

THE NEZ PERCE TRIBE
CULTURAL
RESOURCE
PROGRAM



NAKIA WILLIAMSON | CULTURAL RESOURCE PROGRAM DIRECTOR

Maintaining Values



Protecting Heritage



Preserving Language



Fostering
Environmental Health



Nez Perce Tribe Cultural Resource Program

To promote the understanding and use of Nimiipuúneewit (traditional Nez Perce life-ways) as integral components of Tribal culture and regional management.

Ínenk'a wetéesne hitasápal'u'tetum tamál'winm

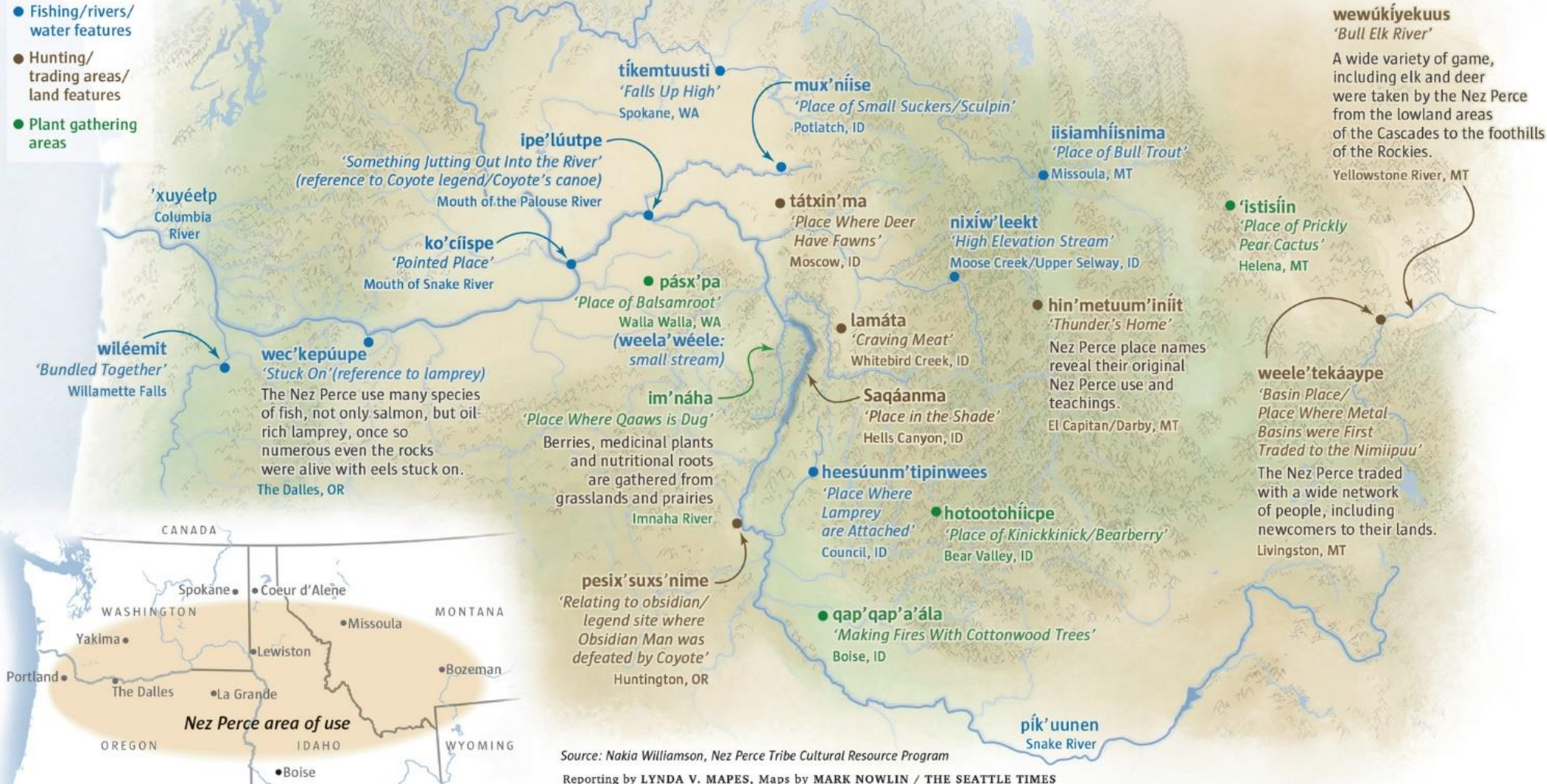
The Earth obligates me by it's Law



A vast and abundant territory

For thousands of years the Nez Perce people utilized millions of acres of land and water as well as trade networks with other tribal communities to sustain their thriving culture. The tribe's traditional use area stretched from the buffalo grounds of present day Montana and Wyoming to the salmon country of the Columbia and Snake rivers and their tributaries in present day Idaho, Washington

and Oregon. Medicinal plants, pastures, roots, game and spiritual guides also were sought and used throughout their territory. The Nez Perce reserved their rights to continue these practices in all of their usual and accustomed areas under the Treaty of 1855 made with the United States. This map shows just a few places utilized by the Nez Perce people in their territory, with their original names.



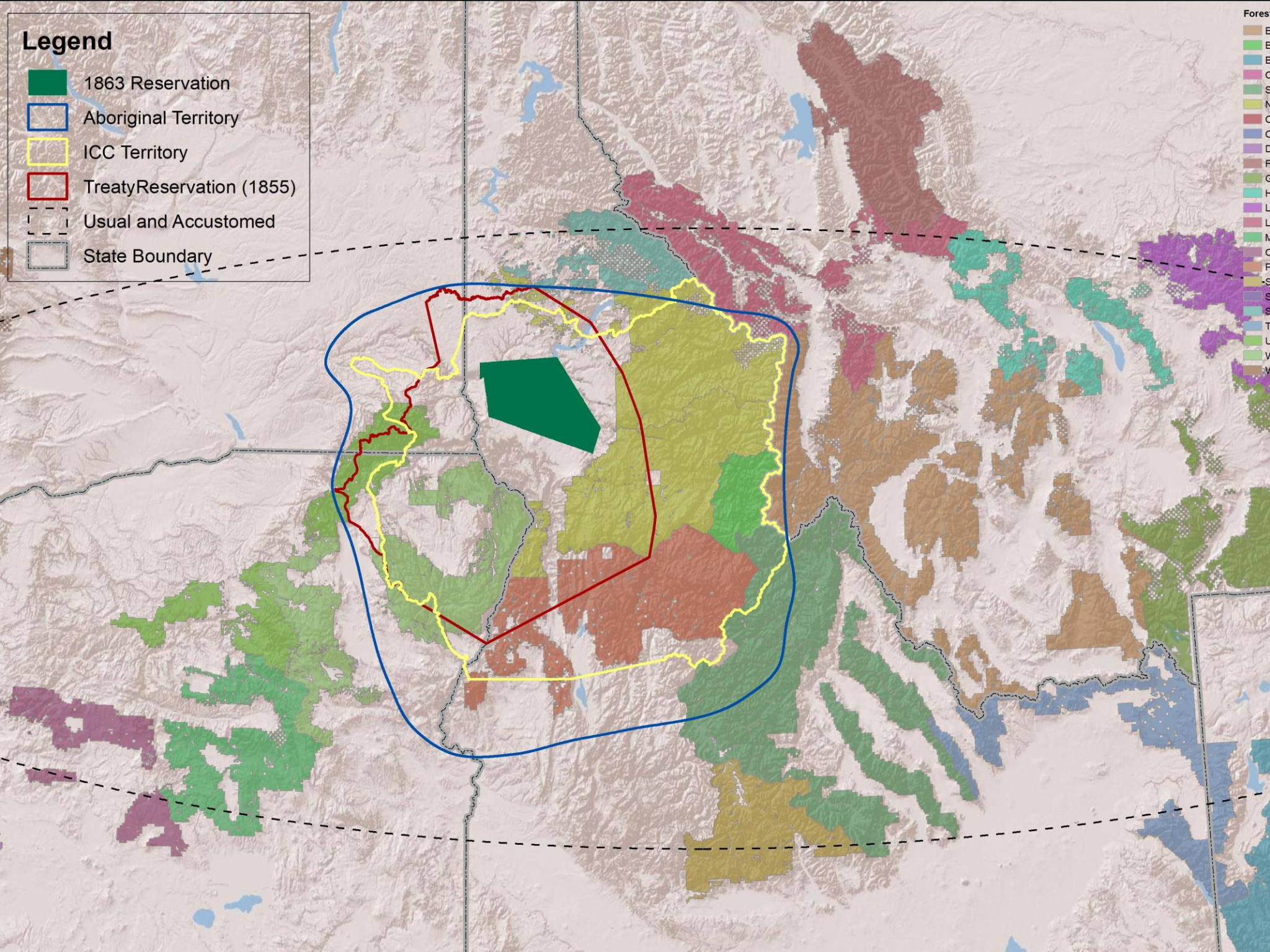
Source: Nakia Williamson, Nez Perce Tribe Cultural Resource Program

Reporting by LYNDY V. MAPES, Maps by MARK NOWLIN / THE SEATTLE TIMES

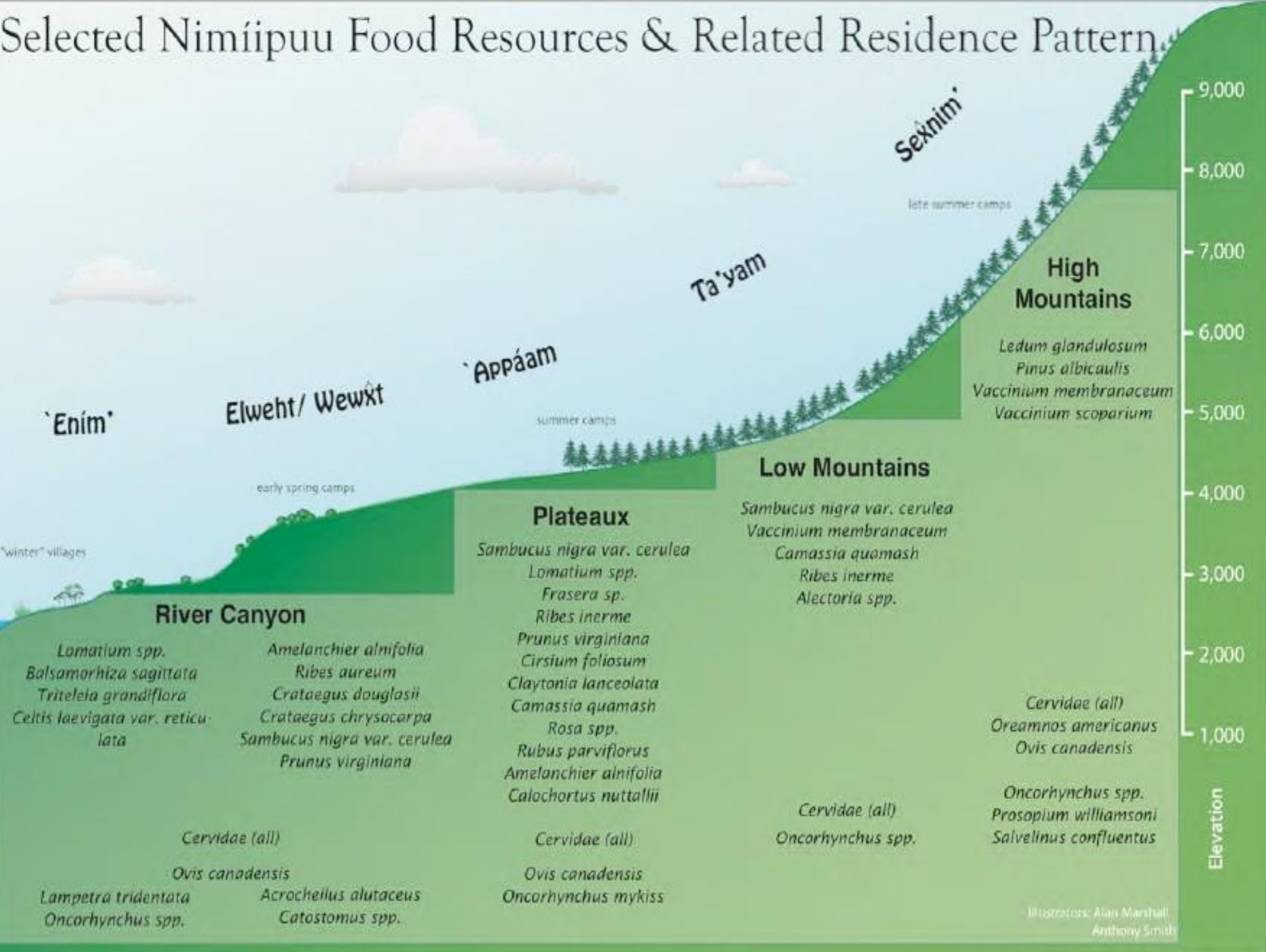
Legend

- 1863 Reservation
- Aboriginal Territory
- ICC Territory
- TreatyReservation (1855)
- Usual and Accustomed
- State Boundary

- Fores
- E
 - E
 - E
 - C
 - S
 - N
 - C
 - C
 - D
 - F
 - G
 - H
 - L
 - L
 - M
 - C
 - F
 - S
 - S
 - S
 - T
 - U
 - V
 - V



Selected Nimíipuu Food Resources & Related Residence Pattern



Illustrators: Alan Marshall, Anthony Smith

RELATIONSHIP

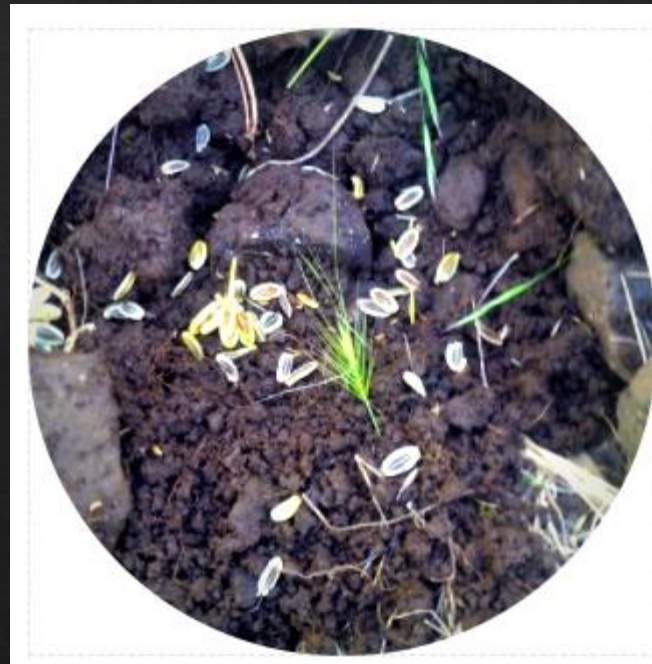


Digging and gathering directly influences plant growth and vitality

Continuous gathering practices promote stronger plant communities



Caring for these plants allow both of our communities to thrive



MUTUALLY BENEFICIAL RELATIONSHIPS

HISTORY



Fostering ecological relationships since time immemorial

Environmental interaction as a generational tradition



Today families continue to congregate and continue these practices



Walla Walla Treaty, June 9th, 1855

Looking Glass- “What I showed these people when I came here. I spoke beyond it (referring to the map) and you have said that this talk you would send to the President and he will see it. You see my body it is not divided, it is one body as those are all my children. They have all got horses and cattle that is the reason I made it larger.”

Gov. Stevens- “I will ask Looking Glass whether he has been told of our council. Looking Glass knows that in this reservation settlers cannot go, that he can graze his cattle outside of the reservation on lands not claimed by Settlers, that he can catch fish at any of the fishing stations, that he can kill game and can go to the Buffalo when he pleases, that he can get roots and berries on any of the lands not occupied by settlers...”



“

...and of erecting temporary buildings for curing, together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

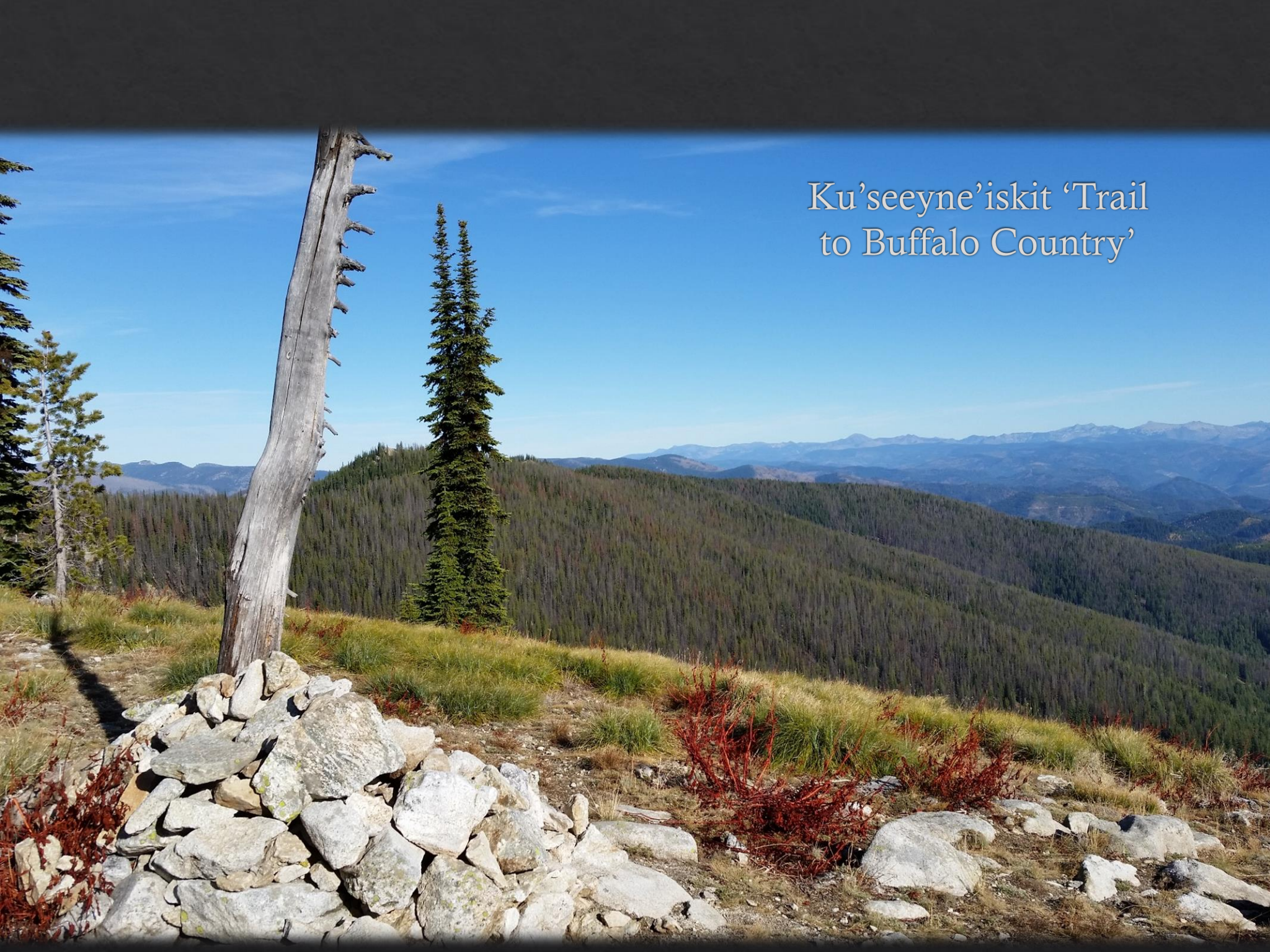
-ARTICLE III, 1855. AGREEMENT WITH THE NEZ PERCE INDIANS

“

The exclusive right of taking fish in all the streams where running through or bordering said reservation is further secured to said Indians: as also the right of taking fish at all usual and accustomed places in common with citizens of the territory...

Ancient Relationship- ila'kat'pa 'Buffalo Eddy-'Snake River





Ku'seeyne'iskit 'Trail
to Buffalo Country'

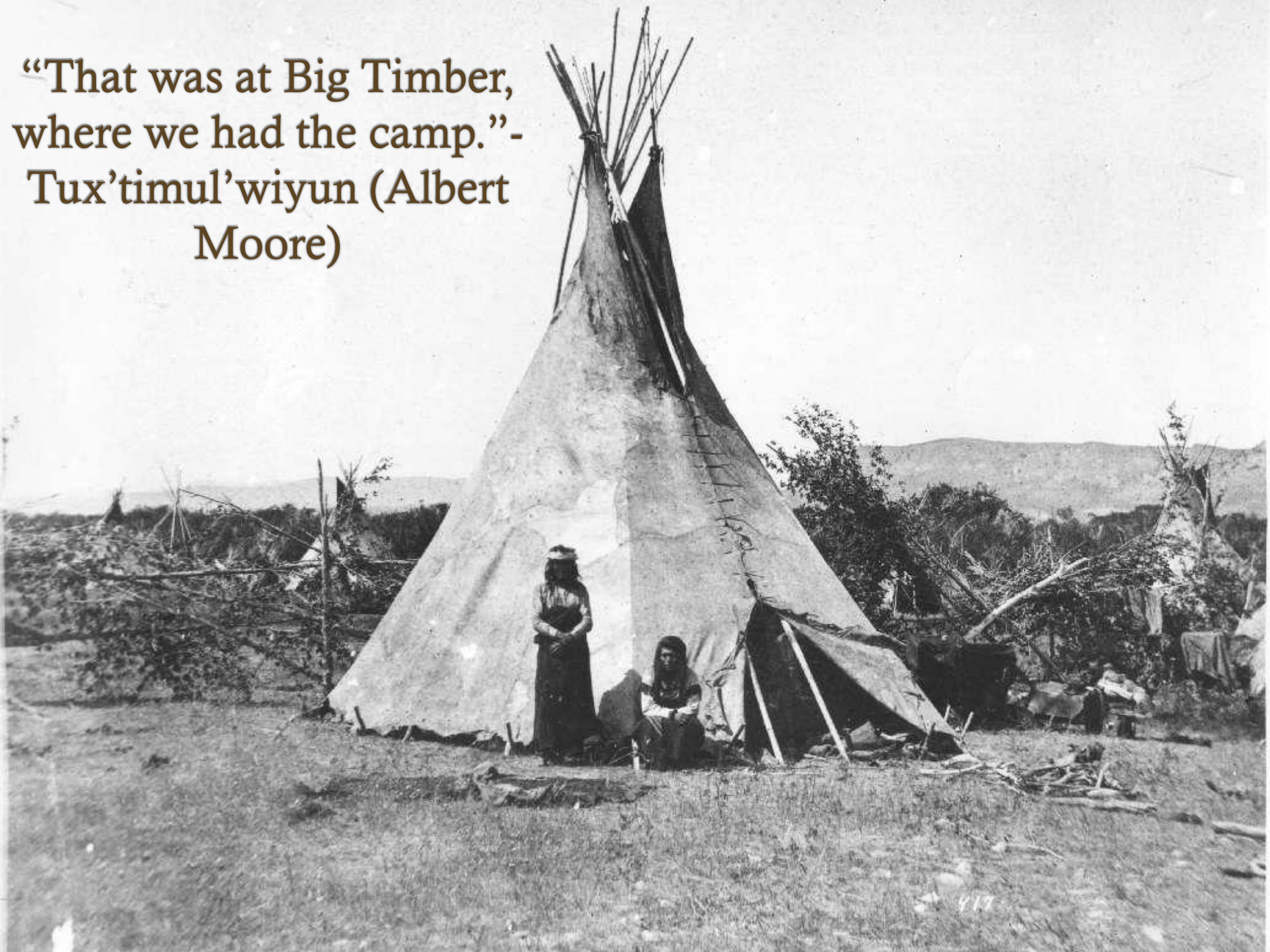
Wiise'iskit 'Camping Trail'



“Under the leadership of Looking Glass and Shorn Head the Nez Perces started from the plains of Oyaip in June, one hundred and thirty tipis strong—from twelve hundred and fifty to fifteen hundred people.”



**“That was at Big Timber,
where we had the camp.”-
Tux’timul’wiyun (Albert
Moore)**



Tip'sees'pe- 'Elkhorn Scraper mountain'



“...Johnson Hoyt,
who would be 100
years old this
fall...he’s our last
Buffalo Hunter,
after the Chief
Joseph War,
Johnson and his
uncle, Amos George
remained in
Montana for about
two years....”



Treaty Reserved Hunting

Nez Perce Tribe's
renewal of bison
hunting in 2005
in *ku'seeyne*
'Buffalo Country'



PROTECTION



Treaty Reserved
Hunting Rights

Treaty Reserved
Fishing Rights



Protecting our
heritage and identity



Nez Perce Tribe



Cultural Resource Program