regalia commonly worn at celebrations and special events. Such ceremonial finery helps connect the traditions of the past to the present.



hinmató•wyalhtqit (Chief Joseph)

Nez Perce Tribal Executive Committee

BACKGROUND PHOTOGRAPH ©DAVID MUEHCH/CORBIS

The Land unites us with
[our ancestors] across
time, keeping our culture
alive . . . We live in the
place our ancestors called
home before the great
pyramids of Egypt were
built.

water country. We are still the *palucpu* and *weyiletpu* of the Snake River country. We are still the *asotans* of the lower Clearwater. We are still *halalhutsut*'s people of the treaty bands. And we are all still the *cupnitpelu*, “the ones who came out of the woods” (*nun wisix ikuyin nimipu*).

Though you can behold the wonder of this country, you will not fully embrace the great power and strength of a united Nez Perce people before that Treaty of 1855. However that may be, Mother Earth turns upon a newer day and time. Perhaps it will be the young ones who will create a healing place for all our people's future. As you travel through this beautiful country with an eye of wonder, remember us as we once were while greeting us as we are today. In some places we are also visitors, as are you. Remember this when you enter the Salmon and Snake River and the Wallowa Valley countries, that this was also our home . . . once.

—Albert Andrews Redstar
Chief Joseph band
Colville Confederated Tribes