National Park Service
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Nez Perce National Historical Park
Spalding, Idaho

And It Is Still That Way
An Educator's Guide

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EDUCATIONAL PROGRAMS AT NEZ PERCE NATIONAL HISTORICAL PARK

The National Park Service has developed a National Education Task Force to encourage individual parks to develop site specific curriculum based programs. In keeping with this, Nez Perce National Historical Park has developed the following booklet. It is hoped that this will form a partnership between the Park Service and the area schools and other organizations.

Nez Perce National Historical Park offers a unique opportunity for students to learn about the Nez Perce culture. The booklet is to help educators prepare their students for an on- site visit to the park and continue back in the classroom with post- visit activities.

This booklet is an on going project and we would appreciate your comments, concerns and evaluation at any time.

PROGRAM INTRODUCTION

Native American stories are natural teaching tools. Native Americans teach that we are one in relationship with the earth and other people. We can't speak of environmental ethics and social justice separately, as if our treatment of the earth and other people are two distinct issues.

With this in mind, the following six legends were selected covering some important aspects of traditional Nez Perce culture, and lend themselves to a variety of activities in both cultural and natural history. This booklet is not meant as a separate course of study but as a supplement to an existing Social Studies/History program. The objectives and accompanying activities are curriculum based, and targeted toward fourth grade, but could also be adapted to other grade levels. The booklet is currently teacher directed. The legends may be read or orally presented, to the students by the teacher, or preferably presented by a Nez Perce narrator. Not all six legends need to be covered in one semester, but a careful selection of those legends most relevant to the overall course of study may suffice. The process of appreciating and building an understanding for another culture cannot be accomplished in a few lessons. It comes through a building process based on years of experience and study, just as we build upon students' abilities and skills to learn math or reading.

Too often popular accounts of Native Americans focus only on events of the past. Preoccupation with past Indian history leads to the thinking that there are no real Indians today. Indian cultures change and adapt as do all cultures. Indian culture is not a museum fixture, a frozen image, it is a living tradition. When students can incorporate lessons in the classroom with a visit to Nez Perce National Historical Park and, hopefully, Nez Perce community activities, they will gain a much broader picture and better understanding of Nez Perce culture, and through that a better understanding of themselves.

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NEZ PERCE TRADITIONAL CULTURE PRESENTED THROUGH LEGENDS

OVERALL GOALS:

- To increase awareness of Nez Perce peoples and their culture.
- To illuminate Nez Perce history.
- To provide alternative viewpoints allowing students to start making decisions about their own life.
- To promote communication between students of all cultures and appreciation of ethnic and cultural diversity.
- To present Nez Perce oral history as literature, a viable means to educate and a source of history.
- To show that natural history and human existence are interdependent/intertwined and that Indian culture does not separate these.
- To illustrate why it was vital for the Nez Perce peoples to tell stories and why they are handed down.

"I am very glad to meet you all today, my brothers and sisters and my white friends. When the Creator made us He put us on this earth, as the flowers on the land, and He takes us all in His arms and keeps us in peace and friendship. Our friendship and peace shall never fade, but it will shine forever. Our people love our old customs..."

"We are both, the red and the white, here, and the Great Spirit looks down on us both and now if we are good and live right, we shall see him."

Yellow Bull

From: *Kopet,* by M. Gidley, University of Washington Press, 1981, Seattle, London.

ORAL TRADITIONS

In the beginning, long before pens, pencils and word processors, there was the spoken word. Information was passed down from generation to generation via stories. Native Americans learned the history of their people, their family and their world from stories. The spoken word gave them tools to survive as individuals and as a people.

The traditional storytelling season was during the winter from the first frost in the fall until the first lightning in the spring. In other seasons emphasis was on work such as, root and berry gathering, hunting, fishing and other preparations for winter. It is important for students to know about the traditional story telling season and the use and importance of stories to the Native Americans.

Grandparents were important in the education of the children and they often presented their lessons through stories. The storyteller is highly respected. The people say that if you remember the stories just as they are handed down, you will be strong. Even if you remember just a small portion of the stories, that part will keep you and your children strong so you can face obstacles in the future.

An aid is often used to help people remember a story, such as repeating the last word of the story. In some Southwest cultures each listener was given a kernel of corn and they believe that if you eat that piece of corn while listening, the story would become a part of you. Unlike reading stories, even aloud, oral presentation allows for important interaction between the teller and the listeners. The oral tradition also allows for repetition and "on the spot" recitals of stories while traveling or during other activities, thus drawing upon the memory capabilities of sight, sound, and active participation.

Native American legends have great significance in Indian societies. Legends express, enhance, and enforce morals and social norms and are considered actual occurrences and not just the results of artistic imagination, meaningless folklore or colorful cartoons. They are fun to tell and listen to but also teach a lesson.

Coyote is the main character in many legends. He can be the creator of a particular group of Native Americans in one legend and the "trickster", representing socially unacceptable behavior in another. Coyote can show ultimate disastrous effects that come from antisocial behavior in one legend and the triumph of justice and morality in another. Coyote stories reinforce moral value, social harmony and are often used by Native Americans to help teach children the consequences of improper behavior.

A DIFFERENT OUTLOOK

DECISION MAKING

Traditional Native American Philosophy:

Everyone is responsible for facing decisions and making choices among alternatives. Both good and bad decisions are possible, but decisions must be made. Intelligent choices must be made in order to survive mentally and physically. Even bad decisions can have positive effects, if people learn from them.

Conventional Western Philosophy:

Everyone is taught concepts of right/wrong, good/bad, and positive/negative. Standards of conduct, ethics, or morality influence choices. Guilt association may develop from negative, bad or wrong decisions. "Passing the buck" is an acceptable alternative to avoid decision-making.

NATURE

Traditional Native American Philosophy:

The Indian has more than merely an appreciation or respect for the land, water, and air, these are elements of religion. Nature is an extension of the spiritual world. For instance, Indian tradition maintains the earth is a spiritual "mother" (Mother Earth). In this special relationship the two are harmonious, inseparable and unified.

Conventional Western Philosophy:

Nature is for the benefit of people. Nature can be manipulated and controlled. (Examples: climate control, strip mining). The earth belongs to people and is to be utilized to make them more comfortable in the present. People are taught to overcome and dominate their property, restoring and replenishing nature's elements are secondary and recent goals.

ANIMALS

Traditional Native American Philosophy:

Native Americans respect animals because they believe animals were the early ancestors of man. There are still animal qualities, characteristics and resemblances in generations of human beings today. Native Americans equate animals to themselves in the sense that they are recognized as persons (animal people). Yet, animals have unique abilities that people have to develop through creative thinking, or acquire through their weyekin.

Conventional Western Philosophy:

People are superior to animals. Animals are to be used to benefit humankind. Some people utilize animals for sport and recreation. Experimentation with animals is acceptable because animals have lower priority to human life. Animals can be "trained" for the pleasure of people; but animals do not "teach". Animals have no spirit or soul.

SPIRITUAL

Traditional Native American Philosophy:

Everything is alive and has a spirit, including rocks, trees, water, wind, etc. Rocks for example, are known as "the ancient ones" thus connecting them both as solidifications of prior life (fossils) and as co- habitants of this earth. Natural phenomena are treated with dignity and respect. Many stories illustrate this point with young boys becoming men by seeking and finding special helpers that accompany and protect them. Some find helpers in animals, some through other inanimate objects. Everything communicates.

Conventional Western Philosophy:

Only humans have a spirit. Inanimate objects exist to be manipulated. People communicate with other people and animals may communicate with each other but people do not communicate with animals or inanimate objects. Animals and inanimate objects have no life after death; in fact, inanimate objects suffer no death. Inanimate elements have no capacity to reason or think critically.

POWER

Traditional Native American Philosophy:

Native Americans view power as something that is personally developed beyond natural abilities, talents, or skills. Specifically, power is the spiritual capacity to overcome the limits of human logic. People may utilize the power of animals and natural phenomena. To have the "power" of animal instinct, or possess the endurance of stone are but two examples. This is a personal inner strength not often exhibited to others.

Conventional Western Philosophy:

Power is associated with authority, control or might. This meaning puts emphasis upon something given or deserved from other people. An individual has as much power as other people are willing to give or as much as one can take. Power is measured by the amount of dominance or control over others; self- dominance receives little respect. An individual's power is usually a threat to others.

DREAMS

Traditional Native American Philosophy:

Dreams are very important to the Native American way of life. Dreams are thought to be part of a person's strength of character. People who can properly interpret their own dreams to benefit themselves and others are highly respected. Dream quests are significant goals. These can occur when a person is conscious. They are simply another form of reality.

Conventional Western Philosophy:

The interpretation of dreams is a matter of concern and interest to few individuals. (For example: psychiatrists or psychologists). Dreams may cause anxiety or fear (nightmares). Dreams are not part of reality. The ordinary person gives them superficial attention at most.

NAMES

Traditional Native American Philosophy:

Names describe a way of life. The Indian seeks the name of something that reflects his or her qualities and aspirations. Names may connect an individual to an ancestor of special merit, or be bestowed by an individual's weyekin. A name is earned or given to inspire someone to develop the values of society, (for example, bravery, wisdom, generosity and skills).

Conventional Western Philosophy:

Names are used simply for identification. They are applied externally and are given before any interaction with the environment is achieved. Names may reflect preference or biases of the giver but not the receiver.

THE LEGEND OF SNOWSHOE AND COTTONTAIL RABBIT

Once there lived Snowshoe Rabbit and Cottontail Rabbit, who were friends or brothers. Somehow, for some reason, at some time they went around this way and that way. Then Snowshoe Rabbit got stranded in the mountains because of the weather- - it began to snow, and he couldn't get back because it was quite deep. And that's how they spent the winter: Cottontail Rabbit was in the valley, and Snowshoe Rabbit was in the mountains.

That spring they met again. Snowshoe Rabbit said, "Well, my friend, you have gone through the winter. When I looked out this way toward the valley, it would be dark over there, it might be raining, and I used to say to myself, 'I wonder how my friend is passing his time, and where he is.'" Cottontail Rabbit said, "That's the same thing I would do. I would look toward the mountain and watch; it was dark with storms, and the rain poured down. I wondered how you were living."

Snowshoe told him, "You, my friend, were thinking the wrong thing. I have a good home, and I would throw good wood into the fire and burn it. I lay with my back toward the fire, until the fire crumbled to charcoal and made the house warm and comfortable. That's the way I was living. And I would gather lots of food. That's how the living was- - it was very pleasant throughout the mountains. But I wondered about you, and how you were spending your time."

Cottontail said, "Friend, you worried for nothing. As you might have seen from there, I had a good house where there are loose rocks. I would throw hackberry wood into the fire, and it would burn to charcoal. Then I would lie down with my back toward it and got warm. I lived well there."

Snowshoe said, "Yes, my friend, that's the way it will be with you. You, Cottontail, will live here in the lower country, and I will live in the mountains. We have learned that the best life for me is in the mountains, and on the other hand for you it is in the low country. From now on I will change my clothing. When it snows, I will put on the same color white so that nothing can see or find me. On the other hand, when spring comes I will put on new gray clothing so that nothing can find me easily. In this way I will live in the mountains, and in the same way you will spend your time in the lowlands."

Snowshoe Rabbit has never come here since then. On the other hand Cottontail Rabbit is right around here in the low country. That's all.

From: Narrated by Samuel M. Watters, recorded by Haruo Aoki and Deward Walker Jr. in “Nez Perce Oral Narratives”, Linguistics (Vol. 104), The Regents of the University of California, 1989.

OBJECTIVES FOR SNOWSHOE AND COTTONTAIL RABBIT

PURPOSE: To introduce environments and the interaction of living things with these environments.

OBJECTIVES

Students will:

1. Identify the major environments of the Columbia Plateau/mountain region, and list some of the resources found in each environment.

2. Identify the traditional Nez Perce homeland and develop an understanding of seasonal cycle of the Nez Perce.

3. Be able to identify three basic life needs.

4. Identify examples of how the Nez Perce adapted to the environment to survive.

5. Identify examples of how plants and animals adapt to their environment, discuss the importance of biological diversity.

6. Discuss the cultural values, morals of the story.

MORAL: It is possible to have friends and to remain friends with people that live in different places and have different life styles.

Activities Suggested for Pre- Visit:

1. Using a map of the Pacific Northwest, students will select a symbol and use it to outline the traditional Nez Perce homeland. They will make a key for the map and include the symbol in it.

2. Basic life needs: food; water; shelter; space, and these must be in the quantity and quality required by a particular animal.

To Do:

Put three words on the chalkboard, (this could also be done in small groups) so that a column of words can be listed under each: People, Pets, and Wildlife. Ask the students what each of these needs in order to live. Be sure students know the difference between pets and wildlife. After the lists are made, ask the students to look to see which ideas seem to go together into large ideas. For example, warmth might be combined with physical comfort and both might fit within the concept of shelter. Narrow down the list and come up with the essential survival

needs of people, pets and wildlife. All organisms: food, water, shelter, space, arrangements, sunlight, soil, and air.

Discuss with the students ways that the Nez Perce adapted to their environment in order to survive. For example, seasonal migrations for food, the tipi, the use of certain plants for medicines, rivers for food and transportation, complete use of an animal bones, hide, meat, etc. This could extend to ways we adapt to our environment (cities, farms).

Activities Suggested for Post- Visit:

1. Using a map of the Pacific Northwest students will fill in the different environments, mountains, rivers, plateaus, using a symbol that will be entered in the map key.

2. Have available for the students a kaleidoscope, binoculars, telescope, fish- eye mirror or photos taken with such a lens. In groups, have the students try out the different kinds of vision. Ask the students to guess what kinds of animals might have each of these three types of vision; emphasizing that the way an animal sees is a form of adaptation. Adaptation is something animals have in order to survive in an environment. Give some examples:

   - Binoculars = predatory birds: eagles, hawks, owls
   - Kaleidoscopes = insects with compound eyes
   - Fish eyes = fish that have wide angle perception

   Divide students into groups and have each group cut out magazine pictures and make a poster for one of the three types of vision.

   This idea of adaptation could be extended to other animal body parts such as ears, feet, mouths, etc and extended in much the same way as eyes.

   Students could use the above information and write a paragraph with the title "I would like to see, walk, eat, etc. like a _____."

1. Using the example of the Seasonal Cycle of Plateau Tribes create a seasonal cycle of your life.

2. Discuss with the students the moral of the story. Did they enjoy the story? Why do they think this story was told?

THE LEGEND OF COYOTE AND THE SWALLOWING MONSTER

Coyote was building a fish - ladder, by tearing down the waterfall at Celilo, so that salmon could go upstream for the people to catch. He was busily engaged at this when someone shouted to him, "Why are you bothering with that? All the people are gone; the monster has done for them." - - "Well," said Coyote to himself, "then I'll stop doing this, because I was doing it for the people, and now I'll go along too."

From there he went along upstream, by the way of the Salmon River country. Going along he stepped on the leg of a meadow- lark and broke it. The meadow- lark in a temper shouted, "lima', lima', lima', what a chance of finding people you have, going along!" Coyote then asked, "My aunt! Please inform me, afterwards I will make you a leg of brush- wood." So the meadow- lark told him, "Already all the people have been swallowed by the monster." Coyote then replied, "Yes, that is where I, too, am going."

From there he traveled on. Along the way he took a good bath, saying to himself, "Lest I make myself repulsive to his taste," and then he dressed himself all up, "Lest he will vomit me up or spit me out." There he tied himself with rope to three mountains. From there he came along up and over ridges. Suddenly, behold, he saw a great head. He quickly hid himself in the grass and gazed at it. Never before in his life had he seen anything like it, never such a large thing- - away off somewhere melting into the horizon was its gigantic body.

Now then that Coyote shouted to him, "Oh Monster, we are going to inhale each other!" The big eyes of the monster roved around looking all over for Coyote but did not find him; because Coyote's body was painted with clay to achieve a perfect protective coloring in the grass. Coyote had on his back a pack consisting of five stone knives, some pure pitch, and a flint fire- making set.

Presently Coyote shook the grass to and for and shouted again, "Monster! We are going to inhale each other!" Suddenly the monster saw the swaying grass and replied, "Oh you Coyote, you swallow me first, then you inhale first." Now Coyote tried. Powerfully and noisily he drew in his breath and the great monster just swayed and quivered. Then Coyote said, "Now you inhale me, for already you have swallowed all the people, so swallow me too lest I become lonely."

Now the Monster inhaled like a mighty wind. He carried Coyote along just like that, but as Coyote went he left along the way great camas roots and great service berries, saying, "Here the people will find them and will be glad, for only a short time away is the coming of the human race." There he almost got caught on one of the ropes, but he quickly cut it with his knife. Thus he dashed right into the monsters' mouth. From there he walked along down the throat of the Monster. Along the way he saw bones scattered about and he thought to himself, "It is to be seen that many people have been dying." As he went along he saw some boys and he said to them, "Where is his heart? Come along and show me!" Then, as they were all going along, the bear rushed out furiously at him. "So!" Coyote said to him, "You make yourself ferocious only to me," and he kicked the bear on the nose. As they were going along the

rattlesnake bristled at him in fury. "So! only towards me you are vicious- - we are nothing but dung " Then he kicked the rattlesnake on the head and flattened it out for him. Going on he met the brown bear, who greeted him, "I see he [the Monster] selected you for the last." - - "So! I'd like to see you save your people...."

Thus all along the people hailed him and stopped him. He told the boys, "Pick up some wood." Here his...friend fox hailed him from the side, "He's such a dangerous fellow, the Monster, what are you going to do to him?" - - "So!" replied Coyote. "You too hurry along and look for wood."

Presently Coyote arrived at the heart, and he cut slabs of fat and threw them to the people. "Imagine you being hungry under such conditions- - grease your mouths with this." And now Coyote started a fire with his flint, and shortly smoke drifted up through the Monster's nose, ears, eyes, and anus. Now the Monster said, "Oh you coyote, that's why I was afraid of you. Oh you Coyote, let me cast you out."

And Coyote replied, "Yes, and later let it be said, 'He who was cast out is officiating in the distribution of salmon.'" - - "Well, then, go out through the nose." Coyote replied, "And will not they say the same?" And the Monster said, "Well then, go out through the ears," to which Coyote replied, "And let it be said, 'Here is ear- wax officiating in the distribution of food.'" - - "Hn, hn, hn, oh you Coyote! This is why I feared you; then go out through the anus," and Coyote replied, "And let people say, 'Feces are officiating in the distribution of food.'"

There was his fire still bearing near the heart and now the Monster began to writhe in pain and coyote began cutting away on the heart, whereupon very shortly he broke the stone knife. Immediately he took another and in a short time this one broke also, and Coyote said to all the people, "Gather up all the bones and carry them to the eyes, ears, mouth, and anus; pile them up and when he falls dead kick all the bones outside." Then again with another knife he began cutting away at the heart. The third knife he broke and the fourth, leaving only one more. He told the people, "All right, get yourselves ready because soon as he falls dead each one will go out of the opening most convenient. Take the old women and old men close to the openings so that they may get out easily."

Now the heart hung by only a very small piece of muscle and Coyote was cutting away on it with his last stone knife. The Monster's heart was still barely hanging when his last knife broke, whereupon Coyote threw himself on the heart and hung on, just barely tearing it loose with his hands. In his death convulsions the Monster opened all the openings of his body and now the people kicked the bones outside and went on out. Coyote, too, went on out. Here now the Monster fell dead and now the anus began to close. But there was the muskrat still inside. Just as the anus closed he squeezed out, barely getting his body through, but alas his tail was caught; he pulled, and it was bare when he pulled it out; all the tail- hair peeled right off.

Coyote scolded him, "Now what were you doing; you had to think up something to do at the last moment. You're always behind in everything." Then he told the people, "Gather up all the bones and arrange them well." They did this, whereupon Coyote added, "Now we are going to carve the Monster."

Coyote then smeared blood on his hands, sprinkled this blood on the bones, and suddenly there came to life again all those who had died while inside the Monster. They carved the great Monster and now Coyote began dealing out portions of the body to various parts of the country all over the land; toward the sunrise, toward the sunset, toward the warmth, toward the cold, and by that act destining the fore naming of the various peoples; Coeur d'Alene, Cayuse, Pend Oreilles, Flathead, Blackfeet, Crow, Sioux, et al. He consumed the entire body of the Monster in this distribution to various lands far and wide.

And now Fox came up and said to Coyote, "What is the meaning of this, Coyote? You have distributed all of the body to faraway lands but have given yourself nothing for this immediate territory." - - "Well," snorted Coyote, " and did you tell me that before? Why didn't you tell me that a while ago before it was too late? I was engrossed to the exclusion of thinking. You should have told me that in the first place."

And he turned to the people and said, "Bring me water with which to wash my hands." They brought him water and he washed his hands and now with the bloody wash water he sprinkled the local regions, saying, "You [Nez Perce] may be little people but you will be powerful. Even though you will be little people because I have deprived you, nevertheless you will be very, very manly. Only a short time away is the coming of the human race."

From: Narrated by Wayi'latpu, recorded by Archie Phinney, *Coyote Was Going There*, by Jarold Ramsey, University of Washington Press, Seattle and London, 1977.

" Suppose a white man should come to me and say,`Joseph, I like your horses and would like to buy them.' I say to him,`No my horses suit me, I will not sell them.' Then he goes to my neighbor, and says to him: Joseph has some good horses. I want to buy them, but he refuses to sell.' My neighbor answers, `Pay me the money, and I will sell you Joseph's horses.' The white man returns to me and says,`Joseph, I have bought your horses, and you must let me have them.' If we sold our lands to the government, this is the way they were bought."

Chief Joseph (1876)

From: *Chief Joseph's Own Story*, by Cyrus Townsend Brady, facisimile reproduction, 1968, The Shorey Book Store, Seattle

OBJECTIVES FOR COYOTE AND THE MONSTER

PURPOSE: To introduce the concept of cultural diversity and cultural interaction.

OBJECTIVES

Students will:

1. Identify at least five different tribes in the inter- mountain area.

2. Identify the four cultural areas of the Pacific Northwest (Columbia Plateau, Northwest Coast, Western Great Plains, Great Basin).

3. Identify how different tribes or cultures communicated. Talk about different languages.

4. Be able to locate on a map the traditional homeland of five tribes and their present day reservations.

5. Be able to identify five items traded between tribes before Lewis and Clark and where these came from.

6. Discuss the cultural values reflected in the story.

MORAL: To explain the existence of themselves and other peoples and to illustrate the physical attributes of certain animals.

Activities Suggested for Pre- Visit:

1. Each student will use their own symbols to designate each tribe that they choose in the inter- mountain area and outline the tribes' traditional homeland.

2. Using a color system, or some other way to identify, the students will show on a map the four cultural areas of the Pacific Northwest. Using available resources, they will then define these areas, and their individual characteristics.

3. Using a map provided, the students will pick their own symbols to represent five different tribes. They will outline their traditional homelands and then their present day reservations.

4. On a large map or on an overhead, the teacher will show a map of the inter- mountain area. The discussion will be on trading done by the Indians, trade routes, items traded, and with whom. The students could then do the trading activity mentioned in activity number three.

Alternate Activity: In small groups the students will work from state maps, a different one for each group, and make a list of words that they believe to be Native American in origin. Examples include: Lapwai, ID; Waha, ID; Walla Walla, WA; Ouray, CO; Unita Mts., Utah; Tillamook, OR, and many others throughout the United States.

Activities Suggested for Post- Visit:

1. Discuss forms of communication, words written and spoken, gestures, and facial expressions. Students could also list and discuss examples of problems and successes they've experienced in their lives in communicating with others. This can be a class activity or done in small groups. Introduce a handout on Indian sign language and have the students communicate in small groups with their hands. Then compare the Indian signs with the American Sign Language. In small groups students could attempt to trade items that they brought from home or something at school, using only signs.

2. Discuss with the students why they think this story was told and why it was considered important.

3. Write and illustrate a story as a Nez Perce on a trading trip. Include what you'd trade, what you wish to receive, how you'd make the trade because you didn't speak the same language, and anything else you think is important. Handouts provided in the appendix.

THE LEGEND OF THE ORIGIN OF THE SWEAT HOUSE

INTRODUCTION

The sweat house or sweat lodge, probably known to all the tribes north of Mexico, was very important in the ceremonial life of the Plateau and the Plains Indians. Among many tribes, nothing of significance was undertaken by an individual or by a group without the sweat bath and its accompanying rites, which included prayers and songs.

Even the construction of the simple lodge, in the old days, was done according to ritual. Anyone who built it irreverently or abused it in any way would have ill luck. It was a low, dome shaped structure, with a framework of arched willow saplings. If it was for permanent use, this framework was covered with several layers of bark, earth, and grass. If for temporary use - near a summer camp, for example- it was covered with skins or blankets. The entrance usually faced a stream or lake. Stones were heated red- hot near the entrance and then were pushed into a pit dug inside the lodge. The bather or bathers crawled in, closed the entrance, poured water on the hot rocks, and bathed in the steam. They sweated from ten to thirty minutes (customs varied somewhat), all the time chanting songs and prayers to the spirit of the sweat house. Then they ran out and plunged into the stream or lake or, in winter, rolled in the snow.

The sweat- bath had purposes besides physical cleanliness. It was to purify the body and propitiate the spirits before war or any other serious undertaking; to invigorate the body after a hunt; to cure illness by influencing the spirits of disease; and, in some tribes, to enjoy the company of other men appreciating the luxury of the steam bath. The Crow Indians usually thought of the sweat lodge as an offering to the Sun. By some of the Plateau tribes, the sweat house was personified, almost deified. This Nez Perce account of its origin was recorded in 1896 by Louis Williams and is among his manuscripts in the Bureau of Ethnology Smithsonian Institute.

LEGEND

Long ago, in the days of the animal people, Sweat House was a man. He foresaw the coming of human beings, the real inhabitants of the earth. So one day he called all the animal people together, to give each one a name and to tell him his duties.

In the council, Sweat House stood up and made this speech: "We have lived on this earth for a long while, but we shall not be in our present condition much longer. A different people are coming to live here. We must part from each other and go to different places. Each of you must decide whether you wish to belong to the animal beings that walk or that fly, that creep or that swim. You may now make your choice."

Then Sweat House turned to Elk. "You will first come this way, Elk. What do you wish to be?"

"I wish to be just what I am- - an elk."

"Let us see you run or gallop," said Sweat House.

So Elk galloped off in a graceful manner, and then returned.

"You are all right," decided Sweat House. "You are an elk."

Elk galloped off, and the rest saw no more of him.

Sweat House called Eagle to him and asked, "What do you wish to be, Eagle?"

"I wish to be just what I am- - an eagle."

"Let us see you fly," replied Sweat House.

Eagle flew, rising higher and higher, with hardly a ripple on his outstretched wings.

Sweat House called him back and said to him, "You are an eagle. You will be king over all the birds of the air. You will soar in the sky. You will live on the crags and peaks of the highest mountains. The human beings will admire you."

Happy with that decision, Eagle flew away. Everybody watched him until he disappeared in the sky.

"I wish to be like Eagle," Blue jay told Sweat House.

Wanting to give everyone a chance, Sweat House said again, "Let us see you fly."

Blue jay flew into the air, trying to imitate the easy, graceful flight of eagle. But he failed to keep himself balanced and was soon flapping his wings.

Noticing his awkwardness, Sweat House called Blue jay back to him and said, "A jay is a jay. You will have to be contented as you are."

When Bear came forward, Sweat House said to him, "You will be known among human beings as a very fierce animal. You will kill and eat people, and they will fear you."

Bear then went off into the woods and has since been known as a fierce animal.

Then to all the walking creatures, except Coyote, and all the flying creatures, to all the animals and birds, all the snakes and frogs and turtles and fish, Sweat House gave names, and the creatures scattered.

After they had gone, Sweat House called Coyote to him and said, "You have been wise and cunning. A man to be feared you have been. This earth shall become like the air, empty and void, yet your name shall last forever. The new human beings who are to come will hear your name and say, 'Yes, Coyote was great in his time.' Now what do you wish to be?"

"I have lived long enough as Coyote," he replied. "I want to be noble like Eagle or Elk or Cougar."

Sweat House let him show what he could do. First Coyote tried his best to fly like Eagle, but he could only jump around, this way and that way. He could not fly, the poor fellow. Then he tried to imitate the Elk in his graceful gallop. For a short distance he succeeded, but soon he returned to his own gait. He ran a little way, stopped short, and looked around.

"You look exactly like yourself, Coyote," laughed Sweat House.

"You will be a coyote."

Poor Coyote ran off, howling, to some unknown place. Before he got out of sight, he stopped, turned his head, and stood- - just like a coyote.

Sweat House, left alone, spoke to himself: "All now are gone, and the new people will be coming soon. When they arrive, they should find something that will give them strength and power.

"I will place myself on the ground, for the use of the human beings who are to come. Whoever will visit me now and then, to him I will give power. He will become great in war and great in peace. He will have success in fishing and in hunting. To all who come to me for protection I will give strength and power."

Sweat House spoke with earnestness. The he lay down, on his hands and knees, and waited for the first people. He has lain that way ever since and has given power to all who have sought it from him.

From: *Indian Legends From the Northern Rockies*, by Ella Clark, University of Oklahoma Press, Norman and London, 1966.

OLD MAN, THE SWEAT LODGE

"This small lodge is now
The womb of our mother, Earth.
This blackness in which we sit,
The ignorance of our impure minds.
These burning stones are
The coming of new life."
I keep his words near my heart.

Confessing, I recall my evil deeds.
For each sin, I sprinkle water on fire hot stones.
The hissed steam is sign that
The place from which Earth's seeds grow
Is still alive.
He sweats.
I sweat.

I remember, Old Man heals the sick,
Brings good fortune to one deserving.
Sacred steam rises;
I feel my pores give out their dross
After I chant prayers to the Great Spirit,
Through this door dawns wisdom.

Cleansed, I dive into icy waters
Pure, I wash away all of yesterday.
"My son, walk in this new life.
It is given to you.
Think right, feel right.
Be Happy."
I thank you, Old Man, the Sweat Lodge.

Phil George

"It was our custom for the old people to instruct the children. That was not like the learning of today, but was what we needed for living in this world, I paid attention to what the old people said. I have always told the truth."

Yellow Wolf

From: *Yellow Wolf: His Own Story*, by L. V. McWhorter, 1983, The Caxton Printers, Ltd., Caldwell.

OBJECTIVES FOR THE ORIGIN OF THE SWEAT LODGE

PURPOSE: To understand the role of the Sweat Lodge in Nez Perce culture.

OBJECTIVES

Students will:

1. Identify three purposes in using the Sweat Lodge.

2. List the major materials used to construct the Sweat Lodge and their symbolism.

3. Relate the functions/uses of the Sweat Lodge to their own lives today.

4. Identify six other cultures that use a Sweat Lodge or something similar today or in the past.

5. Discuss the cultural values reflected in the story.

MORAL: Do not try to be something that you are not. Take pride in what and who you are.

Activities Suggested for Pre- Visit:

1. The class will brainstorm incidents, real or fictional, of people that are not super heroes, of gaining "strength through suffering or hardship". They could get examples from their studies in history books could be made available for them to use illustrating persons that may not necessarily be famous. Make a list of these. Each student will choose one and write a story about the person. They should include what kind of hardship and or suffering they think the person experienced, how this affected their life and the lives of those around them, and did this seem to have negative or positive effects. This could then be illustrated.

2. In small groups, or individually, the students will research and write a report on other cultures that make use of sweat lodges or a similar structure. They should find out why they use them, what the sweathouse looks like, and other details that could be used to

compare and contrast them to the Nez Perce. An example might be the Finnish sauna.

3. Discuss with the students why they think this story was told, and why it was considered important. This could also be done through a writing exercise, or through an illustration.

Activities Suggested for Post- Visit:

1. Using the pictures and description supplied, students will draw a sweat lodge as seen from the outside.

2. Using the symbolism, of the sweat lodge, draw a picture, write a poem, or make a sculpture from the materials that would have been used. The students may need help understanding what some of these symbols are for instance a place of worship, a communal meeting place, a place where children learned endurance and stories, a place to be healed.

THE LEGEND OF THE GLUTTON

A husband and wife were living together. He always cheated her in sharing his food. He would shoot such things as grouse, but he would eat them all on the spot and never would bring anything home. His wife, on the other hand, would go to dig roots, peel them, and make up a mush which both of them would eat. The woman finally said to him, "already so much eating of roots has given us a craving for a meat diet, “Why is it that you never shoot anything?"

One day the woman thought, "I will hide myself today and watch him. What is the reason that he never shoots anything?" On that morning the woman left him as usual and presently she saw him come out. He carried a quiver and his sheathed arrows. He came on out and looked all around, looked in various directions. The woman said to herself, "The poor fellow is going hunting now."

There were many grouse around usually. The man walked down the hill. There he saw a grouse in a tree, and he took out his bow. He shot it with great accuracy. The woman thought, "I am thankful; we will eat half and half." then he shot another. "We will eat one apiece," she rejoiced. Again he shot another one, then another. The woman counted four. "Surely now we will have two apiece."

Then she went digging roots. She dug a large amount of camas roots. She thought all the while only of eating, because she craved meat so strongly, and also because she knew now that he had shot four grouse. She dug a large amount of roots, which she packed home happily. She arrived at the lodge to find the man just lounging about. She sat down and waited hopefully. "When will he say to me, `I shot these today.' "

There she sat when the man said to her, "Now then, my wife, quickly peel the roots; then, next, quickly grind and mash them."

Thereupon she slowly peeled the camas roots and ground them. She thought, "Thus it is that he cheats me by not sharing food; probably he does this all the time." Then she made a mush and set it before him, whereupon at once he supped. "No wonder he always eats so heartily. He has been doing this all along." And now the woman had bad thoughts. "Tomorrow I will do the same again," she plotted against him.

In the morning she prepared to go, and then concealed herself as she had done before. Again the man came out, but this time he seemed somewhat suspicious and alarmed. He looked here and there, and then he went down the hill. There, unbeknownst to him, the woman passed him and ran inside the lodge. She searched for his hiding place. Lo, she found a large storage excavation which he had dug beneath the bed, and where he had thrown away all of the feathers, bones, and food scraps. Oh, what a pile of these things there were. Her thoughts by this time were very unkind. She scattered every bit of that which was in the storage excavation all about the lodge and even outside. Then she packed up all her valuable things and went away to where she knew there were many people.

Again now the man shot some grouse, and he ran carrying them home. He found some feathers as he went along. "Oh, feathers! She might find out about me." He picked up these feathers only to find more further along. "Where have the feathers come from? It is the wind that has scattered them." He picked up feathers as he went along all the way to the lodge. He saw feathers thickly about as he came to the lodge. "She has found me out." Then, too, he noted the absence of her valuable things. He spent several days at the lodge thereafter, but he felt lonely; he pined. Then he decided, "I will go where the people are gathered." He went. He packed the same quiver and went.

Oh, the people were making merry. The woman was with them now, and it was far from her mind that she would go back to her husband. The people were dancing; they were dancing around the woman. She was surrounded by men. The husband arrived and, seeing this, became angry, very angry, at her. He took an arrow, drew back his bow, and aimed at her as she passed by. They told the woman, "Your husband is about to shoot you."

She turned and saw him standing with drawn bow. There she said, she sang, "It does not happen to be that I am a grouse, that you could shoot me." Suddenly, her talk made him feel ashamed. His bow fell; he did not shoot her. This poor but not pitiable one went out ashamed and went straight home. The woman stayed right there.

From: Narrated by Wayi'latpu, recorded by Archie Phinney, in *Nez Perce Texts*, Columbia University Press, 1934, New York.

OBJECTIVES FOR THE GLUTTON

PURPOSE: To show family relationships and the role of individual family members.

OBJECTIVES

Students will:

1. Be able to identify at least four examples of traditional Nez Perce women's work (make clothes, gather food, prepare food, care for children, make shelters, move families).

2. Be able to identify at least four examples of traditional Nez Perce men's work (warrior, hunt, fish, and government).

3. Understand the role of the extended family.

4. Discuss the basic traditional governing system of the Nez Perce peoples, and their bands.

5. Identify four major plant sources of food and gathering methods.

6. Identify four major animal sources of food and hunting methods (elk, deer, game birds, and bison).

7. Discuss with the students why they think this story was told, and why it was considered important.

MORAL: It takes each family member doing their best at their job/chore and sharing to keep a family functioning at it's best.

Activities Suggested for Pre- Visit:

1. Have students individually make five or six columns on a piece of paper. The headings for the columns should be: child (self), mother, father, brothers, sisters, and others living in household. In each column, write the chores or duties of that person. Then, the teacher will make a class composite list. This could then cover what has come to be expected as male/female jobs/chores. The students could cut out advertisements from magazines or examples from television commercials of who is doing what type of job/chore. Do a writing project on comparisons, or what they would like to see. This would lead to what jobs the Nez Perce did and who was responsible for doing what.

2. The students will make a family tree. This could be done using a thumbprint to represent each person and turn it into a bird or some other creature. Using information from home, they will then list what these people do, where they live, if they ever see them and any other interesting information. They could also draw a picture of their extended family, making sure they know what extended refers to. These pictures or family trees could be displayed and a discussion could follow on the roles of each family member and the importance of the extended family. This could lead to a comparison of the extended family in the traditional Nez Perce culture.

Alternate Activity: Make a collage of pictures cut from magazines showing different families. These would be displayed and discussed.

Activities Suggested for Post- Visit:

1. As a class, a chart could be made that would show different types of government structures. This could start with the home, and the hierarchy within the home. Then the hierarchy within the school, the city, and on as far as the teacher would like to go. Then a chart could be displayed of the traditional Nez Perce system of bands and this would be compared with the other one. The students would pick one system and write about their role in the system and why they would like to live under it.

2. Displays of "native" foods will be brought in for the students to taste, and even do some type of preparation, when at all possible (corn, beans, squash, berries, many types, wild game meat, roots etc.). If a food is not available for taste, a picture should be available. This could lead to a variety of activities and discussions focusing on the tremendous contribution native foods have made to our diets.

THE LEGEND OF THE EAST COUNTRY BOY

There were two brothers. The elder took for his wife an eastern maiden, and they lived in the east country. They were four, the husband and wife, the younger brother and the wife's father. It developed that the younger brother became homesick. He would say to himself, "Ah me! I wish I could arrive in the west country now." The woman overheard him and she told her father, "My husband's brother is homesick. Just now I overheard him say, 'Ah, me! I wish I could arrive in the west country now.'" Her father said to her, "Then wherefore do you let him pine for his homeland? Take him!" The woman then told her husband, "This is what my father said to me." The husband replied, "it is for us, then, to take him." Now they wrapped him in elk hide and mounted him, or rather, packed him on an elk. They told him, "You must positively not struggle to free yourself even though you will hear a great din. You must not peep from the hide." He replied to them, "That I certainly will not do." Then the father told them, "You are to cross over five mountains and only there he may look about, but not on this side. Wild sheep, elk, buffaloes and moose you are to take." Then they wrapped him in the hide and mounted him. They went. Now the younger brother heard, from within, the constant thundering of the herd all along the way. It was particularly noisy at the crossings because there the buffaloes and others would lose one another in the crowding. It was very, very noisy. There he said to himself as they went along, "Oh, how I wish, oh, how I wish that I could see them even once." And now he gnawed a hole.

Here at home the old man kept count of their days spent in travel. "They must have reached there by this time." Now they crossed three mountains and were at the fourth. There, again, he heard them. Oh, the thundering of the herd! There he gnawed his way through- and saw them. Oh! Just in droves there were the buffaloes, wild sheep, moose, and elk. There, by his having seen them, they ran homeward pell- mell. They ran wildly and arrived back whence they had started. The old man said to himself, "I told them, 'Positively do not let him see them; positively he must not peep,' and now he has disobeyed." They all returned and they stayed there for a long time. One day the woman overheard him again, "Ah me! I wish I could arrive in the west country now." The woman went to her father and said to him, "He is longing for his homeland very deeply again." The old man said to her, "It is only that if you wish to take him again then mount him on a buffalo bull. That which has tough and very thick skin between the shoulder blades. He will not bite through that easily." The woman told this to her husband and again they said to him, "We are taking you only once more, and you know already what will happen if you see the herd even once." He said to them now, "Positively not again will I become impatient; even if I want to see them I will absolutely not struggle." - "Yes," the old man replied, "yes, you speak good words. You are to go now." They wrapped him in a buffalo hide and mounted him on a bull. Thus they went again. Now he heard from within the thundering of the herd of buffaloes, wild sheep, and others as they traveled along. Again he thought, "I wish I could only see them. I wish I could only see them." There, again, going along he began to gnaw a hole. The hide was thick and tough.

Here the old man kept calculating the time that they had been gone. "They have reached there," he thought. "I wish they would cross the last mountain because then they could have those buffaloes, wild sheep, elk, and moose for all time. They have gone for the last time absolutely. If he returns never again will I send them, even if he pines for home." Now they arrived at the last mountain, and as they crossed he heard the thundering of the herd behind him. He exerted himself to the utmost and gnawed his way through. And he saw them. They were crossing in this direction, but oh! they came to a sudden halt, turned around at once, and ran never again to be brought back. All the elk, wild sheep, moose, and buffalo stayed there in the east country. Had they crossed the fifth mountain they would have remained in the west country for all time. That is the reason why there have never been moose, wild sheep, buffalo and elk west of the mountain divide.

From: Narrated by Wayi'latpu, recorded by Archie Phinney, in Nez Perce Texts, Columbia University Press, 1934, New York.

OBJECTIVES FOR THE EAST COUNTRY BOY

PURPOSE: To show the dynamics of change and the elements that produce it, in relation to culture.

OBJECTIVES

Students will:

1. Using a time line, list five major changes that greatly influenced the Nez Perce culture:

    A. Introduction of the horse, ca.1730
    B. Nez Perce first experienced diseases form the Anglo culture, 1781- 1782
    C. Influence felt from other tribes about the "white man's religion", 1825
    D. Lewis and Clark expedition, 1805- 1806
    E. European and American traders, 1807
    F. Missionaries, 1836, in Lapwai
    G. Nez Perce sign their first Treaty, 1855
    H. Gold discovered, 1860
    I. Railroad brought into the territory
    J. Dawes Act or the allotment of the reservation, 1887

2. Identify five major changes in the world in the last fifty years and how these changes have influenced the world.

3. Have an understanding of the changes in the life of the Nez Perce after the introduction of the horse. Identify four examples (means of travel, mobility, increased status through ownership, use as a trade item, increased status through stealing horses from other tribes, hunting bison on the east plains, enhanced cultural contact with other tribes, etc.).

4. Understand the interaction between man and bison.

5. Be able to compare and contrast how the life style of the Nez Perce is different/same today from the traditional culture.

6. Be able to understand why the story was told and why it was considered important.

MORAL: Beware of curiosity and the consequences of disobeying elders.

Activities Suggested for Pre- Visit:

1. As a class, make a time line on long narrow paper that will show at least five major changes that greatly influenced the Nez Perce culture. Spaces should be left between events so that in small groups student can illustrate these changes. This could be followed with a writing exercise on why the student thinks this was a big change and how both the Nez Perce and the groups causing the change could have handled it differently.

2. On the board write the headings: food, clothing, transportation, homes, and entertainment. Ask students to first give examples of how the Nez Perce would have accomplished each in their traditional culture, and then a list of how these same areas are satisfied today.

Activities Suggested for Post- Visit:

1. The class will establish five questions they will use to interview an elder, such as a grandparent, neighbor or a family friend. The questions will center around changes the interviewee has seen in the last 50 years, the student should also ask how these changes affected the persons life. In the classroom, these changes can then be compared. This could be used in a discussion on how change is taking place all the time, but some changes are more beneficial than others. Sometimes it takes awhile before we know how a change will affect individuals and the world. You may need to provide some examples. For instance the effects of the dams on the salmon.

2. The teacher will lead a discussion on the changes brought about by the introduction of the horse to the Nez Perce. The student could pick one of these changes and do a skit on what life was like before and after the horse. Points to include might be, changes in hunting techniques, travel easier, cultural contacts would increase, increased wealth and status from ownership, status through stealing, others.

THE LEGEND OF COYOTE BREAKING THE FISH DAM AT CELILO

Coyote's purpose was to free salmon so that other people upriver could have some too. Coyote had to be crafty to outwit his opponents, the Maidens. This story has many lessons about the geography of the region and explains why there are now salmon.

Once, Coyote was walking along on a hot day. Then he saw a river and said, "Oh, let me cool myself in the water." And he swam down the swift river. After a while, he came ashore and mosquitoes just swarmed all over him; so he named the place by saying, "This will be Mosquito- Place." He swam down the river a little farther, then got out again. "Oh, this is a nice sunny slope; they will call this place E- la- kaht Pot- kene- ka (Sunny Slope). He went a little farther until he came to the waterfall, near where the Wasco people live. Five Maidens had dwelt there from ancient times. This was the place where the great dam kept the fish from passing up the stream.

Then, suddenly, he saw a Maiden. Quickly he went back upstream a ways and said, "Let me look like a little baby, floating down the river on a raft in a Flathead- type baby board, all laced up." And it became so.

As Coyote was drifting down, he cried, "Awaaa, awaaaa." The Maidens, hearing this, quickly swam over, thinking that a baby might be drowning. The eldest Maiden caught it first and said, "Oh, what a cute baby."

But the youngest Maiden said, "That is no baby. That is Coyote."

The others answered, "Stop saying that. You will hurt the baby's feelings." The Coyote put out his bottom lip as if he were about to cry.

The Maidens took the baby home and cared for it and fed it. He grew very fast. When he was crawling around one day, he spilled some water on purpose. "Oh, Mothers," he said. "Will you get me some more water?"

The youngest sister said, "Why don't you make him go and get it himself. The river is nearby." So the Maidens told the Coyote to get the water himself.

He began to crawl toward the river, but when he was out of sight, he jumped up and began to run. The oldest sister turned around and said, "He is out of sight already. He certainly can move fast."

"That is because he is Coyote," the youngest said.

When Coyote reached the river, he swam to the fish dam and tore it down, pulling out the stones so that all the water rushed free.

Then he crawled up on the rocks and shouted gleefully, "Mothers, your fish dam is broken down!" The sisters ran down and saw that it was true.

The youngest Maiden just said, "I told you he was Coyote."

Coyote said, "You have kept all the people from having salmon for such a long time by keeping them from going upstream. Now the people will be happy because they will get salmon. Now salmon will go straight upriver and spawn."

This is how Celilo (Oregon) came to be where the Wasco people are today. Because Coyote tore down those fish dams, salmon come up river to this day to spawn on the upper reaches of the Great Columbia River and its tributaries.

From: *Nu Mee Poom Tit Wah Tit*, by Allen Slickpoo, Nez Perce Tribe, 1972.

OBJECTIVES FOR COYOTE BREAKING THE FISH DAM

PURPOSE: To introduce the influence of waterways on the Pacific Northwest.

OBJECTIVES

Students will:

1. Point out five major Pacific Northwest Rivers on a map.
2. Identify major fish foods of the Nez Perce and identify three different fish.
3. Identify three important fishing tools and compare these to equipment used today.
4. Identify major fishing/culture/trading centers.
5. Diagram the basic life cycle of the anadromous fish.
6. Discuss current tribal fishing programs. Discuss fishing and treaty rights of the Nez Perce.
7. Discuss dams and environmental concerns that effect fishing for the Nez Perce today.
8. Identify means of water travel used by the Nez Perce.
9. Understand why the story was told and why it was considered important.

MORAL: To explain how fishing came about.

Activities Suggested for Pre- Visit:

1. On a map of the Pacific Northwest, students will trace and label five major river systems. They should see these in relation to the ancestral homeland of the Nez Perce. In small groups or as a class the students should come up with several reasons they think the Nez Perce used the rivers. It should become clear to them that the rivers and fish were an important part of their lives, that fish constituted a major part of their diet.

2. Discuss with the students how many of them go fishing, why they go (for sport, food, etc.), and what kinds of fish they catch. Make a list of the fish. Do they think these are the same type of fish that the Nez Perce caught?

3. Show pictures of traditional Nez Perce and modern fishing equipment. Through a discussion, compare and contrast these. Then the students will invent their own fish trap or a new way to catch fish. They will include with this a written explanation of how it works and why.

4. On the map used to show trade centers, add the fishing/trading centers. Many different groups of Indians shared these centers. These could be compared and contrasted with our shopping centers of today.

Activities Suggested for Post- Visit:

1. Contact U.S. Army Corp of Engineers for a tour of Dworshak Dam or arrange for someone to talk on dams, their effects on fishing, and other wildlife.

2. Tour the Lower Granite Dam to view the fish ladders.

3. Contact Tribal Fisheries, arrange a guest speaker to talk about the Nez Perce fishing program.

4. Arrange a field trip to view Lewiston or Clarkston's ports. Many activities and discussions could be associated with this outing.

5. Discuss with the students why they think this story was told and why it was considered important.

6. Play the fish game. Have students study the fish closely that are included in this lesson. Cut the fish out. These could be colored by the students and then laminated. Lay the fish face down in the stream (on the table this could be covered with blue construction paper).

   To start the game, each player should catch two fish. If the fish are a matching pair (a male and female of the same variety), then keep those two fish. If not, throw one back in the stream face down.

   Then take turns drawing one fish each turn until you have a pair you can keep. After each time you can make a pair, draw two cards as on the first turn. Whoever has the most pairs when the stream is empty wins (Fish sheet found at the end of appendix A).

   Discussion Ideas: after all the students have played the game, ask in whole class or small groups, do you really win if a real stream is empty of fish? What happens when all the fish are gone? What kinds of things cause the fish to no longer be in a stream or river? Can people help put fish back into a stream?, if so how. If appropriate to their age have the students do some research on their own on fish recovery programs, hatcheries, dams, fish ladders, fish barging, etc.

APPENDIX A

SOCIAL ROLES OF THE NEZ PERCE PEOPLE

Household and family groups formed the bases of the Nez Perce social organization. Families lived and worked together and formed social alliances as a unit.

Nez Perce women held responsibility for the general care of the home, children, and preparing the foods. Children helped by gathering roots and berries, which provided about 25% of the groups food supply. They gathered many medicine plants as well. When meat and fish became available they would prepare these to be eaten right away as well as drying some to add to the winter food supply.

Nez Perce men supplied the household's meat in the form of game animals, and a variety of fish. They also made all the various equipment needed for both hunting and fishing. Another important role was that of protector. They were responsible for the physical welfare of their family and their band.

Various members of the family shared the very important task of raising and educating the children. Fathers and uncles taught sons the basics of hunting, fishing and tool making. Girls began helping their mothers at an early age and often took charge of infants and younger children. They accompanied their mothers and aunts on gathering expeditions, learning the intricacies of plant identification.

Elders played a major role in educating children. They passed on traditional knowledge through stories and proverbs. Respect for elders was extremely important. A variety of relatives and friends often cared for the children. This helped develop strong kinship ties. The communal approach to child raising, the respect for elders and the importance of kinship ties all continue today.

From: *Oregon Indians Culture, History and Current Affairs*, by Jeff Zucker, Kay Hummel and Bob Hogfoss, Western Imprints, 1983.

Noon Nee Me Poo, by Allen P. Slickpoo, Nez Perce Tribe, 1973.

NEZ PERCE GOVERNING PRACTICES

The tribe was a loose association of truly independent bands that held in common language, and social customs. The bands derived their name from the location of the permanent winter camp. These bands often separated from one another by great distances and hostile country, perhaps met only once or twice a year. They met at common trade, hunting, or gathering centers to renew acquaintances, exchange news, or items.

The various Nez Perce bands were friendly to one another. The bands were bound together with blood ties, since the young people were encouraged to marry outside the their group, which was so often the family group.

Of the 10 to 50 men of all ages in each village, three or four of the older and more respected would constitute the council for that band. One of the council would be called headman, or chief of that particular band. When he died, his son might become headman but not always.

Today the Nez Perce Tribal Executive Committee (NPTEC) administers the affairs of the Nez Perce Tribe. This consists of nine members elected by the Tribal General Council. NPTEC is responsible for the overall policy formulation approval process and implementation of approved policy and the supervision of the Branch Managers of the Nez Perce Tribe.

From: *Nez Perce Social Groups*, by Alan G. Marshall, P.H.D., Dissertation, Washington State University, 1977.

Nez Perce Country, Official National Park Handbook, Division of Publications National Park Service, 1983.

Constitution and Bylaws of the Nez Perce Tribe, May 1990.

NEZ PERCE FOODS

Food sources for the Nez Perce were varied and usually plentiful. But it did require a seasonal cycle of travel to obtain enough food for immediate needs and to prepare and store for the winter months.

Fish, especially the salmon, constituted an important portion of the Nez Perce diet. The Nez Perce also made use of fresh water eel and crayfish. Fish could be caught with scoop nets, seines, hook and line, harpoons or spears, shot with arrows, and trapped in weirs. Barriers of stone and brush were constructed in the streams to force the fish into places where scaffolds were erected for the fishermen. Fish were split, cleaned, hung on poles to dry, or smoked on wooden racks. In the mountains elk, deer, bear, beaver, game birds, and other animals, could be hunted. The Nez Perce did not adapt the habit of eating dog meat from their neighbors. When the Lewis and Clark party, desperate for fresh meat, did kill and eat some dogs, the Nez Perce promptly ridiculed them for such low conduct.

Many different plants were gathered in seasonal travels. Roots an important food, included kouse, camas, bitterroot, and wild carrot. A wide variety of berries such as huckleberries, raspberries, choke cherries, wild cherries, as well as nuts, tubers, stalks, seeds and plants for medicines also helped round out their diet. The roots could be boiled or baked and they always dried and stored some for winter.

Food could be stored in envelop- type skin containers, large cedar root baskets, and cached in pits close to the harvest site.

From: A Thesis, ~~Native Foods Used By The Nez Perce Indians of Idaho~~, by Leda Scott Schrimsher, 1967.

~~Nch'i- Wana "The Big River" Mid- Columbia Indians and Their Land~~, by Eugene S, Hunn, with James Selam and Family, University of Washington Press, 1990.

~~Oregon Indians Culture, History and Current Affairs~~, Jeff Zucker, Kay Hummel and Bob Hogfoss, Western Imprints, 1983.

NEZ PERCE DWELLINGS

The Nez Perce built several different types of homes, in Nez Perce "i nit." An early type of dwelling was a circular semi- subterranean structure. A hole was dug about 2 to 3 feet into the ground and then a pole frame was constructed above that. It was covered with a variety of materials, and entrance was gained through the roof.

The winter home was large enough for many families and is referred to as the longhouse, "ku i het/ i nit." This had a pole frame and was covered with a variety of materials. The longhouse could be made as long as needed. An early cover consisted of mats made from tules. Tule (Bull Rush) is a plant that grew in abundance along the rivers and streams and was used extensively for structure and floor coverings. Buffalo hides started to replace the tule mats after the introduction of the horse which made it possible for larger and heavier loads to be carried when traveling. Then later canvas, received in trading, was also used to cover the pole frames.

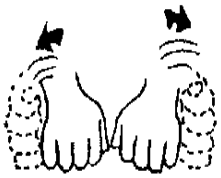
When the Nez Perce were making their seasonal rounds hunting and gathering food they lived in a structure very much like what is called a tipi today. Tipi is a Plains Indian word that means home and now generally refers to any dwelling that is conical shaped. The tipi was a convenient type of home to travel with because it was easy to transport, to put up and take down, and light weight.

From: *Nch'i- Wana "The Big River" Mid- Columbia Indians and Their Land*, by Eugene S. Hunn, with James Selam and Family, University of Washington Press, 1990.

Oregon Indians Culture, History and Current Affairs, by Jeff Zucker, Kay Hummel and Bob Hogfoss. Western Imprints, 1983.

Indian Sign Language: Hand Signals to Communicate

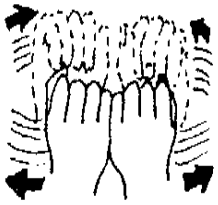
Arise



Break

Ashamed or Bashful

Bear

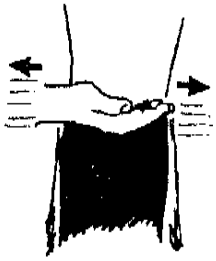


Council

Elk

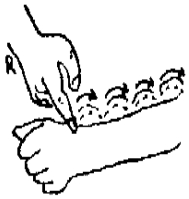
Exchange or Trade

Honest or True

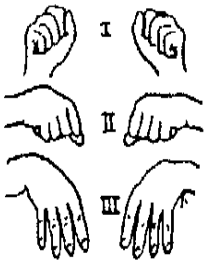


Hungry

Jump



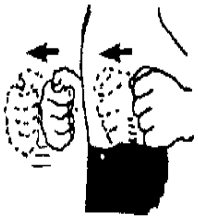
Many times



Rain

Rattle

Talk



Effort or Try

Write

Bring

Color

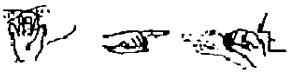
Indian

Money

Here are some sentences to try. First is a regular sentence followed by motion words to be used:

What is your name?

Question – you – called



I am hungry and want something to eat.

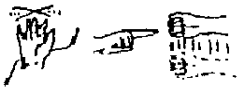
I – hungry – food – want

I have not seen you for a long time

long time – see – not

Where do you live?

Question – you – sit



Who was that Indian I saw you with today?

Question – Indian – I – saw – you – with – day – now

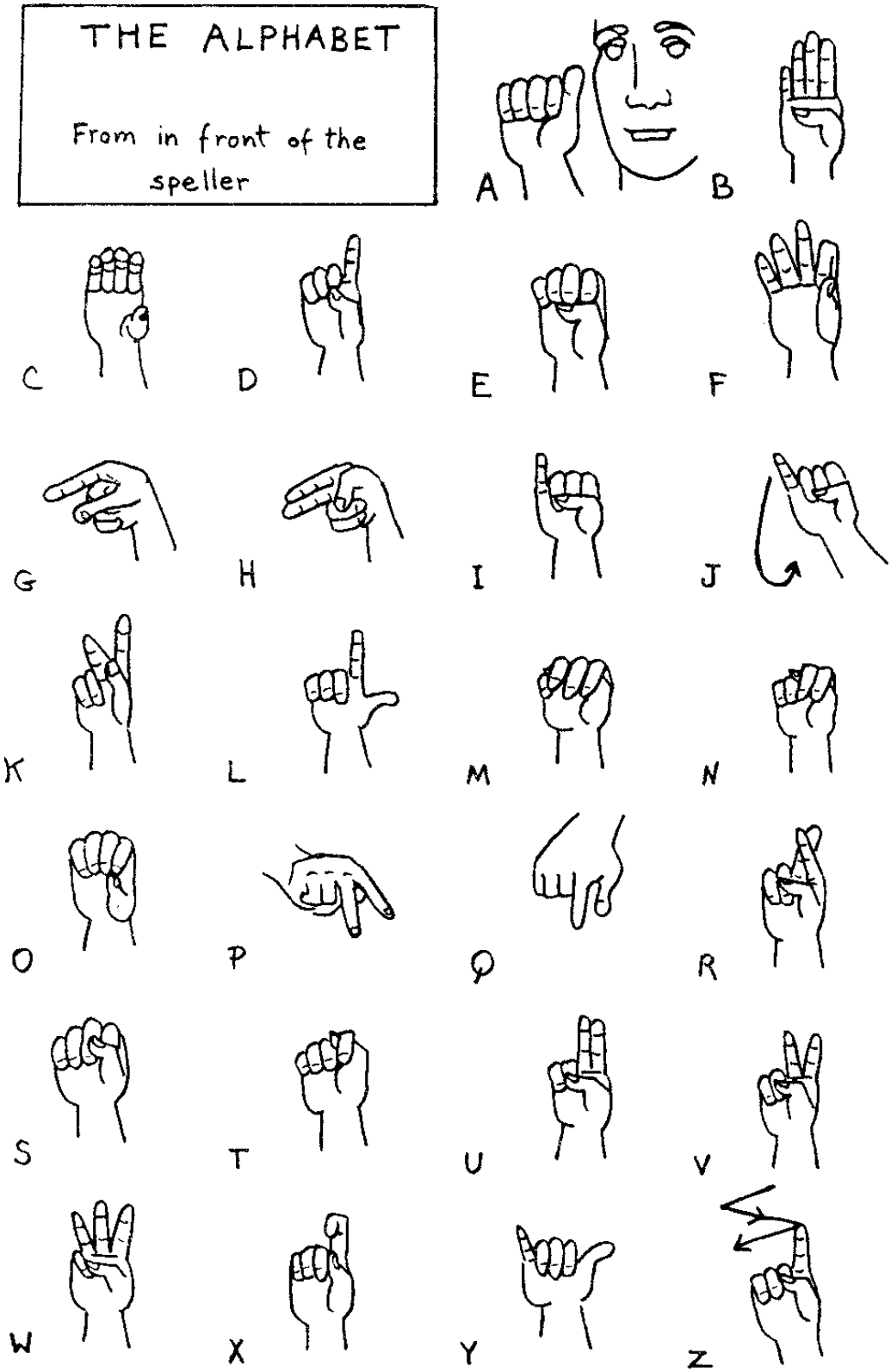
Using the pictures on this card, try this sentence on your own. Then make up sentence of your own.

The Indians met in council to share good talk

Indians – council – trade or council – talk – honest or true

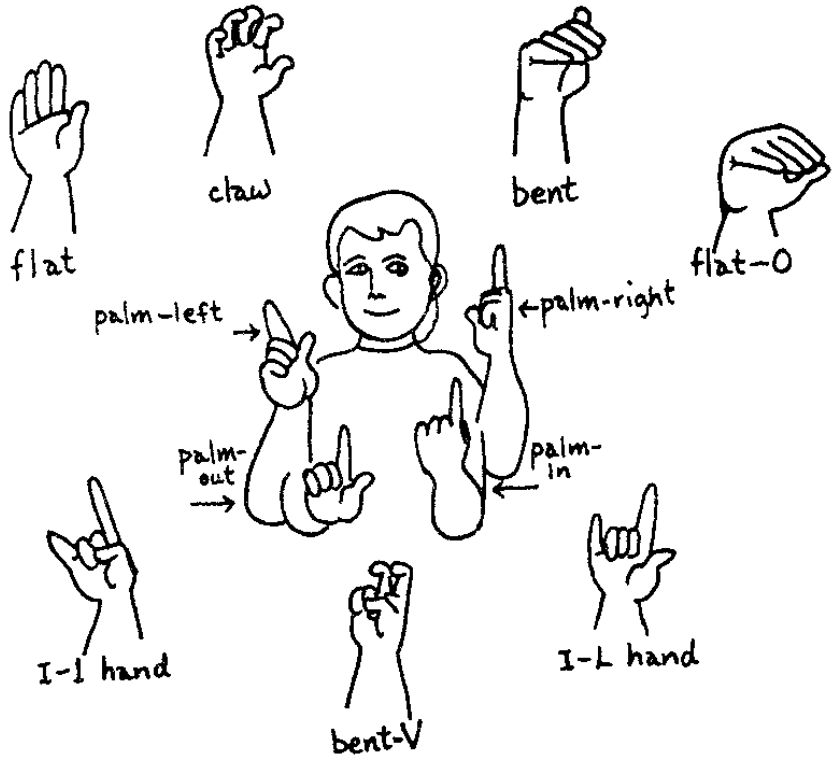
THE ALPHABET

From in front of the speller

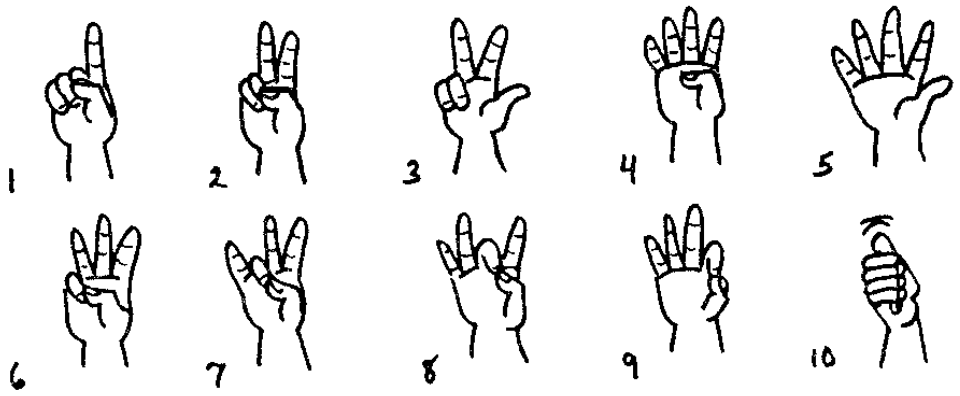


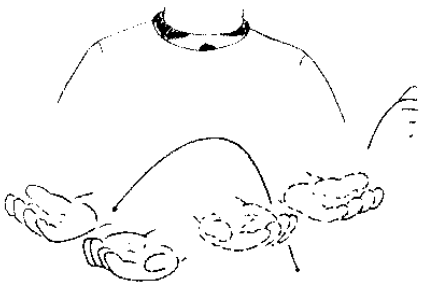
AMERICAN SIGN LANGUAGE

HAND SHAPES



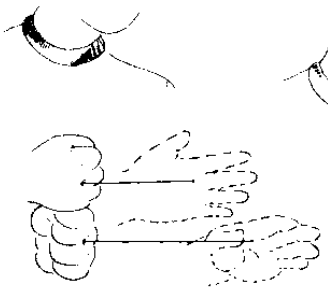
NUMBERS





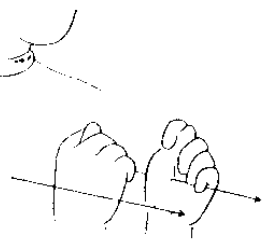
CARRY

Move both supine hands from left to right. *Carry something from one place to another.*



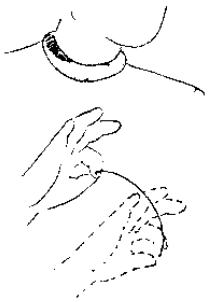
GET

Change "five" hands to "S" hands; place right "S" on top of left "S" *Gathering and holding.*



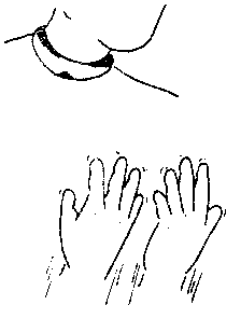
TRY

Push both "T" hands away from body. *Pushing.*



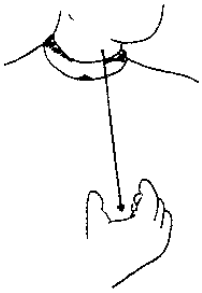
FIND

Right index finger and thumb reach down and pick up an imaginary object.



FIRE

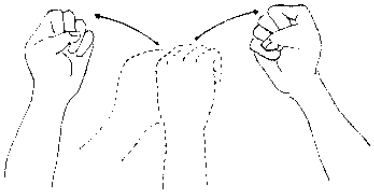
Wiggle all fingers to show the flickering of flames. *Flickering of flames.*



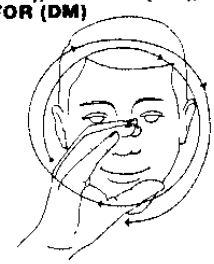
HUNGRY

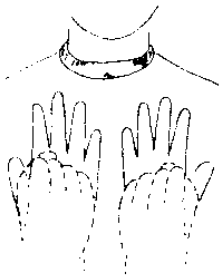
Draw "C" hand down chest from throat to stomach. *Gnawing pain from throat to stomach.*

BREAK



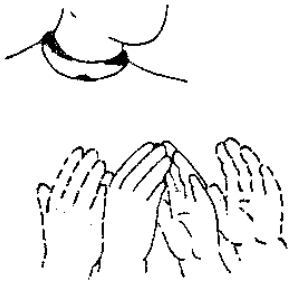
HUNT (DM), SEARCH (DM), LOOK FOR (DM)





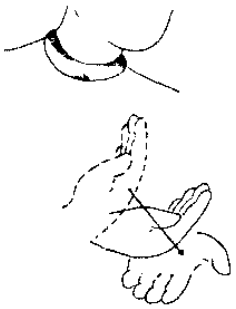
MANY

Open "O" hands repeatedly in front of body. *Counting by tens.*



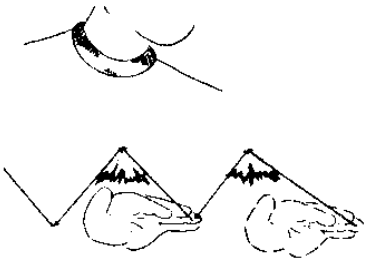
MEETING

Bring "four" hands together palm to palm. *Many people coming together.*



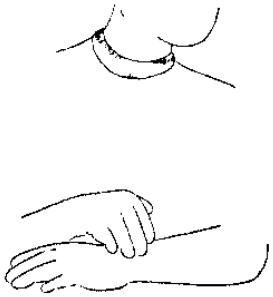
MONEY

Place back of right hand in left supine palm; repeat several times. *Placing money in palm of hand.*



MOUNTAINS

Move both prone hands from right side of body upward to form mountain peak and downward to left side. *Mountain tops shown.*



NIGHT

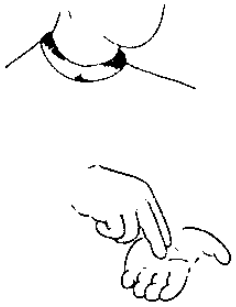
Left arm against body represents horizon; push right "prone" hand far over left arm as the sun sinks. *Sun below horizon.*

RAIN

Lower prone hands while fingers oscillate. *Raindrops falling.*

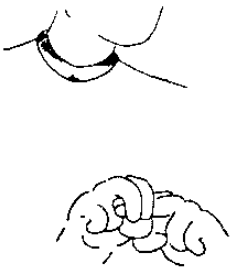
RIVERS

Place right "W" at mouth; then move prone hands forward in a rippling fashion. *Rippling of water.*



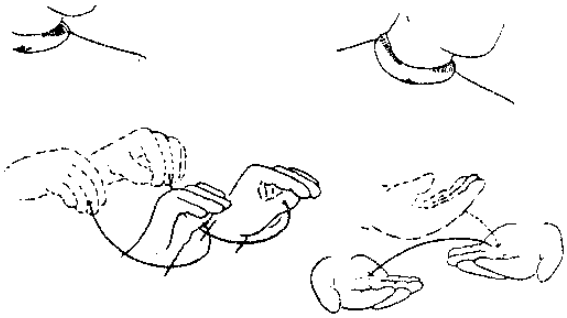
STAND

Stand right inverted "V" fingers on left "supine" palm. *Standing legs.*



SIT

Place right prone "H" hand on left prone "H" hand with right fingers hanging down. *Legs over edge of seat.*



SELL

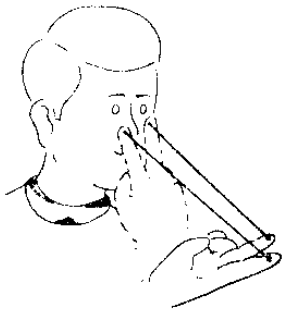
Position both "and" hands, fingers pointing downward in front of body. *Holding a garment for inspection.*

BUY

Right "and" hand moves outward from left supine hand. *Giving money to clerk.*

SEEK, SEARCH, CURIOUS

Right "C" hand passed across forehead from right to left in a circular motion. *Looking for something with a magnifying glass.*

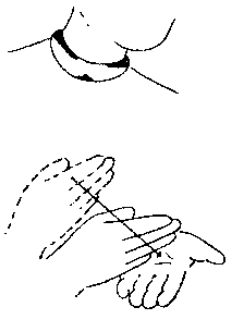


SEE

Place fingertips of right "V" hand just beneath each eye; then move hand outward. *Eyes can see.*

LOOK, WATCH

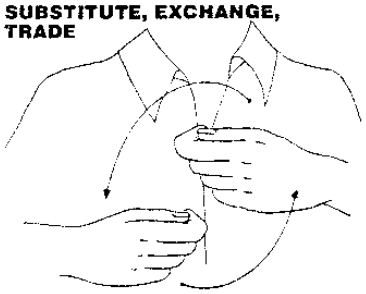
Place fingertips of right "V" hand just beneath each eye; turn hand outward. *Eyes are looking.*



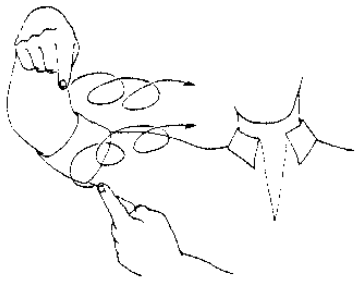
STOP

Hit palm of left hand with edge of right hand. *There is a barrier.*

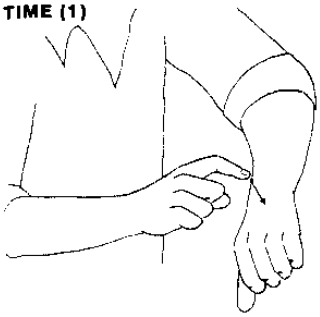
SUBSTITUTE, EXCHANGE, TRADE



TRAVEL

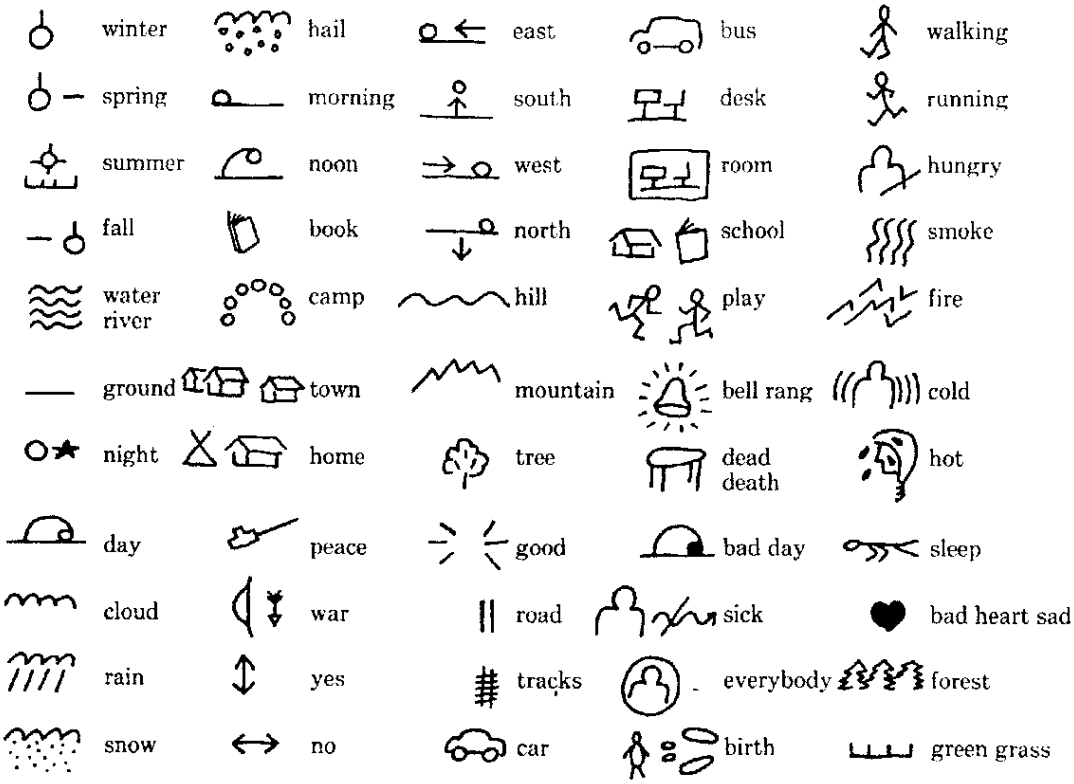


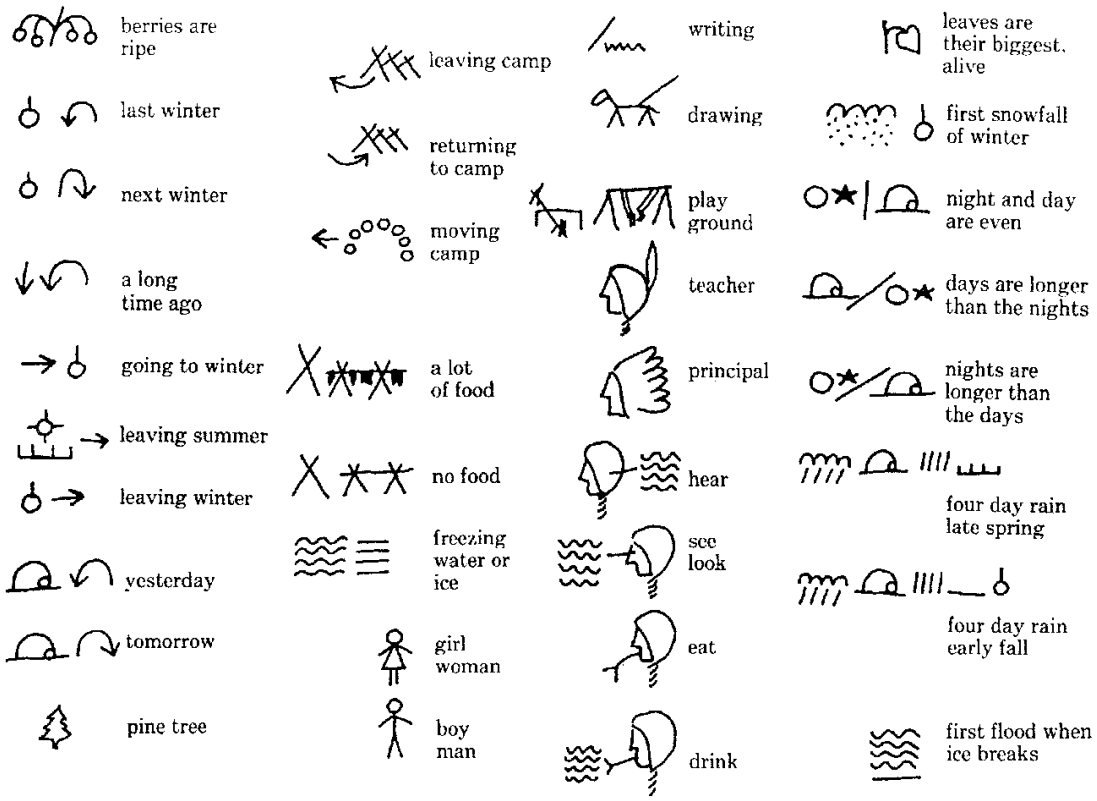
TIME (1)



Pictographs

Some of these symbols are traditional pictographs while others are more modern. Can you find the modern ones?




berries are ripe
last winter
next winter
a long time ago
going to winter
leaving summer
leaving winter
yesterday
tomorrow
pine tree
leaving camp
returning to camp
moving camp
a lot of food
no food
freezing water or ice
girl woman
boy man
writing
drawing
play ground
teacher
principal
hear
see look
eat
drink
leaves are their biggest, alive
first snowfall of winter
night and day are even
days are longer than the nights
nights are longer than the days
four day rain late spring
four day rain early fall
first flood when ice breaks

CHINOOK JARGON

Chinook Jargon is a pidgin language based on Lower Chinook and other Indian languages, French, and English. At one time it was used as a lingua franca (any of various hybrid or other languages that are used over a wide area as common or commercial tongues among peoples of diverse speech) in the Northwest U.S. and on the Pacific coast of Canada and Alaska.

This is the tongue spoken by a few in each of the tribes residing in the middle and lower divisions of Oregon Territory. The French and nearly all old settlers in the country also used it. It is the tongue that Young Chief Joseph used to make his surrender speech at the Bear Paw Battle.

Following are a few selected words:

Aha/Yes

Chawko/Come
Chee/New
Chuck/Water

Ekik/Fish- Hook
Esil/Corn

Hous/House

Ik- ta/What
Is - kum/Take

K- Macks/Dog
Ka- nim/Canoe
Ka- ta/Why
Kah/Horse
Kah- wah- we/All
Ko/Arrived
Kom- suck/Beads
Kutt/Hard
Kla- hi- you/How Do You Do?
Kla- hum/Goodbye
Klat- a- wah/Go, Walk
Klone- ass/I Do Not Understand
Klose/Good
Klop- sta/Who
Ko- pet/Done, Finished

La- cope/White

Muck- a- much/Provisions, Eat

Nopkah/Buy
Ni- ka/You
Nipka/I, Me
Neim/Name

O- lo/Hungry
Oth- lu- el or Ituel/Meat, Flesh
Ochwet/Bear

Pi- yah/Fire
Pos- ton/Americans
Potlatch/Trade

Si- wash/Indians

Te- ko- ep/Tomorrow

Ya- ha- la/Name
Ya- ha- la/Name

From: *Journal of Travels*, by Joel Palmer, Ye Galleon Press 1983.

WHAT IS A RESERVATION?

The term "reservation" comes from the early days of Indian contact with the white people. The Indians gave up large portions of their land through treaties "reserving" a portion of the land for their own use. Reservations are usually small parcels of land on which Indian people were supposed to live. When the reservations were first formed, the Indians were not allowed to leave their plot of land, not even to hunt.

1853 Washington Territory was created. Isaac I. Stevens was appointed governor. He was in charge of a survey group being sent to find the most feasible route across the trans- Mississippi west for a railroad to the Pacific.

1855 Stevens, having secured permission to make treaties with the Northwestern tribes, met with the Nez Perce and several other tribes in Walla Walla that May. After many days of disagreement, Lawyer, warned the people that there would be no protection if they turned down the treaty. The white men would seize their lands anyway. Finally, all the headmen agreed to sign the treaty. These men, fifty- six in all, added their marks to the treaty. The leaders of every band had signed, so in the eyes of the Nez Perce, this treaty became the basic document in their dealings with the American government. The arrangements and conditions of this treaty formed the fundamental rights of the Nez Perce, and the obligation of the federal government to them.

1855 Buffalo Country Treaty was a peace brought about between the Blackfeet and many western tribes, which included the Flatheads, Nez Perce, Kutenais, Pend d'Oreilles.

1863 There was more and more pressure from non- Indian settlements and gold miners for land. The Nez Perce were asked to give up all but about 25% of the land reserved for them in the Treaty of 1855. Only a portion of the Nez Perce bands agreed to the treaty.

1868 Final treaty with the Nez Perce. The government wished to acquire more reservation land. This treaty was signed by only three headmen after they were taken back east to be shown how strong the United States was. The new boundaries now encompassed approximately 1/10th of the reservation lands set aside for the Nez Perce in the first treaty of 1855.

1887 The General Allotment Act was passed by the U.S. Congress. This provided for the division of tribal lands into parcels to be owned by individual Indians. This was also called the Dawes Act, and its aim was to assimilate the Indians into the body of the nation.

1893 The survey of the reservation was conducted from 1889- 1892. Nez Perces were given individual allotments. These and lands held in common trust comprised 11% of the Nez Perce Reservation. The remainder was opened to homesteading by non- indians. The Nez Perce now had control over only about 1% of their original (1855) reservation.

1924 American citizenship was extended to all Native Americans in the United States.

1934 The Indian Reorganization Act passed by U.S. Congress. Allotment ceased and tribes were encouraged to adopt constitutions and develop autonomous governments.

1946 The U.S. Army Corps of Engineers announced plans to build the Dalles dam on the Columbia River, whose backed- up pool would destroy the traditional Indian fisheries at Celilo Falls. Though the Engineers promised to pay the affected tribes for their loss, the Corps, as well as some other tribes that historically fished at that site, tried to exclude the Nez Perces from any reimbursement. They claimed that Celilo Falls had not been one of the Nez Perces' "usual and accustomed" fishing sites, a term used in the Stevens treaties of the 1850's to guarantee recognition of a tribe's continued right to fish at a certain place. Until the establishment of their Tribal Executive Committee under the constitution of 1948, the Nez Perces had lacked a strong central governing body to press its claim in a methodical, businesslike way.

1948 Nez Perce Tribal Executive Committee (NPTEC), enlisted the support of attorneys, anthropologists, and other specialists, and sent a delegations to Washington, D.C., to present compelling documentation of Nez Perce use of the fisheries.

1950 The Bureau of Indian Affairs, Department of the Interior, began a relocation program for reservation Indians. This encouraged their migration to urban centers by offering them transportation one way, some help in housing, and limited job training.

1956 The Army Corps of Engineers finally acknowledged its error in the loss of fishing rights at Celilo Falls, and in November awarded the Nez Perce $2,800,000.

1968 Indian Civil Rights Act became law. This extended the Bill of Rights to reservation Indians and also required states to obtain Indian consent before assuming law and order jurisdiction on Indian reservations.

1978 Native American Indian Religious Freedom Act protects and preserves for the American Indian their right of freedom to believe, express and exercise their traditional religions. This is a federal law and does not have any binding effect on state, local or county governments.

From: *Oregon Indians Culture, History and Current Affairs*, by Jeff Zucker, Kay Hummel, and Bob Hogfoss, Western Imprints, 1983.

Nez Perce Country, Official National Park Handbook, produced by the Division of Publications National Park Service, 1983.

SWEATLODGE

The Nez Perce Indians had several therapeutic practices that they used for cleansing their bodies, as well as for many other uses. These practices consisted of the sweat lodge, hot water baths, cold water baths, and the use of emetic sticks. These practices have been used by the Nez Perce for centuries, and continue to be valued in their society today.

The Nez Perce most commonly used the sweat lodge. There were three different types of lodges. The semi- subterranean sweat lodge is the least common lodge, but it may be the type that Lewis and Clark noticed being used. They described this lodge as being underground, with a small hole in the top to throw in hot stones. The people inside the lodge threw water on the stones to create the steam.

The second type of sweat lodge, the dirt- covered model, was usually associated with the winter villages. In most cases, the lodge was located downstream from the main living area. Some informants believe this lodge had to be oriented to the east, although this is not totally agreed upon. The lodge was between seven and eight feet in diameter, and about three and a half feet tall. The ground was excavated to an even two- foot depth. A small hole, inside and to the side of the door, was used to hold the heated stones. Poles were made into an arc over the diameter and covered with either hides or cedar bark. This was covered with two to three inches of dirt. The floor was covered with grass or woven mats.

The third type of sweat lodge was the skin or mat- covered lodge. This lodge was common in temporary campsites. A slight excavation of no more than six inches may have been required. The dimensions of the lodge varied a great deal, whether the lodge would seat two to three men, or six to eight men. In general, the frame of the lodge was left when the camp moved, taking only the skin or mat covers. However, smaller lodges could be made portable by tying two long poles into a circle and building a frame on that base. This skin or mat- covered lodge was built much in the same manner as the dirt- covered lodge, except the lodge was positioned above ground. Mats or skins were used to cover the poles. Putting two or three green hides on top of each other over the frame could make permanent covers. These hides became very hard and close fitting.

Hot stones were rolled from a nearby fireplace to the small pit in the lodge. Water was sprinkled onto the hot rocks after the door to the lodge was closed. This created steam, and this is how the temperature in the lodge was controlled. One man was in charge of the water, and tried to achieve a delicate balance between the hot and the too hot. It is considered very bad form to force anyone out of the sweat lodge with excessive heat, but on the other hand, it is equally bad form to leave. The man tending the water decides when the period of sweat bathing is over. The Nez Perce believe that a man's sweat bathing behavior indicates his general character, for example, overbearing, or gentle but strong, etc.

Generally, the sweat bath lasts ten to fifteen minutes. The man in charge of the water usually applies one handful of water for every man in the lodge. The men keep their eyes closed while

in the lodge, and back rubs are usually exchanged. When the session is over, the man nearest the door gives a sharp shout, and anyone waiting outside raises the door for the men in the lodge to crawl out, head first. Those who have just exited the sweat bath rinse off in cold water. When they have finished rinsing, they sit in the seats and begin to rest and cool off. This cycle is repeated several times.

The sweat baths were most frequently used for physical cleansing. Regular sweat bathing and use of deodorants was part of the etiquette for the Nez Perce. Physical odors were offensive to other people, as well as to the game animals, who avoided unclean hunters.

The sweat baths were also used for spiritual cleansing and preparation for spiritual undertakings. This sweating helped people who were troubled by a spirit. This sometimes restored former well being, although hot water baths and the use of emetic sticks commonly accompanied the sweat baths.

The Nez Perce used the sweat lodge as a curing technique. It was used to cure skin irritations, sprains, sore muscles, rheumatic pains, and paralysis. It was also used when anyone was ill or had a disease. The sweat lodge was commonly used for recreation. The sweat bath gave great pleasure, especially during winter months.

The sweat baths developed goodwill within the village. It is a grave offense to turn down an offer to sweat bath. Friendly behavior inside the sweat lodge is also very important. Not only did the sweat lodges establish good will within the village, it also served in developing and maintaining friendly relations with inter- village contacts. For example, when a visitor came to a village, he would go directly the to the sweat lodge to establish friendly conditions.

The sweat bath also functioned as a reinforcement of social organization in the village. Different sweat lodges were usually kept for the men and the women. The men had separate lodges from the women because of the danger of possible menstrual pollution from the women. In aboriginal Nez Perce culture, menstrual pollution and pregnancy were thought to bring on numerous diseases. It could also bring on hunting failures and even death in battle.

Religious activities took place in the sweat lodges. Men prayed for such things as horses, cattle, or great skill in killing a deer. Many informants have compared the sweathouse to churches. For the cultures that use the sweat lodge for religious purposes it is their church.

Social control is also achieved through the sweat lodge. Joking and shaming were techniques used in marital infidelity. For example, if a man had been seen with another man's wife, he must stop sweat bathing, or leave the woman. If he did not leave the woman, his life would become miserable because of the constant joking.

One of the most important contributions of the sweat lodge was the enculturation of the children. The boys were introduced to the lodge at the age of four to six years, while the girls were introduced between the ages of eight and ten years. Uncles and aunts were commonly in charge of this part of the child's training. Parents were not supposed to interfere with this uncle- nephew or aunt- niece relationship. The introduction was gradual, and much lecturing

and recounting of myths was told. Increasing emphasis was placed on developing physical strength and endurance.

Another important practice was important was the hot water bath. These baths were built close to a creek or river so that the water could be diverted into a small excavation. The baths were usually six to seven feet long and four to five feet wide. The excavation was usually three to four feet deep.

This fire burned hotter and longer than the sweat bath fire, because the rocks used in the hot water baths were about twice the size of those used in the sweat lodge. The hot rocks were rolled into one end of the pool, so the bathers would not get burned. After cooling themselves in cold water, the bathers submerged their bodies into the rapidly heating water. They submerged their bodies to their chests, and remained in the water for fifteen to twenty minutes. Multiple bathers might exchange back rubs, but there was also a scratching stick used to loosen old skin.

As with the sweat baths, bathers rinsed off in cold water after leaving the hot water. The hot water and sweat baths were filled with conversation.

The hot water baths were commonly used to clean and relax after physical exertion, such as hunting or war. Hot water baths also physically conditioned the people. Many men have stated how they could out walk horses and outrun deer after being conditioned by the hot water baths.

The baths were used to spiritually clean the women after their menstruation. Men to augment their luck before horse stealing or war also used this spiritual conditioning.

Cold water baths were used with the hot water baths and the sweat baths. They also were used independently and for very specific reasons. The main reason was for conditioning and curing. Many young men would take cold baths before sunrise to help make them strong. The cold baths were an essential part of the preparation for the vision quest.

The proper method for taking cold baths was to submerge the body immediately in the cold water, and remain submerged as long as they could endure. The cold bath was also widely used during the summer months for physically cleansing the body. Favorite swimming locations were often cleared of sharp rocks.

The cold water baths were thought to make the youth lively and quick, as these baths were a part of the training of adolescents. During the training, the youths were required to stay submerged in the cold water to their chins for long periods of time. They were protected against floating ice by the use of mats, and were encouraged to shout as loudly as possible while immersed. The responsible adult for the child, usually an uncle or aunt, encouraged this shouting by switching any exposed shoulders.

The fourth technique, the emetic stick helped clean the inside of the body. It was usually used in conjunction with the other baths.

The emetic sticks were made from a number of small, pliable twigs. One- foot twigs were cut if they were not to be doubled (rarely over 1/8 inch in diameter). The twigs were cut in two-foot lengths if they were to be doubled.

As the head was held back, the sticks were gradually swallowed until they reached the stomach. This process usually did not take more than three to four minutes. The object was to bring up the bile. After the person vomited into their small excavation, another hot water bath or sweat bath would be taken, followed by a cold water bath.

This custom seems to have been male- dominated, although there have been female uses recounted. After being used, the emetic sticks were burned, or gathered together, tied, and stuck in the ground as a badge of accomplishment.

The emetic stick was seen as the finishing touch in the physical cleansing of the body. As dirt contaminated the exterior of the body, bile was thought to contaminate the interior of the body. Great physical strength was also built from using the emetic sticks.

The stick was used for spiritual purposes, such as removing food that was cooked by a recently dead relative. The removal of this food was necessary, for the person would be very susceptible to harm, since dead relatives were thought to take favorite relatives with them to the land of the dead.

In conclusion, the Nez Perce had many therapeutic practices. These practices of sweat baths, hot water baths, cold water baths, and the use of emetic sticks not only cleansed the body physically and spiritually, but also played a major role in the their culture. These practices that have been used by the Nez Perce for centuries are still an important part of their culture today.

From: Form of the Aboriginal Complex, by Deward Walker, *Southwestern Journal of Anthropology*.

BISON

The American bison is thought to have journeyed to North America via the land bridge that once connected our continent to Asia. The bison slowly moved southward over the centuries, reaching as far south as Mexico.

When the Europeans discovered America, the bison's range stretched from Mexico all the way to New York, Pennsylvania, Maryland, Georgia and Florida. They were also found in the Pacific Northwest. But the greatest numbers inhabited the plains and prairies. At their peak, probably before the discovery of America, they may have numbered 60 to 70 million.

Our bison, commonly called a buffalo, are related to the European buffalo, or wisent. They are not related to the Asian buffalo or the ferocious Cape buffalo of Africa.

Bison belong to the cattle family. Both sexes have a single set of curved, hollow horns. The bulls often weigh a ton or more, and stand 5 to 6 feet high at the shoulders. Despite their enormous size, these animals can wheel and charge quickly. They have amazing speed and agility.

In the spring, the bison begin shedding their heavy winter coats. To hasten the shedding, and possibly to relieve their itching skin, they rub against large stones and trees. Travelers in the 1880's wrote of the highly polished stones and trees that were stripped of their bark up to 7 feet above the ground. By late spring, Indians usually hunted the buffalo when long hair only remains on the head, forelegs, and hump. Indians made clothing from the tanned skins of female bison. Lodges and shields were made from the tanned hide of bulls.

These animals breed during mid to late summer. The bulls, aloof during most of the year, now drift among the cows and calves. Usually quiet at other times, the bulls bellow hoarsely and become quarrelsome. Many fights occur, but the battles usually do not last long. The defeated bull retreats to a safe distance.

Most of the calves are born between the middle of April and the end of May some may arrive as late as October. These calves are a bright tawny to buff color.

Occasionally, a white or albino calf is born. The Indians believed the white animals often had special qualities or powers. Bison reach maturity at 7 to 8 years. These majestic animals may live to be 25 to 30 years old.

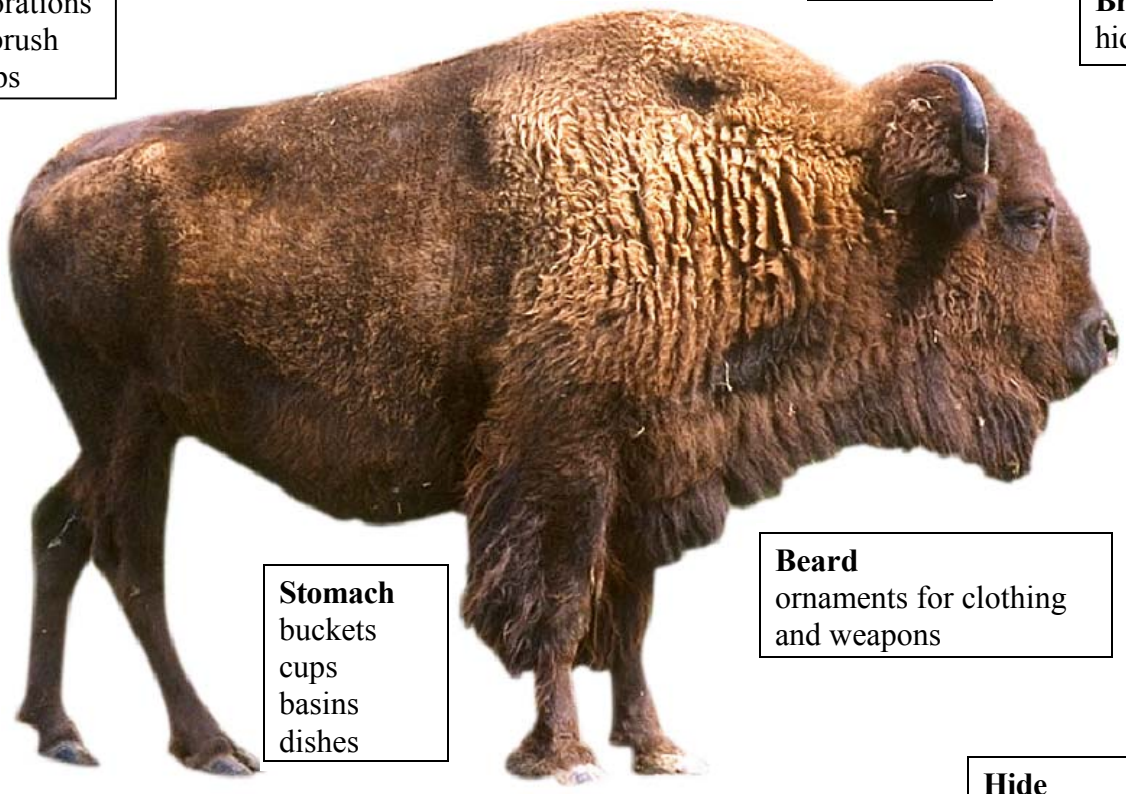
Hair
headdresses
saddle pad filler
pillows
ropes
halters

Muscles
sinew (thread & bow strings)
meat

Skull
religious
rites
sundance

Tail
decorations
fly brush
whips

Brains
hide preparation



Horns
cups
spoons
ladles
headdress

Tongue
Best part of meat

Beard
ornaments for clothing and weapons

Stomach
buckets
cups
basins
dishes

Hoofs and Feet
glue and rattles

Hide
Moccasins
gun cases
cradles
lance covers
winter robes
dolls
shirts
leggings
belts
dresses
pipe bags
quivers
tipi covers

Rawhide
containers:
- clothing
- headdresses
- food
- medicine bags

buckets
moccasin soles
drums
ropes
stirrups
knife cases
quirts
armbands
bullet pouches
belts

THE HORSE

Nez Perce tradition says that they first saw the horse among their close relatives and allies, the Cayuses. The horse had reached the Nez Perces by about 1730 and it brought many changes to their lives. The people could now travel farther and for longer periods of time, transporting more supplies, trade goods, and provisions, as well as longer tipi poles for larger and roomier portable lodges. They were able to reach and intensify their use of more distant and less accessible fishing, gathering, and hunting sites, and their hunts in the rugged plateau country became easier and more extended and successful. Their increased ability at collecting food supplies gave them more leisure time, which allowed more time for travel. As they extended their horizons and increased their trade, they acquired more goods from other peoples, as well as many new ideas and elements of material culture that influenced and altered their lives.

Their increased contact with more westerly tribes brought them bigger supplies of fish oil, dried shellfish, baskets, carved wooden implements, wapato roots, and a variety of shells, and from a Great Basin people, they now apparently adopted the use of a new and effective small, side- notched arrowhead. The greatest impacts on them, however, came from dramatically increased and broadened relations with the Great Plains tribes to the east. With horses, many more Nez Perce than before left their villages in the late spring or early summer to travel across the Bitterroot Mountains to hunt buffalo. The parties often band- sized and under strong leaders, stayed on the plains for six months to two years, frequently with the Flatheads and Kootenais. As they roamed across the northern and central plains prior to their first known contacts with whites, they met and traded with friendly bands of Eastern Shoshonis and many other tribes and, on occasion, clashed with some, particularly the Blackfeet, Cheyennes, and Crows.

The abundance of nutritious grasses in Nez Perce Country favored the increase of the animals. In the summer, the high, green meadows offered large areas of pasture, and when it turned cold, the people could drive the horses down toward the villages in the protected valleys and canyons. The herds became so large - with certain bands possessing more than a thousand horses and prominent individuals several hundred - that most whites reaching the interior of the Northwest in the early 19th century commented upon them with awe.

Almost alone among all the native peoples on the continent, the Nez Perce practiced selective breeding. Horses were considered personal property and objects of wealth. They could be exchanged as gifts and bought and sold by barter, as well as acquired in raids, and men of distinction were often able to increase their status and power by owning a large number of horses.

The Nez Perce had long hunted bison, both west and east of the Bitterroot Mountains, and had used parts of the animal for robes, utensils, and other products. But buffalo hunting on foot had been a relatively minor part of the cultural life of most of the people and had made little impact on the economy or culture of the river- oriented villagers. With the arrival of the horse and the growing number of people who rode to the "buffalo country", however, traits

and customs of the plains way of life were increasingly developed or adopted. Nez Perce packed their horses with berries and roots, cakes of camas, dried fish, salmon oil in sealed fish skins, bows of mountain sheep horn, sea shells, mountain grass hemp, and other products of the Northwest. They traded these on the Great Plains for dressed bison robes, raw- hide skins, bison- hide lodge covers, beads, feathered bonnets, stone pipes, and goods that had come from even farther east in intertribal trade. With horses, they could transport these articles home.

They increased their use of bison meat, used bison hides as well as grass mats as covers for portable conical dwellings, employed numerous bison- bone implements and tools, Plains dances and songs, and new details of dress ornamentation, including the use of hair as shirt decoration.

They enriched the Plains Culture with their own products, including horn bows, otter- skin sashes, one- skin poncho shirts, long two- skin shirts and dresses, and fur caps of mountain goat, wolf, and ermine, ornamented with horns, bird feathers, and shells.

As the Nez Perce approach the 21st century they are again actively involved in several different horse programs: breeding; riding, training, and horse care clinics; field trips; trail rides; parades; and Nez Perce demonstrations in full traditional regalia. The horse culture has been life for the Nez Perce since the early 1700's and will continue on into the future.

From: *Nez Perce Country A Handbook for Nez Perce National Historical Park* Produced by the Division of Publications National Park Service, from Alvin Josephy, 1983.

TRADE IN NORTH AMERICA

Native Americans established elaborate trading systems in North America long before white people ever set foot in the Western Hemisphere. Through oral tradition and archeological evidence we know about transcontinental trading systems in North America that exited for thousands of years. For example, in prehistoric digs in Mexico they discovered copper, which came from the prehistoric quarries on Isle Royale, a large island in Lake Superior. In prehistoric digs in Ontario, Canada, they found abalone shells that came from the Gulf of Mexico.

Native American trading systems generally consisted of one major trading center and many minor ones within a single geographical region. The trading centers were usually located near a commonly used resource, and/or a major junction of a transportation system, usually water, and/or a site where a number of tribal territories intersected. Celilo Falls (The Dalles, WA) ranked as the major trading center in the Pacific Northwest region. Two local minor trading centers were Ciminicum (Lewiston, ID) and the site of present day Moscow, ID. An example of the type of trading that might take place would be Nez Perce trading bighorn sheep items for shells from the coastal peoples and bison items from the plains peoples.

The European and American fur traders made use of these established Native trade systems. They brought three basic changes to this system, more structure, Euro/American trade goods, and an emphasis on gathering certain animal pelts. The major Native trade centers and the Native water transportation routes were utilized as the highways of commerce for the fur trade.

The North American fur trade lasted 320 years, from 1520- 1840. During this time many nations, companies, and trade systems became involved. The principle Western (Anglo) nations were France (1520- 1763), Great Britain (1668- 1840), Russia (1725- 1840), and the United States (1808- 1840). Of the major fur trading companies in operation at this time each had it's own trading system. Some would trade only at established trading posts and some at the posts and the villages. All of the systems except the independent trapper or mountain men made use of the Native Americans for all of the hunting and trapping of pelts. The mountain men came on the scene for only the last 20 years of the fur trade era. It's the only system in which large numbers of non- natives competed with the Native Americans in trapping pelts.

The voyageur, or truck driver of the time, crossed the continent, via the transcontinental waterways, transporting trade goods to trading posts and the pelts to the respective company depots. Trade for the most part benefited both trading partners. The traders received pelts, which they transformed into great sums of money in Europe, and traded items of less value in the Euro/American markets. By collecting pelts, the Native Americans received items made of better quality materials, making life easier. Instead of pelts, the Nez Perce traded their traditional supplies, skills, and knowledge, which the traders needed for survival.

Beaver, otter, and muskrat pelts supported the fur market in Europe. These furs made the felt for the upper class gentlemen's hat, and remained popular until the style changed to silk hats in 1840 when the whole fur market collapsed. This left the Native Americans without the supply of goods they had become accustomed to causing them to involuntarily assimilate into the dominant white culture.

Some important trade goods: metal knives, metal axes, other metal tools, trade cloth, trade blankets, calico cotton, guns and accessories, glass beads, silk ribbon, bells, mirrors, metal jingles.

CULTURAL AREAS OF THE PACIFIC NORTHWEST

COLUMBIA PLATEAU

This area lies between the Cascade Range on the west and the Rocky Mountains on the east. It includes part of western Montana, inland British Columbia, eastern Washington, northeast and central Oregon, about half of Idaho, and a section of Wyoming. This broad plateau is cut by numerous deep canyons through which flow rivers many of which eventually flow into the Columbia River. Here, lived a multitude of peoples speaking numerous dialects of four different linguistic families: Salish, Shahaptian, Algonquian, and Athabascan. Most of these peoples relied on fish from the many rivers and streams as their main source of food. They had not developed agriculture, but did gather wild roots, berries, and nuts. They also hunted deer, elk, mountain sheep, rabbits, and other game. Basketry was an important craft but pottery was either unknown or very crude.

NORTHWEST COAST

West of the Cascade Range and extending from Alaska's Prince William Sound to northern California, are a number of tribes that once flourished. They did not practice agriculture or make pottery but developed stable societies. The foundation of which was an abundant and easily obtained supply of food from the waters and forests around them. Salmon, halibut, cod, shellfish, and, among some tribes, whales were harvested from the sea, and berries and game were plentiful in the nearby woods. The mild winters and more leisure time gave them the opportunities to develop crafts and artistic skills, as well as rich social and religious systems. Clothing was simple and usually made from cedar bark. People rarely used moccasins. Hats and baskets were woven, and hides were painted.

GREAT PLAINS

This vast territory extended from the east side of the Rocky Mountains toward the Mississippi River, and from what is now northern Alberta south into Texas. The life of the Plains tribes depended upon the buffalo. Its meat was their most important food. And other parts provided clothing, tools, and many other daily necessities. They used stone for tools and buffalo and mountain sheep horns for cooking utensils. Some tribes made use of cottonwood for bowls and cups. Only one group made baskets and there was no weaving. The women made the clothing. The men wore a knee length shirt, leggings reaching to the hips, moccasins, and a robe of buffalo skin. Women wore ankle- length dress, knee- high leggings, moccasins, and a light robe. Decoration for clothing could be fringe tufts of horse or human hair dyed various colors, elks teeth, and porcupine quills.

WESTERN GREAT BASIN

The Great Basin of the North American West, extends across Utah and Nevada from the Rockies to the Sierra Nevada and includes fringe areas of the southern part of Idaho, southeastern Oregon, eastern California, northwestern Arizona, and southwestern Wyoming, it is one of the hemisphere's driest and least habitable regions. Most of the peoples of the Great Basin were Shoshonean- speakers of the Utaztecan language family. Although food resources were scanty, they existed in variety and ranged from deer, antelope, mountain sheep, rabbits, rodents, reptiles, fish and insects to various kinds of roots, berries, seeds, nuts and greens. The maintenance of livelihood required that the people exploit all edible resources, be highly mobile, and develop efficient food- gathering techniques. Most peoples followed a seasonal cycle of hunting and gathering for food. There was no agriculture practiced.

From: *Indian Legends from the Northern Rockies*, by Ellas Clark, University of Oklahoma Press, 1966.

The Indian Heritage of America, by Alvin M. Josephy , Jr., Alfred A. Knopf, 1968, New York.

Contemporary Nez Perce Programs and Other Tribal Information

To learn more about the Nez Perce today refer to the tribe's official web site at www.nezperce.org.

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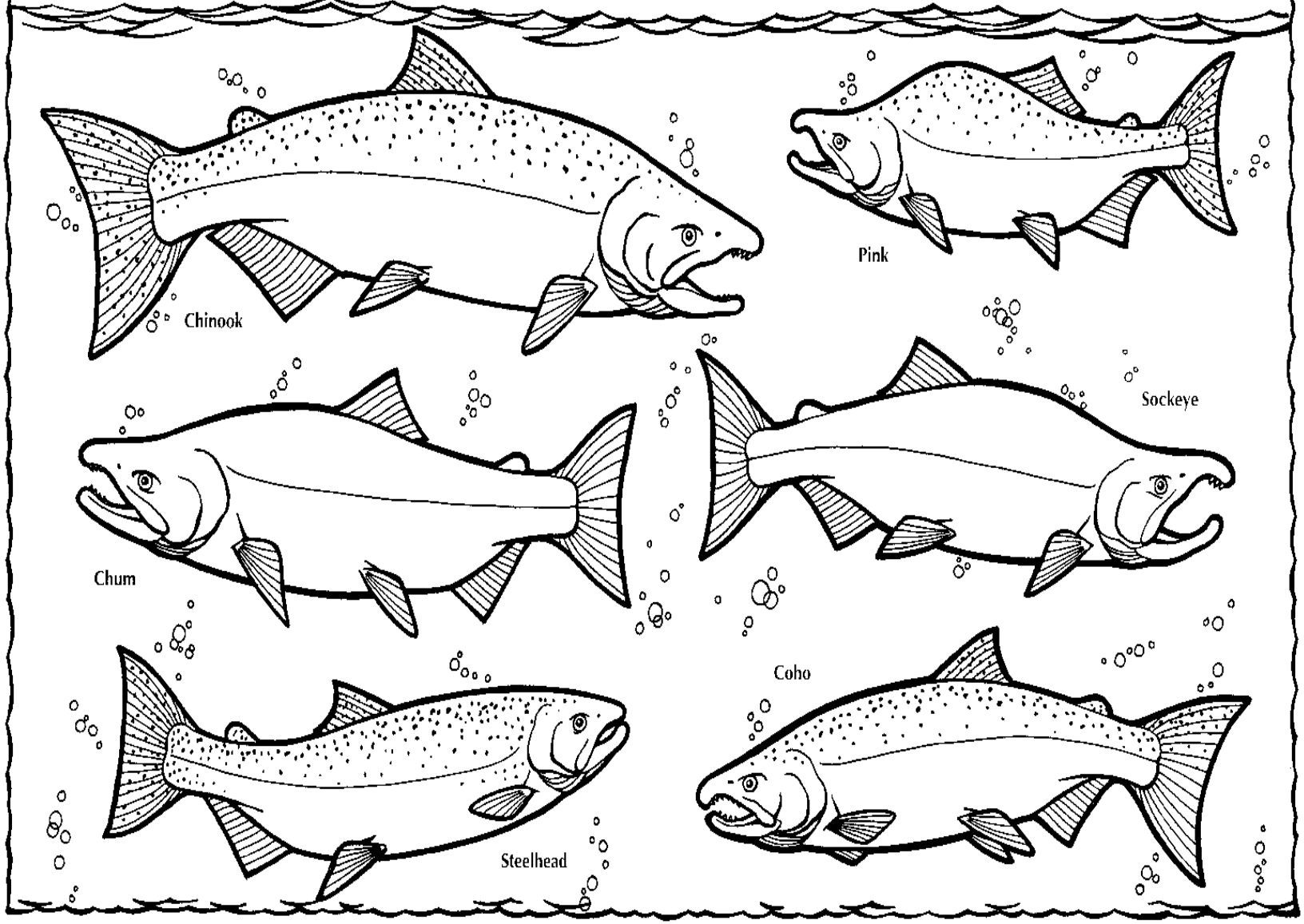
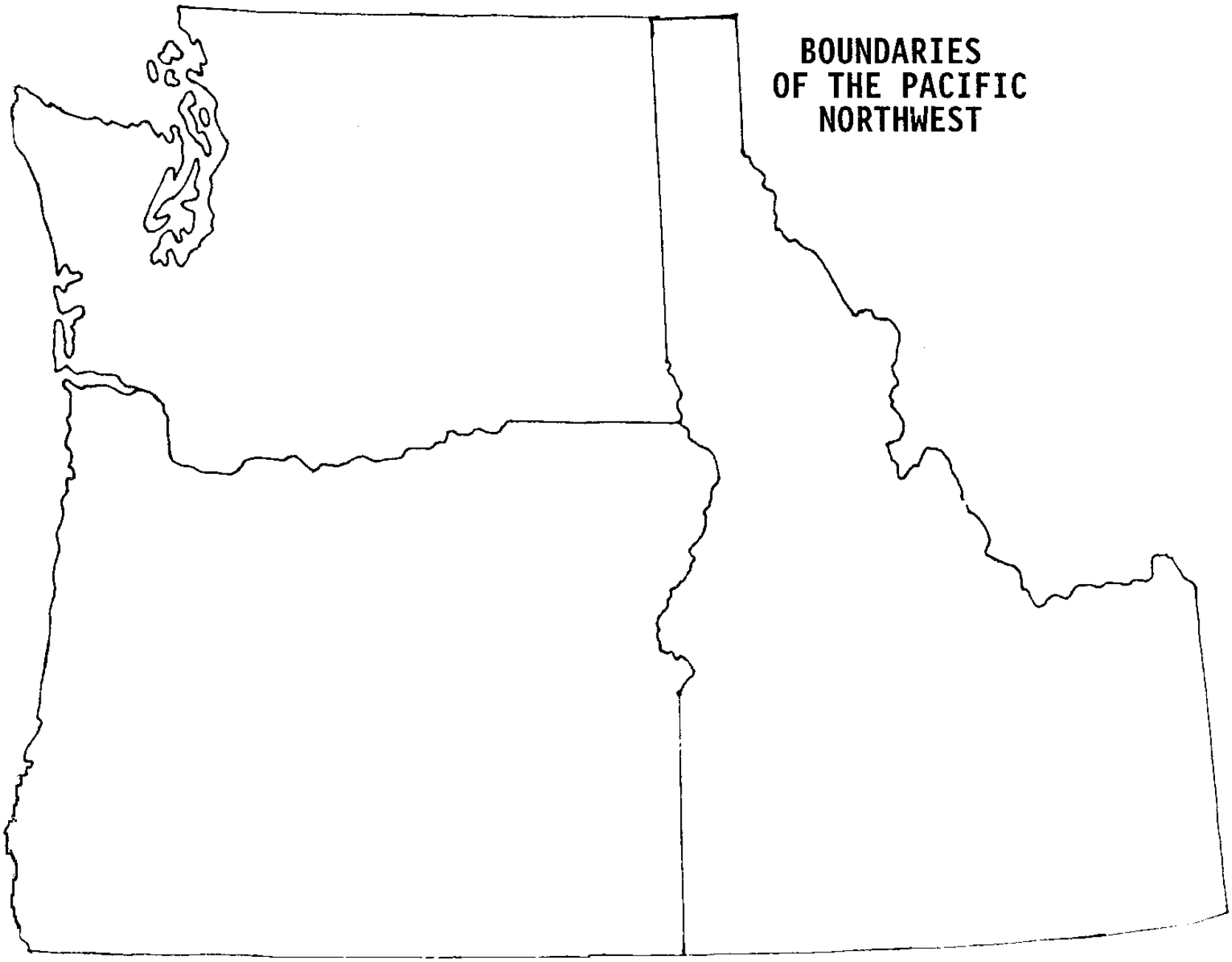
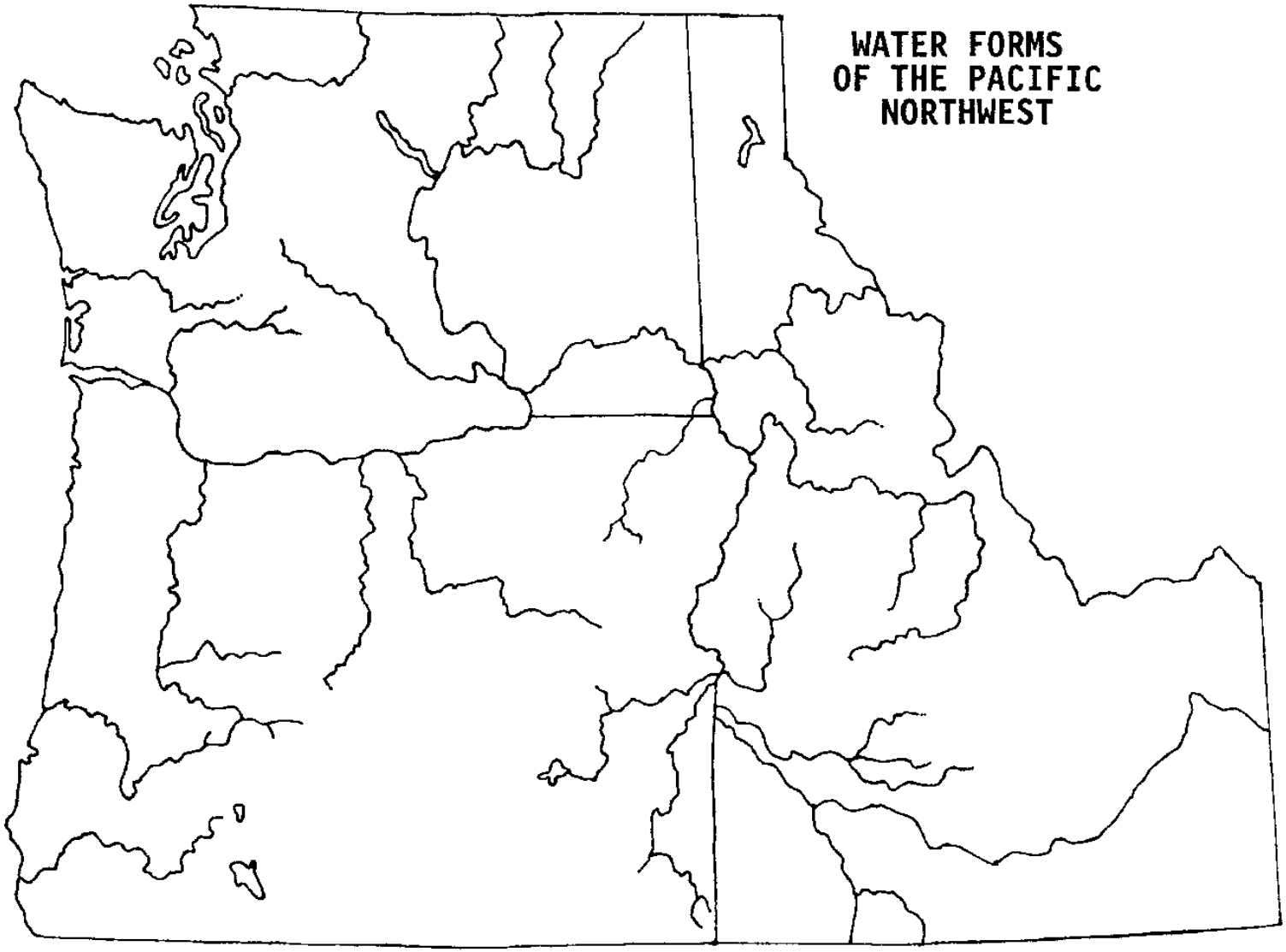
Appendix B

Maps and Diagrams

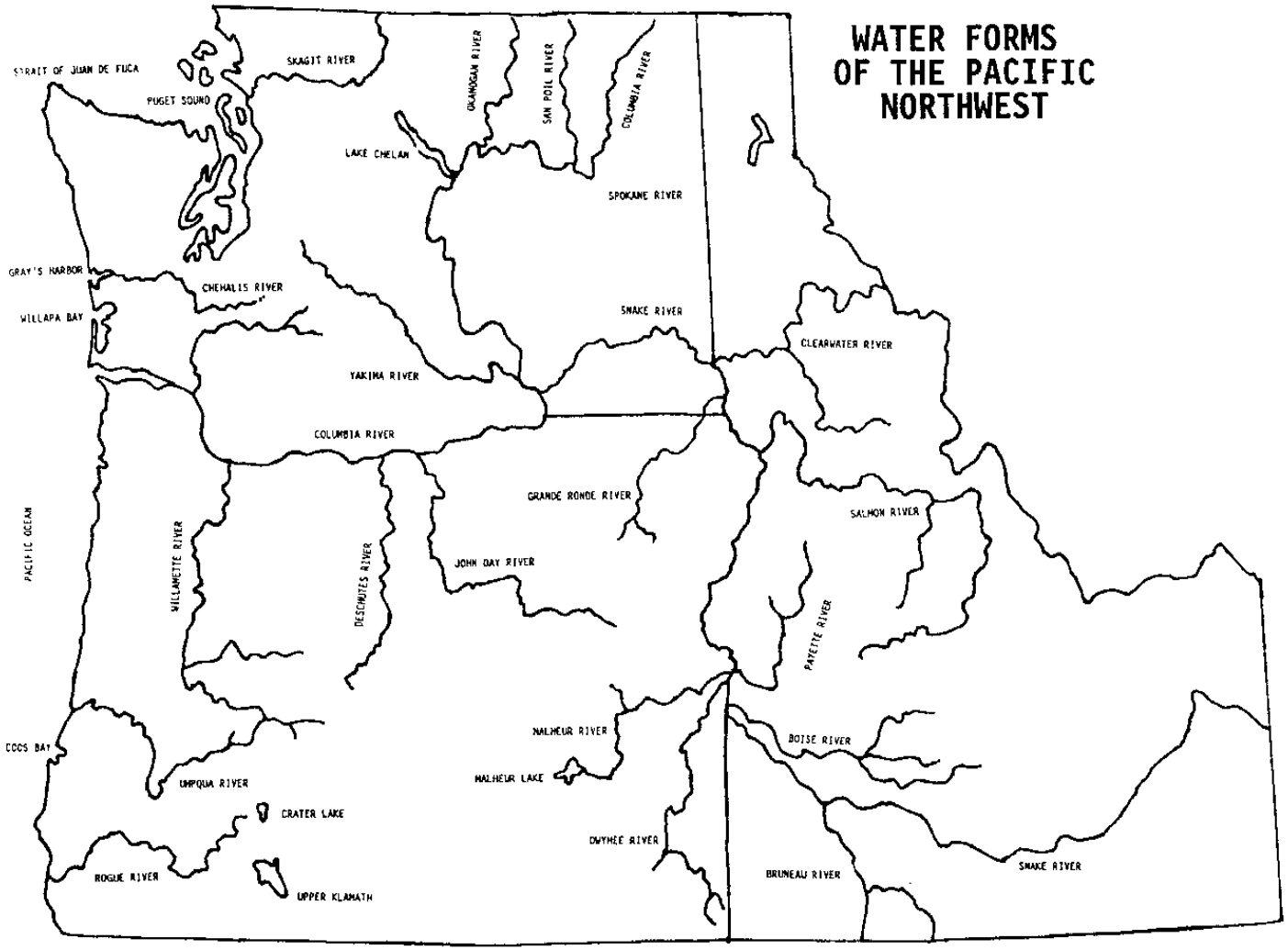
Pacific Salmon

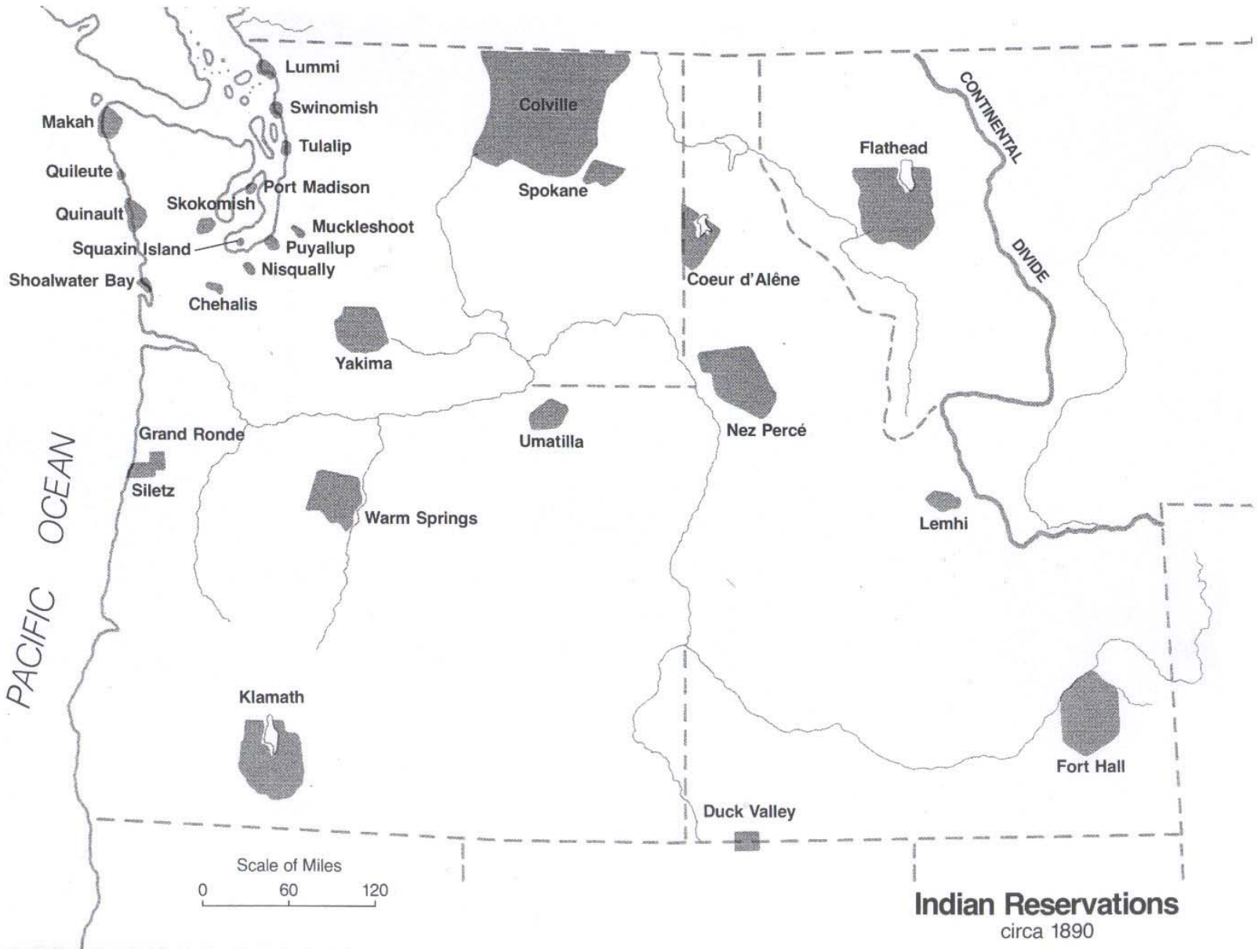



BOUNDARIES
OF THE PACIFIC
NORTHWEST

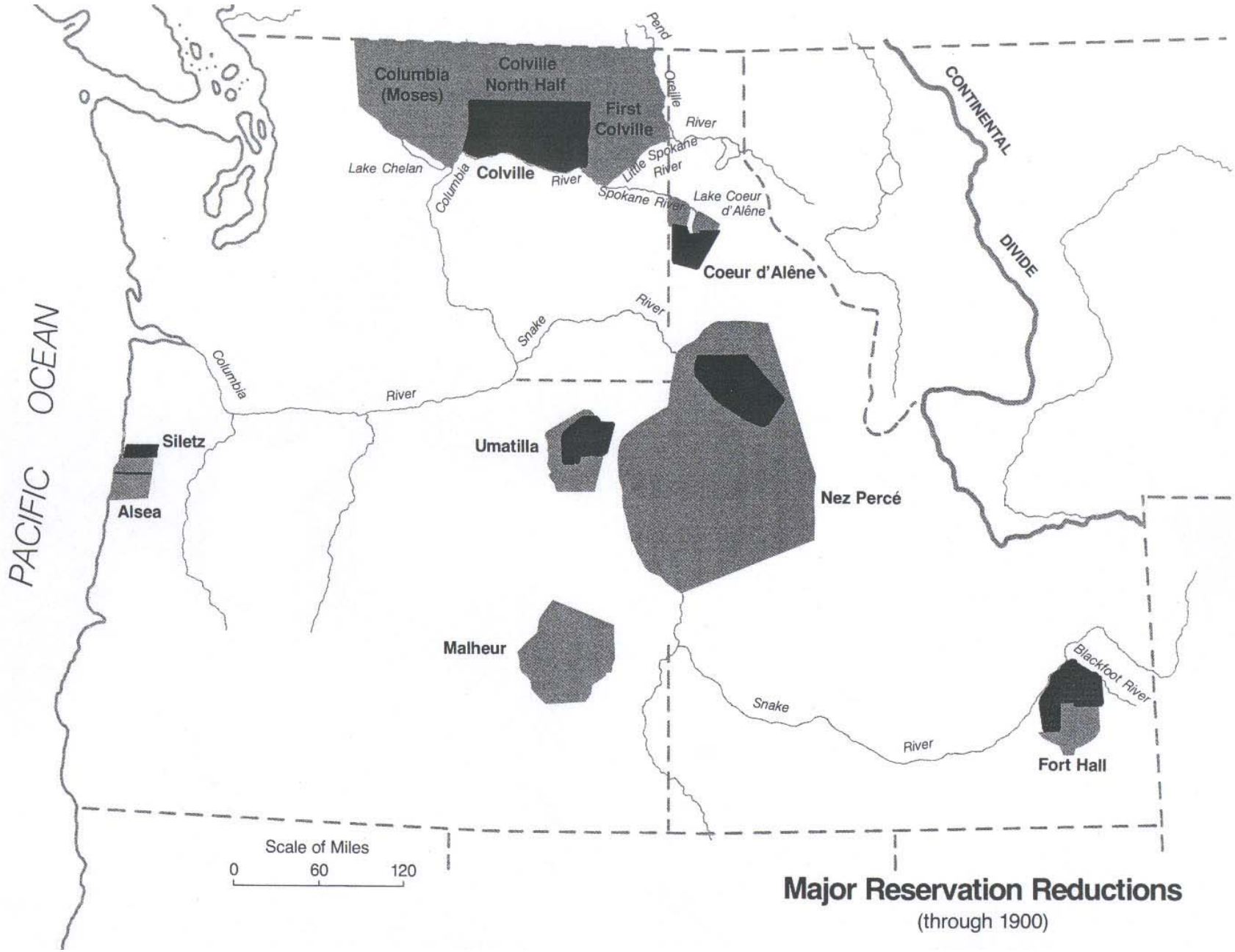

WATER FORMS
OF THE PACIFIC
NORTHWEST

WATER FORMS OF THE PACIFIC NORTHWEST

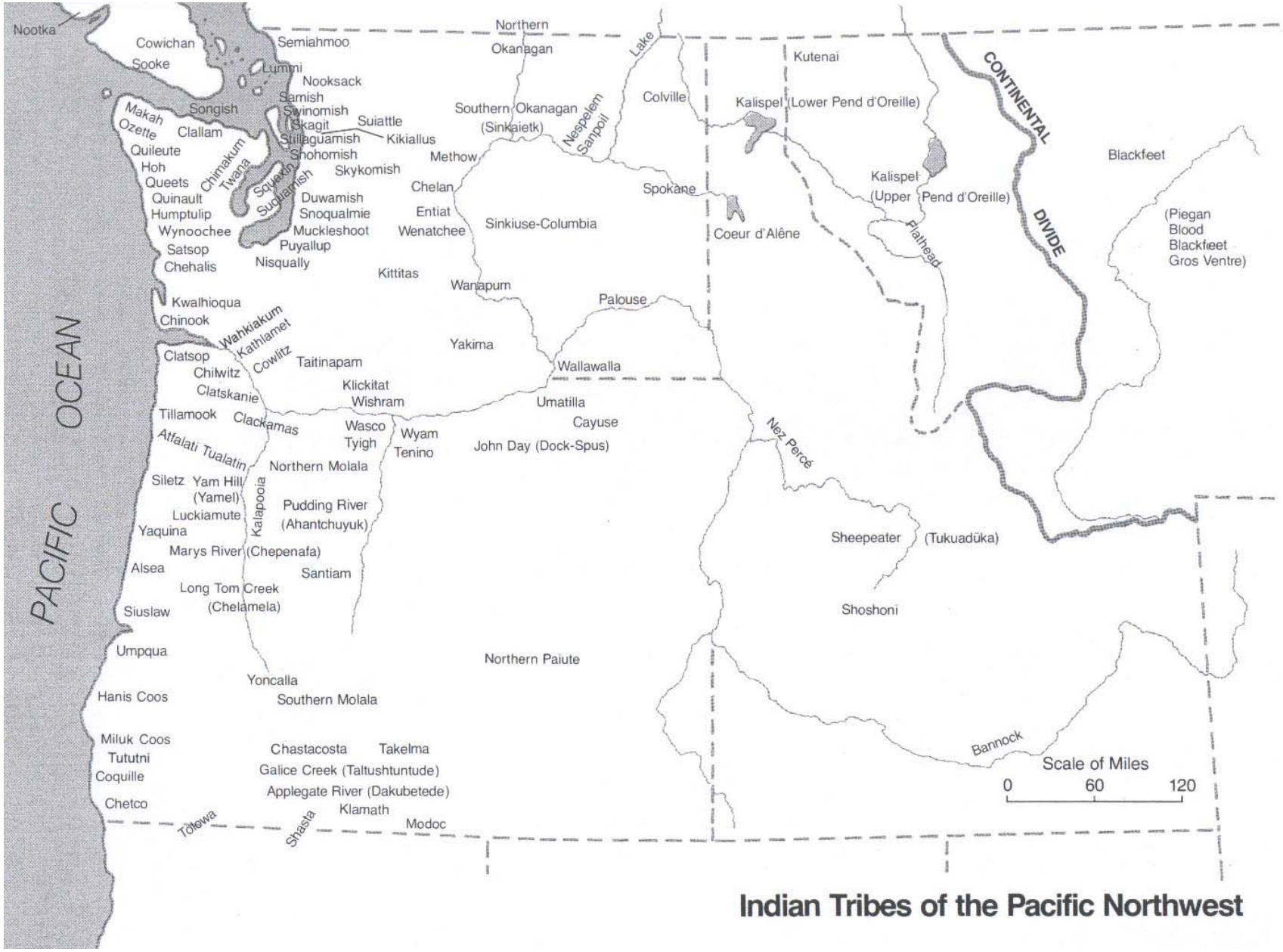




Indian Reservations
circa 1890

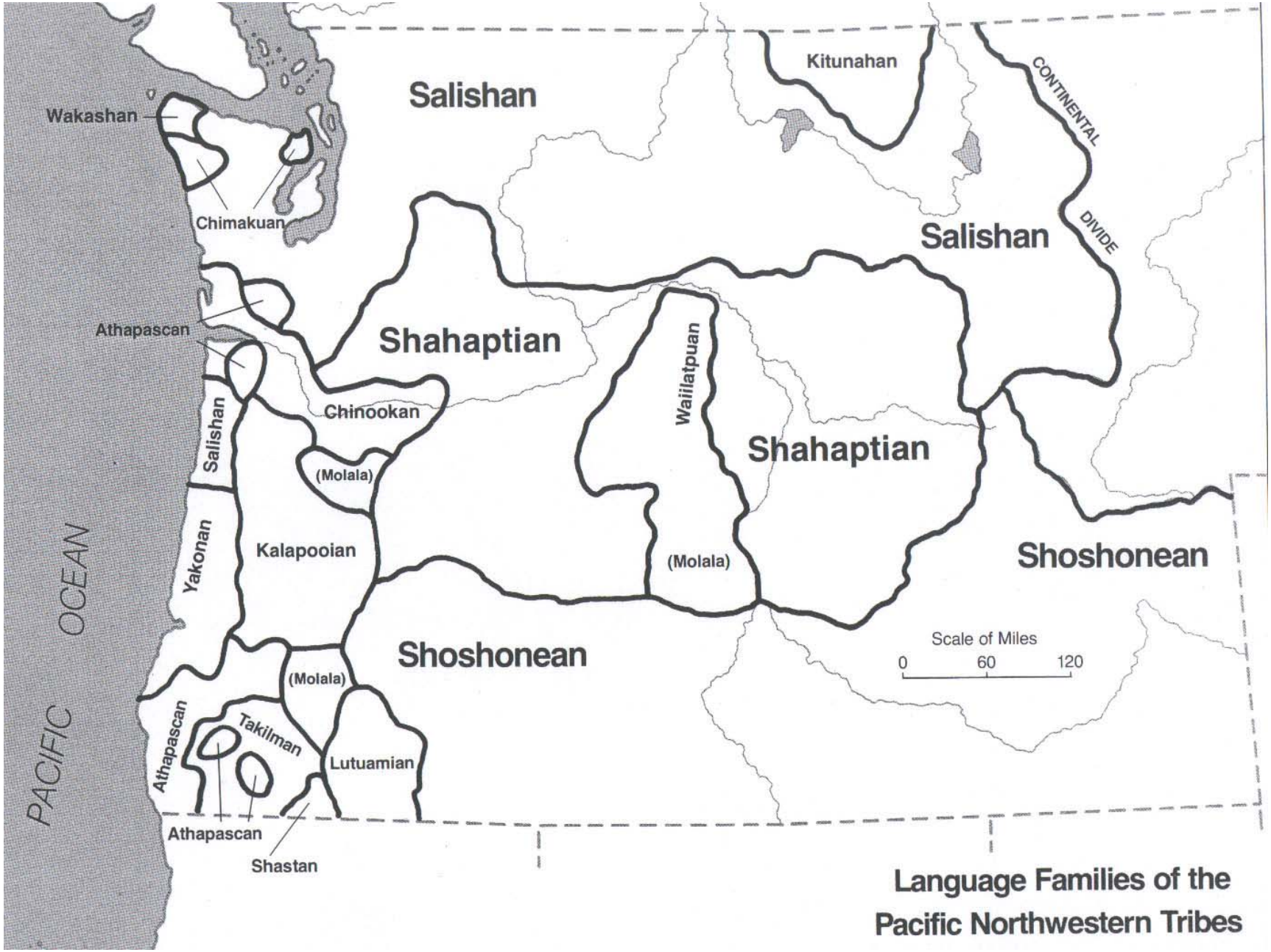


Major Reservation Reductions
(through 1900)



Indian Tribes of the Pacific Northwest

Culture Areas



Language Families of the Pacific Northwestern Tribes

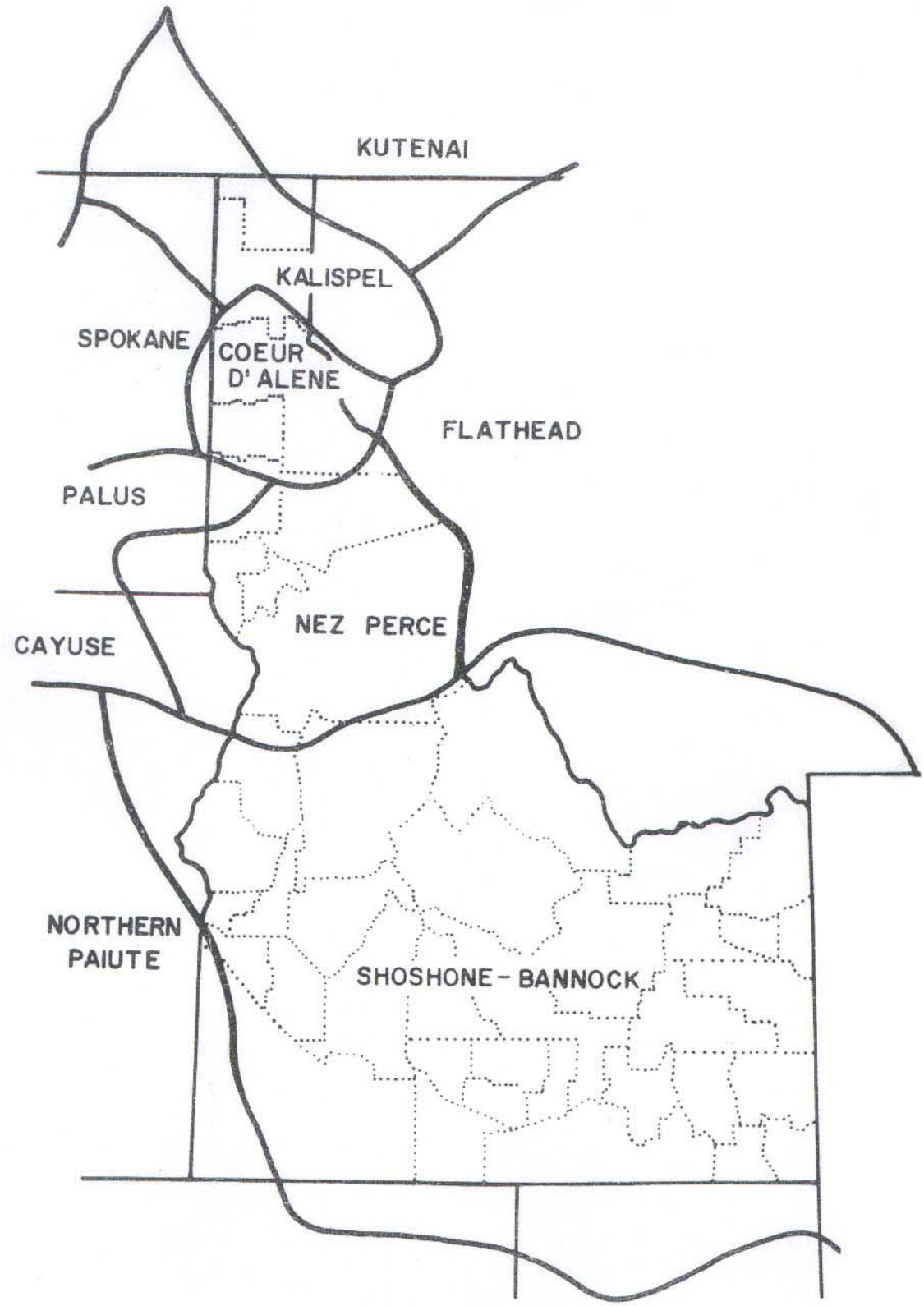
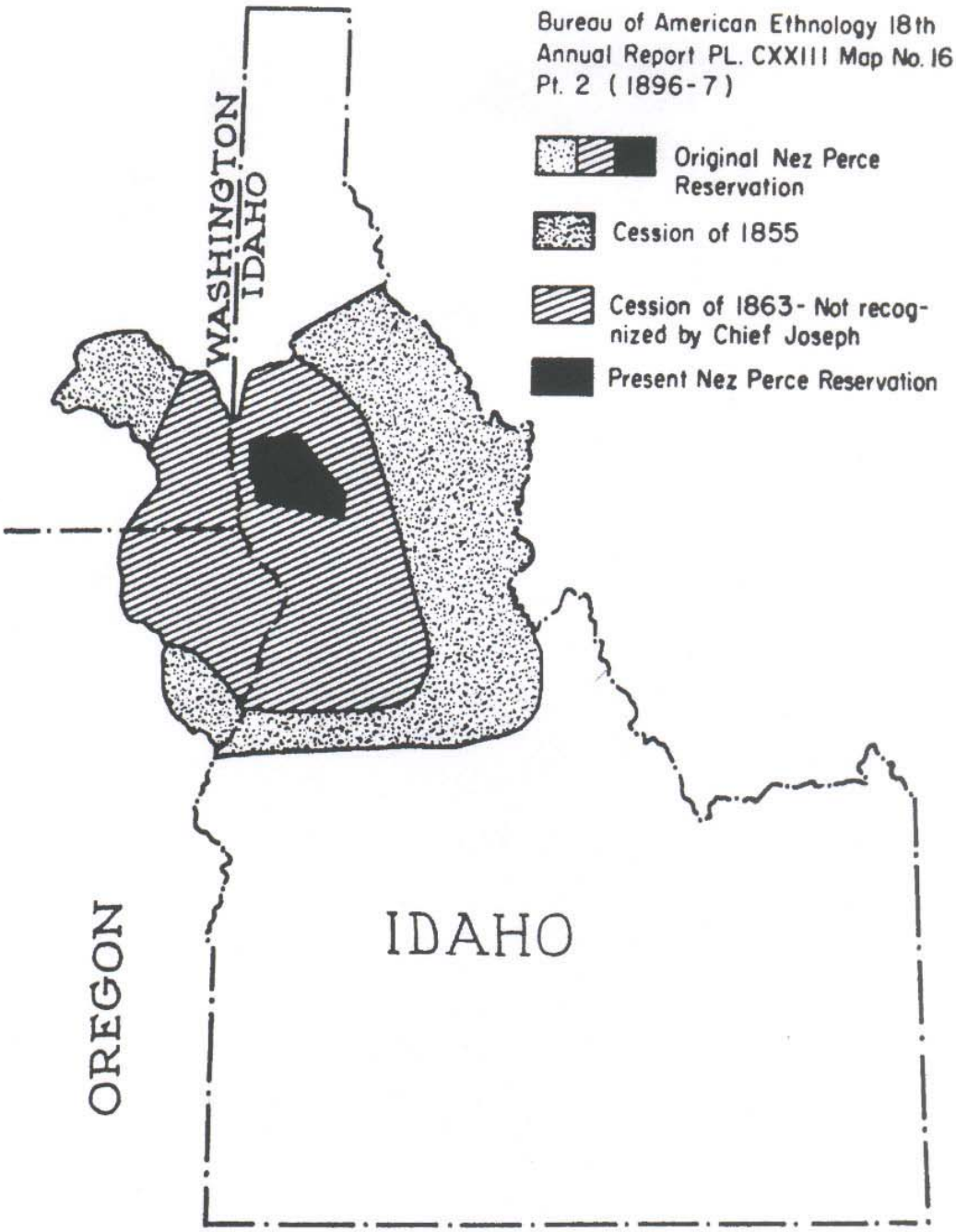


Fig. 3. Indian tribes of Idaho.



TREATY REDUCTION OF NEZ PERCE TERRITORY

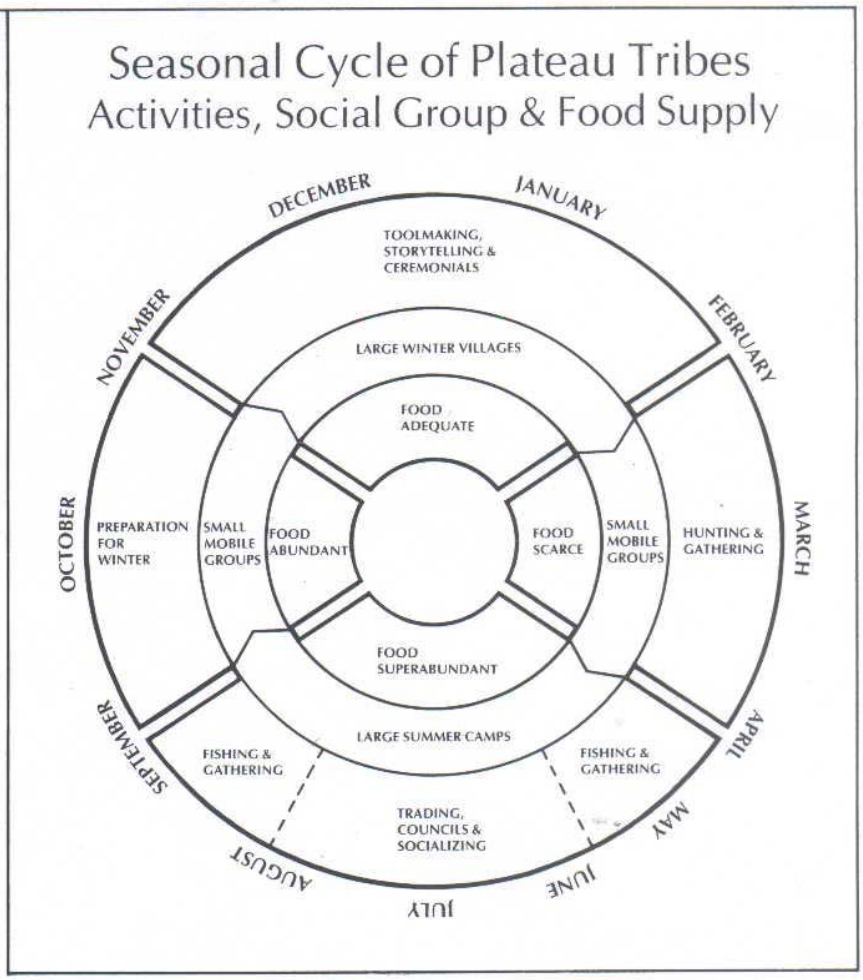
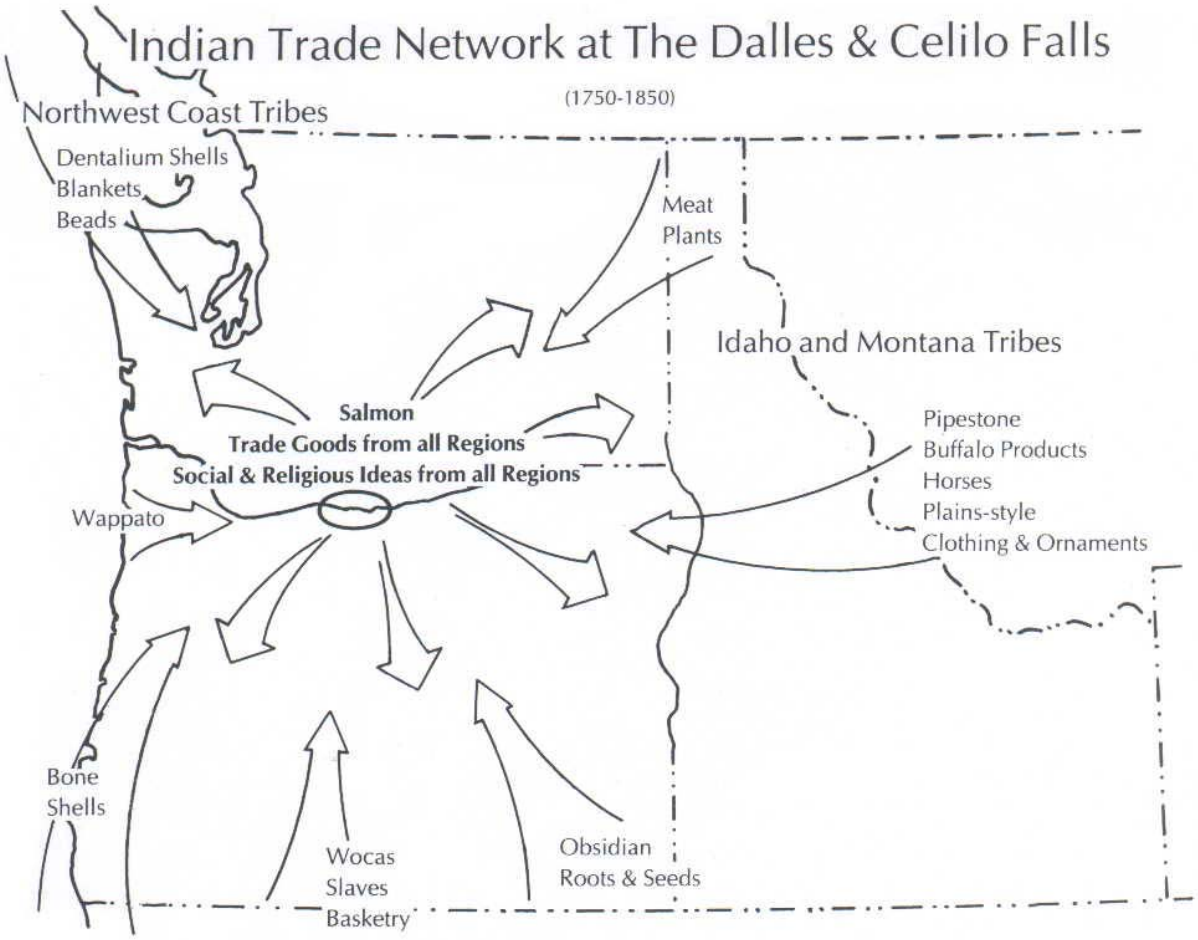


CHART: SEASONAL CYCLE OF PLATEAU TRIBES

The times on this chart are approximate. In any given year at any given locale, transition times depended on when the seasons actually changed; when plants matured, when fish ran, when cold weather arrived, et cetera.



MAP: INDIAN TRADE NETWORK AT THE DALLES & CELILO FALLS

This general map does not list all of the goods traded at the mid-Columbia, nor does it delineate the actual trade routes. It should also be noted that a number of other trade centers existed in Oregon.

DRAWING: FISH HOOKS & SPEARS

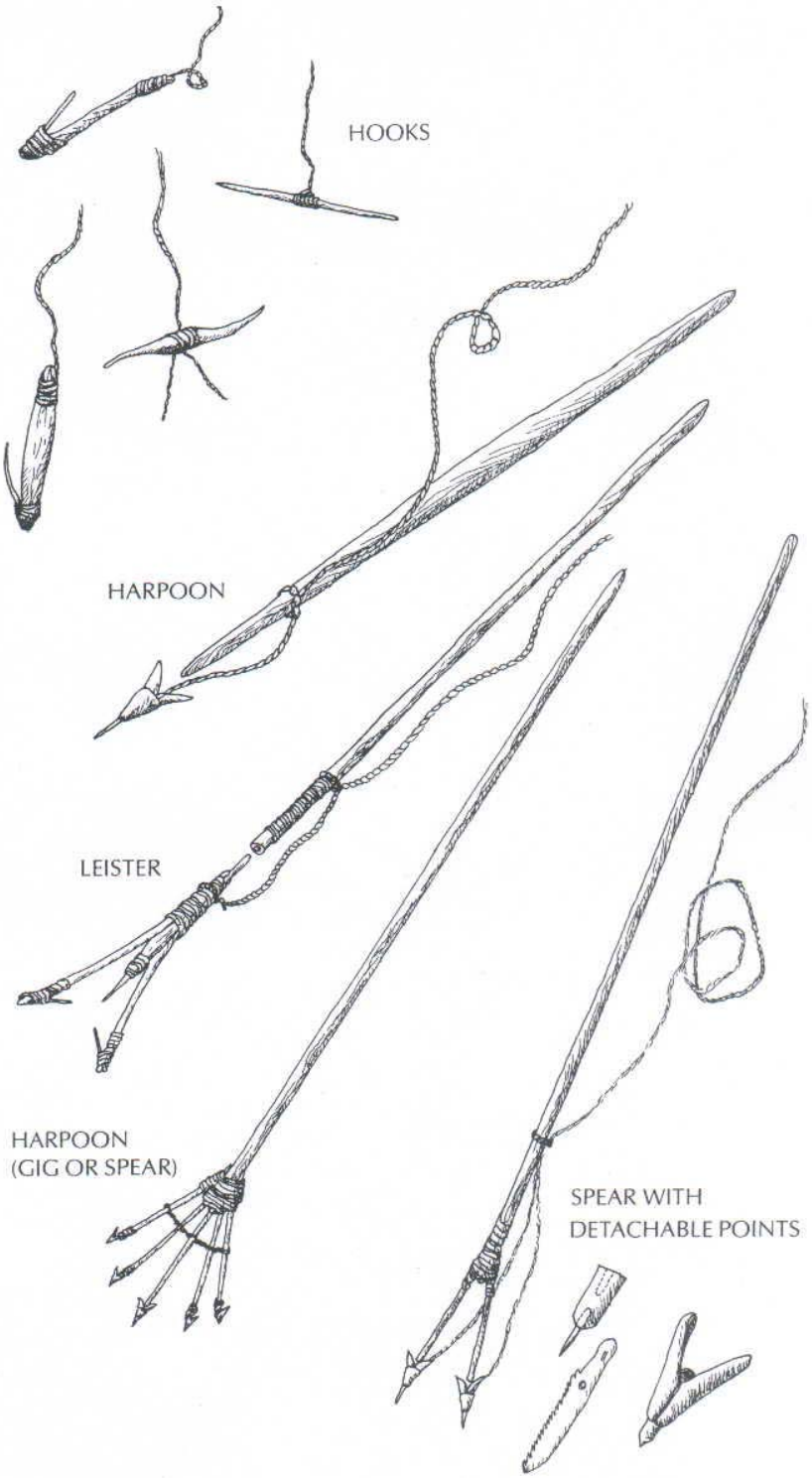
Harpoon
(After sketches in Slickpoo; Ray 1963)
Harpoons, fishing spears attached to a hemp line, were thrown from a fishing platform or canoe; when the point lodged in a fish it could be hauled in. Harpoons were used for salmon, sturgeon, seal and sea lion.

Leister
(After sketches in Slickpoo; H. Stewart; and Spinden)
This three-pronged fishing spear was sometimes used for night fishing, thrust into the water from torch-lighted canoes.

Harpoon (gig or spear)
(After sketches in Slickpoo; H. Stewart; and Ray 1963)
A multi-pronged spear (4-10 points) was used in shallow water to pin fish to the bottom until they were dead.

Spear with Detachable Points
(After sketches in Ray 1963; H. Stewart; Underhill; and a photograph in Sauter & Johnson)
Similarly to the harpoon, after one or both spear points lodged in a fish the fisherman holding the spear shaft could shore his catch. The first point illustrated here is typical of that used in the Klamath Lakes Area; the other two were common in the Coast, Lower Columbia and Plateau areas.

Fish Hooks & Spears



DRAWING: FISH NETS & TRAPS

Fishing Nets

(After sketches in Underhill; H. Stewart; and Spinden text)

A knotting technique was used to construct nets from Indian hemp or nettle fiber. In addition to those illustrated, many other types of nets were used, including seine and gill nets. Nets were cast from riverbanks, fishing platforms and canoes; the shape of each and their mesh size were designed for specific fishing conditions (falls, deep hole, weir trap, et cetera), as well as size of fish to be netted. Fish caught in this manner included minnows, smelt, trout and salmon.

Fish Trap used with Weir

(After photograph in Barrett)

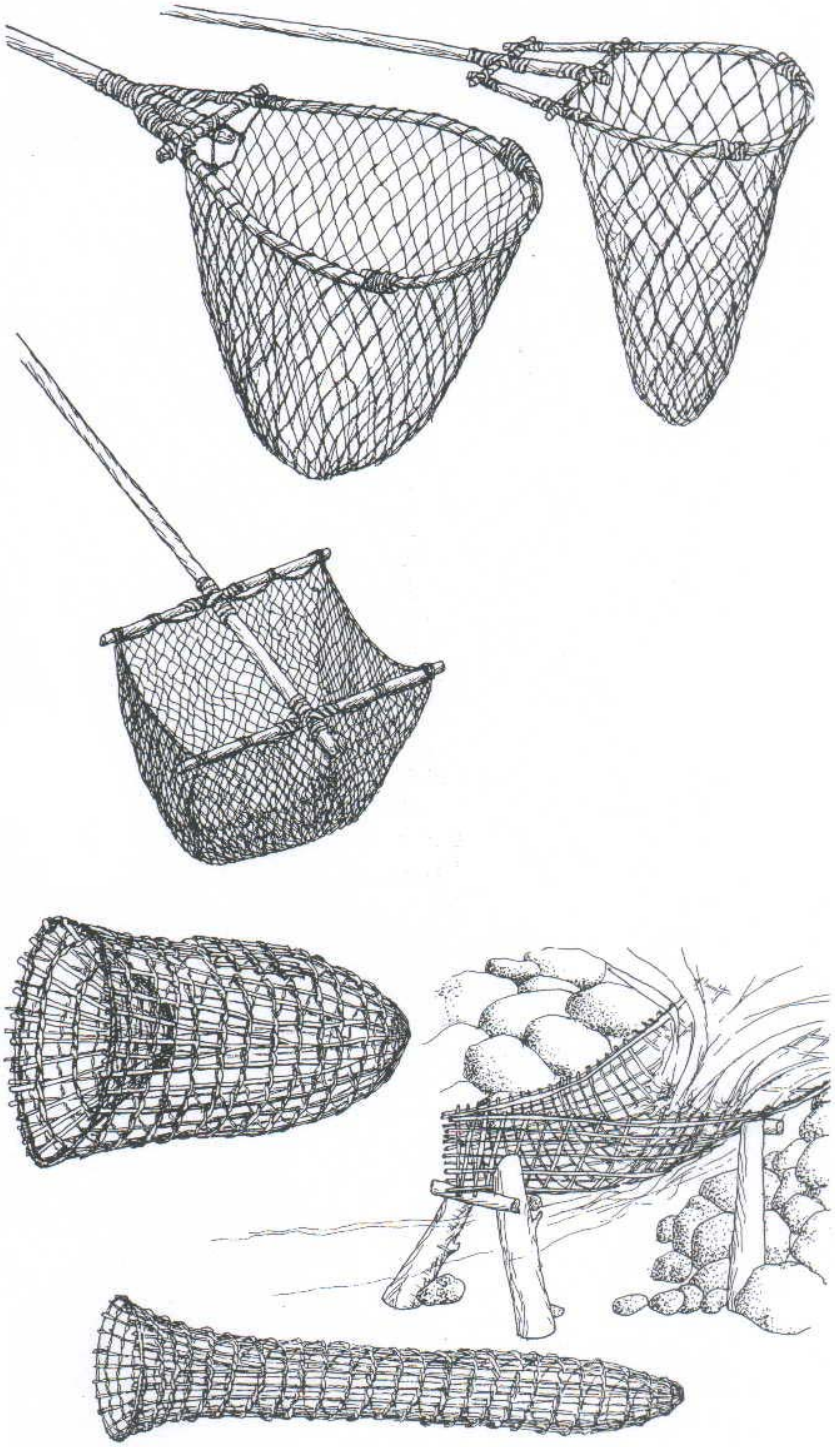
Placed at the end of a weir, this woven trap's wide funnel encouraged fish to enter but made it difficult for them to swim back out.

Fish Traps

(After photograph in Barrett)

The traps pictured here are constructed of willow and/or roots in a basketry technique called twining, and used in shallow streams or with a weir. The long, narrow trap prevented fish from turning around to exit.

Fish Nets & Traps



DRAWING: FOOD GATHERING AND PREPARATION TOOLS

Twined Berry Basket

(After photograph in Sauter & Johnson)

Berrypickers used tightly woven, relatively small baskets so that the tiniest berries would not be lost and those on the bottom would not be crushed. With the carrying strap, the baskets could be hung from the neck or tied around the waist. Some of the smaller berries were gathered by "combing" them from their branches; in this case, a larger basket was used.

Mortar and Pestle

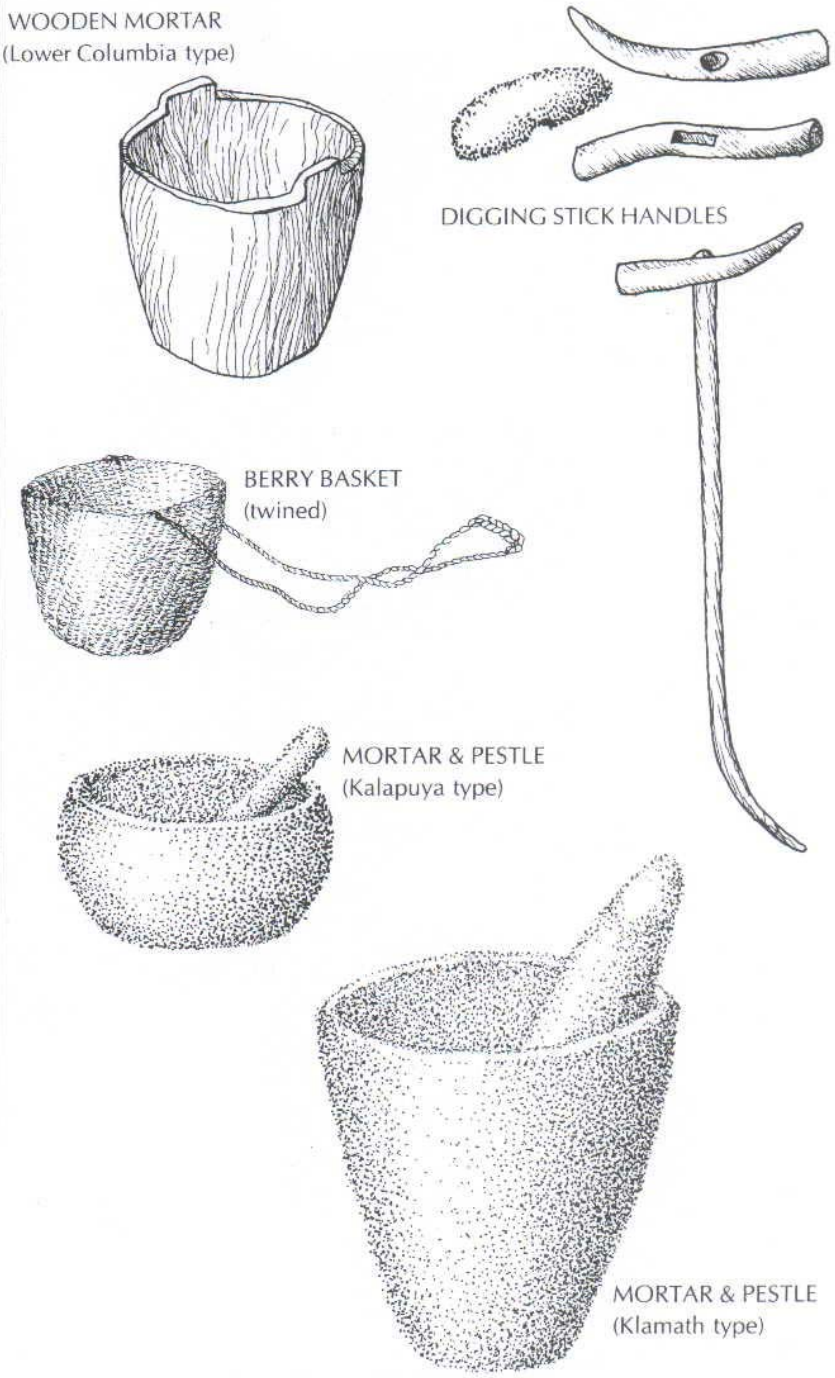
(After photograph in Mackey 1974)

Stone grinding implements, used largely for grinding seeds and nuts, were most commonly carved from lava. The Kalapuya type mortar, with an 8-12 inch diameter, was used throughout most of western Oregon; in the Lower Columbia Area it was often decoratively carved. With a 6-19 inch diameter, the Klamath type mortar was proportionately deeper. The largest of these weighed nearly 100 pounds, and were partially buried in the ground to steady them during use.

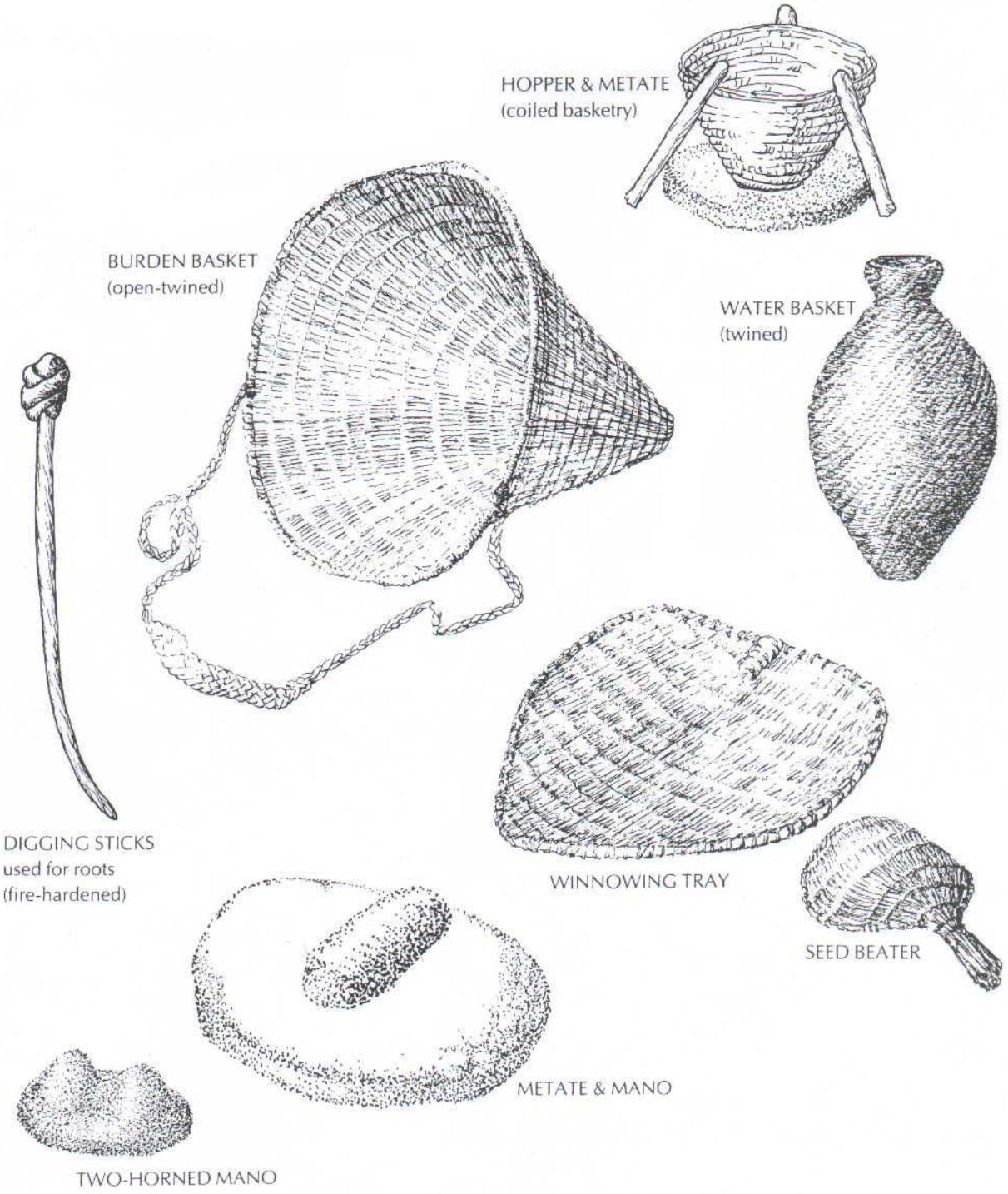
Wooden Mortar

(After photograph in Curtis vol. 8)

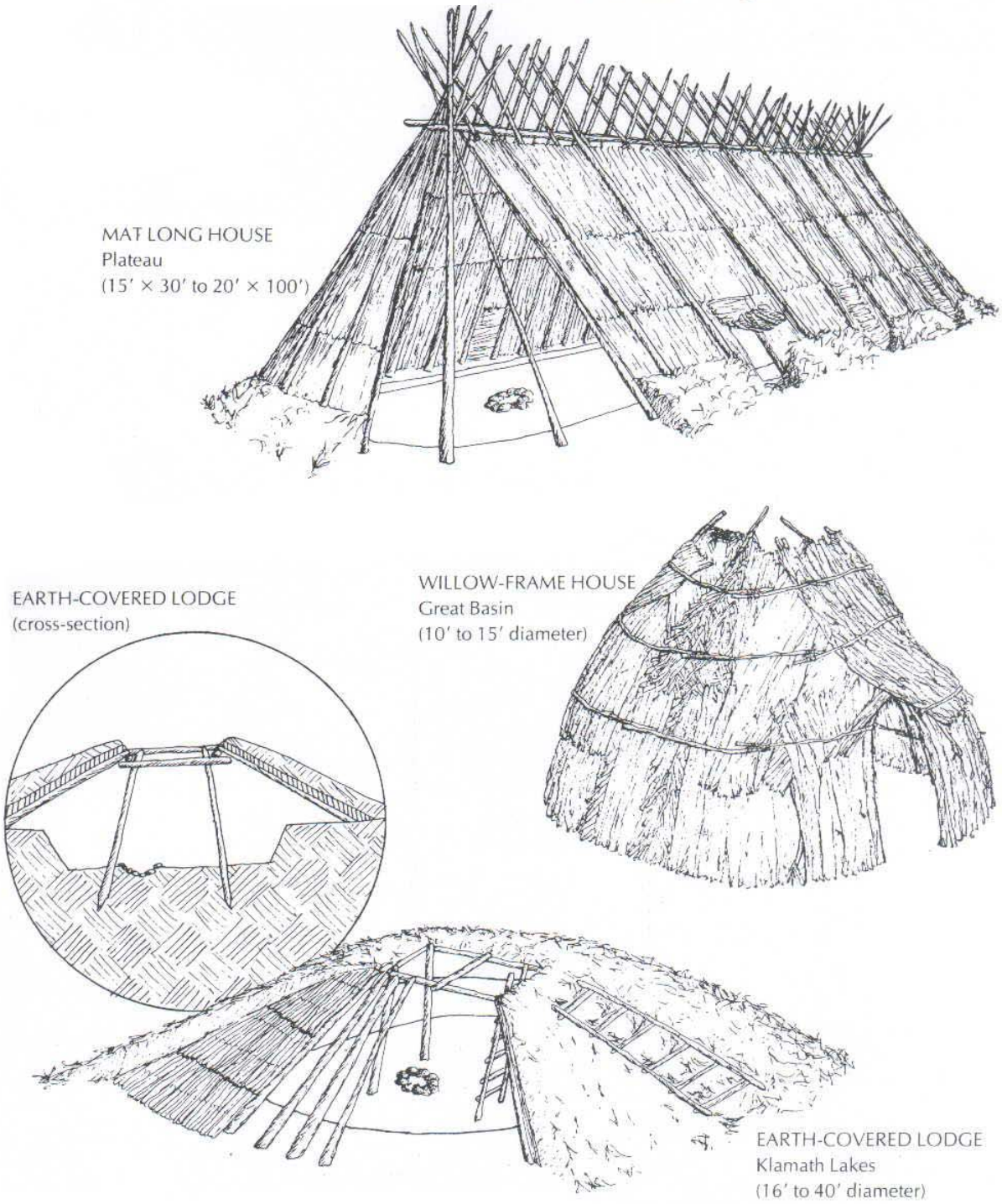
This mortar, common in the Lower Columbia Area, was usually carved from a hardwood burl, and was used primarily for mashing berries or grinding salmon to be dried for storage.



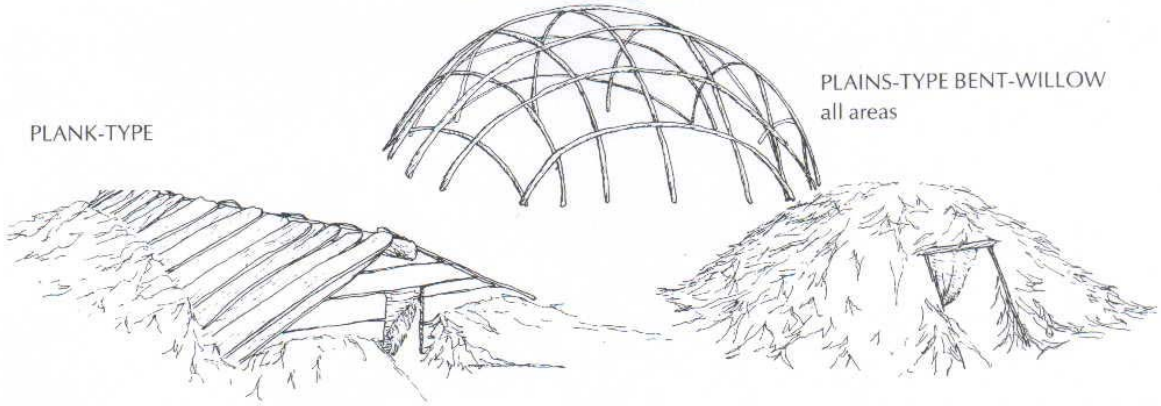
Food Gathering & Preparation Tools



Winter Dwellings



Sweatlodges



DRAWING: SWEATLODGES

In plank sweatlodges, a single ridgepole supported roof planks; the eaves rested on the ground. The floor was excavated at a slant to make the back deeper than the front. Floors were either of planks or dirt. *See* Curtis; Barnett (1937); and A. B. Lewis (1906).

Bent-willow sweatlodges varied in appearance. They could accommodate as few as one person or as many as ten, and depending on their size and permanence might be covered simply by the user's blanket or with mats and sod. *See* Boas (1923); Curtis; Barnett (1937); Slickpoo; Spinden; O. C. Stewart (1941); and Minor & Pecor.

Rocks were heated outside the sweatlodge and then thrown in and splashed with water to create steam. Users could cool themselves off in the nearby river or lake. Sweatlodges in the Plateau Area, the Klamath Area and the south coast received widespread and frequent use while the sweatlodges in other parts of the state were used primarily for medicinal purposes or prayer. *See* Beckham (1977); and Ray (1938).

Illustrations

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