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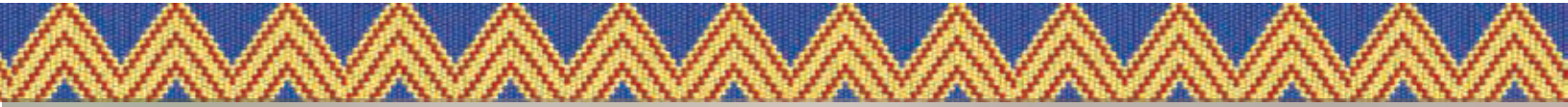
Nez Perce (Nee-Me-Poo) National Historic Trail Interpretive Plan



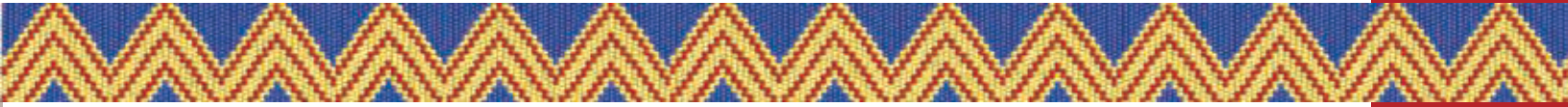
Forest Service

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FINAL



Approved By



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Introduction

The Nez Perce (Nee-Me-Poo) National Historic Trail was designated by Congress in October 1986 with an amendment to the National Trails System Act of 1968. A route of approximately 1170 miles from Wallowa Lake, Oregon to the Bears Paw Mountains of Montana was established. The Secretary of Agriculture was designated administrative official for the Trail in 1986, who, in turn delegated administration to the US Forest Service.

The Nez Perce experience reflects that of many Native Americans. Played out over the vast and rugged landscapes of the West-much of which remains relatively unchanged-the Nez Perce story can be accessed and experienced along this trail by the public today.

Throughout this plan three terms are used:

1. *Nee-Me-Poo*. This is part of the official congressionally designated name used for the tribe. It will be used in this document when referencing the Trail itself. The Nez Perce (Nee-Me-Poo) National Historic Trail.
2. *Nez Perce*. Many bands make up the Nez Perce Tribe, including some bands within the Confederated Tribes of the Umatilla Indian Reservation and Confederated Tribes of the Colville Indian Reservation.
3. *Niimiipuu*. This term is used when talking about the people or individual members of the Nez Perce tribe.

“We the surviving Nez Perces want to leave our hearts, memories, hallowed presence as a never-ending revelation to the story of the events of 1877. This Trail will live in our hearts. We want to thank all who visit this sacred trail, that they will share our innermost feelings. Because their journey makes this an important time for the present, past, and future.”

Frank B. Andrews
Descendant of
Chief Joseph Band

The 1877 War and Flight of the Nez Perce from their homeland demonstrates extraordinary feats. It tells a common story of new settlement, conflicting cultural values, and displacement as Native Americans were forced from their traditional homelands. Much of the history of the European colonization of North America, and the U.S. Government's policies that defined its treatment of American Indians, is told through the Nez Perce experience.

This was a time of tremendous transition for the nation. Political shifts resulted in policies of Manifest Destiny and increased tension in the south followed by the Civil War. A declining economy on the brink of depression, transitions to integrate ex-slaves, and efforts to bring a nation together after the greatest loss of life, over 600,000 casualties, from the Civil War was a major challenge. The memory of the U.S. - Dakoka War in Minnesota may

have had a subtle influence with Indian and non-Indian relations thereafter. Its short and violent course ended with 650 settlers dead, a mass hanging of 38 Dakota, and tribal dispersal as far as Montana and Canada. Meanwhile the industrial transformation of the nation, poor working conditions, and shifts away from an agrarian society was highlighted with the Great Railroad

Strike. Unrest, labor riots, and violence in West Virginia and Pennsylvania ensued.

Within 50 years of assisting the 1803-1806 Lewis and Clark expedition, the Nez Perce or “Niimíipuu” (meaning “the people”) encountered newcomers to the West: traders, trappers, missionaries, and settlers.

By 1855 the federal government negotiated a treaty whereby Nez Perce rights to their ancestral homeland retained 7.8 million acres in perpetuity on a reservation.



Photo courtesy of National Park Service
Nez Perce National Historical Park, NEPE-HI-141.
Chief Looking Glass Camp, 1871, Montana

Just a few years later, prospectors found gold. European American encroached, yet again, on reservation lands. In 1863 the U.S. government stepped in with new treaty talks. Most of the 1855 Treaty lands were seized-including the treasured Wallowa and Payette Lake regions. Many chiefs refused to sign the new treaty and angrily departed. The remaining chiefs, under pressure, reluctantly agreed to the 90% reduction of reservation lands. The document was known as the “Thief Treaty” and “Steal Treaty”.

Non-Indians distinguished those who signed the treaty as “Nez Perce”; those who had not signed were referred to as the “non-treaty Nez Perce.” The 1863 Treaty divided the tribe and ultimately led to the 1877 War and Flight of the Nez Perce.

At first “non-treaty” Nez Perce continued to live within their traditional homeland but outside this new 1863 reservation boundary but conflict and tension with settlers, traders, and prospectors escalated.

By May 1877, U.S. Army General Oliver Otis Howard met all “non-treaty” chiefs at council in Fort Lapwai, Idaho. There he ordered them to bring their families, possessions, and livestock to Lapwai within 30 days or they would be compelled to comply by the U.S. Army. The chiefs argued that this was inadequate time to comply but Howard did not grant any extension.



Photo courtesy of National Park Service, Nez Perce National Historical Park, NEPE-HI-0782. Tolo, circa 1918 - Nez Perce woman who rode from Slate Creek to Florance to warn settlers of murders committed by raiding parties.

Making their way to the reservation in Lapwai, “non-treaty” tribal members mistrust in the government grew, reflection on years of mistreatment, and facing the prospect of losing their homelands built up. While encamped at Tolo Lake, Idaho a few young warriors rode out from camp one night sought vengeance, and killed white settlers near the Salmon River. Raids continued over the following two days leaving more settlers dead.

Thus began the 1877 War and Flight of the Nez Perce. Four bands of “non-treaty” Nez Perce, accounts estimate from 600 to nearly 750 Niimípuu and Palouse- mostly women, children and elderly - fled from their ancestral homelands in Oregon, Washington, and Idaho, with 2,000 horses and all their possessions. Pursued by the U.S. Army, citizen volunteers and Indian scouts, the Nez Perce who had refused to sign their lands away in a treaty sought to escape war by heading to the Great Plains.

When their plan to seek refuge with Crow allies failed, flight to Canada seemed their only option. Their route through four states, dictated by topography and skillful strategy, covered more than 1170 miles. Although outnumbered and out-gunned, the “non-treaty” Nez Perce were victorious in numerous battles and skirmishes. Then, after four months of continuous travel, trapped in Montana’s Bears Paw Mountains 40 miles short of the Canadian border, approximately 430 starving, freezing Nez Perce agreed to a cease fire on October 5, 1877.



Photo courtesy of National Park Service, Nez Perce National Historical Park, NEPE-HI-0653. Chief Joseph and Col. Gibbon, circa 1889 near Chelan, Washington.

Chief White Bird did not surrender but rather waited for nightfall to escape with nearly 300 of his followers into Canada. Several of their descendants continue to live there today.

Chief Joseph had assumed that their surrender would also mean the return of their horses and a return to their home in Lapwai as was promised at Bear Paw by Colonel Nelson Applegate Miles.

While it signaled the end of the 1877 War and Flight of the Nez Perce, the surrender was not the end of their journey. The surviving Niimípuu (less than half of those who started out) were escorted through Montana then North Dakota and to Fort Leavenworth, Kansas and later to Tonkawa, Oklahoma in exile. Many different tribes were forced to share scarce lands, food, and other resources on the reservation in Tonkawa. Disease afflicted many who lived on the reservation and infants born in exile failed to survive.

The Niimípuu were barred from returning to their Idaho homeland as they had expected. Chief Joseph lobbied the U.S. Government for several years. After eight difficult years where many died in Oklahoma, the Niimípuu were allowed to returned to the northwest. While some were allowed to return to Lapwai, Idaho, Chief Joseph was not. His only option was to join the Colville Reservation in Washington where many of his followers also went.

Significant Periods for the Nez Perce Tribe

There are several significant periods that shaped the Niimíipuu. Key ones as identified in the *Nez Perce (Nee-Me-Poo) National Historic Trail, Historic and Administrative Context* (Gard, Ferguson 2012).

Pre-1700s

Archaeological evidence indicates that ancestors to the Niimíipuu lived in small nomadic groups in present day eastern Oregon, eastern Washington, and central Idaho, more than 10,000 years ago. Seasons dictated travel as they gathered wild plants, fished, and hunted.

Early 1700s

Acquired from the Shoshone, the horse allowed the tribe to travel farther and faster in search of edible plants and roots, big game, and fish. The horse expanded trade opportunities for the tribe and increased interactions with other tribes. Trade allowed the Niimíipuu to trade the riches of their homeland, dried salmon, dried huckleberries, and camas, woven mats, corn husk hats (fez), and mountain sheep horn bows and arrows for among other items buffalo hides, rawhide, beads, sweet grass, and guns.

Early Contact 1805-1847

The arrival of the Lewis and Clark expedition was the tribe's first encounter with European Americans. Interactions were brief and friendly. Soon to follow Lewis and Clark were fur trappers who sought trade items with the Nez Perce. Of particular interest to the tribe were guns, knives, and ammunition. During this time, the Nez Perce were introduced to Christianity of which parts seemed to complement their belief system as well as benefit the tribe's quest for more trade items.

Missionary Period 1836-1849

The missionaries were initially sought by many Niimíipuu with the hope that Christianity would complement their belief system while opening up relationships for more trade. All too soon it would become evident that the vision of the missionaries was more complex and often misunderstood. Instead of folding in traditional Niimíipuu customs and traditions, the missionaries viewed their job as replacing or taking away native identity. The Niimíipuu were taught to wear western clothing, change hair styles, eat different foods, speak English, and adopt a farming economy. The intent was to convert nomadic, seasonal life ways to an agrarian lifestyle.

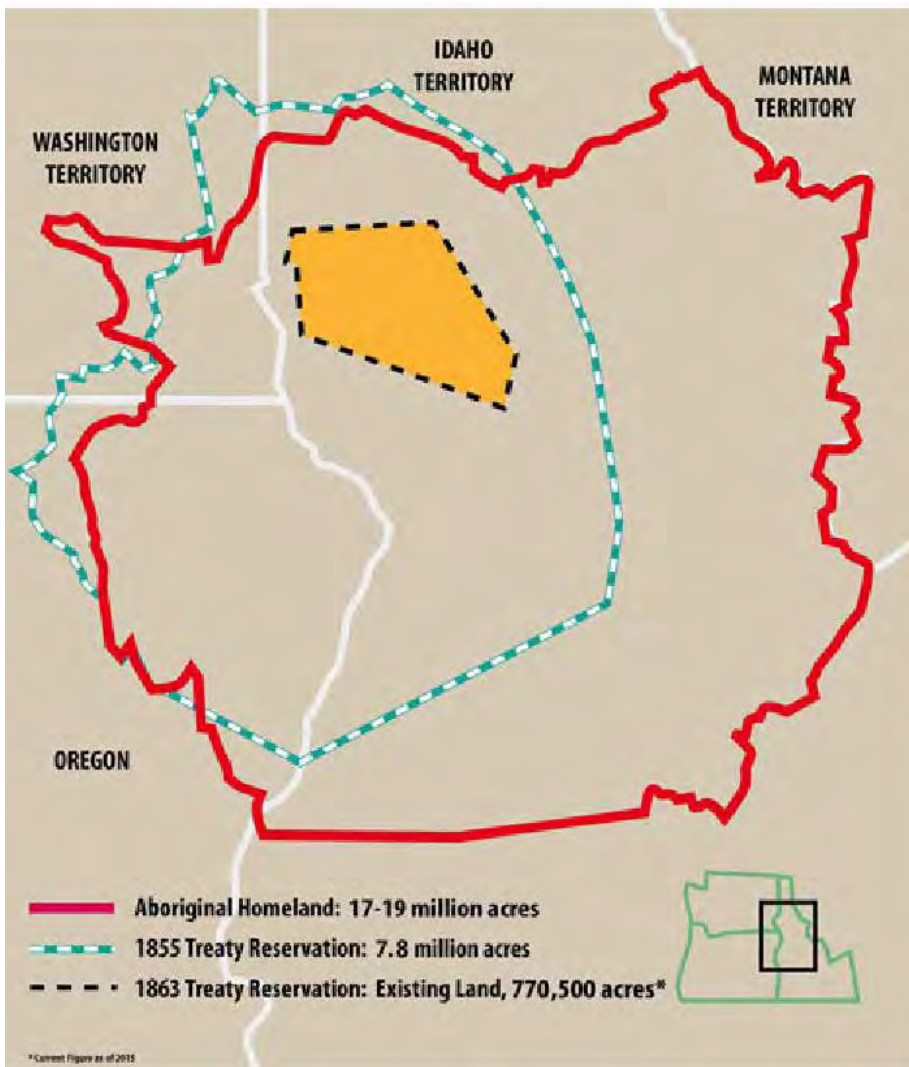
The missionary period brought new beliefs and customs and set in motion a migration of white settlers coming from the eastern United States. Furthering this mass settlement was the 1844 election of President James Polk who had a philosophy of westward expansion. The stage was set for a new government policy - Manifest Destiny.

Settlers brought many things with them; new trade items, new customs, new belief systems, and new diseases. Particularly devastating was smallpox and measles, which few Native Americans had any resistance to. Tensions between cultures escalated. Missions were attacked and people killed. New negotiations with the U.S. government and military ensued.

Walla Walla Treaty of 1855

Settlers kept coming to Nez Perce country despite the tension. In order to create the Washington Territory for these settlers and those yet to come, the U.S. government decided to relocate some Indians from their lands. While distrusting, the Nez Perce and other tribes reluctantly met at council with the government. Some tribes gave up large portions of their homeland and in exchange were promised safety from further encroachment and potentially violent interactions if they moved to these newly defined reservations. Some 31 million acres were exchanged. The Nez Perce Reservation boundary of this treaty left much of their homeland intact, 7.8 million acres. The Nez Perce chiefs signed.

Nez Perce Treaties



This treaty would not last. Between 1855 and 1863, gold was discovered in the rugged mountains within the Nez Perce Reservation.

Treaty of 1863

The Nez Perce were summoned to Lapwai for council. There a government representative presented a map of the new Nez Perce Reservation. It was seven million acres smaller than the existing 7.8 million acre 1855 Treaty reservation. All bands of Nez Perce, those from Oregon, Washington, and Idaho, must move to the Lapwai Reservation. There were 53 chiefs in attendance. Internal tribal struggle intensified as some were resigned to sign the treaty, while others refused. The bands who refused to sign the treaty were known as the “non-treaty” Nez Perce. For the next decade, “non-treaty”

Nez Perce continued to live within the 1855 Treaty boundaries and struggled to hold on to their traditional homelands ceded in the 1863 Treaty. Continually encroached upon by settlers and miners who viewed the Treaty of 1863 as binding, tensions mounted, and incidents of violence became more prevalent.

“Non-treaty” Nez Perce ordered to the Reservation, 1876

President Grant opened up all non reservation lands to settlement. This included those lands ceded in the Treaty of 1863 of which not all Nez Perce bands agreed. The remaining four “non-treaty” bands were ordered to the reservation in Lapwai, Idaho and Looking Glass joined later. With little options, the “non-treaty” Nez Perce -most of whom were children, women, and elderly- reluctantly agreed to move despite despair, rage, and the impossible time frame imposed on them.

During the journey to the reservation in Lapwai a few young Nez Perce warriors rode out one night from camp vowing to avenge their situation. Five white settlers were killed. News spread back to camp and to the settler communities. As a result of this new situation the “non-treaty” Nez Perce were no longer able to move onto the reservation in Lapwai.



Photo courtesy of National Park Service, Nez Perce National Historical Park, NEPE-HI-0376.
 Front L-R: Maj. Barnes, Adj. Clay Wood, Gen. O.O. Howard, Cpt. Bladen, Maj. Roule
 Back L-R: Maj. E.C. Mason, Maj. John A. Kress, H.S. Howard, unknown. Circa 1877-1878

The War

The next two days, warriors of the “non-treaty” bands carried out attacks on whites living between White Bird and Slate Creek in Idaho Territory. Once word of these attacks reached General Oliver Otis Howard he ordered troops from the 1st Cavalry and citizen volunteers to march to the prairie and assess the situation. Descending upon the “non-treaty” Nez Perce camp in White Bird, the tribe decided peacefully to surrender and carried out a white flag. Communications and confusion ensued as the first shot was fired by who many believe was a volunteer citizen soldier - officially starting the 1877 War and Flight of the Nez Perce. Out numbered and out gunned, the Nez Perce still managed to kill 34 U.S. Cavalry soldiers, where just three of the “non-treaty” Nez Perce warriors were wounded. The “non-treaty” Nez Perce seized many arms and ammunitions from the casualties.

Caught up in the flight was Chief Red Heart (Temme Ipiip). As his band of about 20 men, women, and children were returning to Lapwai from Montana, they encountered the U.S. Army and were mistaken as part of the “non-treaty” Nez Perce. They were marched to Lapwai and later sent to Fort Vancouver, Washington, where they remained as prisoners until April 1878.

The Flight

Fleeing Idaho, the “non-treaty” Nez Perce felt they would be safe once in Montana with allies. That proved to be a false assumption as the U.S. military continued its pursuit of the “non-treaty” Nez Perce.

“... I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever.”

Chief Joseph reply to the truce agreement with Gen. O.O. Howard. October 5, 1877

Making the decision to try to cross into Canada, the “non-treaty” Nez Perce and their livestock headed through Montana towards the border. Travel was arduous over most of the four month, 1170 mile route where “non-treaty” Nez Perce fought in eighteen engagements with the U.S. military. Just 40 miles short of the Canadian border, after a six day siege at Bears Paw Mountains with many casualties, Chief Joseph decided to end the suffering of his people and save them. He laid down his guns.



Photo courtesy of National Park Service, Nez Perce National Historical Park, NEPE-HI-2851. General Oliver Otis Howard

Four of the “non-treaty” Nez Perce chiefs are represented on this page. From top left, clockwise. Chief Joseph, Chief Hahtalekin (Red Echo), Chief Looking Glass, Chief Whitebird. Not shown is Chief Huisishhusis Kute (Bald Head).



Chief Joseph (left)
Courtesy of Missoula Public Library, Missoula, MT
Chief Hahtalekin (below) Sketch by Roger Cooke



White Bird
Courtesy of Glenbow Archives
NA-1234-5



Photo courtesy of National Park Service,
Nez Perce National Historical Park, NEPE-
HI-0178. Chief Looking Glass,
1871, Montana



Planning Background

The Nez Perce (Nee-Me-Poo) National Historic Trail, extending nearly 1170 miles from Wallowa Lake, Oregon to the Bear Paw Battlefield near Chinook, Montana was designated as the Nez Perce (Nee-Me-Poo) National Historic Trail in 1986. Trail administration was delegated to the Chief of the USDA Forest Service and to the Regional Forester of the Northern Region in Missoula, Montana. (*Comprehensive Plan*, 1990, page 19)

National Trail System Act 1968

Public Law 90-543 was signed into law in 1968- which defined National Scenic Trails (NST) and National Recreation Trails (NRT). By 1978 a National Historic Trails (NHT) category was amended to the National Trails System Act with Public Law 65-625.

<http://www.nps.gov/nts/legislation.html>

Feasibility Study 1976

Public Law 94-547 authorized study of the Nez Perce (Nee-Me-Poo) Trail to determine feasibility and suitability for trail designation.

National Historic Trails Category, 1978

Public Law 95-625, National Parks and Recreation Act established National Historic Trails category as part of National Trails System.

The Nez Perce Trail Study Report of 1982

This study recommended that:

1. The entire 1170 mile route tracing the flight of the Nez Perce be designated by Congress as the Nez Perce (Nee-Me-Poo) National Historic Trail.
2. Interpretive development for the Trail be characterized as low key with emphasis placed on self-guiding publications, trailhead orientation/information displays, and simple sturdy on-trail devices.
3. That a standardized system of signs be developed to give identity and recognition to the Trail.

<http://www.fs.usda.gov/npnht/>

Planning Overview - Key Documents

- 1968 - National Trails System Act signed
- 1976-Feasibility Study for NPNHT
- 1978-National Historic Trails Category established
- 1982 - Study Report of the Trail
- 1986 -Designated as a National Historic Trail
- 1990 - Comprehensive Plan signed
- 1992 - Draft Action Plan, Interpretive Design Guide
- 1997 - General Management Plan for Nez Perce National Historic Park & Big Hole National Battlefield approved
- 1999 - Draft Revision of Interpretive Strategy
- 2009 - Chief Joseph Scenic Byway and Beartooth All American Road, Interpretive Plan
- 2012 - Draft NPNHT Historic and Administrative Context
- 2015 - Revision of Comprehensive Plan underway
- 2015 - Long Range Interpretive Plan, Nez Perce National Historical Park

Designation of the Nez Perce (Nee-Me-Poo) National Historic Trail 1986

Amending the National Trails System Act of 1968 to include the Nez Perce (Nee-Me-Poo) National Historic Trail. Currently, this is the only national historic trail that is administered by the USDA Forest Service, the National Park Service and Bureau of Land Management administers all others.

The Nez Perce National Historic Trail Comprehensive Plan (1990)

The purpose of the Comprehensive Plan (CP) was to establish and provide guidelines for planning, development, management and protection of the Nez Perce (Nee-Me-Poo) National Historic Trail with sensitivity to its historic significance. A Comprehensive Plan is required by the National Trail System Act (Public Law 90-543). <http://www.fs.usda.gov/npnht/>



The Decision Notice of July 1985 combined with Public Law 99-445 of October of 1986 established the Nez Perce (Nee-Me-Poo) National Historic Trail and modified the Study Report to recommend restricting development to the high potential route segments, totaling 319 miles, which are located primarily on federal and state lands.

The Act further directed the establishment of a uniform logo, which was accomplished in 1990(above). It provides a consistent and distinctive symbol that can be universally identified. It is used to identify interpretive sites and automobile tour routes.

The CP identified High Historic Potential Sites along the Nez Perce (Nee-Me-Poo) National Historic Trail. These sites are associated with an historic event for which the trail was designated as defined in the National Trails System Act [16 USC 1251] Section 5f and Section 12.2.

Draft- Nez Perce National Historic Trail, Action Plan - Interpretive Design Guide 1992

This document summarized the ideas, concepts, and action items of a two-day workshop that had input from federal agencies that manage portions of the Nez Perce (Nee-Me-Poo) National Historic Trail. Attendees included managers from the Forest Service, Bureau of Land Management, and National Park Service, members of the Nez Perce (Nee-Me-Poo) National Historic Trail Advisory Foundation, Nez Perce Tribal Members, Members of the Chief Joseph Band, and members in a Local Advisory Group. The Action Plan was facilitated and compiled by the strategic planning service - Charrette Collaborative. It includes selected sites along the Trail, their unique properties, and recommendations and brainstorming concepts for potential projects. Themes were identified as were rough conceptual exhibit designs and imagery brainstormed.

General Management Plan for Nez Perce National Historical Park & Big Hole Battlefield 1997

This document provides basis for managing two NPS unites that are relevant to the NPNHT. The significance of this park has been identified as:

“Nez Perce National Historical Park offers for all Americans an important perspective about our history as a people. It is not the view from the Gateway Arch looking west; it is a view from a homeland looking out, witnessing the march of history and change, yet continuing today and tomorrow to commemorate and celebrate Nez Perce culture and traditions. It is a park about a people for all people.”

The General Management Plan describes component sites, development goals, primary interpretive resources and themes, resource protection measures, visitor service goals, management issues, and implementation strategies for Spalding, Idaho, and at the Big Hole National Battlefield near Wisdom, Montana. It also identifies key sites for telling the story of the Nez Perce at locations outside the parks boundaries.

The National Park Service (NPS) has identified two guiding principles that are woven into each theme and sub-theme for the park:

1. Nez Perce National Historical Park is about a people for all people. Interpretation should focus on people and stories told from a personal perspective.
2. The Nez Perce language, Niimiipuu-timt, should be an integral part of all interpretation. The Nez Perce language should be integrated into interpretive programs and media at every opportunity.

Long Range Interpretive Plan, Nez Perce National Historical Park (2000, 2015)

This plan examines the purpose of the park and establishes themes and storylines. The planning process addresses an inventory of its resources, short and long term goals, and specific action items to be accomplished within the plan's 7-10 year life.

Interpretive Strategy - Draft Revision 1999 (NPNHT)

This document provides the basis for this revision. The Interpretive Strategy identified interpretive goals and objectives. It presented themes, sub-themes, and recommendations on types of interpretation methods that can be used to tell the story. It identified key sites that tell the story of the Nez Perce. It has laid out the interpretive vision of the Nez Perce (Nee-Me-Poo) National Historic Trail. <http://www.fs.usda.gov/npnht/>

Chief Joseph Scenic Byway & Beartooth All American Road, Interpretive Plan 2009

This document provides a coordinated approach for interpretive development along these two nationally recognized scenic byways in Wyoming and Montana. It provides a framework for quality visitor experiences and community involvement.

Nez Perce National Historic Trail, Historic and Administrative Context (2016)

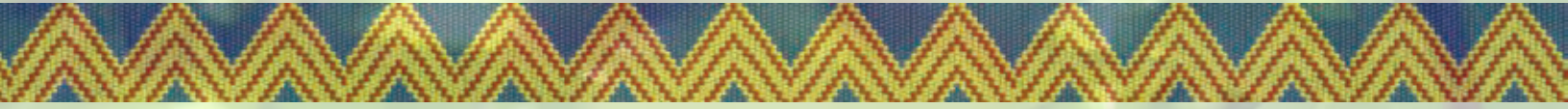
This document provides a summary of the Trails significance, its establishment, administrative evolution, and some of the current and future challenges.

The Nez Perce National Historic Trail Comprehensive Plan - Revision (2016)

Revision of the 1990 Nez Perce National Historic Trail - Comprehensive Plan. Currently in progress.



Chief Joseph Scenic Byway, Wyoming
 Courtesy of USDA Forest Service



Definitions, Purpose Goals & Objectives

Interpretation

Freeman Tilden defined interpretation as an “educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information.” Tilden further identified six principles for effective interpretation. (Tilden, *Interpreting Our Heritage*, pg 8)

1. Relate. Interpretation needs to relate to your audience within their everyday lives.
2. Reveal. Information and interpretation are not necessarily the same thing. Interpretation is revelation based on information. How we present information can make it interpretive.
3. Interpretation is art and may involve historical, architectural, or actual objects of sites.
4. Provoke. The chief aim of interpretation is not instruction, but provocation.
5. Interpretation should aim to present a whole rather than a part.
6. Interpretation for children is different and should not be diluted down adult presentations.

Sam Ham states that interpretation is (Ham, *Environmental Interpretation*, pg 8):

1. Pleasurable. While entertainment is not necessarily interpretive, effective interpretation needs to use communication methods that engage and are entertaining.
2. Relevant. Similar to Tilden’s relate principle, effective interpretation needs to be personal and meaningful to your audience.
3. Organized. Information needs to be easy to follow and organized.
4. Thematic. Effective interpretation has a point to it. The theme is the catch phrase or summary statement of your interpretation.

Purpose

The purpose of this interpretive plan is to identify interpretive goals and objectives and help managers determine which stories are key for interpreting along the Nez Perce (Nee-Me-Poo) National Historic Trail. This plan will present adopted themes and storylines for the Trail, list what projects have been accomplished, list potential projects as identified in prior planning efforts and through this planning process, and present criteria as to how to prioritize future projects for implementation.

The Nez Perce (Nee-Me-Poo) National Historic Trail interpretation is guided by four principles:

1. Invite people to see and touch history
2. Focus on accuracy and balance
3. Use creative but simple interpretive methods
4. Follow a coordinated approach

1- See and Touch

Interpretation is the most effective when it is authentic, when people can see or touch it. To see the actual site where an event took place or an artifact is located has been found to be moving and memorable.

2- Accuracy and Balance

Trail interpretation can help people understand the complex story of the Nez Perce (Nee-Me-Poo) National Historic Trail as based on careful research, including coordination with partners such as tribal cultural committees and historians. Avoid over simplification or over embellishment for the sake of a good story. Take a sensitive, fact based, approach that tells the whole story. The truth is remarkable enough.

3- Creative and Simple Interpretive Methods

Interpretation needs to blend with the historic and natural character of environment in which the Trail is located. Most segments of the Trail will be of a more undeveloped nature, have interpretation blend with the nature of the Trail. Interpretation may also be delivered through methods off-site, as appropriate, to reach a wider and more diverse audience such as through publications, social media, or websites.

4- Coordinated Approach

Work with partners and various neighbors, landowners, the Niimípuu, and other interested entities along the Trail to get a broad perspective of the story. Encourage use of standard logos and trail markers, and suggested design guidelines presented within this plan. This coordinated approach will help the public perceive the Trail as one coherent whole rather than a series of miscellaneous individual sites.

Goals

Goals are more general statements of things you would like to happen but are not measurable. (Veverka, *Interpretive Master Planning*, pg 44.) Goals identified for the Nez Perce (Nee-Me-Poo) National Historic Trail are to:

1. Encourage people to use and appreciate those Trail segments and Trail corridors that are open to the public.
2. Encourage appropriate, respectful, and safe use of the Trail.
3. Protect and preserve prehistoric, historic, and cultural properties and cultural landscapes along the Trail.
4. Provide opportunities to instill understanding of the Nez Perce (Nee-Me-Poo) National Historic Trail history and historical context of events leading up to the 1877 War and Flight of the Nez Perce.
5. Develop support for Trail resource protection, preservation, and management.
6. Encourage people to experience the Nez Perce (Nee-Me-Poo) National Historic Trail in a variety of ways as available to them. This may include opportunities for people to experience the Trail on site or even if they are never able to be on the actual Trail.
7. Strive for accessibility of the Trail (segments of the Trail) and accessibility of information about the Trail.
8. Look for partnerships with interested people and entities as projects meet mutual goals and objectives of parties involved.
9. Develop coordinated interagency interpretive programs that support themes and promote the Trail as a whole.
10. The Nez Perce language, niimípuu-timt, should be an integral part of all interpretation. The Nez Perce language should be integrated into interpretive programs and media at every opportunity.

11. Where applicable, carry the story of the Trail and story of the Niimípuu and its relevancy as it relates to the current day, vibrant tribe.
12. Sensitivity to Niimípuu and the resource should be considered when evaluating sites for interpretation. Don't share confidential or culturally sensitive information. Some stories do not need to be told.

Objectives

Objectives are statements that are specific and measurable. (Veverka pg 45.) Objectives for the Nez Perce (Nee-Me-Poo) National Historic Trail are as follows:

Learning Objectives

The majority of visitors to the Nez Perce (Nee-Me-Poo) National Historic Trail interpretive sites will be able to recollect that the Trail represents two vastly different cultures that and the Niimípuu lost a way of life. A majority of visitors will understand that while various segments of the Trail were historically used by a number of tribes to move as the seasons dictated for gathering food and hunting, gathering with others to trade or celebrate, the Trail in its entirety also was a Trail of flight for the Nez Perce. Several bands of “non-treaty” Nez Perce sought refuge from the U.S. government and white settlers by using this route to escape to Canada.

While the Trail represents the 1877 War and Flight of the Nez Perce, it also represents a way of life and is of continued significance for the Niimípuu as culturally important. The Trail represents pathways for community gatherings, trade, traditional life skills, and sacred reverence to those relatives whose footprints traversed before. It is a Trail that is still actively used by tribal members.

Behavioral Objectives

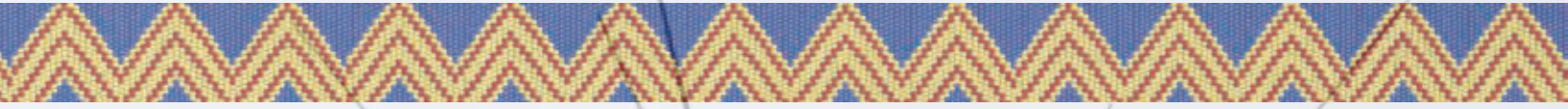
The majority of visitors to the Nez Perce (Nee-Me-Poo) National Historic Trail will understand the significance of the Trail and take measures to minimize impacts to the cultural and natural resources of the Trail and trail corridor.

The majority of visitors will demonstrate respect and reverence when visiting the Trail and/or sites along the Nez Perce (Nee-Me-Poo) National Historic Trail.

Emotional Objectives

After viewing interpretation and being on site where historic events have taken place, the majority of visitors will walk away with a sense of what it may have been like to be displaced from one's home, will consider magnitude of how 750 “non-treaty” Nez Perce - only a third of whom were fighting warriors, fought and protected their people so successfully in their flight. The audience should walk away from interpretation with a greater sense of wonder for how people lived along the Trail, including their daily life.

The majority of the audience will walk away from interpretation with a sense of the vastly different values between the Niimípuu perspective of coexistence with nature and land that was not owned but rather could be shared with others. Whereas the European American perspective was more of taming nature and owning property to cultivate and use. Visitors will gain an understanding of how the government, by pressure and policy, negated native titles of lands to issue land for European American settlement.



Themes and Storylines

Interpretive themes and storylines are developed to help focus interpretive efforts and to link stories in meaningful and memorable ways. Themes capture the essence and importance of ideas, concepts, and features that emerge from the Nez Perce (Nee-Me-Poo) National Historic Trail. They help identify significant stories and features along the Trail. Interpretive themes are a framework to develop of interpretation and educational programming and services.

The theme is the plot of the movie and the moral to the story. It answers the questions, “So what? What is the big deal? Why care?” Themes are typically declarative, one-sentence statements. Without a theme, interpretation is random, often forgettable and ineffective. Why spend money on forgettable interpretation? Thematic interpretation is more interesting and memorable for visitors. (Ham, pg 34)

The overall theme statement guides all interpretive messages for the Trail. It is further defined with sub-themes and storylines. All interpretive messaging should relate to the overall theme of the Trail. They guide which stories will be presented along the Nez Perce (Nee-Me-Poo) National Historic Trail.

The following themes and storylines have been developed by the interpretive plan committee, and refined from the prior planning efforts including the Draft Nez Perce National Historic Trail Interpretive Strategy of 1999, and National Park Service themes from the Nez Perce National Historical Park and Big Hole National Battlefield.

Overall Theme:

“The Nez Perce (Nee-Me-Poo) National Historic Trail parallels the lives of all people who strive for peace, identity, homeland, spiritual freedom and a chosen way of life. It symbolizes the dramatic conflict of cultures which continues to change the West and its people.”

Sub-Theme 1- Niimíipuu and Vital Connection to the Land

For more than 11,000 years, the Niimíipuu lived on this land and had a relationship with the environment and landscapes of their homeland. The land unites the Niimíipuu past, present, and future.

Storylines

1. Niimíipuu oral history tradition and the language provide a record of Niimíipuu history. Through their oral traditions and beliefs, the Niimíipuu say that have always been here. The archaeological record supports human occupancy of the Niimíipuu homeland for at

least 10,000 years. A strong family structure, which extends to a kinship of five to seven generations and includes some who are not blood relatives, was and is the basis for traditional Niimíipuu society.

2. The Niimíipuu homeland - its landforms and resources - shaped aspects of Niimíipuu culture; it defined the Niimíipuu way; it affected where people lived, their diet, economy, recreational pursuits, and their spiritual well-being.
3. The arrival of the horse brought widespread cultural and economic change to the Niimíipuu and increased their mobility and range across the Pacific Northwest and into the Great Plains. The creative spirit of the Niimíipuu is embodied in their art, literature, music, and dance and demonstrates their unique cultural point of view.
4. Niimíipuu spiritual beliefs reflect their connection to their environment and are integrated into every facet of their lives.
5. The Niimíipuu have always recognized the connection between the natural world and the vitality of their culture. This deep connection is recognized by the people and through tribal government. The Niimíipuu are working to restore, maintain, and preserve those resources as they cannot be separate from the land without losing what makes them Niimíipuu.
6. The Niimíipuu connection to ancestors is great with the land united them across time, keeping their culture alive. It provides food, water, shelter, beauty, and above all a sense of place. This sacred relationship to the land unifies the Niimíipuu.

Sub-Theme 2 - Culture Conflict

The 1877 War and Flight of the Nez Perce symbolizes a conflict of cultures combined with an European American mindset which shaped the West and its people.

In a desperate attempt to avoid warfare and live in their own way, the Niimíipuu were forced to flee their homeland. The European settlers found themselves fighting neighbors who had been their friends for many years. Traditional trails, which had long been a source of community, joy and sustenance, became a Trail of flight and conflict, a Trail of sorrow. Reluctant military leaders found little pleasure in an empty victory against an honorable foe.

Storylines

1. National political events, policies, pressures and cultural misunderstandings contributed to conflict.
2. Euro-Americans and Native Americans (Nez Perce and others) had very different attitudes toward land ownership.
 - . Where Native Americans believed that land belongs to no one, it could be used by many but not sold or given to any individual.
 - . U.S. Government instituted policies and ordinances that extinguished native titles to lands within the public domain. Euro-Americans viewed land as a commodity to be owned by individuals who could use or sell it as desired.
3. Nez Perce leadership was dispersed and informal. There was no central chief who could speak for all the people.
4. U.S. military exercised rigid hierarchical leadership with each person in the chain of command having control over those below, while being subservient to those above.
5. Differences in religion led to intolerance.
6. The Nez Perce hunting and gathering economy required travel over a large region to follow sources of natural resources.
7. Euro-American held concepts of private property, land was underutilized if not farmed, tamed, or harvested. The agriculture-based cash economy was a striking difference in philosophy with the Niimíipuu.

8. The Nez Perce viewed war as a normal part of life among warring tribes. Generally a peaceful people, the Niimíipuu were also respected warriors.
9. The Nez Perce and their scouts encountered a random series of unsuspecting whites with different consequences for each party along the trail.
10. As conflicts between cultures escalated, lives and livelihoods lost, both sides pushed closer to war.
11. Under orders, General Howard's only option was to require surrender and forcefully relocate the "non-treaty" bands to the Nez Perce reservation in Lapwai.
12. In the weeks and months leading up to the relocation, a number of isolated attacks occurred where Nez Perce members were killed. There was no justice brought to the white perpetrators of these crimes. As "non-treaty" Nez Perce were making their way to the reservation a few young warriors sought revenge without the knowledge of the rest of the "non-treaty" Indians and killed several white settlers.
13. The greatest tragedy is that this loss of life accomplished virtually nothing. Most of the "non-treaty" Nez Perce bands ended up on the reservation they had originally set out for while the rest of them were settled on the Colville Reservation in Washington or Umatilla Reservation in Oregon, others were separated from their families along the route and stayed with other plains tribes.

Sub-Theme 3 - Treaties, Creating Mistrust and A Way of Life

The Treaty of 1855, the Treaty of 1863, treaties then broken, and the 1877 War and Flight of the Nez Perce resulted in severe consequences for the Niimíipuu. These events illustrate the contentious and complex historical relationships between the United States and the indigenous cultures of North America.

Storylines

1. American policy toward Native Americans changed from one of co-existence to one of removal and restriction to reservations.
2. The Treaty of 1855 established a legal relationship between the Niimíipuu and the United States based on euro-American conventions and laws.
3. United States federal Indian policy leading up to and including actions directed toward the Niimíipuu during 1877 were the product of the nation's political and economic climates.
4. Euro-American contact with the Niimíipuu introduced profoundly different cultural views of land use that affected the entire Niimíipuu value system and a newly coerced dependence upon a cash based (euro-American) economy.
5. As western settlement population increased, partially through the government policy of "Manifest Destiny," settlers and miners put more intense pressure on the government for access to "under-utilized" Indian lands and resources — access to minerals, farm land, game, and furs.
6. The treaty process divided the Niimíipuu into "treaty" and "non-treaty" groups. A majority of the "treaty" Niimíipuu remained on the reservation. Some "non-treaty" bands attempted to flee.
7. The 1877 War and Flight of the Nez Perce crossed several tribal political boundaries; the responses and involvement of those other tribal nations in 1877 provide additional perspectives on the events of that year.



8. The 1877 War and Flight of the Nez Perce is just one example of the conflicts between Native American cultures and the Euro-American culture of the United States. Affected tribes were subject to heightened War Department influence during the pursuit of the Nez Perce in 1877. Each side in the 1877 War consisted of many factions and voices with opinions on what actions should be taken to best serve their people.
9. The “non-treaty” Nez Perce leaders were convinced, after the Battle of Clearwater, that peaceful resolution was impossible in Idaho. Hopes for a peaceful resolution once in Montana were never realized.
10. Though Colonel Nelson Miles had promised that the Nez Perce could return to the reservation in Idaho, Chief Joseph and some 430 survivors were sent to Indian Territory- first in Kansas then to Oklahoma. During eight years of exile, a third of the remaining Nez Perce died.
11. As a result of actions and policies of the United States government, the Niimiipuu were split up to live, and continue to live, in three distinct groups on three different reservations governed by three autonomous tribal governments.
12. The Niimiipuu that gave their freedom and lives to protect their cultural way of life provided a model of fortitude and conviction that is carried today by their ancestors.



Courtesy of USDA, Forest Service

Sub-Theme 4 - Not Just A Trail

The Trail was a corridor with many travel ways weaving in and out of its footprint and is culturally important to the Niimiipuu.

Storylines

1. The designated Nez Perce (Nee-Me-Poo) National Historic Trail was made up of many separate trails (among others- the Bannock, Lolo, Bozeman, Carroll, and Imnaha trails)
2. The Trail prior to the 1877 War and Flight of the Nez Perce was a Trail of sustenance and freedom — used for hunting, community gathering, trading, celebrations and life events. Special places along the Trail were used for vision quests and other religious ceremonies.
3. Once the 1877 War and Flight of the Nez Perce broke out, it became a trail of desperate escape, fear, and death. Each of the 1877 War battlefield sites are sacred places. They are burial grounds where the pain of the tragic loss of life for all sides of this war is intimately felt.
4. The Nez Perce (Nee-Me-Poo) National Historic Trail commemorates a tragic period in American History a war that few wanted and no one won.

Sub-Theme 5 - 1877 War and Flight of the Nez Perce

The 1877 War and Flight of the Nez Perce is both a tragic and desperate story of the endurance and survival of people who traversed vast distances - as much as 1170 miles in five months - while constantly under the threat of attack.

Storylines

1. The day-to-day existence of both the pursued and the pursuers was one of extreme hardship and endurance.
2. Many were not prepared for the long travel with little time for rest or to gather food. Carting personal possessions, entire families, and livestock slowed the “non-treaty” Nez Perce down.
3. Other tribes along the flight route and in exile took in “non-treaty” Nez Perce as they were able.
4. The flight route passed through homelands and hunting grounds of multiple tribes.
5. The Niimípuu lived with multiple tribes in exile. Many of these tribes continue to take care of Nez Perce sacred sites and burial grounds.

Sub-Theme 6 - 1877 War and Flight of the Nez Perce a Military Mission

The Military faced a tough adversary with the Nez Perce but had dogged determination in their mission.

Storylines

1. During the post-Civil War era, partly in response to public distrust and war-weariness, the U.S. Army experienced a period of extended downsizing and retrenchment. Reduced funding resulted in smaller field armies reducing morale. Although abundantly supplied, much of the Army's equipment proved unsuited to western field conditions thus requiring soldiers to adapt, experiment, and make do with what supplies they had.

“As these people have been hitherto loyal to the Government and friend of the white race from the time their country was first explored, and in the skillful campaigns have spared hundreds of lives and thousands of dollars worth of property that they might have destroyed, and as they have, in my opinion, been grossly wronged in years past, have lost most of their warriors, their homes, property and everything except a small amount of clothing; I have the honor to recommend that ample provision be made for their civilization, and to enable them to become self-sustaining. They're sufficiently intelligent to appreciate the consideration which in my opinion is just due them from the Government. The Nez Percés are the boldest men and best marksmen of any Indians I have encountered, and Chief Joseph is a man of more sagacity and intelligence than any Indian I have ever met.” Col. Nelson A. Miles, December 27, 1877

Courtesy of Montana Historical Society
Col. Nelson A. Miles



2. Military actions during the 1877 War quickly came to be viewed as reactive rather than strategic. The Nez Perce war was unconventional, and officers seasoned in Civil War tactics were forced to adapt in pursuing the Nez Perce particularly during the final two months of the war. Although the Nez Perce were able to successfully elude their pursuers for much of the war, the military was aided in key communications using telegraph and railroad to help coordinate troops eventually capturing most of the fleeing Niimípuu.
3. In the wake of the Custer debacle at Little Bighorn the previous year, chronic underfunding, and absence of 1877 army funding resulted in poor troop morale, quality, and readiness. In the course of enforcing federal Indian policies associated with Manifest Destiny the army's frontier experience enabled its transformation into a determined army command to carry out orders. Public support for westward expansion was endorsed through policies such as the Homestead Act and subsidized railroad construction.
4. During the 1877 War and Flight of the Nez Perce, accounts of the 1862 U.S. - Dakota War in Minnesota, the 1876 Battle of Little Bighorn, and other federal and tribal conflicts contributed to an atmosphere of fear in isolated Idaho and Montana settlements, ranches, and homesteads.
5. The military was diverse and composed of career military, civil war veterans, recent immigrants, citizen volunteers, and Native American scouts. A quarter of the soldiers were foreign born, recruited from cities, may have known little English, knew little about firearms, and were motivated to serve mainly by economic depression and unemployment.
6. Army recruits volunteered to serve in infantry, cavalry, and field and coastal artillery branches as assigned. Basic training was limited, physical endurance poor, and marksmanship practice unknown -- these deficiencies were clearly recognized during the 1877 War and Flight of the Nez Perce.
7. When conflict with Native Americans took center stage with the U.S. public, attitudes varied. Reactions ranged from outraged calls for vengeance after the Custer defeat, to surprise over Native American military successes, to increasing sympathy among some sectors of the public to the Native American tribes and detrimental federal policies imposed upon them. Some army officers expressed frustration over what they perceived as inconsistencies of Washington mandated directives with little understanding of regional conditions.
8. A portion of the military were conflicted with having to follow orders that didn't match their personal conscience of views of social justice. There are many documented cases of military members befriending the Nez Perce and voiced their opinions regarding injustices placed upon the Nez Perce.

Sub-Theme 7 - Niimípuu Adapting to Change

Niimípuu culture is resilient, selectively adapting to and adopting change. In the past 200 years this resiliency has been tested by relentless encroachment of euro-American culture into the Nez Perce homeland.

Storylines

1. This is a recent history. Even today, descendants of those involved have mixed feelings of their relationships but strive for a spirit of resiliency between tribal members and their traditional allies from other tribes (such as the Salish and Crows), between Niimípuu and euro-American residents of the region, and between the Nez Perce Tribe and the U.S. Government.
2. Despite this history, the Nez Perce have worked to coexist and develop positive relationships with the U.S. Government and non Indians.
3. With the introduction of Christianity by 19th century missionaries, Christianity has been accepted by some and opposed by others. Some Niimípuu have incorporated aspects of Christianity into

their traditional spiritual system. The legacy of Christianity's arrival continues to impact the lives and culture of the Niimípuu.

4. Introduced methods for agriculture continue to be adopted by many Niimípuu.
5. Throughout their literature, art, cultural events, stories, and traditional place names, the Niimípuu continue to influence the culture and identity of their homeland region. The Nez Perce are still here and are still relevant.
6. The events of 1877 continue to impact the lives of the Niimípuu, especially those still living on the Colville Reservation.

Sub-Theme 8 - A Thriving People, a Sovereign Nation

Living where their ancestors called home, Niimípuu culture thrives. Families continue to grow and the people endure. A sovereign government provides leadership and services for the 21st Century.

Storylines

1. Recognizing that language is culture, Niimípuu work to continue to incorporate Niimípuu-timt in the lives of all Niimípuu.
2. Niimípuu culture continues to evolve to meet 21st century challenges. This evolution is reflected in gender roles, employment, relationships with local, state, and federal governments and health care.
3. During the 20th century, Native Peoples throughout the United States fought for and won the right to govern themselves. In the 1960s and 70s, many native groups took direct actions through protests and other means to accomplish these rights including the Niimípuu assertion of fishing rights on Idaho's Rapid River and hunting buffalo in Montana.
4. As a sovereign nation, the Nez Perce Tribe continues to actively pursue and assert rights reserved within the Treaty of 1855 - namely hunting, fishing, resource protection, and reacquisition of land on and off the reservation.
5. While honoring their history, the Niimípuu move through antagonistic relationships between cultures to build a future of living respectfully together.
6. Niimípuu forefathers offered their lives to protect a way of life in 1877; the Niimípuu strive to continue their work. Their example of fortitude and conviction is a model for action today.



Photo courtesy of National Park Service, Nez Perce National Historical Park NEPE-HI-0674.
Nez Perce Family Encampment



Visitation

Visitation statistics give managers an idea of not only who visits the area but also may provide information to determine if current interpretive and educational programs can meet visitor needs. Statistics may provide clues as to how to design future interpretation for a target audience. Much of the existing visitor data were more general in nature and not specifically related to the Nez Perce (Nee-Me-Poo) National Historic Trail.

Oregon

The Nez Perce (Nee-Me-Poo) National Historic Trail traverses Wallowa County, Oregon.

Longwoods International and Longwoods Travel USA 2013 report of Oregon Travel in the Eastern Region of Oregon found the following information (<http://industry.traveloregon.com/research/>):

Of respondents to the survey:

- 46% came to participate in outdoor activities
- 9% came for special events
- 5% came to go to casinos
- Over half of overnight visitors were from Oregon
- The neighboring states of Washington provided the next surge of visitors, while California, and Idaho trailed behind next
- The majority of respondents used the internet to plan their trip
- The majority of respondents traveled to Eastern Oregon Region between July and September
- Visitors spend 1 to 2+ nights on their stay in this region
- 80% traveled to the region in their own vehicle
- In the Eastern Region, most visitors camped, followed by staying at a hotel or with friends and relatives
- Eastern Region travelers participated in camping (36%), hiking (30%), visiting national/state park (24%), visiting historic site (23%), went to a casino (14%), went to museums (12%), and/or went to a exhibition or festival (10%)
- 65% of participants use social media for travel, 35% used their smartphones, and 26% posted travel photos or video online
- Of all the visitors, it was close to split equally between male and female visitors, most between the ages 25-64, with average age being 47. Travelers most often traveled in a party of 2
- Most visitors to Eastern Oregon made less than \$50,000 a year, most were retired

Implications of this survey indicate that many of the visitors to this region are in similar places where the Niimiipuu story could be told. Much of the regions visitors are more local, traveling within their home state with additional visitor groups coming from nearby adjacent states. Don't underestimate the importance of online information to reach visitors in trip planning and those that are already on site. When planning events, summer would likely get the most participation.

Idaho

The Nez Perce (Nee-Me-Poo) National Historic Trail weaves through Clark, Clearwater, Fremont, Idaho, Lemhi, and Lewis counties, Idaho.

Idaho data are extracted from the Idaho 2013 Visitor Profile as presented at the Idaho Conference on Recreation and Tourism 5/2014. This study was sponsored by Idaho Tourism and produced by Longwoods International, Longwoods Travel USA.

Of the respondents surveyed for the Idaho 2013 Visitor Profile the following was determined;

- 88% of travel market was traveling for leisure
- The majority of leisure travelers to Idaho purpose was to visit relatives and (or) friends (32%) followed by those that traveled to visit the outdoors (14%)
- The majority of leisure travelers in Idaho are from Idaho (28%)
- The neighboring states of Washington, Utah, California, and Oregon make up the next largest segment of travelers in Idaho
- Approximately 3/4 of the travelers used their own vehicle as their primary mode of transportation
- Currently just after the top activity - shopping (24%), visitors to Idaho go hiking (11%) visit National and State Parks (9%), land marks , and historic sites (9%). To a lesser degree visitors seek out casinos (7%), and museums (6%)
- Of those travelers seeking Special Interest activities, the top two categories for travelers were visiting historic places (33%) and cultural activities/attractions (24%)
- 75% of Idaho travelers used any social media for travel
- Nearly half of the respondents used a smartphone while traveling

Implications of this profile is to reach an audience of potential Nez Perce (Nee-Me-Poo) National Historic Trail travelers it needs to develop information that is not only available on site along the Trail but utilize websites, Apps, and/or social media sites. Visitors tend to be more local in nature or come from neighboring states. Marketing may also want to focus on this geographic region for reaching the most people.

Montana

The Nez Perce (Nee-Me-Poo) National Historic Trail weaves through Beaverhead, Blaine, Carbon, Fergus, Gallatin, Golden Valley, Judith Basin, Missoula, Park, Phillips, Ravalli, Stillwater, Sweetgrass, Wheatland, and Yellowstone counties, Montana.

Montana visitor and tourism data is compiled through the Institute for Tourism and Recreation Research (ITRR) out of the University of Montana on non-resident travelers in 2014. Only non-resident information was available thus we do not have statistics on instate travelers. Of the non-resident travelers in Montana, the following data were extracted;

- The majority of non-resident travelers came to Montana for recreation and leisure (34%)
- The majority of non-resident travelers in this segment to Montana traveled by automobile (75%)
- 53% visited Yellowstone National Park, the consistent top destination spot for travelers
- 5% visited the Lewis and Clark Interpretive Center in Great Falls
- 5% visited the Lolo Pass Interpretive Center
- 3% visited the Big Hole National Battlefield
- The top four activities that visitors did while in Montana 1) Scenic Driving (65%), 2) Day Hiking (38%), Nature Photography (37%), and Watching Wildlife (37%).

- Most non-resident visitors to Montana come from neighboring states of Washington, Idaho, North Dakota, Wyoming, and also from Alberta, Canada.
- 1% of respondents were attracted to Montana for the Native American history and culture as well as Lewis and Clark history
- 91% brought wireless technology and used technology while on their trip for various purposes including map applications and visitor information
- 85% plan to return within 2 years

Implications of this survey find that there is a select group of people who may be traveling in Montana for related experiences (scenic driving, hiking) who could be introduced to the Niimípuu story as part of their visit as it relates to activity they are participating. Note that this survey only reported on non-resident travel. In-state visitor travel should be considered. The story of the NPNHT needs to be expressed to various media outlets, especially on websites and social media sites.

Washington State

The Nez Perce (Nee-Me-Poo) National Historic Trail traverses through Asotin, Washington, Chief Looking Glasses winter village and has a strong tie to the story of the Niimípuu at Fort Vancouver where a number of Niimípuu were interned by the U.S. Government, and in Nespelem at the Colville Reservation. Many in the Chief Joseph band were moved there in 1885-not being allowed to return to the Lapwai Reservation.

Dean Runyan Associates prepared the Washington State Travel Impacts and Visitor Volume report from 2001-2011. This was a broad brush look at tourism in the state of Washington and was difficult to extrapolate any data that could easily be applied to the Nez Perce (Nee-Me-Poo) National Historic Trail. Visitor

spending is steadily going up. Residents of Washington generate about 1/3 of tourism spending, but record 2/3 of the trips within the state. This discrepancy is attributed to residents spending less on transportation (airfare, rental vehicles) and accommodations (hotels) than those from out of the area.

According to the 2006 Economic Benefits of Historic Preservation in Washington State report, while heritage tourism spending is important, it is also important to note that there are many non-quantifiable benefits to this tourism segment including: heritage site and interpretive programs often contribute to cultural preservation, education, quality of life, and community identity.



Photo courtesy of USDA Forest Service

The survey also noted that heritage tourists spent nearly 800,000 visitor days at Fort Vancouver National Historic Site in 2005.

Wyoming

The Nez Perce (Nee-Me-Poo) National Historic Trail weaves through Park and Teton counties, Wyoming.

According to the 2014 Overnight Visitor Profile Research from Strategic Marketing and Research Insights Wyoming tourism continues to grow. Note that this research was conducted for overnight trips only. It doesn't account for day travelers.

1. 11% Increase in overnight visitation, a notable increase from the national average of growth at 1.9%
2. Instate travelers appear to remain steady in their visits while out of state tourism growth is contributing mostly to this overall increase in visits.
3. The Internet is the primary source for potential visitor gathering information and trip planning - 90%
4. The majority of 2014 interviewed WY visitors came from Colorado (12%), Texas (11%), California and Illinois (8% ea), Utah and Washington (6%/ea) within the state (5%). Remember this survey only captures overnight visitors. It can be assumed that there are a significant percentage of day use tourism that comes from within the state.
5. Most visitors (75%) drove a vehicle to the state for their trip.
6. Over half of the visitors in Wyoming visited Yellowstone National Park
7. It is reported that museums, historical sites, and Native American site visitation has increased from past years.
8. 40% of respondents say they are "Very Likely" to return and visit again

Wyoming visitor and tourism data was taken from the Wyoming Travel Impacts 2000-2014 report as prepared by Dean Runyan Associates. They found that nearly 3/4 of travel spending in Wyoming was from non-resident travelers.

General

A 2009 study reveals that 78% of all U.S. leisure travelers participate in cultural and/or heritage activities while traveling. Other cultural and heritage activities identified by travelers include visiting historic sites (66%); attending historical re-enactments (64%); visiting art museums/galleries (54%); attending an art/craft fair or festival (45%); attending a professional dance performance (44%); visiting state/national parks (41%); shopping in museum stores (32%); and exploring urban neighborhoods (30%). The vast majority of these travelers (65%) say that they seek travel experiences where the "destination, its buildings and surroundings have retained their historic character." The study was conducted by Mandala



USDA Forest Service, L to R
Lolo Motorway, Indian Post Office; Demonstration at Big Hole Battlefield; Sundance Lodge Recreation Area

Research for the U.S. Cultural & Heritage Tourism (USCHT) Marketing Council, in conjunction with the U.S. Department of Commerce. Heritage Travel, Inc., a subsidiary of The National Trust for Historic Preservation.

[\(http://cultural-heritage-tourism.com/2009-study-revealed-popularity-of-u-s-cultural-and-heritage-travel/\)](http://cultural-heritage-tourism.com/2009-study-revealed-popularity-of-u-s-cultural-and-heritage-travel/)

Passport Stamps

According to the Nez Perce (Nee-Me-Poo) National Historic Trail Progress Report for Summer 2015, more visitors are requesting passport stamps with Nez Perce (Nee-Me-Poo) National Historic Trail logo/date/location at visitor centers along the Nez Perce (Nee-Me-Poo) National Historic Trail. There are currently twelve locations along the Trail where people can obtain a passport stamp. The following locations offer passport stamp cancellations in their passport books.

CURRENT OUTLET LOCATIONS for PASSPORTS	CITY/STATE
Forest Service Office	Joseph, OR
Nez Perce National Historical Park Visitor Center (NPS)	Spalding, ID
Forest Service Office	Orofino, ID
Forest Service Visitor Center	Lolo Pass, ID
Ravalli County Museum	Hamilton, MT
Big Hole National Battlefield (NPS)	Wisdom, MT
Forest Service Visitor Center at Mesa Falls	Island Park, ID
Interagency Visitor Information Center	West Yellowstone, MT
Buffalo Bill Cody Dam (BOR)	Cody, WY
Pompeys Pillar National Monument (BLM)	Billings, MT
Blaine County Museum	Chinook, MT
Upper Missouri River Breaks Interpretive Center (BLM)	Fort Benton, MT

Implications

These studies can help give managers an idea of who may already be traveling to the area and the types of experiences that they may seek. It is important for trail managers responsible for individual sites along the Nez Perce (Nee-Me-Poo) National Historic Trail to have a discussion and determine if it is desirable to have more or less visitation. Include Tribes in the discussion as there could be sacred or sensitive sites that need protection. Once tourism capacity and desires are determined, then a strategy can be developed on how to best market that site or segment of Trail to your desired audience.

From the existing studies in Oregon, Idaho, Montana, and Wyoming we can draw similarities of visitors that may want to visit the Nez Perce (Nee-Me-Poo) National Historic Trail. Visitors can be divided into the following categories:

- 1) Visitors from within the state as well as local area residents and their guests
- 2) Recreationists - such as those people that come to hike, camp, bike, or ride horses
- 3) Visitors that seek a cultural or historical knowledge and experiences
- 4) Visitors that can be considered “virtual tourists” and obtain their information not from being at the actual site but rather finding information via websites, social media, or presentations or events not at actual locations along the Trail

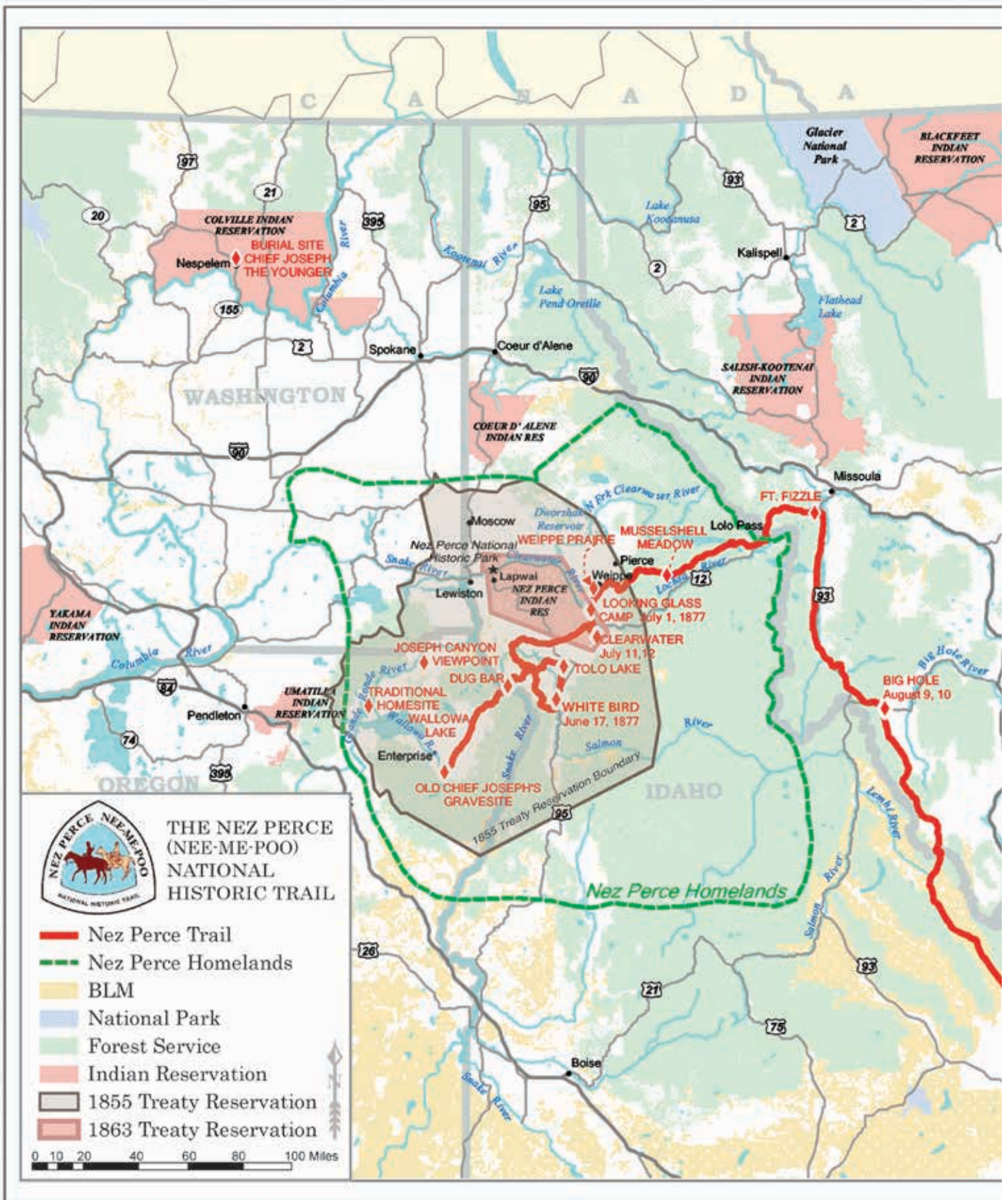
Some of these visitors could be “accidental tourists” where the main objective of their visit does not relate to the Nez Perce (Nee-Me-Poo) National Historic Trail story; however they may come across a glimpse of the story while doing something else and then decide to pursue learning more about the 1877 War and Flight of the Nez Perce. Do you want to optimize the places where your story can be “accidentally” discovered? Trail managers and Tribes need to determine what is desired.

Most of the visitors to either the Nez Perce (Nee-Me-Poo) National Historic Trail or those who may be accidental tourists are predominately from within the state they are visiting. The next greatest segment of travelers come in from surrounding states. Following is a significant local population who tend to be repeat customers who typically bring their guests to visit area cultural sites.

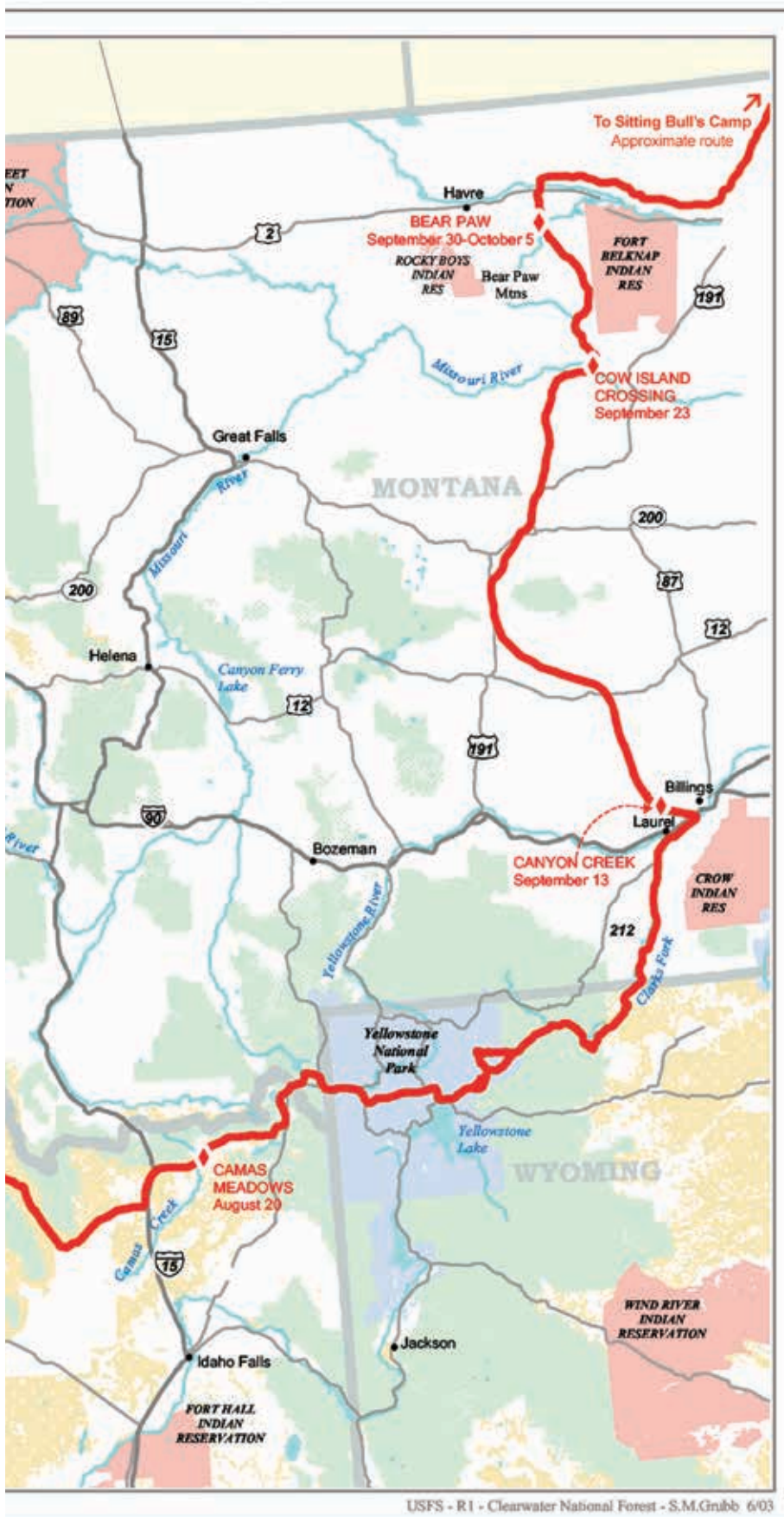
Don't underestimate the Internet. It can be a critical tool to reach Trail audiences available already on the Internet and through social media sites. Information needs to be easily accessed and kept updated and fresh. Visitors will look online for trip planning information as well as on site for additional information on your story.



USDA Forest Service
Lolo Pass Visitor Center

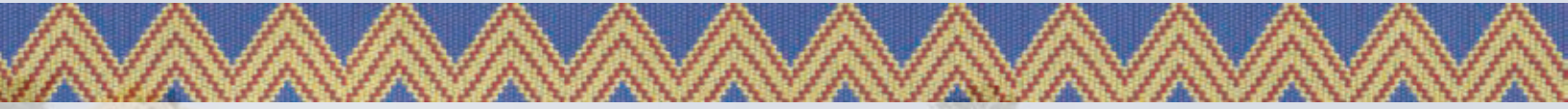


Nez Perce National Historic Trail Map



USFS - R1 - Clearwater National Forest - S.M.Gnabb 6/03

Map



Certified Interpretive Sites

The Nez Perce (Nee-Me-Poo) National Historic Trail crosses many miles of public and private property. Along these stretches of the Trail are often physical traces of trail history, such as graves, rock cairns, culturally modified trees, campsites, skirmish sites, inscriptions. Sites, museums, and visitors centers can help tell the story of the 1877 War and Flight of the Nez Perce. These important places of Trail history, that may or may not be physically located on the designated Nez Perce (Nee-Me-Poo) National Historic Trail, can be commemorated and protected through a partnership certification process.

Certification is a partnership between the Nez Perce (Nee-Me-Poo) National Historic Trail administering agency, the Forest Service, and a site or Trail segment landowner. Certification helps those landowners protect and preserve their historic trail properties and share them with others. Landowners still retain all rights to their property.

Currently, there are eight additional sites that help to tell the story of the Nez Perce. The following sites are in the process of being recognized through the certification process.

Fort Leavenworth, Kansas

The first place of exile for the "non-treaty" Nez Perce in 1877-1878



Fort Leavenworth, Kansas



Baxter Springs, Kansas

"Non-treaty" Nez Perce moved to Baxter Springs, Kansas in 1878. It became a trading spot for the Niimípuu to secure items for what lie ahead.

Quapaw, Oklahoma

The "non-treaty" Nez Perce continue to struggle with considerable and rapid change. Missing homeland and proud traditions and way of life they had to adapt to survive. Many did not survive.

Modoc Agency, Oklahoma

The conditions were dire for the many tribes who were placed in Indian Territory, Oklahoma with scarce resources for food, water, and shelter. Disease was rampant and killed many. Only 268 Nez Perce survived the eight years in exile. Of all the Nez Perce babies born in exile, only one survived.

Fort Vancouver, Washington

Nespelem, Washington

Returning to the Northwest in 1885, Chief Joseph and those that decided to follow him were allowed to join the Colville Tribe but not allowed to return to Lapwai.

Fort Walsh, Canada

Chief White Bird and nearly 300 "non-treaty" Nez Perce managed to escape Bear Paw in 1877 and arrived in Fort Walsh, Canada just as winter was setting in. Others later settled near Pincher Creek, Alberta where descendants of some still live.



Fort Walsh, Canada

Lapwai, Idaho

Location of the Nez Perce Reservation.



Fort Vancouver, WA

Existing Interpretive Sites

Certified Interpretive Sites



Interpretive Media

Websites

The primary website for the Nez Perce (Nee-Me-Poo) National Historic Trail is managed by the Forest Service, www.fs.usda.gov/npnht. This website offers among other things:

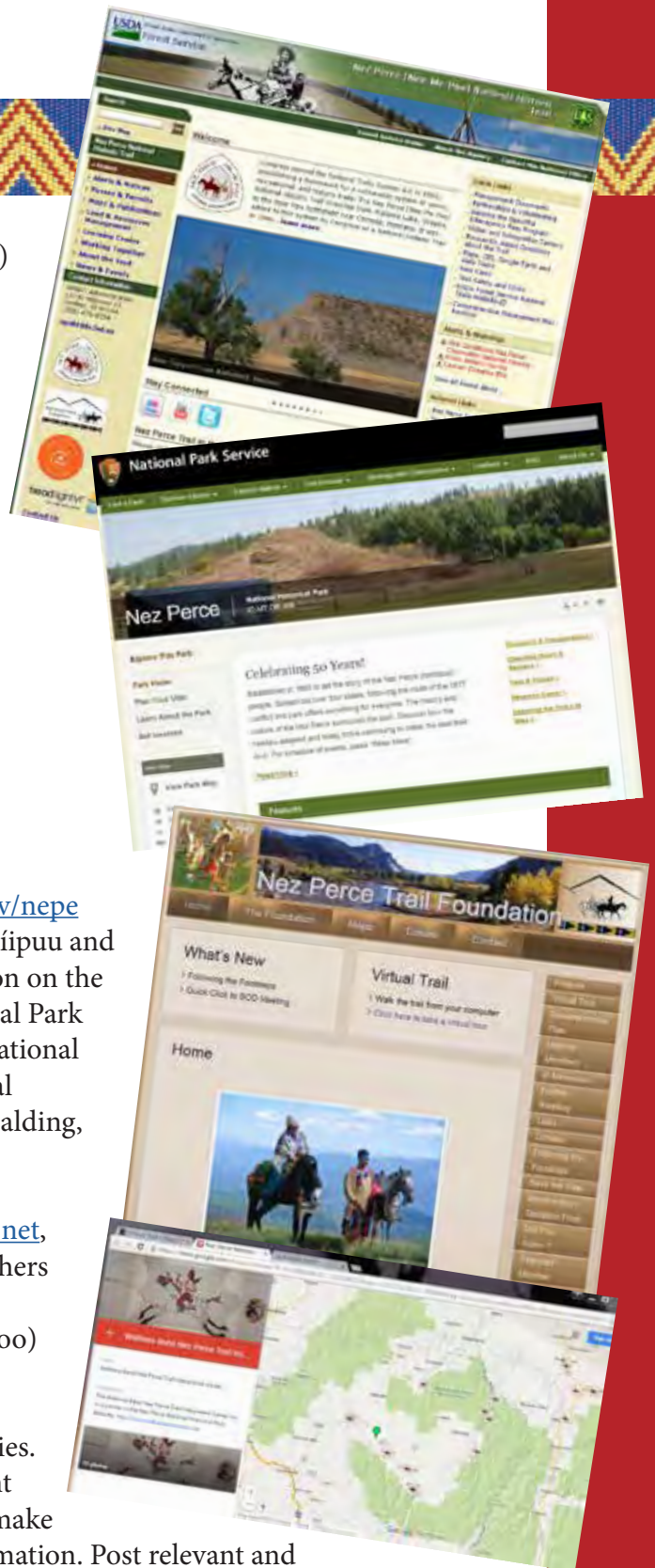
- . Trip planning information
- . Photos and web cams of points of interest along the Trail
- . Auto tour brochures
- . Maps
- . Safety Information, Trail Ethics
- . Links to Trail Partner websites
- . Education Materials
- . Learning Center for students and educators
- . Videos
- . Resource materials
- . Management documents and directives
- . Current news highlights

The Nez Perce National Historical Park, www.nps.gov/nepe provides opportunities to learn more about the Niimípuu and the 1877 War and Flight of the Nez Perce. Information on the visitor center, programs and displays, links to National Park Service websites that are on the Trail; the Big Hole National Battlefield and Bear Paw Battlefield as well as a virtual museum. There is also information on the park in Spalding, Idaho, and a link to their research center.

The Nez Perce Trail Foundation, <http://nezpercetrail.net>, provides a virtual tour, reading lists, and a way for others to get involved as a volunteer or donor/member in projects that help preserve the Nez Perce (Nee-Me-Poo) National Historic Trail.

Currently, websites are managed by individual agencies. Priorities for websites would be to keep them relevant with current information and regularly test links to make sure they work. Provide links for trip planning information. Post relevant and seasonal information and programming as appropriate. Then remove those posts once expired.

Expanding websites - may include more virtual tours, reference materials for teachers, links to trailers of videos (including - Landscape of History, Walking On Sacred Ground) that have been developed





Auto Tour handout

Brochures and Handouts

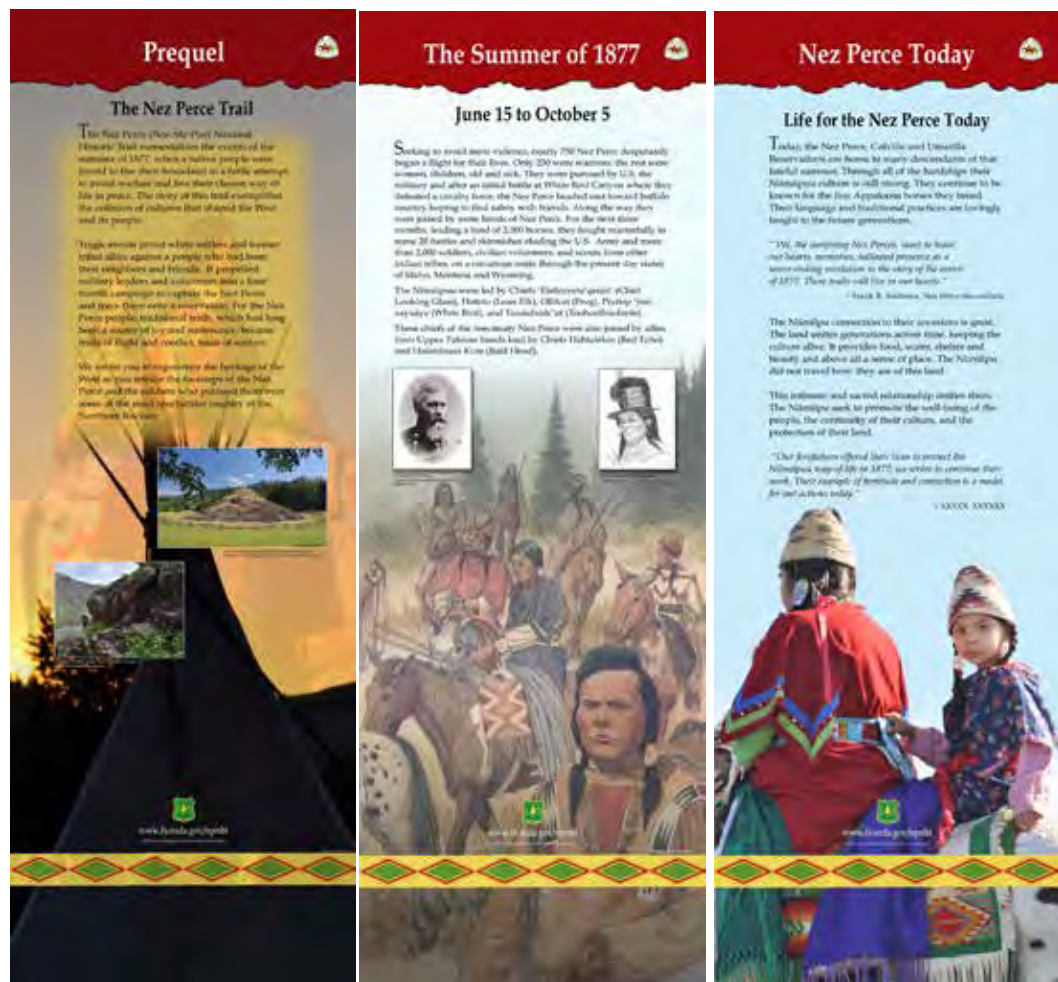
A number of brochures and handouts have been developed for the Nez Perce (Nee-Me-Poo) National Historic Trail. These have been distributed to parks, museums, and visitor centers along the Trail as well as provided to local chamber of commerce locations and businesses.

A series of eight Auto Tour Brochures guide visitors along a roadside view of the Nez Perce (Nee-Me-Poo) National Historic Trail - Auto Tour Route. Many of these sites are also included on the Nez Perce Trail Foundation Google Earth Virtual Tour. These may be obtained at forest service offices or downloaded from the website www.fs.usda.gov/npnht.

Posters and postcards have been created, many using the work of Native American artists. Details of the illustrations and credit for the artist is provided on these products.



Variety of Postcards



Traveling displays, such as those to the right, provide the Nez Perce story in various locations.

A desk planner has been issued annually since 2010. These beautiful calendars typically include photographs of landscapes, celebrations, artifacts and of historic significance. Notations of important dates in history as well as dates of current events scheduled for the calendar year for the Nez Perce Tribe are included.

A tear off map of the trail is available at many outlets.

Concepts for Future Products

Take Away Souvenirs

Play off the existing postcards and develop a series of cards with facts, trivia, or questions and answers about the themes and events of the Nez Perce (Nee-Me-Poo) National Historic Trail.

Stickers, stamps, bead collectibles could be located at participating visitor centers, museums, or chambers of commerce along the Trail that can be collected and issued (or used for trade) with visitors to the Trail.

Learning Center

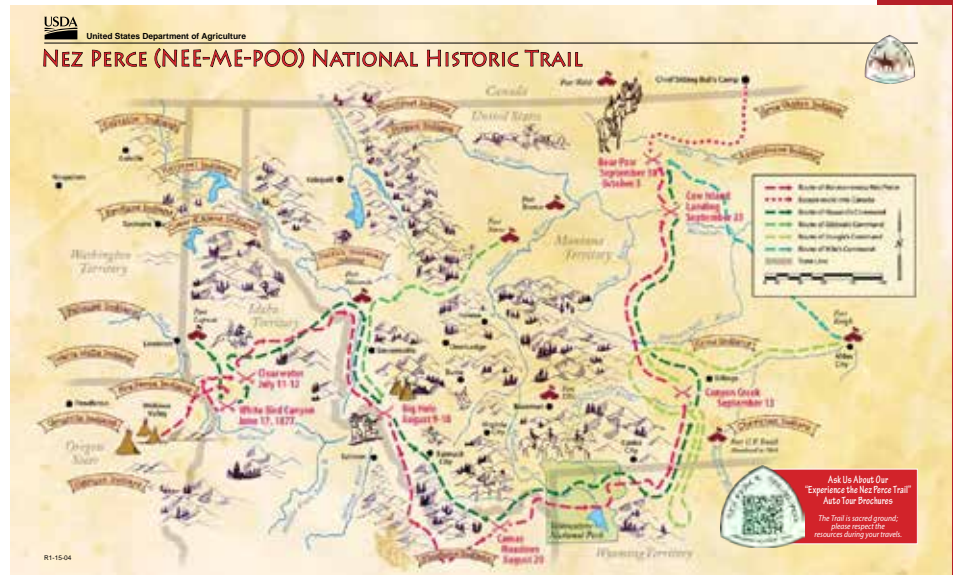
The Learning Center portion of the Nez Perce (Nee-Me-Poo) National Historic Trail web-page offers activities for children and resources for parents and teachers. In addition, teachers can utilize resources in the Education Resource Teachers Guide. Also available are Traveling Trunks. These were developed as educational resources where items, activities, learning activities, and take away messages were developed for certain topics related to the Nez Perce National Historic Trail. They can be accessed through the Learning Center website link on the NPNHT website through the Montana Natural History Center.

Pod-casts and Mobile Tagging

Inventory sites that have access to cell coverage. For those sites the possibility of providing additional interpretive information is great. As so many tourists are now using Internet connections and social media while traveling, the opportunity to increase messaging through these types of media should be embraced.

Pod-casts tend to be used more prior to a trip with trip planning and should be brief-- less than 5 minutes. Focus on one storyline per cast. Links for pod-casts could be located on one or more primary websites.

Mobile tagging is using QR codes can be placed directly on interpretive panels or brochures where visitors can scan it or take a photo of it with a smartphone and then be directed to additional information provided on a website. Cell coverage must be available to utilize this technology. Also consider the lifespan of panels or brochures when implementing this avenue



Tear-off Maps

to reach desired audience. The Nez Perce Trail Foundation has a virtual tour and mobile APP available. Some feel QR Codes are a declining technology and not necessarily safe with visitor information. Determine on a site specific basis if QR code tagging makes sense.

The Nez Perce (Nee-Me-Poo) National Historic Trail joined Twitter in 2012. As of September 2016 there are 1200 followers with trends suggesting that number will continue to grow. YouTube hits for a *Landscape of History* has received nearly 20,000 hits as of September 2016. There is currently no Facebook page for Trail managers as they have been able to partner with other Federal agencies that disseminate Nez Perce (Nee-Me-Poo) National Historic Trail information through their Facebook accounts. Trail management needs to consider creating their own social media pages where feasible

and where it could be managed as a ready audience is already browsing social media for something interesting. in the future if demand warrants.

Networking

Trail managers can determine a desired capacity for the Trail segments, determine which stories apply to these segments and develop programs, designs that help meet desired audience - either physically on the ground, in a more virtual nature - either at a location off the Trail such as a visitor center, or school classroom, or on your website. Are there opportunities

to get your story out to potential tourism providers? Do neighboring trail segment managers have complimentary stories and development goals?



Courtesy of USDA Forest Service- Shawna Michael, presentation at Big Hole Battlefield



Courtesy of USDA Forest Service- Jim Zimmerman, reenactment in Missoula, MT

Would “Show Me Trips” to area and regional tourism providers be an option and opportunity for partnering to help meet goals? Trip itineraries could be developed for sections of the Trail - don't forget to include convenience information for visitors such as mileage and access to services, gas, food, and accommodations. Trip itineraries can be designed for a more car bound comfort traveler or for an adventure traveler.



Courtesy of USDA Forest Service- Bob Brown, presentation



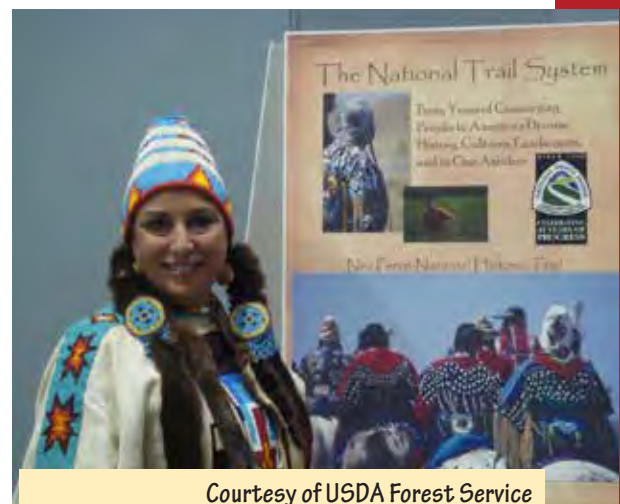
Courtesy of USDA Forest Service
Grand Entry of Tamkaliks Celebration

Personal Interpretive Services

Personal interpretive services often varies from year to year. These services are typically provided by an interpreter at a park, visitor center, or a site that the visitor attends. They may be talks, walks, living history presentations, or activities. The Nez Perce National Historical Park, the Big Hole National Battlefield, and the Bear Paw National Battlefield, Lolo Pass, Wilderness Gateway, and other visitor centers along the way all offer interpretive programming. Look for visitor center websites for current information and programming.

Interpretive Panels

An partial inventory of interpretive panels is located in Appendix I. This covers panels that are associated with the Auto Tour. A more comprehensive inventory has been identified in order to assess adequacy and condition, appropriateness of storylines in content and location, determine suitability for retention, replication, or total replacement.



Courtesy of USDA Forest Service
Sandra Broncheau-Mcfarland



Design Concepts

The Nez Perce (Nee-Me-Poo) National Historic Trail traverses five states. Route segments and sites are managed by five federal agencies (USDA Forest Service, Bureau of Land Management, US Fish and Wildlife Service, National Park Service, and the Department of the Army), two state agencies (Idaho Department of Fish and Game, Montana Department of Fish, Wildlife, and Parks), tribal governments, and localized advocacy groups and historical societies. Portions of the Trail are located on private property. This complex and decentralized management of the Trail has resulted in inconsistent interpretation along the Nez Perce (Nee-Me-Poo) National Historic Trail.

Interpretive media for the Nez Perce (Nee-Me-Poo) National Historic Trail currently presents a wide variety of designs in terms of colors, narrative styles, fonts, graphic and layout styles, and structures. This is to be expected since the trail traverses a diversity of landscapes and managing agencies along its route.

However, some degree of consistency among Trail exhibits, publications, digital, and other media is called for in order to:

- » Provide quickly recognizable visual clues to identify the media as part of the Trail.
- » Connect segments of the Trail together both on the ground and intellectually help pull the individual stories together into the larger themes, thereby enhancing a memorable experience.
- » Create a sense of place and history that helps support and even tell the story of the Trail.
- » Promote agency identification and professionalism.
- » Enhance the setting and/or experience.

The visual presentation of interpretive media as a communication tool involves many elements that are not necessarily evident to visitors on a conscious level. Rather, numerous elements within the design work together to create an atmosphere, feeling, sense of place, and identity, often at a subconscious level not overtly recognized when encountered. All Nez Perce (Nee-Me-Poo) National Historic Trail interpretive media—across all managing agencies and landscapes—should incorporate as many similar design elements as possible to tie together the miles and stories of the Trail and identify it in the public mind as a contiguous story across a changing 1170 mile landscape.

Agency Policy and Direction

The *1992 Nez Perce NHT Action Plan-Interpretive Design Guidelines (Forest Service)* document was consulted in the preparation of the current guidelines. In addition, the Forest Service has other agency direction for print, exhibit, and presentation media:

- [FSM 1630 and FSH 1609.11](#)
- [2013 USDA Visual Standards Guide](#)
- [EM 7100-15, Sign & Poster Guidelines for the Forest Service](#)
- [FSM 2300, Chapter 90, Interpretive Services Manual](#)

The National Park Service provides [Graphic Identity](#) direction that guides the development of a broad range of communication media.

The Bureau of Land Management has [Guidelines for a Quality Built Environment \(2010\)](#) provides guidance for recreation structure design, including waysides and kiosks.

Styles, Colors, and Graphic Elements

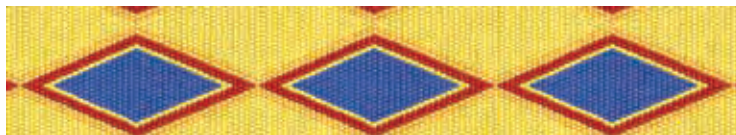
Interpretive media (including digital) contains a multitude of characteristics that help convey a theme and tell a story. *Styles* include the overall “look and feel” of the media, including the layout, type of narrative, use of illustrations versus photos, and other elements. *Colors* convey meaning through their temperature (cool versus warm) and by evoking a landscape, a time period, a cultural identity, or simply a feeling. *Graphic elements* include such things as logos, iconic artwork or patterns, symbols, backgrounds and frames, and other items used to identify an individual item as part of a larger whole. A range of existing Nez Perce NHT styles, colors, and graphic elements are shown in Appendix III.

Styles, Colors, and Graphic Elements

There are many existing examples of Nez Perce (Nee-Me-Poo) National Historic Trail interpretive media that use visually appealing and thematically attractive design styles, colors, and elements. These provide the basis for the Design Guidelines in this plan with the intent that they be more widely adopted and incorporated into new media.

Recommended Graphic Style

1. Use original and colorful artwork wherever possible, rather than vector graphics, contemporary photos, or stylized art. Original artwork can convey the events associated with the Trail in a vibrant yet historical feeling.
2. Where available, incorporate historic photographs to support the themes.
3. Use a grid style rather than a flowing layout. This will enhance consistency among panels and provide a connection to the National Park Service unigrid layout.
4. Use sidebar boxes in publications and panels to convey minor storylines or related subthemes.
5. Use solid and/or textured backgrounds (rather than photographs) to improve visual accessibility. Background textures should be reflective of the time, culture, and/or artifacts interpreted in the media.
6. Include the Trail logo in all media.
7. Include agency logos in all media and clearly identify the managing agency. Include partner logos as appropriate.
8. Incorporate beadwork as a repetitive and iconic graphic element (in frames, borders, website headers, and marketing materials). Other symbolism suggested in the 1992 *Nez Perce National Historic Trail Action Plan-Design Guidelines* include camas, buffalo, Chinook, eagle, coyote, horse, two eagle feathers, and a Hudson Bay axe.
9. Where appropriate, include military related graphics, colors and fonts that relate to Civil War era and further illustrate a theme or storyline. Consult site experts at Fort Vancouver, Fort Union, Fort Leavenworth, or Fort Laramie for recommendations.



Examples of beadwork colors and patterns

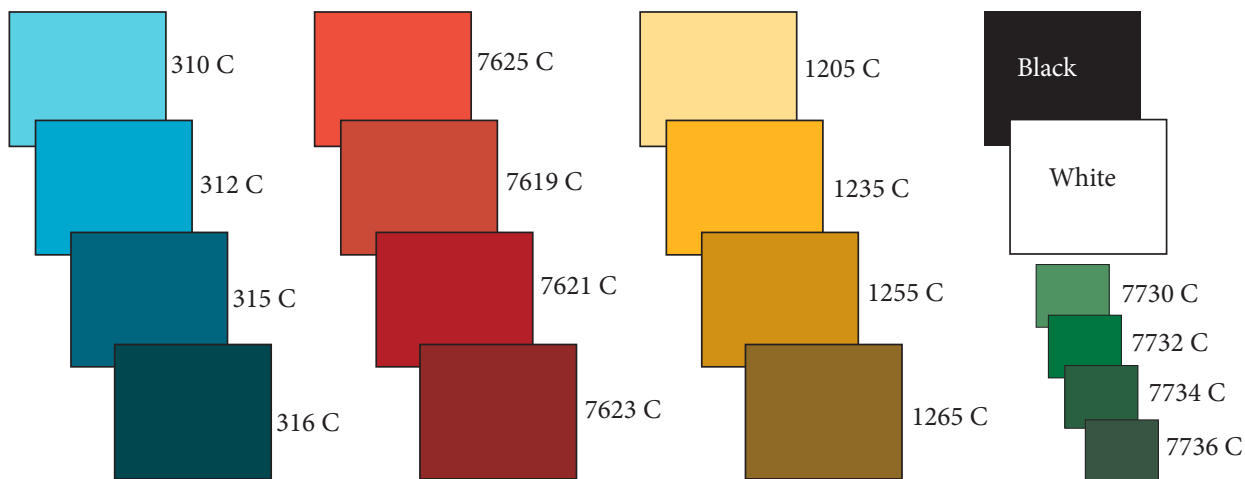


Color block used in border of Forest Service panels

Color Palette

The colors (or hues) shown below are based on the four colors of the Nez Perce beadwork examples, to provide a link to Niimípuu culture and tradition. Minus the reds, these colors were suggested in the *1992 Nez Perce National Historic Trail Action Plan-Design Guidelines* as the means of representing a spiritual map of the Nez Perce World View. Red, black, white, and yellow are also representative of the four cardinal directions. Additionally, black, blue, red, and yellow are the primary colors specified in the *Lewis and Clark in the Bitterroot Graphic Guidelines for Wayside Exhibits (2002)* and so will provide visual continuity between the two trails.

The palette starts with a triad of Pantone solid colors, then incorporates a green from the National Historic Trail logo as an accent color. Shades (the hue plus black) and tints (the hue plus white) of the hues shown below can be used to better reflect the specific landscapes and stories.



Typeface Guidelines

NOTE: The terms typeface and font tend to be used interchangeably, but they technically have different meanings. A typeface is a set of fonts (e.g. Times New Roman). A font is a treatment of a typeface (e.g. Times New Roman Bold, Italic, Condensed).



Serif and Sans Serif Fonts

To determine appropriate fonts and styles the US Forest Service's Exhibit Accessibility Checklist (<http://www.fs.fed.us/recreation/programs/accessibility/smithsonian.htm>) was consulted. Font types are divided into two main categories: serif (including slab serif) and sans serif. Serifs support an easy flow from word to word and are good for headlines and subtitles, main body text, and secondary text. Sans serifs should be used for subtitles, non-lengthy areas of secondary text, and for limited, smaller spots of text. If they are heavy enough, they can work in titles as well.

Lengthy blocks of sans serif in printed documents are hard to read as the eye doesn't flow as easily across blocks of text. Serifs help to propel the eye from word to word. However, the opposite is true for electronic information on computers, mobile devices, and other screens. Sans serifs are the best choice for long blocks of text with serifs being used in a limited manner.

The following is a list of text fonts currently in use with Nez Perce (Nee-Me-Poo) National Historic Trail media:

- This is an example of 14 point Times New Roman.
- This is an example of 14 point Arial.
- This is an example of 14 point Calibri.
- This is an example of 14 point Myriad.
- This is an example of 14 point Century Gothic.
- This is an example of 14 point Warnock Pro.
- This is an example of 14 point Tekton Pro.

Decorative Fonts

Decorative fonts are used sparingly to add a visual voice to text. They can evoke a time period (eg. Victorian, modern), an iconic setting or environment (e.g. Western, New York), or an artistic theme (e.g. art deco, grunge, elegant). Because they tend to be ornamental or embellished, they can be difficult to read if used for body text. Overused decorative fonts can feel gimmicky and may decrease legibility.

The following is a list of decorative fonts used in Nez Perce NHT media

- Papyrus - used in the header of the NPNHT general brochure
- Skia - used in the header of Forest Service interpretive panels
- Herculanium - used in the 2015 Nez Perce Desk Planner
- Century Gothic - used in the 2016 Nez Perce Desk Planner

Typefaces

For Nez Perce (Nee-Me-Poo) National Historic Trail interpretive media, the following typefaces are recommended for use together in the majority of text. Each typeface has a series of associated fonts to provide diversity and flexibility within text. Fonts that represent a more military essence may be considered for sites with military themes.

1. **Warnock Pro** (along with the 32 fonts within this typeface family, ranging from *Light Italic*, *Semibold Subhead*, ***Bold Italic***, and **Bold Caption**).
2. **Myriad Pro** (along with 14 fonts within this typeface family, ranging from *Light*, *Italic*, and ***Black Italic***).

For a decorative font, use:

1. **Skia** (as shown on the Musselshell Meadow interpretive panel)
2. **Herculanium** (as shown on the Nez Perce desk planner)

Other Font Guidelines

- » Use no more than two different typefaces per sign, with the possible addition of one decorative font that can be used sparingly for headers, drop caps, or other text elements. When using more than one font in a project, make sure they create contrast by being dissimilar from each other. Two similar fonts used together can create confusion.
- » Use italics sparingly and never for long blocks of text. Italics for names, quotes, and captions is appropriate.

- » Maintain the same fonts and type size hierarchy throughout a family of panels or publications.
- » Always maintain the integrity of the typeface. Just because you can stretch, squeeze, lengthen, or *skew* a word doesn't mean you should.
- » Use upper and lower case letters. WORDS WRITTEN IN ALL CAPITAL LETTERS ARE LESS LEGIBLE THAN WORDS WRITTEN IN UPPER AND LOWER CASE, AND GIVE READERS THE SENSE THAT YOU ARE YELLING AT THEM.
- » Use flush left, ragged right as your default setting for paragraph text as it is the easiest to read. Use centered text and flush right sparingly for display purposes but not for long paragraphs. Justified text can be used to create a uniform look, but can also create awkward spacing if there are too few words in a line or paragraph.
- » For ***interpretive panels***, in general, use the font point sizes listed below (take note of the minimum physical text size in parenthesis) assuming sign is 2' x 3' and landscape oriented. Adjust sizes upward for larger panels.
 - Main heading: 72-200 point, single line (1.5")
 - Secondary Titles: 65 - 72 point (3/4")
 - Subtitles: 40-48 point (1/2")
 - Body Text: 36 - 30 point/40 leading (3/8")
 - Sidebar Text: 26 point/30 leading (1/4")
 - Captions: 20-24 point/22-26 leading. Italics may be used. (1/4")
- » For ***publications***, in general, use the font point sizes listed below
 - Covers: (minimum size)
 - Title - 18/18 (font size/leading) bold, flush left, ragged right, title case
 - Subtitle - 14/14, regular, flush left, ragged right, title case
 - Inside document:
 - Titles - 14/15, bold, sentence case
 - Main body - 12/13, sentence case
 - Caption text - 10/10, sentence case or italic, flush right, ragged left as needed

Flush left, ragged right:

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Mauris quis lectus. Nam sit amet metus. Aenean aliquet. Proin

Flush right, ragged left:

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Mauris quis lectus. Nam sit amet metus. Aenean aliquet. Proin

Justified text:

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It is important to note that the physical size of fonts may differ from typeface to typeface even though the same point size is chosen. Print project full size and measure text type to check. Bring it outside to check in different light color and font selections.

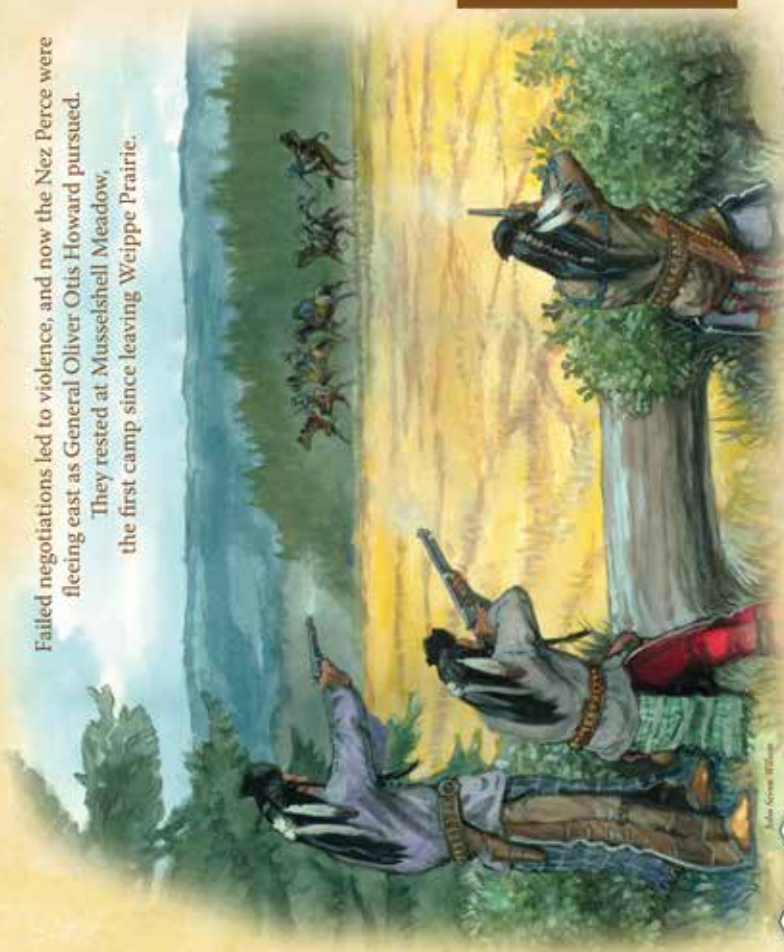
Recommended Interpretive Panel Design

The example shown below is a design currently used by the Forest Service for on-site panels. The BLM has used this design for traveling panels and plans to increase its application.

Musselshell Meadow

Sewi'snime

Failed negotiations led to violence, and now the Nez Perce were fleeing east as General Oliver Otis Howard pursued. They rested at Musselshell Meadow, the first camp since leaving Weippe Prairie.




For generations Niamligus bands met at Musselshell Meadow to harvest camas bulbs, race horses, and renew kinship ties, but the summer of 1877 was different as brother confronted brother.

General Howard dispatched scouts from Nez Perce bands who had signed the 1863 Treaty, many of whose members were Christian converts. By contrast, most non-treaty Nez Perce maintained traditional beliefs. The Niamligus were thus divided by religion as well as treaty differences.

As the main Nez Perce body moved down the Lolo Trail, a rear guard discovered the approaching scouts. One warrior bitterly recalled:

Saw the voices grow. It was Nez Perce scouts. Christians of our tribe, working for the government against their own tribe, their own blood people. Rainbow took a shot and wounded one of them. Other shots were fired and I do not know if any others were struck. — Lepit haisemtsak (Two Moons)

John Levi (Sheared Wolf) was dead and two others wounded. Hastily burying John Levi, the scouts withdrew to report the direction of their quarry to General Howard. The non-treaty Nez Perce knew they must quicken their pace.




One of the other injured scouts, James Reichen, was Chief Joseph's nephew. He had acted as an interpreter and now scout. His injury marked the end of his involvement in the pursuit.

In 1980, Reichen joined the exiled Nez Perce in Oklahoma. There he set up a school and attempted to convert the students to Christianity. He also translated the many letters his uncle wrote on behalf of the people.

Reichen remained in Oklahoma until 1983 when he escorted some of the survivors back to the reservation in Idaho.

Authorized by Congress in 1986, the Nez Perce (Nee-Me-Poo) National Historic Trail commemorates the 1877 war and flight. To learn more, go to www.fs.usda.gov/npnhl.



Structure Guidelines and Examples

Structures along the Nez Perce (Nee-Me-Poo) National Historic Trail will necessarily vary in design in order to show a thoughtful regard to the local setting and support the story being told. However, there are some general principles that should be followed in order to maintain a continuous visual of professional and attractive structures along the route.

Structures Characteristics

Structures along the Nez Perce (Nee-Me-Poo) National Historic Trail should:

- » Be sustainable and easily maintained (e.g. stay with stained wood versus paint; powder-coated for metal).
- » Not detract from the site or the story; minimalism is key.
- » Be unobtrusive as possible at sites that have spiritual significance from the Nez Perce perspective.
- » Be timeless in design, not faddish or highly stylized.
- » Not have roofs (they are hard to maintain and are obtrusive).

The Lolo Trail Design Standards (2001) can be referenced for additional supporting direction since a portion of the Trail overlaps the Lolo Trail. From Chapter 8 of *Interpreting the Lolo Trail Across the Bitterroots*:

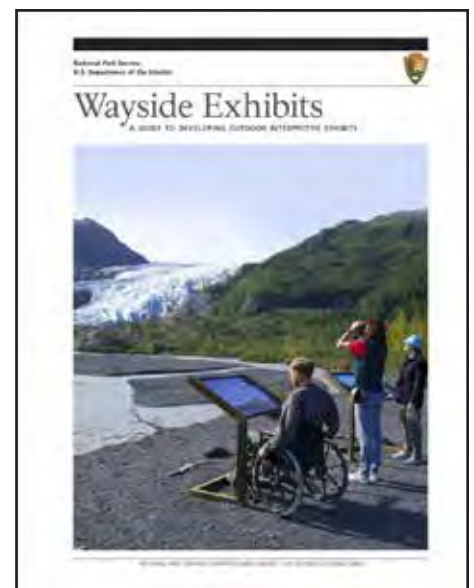
Wayside exhibits will be designed in a way that minimizes the impact to the site. Signs will be located in areas where the view will not be diminished and the built feature will complement the natural elements of the site. Natural vegetation or rock features can be used for framing or as backdrops for the signs so that the transition between views of the signs and the surrounding landscape are compatible.

If possible, the signing should be slightly removed from the parking area so that the appearance of the natural environment is enhanced and the experience of the visitor is oriented to the natural environment rather than the road. Landscaping of the sites should be accomplished with native vegetation and disturbed areas should be replanted with site appropriate native grasses

The National Park Service Wayside Exhibit Guide provides excellent ideas and recommendations for planning and executing wayside exhibits. (see: <http://www.nps.gov/hfc/pdf/waysides/Wayside-Guide-First-Edition.pdf>). This and the Design Guidelines in this plan are recommended resources for planning and developing all outdoor interpretive signs along the Nez Perce National Historic Trail.

Structure Design Recommendations

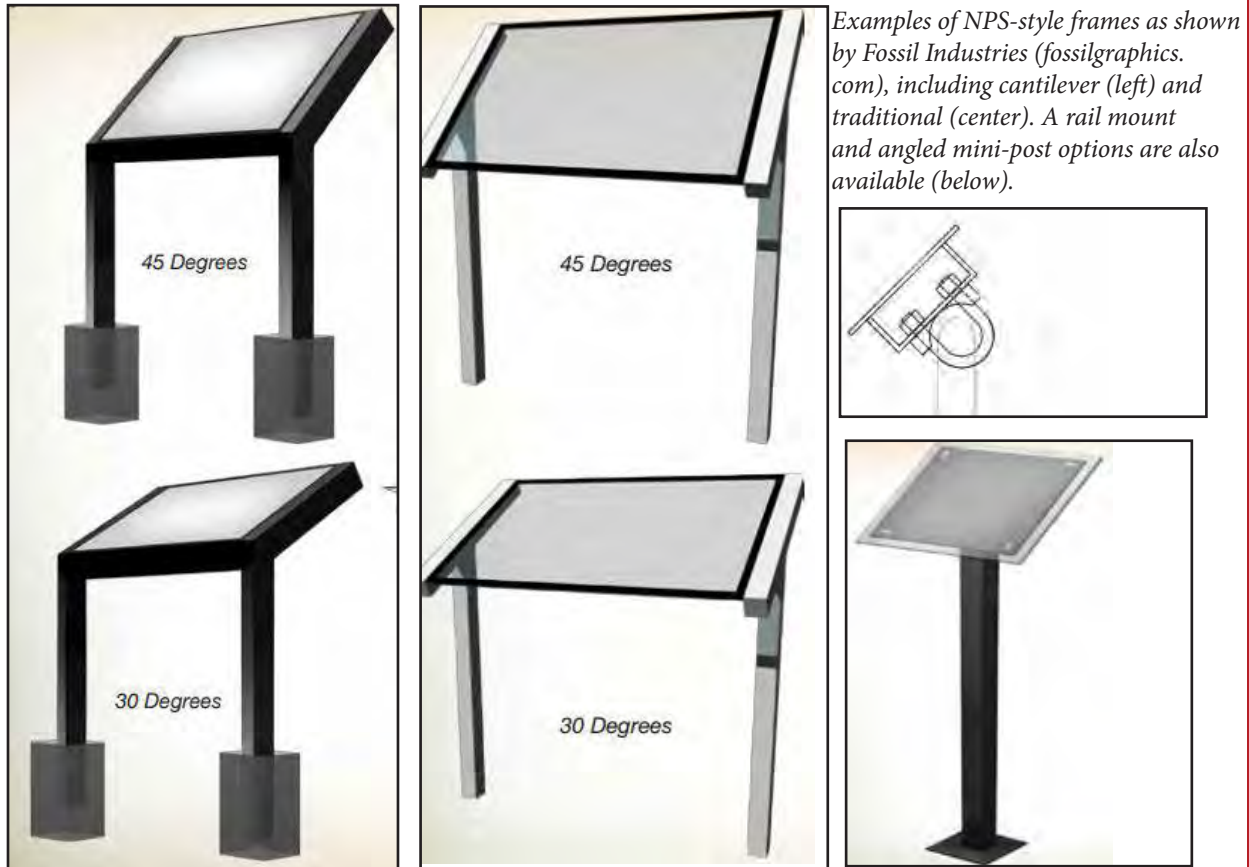
The intent of these recommendations is not to create a new look and feel for the Nez Perce (Nee-Me-Poo) National Historic Trail but to create linkages between existing structures and help guide the design of new



structures that will support a branding of the Trail as similar beads along the same thread.

Because of the length of the Trail and the significant number of structures along it, the structure design must be simple and timeless. The standard powder-coated aluminum mounting frames used by the National Park Service fit this need and can be modified slightly at sites to provide a more custom look as appropriate for the site and story.

Starting with this basic frame, additional elements can be added to the frame itself or to the site. For example, the Bear Paw Battlefield site incorporates large rock markers to add mass and significance to the site.



Bear Paw Battlefield, Nez Perce National Historical Park, Montana

In forested locations, the addition of rustic timbers can help the structure blend with its landscape and setting. The aluminum panel frames are “leg-less” and are secured to the horizontal rails. (See Appendix III for construction drawings for this design.)



Examples of “legless” aluminum frames mounted onto a rounded timber structure (above: Beaverhead-Deerlodge NF, MT; left: Gallatin NF, MT)

In some settings, mounting the frames into, or on top of, rocks would be an appropriate method of sitting relatively unobtrusively on the land. The use of native rock can increase the connection to the environment.



Bear Paw Battlefield, Nez Perce National Historical Park, Montana



Maroon Bells, White River NF



Main Boulder Canyon, Forest Service

Rock base design, as with all structure design, needs to ensure accessibility for people using wheelchairs, *unlike* the example at left.



The simple metal frames can be easily attached to existing railings at viewpoints in an accessible manner as shown below.



They also fit well with historical or cultural artifacts without detracting from the story, as shown at Canoe Camp, below.



Canoe Camp, Nez Perce National Historical Park, Idaho

Continue the material theme used in the character silhouettes along the Nez Perce (Nee-Me-Poo) National Historic Trail.



Trail Creek, Hwy 43 Montana



Dead Indian Pass, Chief Joseph Scenic Byway, Wyoming



Fort Benton, Montana
Bureau of Land Management



Beartooth All American Highway, Gallatin NF, Wyoming

Using the standard metal frame as a starting point, a custom cut-out can be added to the top to help carry the theme of the site, such as these on the Beartooth All-American Highway.



As a slight departure from the standard black powder-coated frames, an additional way of adding local character while continuing the black metal theme is to use black connector brackets to rounded timbers as shown on these structures on the Shoshone National Forest. A rock base may be appropriate depending on the site.

Chief Joseph Scenic Byway, Shoshone NF, Wyoming

As structures and interpretive panels along the Nez Perce (Nee-Me-Poo) National Historic Trail are replaced or reconstructed, new structures should take into account the design elements as recommended in this plan.





Top - White Bird Battlefield Memorial. Overlooking White Bird, Idaho
Bottom - Nez Perce National Historical Park, Spalding, Idaho





Project Planning

Criteria to Prioritize Projects

The following criteria can be used to determine how to prioritize projects for implementation.

1. Topic and site design. Does this project use themes and storylines identified in this plan?
2. Budget. Are funds available to support this project? Is it cost effective?
3. Partners. Does this project have partners that benefit from the project and can share in the cost of the project.
4. Lifespan. Can this project be maintained? Is the lifespan appropriate for the message and investment?
5. Audience. Have you identified a target audience for this site and does the project reach your target audience? Does your project reach enough people to make it worth the expense?
6. Planning. Is the project located on a site that requires environmental and cultural clearances? If so have these clearances been obtained?
7. Access. Is the project located on public land: If not, does project have permission for public access?
8. Site Location. Does the distribution of this project, site location wise, make sense with other adjacent sites? Does the location highlight an actual event or site that one could see from this location that is being interpreted?
9. Accessibility. Is this project universally accessible?
10. Are there appropriate places to interpret where people would not be allowed to visit the actual site?

Partnerships

Trail segments along the Nez Perce (Nee-Me-Poo) National Historic Trail are owned or managed by many partners including federal and state government agencies, tribes, local governments, private entities, and non-profit groups. Efforts to coordinate projects need to be made to those entities who share a stake in the site specific work. Fostering local relationships and utilizing partners knowledge of individual sites will further enhance your interpretive product.

Partners are important from a financial aspect, as combined partners can accomplish mutually shared goals by leveraging funds. Combining resources, whether they be cash, skilled labor, technical assistance, or in-kind materials make implementing a vast majority of projects possible.

Interpreting the Lolo Trail Across the Bitterroots identified different types of partners, including:

- » Primary Partners - these include other federal agencies (Forest Service, National Park Service, Bureau of Land Management) and tribal entities that typically manage sections of the trails being interpreted and have a direct link with this story.

- » Working Partners- working partners are those at the project level implementing projects on the ground.
- » Cooperators - these partners are usually outside the area but have a stake in the Trail. Working with cooperators helps to avoid duplication of efforts and helps keep a consistent approach.
- » Small Communities - These are the communities along the route that have an interest in the route, its story, and the benefit of the Trail to the community (such as a tourism draw).

Continued development of these partnerships helps further the goals identified in this plan including:

- » Develop support for Trail resource protection and preservation.
- » Look for partnerships with interested people and entities as projects meet mutual goals and objectives of parties involved.

Advocacy. Partnerships promote a shared vision of trail stewardship, promotion, and commemoration of the Trail.

Outfitters and Guides

Outfitters and guides may also partner with the agency to provide interpretation of the Trail to their guests. Work closely with permitted O&Gs to ensure they are providing the correct messages, ensure that messages presented are used in the correct locations, and that O&Gs use appropriate interpretive media, and trained staff when delivering this information to their clients. Consider adding interpretive components to Outfitter & Guide permits in which the Forest Service can provide greater oversight and training to Outfitter & Guide staff that will be providing interpretive services.

Recommendations

The following list presents recommendations for Trail managers and partners. This list is evolving and additional projects can be added, these recommendations are not listed in any order of preference.

1. Establish a working group of representatives from agencies that manage sites and trail segments of the Nez Perce National Historic Trail. (Federal, Tribal, State, local government interests). This working group would develop an Action Plan which provides direction on projects and services that will be accomplished over the life of this plan. The Action Plan would be monitored and reviewed (ideally on an annual basis) as led by a Nez Perce National Historic Trail administrator.
2. Compile a comprehensive trail inventory of sites, existing interpretation, and potential stories along the entire trail. Include at minimum photos, condition, location, and who manages site. Review and update as determined in Action Plan.
3. Establish a professional Nez Perce National Historic Trail interpretive specialist position. Ideally, the Nez Perce National Historic Trail would have an administrator, a public affairs officer, and interpretation/education specialist.
4. If there is no interpretive specialist, identify how the interpretive workload and implementation of this plan will occur. Which partners will be involved and where?
5. Include Tribal consultation as an essential part of the interpretive planning process for all cooperators along the Nez Perce National Historic Trail. Acknowledge that certain stories will be too sacred or sensitive to tell.
6. Foster Trail stewardship in communities along the Nez Perce National Historic Trail. Develop partnerships and request continued support from partner Nez Perce Trail Foundation in these efforts.
7. Determine how best to encourage existing and new visitor support for the Nez Perce National Historic Trail and what interpretive media would be most effective in reaching your audience.

8. Develop a Digital Strategy which includes methods for reaching audience - websites, social media, on-site wifi access, etc.
9. Develop a training program geared for partners, volunteers, outfitters and guides, and new employees (as well as frontline interpreters) teaching the appropriate interpretive stories of the Nez Perce National Historic Trail. The Tribal Historic Preservation Officer, or their equivalent should be included in the development and delivery of training as possible.
10. Identify how to coordinate, maintain, and develop interpretive services and products.
11. Identify locations along the Nez Perce National Historic Trail where wayfinding is desired.
12. Develop local partnerships that will participate in caring for and maintaining Nez Perce National Historic Trail sites and trail segments.
13. There are many evolving partners along the trail that provide an outlet for Nez Perce National Historic Trail information. (Chambers, museums, visitor centers, etc.) Identify additional outlets that are desirable to add that could provide Trail information?



ReferencesWebsites:

Bear Paw Battlefield

<http://www.nps.gov/nepe/planyourvisit/bear-paw-battlefield.htm>

Big Hole National Battlefield

<http://www.nps.gov/biho/index.html>

Missouri Breaks Interpretive Center

<http://www.blm.gov/mt/st/en/fo/umrbnm/interpcenter.html>

National Park Service, National Trails Systems Act

<http://www.nps.gov/nts/legislation.html>

Nez Perce Trail Foundation

<http://nezperctrail.net/>

Nez Perce (Nee-Me-Poo) National Historic Trail

Access and links to many related documents and resources at this website

<http://www.fs.usda.gov/npnht/>

Nez Perce National Historical Park

<http://www.nps.gov/nepe/index.htm>

Nez Perce Tribe

<http://www.nezperce.org/>

Professional Interpretation / resources and training opportunities

National Association of Interpretation

<http://www.interpnet.com/>

Government Documents:

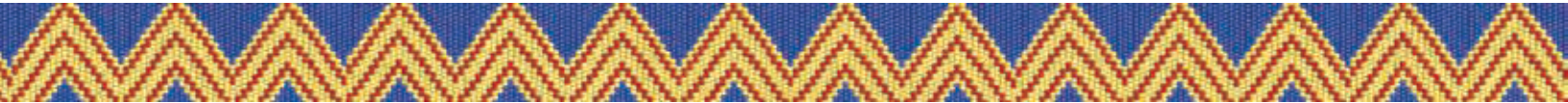
Nez Perce Treaty, 1855 and 1863 Treaty

http://www.fs.usda.gov/Internet/FSE_DOCUMENTS/stelprdb5108216.pdf

Gard, Dan, Ferguson, John, Morris, Robin. *Nez Perce (Nee-Me-Poo) National Historic Trail, Historic and Administrative Context*. 2012, 2016.

USDA, Forest Service. *Nez Perce National Historic Trail, Action Plan- Interpretive Design Guide*. 1992.

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(Draft), 1999.

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USDI, National Park Service. *Long-Range Interpretive Plan, Nez Perce National Historical Park*. 2000, 2015.

Wallowa Band Nez Perce Trail Interpretive Center, *Wallowa Homeland Project, Draft Interpretive Plan*. 2016.

Published Works

Baird, Lynn and Dennis. *In Nez Perce Country, Accounts of the Bitterroots and the Clearwater after Lewis and Clark*. University of Idaho Press, 2003.

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Greene, Jerome A. *Nez Perce Summer, 1877. The U.S. Army and the Nee-Me-Poo Crisis*. Montana Historical Society Press, Helena, MT. 2010.

Ham, Sam H. *Environmental Interpretation, A Practical Guide for People with Big Ideas and Small Budgets*. North American Press, 1992.

Howard, O.O. Report of Brigadier General O.O. Howard of operations against the Nez Perce Indians. In *Report of the Secretary of War, 1877*. Washington, D.C.: Government Printing Office 1877.

McWhorter, Lucullus V. *Yellow Wolf: His own story*. The Caxton Printers, Ltd. Caldwell, ID. 1940.

Miles, Nelson A. *Personal Recollections and Observations of General A. Miles*. The Werner Company, Chicago, New York. 1897.

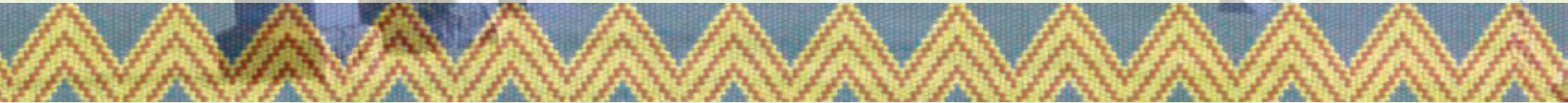
Tilden, Freeman. *Interpreting Our Heritage*. University of North Carolina Press. 1977.

Ververka, John A. *Interpretive Master Planning*. Falcon Press Publishing, Inc., 1994.

Wilfong, Cheryl. *Following the Nez Perce Trail, A Guide to the Nee-Me-Poo National Historic Trail with Eyewitness Accounts*, Second Addition. Oregon State University Press, 2006.



Photo courtesy of National Park Service, Nez Perce National Historical Park, NEPE-HI-1683.
Members of the Wallowa Band at Spalding, ID.



Appendices

Appendix I

Table of interpretive sites along the auto tour.

This section can be added to over time to reflect those additional sites, storylines, and messages and should include any additional wayside interpretive panels, public offices, visitor centers, park sites, and museums that tell a part of the Nez Perce (Nee-Me-Poo) National Historic Trail story.

Appendix II

Sample inventory form

Appendix III

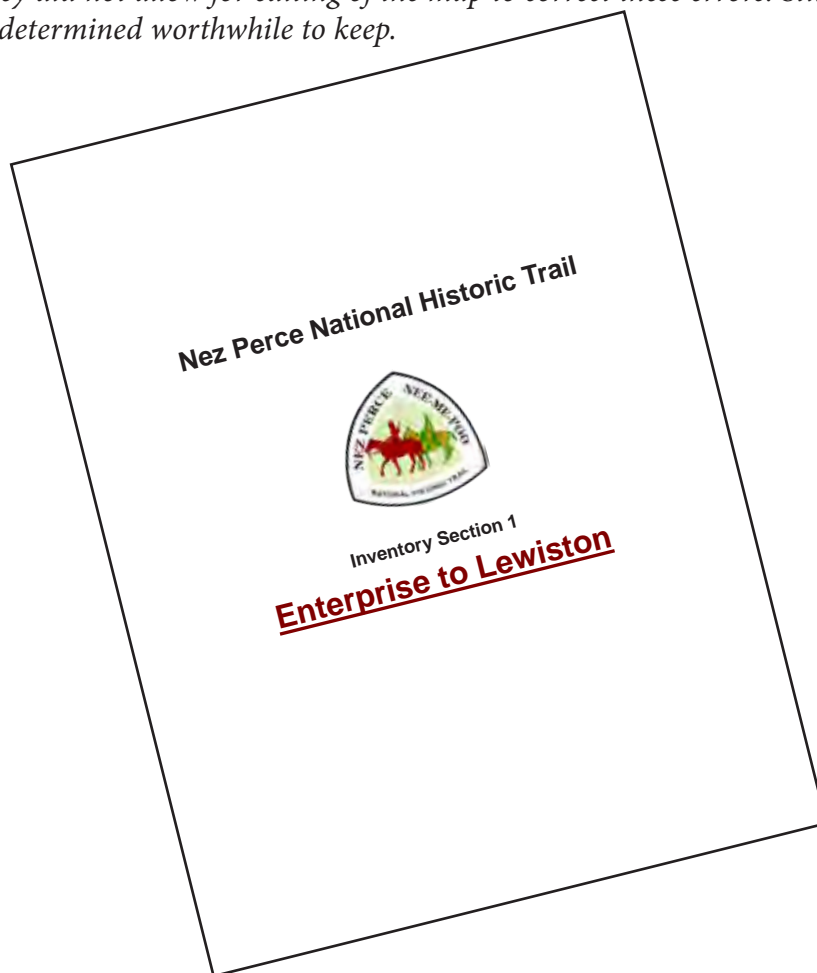
Sample of existing media and interpretive products

Appendix I

Appendix 1 - includes inventory of sites along the Nez Perce (Nee Me Poo) National Historic Trail that were identified for the auto tour brochures. There are additional interpretive sites on the NPNHT both on private and public lands that have yet to be recorded in a comprehensive inventory.

A detailed inventory of each interpretive panel at the following sites, photos and current interpretation can be made available. Contact the NPNHT key contacts listed in the right column of the following website. <http://www.fs.usda.gov/npnht/>

** Note a few maps in this section have excess lettering and symbols. These were the only map files that were located and they did not allow for editing of the map to correct these errors. Still they represent the area well and were determined worthwhile to keep.*



Inventory of Interpretive Sites



Existing Interpretive Sites - Section 1
sites along the auto tour route

Appendix I

NO.	SITE NAME	LOCATION	MANAGING AGENCY	SUB-THEMES			
				Culture Conflict	Not just a Trail	Treaties, Mistrust, Way of Life Changed	
Section 1: Enterprise to Lewiston							
1-1	Chief Looking Glass Park	Asotin, WA Hwy 129	City				
1-2	Joseph Canyon Overlook	MP 14, Hwy 129	NPS and FS				
1-3	Chief Joseph Monument	1 mile south of Joseph, OR	NPS			X	
1-4	Oregon History- Nez Perce	Hwy in Imnaha, OR	FS			X	
1-5	Nez Perce War of 1877	Hwy in Imnaha, OR	FS				
1-6	Dug Bar		NPS			X	



USDA Forest Service, Looking Glass Village

USDA Forest Service, Dug Bar

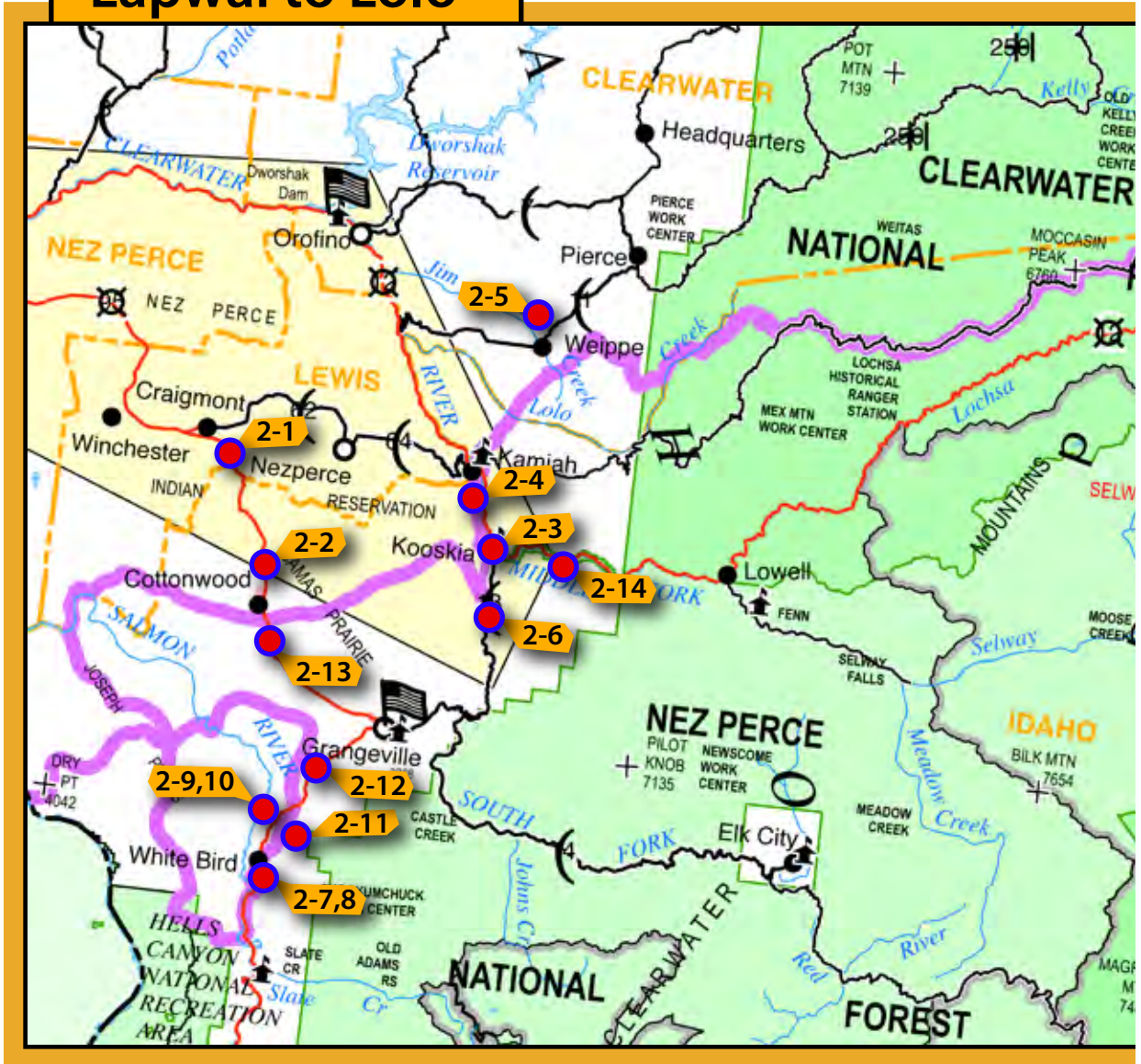


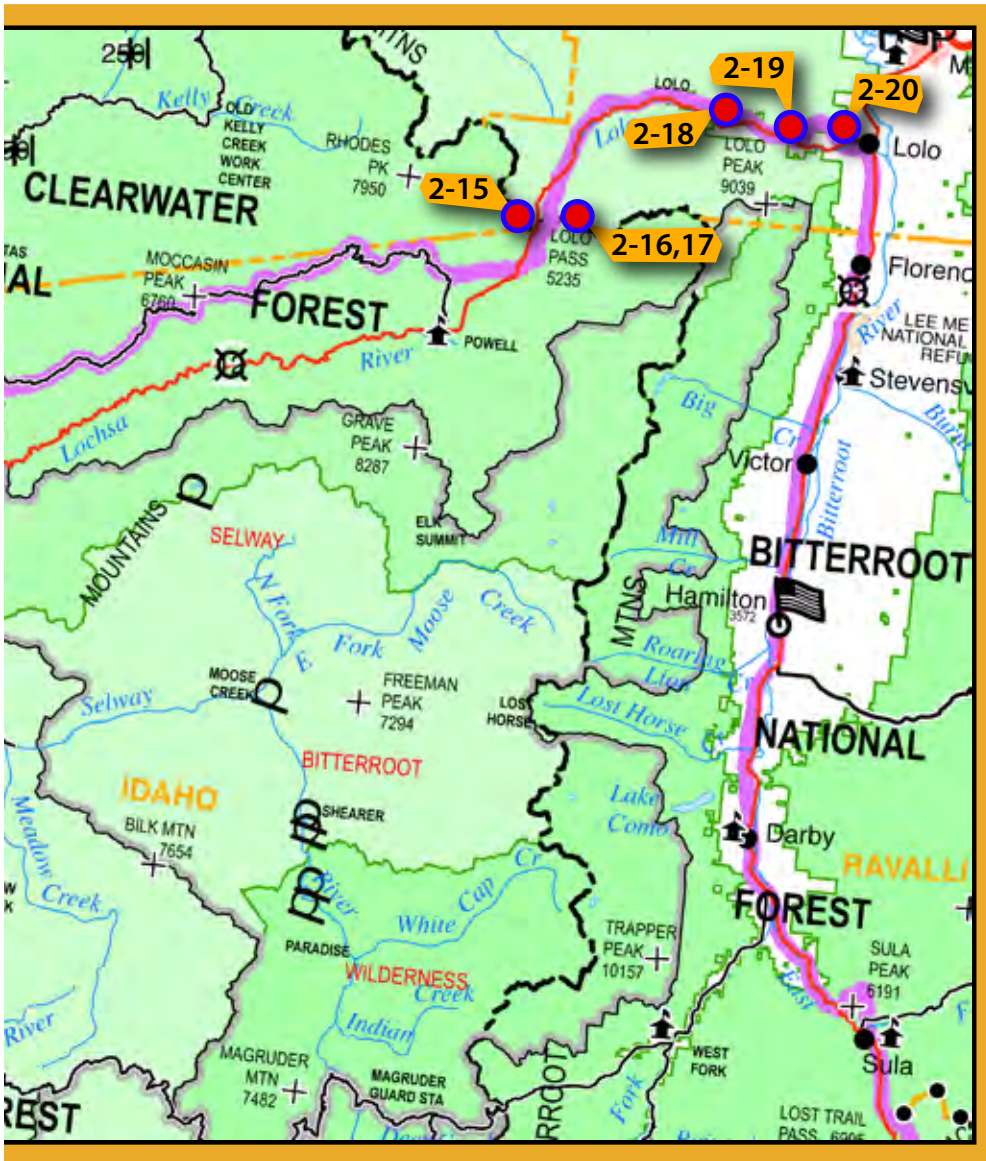
					COMMENTS
War of 1877 and Flight of Nez Perce	Connection to the Land	Adapting to Change	Thriving in 21st Century		
					City Park-boat ramp for Snake River. Currently no interpretation
		X			Overlook with rock and log retaining wall. Interpretive panel.
					Historic cemetery, grave site of Chief Old Joseph. Stone monument and porcelain interp panel
X					Wood routed sign - all text.
X					Wood routed sign - all text.
X					Interp panel on rock base



USDA Forest Service, Tamkaliks Grounds Wallowa

Section 2 Lapwai to Lolo





NO.	SITE NAME	LOCATION	MANAGING AGENCY	SUB-THEMES			
				Culture Conflict	Not just a Trail	Treaties, Mistrust, Way of Life Changed	
Section 2: Lapwai to Lolo							
	J. Herman Reuben Building	Lapwai, ID	Nez Perce Tribe				
2-1	Lawyer's Canyon	Hwy 95, near Lawyer Creek, ID	ID DOT/ ID State Hist Soc	X?			
2-2	William Foster 1853-1877	5 miles No of Cottonwood, ID	Cottonwood Lions Club				
2-3	Looking Glass Camp	Across from Kooskia Fish Hatchery on Clear Cr. Kooskia, ID	ID DOT/ ID State Hist Soc	X			
2-4	Kooskia Gateway Kiosk	Junct of Hwys 12 and 13, ID	Multiple				
2-5	Weippe Visitor Center		Weippe Public Library		X		
2-6	The Nez Perce War	Hwy 13, 2 miles So Stites, ID	ID DOT/ ID State Hist Soc				
2-7	White Bird Interpretive Trail	North of White Bird, ID on Old Hwy 95	NPS				
2-8	White Bird Interpretive Trail	North of White Bird, ID on Old Hwy 95	NPS				
2-9	Nez Perce War	13 miles South of Grangeville, ID	ID DOT/ ID State Hist Soc				
2-10	Whitebird Battlefield Overlook	13 miles South of Grangeville, ID	NPS	X		X	
2-11	Whitebird Battlefield	Old Hwy 95m near battlefield entrance.					

					COMMENTS
War of 1877 and Flight of Nez Perce	Connection to the Land	Adapting to Change	Thriving in 21st Century		
X	X				Life silhouette of Niimípuu man fishing with dip net.
			X?		ID Hwy marker interp panel painted wood.
X					Marble Monument and painted wood panel. Memorial to US Army Scout who was killed.
X	X				Series of (6-7) interpretive panels on fence railing
X					Series of interpretive panels in a covered pavilion.
X	X				Series of (3) interpretive panels inside visitor center entrance, murals on outside of center.
X					ID Hwy marker interp panel painted wood.
X					Self guided interpretive trail, one interpretive panel at the start of the trail.
X					Self guided interpretive trail, one interpretive panel at the start of the trail.
X					ID Hwy marker interp panel painted wood.
X					Series of interpretive panels overlooking Whitebird Battlefield.
X					Marble monument commemorating 35 Calvary soldiers that died in the battle

NO.	SITE NAME	LOCATION	MANAGING AGENCY	SUB-THEMES			
				Culture Conflict	Not just a Trail	Treaties, Mistrust, Way of Life Changed	
2-12	Camas Prairie	South of Grangeville, ID Hwy 95	ID DOT/ ID State Hist Soc				
2-13	Nez Perce War	South of Cottonwood, ID - Hwy 95.	ID DOT/ ID State Hist Soc & Idaho Rock Monument				
2-14	Looking Glass	Hwy 12, East of Kooskia, ID	ID DOT/ ID State Hist Soc				
2-15	Trail of Sorrow	Lolo Pass Visitor Center Hwy 12, ID	Nez Perce-Clearwater NFs				
2-16	Lolo Hot Springs	Hwy 12, Lolo Hot Springs, MT	Private landowners, display by F&G				
2-17	Niimípuu Flight at Lolo Pass	Parking lot area of Lolo Pass Visitor Center, ID	FS - Nez Perce -Clearwater NFs				
2-18	The Nez Perce Sikum	Hwy 12 - between MP 26 and 25	MT DOT, FS	X			
2-19	Fort Fizzle	Hwy 12 pullout, MT	FS- Lolo NF				
2-20	The Lolo Trail	Hwy 12, just east of intersection with Hwy 93, MT	FS- Lolo NF		X		



USDA Forest Service, Nez Perce War Cottonwood, ID



USDA Forest Service, Tolo Lake, ID

					COMMENTS
	War of 1877 and Flight of Nez Perce	Connection to the Land	Adapting to Change	Thriving in 21st Century	
	X	X			ID Hwy marker interp panel painted wood.
	X				ID Hwy marker interp panel painted wood. (3 panels and stone monument in memory of volunteer soldiers who fought near here)
	X				ID Hwy marker interp panel painted wood.
	X				Multiple panels and a bronze bust of Chief Joseph
	X				Temporary interior exhibit at the visitor center of the Lolo Hot Springs - pop-up foam core mount display
	X				
		X			Upright panel and Hwy 12 pullout.
	X				Multiple panels (7) - some upright and can be viewed in the pullout from a car, others are low profile mounted and can be viewed at various locations on site.
					Mostly regarding Lewis and Clark Trail, a wee bit of information on the NPNHT.

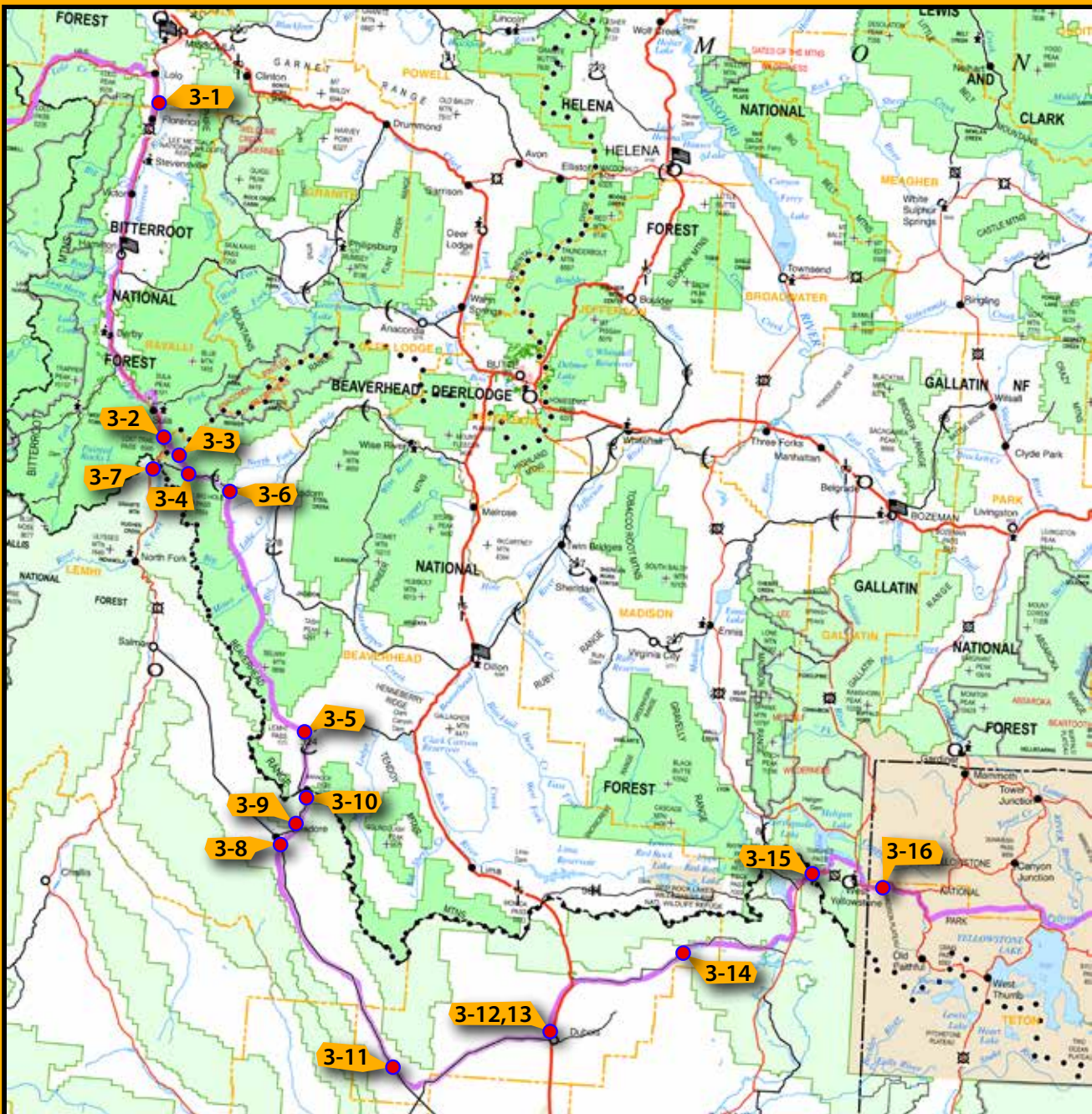


Nez Perce National Historical Park
Spalding, ID





Section 3 Lolo through Yellowstone



Existing Interpretive Sites - Section 3
sites along the auto tour route

NO.	SITE NAME	LOCATION	MANAGING AGENCY	SUB-THEMES			
				Culture Conflict	Not just a Trail	Treaties, Mistrust, Way of Life Changed	
Section 3: Lolo through Yellowstone							
3-1	Chief Looking Glass Recreation Area	Hwy 93, MP 78-- Fishing access, campground, interpretive trail, MT	MT Fish, Wildlife & Parks				
3-2	Nee-Mee-Poo Trailhead	Hwy 93, MP 6.5, MT	FS- Bitterroot NF		X		
3-3	Gibbons Pass		FS, Bitterroot and Beaverhead-Deerlodge NFs		X		
3-4	Trail Creek	Jct of Hwy 43 and FS Rd 106. East of Chief Joseph Pass, MP 7.5, MT	FS- Bitterroot NF		X		
3-5	Shoshone Ridge Day Use facility	County road 324, Lemhi Pass ID/MT	Beverhead-Deerlodge NF and BLM		X		
3-6	Big Hole National Battlefield	10 West of Wisdom, MT	NPS				
3-7	Roadside Sign	HWY 93, MP 332, ID	ID- DOT a & ID Historical Society				
3-8	Roadside 3 panel sign	Next to Post Office, Leadore, ID. Jct Hwy28 and Hwy 29	FS- Salmon-Challis NF				

					COMMENTS
	War of 1877 and Flight of Nez Perce	Connection to the Land	Adapting to Change	Thriving in 21st Century	
					Poor condition, multiple bullet holes
					Kiosk constructed for 3 panels. Nice structure. Only one panel. Also general trail information for the hiker.
	X				Nice structure, 3 panels- 1st- Clark's Return (Lewis and Clark NHT). 2 panels on the 1877 War and Flight of the Nez Perce. Access to Continental Divide NST?
	X	X			Battle in the Big Hole, Lewis and Clark Trail information, general recreational information.
	X				Series of 6 interpretive panels, once addresses NPNHT. Some on Lewis and Clark NHT
	X				Visitor Center and interpretive trail system are dedicated to the story of the 1877 War and Flight of the Nez Perce and the battle that occurred here in 1877.
	X				

NO.	SITE NAME	LOCATION	MANAGING AGENCY	SUB-THEMES			
				Culture Conflict	Not just a Trail	Treaties, Mistrust, Way of Life Changed	
3-9	Smokey Cubs Recreation Site	Hwy 29, MP 4	BLM				
3-10	Roadside Sign - Bannock Pass Summit	Hwy 29 at State Line, MP 13.5	ID- DOT a & ID Historical Society				
3-11	Birch Creek Campground	Hwy 28, MP 44	BLM / Dubois Lions Club, Sheehan's				
3-12	Roadside Sign, Dubois Rest Stop	Jct Hwy 22 and I-15	ID- DOT a & ID Historical Society				
3-13	Dubois Heritage Hall - Battle of Camas Meadows	Dubois Heritage Hall, Reynolds St.					
3-14	Camas Meadows Battlefield	Hwy A-2	Upper Snake River Valley Historical Society, Varsity Scout Team 247.				
3-15	Targhee Pass	Hwy 20					
3-16	Yellowstone National Park	16a West entrance	NPS		X		
		16b #816	NPS			X	
		16c #818	NPS				



Big Hole Battlefield National Park
Wisdom, MT

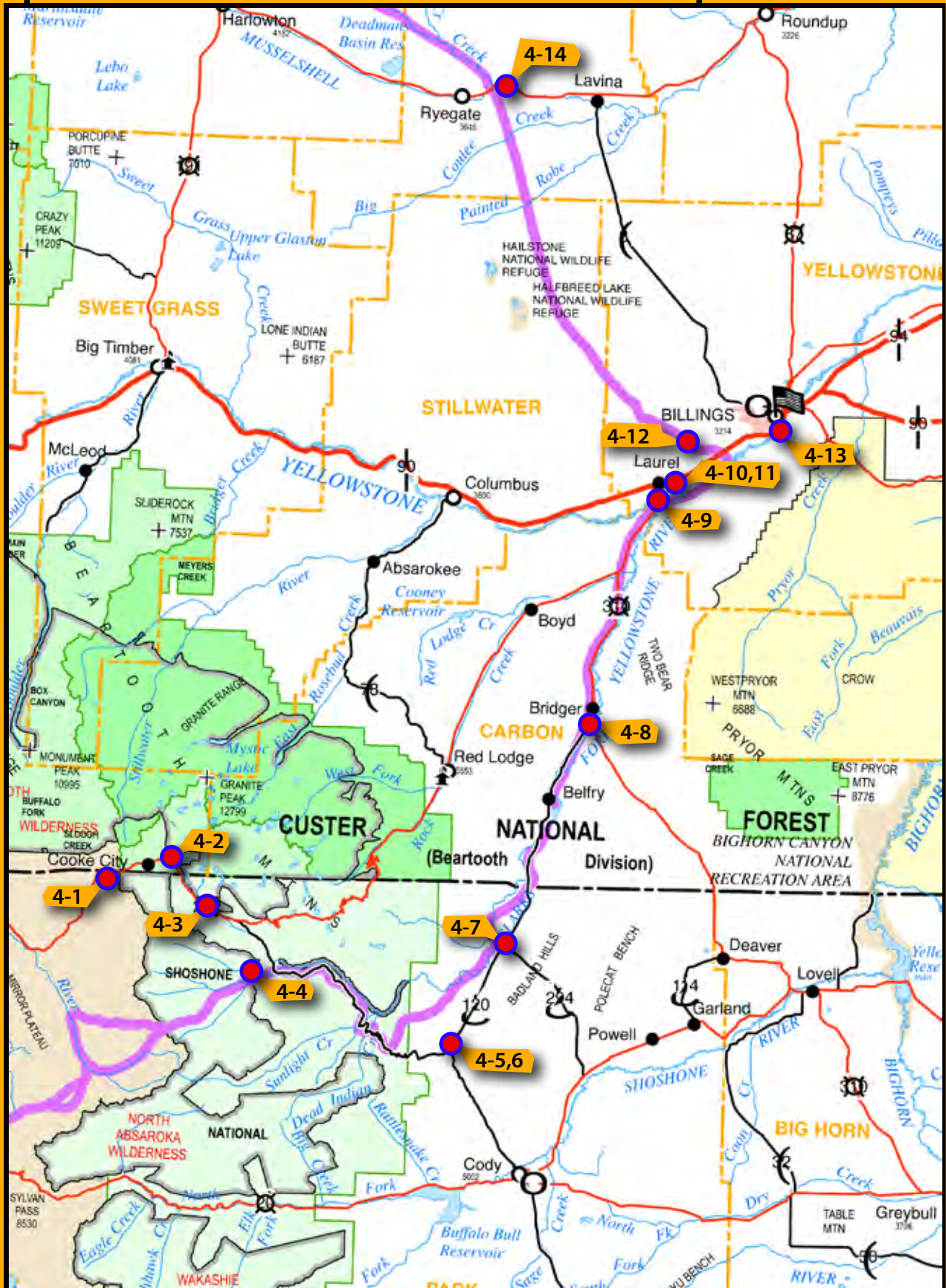


					COMMENTS
	War of 1877 and Flight of Nez Perce	Connection to the Land	Adapting to Change	Thriving in 21st Century	
	X				Panel attached to a low rock among sagebrush- may be hard to see in the site.
	X				
	X				Basic handmade sign, limited access.
	X				
	X				
	X				
	X				
	X				

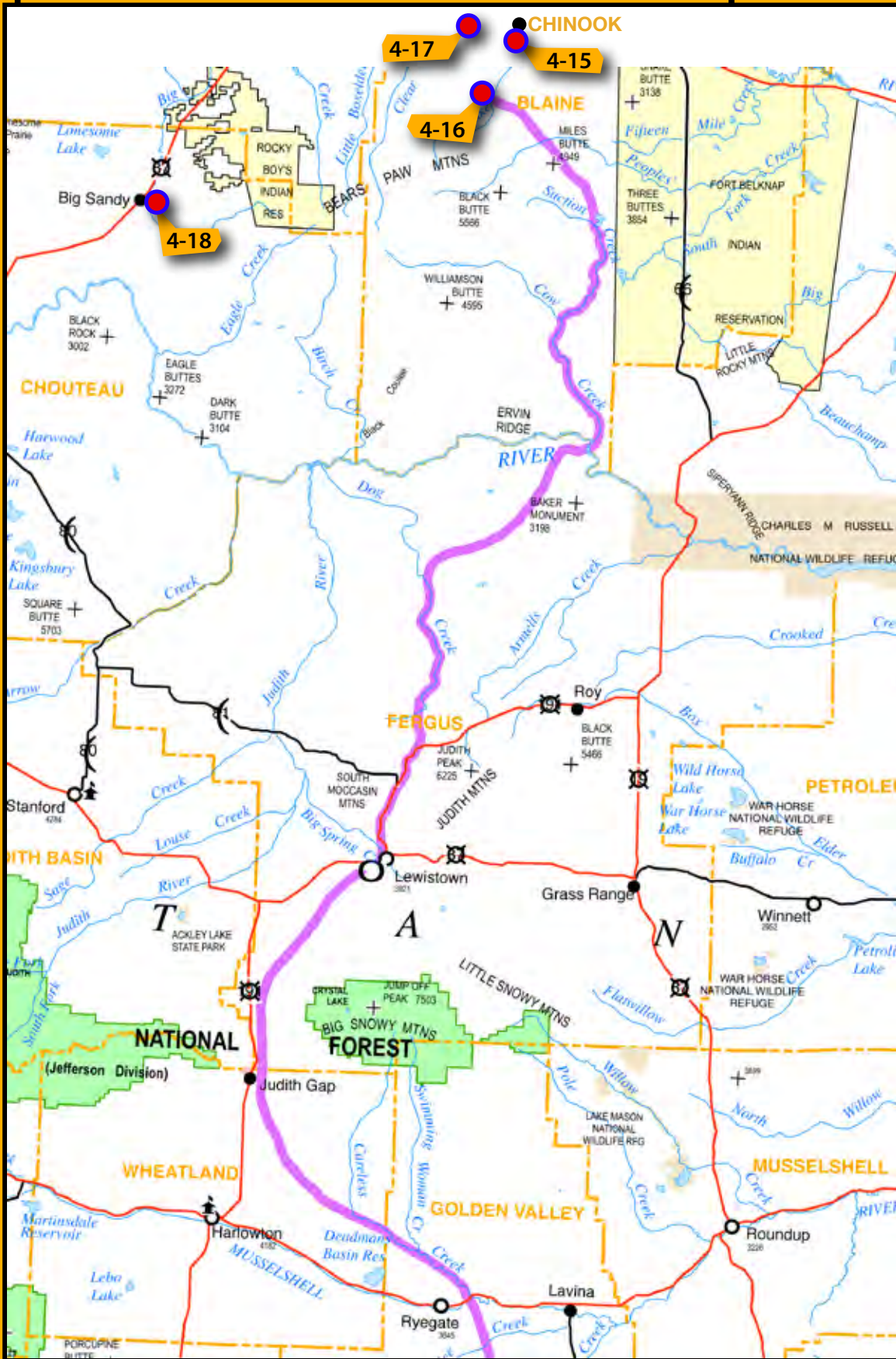


USDA Forest Service
Lolo Motorway, Smoking Place Trail

Section 4.1
East Yellowstone to Bears Paw part 1



Section 4.2
East Yellowstone to Bears Paw part 2



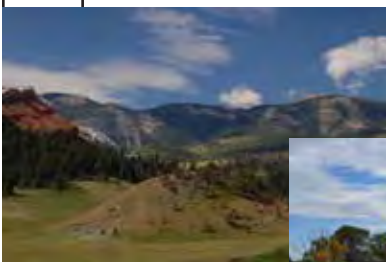
Existing Interpretive Sites - Section 4
 sites along the auto tour route

Appendix I

NO.	SITE NAME	LOCATION	MANAGING AGENCY	SUB-THEMES			
				Culture Conflict	Not just a Trail	Treaties, Mistrust, Way of Life Changed	
Section 4: Yellowstone to Bears Paw							
4-1	Yellowstone National Park	Northeast Entrance	NPS				
4-2	Cooke City Interpretation	East of Cooke City- N of Hwy 212	FS - Gallatin NF				
4-3	Chief Joseph Scenic Byway	Jct of MT Hwy 212 and WY Hwy 296	WY Monuments & Markers				
4-4	Dead Indian Pass Overlook	Overlook on WY Hwy 296	FS- Shoshoni NF				
4-5	Chief Joseph Scenic Byway	Pullout before the junct of WY Hwy 296 and WY Hwy 120	WY Monuments & Markers Commission				
4-6	Chief Joseph Scenic Byway		WY Monuments & Markers Commission				
4-7	Community Park with fishing access and tavern	Near Clarks Fork River MP 129.5, on WY State Hwy 120	Boy Scouts (1987) ?				
4-8	Jim Bridger Mountain Men	On Hwy 212/210 in Briger, MT in a city park	MT Department of Transp.				
4-9	The Nez Perce Trail of Tears	Riverside Park in Laurel, MT					
4-10	Chief Joseph Monument - Laurel, MT	East of Hwy 212, Laurel, MT	Laurel Chamber of Commerce				
4-11	Laurel Bank	Hwy 532, 1st Avenue, Laurel, MT	Laurel Bank				

					COMMENTS
	War of 1877 and Flight of Nez Perce	Connection to the Land	Adapting to Change	Thriving in 21st Century	
					Trail logo sign
	X				
					Scenic byway marker/logo Full inventory and site condition forms housed with a branch of the WY State Historic Preservation Office - the WY Monuments and Markers Commission
	X				Series of 3 panels and 1 historical marker
	X				Full inventory and site condition forms housed with a branch of the WY State Historic Preservation Office - the WY Monuments and Markers Commission
					Scenic byway marker/logo Full inventory and site condition forms housed with a branch of the WY State Historic Preservation Office - the WY Monuments and Markers Commission
	X				
	X				
	X				
	X				Bronze sculpture
					Large painting by Bernard P. Thomas. No text. Depicts tribe members.

NO.	SITE NAME	LOCATION	MANAGING AGENCY	SUB-THEMES			
				Culture Conflict	Not just a Trail	Treaties, Mistrust, Way of Life Changed	
4-12	Kiosk and parking area	Intersection of Hwy 532 at Canyon Creek	Friends of Canyon Creek / NPS				
4-13	City Park	City Park, Billings, MT	Western Heritage Center, Billings				
4-14	Chief Joseph Monument	West of intersection Hwy 3 and Hwy 12	1975 Golden Valley Bicentennial Commision				
4-15	Blaine County - multi media presentation	Blaine County museum, Chinook, MT	Blaine County				
4-16	Bear Paw Battlefield	Nez Perce National Historical Park, Bear Paw Battlefield					
4-17	Pullout- Battle of Bear Paw	West of Chinook, MT on Hwy 2.	MT Department of Transp.				
4-18	Cow Island Trail	Big Sandy, MT - city park					
	Silvergate	East of Northeast entrance to YNP, before Cooke City, Hwy 212					



USDA Forest Service
 From Left to Right
 Chief Joseph Scenic Byway
 Clark's Fork of Yellowstone River
 Upper Missouri Interpretive Center

					COMMENTS
	War of 1877 and Flight of Nez Perce	Connection to the Land	Adapting to Change	Thriving in 21st Century	
	X	X			Covered kiosk with 6 interpretive panels.
	X				
	X				
	X				AV narrative, oil paintings, bronze, flat panels, displays
	X				Multiple low profile mounted panels, plaques, etc.
	X				
	X				Kiosk, 4 panels.

USDA Forest Service
 Right: Bear Paw Battlefield
 Nez Perce National Historical Park



Appendix II

Appendix I displays a basic inventory form for Trail sites. If additional information is desirable an inventory form could be developed that is similar to the inventory form used by the *Wyoming Department of State Parks and Cultural Resources. Use Guide Monuments and Markers Database, 2005.*

Inventory data key components:

- Site Name
- GPS coordinates and/or mapped location
- Inventory Date
- Description of Interpretive Material - content, materials, size, condition
- Managing Entity for Interpretive Material / Who Placed Interpretation if different (Name/Address/Phone if available)
- Photo(s) - of interpretation and site
- Optional but helpful - nearest town
- Comments

Wyoming Monuments & Markers

- List
- General
- Photographs
- Location
- Inspection
- Management
- Maintenance

Name: **Site ID:**

Type:

Material: **Size:** (whd)
Base: **Base:** (whd)
Plaque: **Plaque:** (whd)
Enclosure: **Enclosure:** (whd)

Physical Description:



Fort Sanders Monument

Theme: Selected...

Select theme from list...

- | | | |
|---|---|---|
| <input type="checkbox"/> American History | <input type="checkbox"/> Military Camp | <input type="checkbox"/> Texas Trail |
| <input type="checkbox"/> American Legion | <input checked="" type="checkbox"/> Military Fort | <input type="checkbox"/> Trading Post |
| <input type="checkbox"/> Archaeology | <input type="checkbox"/> Mining | <input type="checkbox"/> Trail |
| <input type="checkbox"/> Art | <input type="checkbox"/> Miscellaneous | <input type="checkbox"/> Trail Memorial |
| <input type="checkbox"/> Astor | <input type="checkbox"/> Mormon | <input type="checkbox"/> Transportation |
| <input type="checkbox"/> Battle | <input type="checkbox"/> Mormon Fort | <input type="checkbox"/> Urban |
| <input type="checkbox"/> Boy Scouts | <input type="checkbox"/> Mormon Trail | <input type="checkbox"/> War Memorial |
| <input type="checkbox"/> Bozeman Trail | <input type="checkbox"/> National Landmark | <input type="checkbox"/> Water |
| <input type="checkbox"/> Bridger Trail | <input type="checkbox"/> National Park | <input type="checkbox"/> WPA |
| <input type="checkbox"/> Building | <input type="checkbox"/> National Park | <input type="checkbox"/> Other... |
| <input type="checkbox"/> Cabin | <input type="checkbox"/> Native American | |
| <input type="checkbox"/> Cemetery | <input checked="" type="checkbox"/> Oregon Trail | |
| <input type="checkbox"/> Church | <input type="checkbox"/> Overland Trail | |
| <input type="checkbox"/> Education | <input type="checkbox"/> Person | |
| <input type="checkbox"/> Equality | <input type="checkbox"/> Petroleum | |
| <input type="checkbox"/> Exploration | <input type="checkbox"/> Po Expedition | |
| <input type="checkbox"/> Ferry | <input type="checkbox"/> Political Affairs | |
| <input type="checkbox"/> Fire Department | <input type="checkbox"/> Pony Express | |
| <input type="checkbox"/> Forest Service | <input type="checkbox"/> Prehistory | |
| <input type="checkbox"/> Geology | <input checked="" type="checkbox"/> Railroad | |
| <input type="checkbox"/> Grave | <input type="checkbox"/> Ranching | |
| <input type="checkbox"/> Historic Structure | <input type="checkbox"/> Religion | |
| <input type="checkbox"/> Historic Trail | <input type="checkbox"/> Rendezvous | |
| <input type="checkbox"/> Hot Springs | <input type="checkbox"/> Science | |
| <input type="checkbox"/> Industry | <input type="checkbox"/> Settlement | |
| <input type="checkbox"/> Irrigation | <input type="checkbox"/> Stage Station | |
| <input type="checkbox"/> Johnson County War | <input type="checkbox"/> Stock Drive Trail | |
| <input type="checkbox"/> Memorial | <input type="checkbox"/> Technology | |
| | <input type="checkbox"/> Telegraph | |

Historical Information:

Date Erected

Placed By

Placement History

Appendix III

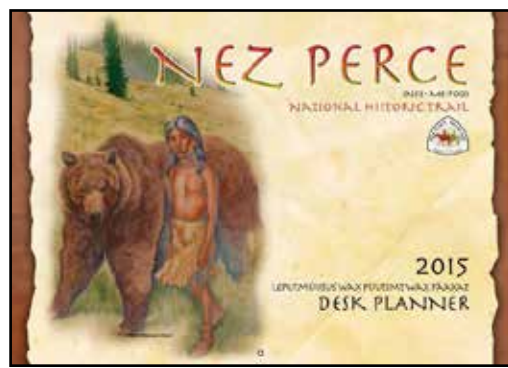
Additional samples of products available with Niimípuu story and the Nez Perce (Nee-Me-Poo) National Historic Trail.

There are a number of other items not pictured including but not limited to: coloring books, pins, dvd's, and a Go-Adventuring brochure.

Examples of Existing Publications



NPS Brochure



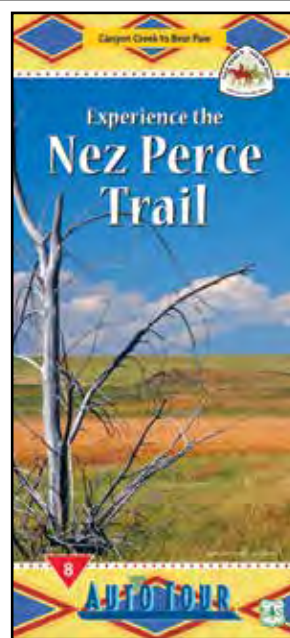
Desk Planner (*Forest Service*)



Next Exit History Brochure



From Traveling Display



Series of 8 Auto Tour Brochures (*multi-agency*)

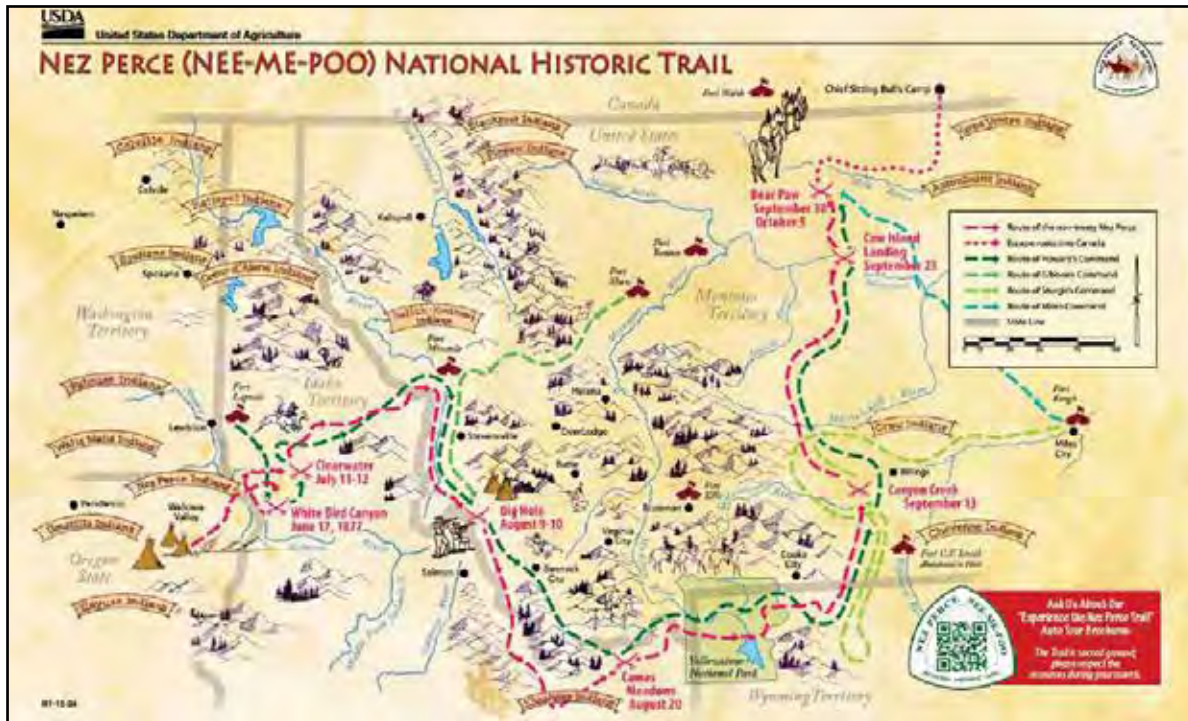


Free postcards (*Forest Service*)



General NPNHT Brochure (*multi-agency*)

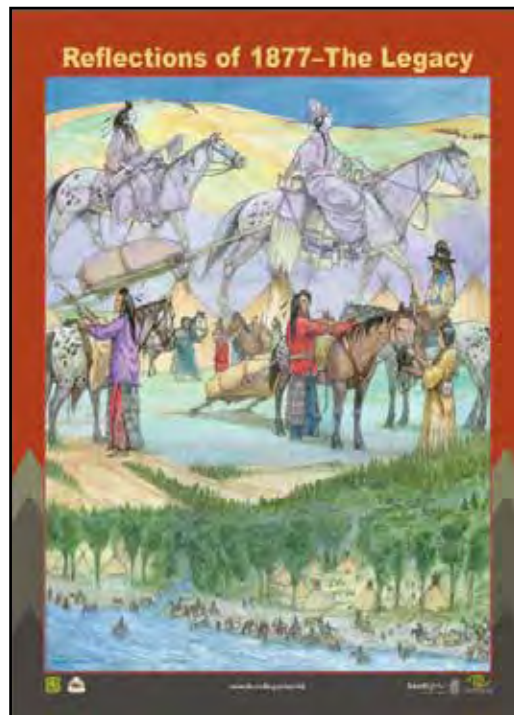
Examples of Existing Publications



Tear-off map, available at most Nez Perce NHT Visitor Centers

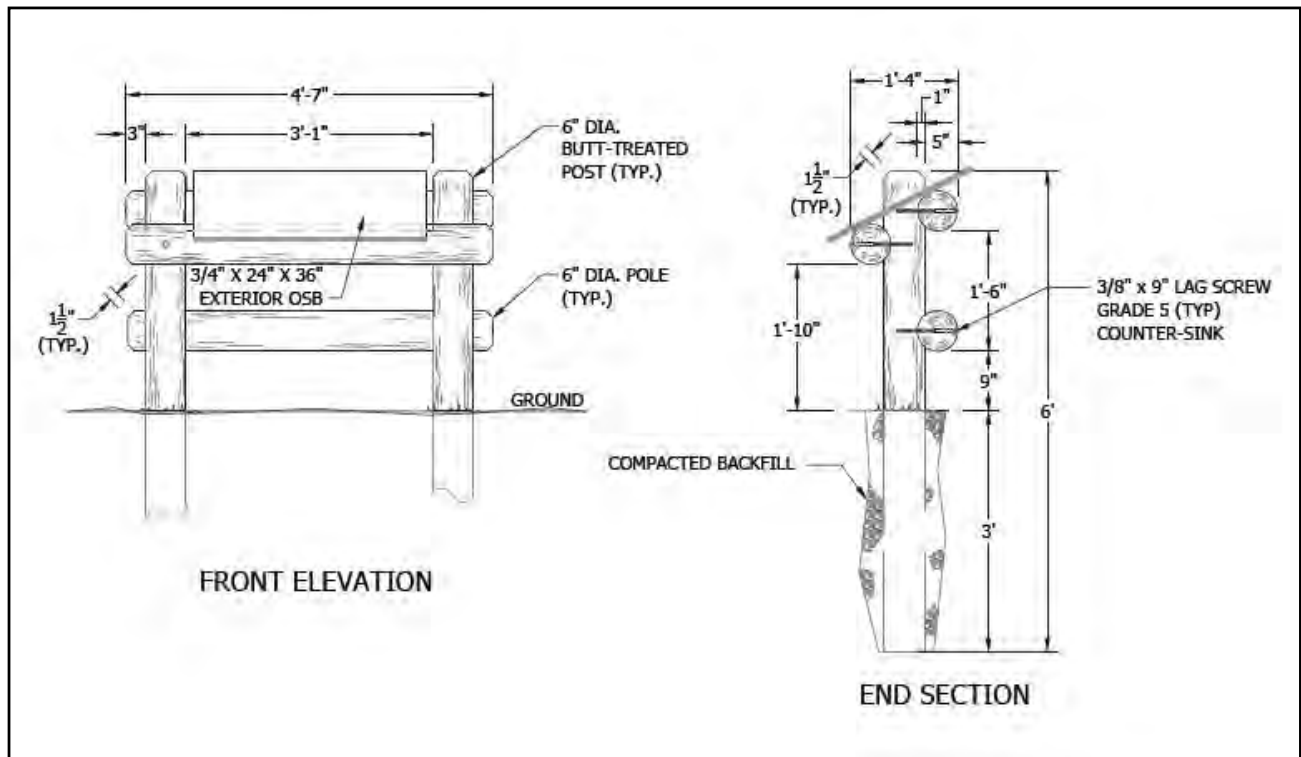


Forest Service posters



Examples of Existing Interpretive Panels

		
<p>Characteristics:</p> <ul style="list-style-type: none"> • Analogous color palette (tints and shades of yellow and orange) • Solid background • Black and white line drawings • Serif fonts • Organic header graphic and layout • Captions incorporate storylines • No agency identifiers or logos <p>(Fort Fizzle, Agency XX)</p>	<p>Characteristics:</p> <ul style="list-style-type: none"> • Complementary color palette (blue and orange) • Photo background • Black and white line drawings • Serif fonts • Mixture of historic photos and color artwork • Mixture of organic layout and columns • Captions label images • NHT and other logos <p>(Birch Creek, BLM)</p>	<p>Characteristics:</p> <ul style="list-style-type: none"> • Monochromatic color palette (tints and shades of green) • Solid background • Mixture of historic photos and color artwork • Sans serif fonts • Grid layout • Narrative includes one primary story and two “sidebar” storylines • Scenic Byway logos but not agency identifiers <p>(Fort Henry, Agency xx)</p>
		
<p>Characteristics:</p> <ul style="list-style-type: none"> • Complementary color palette (teal and red-orange) • Gradient background • Color artwork • Serif fonts • Organic header graphic and layout • No captions • NHT logo but no agency identifier <p>(Big Hole Battlefield, Agency XX)</p>	<p>Characteristics:</p> <ul style="list-style-type: none"> • Color palette taken from artwork • Solid background • Serif and sans serif fonts • NPS unigridd layout • NPS logo and location in header <p>(White Bird Battlefield, NPS)</p>	<p>Characteristics:</p> <ul style="list-style-type: none"> • Triad color palette (orange, red, turquoise) • 2-layer textured background • Serif and sans serif fonts • Color artwork and historic photos • Grid layout • Logos and agency identifiers <p>(Billings Riverfront Park, Forest Service, MT)</p>




Construction drawing for a "legless" aluminum frame mounted onto a rounded timber structure (currently in use on the Beaverhead-Deerlodge NF, MT)



Ensure any current accessibility standards are met at time of installation.

For additional information contact:
Nez Perce (Nee-Me-Poo) National Historic Trail Administrator
Sandra Broncheau-Mcfarland
USDA, Forest Service, Region 1
12730 Highway 12
Orofino, ID 83544

www.fs.usda.gov/npnht/



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