

The Early History
of Idaho

by

James W. Wadsworth

Author of

"The History of Idaho"

and

"The History of the State of Idaho"

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"The History of the Territory of Idaho"

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Loc Foreword

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Unfortunately for all concerned there has been no history of the State of Idaho in form for practical use in the school room. The result is that but very little is known of the early history of our State by either teacher or pupil. The facts, statements and contributions that appear in this pamphlet we have taken from various publications and have done so prompted by a desire to give to the school children of Idaho a few facts concerning its history, hoping these facts will be presented in such a way that the children will be inspired with a desire to know more of the history of their State and will become interested in the lives of "The Pioneers" who endured hardships and sufferings and who laid the foundations of our commonwealth.

Very truly yours,

S. Belle Chamberlain.

Superintendent of Public Instruction.

Boise, February 10, 1909.

EARLY HISTORY OF IDAHO

ORIGIN OF THE NAME.

There has been a great deal of speculation and discussion not only as to the exact meaning of the word "Idaho," but also in regard to the manner in which it came to be applied to our State. The word "Idaho" is said to be an Indian term signifying the dazzling white snow crest upon the principal mountain ranges in this region—translated most appropriately into English, "The gem of the mountains." The significance of the word seems to have been different in the different localities of the northwest. Joaquin Miller says, "The literal meaning is 'sunrise mountains.' Indian children among the tribes west of the Rocky Mountains, so far as I can learn, use the word to signify the place where the sun comes from." He tells us that sunrise means much to the Indians as they live out of doors, go to bed at dusk and get up "with the first break of day." He says further: "The Shoshone Indians, the true Bedouins of the American desert, hold the mountains where the first burst of dawn is discovered in peculiar reverence. I-dah-ho, with them, was a sacred place, and they clothed the Rocky Mountains, where it rose to them, with a mystic or rather a mythological sanctity. * * * This word, notwithstanding its beauty and pictorial significance, found no place in our books until sometime during the '60s and then only in an abbreviated and unmeaning form."

When the bill was introduced making a new territory out of the eastern portion of Washington Territory, William H. Wallace, the delegate to Congress who introduced the bill, suggested that the new territory be given the name Idaho. Another very interesting account is given by ex-senator from Oregon. He says: "The bill first passed the House of Representatives designating the present Territory of Idaho as 'Montana,' when it came up for consideration in the Senate on the third of March, 1863. Senator Wilson of Massachusetts moved to strike out the word 'Montana' and insert 'Idaho.' Mr. Harding of Oregon said, 'I think the name of "Idaho" is preferable to "Montana." Idaho in English signifies the "gem of the mountains." I heard others say that it meant in the Indian tongue "Shining Mountains," all of which are synonymous. I do not know from which of the Indian tongues the two words "Ida-ho" come. I think, however, that if you pursue the inquiry among those familiar with the Nez Perce, Shoshone, and Flat Head tribes, that you will find the origin of the two words as I have given it above."

FIRST DISCOVERIES.

In all probability, Lewis and Clarke's party were the first white men that visited Idaho. The records show that the party traveled along the Snake River, named by them the Lewis Fork, to its junction with the Columbia, according to one account the party were encamped near the junction of Horse Plain and Red Rock Creeks, in what is now Montana, on the 18th of August, 1805.

Lemhi was reached on the 20th of August, and here they learned that the stream near which they were encamped was joined some ten miles below by a branch from the southwest. Sahaptim, an Indian name, was given to this branch; the modern name is Salmon. When they reached the Salmon River, they found it not navigable, so they

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procured horses from the Indians and packed the animals and the first pack train controlled by white men started out to find the Columbia. They kept on the north side of the river until they had traveled fifty miles, when they came to a stream called Fish Creek, ten miles from its junction with the Salmon River. On September 13th, the party emerged from the mountains where the Lolo River has its source, and on the twentieth they reached the Nez Perce village near the south fork of the Clearwater River. No settlers were found by the party; neither did they find where any attempts had been to make settlements in the State. In the records kept by Lewis and Clark we find the following, showing that they detected traces of white men: "Those strangers who visit the Columbia for the purpose of trade or hunting must be either English or Americans. The Indians inform us that they speak the same language that we do, and, indeed, the few words which the Indians have learned from the sailors, such as musket, powder, shot, knife, file, heave the lead, damned rascal, and other phrases of that description, evidently show that the visitors speak the English language."

After remaining near the Nez Perce village for some time, they built canoes for the trip down the Clearwater to the Columbia and then on to the Pacific. This part of the trip was accomplished without many hardships and they reached the Pacific about the middle of November. They returned through Idaho in the following year. They reached the Salmon River in June, and on the 10th of June they camped on what is now known as Camas Prairie, in Idaho County. While the snow was still very deep, they renewed their journey over the mountains to the headwaters of the Missouri and reached St. Louis September 23d, thus ending their journey of over nine thousand miles.

ON THE TRAIL OF LEWIS AND CLARK.

(Charles Stuart Moody, M. D., Sandpoint, Idaho.)

The most important historical event, judged from its effect upon civilization, in the nineteenth century, was the journey of Lewis and Clark across the North American Continent. It is a regrettable fact that there is today but little data bearing upon the expedition. The official report of the trip was destroyed when the British sacked Washington in 1812, and the only account that has come down to our day lacks a great deal of being complete. Recently certain fragmentary sketches have been unearthed in St. Louis, Mo., where they had rested for almost a century, but these sketches are of little value taken separately, and the context is lost.

Time has obliterated practically every landmark left by the explorers and much doubt exists regarding certain localities where they were supposed to have visited. It will be borne in mind by students of western history that neither of the leaders was an engineer. Both of them, after being chosen by President Jefferson to make the journey, spent a few months in acquiring a knowledge of surveying and navigation. They also acquired a certain degree of knowledge of map drawing, how inadequate that knowledge really was is evidenced by the maps extant in the journals as we have them. The investigator is often at sea regarding the distances traveled by the expedition. They seem to have consulted at night upon the day's journey and sat down the distance agreed upon.

In 1896 I became associated with the Nez Perce Indians in the Clearwater Valley. This is ground made historic by the first visit of the white men, and I resolved to locate, if possible, the various points of

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interest along the route, beginning at the crest of the Bitter Root Mountains on the east and terminating upon the western boundary of the State. With this end in view I set about acquiring all the information that the Indians could impart. In this search I was assisted very materially by the Rev. William Wheeler, the native Presbyterian minister at Ahsahka; Charles Adams, an intelligent half breed who afterward became my guide, and an old Indian who was called Hale Moody. I was never able to trace my relationship between us but he always insisted that we were related. This ancient savage claimed to have been present when the exploring expedition arrived in the vally. Of this I am unable to say, but this fact remains, he told of incidents that squared so perfectly with the journals that I am convinced that he either did himself see the party, or had his information directly from those who did. I have been inclined to give credence to many suggestions of the Indians, for their traditionary history is usually quite authentic. There are certain tales that appear to be apocryphal, and these have been omitted from the research. We are forced, however, to depend upon the statements of the Indians for much that would otherwise be impossible of unraveling.

I chose for the journey of investigation the time of year corresponding to that in which the explorers crossed the mountains, namely, September. This is the most favorable month of the twelve for penetrating the vast expanse of forest that surrounds the headwaters of the various branches of the Clearwater. It is a wild country, and one beset with no small degree of danger. The snows fall early and when once they begin it behooves the traveler to lose no time in seeking lower altitudes.

On September 15th, 1897, we stood upon the summit of the range looking westward over a vast unpopulated country covered with a dense growth of forest and cut by immense canyons at whose depths ran fierce brawling streams. Ninety-one years before the intrepid souls led by Lewis and Clark stood where we were standing and gazed upon the same scene. They were about to plunge into a country never before trod by the foot of the Anglo-Saxon. This was the great Lo Lo Pass, toward which they had been struggling for many days. Somewhere still to the west lay a land watered by a great river where a powerful tribe of Indians dwelt. These Indians traveled between their own country and that of the Flatheads, one of whom was guide to the party. It is almost possible for one to stand upon the summit of these mountains and with a cup dip water from a stream flowing toward the Pacific and pour it into one flowing toward the Gulf. The explorers camped upon the summit that night and the next day discovered what they named Glade Creek. The stream may be identified as that flowing through Trapper's Meadows by reason of the fact that the journal speaks of several broad meadows or glades where grass grew in abundance, but was at that time eaten down by the horses of the Indians. It will be necessary to digress here long enough to say that should the reader follow this sketch with a map, he will be obliged to remember that the original Lo Lo Trail ran nearer to the main bodies of water than the maps show. The present trail is one that was made several years ago by the Government for the purpose of transporting military stores and ordnance and keeps to the higher ridges, avoiding the streams which, as before stated, flow through rough deep canyons.

Trapper's Creek and White Sand Creek unite and form the Lochsa Fork of the Clearwater. The Lochsa joins the Selway and they together form the Middle Clearwater which, uniting with the South Fork

at Kooskia, form the Clearwater proper. The explorers called White Sand Creek by the name of Colt-killed Creek, owing to the fact that they were compelled to deprive a mare of her colt in order to obtain food. They speak of the difficulty of the road and any pilgrim journeying that way will agree with the complaint unhesitatingly, for a more rugged piece of trail it was never my misfortune to traverse. On September 15th the party crossed the Selway, which they called the Kooskooskia. Ascending the hill, out of this stream, the trail turns abruptly to the right and surmounts an almost impassable mountain. The explorers had the misfortune to allow one of their pack horses to tumble over this bluff and destroy his pack. They speak of the escape of the horse, but mention the fact that he landed against a tree and smashed a desk so that it was a total loss. One can not help wondering what they were carrying a desk for.

It snowed September 16th, 1805, and the party was forced to locate the trail by the bark rubbed off the trees by the passing of Indian pack horses. The trees are still rubbed in the same way, but as several forest fires have devastated that region within the the last century, it is possible that we did not gaze upon the same guides to the route as did the early visitors. Captain Clark was the pioneer. All along we find him pushing on in advance. If there was scouting duty to perform it was Clark who was expected to do it. On this day he left the main body and with six men, pushed through the blinding snow in search of grass and a favorable camping place. In the afternoon he came to a stream and built a fire. The others came up and they supped off another colt. We were unable to locate this stream. It is possible that it was only a small spring branch and has since ceased to exist. They did not consider it of sufficient importance to merit a name. On September 18th Clark again acted as advance guard. This day he climbed a mountain and came upon a level ridge. About twenty miles to the north he made out a great plain, and back of it a mountain. This we identify as the Lochsa Meadows and the mountain, Pot Mountain. There was grass here and they spent an hour allowing the horses to feed. There is still grass in this locality and it furnishes a convenient halting place for travelers over the Lo Lo Trail these days. They then journeyed west and south to a considerable stream which they called Hungry Creek and which is easily known to be the Lo Lo of Idaho. Montana has a Lo Lo, a branch of the Bitter Root; Idaho one, a branch of the Clearwater. They must have deserted the main trail along here somewhere, for the next stream they strike was in reality the Musselshell, though they assumed that it was the same stream that they had called Hungry Creek, only higher up. They had subsisted upon colt meat for so long that one is inclined to think that perhaps Hungry Creek was quite an appropriate name. On the Musselshell they found a stray horse and made game of him. One is amused to learn that they afterward discovered the owner of the horse and paid him for it. The party ate their fill and suspended the remainder in a tree against the arrival of Captain Lewis and the main party. The Musselshell is important now, in that it marks the eastern limit of settlement in that region. Here the wagon road ends and the traveler is compelled to either turn back or resort to pack animals.

September 20th found the pioneers of the party struggling through the dense fallen timber between the Musselshell Meadows and the Weippe. It is even now a forbidding region. The country is covered with a dense growth of yellow and black pine, fir and larch. The glades are thickly set with alder and vine maple, even the uplands are

covered with an almost impenetrable thicket of stubborn shrubs. The climate was becoming warmer, however, and the travelers were regaining their spirits. They were looking forward to a time when they would be quit of the dark region through which they had been struggling for so many days.

As we rode out of the dense timber upon the level mead of the Weippe, with its crystal stream, fed by myriad springs, flowing down the meadow; when we felt the balmy air and heard the song of the meadow lark, we could almost imagine ourselves the early pioneers themselves, as they rode out over the same trail that September day in the dawn of the last century. It was upon this meadow that Captain Clark first met the Nez Perces. Several Indian boys were playing along the creek and he saw them. Dismounting he approached, and gave them some trinkets which they carried to their elders. The old men came out. Clark made the peace sign, and they entered into conversation.

The Indians tell this story of the first whites: An Indian woman who had been a captive among the Red River Indians and there saw the whites who were kind to her, later escaped, returned to her people, and when the travelers arrived was lying ill in one of the tepees. It would have fared ill with the explorers had she not called to the men that the strangers were the So-yap-po (literally the Crowned Ones, from the habit of wearing hats) and that they must be protected. I am inclined to think this narrative has some foundation in fact, though the journals do not mention it. At any rate they were made welcome. The Weippe is an immense mountain meadow covered with the blue camas, the Indian staple breadstuff before flour was made from wheat grown in the country. It was for the purpose of harvesting this root, and gathering a supply of huckleberries, that the party were encamped upon the Weippe when Lewis and Clark came. The statement that a great chief was away on a war against his enemies must have been a misunderstanding of what the Indian was trying to tell. I find that a few little discrepancies have been allowed to creep into the journals, possibly for the sake of lending interest to the narrative. A great deal of discussion has arisen as to where the travelers actually reached the Clearwater. There is but little doubt in my mind, judging from the context, that they approached the stream just above where the town of Oro Fino now stands. In this I am supported by Miss Kate C. McBeth, who has spent her life among the Nez Perces and has gleaned from them more, perhaps, than any other living person.

Captain Clark secured the services of one of the Indians as guide and sat out at four the next afternoon for the river. He bore west and south through the timber. Crossed a stream which, without doubt, was Jim Ford's Creek, crossed it several times in fact. He speaks of open meadows covered with grass through which the stream ran. This, in itself, is sufficient indication of the route chosen. Had the explorers journeyed down the open ridges leading toward the river they would not have crossed any water courses, nor would they have seen any open meadows with grass. There was never an Indian trail leading down either of these ridges. The two trails ran, one toward Oro Fino, the other toward Kamiah. Just above where the Oro Fino enters the Clearwater once lay a small island, known as China Island. It is no longer there. With the building of the Northern Pacific Railroad up the valley the island became a part of the main land. Upon this island was encamped the chief of the tribe. His name was Twisted Hair. He made the travelers welcome. Here they halted until Captain Lewis came up.

As they journeyed on down the river they crossed, a mile from the camp of Twisted Hair, a swift brawling stream whose mouth was fretted by boulders. They called it Rockdam River. It is the Oro Fino, easily identified by the statement that it is only one mile from where they were encamped upon the island. Three miles further they saw the North Fork. This is the stream the Indians called the Kooskooskia, though the explorers seem not to have known it.

Our journey from here on was made by boat. It was, indeed, a pleasant voyage, floating down the clear stream, watching the bold hills sweep by on either side, landing here and there to locate some spot named and visited by the men who blazed the trail for the people to come after and build an empire. The first place we were interested in was where the canoes were built. For it will be remembered that the party left their horses on the Kooskia in charge of an Indian and made the balance of the journey by water. On September 26th, the following entry was made: "Having resolved to go down to some spot calculated for building canoes, we sat out early this morning and proceeded five miles, and encamped on low ground on the south, opposite the forks of the river."

We, too, "encamped upon the low ground, opposite the forks of the river," and sat about locating the first ship yard on the Pacific slope. It was not at all difficult. The key to the situation is the astronomical observation. They took two readings and deduced a mean of 46 degrees 34 minutes 56 seconds which is nearly correct. It was certainly an ideal spot for the purpose. The low ground runs out into the water. A narrow lagoon reaches back to the very foot of the hill. The hill itself is steep and covered with great yellow pines. These, the workmen cut, and the task of getting them to the water was an easy one. Once freed and they would go tearing down the steep hillside like an avalanche. There is something rather awe inspiring in the contemplation of the scene where those hardy men wrought at hewing from the forest a flotilla that, simple as it was, brought greater changes in the destiny of this nation than did the Invincible Armada in that of Spain. I could almost fancy that one of the great old weather beaten, moss covered pine stumps that still stood upon the steep hill might have been one from which a log was cut whose fiber touched the Pacific. And why not? These resinous pine stumps outlast a century. Standing upon the shore of the river, near where the canoes were built, one looks back up the wide stream to the point where the expedition forded. It can only be forded in the autumn when the water is low. Upon the north side of the stream, opposite this fording place, so the Indians say, once stood a large pine which the travelers "scalped" on one side and engraved a message, warning the Indians to never molest that tree. They never did, but some forty years ago a landslide came down the mountain just above, formed a bar in the river, changing the channel until the current undercut the steep bank on the north side and in a few months the old pine toppled into the water and floated away. This story is not in the journals but is vouched for by Mrs. Holt, a half breed woman who was reared in the country, and who recalls having seen the tree and its inscription many years ago.

Looking down the stream from where we stand one sees the steep hills gradually recede in the distance like the opening of a gigantic funnel. Just below the old shipyard lays a reef of rocks stretching across the river. The rivermen call these the "Saddle Bag" rocks, and they form a decided menace to raftsmen in high water. The early voyagers found some difficulty here as well, for they tell of hav-

ing ran one of the canoes on these rocks and it was with great difficulty that they succeeded in floating it again. In low water these gigantic boulders resemble the teeth of some prehistoric monster that lies there, with open mouth, ready to devour any luckless craft so unfortunate as to come within reach of the hungry grasp. Many a noble raft has gone to wreck upon this half submerged barrier.

On October 7th everything was in readiness and the party set out. At nine miles they passed a small creek to the left. This is the creek flowing out of Rocky Canyon, and a mile from its mouth is now situated the little village of Peck. They made nineteen miles that day and camped on the left side near a small swift stream. This little stream drops into the river at the famous "Big Eddy." It seems rather singular that the explorers did not see fit to mention the "Big Eddy" at all, by any name. The town of Lenore is located near here at present. This whirlpool is one of the most famous natural objects along the stream. It was here that Captain Baughman was forced to turn back his steamer in 1862 when he attempted for the first time to ascend the Clearwater, though he soon after made the voyage. Just above the "eddy" the river takes a sharp curve to the left, enters a narrow gorge through which the waters shoot like an arrow, for half a mile. Upon the right hand shore a steep bluff of black basalt shoulders its way half across the stream. The angry waters hurl themselves against this barrier and are thrown aside. Seemingly chagrined they sweep over against the opposite shore and curving up stream return. A portion of the current, however, swings to the right and also returns, pounding the rocky fortress from below. Thus in a high stage of water the two currents circle the broad pool and, meeting in the center, form an immense caldron that boils and foams menacingly. Woe to the luckless raft that fails to shoot through this boiling pot of water. Logs are ripped out of the structure like matches, the great craft, clutched by the powerful sweep of the current, swings around and around and its pilots are powerless to control it. Log after log is snatched out as it strikes the center each time, until often only two or three are remaining. The crew generally desert the raft when they find that it is in the grip of the "eddy" and make their way to shore on one or two logs which they can control. It is no unusual sight to see an immense cedar with all its branches come riding down the stream, strike the "eddy," disappear like a flash, to reappear minutes after shorn of every limb as though some submarine axman had been at work upon it. Some idea of the suction power of the current may be had when it is known that there are times when a log raft 120 feet long and 30 feet wide, composed of pine saw logs from two to four feet in diameter, will strike the "eddy" and dive until the pilots are up to their waists in the ice cold water. The rivermen say that the "eddy" fills and empties. And that this performance takes about six hours. They calculate that their rafts will go through if they chance to enter the caldron when it is being emptied, but if they are so unfortunate as to get in there when the thing is filling they will either go to wreck or whirl around until the emptying process begins. While this theory is somewhat contrary to the laws of hydrostatics there may be some foundation for it.

On October 8th they voyaged down the turbulent stream, passing innumerable islands and shooting many rapids. They located a large creek coming in from the right and called it Colter's Creek. We now call it Potlatch, and it is here that the Northern Pacific turns up the Clearwater. During the construction of the railroad a young telegraph operator in the employ of Superintendent Gibson while prowling

around the hillside discovered the point of an ancient bayonet protruding from the rocky soil. Upon investigation he unearthed a "cache" of relics that had been secreted there at some former time by the Indians. There were military accoutrements, arms, saddles, bayonets, powder horns, and above all a small bronze medal given by Lewis and Clark to the lesser chiefs. The medal is one of the very few connecting links between us and the explorers. How it came there, and when, no one will ever know.

Just below Colter's Creek (Potlatch) there is a bad rapid. The voyagers swamped a boat here and spent some time in getting the cargo ashore. In this they were assisted by the Indians who were encamped along the bank. On October 10th they passed where Lapwai now is, and merely mention it by saying "a creek to the left, with wide, low grounds, containing willow and cottonwood trees, on which were three tents of Indians." They evidently did not tarry here for they made the mouth of the Clearwater that same day and halted near the ground where Lewiston now is. The impression seems to prevail that the expedition halted upon the present site of Lewiston. There is absolutely no evidence to warrant such a belief. The journal says "after coming twenty miles, halted below the junction on the right side of the river." It would indeed add romance to the narrative to imagine Captain Lewis standing upon the triangle of land formed by the uniting of the two streams and picturing a populous city thereon, bearing his honored name. One might even go further and imagine him planning the immense steel bridge which spans the stream bearing his name. Candor compels us to admit, however, that the explorers seem never to have realized the future possibilities of the country through which they were traveling. To them it was a forbidding land, fraught with great dangers and many hardships. They were often hard put for food, and hunger left its imprint upon their minds. In truth, they were seeking the western ocean, and were heartily glad when they reached it. They left the land of the Choppunish with but little regret. It required a later immigration to appreciate the wonders of the inland empire through which the early pioneers hastened so abruptly. In point of fact, it took the discovery of gold in the Pierce country to develop the country. Had not gold been discovered on Rhodes Creek in 1860 it is doubtful if we would yet know the wealth of the land drained by the Lewis and its tributaries.

My guide and I had now followed the trail of Lewis and Clark to the boundary of Idaho. We had located, to our own satisfaction at least, the landmarks cited and named by the explorers. We had struggled with them through the narrow defiles of the Bitter Root Mountains, we had sailed with them upon the crystal waters of the Kooskia, and had camped and talked with the descendants of the people with whom they camped and talked. Nothing remained to be done but board the train and return home.

It is to be hoped that some day the State of Idaho will see fit to erect some sort of monument at the various points made famous by the explorers, if for no other reason than that we may do honor to the brave men who took their lives in hand and traversed thousands of miles of untracked wilderness in order to prove that the Government had not expended its few millions in vain when it made the Louisiana Purchase.

THE OREGON COUNTRY.

Historians differ as to the time and manner in which Idaho Territory became a part of the United States. Some historians think that the territory known as the "Oregon Country" was a part of the great territory included in the Louisiana Purchase. Quoting from Blaine's "Twenty Years in Congress," "The Louisiana Purchase did not extend beyond the main range of the Rock Mountains and our title to that large area which is included in the State of Oregon, and the Territories of Washington and Idaho, rests upon a different foundation, or rather, upon a series of claims, each of which were strong under the law of nations. We claimed it by right of original discovery of the Columbia River by an American navigator in 1792; second, by original exploration in 1805; third, by original settlement in 1810 by an enterprising company of which John Jacob Astor was the head; and lastly, and principally, by the transfer of the Spanish title in 1819, many years after the Louisiana Purchase was accomplished. It is not, however, probable that we should have been able to maintain our title if we had not secured the intervening country. It was certainly our purchase of Louisiana that enabled us to secure the Spanish title to the shores of the Pacific and without that title we could hardly have maintained that claim. As against England our title seemed to us perfect, but against Spain our case was not so strong. The purchase of Louisiana may, therefore, be fairly said to have carried with it and secured to us our possession of Oregon."

In 1863, Dr. Marcus Whitman and Reverend H. H. Spalding, with their wives, and W. H. Gray arrived at Walla Walla for the purpose of establishing missions under the auspices of the Presbyterian Board of Missions. Dr. Whitman selected a site near Fort Walla Walla, and with the help of the Indians, erected mission buildings. Reverend H. H. Spalding selected a site in the country of the Nez Percés, in a valley on Lapwai Creek, about twelve miles from Lewiston. Here he built and occupied buildings. This was the first mission established in Idaho.

By a treaty made in 1818, England and the United States agreed that both Englishmen and Americans might settle in the Oregon country. This arrangement between England and United States is known as the Joint Occupation of Oregon. By this treaty or arrangement either nation could bring the agreement to an end one year after notifying the other that it decided to do so. This joint occupation of the territory came very nearly causing serious trouble between the two nations. The Hudson Bay Company schemed to secure all the territory north of the Columbia River to the sovereignty of England. This company saw an opportunity to secure this territory for England by rushing settlers into the territory. Dr. Marcus Whitman saw and understood their scheme and he resolved to save the territory if possible for United States, by attracting the attention of the Government and the American people to this rich country along the Columbia River. As soon as he was assured of the purpose of the Hudson Bay Company, he started out for the States in January, 1843. After a long, hard trip over mountains covered with snow and through a country where hostile savages roamed, he appeared in Washington and presented himself before President Tyler, Secretary of State Daniel Webster and many members of Congress. He labored long and earnestly to convince them of the wonderful country that he had just left and urged that no settlement be made as to the boundary line until after he had led a train of emigrants to the Pacific coast. He secured

the promise of the President not to take action on the question of the boundary line until they had heard of the result of his expedition.

Eight hundred seventy-five persons with their wagons loaded with necessary articles, reached the Columbia River in September, 1843. Dr. Whitman guided this train of emigrants safely through and the success of the expedition created so much enthusiasm for the territory on the Pacific coast that in 1846, June 15th, a treaty was signed which established the present northern boundary of the United States.

Dr. Whitman, his wife and eleven other white persons were murdered by the Indians November, 1847.

EARLY SETTLEMENTS.

The Missouri Fur Company was formed as the result of the Lewis and Clark Expedition, and a post was established at Fort Henry on the Snake River in 1810. In 1811, a party under the leadership of Wilson P. Hunt, arrived at Fort Henry and moved down the Snake River. After meeting with many hardships, they reached the site of old Fort Boise, December 15. In 1834, Captain Bonneville and a party of a hundred men, reached eastern Idaho and camped on the Port Neuf River. That same year Nathaniel J. Wyeth, with a company of sixty men, established Fort Hall as a trading post on the Snake River and this is thought to be the first permanent settlement in eastern Idaho. Wyeth was compelled to sell fort Hall in 1836 to the Hudson Bay Company. In 1835, Fort Boise was established near the mouth of the Boise River.

The first mission in Idaho was established in 1836 at Lapwai, and in 1839 a printing press with type was presented to the mission and was used to print books in the Nez Perce language. The Coeur d'Alene mission was established in 1853.

The first mining excitement which resulted in a permanent settlement was the Orofino stampede in 1861 and 1862. Lewiston was founded as the result of the discovery of gold at Orofino.

Gold was discovered in the Boise Basin in 1863 and soon after rich mines were found in Owyhee County. The following account of the discovery of gold in the Boise Basin was given by a writer in the "Idaho World:" "A party of thirty-eight men, known as Turner's party, left Auburn, Oregon, in the spring of 1862, for Sinker Creek in Owyhee County. It was reported that emigrants, in fishing along this creek, used gold nuggets, picked up on the creek, for sinkers—hence the name. Joseph Branstetter of this place was with Turner's party. Failing to find gold on Sinker Creek, Branstetter and seven others left the party and met Captain Grimes' party of eight men between Sinker Creek and Owyhee River. Grimes' party and Branstetter and three others of his party concluded to strike up into the mountains of this section. They crossed the Snake River, eight miles above the Owyhee River, in skiffs made of willows. Snake River was then at high water mark. The party struck Grimes' Creek near Black's ranch and followed up said creek, along which they first discovered gold near where the town of Boston stood—two or three miles below Centerville. They obtained good prospects there—about a bit to the pan. The party proceeded up the Grimes' Pass near the head of Grimes' Creek. * * * In the fall of 1862, Branstetter and A. Saunders rocked out from \$50 to \$75 a day near Pioneerville, and packed the dirt 100 yards in sacks." It was not long until Boise Basin became known as a great placer country and by the first of January, 1863, over three thousand men had made their way into it.

As soon as it became known that that rich gold mines were found in Southern Idaho the capital was moved from Lewiston to Boise, December 24, 1864.

SETTLEMENTS.

According to one account, gold was discovered by a Canadian in Pend d'Oreille River in 1852. The following romantic tale is told of the discoveries which led to the Orofino excitement in 1860: "Tradition relates that a Nez Perce Indian, in 1860, informed Captain E. D. Peirce that while himself and two companions were camping at night among the defiles of his native mountains, an apparition in the shape of a brilliant star suddenly burst forth from among the cliffs. They believed it to be the eye of the Great Spirit, and when daylight had given them sufficient courage they sought the spot, and found a glittering ball that looked like glass, embodied in the solid rock. The Indians believed it to be 'great medicine,' but could not get it from its resting place. With his ardent imagination fired by such a tale, Captain Peirce organized a company, and with the hope of finding the 'eye of their Manitou' explored the mountains in the country of the Nez Percés. He was accompanied on the trip by W. F. Bassett, Thomas Walters, Jonathan Smith and John and James Dodge. The Indians distrusted them and refused to allow them to make further search. They would, no doubt, have been compelled to leave the country had not a Nez Perce squaw come to their relief and piloted them through to the North Fork of the Clearwater and the Palouse country, cutting a trail for days through the small cedars, reaching a mountain meadow where they stopped to rest. While there Bassett went to a stream and tried the soil for gold, finding about three cents in his first panful of dirt. This is said to be the discovery that resulted in the afterwards famous Orofino mines."

ORGANIZATION.

In March, 1863, when by an act of Congress Idaho was set off as a Territory, it comprised 326,373 square miles, and included all of the present State of Montana and a large party of Wyoming. It extended from the 104th meridian to the 117th, and between the 42nd and 49th parallels of latitude. Lewiston was made the capital. In 1868, Idaho was reduced to its present dimensions. Previous to the year 1863 very little was known of the Territory beyond the limits of the old trail, but we learn that all the travelers had heard of the wonderful Snake River and many had camped on its banks and had followed it to where it emptied its water into the Columbia.

The first Legislature met in Lewiston, December 10, 1863, and at this meeting there were representatives who had come long distances to make or to help make laws for the good of the people of the new commonwealth. The capital was removed from Lewiston to Boise City in 1864. The discovery of many rich gold mines in the southern part of the Territory caused the transient population to move southward, and it was thought best to remove the capital. When the order was given to remove the records to Boise City the County Commissioners of Nez Perce County enjoined the removal of the capital on the grounds that the Legislature ordering the removal did not assemble at the required time and that the members had not taken the oath prescribed by law. A. C. Smith, the Supreme Court Justice, decided in favor of Lewiston, and for ten months, while things were in great confusion, the Territory was without a capital. The

Governor had gone to New York and it was said that he went to escape the controversy. United States Marshal Alvord was ordered to convey the records to Boise City, but in order to do this in such a way as to prevent a riot, it had to be done secretly.

IDAHO ADMITTED TO THE UNION.

The bill admitting Idaho into the Union was reported to the House and passed April 3, 1890. The senate approved it July 1 and it was signed by President Harrison July 3rd. The constitution of Idaho had been framed in July, 1889, and adopted by the people in November of that same year. One Representative in Congress was assigned Idaho besides the two Senators. Pursuant to the provision of the act admitting Idaho into the Union, and of the new constitution, Territorial Governor George L. Shoup issued a proclamation July 18, 1890, directing a special election to be held October 1st to choose a corps of State and county officers. Mr. Shoup was elected Governor and Willis Sweet, Lieutenant Governor. Governor Shoup soon after assuming office, issued his proclamation convening a new Legislature for its session at Boise, December 8. The Legislature proceeded to elect two United States Senators, Governor Shoup was chosen for the term ending March 4, 1897, and William J. McConnell for the term ending March 4, 1893. Frederick T. Dubois was elected at the same time to succeed Senator Shoup at the end of his term. A controversy arose as to the legality of Mr. Dubois' election and the matter was referred to the United States Senate for settlement.

THE IDAHO INDIANS.

The existing remnants of Indian tribes of Idaho are confined to reservations. Previous to the year 1878 there were predatory bands of Indians who, regarding the mountains and prairies as peculiarly their own, objected to the white settlers entering their country and for a long time their hostile attitude toward the white men proved a great hindrance in the development of the State. The early pioneers were compelled to fight their way into the heart of the mountains where the gold for which they were seeking was hidden. These early pioneers were compelled to face the most cruel and treacherous kind of warfare, but their ardor and enthusiasm never failed them, for the "men that blazed the trails through the wildernesses and carved out new empires less than a generation since were composed of the same material that has made American grit proverbial throughout the world."

Of all the Indians in Idaho the Nez Perces had the highest degree of intelligence. They were brave in time of war, but it was a long time before they took up arms against the white men. These Indians owned large bands of horses and in their personal habits the Nez Perces were mentioned as neat and cleanly, better clad than many of the other tribes. The Indians inhabiting the most northern portions of Idaho were the Kootenais, the Pend d'Oreilles and the Coeur d'Alenes. The Kootenais lived in British Columbia and the extreme northern part of Idaho; the Pend d'Oreilles were found in the vicinity of Lake Pend d'Oreille, and the Coeur d'Alenes had their dwellings on the Coeur d'Alene Lake and its tributaries. The Lemhi Indians are composed of the Shoshones, Bannocks and Sheepeaters. Mr. John Harris thus characterizes them: "The Shoshone or Snake Indians are fairly honest, peaceable and intelligent. The Bannocks possess more of the sly cunning and innate restlessness of disposition than would appear to be good for them or agreeable to their nearest

neighbors. The Sheepeaters are naturally quieter and less demonstrative than either, and, therefore, seem more inclined to take life easy. The Shoshone family is generally included in the California group of native tribes. They are divided into several tribes of which the Bannocks were originally one." These Bannock Indians were a brave and warlike race that roamed over the country between Fort Boise and Fort Hall. The Sheepeaters occupied the Salmon River country, the upper part of the Snake River valley and the mountains near the Boise Basin. The Snake Indians had a limited knowledge of pottery and made very good vessels from baked clay. They possessed, also, some knowledge of the use of boats. It is said of the Nez Perces that they were "honest, just, and often charitable; ordinarily cold and reserved but on occasions social and almost gay; quick tempered and almost revengeful under what they considered injustice, but readily appeased by kind treatment; cruel only to captives, stoical in the endurance of torture; devotedly attached to home and family."

INDIAN WARS.

The first party that entered Boise Basin in 1863 were victims of bloodshed, and the death of Grimes, one of the party, discouraged the rest for a time.

In July, 1864, an engagement took place between the Indians and volunteers on the Owyhee River about eighty miles south of Silver City. A great many of the Indians were killed, and two white men lost their lives.

In the winter of 1863 a memorable battle was fought near Franklin, Oneida County, between a detachment of California volunteers commanded by General P. Edward Connor, consisting of about fifty men and a band of Indians of about one hundred seventy-five. The Indians were led by three bloodthirsty savages, Bear Hunter, Lehi and Sagwitch. These Indians had been expelled from tribal relations because of their unmanageable and atrocious natures. The day of the battle was cold and many who escaped the bullets of the Indians suffered from frost bite and exposure. The Indians under cover of the banks of the ravine had the advantage at first, but General Connor ordered a charge from the head of the ravine and the Indians fled precipitately before them. Few of the Indians escaped. Sagwitch, although badly wounded, escaped and after traveling some twenty miles, he reached Pocatello's camp in Malad Valley. Although badly frozen, he lived, but was a confirmed cripple. The number of Indians generally supposed to have lost their lives in this battle was one hundred and sixty-five. This ended the career of perhaps the worst Indians that ever infested the western country.

The following account of the Nez Perces War of 1877 was given by A. F. Parker:

"The Nez Perces nation has been divided into distinct tribes, known as Treaty and Non-Treaty Indians. The Reservation or Treaty Indians have ever been fast friends to the whites, and have proved their loyalty in the series of wars through which the country has passed in its march to civilization. * * * The Non-Treaties resided in the Wallowa Valley in Oregon. They had never accepted government bounty, and refused to live on the reservation, although close relations were always maintained between the two tribes.

In 1877, after a series of collisions with white settlers, the order came from Washington to eject the Non-Treaties from the Wallowa, and to place them on the reservation in Idaho. Councils were held at Lapwai to apportion lands to the various chiefs of the Non-Treaties,

and it was thought that all arrangements for their peaceable transfer to the reservation had been made, when they startled the country by a series of murders and atrocities upon the solitary settlers, which inaugurated the Nez Perces war of 1877. The settlements on Camas Prairie and Salmon River were raided, and Indian vengeance, summary and swift, was visited upon the heads of the innocent and unarmed settlers and their families. Neither age nor sex was spared in this merciless crusade.

The Indians were finally compelled to surrender and with Joseph, their chief, they were sent to the Indian Territory. It is said that Joseph wished to surrender rather than leave the country or bring farther misery on his people, but that in council he was overruled by the older chiefs. The retreat was decided on and he led the band over rugged mountains by almost impassable trails, passing by settlements, hurting no one and finally was within one day's march of Canada when he was taken.

During the Nez Perces war of 1877 the Bannocks gave what was then thought to be good proof of friendship for the whites by furnishing a company of young warriors to act as guides, couriers and scouts to the whites in pursuit of the Nez Perces. Among the Bannocks was a young chief named Buffalo Horn who had served as a scout under Generals Custer and Miles and was, in fact, the leader of the scouts who assisted the whites in their war against the Nez Perces. After the war, Buffalo Horn returned to the Fort Hall reservation where he passed the winter. He was very proud of the record he had made while serving with the whites and he made visits to the Boise Barracks, and seemed to be very friendly with the officers and men. One day he disappeared from the neighborhood and in a short time there came rumors that there was trouble between the whites and the Indians on Camas Prairie. The news caused great excitement and Major Patrick Collins, then commanding Fort Boise, promptly telegraphed General Howard at Fort Vancouver, and the latter hastened preparations to meet the threatened danger. It was soon learned that the Bannocks had been persuaded by Buffalo Horn to make war against the settlers. When the Indians learned of the approach of the troops they called a council, and although urged by Buffalo Horn to fight, most of them fled to the reservation. Buffalo Horn, at the head of about eighty warriors, decided to take the war path, but being disappointed in not receiving expected aid from the Umatillas, gave up the fight and all of Buffalo Horn's army was reduced to demoralized and scattered bands of Indians.

The Indians continued to trouble the settlers in the various parts of the State until about the year 1879, when most of them were safely located on the different reservations.

During the wars between the Indians and the white settlers, there were always some Indians who showed great friendship for the whites and gave many proofs that this friendship was sincere. We are told that Too Lah, a friendly Nez Perces squaw, rode her pony twenty-five miles to warn the miners that her people were murdering the settlers. She covered the distance in such a short time that her pony died from the effects of the hard ride. After she had warned the people, she walked back to her home on McKenzie Creek. Here she lived for years and made her living by nursing, taking in washing, drying fruit, and it is said that at one time she drove a train of Indian ponies between Grangeville and Freedom. This faithful Indian woman was held in high esteem by the white people for her heroic action. She died in 1898 and was buried at Meadow Creek.

THEIR SIGN LANGUAGE.

"Footsteps pointing to the wigwam,
Were a sign of invitation."—From Hiawatha.

The use of sign-language exists to a greater or less degree among the Idaho Indians, as among all other tribes. The tribal sign of the Pend d'Oreilles is made by holding both fists as if grasping a paddle vertically downward and working a canoe. Two strokes are made on each side of the body from the side backward.

The tribal sign of the Nez Percés is made by closing the right hand, leaving the index finger straight, but flexed at right angles with the palm, then passing it horizontally to the left, by and under the nose.

The tribal sign of the Shoshones or Snake Indians is the right hand horizontal, flat, palm downward, advanced to the front by a motion to represent the crawling of a snake. The Shoshone sign for rain is made by holding the hand or hands at the height of and before the shoulder, fingers pendant, palm down, then pushing it downward a short distance. Brave or strong-hearted is made by the Shoshone and Bannock Indians by merely placing the clenched fist to the breast, the latter having allusion to the heart, the clinching of the hand to strength, vigor, or force.

THEIR HABITS AND CUSTOMS.

On approaching his majority, the young Pend d'Oreille would be sent to a high mountain where he would have to remain until he dreamed of some animal, bird, or fish, that was to be thereafter, his medicine. A claw, tooth, or feather of such animal was thereafter to be worn as his charm.

Among the Nez Percés, it was customary to overcome the spirit of fatigue by a certain ceremony which was supposed to confer great powers of endurance. This ceremony was repeated yearly from the age of eighteen to forty, and the performance would last three to seven days. It consisted of thrusting willow sticks down the throat into the stomach, a succession of hot and cold baths, and fasting. The medicine men were supposed to acquire wonderful powers by retiring to the mountains and conferring with the medicine wolf. After this mysterious conference, they would become invulnerable, and the bullets fired at them flattened on their breast.

They had steam baths or sweat houses which they used in their religious rites. A description of these sweat houses is given, as follows: "They usually consist of a hole in the ground from three to eight feet deep, and about fifteen feet in diameter, with a small hole for entrance, which is closed up after the bather enters. A fire is built in this retreat by means of which stones are heated. In this oven-like structure, heated to a suffocating temperature, the naked native wallows in the heated steam and mud, singing, yelling and praying and at last rushes out dripping with perspiration and plunges into the nearest stream.

With the Pend d'Oreilles, when reduced to severe straits, it was not uncommon to bury the very old and the very young alive, because, they said, "these can not take care of themselves, and they had better die."

Departure on a warlike expedition was preceded by ceremonies including councils of the wise, great and old, smoking the pipe, harangues by the chiefs, dances and a general review or display of equestrian feats and maneuvers of battle. After a battle, they smoked the customary pipe of peace with the enemy and renewed their pro-

testations of eternal friendship. In the matter of marriage, the standard of a wife's qualifications was her capacity for work.

War and hunting were the chief occupations, but they were frequently compelled to resort to roots and berries and mosses. The women were much more kindly treated among the Nez Percés and Pend d'Oreilles than among the generality of the aboriginal tribes.

SACAJAWEA, THE BIRD WOMAN.

At one point on their trip, Lewis and Clark were fortunate to secure as a guide and interpreter, Charboneau, half French and half Indian. Charboneau had two wives, one an old dame and the other a handsome young captive. Her name was Sacajawea, which, translated, means "Bird Woman." This young Indian girl had been stolen when very young from her people, the Snake Indians, a tribe that lived way up in the mountains. The little Bird Woman proved very valuable to the exploring party as she was the only one who was familiar with the signs and languages of the tribes that lived in the mountains.

One day during the month of February a little Indian boy was born, and the Bird Woman and her little pappoose were the recipients of much care and consideration from every member of the party for they knew too well that Sacajawea would be of great help to them while they were searching for the great Pacific.

She hunted for edible roots for their food, helped in the preparation of their meals, and made herself very useful around the camp fires. Besides, she could read all the signs, by the way, and it was through her that many tribes gave the party a warm welcome and she was able to direct the party in such a way that the camps of the hostile Indians were avoided.

One day the exploring party came to a water gap which they called "The Gates of the Rockies." The river which they had been following now flowed between perpendicular rocks of great height. Here Sacajawea became very much excited as she recognized this place as her early home. She showed great pleasure for she felt that she would soon meet her own people and she knew, also, that she now would be able to learn of many things that would be very useful to the party. She informed them that they would soon reach the forks of the river where she had been taken prisoner. Not long after this they met some Indians whom Sacajawea recognized and from them they learned many things of the rivers and of the great river which they were to see after a "few moons."

When after days of hardship, toil and disappointment, the party neared the great ocean, the object of their hopes, Charboneau told the leaders of the party that Sacajawea could not go farther as the trip would be too hard for her and the little pappoose. The Bird Woman was greatly disappointed for she, too, had longed for a glimpse of this great and wonderful body of water of which she had heard so much. She begged and plead with Charboneau all in vain, but when the captains heard how very much disappointed she would be, they told her that by all means she could go and if, as Charboneau had argued, the baby became too heavy, Charboneau would have to carry him. She saw the ocean, and rejoiced with the men that their dream had been realized, but when Congress voted medals and lands for the members of the party, Sacajawea was forgotten, but what she did will always be remembered by those who dwell in the land she opened for happy homes.