

## [Salmon Always Goes Up River](#) and Indigenous Landscapes

(<http://www.webpages.uidaho.edu/~rfrey/PDF/422/Salmon422.pdf>) Prepared by Rodney Frey, 28 March 2011

The oral traditions are embedded in the landscape, “gifts” from the First People (Coyote, Salmon, Bear, Rabbit, and others, and ultimately the Creator) to the human peoples that will guide and perpetuate our world.

[Nimípuu \(Nez Perce\) landscape](#) (<http://www.webpages.uidaho.edu/~rfrey/116nezpercelandscape.htm>)

“[Heart Knowledge](#)” vs. “[Head Knowledge](#)” (of empiricism and rationalism, of the Euro-American sciences); each based on certain ontological principles (<http://www.webpages.uidaho.edu/humanities/PDF/Heart%20Knowledge.pdf>)

***Ashammaléaxia*** “as driftwood lodges” – monism (ubiquitous kinship) vs. Cartesian Dualism (as if by glass pane separates the viewer from an autonomous and estranged world), e.g., ***Inua***

***Unshat-qn*** “eye-to-eye” – equality (human, animal, plant, spirit and rock peoples) vs. Hierarchical Order (humanity over an inanimate nature), e.g., the **Hunter and Deer**

Landscape embedded with ***Mi’yep*** “teachings from all things” – world inundated with lessons and values that will speak to you, if you listen, and with ***Baaxpée*** – spiritual animation (transformative force) vs. Material Reductionism (what is real and meaningful are quantifiable material forms and objects), e.g., the **Eagle while on Trip** and the **Two Bullets and the Feathers and Root**

**Reality** is ultimately experienced as the transitory intersection of all those participating, an event of converging relations, always in the making. It’s a participatory world of events and interrelationships. Not as objects, fixed in time and space, to be observed from afar, estranged.

**KEY:** So that when you are aligned with and replicate in your actions the perennial archetypes expressed in the oral traditions (the *Mi’yep* and the *Baaxpée*), all handed down and derived from the First Peoples/the Creator, you are as a “co-creator” of the world.

Hence the expression, ***Dasshússua*** – “breaking with the mouth” and the power of words and symbols (e.g., *diiawákaawik*, “Indian Name” and the Blue of Lake Coeur d’Alene). In act of re-telling the creation accounts of Coyote, the First People come alive, swirl around you and you are at the creation moment, and the world is renewed and perpetuated. In re-telling the stories, re-dancing the dance, in re-singing the song, in re-uniting the kinship, the world is made and perpetuated. **You are in kinship with a vast interconnected membership of human, animal, plant, rock and spirit peoples.** Oral traditions don’t suspend disbelief but intensify reality, what is most real.

**Tom Yellowtail’s [Wagon Wheel](#)** (reflective of Heart Knowledge; overcoming the “mutually exclusive”) (<http://www.webpages.uidaho.edu/humanities/origin.htm>)

Bighorn Rock Medicine Wheel and the Sundance, and the meaning of The Spokes and the Hub and Rim; Reflected in the lives of Tom and Susie Yellowtail.

**Nez Perce Tribal Fish Hatchery at Cherry Lane on Coyote’s Landscape, the [Clearwater River](#)** (<http://www.critfc.org/wana/hatchery.html>)