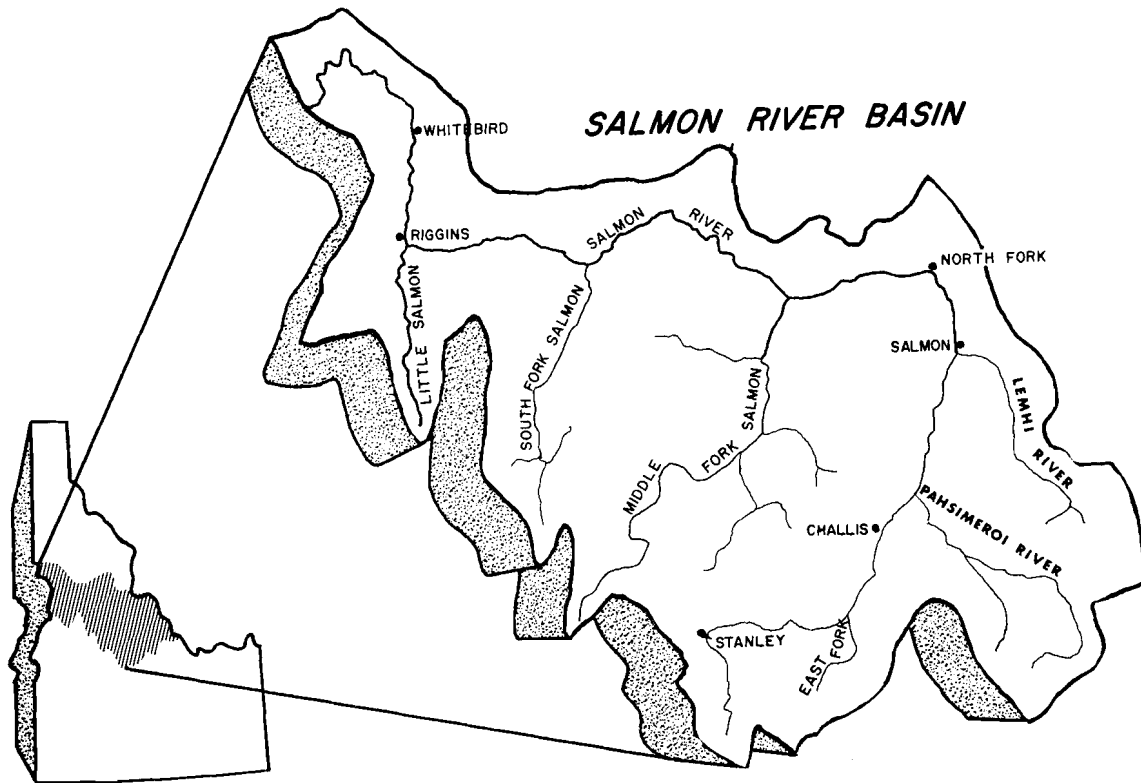


A Methodology Study To Develop Evaluation Criteria For Wild And Scenic Rivers



Report of
History
Subproject

by
John J. Peebles

Water Resources Research Institute
University of Idaho
Moscow, Idaho
March, 1971



Frontispiece: Custer mill on Yankee Fork. Built in 1880, this mill processed over \$9,000,000 worth of gold. Photograph taken by U. S. Forest Service in 1939.

A METHODOLOGY STUDY TO DEVELOP EVALUATION CRITERIA
FOR WILD AND SCENIC RIVERS

Report of
HISTORY SUBPROJECT

by
John J. Peebles

Water Resources Research Institute
University of Idaho
Moscow, Idaho
March, 1971

CONTENTS

Chapter	Page
I. Introduction	1
II. Before the white man	6
III. The Lewis and Clark Expedition	19
IV. The fur trader, the missionary, and the miner.	39
V. Territorial status, statehood, and counties	72
VI. The Indian wars	84
VII. Transportation, agriculture, and permanent settlements	109
VIII. The forester and the recreationist	138
IX. References	157
Appendix	163

MAPS

	Page
Figure 1. Relationship of Salmon Basin to other drainage basins in Idaho	3
Figure 2. Location of Indian tribes in and adjacent to Salmon Basin on the eve of the coming of the white man.	10
Figure 3. Portion of route of Lewis and Clark Expedition in and adjacent to Salmon Basin.	25
Figure 4. Location of principal mining activity in and adjacent to Salmon Basin, 1860-1910.	59
Figure 5. Territorial and state boundaries involving Salmon Basin prior to formation of Idaho Territory.	75
Figure 6. Territorial and state boundaries involving Salmon Basin after formation of Idaho Territory	76
Figure 7. Evolution of county boundaries in Idaho.	79
Figure 8. Indian campaigns in and adjacent to Salmon Basin	95
Figure 9. Forested land in Salmon Basin.	139
Figure 10. McCall-Grangeville Area.	164
Figure 11. Big Creek-Elk City Area.	165
Figure 12. Leadore-Salmon Area.	166
Figure 13. Galena-Yankee Fork Area.	167
Figure 14. Mackay-Challis Area.	168

TABLES

	Page
Table 1. Population of counties in and adjacent to Salmon Basin, 1870 to 1970	83
Table 2. Population of principal permanent communities in Salmon Basin, 1870 to 1970	137
Table 3. Big game population and kills in a portion of Salmon Basin, 1917 to 1966	149

I. INTRODUCTION

In 1968, Congress passed a law providing for a National Wild and Scenic Rivers System.¹ This law indicates that the policy of the Federal Government is to include selected rivers, which, with their immediate environment, possess outstanding scenic, recreational, geologic, fish and wildlife, historic, cultural, or other similar values, and that these rivers shall be preserved in their free flowing condition and shall be protected for the benefit and enjoyment of present and future generations.

The act provides for two categories under which specific rivers will be preserved or studied for possible preservation. Included in the first category are rivers authorized for immediate inclusion in the National Wild and Scenic Rivers System ("Instant Rivers"). Two such rivers, Middle Fork Salmon River and Middle Fork Clearwater River, are located in Idaho. The second category includes rivers designated to be studied for possible inclusion in the System ("Study Rivers"). Five rivers in Idaho qualify for study under the second category, namely, the main stem of Salmon River from North Fork to the mouth, and Bruneau, St. Joe, Priest, and Moyie rivers.

The act specifies three classifications of wild and scenic rivers. A wild river is generally inaccessible except by trail, its shorelines are primitive, and its waters are unpolluted. A scenic river can be accessible in places by roads and may have some development along its shorelines, so long as the essentially primitive character of the river is retained. A recreational river can be readily accessible by road and railroad, it may have development along the shorelines, and it may have had impoundments or diversions in the past. Public Law 90-542 sets a ten-year time limit on classification studies after which recommendations on the disposition of the study rivers are to be made to the Congress.

¹Public Law 90-542, 90th Congress, S. 119, October 2, 1968.

It is recognized that little valid methodology has been developed for evaluating rivers for wild or scenic classification. While methodology is a means to an end, it is none-the-less the key to developing techniques and criteria for classifying rivers for potential inclusion into a wild or scenic rivers system.

The Water Resources Research Institute at the University of Idaho has organized a Scenic Rivers Study Unit. This study unit has as its goal establishing criteria which can be used to identify and estimate economic, aesthetic, social, and other values for study rivers. Four objectives have been established to meet this goal.

1. Inventory the natural and human resources of the area and estimate future demands for, and potentials of, these resources.
2. Identify, describe, and quantify, where possible, benefits from scenic beauty, personal enrichment, and other aesthetic experiences derived from the river.
3. Develop a series of models to evaluate resource use patterns with and without the river classified in the National System.
4. Present alternatives for resource uses compatible with the possible river classifications and outline the economic and social ramifications for each alternative.

Salmon River has been selected as a test river for the Wild and Scenic Rivers Methodology Study. It flows into Snake River 49 miles above Lewiston, Idaho. Its headwaters are 420 river miles distant in the Smoky Mountains south of Stanley Basin. Only the lower 237 miles - from the town of North Fork to the mouth - are in the study category. The river basin lies entirely within Idaho and drains approximately 14,100 square miles. The average annual runoff of the river, measured at White Bird, is about 8,000,000 acre feet. The quality of the water is high, although the presence of man is becoming increasingly apparent. Most of the land is administered by the U. S. Forest Service and the U. S. Bureau of Land Management. Private lands are concentrated along the river on both the east and west sides of the basin. These holdings are used primarily for agriculture, mining, and recreation. The relationship of Salmon Basin to other drainage basins in Idaho is shown in Figure 1.

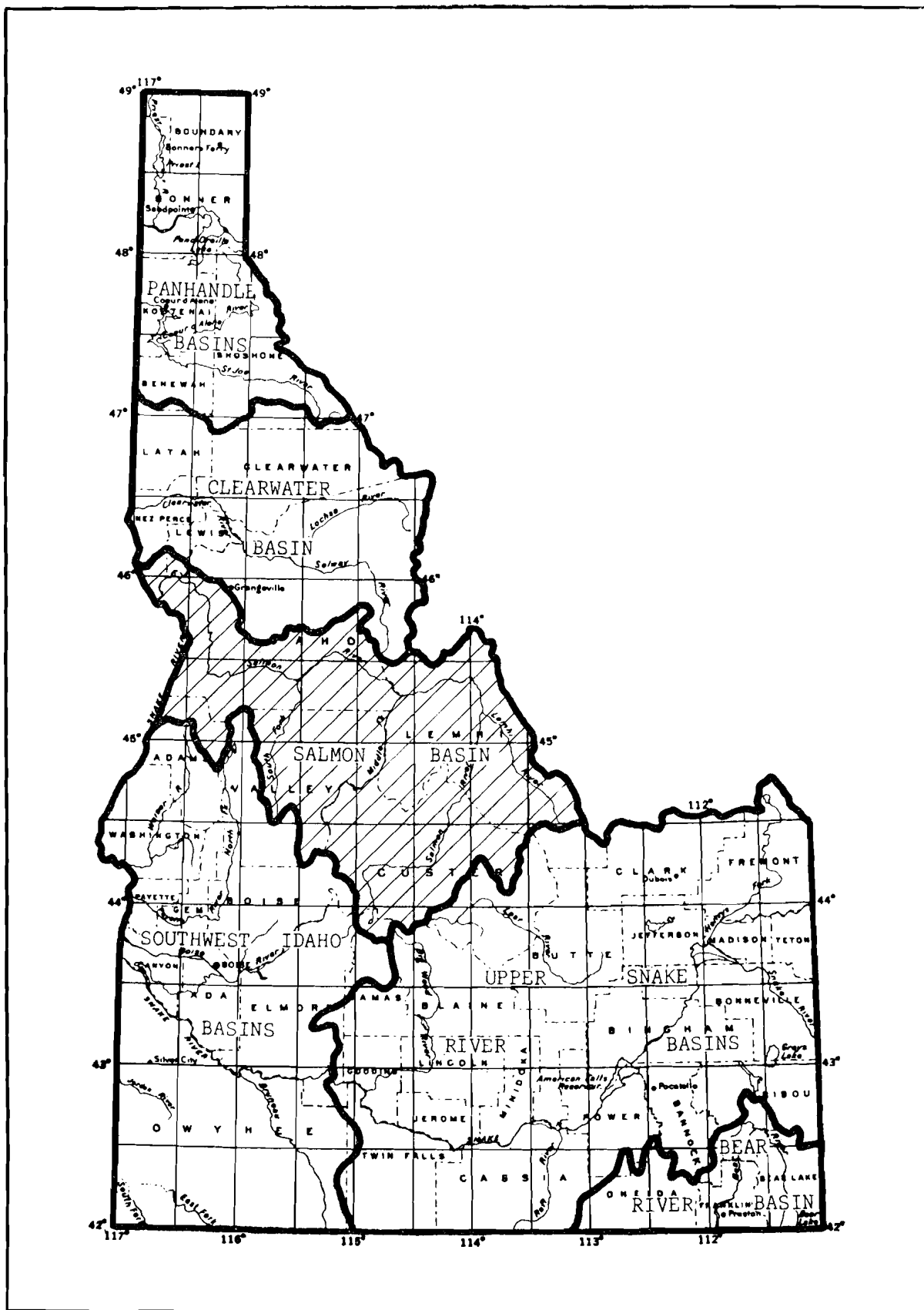


Figure 1. Relationship of Salmon Basin to other drainage basins in Idaho

The procedure adopted is to study - more or less independently at first - 15 subprojects, each involving an activity related to the river:

- | | |
|---|-------------------------------|
| 1. Forest and range resources | 8. Hydroelectric power |
| 2. Minerals | 9. Flood control |
| 3. Outdoor recreation | 10. Navigation |
| 4. Commercial fisheries | 11. Transportation and access |
| 5. Irrigation | 12. Anthropology |
| 6. Water for municipal and industrial use | 13. History |
| 7. Water quality control | 14. Agriculture |
| | 15. Hunting |

Basically, three steps will be involved in preparing reports for these subprojects. First, individual researchers will inventory the physical, biological, institutional, and human resources affecting each subproject. Second, the inventory data obtained will be used to make an economic evaluation of the current use of these resources and the potential benefits available from them. Third, these data will be used as a basis for projecting future resource use and values under varying alternatives ranging from non-inclusion in the System to inclusion in the System under various classifications.

Data from the subprojects will be used in various models to evaluate alternative resource uses. Two types of models are presently planned for making these evaluations. The first model will be a small area input-output model which will be used to establish benchmark values for all of the economic activity in the area. The second model is a linear programming model which will be used to estimate the benefits for various areas of development.

Efforts will be made throughout the study to identify and quantify the aesthetic and personal enrichment values of the river basin.

Estimates will be made for 1980, 2000, and 2020 consistent with the water resource planning done by the Pacific Northwest River Basins Commission under the Water Resources Planning Act of 1965.

The Methodology Study, then, is concerned with the evaluation process. Upon completion in July, 1971, it will provide input for the "joint" studies by Federal and state agencies. These joint studies will result in recommendations to the Congress.

The original plans for the methodology study did not include provisions for a history subproject. However, as studies progressed on some of the other subprojects, it became evident that a general history of Salmon Basin was desirable. The writer was chosen to prepare this history because of previous historical articles he had authored for the Idaho Historical Society in connection with the Lewis and Clark expedition.

As is the case for most histories of this type, the information has been gleaned from a variety of sources. Chapter IX contains a list of these sources. The writer claims little in the way of originality in the presentation of information, his primary contribution being phrases, sentences, and paragraphs to tie together the source material. Where an author's mode of expression seemed to be appropriate in a particular situation, it was used with very little paraphrasing. Credit for material used in this manner generally is given by a number in brackets at the end of the paragraph or at the end of several paragraphs which indicates the author and article or book in the list of references in Chapter IX.

When compiling a history such as this it soon becomes evident that a vast number of interesting incidents and facts must be passed over in the interest of conserving space. This is especially true when working with such monumental research treatises as Bailey's, River of no return [2]¹ and Sister Elsensohn's, Pioneer days in Idaho County [11 and 12]. In actuality, the present "History of Salmon Basin" probably should more aptly be called a "Brief History of Salmon Basin".

Special acknowledgment for advising and contributing source material is due Mr. C. A. Webbert, University of Idaho; Mr. Merle W. Wells, Idaho Historical Society; Mr. Marcus J. Ware, Lewiston, Idaho; Mrs. Don I. Smith, Boise, Idaho; and Mr. David G. Ainsworth, Salmon Idaho. Others who contributed information include the U. S. Forest Service regional foresters at Missoula and at Ogden; supervisors of the Salmon, Challis, Bitterroot, Nez Perce, and Payette National Forests; county recorders of Lemhi, Custer, and Idaho counties; U. S. Bureau of Land Management at Boise and at Salmon; Idaho Department of Water Administration at Salmon; Idaho Department of Fish and Game, Idaho County Free Press, Grangeville, Idaho; and Recorder-Herald, Salmon, Idaho.

¹Numbers in brackets refer to list of references in Chapter IX.

II. BEFORE THE WHITE MAN

About one-half of Salmon Basin is underlain by the Idaho Batholith, a great mass of intrusive granitic-type rocks. This batholith, with its marginal zone of altered rocks, includes Idaho and Valley counties and the western parts of Lemhi and Custer counties. On the east in Lemhi and Custer counties the batholith is flanked by the Challis Volcanics and sedimentary rocks. On the west, a small area in western Idaho and Valley counties is underlain by volcanic and sedimentary rocks. Also on the west, Nez Perce and Lewis counties are underlain by the Columbia River Basalt.

The geologic history of Idaho is complex. The area now occupied by the Idaho Batholith, as well as most of the area to the north, is thought to have been a landmass or a "structurally positive" block since the end of the Precambrian (one-half billion years ago). It stood above the Paleozoic seas while sediments were being deposited in basins to the east and southeast. Sediments also were being deposited on the west, but to a lesser extent. Although there was no major crustal deformation during the Paleozoic Era, these basins of deposition were raised above sea level many times, resulting in numerous breaks in the stratigraphic record.

The Mesozoic Era was marked by powerful crustal deformation and by large-scale igneous activity. The structurally positive area of central Idaho was sharply uplifted early in the era and the structurally weak Paleozoic sediments were flexed into long folds. The main part of the Idaho Batholith was emplaced during the Cretaceous Period (about one hundred million years ago). The sedimentary rocks were refolded and, along the southeastern border, were intricately contorted in broad conformity with the shape of the batholithic mass. On the east side of the batholith, the sediments have been thrust to the northeast along low-dipping thrust faults. Similar faults along which the rocks have been thrust to the northwest have been recognized and like those to the east, may be related to the emplacement of the batholith.

Further folding and the development of faults, many with northeast trend, accompanied and followed the eruption of the Challis Volcanics and

the intrusion of related igneous rocks in the early part of the Tertiary. Faulting and mild warping continued during Miocene time and affected the Columbia River Basalt. [66]

A lava flow of the Challis Volcanics blocked Salmon River nearly two million years ago. Although this did not divert the river, it did create an extensive fresh water lake. This lake was responsible for leveling the Salmon and Lemhi valleys. Eventually, Salmon River cut through the lava dam leaving sedimentary rocks and fish fossils as evidence of the past. [58]

During the last million years the high mountainous areas of Salmon Basin, particularly the Sawtooth Range, have been strongly glaciated. The glaciers sculptured the deep valleys and high jagged peaks from which the latter range gets its name. Glacial deposits comprise an important element in the scenery of Stanley Basin. Large moraines (glacial deposits) extend well out into the basin from many of the glaciated valleys. Large lakes such as Redfish and Stanley, and several smaller ones, occupy basins formed near the terminus of glaciers. Most of the low tree-covered ridges seen when looking west from U. S. 93 are glacial moraines. Higher in the glaciated valleys within the Sawtooth Range and in the heads of many of them, numerous lakes occur in basins gorged out by moving ice. The last major glacial ice in this area may have existed until as recently as 10,000 years ago. Tiny patches of glacial ice, probably stagnant, still are to be found on the northern slope of Thompson Peak, particularly in the upper valley of Goat Creek. [62]

Geological and archaeological evidence shows that many members of the animal kingdom have existed and evolved in the New World for millions of years, but man is relatively a newcomer. Recent discoveries in east Africa indicate that the first appearance of man-like creatures (hominids) occurred in the Old World about two and a half million years ago. Still older ape-like fossils help to demonstrate the theory of man's evolution from ape ancestry in the Old World. No fossil evidence has ever been found to show that the American Indian originated in the New World. The latest estimates of anthropologists are that the earliest entry of man into the Western Hemisphere took place about 40,000 B. C. Prehistoric people had such limited and primitive methods of transportation that the migration

must have occurred over the easiest and shortest route. The only region in the New World which lies in close proximity to the old is that adjacent to Bering Strait, a channel about 60 miles wide. Other minimum distances to the Old World or to the Pacific Islands from the shores of the Western Hemisphere measure well over a thousand miles. Thus, scientists now believe, quite conclusively, that peopling of the New World took place from Siberia to Alaska by way of Bering Strait. The mongoloid features of the American Indian are further evidence of his origin in eastern Siberia.

Early inhabitants of North America slowly migrated southward by two routes, one by way of the Mackenzie River and the Mackenzie Valley to the Plains region and a second between the Rocky Mountains and the Coast Range to the Great Basin. The migrations probably were limited to periods when continental glaciers had retreated northward, opening up areas in which vegetation and animal life could exist. Excavations in Salmon River Canyon suggest that prehistoric people did not occupy the upper part of the canyon before 8,000 to 8,500 years ago [54]. Prior to that time sites may not have been available because of glaciation in the Salmon River Mountains.

Although some archaeological work is currently being done in Salmon Basin and adjacent areas, the basic cultural patterns of the prehistoric people who occupied this region are only partially known at the present time. Apparently two somewhat distinct cultures existed, one in the eastern part of the basin known as the Bitterroot Culture that was the forerunner of the Northern Shoshoni culture, and a second culture in the western part of the basin that was the forerunner of the Nez Perce culture.

Anthropologists divide the continent into culture areas, the boundaries of which are somewhat transitional, but which on the whole provide a convenient framework for distinguishing between the various ethnic groups. North of Mexico there are ten culture areas: Southwest, Great Basin, California, East, Prairies, Plains, Plateau, Northwest Coast, Sub-Arctic and Arctic. [10] Each of these is considered to be the home of a distinct type of culture; but when a detailed view is taken of the various tribal groups within each area, a complex situation not easily subject to generalization is observed.

Culturally, it is difficult to characterize the Salmon Basin region. It embraces, primarily, the Plateau and Great Basin culture areas, but it also exhibits influences from both the Northwest Coast and Plains areas. The most extensive of these areas is the Plains area which comprises a large part of central North America extending from the Gulf of Mexico well into present Canada and from the Prairie states to the foothills of the Rockies. The development of culture in the Plains area shows a cycle from food collecting (hunting) in earliest times to food-producing (agriculture) in intermediate times and back to food-collecting in latest times. [38]

The earliest Indians of the Plains obtained their livelihood by hunting and food-collecting. They probably used the spear and spear-thrower; made their tools and weapons of chipped stone, bone, and wood; and clothed themselves with animal skins. They did not have pottery or agriculture. Probably they were without dogs and perhaps were ignorant of the bow and arrow. It is likely that these ancient Indians of the Plains were seminomadic, living in temporary camps but occupying given locations seasonally. Possibly, bands of these Indians lived in one place part of the year and then separated into smaller units, each of which dwelt elsewhere during the rest of the year.

In the intermediate period, perhaps from about 900 to 1300 A.D., there were in the Plains small groups of Woodland and Hopewellian Indians who probably were migrants from the east. These Indians lived by farming and hunting, made different kinds of pottery, probably had dogs, and manufactured tools, weapons, and ornaments of ground or polished stone, chipped stone, copper, bone, shell, and wood. Probably they wove baskets and textiles, made clothing of animal skins, and lived in semisedentary villages. Agriculture and pottery appear in this period; although not necessarily at the same time. Possibly the raising of squashes and gourds preceded the introduction of corn and beans in the agricultural complex, but of this we cannot be certain.

The late prehistoric period, possibly dating from about 1300 to 1600 A.D., saw the development and climax of some typically Plains cultures. These cultures were characterized by sedentary settlement along river valleys,

rather intensive agriculture, earth-covered lodges, probable use of the bow and arrow, extensive use of pottery styles indigenous to the area, and trade and commerce with peoples of the Mississippi Valley.

The early historic period extending from about 1600 to 1800 A. D. was basically a continuation of the preceding period, with the addition of consequences arising from the arrival of horses in the area. The horse radically changed the lives of some Indian groups, as Indians who had lately been farmers became hunters ranging the Plains in search of the bison. Villages became mobile instead of sedentary, and the earth-covered lodge gave way to the Plains tepee previously used only for temporary shelter. Thus, although some groups of Indians remained agriculturists and part-time hunters, other groups rapidly changed to the horse Indian culture unique to the Plains.

The Northwest Coast area comprises a relatively narrow strip of land extending along the Pacific Coast from northern California to Alaska. The culture in this area is rather complex and presents highly individualized tribal variations, but can be consistently treated under three main subdivisions: (a) The northern group; (b) the central group; and (c) the southern group. [43] The first of these groups is characterized by a great dependence on sea food; some hunting upon the mainland; large use of berries; cooking with hot stones in boxes and baskets; dried fish, clams, and berries as the staple food; large rectangular gabled houses of upright cedar planks with carved posts and totem poles; travel chiefly by water in large sea-going dug-out canoes some of which had sails; no pottery or stone vessels, except mortars; baskets in checker; no coil basketry; mats of cedar bark and soft bags in abundance; no true looms; clothing rather scanty, chiefly of skin; feet usually bare; use of the bow, club, and dagger, but not the lance, slat, rod, and skin armor; wooden helmets but no shields; practically no chipped stone tools; and highly-developed wood work.

The central group differs in a few minor points: Use of a hand-stone hammer instead of a hafted one, and clothing of loosely woven bark or wool rather than of skin.

Among the southern group, which had the closest relationship with the Indians of the Salmon River region, appears a strong tendency to use stone arrowheads in contrast to the north, use of clubs, greater use of

edible roots (camas, etc.) and berries, some use of acorns, use of the handled digging-stick, roasting in holes (especially camas), pounding of dried salmon, use of temporary summer homes of bark or rushes, weaving of twine baskets, use of the sewed rush mat, and the use of clothing similar to the central group.

The Plateau area is named for the plateaus drained by Columbia River and its tributaries. It covers parts of British Columbia, Washington, Oregon, and Montana, and approximately the northern half of Idaho. It is a difficult area to characterize because its culture exhibits influences from both the Northwest Coast and the Plains, and the semidesert environment of the southern portion gives it something in common with the Great Basin as well. In the central part of the Plateau are democratic peoples entirely free of the emphasis on rank of the Northwest Coast; they are also peaceful people largely lacking the war drive of the Plains Indians. [10] There were 22 tribes in this area, one of the principal tribes being the Nez Percés of north-central Idaho, southeastern Washington and northeastern Oregon. The traits of the Plateau people may be characterized as follows [43]: Extensive use of salmon, deer, roots (especially camas), and berries; the use of a handled digging stick, cooking with hot stones in holes and baskets; the pulverization of dried salmon and roots for storage; winter houses, semi-subterranean, a circular pit with a conical roof and smoke hole entrance; summer houses movable or transient, mat-or-rush-covered tents and the lean-to, double and single; the dog sometimes used as a pack animal; water transportation weakly developed, crude dug-outs and bark canoes being used; pottery not known; basketry highly developed, coil, rectangular shapes, imbricated technique; twine weaving in flexible bags and mats; some simple weaving of bark fiber for clothing; clothing for the entire body usually of deerskins; skin caps for the men, and in some cases basket caps for women; blankets of woven rabbitskin; the sinew-backed bow prevailed; clubs, lances, and knives, and rod and slat armor were used in war, also heavy leather shirts; fish spears, hooks, traps, and bag nets were used; dressing of deer skins highly developed but other skin work weak; upright stretching frames and straight long handled scrapers; while wood work was more advanced than among the Plains tribes, it was insignificant

as compared to the North Pacific Coast area; stone work was confined to the making of tools and points, battering and flaking, some jadeite tools; work in bone, metal, and feathers, very weak.

The Great Basin area includes all of Nevada and Utah, parts of California, Oregon, Wyoming, and Colorado, and approximately the southern half of Idaho. It is one of the driest regions in the United States and was inhabited by seven Indian tribes including the Shoshonis, Paiutes, and Utes. [10] Geographically, these tribes occupied large areas, the northern part of the Shoshoni area extending into eastern and southeastern Idaho, and part of the Northern Paiute area extending into southwestern Idaho. The northern Shoshonean tribes were strongly influenced by the Plains culture, although they used a dome-shaped brush shelter before the tepee came into general use: Thus, they used canoes not at all; carried the Plains shield; deer being scarce in their country, they made more use of the bison than the Nez Perces; depended more upon small game and especially made extensive use of wild grass seeds, though as everywhere in the area, roots and salmon formed an important food; in addition to the universal sagebrush bark weaving, they made rabbitskin blankets; their basketry was coil and twine, but the shapes were round; they had some steatite jars and possibly pottery, but usually cooked in baskets; their clothing was quite Plains-like and work in rawhide was well developed; in historic times they were great horse Indians but seem not to have used the travois either for dogs or horses. [43]

The Indian tribes in and adjacent to Salmon Basin, representing the several cultural groups described above, are shown in Figure 2.¹ Eastern Oregon and Southern Idaho are in Shoshonean territory. The local representatives of the family are the Shoshonis, the Bannocks, the Northern Paiutes, and the Sheepeaters. Sacajawea was a Shoshoni and Lewis and Clark found her tribe on the headwaters of the Missouri. All the emigrations had to pass through their territory. They were called by some of their neighbors "grass house people", because they built lodges of woven grass. Another general name for them was Snakes. This name probably was bestowed upon them by their Plains neighbors to the east, possibly because they reputedly

¹The location shown on the map for the Northern Paiutes represents the eastern limit of this tribe. The center of the area of influence of the Northern Paiutes was in southeastern Oregon.

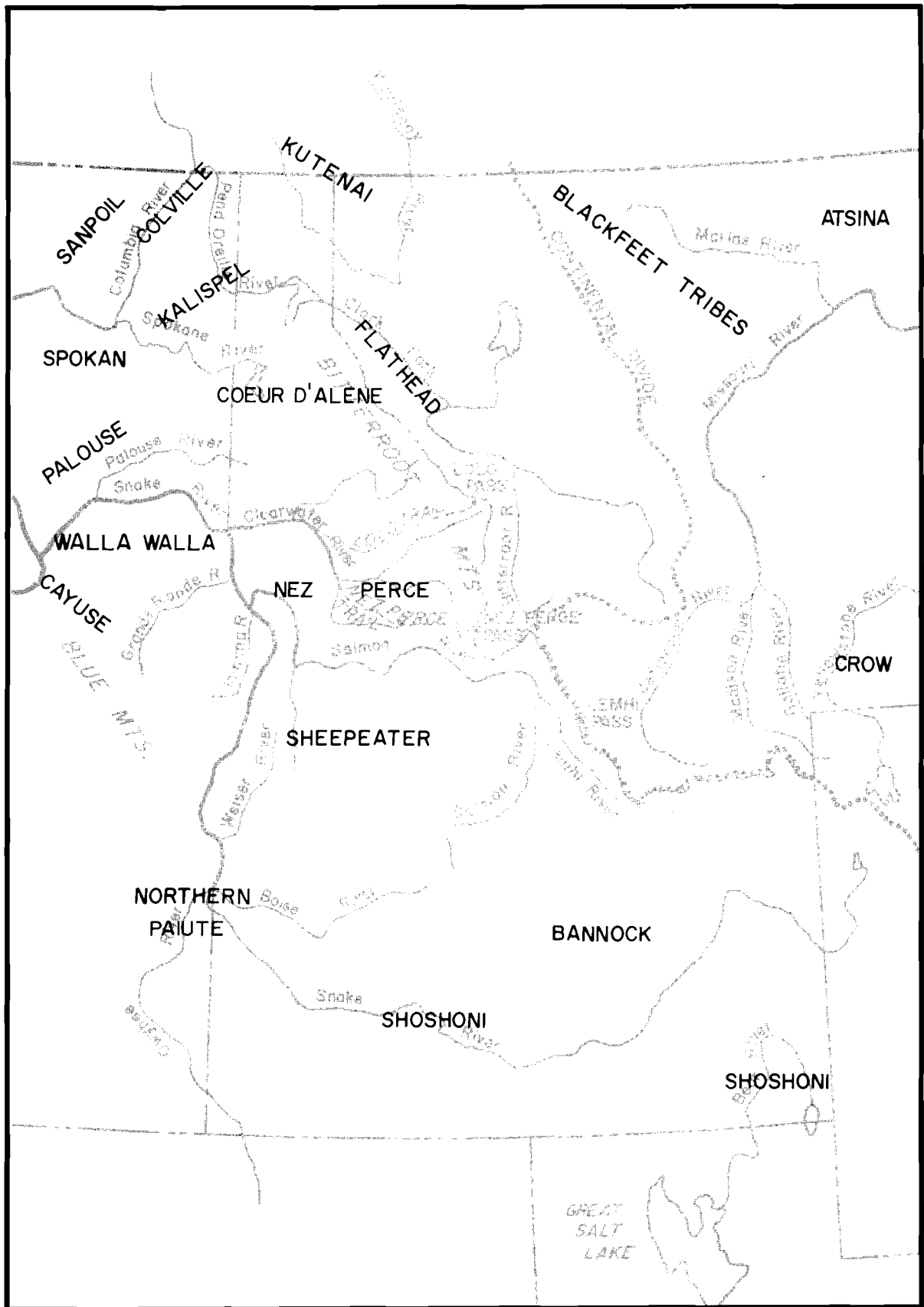


Figure 2. Location of Indian tribes in and adjacent to Salmon Basin on the eve of the coming of the white man. The location shown for the Northern Paiutes is the eastern limit of this tribe.

used snakeheads painted on sticks to terrify their Plains enemies [25].

The Bannocks were northern Paiute-speaking Indians who had affiliated themselves with the northern Shoshoni and lived in southeastern Idaho, though they roved a great deal after they secured horses. Bannock is a corruption of the name which they applied to themselves - "Panaiti." They were of fine physique, restless, and warlike.

In the barren sections of the central basin and extending as far north as southeastern Oregon and southwestern Idaho, where fish, rabbits, and roots were the only food, lived the Paiute Indians who also were called Diggers, Shoshokos or Walkers. The latter name applied to all southern Shoshonean tribes that had no horses. [13]

The mountain Shoshoni, or Sheepeaters as they came to be called, inhabited the rugged mountains of central Idaho. Unlike some other Shoshoni, the Sheepeaters were basically a hunting people. Their name was derived from their subsistence on mountain sheep which they killed during their summer hunting trips into the rugged fastnesses of the mountain hinterland. They were a conservative group, and very few of them adopted the horse into their way of life as had other Shoshoni groups in the middle of the eighteenth century. These mountain people moved from place to place as the food supply changed. They usually lived in small groups of two or three families, although as many as 30 families might band together during the winter. The number of Sheepeaters was never large, and in 1855 they were thought to number about 300. [63]

The Shahaptian family formerly extended from (including) the Yakima Valley and the Palouse country to the Blue Mountains. The name of the group is derived from the Salish name for the Nez Perces, Sahaptini. The Shahaptian tribes were intelligent and brave and were generally friendly toward the whites, though jealous of encroachment upon their lands. The eastern tribes went to the plains of the Missouri for buffalo. The Salishan Flatheads were their allies against their common enemy on the eastern side of the Rockies, the Blackfeet. Blackfeet slaves were taken, and raids were made across the Blue Mountains into the Snake country for slaves. The principal tribes were the Nez Perces and the Yakimas. The Palouses were connected with the Nez Perces, but, unlike them, were allied

with the Yakimas in warfare against the whites. The Walla Wallas occupied an important position at the crossroads of travel, on the lower Walla Walla River and along the east bank of the Columbia from the Snake nearly to the Umatilla. The language of the Nez Perces was spoken by the largest number of the Sahaptian people.

The Waiilatpuan family had two divisions, the Molalla in the Molalla Valley of Oregon and the troublesome Cayuses in Washington. The Cayuses were proud to the verge of insolence, and they delighted in oratory. Their court language was highly rhetorical and abounded in flowery expressions. It was suffering a decline when they first came in contact with the whites, and after their reverses in the Cayuse War, they lost their native tongue as well as their identity as a tribe. The remnant of the Cayuses became confused with the Umatillas, with whom they went to live, and they forgot the Waiilatpuan language and spoke only Nez Perce and the Chinook jargon.

The Salishan family inhabited western Montana, northern Idaho and Washington, most of the southern mainland of British Columbia, the southeastern part of Vancouver Island and a strip of the northern coast of Oregon. The group term is taken from the native name of the Flatheads - Salish. Other well known tribes in the interior are the Coeur d'Alenes, Spokans, Okinagans, and Pisuquows. [13]

In Idaho, the Nez Perces of the north and the Shoshonean-speaking peoples of the south were the bitterest of enemies. Nez Perce hunting parties, moving up Salmon and Little Salmon rivers toward the high mountain meadows near Payette Lake, ran into groups of Shoshonis and waged almost continuous touch-and-go warfare with them. Raids and counter-raids frequently resulted in fierce skirmishes and massacres, and along Columbia River there was so much fear of the southern enemies that most of the Indian fishing villages were located on the river's north bank beyond the reach of the marauders. Usually, each year in early summer there was a period of truce in order to trade, and groups of Nez Perces, Cayuses, and various Sahaptin-speaking peoples traveled to the region of the mouths of Weiser, Payette, and Boise rivers in southwestern Idaho to meet peaceably with the Shoshonis and Paiutes. After the trading was concluded and the bands had filed home, the sporadic warfare was resumed. [32]

Sometime prior to 1700, a significant development affected Shoshoni and Nez Perce life. The horse, which the Spanish had brought with them to Mexico and which was spreading north among the Indians from the Spaniard's Rio Grande colonies in New Mexico, first appeared among the Shoshonis. From the southern Idaho country, bands of horses spread to the Flatheads and other tribes of the Bitterroots and to the Nez Perces and their neighbors west of that range. It perhaps took these tribes a generation to become fully acclimated to the use of the horse. The younger men probably learned quickly to ride the animals on hunts and in war, while the older and less venturesome people may have preferred to continue to walk though they would have been happy to let the horses, like big dogs, carry their baggage and possessions. In time, all the villagers found the horses a boon. They welcomed their assistance in getting themselves and their equipment up the steep hills and across the rough plateaus. In the case of the Nez Perces, who had been used to walking across the Bitterroots to the buffalo country, travel by horses was easier and faster and permitted more people to make these trips. With the increased number of Indians riding to the buffalo country, Nez Perce culture began to feel the influence of Plains traits. The Nez Perces packed their horses with dried fish, salmon oil in sealed fish skins, berries and roots, cakes of camas and huckleberries, bows and arrows of horn and wood, mountain grass hemp, and shells. On the east side of the Bitterroots they traded these goods with their Flathead friends, peaceful Shoshonis, and small bands of Blackfeet from the northeast for dressed buffalo robes, rawhide skins, lodge covers, and a variety of eastern products such as beads, feathered bonnets, and stone pipes. The natural advantages of the country in which the Nez Perces resided helped them build up some of the largest horse herds on the continent. [32]

According to Teit [57], a generally peaceful period of trade and hunting continued east of the mountains for perhaps two or three decades after the Nez Perce and Shoshoni Indians first began to use horses. About 1755, however, the confederated Blackfoot tribes of the Saskatchewan Valley began to receive British and French guns through fur trade channels. The new arms emboldened the Canadian Blackfeet, and their raiding parties began to strike savagely at all the western tribes, none of whom had guns. The

Kutenais retreated west across the Canadian Rockies, and the Shoshonis withdrew into mountain hiding places in Wyoming and Idaho. Many Nez Perces, hunting with Flatheads in western Montana, were caught in the raids.

The Nez Perces and their allies, perhaps realizing the danger to their homelands if the aggressors were not halted, trailed into western Montana in sufficient numbers to halt the Blackfeet and eventually to stabilize a dangerous frontier with them. But a pattern of conflict was set for a century. The Blackfeet roamed almost at will on the northern plains, raiding the herds of any bands in their path, and acquiring a reputation for belligerency and terror. Their guns were still too few and inaccurate to allow them to establish unchallenged supremacy over all their enemies; but their hit-and-run attacks kept much of what is now western Montana in a constant state of warfare, and their depredations and thefts of horses sent one enraged band against another in desperate attempts to regain honor and replenish lost stock. From time to time, Shoshonis emerged from their hiding places to hunt and, on occasion, managed to hold their own against, or sometimes to whip, a Blackfoot raiding party. More serious punishment was sometimes meted out to the Canadian invaders by superior-sized bands of Flatheads and Nez Perces who not only met the Blackfeet head on in the Flathead country but ventured across the principal passes of the Continental Divide to the broad plains of the Missouri Basin, where they knew they risked attack. When parties of Blackfeet arrived to dispute the hunting groups, the Nez Perce-Flathead warriors engaged them in sharp skirmishes that frequently ended in victory for the westerners, who then returned triumphantly driving captured horses and displaying enemy scalps.

By 1800, the white man's presence on the continent had already forced the movement of many eastern tribes onto the Plains, and was beginning to have an impact on intertribal Plains warfare. Increasing numbers of guns were appearing in the hands of Canadian and Missouri River Indians, and for the first time an inequality of power was threatening the western tribes that had no way of acquiring firearms and powder and shot. Some members of the latter tribes, who had been taken prisoner on the plains, apparently saw white men but were in no position to trade with them for

guns. Although the other tribesmen were still to glimpse their first white men, they undoubtedly had an awareness of a powerful people beyond the borders of any band that they had yet met. A great quantity of beads and pieces of metal, which the Indians used mostly for decoration, had been coming inland from Pacific Coast sea traders, and on the Columbia, the Nez Perces had been hearing descriptions of those men. The Shoshonis were getting Spanish bridles and other articles stolen in New Mexico, and they had picked up gossip about powerful, bearded men in that direction. And from the Crows came information about white traders who traveled up the Missouri and supplied the Indians with metal knives, hatchets, and guns. [32]

So this was the situation of the native tribes living in and adjacent to Salmon Basin at the beginning of the nineteenth century on the eve of the coming of the white man. Most of these Indians had heard of the pale faces and a handful of them had actually seen the mysterious strangers. According to the Nez Perces, the first of their own people to see white men, and return to tell about them, was a woman who, sometime late in the eighteenth century, was captured by Blackfeet or Atsinas during a raid in the Montana buffalo country and was taken into temporary captivity in Canada. This, and similar stories, built up a curiosity among the western tribes concerning the white man, but by and large these Indians knew very little about his way of life or his aspirations. They soon were to learn these things in a brutal way, for within less than eighty years these once proud and free peoples would be beaten, humiliated, and forced to take up the white man's way of life on reservations which, in area, were only a small fraction of the vast basin and plateau regions over which they had formerly roamed.

III. THE LEWIS AND CLARK EXPEDITION

In an endeavor to gain for the United States by peaceful means a path to the sea via Mississippi River, President Thomas Jefferson had sent Robert R. Livingston to Paris in 1801 to arrange for an amicable settlement of differences. Livingston met with little success, and as the frontiersmen on the western fringes of the young nation became more and more exasperated, Jefferson sent James Monroe to France giving him 2,000,000 dollars in hand to purchase New Orleans and the Floridas. The thought of gaining additional country to the west, which previously had been Spanish territory but which now belonged to France as the result of a shrewd trade by Napoleon, had not entered Jefferson's mind. However, he had discussed with his private secretary, Meriwether Lewis, the possibility of an exploring expedition into the territory.

Suddenly Jefferson's two negotiators in Paris were confronted by an astounding proposition. The policy of the French government had changed. The French minister of the Treasury suggested that they buy not only New Orleans and land at the river's mouth, but the whole of Louisiana, but at a price of 15,000,000 dollars rather than 2,000,000 dollars. This offer undoubtedly was instigated by Napoleon who was deeply engaged in a war with England. There was nothing in the instructions to the envoys that even remotely authorized them to make this larger purchase, but, in spite of this, the transaction was signed without further delay. Thus, the course of the here-to-fore feeble young nation was profoundly changed.

The Louisiana Territory had been gained; it became imperative to know what was contained within that vast region. Jefferson presently published a message imparting to the country such information as could be gleaned from hunters and fur traders and proceeded to lay plans for sending explorers into this great domain. In the case of the Lewis and Clark Expedition, his instructions were to "Explore the Missouri River, and such principal stream of it, as may offer the most direct . . . communication across this continent". Although the Northwest fur trade area lay to the west of the Louisiana Territory, the explorers were to travel through this region with the possibility of laying claim to it by right of exploration.

The imagination of young Meriwether Lewis was fired by the talk of exploring the West, and he begged to have the direction of the party. That he was well-qualified for this undertaking was attested to by Jefferson in very eloquent words.

Jefferson recommended that Lewis have some person with him of known competence for the direction of the expedition in the event of accident to himself. Lewis proposed William Clark, a friend a few years older than himself and the younger brother of George Rogers Clark, the famous conqueror of the Northwest Territory.

The leaders gathered a force of picked men which was actually a small army unit consisting of army volunteers from posts along the Ohio and Mississippi, Kentucky hunters, and French watermen. Besides the two Captains, there were three sergeants, Ordway, Pryor, and Floyd; 24 privates, one of whom was John Colter who later returned and explored the Yellowstone National Park area; two interpreters, "Drewyer" (George Drouillard) and Charbonneau, the latter joining the party at Fort Mandan, in what is now North Dakota; Clark's negro servant, who was much of a curiosity to the Indians; and Charbonneau's Shoshoni wife, Sacajawea. There also were seven soldiers and ten boatmen with the party the first year as far as Fort Mandan.

The official party after the winter at Fort Mandan consisted of 31 people of the expedition plus one or more Indian guides from time to time.

Expenditures for the journey were limited by Congress to 2,500 dollars. The two captains budgeted this meager sum to such a nicety that except for the pay of personnel and materials requisitioned from Government posts, it covered the entire expense of the expedition. Supplies included flour, meal, pork, drugs, medical instruments, salt, extra clothing, tools, gunlocks, flints, powder, and ball. Fully twice as much space was taken up by trade items for the Indians. After army clothing wore out, the explorers and their men dressed in animal skins. Crossing the Plains, the party lived mostly on the bounty of the land. Lewis took care of most of the scientific observations for which he had especially trained himself three months before the journey started; Clark served as the party's disciplinarian and map maker. [14]

The trip started on May 14, 1804, at what is now Wood River, Illinois, where Missouri River joins the Mississippi. The expedition was waterborne by a 55-foot keelboat carrying a square sail. With no wind it was poled like a barge, rowed by 22 oars like a Greek galley, or towed from the banks. There also were two pirogues which were long, slim rowing boats.

The only fatality of the entire expedition occurred near present Sioux City, Iowa, where Sergeant Charles Floyd died of "Biliose Chorlick" [sic - bilious colic]¹, which was probably a ruptured appendix. He was buried on the east bank of Missouri River and Private Gass was appointed to take his place as a sergeant.

The party built Fort Mandan near Stanton, North Dakota, and camped there the winter of 1804-1805 among the Mandan Indians who lived in semi-permanent earth lodges. This campsite was washed away by the Missouri many years ago.

While at Fort Mandan, the interpreter Charbonneau was hired. Two of his three wives were young Shoshoni girls one of whom eventually was given the name Sacajawea. Sacajawea was living in the Rocky Mountains near present Salmon, Idaho, in 1800, when raiding Minnetarees captured her at the age of 12 and carried her away to the plains.² There she remained a slave until Charbonneau, a Canadian squaw man who knew many Indian tongues, bought her. She was permitted to accompany Charbonneau on the expedition and with her she carried her baby boy, who had been born less than two months before she started on the trip.

In the spring of 1805, the expedition resumed its journey up the Missouri. Somewhere near present Fort Peck Dam in Montana, Lewis "beheld the Rocky Mountains for the first time". Clark carefully mapped the area

¹In this and most subsequent quotations of members of the expedition, the original spelling is used.

²It is very likely that this Indian girl had no name at the time of her capture because an Indian child never is given a name until something in life occurs to designate it particularly. It may receive a name the day it is born - or perhaps not until it is ten to fifteen years of age. [47] The name Wadze-wipe was bestowed upon her by another Shoshoni prisoner who had escaped and returned to the Shoshoni homeland. Charbonneau called Wadze-wipe "Jenny", but in his French pronunciation it sounded like "Janey" and it was by this name that Lewis and Clark called her during much of the expedition.

around Great Falls. It took the party an entire month to portage around these falls. From here they pushed upriver in eight canoes and two new cottonwood dugouts.

Between Great Falls and Helena, Missouri River passes through a steep-walled canyon which Lewis and Clark called the "Gates of the Rocky Mountains". Traveling on upstream, the explorers reached the upper terminous of the Missouri near Three Forks, Montana. The three large streams tributary to the Missouri at this point were named the Gallatin, the Jefferson, and the Madison, one of the few cases where names given to streams by the expedition have survived to modern times. The Jefferson was chosen as the stream most likely to lead in the desired direction.

It was during this portion of the journey that Sacajawea perhaps was of most value to the expedition. When the head of navigation was reached there would be a need for horses to carry the baggage across the Continental Divide. The Shoshoni possessed vast numbers of horses and it was to their homeland that Sacajawea and a Mandan Indian helped guide the party.

On August 9, 1805, near present Dillon, Montana, the expedition was struggling up Beaverhead River, a branch of the Jefferson. Because of the absolute necessity of procuring horses to cross the mountains, it was determined that Lewis and three men, Drewyer, Shields, and McNeal, should proceed ahead of the main party until the Shoshoni or some other tribe could be found to assist in transporting the baggage. In making this advance trip, Lewis decided to take the western fork of the Beaverhead, or Horse Prairie Creek, and his campsite of August 10, 1805, was at the foot of the hills north of the creek and about five miles west of former Armstead, Montana.

The next day near Grant, Montana, he spied, at a distance of two miles, an Indian on horseback. Convinced that he was a Shoshoni, Lewis attempted to approach without alarming him. But at about 100 paces, the Indian suddenly turned his horse and rode off to the north and soon disappeared from view. Lewis and his men followed the direction the Indian had taken and on August 11 camped on a small "branch" which may have been in the vicinity of Badger Gulch.

The next day, hope was abandoned of finding the trail of the Indian they had seen and so they turned southwestward where they soon overtook a large, plain, Indian "road". Following this road, the stream - now called Trail Creek - became smaller and smaller until they reached what Lewis called "the most distant fountain of the Mighty Missouri." Near this point Private McNeal, in a fit of enthusiasm, thanked God that he had lived to bestride the Missouri.

A short distance up the hill, they reached Lemhi Pass on the future Idaho - Montana boundary line from which they saw high mountains partially covered with snow still to the west of them. Thus, on August 12, 1805, Lewis and his patrol became the first white Americans to stand on the Continental Divide. Between Lemhi Pass and the Pacific, Lewis and Clark were outside the limits of the United States of that time. Their exploration of the Oregon country would help solidify America's claim to a no-man's land that later became Idaho, Oregon, and Washington. The portion of the expedition's route in and adjacent to Salmon Basin is shown in Figure 3.

The next day, the party suddenly dropped into a ravine and startled three Indian squaws. Lewis gave the women beads and gifts and, after convincing them that the white men meant them no harm, he informed them of his wish to go to their camp. They proceeded toward the Indian village which was on the northeast side of Lemhi River about four miles southeast of present Baker, Idaho. As Lewis approached the village, Chief Cameahwait and 60 warriors advanced toward him. The white man fearlessly put down his rifle and walked ahead holding the American flag. Cameahwait, reassured, "very affectionately" threw his arm over Lewis's shoulder and pressed his cheek against the stranger's in a gesture of friendship. Other Indians followed suit; Lewis and his men "wer all carressed and besmeared with their grease and paint till . . . heartily tired of the national hug". Here he stayed the nights of August 13 and 14 in order to give time for Captain Clark with the boats to reach the forks of the Beaverhead.

Game was very scarce in this country and the Indians actually were poor hunters. Lewis told about one hunt he was able to view from his tent in the Shoshoni village. There were about 20 Indians and they furnished two of the white men, Drewyer and Shields, with horses. The Indians hunted antelope by attempting to run the animals down on horseback. This

particular hunt lasted about two hours and when the hunters returned they had not killed a single antelope and their horses were foaming with sweat.

Lewis persuaded the Indians, by promises of future trade with them, to bring their horses and return with him to meet the main party at the forks and to help transport the baggage across the mountains. The Indians, fearful that the white men were in league with their enemies were suspicious of an ambush. However, after procrastinating for a considerable period of time, they finally were convinced to make the return journey. They crossed over Lemhi Pass and camped in Montana the night of August 15 southeast of Trail Creek.

August 16 the party continued towards the forks of the Beaverhead. During the day, Drewyer killed two deer some distance ahead of Lewis and the Indians. As a measure of friendship Lewis decided to give one of the deer to the Indians who apparently were in a continual state of starvation. When the Indians heard about this, one man who had been riding horseback with Lewis dismounted and ran nearly a mile at full speed to the slain deer. The Indians were so hungry they consumed all parts of the deer except the bones and hoofs.

Upon reaching the forks, Lewis, to his consternation, found that Clark and the main party had not yet arrived. Fearing that at this moment he would be abandoned by the capricious Indians, Lewis gave the chief his gun and said "he might shoot me" if "enemies" appeared. Needless to say, Lewis spent an uneasy night.

Fortunately, the next day Clark and the canoes were soon discovered a short distance below on their way upstream. Sacajawea's first sight of these Indians sent her into a dance of joy. She sucked her fingers, signifying that among these people she had been suckled as a baby. A young Indian woman came forward, and Sacajawea recognized a childhood playmate who had been captured with her and later escaped.¹ After reaching the forks, she

¹This was the girl that, after returning to the Shoshoni country, had given Sacajawea in absentia the name Wadze-wipe which meant "lost woman". It was at this location that Janey (or Wadze-wipe) was given the name Sacajawea, which means "travels with the boat that is pulled", for she was with the party that was dragging boats up the river. At the time of the meeting, some of the Indians danced with joy, making the Indian sign for "boat" with both hands as if working oars. Charbonneau mistook the motion for the flapping of wings and told Clark that it meant "bird". This is the incident that mistakenly gave the Indian maid the popular English name of "the bird woman". [48]

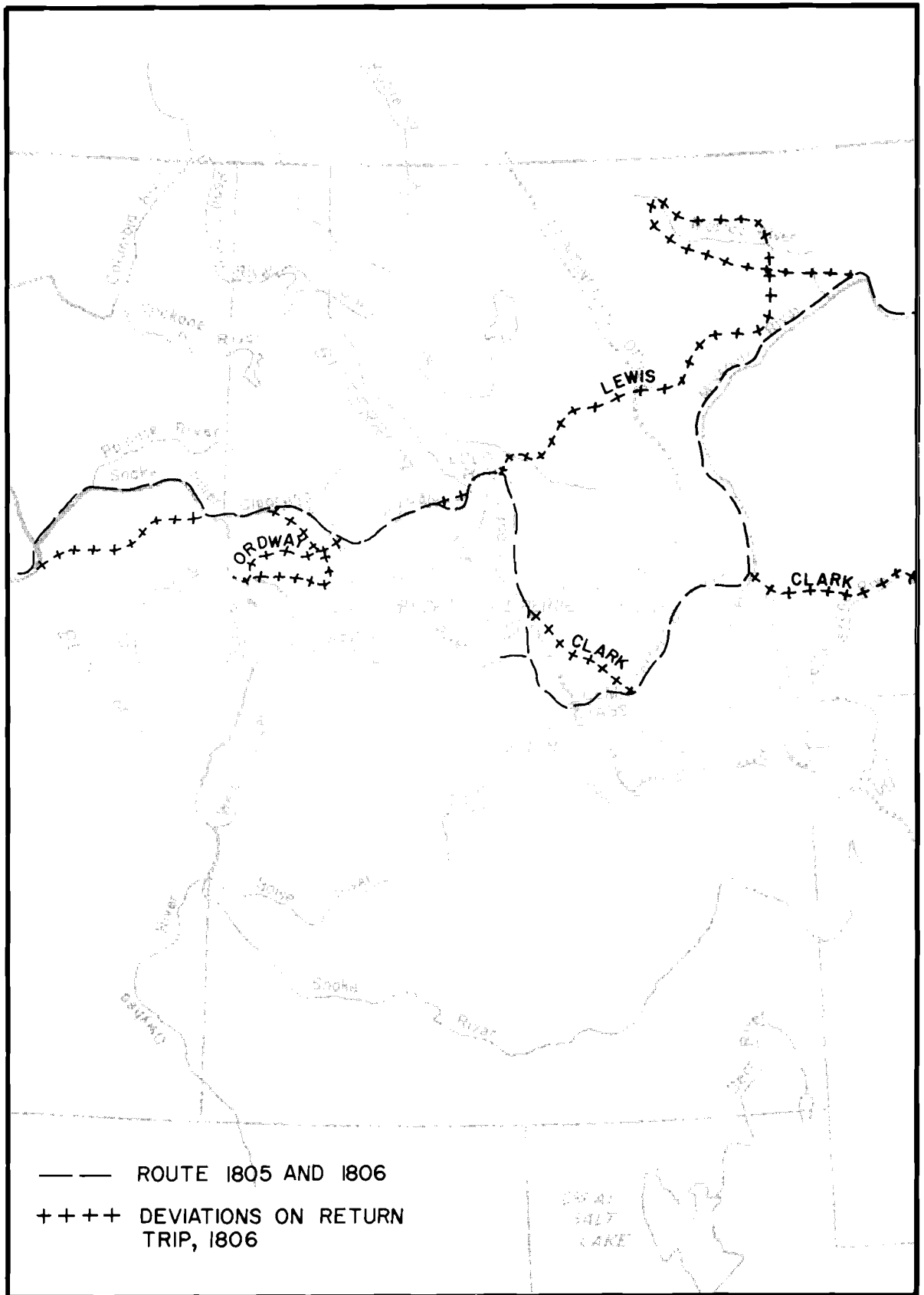


Figure 3. Portion of route of Lewis and Clark Expedition in and adjacent to Salmon Basin.

was overcome with joy when she recognized the chief as her brother, Cameahwait. Camp was established August 17 a little below the forks in the meadow on the east side of the river. This campsite is now covered by the water behind Clark Canyon Dam.

Most of the Indians were accomplished in the art of thievery. While at this camp, the interpreter, Drewyer, who also was an excellent hunter, and one of the most valuable members of the party, was with a small group of Indians when he walked a short distance to get his horse, meanwhile leaving his gun in camp. One of the Indians who perceived this, suddenly grabbed the gun, laid the whip to his horse and headed for the mountains. Drewyer chased him ten miles on horseback and, catching him off guard, wrestled the gun from him. The Indian, however, finding Drewyer too strong for him and realizing that he must yield the weapon had presents of mind to open the pan and cast away the powder before letting the gun escape from his hands.

Lewis and Clark had planned to cross the mountains, construct canoes, and float down the "Columbia," as they called the present Salmon River, to the ocean. However, the Indian description of the character of Salmon River was of an alarming nature. Therefore, it was agreed that Clark and 11 men, furnished, beside their arms, with tools for making canoes, should cross over to the Salmon. If that stream was considered navigable, they would commence building canoes. Charbonneau and his wife were to accompany them to the Indian village in order to hasten the collection of horses. Lewis and the main party would remain at the forks awaiting the horses to transport the baggage.

The campsite of Clark and his party on August 18 was at Red Butte, about eight miles west of Grant, Montana. They crossed Lemhi Pass on August 19 and camped on a small stream about five miles northeast of Tendoy, Idaho. August 20 they reached the Indian village which had been moved upstream two or three miles since Lewis's visit. Here Clark conferred with the Indians regarding possible routes over the mountains.

Cameahwait represented Salmon River as flowing through vast mountains of rock always covered with snow, in passing through which the river was so completely hemmed in by high rocks that there was no possibility of traveling

along the shore; that the bed of the river was obstructed by sharp-pointed rocks, and that the resulting flow was so rapid that, as far as the eye could reach, it represented a perfect column of foam. The mountains were described as being equally inaccessible, as neither man nor horse could cross them; that such being the state of the country, none of the Shoshonis had ever attempted to go beyond the mountains.

A member of a band of Indians who lived to the southwest, and who happened to be in camp, described the country in that direction, which comprises the Snake River Plain, in terms scarcely less gruesome than those in which Cameahwait had represented the country to the west. He said that, in order to reach his country, the first seven days of travel would be over steep rocky mountains where there was no game or roots for subsistence and which were occupied by a fierce warlike people. So rough was the passage that the feet of the horses would be wounded to such an extent that many of them would be unable to proceed. The next part of the route was for ten days through a dry parched desert of sand, inhabited by no animal which would supply the expedition with subsistence, and as the sun had now scorched the grass and dried up the small pools of water which are scattered through this desert in the spring, both the men of the expedition and the horses would perish for want of food and water.

Clark asked Cameahwait by what route the "Pierced-nose" Indians, who lived west of the mountains, crossed over to the Missouri. He was told that the "road", which was towards the north, was a very bad one; that during the passage he had been told that the Indians suffered excessively from hunger, being obliged to subsist for many days on berries alone, there being no game in that part of the mountains, which were broken and rocky, and so thickly covered with timber that they could scarcely pass. In spite of this description, Clark concluded that of all the passages by land, this one seemed to be the most practical, and that if the Indians could make the passage with their women and children, no difficulties which they could encounter would be formidable to the expedition.¹

¹It has never been explained satisfactorily why the Shoshoni Indians did not suggest that the expedition travel to the Nez Perce country by way of the southern Nez Perce trail, a route which would have shortened the journey considerably.

Before making a final recommendation that the expedition proceed by land, Clark decided to determine for himself whether or not it would be feasible to float down the Salmon - or Columbia as he called it. Therefore, he procured an Indian guide, and with his party proceeded down Lemhi River to a campsite near Baker, Idaho.

The next day, the party crossed to the east side of the Lemhi, passed by present Salmon, Idaho, and camped on the east side of Salmon River at the foot of a bluff about one mile above the mouth of Tower Creek. On August 22 they struggled over the points of four mountains of which Clark remarked, "the ascent of three was so steep that it is incredible to describe." They encamped about three miles below North Fork, Idaho, at the lower point of an island.

The following day, they proceeded along the steep side of the mountain for five miles, at which point the whole current of the river beat against the right shore on which they were traveling and which was a cliff of solid rock, making it inaccessible to horses. Clark then decided to leave the horses and the greater part of the men at this place to hunt and fish and he proceeded on by foot accompanied by his Indian guide and three men. The river was now one continued rapid and he concluded that the baggage would have to be transported along the steep hillsides where it would be impossible to employ horses for the relief of the men. Leaving the river, they ascended Squaw Creek about four miles, crossed over a ridge, and descended again to the river. They then ascended a high and steep point of a mountain about three miles upstream from Shoup, Idaho [44]. (See Figure 12 in Appendix.) From here Tobe, the Indian guide, pointed out the difficulties the party would experience if it attempted to float down this rock-filled river which in places flows between nearly perpendicular cliffs. Clark was now convinced that the expedition must cross the mountains by way of what later became known as the Lolo Trail. Therefore, he turned back, crossed the flat along the north side of the Salmon, climbed through a saddle on the ridge between the river and Squaw Creek, and camped the night of August 23 on the latter stream, probably near the mouth of Papoose Creek.

August 24 they proceeded down Squaw Creek at the mouth of which Clark ". . . Marked my name on a pine Tree. . .". They continued back up the river and rejoined the remainder of the party. From here Clark sent back

Colter on horseback to apprise Lewis of the situation. The remainder of the group then worked its way back to an Indian village which was located about five miles southeast of Salmon. Here on August 27 and 28 they hunted for game which was scarce. Their only food consisted of a few salmon obtained from the Indians.

During Clark's absence, the main party, under Captain Lewis, remained in camp at the forks of the Beaverhead and prepared packs and saddles to load on the horses as soon as they should arrive. August 20 and 21, 1805, unperceived by the Indians, they placed some of their baggage and scientific specimens in a cache to be recovered on the return trip. They also sank their canoes with rocks at this point.

August 22, Charbonneau, Sacajawea, and a band of Indians returned and negotiations for horses commenced.

On August 24, Lewis and the main party placed the loads on the horses - and also on the shoulders of some of the Indian women - and continued again on their westward journey. The first day they traveled up Horse Prairie Creek only six miles and camped on a "small run" which was probably Medicine Lodge Creek. August 25 they camped about four miles west of Brenner, Montana, at the upper end of Horse Prairie, which they called "Shoshone Cove". August 26 they crossed Lemhi Pass and encamped at the upper Indian village where they were occupied for the next few days in determining their route and in procuring additional horses from the Indians.

August 28, Sergeant Gass appeared in camp to inquire if Captain Lewis planned to join Clark's advance party at the lower Indian village. After being informed that Lewis and the main party planned to stay at the upper village another day to purchase additional horses, Gass returned to the lower camp. August 29, Clark and all but two of the men in his party joined Captain Lewis and the main party at the upper Indian camp.

August 30 the explorers loaded the horses that had been purchased from the Indians and proceeded down Lemhi River and camped at a point about six miles southeast of Salmon, which was within one mile of where Clark's men were waiting. August 31 they resumed their journey, traveled down the east side of Salmon River to Tower Creek, turned northeastward up this creek where Clark noted, "remarkable rock resembling pyramids on the left side". They camped four miles up Tower Creek at the foot of the mountain.

The route the next day bypassed the steep bluffs along the Salmon. They climbed through a saddle and continued across several ridges and valleys to a campsite on the North Fork of the Salmon about six miles north of the village of North Fork.

While proceeding up the North Fork on September 2, accompanied by only two Indians now, the old guide Tobe and his son, Clark said:

/we/ proceeded on thro' thickets in which we were obliged to cut a road, over rocky hill sides where our horses were in /per/peteal danger of Slipping to their certain distruction & up & down Steep hills, where several horses fell, Some turned over and others Sliped down Steep hill Sides, one horse Crippled & 2 gave out. with the greatest difiuelty risque &c. we made five miles & Encamped.

The next day the mountains closed in on the river and they were forced to climb out and cross the mountain which here was so steep that several horses slipped and hurt themselves. September 4, after thawing the baggage, the expedition ascended a "high Snow mountain" which was probably Saddle Mountain, crossed over to the ridge between the East and West Forks of Camp Creek, and descended to the valley floor. In the lower reaches of Camp Creek they were met by a band of Flathead Indians who were camped in a wide valley about one mile south of Sula, Montana. The expedition camped with these Indians the nights of September 4 and 5.

Traveling down the Bitterroot River valley, on September 9 they reached the vicinity of Lolo, Montana at the mouth of Lolo Creek. This campsite they named "Traveller's Rest". After spending a day here to hunt, they resumed their journey on September 11, turning west up Lolo Creek. September 13 they reached the site of Lolo Hot Springs, Montana, and later in the day crossed Lolo Pass which is about a mile east of where the present highway crosses the divide. Their campsite for this evening was at the lower end of Packer Meadows about two miles southwest of the pass.

The following day they crossed a high, steep mountain thickly strewn with fallen timber, dropped down to the forks of Lochsa River, and encamped opposite a small island at the mouth of a "branch" on the right side of the river. This was at the site of the present Powell Ranger Station. The fallen timber and steep mountains were extremely fatiguing to the men and horses. The party was out of animal food so a colt was killed on which a hearty supper was made.

September 15 they continued down the north side of the Lochsa passing several springs and creeks and a small pond and turned to the northwest to ascend the Wendover Ridge. In climbing this ridge Clark remarked that:

. . . the road ascends a mountain winding in every direction to get up the Steep ascent & to pass the immense quantity of falling timber which has /been/ falling from drift. causes i.e. fire & wind. . . . Several horses Slipped and rolled down Steep hills which hurt them very much. the one which Carried my desk & Small trunk Turned over & roled down a mountain for 40 yards & lodged against a tree, broke the Desk the horse escaped and appeared but little hurt . . .

By evening, they had reached the top of the mountain and, finding no water, they encamped on the northern side near an old bank of snow three feet deep.

The next day, according to Sergeant Gass they, ". . . proceeded over the most terrible mountains I ever beheld." It snowed all day on September 16, 1805, so that by evening the snow was six or eight inches deep. Everyone was soaked to the skin and after noon Captain Clark went on ahead with one man to a small stream passing to the right in a deep, thickly-timbered cove where he built fires for the main party which arrived at dusk, very cold and tired. Here they killed a second colt for their supper.

The want of provisions, the extreme exertions to which the expedition had been subjected, and the dreary prospects before them, began to dispirit the men. Therefore, it was agreed that Captain Clark should go on ahead with six hunters and endeavor to kill something for the support of the main party. He continued along the ridge until it terminated at Sherman Peak where he discovered an extensive plain far to the west which was the present Camas Prairie. He then dropped down Willow Creek Ridge to a stream that he gave the appropriate name of Hungry Creek, for having procured no game, the party had nothing to eat. Following along Hungry Creek the next day, he found a horse, on which the party breakfasted, and hung the remainder on a tree for the main party in the rear. After crossing several more mountains and streams he encountered the first "Chopunnish" (Nez Perce) Indians about three miles southeast of Weippe, Idaho. On an island in the "KoosKooskee" (Clearwater) River near present Orofino, he found the Nez Perce chief who was called the Twisted Hair.

Captain Lewis and the main party followed the same trail taken by Clark but, as a consequence of traveling slower, their campsites were, of course, different. On September 18 they continued along the Lolo Trail where Sergeant Ordway remarked that, "the Mountains continues as far as our eyes could extend. they extend much further than we expected."

September 22 they climbed a steep bluff west of Lolo Creek (not to be confused with the Lolo Creek in Montana) and soon came upon Crane Prairie where they met Reuben Fields who Captain Clark had sent back with some dried fish and roots. Continuing on to the Weippe Prairie, they met Captain Clark who had returned with the Twisted Hair from the Clearwater River.

During their stay on the Weippe Prairie they purchased fish, berries, and roots from the Indians and their hunger was completely satisfied. However, they soon felt severely the consequences of eating heartily after their late privations. Almost the entire party became violently sick and it was nearly two weeks before everyone recovered.

Notwithstanding their sickness, on September 24 they proceeded on to the Clearwater by the same route Clark had previously traveled, striking it at the mouth of "Village" (Jim Ford) Creek. At sunset they camped on a large island a little below the island upon which Clark had first visited the Twisted Hair. This island, now called China Island, is about one mile above Orofino, Idaho.

On September 26 the party proceeded down the river and formed a camp on the south side at the confluence with the "Chopunnish" (North Fork Clearwater) River. This point, which is opposite Ahsahka, Idaho, is known as the Canoe Camp site. The explorers camped at this place from September 26 to October 7, 1805, while they hewed and burned out the hollows of the five canoes which were to carry them on to the Pacific.

From Canoe Camp the expedition floated down the Clearwater to its mouth, thence down the Snake to Pasco, Washington, and from there down the Columbia to the Pacific near Astoria, Oregon. Frequent mention was made of the many dangerous rapids the party was forced to navigate. Near the mouth of Potlatch River one of the canoes struck a rock and was cracked so badly it filled with water. The next day was spent drying out the baggage

and repairing the damaged canoe.¹ The following day the mouth of the Clearwater was reached.

Continuing down Snake River, on October 16 the explorers reached its confluence with the Columbia at Pasco. They encamped on the point between the two rivers. Their campsite is now probably covered by the water behind McNary Dam, but it was undoubtedly not far from the present site of Sacajawea State Park. At this location Sergeant Ordway mentioned that, "about 200 savages were camped. . .".

From this point, they voyaged on down the Columbia, bartering salmon, roots, and dogs from the Indians. These Indians tended at first to be a little suspicious, but Clark noted that the presence of Sacajawea, "reconciles all the Indians, as to our friendly intentions - a woman with a party of men is a token of peace." On the way they noted Mount Hood. They were continually amazed at the great numbers of salmon the Indians had drying on large timber scaffolds.

At the ocean they first camped near Cape Disappointment which is on the opposite shore from present-day Astoria. Encountering day after day of hard, driving rain, they soon crossed the mouth of the Columbia and built Fort Clatsop in a sheltered spot near present Astoria where they spent the winter of 1805-1806.

On the return trip, the explorers left Fort Clatsop on March 23, 1806, and traveled by canoe up Columbia River to the Dalles at which place they commenced purchasing horses and soon were proceeding by land. On the way they noted famous Multnomah Falls and a peak south of Mount Hood which they named Mount Jefferson.

From Wallula they traveled by foot using horses to carry some of their baggage. Their return route in this region was overland in a fairly direct line to the confluence of Snake and Clearwater rivers. Enroute, they

¹On October 9, at the mouth of Potlatch River, Clark said, "at Dark we were informed that our old guide [Tobe] & his son had left us and had been seen running up the river several miles above, we could not account for the cause of his leaving us at this time, without receiving his pay for the services he had rendered us, or letting us know anything of his intention.

we requested the Chief [Twisted Hair] to Send a horseman after our old guide to come back and receive his pay &c. which he advised us not to do as his nation would take his things from him before he passed their camps."

passed through present Prescott, Waitsburg, Dayton, and Pomeroy, Washington. Just below Clarkston they crossed the Snake and proceeded up the north side of the Clearwater to a point above Myrtle, Idaho, where they crossed back to the south side and climbed the bluff to the Nez Perce Prairie. Here they collected the horses they had bought from the Nez Perce Indians the previous fall and which the Indians had kept for them. Traveling southeast across the prairie they dropped down onto "Commearp" (Lawyers) Creek where they resided several days at the camp of the principal chief of the Nez Perce nation, the Brokenarm. While at this camp, the Indians were very generous in providing provisions for the expedition which was now destitute for food. At one point, two fat young horses were given without asking for any payment, ". . . an act of liberal hospitality much greater than any we have witnessed since crossing the Rocky mountains, if it be not in fact the only really hospitable treatment we have received in this part of the world."

Gathering together the principal chiefs of the Chopunnish tribe, Lewis and Clark explained to them the intentions of the United States government. Drawing a map of the relative situation of the country on a mat with a piece of charcoal, they detailed the nature and power of the American nation, its desire to preserve harmony between all its red brethren, and its intention of establishing trading houses for their relief and support. This information was conveyed to the chiefs and warriors with some difficulty and it is likely than much of it was lost or distorted because of the circuitous route through a variety of languages. The captains spoke in English to one of their men, who translated the message in French to Charbonneau; he interpreted it to his wife, Sacajawea, in the Minnetaree language, and she then put it into Shoshoni to a young Shoshoni prisoner who in turn explained it to the Chopunnish in their own dialect.

On May 13, 1806, the explorers moved down to the mouth of Lawyers Creek at present Kamiah, Idaho crossed to the east bank of the Clearwater, and established a camp, where they waited for snow conditions to improve on the Lolo Trail. They stayed at this camp for about four weeks.

Being low on provisions, Lewis and Clark dispatched Sergeant Ordway and privates Frazer and Wiser on May 27 to Snake River where the Indians informed them that salmon were abundant. The first camp of these men was

at a chief's village on Lawyers Creek about five miles southeast of Craigmont. The next day they left the creek and traveled southwest where they camped at another village on Deer Creek a mile or so above its mouth. May 29 they traveled down Deer Creek to the "Tommanamah" (Salmon) River, went about three miles down that river and turned up China Creek. They crossed the divide east of Snake River and according to Ordway, "descended the worst hills we ever saw a road made down." Reaching Corral Creek, they followed that stream to the Snake and toward evening reached an Indian fishery at Wild Goose Rapids where they camped with the Indians. The next day was spent at the same place while obtaining salmon from the Indians.

May 31 Ordway and his men started on their return trip. They followed the same trail back to the Deer Creek village, but here the Indians recommended an easier return route. Climbing the divide to the east they again dropped down onto the Salmon only to climb out again to the east where they camped at a large village near the edge of the prairie. The following day they proceeded a little north of east until they struck the south fork of the Clearwater at an Indian village. Traveling down the river they camped at another village at the forks of the Clearwater across the river from present Kooskia, Idaho. June 2 they continued down the river and about noon arrived at the camp of the main party. Unfortunately, the distance was so great from which they had brought the fish that most of them were nearly spoiled. However, those that were still sound were described as being ". . . extremely delicious, the flesh being of a fine rose colour, with a small mixture of yellow, and so fat that they were cooked very well without the addition of any oil or grease."

The explorers now prepared to resume the journey across the Rocky Mountains. From the camp near Kamiah, they traveled northeast to the Weippe Prairie, crossing present Lolo Creek which they had named Collins Creek after one of the men. Continuing east on the old trail they struggled down Hungry Creek and at a distance of seven miles started up Willow Creek Ridge. At a distance of three miles from the creek they found themselves enveloped in snow from 12 to 15 feet deep even on the south side of the mountain with the fullest exposure to the sun. It is interesting to note that this was on June 17. Although the snow bore the weight of the horses very well, the absence of grass for horse feed and the chances of losing their directions

compelled the captains to cache all of their baggage of no immediate use and order a retrograde movement. Their intentions were to return to a better hunting and grazing area to await more suitable snow conditions and to procure a Nez Perce guide to conduct them across the mountains.

Beginning on June 24, a second attempt was made to cross the mountains. The route was much the same as that followed the previous fall on the outward journey, except that the Nez Perce guides, being more familiar with the main trail than the Shoshoni guide, did not lead the expedition down to the fishery on the Lochsa at the Powell Ranger Station, but stayed up on the main ridge.

June 27 they camped for the night on the south slope of Spring Mountain, having traveled 28 miles without the horses being relieved of their packs or their having had any forage. With no game in camp the party suppered on a pint of bear's oil with boiled roots. Today the captains said:

The marks on the trees, which had been our chief dependence, are much fewer and more difficult to be distinguished than we had supposed; but our guides traverse this trackless region with a kind of instinctive sagacity; they never hesitate, they are never embarrassed; yet so undeviating is their step that whenever the snow has disappeared, for even a hundred paces, we find the summer road.

June 29 they descended out of the snow, crossed Lolo Pass, and encamped at the Lolo Hot Springs. Here they bathed, remarking that, "the principal spring is about the temperature of the warmest baths used at the hot springs in Virginia." With difficulty Lewis was able to remain in the water for 19 minutes.

June 30, retracing their route of the previous fall down Lolo Creek to its mouth, they reached the camp at "Traveller's Rest" which was on the right side of the creek about a mile above its mouth.

At "Traveller's Rest" the party was split into two groups. On July 3, Lewis took one group to the north and Clark took another group to the south. At the forks of the Beaverhead, Clark recovered the canoes that had been cached the previous fall. Proceeding by horseback and by canoe to the mouth of Gallatin River, his group then split. Sergeant Ordway and nine men took the canoes on down the Missouri, and Captain Clark and the re-

maining ten men plus Sacajawea and her baby crossed Bozeman Pass to Yellowstone River with 50 horses.

Near Billings, Montana, canoes were constructed and, except for Sergeant Pryor and two men who continued overland with the horses, the party floated down the Yellowstone to the Missouri. The trip was relatively uneventful except that Indians stole all of the horses under Sergeant Pryor's care.

One purpose of Lewis's expedition was to explore a route the Indians had said was much closer to the "Gates of the Rocky Mountains" above the Great Falls than the route followed in the outward journey the previous summer. The route carried them across the present Lewis and Clark or Rogers Pass. Lewis had a rather narrow escape with the Blackfeet Indians in what is now northern Montana. He and three other men had taken a side trip up into the Marias River country to determine if that stream lay entirely south of the 49th parallel of latitude. One night, a horse-raiding party of eight hostile Indians crept up on them while they slept. The redskins rushed and the attacked men jumped up, guns and knives in hand. While protecting their horses Reuben Fields knifed one Indian and Lewis shot another. This was the only fatal encounter between the expedition and the red men.

The separate groups under Lewis and Clark reached their rendezvous near the mouth of the Yellowstone within nine days of each other and joined forces on August 12. Considering the distances involved and the unexplored terrain, this was a rather remarkable feat. Continuing down Missouri River, in the early part of September, 1806, the explorers began to meet traders ascending the Missouri. At the little village of La Charette, near which Daniel Boone was now living, the inhabitants received with astonishment a party of men who had been given up as lost and had been almost forgotten. Great rejoicing was shown upon their arrival at St. Louis where the journey was completed, and a dinner and ball were given in their honor.

Meriwether Lewis became governor of the Territory of Louisiana in 1807 and retained that position until October, 1809, when he either committed suicide or was murdered as he was journeying eastward across Tennessee. William Clark spent the remainder of his life, until his death

in 1838, west of the Mississippi, as Indian agent, governor of Missouri Territory, and superintendent of Indian affairs.¹

For various reasons, it was several years before the public received an adequate account of the experiences and discoveries of the Lewis and Clark party. Furthermore, no immediate use was made of the information thus acquired. Yet the expedition is one of the most significant and remarkable achievements in the realm of geographical exploration, and it assumed great importance later when it was made one of the bases of the claim of the United States to the Oregon country. Also, the association of the party with the Indian tribes in the vicinity of Salmon Basin and with other western tribes had a profound effect on the future relationships of these Indians with the white man.

¹The romance surrounding the part that Sacajawea played in the success of the Lewis and Clark Expedition has led to much research to determine what happened to the young Indian woman after she was left with her husband, Charbonneau, at the Mandan Indian villages. When Otter Woman, another Shoshoni wife of Charbonneau, died in 1812, it was erroneously believed for nearly 90 years that she was the Indian woman who had accompanied Lewis and Clark. Perhaps the most exhaustive research into the subject was made by Dr. Grace Raymond Hebard, formerly a professor at the University of Wyoming. After devoting a quarter of a century to the work, she published a book entitled "Sacajawea", which indicates that, after residing at several places in the West, Sacajawea died in 1884 and was buried on the Wind River Indian Reservation in Wyoming.

IV. THE FUR TRADER, THE MISSIONARY, AND THE MINER

The Lewis and Clark Expedition of 1804-1806 was soon followed by the fur trade fraternity - the Hudson's Bay Company, the North West Company and John Jacob Astor's adventurers. Forts and posts were built and communications were established between the Indians and the trappers who traversed the river valleys and mountain passes seeking beaver.

Others probed the area. The Nez Perce Indians were a tranquil and docile people, avoiding hostility with the intruders and yearning for spiritual enlightenment. Missionaries were sent for, and beginning in 1834, Lee, Parker, Whitman, Spalding, Gray, De Smet and others streamed into the Pacific Northwest. [18]

Gold was discovered on the Nez Perce Indian Reservation in 1860 and the news soon spread to the surrounding region. This precipitated a rush to Pierce which was followed by feverish prospecting throughout central Idaho and the establishment of mining camps at Elk City, Florence, Warrens, Leesburg and in other locations.

The Fur Trader

Official explorers did much to acquaint Americans with the Far West during the first half of the nineteenth century. But, with a few exceptions, these official explorers were preceded by a host of trappers and traders in furs who, in the words of Hiram M. Chittenden, "sought out these inhospitable wilds, traced the streams to their sources, scaled the mountain passes, and explored a boundless expanse of territory where the foot of the white man had never trodden before". The fur trade of the white man armed the Indians and enriched them with manufactured goods which raised them to a new position of power and influence, while at the same time they became enmeshed in forces that would ultimately crush them.

Although from time to time there were perhaps a dozen fur companies involved in the western fur trade ranging from small to large in size and scope of operations, three of the larger companies were the principle contestants for the fur trade of the Pacific Northwest. These were the Hudson's Bay Company, the North West Company, and the Pacific Fur Company.

The first of these, "The Governor and Company of Adventurers of England Trading into Hudson Bay", was chartered by King Charles II in 1670, following the voyages of Pierre Esprit Radisson and Medard Chouart, later known as Sieur des Groseillers. No one understood how vast and rich was the territory which lay beyond Hudson Bay and was granted in the charter. Not only the "whole trade" but the possession, succession, government and defense of this region of unknown extent was turned over to the Company. Two centuries later, "The Honorable Hudson's Bay Company" relinquished its territorial title to Canada, retaining only its commercial rights and, at the request of the government, one-twentieth of Rupert's Land as a guarantee of its assistance in transferring the authority which it held over the Indian population.

Initially, the Hudson's Bay Company traded with the Indians by the establishment of a series of "factories" along the shoreline of Hudson Bay. The Indians were induced to periodically, usually once each year, bring their accumulation of pelts to a factory where an exchange was made for British goods.¹ Later, this manner of trading was modified to meet competition from other companies who did their trading in the Indian villages and transported the furs to their base of operations. The Hudson's Bay Company still carries on - the oldest commercial enterprise on the North American continent, dating back more than two and one-half centuries to its chartering in 1670.

At an early date, French settlers in the St. Lawrence valley penetrated the western wilderness to trade for furs with the Indians. After the capture of Montreal in 1760, British traders entered the field. Through a system of licensing, the French had exercised a measure of control over this trading by giving each trader a monopoly in his district. The independent traders were forbidden to deal with the Indians at any place except certain native villages and government posts, where there were superintendents with the authority of peace officers. The English abolished

¹Often, when the Indians had used up the furs they had brought in for trade, they were permitted to obtain additional goods on credit. This placed them in the position of vassals to the company, a situation which eventually led to trouble.

exclusive privileges, and relaxed the system of superintendence, which resulted in a period of unscrupulous competition in which the Indians were corrupted with liquor, business was ruined by price cutting, and there was considerable bloodshed. This situation led groups of traders to organize, and the North West Company came into existence in the winter of 1783-1784 with headquarters at Montreal.

The North West Company operated by establishing a number of trading posts to which the various traders brought the furs for which they had traded in the Indian villages. Because most of eastern and central Canada is exceptionally well suited to water travel, almost all transportation of furs was undertaken by the use of large canoes or "York" boats. The picturesque boatmen were called "voyageurs", although the flag of France had long ago disappeared from America. A well-known member of the North West Company was Alexander Mackenzie who, in 1793, completed his remarkable overland expedition across Canada to the Pacific and became the first white person to cross the continent north of Mexico. In 1821, after years of rivalry, the North West Company was absorbed by the Hudson's Bay Company.

The American Fur Company, which was merely the business name of the greatest figure in the American fur trade - John Jacob Astor - was chartered in 1808. Born in Waldorf, Germany, Astor went to London in 1779 and landed in the United States in 1784 with the equivalent of 25 dollars in cash and a stock of seven flutes with which to start business. Aboard the ship on which he sailed were a number of Hudson's Bay Company men and a young German who had been engaged in the fur trade. John Jacob was much fascinated by the tales he heard from these men of the adventure and profits of the trade in furs. During the succeeding 15 years he made frequent journeys into the wilds and to Montreal, where he made the acquaintance of many of the veterans of the North West Company. Thus, through personal experience and association with men of wide knowledge, he learned the fur trade in all its details. No story of individual achievement is more striking than that of the manner in which, by the turn of the century, he made himself the greatest fur merchant in the United States, with a fleet of ships engaged in the trade of the Pacific coast and of China. [7]

The China market was open to an American post on the Columbia and Astor dreamed of a base of operations at which furs could be gathered

by trapping and by trade with the Indians of the Northwest. His plan was to ship the pelts to China where they could be exchanged at a profit for tea, silks, and other goods, which could then be sold at a second profit in the home markets on the Atlantic coast. An essential part of his scheme was an overland route to the States, for quick communication. The expedition of Lewis and Clark had proved that this was feasible, and Astor planned a chain of posts to connect the Columbia with the Missouri. He named the organization for this venture the Pacific Fur Company.

The Pacific Fur Company venture was the only real failure of Astor's career. The enterprise was sound in every respect and likely would have succeeded if there had been no war in 1812. Two circumstances led to the failure, but they gain their importance solely by reason of the war. Astor was obliged to employ experienced men; so his personnel was largely Canadian. He wished to have the North West Company as an associate rather than as a competitor; so he had to unfold his plans in offering them an interest in the enterprise. The result was that the Canadian company secretly tried to reach the mouth of the Columbia first. They failed in this, but they were in the Columbia Valley, and when war was declared, Astor's alien representatives readily came to terms and surrendered the property to the Nor'Westers. Astor's partners were Alexander Mackay, Duncan McDougall, Donald McKenzie, David Stuart and Wilson Price Hunt. [13] The Pacific Fur Company was purchased by the North West Company at Astoria in 1813.

The history of the Pacific Northwest as a permanent abode of white men begins with David Thompson. In 1784, as a 15-year-old lad he was apprenticed for seven years to the Hudson's Bay Company after obtaining a good education in mathematics, geography, astronomy, and navigation. Although his duties were confined to the fur trade with the Indians, his main interest was in mapping the hitherto uncharted wilderness of Canada, an activity which, in the ensuing years, would bring him fame as one of the World's great geographers. The directors of the Hudson's Bay Company in London learned to have confidence in his explorations, but he found his efforts frustrated by his superior at York Factory, who finally ordered him to stop surveying and to confine his activities to trading. Thompson's current term of service expired in 1797, and, after 13 years with the old Company, he went over to the Nor'Westers who were glad to make use of his rare talents.

At first, Thompson was employed in the work that he liked best, but the North West Company was not unmindful of his ability as a trader, and an arrangement was made by which he combined business with surveying. It was decided to extend the fur trade west of the Rockies and Thompson was placed in charge of the parties which were to cross the mountains. During the next few years, he and his associates, mostly French-Canadian and halfblood trappers from eastern and central Canada, traveled the streams and trails of the upper Columbia Basin, generally exploring and following the main Indian transportation arteries. Thompson built Kootenae House near Lake Windermere, in 1807, and came down to Pend Oreille Lake in 1809 and built Kullyspell House at Shepherder's point on the north shore of the lake, near Memaloose Island. In the spring of 1810, he went down Pend Oreille River as far as Box Canyon, where he perceived that there was no easy passage to the Columbia that way.

In 1811, Thompson started down the Columbia from Kettle Falls. The purpose of his voyage was "to explore this river in order to open out a passage for the interior trade with the Pacific Ocean". The underlying motif was to reach the mouth of the Columbia first and to establish a British claim. On the way he visited with the Walla Walla Indians who gave him the disheartening news of the passage of the Lewis and Clark Expedition through the region in 1805 and 1806. At a camp opposite John Day River he learned of the arrival of Astor's expedition at the mouth of the river. When he arrived at Astoria, Duncan McDougall gave the rather unwelcome visitor a most hospitable entertainment. Disappointed in his endeavor to establish a prior claim for Columbia River fur trade, Thompson now sought to keep the Americans out of the interior by painting a discouraging picture of the country and by announcing that the Nor'Westers had decided to abandon the territory west of the mountains. There would be no competition if the Americans would agree not to encroach upon North West commerce on the east side. However, the Astorians had received a more favorable account of the interior from the Indians and were not deceived. Thompson soon departed on his return trip, traveling to Spokane House via Columbia, Snake, and Palouse rivers. He completed his survey of the Columbia, and with other Nor'Westers from Canada coming into the Columbia Basin to continue the fur trade Thompson had begun, he left the region in 1812.

John Jacob Astor's plans for establishing a fur trade in the Northwest involved two expeditions to the Pacific coast, one to go by sea and the other to go overland. Early in September, 1810, the Tonquin, a ship of 290 tons, sailed from New York to the mouth of Columbia River by way of the Sandwich (Hawaiian) Islands. After some delays in crossing the bar to enter the Columbia, a site was chosen on the southern bank of the river and the men began the erection of a post which was called Astoria. In a subsequent voyage to Vancouver Island, the Tonquin was boarded by Indians who, at a signal, killed all but five of the 22 men on board. Four of the remaining five escaped but were later hunted down and tortured to death. When the Indians attempted to loot the ship, the lone survivor fired the powder magazine and the Tonquin was blown to bits.

Meanwhile, the overland expedition was making its way westward under the leadership of Wilson Price Hunt. He was accompanied by Donald McKenzie, Ramsay Crooks, Joseph Miller, Robert McClellan, and John Reed. Hunt had expected to continue up the Missouri to its headwaters and follow in general the route of Lewis and Clark. At the Indian villages in the plains, however, a change of plan was made, owing to the dangers of a passage through the country of the Blackfeet. Horses were secured and the party resumed the journey on land. The route led through the Bighorn Mountains, up Wind River, across to the headwaters of Green River, thence to the Snake and down the Snake and the Columbia to Astoria, which was reached early in 1812.

The latter part of Hunt's overland journey was characterized by terrible hardships and the loss of several men. From the moment when Snake River was reached, most of the party was anxious to proceed by water, and Hunt finally consented to entrusting their fortunes to the dangerous stream. The horses were left in the care of Indians, and 15 canoes were built. After nine days of gradually increasing forebodings, the first wreck occurred near Twin Falls. One man was lost, and the party became thoroughly dismayed. The banks were explored for 40 miles with discouraging results and four more canoes were lost on a trial trip. It was finally decided that the river was unnavigable.

The party disintegrated into several desperate groups that tried to force their way northward toward the Columbia through the immense, lava-bound Hells Canyon of the Snake. Most of them had suffered greatly and,

after turning back, had found an alternate route to the Columbia over Oregon's Blue Mountains. But 11 men, thanks principally to the forceful leadership of Donald McKenzie, had gotten through part of Snake River canyon and finally reached the lower Columbia by traveling through the Nez Perce country. The route of these men, who were the first white people to traverse western Idaho between Boise and Salmon rivers, has been the subject of much speculation. Actually, they started as three groups, had come together, and at some point below the confluence of Snake and Weiser rivers in southwestern Idaho had decided that they would have a better chance of survival if they split into smaller parties again and took different routes. Seeking the "Flatheads" by which they meant the Nez Perce and Flathead peoples whom they knew vaguely lived north of where they were and whom Lewis and Clark had reported were friendly and well provisioned, one group under Robert McClellan left the Snake and climbed northeastwardly over the mountains. Two other groups under McKenzie and John Reed continued into the great canyon of the Snake but after a while also climbed the mountains and managed to rejoin McClellan's party somewhere along the divide between the Snake and the Weiser. Together again, they proceeded across rugged country, passing west of Payette Lake, and eventually arrived at Little Salmon River, which the Indians called the Mulpah. (See Figure 10 in Appendix.) Up to then, they had traveled 21 days in the wilds, living on five beaver and two mountain goats that they had shot. Now on the Little Salmon the going was easier, and it took them without further difficulty to the canyon of the main Salmon where, ragged and starving, they finally reached the southernmost Nez Perce settlements.

It is possible that one or all of the groups had descended from the mountains to the upper valley of Weiser River somewhat south of the Little Salmon and for part of the way had followed the relatively easy route of present U. S. 95. It was an ancient Indian route, and after they had reached the Columbia, McKenzie and his men must have felt so surely that they had found a passable way between the Clearwater and the Shoshoni country of southern Idaho that they soon sent Reed back over it, and McKenzie himself used it in later days.

In a repetition of their services to Lewis and Clark, the Nez Percés gave the men food and guided them to Clearwater River. They fashioned

canoes on the Clearwater and continued their trip by water, reaching the lower Columbia a month ahead of the Blue Mountain groups and noting that the previously arrived Astorians had already erected a fort. [32]

In August 1812, McKenzie reappeared up Snake River to establish a trading post for the Nez Perces on the north bank of Clearwater River opposite the present city of Lewiston, Idaho. There was no reason to doubt the success of the venture. The Astorians had discovered unhappily that the North West Company was already doing business with many inland tribes, and that in most areas the Americans would have to compete with a well-established opposition. Still, McKenzie's undertaking was a failure. The Nez Perces badly wanted his goods, but those articles were available only in exchange for beaver skins. These people had neither the experience nor the inclination to wander about trapping beaver. The difficult, year-around routine of getting enough to eat required all their time and attention, they said. McKenzie sent out his own men to trap the nearby streams, but they had little luck. Finally, in disgust, he abandoned the post.

In July of 1818, as an employee of the North West Company, McKenzie established a post near the mouth of Walla Walla River. At first, the new establishment was called Fort Nez Perces - a misnomer, as the Indians in the vicinity were Walla Wallas and Cayuses. Later the name was changed to Fort Walla Walla.

McKenzie led large fur trapping and trading brigades into Snake River country during the period from 1818 to 1822. Some of his trappers penetrated the forested areas as far as Chamberlain Basin in Salmon River watershed. One of his most trustworthy trappers was Francois Payette, a half-breed Canadian. Payette was a member of several fur trapping and trading expeditions into the central Snake River country over a span of 18 years and for many years afterward was chief trader at Fort Boise. Payette River in southwestern Idaho was named for him. [59]

While the Canadians were encroaching on the Pacific Northwest fur trade area from the north, the Americans were pushing into the same area from the east. Trappers of the Missouri Fur Company discovered the South Pass, and one of their leaders, Andrew Henry, built a post in 1810 in southeastern Idaho, which was afterwards called Fort Henry. It was used

less than a year. In 1822, the Rocky Mountain Fur Company was organized, with Henry still active, and sent a famous group of hunters to the Rockies. They gathered each year at the Green River Rendezvous. The Hudson's Bay Company expeditions in the Snake country began to come in contact with the American trappers as early as 1824. The Snake country was the first disputed ground in the American advance upon Oregon. Various trading houses were established by the company south of the Columbia. Most of them were not forts, but Fort Boise was built in 1834, and Fort Hall was purchased from Nathaniel Wyeth in 1837. [13] A lively competition for fur trade flourished in Snake River Basin for a score of years, accompanied by strained relations with some of the Indian tribes from time to time.

Fur traders eventually began to enter the upper Salmon Basin through Lewis and Clark's Lemhi Pass. Hudson's Bay Company expeditions from Flathead House on Clark Fork found the Lemhi Pass route an ideal way to get to the upper Snake and on to Bear River or Green River. Generally, they stayed clear of all but the fringes of the Salmon River mountains until they had nearly exhausted the beaver resources of the rest of the Snake country. However, as early as 1822, Michel Bourdon and the Hudson's Bay Company Snake expedition discovered Round Valley, the location of present Challis. Hostile Blackfeet made these early journeys hazardous, but in 1823 Finan McDonald soundly defeated a menacing Blackfoot band in a hard-fought battle on the Lemhi and these adversaries suddenly grew much more respectful of the white man's strength.

Alexander Ross, who succeeded McDonald as leader of the Snake expedition in 1824, had less trouble with the Blackfeet. He penetrated much farther into the upper Salmon country. Ross himself reached Stanley Basin, and some of his men examined part of the unexplored Salmon River mountains as well. (See Figure 13 in Appendix) They found little to encourage fur hunting.

Indications of fur trapping in the vicinity of the Sawtooth range immediately after 1824 are few indeed. An 1826 party of white men, led perhaps by William L. Sublette and David E. Jackson, traversed much of the same Boise-Payette-Wood river country that Ross had gone through in 1824; some of them may have wandered into Stanley Basin, although records to show details such as that are entirely lacking. [29]

Peter Skene Ogden's Snake brigade traveled the regular upper Salmon route a time or two, and Thomas McKay spent part of the hard winter of 1827-1828 with a group of British trappers snowbound on Pahsimeroi River. (See Figure 14 in Appendix.) They naturally had no chance to get out to do much exploring. [28] In 1831, an American Fur Company expedition explored from Bear Valley to Long Valley.

In the years following McKay's winter camp on the Pahsimeroi, American trappers began wintering in a snug retreat in the valley where the Lemhi joins Salmon River, near present-day Salmon, Idaho. During these periods the area swarmed with trappers who lived in skin lodges, traded for robes and dried meat with the Shoshoni and Flatheads Indians, gambled with the natives in card and stock games, and joined them in boastful story-telling sessions.

In 1832, Salmon River finally was explored from its source practically all of the way down. John Work brought the regular Hudson's Bay Company Snake expedition back to Salmon River late in 1831 and found American Fur Company mountain men still camped there trapping that winter. Then on March 26, 1832, four of Work's men "left in a small skin canoe to descend the river and hunt their way down." Because the main river never had been explored through the deep canyon, they anticipated excellent trapping along untouched streams. Unhappily, they did not find a single beaver. Worse still, their canoe could not hold all four men; they had to take turns with two walking or climbing along the precipitous banks while the other two rode the canoe down the treacherous river. After more than a month's hard work, they passed through the worst part of the canyon. Then, the canoe simply disappeared - except for the paddles which were all that the two fur hunters walking down the bank ever found. Destitute on the lower river, the survivors luckily were rescued by friendly Nez Perce Indians.

Unaware for a time of the calamity on the lower Salmon, Work and the main party crossed from South Fork Boise River to the head of the Salmon in May, 1832, and explored the upper stream down to the part of Stanley Basin below which Alexander Ross had traced out the river in 1824. Although the British at this point gave up the Salmon altogether, regarding it as exhausted of beaver, mountain men continued to work there for a time.

In 1832, Captain B. L. E. Bonneville took leave from the United State Army for a fling at the fur trade. Even though the exhausted state of the upper Salmon region was common knowledge, veteran (and rival) trappers highly recommended the area to the green captain. He and his men spent part of December in Stanley Basin and, although there is no mention of beaver, they apparently enjoyed good hunting and had a pleasant time. [63] Searching downstream for suitable winter quarters, Bonneville chose a spot only about four miles below the confluence of Salmon and Lemhi rivers. Few furs remained for Bonneville's men; for all practical purposes, trapping on the Salmon was over after the 1832 hunts. [28]

After an initial try at trapping in the Blackfoot country, Nathaniel J. Wyeth was instrumental in the organization of the Columbia River Fishing and Trading Company [13]. In 1834, he collected a party of men to cross the continent to the Pacific with the purpose chiefly of establishing trading posts beyond the Rocky Mountains and on the coast. The site selected for the first fort was on the east bank of Snake River nine miles above the mouth of Portneuf River. It was named for Henry Hall, senior member of the firm furnishing Wyeth financial backing. Competition in trade forced Wyeth to sell Fort Hall, which he did in 1837, to the Hudson's Bay Company [47], as mentioned on page 47.

A change in men's hat styles away from the use of beaver skins and a general decline in the fur business in the 1840's caused a gradual secession of trapping activities in the West. In 1855 and 1856, Fort Boise and Fort Hall were abandoned by the Hudson's Bay Company although the company did not fully withdraw from the territory until 1871. The passing of the great days of the fur trade brought to a close one of the most fascinating phases of the history of the Far West. The fur traders, with all their faults and short-comings, were the pathfinders of civilization. They marked the trails that were followed by settlers. They built trading posts where later appeared thriving towns and cities. They knew the Indians better than any other class of white men who came among them. Whether for good or for evil, the Indians whom the settlers encountered were a race whose life and habits had been greatly modified by their contact with the traders. [7]

The missionary

Some of the Indians of the Pacific Northwest had been dimly aware of the white man's Christian beliefs and practices ever since the days of Lewis and Clark and David Thompson. Around the explorers' camps the Indians had seen some of the white men at prayer and had heard them read from their Bibles and discuss their single Great Spirit. Christianity was formally introduced between 1812 and 1820 by a wandering band of Iroquois from the Catholic mission of Caughnawaga near Montreal, who remained and intermarried. From these seeds of religion sown by laymen, before any missionary organization had planned to enter the Oregon field, there grew a desire among the Indians for official emissaries of Christianity, the "black robes" of whom they had been told. The initiative was taken by the Indians who sent a delegation to St. Louis in 1831. The party included Nez Perces as well as Flatheads. Four of the Indians reached St. Louis where they found General William Clark, well remembered on account of his journey through their country in 1805-1806. They were hospitably received by Clark and were put in touch with people of the faith they professed. [13]

Two old men in the party died in St. Louis. The survivors, both young Nez Perces, started on their long journey homeward in the spring of 1832. One of these Indians died near the mouth of the Yellowstone, but the meager records indicate that the other finally arrived safely among his friends.

William Walker, an agent in the work of removing the Wyandotte Indians west of the Mississippi, heard the intriguing story about the Indian pilgrimage from General Clark and is responsible for the first misstatement of the facts published in the Christian Advocate for March 1, 1833 - a highly imaginative account written to please Protestant readers. This article, which swept through eastern Churches and inspired a frenetic missionary movement, changed the course of Northwest history and led to the doom of the Nez Perce and surrounding tribes.

The Indian pilgrimage bore curious fruit. The appeal for Catholic missionaries was answered by the Methodists in 1834. The Methodist party, however, passed by the tribes which had asked for help and established

a mission in the Willamette Valley under the leadership of Jason Lee. Here it became a mission to white settlers rather than to Indians.

The second mission to Oregon was sent out in the spring of 1835 by the American Board, representing the Congregationalist, Presbyterian, and Dutch Reformed churches. Reverend Samuel Parker of Ashfield, Massachusetts was chosen to lead the expedition and to accompany him he chose Dr. Marcus Whitman who had studied medicine at the Berkshire Medical College, Pittsburgh, Massachusetts and had practiced several years in Canada. Whitman was an elder in the Presbyterian Church and an applicant for missionary work in Oregon. He was only 33 years old and was keen to accept all of the conditions of frontier life, however primitive. Parker was a clergyman, 56 years old, fastidious, and critical.

At the Green River Rendezvous, Parker and Whitman conferred with Nez Perce and Flatheads chiefs. The apparent hunger of the Indians for salvation warmed the missionaries hearts. To hasten the establishment of a mission, the two men decided that Whitman would return to the East with the fur caravan, recruit reinforcements, and come back the next year to set up a station in Oregon. Parker would continue on the exploring trip by himself. It disappointed him that he could do nothing for the Utes and Shoshonis at the rendezvous, but those Indians lived in a different part of the West, and he decided not to approach them at that time, "lest we should excite expectations which would not soon be fulfilled." The Nez Perces must have been delighted with the news that Parker was going with them into their country.

Parker was invited by Jim Bridger to accompany the latter's fur brigade to Snake River. The Nez Perces and Flatheads would move along with the trappers, at least to Pierre's Hole (the present Teton Basin in eastern Idaho) and the combined party would help get the missionary safely started on his bold journey. Parker's trip was one of the most unusual in the annals of the West. From the start he rode with the Indians. They clustered around him and, treating him like a precious cargo, convoyed him tenderly and affectionately over the rugged route, vying "with each other to see which could do the most for my comfort . . ."

With Bridger's brigade, the party crossed the difficult divide from Green River to the Hoback, pausing on the trail at the head of the dangerous

Hoback Canyon for Parker to conduct Sunday services for the trappers, who included Kit Carson and Joe Meek. Continuing on to Jackson Hole, they climbed Teton Pass and descended to Pierre's Hole. There Bridger and his men said goodbye and headed North with some of the Flatheads, leaving Parker alone with the rest of the Indians, who promised to take him safely through the Nez Perce homeland to Fort Walla Walla. As they started for Salmon River, the journey took on the quality of an epic, centered around the stoic figure of the elderly divine. It was a breathtaking ride through some of the most rugged wilderness in the West. Parker had no idea where he was, or where he was going. [32]

The route took them first from Pierre's Hole to Medicine Lodge Creek and over the Continental Divide into Montana. Parker became sick but he rode on stubbornly across wild and precipitous country, suffering each mile, and wondering if he was going to die. They recrossed the divide and reached Lemhi River part way down its course. (See Figure 12 in Appendix.) The route led down the Lemhi to the wintering grounds near the junction with Salmon River, and Parker viewed Bonneville's old fort.

They moved down the Salmon to Indian Creek and, turning up that stream, entered the mountains again and headed in a westerly direction along what later became known as the Shoup-Elk City Trail and what is now called the Parker Trail. Cutting across the mountains, the route became even more rugged and difficult. The torment went on for a week, as they crossed ridge after ridge, pushed along steep hillsides covered with fallen trees, and passed Selway River. After an intersection with the South Nez Perce Trail at Burnt Knob, they finally reached the upper waters of South Fork Clearwater River. (See Figure 11 in Appendix.)

After spending a few days with the Nez Perce Indians, Parker traveled down the Snake and Columbia rivers by Canoe, arriving at Fort Walla Walla 45 days after he had left the Green River Rendezvous. During the winter he made the fort his home, but managed to do considerable sight-seeing through the country of the lower Columbia and gained perspective about the Northwest Indian tribes.

Parker was especially attracted to the Nez Percés whom he described as "truly dignified and respectable in their manners and general appear-

ance . . . and have much of the proud independence of freemen". He preached among the tribes of the lower Columbia and on a trip to the Nez Perce country participated at the burial ceremony of an Indian girl. Probably in line with Catholic practice as related to them by the Iroquois Indians, the Nez Perces prepared a cross to erect over the grave. Of this Parker said:

. . . as I viewed a cross of wood made by men's hands of no avail, to benefit either the dead or the living, and far more likely to operate as a salvo to a guilty conscience, or a stepping-stone to idolatry, than to be understood in its spiritual sense to refer to a crucifixion of our sins, I took this, which the Indians had prepared, and broke it to pieces. I then told them we place a stone at the head and foot of the grave, only to mark the place.

The Indians "cheerfully acquiesced, and adopted our custom," he reported, although future puzzlement over such differences among the white men regarding their own spiritual beliefs and practices would one day result in serious trouble. [32]

Parker felt some obligation to await the coming of Whitman's party in order to impart the information he had collected, in person rather than by letter. He considered, however, that he had proved the two main points of his mission of exploration - the practicability of penetrating to all parts of the interior and the favorable disposition of the natives, who had everywhere heard him gladly. So he yielded to the advice of friends at Fort Vancouver and the attraction of a passage to Oahu, with the hope of a speedy return from there to the United States. He reached New London, in May, 1837, and soon after published his journal, one of the best of the narratives of exploration. [13]

After the conferences at the Green River Rendezvous, Whitman returned to the east and in the following spring he and Reverend Henry H. Spalding, both accompanied by their brides, came to the Northwest for the purpose of establishing a mission. Also accompanying the party was W. H. Gray, who was appointed mechanic and farmer. Their route, essentially the same as that of the future Oregon Trail, took them first to Fort Vancouver. Later, the Whitmans settled among the Cayuses, while the Spaldings and Gray came to the Nez Perces, settling on Lapwai Creek, a southern tributary of Clearwater River. At first, Spalding and his wife Eliza, and several helpers, lived

and worked at Thunder Hill, two miles south of Clearwater River, but mosquitoes and lack of Indian interest caused them to move to the present site of Spalding late in the summer of 1838. [18]

The Spalding mission, although it started as a little one room log house with a dirt floor, stick and mud chimney, one door, and no windows, after a few years consisted of a large and commodious dwelling with 11 fireplaces. It contained an Indian reception room, weaving and spinning room, eating and sleeping rooms for the children, rooms for the family, and a schoolhouse, all under one roof. In addition there was a church, sawmill, blacksmith shop, granary, store house, and several farm buildings. The mission farm was originally planned to amply support the family, but soon became a source of supply to travelers, the natives, and other missions. The first printing press in the Pacific Northwest was set up at Lapwai where a Nez Perce primer was first printed.

After less than a year at the Spalding Mission, Gray became restless and insisted on going east for reinforcements. Without the approval of his associates, he started across the plains, taking with him four Nez Perces with a considerable number of horses, which they hoped to trade for cows. The party was attacked by a band of Sioux and all of the Nez Perces were killed and their horses were stolen. Indians at the mission who owned some of the horses demanded reimbursement. Gray created the impression in the East that he had been sent for help and that the horses would have been sold for the benefit of the mission. Whitman was obliged to write to the American Board regarding Gray's misrepresentation, one of which was describing Gray's position in the mission as that of a "physician and mechanic" although Gray had attended only a few medical lectures. In the fall of 1838, Gray returned to Oregon with his bride and three other missionaries.

Reverend Spalding and his wife were devout Christians and they labored unceasingly for the conversion of the Indians and the training of them in the ways of Christian living. However, Spalding's lack of understanding of the Indians' cultural background and habits of thinking and his frequent outbursts of temper rendered his efforts at converting the Indians of questionable success. The Whitman Massacre at Walla Walla, which occurred about ten years after the founding of the Spalding Mission, influenced the

Spaldings to abandon their home and seek safer surroundings in Oregon. Spalding returned twice to resume his work among the Nez Perces and died at Spalding in 1874. This work was later taken up by Miss Sue McBeth and her sister Kate.

Mrs. Whitman lived as a guest at Fort Walla Walla while her husband prepared a dwelling at Waiilatpu, 25 miles from the fort and about six miles from the present city of Walla Walla, Washington. About three months after locating in Waiilatpu, the Whitmans' only child was born, a girl, who drowned two years later.

Almost from the beginning, the Whitmans were unable to communicate satisfactorily with the Cayuses and because of incompatible temperaments, Whitman and Spalding were unable to work in harmony. In addition, the American Board had not come forth with the support that Whitman had expected. Finally, six years after the establishment at Waiilatpu, Dr. Whitman called a conference of his Northwest associates, which now included, in addition to Spalding, Gray and the three ministers he had brought out, and it was decided that the doctor should return east and make a personal appeal to the mission board for better support. Whitman was further influenced in his decision by reports brought to Fort Walla Walla that Great Britain was making strenuous efforts to colonize the Northwest to head off the people of the United States from settling and claiming the territory.

On October 3, 1842, Dr. Whitman was joined by A. L. Lovejoy, a Massachusetts attorney who had come west for his health, and preparations were made for a journey to the East which was to occupy five months in the making. Whitman ironed out the mission affairs and then traveled to Washington, D. C. Here he met a rather cool reception, as President John Tyler was considering trading the "Oregon" country to Great Britain for cod fisheries off the coast of Newfoundland.

Whitman joined the spring rush of emigrants in May, 1843, and in October passed through Fort Walla Walla with 875 emigrants bound for the Willamette Valley. Through ill treatment at the hands of the Indians, Mrs. Whitman had been forced to seek refuge with the Methodist Mission at The Dalles. When Whitman returned he noted that the grist mill had been burned and there was an appearance of neglect at Waiilatpu. The Indians were in

a sullen mood. However, by the end of 1844 the physical welfare of the mission, which now housed about 75 people, had been restored.

There were many factors that entered into the massacre at the Whitman Mission, but the immediate cause of the trouble was a rumor that Dr. Whitman was poisoning the Indians. There was an epidemic of measles, brought to the mission by emigrants. Whitman prescribed for whites and Indians alike and the whites recovered, but the Indians, with less power of resistance, died in large numbers. He had repeated warnings of the impending massacre, both from friendly Indians and from the Hudson's Bay men, but apparently he paid no heed.

At the time of the massacre there were 59 people living in the mission houses and 13 others at the sawmill, 25 miles up Mill Creek. Fourteen people were killed and the remainder were taken into captivity, from which they were later ransomed. Dr. Whitman was the first to be killed. Two chiefs named Tilaukait and Tamsuky came to the mission house and called for Dr. Whitman who met them in the kitchen. While Tilaukait engaged him in conversation, Tamsuky came up from behind and felled him with a tomahawk. John Sager, in the kitchen at the time, was shot, while a daughter of Jim Bridger escaped and took the news to the others in the house. Mrs. Whitman was wounded in the shoulder but recovered sufficiently to take charge of the situation. Under the promise of protection, she permitted the couch on which she was lying to be carried from the house. When a short distance away, one of the bearers let fall his end and stepped back. The Indians then riddled the other carrier and Mrs. Whitman with bullets. Eliza Spalding was at the mission at the time, but was not harmed.

The day of the massacre, Reverend Spalding was due at the mission. Knowing this, a Catholic priest went out to intercept him and informed him of the tragedy. Spalding, by traveling light and at night, eluded pursuit, and arrived back at the Spalding mission safely. From friendly Indians he learned that his family had been taken to the nearby home of William Craig for protection. The Cayuse Indians came over to the Nez Perce country to get the Spaldings, but found them protected by the friendly Nez Percés. The captives later were released to Peter Skene Ogden, of the Hudson's Bay Company, on his payment of ransom. [2]

Catholic laymen, who were numerous among the fur traders and the parties of the early explorers, and Iroquois Indians, who intermarried with the Flathead Indians, were the first teachers of the Catholic faith in the Pacific Northwest. The delegation of Flatheads and Nez Perces which traveled to St. Louis in 1831, in search of "black robes" sought help very naturally in the eastern states and in St. Louis which had been the base of the western traders since the days of Lewis and Clark. Yet it was from Montreal that the first priests came, for the missionary forces of the church in the United States were too weak to respond. These priests reached Vancouver in 1838 and November 24 of that year is generally given as the date when the history of Catholicism as a church begins in the Pacific Northwest.

The Jesuits entered the northern field in 1840, two years after the French priests came to Vancouver. After persistent demands had been made by the Indians, the Superior of the Jesuits at St. Louis made a definite promise that a priest would be sent west in the spring. Father De Smet was that missionary. He left St. Louis on April 30, 1841 with Fathers Nicholas Point and Gregory Mengarini and three lay brothers. Some Flatheads awaited them at Fort Hall. St. Mary's mission was established about thirty miles up the Bitterroot Valley at Stevensville. Then commenced a series of journeys, in the course of which De Smet increased the number of missions to six. He was away two years, and in this period he raised funds from New Orleans to Boston to send out more helpers, and went to Europe and returned around the Horn with priests, lay brothers, and sisters for Catholic institutions in the Willamette Valley. [13]

The only other religious mission involving Salmon Basin up to the time that settlements were established in more modern times, was the Mormon mission to the Lemhi in 1855. Eight years after Mormon settlers had reached Salt Lake, Brigham Young sent out a missionary colony to the north. The original band organized on Bear River, May 20, 1855, for a month-long trip by ox team. Selecting a strategic site - the same location where Captain Lewis had met the Lemhi Shoshoni exactly 50 years before - for the Salmon River mission, they constructed a frontier outpost accessible to the Shoshoni, Bannock, Nez Perce, and Flathead Indians. "A timber

stockade, 16 rods square and about 12 feet in height," enclosed their comfortable cabins. A mud wall stock corral, a remnant of which still stands, was built near the stockade. Eventually this whole establishment became known as Fort Lemhi, a corruption of the name of King Limhi in the Book of Mormon.

After the Mormon colonists had worked with the Indians and raised crops for two years, Brigham Young and a large party of leaders from Salt Lake made the long trip north to visit their Salmon River mission. Impressed with what they saw, they arranged for substantial reinforcements to be sent out. At the same time, the advance of Albert Sidney Johnston's Utah expedition westward across the great plains heralded the end of the mission. During the resulting Mormon war, distant outposts were recalled. Indian restlessness associated with Johnston's expedition led to an attack on the Salmon River mission, February 25, 1858. Brigham Young decided that the colony should return to Utah as soon as he heard news of the trouble and, as a result, this Salmon River area was given back entirely to the Indians. [28]

The miner

As early as 1855 and 1856, a number of prospectors, mainly from the Willamette Valley and Puget Sound, ventured into the country east of the Columbia and between Spokane and Pend Oreille rivers, generally designated as the Colville region. Their presence aroused the active hostility of the Indian tribes and expansion of mining in the area was delayed until after the Steptoe and Wright campaigns of 1858. Following the suggestion of Angus MacDonald, the Hudson's Bay Company's factor at Fort Colville, a considerable number of Colville miners went northward into British Columbia. Here along the upper Fraser River, several rich gold-yielding bars were discovered. Reports of these discoveries resulted in the great Fraser River Rush of 1858 which brought in a horde of miners from California. Development of Inland Empire mineral resources was now only a matter of time. Discovery of north Idaho gold was part of the pattern of the expansion of the northern mines from Colville and Fraser River; the only serious problem was that of Indian resistance to white penetration of the potential mining area. [69] The location of the principal mining activity in and adjacent to Salmon Basin from 1860 to 1910 is shown in Figure 4.

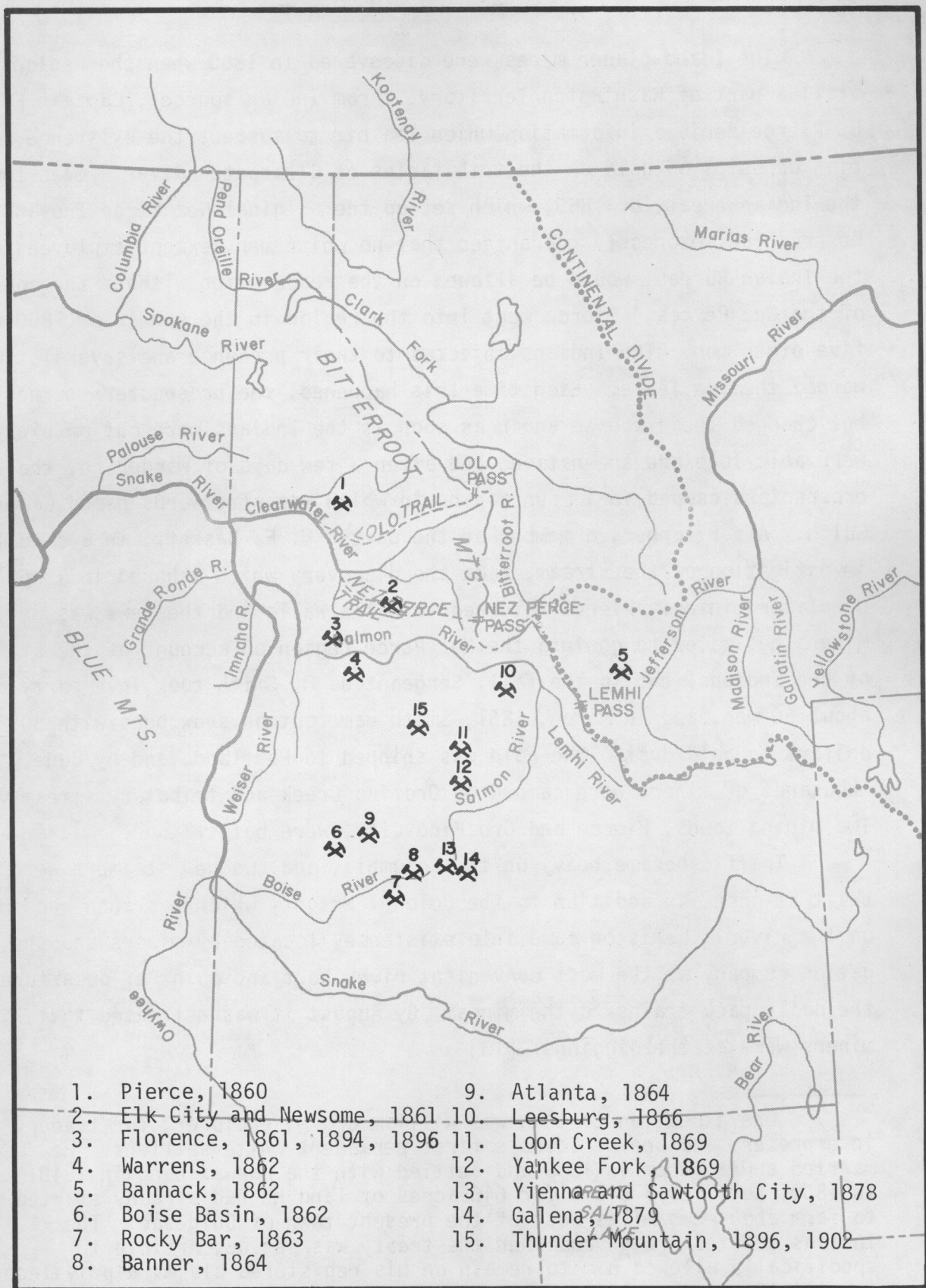


Figure 4. Location of principal mining activity in and adjacent to Salmon Basin, 1860-1910. ("Yienna" should be "Vienna".)

The Idaho placer mines were discovered in 1860 when the region was still a part of Washington Territory. From Indian sources, Captain Elias D. Pierce derived information which led him to suspect the existence of rich deposits of gold on the tributaries of Clearwater River. Even though the Indian treaty of 1855, which set up the original Nez Perce Indian Reservation, expressly guaranteed that no white men, except employees of the Indian Bureau, would be allowed on the reservation without the consent of the Nez Percés,¹ Pierce went into the region in the summer of 1860 with five other men. The Indians objected to their presence and several times warned them to leave. Each time this happened, the prospectors turned back, but changed their course again as soon as the Indians were out of sight. They were able to elude the natives and after a few days of wandering, the prospectors camped in a mountain basin which was afterwards named Canal Gulch. After supper, a member of the party, W. F. Bassett, in a casual investigation of the stream, made the discovery which ushered in a new era of placer mining. Pierce returned to Walla Walla and the news was out. Miners hesitated to go into the Nez Perce region on account of the attitude of the Indians, but in the fall, Sergeant J. C. Smith took in a party of about 60 men, and in March, 1861, Smith came out on snowshoes with 800 dollars in gold dust. The gold was shipped to Portland, and by June, thousands of miners were camped on Orofino Creek and tributary streams. Two mining towns, Pierce and Oro Fino City, were built.

Traffic became heavy on the Columbia, and two new steamers were built at once, in addition to the Colonel Wright, which was then running on the river. Lewiston came into existence, located by miners and the navigation company as the most convenient river port and point of departure for the daily pack trains to the mines. By August it was estimated that 2,500 miners were at the diggings. [13]

¹One exception to this was William Craig, explorer, fur trader, interpreter, and one of Idaho's first permanent white settlers. He married a Nez Perce in 1838 and settled with the Lapwai band in 1840. In 1850, he filed a claim for 640 acres of land he had already started to farm about two miles west of the present town of Culdesac. The Indians trusted Craig, and when the treaty was set up, Article 10 specifically allowed him to remain on his registered claim, a privilege granted to no other white person.

Pierce and the friends who had accompanied him to Orofino Creek in 1860 were confident that other streams flowing into the Clearwater would prospect fully as well as their original discovery. As soon as the next spring advanced sufficiently to permit further exploration, miners commenced to radiate from Pierce and Oro Fino to examine the surrounding country. Although a special agreement had been reached with the Nez Perce Indians that the miners would keep out of the region to the south of Clearwater River and the Lolo Trail, prospecting of that forbidden ground commenced in May, 1861. A mining district was organized for the South Fork Clearwater region and, because very little mining had commenced at Pierce by that time, a large surplus of prospectors was available to investigate the new district. The town of Elk City was built, which by August contained 20 substantial log houses. Elk City gold dust turned out to be the highest grade of any found in the early northern Idaho mines.

Within a few weeks after the initial South Fork discoveries in the spring of 1861, John Newsome's company commenced preparations to mine on Newsome Creek, which was located on the regular route from Camas Prairie to Elk City. Early production on Newsome Creek was limited largely to a small area on the lower part of the stream. Most of the production farther up the stream occurred in a later period. In fact, though Newsome is one of Idaho's earliest mining camps, most of the mining activity does not go back to early times.

Several bands of prospectors set out to examine the lower Salmon River country in the spring of 1861, although that region, like the South Fork region, was forbidden territory. The Indian bands along the Salmon showed stiff opposition to intrusion by the miners, but by July several groups of prospectors consolidated into a party of 23 men with strength sufficient to defy native hostility. After crossing Camas Prairie to the Salmon, the party examined the river bars up to the mouth of Slate Creek. Here some of the men wanted to ascend the creek to escape the heat but it was decided that the party would continue on up the river. After satisfying themselves that Salmon River bars were worth working, the men left the river from a point east of present Riggins and ascended a steep ridge to the north. Because of the lack of provisions, most of the group prepared to leave immediately for Elk City, but a nine-man detachment began to prospect

the basin which they had entered. Some of the gulches yielded such surprisingly good results that those who were about to leave the basin were convinced to stay for a while longer. The group had been out so long, however, that they were reduced to a diet of horse meat for the last five days before they finally got through to Elk City. A return party organized a new mining district in the region called the Salmon River Mines. [69]

News of the Salmon River strikes spread rapidly, and by November the whole country around what afterward became Florence swarmed with prospectors. At first, the place was called Millersburg [11]. Traders arrived and began setting up in business at the head of Baboon Gulch. A meeting was called and it was decided to organize and lay out a townsite. Dr. Furber, one of the oldest men and one of the earliest comers to the district, suggested Florence for the name of the town in honor of his adopted daughter, then living in California.

The Florence area produced an enormous amount of gold. It was of low grade, being mixed with silver, and assayed from 10 to 24 dollars per ounce. Baboon Gulch, the richest of the discoveries, was said to have produced as much as 100 dollars per day to the man.

A quarter of a mile south of old Florence are the remains of another Florence, which was in the heyday of its glory in the middle 1890's. The second rush was occasioned by the discovery of rich quartz lodes. Because the wrong kind of machinery was used in an attempt to remove and mill the ore, the venture, with an estimated investment of 100,000 dollars, was a failure. [2]

Even though many bars along Salmon River were known to be gold bearing shortly before the Salmon River Mines of Florence were discovered, miners paid little attention to the river itself until 1862. When the Florence excitement reached its climax in June of 1862, thousands of miners who had no opportunity there became available to prospect the Salmon River bars. This activity continued to expand with the decline of the Florence placers after 1862.

Another discovery by surplus prospectors from Florence was made south of the Salmon. On July 22, 1862, James Warren's company of 18 prospectors organized a new mining district, which provided a good outlet

for many gold seekers only 23 airline miles from Florence. Within a month, about 200 men were at work in the new diggings. The results were good, but Warrens generally had little in the way of fabulous yields of the Florence variety. The district, though, was far more extensive, and the mining activity lasted much longer, than Florence. The big northwest mining excitement in the fall of 1862 proved to be the far larger districts in the Boise Basin discovered very shortly after Warrens. In 1863 and 1864, the big rush was to Boise (or for those coming from the East, to Virginia City, Montana), and Warrens, while not overlooked, missed out on the really big rush that might otherwise have come. [69]

News of the Salmon River mines attracted prospectors from all over the West. A party of Coloradoans attempted to reach the Florence mines by way of Lemhi Valley but were forced to abandon the route by reason of precipitous mountains. They decided to winter in Deer Lodge Valley in Montana. While there, two horsemen came in from the Lemhi and reported favorable indications of gold on Grasshopper Creek near where Bannack, Montana, now stands. Accompanied by other prospectors, the Colorado party proceeded to the discovery which had been made by John White on July 28, 1862, and which had been named White's Bar in his honor. Soon afterward other bars were found which were exceedingly rich. In the autumn, a pack train was dispatched to Salt Lake City for provisions and the town of Bannack was laid out.

Early in February, 1863, William Fairweather and others left Bannack to prospect the Big Horn Mountains. They were driven back by the Crow Indians at Gallatin River. Returning homeward, the party camped at noon on Alder Creek, 80 miles east of Bannack. While the midday meal was being prepared, Fairweather washed a few panfuls of gravel near the camp, and to his great surprise obtained 30 cents in the first and as much as two dollars in subsequent pans. As usual, the news of this discovery was soon out and the rush was on. Fairweather District was organized in June, 1863, and it is estimated that in the following years, this famous gulch yielded 60 million dollars worth of gold. Virginia City, which for several years was the commercial and political capital of Montana Territory, was built in this gulch. [67] Thus began the first important mining operations in Montana. Much of

the early history of the upper Salmon Basin was influenced by this nearby mining activity.

An interesting sidelight to the mining history of northern Idaho is the story of the brutal murder of Lloyd Magruder in October, 1863. Magruder, who was an Elk City merchant, had a pack train of 60 mules to transport his own goods to the mining town and for use in trading goods at other places. At Lewiston in August, 1863, he loaded his pack train with goods brought in from Walla Walla and set out alone over the Nez Perce Trail on the long journey of 300 miles to Virginia City. Shortly afterward, another party left Lewiston consisting of D. C. Lowry, David Howard, James Romaine, and three other men whose names are unknown. They gave the impression that they were headed for Portland but soon circled back and took the trail of Magruder. Before they had proceeded far, an old mountaineer, William Page, joined them. The party soon caught up with the heavily-laden pack train and even offered to help Magruder with his packing tasks. The combined group continued the journey to Virginia City where Magruder disposed of his merchandise for 30,000 dollars. The three unknown men left the party at this place, but the others hung around until Magruder was ready to go back to Lewiston, and then offered their services for the return trip. Four other men also joined the party.

One evening, several days out of Virginia City, camp was made at an old Indian campground near the confluence of Selway and Little Clearwater rivers. At 10 o'clock, Magruder bent over the campfire to light his pipe. Lowry raised an ax and with all of his force drove it into Magruder's head. Four of the other men, who were innocent of the conspiracy, were killed by Howard and Romaine. Taking Magruder's money, the murderers returned to Lewiston and eventually traveled to San Francisco.

The most unbelievable part of the Magruder story relates to a dream of Hill Beachy which came to him some time before the murder took place and in which he saw the murderer actually commit the deed. With the zeal of a missionary he took it upon himself to see that the crime was avenged. Following one lead after another like a bloodhound, Beachy eventually brought the three men back to Lewiston where they received a fair and honest trial. They were duly convicted and later hanged on what is now known as the Poe Grade

leading from the business district of Lewiston to the residential section on Normal Hill, directly north of the Lewiston High School. [2] In honor of the victim of this foul deed, the space between the Salmon River Breaks Primitive Area and the Selway-Bitterroot Wilderness has been named the Magruder Corridor.

Gold in Boise Basin is reported to have been known to a Hudson's Bay Company trapper as early as 1844, but the discovery that set off Idaho's major gold rush did not come until August 2, 1862 [70]. Moses Splawn, an Elk City and Florence miner, obtained information about the occurrence of gold in Boise Basin from a Bannock Indian. At Auburn, Oregon (near present Baker) Splawn joined D. H. Fogus's band of prospectors and this group later was augmented by a party under George Grimes. Although they had to go to some effort to avoid hostile encounters with Indians, the Splawn-Grimes-Fogus party finally reached the Boise Basin where the Bannock Indian's story was corroborated. Grimes was shot, presumably by a hostile Indian, before the party left the basin to organize for developing the new discovery.

A major Boise gold rush developed in the fall of 1862 when further prospecting began to suggest the extent of the new placer country. The mining camps of Hogen (Pioneerville), Bannock City (Idaho City), Placerville, Centerville, and Granite City were founded. Even before the ridges and streams were free from snow in the spring of 1863, prospectors were fanning out to examine surrounding areas. Soon, discoveries were made in the "South Boise" district at Rocky Bar. Placer mining was the original activity at all of these locations, but interest in lode mining developed almost immediately, especially in the South Boise district, and some of these mines became major producers of gold. Although quartz mining activities carried on for a number of years, the initial southwestern Idaho gold rush and excitement ended by the summer of 1866.

Serious prospecting of the Sawtooth Range got underway at least as early as the Summer of 1864. J. Marion More, of Idaho City, searched the Sawtooth Range for precious metals. During the same summer, silver lodes in Banner were traced out of already active Crooked River placers, which in turn had been found by prospectors radiating from Boise Basin in 1863. The

first stamp mill was erected in Banner in 1874, but, as was the case in most such districts, major production came after 1882.

Also during the summer of 1864, John Stanley led a party southeast from Warrens and approached Stanley Basin (named on that occasion) by way of Bear Valley and Cape Horn. Several placer discoveries made on that trip seemed to be too remote to justify development. So the group crossed the Sawtooth Range to the upper Middle Fork of the Boise. There on Yuba River they organized a mining district, July 20, and in the fall made a far more significant discovery: The important Atlanta Lode. Located not far west of the Sawtooth Range, the Atlanta mines brought another important community into the Sawtooth region. Limited quartz production began to supplement Yuba placers in 1866, and stamp milling at Atlanta began in 1867. Remoteness from good transportation facilities - the end of the nearest wagon road was at Rocky Bar, some 14 miles over a high ridge - held back Atlanta for many years. [27] As a matter of fact, really successful large scale mining of the Atlanta Lode came after 1932. [70]

The mining at Leesburg in the upper Salmon Basin grew out of mining in western Montana [70]. Led by F. B. Sharkey, a five-man discovery party left Deer Lodge June 10, 1866, to examine the country to the southwest. Reaching Napias Creek on July 16, the explorers sank a prospect hole to bedrock and found high paying gravel. News of the Lemhi placers reached Bannack in time to start a rush to Leesburg, August 19. Although at first it seemed that the streets of Bannack would be deserted, S. F. Dunlap, a correspondent for the Montana Post of Virginia City, finally wrote the following in which the beginnings of Salmon City are noted:

Bannack still progresses. Pack train after pack train from Salmon River mines arrive in town for goods, and give the best proof in the world that the above mines are good and extensive. It is said that the 'dust' assays as well as the Bannack; and five or six hundred miners are prepared to winter at the mines, while others are building their cabins at the crossing of Lemhi valley, fifteen miles from the mines. The valley is warm, and good for winter grazing. We believe Salmon river will be the best mining camp in the Rocky Mountains next season.

Leesburg went through the usual pattern of a gold rush; a stampede to the new district followed by initial disappointment of a substantial

number of fortune hunters, followed in turn by establishment of a permanent camp of prospectors and miners who began to find evidence that their mines had a great future. While a suggestion that Leesburg had more gold than Boise Basin proved to be unfounded, mining on a modest scale continued in the area for many years. Aside from leading directly to the founding of an important service community in Salmon, the rush to Leesburg was a major factor in bringing mining to a large, undeveloped area of central Idaho. [70]

In the rough country of the Salmon River mountains, which separated the 1866 Leesburg placers from the slightly older mines at Atlanta and Banner, gold miners prospected a number of remote streams in their constant search for new bananzas. By 1868, a few miners were busy around Stanley and others were running a hydraulic giant at Robinson's Bar. The big excitement in the summer of 1869 was the rush to Loon Creek. Gold had been noticed on Loon Creek as early as 1864, and again in 1868. In May, 1869, Nathan Smith set out with a party from Leesburg to ascertain the extent and potential value of the Loon Creek placers. Pleased with the prospect, Smith returned with a stampede of 60 or 70 miners out of Leesburg, July 19. Loon Creek was organized into three mining districts so that each miner could legally hold nine claims, three in each of the new districts. When news of the excitement got out, rushes to Loon Creek developed from Boise Basin and from Montana. With no new claims available for most of the newcomers, and no houses in the new town of Oro Grande (later called Casto) during the summer of 1869, only 200 men spent the first winter in that camp. After three seasons, mining began to deplete the better placers and by the spring of 1872, Oro Grande's population of 72 was half Chinese. Lode mining began after the discovery of The Lost Packer in 1902, but the high cost of mining in a district so difficult of access limited production greatly; only the richest ore could be processed, and much of the original expectation for Loon Creek simply could not be realized. [30]

Yankee Fork got off to a surprisingly slow start. Joel Richardson and a party of yankee prospectors examined Yankee Fork while traveling through that part of the Salmon River country in 1866 or 1867. Aside from bestowing a name to the stream, these men left little imprint there before retreating to Montana. After the rush to Loon Creek, placer mining

began on Yankee Fork but no grounds for a stampede materialized. In fact, lode discoveries did not come until the summer of 1875 when W. A. Norton came across the kind of vein that every prospector dreamt of finding some day. In a high grade vein he noticed a seam of exceptionally rich ore only two or three inches thick. With the help of a partner or two, he was able to pound out 11,500 dollars worth of gold in a hand mortar in 30 days. No rush to Yankee Fork attended Norton's discovery of the fabulous Charles Dickens, however.

In 1876, the discovery of other extremely rich lodes followed the Charles Dickens. Most notable of all was the General Custer discovered August 17. The Custer also rated as a prospector's dream, but it differed from the Charles Dickens in that most of the vein happened to be exposed on the surface. Thus the miners could avoid a great deal of expensive development work. Also discovered in this period were the Montana and Unknown veins. Other prospecting went on in the locality and soon there was enough activity to justify building a town or two. Bonanza City began to grow up during the summer of 1877 near the Charles Dickens, and another community of Custer followed over near the Custer mine a year or two later.

Eventually a road was built to connect the Yankee Fork mines with Challis, San Francisco engineers and capital were brought in, and by 1881 the Yankee Fork mines at last were showing their great potential. The Charles Dickens and Custer mines were operated by a British concern from 1887 to 1895.

Across from the Montana, the Sunbeam Company brought in a new mill in 1904. Attaining significant production in 1907 and 1908, the Sunbeam gained distinction as the major producer of Custer County in 1909. With the intention of processing enormous reserves of low-grade rock, the mill was enlarged in 1910 and Sunbeam Dam and powerhouse were constructed. The dam, about 25 feet high and constructed of concrete and timber, was located on Salmon River about one-fourth mile above the mouth of Yankee Fork. Water was diverted into a flume and tunnel 300 feet long driven through the right abutment and equipped with gates. The powerhouse was a wooden structure containing one 500-horsepower turbine and one 300-kilowatt generator. The transmission line was 13 miles long. [20]

In spite of these improvements, in 1911 the Sunbeam had to shut down and forget about the low-grade mountain; thus the expansion and power plant came too late to be of much use. Attempts at dredging Yankee Fork also were undertaken in these years, but major production of this kind did not come until the periods of 1939-1942 and 1946-1951. [27]

The Sawtooth and Vienna mining areas opened in 1879 when news of the rich discoveries of a prospecting party led by Levi Smiley reached the surrounding mining camps. Campsites were laid out in Beaver, Smiley, and Lake Canyons and by 1882, Sawtooth City in Beaver Canyon and Vienna in Smiley Canyon were sizeable camps. A hostile rivalry grew up between these two towns which, because they were only eight miles apart, serviced the same general area.

The Sawtooth camp was developed first. The Columbia and Beaver Company built a toll road from Sawtooth City to Ketchum; erected a ten-stamp quartz mill; and constructed a large sawmill. Over 100,000 dollars was poured into the camp before a single run of ore was made. The mill was completed in 1882, but then, because of a combination of difficulties - ores which were so expensive to process that only high-grading was profitable; bad weather making the region practically inaccessible; and poor management by Company supervisors -, it remained idle. Under new management, the mill was renovated, and in 1886, for the first time, it ran successfully all season. However, the mill never reopened after this run. In spite of the difficulties of the Columbia and Beaver Company, several mines in Beaver Canyon were successfully exploited. The Pilgrim produced much of the early rich ores that caused the Sawtooth area to boom. A disastrous fire in the Silver King Mine in 1892 ended large-scale mining at Sawtooth.

The Vienna mining area was much more successful than its neighbor. By 1883 the Vienna Consolidated Mining Company had erected a 20-stamp mill and was turning out 40,000 to 50,000 dollars per month from Vienna and Mountain King ores. A law suit over a contested claim temporarily shut down the operation in 1885 and the company never again enjoyed the prosperity of the 1882-1885 period. In 1888 an attempt was made to drive a tunnel to the Boise side of the divide but the investment failed to pay off. In 1917 a new camp was established, but the mill was never run and the area,

which had produced over a half million dollars worth of silver, sank into ruin. [26]

Rushes to Wood River occurred from Boise Basin as early as 1863, but it was not until 1879 that significant development took place. Galena City was founded on Wood River September 15 and a mining district was organized. Lead-silver was discovered and the mining of these base metals on Wood River soon became more important than the mining of the original gold-quartz claims. Though not unlike gold-quartz mining in many ways, base-metal mining required an even more substantial industrial development. Smelters, which came to Wood River not long after 1880, were a necessity, and railroad transportation was imperative for successful operation. It was no coincidence that the Union Pacific took time out, while constructing the Oregon Short Line through Snake River Valley in 1882, to build the Wood River Branch to Hailey and Ketchum. [22]

The last gold rush in Idaho occurred in 1902 at Thunder Mountain near the headwaters of Monumental Creek. Credit for discovery of the Thunder Mountain gold outcrops in 1895 is generally given to Ben and Dan Caswell. These men, plus another brother and two other men, mined in the district for seven years prior to the stampede. There was no placer ground in the generally accepted sense, but a huge porphyry dike crossed the country and it was from this decomposed dike that the gold was washed. These prospectors located the dike and it is estimated that they took out in excess of 20,000 dollars by the use of extremely crude equipment.

Thunder Mountain provided mining sharks a splendid opportunity to locate claims and sell millions of dollars worth of stock on the strength of the purported rich strikes that had been made, only to leave the stock buyers holding as their only asset worthless pieces of paper. It is estimated that far more money was mined from the public than ever was taken from the ground in the Thunder Mountain district.

Colonel W. H. Dewey, a southern Idaho millionaire who was instrumental in developing the Silver City mines, learned of the Caswell operations, obtained an option on the claims for 100,000 dollars, sent in engineers to examine the property, and as the result of a favorable report, paid the agreed price. Dewey organized a company among Pittsburgh, Pennsylvania, capitalists and proceeded to drive several hundred feet of tunnels and

crosscuts. A ten-stamp mill and a 40-stamp mill for the Thunder Mountain mines were packed in on mules over a tortuous road that had been constructed from the vicinity of present Cascade, Idaho. Although expectations were great, the venture was never a success.

Several boom towns grew rapidly, but only two, Thunder City and Roosevelt, lasted for any significant length of time. Eventually, a portion of Thunder Mountain slid into the valley, damming up Monumental Creek downstream from Roosevelt, and the remnants of the town are now under many feet of water. [2]

There were a total of 49 early-organized mining districts in the Salmon River drainage basin [49], but only the discoveries previously described resulted in important "rushes" or "stampedes". Other well-known mining districts from which there was notable production, mostly gold, include: Bayhorse, Big Creek, Blackbird, Blue Wing, Buffalo Hump, Dixie, Edwardsburg, Gibbonsville, Indian Creek, Mineral Hill, Profile, Seafoam, Yellowjacket, and Yellow Pine.

The ores in the great mineralized zones of Salmon Basin are not limited to those of the precious metals. In more modern times, in addition to the base metals, more exotic minerals, including those of special use in the space age, have been mined. Of particular importance are antimony, which was obtained from stibnite ores mined in the Yellow Pine District of Valley County from 1932 to 1952; tungsten, of which nearly ten percent of all produced in the United States since 1900 has come from the Ima Mine in the Blue Wing District of Lemhi County, and the Yellow Pine Mine, both of which are closed at present; mercury, of which the Hermes Mine of the Yellow Pine District produced 10,700 flasks between 1942 and 1948; flourspar from Lemhi and Custer counties during the period 1951-1953; copper, mainly from the Calera Mine, Lemhi County, from 1951 to the present; cobalt, also from the Calera Mine during the period 1951-1959; columbium and tantalum from Bear Valley placers in Valley County during the period 1956-1959; and lead and zinc of which the Clayton Mine, Custer County, is the principal producer in the basin.

V. TERRITORIAL STATUS, STATEHOOD, AND COUNTIES

Comparatively few Americans knew anything of the vast territory which came so unexpectedly into the possession of the United States by the Louisiana Purchase Treaty of 1803, or of the land that lay between the ill-defined western boundaries of that cession and the Pacific Ocean [7]. Thomas Jefferson was one American for whom the unknown country west of the Mississippi had long held a strong fascination. He had feared for some time that the British might explore and colonize the Far West. One of the underlying motives in his directions to Lewis and Clark was the possibility of establishing a claim to the Pacific-Northwest region by right of exploration.

Territorial status

The long period of debate over sovereignty of the Oregon Country, during which war with Great Britain at times seemed imminent, terminated during the administration of James K. Polk. After he was nominated for president, "Fifty-four forty or fight", referring to the geographical latitude of the United States' claim, had become a campaign slogan. The British claim was for all territory west and north of Columbia River. In reality, claims to the region by both countries were of about equal validity, but a compromise was finally reached in June, 1846, for the 49th parallel, except that the British obtained possession of all of Vancouver Island. The Oregon Territory was created in 1848, although a bill to establish the territory had been introduced in Congress ten years earlier.

The Oregon Territory comprised the region between the 42nd and 49th parallels from the continental divide to the Pacific Ocean. Early in 1853, Congress acceded to the requests of the settlers and created the Territory of Washington, consisting of the portion of the original Oregon Territory lying north of Columbia River and the 46th parallel. In the meantime, a movement for statehood was in progress in Oregon and without waiting for Congressional action, state government was organized in 1858. On February 14, 1859, Oregon was admitted to the Union with its present boundaries.

The region between the eastern boundary and the continental divide was added to the Washington Territory.

A bill permitting the people to vote on a constitution for the State of Idaho was introduced in January, 1863, and passed the Washington council. The house amended the bill to read "State of Washington" and then tabled it. On making a direct appeal to Congress, the petitioners were more successful and Idaho Territory was organized March 3, 1863. It included the present states of Idaho, Montana and Wyoming - more than 300,000 square miles. But in March, 1864, Montana Territory was created, and in 1868, Wyoming took away a large part of southeastern Idaho. This reduced Idaho to its present size of 83,557 square miles.

Statehood

The first governor of Idaho Territory, W. H. Wallace, made his headquarters at Lewiston, near his own home. It was the oldest town, but the location of the capital so far from the center of the territory and close to the Washington line was not in the best interests of the people. Wallace was elected delegate to Congress and William B. Daniels, secretary for the territory, took his place in December, 1863. In February, 1864, Caleb Lyon of Lyonsdale, New York, was appointed governor and, through some chicanery on his part, the legislature of 1864 passed an act removing the capitol to Boise City. The citizens of Lewiston objected to the transfer and even obtained a court order enjoining the removal of the territorial seal and archives. The governor went duck shooting and improved the opportunity to get safely away to the southern part of the territory. A new Secretary, C. De Witt Smith, was sent from Washington. It was suspected that he intended to violate the injunction, and the court ordered the sheriff to enforce it and to deputize citizens to assist. Smith secured a detachment of troops from Fort Lapwai who escorted him, with the seal and archives, across the Washington line. He took the records to Boise, where they remained. The court held that the act locating the capital in Boise was illegal and made the injunction permanent. An appeal was taken to the Idaho Supreme Court and Lewiston lost when the case was decided in 1866. The act of July 3, 1890, making Idaho the 43rd state to be admitted into the union, made Boise the capital by statute. George L. Shoup, the last

territorial executive was elected the first governor of the State of Idaho [13]. Figures 5 and 6 show territorial and state boundaries in the Oregon country before and after formation of the Idaho Territory.

There has been a great deal of misinformation generated over the years as to the origin of the name Idaho. Almost from the beginning, the name was represented as being an Indian word pronounced E Dah Ho, with accent on the second syllable, and meaning "gem of the mountains", "light descending the mountains as the sun rises" and similar expressions. Careful investigations by modern scholars show that Idaho has no Indian meaning whatsoever. On the contrary, the name most likely was concocted by George M. Willing, a deceitful proponent of territorial status for the Pike's Peak mines, in connection with the naming of the Colorado Territory [24]. When the Colorado Territory was organized in 1861, it was at first proposed to name it Idaho, but the name Colorado was adopted at the insistence of Senator Henry Wilson of Massachusetts. Wilson also seems to have been responsible for the subsequent naming of Idaho and Montana. When the rush was on to the Idaho mines, a Columbia river boat was named the Idaho by one of the owners, Colonel J. S. Ruckle of Portland. The Washington legislature, in 1861, named one of the new counties, Idaho, which was the first use of the name for a political subdivision in the Pacific Northwest. The bill creating the Idaho Territory passed the national House in 1863 with the name Montana, but, in the Senate, Wilson secured the change to Idaho by simply lining out the name Montana on the printed bill and writing in Idaho. The population of Idaho Territory for 1870, 1880, and 1890, was 17,804; 32,610; and 84,385, respectively.

Counties

The first subdivisions of the original Oregon Territory were called districts, of which there were four. The division of these huge districts into counties is of considerable interest, but only the origin of counties east of the Cascades is pertinent to the Idaho region. When Oregon won statehood in 1859, Spokane County was stretched to cover all of Idaho as well as western Montana and Wyoming. In 1861, Shoshone County was formed from the area between Clearwater River and the 42nd parallel extending from the Continental Divide to Snake River, and Missoula County was created by taking away all of Spokane County east of the Bitterroot Mountains - about a third

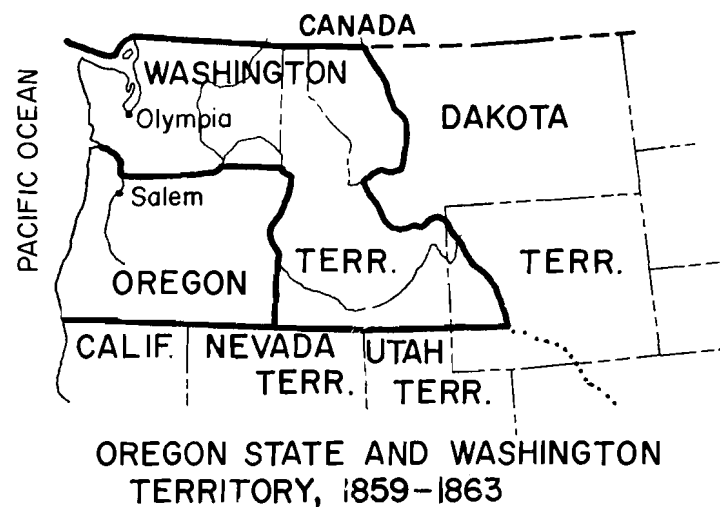
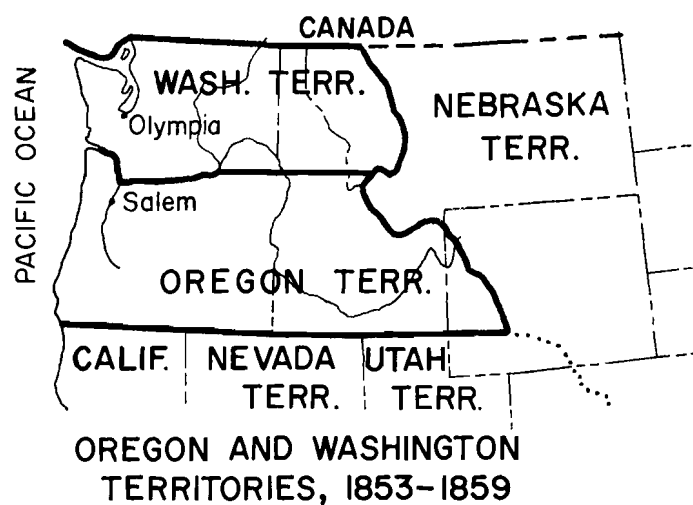
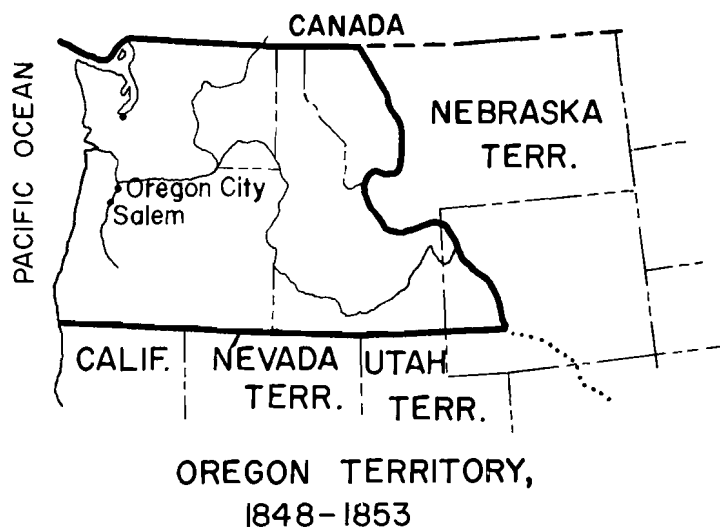
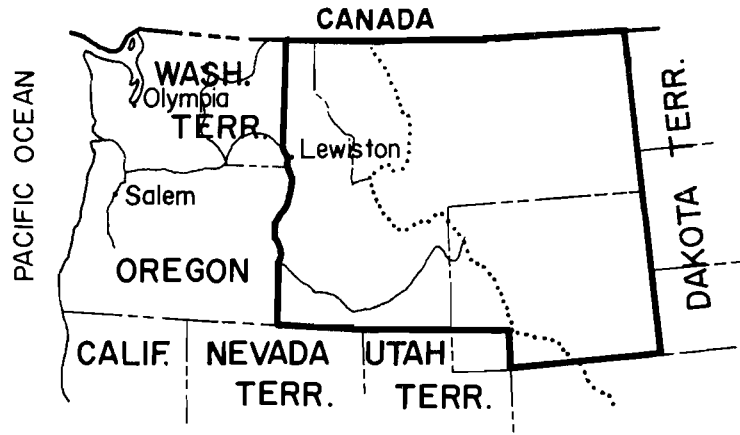
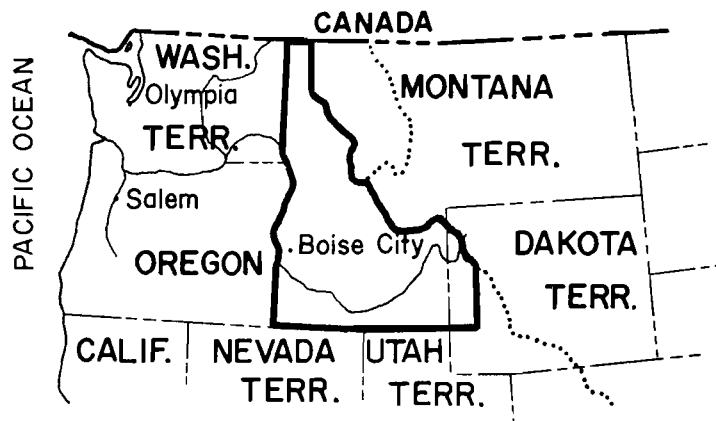


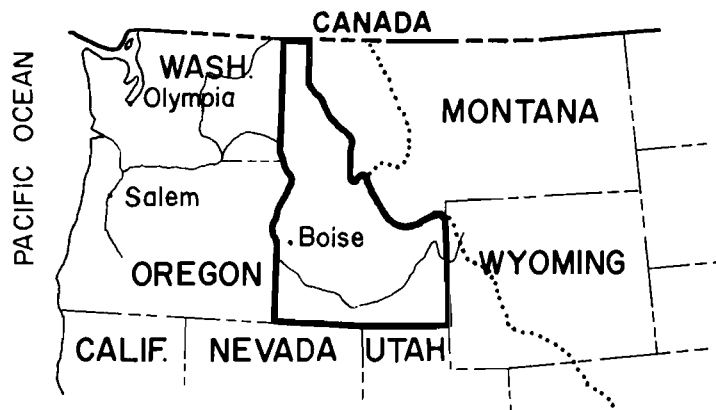
Figure 5. Territorial and state boundaries involving Salmon Basin prior to formation of Idaho Territory



IDAHO TERRITORY, 1863-1864



IDAHO TERRITORY, 1864-1868



IDAHO AFTER 1868

Figure 6. Territorial and state boundaries involving Salmon Basin after formation of Idaho Territory

of what was left. After the discovery of gold in Washington Territory, Nez Perce and Idaho counties were organized. Discovery of gold in Boise Basin led, in 1863, to the creation of Boise County, which comprised the country south of Payette River between Snake River and the Rocky Mountains. The county seat was at Bannock City. The organization of Idaho Territory in 1863 took a huge slice off of Spokane County. The first Idaho legislature, in 1864, created ten counties in the immense region east of the Bitterroots, and sixty days later, after all of this trouble, Congress detached the entire group to form Montana Territory. The first legislature left northern Idaho with little organization. The Washington legislature had created Shoshone, Nez Perce, and Idaho counties, and the part of the Panhandle which was taken from Spokane was left unorganized and was attached to Nez Perce for judicial purposes. Clearwater County has since been taken from Shoshone, and out of Nez Perce have come Lewis and an addition to Idaho County. The narrow strip in the Panhandle is now cut into five counties - Latah, Benewah, Kootenai, Bonner, and Boundary. Figure 7 shows the evolution of county boundaries in Idaho.

The following brief histories of the counties in and adjacent to Salmon Basin were adapted from Rees [47] and The Idaho Almanac [23]. Historical events which are described in detail elsewhere in this report are not related in the county histories.

Shoshone County, created by the Washington Territorial Legislature in 1861, was the first county in what later became the Idaho Territory. The first county seat was Pierce.

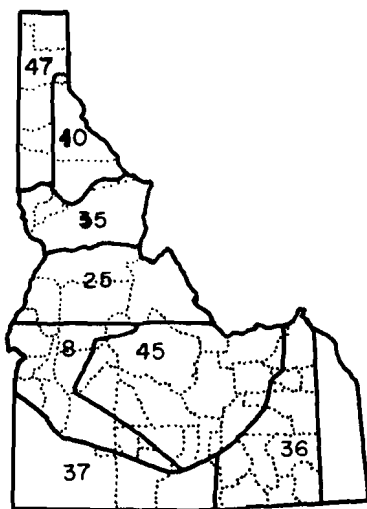
The second county in Idaho, created in 1861, was Nez Perce County with Lewiston as the county seat. The county was named for the Nez Perce Indians and Lewiston was named for Captain Meriwether Lewis of the Lewis and Clark Expedition. Nez Perce County was one of the seven counties of 1864 from which all of the present counties of Idaho were created. From the time that its boundaries were designated by the First Territorial Legislature of Idaho in 1863, Nez Perce County underwent a series of changes - changes that extended her limits and changes that reduced her land to create new counties - until the present boundaries were established by the State Legislature in 1911. Well-known historical events in Nez Perce County include the Lewis and Clark

Expedition; the missionary activities of the Reverend and Mrs. Spalding; the establishment of an Indian agency at Lapwai in 1860; the creation of a U. S. military post also at Lapwai in 1861; the founding of a ferry across the Snake near the mouth of Clearwater River in the same year; and the creation of Nez Perce Indian Reservation in 1863. Lewiston, founded in 1861 as a distributing point for mining districts, was later the territorial capital for two years when Idaho became a territory. Lewiston State Normal School (now Lewis-Clark State College) was founded in Lewiston in 1893.

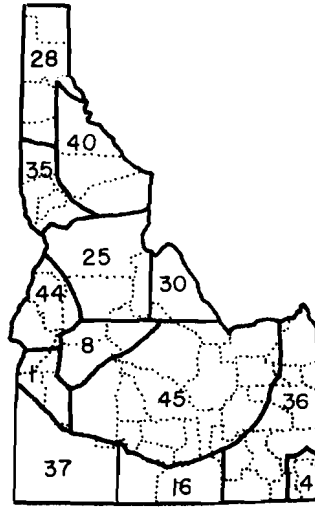
The third county in Idaho, also created in 1861, was Idaho County with Florence as the first county seat. The county was named for a steamboat that plied the Columbia and Snake rivers beginning in 1860. As with Nez Perce County, Idaho County boundaries underwent numerous changes as shown on Figure 7. In 1868, the county seat was moved to a relatively unknown place called Washington in Warren's mining camp. In 1875, the county seat was changed to Mount Idaho, southeast of Grangeville, and in 1902 it was transferred to its present location at Grangeville. Grangeville was named for the locally strong grange organization. Important historical events in Idaho County include the Lewis and Clark Expedition; Reverend Samuel Parker's journey; early mining activity, especially at Elk City, Florence, and Warrens; and the beginning of the Nez Perce Indian War. Florence was the first settlement in the county and its main street was the first recorded public road in Idaho. The first town on Camas Prairie, built in 1862 at the north end of the "Mose Milner" trail to Florence, was Mount Idaho. In 1863 the first Republican convention in the Idaho Territory was held in a log cabin at Mount Idaho.

The fourth county in Idaho, created in 1864, was Boise County with Bannock City as the county seat. The county was named for Boise River and Bannock City probably was named for the Bannock Indians. Later, the name Bannock City was changed to Idaho City. At its peak, Idaho City boasted of a nationally famous hotel, and several theaters which played to capacity audiences. The early history of Boise County was associated primarily with the mining activity in Boise Basin.

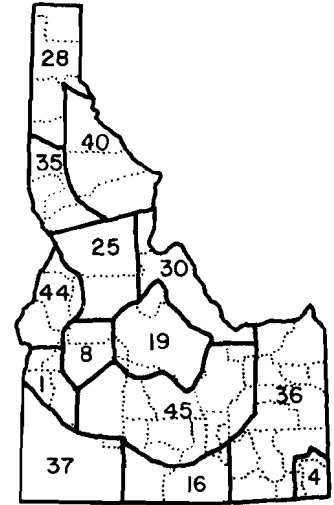
The seventh county in Idaho, also created in 1864, was Alturas County with Esmeralda designated as the county seat. Alturas and Esmeralda



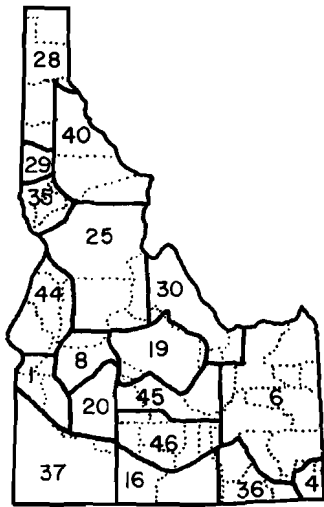
1864



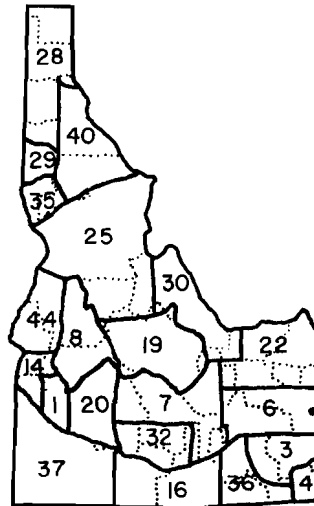
1879



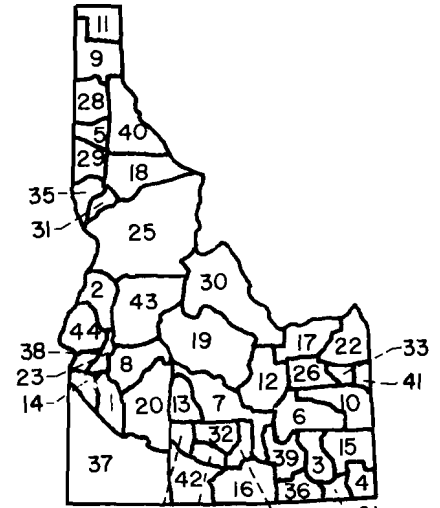
1884



1893



1903



1919

- | | | |
|----------------|----------------|-----------------|
| 1. Ada | 17. Clark | 33. Madison |
| 2. Adams | 18. Clearwater | 34. Minidoka |
| 3. Bannock | 19. Custer | 35. Nez Perce |
| 4. Bear Lake | 20. Elmore | 36. Oneida |
| 5. Benewah | 21. Franklin | 37. Owyhee |
| 6. Bingham | 22. Fremont | 38. Payette |
| 7. Blaine | 23. Gem | 39. Power |
| 8. Boise | 24. Gooding | 40. Shoshone |
| 9. Bonner | 25. Idaho | 41. Teton |
| 10. Bonneville | 26. Jefferson | 42. Twin Falls |
| 11. Boundary | 27. Jerome | 43. Valley |
| 12. Butte | 28. Kootenai | 44. Washington |
| 13. Camas | 29. Latah | 45. Alturas |
| 14. Canyon | 30. Lemhi | 46. Logan |
| 15. Caribou | 31. Lewis | 47. Unorganized |
| 16. Cassia | 32. Lincoln | |

Figure 7. Evolution of county boundaries in Idaho

are Spanish words meaning "mountainous heights" and emerald, respectively. There is some controversy over the location of Esmeralda, but apparently it was a mining camp near the mouth of Feather River in what is now Elmore County. Although Esmeralda was designated the county seat, Rocky Bar actually was the county seat because Esmeralda was a ghost town when the county was organized. Originally, the county included all lands north of Snake River from the mouth of Bruneau River to Lost River and as far north as the Sawtooth Mountains. Historical events in this county include fur trade activities; mining, especially in the South Boise District and in the Hailey Gold Belt; and the beginning of the Bannock Indian War. By 1895, Alturas County had been considerably reduced in area at which time it was abolished to form Blaine County.

The ninth county in Idaho, created from parts of Alturas and Idaho counties in 1869, was Lemhi County with Salmon City as the county seat. The county was named for Fort Lemhi and Salmon City was named for Salmon River. The principal historical events associated with this county include the Lewis and Clark Expedition; fur trapping activities; Reverend Samuel Parker's journey; the Mormon mission at Fort Lemhi; and early mining activity, especially at Leesburg.

The thirteenth county in Idaho, created from the western part of Lemhi County and the northern part of Alturas County in 1881, was Custer County with Challis as the county seat. The county was named for General George A. Custer and the county seat was named for A. P. Challis, who, in 1878, founded the town. The history of the county is inseparably linked with the mining industry of central Idaho. With the decline of the fur trade, no white men came into the county until the mining boom, when prospectors fanned out in many directions through the Idaho mountains. The bonanzas of those times were rich, but the distance from railroads and exhaustion of the best ores eventually brought the bonanza years to an end. Freighting was the only means of transportation and the freighters were frequently harassed and attacked by Indians. Lost River was the scene of a two-day skirmish between some of George L. Shoup's freighters and a group of Bannock Indians. The railroad came through and Mackay was founded in 1901.

The eighteenth county in Idaho, created from the southern part of Alturas County in 1889, was Logan County with Shoshone as the county seat. This county, along with Alturas County, was abolished in 1895 to form Blaine County.

Blaine County, formed in 1895 from Alturas and Logan counties, was named for James G. Blaine, the American statesman. The county seat is Hailey, named for John Hailey, early Idaho pioneer and delegate to the Forty-third and Forty-ninth Congresses. Blaine County's early history is properly that of Alturas County. Permanent settlers came into the region in 1879 after driving out the Indians. The great Wood River boom began in 1880 and added the gold mines in the Gold Belt to the wealthy lead and silver mines. Stamp mills were introduced and smelting began early here. Industrial mining developed, with labor unions, and later union troubles which started riotously but ended in a labor-management peace that was never again interrupted. The first farming community was begun along Spring Creek in 1879. Cattle raising and agriculture prospered. The Union Pacific built a branch line into the now rich section. This region has many firsts in the territory; the earliest electric light plant, the first town with electric lights, and the first telephone system. The Wood River Dailey Times was the second earliest newspaper. In 1936 the Union Pacific built the world-famous skiing center and year-round resort of Sun Valley. Ernest Hemingway made his home at Ketchum, nearby, and wrote many of his greatest works in the inspiration of this central-Idaho region. He is buried in the unpretentious cemetery on the outskirts of Ketchum.

The twenty-sixth county in Idaho, created from part of Washington County in 1911, was Adams County with Council as the county seat. The county was named for John Adams, the second President of the United States. The lower lands of the southeast part of the county were easily accessible and the early history of Adams County begins in that area. Council Valley, near the eastern boundary line, was the meeting place for the councils of the Nez Perce and Shoshoni Indians, and Council, one of the first towns in the county, was founded there. In 1903, when it was incorporated, Council had a population of 600 people. In Meadows Valley, on Goose Creek, was the Packer John Cabin. In this cabin the first Democratic convention in the Idaho Territory was held. During the period between 1885 and 1893

many mines were in operation in the Seven Devils Mountains which are noted for their ruggedness. During that period, several towns were established to take care of the ores, but the boom died during the national panic of 1907.

The twenty-seventh county in Idaho, created from the eastern part of Nez Perce County in 1911, was Lewis County with Nez Perce as the county seat. The county was named for Captain Meriwether Lewis of the Lewis and Clark Expedition and the county seat was named for the Nez Perce Indians. Lewis County was so long a part of Nez Perce that the histories of the two counties are almost identical. Lewis County is one of the smallest in the state so its proportion of population makes it one of the most densely settled agricultural sections of Idaho. One of its outstanding records is its relatively long existence without any bonded indebtedness.

The forty-first county in Idaho, created from parts of Boise, Custer and Idaho counties in 1917, was Valley County with Cascade as the county seat. The county was named for Long Valley which lies near the western border of the county and the county seat was named for nearby Cascade Falls on Payette River which existed prior to construction of Cascade Dam. Notable historical events which occurred in the area prior to formation of Valley County were the Sheepeater Indian War and mining activity, especially the Thunder Mountain stampede of 1901. Early communities were Van Wyck and Crawford (1882); Lardo (1886), which later was absorbed by McCall; and Thunder City (1900). As a result of the Thunder Mountain discovery, the town of Roosevelt was established, only to be submerged under 40 to 50 feet of water when Monumental Creek was dammed by an immense earth slide in 1909. With the coming of the railroad in 1913, Cascade was founded; the town of Van Wyck, Crawford, and Thunder City merged with the new town.

Table 1 shows the population of counties in and adjacent to Salmon Basin from 1870 to 1970. In making comparisons of population figures from census year to census year or from county to county, the frequent changes in county boundaries shown in Figure 7, should be kept in mind.

Table 1. Population of counties in and adjacent to Salmon Basin, 1870 to 1970.

County	1870	1880	1890	1900	1910	1920	1930	1940	1950	1960	1970
Adams	-	-	-	-	-	2,966	2,867	3,407	3,347	2,978	2,877
Alturas	689	1,693	2,629	-	-	-	-	-	-	-	-
Blaine	-	-	-	4,900	8,387	4,473	3,768	5,295	5,384	4,598	5,749
Boise	3,834	3,214	3,342	4,174	5,250	1,822	1,847	2,333	1,776	1,646	1,763
Custer	-	-	2,176	2,049	3,001	3,550	3,162	3,549	3,318	2,996	2,967
Idaho	849	2,031	2,955	9,121	12,384	11,749	10,107	12,691	11,423	13,542	12,891
Lemhi	988	2,230	1,915	3,446	4,786	5,164	4,643	6,521	6,278	5,816	5,566
Lewis	-	-	-	-	-	5,851	5,238	4,666	4,208	4,423	3,867
Nez Perce	1,607	3,965	2,847	13,748	24,860	15,253	17,591	18,873	22,658	27,066	30,376
Valley	-	-	-	-	-	2,524	3,488	4,035	4,270	3,663	3,609

VI. THE INDIAN WARS

The utmost good faith shall always be observed toward the Indians; their land and property shall never be taken from them without their consent; and in their property, rights and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded on justice and humanity shall from time to time be made, for preventing wrongs done to them, and for preserving peace and Friendship with them.

Northwest Ordinance, 1787.

It is interesting to speculate on what the course of westward expansion would have been had the provisions of the Northwest Ordinance quoted above been followed to the letter. The Indian wars of the West resulted in large part from the white man's almost complete disregard for the "property, rights, and liberty" of the Indians. By the 1840's people were no longer contented to assume that one tier of states west of the Mississippi would round out the settled portion of the nation, leaving the "Great American Desert" beyond to the Indians and as a profitable field for operations of the fur traders. The immense territorial expansion that followed cannot be explained by citing any single or simple cause. In part it was due to the fact that the Far West had definitely come within the field of American politics. The leaders of the South wanted additional territory out of which could be carved states favorable to slavery. A more realistic cause can be found in the activities of typical Americans who, in search of fertile farms or opportunity for trade, passed beyond the bounds of the United States and into Texas, California, and Oregon. In addition, there was the emotional doctrine of "manifest destiny" which, though not new in spirit, was apparently first definitely put into words during this time. [7]

Manifest destiny is the chosen-people, beacon-to-mankind interpretation of America's mission and duty. At this particular period it included belief in a pre-ordination or inevitability governing the westward progress of the "star of empire". For some it was divine command and the superintending guidance of Providence that furnished the irresistible impulse. Others based their prophecies on the ceaseless urge which had for

so long been impelling Anglo-Saxon peoples westward. As used in the 1840's the doctrine meant a "new revelation of right" based upon a divine purpose and command that we extend far and wide the blessings of liberty and self government. Congressman Francis Baylies of Massachusetts had earlier declared the inevitability of westward expansion in connection with debate on a bill to occupy the mouth of Columbia River when he said:

/the/ gentlemen are talking of natural boundaries. Sir, our natural boundary is the Pacific Ocean. The swelling tide of our population must roll on until that mighty ocean interposes its waters, and limits our territorial empire.

The attitude of a racial superiority with respect to the Indians, whether conscious or unconscious, that had prevailed almost from the founding of the young nation was expressed by John Quincy Adams in an oration delivered in 1802:

There are moralists who have questioned the right of the Europeans to intrude upon the possessions of the aboriginals in any case, and under any limitations whatsoever. But have they maturely considered the whole subject? The Indian right of possession itself stands, with regard to the greatest part of the country, upon a questionable foundation. Their cultivated fields; their constructed habitations; a space of ample sufficiency for their subsistence and whatever they had annexed to themselves by personal labor, was undoubtedly by the law of nature theirs. But what is the right of a huntsman to the forest of a thousand miles over which he has accidentally ranged in quest of prey? Shall the liberal bounties of Providence to the race of man be monopolized by one of ten thousand for whom they were created? Shall the exuberant bosom of the common mother, amply adequate to the nourishment of millions, be claimed exclusively by a few hundreds of her offspring? . . . No, generous philanthropists! Heaven has not been thus inconsistent in the work of its hands. Heaven has not thus placed at irreconcilable strife, its moral laws with its physical creation.

Such, in essence, has been the line of argument advanced by the most moderate spokesmen of the white race in justification of its actions in taking possession of lands occupied by primitive peoples. Substantially, this has been the basis of the Indian policy of the United States government. There have been relatively few protests concerning the basic morality of this attitude. But there the general agreement has ended. From first to last our treatment of the Indians has been the subject of a wide range of views and opinions, from vigorous indorsement to caustic criticism. [7]

When the United States government took over the regulation of Indian affairs it followed the practice and adopted the policy in force since colonial days. Indian tribes were regarded as possessing at least some of the attributes of sovereignty, including the right of occupancy of their lands - a right which could be extinguished only by treaties negotiated by official representatives of the government and ratified by the United States Senate. The motives which led to the adoption of such a policy were doubtless honorable and represent a consideration for the rights of the natives not always exhibited by the white race in other parts of the world. And yet it is the judgment of history that the policy was a mistaken one and that in operation it produced results not much different from what might have been expected from a program of deliberate exploitation.

There were several basic factors which made treaty-making with the Indians an unsatisfactory procedure. In the first place, with a few possible exceptions, the Indians had no conception of either individual or tribal ownership of land corresponding to the ideas of white men. To the natives, land was like air and water - something they needed and enjoyed but not something to be bought and sold. The Indian notion of land was well articulated by Chief Toohoolhoolzote of the Nez Perce tribe when he said, "The earth is part of my body . . . I belong to the land out of which I came. The earth is my mother." The Indians only vaguely understood the meaning of a treaty ceding their right to a given region. Not until after repeated, bitter experiences did they finally learn that they could not return to hunt on land to which they had relinquished their title by making a few marks on a sheet of paper. Then again, chieftains and leaders usually did not have the authority to bind their fellow-tribesmen to an agreement such as resides in official representatives among civilized nations. Numerous tribes frequently hunted over the same territory, and therefore, a treaty made with one tribe did not extinguish titles held with equal validity by other tribes. Finally, the policy of forcing the Indians onto reservations to take up the white man's way of life was the climax to the degradation of the native Americans. While some of the eastern tribes depended on agriculture for part of their sustenance, the whole idea of tilling or disturbing the soil was foreign

and even repugnant to most western tribes. Smohalla, a Northwest Indian religious teacher, expressed it this way:

You ask me to plow the ground! Shall I take a knife and tear my mother's bosom? Then when I die she will not take me to her bosom to rest. You ask me to dig for stone! Shall I dig under her skin for her bones? Then when I die I cannot enter her body to be born again. You ask me to cut grass and make hay and sell it, and be rich like white men! But how dare I cut off my mother's hair?

Following acquisition of Texas in 1845, the Oregon boundary settlement in 1846, and the treaty with Mexico in 1848, the United States acquired many more Indians. The gold rush to California and general increases of travel through their hunting grounds aroused many of the Indians to active resistance. Most of the trouble developed between parties of travelers and roving war parties. [17]

The Bureau of Indian Affairs was convinced that the amount of conflict between Indian and white man could be reduced significantly if the Indians could be persuaded to simply mark out the boundaries of their tribal lands and then stay within those boundaries. This would leave substantial corridors, claimed by none of the tribes, for travel by the whites. In critical areas where there was no corridor, the Federal government would buy the necessary strip of land.

The influence of this new policy on Indian treaties was soon to be felt in the Pacific Northwest where a great treaty council was planned for the Columbia Basin tribes in the valley of the Walla Walla in the summer of 1855. In charge of this council was Isaac Ingalls Stevens who was Governor and Superintendent of Indian Affairs for the Washington Territory. He also was in charge of the survey for a northern railway to the Pacific. Stevens was well aware of the fact that the success of his railroad venture and settlement opportunities in the territory depended on non-interference by the Indians. In 1853 he had held a peace-making council with Indians on the east side of the Rockies and now he was turning his attention to the northwestern tribes. He followed the procedure established at Fort Laramie in 1851, and used successfully with the tribes around Puget Sound early in 1855. First, he had the Nez Perce fix the boundaries for all of the land claimed by their bands; then he induced

them to cede some of this land to the United States in return for certain treaty payments. Under the terms of their treaty, the Nez Perce bands were essentially left in possession of the lands of their ancestors, and they would stand to gain more than they would lose. There was never unanimous agreement between the Nez Percés and the whites as to the exact boundaries of the reservation of 1855, but in Steven's words it was to extend, "from the Blue Mountains to the Bitterroots and from the Palouse River to the Grande Ronde and Salmon River." Once the Nez Perce had signed, similar, but less favorable, treaties were negotiated with other tribes of the Columbia Basin.

The Nez Perce Indian War

As was noted in Chapter IV, in the 1850's a number of prospectors came north from the gold fields of California. Sometimes knowingly and sometimes unknowingly these prospectors invaded the lands of the newly established reservations even though terms of the 1855 treaty specifically forbade such activities. The U. S. Senate neglected to ratify the treaty until 1859, and none of the promised land payments were made before 1860. The Indian wars of the late 1850's were largely attributable to this delay by the Senate, and the failure of the Federal government to protect Indian lands from the prospectors.

In 1860, E. D. Pierce and his party of prospectors evaded the Nez Perce guards and the discovery of gold on Orofino Creek was soon announced. A short time later these diggings and newer fields at Elk City and Florence were invaded by thousands of miners and the new settlement of Lewiston was established at the mouth of Clearwater River. The Nez Perce leaders were dismayed by this avalanche of trespassers on their lands but finally resigned themselves to the loss of a large part of the reservation. A new treaty was drawn up at Fort Lapwai in 1863 which reduced the reservation to less than a tenth of its former size. The boundary under the new treaty generally followed the valley of the main Clearwater from just west of Lapwai Creek to a point south of the junction of the Middle and South Forks, then west to Lake Waha, and north to the point of beginning. About half of the chiefs refused to sign this new treaty, but the United States officials declared that it was binding on the whole tribe. Those who did not sign became known as non-treaty Indians.

At the time of the 1863 treaty, the Nez Perce Indian tribe consisted of ten principal bands most of which were located outside of the boundaries delineated by the treaty. The largest band, that of Old Joseph, resided in northeastern Oregon between Grande Ronde and Snake rivers. Other chiefs and the locations of their bands were Toohoolhoozote on the Joseph Plains between Salmon and Snake rivers, White Bird along both sides of Salmon River near White Bird Creek, Eagle From the Light on South Fork Clearwater River in the vicinity of Harpster, Looking Glass, Jr., along the lower Middle Fork Clearwater River, Koolkool Snehee west of Clearwater River between Lawyers Creek and Cottonwood Creek, Big Thunder on lower Lapwai Creek near Lapwai, Timothy on Snake River at the mouth of Alpowa Creek, Husishusis Kute on the north side of Snake River west of Pullman, Washington, and Hahtalekin on the north side of Snake River at the mouth of Palouse River.

One of the chiefs who refused to sign the treaty was Old Joseph. The beautiful Wallowa country, home of his ancestors, and now sometimes referred to as the "Switzerland of America," was being invaded by more and more white settlers. One of the purposes of the treaty was to induce Old Joseph and his band to leave this country to the white man and settle along Clearwater River within the bounds of the new reservation. This he bitterly opposed, and when dying, he sent for his two sons Joseph and Ollokot and cautioned them never to sign away their tribal rights to the Wallowa Valley. [1]

To young Joseph, who would become the hereditary chief, Old Joseph said:

My son, my body is returning to my mother earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more and the white man will be all around you. They have their eyes on this land. My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and mother.

Young Joseph followed the policies of his father, and at the various councils called by Government officials he steadfastly refused to consider

any proposition of removal. Thus the situation remained until the spring of 1877 when the Government, through General O. O. Howard, commanding the Military Department of the Columbia, called a grand council of the Nez Perce Indians at Fort Lapwai, Idaho. Here came Joseph and most of his people, and after a number of days spent in argument and oratory in which no conclusion was reached, General Howard issued an ultimatum to Joseph, giving him thirty days in which he and his people were to move to the new home set aside for them along the Clearwater or they would be brought in by military action.

Joseph argued at length to no avail, closing his argument with a pathetic plea:

We are many things. We cannot be made over. You are as you were made and as you were made you can remain. We are just as we were made by the Great Spirit and you cannot change us. Then why should children of one mother and one father quarrel? Why should one mistreat the other? I do not believe that the Great Spirit Chief gave one kind of men the right to tell another kind of men the thing they must do.

Whatever the justice of the situation for the Indians might be and regardless of convincing oratory, Howard was powerless to do otherwise than obey orders, so the Indians were told in plain terms what they must do.

A feature of the council that greatly incensed the Indians was the arrest and imprisonment of Toohoolhoolzote by General Howard's orders. According to Howard:

Toohoolhoolzote, the cross-grained growler . . . had the usual long preliminary discussion about the earth being his mother, that she should not be disturbed by hoe or plough, that men should subsist on what grows of itself, etc., etc. He railed against the violence that would separate Indians from lands that were theirs by inheritance. . . He was answered: We do not wish to interfere with your religion, but you must talk about practicable things. Twenty times over you repeat that the earth is your mother . . . Let us hear it no more, but come to business at once.

To this Toohoolhoolzote said:

Who are you, that you ask us to talk, and then tell me I shan't talk? Are you the Great Spirit? Did you make the world? Did you make the sun? Did you make the rivers to

run for us to drink? Did you make the grass to grow? Did you make all these things that you talk to us as though we were boys? If you did, then you have the right to talk as you do.

General Howard replied, "You are an impudent fellow, and I will put you in the guard-house," and then ordered a soldier to arrest him. [4]

Joseph advised the other chiefs to overlook Toohoolhoolzote's imprisonment, and they agreed to view the lands which were offered to them. Joseph, Looking Glass, and White Bird paid visits to the suggested location with Howard and when the latter returned to Portland there was no reason to doubt that the non-treaties would go onto the reservation. Joseph had said, "Rather than have war I would give up my country. I would give up my father's grave".

The thirty days were passing and Joseph and his band, with a melancholy resignation, rounded up their ponies and cattle, took down their lodges, and started wending their way toward the Clearwater country. Snake River, which they must cross, was a raging torrent, carrying the melted snowpacks from its headwaters. The idea that Howard had forced them to cross the rivers at that time of the year, when they were at their highest and most dangerous level, endured as an angry memory among the Indians. Eventually, all of the people made their way across safely, but many of their possessions had gone whirling off in the current, and a large part of their herd of horses and cattle had perished.

The band members rested for a while on the Idaho bank, collecting their goods and letting their animals graze. Then they trailed up the steep draw of Divide Creek (See Figure 10 in Appendix) and headed for the Salmon. When they reached that river, they decided not to try crossing their cattle at once. Leaving the animals under the guard of a few herders, the people successfully ferried themselves and most of their horses to the opposite shore, and moved up Rocky Canyon to Tephalewam, Split Rocks, the ancient rendezvous site at the camas meadows beside Tolo Lake, about six miles west of Grangeville. There, on June 2, the people of Joseph and Toohoolhoolzote found the other non-treaty bands, and with twelve days remaining before they had to be within the borders of the reservation, now only a few miles away, they went into camp for a last gathering in freedom. Altogether, there were some 600 Indians present, more than two-thirds of them women, children, and old men. [32]

Councils took place over the next ten days at Split Rocks, at which Toohoolhoolzote and others fanned the war spirit. The young braves secretly bought a large supply of ammunition, and several of them, including a son of an Indian who had been killed in a quarrel with a white stockman, Larry Ott, cast the vote of the tribe for war by going down into the Salmon River Canyon and killing four white men, one at the mouth of Slate Creek and three near the mouth of John Day Creek. Joseph afterwards said:

I saw that the war could not then be prevented . . . I knew that we were too weak to fight the United States. We had many grievances, but I knew that war would bring more . . . We hoped the white settlers would not join the soldiers. Before the war commenced, we had discussed this matter, and many of my people were in favor of warning them that if they took no part against us, they should not be molested in the event of war being begun by General Howard. This plan was voted down in the war council. [4]

When it became evident that the tribe had become committed to war, sixteen young men joined the original raiders. Roused to a lust for vengeance, they returned to the Salmon, wreaking bloody retribution on some fourteen or fifteen whites in the country between White Bird and Slate creeks. With the exception of one member of Joseph's Wallowa band, all were Salmon River Indians, followers of White Bird, with a score of atrocities and wrongs to avenge. The killings continued for two days, and the Indians, sodden by alcohol they had obtained at a store of one of the victims, at last rejoined the rest of the people of White Bird's band, who by that time had trailed down from Camas Prairie to White Bird Canyon. Joseph and his brother Ollokot, although they were vigorously opposed to war, finally decided that they would not desert the other non-treaties in their moment of peril. Joseph moved among the Wallowa people and with a heavy heart told them to pack up and prepare to join their friends. [32]

General Howard had just arrived back in Lapwai from Portland when he received the news of the outbreak. The first word came from Mount Idaho, three miles southeast of Grangeville, where wounded settlers were straggling in with the reports of numerous outrages. One of the messengers from Mount Idaho was a brother of Looking Glass, and other friendly Nez Percés came in from the south at about the same time. They had left Joseph's camp as soon as it seemed certain that there would be war.

Howard sent two companies of cavalry numbering ninety troopers under Captain David Perry, and a small force of eleven volunteers joined them near Mount Idaho. About midnight of June 16 they reached the summit of White Bird Hill and stopped to rest. At dawn the advance was renewed toward the reported location of the Indian encampment. The route of attack did not favor Perry. The troops would have to ride down a long, grassy draw of treeless, rolling land, opening to broad perspectives, and flanked here and there by ridges and hills. At the bottom of the slope, between two buttes, lay the Nez Perce camp. Indian sentinels had already warned the camp of the approach of the soldiers and armed settlers. The total manpower of the Indian bands was about 150, but many of the men were lying helplessly drunk from whiskey they had siezed in raids on Camas Prairie and on Salmon River, and would be unable to fight. Others had no weapons or were too aged, sick, or frightened to use them. Altogether, not more than sixty or seventy Indians - armed with bows and arrows; shotguns; old, muzzle-loading, fur trade muskets; and a few modern rifles - rode out to prepare for battle. [32]

There had been uncertainty among the Nez Perce headmen up to the last moments and they had decided to have a party of six men take a white flag of truce forward and try to arrange a peaceful meeting when the soldiers appeared.

When Indians were sighted at a distance, Perry formed his men into line at a trot. Suddenly, as the troops rounded a small hill, the Indian truce team appeared directly in front of them. Behind the white flag were other Nez Perces waiting to see what would happen. There was an instant of surprise. Perry made no mention in his report of seeing the truce team. One of the volunteers, Arthur Chapman did see it, but instead of reporting this to Perry with the chance that the war still could be averted, he chose to fire the first two shots at the Indian group. The Nez Perces backed away unharmed; an elderly Indian named Otstotpoo behind them fired in return, killing one of Perry's two trumpeters; and the fight was on.

As Indians began shooting from all directions, Perry hastily deployed his men in a line across the draw. The battle, fought without plan by the Indians, lasted only a few moments. A group of sixteen Nez Perces, led by Two Moons, swept from behind a hill and galloped

straight at the volunteers, sending them flying in panic back up the draw and exposing Perry's whole line. Another group of warriors led by Ollokot charged into the mounted troops, frightening horses and disorganizing the cavalymen, most of whom were new recruits. Despite the desperate efforts of Perry and his officers, the rout was pell-mell. The men scurried back in wild disorder, each man for himself. The Indians chased after the whites, who were finally able to reach the summit and regroup for a stand four miles from Mount Idaho. The Indians gradually gave up the fight and returned down the canyon to their camp, and Perry withdrew his battered troops and volunteers to Grangeville. On the battlefield lay Lieutenant Theller and 33 enlisted men dead, a third of the command. The Indians had only three men wounded, and none killed. Equally important for the future, they retrieved 63 rifles and a large number of pistols from the battlefield. [32] The location of the White Bird and subsequent battles and the movements of the Indians and General Howard's troops are shown on Figure 8.

Excitement was now intense throughout the intermountain region. Every kind of wild rumour was spread. Citizens and friendly Indians flocked to Fort Lapwai. Scattered detachments of regulars were arriving at the fort from widely scattered points. Artillery units, returning from Alaska, were switched to the arena. Volunteer companies were raised and equipped as far as two hundred miles distant.

Within a few days Howard took to the field with between 500 and 600 men, a mountain howitzer, and two gatling guns [19]. He went first to White Bird Canyon and buried the dead of Perry's command. In the meantime, Joseph and the Nez Perce bands had traveled up the Salmon to Horseshoe Bend where they crossed over to the Joseph Plains. Captain Whipple, who formerly had been on guard duty in the Wallowa Valley, now went out with his unit in quest of non-treaty Nez Perces and thoughtlessly attacked the camp of Looking Glass near Kooskia. These Indians, who up to now had taken no part in the deprivations of the other non-treaty Nez Perces and were still friendly toward the whites, fled after a short fight. Howard crossed the Salmon and followed after Joseph who had turned north and had again crossed the Salmon at Craig Billy Crossing near the mouth of Billy Creek. Whipple turned west again and moved out toward Cottonwood to meet Perry who

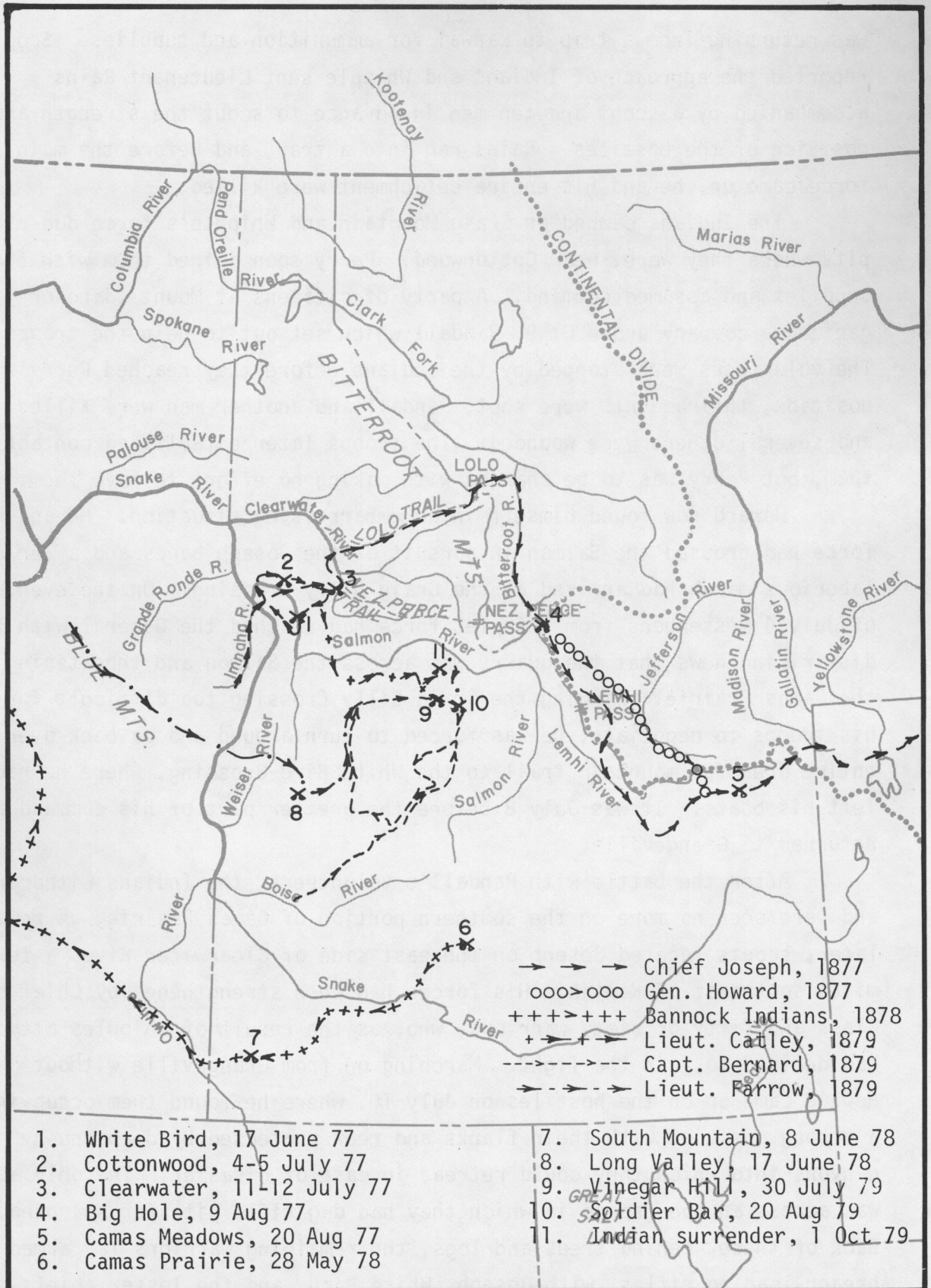


Figure 8. Indian campaigns in and adjacent to Salmon Basin.

was returning from a trip to Lapwai for ammunition and supplies. Scouts reported the approach of Indians and Whipple sent Lieutenant Rains accompanied by a scout and ten men in advance to scout the strength and position of the hostiles. Rains ran into a trap, and before the main force came up, he and his entire detachment were killed.

The Indians camped on Craig Mountain and Whipple's force dug rifle pits where they were, near Cottonwood. Perry soon joined them with the supplies and assumed command. A party of citizens at Mount Idaho organized a company under D. B. Randall which set out to help the troops. The volunteers were stopped by the Indians before they reached Perry's position, their mounts were shot, Randall and another man were killed, and several others were wounded. The troops later established contact with them, but Perry was to be charged with making no effort to save them.

Howard now found himself in an embarrassing situation. He and his force had crossed the Salmon in pursuit of the Joseph bands and after a laborious march had arrived at the Craig Billy Crossing. On the evening of July 4 messengers from Whipple's force had reached the General with the dispiriting news that the quarry was across the Salmon and threatening the Camas Prairie. Finding the Craig Billy Crossing too difficult for his troops to negotiate, he was forced to turn around and go back over the entire dreadful mountain trail to the White Bird Crossing, where he had left his boats. It was July 8 before the greater part of his command had returned to Grangeville.

After the battle with Randall's volunteers, the Indians withdrew and were seen no more on the southern portion of Camas Prairie. A few days later, scouts located Joseph on the east side of Clearwater River a few miles southeast of Kamiah. His forces had been strengthened by Chief Looking Glass and fifty or sixty warriors, who, as the result of Whipple's attack, had decided to join the fight. Marching on from Grangeville without delay, Howard came up on the hostiles on July 10, where he found them occupying a strong position with their flanks and rear protected by deep brushy canyons into which they could retreat in case of disaster. The only approach was across an open space in which they had dug rifle pits for sharpshooters. Back of these, behind trees and logs, the remaining warriors lay armed with breach-loading rifles, with Joseph, White Bird, and the lesser chiefs in their midst. It was a strategic position.

Howard spent the afternoon of July 11 bringing up detachments until he had about four hundred men on the field. The battle commenced at noon with a skirmish line thrown out and intensive rifle fire from both sides and some use of the gatling guns by Howard's men. The Soldiers suffered from the accurate marksmanship of the Indian sharpshooters. The day was generally barren of results.

On the second day, Howard opened on the hostiles with his field gun and gatlings and, after softening up the Indian positions, he ordered an advance. The Indians fought bravely; many of them, refusing to be dislodged, died in the rifle pits. But the soldiers swept the field and in a few minutes the red men were in full retreat, leaving many of their lodges. In this battle, General Howard lost about forty men killed and wounded and the Indians about sixty.

Following the Indians the next day, General Howard reached Kamiah where he could see that Joseph had taken a position on the hills at the beginning of the Lolo Trail which leads over the Bitterroot Mountains into Montana. From this vantage the Indian leader could send out scouts in all directions and keep a close watch on all of the soldier's movements. At this time he made a last effort to stop the war, but was overruled in the Indian council. A company of cavalry with some scouts coming up to the Indian's position, exchanged shots with the hostiles, and lost a man or two, but, fearing a trap, returned. This ended the campaign in North Idaho. [1]

In the succeeding weeks, the Indians broke their way over the difficult Lolo Trail, up the Bitterroot Valley, across Yellowstone Park, eastward nearly to Big Horn River, then northward to a point east of the Bear Paw Mountains about thirty miles from the Canadian boundary. The combined bands, now numbering about 200 men and almost 550 women and children, were driving a herd of more than 2,000 horses as well as pack animals that bore all of their worldly possessions. In the course of their route they reentered Salmon Basin at Bannock Pass and left Idaho again at Targhee Pass. Minor engagements were fought at Camas Meadows in Idaho on August 20, at Canyon Creek on September 13 and at Cow Island on September 23 and major battles were fought at Big Hole Basin on August 9 and at the Bear Paw Mountains September 30 to October 5 at which place the Indians surrendered.

Time after time the Nez Perce chiefs tricked their enemies by creating a diversion in their front and getting the main body of Indians around the flank. General Howard, with 700 men, was pushing ahead as rapidly as possible in the rear of the Indians, and troops from every fort in Montana were sent against them. Whenever a pitched battle could not be avoided, the Indian leaders sent the women and children ahead and stood their ground, directing the steadily dwindling band of warriors with a skill that was marvelled at by the opposing commanders; and each time getting away undefeated. Even the Montana ranchers bore no ill-will toward these Indians, who obeyed all the rules of civilized warfare, refraining from depredations and even paying for supplies and animals which they procured.

Word had been spread of the direction in which the Nez Perces had headed when they withdrew from the Big Hole battlefield, and settlers in Montana's Horse Prairie and Idaho's Salmon and Lemhi river valleys were in a state of panic. Stockades were erected at Bannack City and at Junction near the present town of Leadore (See Figure 12 in Appendix); and riders and small expeditions galloped through the countryside warning outlying settlers that the Nez Perces were approaching.

Many of the white families along the Lemhi had hastened downriver to Salmon City. There, a leading citizen of the little town, Colonel George L. Shoup, had directed the building of fortifications against the possibility of the appearance of the Nez Perces. When the Indians appeared before the stockade at Junction on the morning of August 13, Looking Glass and White Bird assured the whites that the Indians would not harm them. After the noon rest, some of the Nez Perce fighting men, having some sport, lined up and charged at the stockade, breaking to the right and left around the frightened defenders, and circling back laughingly to their camp. Not a shot was fired, and soon afterward, the Indian column trailed off up the Lemhi toward the southeast.

After crossing present-day Gilmore Divide, the Nez Perces started down Birch Creek toward the eastern end of the Snake River plains. In Birch Creek Valley they had another shooting spree, which raised an additional alarm against them. A train of several freight wagons, hauling liquor and supplies to Salmon City, appeared in their path. The freighters

were friendly and stopped for a noon meal with some of the Indians. The chiefs hoped that no trouble would occur, but some of the warriors were definitely hostile and taunting and a fight suddenly started, possibly over an Indians' attempt to seize the freighters' supplies or their horses and mules. There were two Chinese passengers with the wagon, and one story said that after the Indians made the Chinese get down on all fours and bob about like horses, they tried to force the white men to do the same thing. The latter objected, and the Indians began shooting at them. However the quarrel started, the warriors killed five white men, then discovered and opened the whiskey barrels. In an ensuing melee among the Indians, one Nez Perce was mortally wounded by a drunken companion, the freighters' horses and mules were herded off by the warriors, and the wagons were burned. One white man, who managed to escape, and the two Chinese, whom the Indians turned loose, made their way to safety, spreading new panic through the countryside with their story of the "massacre". [32]

Early in October, the weakened, weary band reached a point where they could go no further without rest, even though Canada was scarcely more than a day's ride ahead. They might have still eluded their pursuers from the west and south, but Colonel Nelson A. Miles with fresh troops had come up by forced marches from the southeast. Fighting until all hope was gone, Chief Joseph surrendered on October 5. In his famous surrender speech to General Howard he said:

. . . I am tired of fighting. Our chiefs are all killed.
 . . . The little children are freezing to death. My people,
 some of them, have run away to the hills and have no
 blankets, no food. No one knows where they are - perhaps
 freezing to death . . . My heart is sick and sad. From
 where the sun now stands I will fight no more forever.

White Bird and most of the warriors crept out of camp and crossed into Canada. The remnants of the Nez Perce band were taken to a reservation in Kansas, where they pined for their old homes, and where 138 of them died. Finally, they were permitted to return to the Northwest in 1885, when they were placed on the Colville Reservation in northeastern Washington. Joseph was doomed never again to see his beloved Wallowa Valley, a disappointment that broke his heart. A deep melancholy settled on him toward the last and on September 21, 1904, he fell dead in front of his tepee.

In the two years following the Nez Perce War, two other Indian wars took place largely in Idaho, both of them caused indirectly by efforts of the U. S. Army to force the Indians to move and stay on reservations. Before proceeding to the details of the battles, it seems appropriate to digress at this point to describe the establishment of reservations for the Shoshoni and Bannock Indians. In a treaty made at Fort Bridger, Utah Territory, in 1863, the United States had recognized the claim of the eastern bands of Shoshoni Indians to large areas in Colorado, Utah, and Wyoming. In this treaty, the western extent of the area of influence of these bands was left undefined. In another treaty made at Box Elder, Utah Territory, in the same year, areas occupied by the northwestern bands of Shoshoni were defined in southeastern Idaho. In still another treaty made at Ruby Valley, Nevada Territory, also in 1863, the government recognized territorial claims of the western bands of Shoshoni Indians to lands in California, Idaho, Nevada, Oregon, and Utah. In 1867, President Andrew Johnson set aside, by executive order, the Fort Hall Indian Reservation near present Pocatello, Idaho, for the "Boise and Bruneau" bands of Shoshonis. The reservation originally embraced about 2,800 square miles, but it was reduced in subsequent years to its present size of about 800 square miles. In 1868, a treaty was made with the eastern Shoshoni at Fort Bridger in which the Wind River Indian Reservation in Wyoming was set apart for them, and in the same treaty, it was agreed that:

. . . whenever the Bannack desire a reservation to be set apart for their use, or whenever the President of the United States shall deem it advisable for them to be put upon a reservation, he shall cause a suitable one to be selected for them in their present country, which shall embrace reasonable portions of "Port Neuf" and "Kansas Prairie" countries, . . .

The term "Kansas Prairie" was intended to refer to the Camas Prairie upon which present Fairfield, Idaho is situated. It is likely that the misspelling of the term was accidental. To implement the policy quoted above, President Grant, by executive order in 1869, ordered that:

. . . within the limits of the tract reserved by executive order of June 14, 1867, for the Indians of southern Idaho, will be designated a reservation provided for the Bannocks by the second article of the treaty with said tribe of 3d July, 1868.

Thus, the Bannocks were to occupy the Fort Hall Reservation as well as the Shoshonis. The reservation, of course, did not include the "Kansas Prairie" country. Although the government officials probably were aware of the mistaken spelling, they may have ignored the prairie, based on the contention that it was unidentifiable. The Indians claimed "Camas Prairie" because they had for times past gathered the camas root in this area, but now the country was thrown open to settlement by the whites. This infringement of the Indian's right, guaranteed by treaty, and the ambition of the Bannock chief, Buffalo Horn, were the causes of the Bannock Indian War.

At the time Lewis and Clark visited the Lemhi country in 1805, there were about 500 Shoshonis occupying the land under Chief Cameahwait. In 1855, the Mormons found the country still inhabited by Shoshonis under Chief Snagg, together with some roving Bannocks; but the gold miners in 1866 found a mixed tribe which was composed of Shoshonis, Tukuarikas (Sheepeaters), and Bannocks who had congregated and had selected Tendoy as their chief. As they did not constitute a separate tribe, they became known as Tendoy's band. By 1875, this band had intermarried and coalesced into a tribe now called the "Lemhis". In 1868, at Virginia City, Montana Territory, a treaty was made with the Lemhis, in which the Indians agreed to cede all of their claim to the lands of the Lemhi country outside of a reserve twelve miles above Fort Lemhi, and containing two townships of land, but the government failed to ratify the treaty. In 1875, President Grant, by executive order, set aside a reservation for them extending across the full width of Lemhi Valley between approximately present Lemhi and Tendoy and containing about 100 square miles of land. In 1880, Chief Tendoy and head men of the tribe entered into an agreement with the government to relinquish Lemhi Valley Indian Reservation and take lands in severalty on the Fort Hall Reservation. One provision of the treaty was that it would not take effect until it had been accepted by a majority of all adult males of the tribe, a stipulation which was not accomplished until December 28, 1905. The provisions of this treaty were that the Lemhis should receive 4,000 dollars per year for 20 years and 160 acres each of farming and grazing lands to each head of a family and 80 acres each of farming and grazing lands to all others who were not heads of families. The Fort Hall Indians were to receive 6,000 dollars

per year for 20 years for the lands which they yielded to the Lemhis. The Lemhis abandoned the Lemhi Valley Indian Reservation in 1907.

Tendoy was born on Boise River about 1834, and succeeded his uncle, Chief Snagg, as chief in 1863. He was one of the best Indian friends the white man ever had and the settlers never had any serious trouble with the Indians in Lemhi Valley. In fact, when the movement of the Nez Perces through the Lemhi country in 1877 seemed imminent, Tendoy volunteered the services of his warriors in case his white friends were attacked. For the final ten years of his life, the United States, in recognition of his friendly attitude, allowed him a pension of 15 dollars per month. He died from exposure near the narrows on Agency Creek on the night of May 9, 1907. [47]

The Bannock Indian War

The Bannock Indian War occurred in 1878. The Bannocks lived generally in the Portneuf River area, although they traveled widely. These Indians had agreed to go on the Fort Hall Reservation, and they were present to draw their annuities and to get government rations, but otherwise they still roamed the country about as much as ever. It was their habit to visit Camas Prairie every summer. As the number of settlers in the vicinity increased, their hogs rooted up most of the camas. This source of the Indians food supply being greatly reduced, and the hunting proving to be poor, their government allowance was insufficient in 1878 to feed them. They went on the warpath under Buffalo Horn, who had served as a scout for General Howard in the Nez Perce War. Settlers were killed and much property was destroyed. At South Mountain, near Silver City, Idaho (See Figure 8), Buffalo Horn was killed in a battle with a company of volunteers. This was a severe blow to the Indians, but they crossed into Oregon, hoping to form an alliance with Columbia River tribes. However, a prompt movement of the army under General Howard, dispersed them.

Groups of Indians straggled eastward in the general direction of Fort Hall harrassing settlers as they went along their way. Later in the summer, a band of 57 warriors attacked a train of freight wagons on Big Lost River at the site of present Mackay Reservoir. (See Figure 14 in Appendix.) At that period, the Utah Northern Railroad terminated at Oneida, Idaho, near present McCammon, and it was necessary to transport supplies by oxtteams into

the interior. One of the routes skirted the northeastern end of the Snake River Plain, from water hole to water hole, and then went up Big Lost River Valley and crossed over to the Salmon drainage at present Willow Creek Summit. A large consignment of flour and general merchandise for Colonel George L. Shoup's store in Challis was assigned to Joe Skelton for delivery. As the teams proceeded up Big Lost River they were met by an escort in command of Jesse McCaleb who had been sent out as a precautionary measure by Colonel Shoup. The combined freight and escort train consisted of five, nine-yoke teams with three wagons to each team. On the way up the valley, the camp of August 11, 1878, was made in a wide grass bottom a couple of miles above what was called the "narrows". At this place the freighters and the escort were attacked by Indians, who fired upon them from the bluffs or hills overlooking the freight camp. Having a large quantity of flour, breastworks were hastily constructed with sacks of flour. No open attack was made by the Indians and the long range battle continued into darkness.

The defenders soon learned that it was necessary to shoot quickly and disappear behind the protective flour sacks as any exposure quickly resulted in well directed shots from the keenly watchful Indians. Tempted by a desire to determine the effectiveness of one of his shots, McCaleb raised the top of his head far enough to see and at once was struck in the forehead by a bullet which killed him instantly. Another member of the escort also was killed. A peak in the Lost River Range later was named for McCaleb.

After darkness settled down, Juel Raine volunteered to go to Challis for assistance. He safely made his escape, hurried to Challis and the next day returned with a party of men. Upon the arrival of the rescue party, the Indians withdrew and the freight outfit was escorted safely into Challis. [52] The Indian band that made the attack, numbering about 300 when joined by their women and children and other stragglers, was afterwards captured by Colonel Nelson A. Miles [3].

At the close of the Bannock campaign, the various bands and small parties, including the Lost River Battle group, were rounded up and about 600 prisoners were taken. The Bannocks were kept for a while at several forts until orders were received from Washington to move them to the Yakima Reservation, the idea being that they would there have an object lesson of

native progress. They were too far behind the "civilized" Indians, however, to take any interest in such an example, and the government located them in Nevada. [13]

The Sheepeater Indian War

The last Indian campaign in Idaho was the Sheepeater War of 1879. Of all of Idaho's Indian wars, the Sheepeater campaign penetrated by far the most difficult country for military operations. A large part of the movements and the principal battles took place in the rough terrain between the South Fork and the Middle Fork of Salmon River.

Originally, the Sheepeaters were a band of Shoshoni Indians that had lived for thousands of years in the fastnesses of the rugged Salmon River county. Part of their diet consisted of mountain sheep, hence the origin of their name. Up to the time of the Modoc, Nez Perce, and Bannock wars, the Sheepeaters were more or less inoffensive, the greatest charge against them being petty thievery. After the close of the wars referred to above, the Sheepeaters were joined by many of the worst elements from these other tribes, principally those who sought in these inaccessible mountains protection from their own tribesmen at home or from outraged settlers whose stock they had stolen. [1] There were 52 Sheepeaters involved in the campaign, only twelve of whom were men.

The following description of the Sheepeater War was extracted largely from the account related by Bailey [2]. The trouble began before dawn on June 17, 1878, when a band of the renegades entered Indian Valley on Weiser River and ran off with 60 head of horses owned by three settlers. When the loss was discovered, the three settlers, accompanied by "Three-fingered" Smith, gave pursuit. The Indians were overtaken in Long Valley near Cascade, Idaho, where they formed an ambush. All of the pursuers were killed except Smith, the latter and his mule being wounded, but managing to escape. The wounded animal carried Smith to within a short distance of the mail station near present New Meadows, where it fell dead, leaving Smith to crawl the remaining distance on hands and knees. A physician, summoned from Boise Barracks, treated Smith's wounds from which he fully recovered.

When news of the fight reached Weiser, Aaron F. Parker with three companions, all members of Company E, First Regiment of Idaho Volunteers, rode to the scene of the ambush. Here they found everything as it had been described to them by the mail carrier who had brought in the information. Pressing on after the Indians, in the hope of obtaining information for the soldiers whom they knew would soon follow, Parker and his companions lost the trail on the high divide between the Payette and Salmon basins. Returning to the scene of the murders, they found that the soldiers had buried the dead and had gone northward to Payette Lake. After following and contacting the soldiers, a report was made of their findings and the men returned to Weiser.

In August, two white men were killed in Round Valley near Smiths Ferry by the Sheepeaters, and during the winter four Chinese miners were murdered at Casto. (See Figure 13 in Appendix.) When these facts became known to the authorities, General Howard ordered troops to take the field and apprehend the murderers.

Late in the spring of 1879, a detachment of 56 men, under command of Captain R. S. Bernard of the First Cavalry, was sent in from Boise, and Lieutenant Henry Catley, with a force of 48 mounted men of the Second Infantry from Camp Howard near Grangeville, was ordered to the scene. Shortly after their departure, Lieutenant E. S. Farrow, of the First Cavalry, with seven soldiers and 20 Indian scouts from the Umatilla Agency in Oregon, took the trail. The movements of these troops are shown on Figure 8.

Catley journeyed southward over the old "Mose Milner" trail to Florence, crossed the Salmon to Warrens, and proceeded down to the South Fork of the Salmon, reaching the Rains Ranch 40 days from the time of his departure. From this point he moved slowly eastward through Chamberlain Basin and on to Big Creek. (See Figure 11 in Appendix.) Captain Bernard moved his detachment northeasterly, meeting with almost insurmountable obstacles. By July 17 he had reached Warm Lake which was about 80 miles from where Catley was now located. Lieutenant Farrow was in the vicinity of Bernard, but as yet none of the forces had seen any of the Indians.

On July 28 Catley encamped on Big Creek where the first signs of the Indians were noted. The next morning the command marched in single file

down the narrow canyon, much of the way in the bed of the creek. The pack train was a considerable distance behind the troops. Suddenly, a lone Indian appeared on the opposite side of the creek, standing out in bold relief on a high cliff. He called something to the soldiers in a strange tongue and immediately disappeared. A report of a rifle was heard, followed by others, and two men fell from their saddles, desperately wounded. Not an Indian was to be seen, and the soldiers had no target at which to shoot. The order was given to about face and retreat.¹ This was done, the wounded being taken along. When the pack train was reached, camp was made for the night.

Early the next morning Catley ordered the men to move up a long ridge to the summit of the high mountain to the north. They had hardly left the base of the ridge when both the rear and the head of the column were attacked, placing the troops in the midst of a cross-fire. The Indians fired the brush and grass to demoralize the troops and their mounts.

For 14 hours the command was kept in this position, only five shots having been fired by the soldiers. Water was not accessible owing to the Indian command of the creek. The men became so thirsty that, so the legend runs, they opened a keg of vinegar to allay their thirst. From this incident "Vinegar Hill" derived its name.

In the subsequent retreat the greater part of the pack train was lost, but the men eventually reached Burgdorf Hot Springs where they met Captain Bernard and his command.

After Lieutenant Catley's retreat, the Indians inaugurated the second tragedy on the South Fork of the Salmon, a tragedy which fired the surrounding communities with indignation. At the Rains Ranch on the South Fork, the owner had taken his family to Warrens for safety. Returning with three men, Rains set about cutting and curing his hay crop. When the men were in the field unarmed, the Indians appeared and fired on them. Rains was badly wounded, but managed to drag himself to the cabin where he soon died. One of the other men, also wounded, barricaded the cabin and stood off the Indians until nightfall, when he escaped to Warrens. The other

¹ Lieutenant Catley was severely criticized for ordering this retreat and later was court-martialed and found guilty of cowardice in the face of the enemy; however, the sentence was later set aside by President Hayes.

two men had previously made their way to Warrens. The Rains cabin was burned and all of the crops were destroyed.

With Catley and a portion of his Second Infantry, Bernard moved to the mouth of Elk Creek, a tributary of South Fork Salmon River, leaving a guard of twelve cavalymen to reinforce the stockaded civilian population of Warrens. At this place, he was joined by the detachment of Lieutenant Farrow and also by a post surgeon from Boise Barracks. The entire command now moved forward to Big Creek and Vinegar Hill, Captain A. G. Forse with 20 additional men joining the troops enroute.

Lieutenant W. C. Brown, who was scouting in advance of Bernard's main command, contacted 10 or 15 dismounted Indians on August 19. Heavy firing ensued, the only casualty being the loss of a horse. Bernard hurried forward, but by the time he had reached the scene of the skirmish, the Indians had vanished. The entire command moved forward to Soldier Bar, near the mouth of Big Creek, where an abandoned Indian camp and a number of caches were found. The latter contained supplies the Sheepeaters had taken at Vinegar Hill after Catley's retreat. Camp was made at Soldier Bar and the Indian village was destroyed. Farrow (minus his pack train) turned south up the mountain on the trail of the hostiles, finding more caches containing welcome food supplies.

Bernard ordered Catley back to Smead's Ranch for supplies, while he and Forse followed Farrow, leaving all the trains to pack up and follow their respective commands. The forward elements were several miles from camp, and the trains were ready to follow them, when the latter were suddenly attacked by Indians who had crept down in the rocks above them. The train guards were taken by surprise but they soon repulsed the attack, though Private Harry Egan, Company C, Second Infantry, was shot through both thighs, necessitating amputation. He died under the operation, and was buried at the lower end of Soldier Bar. Later, a monument was transported by wagon and pack train 115 miles to be placed at his grave.

Winter coming on, all of the soldiers left the mountains with the exception of Lieutenant Farrow with his few men and Lieutenant Brown with the Indian scouts from Umatilla. The entire strength was now 23 men.

Before noon on September 21, Lieutenant Farrow was fortunate in encountering several squaws and children whom he took prisoners and from whom

he was able to get some meager information regarding the movements of the hostiles. Farrow made a brief stop at this place and Lieutenant Brown moved ahead with a detachment of 10 scouts. Brown soon struck fresh signs in the way of recently occupied camps and the trail of a hunting party. Farrow with the remainder of the command overtook the detachment at sundown. Toward nightfall the barking of dogs was heard and soon the Indian encampment was sighted. At midnight the two leaders surrounded the camp, only to find that the quarry had escaped. Later, the Indians were contacted by Lieutenant Farrow, who persuaded them to surrender. This they did, under promise to be allowed to retain their arms and property, to be exempt from prosecution except those known to be murderers, and eventually to be given a home on an Indian reservation. Lieutenant Farrow immediately took his prisoners out of the mountains. They were escorted to Vancouver Barracks on the lower Columbia River in the spring and later were taken to the Fort Hall Reservation, where they were given a permanent home.

Not all of the Sheepeaters surrendered to Lieutenant Farrow. One band, under Chief Eagle Eye, avoided the army and continued its wild, independent existence until about the end of the century - as long as Eagle Eye was around to lead his people.

VII. TRANSPORTATION, AGRICULTURE, AND PERMANENT SETTLEMENTS

People the world over, whether primitive or civilized, have depended on transportation for their livelihood and enjoyment. In Salmon Basin, the first transportation by Indian tribes was by means of crude trails and canoes. Travel to the mining camps was primarily by trails but steamboat transportation was provided part of the way at an early date. Eventually, wagon roads were developed and more recently highways, railroads, and air strips have been constructed. The stages and freight lines and finally the railroads and truck lines gave farming and stock raising first place in the economy of the basin although lumbering remains important and mining has considerable potential. The large herds of cattle and sheep that ranged the Salmon River country became a bigger business than mining, but in later years this activity was curtailed because of overgrazing. Agriculture got its start supplying the miners. The cattle business grew, commerce developed, and home building advanced. There is nothing left to indicate the existence of a few of the early mining towns and others exist only as ghost towns. The active towns in the basin are those which have thrived as a result of the conversion from a mining to an agricultural economy and those which were created directly as a result of agricultural development.

Transportation

The Indian trails led to the hunting grounds and camas fields in various parts of central Idaho, as well as to the buffalo grounds of western Montana and northern Wyoming. Some of these trails were used for trade and friendly visits with neighboring tribes and for making horse raiding sorties and war campaigns against enemy tribes. The principal Indian trails consisted of the north Nez Perce trail (later called the Lolo Trail), the South Nez Perce Trail, what eventually became known as the Parker Trail, and the Old Boise Trail. There also was another east-west trail of lesser importance on the Lochsa-Selway divide which crossed the Bitterroots at Lost Horse Pass. Some of these trails had numerous branches and alternative routes and, in addition, many places in the region, such as Camas Prairie

and the Lemhi Valley, were criss-crossed with a labyrinth of minor trails. If it all convenient or feasible, the Indians traveled from one place to another in as nearly a straight course as possible. They rarely made any improvements to a trail in the sense of modern trail construction and often followed ridges in order to avoid brushy and rocky reaches along streams. Trail locations also were influenced by the advantages of good campsites, water, and grass for horse feed. The origin of these trails lies in antiquity, but it is quite certain that the major use of some of them came after the Indians acquired the horse.

The western terminus of the Lolo Trail was at the extensive Nez Perce Indian encampment area along Clearwater River at Kamiah. From here the trail went northeastward across Lolo Creek to the large camas prairie in which Weippe is now located. Continuing southeastward, the trail crossed Lolo Creek again, crossed over to Eldorado Creek, thence over to and down Hungry Creek and up Willow Creek Ridge to the main ridge dividing North Fork Clearwater River from Lochsa River. The trail then followed the dividing ridge to a point north of Powell, except for a short diversion down to Gravy and Howard creeks. At Rocky Point, the trail dropped down and crossed Crooked Fork Creek, proceeded through Packer Meadows and Lolo Pass, and thence to the Bitterroot Valley at the mouth of Lolo Creek. This was the route followed by Lewis and Clark. Once the Bitterroot Valley had been reached, there were several trails leading to the buffalo country.

In 1854, Captain John Mullan explored the Lolo Trail as a possible location for a military road, but finally decided in favor of the Coeur d'Alene route. In 1865, as a result of pressure brought on Congress by Lewiston merchants, money was appropriated for the U. S. Department of the Interior to construct a wagon road to Montana by way of Lolo Pass. The work was not started until 1866 and it soon became evident that funds were insufficient to construct a road, so consequently most of the money was spent to improve the trail. Several changes in location were made of the trail followed by Lewis and Clark. At the west end, the new route went eastward from Weippe to Musselshell and then gained the dividing ridge at Snowy Summit. The trail from Indian Grave Lookout to Indian Post Office was changed to follow along the main divide. Grading was done from saddle to saddle, thus eliminating many steep sections and generally easing

the grade. [53] This relocated route was used by the Nez Perces and General Howard in the war of 1877.

The South Nez Perce Trail commenced near present Harpster on South Fork Clearwater River (See Figure 10 in Appendix), ascended to the divide between the South Fork and Middle Fork Clearwater River, and then descended to present Elk City, crossing a number of streams enroute including Newsome Creek. The trail then followed up Red River about 15 miles, ascended to the divide between Salmon and Selway rivers and descended to the Magruder Crossing on Selway River near the mouth of Little Clearwater River. From here the route was up Deep Creek and over Nez Perce Pass to the upper Bitterroot Valley where connections were made with trails to the plains country. One of the latter trails extended up East Fork Bitterroot River to Ross's Hole, crossed the Continental Divide at Gibbons Pass, and went through the Big Hole Basin.

During the period 1853-1854, the South Nez Perce Trail was scouted by members of Captain John Mullan's party as a possible route for construction of a wagon road but was rejected as impractical. Further reconnaissance was made in 1866 in an attempt to find a shorter wagon route from the navigable headwaters at Lewiston to gold strikes in the vicinity of Virginia City, Montana. The route again was rejected in favor of the Lolo Trail.

Indian travel between the Nez Perce tribal lands in the lower Clearwater basin and the Shoshoni tribal lands in the Lemhi Valley utilized the South Nez Perce Trail to Burnt Knob (See Figure 11 in Appendix) at which point a trail, later to be named the Parker Trail, was followed to the Shoshoni homeland. The Parker Trail followed the divide between Salmon and Selway rivers to the crest of the Bitterroot Mountains at the present Idaho-Montana boundary, thence along the divide between Bitterroot and Salmon rivers to a point almost due north of Shoup at which point it crossed over to Indian Creek and followed down that stream to Salmon River. (See Figure 12 in Appendix.) The trail then followed along the north and east sides of the Salmon to the Shoshoni encampments. From this area several trails led to the buffalo country; one by way of Big Hole Pass and another, the more heavily traveled, by way of Lemhi Pass.

The trail, later known as the Old Boise Trail, was used by the Indians for travel between the Nez Perce country and the Shoshoni and Northern Paiute

camping and council area on Weiser River. Its northern end connected with a number of trails on the west side of Salmon River opposite White Bird Creek. It ascended to the dividing ridge between Salmon and Snake rivers and generally followed that ridge south to the upper end of Rapid River basin and thence descended to the vicinity of the present village of Council.

Early white travelers, including prospectors, used the Indian trails. Closer to the Pacific Coast, where the rivers were larger, water routes provided the favored "highways", and before the year of Idaho's first gold rush, 1860, there were many steamers plying Columbia and Willamette rivers. In fact, competition had become so severe that all the owners joined together and formed the Oregon Steam Navigation Company in that year. Their combined resources financed numerous stern-wheelers upon the Columbia from Portland to the Cascades, as well as a six-mile railroad around the Cascades, more steamers to The Dalles, another 14-mile portage railroad around those rapids and three or four more river boats on up the upper Columbia and Snake and Clearwater rivers. Steamer service reached Lewiston almost as soon as the miners did, and before there was any town. Although the Oregon Steam Navigation Company was locally owned by Oregon men, the people of the Northwest generally accused the company of the worst monopolistic practices.

When the great North Idaho gold rush of the early 1860's began, the miners and their suppliers were dependent upon the same methods of transportation that had been employed in that region for many years. Horses and mules were used for carrying both men and freight. The 50-mule (or horse) trains that went into Pierce or Florence were not unlike those used by Peter Skene Ogden or John Work with their horse brigades. A 50-mule team could carry ten tons of supplies or equipment, and could travel about 25 or 30 miles a day. From 1860 to 1900, the pack train was the primary means of hauling supplies into and the gold out of the mining camps of the Clearwater-Salmon mining region.¹

¹Packing continued to be an important means of transportation, and even at the present time it is the sole means of hauling supplies into some remote and rugged areas of central Idaho. In fact, the well-known Decker packsaddle was developed in the Clearwater-Salmon River country [8].

According to Hailey [16], in the spring of 1862 two pack trails were opened into the Salmon River country, one going lengthwise across Camas Prairie to Salmon River and up the Salmon about 12 miles to Slate Creek and thence up and across the mountains 15 or 20 miles to the mines at Florence. This was called the Slate Creek or Salmon Route. The other route went from the east end of Craig Mountain east across Camas Prairie, passing near where Grangeville now stands, and then turned almost due south to Florence. The portion of the trail from Mount Idaho had 40 miles of mountain country to pass over before reaching the mines and in many places it was cut through thick timber and along steep hill sides. This trail was constructed by Moses Milner and was called the Mose Milner Trail. On each of these trails, toll was charged at the rate of one dollar for saddle or pack animals.

Indian trails were used for the first access to Warrens, but very soon a better trail was made which crossed Salmon River on a "wire" (cable) bridge about ten miles above French Creek. It then followed down the Salmon to French Creek, ascended to the head of Fall Creek, led down Lake Creek to the hot springs at present Burgdorf, followed down Secesh River several miles, and crossed over the divide to Warrens.

In the early movement to reach Leesburg, the general travel was principally by means of Indian trails converging near the mouth of Lemhi River. Miners from Boise Basin came over the Big Creek Trail by way of Morgan and Panther creeks. Those from Montana came to Lemhi Valley through Lemhi Pass, Lost Trail Pass, or Big Hole Pass. On the west side of the Salmon, one trail led up the steep mountain slope and over the top of the long range and by various branches led down into Napias Creek Basin [52].

Prior to 1880, all supplies were packed into the Yankee Fork mines on the backs of horses and mules over a trail from Challis. This trail went up Garden Creek over Big Hill to Mill Creek, up Mill Creek to the Yankee Fork drainage, and down Yankee Fork to Bonanza. (See Figure 14 in Appendix.)

The Thunder Mountain mining district was approached by three routes: The Boise Trail, entering Idaho County through Bear Valley, crossing the divide at Monumental Creek, and thence to Roosevelt; second, the Warrens Trail, leading from Warrens eastward to Scheiffer's ranch, thence up the

South Fork to the mouth of Elk Creek, thence up that stream to the summit, thence via Smith, Big, and Monumental creeks to Roosevelt; or third, the trail from Salmon City, which crossed the Middle Fork eight miles above the ranch of Newton Hibbs, thence over the divide westward to Marble Creek, up that stream 15 miles, and thence due west over the divide to Roosevelt. In 1900, the sum of 3,000 dollars was collected from prospectors, miners, and businessmen to construct a single direct route from the northwestern area to the diggings. Starting from Grangeville, the route crossed the Buffalo Hump county, through Dixie, to the mouth of Trout Creek on the main Salmon. Here Campbell, one of the contractors, constructed a ferry which still bears his name. The trail then followed up Little Trout Creek to the present site of Burnt Knob Lookout, then along Highline Ridge south of Flossie Lake to the crossing of Chamberlain Creek at the mouth of Moose Creek, where a winter stopover cabin was built. Extending through Moose Creek Meadows, the trail climbed the ridge east of Moose Creek and continued on top to Ramey Ridge. From Ramey Ridge the trail came to the mouth of Ramey Creek, then down Big Creek to the mouth of Monumental Creek and up Monumental Creek.

Generally, as soon as roads could be built, wagon freight and stage coach lines supplanted the horse and mule trains. In level, open country, as from Lewiston to Walla Walla and in the Lemhi Valley, wagon travel could be implemented almost immediately; otherwise, the building of roads and ferries or bridges was necessary.

At first, there was no road beyond Lewiston, only pack trails and streams suitable for small boats. During high water, the steamers to Lewiston would occasionally go upstream, possibly as far as Lapwai. A road was completed to Lapwai quite early so that the Lewiston merchants could capture the Nez Perce Agency trade, but no road much beyond that point was built for some years. About 1872, a road was completed as far as Mount Idaho. In fact, L. P. Brown, an early North Idaho capitalist, operated the Lewiston-Mount Idaho stage line. [37]

Wagon travel to the Leesburg mining area came in 1866 shortly after the discovery was made. It necessarily came through Lemhi Valley, the earliest, coming from Montana by way of Horse Prairie, Bannock Pass, and Junction Canyon from a connection with the Salt Lake City and Helena road.

Later, wagon travel destined for Salmon City turned westward from the Montana-Utah road near Market Lake in eastern Idaho, continued across the open country to Birch Creek, turned up that stream, crossed present Gilmore Divide, and proceeded down the Lemhi.

The completion of the trans-continental railroad as far as Utah in 1868 afforded a great benefit in reducing the former long wagon trails. Corrine and Kelton, Utah, became the freight and passenger points for the country to the north. Kelton became the freight and stage station for Boise and Wood River and Corrine the Station for Salmon City and western Montana. There were no constructed roads and the traveling with wagons heavily loaded was slow and difficult. The stage coaches had to travel over the same rough roads. Freight charges were two and one-half to four cents per pound. [52]

In 1880 and 1881, as the result of popular subscription, a wagon road was constructed from the Red Rock Station on the Utah Northern, about seven miles south of present Clark Canyon Dam in Montana, to Salmon City, which became the route of stage and freight travel of Montana and the lower Lemhi and Salmon River section. [52] The route followed up Horse Prairie Creek, turned up Trail Creek and crossed Lemhi pass, descended Agency Creek to Tendoy, and thence went down the Lemhi Valley to Salmon City. The outfit furnishing this transportation service was called the Redrock, Salmon and Gibbonsville Stage Company. Passengers, mail, and some freight came over on four or six-horse stage coaches while the heavier and larger items were brought over by heavy freight wagons. [55]

Shortly after discovery of the Yankee Fork mines in 1875, a wagon road was established to this area from Mackay by way of Willow Creek Summit, Spar Canyon, and East Fork Salmon River (See Figure 14 in Appendix). When Round Valley was settled, a wagon road was established which branched off of the older road northwest of Willow Creek Summit and went almost directly to Challis. In 1880, a wagon road was completed from Challis to Bonanza. The need for this road was so pressing that the crews were kept at work from dawn until darkness, working from each end of the road. On January 26, 1880, the first stage, a sled, with it's load of passengers arrived at Custer. The road followed the route of the old trail via Garden and Mill creeks to the Yankee Fork drainage.

A toll road was completed from Sawtooth City over Galena Summit to Ketchum in 1880. (See Figure 13 in Appendix.)

A wagon road route was surveyed as early as 1878 by the military department for a military road between Fort Boise and Fort Lapwai. The estimated cost of the entire road was then 80,000 dollars, but the project was dropped. In 1889, the Idaho Territorial Legislature appropriated 50,000 dollars in behalf of a wagon road between Mount Idaho and the southern counties. The road was to follow the Milner and Warrens trails to Warm Springs (Burgdorf), thence to the Secesh Summit and down North Fork Payette River to a connection at Wagon Bay on Big Payette Lake with an existing road to Salmon Meadows (the location of present New Meadows). This road was completed about 1892.

Between 1893 and 1907, a wagon road was completed along Salmon River from White Bird to the mouth of the Little Salmon and up that stream to Salmon Meadows. In 1907, a State Board of Highway Commissioners was formed to have control and supervision of roads, bridges, and trails constructed at the expense of the state and to keep them in proper repair [47]. The first surveys for the present highway down White Bird Hill were made in 1917, but it was 1931 before the North and South Highway (U. S. 95) was completed between New Meadows and Grangeville [12].

According to old timers,¹ the wagon road along Salmon River from Salmon to Challis was completed in 1893 and 1894. Most of the early wagon road from Salmon north was located east of the steep bluffs along Salmon River, but eventually a road was completed along the river. The Forest Service, working with Lemhi County, extended a wagon road from Gibbonsville over Lost Trail Pass into Montana in 1907 [58]. Probably by the time that Sunbeam Dam was constructed in 1910, a road had been completed from Stanley to Yankee Fork. The U. S. Geological Survey plan-profile survey of Salmon River from Salmon to Stanley, which was made in 1916 and 1919, shows that it was possible to travel by wagon adjacent to Salmon River all the way from Salmon to Stanley by 1919 and perhaps even prior to 1916 [64].

¹Written communication, D. G. Ainsworth, Salmon, Idaho, 1971.

Construction work on the Sawtooth Park Highway, which eventually was designated U. S. 93, commenced after World War I. It was completed, except for the Challis-Clayton section, by the late 1930's; but it was 1953 before the latter section was completed. In the interim, travel between Challis and Clayton was made by way of U. S. 93 Alternate and the old road down Spar Canyon and East Fork Salmon River. U. S. 93 Alternate from Mackay to Challis was completed about 1930. A large part of the secondary road system in Salmon Basin was constructed by the Civilian Conservation Corps during the 1930's.

The first railroad to enter Idaho Territory was the Utah Northern, a narrow gauge line built by a Utah company to Franklin, Idaho. In 1886, it was changed to standard gauge and was merged with the Oregon Short Line which belonged to the Union Pacific system. [47] The Oregon Short Line was completed across southern Idaho in 1884. Even before the line was finished, a branch was constructed from Shoshone to Ketchum in 1883. The Northern Pacific Railroad also had penetrated west, spanning Montana and Idaho in the same year, 1883. In 1885, the Oregon Railroad and Navigation Company's first train entered Moscow, Idaho. The Spokane-Lewiston branch of the Northern Pacific reached Genesee from Pullman in 1888, but despite the intentions of John Vollmer, Lewiston capitalist, and other officers of the line, it was deemed impossible to descend the necessary 1900 feet in 15 miles to reach Lewiston. A completely different solution was arrived at two years later, when the line was extended from Pullman to Lewiston by way of Moscow, Vollmer (Troy), Kendrick and Juliaetta. The tracks finally reached Lewiston in 1898.

After the Lewiston branch was built, the Northern Pacific started construction of a line up Lapwai Creek to Camas Prairie to tap that rich grain and cattle-producing region. This branch, called the Camas Prairie Railroad, was completed to Culdesac in 1899. However, it was 1908 before the spectacular, but difficult and costly, portion of the line from Culdesac to Camas Prairie was finished to serve Craigmont, Cottonwood, and Grangeville.

In 1872, Colonel W. W. De Lacy surveyed a transcontinental route for the Northern Pacific Railroad down the Salmon River Canyon, but the Clark Fork route much farther north - around Lake Pend d'Oreille - eventually was

chosen instead [31]. In 1889, the Midland Pacific sent down a surveying party which was shipwrecked on the lower Salmon with some loss of life and loss of instruments and field notes.

The railroad boom did not reach the eastern part of Salmon Basin until early in 1909, when the Gilmore & Pittsburg Railroad, a company whose origin and finances were shrouded in mystery, began buying right-of-way from Armstead, Montana, across the Continental Divide at Bannock Pass into Idaho near Leadore, 50 miles southeast of Salmon. The "Gilmore" of the new road's title was named for a mining town south of Leadore, to which a spur of the line was to go, the other branch running north to Salmon.

The Leadore-Gilmore area was then a heavy producer of silver and lead; however, most people did not believe that the line was being built to terminate in Gilmore, or even in Salmon. By the time the Gilmore & Pittsburg awarded the first contracts in March, rumor had linked it with every major railroad in the West. Rail lines were to continue through Salmon City downriver to White Bird and Lewiston, or upriver to Boise and San Francisco, or southeast to Idaho Falls and Salt Lake City, or maybe all three. [5]

The Spalding Centennial Edition of the Lewiston Tribune, in referring to the era of railroad building and to the rivalry in Idaho, had this to say [12]:

In an obscure, unostentatious way, the Pittsburg & Gilmore road was built from Armstead, Montana to Salmon City, Idaho, the road connecting at Armstead with the Oregon Short Line, subsidiary of the Union Pacific. After that road was in operation a short time, surveyors appeared at Salmon City and started the line down the Salmon River to the mouth of the Little Salmon. A few days thereafter Union Pacific surveyors were rushed to the scene and there was a race for the river canyon at Shoup, 60 miles below Salmon City. The Pittsburg & Gilmore Surveyors won and their work did not end until a location, cross-section survey had been completed to Lewiston, the line following the east bank of the Snake River after leaving the Salmon.

With the completion of the survey it became known through announcement by the president of the Northern Pacific that the latter owned the Pittsburg & Gilmore railway, and it also became known that, prior to running the Salmon City - Lewiston line, the Northern Pacific engineers had run a line from Twin Bridges, Montana to Armstead. Twin Bridges is the terminus of a water grade branch of the Northern Pacific connecting with the main line at Whitehall, Montana.

Greeted by a large celebration, the Gilmore & Pittsburg tracklaying machine reached Salmon in April, 1910. By the next year it was evident that the railroad was to be projected no further, and businesses begun in optimism in 1910 began to close out quietly in 1911. As railroads go, the Gilmore & Pittsburg was somewhat primitive, and a trip from Salmon to Armstead was a bone-jolting experience which lasted nearly a full day. From its glorious beginnings, the railroad faded through the years until, in 1938, an application was made by the company to the Interstate Commerce Commission to abandon operations. Lemhi County fought for retention of the railroad, but in October, 1939, abandonment of the line was authorized. The company sold the tracks as scrap iron to an agent of the Japanese government - little more than a year before Pearl Harbor. [5]

The last railroad construction in connection with Salmon Basin took place in the McCall-New Meadows area. The Pacific and Idaho Northern Railroad Company extended its track from Council through the Weiser Canyon to Salmon Meadows during the years 1910 to 1912, and the Union Pacific Railroad constructed a line through Long Valley at about the same, reaching McCall in 1914 [59].

The first airplanes probably landed in the Grangeville, Salmon City, and McCall areas in the 1920's. Regular flights into Chamberlain Basin began in 1928, using the Stonebreaker Ranch field [59]. In 1933, Roy Dickson landed an airplane on Mackay Bar at the mouth of South Fork Salmon River. So far as is known, this was the first time a plane ever landed in the Salmon gorge. [12] A large number of landing fields were developed in the 1930's and others have been added since then so that at the present time there are 27 landing fields in Salmon Basin suitable for light aircraft. Many of these are located in isolated portions of the basin where the only other means of transportation is by trail. Some of the landing areas are nothing more than strips cleared of timber and large obstructions and require considerable skill on the part of the pilot to negotiate.

Agriculture

The Indians, particularly the Nez Percés, dug roots from the ground to provide an important part of their diet. However, because

they did not till the soil, the extraction of these roots cannot be classed as a form of agriculture. Thus, the first practice of agriculture in central Idaho must be attributed to Reverend Henry H. Spalding at the Spalding Mission. He discovered as early as 1838 the fertility of the soil in the country east of the Cascades, and as early as 1845, that the plains were even more valuable for farming than the valleys. In 1846, he said:

. . . my farm though prepared for irrigation, has remained without it for the last four years. I find the ground becomes more moist by cultivation; three years ago I raised 600 bushels of shelled corn from 6 acres, and good crops of wheat on the same piece the following years without irrigation. Eight years ago I raised 1500 bushels of potatoes from one acre and a half; by measuring some of the bags in which they were brought to the cellars, and so judging the whole amount. I gave every eleventh bag for digging and fetching, and kept a strict account of what every person brought, so that I was able to make a pretty accurate estimate of the whole amount. My potatoes and corn are always planted in drills. Every kind of grain or vegetable which I have tried in this country grows well.

Spalding was a very practical man as the preceding quotation would indicate. He taught the Indian men how to plow, sow, reap, and thresh the grain as well as how to grind it. They were also shown how to build houses and fence farms; how to raise and care for livestock. His wife was equally practical, being the daughter of a farmer. She had been taught how to card, spin, and weave cloth; how to cut, fit, and make clothes; how to cook and do all other kinds of house work. These things she taught to the Indian women. [2]

The next agricultural activity in connection with Salmon Basin took place at the Mormon Mission in the Lemhi Valley from 1855 to 1858. For three summers the missionaries proselyted the friendly Indians, constructed irrigation systems, and worked in the fields in order to sustain themselves, but conditions were harsh even by pioneer standards. Hordes of grasshoppers and killing mid-summer frosts destroyed most of their crops, and a propensity for sharing the remaining supplies with numerous Indian families kept their winter stores far below minimum needs. Each fall they were forced to bring additional supplies from Salt Lake City, and also send part of their number home in order that the remainder might survive. In 1858,

just when the mission seemed to be on the verge of becoming self-sufficient, it was attacked by the Indians and shortly afterwards was called back to the Salt Lake Valley by Brigham Young. [42]

By the time of the gold discoveries at Pierce, some of the Nez Perce Indians were doing a credible job of farming, based on the training given to them by Henry Spalding. Their traditional friendliness toward the whites was not overly attenuated by the influx of miners and, in fact, they wanted to trade with the miners - to exchange food for the articles of white civilization that the miners could provide. Spalding had taught the Indians how to produce eggs, corn, and cattle. The miners had a great demand for these foodstuffs; unless such items could be obtained locally they had to come from far off Walla Walla or Portland. In 1861 there were Indian farms along Clearwater, Snake, and Salmon river bottom lands and a lively trade with the miners was developing. Another item of trade was the Nez Perce horse, whose presence among these Indians antedated Spalding. [68]

During the placer boom of the 1860's, there developed in the Lewiston area a small number of "white farms," the produce of which found a ready sale among the thousands of miners and other residents of the mining camps. Many of the gold seekers had been farmers, and even at the height of the excitement, numerous references were made to the extent and richness of available farm land in the area. Within the decade, the "easy pickings" were all gone, and the claims had been sold to Chinese who were willing to work long and hard for a dollar or two a day. Since there still were a thousand or more of these new miners at work, the demand for supplies continued, and several ex-miners as well as others took advantage of the Morrill Land Grant Act of 1862 to claim homesteads in Idaho Territory; especially in the Palouse Hills just north of Lewiston. The depth and fertility of the soil produced abundant crops, mostly wheat, and a stream of farmers poured in until by 1870 there were 1,600 people in Nez Perce County.¹ [37]

¹The Census of 1870 showed 32 farms in Nez Perce County, 14 in Idaho County, and none in Shoshone County. The total value of the farms was given as 83,300 dollars.

The first cadastral surveys were brought into Salmon Basin in 1867 with the establishment of the Boise Meridian across Camas Prairie by Allen M. Thompson. Subdivision of the Nez Perce Indian Reservation and adjacent areas on Camas Prairie began in 1870. Prior to these surveys, it was impossible to pass title to land. At this time, much of the Indian reservation was lotted into 20-acre tracts.¹

The first house on Camas Prairie (probably made of sod) was built in 1860, about eight miles southwest of present Grangeville, by John Donaldson, a former Hudson's Bay Company trader, who lived in it for over three years. It was not until 1862 that erection of wood houses began. Several houses made of sawed lumber or of logs were put up during that and succeeding years, most of them being either on the skirts of the ranges surrounding Camas Prairie or along the trails leading to and from the mines. As may be anticipated, these were made to serve as places of refreshment and shelter for travelers and their beasts of burden. One of these - near Cottonwood - was erected in 1863. [33]

The first man to farm in Idaho County was A. C. Chapman who squatted on 160 acres, more or less, of reservation lands in 1861, about four miles south of present Grangeville. Using a broken shovel blade as a hoe he raised potatoes, cabbage, and string beans. There were several claimants to being the first grain farmer, including L. P. Brown, John M. Crooks, Seth Jones, James Odle, and Aurora Shumway. The first real plowing took place on Camas Prairie in 1863 with an improvised plow and the first real plow was brought in in 1864. By that year, there were 20 settlers actively engaged in agriculture scattered all over Camas Prairie. Enormous prices were realized from the sale of garden truck and cereals to the mining camps along the rivers and in the mountains. [56]

Land at the mouth of Slate Creek was bought by Charles Silverman in 1861 from an Indian known as Captain John. The dwelling which he erected there is believed to have been the first house on Salmon River. In the spring of 1862, John Wood purchased the place, paying 1,000 dollars to Silverman and the Indian. At the time of the purchase, Silverman had a small garden. Wood immediately set out some apple trees, perhaps the first

¹Written communication, C. M. Whitlock, U. S. Bureau of Land Management, 1971.

(except for the few planted by Indians or unknown persons at Craig Billy's Crossing) ever to draw nourishment from the soil of Salmon Basin. The Slate Creek Ranch was homesteaded by William Rhett in 1862. [11]

The beginning of the cattle industry was practically contemporaneous with the beginning of agriculture. No farmer who saw the vast areas of grass-clad land and the sheltered Salmon River canyons and valleys which would furnish warm winter retreats, could fail to recognize the profit that surely must accrue from this business. In the spring of 1863, John M. Crooks and Aurora Shumway bought Lusk's station on Threemile Creek northeast of present Grangeville. Later, Shumway purchased the adjoining farm of John Carter. The two, under the firm name of Crooks and Shumway, brought in a thousand head of cattle from the neighborhood of The Dalles, Oregon, and became pioneer stockmen in what is now Idaho County. [8]

The first cattle drive up Salmon River occurred in 1865 when Jack Splawn and James Barner started to bring 100 steers from the Yakima country to Boise Basin. They crossed to the west side of Salmon River at the mouth of White Bird Creek, followed the Old Boise Trail for about 20 miles, dropped down to the mouth of Little Salmon River, and followed the latter stream to Salmon Meadows, where they found the cabin built by Packer John three years before while the rush was on to Boise Basin. From the meadows, they trailed across the divide to the Payette Valley. Before reaching Boise Basin, they received news that there was no market for the cattle, so in disgust, they trailed them back the same way they had come. Later the cattle were sold at Florence and Warrens. [6]

Through the year 1872, grain prices continued high, so that it was possible to bear the high cost of moving it to distant markets. Also, the mining continued in Florence and Warrens, offering a local market, especially to the growing number of settlers on Camas Prairie. However, depressed prices resulting from an economic panic in 1873, discouraged new settlers from undertaking farming in a region where transportation to market was so costly, and as a result, until prices recovered somewhat in 1877, the migration slowed to a trickle. Although crops usually were very good, prices were so low as to make it almost impossible to realize any profit. At the same time, the demands of the mining camps diminished, so that even the local markets were contracting. The Patrons of Husbandry

successfully organized among the farmers during this depression period, because this organization offered what seemed to be a solution to the farmers' economic ills. In fact, the organization was so active in the Lewiston area that no fewer than three towns were named for it: Grangeville and Grangemont, Idaho, and Grange City, Washington.

It was not until May, 1877, that farm prices recovered. By this date, homesteads and preemptions had claimed some 45,000 acres through the Lewiston Land Office, or enough for about 300 farms of 160 acres each. Cattle raising continued to be of importance, though the passing of the gold rush era had greatly reduced the market, both in Idaho and in Montana. Herds were now being driven to the railroad in northern Utah, a distance of some 600 miles.

Just as economic conditions began to look promising to the farmer in the summer of 1877, his dreams were shattered by the outbreak of the Nez Perce Indian War. Despite the deterrent effects of the Indian unrest, the resumption of railroad building in 1878 lent encouragement to the farmers once again. [37]

As more and more land was taken up on Camas Prairie and in other areas surrounding the Nez Perce Indian Reservation, covetous eyes were cast upon the reservation lands, many acres of which were being used only for grazing purposes, or not at all. An article in the Nez Perce News, a Lewiston newspaper, for February 8, 1883, says that:

. . . six miles east of the Lewiston city limits lies the Nez Perce Indian Reservation, containing 750,000 acres of arable land lying idle and unproductive under Indian occupation. This valuable tract which should be the backbone of our city is, as it always has been, a dead weight for the town to carry and a tax upon our resources. The Indians, numbering about 1400, live exclusively on the bottom lands of the tributaries of the Clearwater for a distance of 75 miles to Kamiah, where there is a sub-agency. With this land which the Indians do not need or use in cultivation by white men, a town of 5000 people would exist here.

In 1889, Miss Alice Fletcher was sent out by the Indian Service as an allotting agent to carry out the provisions of the "Severalty Act" in which each man, woman, and child of the Nez Perce tribe was given shares, in 20 acre plots, of their inherited tribal lands. [12] The tribe ceded, sold, relinquished and conveyed all of its unallotted lands

to the United States for the sum of 1,626,220 dollars thus abolishing the reservation [47]. The last treaty between the United States and the Nez Perce Indians, under which the reservation was thrown open to homestead entry and settlement, was concluded in 1893.

The first farming in Lemhi Valley, following the agricultural activities of the Mormon Mission, apparently was done by a man and his son who, about 1863, brought their equipment across Lemhi Pass from Bannack or Alder Creek in Montana to the vicinity of the old Mormon fort and employed themselves in raising and packing vegetables to Bannack where there was an eager demand for them.

Permanent settlement in Lemhi Valley began in 1866. Pioneers of Leesburg were generally those who first entered into ranching, livestock, and freighting. One of the first ranches in the valley was that of Lester P. Withington, who homesteaded at present Baker in 1866. The original ranch house was still standing in 1961. [45] Another early ranch was that of F. B. Sharkey, the leader of the Leesburg gold discovery party, who acquired the land at the Mormon Mission site.

Some of the experienced pioneers brought beef cattle and milk cows, knowing how readily beef, milk, and butter could be turned into gold. Among these were Charles Chamberlain and Chris Darnutzer, coming from Virginia City. They camped with their wagons and cattle about a mile up the river from Salmon. Here were natural meadows and abundant grass. [52] Most of the early ranches on the Lemhi were concentrated in the valley between present Tendoy and Salmon.¹ Water for irrigation purposes in Lemhi Valley was claimed as early as June 15, 1869, although the actual recording was not made until 1875.²

Public land surveys were brought into the Lemhi Valley in 1873 by Allen M. Thompson, but it was not until 1881 that Thompson completed the subdivision of the first township in the area, Township 21 North, Range 22 East, in which Salmon is located. Townships in the Leadore area were

¹Oral communication, D. G. Ainsworth, Salmon, Idaho, 1971.

²Written communication, L. G. Saxton, Idaho Department of Water Administration, 1971.

subdivided in 1884 and the boundaries of the Lemhi Valley Indian Reservation were established in 1887.¹

When the gold rush began into the Lemhi country, the venturesome cowman penetrated upon the heels of the mine discoveries. The first beef drives, steers four years old and older, came from the herds of western Montana. Most of these Spanish or Texas longhorn steers were destined for the mining camps of the Lemhi. During the summer months, small drives were made to the camps and in the late fall the size and number of drives were increased to provide for winter requirements. "Jerked" meat was always well provided and of common use. Later range herds, which occupied the upper valley, were brought in from Oregon, Utah, and southern Idaho, as well as from Montana. [52] The first of these herds was brought in from Corrine, Utah, by George Yearian, who had a ranch on Yearian Creek which he purchased from Joseph Pattee in 1871. Yearian also ran a general merchandise store at Junction when it was a thriving town. [41]

Early in the 1870's, range cattle became numerous, ranging throughout the Lemhi Valley and on Salmon River in the vicinity of Salmon City, and were gaining in size and weight upon the abundant forage. Beef cattle were available from the range at all times. There was so much natural forage that no attempts were made to care for and harvest hay for feeding cattle in the winter. In the 1880's, the range was beginning to show the effects of overgrazing. The number of longhorn cattle gradually declined and by 1891 this strain was completely supplanted by shorthorns. Besides range cattle, horse herds occupied the range in increasing numbers. These horses were semi-wild and frequented ranges generally higher than those used by cattle. As the result of a sequence of severe winters in the mid 1880's which devastated many cattle herds, attention was directed to the raising and storage of feed and the acquirement of lands for winter pasturage.

Sheep began to use the ranges here and there, with the customary contention with cattlemen. For a number of years this contention prevailed, with a bitterness of feeling, and a loss of time and money in litigation. The deterioration of the range continued at an increasing rate

¹Written communication, C. M. Whitlock, U. S. Bureau of Land Management, 1971.

with the additional use by sheep bands. Eventually large areas were practically denuded. [51]

Probably the earliest ranching activities in the Challis area were started about 1870 in the Pahsimeroi Valley by a man known as French Joe. Shortly afterward, Lorenzo Falls, Wilson Ellis and his son George, Edward O'Neal, J. B. Morrow, and the two men known as Morse and Morgan, for whom the two Morgan Creeks and Morse Creek are named, followed French Joe into the valley. Reliable sources indicate that some of the cattle and ranch holdings were truly enormous for those days and were valued at from 50,000 to 100,000 dollars. Apparently, climatic conditions were very favorable for a number of years and the virgin range supported a much greater stand of native grasses than now. The cattle were herded in the hills during the summer and on the valley floor all winter. No hay was raised for winter feeding and only limited amounts of wild hay was cut for saddle stock. This period of extreme prosperity had an abrupt end in the winter of 1889-1890 when deep snow and lack of winter feed caused cattle and horses to die by the thousands.

In Round Valley, the location of present Challis, farming and cattle raising started in the 1870's with the discovery of gold on Jordan Creek and at Bonanza and Custer. Among the early pioneers in Round Valley were A. P. Challis; William Treloar; Elden Dodge; S. G. Fisher; James H. Van Camp; Jack Adams; Pat Sexton; Pat Lynch; William, Sam, and Jack Bradbury; Tom Chivers; Tom Kerr; Joseph Rodgers; and George and Arthur McGowan. [61]

Public land subdivision surveys were undertaken in the Pahsimeroi Valley in 1892 and in Round Valley in 1893.

The early livestock industry in Sawtooth Valley was transitory, gaining a foothold during the operation of the early mining camps. Year-long ranching operations were not established until David P. Clark settled in the valley in 1899 and Frank W. Shaw in 1901. Between 1905 and 1930, a large number of people took advantage of the Homestead Law and filed on practically all of the available land in Sawtooth Valley. Many of these people "starved out" or sold their ranches to sheepmen, until today there are only a small number residing year-round in the valley. Most of these ranchers mix some "dude ranching" with their livestock operation.

Stanley Basin was grazed by at least one band of sheep as early as 1879. Extensive grazing by sheep in Sawtooth Valley did not start until about ten years later. Frank Gooding, who later became Governor of Idaho, was the first person to bring large bands of sheep into Sawtooth Valley, in 1887. Other sheepmen soon followed, and within a few years sheep numbers on the summer ranges became so great that it was almost impossible to graze these animals on open range. During this early grazing period the resident sheepmen, with large investments in ranch property, were forced to compete for range with nomadic sheep outfits. The nomadic owners came and went as they pleased, since their only investment was their sheep.

The railhead at Ketchum was the largest sheep and lamb shipping point in the United States for many years. During the fall months it was common to see from 10 to 20 bands of sheep on the hillsides above Ketchum waiting to be shipped.

Prior to the creation of the Boise and Sawtooth National Forests many of these ranges were severely overgrazed. The establishment of these forests brought closer supervision and control of livestock use, with corresponding improvement in range and watershed conditions.

As cattle ranches developed in Sawtooth Valley there was need for establishing grazing allotments on adjacent National Forest lands. By 1940, most of the cattle ranches had been purchased by sheepmen, and today practically all grazing use on National Forest ranges is by sheep. [63]

The rich strikes of gold at Florence, Warrens, and later the Thunder Mountain mining boom, and the copper mining activity in the Seven Devils District hastened the early settlement in Salmon Meadows (Meadows Valley) and surrounding areas on the western end of Salmon Basin. People seeking homes in the valleys and along the rivers rich in pasture resources were quick to follow the gold seekers who had opened the way. The livestock industry developed on those lands that were most tillable and where there was an abundance of natural forage. In the case of Meadows Valley and Long Valley, a reasonable packing distance to the mining camps also was important. Livestock ranching was well under way along Weiser River in the early 1870's and by 1880 people were beginning to graze some cattle in Meadows and Long valleys. C. R. White and G. W. Jennings took up a place

where the town of Meadows now stands, and by 1880 they had about 75 cows and 150 horses. Others who arrived in the 1880's and soon began raising livestock were: E. I. Osborn, R. G. Stewart, and Charlie and Bill Campbell.

Although the Boise Meridian had been surveyed through this region in 1867, it was 1891 before subdivision surveys were commenced in Township 18 North and Ranges 1 and 2 West.

Some of the first sheepmen to range to Meadows and beyond were: Butterfield, Thompson, and Doyle; Brown Brothers; Scott Brundage; McHenry Hand; Clayborn; George Nesbit; George Hartley; John Kimbrough; and John Gillenwater. The bases of operations of these people were in the lower Weiser River and Snake River valleys.

Meadows Valley and Long Valley enabled the livestock operators to make a mediocre success despite the long hard winters and heavy snows. Some had to abandon their homes, which brought about the settlement on small bars at lower elevation along Little Salmon and Salmon rivers. At these lower elevations, they were able to winter their stock on the range. It was not long until cattle, horses, and sheep were being grazed in these river canyons in great numbers.

Uncontrolled grazing of both sheep and cattle on the open foothills prior to 1900 resulted in serious range depletion. Sheepmen began to make their way into the high elevation ranges in the mountains and summer cattle grazing was being pushed farther into the mountains above the foothills - upon land now within the National Forest. Much of the most severely abused range that became part of the forest reserve was just inside what is now the forest boundary. Ranchers did not want their stock to graze far into the mountains because of losses and difficulty in rounding them up. They salted and used every means possible to keep them close to home. That range became exhausted at about the time the forest reserve was established. [59]

Early settlers on South Fork Salmon River were Sylvester ("Three-fingered") Smith (1861), Fred Burgdorf (1860's), Claude Raines (1870?), and Warren Smith (1876) [59]. John Chamberlain settled in Chamberlain Basin in 1895 and was the first settler in the locality [12].

Among the settlers on the main Salmon was John Bemis and his Chinese wife, Polly, who were married in 1894 and settled at the mouth of what

is now called Polly Creek. Vic Bargamin, who came to Idaho from Colorado in the 1890's, located on Big Mallard Meadows and strung a trap line around the headwaters of the stream then known as the Little Salmon but what is now called Bargamin Creek. He also built a trapper cabin out of rocks on the rocky bar at the mouth of Bargamin Creek. [9] Bargamin and a man named Harbison established a winter ranch at the mouth of Mallard Creek which, at least for a time, was called the Harbison Ranch [12]. The Allison Ranch was settled on by Samuel Meyers, a single man, in 1898. He applied for a homestead patent in 1910 which was granted in 1916. The bar directly across from Campbells Ferry and known as the Jim Moore Place was located by Jim Moore in 1898. Apparently the ground did not yield mineral values because Moore spent his time raising an orchard and hay, and constructing ten log buildings. A residence was first established at what is now the Whitewater Ranch in 1901 as a placer claim. Robert G. Bailey, prospector, miner, farmer, editor, and statesman lived in a cabin at the mouth of Bailey Creek sometime between 1900 and 1910. The Painter Homestead, on the large bar at the mouth of Jersey Creek, was first settled as a mining claim in 1909. J. R. Painter purchased the ground from Joe Eakin, one of the early claimants. The Crofoot Homestead is located up Rattlesnake Creek on a flat ridge about one mile from Salmon River. The original homesteader, Bruce Crofoot, constructed a cabin on the place in the summer of 1912. A residence was established on Yellowpine Bar in the fall of 1913 by Truman G. Thomas for the purpose of placer mining. Bear Bar was located as a placer claim in 1913 by Leslie Powellson of Dixie, Idaho. [9] Frank B. Lantz came to the Salmon River country in 1913 and has resided at Lantz Bar since 1925. [50] Sylvan A. Hart ("Buckskin Billy"), after receiving a degree in English from the University of Oklahoma, retreated from civilization to Salmon River in the 1930's and settled at the mouth of Fivemile Creek.

Large areas of central Idaho, including the reach of Salmon River from about the mouth of Crooked Creek to North Fork have never been covered by public land subdivision surveys. After June 11, 1906, U. S. Land or Location Monuments (similar to mineral monuments) were used to tie in homesteads in unsurveyed areas. It was necessary in these cases for the surveyor, usually a U. S. Forest Service employee, to establish a "U.S.L.M."

if there was not a survey corner or previously established monument within two miles.¹

Permanent settlements

The principal permanent settlements in Salmon Basin are shown in the following table:

Salmon	Leadore
Challis	Clayton
New Meadows	May
Riggins	Stanley
White Bird	Keuterville
Meadows	Baker
Gibbonsville	

Probably the first town to become a permanent settlement in the basin was White Bird. It was named for a chief of one of the Nez Perce bands. During the early 1860's when the great Florence gold discoveries brought thousands of people to the area, they passed the site of White Bird, but took no notice of the place. A. D. Chapman was the first settler. He made his home on the land now occupied by the town and maintained his rights by virtue of squatter sovereignty. His life was spent entirely among the Indians, and his only improvement on the property was a cabin in which he lived and accommodated occasional travelers. At the time of the Indian outbreak in 1877, James Baker had assumed possession of the land. He was killed by the Indians, and after the war, L. P. Brown was next to take possession. A few years before the war, H. C. Brown had opened a store there, and he was still conducting business when hostilities broke out. The Fenn brothers took charge in 1889. They established a hotel and stage station in 1891. A. J. McQuade was a later purchaser of the store, and after his death, Leopold Freidenrich took over. [11]

¹Written communication, C. M. Whitlock, U. S. Bureau of Land Management, 1971.

Salmon City originated in 1866 on the west side of Salmon River in a scattered gathering of tents. The larger tents covered the various goods of traveling merchants, saloons, eating places, butcher shops, and of repair tradesmen and peddlers. Another enterprise consisted of building small boats from whipsawed lumber for toll ferry service across the river. Especially during high water season, these boats were kept busy. Before winter set in, a number of buildings were constructed from whipsawed cottonwood and fir timber. Other buildings were constructed of adobe with dirt roofs. The first building on the east side of the river was the Van Drecht cabin. Van Drecht was a surveyor who laid out a townsite with main street starting in front of his house and running southeast straight for more than a mile. This was later abandoned to the present location after the government land survey came in 1879 and the Salmon City townsite was granted. [39]

One of the first businessmen in Salmon City was Colonel George L. Shoup, a Virginia City merchant and Colorado Civil War veteran. He later became the first governor of the State of Idaho. Shoup opened a store and also constructed a two-story log house, the ground floor to be used for a warehouse to store merchandise, and the top floor to be used for a Masonic Lodge.

Darnutzer and Chamberlain, experienced builders, constructed a foot and pack bridge across the river where they had built their cabins. This was the first bridge to span Salmon River and a toll of 25 cents per man or animal was charged for its use. This bridge was well patronized during the great rush in the season of 1867 and much reduced the use of boats. As this bridge became a concentration place, cabins were built on both sides of the river nearby.

In 1867, as population and development increased, attention was given to establishing the town of Salmon on the east side of the river. During the preceding winter, many logs were cut and prepared and in the early spring the building of log houses progressed rapidly. The first school in Salmon was established in a log cabin the same year.

The location for most of the buildings was upon the higher bar east of the river; this left the lower bench toward the river, which was occupied by the Chinese population north of Main Street. Two blocks on

Main Street soon became occupied by business houses. Salmon City assumed the distinction of an established settlement. Indians were numerous and mixed freely among the whites and Chinese.

All of the land locations were held by squatters rights only, each person's ground being designated and possession rights being respected by all. It was not until 1882, when Probate Judge E. T. Beatty obtained a patent for the townsite of Salmon. About 80 people and firms received deeds for lands of various amounts, the larger number being lands defined as lots for buildings. [52] The "City" was dropped from the name of the town in 1869 when Lemhi County was created and Salmon became the county seat. However, "Salmon City" is still used at times to distinguish the town from the general term for Salmon River or Salmon Basin. Salmon was incorporated in 1892.

Leadore originally was called Junction, although the latter no longer exists and Leadore is not located exactly where Junction formerly existed. A. M. Stephenson was the founder of Junction and was its early dominant person. He operated a hotel for a number of years. Mr. Haley ran a livery stable and George Yearian a general merchandise store. For several years, Junction, 50 miles southeast of Salmon City, was the only town connecting Salmon City with the Salt Lake City and Helena Road. It was so named, originally, because it was at the junction of the road from Bannack, Montana, and the Birch Creek or Mormon Road from the south. After construction of the Red Rock wagon road over Lemhi Pass, Junction began to decline. The discovery of rich silver-lead deposits in the area in 1887 added life to the community and a new town sprang up at Leadore. [52]

Challis came into existence in 1876 as a base for various mining centers, mainly the Yankee Fork mines. The townsite was laid out in January, 1878, by S. G. Fisher and James H. VanCamp. It was named for A. P. Challis as was Challis Creek on which he had a ranch. [61] The first post office, established in 1878 close to Challis, was called Round Valley. It was changed to Challis in the same year.¹ In 1881, Challis was chosen as the county seat of Custer County after a close contest with Crystal, a town at

¹Oral communication, D. G. Ainsworth, Salmon, Idaho, 1971.

the mouth of East Fork Salmon River which no longer exists. As the mining activity waned, Challis became the hub of a large farming and cattle ranching area. Colonel George L. Shoup established one of the first stores in Challis.

Gibbonsville is located at the junction of the early trails going over Lost Trail Pass and Big Hole Pass. It is named for Colonel John Gibbon, who pursued the Nez Perce Indians near this place in 1877, just before the Battle of the Big Hole. In that same year, quartz veins, rich in gold, were discovered at Gibbonsville as an outgrowth of the locally important Hughes Creek discoveries of 1876. George Anderson made the first location and constructed an arrastra at the upper end of the town. Anderson, a Leesburg pioneer, and his family, including three children born in the latter town, lived for years at Gibbonsville. [52]

The first party of miners entered the Stanley area in 1863, led by Captain John Stanley. They discovered gold in the drainage basin which they later named Stanley Basin in honor of their leader. Some gold was recovered, but because of anticipated difficulties in bringing in supplies, and danger from roving bands of Indians, the party did not remain to work the discoveries. It was not until about 1878 that the first mining camps were started. Miners drifting back and forth from Bonanza and Custer to the Wood River camps often camped in the Basin and in Sawtooth Valley. While camped, they panned the various streams for gold. It was in this way that the town of Stanley was settled. In the early years it was located in the Stanley Creek area northwest of the present location. As time passed and the gold rush began to subside, the town was moved to its present location where it would be nearer the main route of travel along Salmon River. [62]

Clayton came into existence in 1878 with the development of mines on Kinnikinic and Squaw creeks and on East Fork Salmon River. Prominent among the mines were the Red Bird and the Livingston. A large smelter to treat ores from the surrounding mines was constructed at Clayton in 1880 and operated until 1904. The Clayton Silver Mine was worked intermittently until modern times. [40] A post office was established at

Clayton in 1880.¹ Reportedly, the town was named for Clayton Smith who operated a house of ill fame.²

The first cabin in Meadows Valley (originally called Salmon Meadows) was built on Goose Creek late in 1862 by John Welch ("Packer John"). He vacated the cabin and followed the gold rush to Boise Basin. In the cabin, early in the fall of 1863, was held Idaho's first Democratic convention. Thomas Cooper and Bill Jolly were the first to come with the determination to settle. They came in 1877 and brought 50 to 60 head of horses with them. Their first cabin was built on Goose Creek. Wilson A. Williams, a bachelor trapper and miner, was about the second settler to arrive. He is credited with discovery of the Thorn Creek placer ground. In 1880, the E. I. Osborn family moved from Warrens to Meadows Valley. At that time, there were only four cabins in the valley - Williams, Cooper and Jolly, C. R. White, and Osborn. In 1897, the town of Meadows had a store, hotel, saloon, and blacksmith shop. [59]

Baker was named for William R. Baker, who had taken up placer claims along the Lemhi a few miles above Salmon before selling out and acquiring a ranch at this place. He patented the ranch land at Baker in 1884. Baker was reported to be a buffalo hunter for the railroad in his younger days before coming to the Lemhi. [41]

Frank Rad, August Hendricks, Ferdinand Gobel and their families, who immigrated to Camas Prairie from Kansas in 1883, formed the nucleus of the settlement later to be called Keuterville. In 1884, J. B. Forsmann, Hubert Hattrup, and Henry Kuther also determined to make their homes in the area. Kuther established a store in the town and operated a post office. He had no sons, and when an application was made to name the post office, he suggested "Kutherville" so that his name would be perpetuated. However, the Post Office Department made it "Keuterville". The first Catholic church in Idaho County was built at Keuterville in 1886.

Two young pioneers, Charlie Clay and Dick Irwin, penetrated the wilds to settle at Riggins in 1895. Clay came from the Palouse country,

¹Oral communication, D. G. Ainsworth, Salmon, Idaho, 1971

²Oral communication, L. P. Boone, University of Idaho, 1971

while Irwin was from New Meadows, where he had lived for several years. They batched together in a cabin made of logs and shakes, long before the first wagon road, built in 1901, was completed. There was only a trail, over which it was very difficult to transport supplies, even by pack train. The town was named for Richard L. Riggins, a very colorful figure, and one of the town's most prominent businessmen. At the suggestion of his father, a Grangeville pioneer who believed that a town would probably spring up in the vicinity, R. L. Riggins moved to the site of Riggins in 1900, after the completion of the road from Fiddle Creek. Riggins served as the town's first postmaster, and built a feed barn, a hotel, and a blacksmith shop. Fred Riggins, a brother, moved to the springs on Salmon River, now known as Riggins Hot Springs, in 1900. His father and mother joined him there in 1905, and the father and son jointly engaged in the cattle business. [11]

May, a small town in the Pahsimeroi Valley, was named for Mrs. Rudolph Wright, whose husband was official postmaster of the May post office, which began operations at the end of 1897 [41].

One of the more recent towns to be settled in Salmon Basin is New Meadows. It owes its origin directly to the construction of the Pacific and Idaho Northern Railroad from Council to its terminus at this point in 1912. The town serves a lumber industry and shares with its older neighbor, Meadows, the trade of Meadows Valley ranchers. It also is situated at the junction of U. S. 95 and Idaho 55 and thus benefits from the trade of automobile and truck traffic on these arteries.

Table 2 shows the population of the principal permanent communities in Salmon Basin from 1870 to 1970. It should be noted that precinct populations often covered areas considerably larger than the settlements for which they were named. Also, discretion should be used in comparing population data from Census year to Census year because frequent changes were made in precinct boundaries.

Table 2. Population of principal permanent communities in Salmon Basin, 1870 to 1970.

Community	1870	1880	1890	1900	1910	1920	1930	1940	1950	1960	1970
Baker	-	-	-	-	349 ^a	298 ^a	386 ^a	397 ^a	303 ^a	25 ^h	-
Challis	-	614 ^b	356 ^b	387 ^a	338	484	418	620	728	732	784
Clayton	-	-	252 ^b	286 ^a	196 ^a	212 ^a	170 ^a	276 ^a	300 ^a	75 ^h	36
Gibbonsville	-	-	188 ^a	641 ^a	176 ^a	144 ^a	136 ^a	294 ^a	162 ^a	125	-
Keuterville	-	-	-	387 ^a	412 ^a	382 ^a	392 ^a	590 ^a	374 ^a	30 ^h	-
Leadore	-	-	-	150 ^c	607 ^c	611 ^c	400 ^c	365 ^c	159	112	111
May	-	-	-	155 ^d	181 ^d	339 ^d	210 ^d	228 ^d	174 ^d	60 ^h	-
Meadows	-	-	294 ^a	390 ^a	486 ^a	228 ^a	-	-	-	250 ^h	-
New Meadows	-	-	-	-	-	141	220	264	621	647	605
Riggins	-	-	-	-	-	240 ^a	188 ^a	311 ^a	287	588	533
Salmon	186 ^e	292	916 ^a	398	1,434	1,311	1,371	2,439	2,648	2,944	2,910
Stanley	18 ^f	-	26 ^g	57 ^a	74 ^a	142 ^a	154 ^a	267 ^a	33	35	47
White Bird	71 ^a	-	-	270 ^a	406 ^a	468 ^a	280 ^a	349 ^a	275	253	185

^aPrecinct

^bProbably precinct

^cJunction Precinct

^dPahsimeroi Precinct

^eSalmon City and vicinity

^fStanley Basin Mining District

^gStanley Basin Precinct

^hEstimates, Idaho Department of Highways

VIII. THE FORESTER AND THE RECREATIONIST

A large portion of Salmon Basin consists of forested land as shown in Figure 9. The early miners had need for mine timbers and lumber for buildings, and usually soon after discoveries were made, measures were taken to supply these products. At first, lumber was manufactured by whip-sawing, but later, water power and steam power were used to drive the saws. Timbered areas adjacent to mining camps often were practically denuded to supply the lumber needs. Forest fires were a constant menace, and adding those accidentally set by miners and others traveling through timbered areas to those set by the Indians, a situation was created in which the Federal government decided to step in and attempt some kind of regulation as most of the land was owned by the United States. Thus, the original forest reserves were established which eventually evolved into the present elaborate system of forest administration carried on by the U. S. Forest Service throughout most of Salmon Basin.

The potential for recreation has always existed in Salmon Basin, but it is difficult to separate out the point in time when the recreational aspects of such activities as hunting and fishing became more important than the provender aspects. With the growth of agriculture, there was less dependence on wild game for food and in more recent times the growth of recreational activity has followed the national pattern of more and more leisure time. Boating on Salmon River was primarily of a recreational nature even in the early days and continued to be so down to the present time.

The forester

The first sawmill in central Idaho was constructed by Henry Spalding, assisted by Nez Perce Indians, less than four years after he established the Spalding Mission in 1836. The first logs were sawed April 1, 1840. This mill was operated but a few years, however, before the machinery was moved to Walla Walla. [21]

Large quantities of timber were used during the early mining period for all forms of building materials. Many early buildings were constructed of logs, but the need for lumber was so great that the preparation of rough

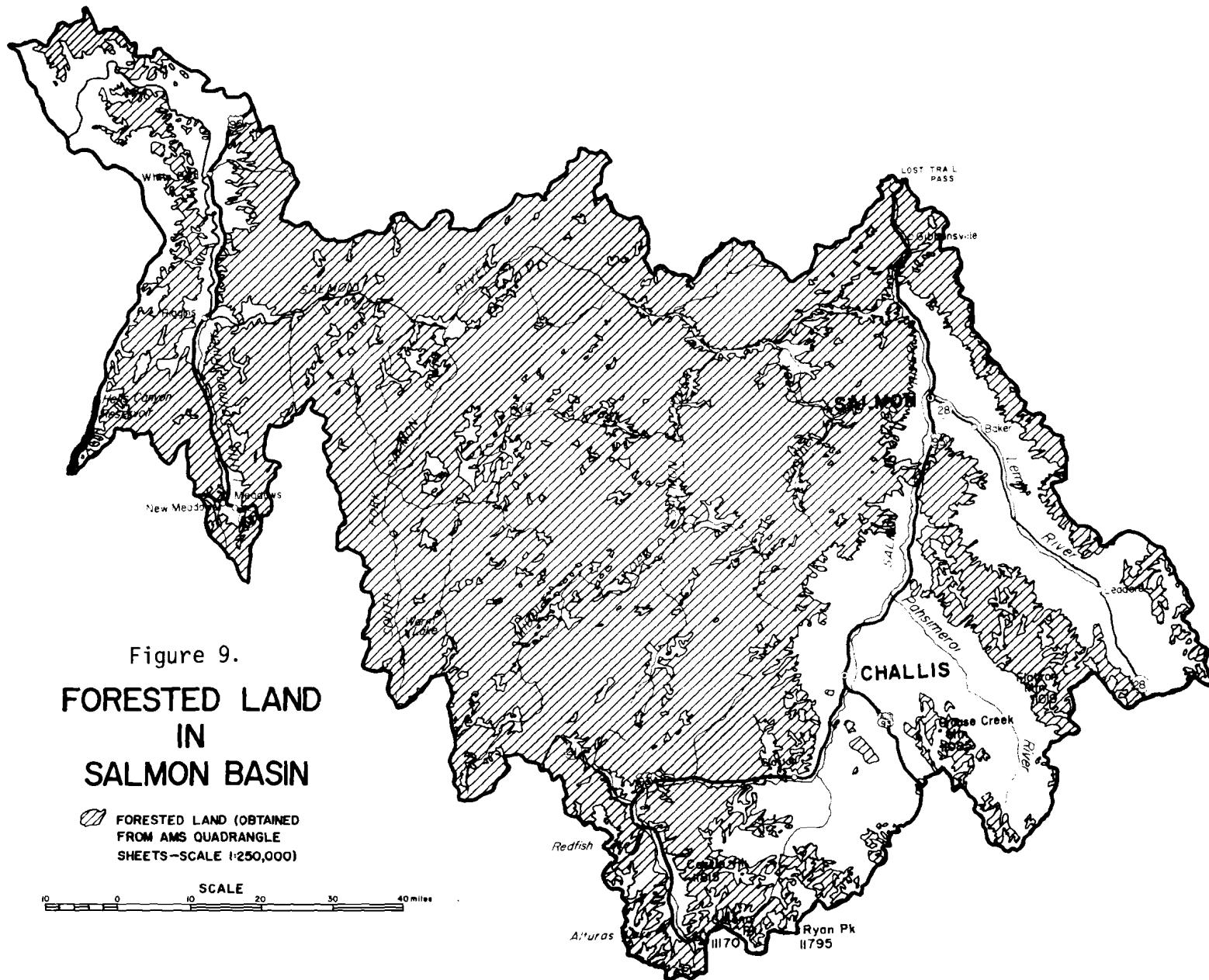



Figure 9.
**FORESTED LAND
 IN
 SALMON BASIN**


**FORESTED LAND (OBTAINED
 FROM AMS QUADRANGLE
 SHEETS—SCALE 1:250,000)**

SCALE
 10 0 10 20 30 40 miles

boards by whipsawing was commenced soon after the discoveries were made. Whipsawing was a back-breaking job usually done by two men. A "pit" was prepared with a slotted platform overhead. The log to be sawed was placed on the platform parallel to the slot and the two-handled saw, usually five to seven and one-half feet long, was operated through the slot by one man standing in the pit and the other standing above on the platform. The first whipsawing in Salmon Basin apparently was done at Florence early in 1862 to prepare sluice boxes from green timber [11]. Two sawpits were built in Salmon City in 1866. A man by the name of Jewel, who had oxen, sawed the first lumber, cutting and hauling fir logs from the Pope-Shenon Mountain to the sawpits. This lumber was sold at 20 cents per foot. [52] Whipsawing was done at Leesburg to provide lumber for floors and cabinets.¹

In the 1870's a bridge was built across Lemhi River about one and one-half miles above its mouth which accomodated wagon travel across the foothills to Carmen Creek where the first sawmill was erected by Benjamin Carmen. (See Figure 12 in Appendix.) An upright saw was used, powered by a water wheel. Later, the road was extended to Fourth of July Creek where James Birch and Caleb Davis built a larger, more complete mill. Both oxen and mules were used with coupled wagons to haul the lumber. In low water, the teams forded the river near the mouth of Carmen Creek and crossed the bridge at Salmon. [52]

The first steam sawmills operated in Boise Basin at Bannock City in 1863 [70]. Lumber was shipped into other counties, but 24-hour-a-day operation could not fill the demand for consumption in the new territory.

In 1868, Franklin Shissler built and operated a waterpower sawmill on Shissler Creek about one mile from Warrens. The capacity was approximately 2,000 board feet per day. In 1873, he transferred his lumber business to the vicinity of Grangeville. [12] In 1868, Tom Wilmot built and operated a small waterpower sawmill, with a capacity of about 1,500 feet per day, on Threemile Creek northeast of Grangeville. (See Figure 10 in Appendix.) In 1869, Peter Walters built and operated a similar type of mill, with a capacity

¹Oral communication, Gene Powers, retired supervisor, Salmon National Forest, Salmon, Idaho, 1971.

of nearly 5,000 feet per day, on Threemile Creek about three miles southeast of Grangeville. In 1873, Franklin Shissler, in partnership with William Bloomer, built and operated a steam sawmill, with a capacity of about 8,000 feet per day, three and one-half miles southeast of Grangeville. [11] According to E. I. Osborn, Norman Wiley, second governor of Idaho, built a sawmill on Steamboat Creek near Warrens prior to 1877 [12].

At Oro Grande in the Loon Creek mining area (see Figure 13 in Appendix), sawmills were producing 11,000 board feet daily by the spring of 1870 [30]. The mining towns of Yellowjacket, Shoup, Ulysses, and Singheiser each had small local mills to cut the needed lumber from 1875 to 1900 [15]. Sawing of ponderosa pine was done on Hughes Creek in the 1870's to supply the mining activity on that stream and at Gibbonsville.¹

Timber harvesting on the east slopes of the Sawtooth Range started with the establishment of Vienna and Sawtooth City where the first sawmill was constructed in 1881 [63].

In 1886, J. B. Forsmann and Henry Kuther built and operated a steam sawmill on Cottonwood Creek, about three miles southwest of the town of Cottonwood, in close proximity to the ground now occupied by St. Gertrude's Convent. The capacity was about 12,000 feet per day. This mill was shipped by Forsmann from a little town in Illinois to Moscow, Idaho, from where it was hauled by freight teams to the site on Cottonwood Creek. The first Catholic church in Idaho County was built at Keuterville in 1886 from lumber sawed at this mill. [11]

The Recorder Herald, a Salmon newspaper, indicated on August 13, 1887, that three sawmills were furnishing lumber to the town. An article on December 3, 1887, in the same newspaper said that, "F. M. Pollard is sending about 50 cords of wood a day down his flume." The flume referred to was constructed by Pollard down Jesse Creek west of Salmon so that logs and lumber could be floated to the west edge of town. This operation was never very successful and soon closed down [15]. Remnants of this old flume in Pollard Canyon are still visible.¹

¹Oral communication, Gene Powers, retired supervisor, Salmon National Forest, Salmon, Idaho, 1971.

The first commercial mills in the Lemhi Country started during the period 1900 to 1910. Ties for the Gilmore & Pittsburg Railroad were cut in the Leadore area in Stroud and Lee Creek basins. Some of them were hand hewn and some were sawn. [15] Apparently, the railroad company preferred the hewn ties.¹

Forest fires probably occurred as far back in time as there were thick stands of trees to burn. Low atmospheric humidity, wind, and lightning storms, no doubt produced many fires that swept over portions of the forests in Salmon Basin. The earliest evidences of fire are those that burned at least 500 years ago and made possible the growth of some of the existing even-aged stands of over-mature timber that are found on the forest. [59]

According to Leiberg [36], the forest fires which have ravaged the Clearwater and Salmon River basins fall naturally, as to time, into two periods, namely, those that occurred during the Indian occupancy of the country and those that have originated since the coming of the white man. It is certain from examining the stands of timber that there was one complete cycle of burns during 200 years of Indian occupancy.

The fires that antedate the advent of white men into this region appear to have run over the largest area between 100 to 150 years ago.

It is difficult to state with absolute certainty the reason why the Indians burned the forest. An educated Nez Perce stated that forest fires were never started through design, but might have accidentally spread from signal fires kindled by different bands of individuals while on the hunt. The possibility is that many fires spread from their camps and others were set purposely to destroy the forest and encourage the grass growth. This latter seems to have been the case in the alpine-fire type of forest along their trails, where now occur so many of the bald or grassy mountain slopes. It is a well-known fact that deer and elk exhibit a special liking for tracts freshly burned, due to the profuse growth of various kinds of brush springing up there. Large tracts of forest doubtless were burned with the intent of thus causing the game to congregate in considerable numbers in some particular localities.

¹Oral communication, Gene Powers, retired supervisor, Salmon National Forest, Salmon, Idaho, 1971.

The fires kindled by white men have ravaged the forest areas in thousands of places. The responsibility for fires in the period 1860-1900 lies mostly with the prospectors. To this class belonged the greater number of travelers in the Clearwater and Salmon basins; hunters and trappers were in the minority. With regard to trappers, they pursued their vocation only during the season when much rain or snow fell and the timber could not burn. Prospectors, on the contrary, roamed the country in the summer, when the forest litter was dry and ready to burn.

There were many reports of forest fires all over the West in the late 1800's. An example is an item that appeared in the Idaho County Free Press, a Grangeville newspaper, on July 2, 1886:

Fires across Clearwater, fires on both sides of the Salmon, fires on Craig's Mountain and fires way north in the Coeur d'Alenes have made the atmosphere very trying to weak lungs for the past weeks, and the smoke is getting more and more blanket-like in its density. The weather, too, is unusually sultry for this season of the year.

After creation of the national forests, the worst years for fires in Salmon Basin were perhaps 1910, 1919, and the early 1930's. Three days of extremely high winds late in August were responsible for most of the timber that burned in the forests in 1910. Winds of almost hurricane proportions were recorded all over the Northwest. Tremendous acreages of timber in north Idaho were destroyed. The Idaho County Free Press for August 25, 1910, says:

The forest fire situation in Idaho County is mighty serious. Over 50 men are fighting the fire at Elk City. On Salmon River the forest fires are not controlled. Gus Keating was terribly burned while fighting near Allison Creek. A man by the name of Freeman who was caught in the flames near Riggins is suffering from severe burns but is recovering.

The drought season of 1910 came on and found the Forest Service very poorly equipped to meet the disastrous fires of that summer. While the loss was great and the results not gratifying, it was, on the whole, a good thing as everyone in the Forest Service began to think officially in terms of fire, and 1910 became a period from which to mark time. Very elaborate and well-conceived plans for fire prevention and fire suppression have since been made.

By act of Congress, March 3, 1891, the president was given power to establish forest reservations. On March 30, 1891, President Harrison established the Yellowstone Park Timberland Reserve, to be under the control of the General Land Office. In 1896, the Secretary of the Interior requested the National Academy of Science to investigate and recommend a National forest policy.

By the act of June 4, 1897, the forest reserves were put under administration and from this act, with subsequent amendments, the forests are now being administered. The General Land Office had charge of administration, the Division of Forestry gave technical advice, and the Geological Survey was charged with surveying and mapping the forests. In 1901, the Division of Forestry was raised to the rank of Bureau, but the change was in name only.

By the act of February 1, 1905, forestry work was consolidated in the Department of Agriculture and the work of the organization as it is known today started. In July, 1905, the Bureau of Forestry became the Forest Service. In 1907, the forest reserves were changed to national forests in name to correct the impression that they were withdrawn from use. [12]

By proclamation of February 22, 1897, President Cleveland established the Bitterroot Forest Reserve from the public domain which embraced areas in all or part of the present Nezperce, Clearwater, Lolo, Bitterroot, Payette, and Salmon national forests. Additions were made to the reserve in 1902 and in the same proclamation, the Little Salmon Forest Reserve was established from public domain. In 1904, the Seven Devils Forest Reserve was created and in May and June of 1905, the Weiser, Sawtooth, and Payette forest reserves were established, all from public domain. The Little Salmon and Seven Devils reserves were small and soon became a part of the Weiser. November 5, 1906, by presidential proclamation, President Roosevelt created the Lemhi Forest Reserve and made additions to the Sawtooth Reserve. The greatest number of forests were established by executive order of President Roosevelt on July 1, 1908, when the Boise National Forest was created from a portion of the Sawtooth National Forest; the Challis National Forest was created from portions of the Salmon River and Sawtooth national forests; and the Idaho, Nez Perce and Salmon national forests were created from parts of the Lemhi, Salmon River, and Bitterroot national forests.

In 1938, the Lemhi National Forest was split up between the Challis and Salmon national forests, and in 1944, the Idaho and Weiser forests were combined with the Boise and Payette national forests. In the 1944 changes, the Payette National Forest boundaries were extended to Salmon River to cover the territory formerly administered by the Idaho Forest, and Boise National Forest boundaries were extended to cover much of the area formerly under the jurisdiction of the Payette National Forest.

The national forests north of Salmon River - the Bitterroot and Nez Perce - are within the boundaries of Region 1, the Northern Region, of the Forest Service with a Regional Forester's office at Missoula, Montana. The forests south of Salmon River, namely, the Boise, Challis, Payette, Salmon, and Sawtooth, are under the general supervision of Region 4, the Intermountain Region, with headquarters at Ogden, Utah.

In the early days of the Forest Service, appropriations were meagre, transportation facilities were practically non-existent or were very primitive, and a large number of people were openly opposed to the new land management policies. It was not until the 1930's that a rapid rise in improvements and development work took place on the national forests when the Civilian Conservation Corps program and other emergency relief programs such as W.P.A., P.W.A., and N.I.R.A., were started. A great amount of improvement work was accomplished during those years, including roads, ranger station and lookout buildings, trails, landing fields, campgrounds, headquarters buildings, and range fences.

At first, the Forest Service organization was not manned heavily enough to properly handle such a sudden increase in activities. The program and the money to make it go came so fast that the existing organization was swamped trying to lay out projects, locate and organize camps, provide supplies, recruit and train personnel, and supervise the entire program. By devotion to the job and long hours of work, noteworthy accomplishments were made during the eight years that the C.C.C. camps were in operation.

Since its inception, the Forest Service has had a policy of administering the national forests for multiple use under the supervision of professional foresters. Understanding multiple use management and putting it into

practice grew over the years with these administrators as their knowledge of wild land management increased. More public understanding and the growing need for coordinating all conflicting resource uses led to the enactment of the Multiple Use - Sustained Yield Act of June 12, 1960. It specifically authorized and directed the national forests to manage the land resources under the principles of multiple use and sustained yields of products. In meeting that mandate, the development of effective plans and guidance in their use became necessary. In 1964, multiple-use surveys and reports were initiated and required for any proposed project involving the disturbance of land. The surveys and study of reports were designed to help insure coordination of the various uses that could be affected by any project. [59]

The recreationist

As soon as people began inhabiting Salmon Basin there were some who went into the forested land on camping trips and to hunt and fish. The recreational possibilities of the region did not go unnoticed even in the gold rush days. J. Marion More, of Idaho City, for whom Mores Creek and Mores Creek Summit were named, discovered a large number of high mountain lakes in the Sawtooth Range which provided excellent fishing, if not gold possibilities. He took an Idaho City fishing party back to the lakes on August 12, 1867. [29] However, because of the poor roads and slow methods of travel, very little recreational use of the back country was made prior to 1920. Even by 1925, the Forest Service relates that recreation management was a very minor function on the forests. The big increase in recreational use of Salmon Basin occurred after World War II and the rise in the number of visitors in some areas since 1960 has been phenomenal.

One of the first laws concerning big game animals was enacted by the Idaho Territorial Legislature in 1864. That act made it unlawful to kill or destroy buffalo, deer, antelope, elk, mountain sheep, or goats after the first day of February and before the first day of July.

The Idaho Fish and Game Department was created by an act of the fifth session of the State Legislature in 1899. Governor Steunenberg appointed Charles Arbuckle as game warden. A limit was set of not more than four each of deer, antelope, mountain sheep, and goat per year, and

a season of September 1 to December 30 was established. That legislature also set the first season of May 1 to November 1 for catching trout and made it a felony for taking fish by the use of drugs, dynamite, giant powder or other violent means.

In his report of 1918, Warden W. H. Thorpe stated that a total of 200 elk were shipped into Idaho for release into Black Lake Preserve in Adams and Idaho counties, and into Bannock, Boise, Elmore, and Minidoka counties. His report mentioned an increase of elk in Chamberlain Basin (See Figure 11 in Appendix) to a total of 610 head, in addition to abundant numbers of deer.

According to records of the Payette National Forest [59], 50 elk were unloaded in New Meadows, and horsemen were hired to herd them down Little Salmon River and onto the Black Lake Preserve.

Even before 1918, Forest Service officers were appointed as deputy state game wardens, but apparently there was no formal written agreement until 1923.

Back as far as 1917, Forest Service rangers and supervisors were concerned about the need to increase deer and elk populations. They reported decreasing numbers in places and recommended closed seasons and the establishment of game preserves. Even where deer were increasing, they felt that many more could and should be produced.

Since 1911, when the South Fork Payette River State Game Preserve was created, the total number of such preserves within the national forests of Idaho had grown to 35 by 1938. The Salmon River State Game Preserve was established in 1923 and the Middle Fork State Game Preserve was established in 1925.

Records indicate that somewhere around 1928 or 1929, Forest Service personnel involved with the Middle Fork Preserve suddenly realized that they had a serious winter range problem in that very area. Apparently the poor conditions had been in existence for several years and the declining deer population which was of concern before the preserve was established, was due to starvation on the winter ranges. Forest Service and Fish and Game Department personnel were untrained and inexperienced in judging range conditions or in recognizing big game winter concentration areas. The creation of the preserve served only to compound an existing resource problem.

One criterion for those early-day game preserves was remoteness, to help enforcement of the no-hunting provision. There also was an effort to control predators after the preserves were established, when in reality more of them were needed.

The Middle Fork Preserve was abolished by the 1932 State legislature after several years of campaigning effort by the Fish and Game Department and the Forest Service. Since that time, the Fish and Game Department has periodically tried two deer bag limits, longer seasons, and publicity in an effort to increase the deer harvest. However, the Middle Fork canyon is still too remote and the big game winter range is still in poor condition. [59]

The Salmon River Game Preserve remained in effect until 1952, with special permit hunting in it in 1950 and 1952. The elk kill was only five in 1950, but increased as soon as outfitters became established and especially after power boats came into use and the area was opened to general hunting. [50]

Major turning points for the future growth and management of the State's fish and game resources were the establishment of the Idaho Fish and Game Commission in 1938 and State civil service status for Department personnel in 1939.

Table 3 shows big game population and kills in a portion of Salmon Basin, consisting of the old Idaho National Forest from 1917 to 1941 and the Payette National Forest from 1944 to 1966. The old Idaho National Forest covered an area from 40 to 50 miles wide south of Salmon River from Middle Fork Salmon River nearly to Little Salmon River. The Payette National Forest covers approximately the same area, plus the area covered by the old Weiser National Forest. The figures were taken from annual reports of the respective forests. While these areas represent only a portion of Salmon Basin, they perhaps are the most heavily hunted areas in the Basin.

Fishing cannot be excelled in variety and numbers in the rivers, lakes, and streams of Salmon Basin. The Basin is famous for its steel-head trout and chinook salmon fishing and its highly productive streams and lakes containing rainbow, cutthroat, and other species of game fish. Salmon River is the greatest spawning ground of sea-run fish in the United States.

Table 3. Big game population and kills in a portion of Salmon Basin, 1917 to 1966.¹

YEAR	Mule deer		White tail deer		Elk		Black bear		Bighorn sheep		Mountain goat		Number of hunters
	No.	Kill	No.	Kill	No.	Kill	No.	Kill	No.	Kill	No.	Kill	
Idaho National Forest ²													
1917	3,400	200	-	-	300	4	-	-	375	-	275	-	-
1922	5,950	337	-	-	426	8	-	-	55	-	72	1	470
1928	9,135	441	245	-	497	23	740	39	285	-	295	16	665
1932	7,300	352	425	-	614	20	515	52	340	-	282	7	576
1937	8,200	520	600	-	772	35	235	10	460	45	270	34	750
1941	10,540	930	535	-	1,765	171	385	-	605	-	470	5	2,316
Payette National Forest ³													
1944	12,000	850	670	-	2,700	191	850	130	600	-	450	5	2,200
1948	18,000	1,210	1,800	-	6,700	209	750	138	700	-	500	-	4,200
1953	18,000	1,500	1,600	30	6,300	660	1,100	110	760	-	500	-	7,500
1958	19,000	2,000	1,500	230	10,000	1,000	1,600	150	900	15	550	-	15,000
1962	29,500	5,100	1,890	150	11,030	1,130	1,850	150	1,000	28	510	10	-
1966	25,176	4,236	1,920	116	9,172	1,097	1,875	245	850	15	670	9	-

¹ [59]

² An area from 40 to 50 miles wide south of Salmon River from Middle Fork Salmon River nearly to Little Salmon River

³ Approximately same area as in (2) above, plus area covered by old Weiser National Forest.

Even in the early days, settlers took note of the excellent fishing possibilities in the Basin. In the Salmon City area, early accounts say that the runs of salmon were so great and continued to be so great for many years that the streams swarmed with them and there was continuous splashing as the fish leaped from the water. Claims were made that in the 1870's when large mule trains were packing throughout the region, it was difficult to get the mules to enter the water at crossings on account of the number of salmon.

John McGarvey came from Bannack to the Lemhi Valley prior to the Leesburg gold rush and built a cabin and a fish trap near the mouth of Kenny Creek. He employed Indians to prepare the fish for packing and sale at Bannack. Sometime later, McGarvey moved down the valley and built another cabin and well-constructed fish traps across the Lemhi about one-half mile above its entrance into Salmon River. At this time he was the only white resident in all of this valley and section of the mountains.

McGarvey was at this place, plying his fish business, when in 1866 the Leesburg discovery party came into the valley. After Salmon City was established he sold salmon to the settlers at 50 cents a piece. In addition, he was able to cure enough so that he could send them in barrels to Montana by the wagon load. During this period, salmon were caught that weighed up to 60 pounds. Bears were numerous along the larger streams and had no difficulty in catching and eating their fill. [52]

Chinese miners are credited with being the first steelhead fishermen in the Lemhi country. They used a heavy linen line, which they wound around and around one arm. With bait and lead fastened to one end, they waded out waist deep at the lower end of a deep hole, heaved the lead out in an underhand throw and let the line feed off of their arm. The principle was much the same as is used in the modern spinning reel. [35]

Sometime after 1910, some young men in Salmon City discovered a huge sturgeon in Salmon River. Determined to land the monster, they finally decided that a harpoon was the most logical weapon to use. The fact that they did not have one did not stop them and they dashed to a blacksmith shop with a stove poker and had the instrument fashioned into a double-barbed spear. To this they tied a clothesline. Climbing into their boat they started on their whaling expedition. Several times they speared the

sturgeon only to have the barbs tear lose. Finally, they hooked the big fish, but it took a horse to drag it ashore. The fish measured 8 feet-8 inches in length and weighed 245 pounds. So far as is known, this is the biggest fish ever caught at Salmon. [34]

During 1926, the fish hatchery at Salmon, operated by the Federal government, hatched and cared for 100,000 steelhead, all of which were liberated in local waters [35].

Fish runs were once impeded on the upper Salmon River by Sunbeam Dam, which was constructed near the mouth of Yankee Fork in 1910. Removal of this barrier in 1934 restored access to upstream spawning. Both races of chinook salmon increased due to restrictions placed on commercial fishing on Columbia River in 1942. Sockeye salmon, which have been counted in Redfish Creek since 1956, decreased until 1960. Since then, a slight upward trend has been noted. The number of summer steelhead entering Columbia River has remained fairly constant during the last four decades. [63] However, in the past few years the number of fish entering Salmon Basin to spawn and the spawning patterns in the Basin have been altered drastically due to migration problems at the lower Snake and Columbia river dams and to excessive sedimentation of spawning beds such as in South Fork Salmon River.

The year 1920 saw the beginnings of the first "dude" (guest) ranch business in the Salmon area when a New York family spent about six weeks "roughing" it in tents pitched at the Diamond L Ranch located on Hughes Creek. In 1924, the owner, Jerry Ravndal, began running a summer pack and fall hunting trip service in connection with ranching. In 1931, he helped pack the Zane Grey party into the Middle Fork country and the Roosevelt mining site for material for Grey's book "Thunder Mountain." The Diamond L Ranch, later known as the Rocking Horse Ranch, served its last paying guest in 1951. The Diamond L was the only guest ranch in the area until the Indian Creek guest ranch was begun in 1940. [46] Another well-known guest ranch in Salmon Basin was the Middle Fork Lodge which was developed from older property by the McCalls for whom McCall, Idaho, was named [6].

The first step toward the creation of a wilderness system in the United States was made in 1924, when the Forest Service set aside a special area in the Gila National Forest in New Mexico to protect its

wilderness resource. This and other early wilderness actions were based on regional decisions that were later standardized as Department of Agriculture regulations were developed and refined. Under the various regulations, four types of areas have been administered as wilderness by the Forest Service: Primitive, wilderness, wild, and canoe areas. In all of these areas, wilderness or primitive character was the basic resource for which they were managed. [60]

Primitive areas were established between 1930 and 1939. In December of 1930, a group of distinguished citizens, headed by former Governor H. C. Baldrige of Idaho, met and recommended to the Forest Service that a region in central Idaho be set aside for recreation, that it be maintained in an undeveloped condition, and that it be closed to the construction of public roads and to further special use permits for the construction of permanent improvements. As a result, establishment of the Idaho Primitive Area was approved by the Chief of the Forest Service on April 7, 1931. Today, it is a vast wilderness of 1,232,744 acres embracing parts of the Boise, Challis, Payette, and Salmon national forests.

The Selway-Bitterroot Primitive Area, all north of Salmon Basin, was established by the Forest Service on July 3, 1936, and the Sawtooth Primitive Area, embracing parts of Boise, Challis, and Sawtooth national forests was established in 1937.

The Forest Service is now in the process of phasing out primitive areas, and by 1974 all of these areas will be redesignated as wilderness, recreation, or scenic areas. Establishment of the Hells Canyon-Seven Devils Scenic Area was declared by the Secretary of Agriculture in June of 1962. On January 11, 1963, the Selway-Bitterroot Primitive Area was reclassified to the Selway-Bitterroot Wilderness, and at the same time, the Salmon River Breaks Primitive Area was created, the latter embracing parts of the Bitterroot and Nez Perce national forests. The area between the Selway-Bitterroot Wilderness and the Salmon River Breaks Primitive Area has been designated the Magruder Corridor.

In 1963, the boundaries of the Sawtooth Primitive Area were studied and adjustments were recommended as part of a proposal to redesignate the area as a "wilderness". A public hearing on this proposal was held in Boise,

September 4, 1963, at which a sizeable majority of individuals and organization representatives present favored reclassification to wilderness status. However, no further action was taken on the wilderness proposal because of bills introduced in Congress to establish a national recreation area or a wilderness national park in the Sawtooth country. [63]

As mentioned in Chapter I, the public law providing for a National Wild and Scenic Rivers System was enacted in 1968. Under the provisions for "Instant Rivers", Middle Fork Salmon River was designated a wild river and under the provisions for "Study Rivers" the main Salmon from North Fork to the mouth will be studied for possible designation as a wild river.

The popularity of float-boat and power-boat trips on Salmon River and Middle Fork Salmon River has been increasing at a phenomenal rate in the past few years. However, the use of float-boats on the main Salmon is not a new activity, and, in fact, small steamboats apparently plied the upper Salmon in the early days downstream as far as Shoup. An article in the Recorder Herald for December 10, 1887, says, "The steamer 'Ivanhoe' is ice-bound with 14 Chinamen aboard, near Shoup."

Whether the Indians ever floated completely through the Salmon River canyon is not known. The second attempt by white men to make the trip, following Captain Clark's reconnaissance in 1805, was by members of John Work's fur brigade as related in Chapter IV. It is possible that a number of people tried boating down the Salmon, but left no record. The third known attempt was recorded by John T. Healy in 1862, while he and 11 other men were fighting their way up the Salmon on a trip from Florence to the old Mormon Fort in Lemhi Valley. The first part of the trip was by water, but they were unable to take their boats past the South Fork, and beyond that stream they proceeded by foot. Before they reached the South Fork, they met two men on a raft who had started down Salmon River from a point about two miles below the mouth of the Lemhi. Healy's party had no way of knowing whether the two men on the raft made it the rest of the way safely, but these two men may well have been the first to successfully run Salmon River.

About 1890, Harry M. Guleke came to the Salmon River country from Henrys Lake. Several years later, he and a man named Sanderland explored

the river and learned about its rapids. From that time on, these men were in demand to take miners and adventurers and their supplies into the canyon and through it. The scows which were used to float down the river were either abandoned or salvaged for their lumber at the destination. Much of the lumber used in houses and other buildings at Shoup, Lantz Bar, and other points along the river was salvaged from scows. They nearly always were built at the starting point for the trip, were constructed of lumber, and the joints were sealed or calked with pitch or tar. They were flat-bottomed and had large sweeps, usually on both ends. The sweeps, which were like large oars, were not, however, used for rowing but were used to control the orientation of the scow as it floated with the current. The sides of the scows were high in order to keep out the water.

The return trip was made via trails or roads, which was a long way around, especially from Riggins and Lewiston. At first, the trips began at Salmon, but after roads were extended to Shoup and below, most trips began at the end of the road at Cache Bar and later at or near Butts Bar. The first trips ended at Riggins or Lewiston, but later trips terminated at the end of the road, 26 miles above Riggins. "Captain" Guleke's last trip began at Salmon May 18, 1937.

Other "captains" were Jack Cunningham and Monroe Hancock. Frank Lantz built a scow each year for many years to transport supplies to his residence at Lantz Bar. Austin Smothers and perhaps a few others built scows to carry their own supplies.

In October, 1935, the National Geographic Society sponsored a trip down Salmon River. Because of this, the area received wide publicity. The party consisted of Philip J. Shenon and John C. Read, geologists; A. W. Fahrenwald, metallurgist, Dean of the University of Idaho's School of Mines and Director of the Idaho Bureau of Mines and Geology; D. Worth Clark, U. S. Representative for Idaho; Dr. Maynard Owen Williams, National Geographic photographer and writer; and Regional Forest Inspector Howard R. Flint of the U. S. Forest Service. The boatmen were Captain Monroe Hancock and Jack Cunningham. Howard Flint became sick and was flown out from Mackay Bar to Missoula and died before the expedition was finished. The article and pictures resulting from the trip popularized the name "River of No Return" for the part of Salmon River extending across central Idaho.

Although small rubber boats had been used by L. L. Bryan and W. C. G. Senkpiel in 1930 during their survey of Middle Fork Salmon River [65], it was not until after World War II that large rubber rafts came to the Salmon River country and replaced the wooden scows. Rafts specially designed for running rivers were being used extensively by 1955. They still used sweeps for steering, but oars were used in addition. The greatest use of rubber rafts has been for recreation and adventure float trips. Several nationally known concerns as well as local river men run organized and individual float trips on a commercial basis.

About 1948, the first power boat came up Salmon River. It had to be portaged or hand-lined around the worst rapids and around Salmon Falls. The first successful power boats that could run the river both ways entered the scene when large outboard motors were developed and came into general use about 1956 or 1957. These craft usually are light-draft, flat-bottomed boats about 20 feet in length, built of plywood and powered with one or two large outboard motors, or an inboard motor using a water pump for propulsion (jet boats). Some of the worst channel obstructing rocks in several rapids and at Salmon Falls have been blasted out to facilitate power boats and large rafts. The power boats are used for transporting supplies, hunters, fishermen, fire-fighters, miners, river residents, recreation visitors, and Forest Service river patrols. About a dozen individuals or concerns operate boats as a regular business, usually in connection with a hunting and fishing guide service. The operators are now licensed by the State as river guides and must maintain radio-telephone communication with the outside. [50]

The Salmon River country has a rich and colorful history high in human interest. The explorations of the fur traders were a vivid illustration of the thoroughness with which the Far West was combed for beaver. The experiences of the miners at Florence, Warrens, and Leesburg are typical of the hardships, triumphs, and defeats of the miner in other Western districts. Likewise, the early trials and tribulations of the farmers and ranchers on Camas Prairie and in the Lemhi are much the same as those experienced in other parts of the West. These events are worthy of being preserved as an important segment of State and local history. Yet, when the great enduring

values of Salmon Basin are weighed - its jagged mountain ranges, its rugged valleys, its hundreds of placid lakes amid verdant meadows, its foaming rivers - man's feeble endeavors seem to pale in comparison. The rapidly increasing need for outdoor recreational space in America raises the question of what should be the future role of Salmon Basin to best serve mankind. Perhaps this largely unspoiled region with almost an infinite potential for outdoor recreational activity should be preserved in essentially its present wilderness condition for the enjoyment of present and future generations. Management decisions made now relative to our few remaining wilderness areas will have far-reaching affects on the quality of life of our offspring.

Roll on, roll on, mighty Salmon,
Mystic "River of No Return"
Through these mighty hills, eternal
Let your ways be ever stern.

Buried in the deepest canyons,
Gliding on with no concern -
Ever Idaho's greatest treasure
Valiant "River of No Return."

Robert G. Bailey

IX. REFERENCES

- [1] Arnold, R. R., 1932, Indian wars of Idaho: Caldwell, Idaho, The Caxton Printers, Ltd., 268 p.
- [2] Bailey, R. G., 1935, River of no return: Lewiston, Idaho, Bailey-Blake Print. Co., 515 p.
- [3] Black, J. B., date unknown, History of Custer County, Idaho: Challis, Idaho, Challis Messenger, 21 p. Essay in Idaho history written by a high school student from files of the Challis Messenger. Material and dates verified by Thomas Jose and other pioneers of Challis, Idaho.
- [4] Brady, C. T., 1904, Chief Joseph's own story in Northwestern fights and fighters: Garden City and New York, Doubleday, Page & Co., chap. II, p. 44-75.
- [5] Butler, Betty, 1957, Salmon's quick-lived railway in The Spokesman-Review: Spokane, Washington, The Spokesman-Review, July 28, 1957, p. 15.
- [6] Carrey, John, 1970, Salmon River prose and poetry--history-prose-poems by a working cowboy and former shepherd: Grangeville, Idaho, Idaho County Free Press, 100 p.
- [7] Clark, D. E., 1937, The West in American History: New York, Thomas Y. Crowell Co., 682 p.
- [8] Cochrell, A. N., 1963, The Nez Perce story: Missoula, Montana, Northern Region, U. S. Forest Service 56 p.
- [9] Dewey, J. E., 1970, History of the occupancy sites - Salmon River Breaks Primitive Area: Grangeville, Idaho, Headquarters, Nez Perce National Forest, unpublished manuscript, 14 p.
- [10] Driver, H. E., 1969, Indians of North America: Chicago and London, The University of Chicago Press, 2d. Ed., 632 p.
- [11] Elsensohn, M. A., 1947, Pioneer days in Idaho County, Volume I: Caldwell, Idaho, The Caxton Printers, Ltd., 527 p.
- [12] _____ 1951, Pioneer days in Idaho County, Volume II: Caldwell, Idaho, The Caxton Printers, Ltd., 618 p.
- [13] Fuller, G. W., 1938, A History of the Pacific Northwest: New York, Alfred A. Knopf, 383 p.
- [14] Gray, Ralph, 1953, Following the trail of Lewis and Clark: National Geographic Magazine, vol. CIII, no. 6, June, 1953, p. 707-750.

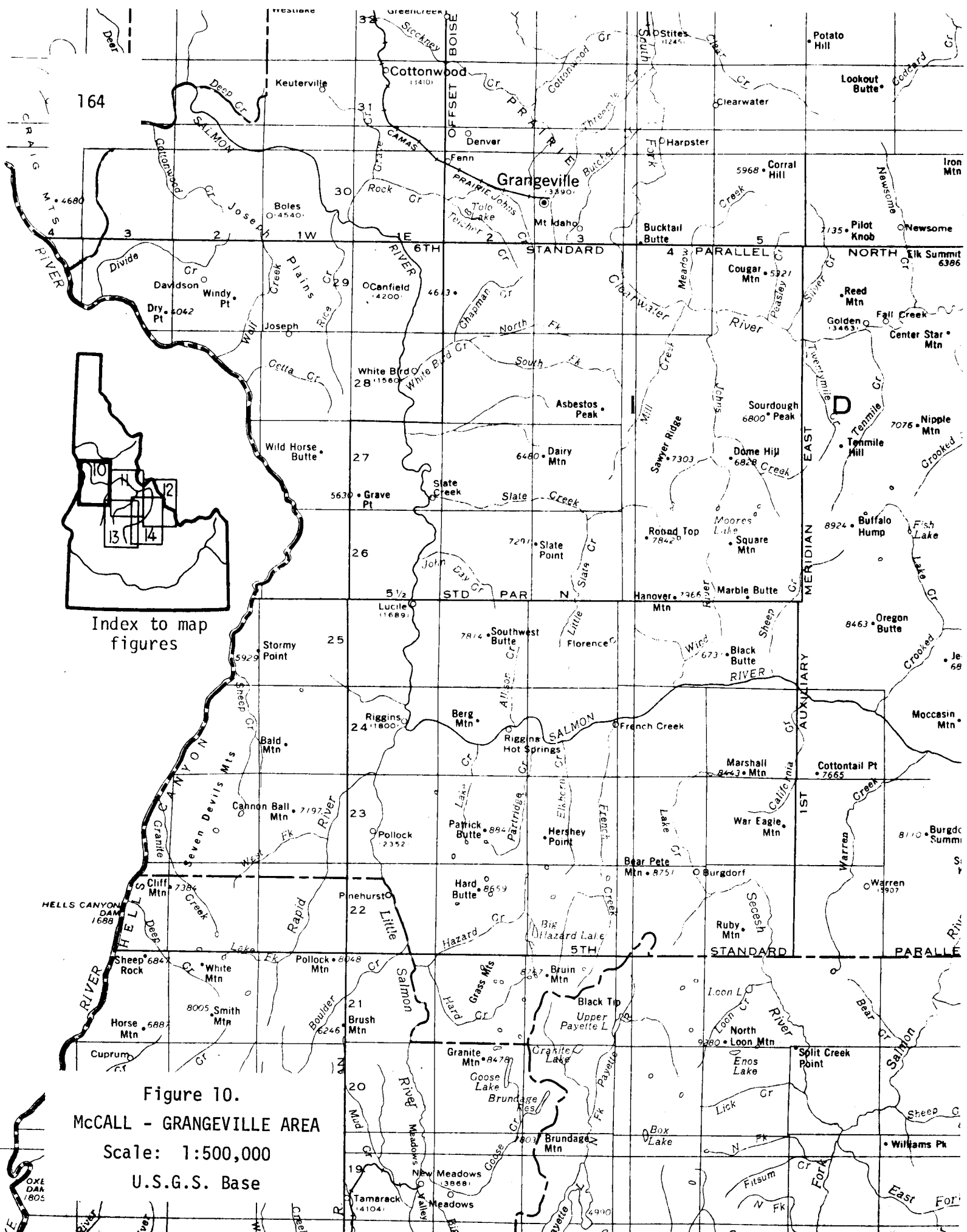
- [15] Gutzman, Lester, 1961, Lumbering industry claims interesting progress here, in The Recorder Herald, Diamond Jubilee Edition, 1886-1961; Salmon, Idaho, The Recorder Herald, sec. 1, p. 7.
- [16] Hailey, John, 1910, The history of Idaho: Boise, Idaho, Press of Syms-York, 395 p.
- [17] Haines, Francis, 1964, The Nez Perce Tribe versus the United States: Idaho Yesterdays, vol. 8, no. 1, p. 18-25.
- [18] Harris, E. R., 1970, Your guide to Nez Perce National Historical Park, Idaho: Lewiston, Idaho, Nez Perce Park Cooperative Assoc., 44 p.
- [19] Howard, O. O., 1881, Nez Perce Joseph - An account of his ancestors, his lands, his confederates, his enemies, his murders, his war, his pursuit and capture: Boston, Lee and Shepard Publishers, New York, Charles T. Dillingham, 274 p.
- [20] Hoyt, W. G., 1935, Water utilization in the Snake River Basin: U. S. Geol. Survey, Water-Supply Paper 657, 379 p.
- [21] Hutchison, S. B., 1938, A century of lumbering in northern Idaho: Reprinted from the Timberman, an international lumber journal, G. M. Cornwall, ed., Portland and San Francisco, vol. XXXIX, nos. 10, 11, and 12; 8 p.
- [22] Idaho Bureau of Mines and Geology, 1961, Idaho's mineral industry - the first hundred years: Moscow, Idaho, Idaho Bur. of Mines and Geology, Bull. 18, 71 p.
- [23] Idaho Department of Commerce and Development, 1963, The Idaho Almanac: Boise, Idaho, Syms-York Co., 669 p.
- [24] Idaho Historical Society, date unknown, Origins of the name "Idaho": Boise, Idaho, Idaho historical series no. 13, 4 p.
- [25] _____ 1964, Snake River: Boise, Idaho, Reference series no. 38, 1 p.
- [26] _____ 1964, The Sawtooth and Vienna mining district: Boise, Idaho, Reference series no. 207, 2 p.
- [27] _____ 1965, The Yankee Fork Mines: Boise, Idaho, Reference series no. 204, 4 p.
- [28] _____ 1965, Exploration and settlement of Salmon River: Boise, Idaho, Reference series no. 242, 4 p.
- [29] _____ 1965, Sawtooth Range: Boise, Idaho, Reference series no. 282, 4 p.

- [30] Idaho Historical Society, 1965, The Loon Creek Mines: Boise, Idaho, Reference series no. 366, 2 p.
- [31] _____ 1967, Snake River from the Seven Devils to the Salmon: Reference series no. 442, 3 p.
- [32] Josephy, A. J. Jr., 1965, The Nez Perce Indians and the opening of the Northwest: New Haven and London, Yale University Press, 705 p.
- [33] Kemp, C. L., 1904, History of Idaho County: Grangeville, Idaho, The Standard; Industrial Edition, Dec., 1904, p. 3-7.
- [34] Kimball, Ethel, 1961, 8 ft., 8 in. fish record for Salmon River in The Recorder Herald, Diamond Jubilee Edition, 1886-1961: Salmon, Idaho, The Recorder Herald, sec. 2, p. 5.
- [35] _____ 1961, Early Chinese miners said to be 1st steelhead anglers, in The Recorder Herald, Diamond Jubilee Edition, 1886-1961: Salmon, Idaho, The Recorder Herald, sec. 2, p. 6.
- [36] Leiberg, J. B., 1899, Bitterroot forest reserve: Twentieth ann. rpt., U. S. Geol. Survey, 1898-99, Pt. V., Washington, Gov. Printing Off., p. 317-410.
- [37] Livingston-Little, D. E., 1965, An economic history of North Idaho, 1800-1900: Los Angeles, Lorrin L. Morrison, Printing and Publishing, 133 p.
- [38] Martin, P. S., Quimby, G. I., and Collier, Donald, 1946, Indians before Columbus: Chicago, The University of Chicago Press, 582 p.
- [39] Merritt, A. C., 1961, Salmon main street changes with time, in The Recorder Herald, Diamond Jubilee Edition, 1886-1961: Salmon, Idaho, The Recorder Herald, sec. 3, p. 1.
- [40] Millick, William, 1962, History of Salmon River country: Challis, Idaho, Headquarters, Challis National Forest, unpublished manuscript, 14 p.
- [41] Mulkey, S. L., 1970, Place names of Lemhi County, Idaho: Moscow, Idaho, University of Idaho, thesis for degree of Master of Arts, major in English, 191 p.
- [42] Nash, J. D., 1967, Salmon River mission of 1855: A reappraisal: Idaho Yesterdays, vol. 11, no. 1, p. 22-31.
- [43] Owen, R. C., Deetz, J. J. F., and Fisher, A. D., 1967, The North American Indians - A sourcebook: New York, The MacMillan Co., London, Collier-MacMillan Ltd., 752 p.

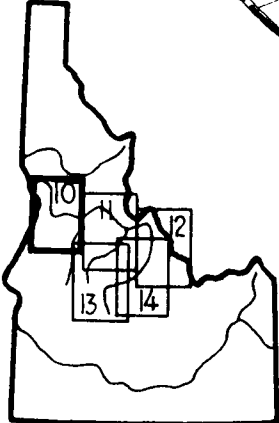
- [44] Peebles, J. J., 1966, Lewis and Clark in Idaho: Boise, Idaho, Idaho Historical Society, Idaho historical series no. 16, 39 p., and map.
- [45] Porter, Mrs. Clarence, 1961, Old ranch home 95 years old, in The Recorder Herald, Diamond Jubilee Edition, 1886-1961: Salmon, Idaho, The Recorder Herald, sec. 1, p. 5.
- [46] Ravndal, Mrs. Gerald, 1961, Dude ranching in Lemhi County flourishes from humble beginnings in 1920, in The Recorder Herald, Diamond Jubilee Edition, 1886-1961: Salmon, Idaho, The Recorder Herald, sec. 1, p. 12.
- [47] Rees, J. E., 1918, Idaho chronology, nomenclature, bibliography: Chicago, W. B. Conkey Co., 125 p.
- [48] _____ 1958, The Shoshoni contribution to Lewis and Clark: Idaho Yesterdays, vol. 11, no. 2, summer, 1958, p. 2-13, abstracted from a longer paper written by the author in 1923.
- [49] Savage, C. N., 1970, Evaluation of minerals and mineral potential of the Salmon River drainage basin in Idaho: Moscow, Idaho, Idaho Bur. of Mines and Geology, Pamphlet 147, 64 p.
- [50] Schumaker, O. F., 1970, History of the Salmon River Breaks Primitive Area: Hamilton, Montana, Headquarters, Bitterroot National Forest, unpublished manuscript, 33 p.
- [51] Shoup, G. E., 1935, Ranges of Salmon River: Ogden, Utah, Intermountain Region, U. S. Forest Service, typewritten manuscript, 5 p.
- [52] _____ 1969, History of Lemhi County: Boise, Idaho, Idaho State Library, 34 p., published originally in the Salmon Recorder - Herald May 8-October 23, 1940.
- [53] Space, R. S., 1970, The Lolo Trail - A history of events connected with the Lolo Trail since Lewis and Clark: Lewiston, Idaho, Printcraft Printing, Inc., 65 p.
- [54] Swanson, E. H., 1970, The archaeological resources of the Salmon River Canyon, subproject report for A methodology study to develop evaluation criteria for wild and scenic rivers, Scenic Rivers Unit, Water Resources Research Institute, University of Idaho, 19 p.
- [55] The Recorder Herald, 1961, Diamond Jubilee Edition, 1886-1961: Salmon, Idaho, The Recorder Herald, three sections.
- [56] The Standard; Industrial Edition, 1904: Grangeville, Idaho, Dec., 1904, 72 p.

- [57] Teit, J. A., 1930, The Salishan tribes of the Western Plateau, in 45th Annual Report of the Bureau of American Ethnology, ed. Frank Boaz: Washington, U. S. Govt. Printing Off., p. 23-396.
- [58] U. S. Forest Service, 1966, Salmon National Forest: Ogden, Utah, Intermountain Region, U. S. Forest Service, map and information folder.
- [59] _____ 1968, History of Payette National Forest: McCall, Idaho, Headquarters, Payette National Forest 175 p.
- [60] _____ 1968, National forest wilderness and primitive areas: Washington, U. S. Govt. Printing Off., Pamph. FS 25.
- [61] _____ date unknown, Challis National Forest History: Challis, Idaho, Headquarters, Challis National Forest, typewritten manuscript.
- [62] _____ date unknown, Historic and scenic points of interest, Stanley Ranger District, Challis National Forest: Challis, Idaho, Headquarters, Challis National Forest, 7 p.
- [63] U. S. Forest Service and National Park Service, 1965, Sawtooth Mountain area study - summary: Prepared jointly by U. S. Forest Service, Dept. of Agriculture, and National Park Service, Dept. of the Interior, 53 p. and map.
- [64] U. S. Geological Survey, 1919, Plan and profile of Salmon River, Salmon to Stanley, Idaho. Topography by Albert Pike. Surveyed in 1916 and 1919. 4 plans, 3 profiles.
- [65] _____ 1930, Plan and profile of Middle Fork Salmon River, with tributaries, Panther Creek below Napias Creek and Napias Creek below mile 3, Idaho. Topography by L. L. Bryan and W. C. G. Senkpiel. Surveyed in 1930. 4 plan sheets, 3 profile sheets.
- [66] _____ 1964, Mineral and water resources of Idaho: Washington, U. S. Govt. Printing Off., 335 p.
- [67] Warner, Beers & Company, 1885, History of Montana, 1739-1885: Chicago, Donohue & Henneberry, 1367 p.
- [68] Wells, D. N., 1958, Farmers forgotten - Nez Perce suppliers of the North Idaho gold rush days: Idaho Yesterdays, vol. 11, no. 2, p. 28-32.
- [69] Wells, M. W., 1961, Rush to Idaho: Moscow, Idaho, Idaho Bur. of Mines and Geology, Bull. 19, 57 p.
- [70] _____ 1964, Gold camps & silver cities: Moscow, Idaho, Idaho Bur. of Mines and Geology, Bull. 22, 86 p.

APPENDIX



164



Index to map figures

Figure 10.
 McCall - GRANGEVILLE AREA
 Scale: 1:500,000
 U.S.G.S. Base

ADAMS

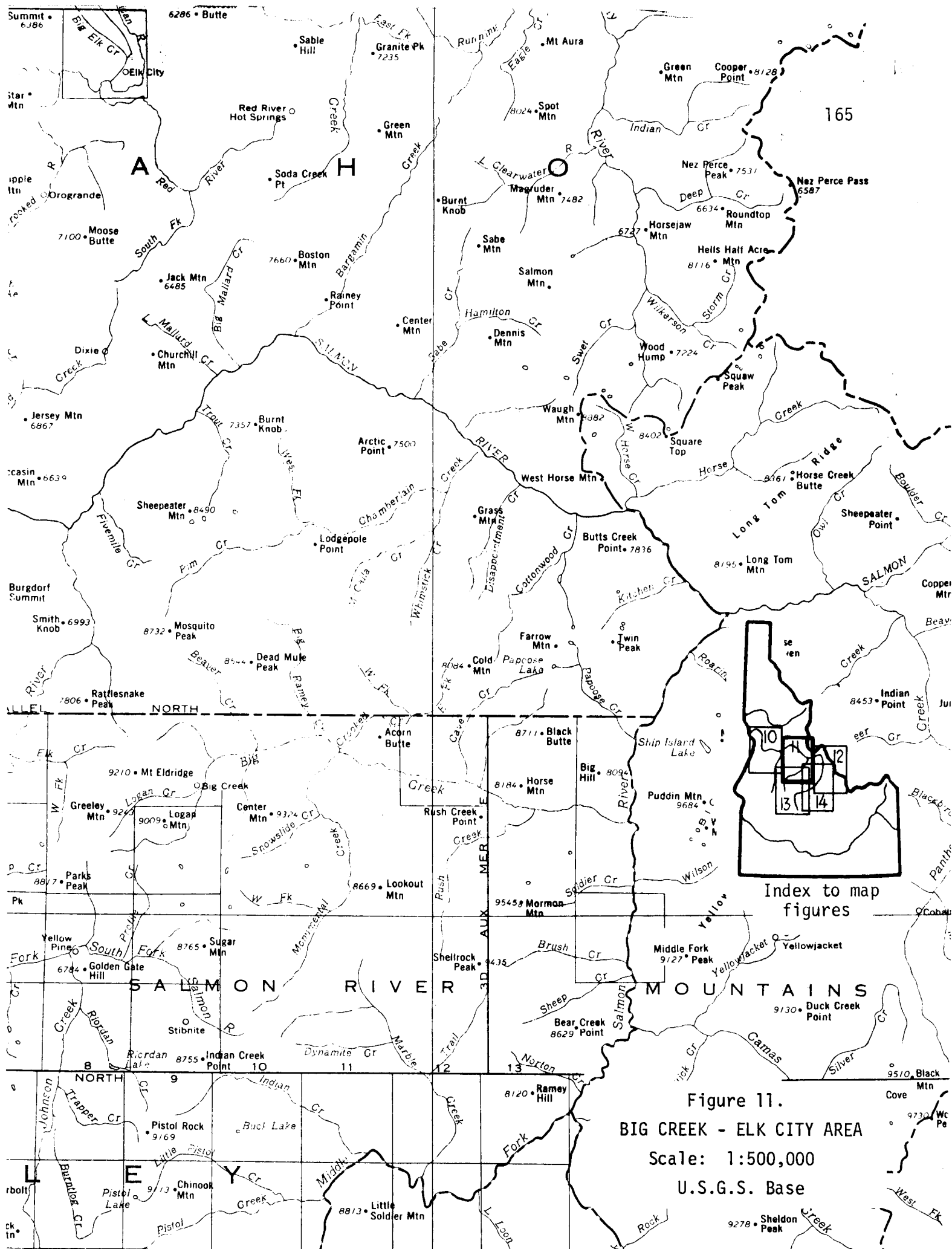
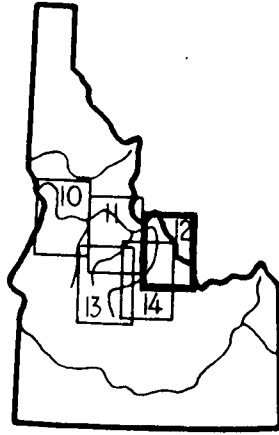
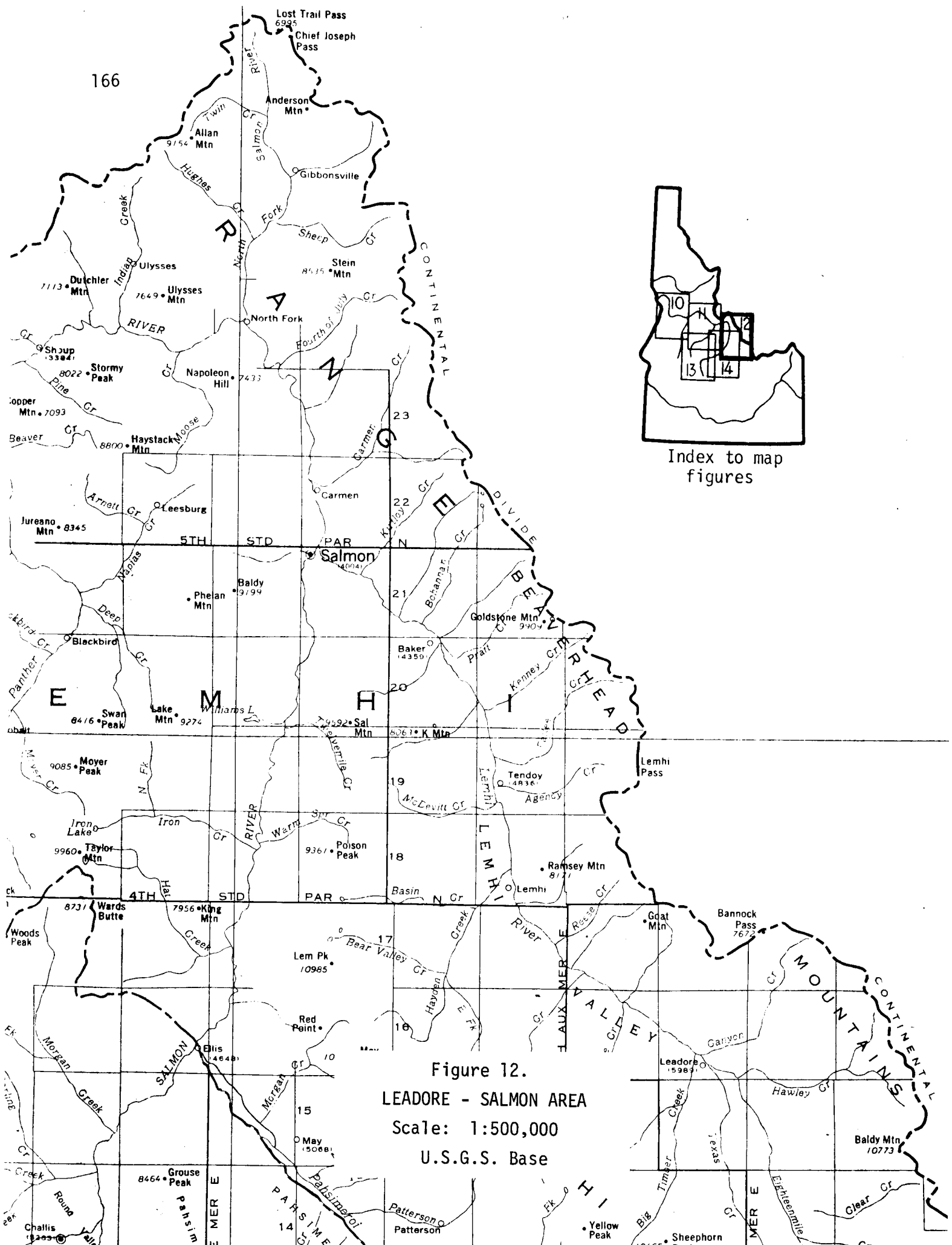


Figure 11.
 BIG CREEK - ELK CITY AREA
 Scale: 1:500,000
 U.S.G.S. Base



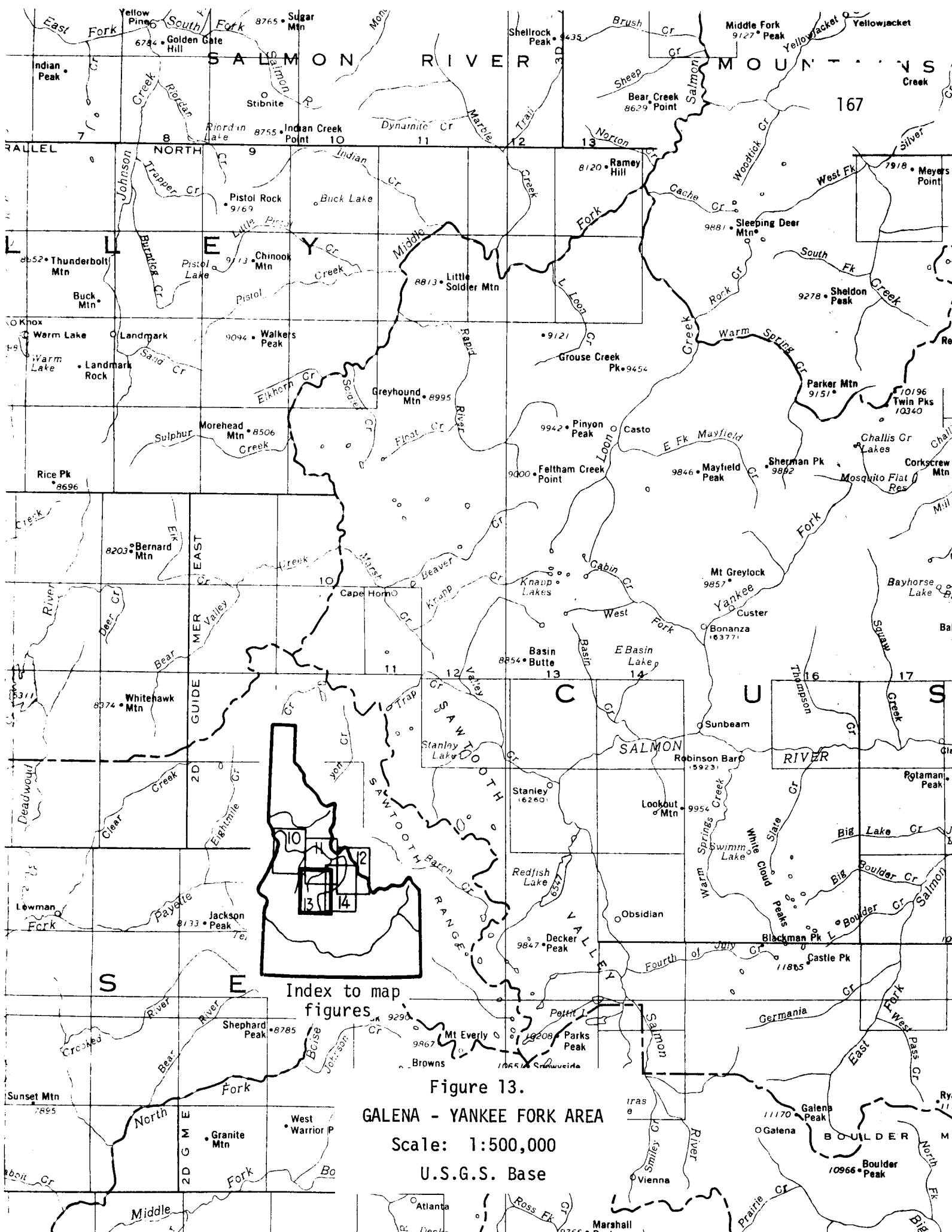
Index to map figures

Figure 12.

LEADORE - SALMON AREA

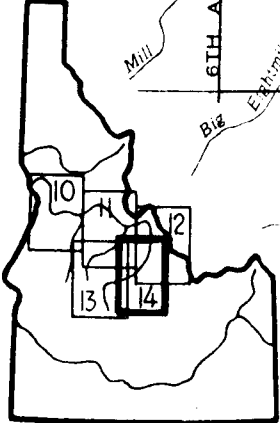
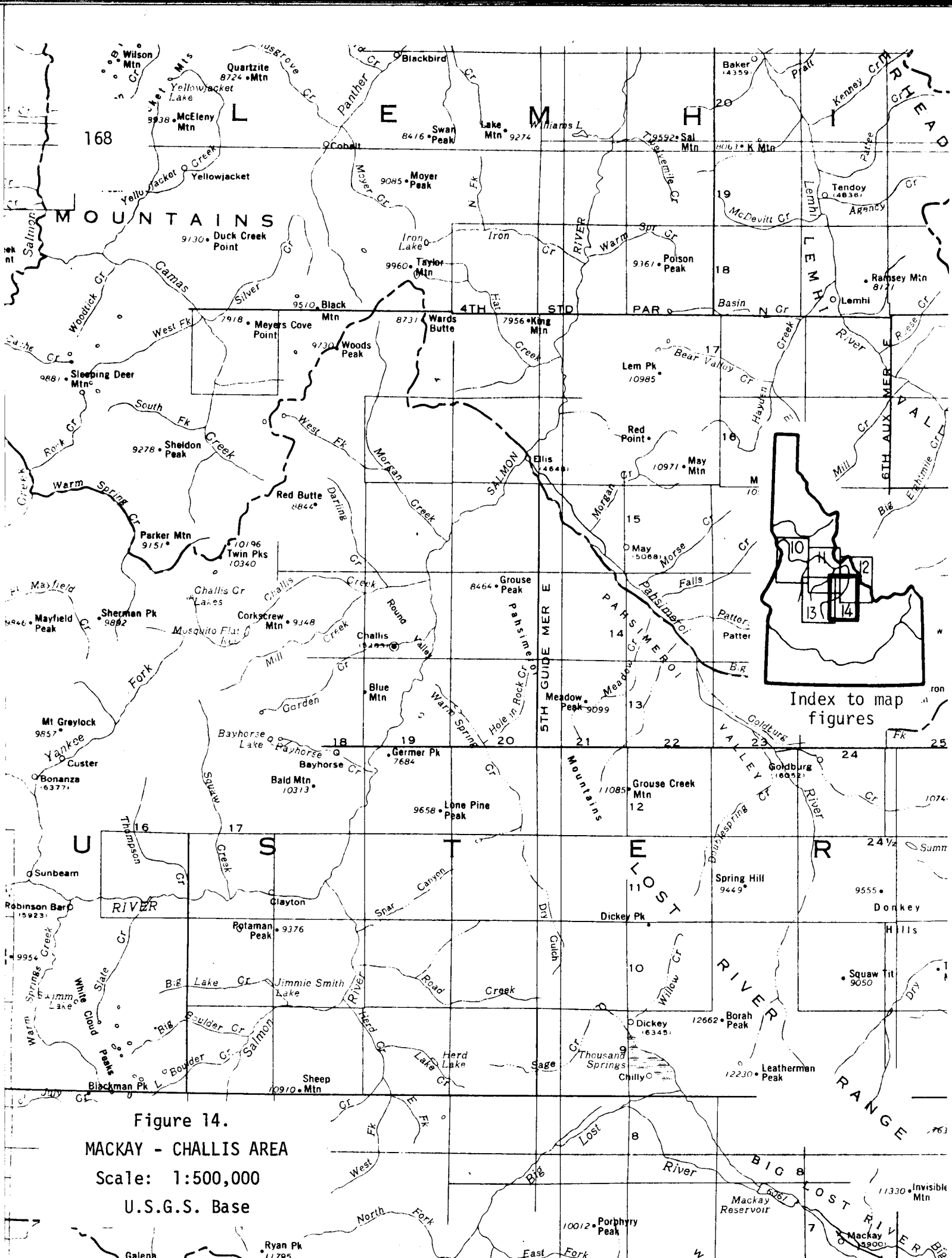
Scale: 1:500,000

U.S.G.S. Base



Index to map figures

Figure 13.
 GALENA - YANKEE FORK AREA
 Scale: 1:500,000
 U.S.G.S. Base



Index to map figures

Figure 14.
 MACKAY - CHALLIS AREA
 Scale: 1:500,000
 U.S.G.S. Base

Galenh Ryan Pk 11795

10012 Porphyry Peak

Mackay Reservoir

11330 Invisible Mtn

7 Mackay 5200

12230 Leatherman Peak

12662 Borah Peak

9 Dickey 6345

Thousand Springs Chilly

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

1074

Summ

9555

Donkey

Hills

Squaw Tit

9050

Dry

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074

1074