ADDENDUM

TO FEASIBILITY REPORT, NEZ PERCE COUNTRY NATIONAL HISTORIC SITES, IDAHO

Wherever the designation "Nez Perce Country National Historic Sites" appears in the report, it should be changed to "Nez Perce National Historical Park."

This report was approved for release by Secretary of the Interior, Stewart L. Udall on May 28, 1964.
FEASIBILITY REPORT

NEZ PERCE COUNTRY NATIONAL HISTORIC SITES

Idaho

National Park Service
United States Department of the Interior
Western Regional Office

Prepared by

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SUMMARY OF CONCLUSIONS AND FINDINGS

The proposal would consist of a coordinated series of historic sites and interpretive facilities, some in Federal ownership and some in non-Federal ownership, which together would preserve, commemorate, and interpret the history and culture of the Nez Perce country. The historic sites included in this study are all located in north-central Idaho, between the Clearwater River (North Fork) on the north and the Salmon River on the south, and embrace lands in Nez Perce, Lewis, Clearwater and Idaho counties.

A. Significance

The scenic magnificence of the Nez Perce country and the appeal of the Nez Perce story in all its aspects—archeology, ethnology, explorers, and fur traders, missionaries, gold miners, settlers, soldiers, loggers, and Indian relations with these newcomers and with the Federal Government, are of outstanding interest.

The significance of the proposal is based on the sum total of the various sites which considered together are of national interest and merit preservation.

B. Logical Balance Between Themes in Historical Areas of the National Park System

No existing unit in the National Park System commemorates the total history of the Nez Perce tribe or presents the broad story of the Nez Perce country as a whole. However, Fort Clatsop National Memorial, Jefferson National Expansion Memorial, Whitman Mission National Historic Site, and Big Hole Battlefield National Monument commemorate aspects of the story which would be interpreted at the proposed Nez Perce National Historic Sites.
C. **Integrity**

At the present time about half of the sites proposed for inclusion in this project possess integrity to a dramatic and impressive degree. Other sites have been severely damaged by commercial or residential developments but could be restored to something like their historical appearance by the acquisition or scenic control of sufficient surrounding property. At least three sites have been so severely damaged by highways, dam construction, or lumber mills that their integrity must be considered as forever impaired. All sites will require continuous scenic protection in the future.

At the present time the traveler along the highways linking the principal sites can picture the country as it was when Lewis and Clark, Chief Joseph, and General Howard saw it. Although parts of the roadside land are in public or semi-public ownership--notably those in National Forests--many key pieces of developable property are in private hands. Some of these are being, or are in imminent danger of being, rapidly utilized for commercial or urban residential purposes. The historical impact of the entire proposal will depend to a large degree on preserving the scenic integrity of these lands. Scenic controls should be established over this type of development, particularly adjacent to sites recommended for development or interpretation as part of the Nez Perce National Historic Sites, or the entire project would suffer a severe impairment of integrity within the next decade.

D. **Suitability (Adaptability to Effective Treatment)**

A series of units suitable for National Historic Site purposes can be developed if sufficient land is acquired at the three key historic sites proposed for operation by the National Park Service. The cooperation of the State of Idaho and private landowners is essential to improve and preserve other sites to be interpreted.
White Bird Battlefield and certain highway marker locations are suitable for inclusion in this proposal as they now stand. Others would require elimination or screening of intrusions, rehabilitation, establishment of scenic controls, or provision for visitor access. Much of this protection and alteration would necessarily be the responsibility of the cooperating agencies and private individuals.

E. Feasibility and Availability

A Nez Perce National Historic Sites proposal is feasible. The assurance of necessary scenic easements and development rights, and the maintenance and protection of the privately owned lands by State and local interests would be needed to satisfy suitability standards for the proposal.

The study proposes three main interpretive centers to be administered by the National Park Service, located at the Henry Spalding Mission, at East Kamiah, and at the White Bird Battlefield. Complementing these three areas would be 19 other historic sites owned and administered by various Federal, State, and local agencies, the Nez Perce Tribe, and various private individuals and corporations. These would be marked and interpreted under cooperative agreements with the Service to form an integrated series of sites illustrating the entire Nez Perce country story.

It is proposed as a result of the present field study that at least 1,160 acres of land, in three parcels, be acquired for National Park Service administration. Included in these parcels would be an operating gravel crushing plant, a machine shop, part of a platted—if largely undeveloped—town, a small motel and a park concession, several rather marginal residences and business structures, and plots of farm and grazing land.

An appreciable amount of this land undoubtedly would be acquired by the Nez Perce Tribe and other interested organizations and donated or sold at cost to the Government, but certain owners undoubtedly would resist Federal acquisition of their properties. Also scenic easements and the acquisition of development rights would be required at most of the proposed 22 sites and along key
segments of the connecting highways. Roadside development along these routes is already becoming a serious problem in a few places, and some local owners would be almost certain to resist limitations on their property rights. The creation of a desirable project would also require State of Idaho participation to enlarge and improve the existing State Park at Canoe Camp and State acquisition and development of a historical park at Pierce.

Costs of acquiring the necessary lands and of making the necessary improvements at the three sites proposed for National Park Service administration would amount to about $1,272,000. Additional costs of the interpretive developments on the sites to be interpreted cooperatively would be about $50,000. Costs of the necessary easements, proposed as a State responsibility, cannot be estimated at this time.

Undoubtedly most of the lands and improvements recommended for acquisition and most of the recommended easements could be acquired by donation or from willing sellers. Condemnation authority would be necessary to acquire key parcels needed to make the project suitable.

F. Maintenance

Once acquired and developed, the operation and maintenance of the properties under Service administration would present no unusual problems. Annual costs for equipment, utilities, supplies, materials, and personnel at these three sites are estimated at $123,200.

However, if the sites to be cooperatively interpreted were not properly maintained and protected by their owners, the Service might be called upon to assume the maintenance of these properties also. Thus, the limits of maintenance expenses to be assumed by the National Park Service for the entire project are difficult to define.
G. Urgency

The opening of the Lewis and Clark Highway (U. S. 12) in 1962 has greatly accelerated roadside commercial and residential development all the way from Lolo Pass (except in Forest Service lands) to Lewiston. If the historic scene is not to be marred by pockets of uncontrolled private development, action to purchase the needed properties and to establish the needed controls must proceed at once.

The Nez Perce Tribe now has funds to be employed for long-range economic improvement programs, and it sees the proposed National Historic Sites project as a means of advancing those programs and is willing to assist by purchasing needed lands and by agreeing to restrict the uses of its lands along highways.
I. INTRODUCTION

A. Name and Location

This proposal has been identified by its sponsors as Nez Perce Country National Historic Sites and, more recently, as Nez Perce Country National Historical Park.

As presently conceived, it encompasses only that portion of the Nez Perce country located in Idaho. It extends over north central Idaho from about Riggins on the south to about Pierce and the Lolo Pass on the north, and from east to west it occupies the entire width of the State. The average north-south distance is roughly 100 miles, and the average east-west distance is about 130 miles.

B. General Nature of the Proposal

The Nez Perce Country National Historic Sites project would consist in part of three main interpretive centers located at important historic sites to be administered by the National Park Service. The project headquarters and principal visitor center museum would be at Spalding, site of the Henry Spalding Mission to the Nez Perce Indians. A second major interpretive center would be located at East Kamiah, about 54 miles by road southeast of Spalding; and a third visitor center would be at the White Bird Battlefield, some 90 miles south of Spalding. Exhibits, talks, and other interpretive media at these three sites, and particularly at Spalding, would together present the broad story of the entire Nez Perce country. These same centers would be the primary contact points for visitors entering the heart of the Nez Perce country by the main travel routes.

Complementing the three Park Service areas would be a series of 19 historic sites administered by other Federal or State agencies, or owned by the Nez Perce Tribe and various private individuals and corporations. These sites, scattered over the entire Nez Perce country of Idaho but principally concentrated on the main highways between or leading to the main centers, would be interpreted in a coordinated fashion by markers or exhibits keyed to the main visitor center exhibits. The entire complex of sites would illustrate nearly every phase of Nez Perce country history and culture.

The National Park Service would both administer the key areas under its charge and coordinate the interpretation on the sites in
other ownerships. Sites in Federal ownership under the jurisdiction of other Government agencies might be included in the project with the concurrence of the agencies having such jurisdiction. Such acceptance would not transfer administrative control of the lands unless the administering agency should consent, except that the Secretary of the Interior would be responsible for the coordinated interpretation of such sites. The Secretary of the Interior could enter into cooperative agreements with the private owners of sites included in the project, and he would be authorized to "assist in the preservation, renewal, and interpretation of the properties" provided the owners met certain conditions and provided the general fund of the Treasury were not obligated unless Congress appropriated money for such purpose.

C. Synopsis of History

Even though great stretches of the Nez Perce country, protected by law and by its own character, remain primitive today, the Americans' attention came early to this place. And for the past 150 years the Nez Perce country has witnessed significant events of national interest.

Archeological evidence shows that man has inhabited this country for at least 10,000 years. Whether or not the Nez Perce Tribe, which belongs to the Sahaptin family, evolved out of these first inhabitants or migrated into the area at a much later time is not yet known. When Captains Meriwether Lewis and William Clark arrived in this area in 1805, they found the Nez Perces to be a handsome, intelligent group that treated the whites with generous hospitality. By then the Nez Perces were accomplished horsemen, skilled hunters and fishermen, and proud tribesmen of the plateau.

Soon after the magnificent expedition of Lewis and Clark, a party of the Overland Astorians under Donald MacKenzie came through the Nez Perce country in 1811. In the next year MacKenzie established a short-lived fur trading post at the junction of the Snake and Clearwater rivers. For the next 30 years fur traders, both British and American, explored this land and came to know and were impressed with the Nez Perce people. The missionaries arrived as early as 1836, and such men as Henry Spalding and Asa Smith left their imprint.

Beginning with the first probings into the Pacific Northwest of white settlers, the Nez Perces encountered Indian agents and signed the increasingly restrictive treaties. They saw their land
ripped open by gold miners in the 1860's, little conceiving the yellow metal was helping to save a union of free men. The problems caused by the two conflicting cultures erupted in an Indian war in 1877. Out of this came the withdrawal of the hostile Nez Perces from their homeland and their magnificent trek of 1700 miles.

Since that war the country has witnessed the evolution of the administration of Indian affairs, the growth of great industries such as lumbering, and the efforts, both successful and not, of Indians and whites to live side by side. The country's history has run the gamut of Western expansion and development. Its history is the history of the West and of the Nation, both in epic events and in small but enlightening episodes.

D. Background and Purpose of Study

The proposal to establish a Nez Perce Country National Historic Sites, under which the National Park Service would administer key sites and assist in the preservation and interpretation of ancillary sites under other ownerships, is an outgrowth of a series of studies and proposals that have been made over the past several years.

These studies and proposals are explained below in chronological order.

1. The first proposal was contained in a "preliminary outline" prepared by Mr. William F. Johnston, Managing Editor of the Lewiston (Idaho) Morning Tribune. That proposal related to what was termed the "Spalding Project," and envisioned a cooperative enterprise by the Nez Perce Tribe and various Federal, State, and local agencies.

2. The first technical assistance study by the National Park Service was made in 1961 in line with a request from the Tribe, made through the Department of the Interior.

In May and June of that year Daniel F. Burroughs, then Chief of the Service's Columbia River Recreation Survey Branch in Portland, completed a reconnaissance survey and preliminary report on the Tribe's proposed development of the recreation resources on reservation lands as a part of an overall resource development program.

The tourist potential in the area was concluded to be sufficient, and the scenic and recreation resources to be such as to assure success of the Nez Perce proposal provided it was of sufficiently high quality and if planned, developed and managed on an efficient basis. It was recommended that the Tribe employ professional, experienced consultants and that a comprehensive master plan be prepared.
3. Through formal resolution of the Tribal Executive Committee in January, 1962, the Nez Percé requested the Service to provide specific site planning assistance in connection with overnight tourist accommodations proposed at a site near Orofino. The Service's Portland Office subsequently completed the requested plan, and it was submitted to the Bureau of Indian Affairs at Lapwai. The Service advised that the selected site lent itself to the proposed development, but emphasized the need for overall comprehensive planning on the reservation before going too far with development.

4. The Service conducted a second overall study of the recreation resources of the Nez Perce reservation during June, 1962. That study followed a specific request by Mr. Johnston as Chairman of the Tourism Subcommittee, Nez Perce Tribal Development Advisory Committee. The study team, composed of representatives of the Service's Western Regional Office, the Portland Office, and Whitman National Monument, was headed by Assistant Regional Director Leo J. Diederich, Western Region. Representatives of the Nez Perce Tribal Executive Committee, the Bureau of Indian Affairs, the Idaho Historical Society, and the Washington State University Department of Anthropology assisted in the study.

It was concluded during this study that the Nez Perce country and its associated recreation resources involve an area that is larger than the boundaries of the present reservation lands. It was further concluded that extensive study and research was needed to provide a sound basis for the type of development and program envisioned and that the study should be built around history as the prime resource, as well as archeology and ethnology, with recreation development as a supporting role. Site development and interpretation would follow a master plan in accordance with needs and opportunities.

5. As a direct result of the last study, a technical assistance grant was made in late June, 1962, by the Area Redevelopment Administration through the Bureau of Indian Affairs to the Armour Research Foundation of the Illinois Institute of Technology (now known as the IIT Research Institute) to complete a study of the recreation and tourism resources in the Nez Perce country and to recommend courses of action, including land-use plans and facilities, accommodations, and attractions needed to develop those resources.

The Armour report, which is presently being completed in final form, consists of two volumes. The first volume summarizes the findings and conclusions of the Foundation’s study and analyzes the economic feasibility of various developments, with suggested methods for implementing the recommendations. The second volume highlights the history of the Nez Perce country and identifies historic sites. This volume was prepared by Erwin N. Thompson, while on leave from his assignment as Historian at Whitman National Monument.
6. At the invitation of the Nez Perce Tribal Development Advisory Committee and the Nez Perce Tribal Executive Committee, Assistant Secretary of the Interior John A. Carver Jr. and National Park Service Director Conrad L. Wirth participated in a May, 1963, field tour which covered a number of sites of historical interest in the Nez Perce country. Also participating were other representatives of the Department, the National Park Service, and the U. S. Forest Service, as well as representatives of State and local agencies, committees, private foundations, and interested individuals.

The above series of related events and actions highlight the general background leading up to the present concept of a Nez Perce Country National Historic Sites.

The May tour revealed a widespread interest in Idaho, both State and local, for implementing such a concept.¹ Supporters formulated a definite proposal to that end in the form of draft of legislation.

¹As far as they have come to the attention of the study team, resolutions in support of a Nez Perce Country National Historic Sites proposal have been adopted by the following organizations:

North Idaho Chamber of Commerce (representing all local Chambers in north Idaho).
Grangeville Chamber of Commerce.
Idaho-Lewis County Pamona Grange No. 22 (copies of resolution also sent to the governor; the Idaho Department of Commerce and Development; Assistant Secretary of the Interior, Public Land Management; Director, National Park Service; and the four Congressional delegates of Idaho).
The Governor and Congressional delegation of Idaho have expressed formal support for the proposal.

By letter of August 23, 1963, the Spalding Museum Foundation, Inc., advised the Director, National Park Service, of its readiness to donate the land (100' x 150') on its building site at Spalding, and its collection of Indian relics and pioneer materials to the Service for such use as the Service may consider desirable in the development of this project.

Incorporation of the Nez Perce Country National Historical Park Association was approved in Lewiston, September 10, 1963. Its stated purpose: "to promote, encourage and support... a national historical park in north central Idaho dedicated to the welfare of the nation and intended to provide historical education, wholesome recreation and a sense of national loyalty and pride in the American heritage of the West."
Previous studies had indicated that much additional field work would be required for the preparation of a feasibility report. Accordingly, a team of Service personnel conducted a further field study beginning August 19, 1963, to assemble the required data. That study, described in the following section, is the direct basis for this report. The proposal was presented to the Advisory Board on National Parks, Historic Sites, Buildings and Monuments at its November 1963 meeting. This new concept for preservation and interpretation of a series of sites was approved by that Board.

E. Study Procedures

Since history was the prime resource to be studied, a four-member team was organized around this phase. Personnel in the fields of recreation resource planning and landscape design rounded out the study team. The Service's Western Region (Regional headquarters and Portland Field Office), assisted by Historian Thompson now of the Southwestern Region, and Western Office of Design and Construction were represented.

A total of about 40 sites was investigated. These included all major sites of known or probable historical interest that have been identified to date, representing the several broad historic themes associated with the Nez Perce country. Alternative sites for a major visitor center at which the full story of the Nez Perce country would be presented, as well as several potential sites for contact stations and for recreation or supporting commercial enterprises, are included in the total number.

The sites were first broadly investigated to evaluate their relative significance to the Nez Perce story and their historic integrity, together with their value and adaptability for other associated purposes. Further investigation and research were then conducted for those sites felt to merit inclusion in the proposal. During this investigative phase the team studied each site in detail, obtained photographs, maps, land ownership data, estimated land values, and similar information. These details were obtained through several sources, particularly county records and data on hand by other Federal, State or local agencies. Frequent consultations were held for this purpose and to learn of various proposals by other agencies which might relate to or have a bearing on the proposal.

The portion of the field inspection involving sites on national forest lands was conducted jointly with Forest Service representatives, whose cooperation and assistance proved invaluable.
The matter of problems associated with a project of this type, such as roadside controls, possible conflicting land uses, or problems which might be occasioned by changes in the status of sites under private ownership but included in the proposal, were given particular attention.

F. Persons Consulted.

The following is a list of persons, organizations, and agencies consulted by the Service team during the field study for information pertinent to this report.

Mr. David Peterson  
Chairman, Nez Perce Tribal  
Development Advisory Committee  
Lewiston, Idaho

Mr. William F. Johnston  
Managing Editor, Lewiston Morning Tribune  
Chairman, Tourism Subcommittee, Nez Perce  
Tribal Development Advisory Committee  
Lewiston, Idaho

Attorney Theodore H. Little  
Attorney, Nez Perce Tribal Executive  
Committee Member, Nez Perce Tribal  
Development Advisory Committee  
Vice President, Spalding Museum Foundation Inc.  
Clarkston, Wash.

Mrs. Samuel F. Swayne  
Chairman, Arts and Crafts Subcommittee  
Nez Perce Tribal Development  
Advisory Committee  
Orofino, Idaho

Mr. William E. Ensor, Jr.  
Superintendent, Northern Idaho Agency  
Bureau of Indian Affairs  
Lapwai, Idaho

Mr. John Weber  
Assistant Superintendent, Northern  
Idaho Agency  
Bureau of Indian Affairs  
Lapwai, Idaho

Mr. Angus A. Wilson  
Chairman, Nez Perce Tribal Executive  
Committee  
Lewiston Orchards, Idaho

Mr. Boyd L. Rasmussen  
Regional Forester,  
Forest Service Region 1  
Missoula, Mont.
Mr. Keith Thompson  
Forest Supervisor  
Clearwater National Forest  
Orofino, Idaho

Mr. Arthur B. Johnson  
Recreation Staff Officer  
Clearwater National Forest  
Orofino, Idaho

Mr. Holman J. Swinney  
Director, Idaho Historical Society  
Boise, Idaho

Dr. Merle W. Wells  
Historian, Idaho Historical Society  
Boise, Idaho

Dr. Boyd A. Martin  
Dean, College of Letters & Sciences  
University of Idaho  
Moscow, Idaho

Mr. B. Robert Butler  
Research Associate  
Idaho State College Museum  
Pocatello, Idaho

Mr. Wayne Summers  
Executive Secretary  
Idaho Highway Commission  
Boise, Idaho

Mr. W. W. Sacht  
District Engineer  
Idaho Department of Highways  
Lewiston, Idaho

Mr. Clifford Lang  
Deputy County Assessor  
Idaho County  
Grangeville, Idaho

Attorney Marcus J. Ware, Chairman  
Nez Perce County Historical Society  
Lewiston, Idaho

Mr. J. Harry Hughes  
Secretary-Manager  
Lewiston Chamber of Commerce  
Lewiston, Idaho

Mrs. Shirley Fenn, President  
Spalding Museum Foundation, Inc.  
Kooskia, Idaho

Mrs. Nellie Woods, Secretary  
Spalding Museum Foundation  
Clarkston, Wash.
Mrs. Raleigh Albright  
Member, Board of Directors  
Spalding Museum Foundation, Inc.  
Juliaetta, Idaho

Sister Charlene  
St. Joseph's School  
Slickpoo, Idaho

Mrs. Tom Pethtel  
Kamiah, Idaho

Mrs. John M. Pfeifer  
Culdesac, Idaho

Mr. W. Wade Wilson  
Kamiah, Idaho

Mrs. Alvin M. Josephy, Jr.  
Greenwich, Conn.

Attorney Raymond McNichols  
Orofino, Idaho

Mr. Ralph Space  
U. S. Forest Service, Retired  
Orofino, Idaho
II. SIGNIFICANCE

A. Identification

In general there exists no serious problem concerning the identification of the several sites recommended for inclusion in the Nez Perce Country National Historic Sites project. Specific comments concerning the historical identification of each site so recommended are presented in the section of this report dealing with the individual sites.

It must be noted, however, that there is a certain lack of precision concerning the identification or the definition of the limits of certain sites. Some of the sites illustrating Indian legends, in particular, are somewhat loosely identified, both as to exact locations and as to the stories which are associated with specific landscape features. There seems not to be agreement among the Indians themselves concerning these sites. At other sites, such as the White Bird and Clearwater Battlefields, the principal central scenes of conflict can be identified with reasonable certainty, but the full extent of the land covered by the battles has not yet been determined.

On the whole, however, it is not considered that the problem of identification is sufficiently serious to influence a decision as to the merits of this project.

B. Historical Narrative

The Nez Perce Country. The Nez Perce Indians called themselves nimiipu, "the People," and they claimed as their home the massive moody mountains and rich rolling prairies of north-central Idaho, south-eastern Washington, and north-eastern Oregon. They had no traditions of having migrated to this country; they believed they had lived here ever since Coyote created them.

Historians and archeologists are just beginning to trace out the threads of this area's past. Even much recent history lacks documentation and interpretation. But the evidence thus far collected establishes man's presence there for at least 10,000 years. Whether or not the Nez Percé evolved from these first inhabitants has not yet been answered in full.

This country includes the drainage of the Clearwater and as far south as the Salmon river between the Bitterroot Range and the Wallowa Mountains. Within its boundaries are the Seven Devils mountains, the immense Hell's Canyon of the Snake River, rushing streams of white water, the dark forests of Idaho's Primitive Area, and sweeping grass lands such as Camas Prairie. It is a hard, beautiful country that has exerted great influence on all who have known it.
Many millions of years ago when time was not important, tremendous convulsions occurred in the earth's surface and great granite ridges were thrown up against the sky. There followed tens of millions of years of rain and sun, and the ridges wore into the hard shapes of eternity. Then, while mammals roamed this land, great rents were torn in the earth and molten lava poured forth building up a great plateau and dark, basaltic mountains.

The millenniums passed and unobtrusive changes followed quickly. The melting snows found rivulets which joined to make foaming torrents. Gradually great canyons, two to three thousand feet deep, gutted the plateau and the waters became great rivers. Then came the time of coldness. Slowly, gigantic glaciers crept from the north, life disappeared, and the land lay under a vast white stillness. When the last of the glaciers loosened its grip life moved back to the river canyons bringing a new dweller—man.

The Nez Perce Tribe. The Nez Perce tribe was organized in a manner similar to the other tribes of the Plateau culture. There was no head chief for the whole tribe. It held in common only a language, social customs, and perhaps a dim sense of common purpose. It was an association of independent bands each having one or more permanently-located winter camps, invariably at a good fishing site on a side stream.

Each band had several leaders. These men, whose authority was strictly limited, usually gained their prominence through the display of ability. Having the power of suggestion but rarely of command, their position depended upon the continued success of their skills as war leaders, hunting chiefs, or administrative heads. Another group having power within the band was the tevats, or "medicine men," who claimed to have contact with the world of spirits. Real authority lay with the male head of each family whose word was law within his family and who met in council with his peers to decide the band's common affairs. Only rarely did a woman have a voice in the council. As did their neighbors, the Nez Perces had slaves, but this institution was not fully developed.

While these democratically inclined bands were rarely large and their villages were small, these sites were often imposing. Besides the small circular pit houses of thatch, there were extensive multi-family "long houses" of poles and mats. Lewis and Clark noted some of these to be over 150 feet in length. Later the tipi was adopted from the Plains Indians.

The food of the Nez Perce Indians was varied and plentiful, yet its procurement required much effort and time. Fish, particularly salmon, and plant roots, especially the famous camas, were the basis of the diet. With the acquisition of the horse, the Indians made extended expeditions to the buffalo plains east of the Bitterroots.

In appearance and manners the Nez Perces were an impressive tribe. Of medium stature, they had well-formed bodies and, by white standards, often handsome features. Nez Perce women were considered to be exceedingly pretty. Possessing integrity of character, honesty, and an unbelievable patience when wronged, the Nez Perces honored treaties of friendship when other courses would seem to have been justified.

Their contributions to the material culture of the Northwest are still but imperfectly understood. Fifty years ago the predominant theory was that the Nez Perces were merely borrowers from the coastal and plains Indians to the west and east. With new studies, mostly in progress, the theory is being advanced ever more strongly that the Nez Perces made significant contributions of their own. Among their known leading skills were the superb bow made from the horn of the mountain sheep, superior basketry, particularly the manufacture of the flat wallet, and the production of high-quality stone implements and dishes.

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4 The earliest description of their appearance and dress is found in Reuben Gold Thwaites, ed., Original Journals of the Lewis and Clark Expedition, 1804-1806 (8 vols., New York, 1959), III, 105.

Less originality is to be found in Nez Percé religion and myths. Overpowered by the neighboring cultures, the original Nez Percé mythology has been submerged. To the Nez Percés the most important thing was to be attuned to the spirits of nature, to acquire a good wy-ya-kin or personal nature spirit, and to give thanks to the gods for the good things of life. The gods and spirits were everywhere in nature—in the sun, the sky, rock formations, animals, or in trees. The Nez Percés today can still show the visitor where Coyote turned Ant and Yellow jacket to stone, or where he threw Bear up against a canyon wall.

Coyote, the all-powerful but not all-good creator and protector of the tribe, was the most popular legendary figure. The Indians believed that he created them and all other tribes from the Monster who lived in the old days at Kamiah. The Nez Percés were made from the best part of the Monster's body—his heart's blood. Today the legend lives on, for at Kamiah one may still see a low hillock that, the Nez Percés may tell you, is no ordinary hill; it is the Monster's very heart.

Lewis and Clark. The influence of white civilization was felt in the Nez Percé country before the first whites ever arrived. When Lewis and Clark crossed the Bitterroots on the Lolo Trail in 1805, they learned these Indians had already sent a delegation eastward in search of guns. The Nez Percés had learned of this strange new weapon in their contacts with tribes to the east.

On their westward journey in 1805, Lewis and Clark spent over 20 days among the Nez Percés. From the Lolo Trail the explorers rode across Weippe Prairie and down to the Clearwater River to a place now called Canoe Camp. Here they fashioned


7 For a fuller discussion of legends, ceremonies and religion, reference is made to Thompson, "The Nez Perce Country," 78-87, which includes H. S. Lyman's account of Coyote and creation as found in "Items From the Nez Percés," Oregon Historical Quarterly, II, 289-94.
Photo 1. Lewis and Clark Canoe Camp Site, c. 1930. Idaho Historical Society Photo

Photo 2. Reported Spalding Mission, c. 1900. Idaho Historical Society Photo
dugouts from logs and, caching extra supplies and turning over their horses to the care of the Indians, paddled down the Clearwater and the Snake on their way to the Pacific.

In the following spring the explorers returned and spent considerable time among the Nez Percés at Long Camp in the Kamiah valley while they waited for the snow to melt on the Lolo Trail. It was during this wait they came to know the Nez Percés well. The explorers wrote of the Nez Perce treatment of them: "A much greater act of hospitality than we have witnessed from any nation or tribe since we have passed the Rocky Mountains, in short be it spoken to their immortal honor it is the only act which deserves the appellation of hospitality which we have witnessed in this quarter." 8

Fur Traders. Lewis and Clark's great adventure was one of the bases of American claims on this land. It was reinforced just a few years later when part of the Overland Astorians floundered through the Nez Perce country in 1811. Donald MacKenzie led this fragment of Astor's expedition through the Seven Devils region and on down to the junction of the Snake and Clearwater. In the next year he attempted to establish a trading post at this latter site, but the War of 1812 and Nez Perce disinterest in becoming fur trappers caused this effort to be less than a success.

For the next 30 years the Nez Percés played their role in the glorious era of fur trade empires. Neither the British nor the Americans again established a permanent post among these Indians. But on the Columbia the Northwest Company did establish Fort Nez Perce (later called Fort Walla Walla when under the administration of the Hudson's Bay Company). This post was the center of British influence among the Nez Percés. To the east, the Nez Perces took a considerable interest in the affairs of the American companies, particularly the wild and western annual fur-trading rendezvous in the Rocky Mountains. Many a mountain man took as his wife a lithsome daughter of the tribe.

Through these contacts the Nez Percés learned a little about white man's ideas about religion. Convinced the great secrets such as gun powder and writing had come to the whites because of their religion, the Nez Perces decided to acquire the wy-ya-kin called Christianity.

8 Thwaites, Original Journals of the Lewis and Clark Expedition, 1804-1806, V, 15.
Missionaries. In response to the Indians' requests, the first missionaries to settle among the Nez Perce arrived in 1836. Late that autumn the Reverend Henry Spalding and his wife Eliza established their mission in the Lapwai valley. This was the first white family in present Idaho; Eliza Spalding and her companion Narcissa Whitman were the first two white women to cross the continent overland.

The Spaldings' first mission was on Lapwai Creek, a major center of Nez Perce winter villages, about 2 miles above its junction with the Clearwater. Two years later they moved their mission to the mouth of Lapwai Creek, at the site today called Spalding. In 1839 Asa and Sarah Smith established a second, but short-lived, mission in the Kamiah valley, another large concentration of villages farther up the Clearwater.

The impact of the missionaries upon the Nez Perce was immense and of long duration. From the Spaldings' endeavors agriculture and Christianity got a firm start. The missionaries established the first printing press and produced the first books in the Pacific Northwest. From their teachings, many of the Indians learned to read and write; and Mrs. Spalding's efforts to introduce home-making skills among the women had lasting results.

However, the missionaries planted two seeds—on purpose, white man's religion and culture; quite unintentionally, a seed of controversy. Disenchanted with white ways and beliefs, a group of neighboring Cayuse Indians killed Spalding's co-worker Marcus Whitman, his wife, and 11 others in 1847. The Spaldings were forced to leave the Nez Perce country and not until 15 years later did Henry return. The complicated personalities of the missionaries, the conflicting interests of different churches, and the division within the tribe between those who favored the old ways and those who pursued the new, all contributed to the restlessness of the time. But Spalding remained devoted to his converts until death overtook him in the Nez Perce country in 1874. His grave is still visited by thousands each year in the old Indian cemetery at Spalding.

Agents and Treaties. It was the missionaries who introduced the Nez Perce to the Indian agents and to the laws and rules of the United States government. Starting with the Code of Laws introduced by the proto-agent Elijah White in 1842, the Nez Perce began their long lesson in how to live with treaties.
The first major treaty with the Nez Perce was signed in 1855 in the Walla Walla valley. Governor I. I. Stevens of Washington Territory negotiated with the Nez Perce, the Yakimas, the Cayuses, and many other tribes of the inland empire. The council was one of the most colorful and largest Indian assemblies the Pacific Northwest was ever to see. Although L. V. McWhorter refers to it as "The War-Creating Council," there came out of it a good treaty, and all the Nez Perce bands signed it.

It was what happened afterwards that caused the trouble: the failure of the U. S. Senate to ratify the treaty until 1859; the discovery of gold on the Nez Perce reservation in 1860; and the fact that the treaty was too good to be kept. Among other things, it granted the Nez Perce all the lands they claimed as theirs. Perhaps this was done in good faith; certainly the Nez Perce thought so. However, there was not the slightest possibility this promise could be kept. White encroachments were inevitable; the discovery of gold only hastened the event.

Gold. Until 1860 the Nez Perce had been successful in thwarting would-be prospectors from entering the reservation. But in the fall of that year an adventurer named E. D. Pierce managed to penetrate the wilderness of upper Orofino Creek. There, just a few miles from Weippe Prairie where Lewis and Clark first met the Nez Perce, he discovered gold in important quantities. Other discoveries quickly followed. The boom towns of Pierce, Oro Fino, Elk City, and Florence quickly dotted the landscape.

Gold was always big news, but with a civil war on the other side of the continent, Idaho's gold became a weapon in the survival of a nation and an ideal. These national concerns were not of interest to the Nez Perce however. Their problems were closer to home, for the mines were causing a division within the tribe. Those who lived directly on the routes to the mines discovered they could share in the boom by selling their horses and farm products. Others living in areas not yet violated were not impressed. It became apparent the treaty of 1855 was no longer an effective instrument.

Photo 3. Pierce as it appeared following the end of the mining boom.

Idaho Historical Society Photo

Photo 4. Fort Lapwai, 1870.

Idaho Historical Society Photo
In June, 1863, United States commissioners arrived at the newly-established Fort Lapwai, and negotiations commenced. A new treaty, greatly reducing the size of the reservation, was drawn up and signed by Chiefs Lawyer, Timothy, Jason, and other "treaty" chiefs. Those who refused to sign came to be called the "nontreaty" bands.

Out of this deepening division came misunderstandings. The commissioners and agents assumed that since the majority of chiefs, particularly Lawyer the appointed head chief, signed the treaty, it was therefore binding on all the tribe. The Indians understood differently; those who did not sign were not bound by its terms. This was important, for the beautiful Wallowa valley of northeastern Oregon was to be taken out of the reservation. The leader of the band that claimed this area was Joseph, Sr., a nonsigner. As far as the Wallowa band was concerned, the valley was still Indian.

L. V. McWhorter, a staunch supporter of the nontreaty Indians, called the new treaty "one of the most stupendous of governmental plunderings since the case of the hapless Cherokees" and said the antipathy between the two groups of Indians has never abated. Maybe the 1863 treaty was all that; and perhaps too, like tragedy, it was inevitable.

Gold had other effects on the Nez Perce country as well. The Territory of Idaho was created, and the new town of Lewiston became the first capital. There had long been one or two

10 At that time the Indian Agency was located at Spalding's former mission site at the mouth of Lapwai Creek. The Army post, Fort Lapwai, was 4 miles up the creek in Lapwai valley. Today the Northern Idaho Indian Agency is located at the site of Fort Lapwai.

11 L. V. McWhorter, Hear Me, My Chiefs: Nez Perce History and Legend, edited by Ruth Borodin (Caldwell 1952), 107-08.

12 Lewiston, at the junction of the Snake and Clearwater, was the terminus for steamboats. It got its start because of the failure of Slaterville on the Clearwater to grow as the terminus. Although Slaterville was closer to the mines, a big eddy in the river prevented steamboats from reaching it successfully.
isolated land claims by whites on the reservation, including that of William Craig. Craig was an ex-mountain man, husband to a Nez Perce woman, and had taken out the first land claim in today's Idaho as early as 1846 in the Lapwai valley. But now towns such as Grangeville, Cottonwood, and Mount Idaho sprang up as supply centers for the mines.

The Nez Perce country no longer belonged solely to the Indians. They now had to share it with the whites. Out of this fact of life came the Nez Perce War.

_Eve of War._ By 1873 settlers were pushing into the Wallowa valley and eying the flats along the Imnaha and Grand Ronde rivers, all of which the 1863 treaty said was non-Indian. But by then the Indians had gained some supporters, and President U. S. Grant set aside the Wallowa area for the continued use of Indian hunters. Governor Grover of Oregon bitterly protested this decision, and the federal government reversed it in 1875. It would be only a matter of time before the interests of the Indians and the settlers would come into conflict.

In the spring of 1877 the Indian agent, John B. Monteith, ordered the Wallowa band to move on to the reservation. The first deadline passed without anything happening. General O. O. Howard, commander of the Department of the Columbia, then decided to use the iron fist. At a tense meeting at Fort Lapwai in May, he "showed the rifle" and ordered the Indians to move to the reservation within 30 days.¹³

With heavy hearts, Joseph Jr.'s band complied with the general's orders. Despite the drowning of many colts and calves, the herds were driven across the high waters of the Snake. The nontreaties went into camp at Tolo Lake on Camas Prairie. Howard's orders had been obeyed.

_Nez Perce War._ The basic causes of the Nez Perce War were of long standing—gold, settlers, and increasingly restrictive treaties. The immediate causes were relatively incidental. While the nontreaties were encamped on Camas Prairie, three Indian youths took it upon themselves to ride down to the Salmon river to kill a white settler, Larry Ott, who had killed the father of one of them. Failing to catch Ott, they did kill four other white settlers against whom they had grudges.

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¹³ L. V. McWhorter, _Yellow Wolf, His Own Story_, 36-37.
Returning to Tolo Lake, they boasted of their deeds and got additional recruits for a second raid. This time a barrel of whiskey was captured, and the trail became one of frenzied murder. There was no turning back.

General Howard, who happened to be at Fort Lapwai on a routine inspection, heard of these events. He dispatched two troops of the First Cavalry under Captain David Perry to White Bird Canyon. Near a small volcanic core, and in the shadow of Cemetery Buttes where their ancestors had been buried ages ago, the Indians took their hidden positions to await the cavalry descending the long, grassy hill.

The first soldier to be killed was a bugler. Within minutes the other bugler was also killed, and Captain Perry was left without communications.

Perry had deployed his troops into a skirmish line and was advancing across a benchland when the Indians fired. Their rifles were accurate that morning, and troopers spun from their horses, fatally wounded. Probably the first to break were the citizen volunteers who held the left flank. On seeing this the regulars panicked also and, with a madness, Perry's force fled in headlong retreat. The Indians pursued the soldiers all the way up the long ridge, over the crest of the mountain, and across Camas Prairie almost to the outskirts of Mt. Idaho.

When the troops recovered enough to count their casualties they learned they had left 34 dead behind. Nez Percé casualties were very light--2 or 3 wounded. The Indians had won a smashing victory, albeit a small one. But in effect it was a disaster too. The Nez Percé, with the sweet taste of victory, were encouraged to defy Howard and his cavalry and to pursue a path they could not foresee was hopeless.

When Howard got reinforcements he set out again for White Bird. The Indians slipped across the Salmon and enticed the army into a difficult crossing of that swift stream at Horseshoe Bend. No sooner were Howard's men across than the Nez Percé moved back again and headed across the prairie toward the South Fork of the Clearwater.

Before engaging in his futile pursuit, Howard had stationed detachments on Camas Prairie and elsewhere both to ease the minds of white settlers and to encourage the peaceful Nez Percé (a majority of the tribe) not to join the hostiles. But things did not go well with these units. One detachment was sent to attack Chief Looking Glass's village above Kamiah on the Clearwater. The effect of this raid was to drive Looking Glass's band solidly into the ranks of the hostiles.
A small patrol of 10 men under Lieutenant Seyler M. Rains was ambushed and killed to the man on Camas Prairie. And a group of 17 volunteers, riding toward Cottonwood House on the prairie, ran into the advance body of the Nez Perce's coming up out of the Salmon river canyon. These two groups skirmished in full view of a detachment of regulars guarding Cottonwood. At first, the Army troops made no effort to aid the surrounded citizens. When asked why not, the commander replied he thought it too late to help, that the volunteers were dead—despite the fact that each group could see the other. Finally, the Army troops did come to the rescue of the citizens who lost 2 killed.

Battle of the Clearwater. When Howard finally got his troops back on the north side of the Salmon, he learned the Indians had moved toward the South Fork of the Clearwater. He gave pursuit.

On July 11, the Indians were camped on the flat on the west shore of the river, close to present Stites. Howard's troops moved down the east bank, but staying on top of the plateau rather than down in the canyon. Neither side was exactly sure where the other was. But, spotting the Indian camp below them, the soldiers moved the cannon and Gatling guns to the edge of the ravine and started firing.

The Indians quickly mounted, crossed the stream, and raced up a lateral canyon to attack the troops. The action continued until the afternoon of July 12, thus making it the biggest battle of the war fought in Idaho. Howard's command went into defensive positions while the Indians made continuous, if not too effective, charges against the perimeter. Breaking off the attack in the afternoon, the Indians withdrew toward Kamiah. The soldiers followed very, very slowly.

Howard claimed a victory in the battle of the Clearwater. Contrasted to White Bird, casualties were light: 13 soldiers killed, 27 wounded, 2 of them fatally. The Indian casualties were set by Howard at 23 killed and about 40 wounded. In addition, 40 Nez Percé were taken prisoner. However, the Nez Percé claim they were not routed and that their casualties amounted to 4 killed, several wounded, and only a few old women lost as prisoners. 14

14 It is difficult to determine accurately any figures regarding the Indians in the Nez Perce war. See Thompson, "The Nez Perce Country," 123.
But other than pointing up the different ways in which people count, the number of casualties was not significant. As far as the future course of the war was concerned, Clearwater may be considered a draw. The Nez Percé decided to leave their beloved country by way of Lolo Pass. Howard decided to follow.

The war ended that October on a bleak landscape in Montana called Bear Paw. Many of the leading fighting chiefs such as Looking Glass were dead. Others escaped into Canada. Joseph, Jr., the non-fighting chief but a man of great dignity and administrative ability, found it his lot to surrender his rifle to Generals Howard and Miles. ¹⁵

Since the War. With the conclusion of the war, the treaty Indians on the reservation settled down to a quiet, depressed way of life that set the pattern for the following 75 years. There were only a few more than 1000 Nez Percé still living on the reservation. Only 70 years had passed since Lewis and Clark visited this land--70 years of exploration, fur traders, missionaries, gold mining, settlers, treaties, agents, and an Indian war.

The next 70 years saw the Nez Percé country developing and working at solving its problems. There was still gold to be taken from the diggings, but the miners were now nearly all Chinese. The missionaries, both Protestant and Catholic, were still present. Sue and Kate McBeth at Kamiah and Spalding, Father Cataldo at St. Joseph's at Slickpoo, and many others both white and Indian carried on their work. The differences between the Christian and non-Christians, between the treaty and nontreaty, remained as they do to this day; but the Nez Percé have learned to live with these differences. The physical evidence of the missionaries' work still stands. At Kamiah and Spalding are the houses the McBeth sisters lived in. At Slickpoo the church built by Father Cataldo and his associates still stands although mass is celebrated in it no longer. And at Kamiah stands the First Presbyterian Church (Indian), the oldest Protestant Indian church in Idaho.

¹⁵ C. E. S. Wood to L. V. McWhorter, January 13, 1936, in McWhorter Collection, Washington State University, Folder #180, Item #19.

¹⁶ McWhorter, Hear Me, My Chiefs!, 73; and Yellow Wolf, His Own Story, 21-22.
In 1880, the imposed office of head chief came to an end. The tribe is governed today by an executive committee of duly elected members. In 1887, the U. S. Congress passed the Severalty Act. The land was no longer held in common by all the tribe; henceforth it was owned by individuals. For this occasion a remarkable woman, Alice Fletcher, was brought from Harvard University to sort out the Nez Perce in order to determine heads of families and acres due.

The Nez Perce who had been taken prisoners in the war had been sent to Oklahoma (Indian Territory), which they dubbed "The Hot Place." After time had cooled passions, but not before these Indians had suffered much from the different climate, they were allowed to return to the Pacific Northwest. Some were allowed to return directly to the reservations; others, the "dangerous" ones including Chief Joseph, were placed on the Colville reservation in northeastern Washington. In 1891 these too were allowed to return to Lapwai, Kamiah, and the other valleys. Joseph himself refused to return for he would live nowhere else in the Nez Perce country than his beloved Wallowa valley.

By the beginning of this century, Idaho's contribution to the nation's lumber industry was becoming important. Today, large sawmills are found up and down the Clearwater and in almost every town. Near Lewiston is the huge Potlatch Forests, Inc., mill—one of the largest sawmills in the world. Its sprawling plant and smoke stacks and the acres of logs floating in the water make a startling contrast to the soft, gray hills around. The deep hum of these mills is the sound of the economic heartbeat of the country today.

On the North Fork of the Clearwater at the proper time of year there is a bustle of activity as one of the nation's last great log drives gets under way. When the water level of the river is exactly right, huge cranes move waiting mountains of logs into the river. The jumbled logs move silently down the river, now twisting through a narrow neck of white water, now slowing perceptibly in a glassy pool. But this era is ending; a great dam will soon soothe the waters. The lumber industry will continue, but the birling expert will soon be seen only at county fairs.

The Nez Perce today are struggling toward an identity in this fast-moving, complex world. They are determined to achieve as much as their fellow Americans. They know how difficult the struggle will be.
Nez Perce Indians camped at Lapwai, 1891. The scene at the councils which preceded the Nez Perce War must have been much the same.

Lapwai Indian Agency, c. 1900. The barn and at least one of the residences shown are still standing.
The Nez Perce country is changing swiftly. Huge dams will create great reservoirs in the dark canyons. A modern highway parallels the Lolo Trail. But the country is still beautiful, still with the touch of magic. And its history lives in the mountains, the canyons, and on the prairies.

Bibliographical Note

For over 50 years the basic study of Nez Perce ethnology has been Herbert Joseph Spinden, "The Nez Perce Indians," Memoirs of the American Anthropological Association, II, pt. 3, 171-274. Spinden's work has been an invaluable aid to students but is now recognized as being out of date. New works, making use of recent discoveries and new techniques, have been slow in coming. But recent studies show renewed interest in the Nez Perce tribe and Plateau culture and promise great increases in knowledge of these people. Among these studies are Richard D. Daugherty, "The Inter-montane Western Tradition," (May, 1962), typescript at Whitman Mission National Historic Site, Washington; and the work of Sven Liljeblad, whose studies are quoted in B. Robert Butler, Contributions to the Prehistory of the Columbia Plateau (Pocatello, 1962). Nez Perce myths and legends have been recorded by Ella E. Clark, "Some Nez Perce Traditions Told by Chief Armstrong," Oregon Historical Quarterly, LIII, 181-91, and other articles; and H. S. Lyman, "Items From the Nez Perce Indians," Oregon Historical Quarterly, II, 287-303. General histories of the tribe are few, among the better ones to have been done is Francis Haines, The Nez Percé: Tribesmen of the Columbia Plateau (Norman, 1955).

The journals of the Lewis and Clark expedition have been edited by several scholars. The best of these is the classic, Reuben Gold Thwaites, editor, Original Journals of the Lewis and Clark Expedition, 1804-1806 (8 vols., reprinted New York, 1959). An important study of the Lewis and Clark route through the Nez Perce country is Roy E. Appleman, "The Lewis and Clark Expedition," (mimeograph, NPS, Washington, 1958), a special study of the National Survey of Historic Sites and Buildings, Theme XI.


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Mentioned in general histories of Idaho, no thorough study of the Nez Perce country during the gold rush days of the 1860's has yet appeared. A fine collection of primary sources is now being edited and published by Merle W. Wells in Idaho Yesterdays, III (Fall 1959) through VI (Summer 1962).

The Nez Perce War has been covered in detail by several important studies. However more work needs still to be done, especially in geographical aspects. Among the better works are L. V. McWhorter, Hear Me, My Chief: Nez Perce History and Legend, edited by Ruth Bordin (Caldwell, 1952); and Merrill D. Beal, "I Will Fight No More Forever" (Seattle, 1963). A good, brief account is Alvin M. Josephy, Jr., "The Last Stand of Chief Joseph," American Heritage, IX, No. 2 (February, 1958), 36-43 and 78-81. Reference must also be made to the valuable L. V. McWhorter Collection, in the Library, Washington State University, Pullman, which contains countless documents pertaining to the Nez Perce War and Nez Perce history in general.

Recent history of the Nez Perce country has barely been scratched by historians. No major studies of the evolution of Indian-white relations over the past 75 years has yet appeared; the economic history of the area has not yet been studied in depth. Glimpses of the years since the Nez Perce War may be seen in such works as Sister M. Alfreda Eisensohn, Pioneer Days in...
A truly comprehensive study of the Nez Perce country is yet to be published. However, there are now works in progress that promise to fill in some of the gaps, including a history of the Nez Perce people by Alvin M. Josephy, Jr., now in progress. Other important works in progress are a linguistic study of the Nez Perce by Haruo Aoki, University of California, Berkeley, and ethnologic studies under the direction of William Elmendorf, Washington State University, Pullman.

C. Description of the Nez Perce Country

The Nez Perce country is a somewhat generalized area. By reason of the many separate events associated with it, as well as the mobility of the Nez Perce people themselves and their fluid relations with neighboring tribes, it does not lend itself to definition in terms of precise boundaries.

Broadly speaking, it covers a wide expanse of territory extending roughly from the Wallowa valley in eastern Oregon through the north-central portion of Idaho and on to the crest of the Bitterroot Range on the Idaho-Montana border. The extent of this area is indicated on Map 1.

The actual heart or core of the Nez Perce territory, though, consists of the Idaho portion, which is the subject of this study. Roughly defined, the Nez Perce country of Idaho has as its northern limits the north bank of the Clearwater River from Lewiston to its junction with the North Fork. From that point, the northern boundary follows the North Fork in a northerly and easterly direction to its source in the higher mountains, then on eastward to the crest of the Bitterroots. The eastern boundary follows the high ridges of the Bitterroot Range east and south past Lolo Pass to the Salmon River, which forms the southern limit. From a point at the town of Riggins, situated at the bend where the Salmon turns northward, the boundary continues westward to the Snake River.

The area thus described includes all or portions of four Idaho counties—Clearwater, Idaho, Nez Perce, and Lewis—with some 9,000 square miles of Idaho's 83,000 square-mile land area.

The Clearwater and its tributaries—notably the North Fork, the South Fork, the Selway, and the Lochsa—are the major streams which drain the Nez Perce country of Idaho. These streams, each with its source in the higher Mountains to the eastward, are as yet clean and unpolluted. Several are famous in American history. The Clearwater joins the Snake in the midst of a broad plain at Lewiston.
Other minor drainages, such as Graves Creek and Johns Creek, flow southward or eastward into the Salmon River.

Physiographically, the Nez Perce country of Idaho is classified as a part of the Northern Rocky Mountain Province. The mountains of the area are representative of the most widespread character of those in Idaho. The Idaho mountains are, in several ways, the most typical of that portion of the Rockies north of Yellowstone National Park.¹⁷

The Northern Rocky Mountain Province is characterized by deeply-dissected mountain uplands, intermontane basins, and the absence of anticline formations or ranges. Except for the backbone of the Bitterroots on the eastern boundary, which are oriented on a northwest-southeast axis, there is no separation of the mountains into distinct or linear ranges. This is particularly apparent in the case of the Clearwater Mountains, which constitute the major mountain group within the study area. The term applies in general to the mountains between the Salmon River and the North Fork of the Clearwater, with perhaps the main mass occupying the northern part of the Nez Perce country between the North Fork and the Bitterroots.

Most of the streams are deeply entrenched in narrow precipitous gorges. Varying in depth anywhere from 1,000 feet to more than one mile below the mountain crests, they were too narrow and steep to follow before the advent of modern roads and highways. This characteristic is well illustrated by Lewis and Clark's journey over the Lolo Trail, which follows a continuous ridge, after having been forced to abandon their attempts to follow the Salmon River and Lochsa Valleys. Much of the Salmon River is roadless even today.

As Fenneman notes, sometimes the valleys broaden into local basins from 5 to 15 miles in width.

The Nez Perce country is richly varied in its land forms and hence its scenic and geologic character. Represented in striking, abrupt contrast are the deep-cut canyons; rock cliffs; upland prairies and plains—with their rich agricultural land and blue camas in early June; the swift, clear mountain streams; deep, coniferous forests that clothe much of the area; and the snow fields and serrated peaks of the Bitterroots. In describing the Bitterroots, Fenneman states: "These mountains, while not remarkable for great height, are among the most characteristically alpine of the United States. Everywhere the effects of alpine glaciation are prominent." Again, he states: "The western side

¹⁷ Fenneman, Physiography of the Western United States (1931).
Photo 7. View from the Lolo Trail south into the Selway-Bitterroot Wilderness Area, showing the rugged character of the Northern Rocky Mountain Province.

N. P. S. Photo, 1963

Photo 8. Rocky Canyon south of Cottonwood, characteristic of the narrow gorges cut by streams through the upland prairies of Idaho.

N. P. S. Photo, 1963
of the Bitterroot Range is marked by deep, strongly glaciated, U-shaped valleys which merge into the V-shaped canyons of the Clearwater at the lower limit of glaciation."

In describing the country, Fenneman also quotes Lindgren, as follows:

"In 1904 Lindgren wrote of the Clearwater Mountains as viewed from Bald Mountain near the western edge, it is 'a wild and lonely country with not a settlement or even a miner's cabin in the first 80 miles, while to the west, 4,000 feet below, is the undulating plateau of Camas and Kamiah prairies checkered with fields of waving wheat or wild grass.' This is still descriptive of much of the region today.

Too, the Nez Perce is a "clean" country—as yet largely uncluttered and unspoiled by the billboards and typical roadside developments so common to more heavily-populated regions. The physical aspects of much of this country have not undergone essential change from that at the time of the first white settlers and missionaries.

The longest expanse of upland prairie which occurs in the area is the Camas-Nez Perce Prairies in the highlands southeast of Lewiston. Together, the two comprise an area roughly 60 miles in diameter. Weippe Prairie, in the north-central part of the Nez Perce country, also is a notable landscape form of this type. Both Weippe Prairie and Camas Prairie played important roles in the history of the Nez Perce country. The lush grasslands of these broad prairies markedly distinguished them, at least before the settlers came, from the adjoining forests. They are still excellent examples of the upland prairie landscape.

Nearly one million acres of the one and one-quarter million-acre Selway-Bitterroot Wilderness Area is situated in the Nez Perce country of Idaho. It occupies a vast area between the crest of the Bitterroots and the Lochsa and Salmon Rivers. It is said to contain as great a diversity of scenery and interest as any forest in Idaho. Approximately 13 percent of the Nez Perce country in Idaho is included in this Wilderness Area.

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18 Fenneman, Physiography of the Western United States, 197.

Photo 9. Typical Nez Perce country prairie uplands, between Lapwai and Grangeville.

Photo 10. Clearwater River a short distance downstream from Kamiah.
Dominant tree species, from the standpoint of geographical distribution, are yellow pine and fir. The northern section of the Nez Perce country, in the general area of Weippe-Pierce, is one of the largest timber-producing sections of Idaho. Between Pierce and the North Fork of the Clearwater is an extensive stand of western white pine, reputedly one of the largest in the United States.

Maximum elevations in the Nez Perce country of Idaho occur along the crest of the Bitterroots and in the Clearwater Mountains. Except for Lolo Pass, which has an elevation of 5,187 feet, the Bitterroot crest in this section averages about 7,000 feet. The Clearwater Mountains reach heights of some 6,500 feet, with occasional peaks rising to 7,000. On the other hand the elevation at Lewiston, where the Clearwater River joins the Snake some 135 miles to the west, has an elevation of but 750 feet. Camas Prairie is at an elevation of 3,000 feet--some 2,000 feet above the Clearwater at Spalding. The Grangeville-Cottonwood uplands are slightly higher, at an elevation of approximately 3,300. Pierce City is at this same approximate elevation, while Elk City is situated at 4,000 feet. The community of Riggins, situated in the Salmon River Valley at the great bend where that river turns northward from the east, has an elevation of 2,000 feet.
Photo 11. Idaho State Highway 11 between Weippe and Pierce, revealing the uncluttered roadsides now so characteristic of Nez Perce country highways.

N. P. S. Photo, 1963
III. DESCRIPTION OF THE PROPOSAL

A. Overall Concept of the Proposal

As contemplated by the proposed legislation, the Nez Perce Country National Historic Sites would consist of a coordinated series of historic sites and interpretive facilities, some in Federal ownership and some in non-Federal ownership, which together would preserve, commemorate, and interpret the history and culture of the Nez Perce Indian homeland of Idaho in all its various phases and which would depict the role of the Nez Perce country in the westward expansion of the Nation. To this end, sites preserved and interpreted would particularly stress the Nez Perce culture, the Lewis and Clark expedition, the fur trade, the missions in the Nez Perce country, the influence of gold mining upon the tribal lands, the Nez Perce War, and the settlement of the country by farmers and lumbermen.

Upon the basis of library research and field studies it is considered essential that intensive professional studies of Nez Perce country archeology, ethnology, and history be undertaken before final decisions are made as to what story should be presented to the public and what sites should be preserved and interpreted.

However, after an intensive two-week field study which, in turn, was based upon the findings of the historical section of the Armour Foundation report, it is possible for the Western Regional Office to suggest certain sites which might be acquired and others which might be interpreted with some assurance that the locations would not have to be abandoned or significantly altered as later research reveals more about the history of the Nez Perces. It is believed that these suggestions can form the basis of a project which will be immediately workable (providing the necessary participation of other agencies and individuals can be obtained); but it is an essential feature of the proposal described in this report that the Nez Perce Country National Historical Sites will be a developing project, which will alter and expand as knowledge unfolds.

With this premise firmly stated, it is then suggested that the Nez Perce Country National Historical Sites should initially consist of three Federally owned sites administered by the National Park Service and of nineteen sites administered by other Federal agencies, by State agencies, or owned by private individuals and corporations.
Through a series of cooperative agreements with the administrators or owners of these other nineteen sites, the National Park Service would be responsible for interpreting the historical significance of these sites and for providing interpretive services to the public.

According to the legislation presently proposed, sites already in Federal ownership and administered by agencies other than the National Park Service might be designated for inclusion in the Nez Perce Country National Historic Sites with the concurrence of the administering agencies, but such designation would effect no transfer of administration unless the administering agencies consent thereto, except that the Secretary of the Interior would be responsible for correlating the interpretation of the sites. Also, the draft legislation provides that the Secretary of the Interior could enter into cooperative agreements with the owners of such sites in non-Federal ownership as may be designated for inclusion in the project; and he may assist in the preservation and interpretation of the properties provided the cooperative agreements contain provisions that the Secretary has the right of reasonable access to all public portions of the property for interpretive purposes and that no alterations be made in the properties without the consent of the Secretary. However, such agreements shall not obligate the general fund of the Treasury unless Congress has appropriated money for such purpose.

It is suggested by the present report that the principal headquarters of the project and the main museum and information center be established on Service administered lands at Spalding. Here museum exhibits, audiovisual presentations, and other media would interpret the entire story of the Nez Perce country, tying the story to the field sites and encouraging visitors to see those sites.

Two other Service administered blocks of land at Kamiah and White Bird Battlefield would preserve key historic sites which appear fragile and seem to require protection from nonconforming uses. These sites are so located that subsidiary visitor centers there would serve as key orientation points for visitors entering the heart of the Nez Perce country.

One additional visitor contact station at Lolo Pass, operated in cooperation with the U. S. Forest Service, could alert visitors to the historic sites eastward of the Kamiah visitor facility. Conversely, the principal project visitor center at Spalding and the subsidiary one at Kamiah could serve to inform visitors of the points of interest in Idaho National Forests.

The following two sections of the report briefly describe, respectively, the three sites recommended for National Park Service administration and the nineteen sites recommended for interpretation on a cooperative basis.
B. Areas to be Acquired by the Federal Government and Administered by the National Park Service

Field studies reveal that at least three Service-operated visitor centers will be required—one at each of three key historic sites situated at the three main visitor entrances to the heart of the Nez Perce country. Each of the areas proposed would preserve one or more significant historic sites. These sites are of such historical importance for presenting the Nez Perce story that they merit acquisition of sufficient land to preserve their historic scenes and integrity. Information and interpretive facilities at these points should be sufficiently complete to present not only the stories of these sites but also to orient visitors to the values and sites included in the entire project.

The three sites recommended for National Park Service administration are as follows:

1. Spalding Site. Located about 10 miles east of Lewiston at the junction of the Clearwater River and Lapwai Creek, this proposed area would preserve a key Nez Perce occupation site, the remains of the Henry Spalding Mission of 1836, the structures of a later Presbyterian mission among the Nez Perce, the location of the original Nez Perce Indian Agency, the grave of Spalding, and several lesser sites. Situated at the main western and northern highway entrances to the Nez Perce country of Idaho, this place appears to be the most suitable location for the principal visitor center and headquarters of the Nez Perce Country National Historic Sites project.

It is proposed that about 100 acres of land be acquired by the National Park Service at the Spalding area. This land is required not only to preserve the integrity of the sites already mentioned but to obtain a visitor center site which would provide a reasonably broad view of the typical Nez Perce country scene provided by the Clearwater Valley.

The Armour Research Foundation has recommended that several recreation and cultural developments planned to improve the economy of the Nez Perce Tribe—a motel, restaurant, amphitheater for Indian pageants, arts and craft shop, Indian village, campground, etc.—be in this same general Spalding-Lapwai vicinity. Therefore the proposed museum and these tourist developments could be mutually beneficial, although the Nez Perce tourist developments would not be a part of the proposed National Historic Sites.
Photo 12. Proposed Spalding Site. The area suggested for acquisition lies largely in the center of the picture to the right of the broad curve of rerouted U. S. Highway 95. The proposed visitor center location is the large open hilltop immediately right of the highway.
2. **East Kamiah Site.** Located on the west side of U.S. Highway 12, on the banks of the Middle Fork of the Clearwater River, about 54 miles by road southeast from Spalding, this suggested area would preserve a large rock known as the "Heart of the Monster," a central point in Nez Perce religion and mythology, the remains of an important later (1870's to about 1930's) Presbyterian Mission among the Nez Perces, and a center of Nez Perce occupation. A number of nearby sites, such as the Lewis and Clark "Long Camp" site, the location of the Asa Smith mission, the East Kamiah Presbyterian Church, and a Nez Perce War skirmish site, could easily be interpreted from this point.

It is suggested that about 60 acres of land be acquired at East Kamiah, with additional scenic easement protection on the east side of U.S. Highway 12 for about one mile opposite the proposed historical area. Federal ownership of this land is considered essential to prevent commercial and residential development which has already severely damaged the historic scene in this locality, to preserve the historic scene at the sites mentioned, and to provide room for visitor information and interpretation facilities.

Facilities proposed here include a modest, manned orientation and interpretation center, at least one restored structure exhibited as a house museum, and several self-guiding drives and walks.

3. **White Bird Battlefield.** Situated on U.S. Highway 95 about 90 miles south of Spalding and about 2 miles north of White Bird, this proposed area would preserve the scene of the Battle of White Bird, the important opening engagement of the Nez Perce War of 1877. Largely open grassland ranging up the slopes of the high ridge west of White Bird Creek, the area still presents to a remarkable degree the unaltered scene of the tragic events of the ambush of the United States troops.

It is suggested that about 1000 acres of land be acquired at this site, with the acquisition of development rights over an additional 10 square miles. The 1000 acres are required to preserve the immediate field of the main engagement, but, since the site is at the foot of a broad canyon up which the troops retreated, scenic easements over a much wider area are required to preserve the full visual impact of this very impressive site.

Developments proposed here include a modest, manned orientation and interpretation center and self-guiding trails over the main battlefield. It is expected that further investigation will verify reported Indian occupation and burial sites in this vicinity.
Photo 13. “Heart of the Monster,” East Kamiah. This view, from the river side, does not show the commercial developments which line the highway on the opposite side of this central feature of Nez Perce mythology. N. P. S. Photo, 1963
Photo 14. White Bird Battlefield. The United States troops were first engaged by the Indians on the open slope on the right flank of the rock-topped hill in the center of the picture.

N. P. S. Photo, 1963
C. Sites to be Interpreted Cooperatively

The nineteen sites administered by Federal Governmental agencies other than the National Park Service, by State agencies, or owned by the Nez Perce Indians, by private individuals, or by corporations and which are recommended for inclusion in the Nez Perce National Historic Sites project on a cooperative basis are as follows:

1. Coyote’s Fishnet. The natural rock outcrops forming this site are situated on both sides of U. S. Highways 95-12 about 4.3 miles west of Spalding. They are associated with a widely known Nez Perce legend. It is proposed to interpret these privately owned features by an NPS marker situated on the State highway right-of-way.

2. Ant and Yellow Jacket. The rock formation, on the north side of U. S. Highways 95-12 at a point 1.4 miles west of Spalding, is also connected with Nez Perce mythology. It is situated partly on the highway right-of-way and partly on private land. It is suggested that this feature be interpreted by an NPS marker situated on the highway right-of-way.

3. Northern Idaho Indian Agency. Situated on U. S. Highway 95 about 4 miles south of Spalding, this active agency is the administrative headquarters for the Nez Perce reservation. The agency was moved from Lapwai to this point in 1885, and it occupies the former Fort Lapwai Military Reservation. It is proposed that the agency be interpreted by markers and exhibits in cooperation with the Bureau of Indian Affairs.

4. Fort Lapwai Site. This military post of the 1860’s to 1880’s was a key point in the negotiations with the Indians which preceded the outbreak of the Nez Percé War, and here the first troops set out in the disastrous attempt to bring the hostile Indians under control. The parade ground and seemingly at least three buildings of the old Army post survive on the grounds of the Northern Idaho Indian Agency. It is suggested that exhibits and markers be employed to interpret this site in cooperation with the Bureau of Indian Affairs.

5. Craig Donation Land Claim. William Craig, a mountain man, settled among the Nez Perce Indians in 1840 and established a farm, the first private agricultural settlement in Idaho. His claim extended along the present U. S. Highway 95 for about 2 miles, beginning at a point about 8 miles south of Spalding. It is suggested that his claim, now in several private ownerships, be interpreted by markers on the State highway right-of-way.
6. St. Joseph's Mission. Situated at Slickpoo on Mission Road 4 miles south of Jacques (which is on U. S. Highway 95 at a point 10.3 miles south of Spalding), this Catholic mission to the Nez Percé Indians was established in 1874. The original wooden church, built by Father Cataldo, is now privately owned but has been restored and is in excellent condition. The mission school, across the road from the church, is still active. Temporarily it is suggested that an NPS interpretive marker be placed at the church under a cooperative agreement with the owner. Eventually, however, a non-profit organization, the Church, or the State should assume the ownership and/or maintenance of this fine structure.

7. Weis Rockshelter. Located on west side of the Grave Creek Road, 8.05 miles south of Cottonwood, this large rockshelter has recently been excavated by the Idaho State College Museum. Occupation of the site began about 7500 years ago and continued to about 1400 A.D. This site is considered important in revealing the sequence of cultures in the Nez Percé country. The shelter is situated on the State-County right-of-way, and it is suggested for interpretation by NPS exhibits.

8. Sites of Cottonwood Skirmishes. The two elevated points which were the scenes of skirmishes between regular troops and volunteers on one hand and the Nez Percés on the other about 2 weeks after the Battle of White Bird are visible from a point on U. S. Highway 95 about 2.5 miles southeast of Cottonwood. The flat ridge on which a force of 17 citizen volunteers was besieged is about 2,000 feet east of the highway, and the hill where the U. S. Cavalry took a stand is about 2 miles west of the road. Both sites are on privately owned farmland. It is recommended that scenic easements be obtained to keep the views of the sites unobstructed from the road, and that interpretive markers and exhibits be installed by the Service at turnouts on the State highway right-of-way.

9. Camas Prairie. This broad expanse of present-day farmland which extends for 15 or more miles westerly from today's Grangeville was once a vast field of camas plants, a staple food of the Nez Percés. Thus bands of the tribe were accustomed to gather here for the annual harvest. In June, 1877, the Nez Percé groups under pressure from the whites gathered at Tolo Lake on this prairie for a council, and from here the young men of the tribe started on the raid that opened the Nez Percé War. Fine views of the Prairie are obtained from points on U. S. Highway 95 leading south to White Bird. It is recommended that an NPS marker be placed at an overlook on the right-of-way of the planned new location for this road.
10. Clearwater Battlefield. The sign marking this site is on the west side of State Highway 13 at a point 1.1 miles south of Stites (about 5 miles south of Kooskia), but the decisive engagement, the largest of the Nez Percé War to take place in the Nez Percé country, was mainly fought atop the bluffs to the east of the road. The Indians were camped on the flat across the river from the sign. As a result of this fight, the Nez Percé decided to leave their own land and withdraw across the Rockies. The battle site, still only loosely identified, is in several private ownerships. It is suggested that this site be interpreted temporarily by NPS interpretive markers placed on the highway right-of-way, but eventually important adjoining parts of the battlefield should be in public ownership and open to the public.

11. Lolo Trail. This important ancient Nez Percé trail, still evident in places, ran eastward for about 150 miles from the Weippe Prairie vicinity along the divide north of the Lochsa River to Lolo Pass and then down into the Bitterroot Valley. It was followed in large part by Lewis and Clark both in 1805 and 1806, and it was the route of the Nez Percé retreat in 1877. Most of the trail is now in the Clearwater National Forest, and much of it is paralleled or actually covered by a Forest Service fire road. Although passable during the summer season, this route is not recommended for tourist travel in its present condition. It is proposed that this feature be interpreted, in cooperation with the Forest Service, by National Historic Sites project signs at appropriate locations along the paralleling U. S. Highway 12. The Forest Service eventually plans to improve the fire trail into a "motorway," at which time project interpretation should be extended over the actual trail route.

12. Lolo Pass. Situated at the crest of the Bitterroot Range on the eastern boundary of Idaho, this mountain pass which was traversed by Lewis and Clark, General O. O. Howard during his pursuit of the Nez Percé, and by the retreating Indians, is now crossed by U. S. Highway 12. It is proposed that National Historic Sites project markers and exhibits be placed here in cooperation with the Forest Service, which administers the lands on both sides of the highway. The Forest Service plans to erect an information center and visitor contact station at this point; and this facility might be operated on a cooperative basis so as to introduce westbound travelers to the National Historic Sites that will be encountered along their route.

13. First Presbyterian Church (Indian), East Kamiah. Situated on the east side of U. S. Highway 12 at a point 2.15 miles south of the bridge at Kamiah, this unpretentious wooden structure is the oldest Indian Protestant church building in Idaho. The church was established by Henry Spalding in 1871 for the Nez Percé
Indians living in the Kamiah area. It was the principal scene of the labors of Miss Susan McBeth, the well-known missionary to the Nez Perces. Still an active church, this building and its interesting cemetery are not proposed for acquisition as part of the suggested National Historic Site at East Kamiah. Directly across the road from the proposed historical area, the church is suggested for marking and interpretation in cooperation with the Indian congregation.

14. Asa Smith Mission Site. The exact site of this important American Board mission to the Nez Perces has not been determined beyond dispute. However, the general location, on the east side of U. S. Highway 12 about 1 mile north of Kamiah, is established by local tradition. It is proposed to interpret this site by an NPS sign erected on the highway right-of-way; but an easement should be obtained from the private owner to assure perpetuation of the existing agricultural use.

15. Lewis and Clark Long Camp Site. The place where the Lewis and Clark Expedition camped for nearly a month preparing to cross the Bitterroot Mountains during the homeward journey in the spring of 1806 is on the east shore of the Clearwater River about 1.5 miles downstream from the bridge at Kamiah. The site is opposite and across the river from a turnout on U. S. Highway 12 about 1.2 miles north of the town of Kamiah. The location of Camp Chopunnish, as the site is also known, is now occupied by a large lumber mill. Because of the historical importance of this site, it is suggested that a viewpoint be developed by the State or county along U. S. 12 and that suitable roadside interpretation be provided.

16. Weippe Prairie. This large natural opening in the forest at the present town of Weippe, which is located on State Highway 11 about 18 miles east of Greer, was a favorite residence of the Nez Perce Indians, and it marked the western terminus of the old Lolo Trail. At some point on this prairie Lewis and Clark first met the Nez Perces, an important event in the expedition's progress. A granite marker erected by the D.A.R. at the western edge of Weippe marks a location from which a fine view of Weippe Prairie may be obtained. It is recommended that an NPS interpretive marker be placed at this same point on the right-of-way, with sufficient scenic easements over the farmland to the southeast to keep the view open.

17. Pierce. The very active lumbering town of Pierce, on State Highway 11 about 31 miles northeast of Greer, was the scene of the first important gold discovery in Idaho, on September 30, 1860. A rush developed the following spring, and the booming mining camp of Pierce quickly sprang into being. The discovery of gold in the Nez Perce country had important repercussions upon Indian-white relations. It is recommended that Canal Gulch, exact
site of the gold discovery, and the wooden first courthouse built in Idaho (1862, privately owned) be acquired by the State of Idaho and administered as a State Park with interpretation to be conducted on a cooperative basis by the National Park Service. The nearby site of the boom town of Oro Fino could be interpreted by a project marker located on the highway right-of-way.

18. Log Drive. In the spring of each year the Potlatch Forests, Inc., now conducts log drives in the North Fork of the Clearwater River and down the Clearwater to its mill at Lewiston. The pending construction of the Dworshak (Bruce's Eddy) Dam and recent announcements that the lumber mill at Lewiston may be abandoned make the continuation of these drives doubtful. It is recommended that attempts to interpret the lumber industry as part of the Nez Perce National Historic Sites project be deferred until the pattern of log transportation along the Clearwater becomes stabilized.

19. Canoe Camp Site. Situated on the north side of U.S. Highway 12 at a point 29.7 miles east of Spalding and 4 miles west of Orofino, this site, now a small State park, marks the place where the members of the Lewis and Clark Expedition camped from September 26 to October 7, 1805, hewing and burning out canoes in which to complete their journey to the Pacific Ocean. It is recommended that the site be enlarged and continued as a State park, with interpretation handled on a cooperative basis by wayside exhibits and markers installed by the NPS. Additional scenic controls are urgently required at this site.

D. Accessibility

The rugged topography of the Nez Perce Country has dictated and limited both the location and number of highways which serve the area. It is principally this factor which accounts for the essentially unchanged character of much of the region from its original appearance, and the fact that the vacationing public has not yet "found" it.

Until quite recently, north-south U. S. Highway 95, which passes through the western one-quarter of the area and connects the cities of Lewiston, Boise, and Moscow, was the Nez Perce Country's only major all-weather, through traffic artery. Sections of this highway--particularly those north and south of Grangeville which ascend from the valley floors to the upland prairies--are tortuous and winding.

Accessibility now has been greatly improved by the completion of U. S. Highway 12 from Lolo Pass to its junction with U. S. Highway 95 at Spalding, about 10 miles east of Lewiston. This
modern, all-weather route was opened and dedicated in August 1962 as the Lewis and Clark Highway. It closely parallels the route taken by that expedition. With the completion of the short Montana section now under construction and which is to be completed in 1964, U. S. Highway 12 will provide a much more direct connection than now exists from U. S. 10 at Missoula to points west via the Nez Perce Country and Lewiston.

Realignment of U. S. 95 from Boise to Lewiston and its redesign to higher standards also is in progress. When completed this will be a limited access, 70-m.p.h. route.

Both U. S. 95 and 12 are now undergoing or are scheduled for complete rerouting in the Spalding-Lapwai area. This area has been determined to be the geographical center and the focal point of historical interest in the Nez Perce Country. This section of U. S. 95 is being rerouted to the west of its present location to provide more direct access into Lewiston, and is scheduled for completion during the summer of 1964. The section of U. S. 12 from Spalding east for several miles is scheduled for rerouting within the next five years from its present location south of the Clearwater to the north bank. U. S. 95 and 12 will then converge a short distance west of Spalding.

Other highways serving the Nez Perce Country include State Highway 11, which leads from U. S. 12 near Orofino to Pierce City to the northeast, the site of the first gold discovery in Idaho; State Highway 13 from Kooskia to Grangeville via the South Fork of the Clearwater and the upland prairie country; and State Highway 14, which follows the South Fork to the remotely-situated early gold mining camp of Elk City. Only a few short sections of this latter route are hard surfaced, and the Elk City area will be difficult of access to the average tourist for a number of years to come.

Although the highway system is limited in terms of serving a major geographical segment of the Nez Perce Country, it does follow the historical routes of communication used by the Nez Perce people as well as those who came later. As a result, much of the Nez Perce country's historical heritage either bears a direct physical relationship to present-day highways or is quickly accessible from them.

Inter-connecting segments of the highway system form a loop route through the heart of the Nez Perce country. This loop would afford the visitor opportunity to enjoy both the varied types of scenery typical of this country and, with a few short side trips, the many facets of history that would be presented through acquisition or interpretation of the sites that are discussed above. The
scenic-historic loop tour would include (1) U.S. 95 and 12 from Lewiston to Spalding; (2) Spalding to Grangeville via U.S. 95; (3) Grangeville to Kooskia via State 13; and (4) Kooskia to Spalding on U.S. 12.

An additional scenic drive would include the Lewiston grade on U. S. 95, which winds its way upward out of the Clearwater Valley from Lewiston to the north. It offers extensive panoramic views of the Clearwater at Snake River valleys.

On the basis of traffic surveys by the Idaho Department of Highways, the present volume of tourist travel over U.S. 95 and 12, which extends from Lewiston east to Spalding, is estimated at from 500,000 to 600,000 persons annually. Despite the fact that the section of U. S. 12 from Missoula west to Lolo Pass is under improvement and is quite rough and dusty, that highway already accounts for nearly two-thirds of the present tourist traffic. On the basis of projections by the Department of Highways, the Idaho Department of Commerce and Development, the Bureau of Public Roads, and private research, it is estimated that the annual volume of tourist travel from the junction of U. S. 12 and 95 near Spalding to Lewiston will approximate one million persons by 1975.

E. Population

U. S. Census Bureau figures indicate that the four Idaho counties in which the Nez Perce Country National Historic Sites proposal is situated supported a 1960 resident population of 53,579. This represented eight per cent of Idaho’s total 1960 resident population of 667,191. By 1962, the population in the four-county area had increased to an estimated 54,975.

The eastern part of the Nez Perce country consists of forests with little privately-owned land, and is quite sparsely populated. The western one-third of the area, on the other hand, supports all but a small fraction of the residents. Three-fourths of the 1960 population, for example, resided in two of the four counties—Nez Perce and Idaho.

Lewiston is the largest city within the boundaries of the Nez Perce country as considered in this report. The 1960 population of Lewiston and the immediately-adjacent unincorporated places was 24,039, or nearly 45 per cent of that of the four counties.

Grangeville, located in the northwestern part of the area and the county seat of Idaho County, supported 3,642 residents in 1960. Populations of other communities for the same year were: Orofino, the county seat of Clearwater County, 2,471; Kooskia, 801; Kamiah, 1,245; and Cottonwood, 1,081.
F. Climate

The Nez Perce country has a moderate climate. Only rarely do temperature extremes typical of many inland areas of the United States occur during either the summer or winter months. Lewiston, in fact, is known for its mild winters.

Temperature patterns indicate the highs, with few exceptions, occur in mid to late August. The lows, also with few exceptions, occur in early to mid November.

The highest temperature recorded in 1958 by the U. S. Weather Bureau in Lewiston was 103° and the lowest was 14°. Weather Bureau data indicates a somewhat more extreme range at Kooskia, with a maximum of 104° and a minimum of 10°. Grangeville, in the prairie uplands, experienced a high of 96° and a low of 3°; Pierce City, 95° and minus 2°; and Elk City, 91° and minus 16°.

Most precipitation in the area occurs during the winter months. Summers are dry, with clear, almost cloudless days. Normal annual precipitation varies from 40 to 60 inches on the Bitterroots and western foothills to about 16 inches at Lewiston and the area extending generally southeast from that city. Normal precipitation averages 26 inches at Grangeville.

G. Land Status

From the standpoint of land status or ownership, the Nez Perce country may be divided into two distinct but unequal segments.

The larger segment is made up of the heavily-forested eastern and southeastern section which covers two-thirds or more of the Nez Perce country. With the exception of a large block of Potlatch Forests, Inc., timber holdings along the North Fork of the Clearwater, this segment is almost entirely in national forests and thus under Federal ownership.

Conversely, the much smaller, less mountainous western segment is made up essentially of privately-owned lands that are devoted principally to dry-land wheat farms and livestock production.

The Nez Perce Indian reservation is situated within this western segment between Lapwai and Kooskia. While the exterior boundaries of the reservation, as is indicated on Map 2, embrace a rather extensive area, most of the land in actuality is privately-owned non-Indian land. Tribal lands within the exterior boundaries are limited to fragmented, scattered tracts intermingled with Indian trust allotments and the private non-Indian lands.
State and county holdings are also small, with a total of about 20 acres—Spalding State Park and the Lewis and Clark Canoe Camp near Orofino—in the Idaho State park system.

Most of the history associated with the Nez Perce country took place along the historic routes of travel—the valleys and on the plateaus where the highways are now located. As a result, the great majority of the sites that would be initially included in this proposal are within the western segment of the Nez Perce country and hence are situated on or involve private lands. For the most part, private lands also adjoin the highways except for those in the national forests.

H. Special Problems

1. Roadside Controls

For a proposal of this nature, preservation of the historic setting, the present general feeling of openness, and the inherent scenic qualities of the countryside would be of paramount importance. In fact, the success of the proposal would, to a large degree, hinge on this particular aspect.

An adequate system of roadside or scenic controls for the privately-owned lands which adjoin most of the suggested development sites as well as along certain stretches abutting the highway rights-of-way therefore becomes basic to the program and would definitely constitute a special problem in connection with this proposal. Roadside controls would be of particular importance, for instance, along the suggested scenic-historic loop tour (Spalding-Kooskia-Grangeville-Spalding) described previously; adjacent to the visitor center site at Spalding; and in connection with the interpretive site at East Kamiah.

Such controls properly should be a State responsibility, with the assistance of county and local governments, rather than that of the National Park Service directly. The basic importance of measures such as zoning and scenic easements need to be recognized and acted upon.

Unless the State can obtain the necessary authority to participate as outlined above, the acreage recommended for National Park Service administration at the Spalding and East Kamiah sites should be at least doubled to provide protective buffer zones.

The only existing scenic control available to the Idaho Department of Highways is the authority to prohibit signs on highway right-of-ways. But the Department has a standard "sign clause" in its contracts for right-of-way acquisition for new or relocated
Photo 15. Recently initiated roadside business establishments along U. S. Highway 12 in East Kamiah, typical examples of the developments which are rapidly changing the scene along Nez Perce country highways.

N. P. S. Photo, 1963

Photo 16. Roadside development along U. S. Highway 12 opposite the Lewis and Clark Canoe Camp site.

N. P. S. Photo, 1963
highways that are in the State Highway System, whereby the abutting property owner agrees not to permit outdoor advertising within 100 to 200 feet of the highway right-of-way. While acceptance of such control is not mandatory, the study team was advised that most property owners will sign contracts incorporating this clause. Idaho does not now have a scenic highway law or a general billboard law. The Department of Highways has no existing authority to exercise condemnation to obtain scenic easements of any type.

2. Administration of Interpretive Facilities

A locally supported proposal for the Nez Perce Country National Historic Sites provides that the responsibility for the interpretation of sites which have been included in the project but which are administered by Federal Government agencies other than the National Park Service would rest with the Secretary of the Interior. It is suggested that this clause be given further study, since it is conceivable that such other Federal agencies might wish to maintain control over interpretive facilities on areas under their jurisdiction.

3. Dams

As noted previously in this report, the Dworshak Dam (formerly Bruce's Eddy) on the North Fork of the Clearwater may create a special problem in relation to the Nez Perce Country National Historic Sites proposal. The problem is contingent upon whether Potlatch Forests, Inc., will be able to continue a portion of its present log drives down the North Fork and on down the Clearwater to its mill near Lewiston. This is one of the very few remaining log drives in the United States. If completely eliminated, its loss would greatly influence adequate presentation of the logging industry in the history of the Nez Perce country.

Preconstruction activities for the 600-foot-high concrete arch dam are now underway by the Corps of Engineers at the mouth of the North Fork.

An even higher dam at Penny Cliffs on the Middle Fork of the Clearwater has been under consideration in the past. Although its construction may be in doubt and is said to be at least 20 years in the future, if ever, the reservoir would completely change the present scenic character of the Middle Fork, the Selway, and the lower reaches of the Lochsa. It also would necessitate relocation of the Lewis and Clark Highway at a much higher elevation. The effects the reservoir would have on the Lolo trail, if any, are not known at this time, but the historical character of this section of the Nez Perce country would undergo a complete change.
4. **Financing**

It can be anticipated that private individuals and public agencies which enter into cooperative agreements for the preservation and interpretation of sites not to be administered by the National Park Service will find that such agreements will involve certain expenses. Even if the preservation of historic structures is not involved, public access to sites will create the need for grounds maintenance, fire protection, and possibly, guiding services. In certain cases, such as St. Joseph's Mission Church and the East Kamiah Presbyterian Church, visitation undoubtedly will create the need for the constant presence of an attendant, particularly if visitors are to be admitted to the building. The means of financing such owner-supported services need to be worked out.

The proposed legislation appears to anticipate Federal assistance to owners in the preservation and interpretation of such sites, provided Congress specifically appropriates funds for such purposes. Budgeting procedures for obtaining such appropriations may pose a problem, and there may be legal objections to the expenditure of appropriated money to maintain private properties. Perhaps provisions should be made to permit individual owners to collect fees to finance maintenance.

5. **Highway Locations and Highway Access**

As is discussed in detail under the descriptions of the individual sites in Section IV of this report, the rerouting or improvement of State Highways in the vicinity of several sites proposed for this project is now in the planning stage. The effects of these improvements could be particularly important in influencing the prospects for preservation at White Bird Battlefield and at Canoe Camp.

The State Department of Highways has expressed an interest in supporting and participating in the Nez Percé Country National Historic Sites proposal, and undoubtedly it would be highly cooperative in planning highway alignments so as to do the least possible harm to historical values and so as to promote visitor access to historic sites. However, the study team gained the impression through discussions with highway officials that, no matter how willing the Department members individually might be to cooperate, there might be some problem in gaining approval for routes which might involve higher costs or variance from highway standards.

Also, on limited access highways which are in part Federally financed there may be difficulties in obtaining changes in access points or in altering types of access. Once plans for such highways are approved, any changes require referral to the Bureau of Public Roads in Washington, D. C.
In at least two cases, White Bird and Camas Prairie, final locations of rerouted highways have not yet been determined. Every effort will need to be made to have such roads located so as to promote the maximum preservation and interpretation of the effected sites. Until such locations are finally fixed, it will be difficult to plan for land acquisition or interpreted developments at the sites conceived.

I. Costs

1. Capital Costs

For the three areas suggested for acquisition, development, and operation by the National Park Service, the costs of capital expenditures are estimated as follows:

<table>
<thead>
<tr>
<th>a. Spalding Site</th>
<th>Construction Cost</th>
<th>Total Cost to be Programmed</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Construction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visitor center</td>
<td>$250,000</td>
<td>$301,200</td>
</tr>
<tr>
<td>(incl. exhibits)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grounds improvement at visitor center</td>
<td>50,000</td>
<td>60,200</td>
</tr>
<tr>
<td>Parking areas</td>
<td>20,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Terraces and walls at V.C.)</td>
<td>5,000</td>
<td>6,200</td>
</tr>
<tr>
<td>Roads, 1/2 mile</td>
<td>20,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Road improvement, 1 mile</td>
<td>25,000</td>
<td>31,200</td>
</tr>
<tr>
<td>Grounds development of enlarged Spalding Park</td>
<td>50,000</td>
<td>60,200</td>
</tr>
<tr>
<td>Furnishings and facilities of Spalding Park enlargement</td>
<td>8,000</td>
<td>9,600</td>
</tr>
</tbody>
</table>

---

1 Includes allowances for planning, surveys, supervision, and contingencies.

49
<table>
<thead>
<tr>
<th>Construction</th>
<th>Construction Cost</th>
<th>Total cost to be Programmed</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 comfort stations, Spalding Park enlargement</td>
<td>$22,000</td>
<td>$26,500</td>
</tr>
<tr>
<td>McBeth House rehabilitation</td>
<td>10,000</td>
<td>12,000</td>
</tr>
<tr>
<td>Interpretive markers</td>
<td>5,000</td>
<td>6,000</td>
</tr>
<tr>
<td>Utilities</td>
<td>50,000</td>
<td>60,200</td>
</tr>
<tr>
<td>Total</td>
<td>$515,000</td>
<td>$623,300</td>
</tr>
</tbody>
</table>

(2) Land Acquisition

About 60 acres @ $300 (balance to be donated) | $18,000

Existing improvements - residences & related structures | 72,000

Total | $90,000

Estimated total capital investment cost | $713,300

b. East Kemiah Site

(1) Construction

<table>
<thead>
<tr>
<th>Interpretive ctr.</th>
<th>$75,000</th>
<th>$90,400</th>
</tr>
</thead>
<tbody>
<tr>
<td>Road &amp; parking (1 mile)</td>
<td>45,000</td>
<td>56,200</td>
</tr>
<tr>
<td>Grounds improvement</td>
<td>25,000</td>
<td>30,100</td>
</tr>
<tr>
<td>Signs &amp; markers</td>
<td>5,000</td>
<td>6,000</td>
</tr>
<tr>
<td>Utilities</td>
<td>33,000</td>
<td>39,800</td>
</tr>
<tr>
<td>McBeth House rehabilitation</td>
<td>10,000</td>
<td>12,000</td>
</tr>
</tbody>
</table>

Total | $193,000 | $234,500 |
<table>
<thead>
<tr>
<th>Construction Cost</th>
<th>Total Cost Programmed</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2) Land Acquisition</td>
<td></td>
</tr>
<tr>
<td>60 acres @ $400</td>
<td>$ 24,000</td>
</tr>
<tr>
<td>Existing improvements - residences and related structures</td>
<td>35,000</td>
</tr>
<tr>
<td>Total</td>
<td>$ 59,000</td>
</tr>
<tr>
<td>Estimated total capital investment cost</td>
<td>$293,500</td>
</tr>
</tbody>
</table>

**White Bird Battlefield**

<table>
<thead>
<tr>
<th>Construction</th>
<th>Construction Cost</th>
<th>Total Cost Programmed</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Fencing</td>
<td>$ 20,000</td>
<td>$ 25,000</td>
</tr>
<tr>
<td>Interpretive center</td>
<td>57,100</td>
<td>68,800</td>
</tr>
<tr>
<td>Grounds improvement</td>
<td>15,000</td>
<td>18,100</td>
</tr>
<tr>
<td>Interpretive signs</td>
<td>3,500</td>
<td>4,200</td>
</tr>
<tr>
<td>Road and parking (1/2 mile)</td>
<td>45,000</td>
<td>56,200</td>
</tr>
<tr>
<td>Utilities</td>
<td>23,000</td>
<td>27,700</td>
</tr>
<tr>
<td>Total</td>
<td>$163,600</td>
<td>$200,000</td>
</tr>
</tbody>
</table>

| (2) Land Acquisition |
|-----------------|------------------|
| 1,000 acres @ $65 | $ 65,000 |

Estimated total capital investment cost: $265,000

Total capital investment cost for 3 acres to be acquired: $1,271,800

For the 19 sites suggested for cooperative interpretation, the costs to the National Park Service of signs, markers, and exhibits are estimated to be: $ 50,000

Total capital investment cost of entire project: $1,321,800
2. Operation and Maintenance Costs

For the three areas suggested for acquisition, development, and operation by the National Park Service, the estimated annual costs for maintenance and operation, including equipment, utilities, supplies, materials, etc., but excluding personnel, are as follows:

<table>
<thead>
<tr>
<th>Site</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spalding Site</td>
<td>$20,000</td>
</tr>
<tr>
<td>East Kamiah Site</td>
<td>$15,000</td>
</tr>
<tr>
<td>White Bird Battlefield</td>
<td>$10,000</td>
</tr>
<tr>
<td>Total</td>
<td>$45,000</td>
</tr>
</tbody>
</table>

If the Federal Government is to contribute to the maintenance of the sites interpreted under cooperative agreement with private owners, there would be additional annual costs for these sites, but the cost cannot be estimated at the present time.

3. Personnel Costs

The permanent staff suggested for the proposed Nez Perce Country National Historic Sites (staffing for Spalding Site, East Kamiah Site, and White Bird Battlefield) is as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Position</th>
<th>Grade</th>
<th>Total annual salaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Superintendent</td>
<td>GS-12</td>
<td>$9,475</td>
</tr>
<tr>
<td>1</td>
<td>Park Historian</td>
<td>GS-11</td>
<td>8,045</td>
</tr>
<tr>
<td>1</td>
<td>Historian or Archeologist</td>
<td>GS-9</td>
<td>6,675</td>
</tr>
<tr>
<td>3</td>
<td>Museum Aides</td>
<td>GS-5</td>
<td>13,695</td>
</tr>
<tr>
<td>1</td>
<td>Maintenance Foreman, II</td>
<td></td>
<td>6,495</td>
</tr>
<tr>
<td>3</td>
<td>Maintenance Men</td>
<td></td>
<td>17,280</td>
</tr>
<tr>
<td>1</td>
<td>Park Ranger</td>
<td>GS-7</td>
<td>5,540</td>
</tr>
<tr>
<td>1</td>
<td>Administrative Assistant</td>
<td>GS-7</td>
<td>5,540</td>
</tr>
<tr>
<td></td>
<td>Total annual salaries</td>
<td></td>
<td>$72,745</td>
</tr>
<tr>
<td></td>
<td>Add employee benefits (7.5%)</td>
<td></td>
<td>5,455</td>
</tr>
<tr>
<td></td>
<td>Total annual permanent personnel costs</td>
<td></td>
<td>$78,200</td>
</tr>
</tbody>
</table>
J. Suitability

1. Integrity

As a whole, the Nez Perce country still possesses a high degree of historical integrity. Despite extensive farming on the uplands, intensive logging on the mountain slopes and canyon walls, and the growth of towns and cities, the overall effect as one drives through the former lands of the Nez Perce is the impression, "This is how it was." The prairies are still open; vast armies of pines and firs still climb the hills; the grass-covered slopes still rise above basalt cliffs; and the rivers and streams largely run clear and free. The country is so vast, so magnificent, and so lightly settled that the eye tends to glance over such recent developments as roads, railroads, mills, fences, towns, and spreading residential sections. This is still, in essence, the Nez Perce country.

It is abundantly evident, however, that this relatively unspoiled landscape, except through National Forests, will not long continue unless conscious efforts are made to preserve it. The main routes of tourist travel through the Nez Perce country follow, in the main, the river valleys. Except for a few cities and towns at relatively wide intervals, there has hitherto been little development in these generally narrow canyons. But now, with an increasing population and with isolation virtually annihilated by modern technology, it has become physically possible and economically feasible to erect homes and business establishments far from settlement centers.

Already roadside business is beginning to creep out in narrow ribbons along the highways near Lewiston, Orofino, Kamiah, Grangeville, and other places. As is evidenced by the new restaurants, motels, and individual retirement residences springing up on the private lands along the recently opened U. S. Highway 12 up the Lochsa, the advent of increased tourist travel will rapidly induce the creation of still more roadside businesses, with a consequent change in the landscape. Even now these developments have begun to take the edge off traveling through the Nez Perce country. In another ten years, where uncontrolled, they will reduce the roadsides of even this vast and grand region to a commonplace. The regional historical integrity, as far as the tourist is concerned, will have vanished.

The historical integrity of the 22 areas recommended in this report for inclusion in the proposed Nez Perce Country National Historic Sites varies greatly with the individual sites. The White Bird Battlefield, for instance, possesses integrity to the highest degree. Except for the highway which traverses it and for a few ranch buildings, fields, and fences, this broad sweep of grass-clad slopes remains exactly as it was when Captain Perry's troopers fell
into the Nez Perce trap on that hot morning in 1877. As one stands on the field of battle, one can almost see the blue-clad horsemen moving forward, then hesitating, then falling back in confusion as Indian rifles cracked from behind the flanking rocks.

Farther down on the integrity scale is Canoe Camp. Here a scant two or three acres of small pines and lawn, dotted with picnic tables and interpreted by a forlorn marker and a dug-out canoe under a worn-out looking shelter, attempt to preserve the site where the Lewis and Clark Expedition made its canoes in 1805. Beside the small park runs a roaring highway carrying a heavy traffic of logging trucks, and across the road are a gasoline station, a trailer park, and a residential district. Across the Clearwater the contractors for the Bruce's Eddy Dam are dumping tons of rock and dirt into the river, grading a materials stock yard. The quiet scene known to Lewis and Clark is completely shattered; and proposed widening of the highway threatens still more disturbance in the future. Only drastic action and a considerable expenditure of funds can restore the integrity of this site.

At the Lewis and Clark Long Camp site near Kamiah a large and bustling lumber mill has completely obliterated the original camping place and has made it virtually impossible to recreate the original scene even in the mind's eye. Undoubtedly it will be decades before even any thought can be given to restoring the landscape here.

In this section of the report, the integrity of each individual site cannot be discussed separately. This information will be found in Section IV, where the sites are analyzed in detail.

In summary, however, it is estimated that about half of the sites proposed for inclusion in the project possess a high degree of integrity as they stand today and would require only protective measures to make them compatible with the standards established for areas administered by the National Park System. A number of other sites will require varying expenditures of funds and the application of scenic controls to restore their historic appearance. Several sites have been so greatly altered that their integrity probably never can be recreated, but their absolute historical importance merits their inclusion among the recommended sites.

2. Adaptability

All of the sites recommended for inclusion in the Nez Perce Country National Historic Sites are or, with adequate development and the application of adequate scenic controls, can be made suitable for the types and degrees of historical use proposed in Section IV of this report. This adaptability is thus a matter of
degree. Some sites, such as White Bird Battlefield, would be suitable almost as they stand for inclusion as units of the National Park System. Other sites, such as Coyote's Fishnet, are suitable as they stand for cooperative interpretation by markers, but they would be unsuitable for inclusion as units in the National Park System.

Thus, a few sites are adaptable as they are at present for inclusion in the proposed Nez Percé National Historic Sites. Most of those recommended, however, would require alteration in order to be suitable. Such alterations would include land acquisition, elimination or screening of intrusions, or the establishment of scenic controls. The adjustments required in each case are suggested in Section IV.

In a number of cases, the adjustments required would be considerable. At Pierce and at Canoe Camp, for instance, it is recommended that the State Park System acquire additional properties and develop them in a suitable manner, including the protection of the Canoe Camp property from highway improvement. At Weippe Prairie and the Cottonwood Skirmishes sites it is suggested that scenic easements be obtained over extensive private farmlands to keep open the historic scenes. At White Bird Battlefield, it is suggested that an officially favored highway route be abandoned.

It is seen, then, that adaptability is not always a simple or inexpensive matter. But it is essential that these adaptations be made if the sites are to be qualified for inclusion in the Historic Sites proposal. In most cases, the sites will be qualified only if the State of Idaho and private land owners agree in advance to participate financially to the necessary degree to convert "adaptability" to "suitability."

3. Relationship to Areas Already in the National Park System

There are no other areas in the National Park System devoted primarily to telling the story of the Nez Percé Indians as a whole or to interpreting the Nez Percé country. Thus, the total values of the proposed Nez Percé National Historic Sites would not be the same as those of any other area of the System.

But many of the most important individual phases of the history of the Nez Percé country are already commemorated by areas already administered by the National Park Service. Some of these phases are as follows:
a. A vital change in Nez Percé culture came with the acquisition of one of the European's importations into the New World, the horse, toward the beginning of the 18th century. The horse gave the Nez Percés greater mobility, enabling them to make more frequent trips eastward into the buffalo country, where they came in contact with Indians possessing another importation, the gun. The gun had reached the upper Missouri region through the activities of French fur traders operating from St. Louis. These stories, and particularly the early fur trade, are interpreted at Jefferson National Expansion Memorial.

b. The contact of the Lewis and Clark party with the Nez Percés was important both for the success of this significant exploration and for the shaping of the Nez Percé attitude towards the white race. The story of the entire Lewis and Clark expedition is told at both Jefferson National Expansion Memorial and at Fort Clatsop National Memorial, and the importance of the contacts with the Nez Percés is made clear. However, these contacts are not the primary subject of the interpretive media at either area.

c. The story of all the early missionaries in the Pacific Northwest, and particularly that of the American Board Missionaries, is told at Whitman Mission National Historic Site. Whitman Mission was the headquarters in Oregon for the Henry Spalding and the Asa Smith missions among the Nez Percés, and the history of both is told there. The Nez Percé missions are not given primary emphasis at Whitman, but it would appear that this single area is adequate Federal commemoration for all of the important missionary effort in the Northwest.

d. Big Hole Battlefield National Monument in Montana preserves the scene of one of the later, and perhaps most crucial, engagements of the Nez Percé War. Probably the White Bird Battle and the Battle of Clearwater, the locations of which are proposed for inclusion in the Nez Percé National Historic Sites, were more important in the history of that war than was the Battle of Big Hole. Yet, in a sense, the setting aside of the Big Hole Battlefield as a National Monument provides national recognition for the entire war.

Still, there are many phases of story not now interpreted at any area of the National Park System. Most important, perhaps, is the entire history of the Federal Indian policy as it was applied in the Nez Percé country from 1842 to the present, a history representative of a broad phase of national development. Also untold is the story of the later missions, both Catholic and Protestant, among the Indian tribes. The roles of farming, logging, and mining in opening up the frontier are also not told by areas of the National Park System.
K. Feasibility

1. Availability

The objective of the present report is to describe an initial Nez Perce National Historic Sites proposal that, in the opinion of the survey team, is feasible for immediate implementation. Therefore, relying upon the strongly expressed support of the project demonstrated by State and local officials, by the Nez Perce Tribe, by local community and civic organizations, and by many private individuals, it is judged that the larger part of the properties suggested for acquisition would be rather readily available.

The Nez Perce Tribe has indicated a willingness to purchase several key properties and to donate them to the Federal Government. Certain lands owned by community organizations, churches, and similar groups might be made available without cost; and presumably certain State park lands would be donated. The Nez Perce Tribe has also indicated a willingness to grant scenic easements on its lands abutting on tourist routes linking the various project sites.

Undoubtedly, however, when the full effects of the recommendations are generally recognized, a certain amount of opposition will develop. In particular, private land owners whose properties are suggested for acquisition or for control by scenic easement or by purchase of development rights, might in some cases prove unwilling to sell their properties or to grant the easements. The extent of such private opposition cannot be judged at the present time.

Since it is judged that the acquisition of the recommended properties and easements is necessary for the establishment of a suitable project, the right of condemnation should be included as a basic element in the Historic Sites proposal. But the widespread support of the project in Northern Idaho gives the prospect that such a right might not have to be exercised in most cases.

Probably, because of the same popular and official interest in the proposal, there would be relatively little difficulty in negotiating the necessary cooperative agreements for the preservation and interpretation of those sites that will be under other than National Park Service jurisdiction. Here again, however, the extent of any possible opposition cannot be gauged until the implications of the proposal became known to the private and public owners involved. An agreement with a private owner for the preservation of a site might involve some abridgement of his right to develop his property in the future and might commit him to the sufferance of a certain amount of trouble and annoyance resulting from visitor access to his property.
2. **Relationship to the Local Economy**

There can be no doubt that an effective Nez Perce Country National Historic Sites proposal of the type recommended in this report would have a marked effect in stimulating the economies of both the local communities and a significant portion of Northern Idaho. A number of impartial surveys demonstrate that areas of the National Park System have an important impact upon the economies of nearby communities.

In the case of Whitman Mission National Historic Site, for instance, it has been estimated that economic benefits to Walla Walla resulting from visitation to Whitman Mission will soon amount to about one million dollars annually. The report of the Armour Research Foundation, referred to earlier in the present study, discusses the probable impact of tourist and interpretive facilities upon the economy of the Nez Perce Country. That study, employing figures computed by the Idaho Department of Commerce and Development, estimates that the proposed tourist facilities would result in a net increase in tourist expenditures in the Spalding-Lapwai-Lewiston area of three and one-half million dollars by 1975.

The establishment of interpretive facilities to present the Nez Perce story is considered by the Armour Foundation to be the key to the successful establishment and operation of the remaining tourist facilities proposed in the Armour report. Therefore, it appears that the local community is counting upon the proposed Nez Perce Country National Historic Sites to provide a foundation upon which to base future economic growth.

3. **Possibility of Preservation**

On the areas proposed for acquisition, once the recommended lands have been acquired, there should be no special problems regarding the preservation of the historic sites and structures located thereon. The preservation programs within these areas will largely be directed toward historic landscape restoration and preservation; only a few historic structures are involved on these properties, and none of these should present any difficult preservation problems.

On the sites to be preserved and interpreted through cooperative agreements, however, a certain amount of difficulty may be anticipated. Here again, there are few structures involved, and these are of relatively small size and simple construction. But such buildings as St. Joseph's Mission Church, the East Kamiah Presbyterian Church, and the Courthouse at Pierce will require a certain amount of restoration and continued maintenance. The

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continued willingness or ability of the present or suggested owners of such structures to preserve them and to keep them available to the public cannot be assured. It is conceivable that National Park Service technical and financial assistance might be required if such structures are to continue to be suitable for inclusion in the project.

The matter of scenic preservation at the sites not under Park Service jurisdiction poses a much more serious problem. At many of these sites some degree of scenic control has been recommended, either by zoning or by the acquisition of easements or development rights. As property values increase near these sites, the willingness of owners to grant or to continue such restrictions on their properties may diminish.
IV. ANALYSES OF INDIVIDUAL SITES

A. Sites Proposed for Acquisition

1. Spalding Site

   a. Introduction

      (1) Location. Spalding, in Nez Perce County, Idaho, is at the junction of U. S. Highway 12 and U. S. Highway 95, and at the junction of Lapwai Creek and Clearwater River, about 10 miles east of Lewiston.

      (2) Synopsis of History. This site was observed in passing by the Lewis and Clark expedition in 1805. The Reverend Henry Spalding established his second mission among the Nez Perce here in 1838. This mission remained active until 1847. Spalding called the place Lapwai; here he taught religion and agriculture, and his wife Eliza taught school and homemaking. In the 1860's and 70's this was the site of the Nez Perce Indian Agency. Today there is a small village of the name Spalding; and the former mission site is an Idaho State Park, called Spalding Memorial Park.

      (3) Proposed Use and Development. Because of the historical associations both this site and areas adjacent to it have, and because of its location near the junction of U. S. Highways 12 and 95, it is proposed that land be acquired in the Spalding area by the Federal Government.

This land would include the Spalding Memorial Park and adjacent private lands. It would be used as the principal interpretive center for telling the story of the Nez Perce country, and here the main visitor center would be constructed. Of the three sites recommended for acquisition, this is considered to be the main one for interpreting the whole story, for visitor orientation, for coordinating the interpretive programs of other agencies, and for administering the Nez Perce Country National Historic Sites (proposed). Also, the historic sites within the area, such as the Spalding mission, would be interpreted and developed for proper visitor use.

To acquire the historic sites at Spalding, to give them the required protection, to regain the attractive setting of the area, to restrict expanding encroachments, and to have adequate space for the construction of a visitor center and maintenance facilities, it is recommended that about 100 acres be acquired. This land could be acquired by State donation, donations by private societies, purchase and donation by the Nez Perce tribe, and if necessary purchase by the Federal Government. Reference is made to Map No. 3, showing a schematic plan of proposed development.
b. Historical Significance

(1) Identification. The hills and the Clearwater river border a roughly triangular-shaped stretch of flat land at the mouth of Lapwai Creek. This creek bisects the triangle and at and near its junction with the Clearwater several events of historical importance occurred.

From the descriptions and mileages given in the Lewis and Clark journals it may be determined with reasonable accuracy that these two explorers saw and made note of Lapwai Creek on their way to the Pacific in 1805. Also, a map prepared by Lewis and Clark identified Lapwai Creek by the name of Cottonwood Creek and shows an Indian camp of 3 lodges just below the mouth of the creek on the left bank of the Clearwater.

From the extensive correspondence carried on by Henry and Eliza Spalding and their mission associates, there is no doubt about the location of Spalding's second mission station at the mouth of Lapwai Creek from 1838 to 1847. One of Spalding's buildings, of which photographs were taken and identified, is said to have remained in existence until 1902. Traces of Spalding's millrace and 2 chimneys are to be seen at the site today, which has been set aside as an Idaho state park. Before he abandoned the mission in 1847, Spalding had erected a number of buildings, but the exact sites of these structures are not known. No archeological excavations have been made on the mission site.

Also associated with Henry Spalding was Lyon's Folly. In the 1860's and 70's, Spalding again lived among the Nez Perces as a teacher and missionary. He met Caleb Lyon, second governor of Idaho Territory. Lyon promised to build a stone church for Spalding. Work on the walls was underway when Lyon fled from Idaho taking with him the unexpended Indian treaty money. The church was never completed, and the stone walls came to be called Lyon's Folly. The site of this building is referred to often in Idaho histories. While there is little doubt but what it was at Spalding, its exact location is not known at present.

1 Thwaites, Original Journals of the Lewis and Clark Expedition, 1804-1806, III, 103 and note 1.

2 Ibid., VIII, Map 31, Pt. 1. Not to be confused with today's Cottonwood Creek farther up the Clearwater.
When a permanent Indian agency was established for the Nez Perce Indians, Spalding was the site for the agency buildings. Photographs of the agency are extant, and from these the location of the buildings may be determined. It is not believed any of these buildings remain standing and little is yet known of their individual usage.

At Spalding today there is an Indian cemetery that contains many graves and headstones of both whites and Indians. This cemetery is now maintained by the Nez Perce tribe. The best known graves are those of the Reverend Henry and Eliza Spalding. From newspaper and contemporary accounts it may be determined definitely that the remains of these two missionaries are buried here. Also, the remains of other well-known people are interred here, such as Mary M. Crawford, missionary, and John B. Monteith, the Indian agent during the Nez Perce war.

In the town of Spalding, south of the State park, is a frame house next to the Presbyterian (Indian) Church. Local tradition claims this to have been the home of Susan and Kate McBeth, missionaries to the Nez Perces in the last quarter of the 19th century. Although local tradition on this is strong, the fact still requires documentation.

(2) Historical Narrative. Starting with the mission built at Spalding, then called Lapwai, by Henry Harmon in 1838, this area has been the scene of many historic events. Together with Fort Lapwai, 4.1 miles up the Lapwai valley to the south (the site of the Northern Idaho Indian Agency today), this has been the hub of Indian administration and contact between the 2 races since the 1830's. Historically, this general area has had the largest concentration of Nez Perce Indians in one place. Today, the town of Lapwai located next to the agency is the largest Indian town on the reservation.

Henry Spalding built his first mission in 1836 at the foot of Thunder Hill, 2 miles up Lapwai Creek from its junction with the Clearwater. Dissatisfied with this site, partly because of the extremely high summer temperatures, Spalding moved his mission in 1838 to the more open area at the mouth of the creek. Here on the small plain bordered on two sides by canyon walls and on the third by the Clearwater river, he and his wife Eliza carried on their endeavors from 1838 to 1847.

Beginning in 1838 with a log cabin, 32x22 feet, one and one-half stories high, with a fireplace at each end, the mission expanded considerably before it was abandoned in 1847. Although Spalding was able to procure some assistance from the Indians in the construction
Photo 17. Site of Spalding Mission gristmill and sawmill, in Spalding Memorial Park.

N. P. S. Photo, 1958


N. P. S. Photo, 1963
of these buildings, he also received help from his mission associates including Marcus Whitman, who helped obtain logs for this first house. Other buildings at the mission included additional living quarters, a blacksmith shop, schoolhouse, printing shop, millrace, and grist mill.3

An important addition was made to the Lapwai mission in 1839 when a printing press, now at the Oregon Historical Society, Portland, was received from the American Board mission in Hawaii. During the next few years the missionaries prepared and printed the first books to be published in the Pacific Northwest. With one exception these were printed in the Nez Perce language; the exception being Flathead. Generally these were religious texts, although one was the Code of Laws drawn up by the first U. S. Indian agent in the Oregon country, Elijah White. Spalding's greatest contribution to this effort was the translation of the Book of Matthew into Nez Perce, its printing, and its binding.

During the 1840's, the Spaldings worked industriously among the Indians. Several conversions had been made and there were hopeful signs of others. Their lives were busy ones. Sickness, childbirth, meetings, teaching, agriculture, in short all the activities of family life beyond the frontier kept the missionaries busy.

Not all the Nez Perce accepted Christianity. A large number of the tribe was disenchanted with the ways of white men. In a letter dated January 24, 1846, Spalding recounted some of the trouble the younger men were causing: threatening to break dikes, disorder in the school, tearing down fences, gambling, threatening both Spalding and his wife with guns, and other acts.

Spalding was not one to be discouraged by these developments. He continued to teach those who would listen. But when the neighboring Cayuse Indians attacked and killed Dr. Marcus and Narcissa Whitman and 11 others at the Waiilatpu mission in 1847, the Spaldings were forced to flee their home at Lapwai and to leave behind the work and dreams of 11 years.

Apparently the Indians destroyed few if any of the mission buildings after the Spaldings left. There are scattered references to some of them in various documents written during the rest of the 19th century. There are also photographs of the mission house which was finally demolished in 1902. Today the site of this house is surrounded by an iron fence; inside are the stones that Spalding used to build the fireplace.

With the signing of the Treaty of 1855, which established the Nez Perce reservation, Indian agents were assigned to the reservation in accordance with the terms of the treaty. Spalding, still called Lapwai, was chosen as the site of the agency. It remained there until the U. S. Army abandoned Fort Lapwai in 1884, the agency then moving to the former fort. These were years when many Indian agents were associated with corruption, and evidence of this occurred at the Nez Perce agency. One of the new buildings, a modest structure, cost the government about $50,000 before it was completed. But there were good agents during these years including the very capable John B. Monteith who was the agent at the time of the Nez Perce War in 1877. Although Monteith was closely identified with the Christian element, having been appointed under President Grant's policy to have individual churches be responsible for managing reservations, he made an honest effort to solve the problems of the time.

Henry Spalding was also back on the reservation in the 1860's and 70's. For a while he was employed by the agency as a school teacher. Then, later, he resumed his missionary work, living at both Kamiah and Spalding. He died at Spalding in 1874 and was buried in the Nez Perce cemetery where an impressive monument marks his grave today. Later his wife's remains were removed from the Willamette valley of Oregon and placed with his.

Other later-day missionaries in the Spalding area, where an Indian Church still is active, were the respected sisters, Susan and Kate McBeth, and their niece Mary Crawford. The latter is also buried in the Indian cemetery, near the Spaldings.

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4 This was his first wife, Eliza, who with Narcissa Whitman was the first white woman to cross the North American continent overland. It was Eliza who shared his life at Lapwai from 1836 to 1847. She died shortly after the first mission was abandoned, and Henry later remarried.
In recent years the site of Spalding's mission, in whole or in part, has been set aside as a State park. While emphasis has not been placed on its history, the area is beautifully maintained, and it is possible to feel the spirit of dedication as exemplified by Henry and Eliza Spalding as one wanders through it today.

c. Description of Property

(1) Accessibility. Highways 95 and 12, the main routes of travel through the Nez Percé country, now join within the area proposed for acquisition. Work is underway to reroute Highway 95 so that it will bypass the proposed site to the southwest but will be immediately adjacent to the site suggested for the visitor center.

Plans call for the rerouting of Highway 12 to the far (north) side of the Clearwater river. When that is done, perhaps five years in the future, route 12 will bypass Spalding, and the two highways will then merge at an interchange about 1-1/2 miles to the west on the opposite side of the Clearwater. However, the new visitor center would be visible from rerouted Highway 12, and access by way of Highway 95 from the interchange would be simple and quick.

The existing route of 95 through the area will be used as a county road when the new route is finished. The same will eventually be true for existing Highway 12 where it passes through the site.

When the new route of Highway 95 is completed it will be a limited access highway, but access to and from the recommended developments would be adequate. In short, the proposed area would be well situated to draw traffic from both of the main routes of travel.

(2) Land Status. Land within the proposed area is owned by the State of Idaho, the Nez Percé Indian Tribe, the Spalding Museum Foundation, and private landholders. In this triangular-shaped, relatively flat area there are 2 highways, a railroad, and a number of roads. A number of substandard homes, a motel, store, snack bar, and 3 very small cemeteries are also within the area.

Generally it is an attractive area, the state park being landscaped and cared for in a fine manner. The canyon walls on either side of Lapwai valley and across the Clearwater (north bank) are steep, grass-covered slopes with outcroppings of basalt. These slopes are relatively undeveloped and possess a quiet beauty. However, the helter-skelter, sub-standard structures now within the area tend to give the appearance of an unpleasant clutter.
The site proposed for the visitor center is on a knoll overlooking the Clearwater river and the historic portions of the area. There are two small cemeteries toward the east end of this site that will have to remain undisturbed. The visitor center site is undeveloped and is now used for agriculture purposes. From it one may obtain a view that is representative of the lower Clearwater valley—the river and its high bluffs. A few hundred yards downstream and adjacent to the site is a sawmill which can be screened off from view with some planting.

Between the proposed site and the Clearwater river is a low, flat bench containing about 1/2 dozen small farms. A portion of this area is recommended for acquisition so as to give protection to the visitor center site and to restore the natural waterfront.

A detailed study of land status, boundaries, owners, and acreages is required before determining the exact boundaries and acreage required for the site.

(3) Existing Development and Use. There are a number of developments within the proposed area that are not compatible with the use recommended. These developments include a motel, snack bar, general store, rock shop, rodeo grounds, and several dwellings of low standard. Other than the State park, the area has been poorly developed; and if it continues in this direction, its general appearance and condition will continue to deteriorate.

(4) Architectural Description and Condition of Buildings. The only known building of historical interest in the Spalding area is the house in which the McBeth sisters are said to have lived. There remains the possibility that one or two other small homes in the vicinity of today's Presbyterian Church (Indian) have historical associations.

According to local traditions, Sue McBeth lived in this frame house during the Nez Percé War of 1877 when she was forced to leave the Kamiah area due to hostilities. There are additional claims, possible though presently vague, that she and her sister Kate lived here at other times following the war.

It is a small, frame house of batten construction with a shingled roof. The dimensions of this humble house are not known, and its interior is not at present available to inspection. There is a covered porch on the west end of the house; the privy is built into an outside corner of this porch, separated from the house by a breezeway. From observation of the exterior, the house is in poor condition. To preserve it, considerable reconstruction would have to be carried out. Also, its environment is not now conducive to proper interpretation of the house. Other, unsightly structures in close proximity would have to be removed and the area cleared of rubbish.
Photo 19. Spalding Cemetery, owned by the Nez Perce Tribe, adjoining Spalding Memorial Park.

N. P. S. Photo, 1963

Photo 20. House at Spalding said to have been the home of Susan and Kate McBeth, missionaries to the Nez Perce.

N. P. S. Photo, 1963
Archeological excavations have not been done on the Spalding mission site. Other than the stones from 2 fireplaces and mounds of earth marking the millrace, there is no physical evidence discernable today that a once-active mission stood there.

On private property belonging to the Joseph Evans family adjacent to Spalding Memorial Bank are 2 log cabins said to have historical importance. In the past, claims have been made that these were part of the Spalding mission. From Spalding’s inventory of the mission and other sources these claims have been disproved. However, there remains a possibility the buildings have a historical association not connected with the mission.

(5) Care of Property. Spalding Memorial Park is maintained by a crew of 2 men under the direction of the State of Idaho. Despite a very limited budget, these men do an admirable job of keeping the park in a neat and pleasing manner.

In recent years the Nez Perce Tribe has improved the appearance of the cemetery considerably. It is apparent the Tribe has increased its interest in this area and is presently doing a good job of maintaining it.

Other areas where development exists and which are now in private ownership are generally in poor condition. Buildings are in poor condition and little effort is made in maintenance.

(6) Special Problems. Today the Spalding Memorial Park is bisected by highway 95. Even when this highway is rerouted the present roadbed is to be maintained as a county road. This highway, its fill, and the bridge which takes it across the Clearwater are all serious intrusions into the mission site. Their continued presence will be a serious impediment to a proper development and preservation of the proposed area.

Adjacent to, but at some distance from, the proposed visitor center is a sawmill. Although the view of this can be at least partly screened out, the smoke and smell from its operation will continue to be a problem. The site recommended for the visitor center is the best possible considering accessibility and visitor use, but it is not on ground as high above the river as might be desired. Still, from it a fine view looking down the Clearwater is available, but the view upstream is not very extensive.

A railroad, with a junction, passes through the general area today. This line is lightly used for passenger service but more heavily used for hauling timber and freight. The nature of the land prohibits its rerouting even were it economically feasible. Therefore, the development plan for the area will have to consider this intrusion.
The site of Spalding's mission is subjected occasionally to flooding from high waters in the Clearwater. Although the floods are rare they can cause great havoc in the lower land adjacent to the river. One of the most violent of these floods occurred during the winter, 1962-63, when a combination of high temperatures and rainfall caused a sudden breakup of ice in the high country streams. While it may be decades before another such spectacular flood occurs, the possibility should be kept in mind.

(7) Costs. Costs in acquiring the necessary land in the Spalding area may be anticipated as being at a minimum. The Nez Percé Tribe has indicated a strong desire to undertake negotiations to purchase the lands needed and to donate these lands to the Federal Government. Likewise, the Spalding Museum Foundation has written the Director of the National Park Service offering to donate a small plot of land to the Federal Government for the purpose of establishing a National Park area. Further, the Governor of the State of Idaho has voiced his approval of the project and indicated a willingness to assist at all steps of the project.

Until the boundaries are established, appraisals made of the properties and improvements thereon, and until the above organizations commit themselves specifically to the matter, it is not possible to make an estimate of the cost of the project.

Approximately 100 acres are recommended for inclusion in the Spalding area. An estimate of land value in this area is $300. per acre.

d. Suitability

(1) Integrity. At present the Spalding area possesses only a limited amount of integrity. Other than at the state park, the cemetery, and the site for the visitor center, considerable sub-standard development will have to be removed. Once this is accomplished and a solution worked out concerning the present highway routes through the mission site, a great deal of the natural appearance of this valley mouth will be restored. One intrusion for which there is no foreseeable solution is the railroad.

(2) Adaptability. With the removal of modern developments the area can well be adapted to the proposed uses. The key historical features can be protected by a planting plan and by the careful development of interior roads and trails. The interpretive-administrative center is removed from the historic sites, and there are no problems relating to the adaptability of this section.
Photo 19. Spalding Cemetery, owned by the Nez Perce Tribe, adjoining Spalding Memorial Park.

N. P. S. Photo, 1963

Photo 20. House at Spalding said to have been the home of Susan and Kate McBeth, missionaries to the Nez Perces.

N. P. S. Photo, 1963
(3) **Relationship to areas already in Park System.** As to the historic values within the site itself, the primary ones are the missionary era and the administration of Indian affairs. The missionary era in the Pacific Northwest is now represented in the National Park System by Whitman Mission National Historic Site, Washington. The National Park Service does not at present administer any area set aside primarily to illustrate evolvement of Indian administration.

In the broader scope wherein the visitor center will be used to illustrate the entire story of the Nez Percé country, many themes of westward expansion will be told—Lewis and Clark and other explorers, fur trade, missionaries, gold mining, Indian-white relations, Nez Percé War, the lumbering industry, and Indian culture. In these regards, Fort Clatsop National Memorial, Oregon, commemorates the Lewis and Clark expedition, Big Hole Battlefield National Monument, Montana, commemorates the Nez Percé War, and for most or all of these themes Jefferson National Expansion Memorial, Missouri, illustrates the western movement and expansion.

e. **Feasibility**

(1) **Availability.** Governor Smilie and other officials of the State of Idaho have indicated the State would fully support endeavors by the Federal Government to acquire lands necessary for the proposed historic sites. Whether or not this would include the donation of Spalding Memorial Park is not known, but it is thought the intent of the State is to turn this park of about 13 acres over to the Federal Government at little or no cost.

Similarly, the Nez Percé Tribe and the Spalding Memorial Foundation have indicated a strong willingness to donate or to acquire for donation any necessary lands.

With this indicated support and cooperation and the absence to date of any opposition in the Spalding area, it is believed the necessary land for the proper development, preservation, and protection of the Spalding site can be acquired at relatively little cost to the Federal Government and with the full cooperation of the majority of citizens who would be involved one way or another. The limited land acquisition recommended for the Spalding area would probably not run counter to an expressed concern of some citizens in Idaho about large-scale land acquisition by any Federal agency. However, the attitudes of the individual home owners whose properties would have to be acquired have not been explored.
(2) Relationship to the local economy. It can be anticipated that the development of a major historic site and visitor center at Spalding would have a marked effect in stimulating the local economy. The rather extensive character of the planned museum exhibits, as well as the historical site developments at the mission site, at the McBeth House, and elsewhere, would encourage tourists to spend a considerable period of time in the vicinity and, perhaps, to spend a night in the neighborhood.

As proposed by the Armour Foundation Report, the Nez Perce Tribe contemplates the construction of a number of tourist facilities and attractions in the general Spalding-Lapwai vicinity. These developments include a motel, restaurant, craft shop, amphitheater, and camp ground. If located and designed so as to complement the scene and facilities created by the proposed National Historic Site and not to intrude upon them, these proposed Indian developments undoubtedly would benefit greatly by the tourist traffic the historic site would generate. In fact, to many people the establishment of the Nez Perce Country National Historic Sites would seem to be a prerequisite for the success of the other tourist facilities.

It is believed that the Nez Perce Tribe might give serious consideration to establishing its motel on a tract of land immediately to the south of the proposed historic site, on a location now recommended by the Armour Research Foundation for a visitor center. Such a location would be well designed to catch the eye of visitors to the historic site and it would be immediately on a main travel route.

Perhaps initially the establishment of a historical area of the size contemplated at this site would have an adverse economic effect on the town of Spalding, since probably some of the private homes and business owners who would be bought out would move elsewhere. But, on the other hand, a number of those who would have to give up properties undoubtedly would resettle in the part of the town not affected by the project. New business dependent on the tourist trade would develop, and some town residents would find employment on the project itself or in the related businesses. It can be anticipated that the economic benefits of the project would extend to Lapwai and to Lewiston, the area's largest city.

(3) Possibility of Preservation. The possibilities and opportunities for preservation of the historic aspects of the area are good. The property containing the key historic sites is readily available, the integrity of the area following improvements will be sound, and there are no unusual problems concerning the maintenance or operation of the immediate area.
Photo 21. Site at Spalding recommended by Armour Research Foundation as a Visitor Center location. This same tract is suggested in the present report as a motel site

N. P. S. Photo, 1963

Photo 22. View of Spalding Memorial Park from north shore of the Clearwater River. Visitor Center site suggested in this report is on the hill behind the trees at the extreme right.

N. P. S. Photo, 1963
The most serious problem now seen is the roadbed of Highway 95 passing through the site of Spalding's mission. It is to be hoped that both the road and its old bridge across the Clearwater can eventually be removed.

The McBeth house will need extensive restoration but, being a simple house, no great expense is anticipated.

Archeological excavation of the mission site, and perhaps other sites as they are identified, could be carried out without undue problems.
Photo 23. White Bird Battlefield. The area suggested for acquisition would encompass nearly all of the low hills in the middle distance. One proposed new route for U. S. Highway 95 would curve in front of the hill on the left; and all proposed routes would run at the base of the high ridge in the background.
2. White Bird Battlefield

a. Introduction

(1) Location. White Bird Battlefield is a large area on the north slope of White Bird Canyon, generally called White Bird Hill, west of White Bird Creek, on U.S. Highway 95, about 88 miles south of Spalding and 3 miles northeast of the town of White Bird, Idaho County, Idaho.

(2) Synopsis of history. On June 17, 1877, the initial engagement of the Nez Perce War, between U.S. Army troops and the Nez Perce Indians, occurred in White Bird Canyon. In this fight the Army troops were badly defeated, leaving one-third of their strength dead upon the battlefield. The troops fled in panic, closely pursued by the Indians. This victory encouraged the Indians in the hope that they could successfully resist Federal authority and resulted in a prolonged and, eventually, a disastrous conflict for the nontreaty Nez Perces.

(3) Proposed use and development. It is proposed that about 1000 acres of land on which the Battle of White Bird began be acquired and administered by the Federal Government as a part of the Nez Perce Country National Historic Sites (proposed).

It is also proposed that scenic easement to retain the land in its present use be acquired to govern up to 10 square miles surrounding the site. Today the site of the battle has changed remarkably little and presents a magnificent panorama of itself and the surrounding country. The site is located toward the bottom of a huge canyon that leads toward the Salmon river. Modern intrusions into this scene are remarkably few, and a scenic easement is essential if this natural area is to be maintained.

It is further recommended that a small interpretive center be constructed at the site. This would serve as a satellite of the major visitor center recommended for the Spalding site. The interpretive center at White Bird would serve two purposes: to interpret through exhibits and literature the battle itself, and to serve as an initial contact point or orientation center for visitors entering the Nez Perce country on Highway 95 from the south. As an orientation point this interpretive center would operate in conjunction with a similar center recommended at the East Kamiah site (to orient visitors entering the area from the east) and the main visitor center at the Spalding site (to orient visitors entering from the west and north).

To interpret the White Bird Battlefield, it is proposed a small number of museum exhibits be installed, and that trails and interpretive markers be developed for the site.
No formal archeology has been done on the proposed site, but there is some evidence that certain portions of it, particularly two small hills known as Cemetery Buttes, contain pre-historic burials. As more is learned about these and possibly other parts of the site and they are evaluated for their contributions to knowledge of the Nez Perce' country, they too may be expected to be added to the elements of the story to be interpreted.

b. Historical significance

(1) Identification. There is little question concerning the identification of the initial phases of the White Bird Battle and the ground on which they were fought. Many accounts of the battle have been written by both participants and historians, and the disposition of the troops at the beginning of the battle may be fairly well established. Less is known about the initial disposition of the Indians and still less about the location of particular events that happened after the troops began their flight from the initial scene.

Probably the most thorough description of the events that occurred on the proposed site is L. V. McWhorter's two books, *Hear Me, My Chiefs!* and *Yellow Wolf, His Own Story* (particularly the documented illustration between pages 54 and 55). Another account that identifies the site to a certain degree is Merrill D. Beal, "I Will Fight No More Forever."

Although the identification of the site is not doubted, it is noted that a full and thorough study is required before all the events that happened there are known. This is true for the several other sites involving the Nez Perce War, where fights and skirmishes took place, as is noted elsewhere in this report.

(2) Historical narrative. By early June 1877, the nontreaty bands of the Nez Perce had moved toward the reservation as they had been ordered by General O. O. Howard. They gathered at Lolo Lake, just outside the newest boundary of the reservation, on Camas Prairie. While the women busied themselves gathering foodstuffs from the rich earth, the men met for one last fling of freedom and to decide their next moves. Their obedience to the general's orders was not enthusiastic, but the chiefs were complying with them.

But the decision on what to do next was taken out of the hands of the leaders when, on June 13, 14, and 15, a few angry young men raided outlying white settlements. Along the Salmon river and on Camas Prairie this gang left behind a grim record of death and destruction. Undeclared, unheralded, and unwanted, the Nez Perce War had begun.
As soon as he received news of these raids, General Howard, who was at Fort Lapwai, ordered Troops F and H, 1st Cavalry, under Captain David Perry to march against the hostile Nez Perce. These Indians by this time were moving from Camas Prairie toward the Salmon river where they planned to camp near the mouth of White Bird creek.

Before dawn, June 17, Perry's cavalry began the long descent of the hill into the magnificent White Bird canyon. As the horses picked their way down the steep, grass-covered slope, the Indians, alerted by their guards, silently hid behind the rocks and buttes near the bottom of the canyon to await the enemy.

Toward the bottom of the huge canyon, White Bird Hill fans out and loses its steepness. This fan rolls out like the swell of an ocean, climbing here and there in a soft, rounded butte. At its very end it tilts upward a little where a precipitous outcropping of black basalt marks the partial crater of a long-extinct volcano. It was in the gullies and ravines around this ill-formed cone and behind the grassy buttes that the Indians hid that morning awaiting the slim column crawling down toward them.

When he reached the fan, Perry deployed his troops, approximately 100, into a skirmish line under Lt. Edward R. Theller. The right flank was under the command of Capt. Joel G. Trimble, while 10 or 11 citizen-volunteers composed the left flank.

Captain Perry with a few men moved forward of the skirmish line to act as an advance patrol. Suddenly, they caught sight of 6 Indians who apparently indicated they were a truce party. At this moment, a civilian scout with Perry, surprised by the sudden appearance of these Indians, fired. The Battle of White Bird had begun. Hidden snipers opened fire at the patrol and Trumpeter John Jones fell dead, the first casualty of a war in which 250 more soldiers, Indians and white, were to die. 1

The Nez Perce combined their general defense with flanking movements, and quickly their accurate fire began to exert its effect. Perry's left flank was probably the first to break but, almost simultaneously, some of his cavalry joined the volunteers, racing to the rear.

1 For summaries of number of combatants and number of casualties, see Thompson, "The Nez Perce Country," 123, and Beal, "I Will Fight No More Forever", 245-46.
Perry tried vainly to keep his force together, but it had already lost the battle. The Nez Percé continued their withering fire, and Perry was forced to order retreat. The withdrawal began in reasonable order, but someone suddenly panicked. Others followed, and there began a mad rush to get away from this place of death.

The soldiers were already beaten, but the killing was not over. The Indians pursued the fleeing cavalry relentlessly back up the long hill. Here and there a few troopers would rally, return the fire, then flee again.

The Indians pursued the cavalry almost all the way to Mt. Idaho on Camas Prairie—12 miles distant on the map, but several more around the hills and gullies. Captain Perry left 34 dead behind him, one-third of his command. Nez Percé casualties were very light—2 or 3 wounded. It was a disaster for the Federal forces and a glorious moment for the Nez Percés. But in a sense it was a tragedy for the Indians too; this victory encouraged the Nez Percé to pursue their course of defiance, a decision that was to bring the power of the nation upon them and, in the end, to destroy their pride and power.

c. Description of the property

(1) Accessibility. White Bird Battlefield site is located on the present route of U.S. Highway 95. At present, plans are being prepared by the Idaho Department of Highways to change the route of this highway so that it will pass to the west of the proposed site, the road then running near the base of the western wall of the canyon. U.S. Highway 95 is the main north-south highway in the State of Idaho, and all travelers along it will be able to see the battlefield site.

(2) Land status. The definite location of the approximately 1,000 acres that would be required at the White Bird-Cemetery Buttes site will be dependent upon two factors: (1) the final alignment selected for U.S. 95, and (2) further research on the extent of the White Bird Battle.

Two parcels of public domain land are situated to the north of Cemetery Buttes, but it appears doubtful at this time that they would be required. Otherwise, the entire site is under private ownership. Very few if any existing improvements would need to be acquired.

(3) Existing development and use. Very little change has occurred in the natural scene of White Bird Battlefield since 1877. A small piece of flat land in the area in which the fighting began is cultivated. The rest of the proposed site and most of White Bird Canyon has been and is used for the grazing of livestock—horses, cattle, and some sheep.
There are no buildings on the area recommended for acquisition; however, across existing highway 95, to the east, are the house and outbuildings of a ranch. A stone monument on the right-of-way of the highway marks the grave of an unknown soldier whose remains were inadvertently turned up when the road was being constructed. There are no other markers or monuments known to be in the area; and at present no interpretation is done. At the top of White Bird hill, some distance from the site, there is an Idaho Department of Highways interpretive marker that discusses the panoramic view. Although this marker refers to the battlefield, the site cannot be seen from this location because of the intervening brow of the hill.

(4) Care of property. Most of the recommended site is in private ownership and is used for the raising of livestock and crops. It is cared for rather well and is free from trash heaps, gravel pits, and the like. The general area is remarkable in that it is almost completely free of roadside developments, billboards, and other intrusions.

(5) Special Problems. The most pressing problem concerning the acquisition and development of the site is that the Idaho Department of Highways has not yet selected the new alignment of Highway 95 where it passes the site.

At present the Department is considering 3 alternatives in the vicinity of the proposed site. All 3 would pass to the west. Two of these would continue on below the site in a more or less straight line toward the Salmon river at the mouth of White Bird canyon. The third, presently most favored by the Department of Highways, would also pass the site, continue on down the canyon, then make a great double loop, swinging back close to the proposed south boundary of the site.

There is considerable danger that this third route would encroach on a historic area as it passed the south boundary. There is a small ridge and ravine here on which troops may have fought and Indians may have waited. Either of the first two routes would not interfere with the historic area; and it is recommended the State of Idaho be asked to consider this problem in its final decision.

Until the road route is definitely located, it will be impossible to select exact boundaries for the 1000 acres proposed for acquisition, nor would it be practicable to plan the site in any detail, such as the location of the interpretive center or the access road.
(6) Costs. Land in White Bird canyon is used mostly for the grazing of livestock with some limited crop raising. The per acre appraised value of the land for tax purposes is quite low - from $1.08 to $1.65 for grazing land, and about $11 for agricultural land. Because no sales have taken place for a number of years, however, it is difficult to establish a true market value. It would seem that the selling price would not average more than $50 per acre for grazing land and $100 for agricultural land.

d. Suitability

(1) Integrity. The proposed site and surrounding area possesses an unusually high degree of integrity. Other than the existing route of the highway and a ranch building here and there, the valley is very much as it must have been in 1877. Toward the lower end of the canyon is the village of White Bird; however, this town cannot be seen from the proposed site. Although the number of ranches increases in this direction, these for the most part are hidden from view by groves of cottonwood and willow trees.

(2) Adaptability. The prime exhibit is the site of the initial clash between the Indians and the Army. While additional research is required to pinpoint the various events, the site can be identified and it lends itself well to on-site interpretation. There is sufficient rolling and broken land that an interpretive center and parking facilities can be built in such a way so as not to interfere with the historic scene. With a scenic easement applied to the surrounding country, the site of White Bird Battlefield would meet the highest standards set for the interpretation of an area.

(3) Relationship to areas already in the Park System. While White Bird Battlefield would be but a part of the broad proposal of the Nez Perce Country National Historic Sites, its prime story as a phase of the Nez Perce War is dealt with elsewhere in the National Park System. Big Hole Battlefield National Monument, Montana, was set aside particularly to illustrate and commemorate the Nez Perce War of 1877.

e. Feasibility

(1) Availability. Land records indicate that only 2 or 3 owners would be involved in the acquisition of lands for this site. There appears to be no opposition locally to the concept of land being set aside to commemorate the battlefield.

(2) Relationship to the local economy. As a part of the Nez Perce Country National Historic Sites (proposed), the site would undoubtedly play an important part in stimulating
the economy of the region as a whole. The near-by village of White Bird and the more distant town of Grangeville are believed to be receptive to the attendant economic benefits that would result from visitation, and would be enthusiastic about the proposed development.

(3) Possibility of preservation. The possibilities and opportunities for preservation of the site are excellent. The country is still without roadside advertising and other developments that would be detrimental to the site. The site itself is extremely attractive, and its restoration to its historical condition would be a relatively minor undertaking.
3. East Kamiah Site

   a. Introduction

   (1) **Location.** East Kamiah is 58 miles southeast of Spalding. Situated between U. S. Highway 12 and the Clearwater River, the proposed site extends for almost exactly one mile along the western side of the highway, beginning at a point 1.25 miles southeast of the eastern end of the highway bridge crossing the Clearwater River near Kamiah. East Kamiah is in Idaho County, Idaho.

   (2) **Synopsis of history.** Along with Lapwai, the Kamiah valley has been occupied by relatively large numbers of Nez Percé Indians since prehistoric times. Nez Percé mythology relates how Coyote killed the Monster at Kamiah and created the Nez Percé people from the Monster's blood. The Monster's heart is still to be seen in the shape of a hill. And here the Christian version of Creation has been told for many generations by missionaries, among whom were Susan and Kate McBeth. Since 1806, when Lewis and Clark established their "Long Camp" in the Kamiah valley, several other events of historic interest have occurred here, including Asa Smith's mission, 1840, and a skirmish in the Nez Percé War, 1877.

   (3) **Proposed use and development.** It is proposed that 60 acres of land between U. S. Highway 12 and the Clearwater River in East Kamiah be acquired by the Federal Government for the establishment of a site that would include the McBeth house, the Heart of the Monster, land for the construction of a small interpretive center, and sufficient land to protect the historic values of the site. It is recommended that this site be administered by the Federal Government as a part of the Nez Percé Country National Historic Sites (proposed). Reference is made to Map No. 4, showing a schematic plan of proposed development.

   It is also recommended that a scenic easement be acquired on the land on the opposite (northeast) side of Highway 12 paralleling the site, and this easement continue back from the highway to include the bluffs of the Clearwater canyon. This easement is essential to prevent the further encroachment of industrial plants, restaurants, and subdivisions which already threaten the values of the site.

   Further, it is proposed that a small interpretive center be constructed at the East Kamiah Site. This modest visitor center would have two functions: to interpret the history of the area by means of a few exhibits, and as a satellite of the main visitor center at Spalding to serve as an orientation point for the whole Nez Percé country and its story for visitors entering the area on Highway 12 from the east.
Also recommended is the development of interpretive markers, roads, and trails within the site, and the restoration of the McBeth home as means of interpreting the site's history to the visitor.

b. Historical significance

(1) Identification.

Heart of the Monster. The Heart of the Monster is a small, rocky, pine-covered hill between Highway 12 and the northeast bank of the Clearwater River, within the area recommended as the East Kamiah Site. This hill is 1.5 miles southeast of the highway bridge that crosses the Clearwater at Kamiah. There is no doubt concerning the identification of this hill as the legendary Monster's Heart as told in Nez Perce oral traditions. The story of Coyote and the Monster is told by H. S. Lyman in "Items From the Nez Perce' Indians," Oregon Historical Quarterly, II, 287-303. Lyman quotes a Nez Perce' Indian named James Grant or Ilitamkat. Grant tells of the death of the Monster in the Kamiah valley and concludes, "Here the Nez Perces have lived since that time, and by Kamiah is still the heart of Iltswowich, the monster." Lyman adds, "This 'Heart,' indeed, stands nearly in the center of Kamiah Valley, and is a low, stony hill, elongated a little and about the shape of a heart."

Several citizens of the Kamiah area, both Indian and white, have identified the hill as Monster's heart to members of the field team. Also, the Idaho Department of Highways has erected an interpretive marker at this site, having had it identified by the Idaho Historical Society, interpreting the hill as the Heart of the Monster.

McBeth House. Within the recommended site, 2.1 miles southeast of the Kamiah bridge or 0.6 mile southeast of the Heart of the Monster, are 5 small houses. One of these, that one being closest to the highway and immediately northwest of the First Presbyterian Church hall, is said to have been the home of Susan L. McBeth, missionary to the Nez Perces in the last half of the 19th century. This house is identified as the McBeth house by several Nez Perce Indians living in the Kamiah area, including the Reverend Mose Thomas, and by whites, including Mr. Wade Wilson, a local historian. A manuscript at the Idaho Historical Society, which will be published in the fall, 1963, issue of Idaho Yesterdays quotes from a letter by Miss Alice Fletcher dated c. 1889. This letter describes the McBeth house in which Miss Fletcher was then living. From the description given it is identified as being the one discussed here.

At the same time, one or two of the other houses in this small group appear from their architecture to have been built at the same
time as the McBeth house. The historical background of these houses is not known at this time. But their identity should be established, both to further identify the McBeth house and to determine if they may have historical importance in themselves.

The identifications of the Lewis and Clark Long Camp, the Asa Smith mission, and the First Presbyterian Church (Indian) are discussed in other sections of this report.

(2) Historical narrative. Long before the first whites entered this region, the Nez Percés were living throughout the Kamiah valley in large numbers. Here in the sheltered, quiet bottom land they established their villages along the creeks that empty into the crystal Clearwater. Archeologists have not yet gleaned the secrets of these long-forgotten campfires and cave shelters, but the people who live there now can still point out these places from the time before history.

Like most people without a written history, the Nez Percés were great orators, and each generation passed on to the next the oral wisdom gathered over the centuries—tales of love and war, tales of hunting and fishing, and tales of the spirits and the gods of the people. The telling of these inherited stories was both an art and a means of instruction of the young. Of all their myths and legends, the Nez Percés liked most to tell about the mythological hero, Coyote. It was Coyote who created man; and, of all the tribes he created, his favorite was the Nez Percés.

Long before there were human beings on the earth, a great monster named Iltsowich lived at Kamiah. He was a huge creature who fed on all the smaller animals of the land. One day when Coyote came along he looked everywhere but could find no animals, for the monster had eaten them all. Coyote decided it was time to stop the monster from destroying life. He went to the Wallowas where he tied himself securely to the tallest mountain. Then he challenged the monster to try to devour him. But try as he might, the monster could not suck in Coyote as he had all the other animals. Coyote's grass rope held firm.

Iltsowich now grew afraid, and he let Coyote come up to Kamiah. When he arrived, Coyote demanded that the monster allow him to enter his stomach to see all the animals Iltsowich had eaten. Coyote found the animals alive, and by setting fire to Monster's interior and cutting down the great heart from its high place, he was able to set free all his friends. When the last artery to his heart was cut, Monster shuddered and died.
Then Coyote called the animals together and announced he was going to create a new creature called Human Being. He took a knife, cut up the monster, and from the different parts created the tribes. From the head he made the Flatheads. From the feet he made the Blackfeet, and so on until all the tribes were made.¹

When Coyote was finished with this, his friend Fox (Kots-kots) looked around and noted Coyote had not made a tribe to live in the beautiful Clearwater valley. When Fox mentioned this, Coyote was dismayed, for he had already used all the monster's body. Then he noticed he still had some blood on his hands from the monster's heart. He called for water, and as he washed his hands he sprinkled the blood on the earth, saying, "Here on this ground I make the Nez Perces, a tribe few in number, but strong and pure."² The Nez Percés still live in the Kamiah valley, and the monster's heart, now turned to stone and looking like an ordinary small hill, may be seen today near the bank of the Clearwater.

If Lewis and Clark saw the Heart of the Monster they made no mention of it in their diaries. On their homeward journey in 1806, the explorers camped in the Kamiah valley for four weeks waiting for the snow to melt on the Bitterroots. Their camp, now called Long Camp, was also on the north bank of the Clearwater. During the month of waiting they explored the country and became better acquainted with the Nez Percés. It was during this time that Sgt. Ordway crossed the high prairie to be the first white to visit the lower Salmon.

By June 10 all was ready and, believing the Lolo Trail now passable, the expedition broke camp and rode upward to Weippe Prairie. They were again delayed by the snow, but Lewis and Clark waited on the prairie rather than return to Kamiah. They had been the first whites to see the valley, and soon they would return home to report to President Jefferson about their adventures.

¹ The reader should not be disturbed by the fact that this ancient Nez Perce tale has somehow incorporated the modern tribal names that originated with the whites.

² H. S. Lyman, "Items From the Nez Perce Indians," Oregon Historical Quarterly, II, 287-303, contains the complete story of Coyote and Creation.
Almost 35 years after Lewis and Clark, in 1839, Asa and Sarah Smith arrived in the Kamiah valley with the intent of carrying out missionary work among the Nez Perces for the summer. Associates of Spalding and Whitman, the Smiths had arrived in old Oregon in 1838. A restless man, Smith had had trouble living first with the Whitmans at Waiilatpu then later with the Spaldings at Lapwai. Now, determined to learn the Nez Perce language thoroughly, he had won permission to stay in the Kamiah valley for the summer months.

Impressed with the number of Indians living in the valley, Smith decided to remain there permanently. It was not the best decision. Isolated from his associates and having a wife who was extremely ill much of the time, Smith found his work to be increasingly less satisfying. By the end of his second year at Kamiah, Asa decided his wife's health required them to leave Oregon. The Nez Perces, an observant people, referred to poor Sarah for many years afterward as "The Weeping One."

Smith had not made much headway in spreading Christianity during his two years, but he had spent the long days in writing lengthy reports to the American Board headquarters in Boston. These reports, besides their detailed criticisms of mission affairs, represent an original and detailed ethnological view of the Nez Perce at a very early time.

Although this first mission was not successful, the missionary spirit did not desert the Kamiah valley permanently. In 1873 there arrived a middle-aged lady, alone but determined, small in stature but great in spirit, Susan Law McBeth.

Undaunted by the fact she was but a single woman, Susan McBeth set herself to teaching Christianity to the Indians. She left the braves to others while she concentrated on the children and women. Besides her religion, she taught the children school and, in later years, some of her former students entered the ministry. She brought the Nez Perce women into her house to teach them the skills of homemaking. Although partially crippled, she possessed the energy and determination of an evangelist.

In her second year, 1874, the aged and respected Henry Spalding died at Lapwai. He had been the first missionary among the Nez Perces, having established a mission at Lapwai creek in 1836. He had left the Nez Perce country in 1847 after the massacre of Marcus Whitman. In the 1860's he had returned to his Nez Perces first serving as a teacher in the Indian agency, later assuming the role of missionary once more. Most of his last year had been spent at Kamiah where Susan McBeth had tenderly looked out for his welfare. When it became clear his end was approaching, Henry was placed in a wagon and taken back to his beloved Lapwai where he died.
Miss McBeth continued her work at Kamiah. A church was built in 1874, and it is still in use today. In its steeple is Idaho's first church bell. Near the church she had her house built, a small frame building now neglected and forlorn, but for many years her cheerful home.

When the Nez Perce War occurred in 1877, Susan McBeth left Kamiah temporarily. The war bands, on their way to Montana after the Battle of the Clearwater, crossed the river about two miles below her home in August of that year. When peace was restored, Susan returned to Kamiah. In 1879 her sister, Kate McBeth, joined her to assist in the mission work. The two women came to be respected and loved by many, and their work left an indelible mark on the country and its people.

Each Sunday services are still held in the old church at Kamiah. But the pastor today is a Nez Perce. Behind the building in a grassy plot the graves of Susan and Kate McBeth lie peacefully under the Kamiah sky. Across the road their house stands unnoticed and neglected. But, for the stray visitor who comes this way, who stands before the humble home or enters the quiet church, the spell of history surrounds him. Here he can sense the past: two cultures intermingling, a sensitive people trying to find their way through the mesh of civilization, the missionaries who tried to provide the key that would unlock the barriers, the triumphs and the failures.

c. Description of property

(1) Accessibility. The East Kamiah site, containing the Heart of the Monster and the McBeth house, is located on Highway 12. It is in the community of East Kamiah, a modest area that contains a few homes of both Indians and whites. There are also three industrial establishments in the vicinity of the site. The site itself would be easily accessible to travelers on U. S. Highway 12, which is a major highway across Idaho and is sometimes called the Lewis and Clark Highway.

(2) Land status. The land proposed for acquisition by the National Park Service at this site forms a rather narrow strip, 0.95 mile long, along the west side of Highway 12. The eastern boundary of this strip is the highway; the western boundary, for the most part, is a slough of the Clearwater River, but toward the southern end of the proposed site this boundary leaves the slough so as to exclude two or three rather substantial and new residences. The northern boundary begins at a point about 1.25 miles south of the Clearwater bridge and excludes several substantial residences. The southern boundary is a road which runs to the river from a point on U. S. Highway 12 just south of the Presbyterian Church.
Photo 24. Roadside business in front of “Heart of the Monster.” The rock which figures so prominently in Nez Perce mythology can be seen behind the truck and gravel pile in the center of the picture. 

N. P. S. Photo, 1963

Photo 25. Another view of the roadside “development” which separates the “Monster” from U. S. Highway 12. The base of the “Monster” is indicated by the bushes on the left.

N. P. S. Photo, 1963
It was not possible for the study team to determine the status of all the property within these boundaries. The County Accessor's Office seems to list a good deal of the northern part as Indian land; but the records of the Indian Agency appear to show the same parcels as privately owned. At any rate, most of the land seems to be in private ownership, except for the southern quarter or fifth. This southerly parcel, which includes the McBeth house, is owned by the Presbyterian Church.

The land across the highway, over which scenic easements are necessary, is mostly privately owned, although again, the Presbyterian Church owns the southerly portion. If this facing property were to be commercially developed, the impact of the proposed site would be shattered. Thus, if satisfactory easements cannot be obtained, these facing lands should be acquired also.

(3) Existing development and use. The proposed site of 60 acres is now mostly privately owned. There are several homes within it. Most of these homes have an acre or more land surrounding them, and the area is not yet heavily developed. Between the Heart of the Monster and the highway are two industrial enterprises; these are the Ida-Lew Construction Company, whose principal undertaking is a rock-crushing plant, and the Clearwater Heating and Sheet Metal enterprise.

Across the highway from the proposed site are several more homes, a restaurant, and, near the Heart of the Monster, a natural gas distributor's yard and office. The First Presbyterian Church (Indian) is across Highway 12 from the McBeth house.

The general area of the Kamiah valley, the Clearwater River, and the high bluffs is still mostly unspoiled and possesses a natural charm. In contrast to Spalding and White Bird Battlefield, there are growths of pine in this area.

(4) Architectural description and condition of buildings. The building of prime historical interest on the site is the McBeth house. This small frame house of batten construction is located just a few feet south of the right-of-way of Highway 12. It is an unpainted structure having a shingle roof. Despite neglect and abuse, the house possesses architectural features of interest. The vertical boards of the walls are fastened with both square- and round-headed nails. Wooden pegs hold the window frames together. On the exterior of the northwest end are the remains of a stone fireplace and chimney. Most of the chimney has fallen down, however. The dimensions of the house are not known, and the interior was unavailable for inspection to the field team. Although there are signs of recent habitation, the house is apparently unoccupied now. The body of an automobile sits fairly in front of the house, and used and broken furniture crowds the porch.
N. P. S. Photo, 1963

Photo 27. View of East Kamiah Presbyterian Church from vicinity of McBeth House.  
N. P. S. Photo, 1963
Despite its abject appearance, the house could be restored and would be a good representation of a pioneer home in this area as well as having important historical associations.

Nearby are four or five other simple houses. Nothing is presently known of the history of these. From their appearance, one or two may well be of the same period as the McBeth house. It was not unusual for Indians to have houses in the vicinity of the missions in the Pacific Northwest; thus there is the possibility these older structures are contemporary with the McBeth house and should be preserved.

(5) **Care of property.** The Heart of the Monster is located on privately owned land and to date remains in its natural state, though crowded on the east by two industrial plants. It is not easily accessible at present due to the industrial concerns between it and the highway. The site of the two plants is unkempt and unattractive. On adjacent land to the southeast, also between the Heart and the highway, the owners of the plants have littered the landscape with an acre or so of junk.

The vicinity of the McBeth house is poorly maintained. Discarded cars and furniture intrude upon the scene, particularly on the southwest side of the house away from the highway. There is no maintenance of the grounds; other than on the dirt lane, weeds grow profusely and high.

The remainder of the proposed site, both developed and undeveloped, is cared for in an average manner by the various owners.

(6) **Special problems.** The most pressing problem concerning the East Kamiah Site is the presence of two small industrial establishments between the Heart of the Monster and Highway 12. These firms prohibit a good view of and easy access to the hill, their operations are incompatible with the legend, and the helter-skelter maintenance (more properly, lack of maintenance) has created an ugly scar that threatens the entire value of this important story of Nez Perce mythology. For protection and preservation of the site, these plants would have to be removed and the marks of their operations obliterated.

A scenic easement to retain the land across the highway in its present use is extremely important. There is already one firm operating in this area, and there is the constant threat of more being established soon. The opening of Highway 12 across Idaho and the influx of travel have already caused expansion in Kamiah and East Kamiah. The fragile historic values of the area are now faced with the threat of rapidly increasing developments that would be serious intrusions.
Photo 28. "Clean" roadside opposite McBeth House, showing the type of landscape which should be preserved to maintain the historic setting near the East Kamiah Presbyterian Church.

N. P. S. Photo, 1963

Photo 29. Roadside development across Highway 12 from the "Heart of the Monster," revealing need for landscape protection near proposed historical area.

N. P. S. Photo, 1963
(7) Costs. All land within the proposed area is privately owned by individuals or by the Presbyterian Church. Land values in the East Kamiah area have not been established; only estimates of costs can be made until the properties and the improvements on the site are appraised.

d. Suitability

(1) Integrity. In its present condition the East Kamiah Site possesses very little integrity. But by cleaning up and removing the modern conglomeration at the McBeth house, its integrity will have been restored to a high degree. It would also be necessary to remove such intrusions as electrical wires and recent repairs to the house. For the Heart of the Monster the removal of the rock-crushing and metal-work operations would be necessary to restore the integrity of this area. Only a few feet separate these operations from the hill, and their presence poses a continuing threat.

(2) Adaptability. The East Kamiah Site may well be adapted to provide a proper setting for the presentation of the McBeth house and the Heart of the Monster, and for the construction of an interpretive center and a visitor parking area. The proposed site is approximately one mile in length and has sufficient depth for proper development. The McBeth house is near the southeast end and the Heart of the Monster close to the northwest end. It is proposed that the interpretive center be placed approximately in the center, with interior roads and trails leading to the two areas. Also, visitors at the McBeth house could cross the highway to visit the First Presbyterian Church (Indian) and its historic cemetery. Should the land for the site and a scenic easement be acquired, there appear to be no unusual problems in adapting the site to the preservation and interpretation of its historic resources.

(3) Relationship to areas already in the Park System. The East Kamiah site would be part of the broad proposal of a Nez Percé Country National Historic Sites (Proposed). For one of its prime stories—Indian mythology—there is no area in the National Park System that has been set aside particularly to illustrate it. For the other prime story—the McBeth mission—the Whitman Mission National Historic Site, Washington, was set aside to illustrate and commemorate the missionary era in the Pacific Northwest. However, the Whitman Mission story ends around 1847 with the deaths of Marcus and Narcissa Whitman, while the McBeth mission was active later in the 19th century.


**e. Feasibility**

(1) **Availability.** The diversity of uses presently in the proposed East Kamiah site poses a question concerning availability. The Presbyterian Church as a land owner would probably be most receptive to the restoration of the McBeth house; its pastor and members of its congregation have indicated a strong support of the idea of national historic sites. The owner of the rock-crushing plant has shown some interest in protecting the Heart of the Monster although these ideas do not necessarily agree with National Park Service standards. It is not believed the concept of acquiring the land on which the plant is located for park purposes would be appealing to the owner. There may also be other pockets of opposition to the concept, including land owners within the proposed site and owners of the lands over which a scenic easement should be sought.

On the other hand, a number of citizens of the Kamiah area have indicated enthusiastic support for the preservation of the area's history. Many people have expressed concern about the fate of the Heart of the Monster which they recognize as an important part of Nez Perce mythology. It is believed that the acquisition of 60 acres would not cause consternation among those citizens of Idaho who have expressed concern over increased Federal ownership of land within the State.

(2) **Relationship to local economy.** As a part of the Nez Perce Country National Historic Sites (proposed) and being located on the newly-completed U. S. Highway 12, the East Kamiah Site would undoubtedly be a stimulus to the economy of the community of Kamiah. The citizens of the area would probably be enthusiastic about the economic gains that might be expected from the influx of visitors.

(3) **Possibility of preservation.** The possibility of preserving the site is good. Once the modern intrusions were removed and a scenic easement acquired, the site could be made into an attractive area possessing integrity. There would be sufficient area for presenting a proper interpretation of the site and for providing an orientation to the Nez Perce country as a whole.
B. Sites Proposed for Cooperative Interpretation

1. Coyote's Fishnet

a. Location. The natural features marking this site are pointed out by a State historical sign located on the south side of U. S. Highways 95 and 12 at a point 6.3 miles east of Lewiston and 4.3 miles west of Spalding. The Fishnet formation is on the face of the bluffs on the south shore of the Clearwater River, while the rock outcrop known as the Bear is high up on the hills on the north side of the river.

b. Synopsis of History. These formations figure prominently in a Nez Perce Indian legend about Coyote, the principal character in the myths of many tribes.

c. Description. Unfortunately, there is some dispute as to which of two natural formations represents the Fishnet. Many Nez Perces today say the Fishnet is an irregularly shaped rock outcropping prominently visible on the bluffs along the south shore of the Clearwater. Others maintain that the Fishnet is the outline of a Y-shaped valley situated a short distance west of the rock formation. The Bear, it seems generally to be agreed, is a rock outcrop, shaped somewhat like a bear's head, which shows clearly on a high hill one or two miles north of the river.

At present, State Historical Sign No. 262, situated in an attractive location overlooking the Clearwater River, interprets the site in a highly satisfactory manner.

d. Identification. As has been pointed out, the exact identification of the formations comprising this site is somewhat less than satisfactory. Mr. Allen Slickpoo, Secretary, Nez Perce Tribal Executive Committee, and other tribal representatives stated to Erwin N. Thompson during 1962 that there was not complete agreement among present-day Indians themselves as to the exact identification of the features associated with the Coyote-Bear legend. The Idaho Historical Society has studied the matter at some length and has concluded that, rather than describe the exact features, it is wise to say on its sign: "The Nez Perce people know just where to look for the net and the unfortunate bear."

e. Historical Narrative. As recorded by the Idaho Historical Society, the legend connected with these features is as follows: "Coyote, the all-powerful animal spirit, was having a good time [Fishing here long ago] until Black Bear, the busybody, began to tease him. Finally losing his temper, Coyote tossed his huge fishnet onto the hills across the river. To teach Black
Photo 30. Coyote's Fishnet. Indian informants differ as to whether the ragged rock formation on the left or the Y-shaped canyon on the right represents the net thrown on the south bank of the Clearwater by the mythical coyote.

N. P. S. Photo, 1963

Photo 31. Bear. The black spot on the distant hill is said to represent the Bear turned to stone in the Nez Perce legend of Coyote's Fishnet.

N. P. S. Photo, 1963
Bear a lesson, Coyote threw him to the top of the hill on this side and turned him to stone.  

f. Proposed Development. It is suggested that this site be interpreted much as it is at present, by a marker placed at a highway turnout. The sign should be redesigned to conform to the uniform style to be established for all Nez Perce National Historical Sites roadsign markers; and, after the identities of the features have been firmly established, a locating device should be added so that visitors can pick out the exact formations described.

g. Land status. The formations themselves apparently are on private property. Since there seems no likelihood that the steep hillsides bearing them will be used for other than grazing in the foreseeable future, no change in ownership is proposed. The highway turnout and sign will continue to be on the State highway right-of-way. The Idaho Department of Highways is agreeable to continuing the turnout at this point.

h. Suitability. At the present time this site seems highly suitable for historical site use of the type proposed. The distant hillsides containing the rock features are virtually unchanged from the pre-white period; and even the foreground of railroad and highway does not detract seriously from the overall integrity of the scene. The existing turnout provisions appear adequate from the standpoint of safety, although the parking space may have to be enlarged as tourist traffic increases.

i. Special problems. This site apparently involves no special problems at the present time. However, if the highway is later developed to divided freeway standards, there may be a problem of access for west-bound traffic.

1 Idaho Department of Highways, Historical Sign No. 262.
2. **Ant and Yellow Jacket**

a. **Location.** This natural feature is situated on the steep hillside immediately north of U. S. Highway 95 at a point 9.1 miles east of Lewiston and 1.4 miles west of Spalding, at the new interchange of Highways 95 and 12.

b. **Synopsis of History.** This rock formation is the center of another Nez Perce legend concerning Coyote.

c. **Description.** The Ant and the Yellow Jacket is a natural rock formation which, seen directly from the south, is a symmetrical, free-standing arch jutting out from the cliffside about 80 feet above the road.

When the highway interchange now under construction is completed, there will be a turnout on the south side of U. S. Highway 12 opposite this feature. A State historical marker is planned for this site.

d. **Identification.** The identification of this site appears to rest on Nez Perce' oral tradition, although it has been authenticated by the researches of the Idaho Historical Society.

e. **Historical Narrative.** According to Nez Perce legend, Ant and Yellow Jacket engaged in combat. The fighting annoyed Coyote, who turned both of the contestants into stone as they stood locked together.

f. **Proposed Development.** It is suggested that this site be interpreted by a Nez Perce Country National Historic Sites marker placed at the turnout on the Highway 12 right-of-way which will be constructed in the near future by the Idaho Department of Highways.

g. **Land Status.** The right-of-way line for the new highway interchange, as indicated by flags on the ground on August 20, 1963, appears to pass behind the arch, indicating that the feature is on the State-owned land. However, construction plans for the highway interchange appear to indicate that the arch is just outside the right-of-way boundary, although Mr. W. W. Sacht, District Engineer at Lewiston, told the present writers that the map might not be accurate in that particular.

h. **Suitability.** This site is entirely suitable for historical monument use and is located on a main route of tourist travel. Although its foreground will be considerably disturbed by highway construction, the formation itself and its backdrop of cliff and hillside should remain in a reasonably natural condition.
The plans for the highway turnout appear to provide room for adequate interpretive facilities.

1. Special Problems. The only problem posed by this site is the possibility that the rock formation may be damaged or weakened by the bank cutting required as part of the interchange construction. The contractors have been instructed to exercise caution in excavating near this feature, but the cutting line for the excavation will be quite close to the base of the arch.
Photo 32. Ant and Yellow Jacket. Side view of the stone arch which figures in a well-known Nez Perce legend.

N. P. S. Photo, 1963

Photo 33. Nez Perce Indian Sweathouse still in use near Northern Idaho Indian Agency.

N. P. S. Photo, 1963
3. **Northern Idaho Agency**

   a. **Location.** Four miles south of Spalding, on U.S. Highway 95, the Northern Idaho Indian Agency is on the site of the former U. S. Army's Fort Lapwai, Nez Perce County, Idaho.

   b. **Synopsis of History.** The first Indian agent to visit the Nez Perce was Elijah White who returned to Oregon from Washington, D.C., armed with this authority in 1842. When the Territory of Oregon was organized in 1846, a series of agents was appointed to handle Indian affairs for the Territory. Later, Washington Territory was organized and its first governor and superintendent of Indian affairs, I. I. Stevens, appointed still more agents for the various tribes. When an Indian agency was permanently established among the Nez Perce it was located at today's Spalding at the mouth of Lapwai creek, where Henry Spalding had had his mission from 1838 to 1847. The agency remained there until 1885, at which time it moved to the deactivated Fort Lapwai. The Northern Idaho Indian Agency is still located on the site of Fort Lapwai and it continues to administer Indian affairs both for the Nez Perce and other tribes of northern Idaho. The corruption and waste to be found in the 1860's has long since given way to dedicated servants who guide the Indians through the still difficult adjustments they are required to make daily.

   c. **Description.** The Northern Idaho Indian Agency is very active today and maintains a complex of buildings on the site of former Fort Lapwai. Besides the agency headquarters, there are two school buildings, a warehouse (former Army stables), and a number of residences. Most of the buildings are situated around the old parade grounds which are kept in an attractive manner. The former stables and at least two of the frame houses are said to have been constructed during Army days. The site is administered by the U. S. Department of the Interior, Bureau of Indian Affairs.

   d. **Identification.** There is no question concerning the identification of the present site of the Northern Idaho Indian Agency. The agency is still an active one and the office of the superintendent and his staff are located here, on the former site of Fort Lapwai.

   Photographs and documents on file at the Idaho Historical Society identify the site of the first agency as being at Spalding, then called Lapwai. Although the locations of the buildings shown in the photographs have not been precisely identified on the ground, there is no doubt that the agency was situated in the vicinity of present-day Spalding Memorial Park and the village of Spalding.
e. Historical Narrative. There arrived in Oregon with the emigrant train from the United States in 1842, Elijah White, the first "sub-Indian" agent to be assigned to the Pacific Northwest. Since Oregon was not yet part of the United States, it may seem rather surprising that the United States government should send an agent to administer Indian affairs. More surprising, perhaps, was the selection of Elijah White for the position. He had been a member of the Methodist mission of western Oregon but, because of his attitude toward mission policy and his difficult personality, had been relieved of his duties as missionary. On his return to the United States, he had lost little time in hastening to Washington to argue that he should be appointed to the new position of sub-Indian agent for Oregon. With considerable dismay, his former associates in Oregon witnessed his return as an official of the United States government.

It was not long before White made his presence felt by the Nez Percé. Meeting with the leaders of the tribe in the fall of 1842, he persuaded them to accept a code of laws. This code was the Nez Percé's first contact with Federal authority. That the Indians accepted these impractical laws illustrates their trusting innocence of U. S.-Indian relations of the period. One of the articles said in part, "If an Indian breaks these laws, he shall be punished by his chiefs; if a white man breaks them, he shall be reported to the agent, and punished at his instance." There was no chance of a white man being punished by proto-agent White. But the Nez Percé had yet to learn this.

At this same meeting, White persuaded the Nez Percé to adopt the office of head-chief. This institution lasted until 1880 but it was not wholly accepted by the entire tribe. Many of these head-chiefs were ineffectual leaders and, until the Nez Percé War, the independence of the different bands was not eliminated by even the strongest head-chiefs, such as Lawyer.

Elijah White, deeply involved in the politics of establishing Oregon Territory, ceased his work as sub-Indian agent in 1845. Although the Territory of Oregon was organized in 1846, the Federal Government did not hasten to send new agents despite urgent appeals from the settlers. On the eve of the Cayuse War, 1848, the provisional government appointed Joel Palmer as superintendent of Indian affairs. Palmer was one of 3 commissioners who met with the Nez Percé in council and persuaded them to remain aloof from the war against the Cayuses—a war to avenge the deaths of the Whitmans and their associates.

In 1853, the Territory of Washington was cut out of Oregon Territory. Its first governor, Isaac Stevens, was also appointed as its first superintendent of Indian affairs. The Nez Percé now
had two superintendents, Palmer whose authority extended over the Nez Percé in the Wallowa area of eastern Oregon, and Stevens whose territory included present-day Idaho. As with Oregon, the Federal Government did not hasten to send Indian agents to the Territory of Washington. Governor Stevens solved this temporarily by appointing his own agents. A. J. Bolan was the first such agent appointed for all the tribes between the Cascade Mountains and the Bitterroot range.

Stevens saw the need to reach agreements with the tribes in establishing reservations. Settlers were coming into Washington Territory, and dangerous clashes of interest would be only a matter of time. At the end of May, 1855, Stevens and Palmer met with the Nez Percé and the other tribes of the Columbia plateau in the Walla Walla valley. This was one of the largest and most colorful treaty councils ever to be held in the Pacific Northwest. Out of it came the first definition of the Nez Percé reservation. The treaty was signed by all the important Nez Percé leaders, and it guaranteed them almost all the land they had ever claimed. One of the stipulations of the treaty was that the only whites to be allowed on the reservation were to be employees of the Indian bureau.

Shortly after this council, Governor Stevens appointed William Craig as the first resident agent among the Nez Percé. Craig, an ex-mountain man married to a Nez Percé woman, had lived in the Lapwai valley for many years. He was a good friend to the Nez Percé and proved loyal to both their cause and his duties as agent. That, alone, made him a rarity among Indian agents at that time.

By the time E. D. Pierce discovered gold on Orofino creek in 1860, the Indian agent for the Nez Percé was A. J. Cain. Although charged with keeping whites off the reservation, Cain merely expressed the opinion that Pierce and his associates were behaving themselves well.\(^1\) He made no move to enforce the treaty, and the reservation became wide open for the thousands of miners who followed. However, Cain did remonstrate when the miners established the town of Lewiston on the reservation. In the end, Lewiston stayed, and the Nez Percé eventually granted it legitimacy.

When gold discoveries spread to the South Fork of the Clearwater and to the Salmon, miners crisscrossed the reservation with impunity and towns sprang up to supply and house them. Agent Cain could find no means to enforce the Treaty of 1855. When the Civil War broke

\(^1\) Hubert Howe Bancroft, History of Washington, Idaho, and Montana, 1845-1889, volume XXXI of Works (San Francisco, 1890), 235-36.
out in 1861 and the regular troops were withdrawn from the Pacific Northwest, the agency at Lapwai was virtually powerless to enforce its authority on anyone. The treaty was now meaningless and Nez Perce resentment took up more and more of Cain's time.

In May 1863, the Nez Perces met with Superintendent Hale and Agents Hutchins, Howe, and Robert Newell. The council was not held at the Lapwai agency but in the vicinity of the newly established Fort Lapwai, four miles up the valley. One of the claims put forward at this treaty council was by Chief Big Thunder, who argued that the land on which the agency was located belonged to him. This was further complicated by a claim for the same area by the American Board of Commissioners for Foreign Missions, based on Spalding's mission located there in the 1840's. A treaty was signed whereby the Nez Perces lost a great part of their former reservation. But, to his credit, Big Thunder retained his location at Lapwai.

In 1863 the Territory of Idaho was organized with Lewiston its first capital and William H. Wallace its first governor. The second governor, Caleb Lyon, arrived in Boise in October, 1864. Besides his role as governor, he was also superintendent of Indian affairs for the Territory. At best, Lyon abused his office by making poor appointments and going along with a dishonest legislature; it was a rare thing to find an honest man in the agencies or anywhere else in government. At worst, Lyon skipped Idaho with $46,418.40 of Indian treaty money in his pocket. It is not surprising that affairs at the Lapwai Agency were not going well for the Indians. The reports of the agents for those years tell sad tales of not receiving the funds required to meet the treaty obligations.

In an effort to correct some of the abuses in the administration of Indian affairs, the Federal Government appointed military officers as agents in 1869. Lieutenant J. W. Wham was appointed to the Lapwai agency. But before much effect of this policy could be felt, all army officers were abruptly relieved from this duty in 1870.

At this point, President Grant announced his policy of placing the appointment of Indian agents in the hands of various church organizations. There was momentary confusion concerning the Nez Perce reservation but it was soon straightened out in favor of the Presbyterian Church. The basis of the claim by the Presbyterians, of course, was the mission established by Henry Spalding in 1836. The Presbyterian Church nominated an outstanding agent, John B. Monteith. There was some opposition to Monteith during the next few years but, on the whole, it must be conceded he was a conscientious agent who worked hard to carry out the policies of the Indian Bureau. Above all, he was honest, and that was a considerable change from many of his predecessors. Perhaps it is true he was rather narrow-minded and sectarian in his approach, but he strove hard to advance the way of life on the reservation.
At any rate, the agency was less a place of corruption than it had been for many years. No longer was the Federal Government footing a $50,000 bill for the construction of a modest single-story resident for agency officials as it had been doing.

Working from the agency at Lapwai, Monteith strove mightily both to enforce the regulations pertaining to Indian affairs and to settle the multitude of disputes between white and Indian. A particularly complex problem was the Wallowa Country about which Washington changed its mind several times. In 1877, Agent Monteith and General O. O. Howard met with the nontreaty bands at a council at Fort Lapwai. General Howard had decided on a show of force and he firmly ordered the Wallowa bands to move on to the reservation. Monteith supported the general in these directives. The Nez Perce War began a few weeks later.

But this last pre-war council was not held at the agency. Like those that preceded it, the meeting was held at Fort Lapwai where the might of the United States had a more impressive setting. The agency at Lapwai might well do for day-to-day affairs, but not for momentous moments like a council.

Following the Nez Perce War, all was quiet on the reservation. The problems of the agency now were the problems of one culture trying to adapt itself to another one without being submerged in the process. In 1884 the Army abandoned Fort Lapwai, and in 1885 the Indian agency moved up the Lapwai valley to occupy the buildings on the fort site. The agency is still on the fort site today and it still administers to the Indians' needs. The name has changed; it is now the Northern Idaho Indian Agency. The buildings have changed too, with a few exceptions that go back to Army days.

f. Proposed Development. The Northern Idaho Indian Agency is administered by the Bureau of Indian Affairs. The site of the agency is extremely well maintained, even to the point of preserving some of the flavor of old Fort Lapwai. It is proposed that the Bureau of Indian Affairs continue to administer and maintain the area as it now is and that, in cooperation with that Bureau, interpretive markers and, possibly, wayside exhibits, be placed on the site telling the story of both the Agency itself and the evolvement of Indian affairs over the years. The Superintendent and staff of the Northern Idaho Indian Agency have indicated their support and cooperation of such a program.

It is also proposed that an interpretive marker be placed at the Spalding site, marking the first site of the Indian agency. Also, it is recommended that the story of Indian-white relations and the evolvement of Indian affairs be subjects for exhibits in the main visitor center proposed for the Spalding site.
g. Land Status. The land where the present Northern Idaho Indian Agency is located is owned by the Federal Government. It is proposed above (Spalding site) that the first site of the agency at Spalding be acquired and administered by the Federal Government as a part of the Nez Perce Country National Historic Sites (proposed). The Spalding site is now owned by the State of Idaho, public foundations, the Nez Perce Tribe, and private landholders.

h. Suitability. The site at Fort Lapwai is still an active Indian agency, and the spirit of the past is very much present. Thus, the area possesses a high degree of integrity and, with little or no change, can adapt itself well to an interpretation of the Indian agency among the Nez Percé. The Spalding site, as described in this report (above), may well be adapted to telling the story of the agency through on-site interpretation to a lesser degree.

i. Special Problems. There are no known problems concerning the interpretation of U.S.-Indian relations, white-Indian relations, and the story of the Indian agency at the present site of the Northern Idaho Indian Agency. All those who would be directly concerned have indicated great interest and a desire to cooperate in the telling of these stories.
4. Fort Lapwai Site

a. Location. On west side of U. S. Highway 95 at a point 4 miles south of Spalding, on the grounds of the Northern Idaho Indian Agency. The reservation occupied parts of Sections 11 and 14, T. 35 N., R. 4 W.

b. Synopsis of History. Established by volunteer troops during 1862 to prevent clashes between the Indians and white on the Nez Percé reservation, Fort Lapwai was occupied by the Army until 1884. It was the scene of the important councils with the Nez Percés which preceded the Nez Percé War, and it was a major military base during that conflict. After abandonment by the Army, it became the headquarters of the Nez Percé Indian agency.

c. Description. The old Fort Lapwai parade ground is still maintained. Now planted in lawn and lined by attractive trees—and considerably enlarged—it is surrounded by the buildings of the Northern Idaho Indian Agency, which in general style resemble old Army structures. As shown by an examination of old photographs, the general natural setting of the old post, on the bottom lands of the Lapwai Valley bordered by grass-covered hills, has not altered greatly since the 1870's, except that there are now more trees on the valley floor.

There apparently are no records at the Agency giving the histories of the individual buildings, but local tradition and a survey of the architectural style of the existing Agency structures seem to indicate that perhaps three—the barn and two residences on the west side of the parade ground—date from Army days. A comparison of present-day photographs with one taken in 1876 (in Abe Lanfe, ed., An Army Doctor's Wife on the Frontier /Pittsburg, 1961/, opp. p. 218), makes it almost certain that the two residences mentioned above were former officers' quarters. These two structures appear to be in excellent condition. The barn, while not so well maintained, seems to be structurally sound.

d. Identification. There is no question concerning the identification of this site. Official Army surveys now in the National Archives and early photographs definitely establish the location of Fort Lapwai.

e. Historical Narrative. The invasion of the Nez Percé reservation by miners beginning in 1860 despite the protests of many of the Indian bands and of the Indian agent, led to fears that clashes would follow. As the result of a series of agreements, the Indians opened more and more of their reservation to miners, and as thousands of men swarmed onto the Indian lands it was inevitable that there were many conflicts with the native owners.
Photo 34. Old parade ground and probable officers’ quarters, Fort Lapwai.
N. P. S. Photo, 1963

Photo 35. Probable former Fort Lapwai officers’ quarters on grounds of Northern Idaho Indian Agency.
N. P. S. Photo, 1963
The Nez Perce made frequent petitions to their agent for protection, but no redress was obtained. Finally, when it appeared that hostilities might break out not only between the Indians and the miners but between factions of the Nez Perce themselves, it was decided to station troops in the area. The time, however, was that of the Civil War, and no regular troops were available. Thus it was that in 1862 a force of the First Oregon Cavalry was sent to Lapwai.

A reservation of 640 acres on the floor of the Lapwai Valley about 4 miles south of the Indian agency at Spalding was laid out on October 23, 1862, and maps show that by December of the next year the post structures were substantially laid out as they were to remain during the remaining life of the fort. Officers and soldiers from the post attended the important council of 1863 at Lapwai which resulted in the reduction in the size of the Nez Perce reservation and in the splitting of the tribe into Treaty and Nontreaty groups.

Attempts to get all of the Nez Perce' clans to move inside the reservation boundaries continued without success. In an effort to settle the dispute once and for all, a council of tribal chiefs and commissioners appointed by the Secretary of the Interior met at Fort Lapwai at the end of 1876. The decision of the commissioners that Chief Joseph and his followers must move onto the reservation was not accepted by the Nontreaty clans. But further negotiation resulted in another council between the chiefs and General O. O. Howard at Fort Lapwai on May 3-14, 1877, at which the Nez Perce' finally agreed to move onto the reservation.

While most of the Nontreaty clans were camped at Camas Prairie during the next month on their way to comply with the agreement, the outbreak of the unruly young men occurred, resulting in the murder of a number of white settlers along the Salmon River. General Howard was at Fort Lapwai when news of the massacres arrived, and from the post he sent out Captain David Perry and Companies F and H, First Cavalry, to punish the Indians. This force was defeated at White Bird Canyon, and the Nez Perce War was launched. During the ensuing hostilities in Idaho and during General Howard's pursuit of the Nez Perce over the Lolo Trail into Montana, Fort Lapwai was a base of operations and supply.

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1 Plat of Fort Lapwai reservation... December 1, 1863, copy in John R. White Manuscripts, Whitman College, Walla Walla, Washington.

2 This account of Fort Lapwai in the Nez Perce War and its preliminaries is based largely on Merrill D. Beal, "I Will Fight No More Forever" (Seattle, 1963), 30-143. See also Frances Fuller Victor, "The First Oregon Cavalry," in Oregon Historical Quarterly, III (1902), 123-163.
After the war, the post returned to its peacetime routine. There being little need for continued force in the Nez Perce' country, the fort was abandoned on July 25, 1884. The Lapwai Indian Agency was moved onto the deserted reservation from the present Spalding in 1885.

f. Proposed Development. It is suggested that the story of Fort Lapwai be told by a series of markers and exhibits to be erected by the National Park Service in cooperation with the Bureau of Indian Affairs, which will continue to administer and operate the site as an active Indian agency. If research confirms the reports that three buildings of the old fort survive, these structures should be identified by signs, and agreements should be made with the Bureau of Indian Affairs for their preservation.

g. Land Status. The former Fort Lapwai is owned by the Federal Government and administered by the Bureau of Indian Affairs, under the immediate charge of the Superintendent, Northern Idaho Indian Agency, Lapwai, Idaho.

h. Suitability. The former Fort Lapwai is highly suitable for historical site use. Even though most of the old post structures have disappeared, their sites are occupied by buildings not inharmonious in character, and the old parade ground has been preserved. In short, a good deal of the general atmosphere of the old post still exists, and it would be relatively easy to recreate in the minds of visitors by proper interpretation the scenes of the Indian councils of the 1870's and the hustle and bustle of wartime preparations, when the porches of the post buildings were piled high with baggage and supplies destined for the troops in the field.

i. Special Problems. Apparently there would be no special problems connected with interpreting this site as part of the Nez Perce' National Historic Sites project. The local representatives of the Bureau of Indian Affairs desire to cooperate in the project, as do the Nez Perce' Indians. An interpretive installation at the old fort would fit in with their plans to make the Spalding-Lapwai vicinity an attractive place for tourists.
5. **Craig Donation Land Claim**

a. **Location.** This land claim of 630.44 acres in extent is situated in the valley of Lapwai Creek, along U. S. Highway 95, for a distance of 2 miles, beginning at a point about 8 miles south of the Clearwater River bridge in Spalding. The claim extends into parts of 5 land sections, but most of it lies in Sections 19 and 20, T. 35 N., R. 3 W., B. M. A D. A. R. historical marker calling attention to this site is situated on the highway right-of-way about 8.3 miles south of Spalding (and about 2.25 miles south of Sweetwater), but it is reported that Craig's original house stood on the north side of Lapwai Creek at the present settlement of Jacques, about 10.3 miles south of Spalding. Craig's grave is in a Nez Perce Indian cemetery at Jacques, on the south side of the creek and highway, on a knoll in the angle formed by Highway 95 and Mission Road.

b. **Synopsis of History.** William Craig, a former mountain man, settled among the Nez Perces in this vicinity in 1840, thus becoming the "first permanent settler in Idaho." He was a friend of the Indians and is generally credited with helping to dissuade the Nez Perces from conflict with the whites in the long series of disputes before the Nez Perce War. His land claim has been described as "the first homestead in Idaho."

c. **Description.** The Craig Donation Land Claim has been broken up into several privately owned farms and, to the eye of the casual visitor, is indistinguishable from the many similar properties in the Lapwai area. The original Craig Cabin has long since disappeared, but it is reported to have stood over a spring near Jacques Spur which still exists (now covered by a springhouse). William Craig's grave in the small Nez Perce cemetery at Jacques is now sadly neglected but could be developed into an attractive interpretive feature. In summary, most of the claim is still sufficiently rural in character to reveal the rich bottom land and the attractive hills which must have made the spot appealing to William Craig.

d. **Identification.** Although there may be room for dispute as to exactly where Craig's first home among the Nez Perces stood, there can be no doubt as to the location of the Donation Land Claim for which he filed on June 4, 1854. The boundaries of this claim are firmly established by the records of the U. S. Land Office (see plat of claim in the John R. White Manuscripts, Whitman College).

e. **Historical Narrative.** William Craig was a native of Green Brier County, Virginia. Born about 1799, he moved westward and in 1829 became a trapper-trader in the employ of William Sublette. For more than a decade he was one of the hardy breed of mountain men. Among other exploits, he accompanied Joseph R. Walker to California in 1833.
Sometime during his wanderings Craig acquired a Nez Perce wife. Her Indian name was Pahtissah, but she became better known as Isabel Craig, a name she bore proudly until her death on May 8, 1886. In 1840 Craig settled permanently among his wife's people near Henry Spalding's Lapwai Mission. When Indian unrest at the time of the Whitman massacre in 1847 caused Spalding to close the mission, he and his family took refuge on the Craig farm. William Craig was a favorite of the Indians and did not join the general settler exodus from the Pacific Northwest interior which marked the disturbed period from 1847 to 1858.

According to the U. S. Land Office records, Craig officially located his land claim on September 15, 1846. His claim was filed on June 4, 1854. Craig was so popular among the Nez Percés that a special article in the Indian Treaty made at Walla Walla in 1855 provided that Craig should continue to live on the reservation and that the "tract of land now occupied by him" should be excluded from the reservation.

Craig was quite a prominent person in the early development of the Pacific Northwest. In 1848 he served as one of the first agents to the Nez Percés. He was an interpreter at the Walla Walla Council of 1855; and the next year he served as a lieutenant colonel in the 2nd Washington Territorial Volunteers. In 1858 he became the first postmaster of Walla Walla.

With his old mountain companion, Robert Newell, he advised the Nez Percés in their relations with the whites after the 1860-1861 gold rush brought about an invasion of the Nez Perce reservation. He and Newell are said to have prevented an outbreak in 1863. Craig operated ferries across the Snake River at Clarkston and elsewhere during the gold rush and is reported to have made large profits. He died on October 16, 1869. Parts of his claim are still owned by his descendants.

Bibliographical note. The source materials on Craig are large in bulk and widely scattered. Probably the best biography is LeRoy R. Hafen, "Mountain Men--William Craig," in Colorado Magazine, XI (1934), 171-176; see also the reminiscences of Thomas J. Beal in Lewiston Morning Tribune, March 3, 1918. Notice of his death is in The Statesman (Walla Walla), October 23, 1869. See also Herman Francis Reinhart, The Golden Frontier, ed. by Doyce B. Nunis, Jr. (Austin, Texas, 1962), 190. Material in the above sketch is also drawn from the headstone on Newell's grave; from the D.A.R. marker at his land claim; from an interview with Mr. Marcus J. Ware, of Lewiston, on September 2, 1963; and from copies of documents in the John R. White Manuscripts, Whitman College.
f. **Proposed Development.** It is suggested that this site be interpreted by one or more interpretive markers and exhibits placed on the State highway right-of-way. The exact number and locations of these NPS facilities is to be determined after research reveals the exact location of Craig's original home.

g. **Land Status.** The claim is now owned by several private individuals and corporations. It is traversed by a State highway and by a railroad. A portion of the land is still in the possession of the family of Craig's descendants, in the Minnie Caldwell Estate, for which Marcus J. Ware of Lewiston is a trustee.

h. **Suitability.** Historical integrity of the scene at this site is not of primary importance, since development of the land is to be expected as time passes; and the visitor can adjust to this fact. Therefore, the property seems suitable for the type of historical program proposed. At the present time the rural aspect of the scene is marked, and the visitor can still visualize the natural advantages which must have induced Craig to select the property as his home.

i. **Special Problems.** This site appears to offer no special problems, since the State Highway Department undoubtedly will cooperate to provide the needed road turnouts.
N. P. S. Photo, 1963

Photo 37. Site of William Craig's Donation Land Claim, between Lapwai and Jacques.
N. P. S. Photo, 1963
6. **St. Joseph's Mission**

a. **Location.** This still-active institution, now a Roman Catholic school, is situated at Slickpoo on Mission Road 4 miles south of Jacques (which is on U. S. Highway 95 at a point 10.3 miles south of Spalding). The old mission church and rectory are on the east side of Mission Road; St. Joseph's School is on the west.

b. **Synopsis of History.** As early as 1867 Catholic priests attempted to open a school among the Nez Percés; but opposition of both Indians and agents of other denominations prevented Catholic missionary work on the reservation until 1874, when the Government granted the Catholic Church permission to establish a mission. The present church was dedicated on September 8, 1874; and a boarding and day school for Nez Perce children was established in 1902. The mission, together with the Presbyterian Indian churches at Lapwai and Kamiah, commemorates the long rivalry of religious denominations for possession of the Nez Percé's souls.

c. **Description.** The original St. Joseph's Church and its rectory are across the road from the present St. Joseph's School and, now in private ownership, are a separate entity from the school. The old rectory is now used as a private residence, and the same owners have assumed the responsibility of preserving the old church nearby.

The church is a wooden structure, covered with horizontal siding, one story in height, with the floor raised about 4 to 5 feet above the ground. The building is about 28 feet wide and perhaps 50 feet in length. The altar is toward the rear, and behind it are 2 small rooms. At the front end of the church, above the entry, is a small balcony or chair loft. A small belfry, with steeple, extends from the front end of the building and serves as the entry. The style of the main building can probably be described as Classic Revival, but the belfry is simply rural American with a few Gothic touches.

The present owners, with some assistance from interested individuals, have gradually been rehabilitating the building, and it is now quite handsome in interior appearance and reasonably sound structurally. The building needs exterior painting, and some outside woodwork requires replacement, but no major repair of the exterior appears necessary.

The church has an attractive setting. It stands back from the road perhaps 60 feet amidst a neatly kept lawn, shaded by a number of trees, chiefly locusts. The grounds of the church proper, not including the rectory, are perhaps somewhat more than an acre in extent. At the present time there is no marker at the site.
The rectory is a two-story wooden structure standing about 75 feet north of the church. It has recently been somewhat extensively remodeled on the interior, and further work is planned. The building contains several portraits and religious pictures connected with the old mission, but in its altered state—and in view of its present use as a family residence—it probably should not be considered for inclusion in the National Historic Sites project.

The St. Joseph's School, across the road and about 100 yards south of the old church, is a modern institution, with fireproof buildings, playing fields, and attractive grounds. Undoubtedly the advent of a number of tourists would not be compatible with the school's program, and therefore the school proper also probably should not be included in the project.

d. Identification. There is no question concerning the identity of the St. Joseph's Mission site. Although property ownership records have not been examined during the present study, the physical evidence on the ground and local tradition are sufficient to establish the location beyond any reasonable doubt.

It must be admitted, however, that the identification of the present church as the actual building erected in 1874, and enlarged in 1904, is slightly clouded with doubt. However, the most reliable histories, cited below, state that the St. Joseph's Church was dedicated in 1874 and do not mention the construction of any new church building during later years. It seems best to accept tentatively the 1874 date, but with the reservation that a definite identification must await further research.

e. Historical Narrative. As has been seen in the main historical narrative, the Nez Percés early displayed an interest in acquiring the white men's religion. About 1835 a young man of the tribe went to St. Louis with some eastbound travelers and learned something of Catholicism. Upon his return, he is said to have attempted to persuade his fellow Nez Percés from accepting the teachings of the Protestant missionaries, Henry Spalding and Asa Smith. In 1840 Father De Smet visited the Nez Percés, and from that time occasional contacts were made from the Catholic missions among the Coeur d'Alenes.

But it was not until 1867 that the Catholics made a serious attempt to settle permanently on the Nez Percé reservation. During that year Father Joseph M. Cataldo and Brother Achille Carfagno were sent to Lapwai to take charge of a government school. So much opposition was encountered from the Protestant Nez Percés and from the Indian agency officials, however, that the priests had to retire to Lewiston. From that base Father Cataldo in February, 1868, built the first Catholic church for the Nez Percés on the north bank of the Clearwater, near the present Arrow. This site was outside the reservation boundaries.
The first missionary efforts along the Clearwater were not too successful, and in 1870 Cataldo retired to give the Nez Percé an opportunity to "appreciate the priest in his absence." This strategy apparently worked, because soon the Indians with Catholic leanings were begging for the return of the priests and were flocking to masses at the church in Lewiston. The number of converts convinced the Catholics that a mission among the Nez Percés was necessary.

Entering the reservation for missionary work was not a simple matter, however. In 1870 President Grant, in an attempt to reduce friction on the Indian reservations, had announced a policy of assigning religious instruction on the various reservations to the exclusive charge of the denominations that had established the principal influence at each. Thus, the Nez Perce reservation had been assigned to the Presbyterians. The Protestant chiefs, vigorously backed by the agent, J. B. Monteith, who was a preacher himself, protested the request of the Catholics to establish themselves on the reservation. This opposition, in turn, aroused the Catholics of the Pacific Northwest to protest against the Government's Indian policy; and finally in 1874, Washington reversed its decision. The Catholics were given permission to enter the Nez Perce reservation.

Raising funds among the people of Lewiston, among the Coeur d'Alene Indians, and "even" among Chinamen working in the mines, Father Cataldo was able to finance the construction of a church for the new mission. The site selected was at Slickpoo, so called, a Catholic historian solemnly explains, for the prevention of "disputes among future historians," after a corruption of Zimchilipusse, the name of the first Catholic chief among the Nez Percés. St. Joseph's Mission, the first Catholic Church on the Nez Perce reservation, was dedicated on September 8, 1874. Father Cataldo was not able to remain in residence continuously at St. Joseph's, but upon his visits he lived in two small rooms in the rear of the church. On November 2, 1875, Father Anthony Morvillo, S. J., and Brother Carfagno, S.J., arrived to become the first resident missionaries.

The mission continued to operate for many years, but gradually there was an easing of zeal for conversion among the Nez Percés. Convincing that the strength of the Catholic Church among the Nez Percés depended upon the education of the young, the Church authorities decided to start a school for the Indian children. Construction began in August, 1902, and the St. Joseph's Mission School was opened on October 24, 1902. The boarding facilities and classes were conducted by the Sisters of St. Joseph, from Tipton, Indiana. Surviving two disastrous fires, in 1916 and 1925, the institution still thrives.

The old mission church was enlarged during December, 1904. Gradually, however, the parishioners fell off, and the physical
condition of the building deteriorated. In 1957 the structure was condemned as unsafe by Church authorities, and it and the rectory were subsequently sold to a private owner.


f. Proposed Development. Initially, it is proposed that this site be interpreted by a National Historic Sites Marker to be placed in front of the old church in cooperation with the owner. The marker would be worded so as to concentrate visitor attention upon the church itself, so that visitors would be discouraged from intruding upon the owners of the adjoining residence and upon the existing school.

In the future, however, it undoubtedly will be found that the maintenance of the church and the admission of visitors of the church will prove too much of a burden for the property owners as individuals. It is suggested that a nonprofit cooperating association be formed to operate and maintain the structure as a house museum. A cooperative agreement should be entered into with the present owners, or with the suggested association, to assure the preservation of the church as a unit in the Nez Percé National Historic Sites.

g. Land Status. The church and the adjoining former rectory are owned by Mr. and Mrs. John M. Pfeifer, Route 1, Box 39, Culdesac, Idaho. The St. Joseph’s School is owned by the Catholic Church.

h. Suitability. As explained above, the St. Joseph’s School and the former rectory do not seem suitable for inclusion in the proposed project at the present time except as they may be interpreted by a sign at the old church. The St. Joseph’s Church itself, however, seems highly desirable for historic site use. The structure seems to be built largely of original materials and undoubtedly retains much of its early appearance. The surrounding countryside cannot have changed much from the 1870’s. In short, this building possesses a high degree of integrity. It also appears entirely adaptable to the type of historic use recommended.
1. **Special Problems.** The principal problem relating to this site concerns the future preservation of the building. The present owners have a great respect and affection for the structure and are attempting to restore and preserve it with their own resources. They are entirely willing to have the site interpreted and, on a reasonable basis, opened to visitors. If interpreted as part of the proposed project, the building will undoubtedly receive increased visitation which, in turn, will increase the burden of maintenance. It is conceivable that, if visitors are to be admitted to the building, regular attendants will be necessary. And, in any case, private ownerships are certain to change over the years, and new owners may have different thoughts concerning the desirability of preserving the old church.

Therefore, it is suggested that the owners be encouraged to take action leading to provision for perpetual care of the building. They at present hope that the building can be restored to its status as an active church. Another means of preserving the building might be to form a nonprofit cooperating association to assume the ownership, operation, and maintenance of the former mission church.
7. Weis Rockshelter

a. Location. In the canyon of Grave (printed as Graves on USGS maps) Creek, on the west side of the Grave Creek Road, 8.05 miles south of Cottonwood and less than a mile north of the junction of Rock (printed Johns on USGS maps) and Grave Creeks. The shelter is at the base of a basaltic cliff and is about 50 feet west of the road. It is situated in Idaho County, in Section 8, T. 30 N., R. 1 E., B. M. The site is identified in the records of the Idaho State College Museum by the number 10-IH-66.

b. Synopsis of History. This site is one of the few thus far excavated in the Nez Perce Country to reveal human occupation dating back about 8,000 years. It is remarkable in that its strata reveal an almost continuous occupation from about 5500 B. C. to about 1400 A. D. It is expected that sequential overlaps with strata in other and more recent sites now being excavated will provide a record of cultural development up to the time of the historic Nez Percé.

c. Description. This site has a picturesque setting in the deep, narrow Grave Creek Canyon. The canyon walls are largely grassy and brush-covered, broken at intervals by cliffs of basaltic rock. The Weis Rockshelter is a natural indentation in the base of one of these cliffs. The cave opening, if the shelter may be termed such, is about 18 feet high. The depth under the rock overhang varies, but apparently it does not extend into the rock more than 12 to 16 feet in the habitable portions. Before excavation, the cave had been largely filled by alluvial deposits, parts of which had already been stripped away by road construction activities.

d. Identification. There is no question concerning the identification of this site. The excavation records of the Idaho State College Museum and the physical evidences of the excavations still visible at the site fix the location beyond mistake.

e. Historical Narrative. This archeological site was discovered in 1960 by Mr. and Mrs. Norbert Weis, of Uniontown, Washington, who reported it to archeologists at Washington State University. A field examination revealed that the site was an ancient one and that it was in danger of being destroyed by amateur "pothunters." Therefore, the Idaho State College Museum arranged to excavate at the site in 1961 and 1962. Additional work has been done during 1963.
Photo 38. Weis Rockshelter.
The 1963 excavations have not yet been reported, but the work during the first two seasons revealed at least four cultural phases, forming a continuous sequence of occupation from about 5500 B.C. to 1400 A.D. The individual culture phases cannot be fully defined on the basis of the limited knowledge thus far acquired, nor are the relationships of these phases to the Old Cordillaran and other recognized broader cultures of the Pacific Northwest yet clearly defined; but the feeling of archeologists is that the Weis Rockshelter deposits are significant in revealing past occupation of the Nez Percé country and may prove still more significant as other sites, with overlapping cultural phases, reveal the sequence from 1400 A.D. to the historic present.


f. Proposed Development. It is proposed that the Nez Percé National Historic Sites interpret this site in cooperation with Idaho County, the State Highway Department, and Idaho State College by means of markers and roadside exhibits installed by the National Park System. It is suggested that, under a formal cooperative agreement, the County and State should undertake to protect and maintain the site. A parking area, access path, and improvement of the approach road will be required. These should be local responsibilities.

g. Land Status. The site is in the State-County owned road right-of-way.

h. Suitability. The site seems entirely suitable for the type of historical use proposed. Although the vegetation in Grave Creek Canyon is somewhat different now than in prewhite times—the pine trees which once extended up the canyon sides to this point have been almost completely logged off—and although the creek bed has been changed by increasingly violent floods due to ecological changes, the scene still maintains a reasonable amount of integrity. It dramatically presents the conditions under which prehistoric man lived in the Nez Percé country.

Accessibility is not difficult at present, although the gravelled Grave Creek Road, as was discovered during the present study, is not navigable without risk of damage to today's low-slung automobiles. However, if tourists are to be encouraged to visit the site, this road certainly will have to be improved to eliminate the dust and loose gravel.
i. Special Problems. As already indicated, the principal problem at this site appears to be accessibility. An improved access road will be required if heavy tourist traffic is to be encouraged. The attitude of the county towards cooperating in the development and maintenance of this site and in improving the road to it has not been explored. Also, it is not known if the ranchers in the vicinity would desire the encouragement of travel through their cattle and sheep ranges. The country is subject to fire during dry seasons, and the probability that tourists would increase this hazard must be considered. Also, the site is somewhat isolated from nearby towns, and therefore visitors might wish to picnic in the rockshelter area. The problem of picnic and sanitary facilities undoubtedly will have to be faced eventually.
8. Site of Cottonwood Skirmishes

a. Location. The general area stretches from the vicinity of Cottonwood toward the southeast about 2-1/2 miles. From a point on U. S. Highway 95, 2-1/2 miles southeast of Cottonwood, the area in which the 17 volunteers were encircled is 2,000 feet east of the highway. From the same point, the area defended by the U. S. Cavalry is to the west of the highway on a bluff adjacent to and south of the town of Cottonwood, Idaho County, Idaho. In both cases, extensive investigation of documentary material is still required to pinpoint the exact sites and locations of troops.

b. Synopsis of History. On July 3, 1877, during the Nez Percé War, a patrol dispatched from Cottonwood House was ambushed and annihilated. 17 citizen volunteers rode from Mt. Idaho on July 5 to Cottonwood to reinforce the weakened command. Just short of their goal, the volunteers were attacked by a large body of Nez Percés. After an unusual delay, the Army troops left their defensive positions and rescued the volunteers from their encirclement.

c. Description. The location of the ambush of the cavalry patrol is not precisely known and has been a matter of dispute over the years. Generally it is known to have been south or southeast of Cottonwood remote from a highway. Until such time as a study positively identifies this site, it is not recommended for on-site interpretation.

The area in which the U. S. Cavalry under Captains Stephen G. Whipple and David Perry organized their defensive position has been described as "near the Norton house, now Cottonwood," and "along lines extending north and south of the house."1 The Idaho Historical Society has identified a bluff immediately south of present-day Cottonwood as being at least the main part of the defensive position.2 This bluff is undeveloped and is used for raising crops and livestock.

The 17 volunteers were encircled on a slight rise, about 2-1/2 miles southeast of Cottonwood, or about 2,000 feet east of U. S. Highway 95 today. This land too is used for agricultural purposes.

On U. S. Highway 95, about 2-1/2 miles southeast of Cottonwood near where the highway makes a sharp bend toward the south, there are 2 turnouts, one on either side of the highway. From these turnouts one may obtain a clear view both to the east where the 17 volunteers fought the Nez Percés and to the west where the U. S. troops had their defensive positions. At these turnouts there are interpretive markers on the highway right-of-way telling the story of the 17 Volunteers and of the cavalry.

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1Merrill D. Beal, "I Will Fight No More Forever," Chief Joseph and the Nez Percé War (Seattle 1963), 68.
2Mr. Holman J. Swinney, interview with Erwin N. Thompson, May, 1963.
Photo 39. Cottonwood Skirmishes Site. United States troops took a defensive stand against the Nez Perces on the brushy knoll in the center of the picture.

N. P. S. Photo, 1963

Photo 40. Cottonwood Skirmishes Site. Volunteers from Mt. Idaho were besieged by the Indians on a low ridge about 2000 feet east of this point.

N. P. S. Photo, 1963
d. **Identification.** As indicated above, additional investigation of historical sources is required before identifying the area in which Lt. Rains and his patrol were ambushed and killed.

The site whereon the U. S. Cavalry defended Norton's Ranch or Cottonwood House and whereon the 17 Volunteers were encircled was identified in a field study by the staff of the Idaho Historical Society. Written evidence is to be found in L. V. McWhorter, *Hear Me, My Chiefs!* and *Yellow Wolf, His Own Story.* Of limited value is Merrill D. Beal, "I Will Fight No More Forever." Perhaps the best description of the cavalry's position at Cottonwood House is that written by a participant in the skirmish, George M. Shearer, "Col. Perry who was in Command among other things, ordered 28 men into the rifle pit that had hitherto been constructed on the bluff near and to the South of the house, also 10 men in another pit near by, on the Same bluff."3 A contemporary sketch of Cottonwood House identified it as being on the present site of Cottonwood. The bluff to the south is also shown in this drawing.4 For this general site, two exhaustive field studies together with documentary research should be carried out.

e. **Historical Narrative.** Following the Battle of White Bird on June 17, 1877, in which the U. S. Army troops were soundly defeated by the Nez Percé, General O. O. Howard began a pursuit of the hostile Indians through the Salmon river area. Meanwhile a small group of cavalry troops was stationed at Cottonwood House, or Norton's Ranch, a small settlement on Camas Prairie (today this is the town of Cottonwood).

On July 3, 2d. Lt. Sevier Rains was dispatched from Cottonwood House with a patrol of 10 troops and 1 guide to check on a report that a scout had been killed in the vicinity of Mahoney creek, a few miles to the south. The patrol was ambushed by the Nez Percés and, by the time the fighting was over, Lt. Rains and his entire patrol were killed.

Two days later, having heard of the Rains disaster, 17 citizen-volunteers rode from Mt. Idaho, also on Camas Prairie, to reinforce the weakened command at Cottonwood. Within sight of the Army's position, the Volunteers ran into a strong Nez Percé force. These Indians were either the advance or a diversionary force of the main hostile band then moving from the Salmon to the South Fork of the Clearwater.

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The leader of the Volunteers was Captain D. B. Randall, a very brave man but a poor tactician. Attempting to make a run for the Cavalry's position on a bluff, Captain Randall and one other were killed; the rest went into a position of defense on a small rise.

At first the troops made no effort to go to the rescue of the Volunteers and when asked why not, the commander, Captain Perry, replied that he thought it was too late. He said, if in truth then in poor judgement, that he believed all the Volunteers to be dead—this despite the fact that each group could see the other.

Finally, the Army troops did come to the rescue; the Indians slipped off; and the surviving Volunteers were brought to safety.

It was merely an incident in the Nez Perce War. It was not decisive in the events of that year. However, one of the results of this action was the creation of a rich contempt by the Volunteers for regular troops, and vice versa—a sentiment that was not to diminish.

f. Proposed Development. It is proposed that the lands on which these events occurred remain in private ownership. It is also proposed that a scenic easement be obtained to retain the land in its present use as agricultural land. This scenic easement should include the land to the east and west of Highway 95 so that an unimpeded view of the general area may be continued as it now is.

It is further proposed the Department of Highways, State of Idaho, be encouraged to improve the turnouts that now exist. Since this is a part of the story of the Nez Perce War to be told in the Nez Perce Country National Historic Sites (proposed), it is recommended that suitable interpretive markers be developed for installation at the turnouts. These markers would tell about Lt. Rains' ambush, the resulting ride of the Volunteers, and the skirmishes; they would also identify the particular sites involved that are in view.

g. Land Status. The general area is in private ownership and is used for agricultural purposes. The area recommended for the interpretive markers is on the right-of-way for U. S. Highway 95.

h. Suitability. The area of the skirmish and the defense possesses a high degree of integrity. Except for the paved highway and fences, the scene is very much today as it was when the events took place. The turnouts, with improvement, will provide an excellent spot for telling the story that happened here. Since no land acquisition is recommended, it would be a relatively simple matter to interpret the site properly. However, a scenic easement should be acquired to insure future protection of the natural scene.
1. Special Problems. The only problem concerning the site is a small airport located on the west side of Highway 95 and a little to the north of the existing interpretive marker. At present this airport, with its 2 or 3 small buildings does not pose a serious problem. Should it expand, particularly in the number or size of its buildings, it could interfere with the view of the bluff on which the U. S. Cavalry had its defenses.
9. Camas Prairie

a. Location. This broad rolling upland is situated in the heart of the Nez Percé country, its center being east of Cottonwood, in Idaho County. It extends for about 30 miles from Craig Mountain eastward to the South and Middle Forks of the Clearwater River and, on the southeast, to the Clearwater Mountains. On the north it is bounded by Lawyers Creek, and on the southwest it extends to the Salmon River.

Historically, the focus of Camas Prairie—and the section of the plateau which comes most to mind when Camas Prairie is mentioned—is the expanse of relatively low and level prairie which lies southeast of Cottonwood and west of Grangeville. Here, about 5 miles westward of Grangeville, is Tolo Lake, "a sizeable pothole lake" on the prairie above the head of Rocky Canyon. The latter, formed by the combined drainage of Johns and Eagle Creeks, is one of the several water courses that dissect the prairie and that sometimes are marked by deep canyons cut into the underlying basalt.

b. Synopsis of History. One of the many Camas Prairies in the Pacific Northwest, this one, particularly the section around Tolo Lake, was an important food-gathering location for the Nez Percés. Here, in spring and early summer, they harvested kouse or "biscuit root" and, later, in the season, the camas, the flowers of which turned the prairie into a sea of blue. Here, in the weeks preceding the outbreak of the Nez Percé War in June, 1877, the nontreaty tribes gathered with the intention of moving onto the reservation; but this seemingly peaceful settlement of long dispute was thwarted by the actions of a group of unruly young men, who left Camas Prairie and murdered a number of settlers along Salmon River, precipitating hostilities with United States troops.

c. Description. Camas Prairie today is a region of prosperous farms and ranches. It supports several good-sized towns and a number of lumber mills. There is very little wildland left. Thus, when crossing it on U. S. Highway 95 or one of the many other roads which now traverse it, the visitor finds it difficult to recreate in his mind the broad sweep of grassland, unbroken by fences, which was known to the Nez Percés.

But from several elevated points, particularly from U. S. 95 as it climbs over the Clearwater Mountains southwest of Grangeville, one obtains a magnificent view out across the prairie. Farm houses, fences, railroads, highway, and even towns are lost in the vast distances. Tolo Lake shines in the sun amidst a vast sea of grass and of crops which look like grass. The days of the Nez Percés seem very close.
Photo 41. Camas Prairie, as seen from U. S. Highway 95 southwest of Grangeville. Tolo Lake is obscured by the cloud shadow in the center of the picture.
d. Identification. There is no question concerning the identification of this "site." The Nez Percés used the Tolo Lake area for gathering camas "well into the first quarter of the 20th Century," and some digging for roots is still said to be carried on there.

e. Historical Narrative. According to archeologists, it is believed that the food resources of Camas Prairie were utilized by prehistoric men as they were by the Nez Percés of historic times.\footnote{B. Robert Butler, Contributions to the Prehistory of the Columbia Plateau (Occasional Papers of the Idaho State College Museum, Number 9, Pocatello, Idaho, 1962), 15.} The Indians seemingly did not make their permanent homes on the prairie. These were in river and stream valleys where fish were abundant. But from June to September the Nez Percés left their villages and "crowded" in temporary camps on the camas grounds. Kouse (Lomatium cous) was gathered first, in early June; and during August and September both men and women dug camas roots.

So many bands gathered on Camas Prairie that the area was regarded as "intratribal grounds." The pattern of Indian use of the region has persisted to the present, although farming and other modern developments have now greatly reduced the camas fields.

It was only natural, then, that after the nontreaty Nez Percés had agreed to move on the Lapwai reservation in May, 1877, the various bands should congregate at the ancient assembly ground called Tepahlewam near Tolo Lake. The women gathered kouse while the clans prepared to make the final shift across the reservation boundary, only two miles away. Chief Joseph from Wallowa and one other principal chief were still south of the Salmon River butchering their cattle, but it seemed settled that all the nontreaty bands would conform to the Federal Government's decision.

Then, on June 13, 1877, a handful of young men, after thinking over old grudges against the white man, got out of hand and, leaving the camp near Tolo Lake, made their way south to Salmon River and killed several settlers. When news of the raid reached Camas Prairie, more Indians decided to take to the warpath, and another raid followed. Perhaps a score of settlers were killed. Now the Indians knew there could be no turning back without delivering the raiders for punishment. There seemed no other alternative to war, and the nontreaty clans chose war, or at least withdrawal from contact with the United States Army. They, joined by Joseph, moved camp south to near the present Whitebird, where pursuing troops encountered them and were defeated. The Nez Percé War was underway.
f. Proposed Development. Initially, at least, no development is proposed on Camas Prairie proper to interpret or preserve this important site. It is suggested, however, that an NPS marker be placed at a turnout which is to be erected by the Department of Highways upon the rerouted U. S. Highway 95 on the north slope of the Clearwater Mountains. This turnout will provide an excellent view out over Camas Prairie. Tolo Lake and the site of the Nez Percé camp of 1877 will be readily visible. The approximate location of the turnout has already been determined, and the Highway Commission undoubtedly will be willing to enter into a cooperative agreement for the erection of the marker. Until the new highway is completed, the existing State historical marker for Camas Prairie, located on the present U. S. 95 on the hillsides overlooking the plain, could serve, or the same site could be used for a new NPS marker.

However, the Highway Department has explored a new route for U. S. 95 which would bypass Grangeville on the west and pass very close to Tolo Lake. If this road should ever be built, the desirability of acquiring land about Tolo Lake to preserve this historic spot should be explored. At the least, interpretive facilities should be provided.

g. Land Status. The site proposed for the interpretive marker will be on the State highway right-of-way. Tolo Lake and the land around it, as far as could be determined by local inquiry, are privately owned.

h. Suitability. The suggested marker site, as nearly as can now be ascertained, is entirely suitable for the proposed use. It will provide a broad view of the heart of Camas Prairie and Tolo Lake, yet it is distant enough so that the farms, towns, and other developments since 1877 are not overpowering. Whether the marker will be available to traffic in both directions or whether two markers will be required has not yet been determined by the highway engineers.

i. Special Problems. There do not appear to be any particularly difficult problems in connection with the proposal to erect a marker. State cooperation evidently will be readily offered. Should the Tolo Lake cutoff become a reality, however, it can be anticipated that there may be some opposition to land acquisition for historical purposes in that vicinity. On the other hand, there has been some local sentiment in the past for creating a public park at Tolo Lake, and support might be received from these same forces.
10. **Clearwater Battlefield**

*a.* **Location.** On top of the bluffs adjacent to State Highway 13, on the east bank of the South Fork of the Clearwater, approximately 1½ miles south of Stites, Idaho County, Idaho.

*b.* **Synopsis of History.** On July 11 and 12, 1877, General O. O. Howard's command engaged in combat with the entire body of hostile Nez Perces at this site. This was the longest and largest battle of the war within the State of Idaho. The outcome may be considered to be a draw although the Indians finally fled from the field. Following the fight, the Nez Perces left their country on the long trek toward Canada.

*c.* **Description.** The main battle took place on the rim of the plateau high above the South Fork of the Clearwater. The edge of this plateau is deeply cut with ravines, and it was up one of these lateral ravines the Indians came to fight the Army. The bluff itself is almost perpendicular and has changed very little if any since 1877. The land on the plateau is now intensely cultivated, being mostly wheat land. This cultivated land runs, where possible, to the very edge of the cliff. Land that is not in cultivation is generally used for the raising of livestock.

A number of what seemed to be stone breastworks, which are known to have been used in the fight, were located on the edge of the plateau in the field investigation. These are on a strip of slightly sloping, rocky land about 150 feet wide, between the edge of a wheat field and the rim of the canyon.

At the outbreak of this battle the Indian camp was on a flat on the valley floor running along the west bank of the South Fork. This flat bench is believed to be directly below, or close by, the bluff on top of which the battle occurred. It too is in private ownership and is used for raising crops and livestock.

Near the top of one of the ravines on the battle site is an abandoned house. This building is believed to postdate the battle. Otherwise the site has changed very little in appearance since 1877.

*d.* **Identification.** There is no doubt that this was the scene of the Battle of the Clearwater. At the same time, not everything is known about the distribution of the forces nor the perimeter of the land on which fighting occurred. A comparison of the rifle pits investigated on the site with a historic photograph of the same now on file at the Idaho Historical Society museum indicates the same ground. Two maps of the site, one of which appears to be contemporary with the battle, are to be found in Stephen Perry Jocelyn, *Mostly Alkali*, 234 and 236. The site is briefly discussed in Merrill D. Beal, "I Will Fight No More Forever," and at greater length in L. V. McWhorter, *Hear Me, My Chiefs!"
Photo 42. Clearwater Battlefield. The fight took place on top of the bluffs to the left of the present Highway 13.

N. P. S. Photo, 1963

Photo 43. Clearwater Battlefield. The Nez Perce warriors and their families were camped on this flat across the Clearwater River from the present Highway 13 when they were observed by troops advancing on the bluff behind the point of view of this picture.

N. P. S. Photo, 1963
e. Historical Narrative. In early July, 1877, General O. O. Howard, with the major portion of his forces, was engaged in a futile pursuit of the Nez Percés south of the Salmon river. Learning that the Indians had recrossed the river and moved over Camas Prairie toward the South Fork of the Clearwater, Howard continued his pursuit in that direction.

On July 11, the hostile Indians were camped on the flat along the west bank of the South Fork near present-day Stites. On the same day, Howard's troops moved down the east bank of that stream, but staying on top of the plateau rather than down in the river canyon. Neither side was exactly sure just where the other was. Then, suddenly spotting the Indian camp, the troops moved their cannon and Gatling guns to the edge of the cliff and started firing.

The Indians quickly mounted, crossed the stream, and raced up a lateral canyon to engage the troops on the plateau. Following initial skirmishes each side went into defense, with spirited action continuing for the control of a spring. From time to time throughout the two days, both sides attempted flanking attacks on each other.

During the engagement, trouble was experienced among the Indians when a number of men refused to remain on the battlefield but kept riding back and forth from the fighting to the camp. On the afternoon of the 12th, the Indians, under increasing pressure, broke off the engagement. Howard did not pursue aggressively. His artillery fired at the fleeing Indians and his troops destroyed the abandoned camp on the river bottom.

Howard claimed a victory in the Battle of the Clearwater. Contrasted to White Bird casualties were light among the Army troops. The general reported heavy casualties for the Nez Percés but Indians later countered that Howard's claims were excessive.

Other than pointing up the different ways in which people count, the number of casualties was not significant. As far as the future course of the war was concerned, the Battle of the Clearwater may be considered a draw. The Nez Percés decided to leave their beloved country by way of Lolo Pass. And, after pausing for supplies and rest, the U. S. Army continued its slow pursuit.

f. Proposed Development. It is suggested that no changes be made in the status of the site at this time, that the area remain in private ownership, and that the battle be interpreted by means of wayside exhibits, interpretive markers, and maps at an existing turnout on Highway 13. Extremely difficult of access and requiring studies in depth so as to be defined more accurately, the main battle site is not proposed for development in the initial stages of the project.

1 Not all historians would agree. Some claim that Howard decisively defeated the Nez Percés. See Beal, "I Will Fight No More Forever," 75-77.
g. **Land Status.** The land on which the battle occurred and the less important site of the Indian camp are now in private ownership and are used for agricultural purposes. Between the two are the South Fort of the Clearwater and the right-of-way for State Highway 13.

h. **Suitability.** The site of the battle possesses a high degree of integrity. Other than the cultivation of the land, the general area is very much the same in appearance as it was in 1877. The apparent, undisturbed remains of the stone breastworks on the rim of the canyon attest to very little visitor use, although local people do look from time to time for artifacts. The difficult access to the site from highway 13 does in effect give protection to the area. If, at a future date when the full history of the battle is known and approaches to the site can be improved, it should very likely lend itself well to telling the story of this phase of the Nez Perce War.

i. **Special Problems.** Although several good studies of the Nez Perce War have been prepared, there is still much to be learned about the disposition of the troops and Indians during this battle, and of the actual ground fought over. A comparison of the differences shown in the two maps referred to in d., above, illustrates the need for an exhaustive investigation of both source material and the site itself. Until the necessary studies are made there is the danger that a development of the site might destroy the values that should be preserved.

The site is extremely difficult of access today. Access by climbing the face of the cliff is available only to the few who have a high degree of agility. Although the plateau can be reached by driving up steep, narrow country roads, it would be necessary to trespass on private property to reach the site of the battle from that direction.
11. Lolo Trail

a. Location. Extends along a series of ridges in an east-west direction from the Bitterroot river, Montana, passing through Lolo Pass on the Montana-Idaho border, to the vicinity of Kamiah on the Clearwater river, Idaho. It is approximately 150 miles long in its Idaho sector.

b. Synopsis of History. Developed by the Nez Perce as a route that would take them to the bison country of Montana, the Lolo Trail was the means by which the Lewis and Clark expedition finally breached the Bitterroot barrier on its way to the Pacific. Although the trail was used continually by Nez Perce bands on their way to hunt bison, the next major expeditions to cross the rough, forbidding route were in 1877. In early autumn, the hostile Nez Perce bands totaling about 700 people with several thousand horses left their homeland by way of the trail. Behind them came General Howard's army command with its artillery and supply trains. Today a dirt road, maintained by the U. S. Forest Service, follows part of the trail.

c. Description. The Lolo Trail is considered to be one of the roughest in Western history. For most of each year it is blanketed in snow and is impossible to travel. During the summer months, parts of it may be traveled by automobile today, but other parts are restricted to foot or horse at best. Generally, it follows a series of ridges running east and west, dipping continually into saddles, now on a narrow precipitous ridge, now lost in dark virgin forest. The highest point on the trail is Indian Post Office which has an elevation of 7,036 feet.

On their westward trip in 1805 Lewis and Clark lost the Indian Trail in the vicinity of Lolo Pass and did not find it again until some miles farther west. On their homeward journey, 1806, Indian guides kept them on the trail its entire length. The road maintained by the U. S. Forest Service follows the approximate route of the trail from the western boundary of the Clearwater National Forest to Rocky Point Lookout about 6 miles west of Lolo Pass. It is only on the eastern 2/3ds of this that the road and trail more or less coincide. The Indian trail from Rocky Point Lookout to Lolo Pass may be traveled today only on foot or horse. From Lolo Pass eastward to the Bitterroot river, U. S. Highway 12 approximately follows the route of the old trail.

Although employees of the Forest Service and others have done a great deal of work in analyzing the journals of the Lewis and Clark expedition and examining the ground itself, there are some sections of the trail that cannot be identified with exactness. A trip through this rugged country shows why. On the other hand there are still traces of the original trail that may be clearly seen.
Photo 44. "Indian Post Office" on the Lolo Trail. Located high on the ridge north of the Lochsa River, these cairns, said to be of Indian origin, may have been seen by Lewis and Clark.

N. P. S. Photo, 1963
Along that part of the Lolo Trail that coincides with the Forest Service road, the Forest Service has identified 15 historic sites. Eight of these are Lewis and Clark camp sites. Others of prime interest include Howard camp, where the Army rested in 1877, and the Indian Post Office, a prehistoric site where Indians erected mounds of rocks several feet high.

Along the western 1/3d of the trail that is inside Clearwater National Forest but does not coincide with the road, the Forest Service has identified an additional 13 historic sites, most of them being Lewis and Clark camps. Although not accessible by car, these latter sites may be visited by foot or horse either by following the original trail or by cross-country from the Forest Service road. The Forest Service has erected a number of interpretive markers along the length of the trail.

Paralleling the Lolo Trail, but located along the bottom of the Lochsa gorge is modern U. S. Highway 12, also called the Lewis and Clark Highway. This newly opened highway is now paved on the Idaho side up to Lolo Pass, and the Montana side is scheduled for paving in 1964.

From a few miles above Kooskia, Highway 12 passes through Clearwater National Forest, and the U. S. Forest Service has already done an outstanding job of marking points of historical significance and establishing public campgrounds on it. The natural scenery along this highway, and particularly where it parallels the Lochsa, is superb. At present there are about 13 interpretive markers along the highway within the Clearwater National Forest. One of the highlights is Cedar Grove, a magnificent grove of cedar dedicated to the memory of Bernard De Voto, whose ashes lie scattered in this beautiful area where the only sound is that of rippling water beyond the trees.

d. Identification. The Lolo Trail used by the Indians is recorded in detail in the journals of the Lewis and Clark expedition of 1805-06. In 1866-68 the trail was surveyed under the direction of Wellington Bird and Major Sewell Truax. In 1877 General Howard's command crossed the Bitterroots on the Lolo Trail. In recent years a great deal of identification of the trail has been done by employees of the U. S. Forest Service. Mr. Ralph Space, Orofino, retired Supervisor of the Clearwater National Forest, has spent many years in tracing out the trail in great detail. Mr. Space is now devoting full time to this project. Generally, there is no doubt about the identification of the Lolo Trail and the routes followed by Lewis and Clark. At the same time there are sections of it that have not been identified. Merrill Beal has written, "The passage was dim, narrow, and twisting. Even Indians were often puzzled in their efforts to follow it."\(^1\)

\(^1\)Beal, "I Will Fight No More Forever," 86.
e. Historical Narrative. The Nez Percé, like all Plateau tribes, were a wandering people. At the proper seasons they traveled to the great fisheries on the Salmon and the Columbia rivers; when summer was advanced they camped at the great camas grounds on the high prairies; and the men traveled through the foothills of the Bitterroot and Clearwater mountains on hunting expeditions. At some early, unknown time a few daring souls crossed the Bitterroots to discover on the far eastern side the buffalo culture of the Plains Indians.

Early in the 19th century the Nez Percé acquired the horse, probably through their southern neighbors, the Shoshoni Indians. The Nez Percé took readily to the horse and before long could be considered the best horsemen of the Pacific Northwest. But even with the horse, passage through the Bitterroot mountains was still a rough, hard trip, and only a few bands of the tribe made the expedition with any regularity. These were not short trips; it was not unusual for a band to cross the mountains and remain on the plains for 2 or 3 years before returning home.

In all the rugged, twisted, forbidding mountain mass there were only two routes that the Nez Percé followed. To the south, along the South Fork of the Clearwater, a trail led to Nez Perce Pass and on to Montana. Farther north, following the ridges of the high country far above the Middle Fork of the Clearwater and Lochsa rivers, a trail led to Lolo Pass and on down to the Bitterroot valley. This was called the Lolo Trail, a road of indescribable roughness, tangled underbrush, black forest, snow and ice, and of boundless beauty.

History entered the Nez Percé country in 1805 with the arrival of Captains Meriwether Lewis and Captain Clark. These explorers gained entry to the country and to the far northwest by way of the Lolo Trail. When they reached the Bitterroot range, the explorers first attempted to cross it through Lemhi Pass and down the headwaters of the Salmon river. But this way proved impassable, and they were forced to turn northward to seek another passage. By-passing Nez Perce Pass, the expedition traveled down the Bitterroot river valley until they reached a delightful spot they named Traveler's Rest. Here a small clear stream came down from the mountains to join the Bitterroot. This stream is now called Lolo creek; up it the explorers turned to try again to cross the mountains.

They followed the Indian trail until they reached Lolo Pass on the crest of the range. As was customary for all Indian trails, this one did not follow along the creek bed itself but ran up a higher ridge to the side. The Lolo Trail was always a difficult one to follow, twisting through thickets, changing slightly from year to year when a tree fell across the old trail, and at best being only a dim track through a primeval land. It is not surprising
then that, once through Lolo Pass, the explorers lost the trail. On the western side of the crest it did not follow the lowest land but climbed upward to a great backbone of a ridge that curled westward high above the Lochsa river.

Lewis and Clark started down Crooked Creek, a small white-water stream that joins with others to form the Lochsa. They traveled past present-day Powell Ranger Station, down the Lochsa itself about 4 miles, only to realize they had again reached an impassable barrier of steep canyon walls separated only by a tumultuous river.

With good sense they climbed a steep finger north of the river and on the high ridge again found the Indian trail. The journals of the explorers record the next few days' travel as being the most difficult the men experienced on their whole adventure:

"If one wants to read the details of the terrible ordeal of the passage of the Bitterroots by the Lewis and Clark party in mid-September 1805 and their first effort in 1806, he should turn to the journals themselves. Only that will do justice to the story. It is enough to say here that it was a tremendous ordeal and taxed the physical endurance of both man and beast to the utmost. After eleven days in the mountains, the men came out on Weippe Prairie in an almost starved and utterly exhausted condition. And these were hardened men."2

On their homeward journey in 1806, Lewis and Clark were forced to turn back when they first tried to recross the Bitterroots. Snow still lay deep on the Lolo Trail and, besides the difficulty of fighting the snow, there was the serious problem of trying to find the trail buried under a blanket of whiteness. But the snows melted, Indian guides were procured, and the party set out once more. This time they were successful and they followed the trail all the way to Lolo Pass and on to the Bitterroot river. They had twice crossed "the most terrible mountains."

When gold was discovered in Montana in the 1860's, the businessmen of the Pacific Northwest saw they could supply the mines cheaper than the eastern towns along the Mississippi and lower Missouri could. Both miners and supplies could be transported over the Mullan road through Hell's Gate far to the north or through Nez Percé Pass to the south. But anyone who looked at a map could see the most direct route lay through Lolo Pass.

In 1865 the Federal Government appropriated $50,000 for the construction of a road from Lewiston, Idaho, across the Bitterroots,

2Appleman, "The Lewis and Clark Expedition," 141.

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to Virginia City, Montana. Delays followed and the irate citizens of Idaho petitioned the U. S. Secretary of the Interior to get the road built. Finally a superintendent for the construction of a wagon road was found in the person of Wellington Bird from Iowa. Bird arrived in Lewiston May 1, 1866, and set out to supply his survey and construction crews. By the time he was finished he had already spent $20,000 of the appropriation. Through the summer of 1866 various surveys were made through the mountains. In the end it was agreed the only suitable route was the old Lolo Trail. The difficulties of getting through the mountains were endless, "Vegetation was so thick the surveying instruments were useless. Parties of workmen blazed the way by hacking through the forest, finding each others' direction periodically by shouts. The instrument survey was made after the trail was cut."

After a fashion, a crude sort of trail was blazed along the ridges the Indians had followed for generations. But when additional Federal appropriations were withheld, work ceased, and for all practical purposes there really was not a road that led through Lolo Pass.

But the Indians continued to use their Lolo Trail on their unrecorded trips to the buffalo country. Then in 1877, for a brief time, the trail was thickly populated with travelers. The Nez Perce War brought about the largest cavalcade ever to follow the trail. Following the Battle of the Clearwater, the hostile Nez Perce decided to leave their homeland and to seek the security of Montana far from Howard's rifles. In September, about 700 men, women, and children, accompanied by several thousand horses climbed the ridge from Weippe Prairie, followed the trail eastward, through Lolo Pass, and on to tragedy in the east. Following them painfully and slowly came Howard's men. Considering his limitations in horses and men experienced in such an endeavor, Howard's crossing was done in fair time and without undue hardship. But it was not easy, "None of us will ever forget the now famous Lolo Trail, with its sharp-edged, irregular mountains and its endless forests."

When the Clearwater National Forest was established, the U. S. Forest Service took over the Lolo Trail and improved it as an access trail in the event of forest fires. Over the years, the area became popular for its wonderful fishing and as a hunter's paradise. In 1934, a road was constructed that generally followed the old trail. Today, paralleling the trail to the south, U. S. Highway 12, dedicated in 1962, follows the Middle Fork of the Clearwater and the Lochsa rivers upward toward Lolo Pass where it touches the Trail on the crest of the Bitterroots. The savageness of the mountains has been conquered through this narrow strip, but their memories and beauty remain.

3 W. Turrentine Jackson, Wagon Roads West (Berkeley, 1952), 315.
4 Beal, "I Will Fight No More Forever," 89.
Photo 45. Lolo Trail. In a number of places along the ridge tops traces of the original Indian trail between the Nez Perce country and the buffalo region east of the Bitterroots can still be seen.

N. P. S. Photo, 1963
f. Proposed Development. The U. S. Forest Service is now considering plans for the improved development and interpretation of the Lolo Trail. The present road along the Trail, while maintained in an excellent condition, is quite narrow and is not conducive to use by a large number of cars. Very few visitors drive this road, and most of those who do are hunters in the autumn hunting season. At present this road is best approached from the west by a Forest Service road starting near Pierce, Idaho. The eastern entrance is off Highway 12 in the vicinity of Powell Ranger Station. The Forest Service is presently constructing a road that will join the Lolo Trail and Highway 12 in the vicinity of Indian Grave Peak. This new road would, in effect, divide the Lolo Trail into 2 segments. Whereas it is now an all-day trip (12 hours or so) to travel the Trail by car, the new entrance road will provide a choice of 2 shorter segments. The shorter trip and shorter time would be more attractive to many visitors than the single, long route.

Because the existing road along the Lolo Trail does not lend itself to heavy use, it is not proposed to recommend to visitors in the Nez Percé Country National Historic Sites (proposed) visitor centers that they travel the road by automobile. To instigate heavy travel on the road would result in a threat to the visitor's personal safety and a threat to the historic values of the trail.

One plan now being considered by the Forest Service is to make at least one segment of the Trail into a two-lane road, at least to the extent that vehicles could pass one another safely. The Forest Service is also contemplating enlarging and improving upon its on-site interpretation of the Trail. It is thus proposed that visitor orientation in the visitor centers be geared to whatever steps the Forest Service might take regarding the Trail.

Meanwhile, in cooperation with the Forest Service, it is proposed that on-site interpretation of U. S. Highway 12, where it follows through the Clearwater National Forest and Lolo Pass be strengthened. Especially recommended for interpretation are those points on the Highway that Lewis and Clark saw or crossed both in 1805 and 1806.

It is also proposed that the story of Lewis and Clark's dramatic crossings of the Bitterroots by way of the Lolo Trail be interpreted by means of exhibits in the major visitor center at Spalding as part of the story of the Lewis and Clark expedition in the Nez Percé country.

g. Land Status. The Lolo Trail across the Bitterroots in the State of Idaho is nearly all owned by the Federal Government and administered by the U. S. Forest Service. At the western end, between Weippe Prairie and Kamiah, the land is in private ownership, but this lower section of the trail is largely obliterated and is not as important to on-site interpretation as is the trail on the Bitterroot mountains themselves. No changes in land ownership are proposed.
h. Suitability. On the whole, the Lolo Trail possesses a high integrity. Protected by National Forest regulations it is free from the threat of commercialism and destructive developments. Sections of the original trail may still be seen, and this is a moving experience. It is probable that some parts of the original trail coincide with the present road, but this does not interfere significantly with the integrity of the Trail. Should excessive road development take place there is the possibility that some of the historic values would be decreased. Also, there are some sections of the trail that have not yet been identified. The Lolo Trail is most suitable for on-site interpretation, and considerable work has already been done in this regard.

i. Special Problems. The U. S. Forest Service has indicated a great interest in coordinating its interpretive and visitor use programs with the proposal for a Nez Perce Country National Historic Sites. The only problem known to exist at this time is that a substantial increase in the number of visitors to travel over the Trail should not be encouraged at this time. Also, if it is decided in the future to improve the road along the Lolo Trail so that more visitors may enjoy it, care must be taken not to destroy the very things that give this magnificent site its present very high values.
12. Lolo Pass


b. Synopsis of History. Lolo Pass was one of two passes through the rugged Bitterroot range used by the Nez Percés, long before the historical period, to travel to the bison country to the east. It was through this pass that Lewis and Clark finally breached the Bitterroot barrier on their epic trip to the Pacific. In 1962, U. S. Highway 12, the Lewis and Clark Highway, was dedicated, culminating nearly 100 years of effort to open a route of easy travel across the Bitterroots, through Lolo Pass.

c. Description. Lolo Pass is a saddle between two mountains on the crest of the Bitterroot range. It is a handsome saddle that in appearance fits the description of what a pass should look like. Highway 12 winds upward from the Nez Percé country, goes through the pass, and proceeds down a straighter path toward the Bitterroot river valley. Creeks form high on both watersheds; to the east is Lolo Creek, and to the west are the headwaters of the Lochsa, one of Idaho's most unspoiled mountain streams.

The pass itself is not very wide, indeed the highway fills most of it. To the south, a dirt road leads off to Packer's Meadow, an alpine prairie where the Lewis and Clark expedition once camped. The lands on both sides of the pass include both National Forests and private forest lands. The U. S. Forest Service has a small ranger station on the north side of the highway. Nearby is a tree farm owned by a private firm. On the south side of the road is an Idaho State historical marker commemorating the story of the pass. Although there is ample room on each side of the highway for parking, there are no turnouts per se.

d. Identification. From maps prepared by the USGS and an inspection of the site, there is no doubt about the identification of Lolo Pass.

e. Historical Narrative. By the time the Nez Percés first met whites in 1805, in their own country, they were already well acquainted with the land to the east of the Bitterroots. Even before they acquired the horse from the tribes to the south, they had made their way on foot across the mountains on expeditions that lasted 2 years or more. Here they met the tribes to the east and from them learned to hunt bison and to make use of the animals' meat and hides. When they did acquire the horse, the Nez Percés found it easier to cross the mountains and to bring the hides and pemmican back to their own homeland.
Photo 46. Western approach to Lolo Pass. U. S. Highway 12 now makes the upper reaches of the Lochsa drainage available to tourist travel.

N. P. S. Photo, 1963

Photo 47. Summit of Lolo Pass, on the crest of the Bitterroot Range. Lewis and Clark passed this way to the Pacific in 1805 and on the return journey in 1806.

N. P. S. Photo, 1963
When Lewis and Clark came to the Clearwater, they learned that the Nez Percés had already learned of the power of guns in their eastern expeditions across the Lolo Pass, and had already sent young men eastward to acquire guns for the Nez Percés themselves.

Lewis and Clark had not found the route to the Pacific to be an easy path. One of the biggest obstacles to face them was the Bitterroot range. In their first effort to penetrate this mass of peaks and canyons they reached the headwaters of the Salmon river. Most of the Salmon is still inaccessible today, over 150 years later, thus it is easy to see that only a few days of exploration convinced Lewis and Clark that they could not pursue that river’s course to reach the Pacific.

Turning northward they followed the valley of the Bitterroot river until they came to a pleasant creek that flowed from the mountains. They named this Traveler’s Rest and in due time traveled up it toward Lolo Pass. Although they remained on the ridge to the south of the pass, in essence it was the pass that gave them access to the Bitterroots.

Shortly after gold was discovered in the Nez Percé country in 1860, newer discoveries were made in Montana, across the Bitterroots. The shortest route to the Montana for both miners and supplies was to go up the Columbia and Snake by steamboat, then continue on to Montana by mule. But the trail toward Lolo Pass, although on the most direct line, proved too difficult to be popular. Instead, transportation crossed the mountains through Hell’s Gate to the north or the Nez Percé pass to the south.

But a dream was formed in those years, a dream to somehow build a road through the dark forests, the twisting canyons, up to and through the pass. As early as 1866 the citizens of Idaho petitioned the U. S. Secretary of the Interior to assist them in this endeavor. That summer an elaborate survey expedition was outfitted, and it made a reconnaissance of the western slopes of the Bitterroots. The conclusion of this survey was that the Lolo Trail followed by Lewis and Clark was the only suitable route. A crude trail was hacked out of the forest to Lolo Pass and on down to the Bitterroot. Some effort was made to improve this trail but funds were soon exhausted and there was a slight smell of corruption in the air. Additional appeals were made by Idaho but the new Secretary of the Interior, Jacob D. Cox, refused to authorize further expenditures. The dream may have seemed to have died then, but it was really only lying dormant.

1877 saw the cavalcade of Nez Percés riding through the Lolo Pass on their way to hope and freedom. Not far behind them came General Howard’s army struggling to haul its howitzers and supplies through the mountains and the Pass in pursuit of the Indians.
But not until the 1960's did a ribbon of black wind its way up the valleys and bend over Lolo Pass and dip behind the forest below. Lolo Pass, on top of this world, was now to be discovered by millions of Americans. None will stand there without feeling the spirit of the explorer and the Indian close beside him.

f. Proposed Development. The United States Forest Service is planning to build a visitor reception center at Lolo Pass. Here the visitor will be introduced to the story of the Lolo Trail and the story of Lewis and Clark. Also, the national forests of the Bitterroot range will be interpreted, and visitors will receive an orientation concerning their visits to and passage through the national forests along Highway 12.

The U. S. Forest Service has shown an interest in the proposal of the Nez Percé Country National Historic Sites and has indicated a desire to cooperate in the proposal. It is proposed to interpret the Lolo Pass and its importance in the visitor center at the Spalding site. It is further proposed to tell the story of Lolo Pass and of the national forests in the visitor centers and, in agreement with the U. S. Forest Service as set forth in the proposed legislation, interpret the Lolo Pass at its site. The U. S. Forest Service has indicated a desire, on its part, to provide an orientation of the Nez Percé Country National Historic Sites (proposed) at its reception center at Lolo Pass for visitors entering the Nez Percé country from the east.

g. Land Status. The right-of-way of U. S. Highway 12 at Lolo Pass is owned by the States of Idaho and Montana. Adjacent land is owned by the Federal Government and by a private landholder. No change is proposed in land ownership at Lolo Pass.

h. Suitability. Protected by its public ownership, the Lolo Pass possesses a high degree of integrity. The only major change in the character of the country since Lewis and Clark is U. S. Highway 12, which makes the pass and the headwaters of the Clearwater accessible. The nature of the land and its ownership at Lolo Pass makes the area entirely suitable for the proposed developments, including the reception center planned by the U. S. Forest Service.

i. Special Problems. There are no special problems foreseen that would have an effect on the proposals for the Lolo Pass. The reception center planned for the Lolo Pass by the U. S. Forest Service and the visitor centers proposed for the Nez Percé Country National Historic Sites would complement one another and each, while telling its own story, would also be an orientation point for the others.
13. **First Presbyterian Church (Indian), East Kamiah**

**a. Location.** On U. S. Highway 12, north bank of Clearwater river, 2.1 miles southeast of highway bridge that crosses Clearwater river near Kamiah. Church is in East Kamiah, Idaho County, Idaho.

**b. Synopsis of History.** Constructed in 1874, the First Presbyterian Church in East Kamiah has served the Indian community ever since, first as a mission, later as an independent congregation. Its origins may be traced from the first mission established among the Nez Percé in 1836 by the Reverend Henry Harmon Spalding. Many missionaries and Nez Percé pastors have served in this church including Susan and Kate McBeth. Behind the church is a cemetery that has the graves of the McBeth sisters and of the famed Nez Percé leader, Chief Lawyer.

**c. Description.** This church is a wooden structure, simple but dignified in appearance. Located in a pleasant setting, facing the highway, it overlooks the Kamiah valley. At its front is a short steeple containing the first church bell to be installed in Idaho. Its interior is plain, being arranged in a manner similar to many Presbyterian churches. The Synod of Idaho installed a bronze plaque on the inside of the church on the occasion of the Spalding centennial, 1936. This marker lists the Presbyterian missionaries and Nez Percé pastors who have been active in religious work among the Nez Percé since 1836. It also contains a special tribute to Chief Timothy, one of the first Nez Percé to be converted to Christianity by Spalding.

The cemetery behind the church is still in use. The remains of several Nez Percé leaders are buried here, perhaps the most important historically being Chief Lawyer. The graves of Susan and Kate McBeth are also here. The maintenance of the cemetery is poor, yet the profusion of flowers among the early greenness of spring is pleasant.

**d. Identification.** An examination of the church and interviews with its pastor and citizens of the Kamiah area identify this building as the First Presbyterian Church (Indian) of East Kamiah. While there has been no cause to doubt it, it has not been definitely established that the present structure is the one built in 1874. From its architectural details it would seem to be the original structure modified only by repairs and paint.

**e. Historical Narrative.** In 1836, the American Board of Commissioners for Foreign Missions, Boston Massachusetts, sent 5 missionaries to the Pacific Northwest. Two of these, the Reverend Henry Harmon Spalding and his wife Eliza, established a mission that autumn in the Lapwai valley among the Nez Percé Indians.
Photo 48. First Presbyterian Church (Indian), East Kamiah. This early church, probably built in 1874, is still in good condition and used for services.

N. P. S. Photo, 1963
In 1839, another couple, Asa Bowen and Sarah Smith, reinforced the Spaldings by establishing a second mission station, this one in the Kamiah valley. Asa and Sarah worked among the Kamiah bands for 2 years. In 1841, discouraged about the results of their efforts and worried about Mrs. Smith's health, these 2 missionaries departed from old Oregon. Henry and Eliza Spalding continued their work at Lapwai until 1847 when the Whitman massacre caused them to flee.

The number of converts at these 2 missions was low, but some important chiefs did accept Christianity, including Timothy, a close friend of the missionaries, and Lawyer, who later was appointed head chief of the tribe. These mission endeavors left behind them other influences also—the seeds of formal education, agriculture, and white man's laws.

Between the Whitman massacre in 1847 and the development of gold mining in the 1860's, there was a lapse in missionary work among the Nez Perces. But Henry Spalding, living in the Willamette valley during those years, had not forgotten them. About 1863 he returned to the Nez Perce country with his second wife, Rachel. For a time he served as a schoolteacher with the Lapwai Agency but, not able to get along with the agent, Spalding was forced to leave this occupation. Then, in 1871, after years of pleading and arguing, he was again appointed a missionary to the Nez Perces under the auspices of the Presbyterian Board of Foreign Missions.

Presbyterianism was in its ascendancy on the Nez Perce Reservation in the early '70's. Under President Grant's Indian policy to give the different churches the responsibility of managing the reservations, the Nez Perces were placed under the care of the Presbyterian church.

Making Kamiah his headquarters, apparently to come distance from the Agency at Lapwai, Spalding worked hard among the Indians. With his coworker, the Reverend Henry T. Cowley, he experienced a revival of faith among the Nez Perces and hundreds came into the church. Clifford Drury, the biographer of Spalding and Smith, has written that the seeds planted by the missionaries in the 1840's were now being harvested. Yet Henry was growing old and he was at last feeling the effects of his pioneering years in the Nez Perce country. The new church at Kamiah, finished in 1874, had been paid for by the Federal Government under the terms of the Treaty of 1863, wherein $2,500 was provided for the construction of 2 churches—one at Kamiah and one at Lapwai.

In the summer of 1874, it was evident that Henry had but a short time to live. Gently, he was carried to Lapwai by wagon and there, where he had been the first pioneer 38 years before, Henry Spalding died on August 4. At his bedside was gentle Susan Law McBeth who had come to the Nez Perce country just the year before to carry on the work of the Presbyterian mission.
Susan McBeth was in many ways the connecting link between the old order and the new in the Nez Percé mission. For the next few years she carried on at Kamiah the work begun by Spalding and Smith. Almost like a voice from the past, Asa Smith, then living in Connecticut, wrote to Susan's sister Kate in 1882, "Those whom I knew as children 40 years ago are now the men and women you have to do with."  

Miss McBeth's greatest contribution to the mission perhaps was the beginning of a school in Kamiah out of which there eventually came 14 Nez Percé boys who were later ordained as ministers in the Presbyterian Church. She also took a great interest in teaching Nez Percé women the arts of homemaking. Her sister Kate later recalled the humble but cheerful house near the church filled with Indian women listening to Susan as she explained the mysteries of civilization.

Although she was partially crippled, Susan was tireless in her efforts to build a strong church. In 1877, she had to leave Kamiah for a time when the Nez Percé War caused turmoil throughout the country. Two years later her younger sister, Kate, arrived in the Nez Percé country to assist Susan in the work. Later, Kate recounted some of the events of those years in her book *The Nez Perces Since Lewis and Clark*.

Susan McBeth does not belong to the same high rank of pioneers as Eliza Spalding and Narcissa Whitman; her day was much too recent for that. Yet it was this gentle woman who breathed the soul of life and energy into the church at Kamiah, the oldest Protestant Indian church in Idaho, that kept it going until this day.

Miss McBeth died in 1893. Kate followed her in 1915. Today their graves lie side by side behind the church at Kamiah and within a short distance of their former home. The church is a living memorial to what they and their associates accomplished and to the Nez Perces who so rapidly and ably took over from their teachers' hands.

f. Proposed Development. It is proposed that a cooperative agreement be reached with the Presbyterian Church whereby the building and the cemetery would be interpreted as part of the Nez Percé Country National Historic Sites (proposed). The church is an active one, and the on-site interpretation would have to be of such nature as not to interfere with its program.

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Its story could be presented in the small visitor center that is proposed for the East Kamiah Site across Highway 12. In addition it is recommended that interpretive markers be placed at the church and the cemetery and that a modest program for improving the appearance of the latter be agreed upon.

g. Land Status. The church building and the cemetery are owned by the Presbyterian Church. No change in ownership is proposed.

h. Suitability. As far as it is known the church building possesses a very high degree of integrity. Research into its architectural history may, however, reveal some small changes made over the years. Its proximity to the proposed East Kamiah Site, which would be owned and administered by the Federal Government, would enable the church and the cemetery to be readily incorporated into the story to be interpreted, without interfering with its own program as an active church. The present maintenance of the church building is good. Both on the interior and exterior, it is neat and well painted.

i. Special Problems. There are no known problems that would affect the interpretation of the church or its cemetery.
14. Asa Smith Mission Site

a. Location. An unknown site on the southwest bank of the Clearwater river, possibly one mile or so northwest from town of Kamiah, Lewis County, Idaho.

b. Synopsis of History. In 1839, Asa Bowen and Sara Smith, missionaries under the auspices of the American Board of Commissioners for Foreign Missions, arrived in the Kamiah valley to spend the summer learning the Nez Perce language. Impressed with the number of Nez Perce Indians living in the area, the Smiths remained for 2 years carrying on their missionary work. In 1841 they left the Nez Perce country thus ending the first mission and first white home on the upper Clearwater.

c. Description. There are no known physical remains left of the mission established by Asa Smith. The site favored by local tradition for the location of the mission is in a pasture field adjacent to Highway 12, approximately one mile northwest of present-day Kamiah, on the southwest bank of the Clearwater.

d. Identification. That Asa Smith did establish a mission in the Kamiah valley is not doubted. The existence of this mission is well documented in the correspondence of the American Board missionaries. Copies of this correspondence are on file at Whitman Mission National Historic Site, Washington. Also, the mission's existence is well documented in Clifford M. Drury, The Letters and Diaries of Henry Harmon Spalding and Asa Bowen Smith and Marcus Whitman, Pioneer and Martyr.

However the site of the mission, other than that it was in the Kamiah valley, cannot be identified with present evidence. A sketch of the buildings, drawn by Sara Smith when she was living at the mission, indicates they were located on the southwest bank of the Clearwater river. Local tradition, without documentation, claims the mission to have been between present U. S. Highway 12 and the Clearwater river, approximately one mile northwest of Kamiah.

e. Historical Narrative. Asa and Sara Smith came overland from New England to Oregon in 1838. They were part of the party of reinforcements for the American Board missions that had been established in the Pacific Northwest 2 years earlier by Marcus and Narcissa Whitman and Henry and Eliza Spalding. Narcissa and Eliza had been the first 2 women to cross the continent; Sara and her companions, Myra Ells and Mary Walker, were the second group of women to do so.
For a short time the Smiths stayed at Waiilatpu with the Whitmans, but Whitman and Smith found it difficult to get along. All the fault may not have been Smith's but he was an extremely difficult person to work with. It soon became clear that, as a fault-finder, he could readily recognize the many problems of the mission; but was unable to come up with any solutions except abandoning the missions altogether.

When the Smiths left Waiilatpu they went to Lapwai to assist the Spaldings. Again, personality conflicts broke out. Nevertheless, the missionaries continued to teach Christianity. Smith and others realized that if the Nez Perce's were to understand Christianity, it had to be taught to them in their own language. After a few fumbling starts by Spalding and Whitman, it became apparent that Smith was one of the better linguists in the group. To more quickly learn the language so as to create a workable alphabet, Smith proposed that he and Sara be allowed to spend the summer of 1839 among the Indians of the Kamiah valley.

Once at Kamiah, the Smiths realized there should be a mission station there. They found more Indians living in the area than at any of the established missions. Indeed, Smith believed this to be the heart of the Nez Percé country. Moreover, these bands spent about three-quarters of each year in the valley, while at Lapwai and Waiilatpu the Indians always seemed to be coming and going the year round.

There was some opposition among the missionaries to Smith's plan to stay at Kamiah. But he finally won his point and was allowed to stay. It was an unfortunate decision. Isolated from the other missions and having a wife who was ill much of the time, Smith spent 2 miserable, lonely years at his crude station. Supplies were limited; we read of the other women of the mission saving their cracked dishes so that Mrs. Smith would have something to eat off. Moreover it was a journey of several days for Dr. Whitman to ride to Kamiah when Sarah had one of her sick spells. Also, there may have been more Indians than elsewhere, but many of these were sullen and hostile to the missionaries' concepts of right and wrong.

Although Smith accomplished little in converting Indians to Christianity, he did perform one very valuable service for the future. It was his custom to write extremely long detailed reports to the American Board headquarters in Boston. Besides reporting on his associates' problems, he wrote thousands of words describing the Nez Perce's, their language, population, and ways of life. These reports were not the work of a trained scientist, but they were the efforts of an observant well-educated man. They now represent an original and detailed ethnological view of the Indians at a very early time.
The mission at Kamiah was a very humble affair. There were
two buildings, the shed-like affair the Smiths lived in during
their first summer, and the slightly more substantial structure they
later lived in. This second house was 14-1/2 by 28 feet and had
3 rooms, a bedroom, buttery, and kitchen. Although Smith's biog­
grapher, Clifford Drury, writes that the mission was on the north
bank of the Clearwater,¹ a letter by Mrs. Smith in 1839 has a rough
sketch of the mission that indicates it was located on the south
side.²

Finally, in 1841, Smith became completely disillusioned about
the success of the mission and, concerned about his wife's health,
made the decision to leave Oregon. Sailing from Fort Vancouver,
the Smiths went to Hawaii where they worked for several years at
the American Board mission. Eventually they arrived at their home
in the eastern United States.

Their work among the Nez Perces at Kamiah was less than a great
success. But they did leave their mark. When Susan McBeth arrived
at Kamiah 30 years later she met several older Indians who still
remembered Asa Smith and his wife Sara, whom they still called "The
Weeping One." The Smiths were the pioneers in this lovely valley
and all whites who came afterward followed in their footsteps.

f. Proposed Development. The site of the Smith
mission is not known today with any precision. It is proposed that
an interpretive marker be placed along Highway 12 adjacent to the
area that is traditionally believed to have been the mission site,
and that the wording on this marker state the site is not exactly
known but is somewhere in this area. Further, it is recommended that
a scenic easement to retain the land in its present use be acquired
for the small area between the highway and the river.

g. Land Status. It is recommended the interpretive
marker be located on the right-of-way of U. S. Highway 12 and that
no land be acquired. The land between the highway and the river,
where the mission is supposed to have been, is in private ownership
and is used for agricultural purposes.

¹ Clifford M. Drury, First White Women Over the Rockies, I, 276.
h. Suitability. The area where the mission is supposed to have been is undeveloped, being part of a farm. Thus, the highway at this point is most suitable for a marker. However, since there is a lack of documentation concerning the site, it is not believed feasible to acquire any land at this time.

i. Special Problems. The major problem of the Smith mission site is the scanty records concerning its location.
Photo 50. Lewis and Clark Long Camp Site. The place where the expedition camped for about a month during the spring of 1806 is now covered by a large lumber mill.

N. P. S. Photo, 1963
15. Lewis and Clark Long Camp Site

a. Location. On the north bank of the Clearwater river, approximately 1.5 miles below the highway bridge that crosses the Clearwater at Kamiah, Idaho County, Idaho.

b. Synopsis of History. Homeward bound in 1806, the Lewis and Clark expedition reached the Kamiah valley in May. Learning that the snow was still too deep on the Bitterroot mountains to cross on the Lolo Trail, the expedition went into camp at this site on May 13. The explorers remained here until June 10, thus making this one of their longest camps on the entire journey. During this month of waiting, they came to know the Nez Perce's better and had an opportunity to explore parts of the Nez Perce country. The camp is also called Camp Chopunnish.

c. Description. The site of Long Camp is now occupied by a large sawmill, and the historic area is covered with buildings. The area may be viewed from a turnout on U. S. Highway 12 on the opposite (south) side of the Clearwater river. At present there are no interpretive markers on the highway identifying the site.

d. Identification. That this is the site of the Long Camp, or Camp Chopunnish, established by Lewis and Clark in 1806 is not doubted. Mr. Roy E. Appleman in The Lewis and Clark Expedition, the National Survey of Historic Sites and Buildings, Theme XI, 162, cites Olin D. Wheeler a student of the subject as identifying the site as the Long Camp. The field team discussed the site with Mr. Ralph Space, Orofino, a lifelong student of the Lewis and Clark expedition through the Nez Perce country. Mr. Space confirms Mr. Wheeler's decision. The diaries of the Lewis and Clark party offer no material that would conflict with this site as the Long Camp. A description in these diaries tells that the camp was built on the site of an Indian lodge. Until the sawmill was erected evidence of this lodge was still visible and identifiable according to Mr. Space and other longtime residents of the area.

e. Historical Narrative. When Lewis and Clark traveled westward through the Nez Perce country in 1805, they did not see the beautiful Kamiah valley of the Clearwater. Instead, they first came to the river about 15 miles downstream. But on their homeward journey they traveled up the south bank of the river, staying up on the plateau rather than in the river bottom, until they came to Lawyer's creek. After spending several days at the

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1 Thawites, Original Journals of the Lewis and Clark Expedition 1804-1806, V, 33.
lodges of some of the leading chiefs along Lawyer's creek, they moved down to the Clearwater where it passes through the Kamiah valley, crossed it, and set up camp on a large flat on the north shore.

Having learned that the snow on the Bitterroots was still too deep for crossing, the explorers decided to remain in this camp until a crossing could be made. The tents "of sticks and grass" were erected around a circular depression where a Nez Perce lodge had once stood.

The camp quickly settled into a routine and the expedition collected food supplies for the trip across the mountains. Hunters were sent out and other men went on expeditions to nearby villages to trade for camas bread. There was some sickness in the camp but the crude medicines worked, and gradually the ill returned to good health. The Indians came in for treatments too, and Captain Clark began to gather fame as a strong medicine man.

Besides getting better acquainted with the Nez Perces, the explorers made use of their time in learning more about the country. Their journals are filled with detailed, fascinating accounts of birds, animals, and plants that came under their observant eyes. It was during this time that Sgt. Ordway crossed the high prairie to the south and became the first white to visit the lower Salmon river.

On June 10, the explorers broke camp and moved up to Weippe Prairie. On the first attempt to cross the Bitterroots the expedition was forced to turn back because the snow still lay deep on the Lolo Trail. On June 24, a second attempt was made. It was successful, and by June 29 the Bitterroots and the Nez Perce country lay behind them. The Nez Perces and the whites had met; only the future would disclose the significance of the meeting.

f. Proposed Development. The erection of a large and busy sawmill on the site of the Long Camp has destroyed the interpretive value of the site itself. It is proposed that the State or county be encouraged to develop a roadside interpretive facility and viewpoint adjacent to U. S. Highway 12 on the opposite side of the Clearwater River. Although the distance between the road and the riverbank is short in this vicinity, it would be possible to develop parking space, landscaping, and roadside exhibits. The visitor would then be able to gain an understanding of the importance of the Long Camp while looking across to the actual site.
g. Land Status. It is probable that the proposed facilities could be placed on the State-owned highway right-of-way, which here apparently extends to the river for some distance along the road. Surveys may show, however, that some acquisition of private land, about 1 or 2 acres, would be required for parking space and scenic protection.

h. Suitability. The integrity of the actual site has been destroyed by the erection of a sawmill, and the location cannot be adapted to provide on-site interpretation. However, the historical importance of the Long Camp makes it desirable to identify and interpret the site from a suitable viewpoint along the nearest route of tourist travel. The right-of-way of U. S. Highway 12 opposite the mill provides a good view of the campsite, although space for the necessary parking area and interpretive facilities is limited. Perhaps some land acquisition would be required to make the location suitable as a site for interpretive exhibits.

i. Special Problems. It is hoped that the State or county would provide the necessary interpretive facilities adjacent to U. S. Highway 12. Surveys and engineering studies will be required to determine if land acquisition and/or river-bank stabilization would be required to permit the necessary parking area, landscape protection, and interpretive exhibits.
16. **Weippe Prairie**

a. **Location.** A relatively large area adjacent to and south of State Highway 11, and adjacent to and southwest of the town of Weippe, Clearwater County, Idaho.

b. **Synopsis of History.** For untold generations Weippe Prairie has been a favorite camas gathering area of the Nez Perces. When Lewis and Clark came down from the high ridges of the Bitterroot range on their way west in September, 1805, they first met the Nez Perce Indians on Weippe Prairie. On their return trip the next year, the explorers again stopped on the prairie, this time to await the melting of the snows on the mountains so that a safe passage could be made. In 1877, following the Battle of the Clearwater, the hostile Nez Perces climbed the great bluffs of the Clearwater and camped on Weippe Prairie. Here they held an important council to determine their future course, and here they decided to cross the Bitterroots by way of the Lolo Trail to their Crow allies. A few days later General Howard and his troops passed this way in pursuit of the enemy. Today, the prairie is farm land, and on its edge stands the small town of Weippe.

c. **Description.** Weippe Prairie still retains its character as a wide and beautiful prairie country. Although a few farm buildings dot the landscape and fences create artificial squares and rectangles, it is not difficult for the visitor to recapture the mood and appearance that must have existed when Lewis and Clark first saw it in 1805. Bordered with dark pine forests and, in the distance the blue humps of the Bitterroot mountains, the prairie is a place of serenity. The vegetation is still mostly grasses and there is a hint of the alpine country here at 3,000 feet elevation. The town of Weippe does not interfere with a fine view of the prairie from Highway 11. On the western outskirts of Weippe there is a small granite marker next to the highway that was erected by the Daughters of the American Revolution. It commemorates Lewis and Clark and a pioneer of the area, Dr. J. T. Moser.

d. **Identification.** That this is Weippe Prairie where Lewis and Clark first met the Nez Perces and where they stayed 10 days on their homeward journey is not doubted. The journals of Lewis and Clark identify the site, and there is no other known prairie on this plateau that could fit the description. In his diary for September 20, 1805, Captain Clark wrote, "assended a high Steep mountain leaving the Creek to our left hand passed the head of several drains on a dividing ridge, and at 12 miles decended the mountain to a leavel pine Countrey proceeded on through a butifull Countrey for three miles to a Small Plain in which I found many Indian lodges. . . ."1

1 Thawites, Original Journals of the Lewis and Clark Expedition, 1804-1806, III, 77.
Photo 51. Weippe Prairie. Although now covered with farms, this forest opening probably appears about as it did when Lewis and Clark saw it in 1805.
In Lewis's Journal, June 10, 1806, is an account of returning to the Weippe Prairie, "we ascended the river hills which are very high... to the Eastern border of the quavmash flats where we encamped near the place we first met with the Chopunnish [Nez Perce] last fall."

Weippe Prairie is identified as being the site of an Indian council in 1877 in Merrill D. Beal, "I Will Fight No More Forever", 78-80.

e. Historical Narrative. Of the great variety of foods the Nez Perces' got from the earth, the most plentiful and best known was the camas. Each summer the women of the bands were to be found digging the bulbs of this lily-related plant and preparing them for storage for the winter months. Camas grew throughout the Nez Perce country, but was especially plentiful on Camas Prairie and Weippe Prairie.

Weippe Prairie, high above the Clearwater on the plateau from which the Bitterroot mountains spring, was also on the Lolo Trail, one of the great trails across the mountains the Nez Perce's took to reach the buffalo country in Montana. Some would claim that Weippe is the western terminus of the trail for here the land becomes gentle and the mountains end. Others would call the Kammia valley the western terminus because the great bluffs of the Clearwater lie between the river bottom and the prairie.

In September, 1805, Meriwether Lewis and Captain Clark made their way up Lolo Creek on the eastern side of the Bitterroots. Here they found the trail across the ridges of the mountains and spent 9 days in crossing. On September 20, Captain Clark, who was ahead of Lewis, came out on Weippe Prairie where he met three very alarmed Nez Perce boys. He coaxed them out of hiding with presents of ribbon, and they ran off to the lodges to spread the news. For the first time the white Americans and the Nez Perces had met.

A Nez Perce man cautiously came forward to meet Clark and to lead him to the village. Here Clark learned that the chiefs and the warriors were away on a fighting trip to the south—undoubtedly against the Nez Perce's' favorite enemies, the Shoshone Tribe. Clark exchanged some small trade items for food, including the camas bulb, then went on to a second village on the prairie where he and his men spent the night.

On September 21, Clark went on to the Clearwater where he met Chief Twisted Hair. The two returned to Weippe Prairie which Lewis and the rest of the party had reached by this time. Here, on a white elk skin, Chief Twisted Hair introduced his country to the explorers when he drew a chart showing the Clearwater and its tributaries, the Snake, and the Columbia.

The explorers next saw Weippe Prairie in June 1806 on their homeward journey. They had already spent a month in the Kamiah valley waiting for the snow to melt in the high country and now, June 10, they arrived on the prairie ready to leave the Nez Perce country. But spring was late in 1806, and the explorers found the snow still too deep to cross the mountains. They were again delayed, this time until June 24. On the second attempt they succeeded and by June 29, the Nez Perce country, Weippe Prairie, and the Bitterroots lay behind them.

The Lewis and Clark visits to Weippe Prairie were marked with peace and friendship. The next time the prairie came to the attention of historians was marked with war and the flight of a people from their homeland.

In 1877 the Nez Perce bands that had not signed the Treaty of 1863 resorted to weapons rather than submit to authority. Following the Battle of the Clearwater, July 11 and 12, 1877, the hostile bands withdrew to Kamiah with General Howard in slow pursuit.

Climbing the cliffs to the plateau, the Nez Perces camped at Weippe Prairie on July 14. The leaders held a council here on the prairie and agreed to follow the Lolo Trail and continue east to the homeland of their allies, the Crows. By the morning of the 16th, the warriors and their wives, children, and horses climbed up to the ridgeline of the Bitterroots and left their country behind.

Not until July 30 was General Howard ready to follow the trail. Slowly the Army caravans crossed Weippe Prairie and followed the hoof prints of the Indians' horses.

Throughout the rest of the 19th century, the Indian women continued to go to the Weippe Prairie at camas harvest time each year. Around the turn of the century, white settlers began to settle on the prairie and to fence the grassland. In a few more years, lumbering became an important part of the area's economy and remains so today.
f. Proposed Development. It is proposed that an interpretive marker or markers be placed on State Highway 11 near the location of the existing granite marker. These markers would tell the story of the events that have happened here. The most important feature today is the prairie itself which still appears much as it did in 1806; thus, it is recommended that a scenic easement to retain the land in its present use be acquired. Should the prairie become developed it would lose that one characteristic that now makes it of historic importance—its natural appearance.

g. Land Status. The prairie is privately owned and is used for farming purposes, especially grazing. It is this privately owned land that is proposed for a scenic easement. The interpretive markers would be on the highway right-of-way.

h. Suitability. In its present state, the prairie has a high degree of historical integrity and would be highly suitable for interpretation as it now is. But without a scenic easement to protect this natural scene the area, or important parts of it, would be subject to development, and if such should happen it would lose its suitability.

i. Special Problems. There are no known special problems concerning the proposed development for Weippe Prairie. Removed from the main highways, it is likely this area will not react to the impact of increasing travel on U. S. Highway 12 as much as some of the other sites recommended. A scenic easement might well be relatively easy to acquire for this site.
17. **Pierce**

a. **Location.** The town of Pierce (population 522 in 1960) is situated in Clearwater County, on the high plateau and hill country east of Orofino. It is on State Highway 11 about 31 miles northeast of Greer.

b. **Synopsis of History.** The first significant gold discovery in Idaho was made at this point by a prospecting party headed by E. D. Pierce during 1860. This event started the rush which was responsible for the invasion of the Nez Percé lands and for the resultant creation of Idaho Territory in 1863. Pierce was Idaho's first mining boom town, but it quickly declined as new fields were discovered elsewhere.

c. **Description.** From a distance, or from the air, Pierce at first glance appears to be a picturesque ghost town of mining days; but closer acquaintance quickly reveals it to be a bustling, thriving place which owes its activity largely to the logging of nearby forests and to the popularity of the vicinity among sportsmen. The old stores and log buildings which resemble those of mining days are largely legacies from an earlier logging boom in this vicinity about the turn of the century. These older buildings are now interspersed with a number of recently constructed residences. Pierce definitely is no ghost town.

As far as could be determined by local inquiry, the only structure remaining from mining days in the center of town is the old county courthouse, erected in 1861-1862. It is a small, two-story, wooden structure with walls of squared logs covered in places with board and batten siding. A shingled lean-to is attached to one side of the building. The old courthouse, which stands on a rather small, fenced city lot, is now used for religious purposes and appears to be in good condition.

On the outskirts of the town and in the surrounding hills are several old cabins which may date from mining days. Piles of tailings along the stream beds and an occasional bit of decaying mining equipment are also reminders of boom times. For the most part, however, Pierce, with its paved main street and its modern storefronts is a typical, present-day Idaho town.

Canal Gulch, the streambed where gold was originally discovered, still runs through the lower part of Pierce. A State historical marker, at the point where the main street crosses the canal, points out the significance of this water course, but the effectiveness of the sign is somewhat reduced by the abandoned automobiles and shacks which form the backdrop of the historic scene.
Photo 52. First County Courthouse in Idaho, 1861-1862, in Pierce.

Photo 53. State Historical Marker indicating the location of Canal Gulch, in Pierce, scene of the first important gold discovery in Idaho.
d. Identification. There seems to be no question about the identity of Pierce as the scene of early mining excitement nor concerning the authenticity of the gold discovery site and the courthouse. However, the identifications of the latter two sites apparently require more documentation.

e. Historical Narrative. Hudson's Bay Company trappers are said to have found gold in Idaho as early as 1844, but no action followed. Then, in 1852, a trader among the Nez Percés, E. D. Pierce, while spending the winter at Canoe Camp, became convinced that there was gold along the Clearwater. But real prospecting was not possible among the Nez Percés until the Wright campaign of 1858 and the Fraser River Rush of the same year brought the mining frontier to the threshold of the Nez Perce country.

Pierce smuggled a prospecting outfit into the reservation and during February, 1860, found gold on the North Fork of the Clearwater. Despite objections of the Nez Percés and the Indian agent, Pierce was determined to test his discovery. Gathering a party of 12 men in Walla Walla, he secretly entered the reservation by an obscure northern route and reached upper Orofino Creek on September 30, 1860. That same day one of the party, William F. Bassett, panned gold, in Canal Gulch, in the center of the present Pierce. This event marked the effective beginning of Idaho gold mining.

Word of the discovery was brought back to Walla Walla, and that winter about 60 men made their way to the new placers. Pierce City was founded early in December. During January, 1861, the Orofino Mining District was organized, and by the next spring a rush was underway. Rich discoveries were soon made on nearby Rhodes Creek, and the town of Oro Fino City sprang up about 2 miles from Pierce.

By June, 1861, Pierce City had a population of about 2,000 while neighboring Oro Fino boasted about 60 houses. The structures in both towns were built of pine logs and roofed with shakes. But by the end of June, still never discoveries at Elk City began to drain away some of the miners from the Pierce vicinity. The Orofino District continued to prosper, nevertheless, and Oro Fino City soon became the metropolis of the region, with about 400 houses and 1,500 men by August, 1861. Then, late that year, finds at Florence and on the Salmon River drew off much of the population.

Pierce and Oro Fino continued a steady if unspectacular production for several years. There were about 525 miners active in the district in 1863. Chinese miners began buying up claims in 1864, and by 1866 most of the white miners regarded the area as exhausted. Chinese mining continued in the district for many years.
Bibliographical note: There are many accounts of the opening and development of the Orofino mines. This summary is based upon the fine recent survey, Rush to Idaho, by Merle W. Wells (Idaho Historical Society Bulletin No. 19, Boise [1963]). A good early description of Pierce is found in the Oregonian (Portland), June 24, 1861.

f. Proposed Development. Attempting to preserve and interpret what remains of the mining period scene at Pierce poses a difficult problem. The existing sites within the town—the first courthouse and Canal Gulch—are so hemmed in by present-day developments and city lot properties, and the town is so modern and bustling in its general appearance, that their acquisition by the Federal Government does not seem desirable. The sites are too small in themselves to provide a historic setting for the properties or even to protect the existing scenes from further intrusions. But, acquisition of sufficient properties to provide the needed protection would involve the problems of removing modern buildings and reconstructing others with a historic appearance. Data for such reconstruction would seem to be scarce or entirely lacking.

Therefore, it is proposed that the Canal Gulch site (about 3 acres) and the first courthouse (1 or 2 small lots) be acquired by the State of Idaho and added to the State Park System. The National Park Service could provide technical assistance for the restoration and development of these properties and could install the interpretive media (signs, markers, and wayside exhibits) necessary to interpret them in conformity with the project theme and program. However, the sites should be manned, operated, and developed by the State.

It is proposed that the site of Oro Fino be interpreted by a National Historic Sites project marker placed on the Highway 11 right-of-way at the nearest point to the site.

g. Land Status. The first courthouse is owned by Mrs. Leonard Cardiff, of Pierce. The ownership of the Canal Gulch was not determined during the present study. Part of it undoubtedly is State highway right-of-way.

h. Suitability. If the properties can be acquired, they can, with the application of technical skill and sufficient funds, be developed into reasonably suitable historical features. Without control of several surrounding properties, however, these areas will possess limited integrity.

The narrow, unpaved streets and the steep terrain at the first courthouse site will present problems of access and parking. Undoubtedly visitors initially, at least, will have to park on the main street and walk a block to the courthouse.
Photo 54. Idaho State Highway 11 through the town of Pierce. This photograph is taken from approximately the same point as the historical view shown in Photo 3.
i. Special Problems.

Availability. The possibility that one or both of these proposed sites might be made available to the State by gift or sale has not been explored.

State Cooperation. The Governor of Idaho has expressed the desire of the State administration to cooperate in the proposed Nez Percé National Historic Sites; but the extent to which State financial participation can be expected remains uncertain.

Local Cooperation. To a large extent, the success of the proposed historical developments in Pierce would depend upon the extent of local cooperation on the part of the town residents. The town still possesses remnants of the general appearance of a frontier settlement. Through local cooperation in zoning and otherwise strengthening and perpetuating this atmosphere, much could be done to heighten the effectiveness and to protect the setting of the two proposed sites. But it was the impression of the study team, after informal discussions with one local resident, that any proposal to limit the right of the townspeople to "modernize" their properties would meet resistance.

Access. As indicated above, the number of visitors who can reach the courthouse directly by automobile is extremely limited at the present time due to lack of parking space on the narrow lanes adjoining it. To develop adequate landscaped parking on adjacent property probably would be expensive. The Canal Gulch site, being fairly large and mostly level, does not present comparable problems.
18. **Log Drive**

   a. **Location.** Clearwater river and North Fork of Clearwater river, Nez Perce and Clearwater Counties, Idaho.

   b. **Synopsis of History.** Once each year a great log drive takes place on the North Fork of the Clearwater. The logs are carried down to the Potlatch sawmill at Lewiston, Idaho, by the currents of the river, representing a part of the story of logging in the Pacific Northwest.

   c. **Description.** At various flats along the North Fork, huge piles of logs are stacked along the riverbank. At the appropriate time these logs are dumped into the river and are floated downstream to the great sawmill of Potlatch Forests, Inc., Lewiston. At present there is no interpretation of this event at any place along the river. Potlatch Forests, Inc., provides facilities and literature for self-guided tours of its sawmill.

   d. **Identification.** Observation by members of the field team, newspaper articles, and interviews with local citizens establish beyond doubt that the biggest log drives in the Nez Perce country occur on the North Fork and the lower Clearwater rivers, and these logs are processed by the Potlatch sawmill at Lewiston, Idaho.

   e. **Historical Narrative.** Idaho was the last of the Pacific Northwest states to engage in large-scale logging and lumbering industries. But by the beginning of the present century these industries had grown large and were very important to Idaho's economy. Today, Potlatch Forests, Inc., has the second largest sawmill in the world at Lewiston, Idaho. Logs are brought to this mill by both railroad and by water. The sawmill itself is on the Clearwater just east of Lewiston. Highways 12 and 95, merged at this point, run parallel to the river on the opposite (north) bank from the mill. Travelers along the highway have an impressive view of the mill and the acres of logs floating on the river behind long booms.

   Many of these logs are cut in the watershed of the North Fork of the Clearwater. Here the logs are stacked in huge piles along the riverbank until it is time to float them downstream to the mill. When the water level is exactly right, great cranes move the logs into the river and, in huge loose rafts, these glide down the North Fork and the Clearwater to their destination. This operation is one of the best and largest of its kind in this area and each year draws many hundreds of persons to watch the operation.
Besides the great mill at Lewiston there are many other smaller mills up and down the Clearwater. Nearly every community has at least one lumber yard, sawmill, and smokestacks. Once each year, the town of Orofino, Clearwater County, Idaho, on the Clearwater has a "Lumberjack Days" celebration at which loggers display their skills in sawing, chopping, axe throwing, speed climbing, and birling.

f. Proposed Development. The future of the log drives on the North Fork and the lower Clearwater is now in doubt. Until plans for these future operations are devised, it is proposed that the logging industry be interpreted through exhibits in the visitor center at Spalding. If the log drives should continue, it is proposed that in addition to the exhibits the actual drives be interpreted as an annual, special event. The location of any additional interpretive facilities cannot be suggested until the future pattern of the log drives has been determined.

g. Suitability. Logging and log drives are an integral part of the economic history of the Nez Percé country. These enterprises and their accompanying skills may well be told through exhibits. Should the log drives continue, interpretive markers could be placed at appropriate places along the North Fork and lower Clearwater. However, since the log drives are only seasonal, it may be preferred to develop on-site interpretation as a special event to coincide with the actual drives.

h. Special Problems. The Dworshak Dam is now under construction on the lower part of the North Fork of the Clearwater. When this dam is completed a large reservoir will be created behind it on the North Fork and the current that made the log drives possible will no longer be present. At present it has not been determined by what manner logs will then be taken to the Lewiston sawmill. The planning of on-site interpretation of the log drive will depend on the final plan selected for delivering logs to the sawmill.
19. **Canoe Camp Site.**

  a. **Location.** Canoe Camp State Park, Clearwater County Idaho, adjacent to U. S. Highway 12, on south bank of Clearwater, opposite the junction of the North Fork of the Clearwater and the Clearwater River.

  b. **Synopsis of History.** In the autumn of 1805 the Lewis and Clark expedition reached this site on its westward journey toward the Pacific. Here they built dugout canoes, cached their supplies, turned their horses over to the care of the Nez Perce Indians, and proceeded on their westward journey by water.

  c. **Description.** Canoe Camp State Park is located on a narrow, triangular-shaped stretch of land between the Clearwater river and U. S. Highway 12. It comprises about 3 acres of land. There are 2 or more turnoffs from the highway on to the park.

     There is an exhibit-in-place consisting of a modern dugout canoe that is under an open-sided, wooden shelter. Associated with this are 2 easel-type, glass-covered display cases. At present neither of these cases contains display material. A few hundred feet to the east, upstream, is an Idaho Department of Highways interpretive marker identifying the site and giving its significance. A short distance downstream, to the west, is a bronze marker designating the highway as a Blue Star Memorial Highway.

     The park is covered with lawn grass, and here and there are a few pine trees and picnic tables. The park comes to a point at its eastern end where the river and the highway come together. Adjacent to it at its western end is a private home. Beyond that, still farther west, is a small A-frame structure owned and operated by a group of citizens of the Orofino area interested in furthering the economic development of the region. Across the highway, to the south, the land is completely built up with homes and a service station.

  d. **Identification.** From the diaries and maps of the Lewis and Clark expedition it may be determined the expedition camped at this spot from September 26 to October 7, 1805: "Set out early and proceeded on down the river to a bottom opposit the forks of the river on the South Side and formed a Camp." Here the party dug out logs to make canoes. Undoubtedly, Lewis and Clark made use of a larger section of land than is presently within the state park.

  

  1 Thwaites, Original Journals of the Lewis and Clark Expedition, 1804-1806, III, 88, and VIII, Map 30, pt. 3.
Photo 55. Canoe Camp Site. View across the Clearwater from the place where Lewis and Clark made their canoes to the mouth of the North Fork, showing construction activity related to the Dworshak Dam.

N. P. S. Photo, 1963
e. Historical Narrative. Having left St. Louis in the spring of 1804, the Lewis and Clark expedition crossed the Bitterroot Range through the Lolo Trail in September 1805 on its way to the Pacific Ocean. On September 20, 1805, Captain Clark first met the Nez Percés on Weippe Prairie and on the next day met Chief Twisted Hair at the confluence of Jim Ford Creek and the Clearwater River.

Having reached navigable water the expedition decided to abandon its horses and to continue the journey by canoe. Captain Clark and Chief Twisted Hair set off downstream to look for suitable trees for dugouts. Crossing the Clearwater at its junction with the North Fork, they found suitable trees on the south bank. Camp was set up here on September 26, and the whole party began the construction of five canoes.

Work at Canoe Camp went slowly at first because many of the party were still quite ill from having eaten the unfamiliar bulb of the camas plant. To provide fresh meat, the explorers killed a horse in the hope the change of diet would be beneficial. To speed up the work on the canoes, the Indian method of burning out the logs was adopted.

On October 5 and 6, preparations were made for departure from Canoe Camp. The explorers collected their 38 horses, branded them, and turned them over to Twisted Hair for safekeeping. About one-half mile below camp, they cached the saddles and other surplus equipment. Then, on October 7, the party set off down the river.

On their return trip through the Nez Percé Country in the spring of 1806, Lewis and Clark found that Chief Twisted Hair had been somewhat neglectful in caring for the horses. Continuing on to the Kamiah valley, the party went into camp and eventually recovered most of the horses and supplies. Despite the negligence of Twisted Hair, the explorers formed high opinions of the Nez Percés and signed an agreement of friendship with them before departing for the United States.

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2 Ibid., III, 88-98.

3 Ibid., V, 3-113.
Photo 56. Canoe Camp Site from the east. The shelter over a replica of a Lewis and Clark canoe is at the right, indicating the location of the existing State park.
Proposed Development. It is recommended that Canoe Camp remain a part of the state parks of Idaho and that through a cooperative agreement with the State of Idaho it be interpreted as a part of the Nez Perce Country National Historic Sites (proposed).

If possible, the park should be enlarged to include the land adjacent on the west side to provide a setting as large as possible, if not as large as desired, for protecting the site and presenting the story properly. It is proposed further that the story of Lewis and Clark's successful attempts to build canoes, to change to river transportation, and their journeys through this part of the Nez Perce country be interpreted by means of wayside exhibits and markers; and that the area be developed insofar as possible, through the replanting of pine trees, to regain some of its appearance and feeling as it was in 1805. Scenic controls over surrounding lands would be highly desirable.

Land Status. The site today is a state park comprised of about 3 acres owned by the State of Idaho. Should the park be extended, it can be enlarged only on the downriver, or western, end. This would involve the acquisition by the State of Idaho of a small piece of private property immediately adjacent to the park and the site on which a small information center is operated by a group of citizens from the Orofino area.

Suitability. Canoe Camp at present possesses only a limited amount of integrity. Squeezed in between the river and the highway, with extensive development on the opposite side of the highway, it is a narrow strip of land that is difficult to develop properly. Because of the highway and the development on the southern side of the road, the park may be expanded only to the west. While such expansion is most desirable, and its achievement would improve the site's integrity, the site would still not possess all of its original setting. Because of its importance in the early history of the area, however, it should be improved upon and interpreted.

Special Problems. The flat land on which Canoe Camp is located is one of the few such areas along this section of the Clearwater. These level areas are being intensely developed at present due to the construction of a dam on the North Fork. This is especially true in the vicinity of Canoe Camp where the community of Riverside is located. Because of this development it would involve great costs to acquire land south of the highway where there are a number of new, middle-income homes and a modern service station.

The Idaho Department of Highways plans at present to widen the highway where it parallels Canoe Camp. Such widening would further encroach upon park land and reduce the area of the site.

Across the Clearwater a new access road and staging area are being built in connection with the dam being built on the North Fork. This construction has resulted in immense scarring of the bluffs and presents a view from Canoe Camp very unlike that of the time of Lewis and Clark.