

Bunchgrass Historian



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- ◆ **Jefferson Peace Medal**
 - ◆ **Fort Taylor**
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Whitman County Historical Society

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COVER PHOTO

Confluence of the Palouse and
Snake Rivers

*Courtesy of the WSU Department
of Anthropology*



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Jefferson Peace Medal Discovered at Lyons Ferry: Summer, 1964

By Cheryl Gunselman



*this is his decision:
to go out and explore this foreign country,
to learn what shores the wind has brought him to,
who lives upon this land—it is untilled—
are they wild beasts or men—and then to tell
his comrades what he has found.*

—The Aeneid, Book I'

The upcoming bicentennial of the Lewis and Clark expedition presents an occasion to consider, and reconsider, the stories and artifacts associated with this journey. Among the many historically important aspects of the exploration is the

exchange of material objects between the Corps of Discovery and the native peoples they encountered. Captains Lewis and Clark dispensed tokens of goodwill, peace, and friendship to individuals they met, especially to those they perceived to be important chiefs, and most precious among these tokens were the Jefferson presidential peace medals they carried. As tokens and symbols, their meaning and importance will depend upon the context of interpretation: at any point in the two hundred



years since the expedition of the Corps of Discovery, and in the different hands through which each medal passed, a different story could be told. Once bestowed, each medal began a journey forward through time, sometimes handed down to another generation, sometimes buried with their owners.

These medals were made of silver and minted in three sizes (approximately 55 mm., 75mm., and 105mm.);² the size of the medal bestowed upon any given tribal leader would have corresponded to Lewis and Clark's perception of the individual's status and relative importance. One side of the medal was simple and conventional, a profile of President Jefferson, with the words "TH. JEFFERSON PRESIDENT OF THE U.S. A.D. 1801" around the perimeter. The other side of the medal was more overtly symbolic of the medal's purpose as a token of diplomacy between the United States and the native peoples of North America, with the words "PEACE AND FRIENDSHIP." It showed two images, a tomahawk and a peace pipe crossed,

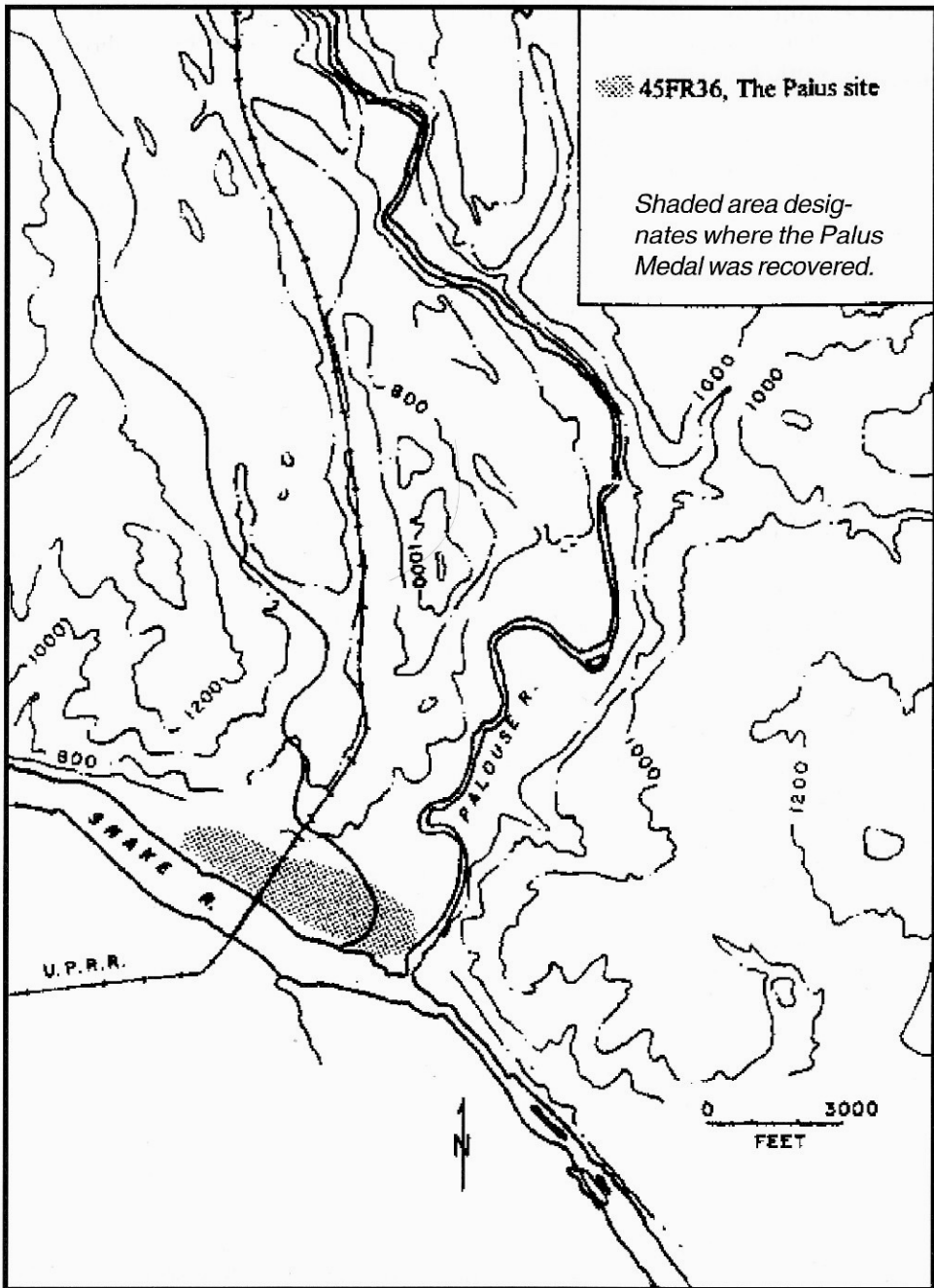
and the clasped hands of two individuals, one wrist with a military officer's cuff, and the other with a wristband such as those often worn by Indian chiefs. In *Indian Peace Medals in American History*, Francis Prucha interpreted the symbolism of the cuffs:

*One of the hands showed a military uniform cuff on its wrist, with three braided chevrons, symbolizing the American government. The wrist of the other wore a silver band with a beaded border and an engraved American eagle, symbolizing the peaceful Indian who had pledged allegiance and friendship to the United States.*³

The medals had a loop through which a cord could be passed and were usually worn about the neck. Prucha noted that "the government took great pains to see that the medals were of high merit," and "among the Indians the medals were cherished possessions, to be buried with the chiefs or passed down from generation to generation."⁴ Lewis and Clark probably carried with them no more than 32 of the Jefferson medals, to be handed out sparingly and strategically along their route.

One of these medals is of particular interest for the southeastern part of Washington State: the Palus⁵ medal, one of the smaller (55 mm.) Jefferson medals, which is almost certainly one of those distributed by Lewis and Clark. Although its discovery in a grave at the Lyons Ferry Indian burial grounds in 1964 was widely publicized, as time has passed it has since settled into a kind of obscurity, its movements only sketchily documented and scarcely noticed. It is a rare and precious artifact, in terms of both its numismatic value and its famous political and cultural associations, and its story is worth revisiting as part of a larger consideration of the impact and importance of Lewis and Clark's travels through this region. It is tangible evidence of their epic "opening" of the American West, a national story of great power and importance.

I first became aware of the Palus medal in my work as a reference librarian in 2001, in the process of searching for the answer to a question at the Holland Library at Washington State University. I consulted a 1965 issue of *The Record*, a publication of the Friends of the Library at WSU, and happened to see in that issue an article entitled "Washington State's Lewis and Clark Medal," by George T. Watkins.⁶ Knowing just enough about the Lewis and Clark expedition to recognize that these medals are very rare, and intrigued by the prospect that WSU was in possession of one, I set about tracking it down. Watkins' article described the medal and some of the circumstances surrounding its discovery: among other details, he stated that it was unearthed during the excavation of a burial site at the confluence of the Palouse and Snake rivers during the summer of 1964. The excavation project was conducted under a contract between WSU and the U. S. Army Corps of Engineers. It had been directed by Richard Daugherty, with field supervision by



Roderick Sprague, both of WSU, and was undertaken in advance of the construction of a dam which would inundate the site.

Finding the medal was surprisingly challenging and required considerable detective work. From reports related to the project, and from individuals currently or formerly associated with the WSU Department of Anthropology and Museum of Anthropology, I was able to discover considerable information about the discovery of the medal and the burial excavation project, but information about its current location was more problematic. Web sites offered the best clues, although most of the ones that contained information about this medal also contained other information that was clearly inaccurate. I confirmed by a personal visit that it is in the possession of the Nez Perce tribe and is displayed at the visitors' center at the Nez Perce National Historical Park at Spalding, Idaho, where it is on loan to the National Park Service. The medal remained at WSU from 1964 to 1971, when it was transferred to the Nez Perce in response to a formal tribal request.

In 1962, the imminent construction of the Lower Monumental Dam on the Snake River prompted the Nez Perce tribe to request the removal of a burial ground at Lyons Ferry. The Corps of Engineers contracted with Washington State University, in part, to "investigate, explore, examine and remove from the existing Nez Perce burial site...remains and other burial and grave goods found therein."⁷ Under the administration of Daugherty and the direct supervision of Sprague, excavators removed 251 human burials from the site. This is the description of Burial 21 from Sprague's 1965 report on the project:

Burial No. 21:

Adult male, oriented east, extended with right arm extended and left arm crossed over pelvis. Canoe coffin.

Artifacts: Matting; 3 leather pouches; 4 buttons; briar pipe; 2 metal disks; silver Jefferson Presidential medal; wood fan.⁸

Sprague estimated the date of the burial to be no earlier than the mid-1890s, but did not identify the individual who had been honored by being buried with such a precious object. His search of relevant documents for clues did appear to reveal a possible partial history for this medal: in an 1854 report to Captain George B. McClellan, George Gibbs described an encounter with an Indian who displayed a Jefferson medal:

At the crossing of the Snake river, at the mouth of the Pelouse, the several parties of the exploration met with an interesting relic. The chief of that band, Wattai-wattai-how-lis, exhibited with great pride the medal presented to his father, Ke-pow-han, by Captains Lewis and Clarke [sic].⁹

Sprague indicates in his report that this was probably the medal recovered at the Palus burial site, but stops short of attempting to trace it forward in time from the chief mentioned by Gibbs to the occupant of Burial 21.

The discovery of the medal was big news in 1964 and 1965, covered by newspapers all over the region. It was the third such medal discovered in the area, all of them in burial contexts. The other medals were found in the 1890s, one on an island in the Columbia near Wallula, and another on the Clearwater River east of Lewiston. One is in the collection of the Oregon Historical Society, and the other was most recently known to be in the collection of the American Museum of Natural History in New York.¹⁰

The medal found at the Palus site was cleaned and placed in the custody of the Holland Library at WSU, where it could be secured in a safe. It was publicly displayed once, in January of 1965, at a program presented by Daugherty and Sprague, sponsored by the Friends of the Library and held in the library's staff lounge.

Inquiries into the circumstances surrounding the transfer of the medal from WSU to the Nez Perce tribe revealed some surprising facts. First, the contract between the Corps of Engineers and WSU did not address the issue of ownership of the artifacts recovered. This omission, which may have been common practice at the time, set the stage for conflicting claims, potentially problematic when such a valuable object is involved. But in the 1960s, well before repatriation legislation such as the Native American Graves Protection and Repatriation Act of 1990 was even thought of, these issues were left to be worked out by the parties involved. When the Nez Perce demanded in a 1970 tribal resolution that the medal be transferred to them, Richard Daugherty ultimately agreed to do so. In the Lewiston Morning Tribune for February 28, 1971, in an article entitled "Indians Honor Washington with Tribal Dance," the transfer was quietly noted:

In a ceremony not related to the dancing, Dr. Richard Daugherty, professor of archaeology at Washington State University, Pullman, presented Richard Halfmoon, chairman of the Nez Perce Tribal Executive Committee, a Lewis and Clark medal which was found in an Indian grave at the mouth of the Palouse River several years ago.

An "informal" transaction such as this one would be unlikely to occur today. Not long after this medal was excavated in 1964, questions associated with ownership and control of artifacts and human remains recovered from Native American burial sites began to be articulated in the literature of anthropology and archaeology. Widespread and prolonged discussion of the issue eventually resulted in the 1990 passage of NAGPRA, which provides a legal framework within which such an ownership question would be decided if it arose today.¹¹

Since the medal was transferred in 1971, the legal climate has altered considerably with regard to issues associated with artifacts and human remains recovered from Native American burials. Under NAGPRA, earlier decisions about ownership of the Palus peace medal, along with other artifacts or human remains recovered from the Palus site at Lyons Ferry, may be challenged. Ownership rights could be determined to rest with another tribal group, if it is established that another group has a better claim, based on a connection to the people who were buried there. But for the present it remains with the Nez Perce, and people visiting the Nez Perce National Historical Park have the opportunity to view an object rich with associations, which evokes the complexities inherent in the intersection of two cultures, from the time of Lewis and Clark forward.

Author's note: I gratefully acknowledge the assistance of Mary Collins of Washington State University and Roderick Sprague of Moscow, Idaho. Any errors are my own.

1. Virgil. *The Aeneid*, trans. Allen Mandelbaum (New York: Bantam, 1971), 12.
2. Francis Paul Prucha, *Indian Peace Medals in American History* (Madison: The State Historical Society of Wisconsin, 1971), 17. Prucha estimated that the expedition carried three of the 105 mm. medals, thirteen of the 75 mm., and sixteen of the 55 mm., based on his interpretation of a memorandum written by Clark. See also Bauman L. Belden, *Indian Peace Medals Issued in the United States* (New York: American Numismatic Society, 1958).
3. Prucha, 91.
4. Prucha, xiii.
5. "Palus" is the preferred spelling, particularly in scholarly sources.
6. George T. Watkins, "Washington State's Lewis and Clark Medal," *The Record* (1965), 41-9.
7. Contract no. DA-45-164-CIVENG-64-170, "Contract for Services, Department of the Army," 4 May 1964, (Contractor: Washington State University), Article 1.a.

The Smithsonian designation (a standard reference number) for the site is 45FR36B.

8. Roderick Sprague, *The Descriptive Archaeology of the Palus Burial Site, Lyons Ferry, Washington* (Pullman: Washington State University), Laboratory of Anthropology Report of Investigations no 32, 8. For more information, see Mary B. Collins and William Andrefsky, Jr., *Archaeological Collections Inventory and Assessment of Marmes Rockshelter (45FR50) and Palus Sites (45FR36A, B, C): A Compliance Study for the Native American Graves Protection and Repatriation Act* (Pullman: Washington State University, 1995), Center for Northwest Anthropology Project Report no. 28.
9. Isaac I. Stevens, Report no. 86, 392-462, in Senate, *Report of the Commissioner of Indian Affairs for 1854-55*, 33rd Cong., 2nd sess., S. Exec. Doc. 1, 211-544. Quoted in Sprague, *Descriptive Archaeology*, 4.
10. Photos of all three medals are included in Paul Russell Cutright, "Lewis and Clark Indian Peace Medals," *Missouri Historical Society Bulletin* 24:2 (1968), 160-7.
11. One early article is Roderick Sprague, "American Indians and American Archaeology," *American Antiquity* 39:1 (January 1974): 1-2. Among many useful general works on the subject are Devon A. Mihesuah, ed., *Repatriation Reader: Who Owns American Indian Remains?* (Lincoln: University of Nebraska Press, 2000); and Nina Swidler, et. al., eds., *Native Americans and Archaeologists: Stepping Stones to Common Ground* (Walnut Creek: AltaMira Press, 1997). For a legal perspective on ownership prior to the passage of NAGPRA, see C. Dean Higgenbotham, "Native Americans versus Archaeologists: The Legal Issues," *American Indian Law Review* 10 (1982), 91-115.

*Lithograph of the Nez Perce
courtesy of Suzanne Myklebust*



Stanley. Del.

Sarony, Major & Knapp, Lith'g 449 Broadway, N.Y.



Battle on the Spokane Plain, Col. G. Wright in command against forces of the Indians, Sept. 5, 1858. Drawing by Gustavus Sohon

Fort Taylor and the Conquest of the Native Americans In the Inland Northwest

By Jon Gotfredson

The allure of the western frontiers attracted the hearts and minds of a young and expanding nation. The promise of prosperity and the bounty of the fields and valleys of the west captured the imagination of Americans. New lands of opportunity beckoned and settlers were soon to follow. Fresh on the heels of the missionaries and soldiers, white settlers from the eastern shores and cities spread across the vastness of the western plains like a giant wave upon a shore. To protect the new immigrants to the West, forts and outposts were established to serve as safe havens and to serve as garrisons to hold and protect territory. Fort Taylor was one such fort that was built in 1858 to maintain the peace in the Inland Northwest. The wave built slowly at first, as a trickle of men and women braved the elements and geography to cross the desolate expanse of the central United States, hoping to

reach the bounty of the West. As the tales of the west grew, so to did the number of Americans trekking across the Great Plains and climbing the passes of the Rocky Mountains and her sister ranges. Manifest destiny now led increasing numbers of people west toward the land of the setting sun. They sought to extend the nation and her people to the shores of the Pacific.

The words manifest destiny and pioneer are synonymous with westward expansion and the settlement of the western United States. The great tidal wave of settlers that crashed upon the west spilled forth its newcomers, emptying them into a land that many had considered free-for-the-taking, but which was actually already inhabited. Just as grains of sand are swept away by the rush of the water on the shore so too were the native inhabitants. Settlers and Native Americans could not share the same land, and the clamor of conflict arose among the claims of endless tracts of cheap land, the ideals of Manifest Destiny, the pleas of an overwhelmed people, and the broken promises of deals struck with the point of a bayonet. Brief but violent conflict broke out across the west as settlers spread out in groups to establish homesteads or to mine for precious metals in the valleys and streams of the Indian lands. Killing was common on both sides; and while the Native American tribes of the West fought bravely with what they had, they were no match for American soldiers with Sharps rifles and artillery. The crashing wave was unstoppable and the Indians were crushed beneath its weight.

The newly elected territorial governor of Washington at this time was Isaac Stevens and his policy towards the Indians of the Inland Northwest was harsh. The so-called "Indian barrier" disrupted Stevens' plans to promote widespread settlement of lands east of the Cascade Mountains and his hopes for the passage of a northern transcontinental railroad through the territory. To open up the eastern half of the state, the United States military established a presence by constructing forts and outposts to make the government's presence felt.

Fort Walla Walla was the first toehold of the United States government in Eastern Washington; and as the need for a stronger military presence was required, a second fort was constructed in 1858 named Fort Taylor. From the beginning conflict arose between the soldiers of Fort Walla Walla and the Palouse Indians who inhabited the area. Following a raid by 15 to 20 Palouse Indians on the government herd of Fort Walla Walla, in which several hundred animals were driven away, and the killing of two French Canadian miners near present-day Colfax, tensions rose between whites and Indians in the area.¹ The Palouse, Coeur D'Alene, Spokane and Yakima Indians in the area were angry over the construction of a road being built by Lieutenant John Mullan from Fort Walla to western Montana and took their vengeance out on the two French Canadian miners.² Fearing further violence from natives, miners in Colville petitioned the territorial government for military protection. On May 6, 1858, Colonel E.J. Steptoe, the officer in command of the forces garrisoned at Fort Walla Walla, left the fort with a force numbering 152 men and 5

officers to bring the Native Americans in the region to heel. Steptoe expected a skirmish but did not expect to be engaged in heavy fighting with them. Consequently, he left Fort Walla Walla with little ammunition and only light weaponry. His main goal was to intimidate the Palouse Indians, who were responsible for the killings, through the show of force rather than to beat them into submission; unfortunately, Steptoe made a grave miscalculation and misread the supposed weakness of the Indian threats.³

Before they left Fort Walla Walla, a warning was given to Steptoe and the soldiers of the fort not to attempt to cross the Snake River. Unknown to Steptoe, the Palouse Indians had formed a loose confederation with several of the area's other tribes including the Coeur d'Alenes, Spokanes, some Kalispells, and Yakimas. Steptoe ignored the warning as he expected an easy fight—or none at all. By May 15, he and his force had crossed the Snake River and pushed north, guided by several Nez Perce Indians who joined the group. On May 16, Steptoe made contact with the Indians near the present-day town of Rosalia and was surprised to find his small column facing a confederated force numbering about 500 Indians from various tribes. No fighting took place as the Indians only followed and taunted the American soldiers as they made their way north in an attempt to reach the Spokane River and further north to the Colville mining camp. On the morning of the May 17th, Steptoe met with several Indian leaders at the urging of a Jesuit priest who had come with the Coeur d'Alenes to dissuade both sides from fighting. While the two sides conferred, an argument broke out between the Nez Perce guides (who were accompanying Steptoe and his soldiers) and several Coeur d'Alene Indians. This argument prompted a charge by several Coeur d'Alene Indians and triggered a daylong moving battle that would eventually result in the deaths of many Indians and soldiers.⁴

Once large scale fighting commenced, Steptoe realized that he was outnumbered and inadequately armed, so he began a slow retreat south. Each side battled for the surrounding hills to gain an advantage on the other side. During the fight Steptoe ordered two companies to flank the Indian forces so that he could safely move his forces onto a hill overlooking Pine Creek. While carrying out this maneuver, both officers leading the two companies were killed; the death of Captain Oliver Hazard Perry Taylor was particularly significant as he had been guarding Steptoe's right flank.

Once atop the hill Steptoe arranged his forces around its crown. His artillery covered the most likely paths of advance of the Native American forces. Steptoe's hold on the hill was tenuous, and he and his men could see the fires of the enemy below them spreading in a wide and ever increasing circle as the sun began to set. Sensing that the Native Americans would surely attack early the next morning, Steptoe held a meeting with his officers and ordered his men to discard excess items and prepare to flee from the hill. Once darkness had settled across the rolling Palouse hills, Steptoe and his men retreated from the hill. Miraculously, they slipped

through a gap in the Indian lines that the Spokane Indians had been guarding but left to get fresh horses in anticipation for the next day's fighting. Nearby Steptoe Butte was named to memorialize the events of that battle.

News of the defeat of Colonel Steptoe and his forces the news spread rapidly across the Northwest and prompted very different reactions from both sides. The Palouse Indians celebrated their victory, feeling "confident that they could do it again if the soldiers returned" (Trafzer and Scheuerman 83). To the white population of the Northwest, the news was horrifying, especially as official reports and the newspapers exaggerated the accounts of "Steptoe's Disaster." Most of all, hatred for the Indians grew, particularly toward the Palouse people who were blamed for the violence, and fears of an Indian uprising increased. In response, General Newman S. Clarke, the head of all military forces in the Northwest, began to prepare for war. Messages were sent to the region's hostile Indian chiefs demanding them to surrender unconditionally to the Army. Clarke's proposal was refused, and Colonel George Wright was given a free hand to deal with the defiant Palouse Indians and their allies. A military build-up began as goods and materials were shipped up river to Fort Walla Walla in preparation for the invasion north of the Snake River to deal with the "Indian problem," once and for all.

Part of the military build-up included constructing a forward supply base that would serve as a rest station for Wright's north-bound forces and a garrison post to keep an open line of communication with Fort Walla Walla. The fort would be named Fort Taylor in honor of Captain O.H.P. Taylor, who had died while protecting Steptoe's right flank near Pine Creek earlier in May of 1858. Colonel Steptoe recommended that a forward supply base be built at the confluence of the Tucanon and Snake Rivers. Based on Steptoe's recommendation a temporary fort was ordered to be established. In August of 1858, Lieutenant John Mullan and Lieutenant

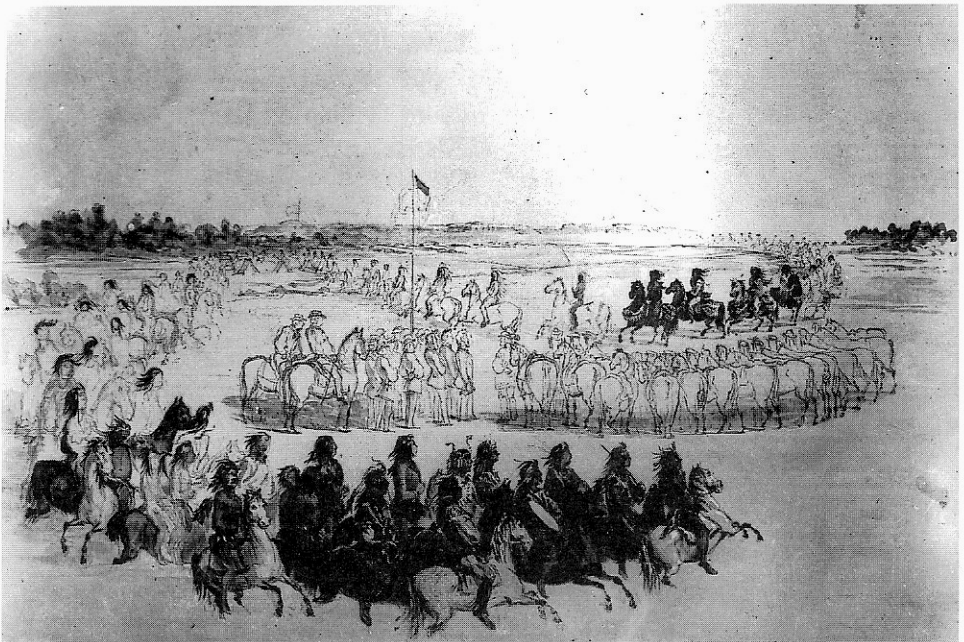


*View of the Snake River at mouth of Tucanon, 1858.
Drawing by Gustavus Sohon. Courtesy of WSU Library MASC*

E.D. Keys were selected to build the fort. Upon arriving at the selected site, construction was begun. Little attention was paid to the fact that the site that had been chosen was an old Indian burial ground and graves were found spread about the entire area.⁵

The fort was constructed out of basalt rock that was prevalent in the area. It was described as a “stone corral” with hexagonal bastions constructed of alder trees. By military standards of the time, the fort was constructed in a very poor position and would have been nearly impossible to defend against an equally or better armed foe. Nevertheless, because Indians were poorly equipped, the soldiers had no worries about the position of the fort.⁶ Constructed in the river valley, the fort was surrounded by cliffs reaching 250-300 feet in elevation above the fort. An equally armed foe would have had very little trouble attacking the fort and killing its defenders.

Throughout the fort’s construction, the soldiers and Indians working under Lt. Mullan and Lt. Keys were watched closely by Indians on the northern side of the river. Frequently, the spying Indians would attempt to shoot the soldiers as they worked during construction and while the force made preparations to cross the river and advance north. Little actual conflict took place between the observing Indians and the soldiers building Fort Taylor; however, one incident did occur. It involved Lieutenant Mullan and three captured Indians who attempted to escape to the northern side of the river. A fellow officer described the ensuing struggle:



Col. Wright and a peace council in Sept. 1858. Drawing by Gustavus Sohon

Captain Keys, with a detachment of dragoons, having gone to Snake river to select a site for the fort, while there captured two Indians, who were left under the charge of a sergeant and three men. They had not marched, however, 100 yards, when the Indians broke from them and sprang into the river. The party fired at them without effect, as they were concealed by the growth of willows on the banks, which is dense and impenetrable, when Lieutenant Mullan dashed into the river to his waist to secure one of whom he caught sight. The Indian was an exceedingly athletic savage, the size of whose proportions would have tempered most persons' valor with discretion. But my gallant friend is not one to calculate odds in beginning a fight. The Indian dived as the Lieutenant fired at him, and came up with some heavy stones, which, hurled at his antagonist, bruised him severely. He then seized Lieutenant Mullan's pistol, which had got thoroughly wet, and the struggle commenced in good earnest, grappling each other, now under water, now above. It might have fared badly with my spirited companion, but the Indian, stepping into a hole, got beyond his depth and was obliged to relinquish his hold, when he made off and escaped to the other side.⁷

Once construction was completed Col. Wright was notified, and he disembarked from Fort Walla Walla and headed for Fort Taylor to begin the final conquest of the Palouse, Spokane, and Coeur d' Alene Indians.

On August 15, 1858, Wright and his expeditionary force headed for the Inland Empire with a force numbering approximately 500, including cavalry, infantry, artillery and 30 Nez Perce Indian scouts. Accompanying the military force were 100 civilian men employed as support to Wright's soldiers. As they traveled north, the skies ahead were gray from the rising smoke of fires set by the Indians to destroy the grasslands that would be needed to feed the animals of Wright's army. At night the sky was illuminated by the orange light cast by the flames. Wright soon found his force crossing a black expanse of charred ground, made unbearable by the warmth of summer and the heat that could still be felt rising from the ground. Dust and smoke choked the soldiers as they marched across the blackened hills.⁸ The 50-mile journey lasted several days. After the force's arrival at Fort Taylor, the soldiers rested for several days before crossing the Snake River by boat and heading north to face a reported mass of Native Americans planning to oppose Wright's advance.

On August 25, 1858, the crossing of the Snake River was begun under the protection of Fort Taylor's artillery batteries. It was completed the next day. Left in charge of the fort was Brevet Major F.E. Wyse, and garrisoning the fort was one company of artillery. The garrison was left to protect the lines of communication

between Col. Wright and Fort Walla Walla and to act as a forward supply base for the main command and the expedition against the Indians of the Spokane region. By early October 1858, the conquest of the Indians had been finished with the defeat of the Native American forces at Four Lakes, near present day Cheney. On October 2, Wright returned victorious to Fort Taylor, and on October 3 Col. George Wright's army headed south for Fort Walla Walla.

Following the departure of the Army forces, the fort was left under the care of Chief Slowiachy of the Palouse Indians. The brevity of Fort Taylor's use would lead to its eventual obscurity in history. The fort would again be inhabited in 1873 for a short period, with the establishment of Grange City, and it eventually became a historical site. In 1965 archeological excavations carried out by Washington State University professor Roderick Sprague proved fairly uneventful. Several old musket balls were dug up and they were identified as remains of the military movement that transpired in 1858.⁹

Fort Taylor was important as a support facility for Col. Wright and his forces that defeated the region's hostile Indians but its historical significance can be tied to westward expansion in the United States and the settlement of the Palouse region that would begin in 1867 and to the development of the Eastern Washington. It was once untouched by machines and crossed only on foot or horseback. Fort Taylor's construction and the construction of other forts, like Fort Walla Walla, marked the end of a violent era and the began a transition to a new one in which white settlers began staking their claims to the land of the Spokane, Palouse, Coeur d' Alene, and Yakima Indian peoples.

¹ Fletcher, W.F. *Early Columbia County*. Fairfield, WA: Ye Galleon Press, c1988. p 95.

² Fletcher, W.F. *Starbuck 1882-1982*. Fairfield, WA: Ye Galleon Press, 1982. p 89.

³ Trafzer, Clifford E., and Richard D. Scheuerman. *Renegade Tribe: The Palouse Indians and the Invasion of the Inland Pacific Northwest*. Pullman, WA: Washington State University Press, 1986. p 76-80.

⁴ Trafzer and Scheuerman. *Renegade Tribe*. p 80.

⁵ Manring, Benjamin Franklin. *Conquest of the Coeur D' Alenes, Spokanes, and Palouses*. Fairfield, WA: Ye Galleon Press, 1975. p 177.

⁶ Fletcher. *Early Columbia County*. p 96.

⁷ Becker, Edward T. *Spokane Corona, Eras and Empires*. Spokane, WA: C. W. Hill/Printers, 1974. p 89.

⁸ Burns, Robert I. *The Jesuits and the Indian Wars of the Northwest*. New Haven : Yale University Press, 1966. p 282.

⁹ Fletcher. *Early Columbia County*. p 96.



Book Review

Across the Snowy Ranges The Lewis and Clark Expedition in Idaho and Western Montana

By James R. Fazio, Moscow, Idaho:
Woodland Press, 2001: 204 pp. \$29.95.

Reviewed by Robert Luedeking

Lewis and Clark and their Corps of Discovery paused only briefly in Whitman County as they progressed down the Snake River on their way to the Pacific Ocean. Nevertheless, this handsome book should interest readers of this area because it focuses on the time that the expedition spent in neighboring Idaho.

James Fazio, Professor of Resource Recreation and Tourism at the University of Idaho, has written a gripping account of the struggles and dangers that the expedition faced as the members fought their way “across the snowy ranges” of the Bitterroot Mountains. Equally interesting is the story of the time they spent with the Nez Perce Indians, both on the westward and eastward legs of their journey. With the exception of their winter encampments at Mandan, North Dakota and Fort Clatsop, Oregon, these were the longest periods they spent at any one place during the two and a half years of the expedition.

The book is lavishly illustrated with 93 exceptionally fine color photographs by Mike Venso, photographer for the Lewiston Tribune. Most of these are large, either full-page or one-and-a-half-page. The book is also enhanced by another collaborator, Steve F. Russell, who contributed eight maps to this book. Russell, an electrical engineering professor at Iowa State University, has spent more than 20 summers on the trail establishing the exact location of each site described in the journals. He made careful measurements using such tools as Global Positioning Systems and a high tech computer.

Interspersed with Fazio’s narrative are passages from the diaries of Lewis, Clark, and four of the enlisted men. This book is a must for any person who plans to hike any part of the trail followed by the expedition in Idaho or Western Montana. And even for those of us who will travel the trail by motor vehicle or armchair, this volume provides an enriching experience, especially as we approach the expedition’s bicentennial celebration.



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