

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Lochsa River Corridor

Other names/site number: (1) láqsa (2) k'useyne'ískit or "Trail to Buffalo Country"

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: N/A

City or town: Kooskia and Lowell State: Idaho County: Idaho and Clearwater Counties

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this _____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property _____ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

<p>_____</p> <p>Signature of certifying official/Title:</p> <p>_____</p> <p>State or Federal agency/bureau or Tribal Government</p>	<p>_____</p> <p>Date</p>
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<p>In my opinion, the property ___ meets ___ does not meet the National Register criteria.</p>	
<p>_____</p> <p>Signature of commenting official:</p> <p>_____</p> <p>Title :</p>	<p>_____</p> <p>Date</p> <p>_____</p> <p>State or Federal agency/bureau or Tribal Government</p>

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

Public – Local

Public – State

Public – Federal

Category of Property

(Check only **one** box.)

Building(s)

District

Site

Structure

Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
_____	_____ <u>2</u> _____	buildings
_____ <u>50</u> _____	_____ <u>25</u> _____	sites
_____	_____ <u>1</u> _____	structures
_____	_____	objects
_____ <u>50</u> _____	_____ <u>28</u> _____	Total

Number of contributing resources previously listed in the National Register 3

6. Function or Use

Historic Functions:

(Enter categories from instructions.)

1. DOMESTIC/village sites/camps
2. COMMERCE/TRADE/archaeology
3. SOCIAL
4. RELIGION/ceremonial sites
5. SUBSISTENCE/hunting/processing/fishing site
6. PROCESSING/EXTRACTION/processing site
7. HEALTH
8. LANDSCAPE/forests; natural features
9. TRANSPORTATION/pedestrian-related/water-related

Current Functions:

(Enter categories from instructions.)

1. DOMESTIC/village sites/camps
2. COMMERCE/TRADE/archaeology
3. SOCIAL
4. RELIGION/ceremonial sites
5. SUBSISTENCE/hunting/processing/fishing site
6. PROCESSING/EXTRACTION/processing sites
7. HEALTH
8. LANDSCAPE/forest/natural features
9. TRANSPORTATION/pedestrian-related/water-related

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7. Description

Architectural Classification

Other

Materials:

Principal exterior materials of the property: N/A

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable.)

Summary Paragraph

The Lochsa River Corridor Traditional Cultural Property (TCP) is located entirely within the Nez Perce Tribe's aboriginal territory and use-shed, serving as part of a multivalent visual, auditory, and experiential landscape. Beginning at the border of the Nez Perce-Clearwater National Forest east of Kooskia, Idaho, the TCP boundary follows the the Lolo Trail ridgeline to the Montana state border just south of Lolo Hot Springs, then southward along the Montana border to the ridgeline of the Coolwater Ridge Trail network, thence southwestward to where the Coolwater Ridge Trail system meets the Nez Perce-Clearwater National Forest boundary (see map attachment). Included in this property are 50 tribally identified Nez Perce cultural sites set within an area of glacially-carved, granitic peaks and ridges; visually stunning valleys, canyons, and steep-sided river drainages; verdant old-growth coniferous forests of lodgepole pine, Douglas fir, and black cottonwood; and abundant meadows with regularly gathered traditional roots, berries, and medicinal plants. The Lochsa River, running through much of the TCP, is fed by snowmelt originating from the Bitterroot Range. Most of the TCP resides within the Nez Perce-Clearwater National Forest which is, in turn, situated within the Northern Rocky Mountain Biotic Area.

Although there are some modern intrusions within the Lochsa River TCP impose visual, auditory, and physical disturbances (i.e., Highway 12), the property's physical appearance and integrity of setting, feeling, and association remain intact in the eyes of the Nez Perce people who value and interact with the property on a regular and ongoing basis. For the Nez Perce Tribe, the Lochsa River TCP continues to be a significant, heavily-used landscape connected to the Nez Perce since time immemorial. Through the millennia, Nez Perce peoples regularly traveled, subsisted, and lived within the lands of the TCP, and through these activities, established gathering and hunting grounds, fishing holes, spiritual and cultural places, ceremonial sites, legend sites, and extensive, interconnected trail systems. Altogether, the many

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contributing features found within the TCP combine to form a vast aboriginal and ethnohistoric Nez Perce cultural district.

Narrative Description

The Lochsa River corridor (LRC) is a longstanding aboriginal and ethnohistoric Nez Perce cultural district and Traditional Cultural Property (TCP) in accordance with the guidelines put forth in *National Register Bulletin 38—Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Parker and King 1998). The property is bounded by two major ridgelines on the northern and southern extents of the river corridor that run east-west from the Montana state border to Kooskia, Idaho, on the Nez Perce Reservation. Within this 763,350 acre property are numerous culturally significant places, including: Nez Perce legend sites and landmarks; prehistoric village sites, campgrounds, and occupation areas; gathering, fishing, and hunting grounds; water sources used for cleansing, conditioning, the collection of potable water, and ritual; birth places and burial grounds; sites for spiritual supplication and vision questing; named aboriginal places and landforms; along with many other esoteric individual, familial, and tribal places frequented by *Nimíipuu*, or Nez Perce people. Each of these many sites within the TCP hold various levels of historic and contemporary significance to Tribal members, and are essential for the perpetuation of Nez Perce society, culture, wellbeing, and identity.

The name “Lochsa” originates from the Nez Perce word *láqsa* meaning “heavily wooded area” or “place of pine trees” (Aoki 1994:311). Corroborating this in his ethnographic work, Verne Ray (n.d.:21) noted that the “Locksa [sic] is a N.P. [Nez Perce] wor[d] meaning ‘a lot of timber.’” Flowing through most of the TCP, the Lochsa River runs close to 68 miles from its headwaters at the confluence of White Sand and Crooked Fork Creeks to its mouth near Lowell where it joins the Selway River to become the Middle Fork of the Clearwater River. Between these two points, the Lochsa River drops more than 2,000 feet in elevation resulting in a nearly continuous stretch of whitewater rapids. The natural beauty of these rapids and the surrounding environment prompted Congress to formally designate the Lochsa as a “recreational river” in 1968 under the Wild and Scenic Rivers Act. The Lochsa River and the eponymous TCP reside largely within the Nez Perce-Clearwater National Forest that is, in turn, situated within the Northern Rocky Mountain Biotic Area (Daubenmire and Daubenmire 1968).

The Lolo Trail system follows the ridgeline that forms the northern boundary of the TCP. The Nez Perce refer to this trail system as *k’useyne’ískit*, or ‘Trail to Buffalo Country.’ It links the Lochsa River and a multitude of Nez Perce cultural places into a vast and complex trail network in use for millennia. In 1960, the Lolo Trail was recognized as a National Historic Landmark (NHL) for its association with two major historic events: (1) the route across the Bitterroots taken by Meriwether Lewis, William Clark, and their Corps of Discovery during their expedition

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from 1804-1806, and (2) the trail system used by the non-treaty Nez Perce during the conflict and flight from General Howard and the U.S. Army in the summer and fall of 1877. These two memorialized routes taken within this vast travel network were given further historic distinction as National Historic Trails (NHT), once in 1978 for its association with Lewis and Clark, and again in 1986 for its association with the Nez Perce War of 1877. In 1991, the Lolo Trail was recognized yet again through its listing to the National Register of Historic Places (NRHP). Additionally, Weippe Prairie, Musselshell Meadow, and Lolo Pass and Trail, all cultural places associated with the Lochsa River TCP, are among the 38 sites that compose the Nez Perce National Historical Park (NPNHP), created by Congress in 1965 and administered by the National Park Service.

Nez Perce travelers on this trail network lived and subsisted *via the trail*. Those travelers, past and present, journeyed along the main trails and the many additional side trails to access sites to hunt, gather, fish, pasture horses, collect potable water, vision quest, and conduct traditional ceremonies and rituals. Because of this, Nez Perce use of their trails extend far beyond the visible trail tread; Nez Perce trail systems are broad, dynamic, interconnected, and far-reaching. The “trail” really becomes the entire property, with major travel corridors more readily identifiable through trail tread. Much like modern forms of travel with its many rest stops, stores, stations, and detours, travel through the Nez Perce landscape includes many off-route segments.

This travel patterning exists throughout the Lochsa River TCP, and along with the Lolo Trail, characterizes another major travel corridor within the property: the Coolwater Ridge Trail system. Nez Perce travelers on the Coolwater Ridge Trail network follow many of the ridgelines that form the southern boundary of the TCP. Beginning at the confluence of the Lochsa and the Selway rivers, this trail system interconnects numerous cultural places to the south of the Lochsa River, to the Montana state border and beyond. Altogether, these two major trail systems connect waterways, landmarks, cultural places, and each other into a heavily used and significant Nez Perce cultural district: the Lochsa River TCP.

Contributing and Noncontributing Resources

The Nez Perce Tribe identified 50 contributing features that are among the more important sites and use areas found within the Lochsa River cultural district. Although 50 specific sites have been identified (including the intervening space between sites found in the Lochsa TCP as an additional site), this site inventory is not comprehensive. Likely, other significant, named and unnamed places reside within the property that still need to be identified. There are a number of noncontributing buildings, sites, and structures that although present, do not affect the significance or integrity of the Nez Perce Tribe TCP. These noncontributing features such as the Lochsa Lodge, the Lowell housing development, or the multiple historic hunting cabins may

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hold significance to other groups, but do not contribute to the significance of the Tribal TCP.

And, critically, these noncontributing resources do not have any impact in the eyes of the Nez Perce people ascribing value to the property; the value, significance, and integrity of the Lochsa TCP remains unchanged.

Several of the identified sites have been previously nominated to the National Register of Historic Places. Many of the 50 identified contributing sites are connected to Nez Perce oral tradition, including the Lolo Trail, the Lochsa River, and *tamaamnonime*, or Hummingbird's Place, among others. Other sites within the TCP are directly associated with the period of initial Euroamerican contact. Still others are significant for their embodiment of the post-contact, reservation era. Historic events like the 1805 explorations of Meriwether Lewis, William Clark, and the Corps of Discovery are represented at Smoking Place, Indian Post Office, and Musselshell Meadows, although each of these sites hold pre-contact, aboriginal significance as well. Howard's Camp along with Meadow Camp—including the nearby location of the skirmish between General Howard's scouts and the Nez Perce rearguard—represent important historical events during the Nez Perce War of 1877.

Many more of the TCP's cultural sites hold significance for their spiritual, ceremonial, and traditional value as legend sites, ceremonial places, and locations to acquire *wéeyekin*, or tutelary spirits. Campgrounds and waypoints (stopping places along seasonal rounds) add to the list of contributing sites along with pilot points (places of reference and orientation). Still other sites hold cultural importance because of their proximity to various campgrounds and waypoints. Such places include pasturing grounds for horses, potable water sources, places to hunt, fish, and gather, and other locations providing particular resource and subsistence needs. Oftentimes, Nez Perce cultural places embody more than one of these site types.

Notably, the space in between these sites is in many ways just as important as the sites themselves. Western frameworks often breakdown landscapes into smaller digestible parts and pieces, i.e. sites. Nez Perce worldview, however, views and uses these places much more holistically; they cannot be broken apart as easily, but remain part of a larger whole. Therefore, it is not only the sites in and of themselves that are important, but the context they are found in, those intervening spaces. The intervening space holds important cultural resources, is part of the stunning Lochsa River viewshed, and adds integrity and significance to the property. Tribal members, such as SW, spoke of the value of the Lochsa River TCP as a whole, not as a bunch of scattered sites: *the Lochsa River corridor in its entirety is a huge campsite; everything was used.* In this vein, the intervening space surrounding the listed sites is also listed as a contributing feature.

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There is much worth preserving within the Lochsa River TCP. Among the characteristics and resources worth protecting and preserving are: (1) the plant, animal, and mineral resources located within the TCP, (2) the mineral quarries, rock outcroppings, and paint sources, (3) the trails, rock cairns, camping grounds, culturally modified trees, and other cultural and archaeological features, (4) the water found in hot springs, creeks, and the Lochsa River itself, (5) the viewsheds and soundscapes experienced along the banks of the river or up along the high places of the TCP, and (6) the more intangible characteristics such as the legends, culture heroes, and songs connected to places.

The 50 contributing features associated with the Lochsa River TCP are tabulated below, each listed with a unique site number when the locative data is known. These unique identifiers, the site number, corresponds to the Lochsa River TCP maps found in the appendices. Following the table are brief narrative descriptions of each contributing cultural site. The features are individually identified to allow a better understanding of the site's significance as a whole.

Table 1: Nez Perce Contributing Cultural, Prehistoric, and Historic Sites Associated with the Lochsa River TCP.

English Name	Nez Perce Name	Site No.	Notes
Weippe, Idaho	<i>'oyáyp</i>	1	Significant Feature (Outside Boundary)
Lolo Creek	<i>néewe</i>	2	Significant Feature (Outside Boundary)
Musselshell Meadows	<i>séewisnime</i>	3	Contributing Feature
Confluence of the South Fork & Middle Fork	<i>tukpe'éywewiy</i>	4	Confluence of the South Fork & Middle Fork Significant Feature (Outside Boundary)
Middle Fork of the Clearwater River	<i>himeq'isnime</i>	5	Significant Feature (Outside Boundary)
--	<i>sik'éempe</i>	6	Significant Feature (Outside Boundary)
Big Horse Creek	<i>t'úux̄t'ux̄nime</i>	7	Significant Feature (Outside Boundary)
Red Pine Creek	<i>tilaltiláaliin</i>	8	Significant Feature (Outside Boundary)
Kooskia, Idaho	<i>léewikees</i>	9	Significant Feature (Outside Boundary)
Maggie Creek and Camp	<i>nuk'uxméews</i>	10	Significant Feature (Outside Boundary)
--	<i>sóoc</i>	11	Significant Feature (Outside Boundary)
Scott's Grove	<i>taq'ítaas</i>	12	Significant Feature

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English Name	Nez Perce Name	Site No.	Notes
			(Outside Boundary)
Clear Creek	<i>qémneqe</i>	13	Significant Feature (Outside Boundary)
<i>qémneqe</i> (village site)	<i>qémneqe</i>	14	Looking Glass' village; Significant Feature (Outside Boundary)
--	<i>tukeytees'pe</i>	15	Significant Feature (Outside Boundary)
Penney Ranch	<i>qúlp'leqéles</i>	16	Significant Feature (Outside Boundary)
--	<i>tatp'áype</i>	17	Significant Feature (Outside Boundary)
--	<i>tok'óxpá</i>	18	Significant Feature (Outside Boundary)
--	<i>tilaltiláaliin</i>	19	Significant Feature (Outside Boundary)
Kidder Ridge	<i>'oqóx'ciwiin</i>	20	Significant Feature (Outside Boundary)
Pebble Bend	<i>tamaláamciwiin</i>	21	Significant Feature (Outside Boundary)
--	<i>ciwáyn</i>	22	Significant Feature (Outside Boundary)
Suttler Creek	<i>liickaw'pa</i>	23	Significant Feature (Outside Boundary)
--	<i>liickaw'</i>	24	Significant Feature (Outside Boundary)
Suttler Creek Camp	<i>liickaw'pa</i>	25	Significant Feature (Outside Boundary)
--	<i>mumúl'uxctin</i>	26	Significant Feature (Outside Boundary)
--	<i>mayáxpá</i>	27	Contributing Feature
--	<i>iswánpe</i>	28	Contributing Feature
--	<i>teep'esiin</i>	29	Contributing Feature
--	<i>máaci'spe</i>	30	Contributing Feature
--	<i>simínekemkiús</i>	31	Confluence of the Lochsa and Selway rivers; Contributing feature
Pete King Creek	<i>'éetpíps</i>	32	Contributing Feature
Hummingbird's Place	<i>tamáamnoníme</i>	33	Contributing Feature
Stanley Hot Springs		34	Contributing Feature
Beaver Flat		35	Contributing Feature
Snowy Summit		36	Contributing Feature

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English Name	Nez Perce Name	Site No.	Notes
Hemlock Butte		37	Contributing Feature
Rocky Ridge	<i>macqóoymexs</i>	38	Contributing Feature
Weitas Meadows	<i>yow'yú'up</i>	39	Contributing Feature
Sherman Peak/Sherman Saddle	<i>tiwápa</i>	40	Contributing Feature
Chimney Butte	<i>ipéetuktmexs</i>	41	Contributing Feature
Fish Creek		42	Contributing Feature
Colgate Mineral Licks		43	Contributing Feature
Smoking Place		44	Contributing Feature
Devil's Chair		45	Contributing Feature
Indian Grave Mountain	<i>kum'nóoyix</i>	46	Contributing Feature
Grave Butte	<i>tewsilaylakt</i>	47	Contributing Feature
Weitas Creek	<i>tátame'laykt</i>	48	Contributing Feature
Weir Creek		49	Contributing Feature
Weir Creek Hot Springs		50	Contributing Feature
Moccasin Peak	<i>walimlakat</i>	51	Contributing Feature
Indian Post Office	<i>táam'looyitpe</i>	52	Contributing Feature
Bald Mountain	<i>qoc'qócpe</i>	53	Contributing Feature
Howard's Camp		54	Contributing Feature
Jerry Johnson Hot Springs	<i>pitakatsat</i>	55	Contributing Feature
<i>waw'aalammime</i> Creek	<i>waw'aalammime</i>	56	Contributing Feature
<i>'immamatnoon</i> Creek	<i>'immamatnoon</i>	57	Contributing Feature
Lost Lakes		58	Contributing Feature
Lolo Hot Springs		59	Significant Feature (Outside Boundary)
Coolwater Ridge	<i>cewcéewpe</i>	60	Contributing Feature
Coolwater Lake	<i>kin'ike</i>	61	Contributing Feature
Selway Crags	<i>k'ikeet'k'ikeet'pe</i>	62	Contributing Feature
Baldy Mountain		63	Contributing Feature

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English Name	Nez Perce Name	Site No.	Notes
Chimney Peak	<i>ipéetuktmeɣs</i>	64	Significant Feature (Outside Boundary)
Old Man Lake	<i>qíiw'iwetem</i>	65	Contributing Feature
Old Man Creek	<i>qíiwpoɦol</i>	66	Contributing Feature
Jesse Peak and Pass	<i>wíic'nekekin'wes</i>	67	Contributing Feature
Long Lake	<i>kuɦeti'watum</i>	68	Contributing Feature
Fish Lake	<i>'iwetemkuɦét</i>	69	Contributing Feature
Moose Creek	<i>qeqeyuxníme</i>	70	Significant Feature (Outside Boundary)
Grave Peak		71	Contributing Feature
Indian Meadows	<i>welkitkitpa</i>	72	Contributing Feature
Powell, Idaho		73	Contributing Feature
White Sands		74	Contributing Feature
Packer Meadows		75	Contributing Feature
Bear Mountain	<i>lixíwleéekt</i>	76	Contributing Feature
Indian Hill		77	Significant Feature (Outside Boundary)
El Capitan	<i>hinmetúum'iniit</i>	78	Significant Feature (Outside Boundary)
Spruce Creek		79	Contributing Feature
Three Devils Campground	<i>'amsax'pe</i>	80	Contributing Feature
Kooskia Internment Camp		81	Historical site; noncontributing
Lochsa Historical Ranger Station		82	Building; noncontributing
Castle Butte Lookout		83	Structure; non contributing
Powell Ranger Station		84	Building; non-contributing
Syringa		85	Modern intrusion
Lowell		86	Modern Intrusion; noncontributing
Pheasant Camp		87	Historic camp; noncontributing
Small Prairie Camp		88	Historic camp; noncontributing
Salmon Trout Camp		89	Historic camp; noncontributing

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English Name	Nez Perce Name	Site No.	Notes
Full Stomach Camp		90	Historic camp; noncontributing
Horsesteak Meadow Camp		91	Historic camp; noncontributing
Jerusalem Artichokes Campsite		92	Historic camp; noncontributing
Portable Soup Camp		93	Historic camp; noncontributing
Retreat Camp		94	Historic camp; noncontributing
Hungry Creek Camp		95	Historic camp; noncontributing
Cache Mountain Camp		96	Historic camp; noncontributing
Spirit Revival Camp		97	Historic camp; noncontributing
Dry Camp		98	Historic camp; noncontributing
Greensward Camp		99	Historic camp; noncontributing
The Smoking Place Camp		100	Historic camp; noncontributing
Indian Grave Camp		101	Historic camp; noncontributing
The Sinque Hole		102	Historic camp; noncontributing
Lonesome Cove Camp		103	Historic camp; noncontributing
Bears Oils and Roots Camp		104	Historic camp; noncontributing
Snowbank Camp		105	Historic camp; noncontributing
Wendover Ridge Rest Site		106	Historic camp; noncontributing
13 Mile Camp		107	Historic camp; noncontributing
Colt Killed Camp		108	Historic camp; noncontributing
21 Mile Camp		109	Historic camp; noncontributing

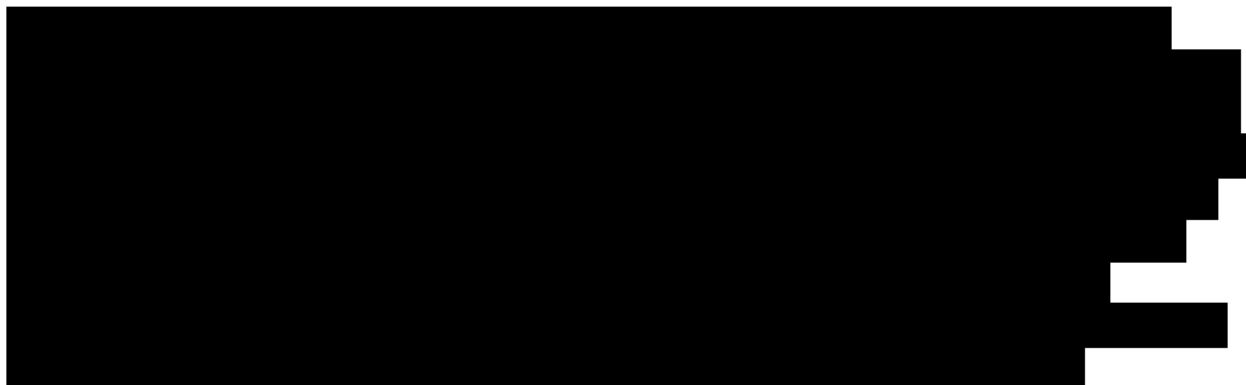
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English Name	Nez Perce Name	Site No.	Notes
Glade Creek Camp		110	Historic camp; noncontributing
--	<i>pilatspa</i>	--	Exact location not identified
--	<i>piwis'taket</i>	--	Exact location not identified
--	<i>teewampa</i>	--	Exact location not identified
--	<i>temexiu'wetem</i>	--	Exact location not identified
Cedar Flat	<i>'iceyeyenm wit'éepe</i>	--	Exact location not identified
Coolwater Ridge Trail		--	Located on multiple maps
Devil's Ladder	<i>wisinikekinwas</i>	--	Exact location not identified
Lochsa River	<i>lâqsa</i>	--	Located on multiple maps
Lochsa River TCP	<i>lâqsa and k'usey'ne'iskit</i>	--	The TCP as a whole; includes intervening space between identified sites; Contributing feature
Lolo Trail	<i>k'usey'ne'iskit</i>	--	Located on multiple maps
Meadow Camp		--	Exact location not identified
Vulcan Mountain		--	Exact location not identified

k'usey'ne'iskit / Lolo Trail Network



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[Redacted]

[Redacted]

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Name of Property

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

oyáyp / Weippe

[REDACTED]

[REDACTED]

[REDACTED]

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[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

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néwe / Lolo Creek

[Redacted text block]

séwisnime / Musselshell Meadows

[Redacted text block]

[Redacted text block]

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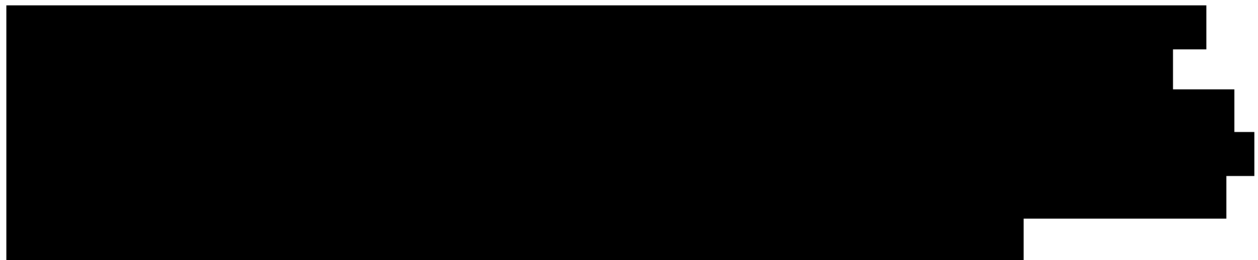
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tukpe'éyweyiy / Confluence of the South Fork and Middle Fork of the Clearwater River



'oqóx'ciwiin / Kidder Ridge



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himeq'isníme / Middle Fork of the Clearwater River

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léwikees / Kooskia, Idaho

[Redacted text block]

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nuk'uxméews / Maggie Creek and Maggie Bend

[Redacted text block]

taq'iitaas / Scott's Grove

[Redacted text block]

[Redacted text block]

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qémneqe / Clear Creek and Village

[Redacted text block]

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[REDACTED]

[REDACTED]

sik'éempe / Toll Road

[REDACTED]

[REDACTED]

tuke'téespe

[REDACTED]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[Redacted]

qúlp'leqéeles / Penney Ranch

[Redacted]

[Redacted]

tatp'áype / Clear Creek

[Redacted]

tok'óxpe / Maggie Creek

[Redacted]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[Redacted]

tiltiláaliin / Red Pine Creek Village Site

[Redacted]

[Redacted]

t'úuxt'uxnime / Big Horse Creek and Canyon

[Redacted]

tamaláamciwiin / Pebble Bend

[Redacted]

Lochsa River Corridor Traditional Cultural
Property _____
Name of Property

Idaho and Clearwater
Counties, Idaho _____
County and State

ciwáyn



líckaw'pa / Suttler Creek



mayáxpá



Lochsa River Corridor Traditional Cultural
Property _____
Name of Property

Idaho and Clearwater
Counties, Idaho _____
County and State

iswánpe



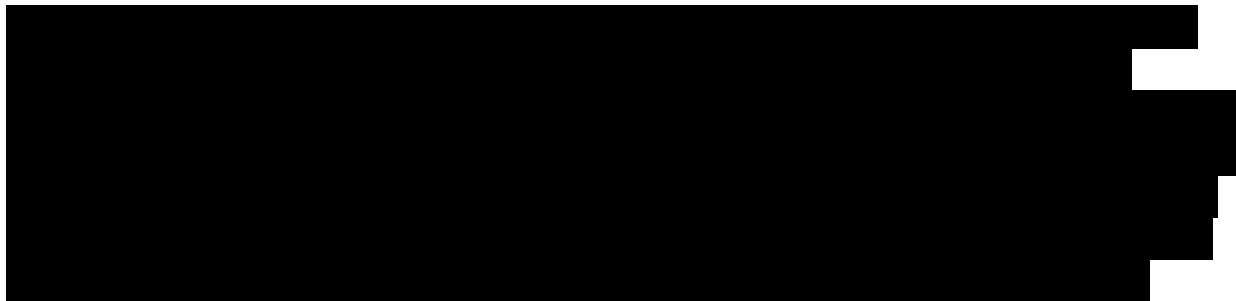
téep'esiin / Smith Creek



máaci'spe



'amsax'pe / Three Devils Campground



Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[Redacted]

simínekemkúus / Confluence of the Lochsa and Selway Rivers

[Redacted]

[Redacted]

éetpips / Pete King Creek

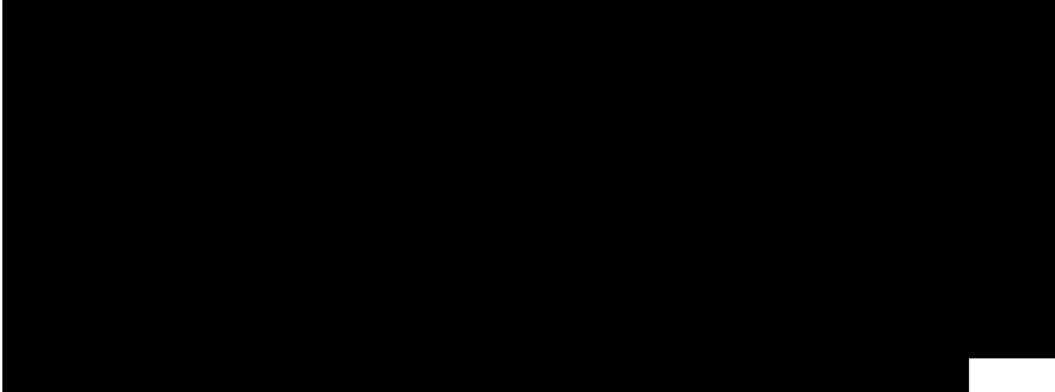
[Redacted]

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Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State



DRAFT

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[REDACTED]

[REDACTED]

[REDACTED]

tamáamnoníme / Hummingbird's Place

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

Stanley Hot Springs

[Redacted]

[Redacted]

Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State

[Redacted]

[Redacted]

Beaver Flat

[Redacted]

Snowy Summit

[Redacted]

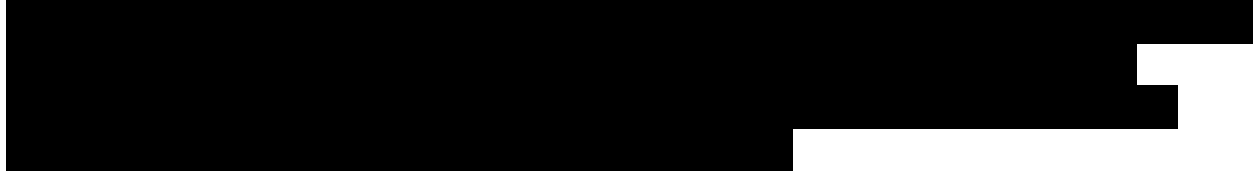
Hemlock Butte

[Redacted]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property



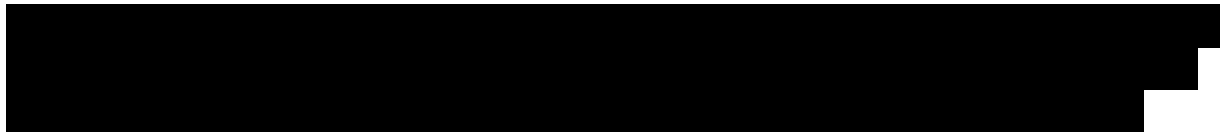
macqóymexs / Rocky Ridge



yow'yú'up / Weitas Meadow



tiwápa / Sherman's Saddle Campground



Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

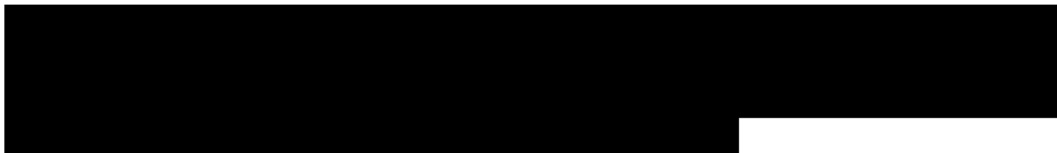
Name of Property



ipéetuktmexs / Chimney Butte



woutokinwes tahtakkin / Meadow Camp



Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

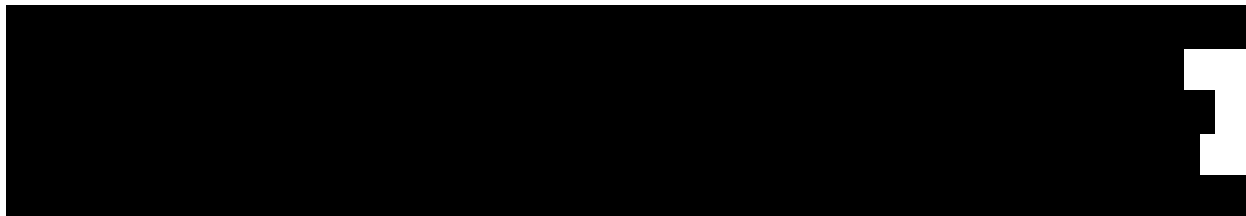
Name of Property



Fish Creek



Colgate Mineral Lick



Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[Redacted]

Smoking Place

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property



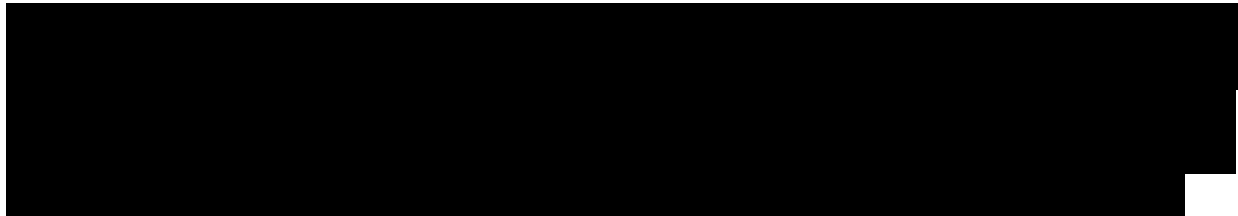
Devil's Chair



kum'nóoyix / Indian Grave Mountain



tewsilaylakt / Grave Butte



Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property



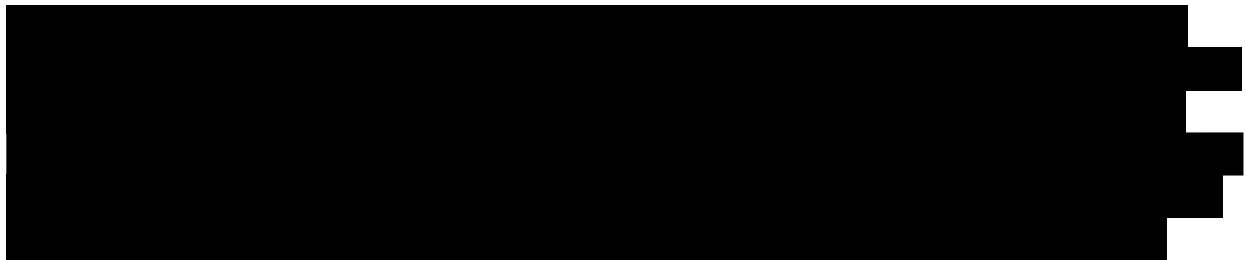
tátame'laykt / Weitas Creek



Weir Creek



walimlakat / Moccasin Peak



Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[Redacted]

táam'looyitpe / Indian Post Office

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

qoc'qócpe / Bald Mountain

[Redacted]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho

Name of Property

County and State



Howard's Camp



pitakatsat / Jerry Johnson Hot Springs



Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State

[Redacted]

waw'aalamnime Creek and 'imnamatnoon Creek

[Redacted]

Lost Lakes

[Redacted]

[Redacted]

[Redacted]

Lochsa River Corridor Traditional Cultural
Property _____
Name of Property

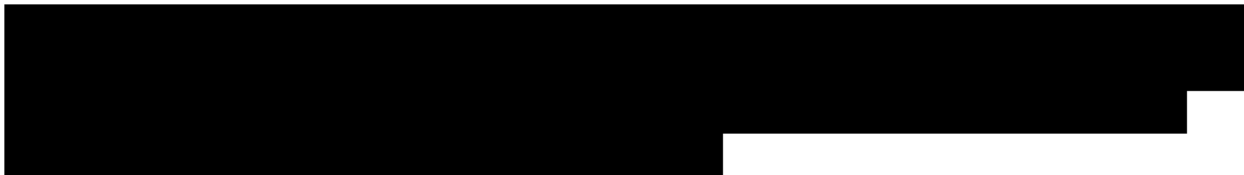
Idaho and Clearwater
Counties, Idaho _____
County and State



Lolo Hot Springs



THE COOLWATER RIDGE TRAIL NETWORK



Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

DRAFT

Lochsa River Corridor Traditional Cultural
Property _____
Name of Property

Idaho and Clearwater
Counties, Idaho _____
County and State

cewcéew'pe / Coolwater Ridge

[Redacted text block]

[Redacted text block]

[Redacted text block]

Coolwater Lake

[Redacted text block]

Lochsa River Corridor Traditional Cultural
Property _____
Name of Property

Idaho and Clearwater
Counties, Idaho _____
County and State

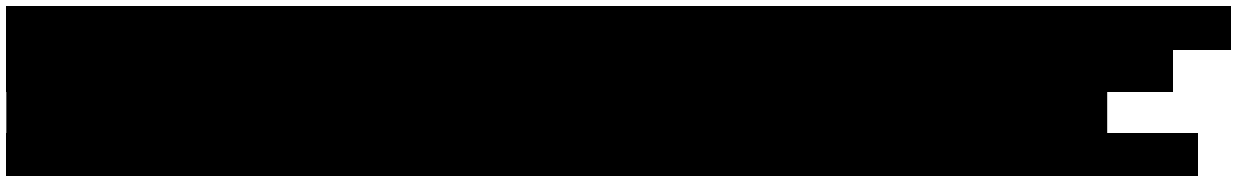
k'ikeet'k'ikeet'pe / Selway Crag



Baldy Mountain



ipéetukt mexs / Chimney Peak



Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State

[Redacted text block]

kin'ike and Oiiwpohol / Old Man Lake and Old Man Creek

[Redacted text block]

[Redacted text block]

[Redacted text block]

wiic'nekekin'wes / Jesse Peak and Jesse Pass

[Redacted text block]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho

Name of Property

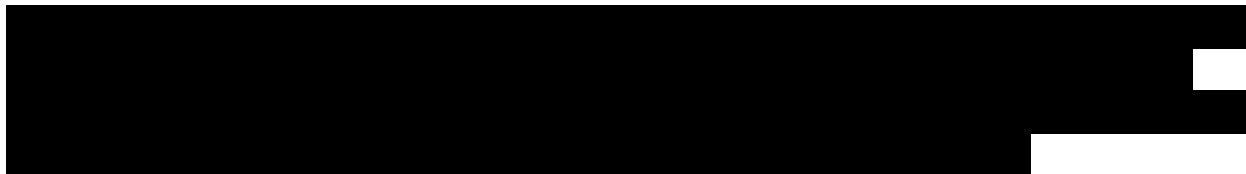
County and State



Devil's Ladder



Long Lake and iwetemkuhét / Fish Lake



Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

gegeyuxnime / Moose Creek

[REDACTED]

[REDACTED]

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho

Name of Property

County and State

[Redacted]

[Redacted]

[Redacted]

[Redacted]

Grave Peak

[Redacted]

welkitkitpa / Indian Meadows

[Redacted]

Lochsa River Corridor Traditional Cultural
Property _____
Name of Property

Idaho and Clearwater
Counties, Idaho _____
County and State

Powell

[Redacted text block]

[Redacted text block]

White Sands

[Redacted text block]

Packer Meadows

[Redacted text block]

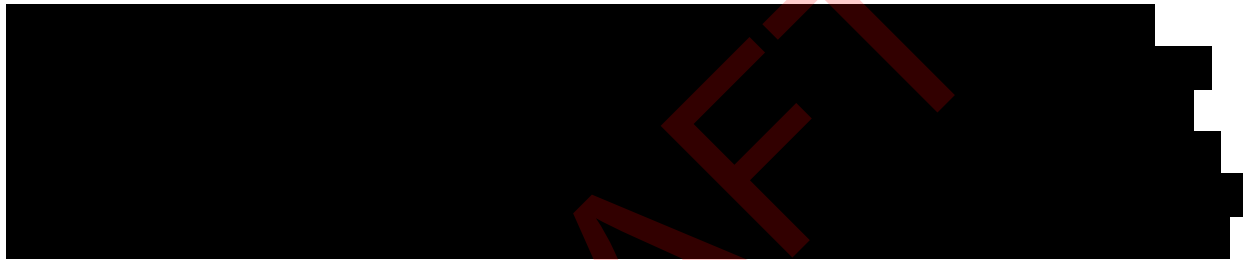
Lochsa River Corridor Traditional Cultural
Property _____
Name of Property

Idaho and Clearwater
Counties, Idaho _____
County and State

lixiwléekt / Bear Mountain



Indian Hill



hinmetúum'iniit / El Capitan



Spruce Creek



Lochsa River Corridor Traditional Cultural
Property

Name of Property

Idaho and Clearwater
Counties, Idaho
County and State

Specific Noncontributing Properties (Mapped):

A number of historic sites, buildings, and structures are present within the Lochsa River TCP, including United States Forest Service installations, recreational sites and structures, and various other noncontributing features. The more distinctive, noteworthy noncontributing features are described in detail and mapped. These more distinctive, noncontributing features include historic hunting cabins, ranger stations, and historic campsites. Although these buildings and structures are noncontributing, the properties are sometimes on or include archaeological sites and Nez Perce traditional places that *are* contributing features within the Lochsa River TCP. Finally, following this section of more noteworthy noncontributing features to the Nez Perce Tribe's Lochsa River TCP is a list of more general noncontributing features.

Kooskia Internment Camp

Before the site was the Kooskia Internment Camp (#81), the site was built and used by the Civilian Conservation Corps (CCC) as a work camp (F-38) in 1933. A few years later, it became Federal Prison Camp No. 11 in 1935, run by the Federal Bureau of Prisons. In 1943, during the height of World War II, it was converted to house more than 250 interned Japanese men, most of whom were of U.S. citizens of Japanese descent sent to work on expanding Highway 12. After the war, the internment camp was mostly dismantled and largely forgotten. Archaeological investigations conducted by the University of Idaho have been underway, bringing this story of internment to light (Wegars 2010). Although undeniably significant to the story of Japanese treatment during World War II and to the history of the CCC in Idaho before that, the Kooskia Internment Camp is a modern intrusion and a noncontributing feature within the Nez Perce Tribe's Lochsa River TCP.

Lochsa Historical Ranger Station

The Lochsa Historical Ranger Station (#82) is located along U.S. Highway 12 in the Lochsa River drainage, approximately 48 miles east of Kooskia, Idaho. From 1925 to the late 1950s, the station was utilized as a backcountry Ranger Station by the Forest Service. It served as the administrative hub for a system of fire lookouts, smoke chaser cabins, and other remote Forest Service facilities linked together by a system of pack trails and telephone lines. In 1976, the station was formally dedicated as an interpretive site, as part of the nation's Bicentennial Celebration. The station is also listed on the National Register of Historic Places. It is a modern intrusion and a noncontributing feature within the Lochsa River TCP.

Lewis and Clark Campsites and Historic Campgrounds

Meriwether Lewis, William Clark, and the Corps of Discovery traveled from Missouri to the Pacific and back between May 14, 1804, and September 23, 1806. By far, one of the most trying

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

and arduous points of their outbound and return trips occurred on the Lolo Trail in the Bitterroot Range, described by sergeant Patrick Gass as the “most terrible mountains I ever beheld” (Joseph 1965:3). Speaking of their return journey across the Bitterroots, Lewis wrote:

We were entirely surrounded by those mountains from which to one unacquainted with them it would have seemed impossible ever to have escaped; in short without the assistance of our guides I doubt much whether we, who had once passed them, could find our way to Travelers’ rest in their present situation...those fellows are most admirable pilots (Pinkham and Evans 2013:*xiii*).

During their travels through the Bitterroots, the Corps of Discovery camped at a number of locations that add historical significance to the Lochsa River TCP region. These camp sites and places described and named by Lewis and Clark have been recorded by Ralph Space (1981), and include: Pheasant Camp (#87), Small Prairie Camp (#88), Salmon Trout Camp (#89), Full Stomach Camp (#90), Horsesteak Meadow Camp (#91), Jerusalem Artichoke Camp (#92), Portable Soup Camp (#93), Retreat Camp (#94), Hungry Creek Camp (#95), Cache Mountain Camp (#96), Spirit Revival Camp (#97), Dry Camp (#98), Greensward Camp (#99), Smoking Place Camp (#100), Indian Grave Camp (#101), Sinque Hole Camp (#102), Lonesome Cove Camp (#103), Bears Oils and Roots Camp (#104), Snowbank Camp (#105), Wendover Ridge Rest Site (#106), 13 mile camp (#107), Colt Killed Camp (#108), 21 Mile Camp (#109), and Glade Creek Camp (#110). Space (1964:1-15) recorded these camps and named places “discovered” by the explorers when they were heading west to first meet the Nez Perce in 1805, and heading back east in 1806.

Although the site (Weippe Prairie) where the Corps of Discovery met the Nez Perce for the first time is identified as a contributing site (not simply because of this meeting, but largely because of its significance as a root gathering ground), the other Lewis and Clark campgrounds do not contribute to the Nez Perce Tribe’s TCP and are listed as noncontributing features. Although all are considered historic campgrounds within the Nez Perce Tribe’s Lochsa River TCP, and there are others potentially not listed here, these historic camps and campgrounds are all considered noncontributing features.

Castle Butte Lookout

Originally built in 1916, replaced in 1928, and rebuilt as a lookout in 1950, Castle Butte Lookout (#83) lies on a rocky point 6659 feet above sea level in northcentral Idaho. The lookout is located two miles off the Lolo Trail National Historic Landmark Corridor, and is a noncontributing feature within the Lochsa River TCP.

Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State

Powell Ranger Station

The Powell Ranger Station (#84), near the Lochsa Lodge, is managed by the U.S. Forest Service. The building and related structures of the Powell Ranger Station are intrusions and noncontributing feature within the Lochsa River TCP.

Syringa

Syringa is an unincorporated town in Idaho County, Idaho. The town is named after a common shrub found in the area (*Philadelphus lewisii*), and which is also the Idaho State Flower. The sites, buildings, and structures associated with the community are modern intrusions and are all noncontributing features, although archaeological sites and Nez Perce traditional places found within or underneath these sites, buildings, or structures *are* contributing features to the TCP.

Lowell

Lowell is an unincorporated community in Idaho County, Idaho, located at the confluence of the Selway and Lochsa rivers, where they join to form the Middle Fork of the Clearwater River. The sites, buildings, and structures associated with the community are modern intrusions and are all noncontributing features, although archaeological sites and Nez Perce traditional places found within or underneath these sites, buildings, and structures *are* contributing features to the TCP.

General Noncontributing Properties (Not Mapped):

There are a number of non-contributing properties found within the Lochsa River TCP that, although potentially important, do not contribute toward the significance of the Nez Perce TCP. In several cases, property types have been grouped together rather than broken up and discussed individually. These properties or property groupings are:

Homesteads, Historic Cabins, and Fur Trapping Structures

With fur trapping and gold prospecting drawing white settlers into the region in the mid-to-late 1800s, the Lochsa River TCP became home to early homesteaders. These settlers built cabins and structures to support their hunting and fur trapping. One of the first in the area to do so was a man named Lawrence, more commonly called Lolo and hence the origin of the name. Lawrence, or Lolo, had his base camp along Grave Creek in the Lolo Forest, but likely hunted and trapped into the Lochsa River TCP (Space 1964:143–148).

From this early start, multiple others set up camp within the Lochsa River TCP. Pete Thompson, credited to be one of the first trappers to live in the region, homesteaded on Lolo Creek in the 1880s. Soon after, the Albury brothers built a cabin along the Lolo Trail where it crosses Crooked Creek. Franz Koube homesteaded at Kooskooskia Meadows and built a cabin there.

Lochsa River Corridor Traditional Cultural
Property

Idaho and Clearwater
Counties, Idaho
County and State

Name of Property

William Martin homesteaded at Musselshell Meadow and trapped in the area. John Austin homesteaded nearby, but built cabins all over the region, such as at Cedar Creek, at the head of Eldorado Creek, Weitas Meadows, Bald Mountain, Skookum Creek, and on the Lochsa River above Bald Mountain Creek. George Bimerick trapped along both the Middle Fork of the Clearwater River and the Lochsa River, likely having a number of cabins. Only two locations are known today, however, one at Bimerick Meadows and the other at Deadman Creek. Charles Powell, and relative to Ranger Powell, built the first cabin at what is now known as Powell Ranger Station (Space 1964:143–148).

Following Charles Powell were a series of trappers who didn't stay long in the area. Andrew and Carl Erickson trapped in the area around Powell in 1912. Milt Savage, Bill Woodman, and Elmer Pence followed in 1914. Jerry Johnson homesteaded in the Lochsa County, and his now collapsed cabin can still be seen today in close proximity to what is now Jerry Johnson Hot Springs. Many other named and unnamed fur trappers traveled through, set up camp, or more permanently homesteaded in the Lochsa River area (Space 1964:143–148). Although having historic value to the narrative of fur trapping in the Lochsa River region, these diverse historic sites, buildings, and structures are noncontributing features to the Lochsa River TCP. However, the archaeological and traditional Nez Perce contexts that may be at these historic homesteads *are* contributing features to the Lochsa River TCP.

Nez Perce-Clearwater Forest Service Campgrounds

On top of a number of traditional Tribal camping spots and unofficial campgrounds, the Nez Perce-Clearwater Forest Service manages multiple campgrounds within the TCP. These campgrounds include Apgar Campground, Knife Edge Campground, Lolo Creek Campground, Powell Campground, Wendover Campground, White Sand Campground, Whitehouse Campground, Wild Goose Campground, and the Wilderness Gateway Campground. Although some of these areas are near or incorporate Nez Perce cultural sites, the campgrounds themselves are modern intrusions and are noncontributing features within the Lochsa River TCP.

Railway Survey Lines and Stations

In 1908, the Northern Pacific Railroad and the Union Pacific Railroad each decided, independently it seems, to survey the Lochsa River and Middle Fork canyons, both surmising this would make for the shortest railroad route between Missoula and Portland. In order to survey this rough terrain, and from it, beat the other to purchase the most viable right-of-ways, the two companies began hiring armies of laborers, surveyors, packers, and others to complete the survey first. Supply trains running into the Lochsa River region continued into the spring and summer of 1909 when suddenly all worked stopped. Both companies agreed neither would build a railroad through the area, and the trails were taken over by the Forest Service. In 1924, sections of the

Lochsa River Corridor Traditional Cultural
 Property
 Name of Property

Idaho and Clearwater
 Counties, Idaho
 County and State

survey lines and stations, blazed trees, survey stakes, and other installations could still be seen, although today not much might be evident. However, the initial efforts for a railroad laid the groundwork for a road to be built through the Lochsa region connecting Lewiston, Idaho, to Missoula, Montana (Space 1964:47–48).

Roadways

U.S. Highway 12: U.S. Highway 12, formerly known as the Lewis and Clark Highway, was first designated as State Route 9 in 1916, and construction began in 1920. At this time, interest in the highway was pretty much confined to the people of Kooskia and Kamiah, along with the Forest Service. But the use of cars and trucks was expanding rapidly and increased the need for highways. Wider interest in a road from Lewiston east soon developed and that city got into the act in 1921. In December of that year the Lewis and Clark Highway Association was organized with headquarters at Lewiston (Space 1964:61–76).

Over the next decade, momentum grew. In the late 1930s, federal prison labor was used in the construction of the highway, and then Japanese internment labor during the last two years of World War II, working out of the Kooskia Internment Camp located six miles upstream from Lowell. By the fall of 1955, 27 miles remained unfinished. Upon its completion in 1962, it was redesignated as U.S. Highway 12 (Space 1964:61–76).

Table 2: Phases of construction of Lewis and Clark Highway, adapted from Space (1964:61–76).

Year	Description
1919	Bridge built across the Middle Fork of the Clearwater River.
1920	Road built from Kooskia to Lowell.
1923	Road built from Lowell to Deadman Creek.
1924	Road built from Deadman to Bimerick.
1925	Eastern end built to Crooked Creek.
1926	Crooked Creek to four miles east of Powell Ranger Station.
1927	Crooked Creek bridge built.
1928	Road completed to Powell Ranger Station.
1930	Preliminary survey of entire route.
1931	Aerial survey made of proposed route.
1935	Middle Fork of Clearwater Bridge built.
1941	Complete survey of entire route.
1941	Western end extended from Bimerick to Wildhorse Creek.
1948	Road built from Powell Ranger Station to Papoose Creek.
1950	West end extended from Wildhorse to Beaver Flat.
1951	West end extended to Fish Creek.
1951	East end extended to Wendover Creek.
1953	East end built to Squaw Creek.

Lochsa River Corridor Traditional Cultural
 Property

Idaho and Clearwater
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Name of Property

1954	West end constructed to Five Islands.
1955	West end built from Five Islands to Bald Mt. Creek.
1956	West end extended from Bald Mt. Creek to Stanley Creek.
1956	East end built from Squaw Creek to Warm Springs Creek.
1957	Road oiled from Kooskia to Syringa.
1958	Section built from Stanley Creek to Eagle Mt. Creek. The section near Old Man Creek widened.
1958-59	From Syringa to Pete King widened and oiled.
1958-60	From Colgate to Eagle Mt. Creek constructed. Closed the gap.
1959-60	The section from Powell to Lolo Pass widened and straightened.
1962	In August Highway officially opened and dedicated.

A dedication of the roadway was held in 1962 at Packer Meadows, frequented by a number of prominent dignitaries including Governor Robert E. Smylie of Idaho, Governor Tim Babcock of Montana, Senator Albert D. Gore of Tennessee, Edward P. Cliff, Chief of the U.S. Forest Service, and Senator Frank Church from Idaho. The dedication not only recognized the completion of the road, but also the road’s purpose as a means to access the unique natural and scenic beauty of the Lochsa River region. At the ceremony, Governor Tim Babcock explained the intentions behind the highway’s construction:

“In dedicating this highway, we open one of the last frontier regions of our country. It is one of the fine recreational areas of the world. It is historic, it is scenic and it is a haven for fish and wildlife. We want to keep it that way” [Governor Tim Babcock, Lewiston Morning Tribune, August 20, 1962, <https://news.google.com/newspapers?id=KL5eAAAAIIBAJ&sjid=JzEMAAAAIIBAJ&pg=4003%2C3235536>].

Babcock’s speech describing the intention behind the construction of U.S. Highway 12—for it to provide access into this beautiful and unique landscape—is still remembered by Nez Perce Tribal members, many of whom were in attendance at the dedication. MJM, for one, recalled: *“My mom had written me and sent me a picture of Grandma Liz, and herself, I guess, Almeta, and Rachel being up in Packers Meadow to dedicate this road to the beauty of what had been the roadless areas. I felt that was a real dedication ...”*

The roadway closely follows the Lochsa River for most of the ascent up to Lolo Pass before diverging close to the summit. Certain sections parallel the river so closely, in fact, the two become essentially contiguous features for miles. The many cultural and historic resources, the scenic viewsheds, and Lochsa’s status as a Wild and Scenic River all led to the designation of U.S. Highway 12 as a State Scenic Byway in 1989, and as a National Scenic Byway and All American Road in 2005 (United States Department of Agriculture Forest Service, Clearwater National Forest n.d.). Tribal members regularly travel along U.S. Highway 12 to access important cultural sites both along the roadway and farther into their traditional lands.

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 Property
 Name of Property

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Those traveling deeper into their traditional lands from points along U.S. Highway 12 will often use the Lolo Motorway, also called Forest Road 500. It roughly corresponds to the trail network used by Nez Perce for millennia. Running along the ridgetops to the north of U.S. Highway 12, the roadway connects numerous Nez Perce cultural sites and traditional places into a vast geospatial network. The Civilian Conservation Corps partially built the roadway in the 1930s to provide motor vehicular access to visitors wanting to experience the Nez Perce National Historical Trail and incredible viewscapes of the Bitterroots (United States Department of Agriculture Forest Service, Clearwater National Forest n.d.).

Other Roadways: Up to 1920, the Clearwater Forest had little to no useable roadways other than rough access routes used by miners. There was a rough road to the Oxford Mine on Elk Creek built by the mining company in 1902. There was also a road to the Pioneer Mine from Musselshell built about 1897. Another makeshift road ran up Swede Creek across a hill to the mouth of Greer Gulch. There were also some miner’s roads around French Mountain. The road up the Middle Fork ended at the Middle Fork Ranger Station. Most if not all of these roads ended at or near the National Forest boundary (Space 1964:61–76).

Following the fire season of 1919, the Forest Service appealed to Congress for money to build some better roads. This request was granted, and by 1920, a road was built out to Pete King Creek, and to the Bungalow in 1921. These roads, typical of that era, were nine feet wide and followed the contour of the hills. The Forest Service soon found that it was necessary to widen these roads (Space 1964:61–76).

Initially, the Forest Service did not anticipate that these roads would be used much by the public. They were, however, greatly mistaken. Traffic built up on some of these roads far beyond what they could carry without rutting them deeply. Addressing this concern, the CCC began working in the area through the mid-to-late 1930s. The CCC ended in 1942. Since then the only road built by Forest Service crews was the road from Pierce to Musselshell. It was a war emergency project to open up timber needed for the war (Space 1964:61–76).

Following the war, all roads, except those in campgrounds, have been built either under contract or as part of a timber sale agreement. With development of logging in the area, the number of roads has greatly increased (Space 1964:61–76).

Table 3: Some of the other roadways in the Lochsa River TCP, adapted from Space 1964:68-69.

Road	Date Completed
Pete King Ranger Station	1920
Bungalow Ranger Station	1921
Weitas Guard Station	1933

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 Property

Idaho and Clearwater
 Counties, Idaho
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Name of Property	Year
Road to Elk Summit	1933
Lolo Trail	1934
Tom Beall	1935
Smith Creek-Pete King Creek	1953
Glenwood-Eldorado	1953
Diamond Match Road (Superior-Cedars)	1954
Cold Springs	1955
Eldorado Musselshell	1955
Eldorado	1960
Down River	1967
Beaver Creek	1967

Bridges

Multiple historic bridges reside within the TCP, most of them stretching over the Lochsa River. Among these historic bridges are: (1) the Eagle Mountain suspension bridge, (2) the Mocus Point suspension bridge, (3) the Split Creek suspension bridge near Lowell, Idaho, and (4) the Warm Springs Creek suspension bridge near Jerry Johnson Hot Springs. These bridges are more modern intrusions and are noncontributing features to the Lochsa River TCP.

Mines

One of the major drivers of settlement in the Clearwater country, and perhaps in all of Idaho, was gold fever. The discovery of gold at Pierce, Idaho, in 1860 triggered the first major rush of white men into Idaho. Miners and prospectors flocked to the locality in 1861, and in years following. The majority of these miners were experienced prospectors, coming largely from the California gold mines. These settlers were not only experienced gold miners, they were also experts at prospecting streams and rivers, of which there were many in the region. Using Pierce and Lewiston, Idaho, as bases, the prospectors spread out in all directions over the nearby mountains. All major gold deposits in the Clearwater drainage were discovered during the summers of 1861 and 1862, and all major streams had been thoroughly prospected.

But the mining continued to draw settlers. Rhodes Creek became one of the richest of all the areas around Pierce, and drew many to seek their fortune. The Preacher and Clearwater Gulches saw some of the heaviest mining activity, especially parts of Rhodes Creek in what is now the National Forest. In all, there were over a hundred lode claims located in the Pierce Mining District, but only a few were actually developed. Of those that were developed, the Bald Mountain country had the Mascot and the Democrat claims. Near the mouth of McCauly Creek resided the American Mine which was both a lode and a placer claim. The Pioneer claim was located along Lolo Creek, inside the Nez Perce-Clearwater National Forest boundary. The Dewey claim on Musselshell River also resided within the forest boundary. The Ozark, Crescent,

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and Wild Rose claims resided in the Rhodes Creek drainage, of which the Wild Rose existed within the Forest. Alongside Orofino Creek and also inside the Forest was the Rosebud claim, later renamed Red Cloud. Inside the Forest on French Creek was the Klondike, and then further up from Pierce was the Oxford.

After the initial rush to Pierce, gold was discovered around Moose Creek and Independence Creek by a wandering band of prospectors on July 4, 1862. This placer ground was fruitful for a short time, but was soon abandoned as the rich deposits were limited. Independence Creek was subsequently dredged more than a half century later in the 1930's (Space 1964:131-141). The mines and their related buildings and structures are modern intrusions and are noncontributing features within the Lochsa River TCP.

Miscellaneous Commercial, Residential, and Governmental Sites, Buildings and Structures

A variety of commercial, residential, and governmental buildings and structures reside within the Lochsa River TCP. As the area is a wild and scenic waterway and roadway, multiple watersport businesses have capitalized on the stunning beauty and whitewater rapids. Businesses include hotels, cabins, restaurants, rafting services, and other tourist oriented infrastructure. Many homes and other structures related to residential living from powerlines to outhouses also reside within the TCP, many located in close proximity to U.S. Highway 12 or within the two small unincorporated Idaho towns of Syringa and Lowell. As the Forest Service has had a strong presence in the region for decades, numerous federal installations related to fire monitoring and forest management are also scattered through the region. All these sites, buildings, and structures are modern intrusions. These federal properties, along with the other residential and commercial sites, buildings, and structures, are all noncontributing features within the Lochsa River TCP.

Integrity

Within the LRC, prehistoric, historic, and modern sites abound. And in a great many cases, these cultural sites span two if not all of these time periods. Over the years, many of these cultural sites have endured various stages of development. These effects are cumulative, and taken together, are reaching a tipping point. The impacts thus far have had very real and negative consequences upon the property, yet the integrity of the region still remains in the eyes of the Nez Perce people. That being said, the existing adverse effects impacting the region in combination with any further development would cumulatively and directly harm the region's integrity. For the Nez Perce who regularly frequent this region, further development and concomitant damage to the LRC must be avoided for their cultural activities, lifeways, and traditions to continue unburdened and unimpeded.

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Presently, Nez Perce Tribal members continue to use the LRC for a variety of cultural activities. Places still convey symbolic and cultural meaning to the Nez Perces ascribing value to them. Gathering grounds and fishing sites are just as integral to the Nez Perce as ever before. Hunting in the area remains a popular and frequent activity. The natural silence to be found in the LRC makes it an important vision questing and fasting site for *wéeyekin*, as well as for those undergoing various forms of spiritual supplication. Traditional activities of all kinds are practiced and maintained at these very specific and unique sites within the LRC. In all, Nez Perce's relationship to the TCP property remain strong; an integrity of feeling and association has been actively and purposefully sustained.

Nez Perce Tribal members' activities—undeniably impacted by development in the area—persevere, but at a cost. As of now, that cost is tolerable. Although some roads have been built, and scattered development has occurred, use of the Lochsa River TCP continues in much the same manner since time immemorial. Because of this ongoing use, and because the LRC holds such a high level of historic and contemporary significance unaltered by “modernity,” the integrity of location and setting both remain high. The LRC continues to inform Nez Perce identity, beliefs, and traditional practices *at specific places* throughout the landscape. It continues to reflect and embody the historic events that transpired there. The property retains its character as a culturally important and long held traditional place.

However, to reiterate, although these aspects of integrity all remain strong among the Nez Perce people ascribing value to them, the development thus far has had very real consequences which continue to weigh heavily upon countless Nez Perce minds.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE/Native American (Nez Perce)
EXPLORATION and SETTLEMENT
MILITARY
POLITICS and GOVERNMENT

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RELIGION

RELIGION/Nez Perce

ETHNIC HERITAGE

SOCIAL HISTORY

ARCHAEOLOGY/prehistoric Aboriginal and historic Aboriginal

Period of Significance:

Paleoindian-Present

Significant Dates:

1805-1806: Contact with Lewis, Clark, and the Corps of Discovery

1855: Treaty of 1855 between the Nez Perce and the U.S. Government

1863: Treaty of 1863 between the Nez Perce and the U.S. Government

1868: Treaty of 1868 between the Nez Perce and the U.S. Government

1877: Nez Perce War of 1877

1960: Recognition of Lolo Trail as a National Historic Landmark

1978: Lolo Trail designated as National Historic Trail associated with Lewis and Clark

1986: *Nimípuu* Trail designated as National Historic Trail associated with War of 1877

1990: Lolo Trail listed on the National Register of Historic Places

Significant Persons:

Nez Perce culture heroes and prominent individuals:

Thunder Eyes (*hinmetúumsilu*)

Coyote

Meriwether Lewis

William Clark

Chief Joseph

Chief White Bird

Chief Toohoolhoolzote

Chief Looking Glass

General Oliver Howard

Cultural Affiliation

Native American/Nez Perce

Architect/Builder

N/A

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Statement of Significance Summary Paragraph

(Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Lochsa River TCP is an ethnohistoric and aboriginal Nez Perce cultural district that is associated with the traditional beliefs and lifeways of the Nez Perce Tribe. It is also intimately connected to their cultural and spiritual wellbeing. The property's significance is nothing new, but remains part of an ongoing relationship that has occurred for millennia, or as Nez Perce oral tradition often states, since "time immemorial." Because of their deep-rooted connection to the Lochsa River TCP, the area contributes, accentuates, and informs Nez Perce identity, social memory, history and heritage, personal experience, cultural values, pride and self-worth, as well as physical, mental, and spiritual health. Further, it not only remains integral to a diverse demographic of Nez Perce users (e.g., age, gender, occupation, and religious affiliation), it continues to be deeply connected to the Nez Perce Tribe as a whole. Like their ancestors before them, many Tribal members continue to use the TCP for a variety of traditional and cultural activities, including: hunting, fishing, plant and root gathering, horseback riding, mineral collection, vision questing and fasting, spiritual supplication, as well as modern day seasonal rounds or "cruises" by foot, horse, and motor vehicle. It is for these reasons, among others, that Nez Perce Tribal members hold such strong, multivalent connections to the property, and continue to use and cherish the TCP on a regular and ongoing basis.

Archaeological materials recovered from excavations within the Lochsa River TCP corroborate an early occupation and use of the region. Artifacts and radiocarbon dates from living surfaces range from the post-contact, historic era to the Windust Phase (ca. 10,000-8000 years BP), demonstrating a continuous occupation and use of the TCP from the Paleoindian period, if not before, into the present. Due to this extensive and enduring history of occupation and use, both past and present, the Lochsa River TCP is deeply embedded within Nez Perce culture, history, and heritage. Overall, the research conducted by the Nez Perce Tribe yields substantial evidence for the nomination of the Lochsa River cultural district in accordance with *Bulletin 38: Guidelines for Evaluating Traditional Cultural Properties* and National Register significance criteria a, b, and d.

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Narrative Statement of Significance

(Provide at least **one** paragraph for each area of significance.)

Significance Criteria

The property of significance is attributed to a federally recognized Native American group known as the Nez Perce Tribe with a reservation located in northcentral Idaho. Although the Lochsa River cultural district resides outside of the Nez Perce reservation, the TCP is closely associated with the Tribe. The property serves as a major travel corridor, connecting people to “Buffalo Country” in the east. It also connects Nez Perce people to their traditional beliefs and worldviews that are rooted in history, and important for the perseverance of their culture, health, and general wellbeing.

Further, the Lochsa River TCP is a storied site, linking Nez Perce people to their past in order to better inform their present. Filled with many natural and cultural resources important to the Tribe, the cultural district is home to a number of significant landmarks, waypoints, pilot points, ceremonial and traditional sites, and travel routes all deeply embedded within Nez Perce identity. In acknowledgement of these important associations, the following significance criteria specified in the National Register regulations (36 CFR, Part 60) are applicable to the Lochsa River cultural district:

Criterion (a): Association with events that have made a significant contribution to the broad patterns of our history.

The Lochsa River TCP is, in many ways, a constituent, inseparable part of the Nez Perce Tribe. It is a storied site intimately connected to the historical processes and events that have shaped and continue to influence Nez Perce culture and society since the legend days. Nez Perce oral traditions often reference these significant events, from legendary feats and memorable battles, to moments of knowledge transference, movements across the landscape, and historic gatherings. These events, both pre-and post-contact, influence Nez Perce’s relationship to the land and their interactions with the land.

- Many Nez Perce oral traditions and stories speak of significant events and places within the LRC: (1) the Grizzly Bear, the Boy, and the Origin of *k’useyne’iskit* (the Lolo Trail), (2) Coyote Builds a Dam, (3) Coyote and Hummingbird, (4) Coyote’s Raft Place, (5) the Boy Skipping Gold Stones, (6) How Coyote Brought the Buffalo, (7) East Country Boy, (8) Coyote’s Trip to the East, (9) Porcupine and Buffalo, and (10) the Guardian of Lolo Hot Springs, among many other oral traditions. These stories, and the legend sites,

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landmarks, and enculturated places associated with them, continue to inform Nez Perce identity and worldview today.

- As a region popular for vision questing and spiritual supplication, the TCP holds an important spiritual significance to the Tribe. Since time immemorial, Nez Perce adolescents and adults alike have sought visions, power, and guidance from *wéeyekin*, Nez Perce tutelary spirits. Because of this, vision questing to these remote localities has shaped Nez Perce history, and continues to shape their society and culture today.
- The TCP is associated with Nez Perce seasonal rounds, an essential part of their subsistence and social activity since time immemorial. Numerous resources are located within the TCP, and because of this, the region reflects Nez Perce mobility patterning during hunting, gathering, fishing, and other resource procurement activities.
- It marks a period of culture contact between the United States and the Nez Perce people. Beginning with Lewis, Clark, and the Corps of Discovery in 1804, and continuing afterward as countless Euroamerican explorers and settlers entered the region, the TCP signifies Nez Perce's first encounters with, and ongoing affiliations to, the "white man." Already recognized through its designations as part of the Lewis and Clark National Historic Trail and as a National Historic Landmark in 1960, the Lolo Trail and associated landscape are contributing factors to the regions historic significance.
- Finally, the TCP marks a period of reservation-era, culture conflict and colonialism. This region's trail network, in use for millennia as a seasonal round, subsistence, and travel corridor, is now largely remembered for one of the region's most poignant conflicts: the Nez Perce War of 1877. Designated as the Nez Perce National Historic Trail, or *Nimípuu* Trail, in commemoration of this event, the travel route now memorializes the war, and serves as a reminder to the hardships and loss attributed to colonization and reservation era politics.

Criterion (b): Association with the lives of persons significant in our past.

The Lochsa River TCP is associated with Nez Perce supreme and supernatural beings, Elder kin folk and animal people, tutelary spirits, legendary figures, and culture heroes. It is also associated with a great many individuals that feature significantly in the post-contact history of the Nez Perce people.

- The region is intimately connected to, and inseparable from, the Animal People, the elder kin to the Nez Perce people. This includes (1) the Grizzly Bear mother who showed the lost Nez Perce boy her trails to buffalo country, what is now *k'useyne'ískit* or the Lolo Trail system, (2) the tenacious, ever resourceful Coyote, (3) the Rattlesnake of Lolo Hot

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Springs, and (4) Porcupine, Fox, Buffalo, Magpie, and the many other Animal People residing in, associated with, and traveling through the TCP.

- The TCP is home to a host of tutelary spirits, or *wéeyekin*, that serve as guides and sources of power. Nez Perce tutelary spirits include a diverse array of astral, organic, inorganic, and super organic phenomena (Walker 1985:21).
- The TCP is home to the Little People, the Big People, and the Stick Indians, supernatural and spiritual beings that live in difficult-to-reach areas of the Lochsa River TCP.
- A number of Nez Perce culture heroes, immortalized in oral tradition, are associated with the TCP, including: (1) Thunder Eyes (*hinmetúumsilu*), (2) the Nez Perce boy raised by the Grizzly Bear mother, (3) and Nez Perce ancestors who's feats are immortalized in oral tradition, but who's names are lost to time.
- The region is associated with a number of people that feature prominently in Nez Perce post-contact history: Meriwether Lewis, William Clark, Chief Joseph, Chief White Bird, Chief Toohoolhoolzote, Chief Looking Glass, Ollikot, Yellow Wolf, Two Moons, and General Oliver Howard, among others.

Criterion (d): History of yielding, or may be likely to yield, information important in prehistory or history.

- Ethnographic and archaeological studies have yielded information important to the prehistory and history of the Lochsa River TCP. Future study of the area is likely to yield additional information about the significance of this place to the Nez Perce Tribe. Some of the archaeological and historical material culture already uncovered include:
 - Several prehistoric villages have been located in association with the Middle Fork of the Clearwater River and the Lochsa River. Although archaeological excavations have recovered some data, much remains to be studied. Campsites and other more ephemeral sites are also located in abundance throughout the TCP.
 - Perhaps most ubiquitous of all, trails and trailside markers—including rock cairns, peeled and culturally modified trees, and signs of trail activity, past and present—are visible throughout the TCP.
 - Hunting blinds, arrow and dart points, and prehistoric faunal remains of elk, deer, bear, as well as other hunted animals have been observed in the TCP. All these material remains underscore the fact that the TCP has been in use as a hunting ground for millennia.

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- Ritual sites including fasting beds, rock cairns, and other signs of vision questing and spiritual supplication were observed during project visits. Consultants expressed these are regular, ongoing activities today.
- Other archaeological deposits with the potential to yield information important to prehistory and history.

Supplementary Historic and Contemporary Traditional Cultural Significance

Nez Perce History and Heritage: For the *Nimípuu* of today, the strong associations to place have not diminished, but rather, have become ever more enduring as Nez Perce people continue to interact and form strong bonds with the Lochsa River TCP. It remains a sacred and central place for many ongoing, contemporary activities. However, many Nez Perce trails, cultural places, and resources found within are not only important for their utility in the present, but also for their connections to the past. Many cultural places embody the past, sometimes physically so. Because of this, the land is inseparably tied to the Nez Perce's pre-and post-contact history and oral tradition. The discovery of the Lolo Hot Springs and Lolo Trail by Nez Perce culture heroes, and the post-contact historic events of the Corps of Discovery as well as the Nez Perce War of 1877 are a part of the land to Nez Perce people. Their history, in many ways, is spatially represented, and manifests itself at cultural sites and throughout the cultural landscape.

For Nez Perce peoples who visit and interact with these places, the sites serve as a medium to both reconnect and reaffirm their past. They are sources of history and memory. In addition to this, and largely because of it, the Lochsa River TCP acts as a place of instruction; legend sites, storied sites, and other cultural places inform and instruct Nez Perce worldviews and lifeways today, connecting the Nez Perce past to the present.

Because of this connection, the Lochsa River corridor in its entirety must be protected and preserved. Among the characteristics and resources worth preserving are (1) the plant, animal, and mineral resources located within the TCP, (2) the mineral quarries, rock outcroppings, and paint sources, (3) the trails, rock cairns, camping grounds, culturally modified trees, and other cultural and archaeological features, (4) the water found in hot springs, creeks, and the Lochsa River itself, (5) the viewsheds and soundscapes experienced along the banks of the river or up along the high places of the TCP, and (6) the more intangible characteristics such as the legends, culture heroes, and songs connected to places.

Nez Perce Oral Tradition: According to oral tradition, the Nez Perce have lived, subsisted, and occupied their lands since "time immemorial." Old Nez Perce stories and oral traditions, passed down from generation to generation, describe this very early occupation of the region. Several

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Nez Perce stories relate the origin of the *Nimípuu*, the Nez Perce people, which occurred in the very heart of their vast traditional territory. The landmark of this ethnogenetic event rests within the present day boundary of the Nez Perce reservation. A few other ancient stories describe the movements of different tribes and tribal groups through their territory, underscoring the fact that the Nez Perce were residents before these migrations occurred. Still other Nez Perce stories reference major, sometimes even cataclysmic, events occurring deep in the past. These events include volcanic eruptions and mega-floods, both of which have been memorialized within Nez Perce oral tradition. Still other stories describe long periods of “winter,” episodic glacial ice, and changing climactic conditions associated with the Pleistocene-Holocene transition and the Younger Dryas. Additionally, there are old Nez Perce stories that describe “monster animals,” great beasts and strange creatures not found today, and suggestive of now extinct, late Pleistocene-era megafauna. Finally, one Nez Perce story describes the domestication of the dog occurring here, within their traditional lands, indicating Nez Perce occupation preceded canine domestication.

Nez Perce oral tradition informs the way in which Nez Perce view and interact with the land. It explains how landmarks formed, what events occurred and where, and why the site is the way it is today. Oral tradition, for the Nez Perce, is integral to the knowledge and meaning of place. Specific to the Lochsa River TCP, oral traditions play a major role in its ongoing significance and value to Nez Perce peoples. In addition to the story of the *Grizzly Bear and the Boy* told above, many other Nez Perce stories incorporate *k’useyne’ískit*, the Lochsa River, and places found within the Lochsa TCP. A brief list of stories—others are presented later in the report—include: (1) *Coyote Makes a Dam* (Nez Perce Tribe 1975:48–49; Aoki and Walker 1989:476–477), (2) *How Coyote Brought the Buffalo* (Aoki and Walker 1989:393–396), (3) *East Country Boy* (Phinney 1969:70–76), (4) *Coyote’s Trip to the East* (Aoki and Walker 1989:476–477), (5) *Porcupine and Buffalo* (Beall and Leeper 1931:18–19; Aoki and Walker 1989:476–477), (6) and *The Guardian of Lolo Hot Springs* (Clark 1973:57; McWhorter Collection, Washington State University Manuscripts, Archives, and Special Collections, Box 44, Folder 430). These stories all incorporate the Lochsa TCP, many through journeys to Buffalo Country. In all, the wealth of Nez Perce oral tradition related to the LRC underscores the long and ongoing significance of the region.

In *Coyote Makes a Dam*, for example, Coyote decided not to go hunt buffalo across the Bitterroots, but instead, build a dam to catch fish. Those passing by laughed at Coyote, but Coyote remained resolute. However, as the days passed, Coyote grew more and more lonely, and one day, realizing his mistake, “he put his tools down and went to his lodge and packed his belongings, taking the trail that his people had journeyed before, called Khooh-say-na-isskit, the trails used to journey into the buffalo country” (Nez Perce Tribe 1975:48–49).

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The story of *How Coyote Brought the Buffalo* relates Coyote's travels to Buffalo Country through the Lochsa region, going passed hot springs and hills, passed Bannock country, and a village until he came to a place where the buffalo grazed. He thought to himself that the buffalo are too far east to hunt easily, and must be brought west. He began the long journey, herding the buffalo until he reached a place above Celilo Falls in Oregon. However, he could not find proper pasture for the buffalo, and since he could not take them all the way back, the buffalo turned to stone. This place can be evidenced today, called Coyote's Buffalo Place (Nez Perce Tribe 1975:37–39; Aoki and Walker 1989:396).

The story of *East Country Boy* explains why buffalo can only be found east of the continental divide. The story relates the account of two brothers, the elder of which took an eastern maiden for his wife. They chose to live in the east country with his wife's father, and the younger brother and his wife followed them. After a while, the younger brother became homesick, and hearing of this, the elder brother's wife spoke to her father who admonished her, saying "take him then!" The elder brother, with his wife, then took his younger brother and wrapped him in an elk hide. The elder brother stressed he must not struggle, or peek from his hiding place. The father told him that "you are to cross over five mountains and only there he may look about, but not on this side. Wild sheep, elk, and buffaloes you are to take." They made the journey, but overcome with a desire to peek, he gnawed a hole in the hide and saw the vast herds of sheep, elk, and buffalo. But one he saw them, they ran all the way back to the father's house. Returning to the house, time passed before the younger brother grew even more homesick. Again, as the father wrapped him in a hide, he said to him not to peek until the fifth mountain was reached. Along the journey, however, he was again overcome by a desire to see the thundering herds of animals following them to the West Country, and peeked. Then, all the sheep, elk, and buffalo traveling with them stopped, and ran back permanently to the east country. The story concludes: "that is the reason why there have never been moose, wild sheep, buffaloes, and elk west of the mountain divide" (Phinney 1969:70–76).

The oral tradition *Coyote's Trip to the East* relates yet another attempt by Coyote to bring buffalo west across the mountains. Coyote traveled to buffalo country using *k'useyne'iskit*, or the trail to buffalo country. When he arrived, Coyote noticed a pitiful looking buffalo bull covered in sores. Coyote, asking what happened, discovered that Buffalo had been in a fight with a younger male who had beaten him. Wanting to be in Buffalo's good graces so as to persuade him to bring more buffalo back over the mountains, Coyote said he would give Buffalo horns. With the newly fashion horns, the old bull fought the young bull once again, and tore off the young bull's skin. In gratitude, the old bull gave Coyote 30 cows to take with him, warning Coyote not to scare them. Coyote traveled with the 30 cows until one night he accidentally startled the cows, causing them to run back from whence they came. Coyote came home back over *k'useyne'iskit* empty handed (Aoki and Walker 1989:483).

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The story *Porcupine and Buffalo* relates another attempt to bring buffalo over from the east. Porcupine then set out on the trail to buffalo country, and finding their dung he asked, “How old are you dung?” The response, 1 year old, did not deter Porcupine. Continuing he happened upon more dung, each time asking how old it was until he found some from this morning. Then, Porcupine happened upon the buffalo, and asked if he could cross the river with them. Porcupine was fearful of drowning, and finally Buffalo allowed Porcupine to ride inside of her. Porcupine, scheming, found Buffalo’s heart and pierced it, killing the buffalo. Porcupine then decided to butcher Buffalo, but lacked a knife to do so. Coyote, happening upon the scene, aimed to trick Porcupine from his meat. Successfully tricking Porcupine, Coyote left to get his sons to share the meat with. Porcupine, left without the meat, waited for Coyote to leave, and then implored Eagle to take pity on him. Eagle helped carry Porcupine and Buffalo up into a tree. Coyote, when he returned for his sons, looked all over for the meat until finally Porcupine called out from the tree. Coyote begged for the meat, but Porcupine refused. Finally, Porcupine relented and told Coyote and his two sons, Mouse and Ciceqi, to put their heads together. When they did, Porcupine dropped the head onto the three, killing them until Fox, being lonely for Coyote, stepped over them (Aoki and Walker 1989:477).

The story *The Guardian of Lolo Hot Springs* informs Nez Perce peoples how Lolo Hot Springs became known. It happened when *hinmetúumsilu*, or Thunder Eyes, saw the guardian of the hot spring, a giant multicolored rattlesnake, living in the water. Because of this, he determined the water was “good water,” proclaiming “where is found a good spring of lasting water, there will be found also the rattlesnake” (Clark 1973:57; McWhorter Collection, Washington State University Manuscripts, Archives, and Special Collections, Box 44, Folder 430). Nez Perce continue to value and retell this story as part of the significance of Lolo Hot Springs. The lineage of Thunder Eyes continued also, as the name *hinmetúumsilu* passed down through the generations.

Each of these stories incorporate some of the places and trails of the LRC, and contribute to the overall meaning and significance of the river corridor. For the Nez Perce, oral tradition acts as a window into the past, but also as a didactic tool for the present. Informed by their oral traditions, the knowledge gleaned from the stories contributes to the decision making and management policies of the future.

Cultural Places and Legend Sites: The Nez Perce Tribe identified 50 contributing cultural sites within the Lochsa River district and TCP significant for one or multiple reasons. Some sites are explicitly associated with post-contact historic events. Other cultural sites are important for their proximity to resources, including campgrounds, pasturing grounds, and places for hunting, fishing, and gathering. Still other sites hold significance for their spiritual and ceremonial value. Legend sites, perhaps most of all, remind Nez Perce people of their past; they connect the land to

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the people through the ongoing narrative practice of place-making. Nez Perce legend sites like the Lolo Trail, Lolo Hot Springs, and *tamaamnonime* (Hummingbird's Place) allow Tribal members to continue their practice of place-making.

The origin of the Lolo Trail, for example, tells of how the Nez Perce came to know and use the Lochsa River TCP. The story tells of how a Nez Perce boy wandered off from a hunting party and became lost in the mountains. The Animal People saw the boy and held council to determine what to do. At the council, Grizzly Bear decided to take care of the boy since she had no children of her own. The boy stayed in her den all winter, and when spring came, they began the trip eastward over the Bitterroot Mountains to buffalo country. They traveled to many different places along the way. Grizzly Bear took the little boy to get meat, and then they got berries. She batted the berries off from the bushes and lap them up with her tongue, and the little boy followed suit. It was the same with fish: they would go down and get fish at the streams. And as for the roots, she would pull her claws across the ground and cause the roots to pop out of the ground. Grizzly Bear even showed what mushrooms were good to eat. They traveled like this for several years, until eventually the boy returned to his people. After his return, he showed the Tribe this route across the Bitterroots and the many resources found along the way (Clark 1966:56–57; Moore 1970:1; McWhorter 1924; JP). Since that point, the Nez Perce: *went and got berries, they got roots, they got fish and meat, and just as the bear proclaimed, it empowered the people to get to know their landscape, it helped them tremendously ... [they] used it for foods, for medicines, for spiritual sustenance, wéeyekin practices* [JP].

To this day, Tribal members traveling and using the Lochsa River TCP refer to this oral tradition of the Bear and the Boy for instruction, for connection, and to speak the past into being. Knowledge bestowed upon the Nez Perce by Grizzly Bear—one of their elder kin—allowed the tribe to learn about *k'useyne'iskit*, the 'Trail to Buffalo Country,' as well as the many abundant resources found *en route* across the Bitterroots. Many other stories incorporate *k'useyne'iskit* directly or in passing, including "Coyote Makes a Dam" (Nez Perce Tribe 1975:48–49) and "The Porcupine" (Beall and Leeper 1931:18–19). Both stories describe journeying to Buffalo Country through the Lochsa River TCP.

The discovery of Lolo Hot Springs by *hinmetúumsilu*, or Thunder Eyes, is another oral tradition emphasizing the importance of hot springs to the Nez Perce people. Lolo Hot Springs became known to the Nez Perce when *hinmetúumsilu* saw the guardian of the hot spring, a giant rattlesnake, living in the water. Because of this, he determined the water was "good water," proclaiming "where is found a good spring of lasting water, there will be found also the rattlesnake" (Clark 1973:57; McWhorter Collection, Washington State University Manuscripts,

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Archives, and Special Collections, Box 44, Folder 430). To this day, the Nez Perce continue to recognize the water in hot springs to be good water (Ray n.d.:40 and 135).

Yet another legend site of the Lochsa River TCP is *tamaamnonime*, or “Hummingbird’s Place,” located on a talus slope adjacent to the Lochsa River (Beall and Leeper 1931:17–18; Nez Perce Tribe 1975:70–73). According to Nez Perce oral tradition:

Far up the Lochsa River there once lived two humming bird brothers in the deep and rocky Lochsa canyon. These humming bird brothers bore an evil reputation among the Tscemicum people, for they made it their business to attack every innocent traveler who used the Lolo trail. Many a one had been killed by these brothers, and their skulls may yet be seen piled up along the banks of the Lochsa. It is true that these skulls have since turned into round rocks, but nevertheless, everyone knows that they really are the skulls of these poor murdered people [Beall and Leeper 1931:17].

Due to the two hummingbird’s nefariousness, other animal people asked Coyote to do something about the many murders on the Lolo Trail. So, one day, Coyote traveled up to the hummingbird brothers and challenged them to a fight. Agreeing to the fight, the two brothers:

Flew down at Coyote more swiftly than bullets from a gun, and attacked him desperately. He fought as bravely as he could, but to no avail, and they killed him. ‘There,’ said one brother, when it was all over. ‘That will teach that crazy fool to dare fight, whoever he is.’

‘Rats,’ said the other brother, turning Coyote over, ‘this is only an old coyote. Let us thrown him into the river.’

This they did, and Coyote floated down the Lochsa for a long way. Finally, Magpie came along and seeing his old friend Coyote floating in the stream said to himself, ‘Old Coyote has been killed again. I shall have to wake him up’ [Beall and Leeper 1931:18].

And, that’s exactly what Magpie did. Once Coyote revived, Magpie gave Coyote advice on how to kill the hummingbirds. Coyote listened, for he knew the Magpie’s wisdom. And, when he confronted the two hummingbirds for the second time, Coyote acquired a powerful magic. Using this magic, he stopped the hummingbirds in their tracks, turning them to stone so that:

When the coming generations visit here they shall say, ‘There are the two wicked humming birds.’

So it has come to pass. You can go there today to see them, standing just like human beings, and there is a kind of loose rock from the places where they are standing clear

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down to the foot of the hill. These are the old skulls of their victims which time has turned into rocks [Beall and Leeper 1931:18].

Like many legend sites, *tamaamnonime* is commemorative and didactic; it is linked to a moralizing story that illuminates the “causes and consequences of wrongful social conduct” (Basso 1996:23–24).

Tamalwit—Structuring Knowledge and Power: Since the days of legend, the Lolo Trail has become a thoroughly enculturated place, a storied region full of diverse resources, esoteric knowledge, and spiritual power. It became a place regularly used by Nez Perce peoples during seasonal rounds, to reach buffalo country, and in the late nineteenth century, as a means of escape: “it was over this trail that the Nez Percés retreated when pursued by General Howard’s army” in 1877 (McWhorter 1924). To this day, cultural knowledge, oral history, traditional practices, and travel intersect with the landmarks, procurement sites, and traditional places found in the LRC. The place-based relationships formed in this landscape, as well as throughout their traditional lands, inform Nez Perce activity.

Today, so-called “traditional” Nez Perce activities like gathering or hunting, and “modern” activities like business meetings or work groups are not divorced from prayer, spiritual supplication, and song. Nez Perce rarely hunt for recreation or sport, often gather for more than just mere subsistence, and do not conduct business without a ceremonial prayer or song. Nez Perce activities move beyond utilitarian, to a place grounded in *táamalwit*: a conscious, methodological approach toward “correct practice.” *Táamalwit*, closely related to the concept of orthopraxy, is informed by the laws and phenomena found in the land. It holds a pervasive spiritual power that directs how one should interact with the land. Wildfire, for example, is a natural phenomenon that episodically, and sometimes drastically, effects the land. The Nez Perce’s understanding and manipulation of fire derives from this phenomenon, and informs their management practices to, for example, augment the productivity of huckleberries, or manage the range of elk that readily feed on post-fire plant growth. In this way, the Nez Perce cannot be divorced from the land. They are, rather, an intimate and inseparable part of it.

Tribal members’ repetitious use of place within the TCP informs and accentuates their personal connections to and understanding of the property. Through this process, the many cultural places found within the TCP become intangibly linked with *memoire*—one’s personal experiences—and *histoire*—the objectified accounts of a group’s historic events and places. For the Nez Perce, the sites found within the TCP represent this *histoire* and *memoire*; they are also didactic, informing beliefs and worldviews. Consequently, the land is a source of knowledge and power vis-à-vis peoples’ experiential and recurrent use of place. It is for this reason that “true” knowledge is often only attainable through one’s interactive, on-the-ground relationship with

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“the land” (e.g., Hallowell 1955; Ingold 2004; Raffles 2003). With this in mind, Nez Perce peoples’ embodiment of place is sensuous and personal (e.g., Ingold 1993:163; Carolan 2008:408–409). The Nez Perce *wáyatin* (vision quest) to acquire *wéeyekin* (Nez Perce tutelary spirits) is one notable example of their sensuous and personal embodiment of place, and through that, of power and knowledge acquisition (Walker 1985).

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

The Little People, Big People, and Stick Indians: The Lochsa River TCP is home to the “Little People,” or *hayaáyamo* to the Nez Perce. There are two kinds of little people. There are also the “Big People,” or giants, who roam the region. One is called *istiyéhé*, the other, more a *wéeyekin*

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spirit, is ele'limye, the "Mountain Spirit" or "Spirit of the Wind." The Stick Indians, or *pinaxpalaket*, is another Nez Perce spiritual being. These Nez Perce spiritual beings often live in hard to reach valleys and ravines scattered throughout the region (Ray n.d.:52–53). Stories of their presence abound within Nez Perce oral tradition, and their presence underscores the cultural belief that the TCP is home to a variety of spiritual, supernatural, and supreme beings. Nez Perce elders speak of the Little People, the Big People, and the Stick Indians as living, coexisting, helping, or in some cases, misleading Nez Perce people. Stick Indians, or *pinaxpalaket* which translates to "one who leads you astray," exemplify this more fickle nature.

Nez Perce stories and interactions with these beings abound, and feature prominently in Nez Perce oral tradition. Their presence underscores the fact that the Lochsa River TCP is home to a great many natural, supernatural, spiritual, and supreme beings associated with ongoing Nez Perce belief patterns, worldviews, and spiritual identity.

Travel and Seasonal Rounds: *K'useyne'iskit*, or the Lolo Trail, is a key cultural feature in the TCP linking travel to traditional use and activity. Its importance remains as strong today as centuries before. Chief Many Wounds, or *peo-peo-tah-lik*, stressed that the "Lo Lo trail [is] very beautiful and is very dear to heart of all Nez Perce Indians ..." The trail system in use since time immemorial is an integral cultural feature within the TCP property:

...when Red Bear and two other chiefs go with Lewis and Clark in 1806 to guide over the Bitter root Mts. to Montana all go over Indian Lo Lo trail this trail so old it used from time of Creation by Nez Perce people to go to Montana to hunt Buffalo and some time to war other tribes of Indians ... [Chief Many Wounds 1935].

Numerous trail markers—mostly peeled trees and rock cairns (Eastman and Eastman 2012:44)—dot the landscape and pay testament to the expansiveness of this old, dynamic, and well-used trail system. Spinden (1908:227) described many Nez Perce trails as "marked by blazing made with elk-horn wedges." Variably sized rock cairns reside at prominent sites like Smoking Place and Indian Post Office, but are also located throughout much of Lochsa River region (Historical Research Associates, Inc. 2002).

Traditional Resources and Resource-based Knowledge: The Lochsa River TCP is home to an array of floral, faunal, and mineralogical resources. Knowledge about these resources—the time to gather them, how to collect and process them, and even the very location of the resource—is esoteric, can change from year to year, and is usually transferred to close friends and family. Frequently, knowledge about these resources is only transferable *at these places* and over the course of several trips. Because of this, regular and ongoing interaction with these specific places in the TCP is crucial for resource knowledge transference.

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Rock Quarrying and Mineral Collecting

Several quarry locations are scattered throughout the Lochsa River TCP, used for tool-making. Cryptocrystalline silicates, more commonly called chert, were often the target, as obsidian was much harder to come by in the region and was often traded in. Mineral resources are also gathered throughout the Lochsa River TCP, found in natural deposits that have been known to tribal members for generations. Often, these mineral deposits are used to create paints and dyes. The collected minerals create a variety of colors including white, red, blue, green, and yellow. Plants and plant parts are also collected for a variety of paints and dyes. Green paint is made from a slime gathered from the creek bottoms. Red and yellow paints are often made from hematite high in iron oxides, such as red and yellow ochre (Spinden 1908:222) and mixed with tallow or saliva. Red paint, *atèes* in Nez Perce, is one of the more heavily used paint colors.

Plant, Driftwood, Fungi, and Berry Gathering

Plant gathering is essential to the Nez Perce way of life. From subsistence to utilitarian to ceremonial, plants are inseparable from Nez Perce past and present activity. Speaking to this fact, LS underscored the importance of maintaining relationships with the many diverse plant species:

You know, during ceremonies, whether it's a funeral, or a root feast, or whatever, you'll have some elder get up, and they'll say the very same words that SW mentioned, not necessarily talking about the fishing, and game, and things, but primarily the roots. There was a legend about that...where the roots, and the animals, and everybody all talk, you know, to each other, and, you know, communicate. And they were telling those peoples that if you don't learn to dig these roots and use them, if you don't care, then they'll leave. So that's why we do this. Today, we try, you know, to practice that, with the roots, the fish, game, lodgepole—we go out there, the 'qawsqáaws' we dig, and the 'qemes' that is. Samuel's people dig up there, and we try to get our evergreens. We try to use everything [LS].

Over 50 traditionally gathered plant species are present within the Lochsa River TCP. Some of the more regularly gathered plants include: Bitterroot (*Lewisia rediviva*), Camas (*Camassia quamash*), Pinemoss (*Alectoria spp*), *Lomatia* (*Lomatium cous*); (*lomatium dissectum*); (*Lomatium canbyi*); and (*Lomatium gravi*), *qawsqáaws* (*Ligusticum canbyi*), Subalpine fir (*Abies lasiocarpa*), Bearberry (*Arctostaphylos uva-ursi*), Bear Grass (*Xerophyllum tenax*), Dogbane (*Apocynum cannabinum*), Horsetail (*Equisetum sp.*), Oregon Grape (*Mahonia aquifolium*), and *Syringa* (*Oleaceae syringa*).

Mushrooms are also frequently gathered by Nez Perce Tribal members in the Lochsa River TCP. Nez Perce elders Harry Wheeler, and Charles Kipp, both interviewed in the 1980s, identified several mushrooms often gathered by the Nez Perce in the TCP region: *lílps* is a white colored mushroom found under pine trees. *Hípew* is a bracket mushroom often found on cottonwood trees. *Páala* is a honeycomb-type mushroom. *Téhet* is frequently found in fairy rings in open

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meadows and is cream or white in color. Finally, *peʔtúuqes* is a slender, edible mushroom that often grows on the prairie (Nez Perce Tribe Cultural Resource Program Oral History Project, 1986:4).

Berries, too, are located throughout the Lochsa River TCP, and are an important part of the Nez Perce diet. In the Ray (n.d.:21–22) interviews in 1952, Sam Tilden noted that the Lolo Trail:

...is a good area to pick huckleberries and for fishing. There are a lots of service berries along the rivers and on the Middle Fork of the Clearwater above Headquarters. Now they can a lot of them and make pies of them. Blackberries are only found in the low country on the Snake and Clearwater. Wild strawberries were widely scattered in Clearwater Country. Now they are mostly plowed up. Wild raspberries were also gathered.

Likely, the most heavily gathered berry is the huckleberry (*Vaccinium* sp.) or *cemítx* in Nez Perce. It is still regularly harvested by Nez Perce tribal members in late summer and early fall. The huckleberry plant itself can be easily found, and is more or less ubiquitous throughout much of the TCP. That being said, oftentimes Nez Perce families will gather at a particular huckleberry patch and return there from year to year.

Driftwood is collected for a variety of purposes, but most frequently for the camas and *hop'op* baking fires. According to consultants, many driftwood sites reside along the banks of the Middle Fork and Lochsa waterways (JP and NW).

Hunting

As has been the case for millennia, hunting remains one of the most prominent activities within the Lochsa region. Before Euroamerican contact, archaeological materials recovered within the TCP boundary demonstrate elk, deer, moose, and bear were all hunted (Sappington 1989). Mid-twentieth century ethnographic accounts describe the TCP as an important location for hunting:

About the first of August to October they went along the Lolo trail, hunting as they went, into Montana. When they returned they were loaded with dry elk, bear, deer and buffalo meat and salmon. They came back along the Locksa [*sic*] or Selway. In January when the snow was thick they might travel on foot over the Rocky Mountains going home. Men had to be good climbers to get the mountain sheep. There meat is some of the best there is [Ray 1952:7].

For the Nez Perce, hunting is a year-round subsistence activity, not simply summer and fall. Hunting during the winter months, however, can be challenging. For this reason, some Nez Perce will hunt right along U.S. Highway 12 itself. During severe winters, the animals are driven down to the road by the snow and ice in the higher ridges:

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Well, in the winter time—and the snow is deep on top—it was a pretty popular place to catch them [elk and deer] on the road, you know. And then you can—used to kill them right there on the highway. Course, [they] died down on the road, but I never used to do that too often cause I used to get enough of my game animals and stuff in the fall [MA].

Fishing

Alongside hunting, fishing in the TCP region remains popular. Chinook salmon (*Oncorhynchus tshawytscha*), Lamprey (*Lapetra tridentata*) or *ha-sue* in Nez Perce, Steelhead trout (*Oncorhynchus mykiss*) called *ha-yey* in Nez Perce, whitefish (*Coregonous williamsonii*), and suckerfish (*Catostomus commersoni*), among others, are all regularly fished by Tribal members (Nez Perce Tribe 1975:207–211). Lewis and Clark bore witness of this fact in 1805 as they entered the Clearwater drainage, commenting on the numerous fishing weirs interspersed along the Lochsa River near modern-day Powell (Sappington 1994:76). During an interview with Nez Perce tribal member Sam Tilden—a resident of Spalding, Idaho—ethnographer Verne Ray (n.d.:22) recorded that “[t]here was lots of salmon on the Locksa [*sic*] R. all the way up. At every camping place on the Lolo Trail there was a small secondary trail down the Locksa canyon to the river.” Mable Lowry, a one time resident of Kooskia, Idaho, further commented that “[t]here were lots of small lakes toward the Locksa [*sic*] R. from Fish Lake. They sometimes fished in these: *piwis’taket* ‘three lakes stuck together’ is the name of these lakes” (Ray 1952:39). And this river was fished not only in the summer, but in the winter as well:

They went towards Indian Post Office on the Lolo Trail and from there came south toward Selway Falls, where they got salmon. Natsúk (salmon); héye—up to 25 lbs. éyax—white salmon. They got these most of the winter; they used to cut holes in the ice and fish for them. People use to travel on the ice [Ray 1952:39].

Weir Creek is another popular fishing hole within the TCP, mentioned by Ray (n.d.:135) during his mid-twentieth century interviews:

Lots of Indian camps were above Weir Creek. Old Joshua used to have drying sheds in here. I saw a tuklíks (fish trap). These can be built just on one side of the river and don’t have to go all the way across (rock wing damns lead to the trap). The tuklíks was about a mile below Weir Creek; an island here where lots of Indians camped.

Water and Waterways: The cold water of the Middle Fork of the Clearwater and Lochsa rivers are seen not just as sources of potable water, but as optimal places for bathing and physical conditioning:

The ‘swim’ or cold water bath could be, and often was, used alone for cleansing and conditioning, especially in warm weather, but for some it was a year-round activity...cold water would toughen the individual, and both little girls and boys

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were required to bathe in cold water daily for hygiene and conditioning [Pinkham and Evans 2013:13].

Other significant waterways within the Lochsa River TCP include Pete King Creek, Stanley Hot Springs, Lolo Creek, Colgate Creek, Jerry Johnson Hot Springs, Coolwater River, Coolwater Lake, Old Man Lake, Fish Lake, Weitas Creek, Weir Creek, *waw'aalamnime* Creek, *'imnamatnoon* Creek, Fish Lake, and Moose Creek, among many others.

Archaeological Resources: Within the TCP, old village sites and campgrounds dot the river terraces and floodplains of the Lochsa and Middle Fork of the Clearwater rivers. Such sites include *tuke'téespe* on the southern bank of the Middle Fork and the village site *kam'-nak-ka* on the opposite bank. The etymology of *tuke'téespe* is unknown, but several ethnographies refer to the village as a good place to throw nets. Materials recovered at the site generated radiocarbon dates as early as ca. 4000 years B.P. (Fletcher 1891:61; Sappington et al. 1995:208). The nearby village site of *kam'-nak-ka* derives its name from a fiber used for fish nets, called *kam-ma* in Nez Perce. During the post-contact era, Chief Looking Glass used the site as his main campground before the outbreak of the Nez Perce War in 1877. Archaeological materials recovered during excavations date the early occupation to ca. 4500 years B.P. These two archaeological sites are some of the oldest villages uncovered in the area (Sappington 1994:76; Sappington 1995:208).

Pete King Creek and Beaver Flat, situated alongside the Lochsa River, both demonstrate an early history of occupation and use in the TCP as well (Sappington 1994). Radiocarbon dates and diagnostic artifacts from the Pete King Creek site span much of the Harder phase (ca. 2500-250 years BP) into the protohistoric (Sappington and Carley 1989:118). Excavations at the Beaver Flat village site and cultural area determined an even earlier occupation of the TCP with materials dated to the Windust phase (ca. 10,000-8000 years BP). Diagnostic artifacts, lithic debitage, and one radiocarbon date demonstrated an ongoing occupation of the site during the Late Cascade subphase (ca. 6700-4500 years BP), and three radiocarbon dates demonstrated occupation of the site during the Tucannon phase (4500-2500 years BP) (Sappington and Carley 1989:43).

During the field seasons of 1977 and 1979, archaeological excavations at the Wilderness Gateway Campground in the Nez Perce-Clearwater National Forest uncovered the Boulder Creek complex consisting of, at that time, four significant sites. The excavations uncovered several diagnostic "Cascade" points representing a period of time spanning 8000-5000 years BP (Benson et al. 1979:27-28; Sappington 1994:34). A pre-Mazama ash layer identified at the Boulder Creek complex served to highlight the very early occupation and use of the site.

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Historic Events

A great number of historic events, people, and structures are associated with the LRC, adding to its overall significance both to the Tribe, and to the United States in general. These people, events, and structures are described below.

Lewis, Clark, and the Corps of Discovery

Meriwether Lewis, William Clark, and the Corps of Discovery traveled from Missouri to the Pacific and back between May 14, 1804, and September 23, 1806. By far, one of the most trying and arduous points of their outbound and return trips occurred on the Lolo Trail in the Bitterroot Range, described by sergeant Patrick Gass as the “most terrible mountains I ever beheld” (Joseph 1965:3). Speaking of their return journey across the Bitterroots, Lewis wrote:

We were entirely surrounded by those mountains from which to one unacquainted with them it would have seemed impossible ever to have escaped; in short without the assistance of our guides I doubt much whether we, who had once passed them, could find our way to Travelers’ rest in their present situation...those fellows are most admirable pilots (Pinkham and Evans 2013:*xiii*).

Lewis well-recognized the fact that the Nez Perce guides—and by extension, the Nez Perce Tribe—knew the LRC region intimately and were frequent travelers upon this trail network. During both interactions with the Nez Perce—their initial contact beginning September 20, 1805, at Weippe Prairie, and their subsequent interaction beginning April 18, 1806, during their return journey—Lewis and Clark were led by competent and knowledgeable Nez Perce guides. Because of their dependence upon the Nez Perce people, the case has been made that “the Nez Perce did more for Lewis and Clark than any other tribe” for the simple reason that they fed, housed, traded with, and revived the party at a time when they were the most vulnerable (Pinkham and Evans 2013:*xiii*).

Lewis and Clark’s historic journey on the Lolo Trail, now memorialized by a number of historic campsites, and by the very trail itself, commemorates Nez Perce’s first encounters with Euroamericans. However, this trail represents more than this initial culture contact. For the Nez Perce Tribe, the subsequent white settlement, encroachment, colonialism, and reservation-era life which followed are firmly tied to the Lewis and Clark story. Today, the Lolo Trail route is memorialized as a National Historic Landmark in its own right, and as a component of the Lewis and Clark National Historic Trail. However, for the Nez Perce, the Lolo trail commemorates another nationally significant event occurring more than a half century after Lewis and Clark encounter: the Nez Perce War of 1877.

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The Nez Perce War of 1877

For seven decades after Lewis and Clark's initial Euroamerican contact with the Nez Perce Tribe, the Nez Perce managed to avoid war with a steadily encroaching white population. Treaties in 1855 and 1863 held the peace, if tenuously. However, exacerbated by, among other pressures, increased gold prospecting on Nez Perce lands, regular murders of Nez Perce Indians with little, if any, legal repercussion, a steadily dwindling territory, and the eventual enforced removal of Nez Perce peoples onto the reservation in 1877, several Nez Perce individuals decided retaliation was the best course to take. Their actions to avenge the past injustices sparked what is now referred to as the Nez Perce War of 1877 (Josephy 1965; McWhorter 1948; McWhorter 1986).

The major participants in the war are too many to list in this report, but include such historically noteworthy people as Chief Joseph, Chief White Bird, Chief Toohoolhoolzote, Chief Looking Glass, Chief Hahtalekin, Ollokot, Yellow Wolf, Two Moons, General Oliver Howard, General Miles, and a host of other individuals. The 1877 war included several major battles, a few skirmishes, and an arduous, but determined, Nez Perce trek to the northern plains of Montana. Their circuitous, calculated route ended just shy of the Canadian border, their intended destination. For the duration of the armed conflict, beginning June, 1877, and lasting until October of that same year, the Nez Perce proved to be savvy adversaries, much to the frustration of General Howard (Josephy 1965; McWhorter 1948; McWhorter 1986).

A major part of War of 1877 involved the Nez Perce retreat through the Bitterroots using their well-known Lolo Trail travel network. Knowledge of this trail system allowed the Nez Perce, slowed by children, the elderly, and animals, to make the montane crossing with incredible rapidity. As they moved to enter the Bitterroots, the Nez Perce held council at Weippe, electing Chief Looking Glass to supreme command (McWhorter 1986:334–335). After this fateful meeting, the Nez Perce “camped eight miles above the mouth of Lolo Creek” before moving on over the Lolo Trail to Stevensville, Montana (Josephy 1965:574–575). The events contribute to the historic significance of the property as the place where the Nez Perce determined their course of action: to head over the Bitterroots and flee the state of Idaho.

One skirmish did take place between General Howard's scouts and the Nez Perce rearguard, occurring on the Lolo Trail near Musselshell Creek. Writing of this encounter, General Howard penned: “Mason overtook Joseph's rearguard, had a skirmish near a forest glade not far from Kamiah, and returned in haste to me” (McWhorter 1986:339). This skirmish caused several casualties, including John Levi, or Sheared Wolf, who died during an exchange of bullets. Several of General Howard's scouts were also mortally wounded from this encounter (McWhorter 1986:338–339; Josephy 1965:558–559). The Nez Perce took nine days to cross the

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Bitterroots into Montana, arriving on the wooded eastern slope on July 25th, 1877 (Josephy 1965:563).

General Howard, after several days of delay, eventually followed the Nez Perce, heading onto the Lolo Trail on July 30th with 700 men, artillery, pack mules, and military supplies that formed a column two miles long. The troops found the route to be arduous, and the travel slow—on average, they covered only 16 miles in a day. On this difficult crossing, Howard simply wrote “none of us will ever forget.” After nine hard days of travel, the troops reached the eastern slopes on August 8th (Josephy 1965:562–563). Today, Howard’s Camp along Road 500 is perhaps one of the last readily visible vestiges of this incredibly difficult mountain crossing.

Conclusions to the Narrative of Significance

For millennia, Nez Perce peoples have used the Lochsa River TCP for subsistence, ceremonial, spiritual, and other cultural purposes. The TCP is home to a vast array of Nez Perce traditional resources and places. Many plant resources, such as camas, pinemoss, *qawsqáaws*, and pine fir bows, among numerous other species, are frequently if not solely collected in the TCP region. Because of the properties’ many remote peaks, vision questing continues to be a viable practice in the region, as has been the case for generations. Its relative remoteness also makes it a viable home for Stick Indians and other Nez Perce supernatural and spiritual beings. Its pristine rivers and waterways also make the Lochsa River TCP region a beneficial place for cold water condition and hot springs bathing. Nez Perce peoples cherish these elements of the TCP, evidenced through the TCP’s prominence within oral traditions and legend stories of Coyote, Animal People, and culture heroes, as well as through their sustained connection to the properties and its resources. Contributing to this importance even further is its connection to the events that transpired during the Nez Perce war of 1877 and the now memorialized Nez Perce participants.

Further, it is essential to highlight that the Lochsa River TCP is not simply representative of Nez Perce history, heritage, and legend, although this is an important element. Rather, on top of its prehistoric and historic significance, the TCP is a site of significance to living Nez Perce communities *today*. It is a source of cultural knowledge, power, and health manifested in the present with roots stretching back to “time immemorial.” For this reason, the Lochsa River TCP remains vital not only for its strong association with the Nez Perce past, but for its continuing contribution to the wellbeing of the Nez Perce present. Further, the significance of the Lochsa River TCP will continue to be valued into the future as Nez Perce peoples pass down teachings, oral traditions, and resource-based knowledge to subsequent generations.

Lochsa River Corridor Traditional Cultural
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Name of Property

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1. Major Bibliographical References

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Name of Property

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Name of Property

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Name of Property

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
 previously listed in the National Register
 previously determined eligible by the National Register
 designated a National Historic Landmark
 recorded by Historic American Buildings Survey # _____
 recorded by Historic American Engineering Record # _____
 recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other

Name of repository: Nez Perce Tribe Cultural Resource Program

Historic Resources Survey Number (if assigned): _____

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2. Geographical Data

Acreeage of Property 741,198

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: 11T	Easting: 595186 E	Northing: 5134825 N
2. Zone: 11T	Easting: 595614 E	Northing: 5136373 N
3. Zone: 11T	Easting: 596109 E	Northing: 5136922 N
4. Zone: 11T	Easting: 596295 E	Northing: 5137566 N
5. Zone: 11T	Easting: 597162 E	Northing: 5138174 N
6. Zone: 11T	Easting: 599814 E	Northing: 5140774 N
7. Zone: 11T	Easting: 600429 E	Northing: 5140906 N
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9. Zone: 11T	Easting: 603260 E	Northing: 5144372 N
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13. Zone: 11T	Easting: 604008 E	Northing: 5146608 N
14. Zone: 11T	Easting: 604835 E	Northing: 5147091 N
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16. Zone: 11T	Easting: 605946 E	Northing: 5148228 N
17. Zone: 11T	Easting: 606621 E	Northing: 5148797 N

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18. Zone: 11T	Easting: 610020 E	Northing: 5146317 N
19. Zone: 11T	Easting: 610913 E	Northing: 5147044 N
20. Zone: 11T	Easting: 617078 E	Northing: 5145490 N
21. Zone: 11T	Easting: 617640 E	Northing: 5146151 N
22. Zone: 11T	Easting: 625307 E	Northing: 5146026 N
23. Zone: 11T	Easting: 627337 E	Northing: 5144015 N
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25. Zone: 11T	Easting: 685039 E	Northing: 5165635 N
26. Zone: 11T	Easting: 688099 E	Northing: 5169185 N
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36. Zone: 11T	Easting: 677449 E	Northing: 5141950 N
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39. Zone: 11T	Easting: 662850 E	Northing: 5140905 N

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Name of Property

40. Zone: 11T	Easting: 652935 E	Northing: 5132804 N
41. Zone: 11T	Easting: 647412 E	Northing: 5119013 N
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49. Zone: 11T	Easting: 598689 E	Northing: 5109819 N
50. Zone: 11T	Easting: 595414 E	Northing: 5106776 N

Verbal Boundary Description (Describe the boundaries of the property.)

The study area encompasses the Lochsa River, the associated watershed, and the river's corresponding montane ridgelines to the north and south. Beginning at the border of the Nez Perce-Clearwater National Forest east of Kooskia, Idaho, the TCP boundary follows the Lolo Trail ridgeline to the Montana state border just south of Lolo Hot Springs, thence southward along the Montana border to the ridgeline of the Coolwater Ridge Trail network, thence southwestward to where the Coolwater Ridge Trail system meets the Nez Perce-Clearwater National Forest boundary, thence northward across the Middle Fork of the Clearwater River and Along the western boundary of the Nez Perce-Clearwater National Forest to meet the starting point east of Kooskia, Idaho (see map attachment). In all, this TCP boundary extends close to a 100 miles east-west within the Nez Perce-Clearwater National Forest.

Boundary Justification (Explain why the boundaries were selected.)

Two major Lochsa River ridgelines each with its own major ridgetop trail system culturally and physiographically bound the southern and northern extents of the Lochsa River TCP. These two ridgeline trail systems are the Lolo Trail network on the northern ridges of the TCP, and the Coolwater Ridge Trail network on the southern ridges of the TCP. The Montana state border and the narrowing ridgelines down to the western boundary of the Nez Perce-Clearwater National Forest bound the TCP along the eastern and western extents, respectfully. These boundaries

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encompass an ethnohistoric and aboriginal Nez Perce cultural district full of important traditional sites, places, and features that inform Nez Perce identity and contribute to the spiritual, cultural, and physical health and wellbeing of Tribal members. In a more general sense, the boundaries of the Lochsa River corridor cultural district—a Nez Perce TCP—encompass much of the significant historic and contemporary use of the region by Nez Perce peoples.

3. Form Prepared By

name/title: Mario Battaglia / Nez Perce Tribal Ethnographer
organization: Nez Perce Tribe Cultural Resource Program
street & number: 109 Lolo Street, Herman Reuben Building
city or town: Lapwai state: Idaho zip code: 83540
e-mail: mariob@nezperce.org
telephone: 208-621-3850
date: 11/20/2017

name/title: Gabrielle Miller / Project Manager
organization: Nez Perce Tribe Cultural Resource Program
street & number: 109 Lolo Street, Herman Reuben Building
city or town: Lapwai state: Idaho zip code: 83540
e-mail: gmiller@nezperce.org
telephone: 208-621-3852
date: 11/20/2017

Additional Documentation

Submit the following items with the completed form:

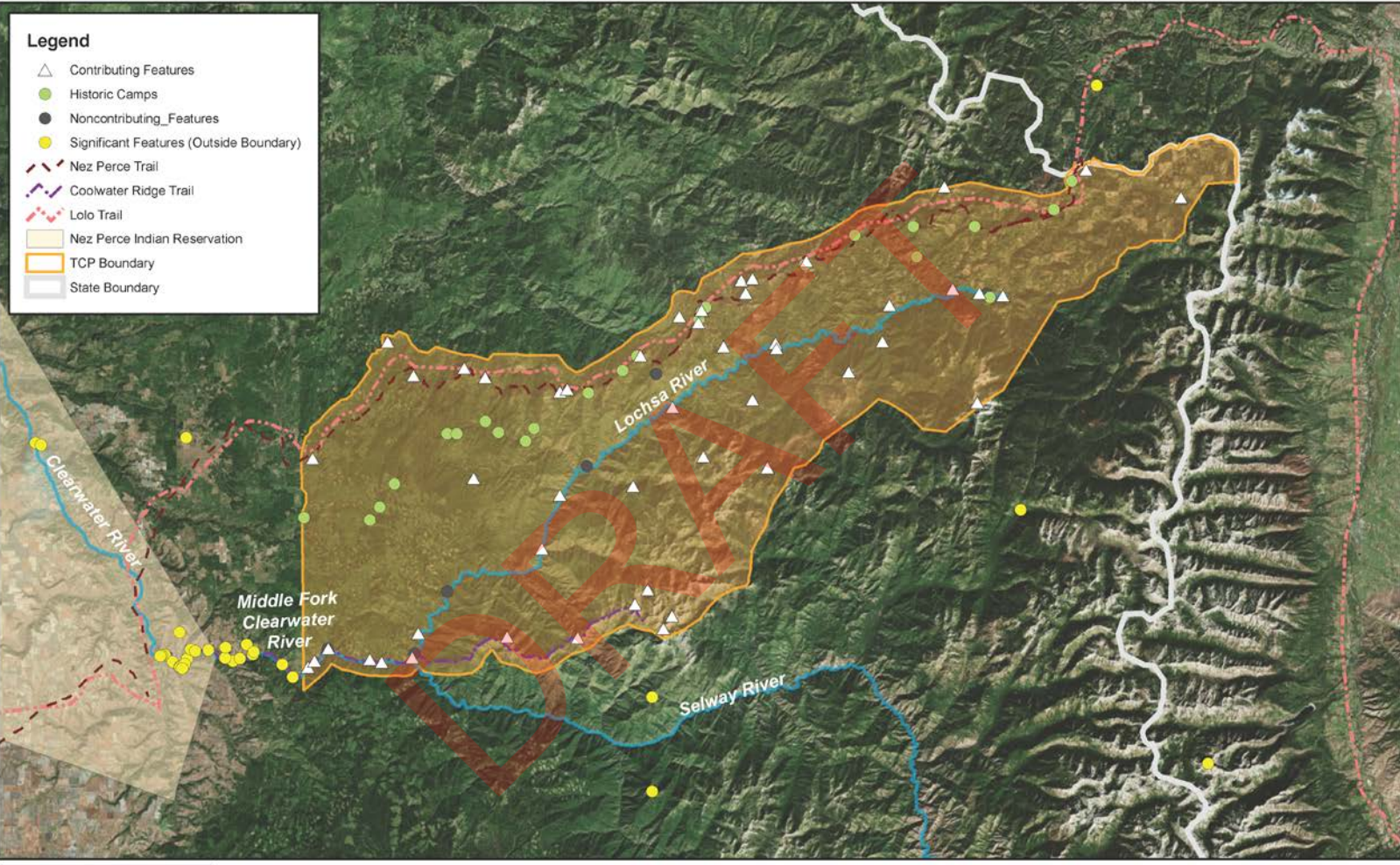
- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Lochsa River Corridor
National Register Nomination Overview Map
Nez Perce Tribe Cultural Resource Program



Lochsa River Corridor Traditional Cultural
Property

Name of Property

Photographs

Idaho and Clearwater
Counties, Idaho
County and State

Photo Log



Name of Property: Lochsa River TCP

City or Vicinity: In the vicinity of Kooskia and Lowell, Idaho

County: Idaho County State: Idaho

Photographer: Mario Battaglia, Nez Perce Tribe Cultural Resource Program

Date Photographed: 10/16/2015

Description of Photograph: Trail tread in the Lochsa River corridor, photograph oriented to the east.

1 of 12.

Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State



Name of Property: Lochsa River TCP

City or Vicinity: In the vicinity of Kooskia and Lowell, Idaho

County: Idaho County State: Idaho

Photographer: Mario Battaglia, Nez Perce Tribe Cultural Resource Program

Date Photographed: 10/16/2015

Description of Photograph: Braided trail in the Lochsa River TCP, photograph oriented to the southwest.

2 of 12.

Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State



Name of Property: Lochsa River TCP

City or Vicinity: In the vicinity of Kooskia and Lowell, Idaho

County: Idaho County

State: Idaho

Photographer: Mario Battaglia, Nez Perce Tribe Cultural Resource Program

Date Photographed: 10/16/2015

Description of Photograph: Middle Fork of the Clearwater River north of Kooskia, Idaho, photograph oriented southwest.

4 of 12.

Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State



Name of Property: Lochsa River TCP

City or Vicinity: In the vicinity of Kooskia and Lowell, Idaho

County: Idaho County

State: Idaho

Photographer: Mario Battaglia, Nez Perce Tribe Cultural Resource Program

Date Photographed: 10/16/2015

Description of Photograph: Confluence of the Selway and Lochsa rivers, photograph oriented west.

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Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State



Name of Property: Lochsa River TCP

City or Vicinity: In the vicinity of Kooskia and Lowell, Idaho

County: Idaho County

State: Idaho

Photographer: Mario Battaglia, Nez Perce Tribe Cultural Resource Program

Date Photographed: 10/16/2015

Description of Photograph: Nez Perce legend site *Tamaamno nime*, or Hummingbird's Place, photograph oriented to the south.

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Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
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Name of Property: Lochsa River TCP

City or Vicinity: In the vicinity of Kooskia and Lowell, Idaho

County: Idaho County State: Idaho

Photographer: Mario Battaglia, Nez Perce Tribe Cultural Resource Program

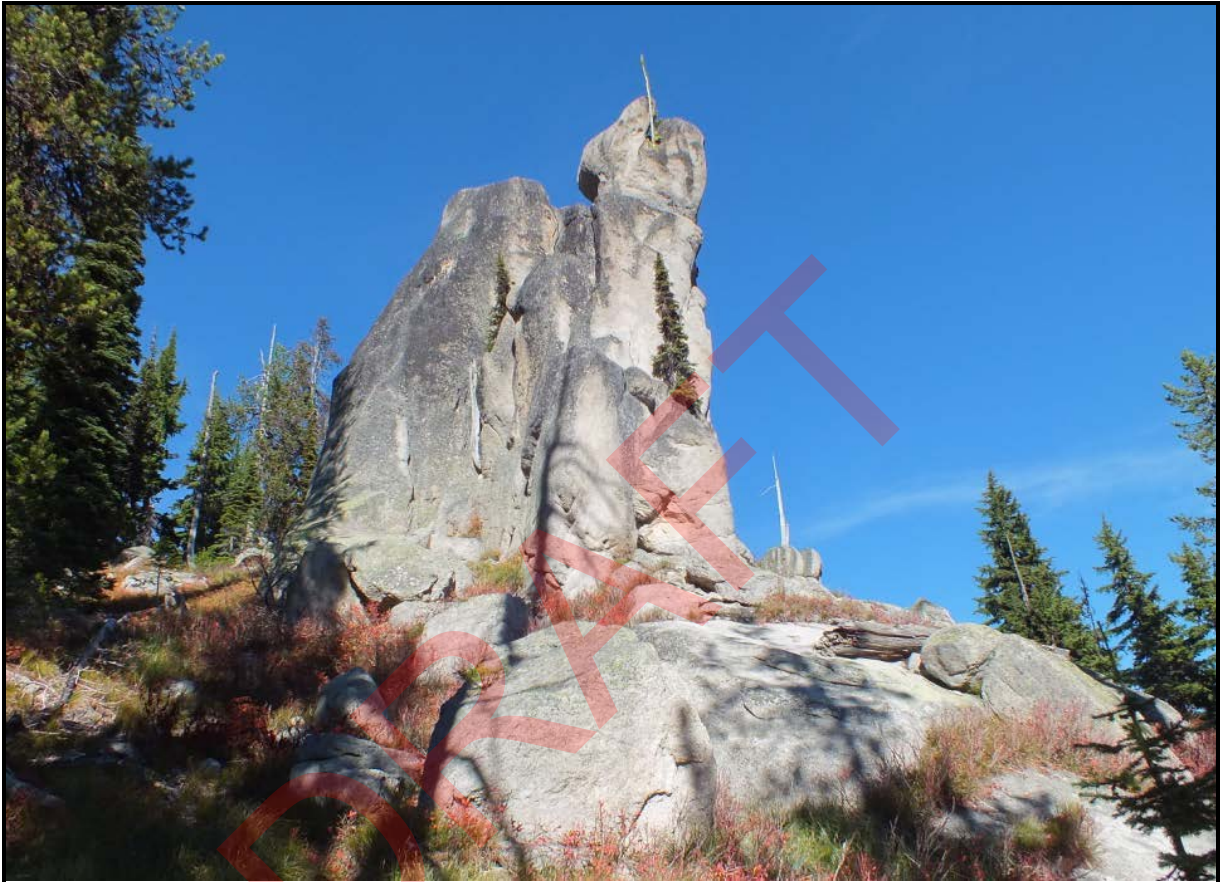
Date Photographed: 10/16/2015

Description of Photograph: Weitas Meadows: a popular campground and waypoint,
photograph oriented to the west.

7 of 12.

Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
Counties, Idaho
County and State



Name of Property: Lochsa River TCP

City or Vicinity: In the vicinity of Kooskia and Lowell, Idaho

County: Idaho County

State: Idaho

Photographer: Mario Battaglia, Nez Perce Tribe Cultural Resource Program

Date Photographed: 10/16/2015

Description of Photograph: Devils Chair: popular waypoint and point of reference for travelers on the Lolo Trail, photograph oriented to the southwest.

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Lochsa River Corridor Traditional Cultural
Property
Name of Property

Idaho and Clearwater
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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

DRAFT