HISTORIC LANDSCAPE REPORT:

SPALDING UNIT 1990

NEZ PERCE NATIONAL HISTORICAL PARK

CULTURAL RESOURCES DIVISION * PACIFIC NORTHWEST REGION * SEATTLE, WASHINGTON

HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK
IDAHO

Cathy A. Gilbert
Gretchen A. Luxenberg
Marsha R. Tolon

NATIONAL PARK SERVICE * DEPARTMENT OF THE INTERIOR
CULTURAL RESOURCES DIVISION * PACIFIC NORTHWEST REGION
SEATTLE, WASHINGTON
1990

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INTRODUCTION



HISTORICAL OVERVIEW

Spalding lies in the heart of Nez Perce Country in north central Idaho, at the confluence of the Clearwater River and Lapwai Creek. One of 24 sites that comprise Nez Perce National Historical Park, Spalding has a long, rich history of cultural use and adaptation of the natural landscape. Archeological evidence suggests that the ancestors of the Nez Perce people occupied and used the landscape resources of the Lapwai Creek delta over many generations. Primarily a hunting-gathering culture, these early people established and occupied seasonal encampments and villages throughout the area, taking advantage of an environment rich in food sources and natural resources.

The first recorded exchange between the Nez Perce and Euroamericans was in 1805, when Capts. Meriwether Lewis and William Clark encountered several members of the tribe. The contact was friendly, but it was one that would forever change native lifeways and culture. In 1836, the Presbyterian Church sent missionaries to work among the Nez Perce people. Henry Harmon Spalding and his wife, Eliza, arrived in the Lapwai valley and, after their initial selection of a mission site proved unworkable, moved to the mouth of Lapwai Creek in 1838. Over the next nine years, the Spaldings developed the mission into a sizable complex of houses, workshops, mills, millraces and reservoirs, agricultural fields and irrigation ditches, fences, gardens, and orchards. The mission continued in operation until 1847, when the massacre of the Whitman family at their nearby mission in Oregon Territory forced the Spaldings to abandon their efforts at Lapwai Creek. Over the next several years, the mission buildings fell into disrepair and abandoned lands were slowly reclaimed by the Nez Perce.

Beginning in the 1850s, the United States government was actively engaged in a program of resettlement and acculturation of western Native Americans, coercing them to give up their lands and live on reservations in exchange for money, services, and protection from white settlers. Indian agencies were established to oversee the administration of the reservations and in 1860 the Nez Perce Indian Agency was officially established at the old Spalding Mission site at the mouth of Lapwai Creek. This brought a new era of use and development to a site already steeped in history. For nearly half a century the Nez Perce Indian Agency operated under the guidance of various agents, providing services, education, and training to the Nez Perce. The landscape along the Lapwai Creek delta was intensely developed to facilitate these functions. Expanding on the former mission grounds, the agency built new houses, schools, mills, workshops, barns and outbuildings and enlarged the agricultural fields. With development a road system that eventually linked the delta to the region as a whole, the site reflected a sense of community and permanence.

In 1902, the Indian Agency left the delta and relocated four miles south to Fort Lapwai. Government buildings at the former headquarters site were either removed or sold to individuals who chose to remain in the area. The townsite of Spalding, platted in 1898, was expanded in 1911 and remained a viable community into the early 1920s.

To commemorate the centennial anniversary of the Spaldings' arrival in the Northwest, the State of Idaho established a park at Spalding in 1936. Designed to serve as both a recreational site and commemorative park, the landscape was transformed from what was considered an unsightly highway junction, to a verdant arboretum of exotic trees, shrubs, lawns and other landscape features including a rustic footbridge, drinking fountains, and rock

walls. The park, a cool and shady refuge in the summer, soon became a favorite picnic spot for residents throughout the region.

In 1965, the National Park Service (NPS) acquired Spalding State Park and adjacent lands to form the Spalding unit of the newly- created Nez Perce National Historical Park. Over the years, the NPS removed several contemporary structures in order to reestablish a more historic setting and appropriate site context for interpretation. In addition, three historic structures at Spalding were restored and stabilized as part of a long-term preservation maintenance program. Beginning in the 1970s, archeological investigations were conducted in order to further assess both prehistoric and historic resources at the site.

PURPOSE AND SCOPE OF THE PROJECT

The Spalding unit of Nez Perce National Historical Park is a complex landscape that portrays evidence of human use and occupation spanning more than 10,000 years. Previous historical studies at Spalding have identified only two significant historic periods: a missionary era from 1838-1847; and an era associated with the occupation and administration of the area by the Indian Agency from 1860-1902. While current interpretation focuses on these two periods, the landscape itself suggests that other events and cultural activities have shaped the site. This has led to considerable confusion in regard to managing the "appropriate" historic scene and cultural context. One major thrust of this study is, therefore, to explore the potential significance of other historic periods, and to develop a landscape context for interpreting the full range of significant cultural resources at the site.

In a broader sense, the overall purpose of this study is to document and comprehensively evaluate historic landscape features and patterns at Spalding. Out of this evaluation, management guidelines and design concepts for the preservation and enhancement of significant landscape resources have been developed.

METHODOLOGY

This Historic Landscape Study was programmed as a two-year project, beginning in 1987. The first year was spent conducting historical research and site assessment. Several institutions were contacted and/or visited as part of this investigation, including the National Archives (Washington D.C.); the Federal Archives and Records Center (Seattle, WA); Idaho State Historical Library and Archives (Boise, ID); National Park Service files (Pacific Northwest Region and Nez Perce National Historical Park, Spalding); the Soil Conservation Service (Boise,ID); the National Park Service, Cooperative Park Study Unit, University of Idaho; and the Oregon Historical Society (Portland, OR). These collections provided historical maps, early aerial photographs, historic photographs, archeological reports, newspapers, written narratives and manuscripts that were critical in tracing the environmental history of Spalding. Also during this phase of the project, a field survey was completed documenting existing conditions at the site. At the end of the year, a project review was held in the park itself and all documents were presented for comment. During this review the park set forth several operational site issues and management philosophies for Spalding that were fundamental to the second phase of the project.

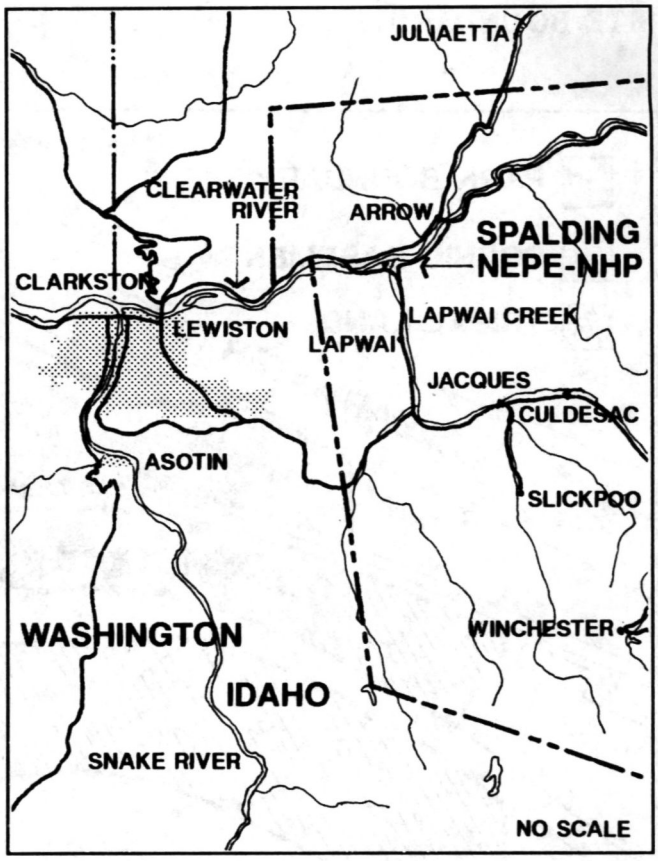
In the second year of the study, all historic information and base data was organized, plotted on base maps, and

synthesized in the form of a written landscape history. The base maps, six in all, reflect the historical record for five significant periods of landscape development at Spalding, including Nez Perce Prehistory and History, the Mission Era, the Indian Agency Era (divided into two periods), the Spalding Memorial State Park Era, and the NPS Era. Each historical base map graphically depicts both specific and conceptual landscape data for its period an each map is annotated with data from the written history and other documentary sources. In this regard, the landscape history text and the historical base maps can be used as separate but supplementary references.

Using these products in conjunction with other historic source materials and a careful review of the archeological record, project staff completed an analysis and evaluation of the cultural landscape. As part of this evaluation, six individual landscape components were traced through each historic period and analyzed in the context of the site as a whole. National Register criteria was used to evaluate these resources and provide a basis for development of appropriate management zones for the historic landscape at Spalding. Based on these zones, a design concept was developed for Spalding that integrates both contemporary park needs and the preservation of significant cultural landscape resources.

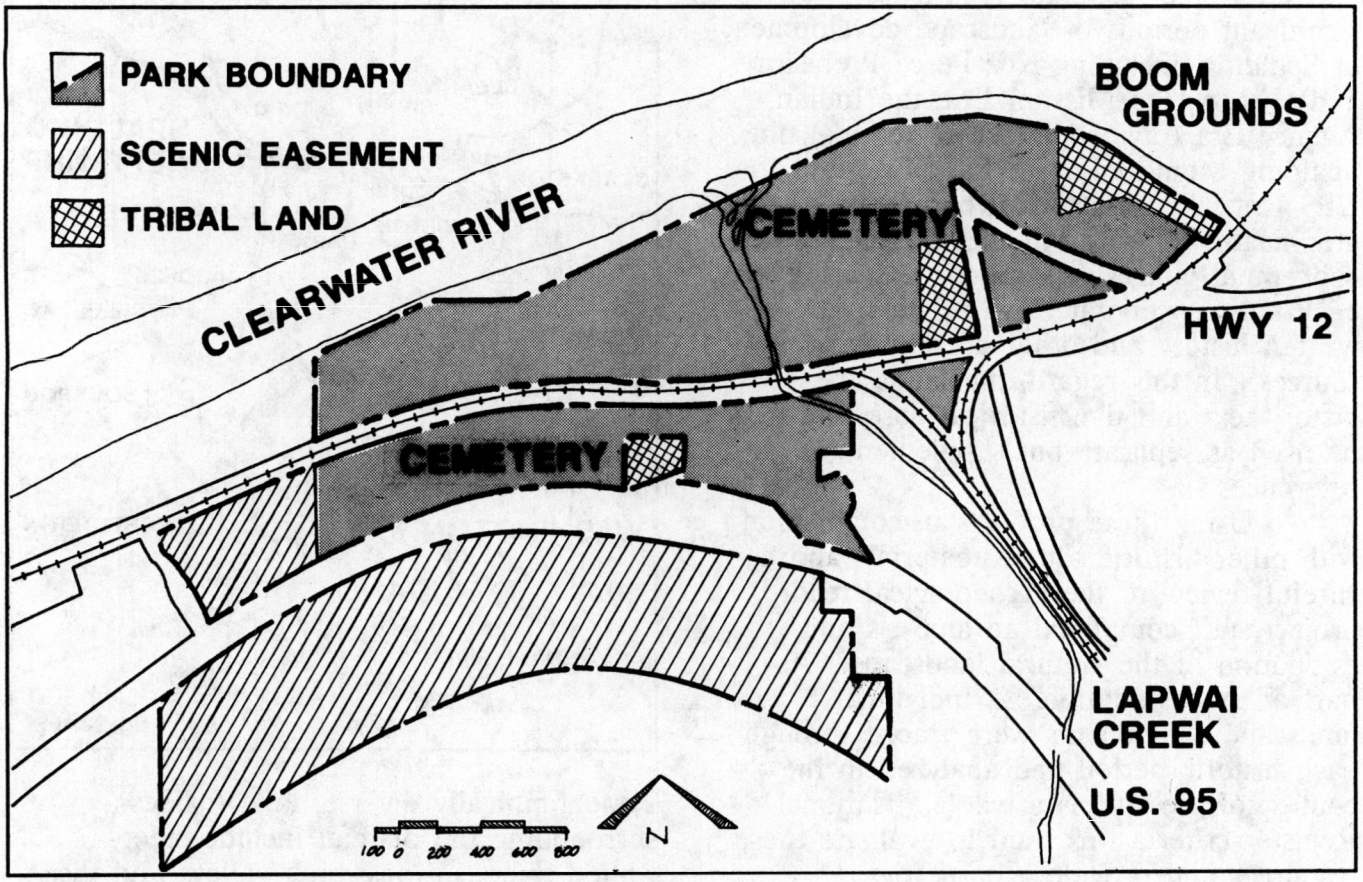
PHYSIOGRAPHIC AND GEOGRAPHICAL CONTEXT

Spalding is located eleven miles east of Lewiston, Idaho, on the south shore of the Clearwater River, at the mouth of Lapwai Creek. The area is part of the larger Clearwater Plateau, a series of land benches and tablelands which comprise a large portion of Nez Perce county.



Topographically diverse, land masses surrounding the plateau include steep-walled river canyons, high valleys and the rolling hills of the lower Palouse to the north. Spalding itself is situated on a large delta at the north end of the Lapwai valley. The valley extends many miles south and is characteristically narrow, bounded by steep bluffs on either side. These bluffs cut back at the mouth of the creek, and define the southern edge of the study site. Lapwai Creek is a year-round waterway, prone to flooding and frequent changes in course, which accounts for the relatively large funnel-shaped landform that defines the actual mouth of the creek. Elevations range from just under eight hundred feet above sea level at the valley floor, to more than one thousand feet at the crest of the bluffs. Steep bluffs are also present on the north shore of the Clearwater River, fanning east and west far beyond the site boundaries.

SITE BOUNDARIES



The Spalding site includes approximately 160 acres of land, with 60.02 acres in scenic easement and 99.99 acres in fee title. This study focuses primarily on NPS-owned lands that comprise the delta and bluff where the visitor center is located. In addition, some lands adjacent to the site, not under jurisdiction of the NPS, are included in the study and documented because they are integral to the environmental history of Spalding. These areas are not, however, covered within the management or design components of this project.

The physical boundaries of the study include the Clearwater River on the north, and U.S. Highway 95 and the Northern Pacific Railroad on the south. NPS and private property lines create the western boundary, and the "Boom Grounds" and railroad as it crosses the Clearwater River demark the eastern boundary.

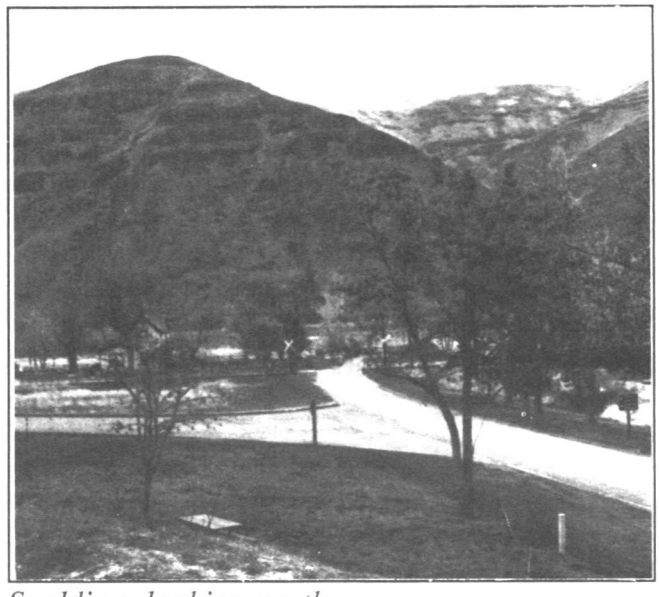
CURRENT CONDITIONS

Primary access to the Spalding site is off U.S. Highway 95. An access road leads east from the visitor center and main parking area down a bluff to the delta where it dead-ends at a north-south road in front of the former NPS maintenance building. This road in turn crosses the railroad tracks just north of the junction and connects with an east-west road across Lapwai Creek leading to the Memorial

Grove, the cemetery, and the "Boom Grounds." Secondary access to the historic site is along Highway 12. Pedestrian circulation throughout the site is limited to a short path in the Memorial Grove, mown trails, a sidewalk from the visitor center to the old shop area, and the gravel shoulder of existing roads.

The area's long history of human occupation is illustrated by the collage of existing structures. The Indian Agent's residence has been restored and now is used as an NPS employee residence. The Agency log cabin has also been restored, and is adjacent to the Mission house site. Buildings from the old Spalding townsite including a structure used as the former NPS maintenance building, Watson's Store, and a residence which currently houses the Spalding Post office remain. A State Park structure, the restroom, located in the Memorial Grove also remains and is used today. Above-ground ruins of a Spalding Mission structure have been delineated and are interpreted. Other features, including the earthworks and mill sites from the Spalding Mission, the Indian Agency millpond site and millraces along the hill, and the Memorial Grove itself remain as significant cultural landscape features.

Vegetation on the site varies from field grasses and shrubby willows along the shoreline of the Clearwater River and Lapwai Creek, to orchard and ornamental plantings associated with the Memorial Grove and non-extant residences. Locust trees have seeded freely along the bluffs.



Spalding, looking north.



Spalding's Presbyterian Church, built in 1886.

NOTES & SOURCES

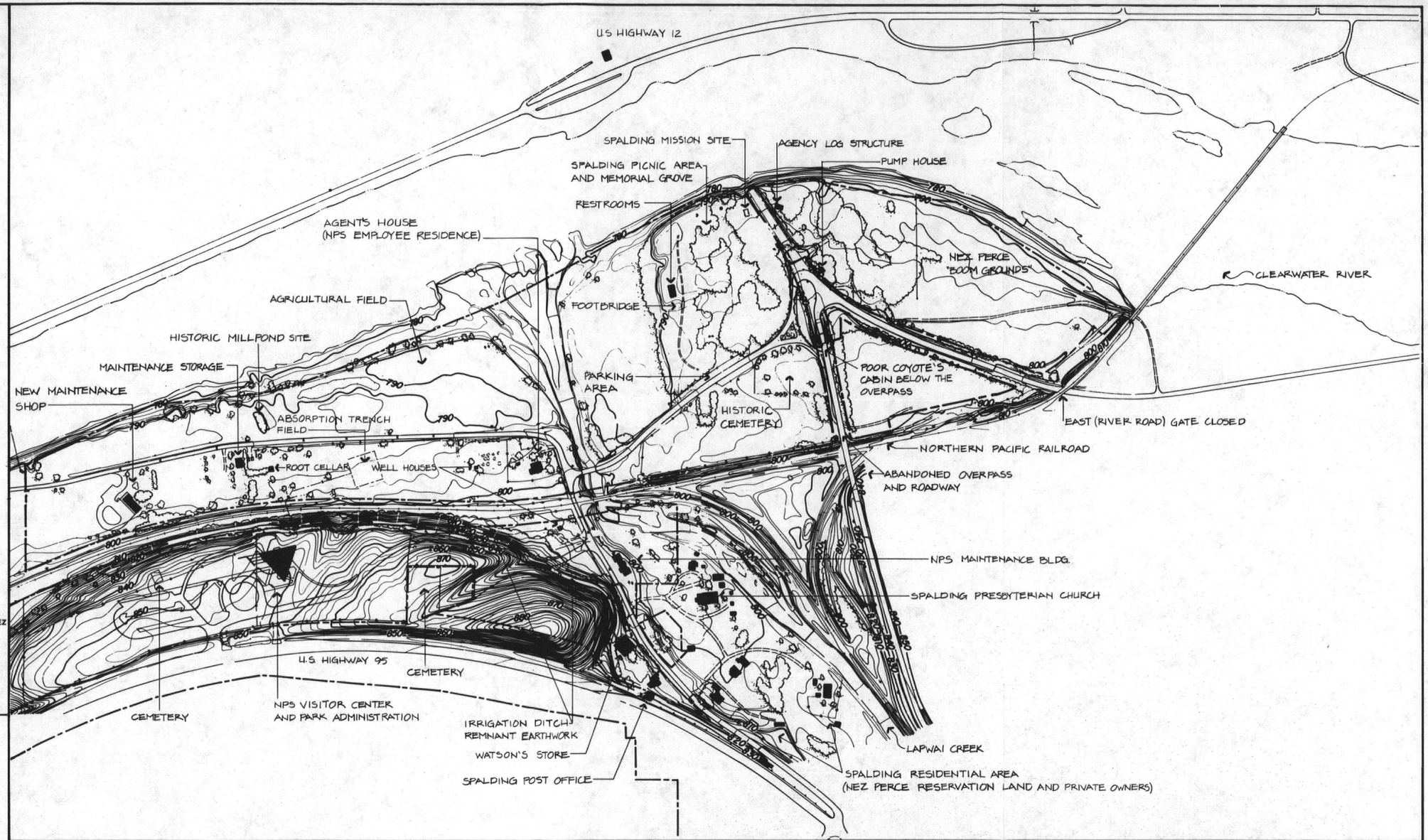
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NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/82000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP.

FIELD OBSERVATIONS 1988-89



LEGEND

STRUCTURE · PAVED ROAD · UNPAVED ROAD · VEGETATION · RAILROAD

FENCE · WATER EDGE · CONTOUR LINE · PARK BOUNDARY
"NORTH BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE

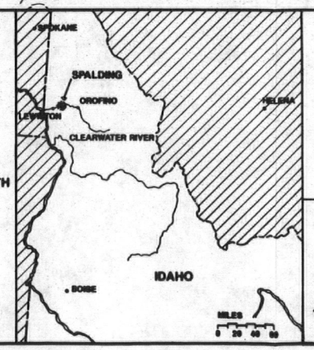
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'- 0" CONTOUR INTERVAL

DRAWN BY: M.TOLON **DATE:** 9/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

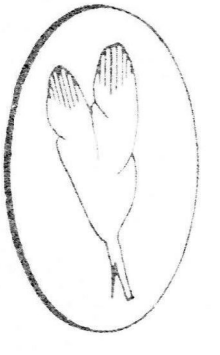
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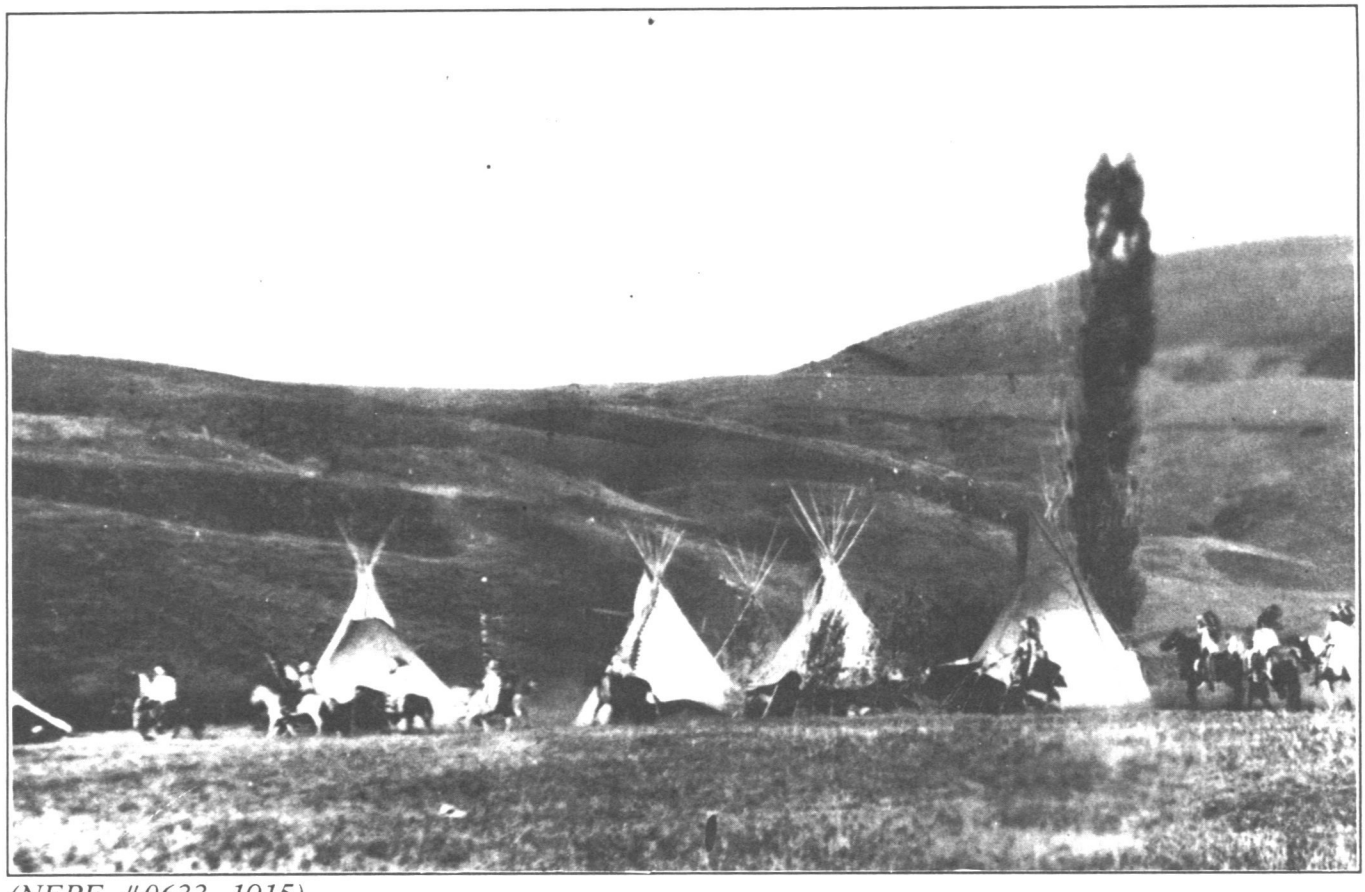
EXISTING CONDITIONS

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SHEET 1 OF 9

HISTORY





(NEPE #0633, 1915)

NEZ PERCE PEOPLE: PREHISTORY AND HISTORY

Cultural occupation at Spalding spans thousands of years. Before white missionaries arrived in the Lapwai valley in the 1830s, the "Valley of the Butterflies" was home to a people called "Ne-Mee-Poo," or the Nez Perce. [1] The resource-rich valley and approximately twenty-seven-thousand square miles surrounding it comprised what was traditionally Nez Perce Country. Their territory extended from the western slopes of the Bitterroot Mountains on the Montana-Idaho border, across the southern half of the Idaho panhandle to the Palouse River, west beyond the present-day borders of Washington and Oregon, and south to the Payette River. The varied topography of the Nez Perce homeland encompassed rolling hills, forested ridges, high plateau prairies, dramatic cliffs, glacier-carved valleys, and deep river canyons. The diverse terrain made for equally diverse flora and fauna habitats. Together, this mosaic of natural features and resources sustained native peoples for thousands of years.

Evidence in the region indicates that people of a hunting/fishing culture first used the mountains, canyons, and plateaus of modern Nez Perce Country as early as ten to eleven thousand years ago. These early people hunted big and small game, fished for salmon and suckers, and probably gathered wild plants. [2] Evidence suggests a strong riverine existence for these inhabitants. Rock shelters found in protected river canyons along the Snake, Salmon, and Clearwater River drainages

dating back five thousand years reveal continuous occupation by a culture little changed in its hunting and eating habits. [3]

By approximately five thousand years ago, people were living in seasonal village encampments. What now appear to be winter villages consisted of circular, oval, and rectangular pit-houses built below the ground surface. The remains of ten such dwellings were uncovered recently along the banks of the lower Clearwater River about six miles upstream from present-day Lewiston. These were a semi-nomadic people, moving seasonally to exploit the food sources available to them. Roots had become more important as food, but likely did not surpass fish as a primary staple. Some anthropologists believe these ancient patterns and lifeways became the foundation of the Nez Perce culture. [4]

Numerous villages were home to Nez Perce ancestral groups by about 500 B.C. These were small encampments consisting of from one to three structures; villages of more than four or five families were uncommon. Over many hundreds of years improvements in prehistoric tools and methods of obtaining seasonal food supplies allowed the human population of the region to increase. The number of established village sites also increased as food sources expanded to include a variety of mammals. It is estimated that by historic times, specifically 1700 A.D., the population of the Nez Perce people had grown to more than forty-five hundred and included over 125 permanent villages. [5]

> Because of their numbers and organization, their wide-ranging habits, their large and varied food supply, which gave them many things to trade, and their geographical position between the peoples of the Plateau region and those of the northern plains, the Nez Perces by 1700 were perhaps the most influential people of the Plateau. [6]

The Clearwater River and its tributaries were--historically--the heart of Nez Perce Country. Prehistoric and historic settlement patterns were of a predominately linear nature, with villages sited along river systems. Historic records indicate that the Nez Perce lived in small clans anywhere from five to thirty miles from each other. Although it is difficult to assess the size of each village, recent studies estimate they contained ten to seventy-five people per site. These camps and village sites were located where smaller rivers and creeks converged with larger ones. The mouth of Lapwai Creek has four known village sites--along the bank of the Clearwater east of Lapwai Creek; along the east bank of Lapwai Creek; and two on the west side of the creek near the slope of the foothill. Other sites are located to the north, across the river from the Lapwai delta; along the Potlatch River and scattered to the west, near Lewiston; and to the east, at Kamiah. Camps and villages ranged from the permanent winter villages described above to briefly occupied travelling camps. [7] Together, these villages comprised Nez Perce bands which were culturally related but wholly independent of each other. [8]

As areas of use and occupation, these camp/village sites survived well into the nineteenth century, although when they were first inhabited on a regular basis remains unclear. Recent archeological discoveries at Spalding in the late 1970s have shown the lower Lapwai valley to be a site of surprisingly early occupation and use. Two pit-houses were uncovered and erroneously believed to date back forty-five hundred years. Subsequent tests indicated a date range of eight thousand to just over eleven thousand years for the shelters. [9] These prehistoric subterranean houses were replaced in historic times by mat lodges and

long houses, none of which survive today. [10] Archeologists believe the sites found at Spalding were used as seasonal camps. The Nez Perce were typically drawn to rivers and creeks in the summer and fall because of the salmon runs, and both Lapwai Creek and the Clearwater had abundant fish-runs during this time of the year. Animals would have been present during this time as well, feeding on the valley's nutritious grasses. [11]

The 1700s marked an era of considerable change for the Nez Perce people. The most dramatic impacts on the culture came with the acquisition of the horse and the arrival of Euroamericans. The horse was introduced to North America by the Spaniards, who had established a presence as early as the year 1540 in the southwest region of the United States. The Spaniards, followed by British and French fur traders in the 1600s, undoubtedly had contact with indigenous people to whom they traded and introduced various manufactured goods, including guns. By 1730 the Nez Perce had acquired the horse. The lush native grasslands carpeting the foothills of the surrounding mountains--a natural outgrowth of the region's topographic and climatic conditions--provided the necessary food source for the horse population to grow and flourish. Within a generation, the Nez Perce were a mounted people and the horse a major element in their lives.

The horse quickly became a form of personal wealth and status for the Nez Perce, as well as an item for trade. The Nez Perce selectively bred their horses and as a group, possessed some of the largest horse herds on the continent. [12] More importantly, no longer would they travel great distances by canoe and on foot. With greater mobility, traditional cultural patterns of subsistence and trade changed. They could now travel well beyond their previous boundaries, expanding their food sources, reaching their favored hunting grounds more quickly, and remaining longer in seasonal camps before returning to the protected environs of their winter villages. This increased mobility also brought the Nez Perce greater exposure to other tribes and western material culture. [13]

As a force of change, Euroamericans indirectly impacted the native culture of the Nez Perce through their quest to obtain and trade fur pelts. By the early 1800s, American and British (Canadian) trappers and traders had reached the Pacific Coast and were establishing bases in key locations from which they ran their lucrative operations. The period between 1805 and 1835 was a time of gradual erosion of traditional Nez Perce life patterns as the process of westernization began. The Nez Perce began acquiring metal tools and utensils from the whites which facilitated their everyday tasks. They also traded for firearms. However, these trade activities also brought them into direct contact with deadly western diseases. [14]

Eighteen hundred and five marked the first year in recorded history that Americans came into direct contact with the Nez Perce. After an encounter with the Nez Perce at Wieppe Praire. Explorers Meriwether Lewis and William Clark, on their now famous western expedition, crossed Nez Perce Country as they paddled down the Clearwater River on their way to the Pacific Ocean. Although they did not stop to explore the Nez Perce village site at Lapwai on that September day, Clark did note in his journal that he saw an Indian camp comprised of three lodges downstream from the creek. He also observed ". . .wide cotton willow bottoms" as they passed the delta area. [15] This is the earliest documented description of a site which in the years to come would experience intense use and development by both whites and the Nez Perce.

On their return trip the following

spring, Lewis and Clark bypassed the Lapwai area by travelling along the north side of the Clearwater. The voyagers made no mention of the village site in their journal at this time. They did, however, observe an impressive Nez Perce long house when they reached the Potlatch River and described it as a home for thirty families, 15' wide by more than 150' in length. [16] Unbeknownst to the explorers, the Nez Perce tribe was one of the more numerous and powerful groups in the Northwest at the time of their visit. Their numbers were estimated to range from four thousand to six thousand individuals. [17]

British and American fur traders vied for control of the rich beaver country of the Columbia River basin. Americans were inspired by the Lewis and Clark reports describing the abundance of beaver, and increasing numbers made their way out west. By 1812 whites were navigating all of the large Northwest rivers, including the Clearwater, establishing trading posts at important confluences. One such post was established in Nez Perce Country at the junction of the Snake and Clearwater Rivers by Donald McKenzie, an employee of the American-owned Pacific Fur Company. [18] The Nez Perce often stopped at this and other trading posts on their way to and from hunting forays. [19]

The years between 1824 and 1836 brought increasing numbers of whites into Nez Perce Country. Fueled by the international boundary dispute, both American and British trappers and traders attempted to claim the territory for their respective countries. [20] But the whites who had the greatest impact on the Nez Perce were neither trappers nor traders. Unfazed by the boundary debate, these whites came, to teach, and proselytize, and forever changed the cultural ways and lifestyle of the American Indians. They were American missionaries, and their arrival marked the beginning of sustained contact between the Nez Perce and Euroamerican culture.

NOTES & SOURCES

NEZ PERCE WINTER VILLAGES AND CAMP SITES CONTAINED MAT LONGHOUSES. AND PIT HOUSES AND FLAT TOP LODGES FOR SPECIAL USES AND HORSE CORRALS.

AS A WINTER CAMP AREA: THE LAPWAI CREEK DELTA PROVIDED A MILD MICROCLIMATE, FOOD AND FUEL FOR, THE NEZ PERCE.

AERIAL PHOTOGRAPHS – NEZ PERCE NATIONAL HISTORICAL PARK

CHANCE, D.H. MAP REVIEW AND ORAL INTERVIEW, MARCH, 1989

CHANCE, D.H. AND J.V. CHANCE ARCHAEOLOGY AT SPALDING, 1970/79

CHANCE, D.H. AND J.V. CHANCE SPALDING HISTORIC SITE, MAP, 1986

THOMPSON, E.N. HISTORIC RESOURCE STUDY, SPALDING AREA, NEZ PERCE NATIONAL HISTORICAL PARK, 1972

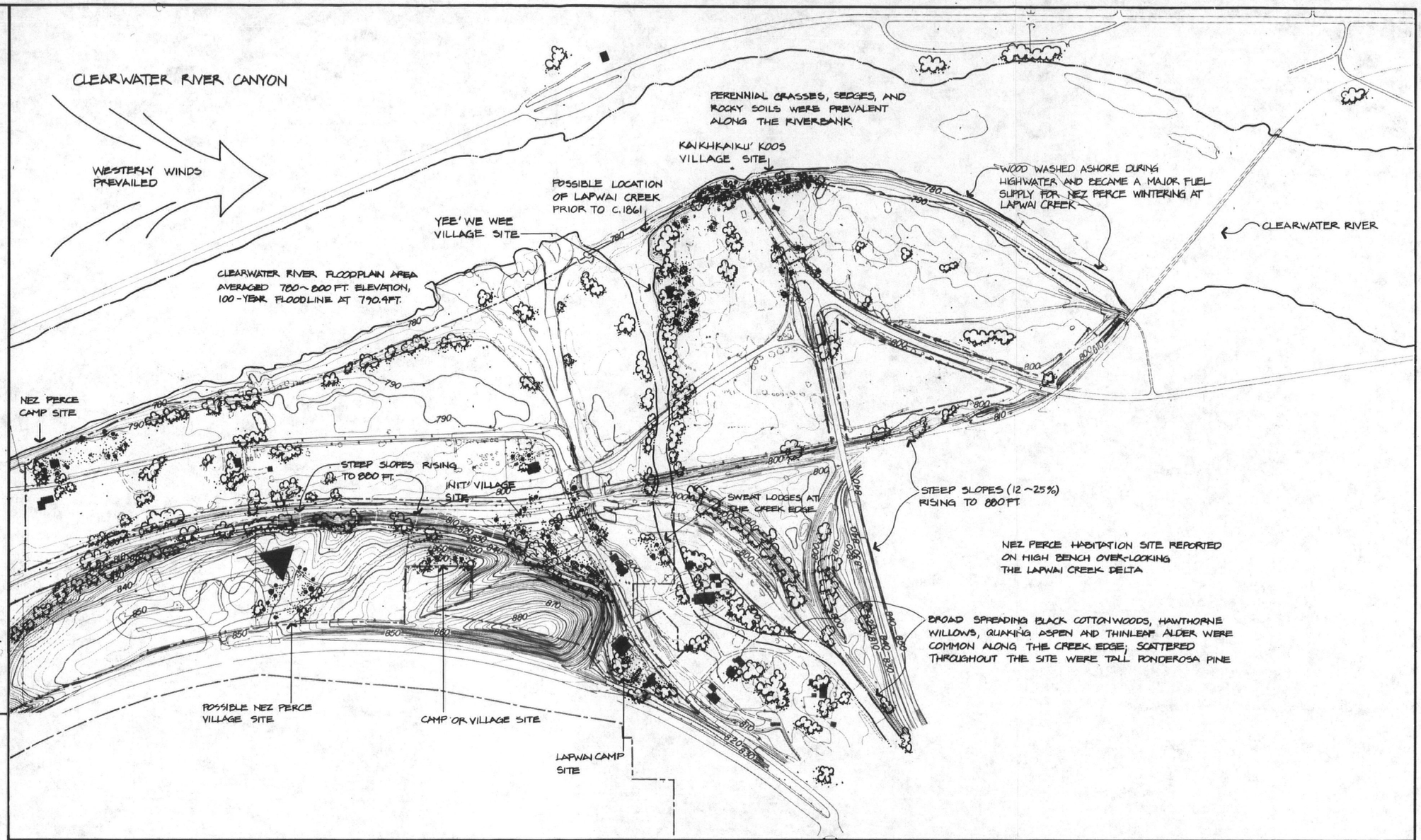
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NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/82000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP

FIELD OBSERVATIONS 1988-89



LEGEND – EXISTING CONDITIONS

- EXISTING STRUCTURES
- HISTORIC STRUCTURE – LOCATION VERIFIED
- HISTORIC STRUCTURE – LOCATION CONCEPTUAL
- REMNANT STRUCTURE – INDICATED OR REMOVED
- PAVED ROAD
- UNPAVED ROAD
- VEGETATION
- RAILROAD
- FENCE
- WATER EDGE
- CONTOUR LINE
- PARK BOUNDARY

– HISTORIC CONDITIONS

- NEZ PERCE STRUCTURE
- VEGETATION

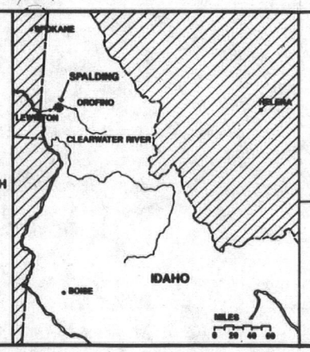
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'- 0" CONTOUR INTERVAL

DRAWN BY: M.TOLON DATE: 7/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

TITLE OF SHEET

PRE-HISTORY

DRAWING NO. 429-80012

SHEET 2 OF 9

MISSION ERA: 1836-1847

The first missionary to enter Nez Perce Country was Samuel Parker. In 1835, he ventured west, four years after a party of Nez Perce had travelled to St. Louis in search of knowledge about the white man's religion. Parker returned east to recruit other missionaries. Under authority of the American Board of Commissioners for Foreign Missions based in Boston, a religious-minded medical doctor named Marcus Whitman, his new wife Narcissa, and missionary Henry Harmon Spalding and his wife Eliza responded to the call. The Whitman-Spalding party set out from St. Louis in April of 1836. They reached Fort Vancouver on the Columbia River five months later.

By the time the missionaries arrived in the 1830s, the fur trade was waning due to low prices for beaver pelts. The Nez Perce saw the arrival of the missionaries as a guarantee that they might continue to barter for the material goods they had become accustomed to, as well as a way to share in the benefits of the white man's superior technology. [21] Of course, the missionaries interpreted the Nez Perce's willingness to accept them as a sign of their desire to learn more about the white man's "book." [22]

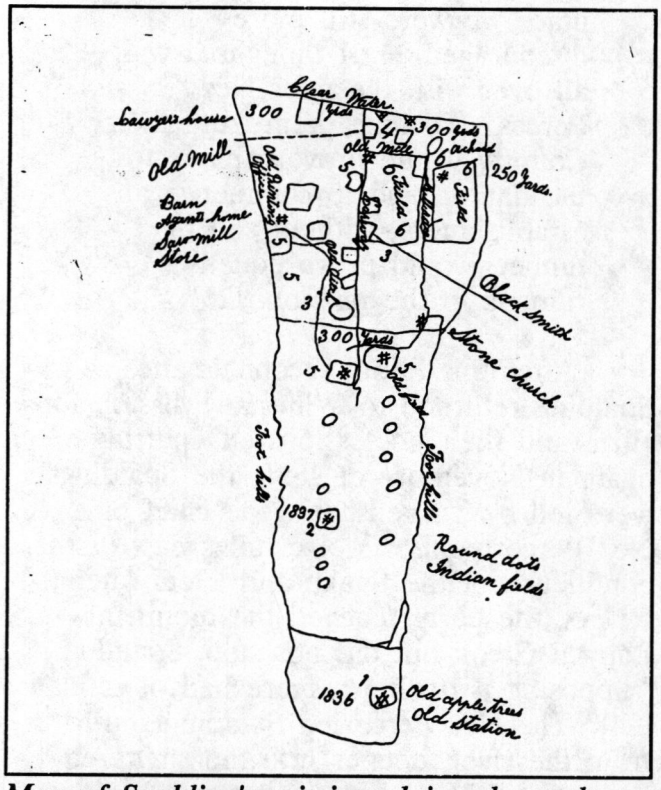
Leaving the women at Ft. Vancouver, Whitman, Spalding, and an associate named William Gray set out to explore the unfamiliar country. Whitman selected a mission site in Cayuse Country--Waiilatpu--while Spalding went farther east to the Clearwater River, into the heart of Nez Perce Country. What he saw that October day was not encouraging:

> . . .the appearance of the country. . .greatly discouraged us. It was very mountainous and broken; the valleys were narrow and without good soil. As we drew near the place we were still more discouraged. . . .I thought it was all over with the poor Nez Perces. To take them from their Country would prove ruinous to the nation, and to commence an establishment, without soil or timber, would prove equally ruinous to the mission. [23]

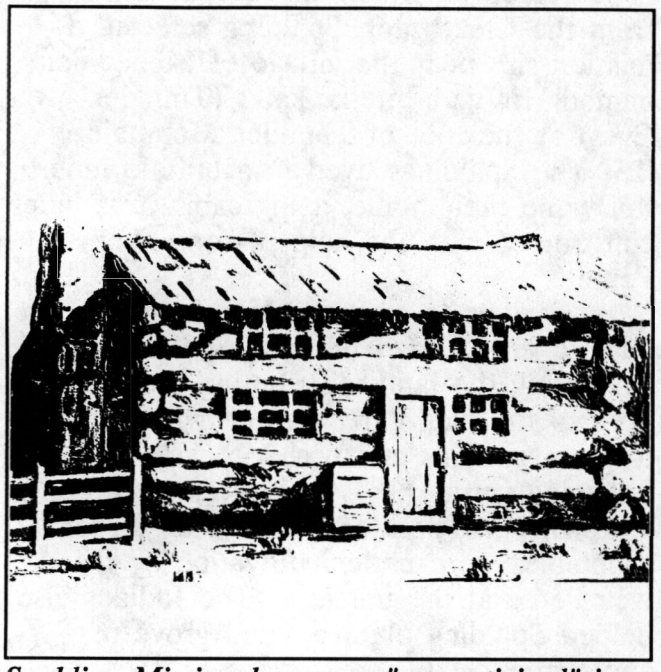
After this initial reconnaissance, Spalding returned to Whitman Mission for Eliza and their possessions. Departing again in November of 1836, the Spaldings were led by Tackensuatis, the chief of a Nez Perce band. Twelve miles east of the confluence of the Snake and Clearwater Rivers, the party reached the mouth of Lapwai Creek but did not stop, Spalding "supposing it [to be] a mere bed of sand." [24] The Nez Perce led Spalding south from the river, deeper into the sheltered Lapwai valley. As the party travelled, Spalding's spirits were lifted as he observed a wide valley with small trees and what appeared to be good soil. About two miles from the Clearwater, Spalding selected a mission site near the village of a headman named Hin-mah-tute-ke-kaikt (Thunder Eyes) at the foot of Thunder Mountain. [25] The Spaldings lived in a buffalo hide tipi while their home, a log cabin, was being constructed with the help of some Nez Perce.

Anxious to start the Nez Perce on the path to an agrarian lifestyle, Spalding began cultivating the land, distributing seeds and hoes to the Nez Perce to teach them how to plant gardens and orchards. By the following spring (1837), upwards of fifteen acres of peas, potatoes, and other garden vegetables were under cultivation by the Nez Perce at the mission. The Indians also helped Spalding plant a small grove of apple trees. [26]

Despite this apparent progress, the mission site was unacceptable. The summer



Map of Spalding's mission claim, drawn by Spalding in 1868.



Spalding Mission house as "romanticized" in an oil painting by Rowena Long, in 1936, in C.M. Drury's Henry Harmon Spalding.

of 1837 had been an extremely hot one in the narrow valley and swarms of mosquitoes added to the discomfort of the place. Spalding decided to relocate the mission two miles to the north, back at the wide open flat at the mouth of Lapwai Creek, along the banks of the Clearwater. Here Spalding would begin in earnest the work of "civilizing" the Nez Perce. [27]

Upon moving north to Lapwai, Spalding immediately began building a new log home and establishing a permanent presence on the land. As the intent of the mission was to be a self-sufficient, self-contained, theocratic community, there was much to do to transform the "barren" flat into "productive" land. [28] The delta at the confluence of Lapwai Creek and the Clearwater River fanned out to cover more than one hundred acres from the edge of the valley corridor to the river bank. The site of frequent flooding, the landscape was primarily open. Native vegetation included perennial grasses, sedges, and forbs, with scattered trees on the south portion of the delta and riparian species along the river and creek edges. Although there were few trees to clear from the mission site, timber was needed for shelters, necessitating travel up the Clearwater where wood was abundant and easily accessible. Again, the Nez Perce assisted the Spaldings in their efforts. By the winter of 1838, a 22' x 32', hand-hewn cedar and pine log structure with two river rock chimneys was finished. [29] This home quickly became the central focal point of the mission station.

In addition to the completion of the main house, other activities were underway at the mission. The physical complex was growing in size. With the help of Gray, a visiting Hawaiian from a Sandwich Island mission, and the Nez Perce, a blacksmith shop, a 20' x 40' schoolhouse, a two-room dwelling for boarding Nez Perce children, and a small house for the Hawaiian, were all completed that year. [30] Unfortunately

for the Spaldings, the early structures were built with "unburnt brick" and mud on the roof (a form of adobe). Both materials resulted in rapid deterioration, and Eliza noted: "Our buildings. . .have gone to decay. . .our mud roofs have taught us that the earth is calculated to drink in the rain, not to shed it." [31] Timber for a sawmill, flour shop, and work shop was rafted down the Clearwater. These structures were eventually completed and described by Spalding as being "of a rough kind." [32]

During these early years at the mission, the grounds surrounding the newly constructed main house and service buildings were reshaped and manipulated to channel water from Lapwai Creek to operate the mills and irrigate crops. An extensive series of irrigation ditches, a millrace, reservoirs, holding ponds, and dikes were built between 1839 and 1843. Primary ditches were dug from the creek in a northeasterly direction, toward the main complex. Just east of the mills, the ditch branched to provide water to each mill before emptying into Lapwai Creek near its mouth. South of the complex this irrigation system extended to include Nez Perce farms and the Craig and Connor homesteads (c. 1849 and 1838 respectively) along the Clearwater River, west of Lapwai Creek. [33] Holding ponds or reservoirs were constructed near the mills on the mission grounds, providing the necessary force from the discharged water to turn the mill machinery. The mills were an important and integral part of the structural complex at Lapwai, providing flour for bread and milled lumber for building. Spalding noted in the spring of 1843: "The natives furnish considerable business for the flour mill--and much lumber is now being sawed for them." Wood was gathered along the river bank, probably from the "boom grounds" east of the mission where driftwood naturally accumulated. [34] By 1843 the mission had grown to include the dwelling house, a school, a storehouse, flour and sawmills, fifteen acres of land "under improvement," and fences throughout. [35]

Agriculture was essential to the survival and stability of the mission. Two fields were established and seeded at an early date. One measured nearly eight acres and the other twelve. Rotating crops included beets, carrots, parsnips, rutabagas, and turnips. Although these fields were producing well by 1838, Spalding continued to harvest crops from the first station and from fields in between. He practiced crop rotation, replacing corn with wheat when appropriate. At the mission, apple and peach trees were planted in orchards near the main house. To supplement the crops, Spalding took advantage of the valley's abundant food resources. During the summer and fall the Clearwater River and Lapwai Creek were full of salmon which the Indians continued to catch and dry for winter consumption. In the spring the Spaldings had "plenty of fresh trout, usually weighing from eight to ten pounds." [36] By 1844, approximately seventy Nez Perce were cultivating their own individual plots in the Lapwai valley of one-quarter to five acres each. [37] A few Nez Perce had become very successful in their agricultural efforts and had a surplus of crops, enough to sell or trade to others. Spalding continued to add to the animal stock he had originally brought to Lapwai, specifically beef cattle and sheep. Some stock came from east of the mountains where it was acquired by trade: western horses were exchanged for the cattle. [39] Hawaiians from the Sandwich Islands brought sheep to both Whitman's and Spalding's mission. Lapwai proved to be fertile ground for breeding animals. As Spalding mentioned in his many letters to family and friends: "This is a good country for cattle. Any number can be raised here without any trouble." [40] Two years after his arrival, Spalding had twenty head of cattle, twenty-five horses,

nine hogs, forty hens, and eleven sheep [41]; about five years later he noted he had twenty-four head of cattle, thirty-six horses, and sixty-seven sheep. [42] The animals were prolific, and Spalding eventually was selling cattle to the Nez Perce. [43] Whether to keep animal stock confined or to protect their individual gardens, the Nez Perce were observed as having "universally good fences." [44]

When time permitted, the Nez Perce attended school. Reading and writing classes were taught primarily by Eliza. Gathered together in the schoolhouse, Eliza used pictures that she had drawn to help the Nez Perce understand the English language. After a printing press was sent to the mission, printed books replaced Eliza's hand-written ones. Nez Perce practiced writing and recited assignments. They often took books home at night and, in Spalding's words, ". . .every lodge becomes a schoolroom." [45] Nez Perce women were also taught sewing, weaving, cooking and other "domestic sciences," while the men were taught how to plough, sow, reap, and thresh grain, how to build houses and fences, and how to raise and care for livestock. The schoolhouse was an early addition to the mission and an important one, reflecting the missionary purpose in Nez Perce Country.

Although historic records discuss the original schoolhouse as a separate building, recent archeological discoveries suggest that the first schoolroom was probably an extension of the main dwelling house. In 1841, a new 17' x 21' schoolhouse replaced the old one at the mission. It was built of sawn timber and had three twelve-light windows. A number of schoolhouses were mentioned by Spalding in his writings, leading to present-day confusion as to where each of these structures was physically located within the mission complex.

Religious activities, another important facet of life at the mission, were centered around the Sabbath. Because of the semi-nomadic nature of the Nez Perce, the number of Indians comprising the Sabbath congregation varied depending upon the season of the year. Winters typically saw the Nez Perce return to Lapwai until spring, when their traditional foraging and hunting trips once again drew them away. Spalding was dismayed at the continual wandering of the Nez Perce, despite their apparent strides in agriculture. But he made progress and in 1843 he wrote:

> I am happy to say that this people are very generally turning their attention, with much apparent eagerness, to cultivating the soil, and raising hogs, cattle, and sheep, and find a much more abundant and agreeable source of subsistence in the hoe than in their bows and sticks for digging roots. [46]

Inspired perhaps by early Spanish missions, Spalding had plans to build a huge adobe church at Lapwai, large enough to hold six thousand people. [47] Until this dream could be realized, Spalding preached to the Indians in an outdoor amphitheater at the mission. It was not long before Spalding had Indian converts who were then officially admitted into church membership.

Circulation throughout the mission site was informal, based on use and function. Dirt foot and wagon paths likely followed primitive trails established earlier by the Nez Perce. These were located along both sides of Lapwai Creek, along the bluff that forms the southwest edge of the creek delta, and along the north bank of the Clearwater River. The mission's secondary routes linked buildings to each other and to the work areas, the creek, and the river.

The mission operation--the farm and orchards, the school, the religious activities-

-was running efficiently by the mid-1840s. Crops were being harvested with great success and the number of Nez Perce converts was slowly increasing. Some of the Indians were making progress in their reading and writing of English. Many other Nez Perce, however, rejected Spalding and his white culture and maintained their semi-nomadic, hunter-gatherer lifestyle. Despite this rejection, Spalding was gratified and proud of the progress he and Eliza felt they had made with some of these people.

Tragedy struck in 1847, abruptly changing life at the mission. An angry group of Cayuse Indians attacked the Whitman Mission at Waiilatpu and murdered the Whitman family and eleven others. The Spaldings, fearing for their lives, abandoned their home of nine years and fled to friends living in the lower Columbia country.

NOTES & SOURCES

THE NEZ PERCE CONTINUED TO USE THE LAPWAI DELTA AS A WINTER CAMPSITE AND DUG ROOTS IN THE FOOTHILLS FOR FOOD.

CROPS GROWN IN AGRICULTURAL FIELDS INCLUDED SEED POTATOES, PEAS, CORN, WHEAT, BARLEY, BUCKWHEAT, OATS, BEETS, CARROTS, PARSNIPS, TURNIPS, RUTABEGA, AND FRUIT TREES.

AGRICULTURAL FIELDS WERE SURROUNDED BY DITCHES FOR IRRIGATION AND TO CONTROL INSECTS.

LOCATION OF FIRST MISSION SCHOOL HOUSE (17×21 FT.) C. 1838~40, UNKNOWN

SECOND SCHOOL (17×21 FT.), 1841~43, WAS PART OF THE MAIN MISSION BUILDING.

CHANCE, D.H. AND J.V. CHANCE
ARCHAEOLOGY AT SPALDING, 1978/79

CHANCE, D.H. AND J.V. CHANCE
EXPLORATORY EXCAVATIONS AT SPALDING MISSION, 1978

THOMPSON, E.N. HISTORIC RESOURCE STUDY, SPALDING AREA, NEZ PERCE NATIONAL HISTORIC PARK, 1972

7.9 ACRES OF LAND WITHIN THE PARK BOUNDARIES ARE OWNED BY THE NEZ PERCE TRIBE INCLUDING 3.55 ACRES COMPRISING THE "BOOM GROUNDS" AND THE CEMETERY (2.08 ACRES) AND ADJACENT LAND.

NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

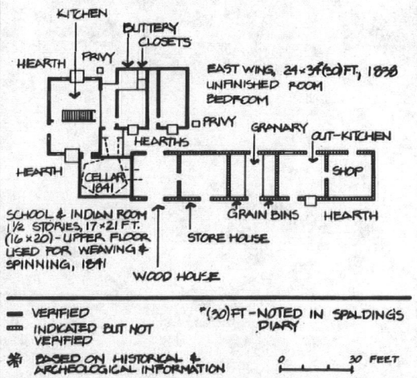
NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/82000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP.

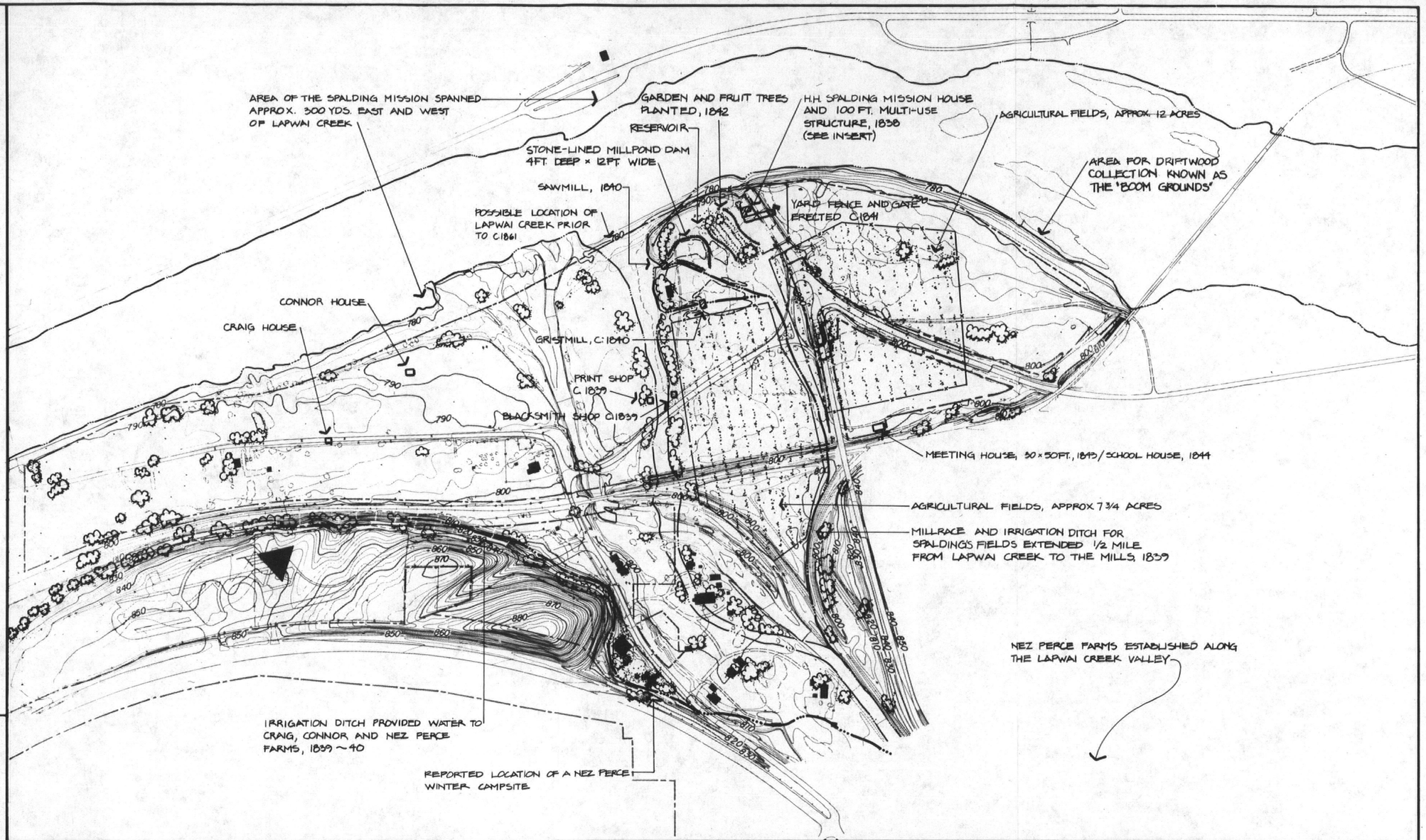
FIELD OBSERVATIONS 1988-89

SPALDING MISSION HOUSE PLAN *

MAIN WING: 1½ STORIES HEAVY LOG EXTERIOR 22 × 30 FT. (20 × 30) 1838



VERIFIED
INDICATED BUT NOT VERIFIED
"(30)FT - NOTED IN SPALDINGS DIARY
* BASED ON HISTORICAL & ARCHEOLOGICAL INFORMATION
0 30 FEET



LEGEND - EXISITNG CONDITIONS

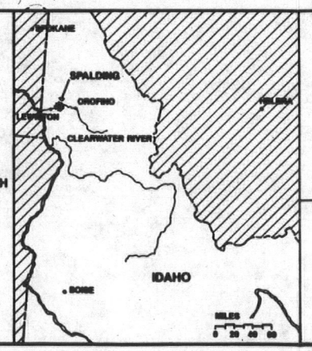
- EXISTING STRUCTURE
- PAVED ROAD
- FENCE
- = HISTORIC CONDITIONS
- NEZ PERCE STRUCTURE
- DIKE
- HISTORIC STRUCTURE - LOCATION VERIFIED
- UNPAVED ROAD
- WATER EDGE
- VEGETATION
- CONTOUR LINE
- HISTORIC STRUCTURE - LOCATION CONCEPTUAL
- VEGETATION
- CONTOUR LINE
- FENCE
- CULTIVATED FIELD
- REMNANT STRUCTURE - RELOCATED OR REMOVED
- RAILROAD
- PARK BOUNDARY * (SEE NOTES & SOURCES)
- REMNANT IRRIGATION DITCH
- CULTIVATED FIELD

NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET
NORTH

SCALE: 1" = 200'
2'-0" CONTOUR INTERVAL

DRAWN BY: M. TOLON **DATE:** 7/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

TITLE OF SHEET

SPALDING MISSION ERA 1836 - 1847

DRAWING NO. 429-80012

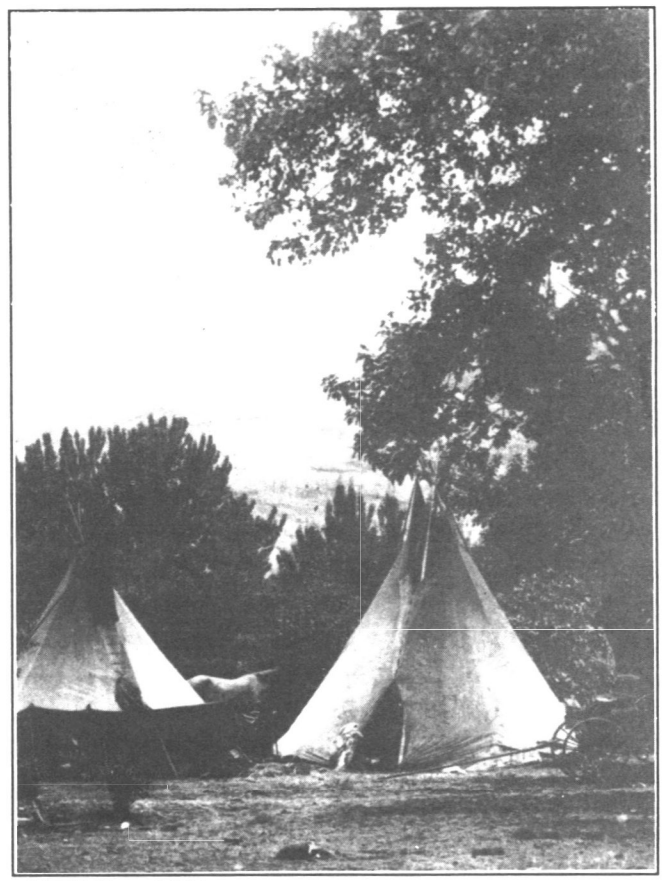
SHEET 3 OF 9

TRANSITION

Although the Spaldings left the mission abruptly, the Nez Perce did not. Buildings and other improvements at the mission were likely used by natives who remained and continued to call Lapwai home. Although hide tipis were still used as shelter, some Nez Perce probably made use of the empty wood buildings. The missionaries' influence had been substantial during those years, enough so that a few of Spalding's loyal followers continued to hold regular religious services and keep his teachings alive. [49] Gardens and crops were tended and harvested, and cattle and horses continued to flourish. Despite this activity, Lapwai had been transformed--overnight--from an active and growing community into a quiet enclave of Nez Perce.

The world around the Nez Perce was rapidly changing and as a people they were unwitting victims of that change. The international boundary dispute had been resolved, an Oregon Territory and government established, and an unprecedented wave of westward migration begun. The Nez Perce remained a peaceful group despite the increasing numbers of newcomers who encroached upon their homeland. Some whites even settled in the Lapwai valley. [50]

In 1853, Washington Territory was created, governed by Isaac I. Stevens who also served as Superintendent of Indian Affairs. The traditional lands of the Nez Perce fell within the boundaries of this new American entity. With the discovery of gold, miners flooded the area. The Columbia River became a major transportation route. Founded on the lucrative mining economy, communities developed quickly, attracting even more emigrants onto Indian lands. Traditional lifeways for many Indian groups, heavily impacted by the influx of whites, slowly eroded. The Nez Perce were fortunate for



(NEPE #550)

a time in that they lived in relative isolation from much of this activity.

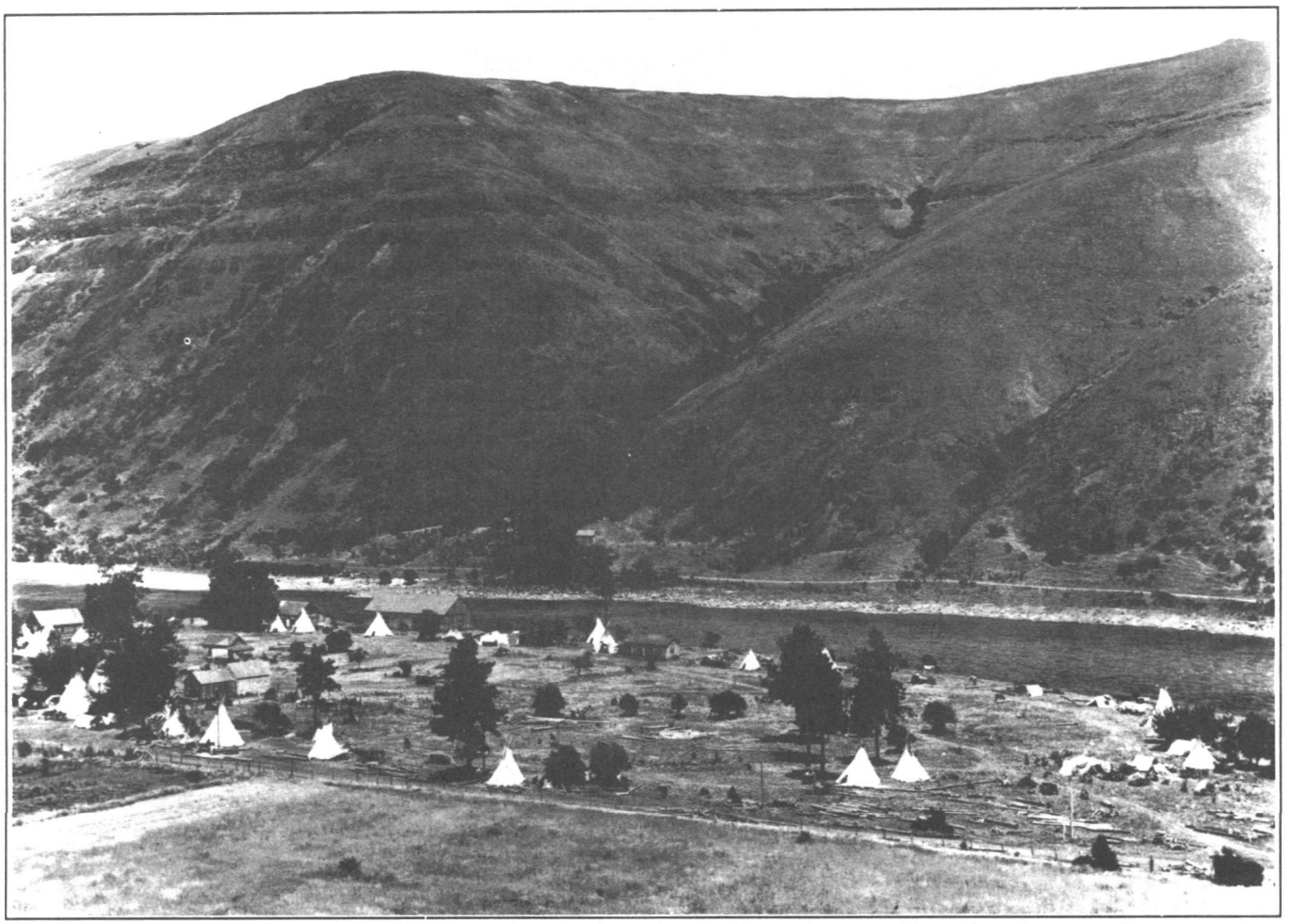
Problems with other tribes resulted in the negotiation of treaties with all of the western Indians. These treaties established defined areas of use for each tribe. "Reservations" were for Indians only and whites were to be prohibited from trespassing across the lands promised to a tribe. As a result of this process, some of the Nez Perce agreed to cede more than twelve thousand square miles of their traditional lands. In exchange, they were promised money, teachers and schools, shops, services, and jobs. They agreed to live within the boundaries of a reservation approximately 5122 square miles in size. Another provision of the 1855 treaty was the establishment of an Indian Agency, to be managed by whites, within the

boundaries of the reservation. The Nez Perce had already suffered divisiveness within the tribe as a result of Spalding's influence and teaching. The treaty and its stipulated reduction in the size of their hunting and wandering grounds--their homeland--further divided them.

In 1857 Spalding, six years a widower, was appointed missionary for the American Home Missionary Society. He eagerly made plans to return to Lapwai and continue his work there. He was encouraged to learn that his "building and mill at [the] old station. . ." were still standing "in part" as was the orchard, but the printing office was gone, having burned down since he left. Ultimately Spalding's sponsors were unwilling to allow him to return to the Nez Perce. His plans shattered, he elected to join his now married daughter Eliza in the Walla Walla valley, and there claimed a homestead for himself. [51]

Disenchantment was on the rise amongst the Nez Perce as they continued to wait for fulfillment of the promises put forth in the treaty of 1855. Although agents had been appointed to serve the Nez Perce, no attempt was made to establish an agency on the reservation. Adding to this discontent was the discovery of gold in 1860 on Orofino Creek, within the boundaries of the Nez Perce Reservation. Hoping to avoid conflict between the Indians and the impending influx of white miners illegally trespassing on the reservation, the Superintendent of Indian Affairs ordered that a sub-agent be sent to Lapwai to maintain order. The presence of this government official at Lapwai was significant, for it marked the beginning of a new era for the Nez Perce. For the next forty-two years, the federal government would be in direct contact with the Nez Perce people at Lapwai. A formal Indian Agency was to be established at Lapwai and, once again, whites would be sharing the land with the Indians.

INDIAN AGENCY ERA: 1860-1902



View of the former Spalding Mission site during the Indian Agency Era showing roads, new structures and land uses. View from the southeast, c.1900. (NEPE #1991, 1982 and the Smithsonian National Anthropological Archives #2981A)

The Indian Agency on the Nez Perce Reservation had two distinct periods of development. The first ten years were a time of establishment, marked by inconsistent and haphazard management by unscrupulous individuals administering agency business and operations. The following three decades were characterized by stability and substantial growth in the agency's physical infrastructure. The Indian Agency was intended to be a permanent, self-sufficient complex, complete with residences and offices for agency employees, mills for sawing wood and grinding grain, cultivated land, and other structures or features as needed to keep such a center and operation functioning. While providing for its own, the agency was also charged with providing the Nez Perce with technical assistance, labor and materials, as well as allocating the monies and goods due the Indians for lands ceded in the treaty. These funds would be dispersed for the construction of buildings, fences, and farms in the Lapwai valley. A. J. Cain, the Indian Agent stationed at Walla Walla,

directed Charles H. Frush to serve as the reservation's first sub-agent.

Establishment: 1860-1871

Upon arriving at Lapwai in 1860, Frush moved onto the land formerly claimed by Spalding. Descriptions of the site at this time indicate several of the missionary's structures were standing, thirteen years after he had deserted them. Agent Cain recalled ". . .the existence of an old hewed-log building, mill stones. . ., bearing apple trees, and an old mill-race," and that he made use of the "old log building for agency purposes." Others remembered seeing the remnants of ". . .what was said to be a printing office; some apple trees and other fruit trees" at that time. [52] As Spalding had numerous buildings and fenced lands, it appears that most of his construction had either been dismantled by Nez Perce living at Lapwai or left to the elements to deteriorate. Indeed, when the Superintendent of Indian Affairs in Oregon visited Lapwai nine years earlier in 1851, he noted that the house was in "tolerable preservation," that the mill was ". . .very much dilapidated," and the schoolhouse--the seats and benches as they had been left by Spalding--seemed to be "in the best preservation. Most of the mission's fencing had been burned down."

Whatever was still standing, Frush made use of it, occupying "...such of the buildings of the [mission] station as remained." [53] That same year a journalist visited Lapwai and remarked on the ". . .five or six new log buildings. . .," the ". . .Indians garden and a few fruit trees. . ." that he saw at the agency. It is likely that these "new" log buildings were those the missionary abandoned. What he believed to be Spalding's mission house, "a one-story long-house. . .," was still standing, and "A little house built by him [Spalding] on the creek, two or three hundred yards from the Agency . . .," had recently been repaired. This "long-house" may have been Spalding's schoolhouse, and used in the 1860s as an apartment house by agency employees and officials. It was described as a long, gable-roofed wooden structure. [54] The repaired house may have been the rebuilt printing shop on the west side of Lapwai Creek. No longer extant, the locations of Spalding's saw- and gristmills were still apparent. [55]

Later that year, Cain was replaced by Agent Charles Hutchins. The new agent visited Lapwai in September 1861 to see what progress had been made with the government expenditures. Grossly disappointed at what he observed at the agency he noted:

> I found on taking possession, the public buildings to be as follows: one log house one story in height 20 X 50 feet used as a dwelling and boarding house for the employe's[sic]. . .There is one other log frame partially constructed,dimensions 14 x 30 feet which was intended when completed to be a dwelling for employe's. The carpenter shop is a structure of poles, not floored, entirely too small for its purposes. The Blacksmith shop is a log building and is amply sufficient for its purposes. These four described houses comprise all the buildings of this Agency. There are no farms or gardens at the Agency, not a fence has been built or enclosure of any kind, and no land has been broken for Agency agricultural purposes, and there are no barns stables, corrals or any adjuncts which are indispensable for the maintenance of any Agency in this distant wilderness. . . .[56]

The new agent had much to do to get the agency running. Although nearly sixty thousand dollars had already been spent on the agency at Lapwai, there was little to show for it. Cain's improvements were discounted as being ". . .hardly fit for human habitations. . ." yet in his annual report for 1862, Indian Agent Hutchins had no new construction to report. Hutchins described the agency as having a carpenter shop, a blacksmith shop, an office, and a residence, all of which were log except the carpenter shop which was built of poles. All were in an unfinished condition. The former missionary station, "an old log cabin. . .," served as a ". . .scanty and insecure storehouse. . . ." Although there was a staff of ten working for the agency--a farmer, carpenter, blacksmith, cook, clerk, interpreter, wagon and plow makers, and general laborers--the Nez Perce still had no school teacher or schoolhouse. [57]

With a change of Indian Agency Superintendents in 1862 came a change of agents at Lapwai. J. W. Anderson began duty in August of that year. At the time of his arrival he found the agency sawmill was nearly completed and would soon be put into commission, cutting much-needed wood for the agency and the Nez Perce.

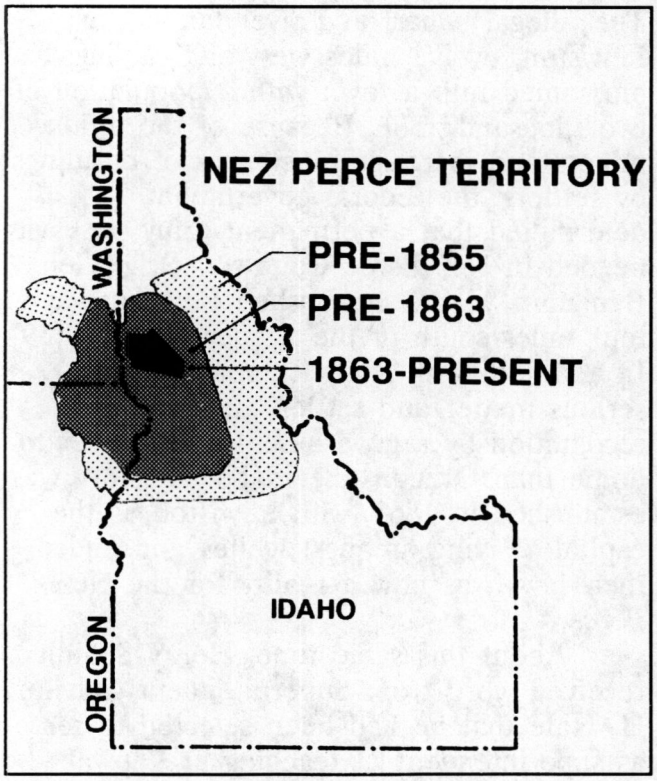
In mid-to-late 1860s, the landscape at the former mission site witnessed much change. The completion of the agency mill on the west side of Lapwai Creek was significant on two counts: one, it was a deliberate shift, on the part of the agent, to site the agency complex across the creek from Spalding's mission; and two, the structure itself meant milled wood would be provided for the Nez Perce's long-promised homes, schoolhouse, hospital, fences, and other improvements.

This period was also a time of great change in the region. Whites were still entering the reservation in large numbers and more than eighteen thousand had settled on Nez Perce Reservation lands. The "illegal" wharf and river landing at Lewiston, twelve miles west of Spalding, had blossomed into a town with a population of two thousand. [58] Because of the influx of miners and increasing instances of unruliness by settlers, the federal government determined that a permanent army post was needed in Nez Perce Country. Brig. Gen. Benjamin Alvord established Fort Lapwai four miles south of the agency in 1862. [59] In addition, with white encroachment a serious matter and settlers demanding recognition by a government body closer to home than Oregon, the Idaho Territory was established in 1863, with Lewiston as the capital. Living amongst whites and under their laws was now a reality for the Nez Perce.

About this same time, Henry Spalding received word from Superintendent Calvin H. Hale that he had been selected to serve as superintendent of teaching at Lapwai. Arriving at the agency sometime prior to the spring of 1863, Spalding lived in the middle apartment of the agency employee's long house along the bank of the Clearwater. [60] To his disappointment, he found no school building at Lapwai and was forced to hold school in the agency office building. Agent Anderson commenced construction on a new school building that year.

A turning point for the Nez Perce came in 1863, when a second treaty council was organized between the tribe and the federal government. The new treaty offered promises the Nez Perce had heard before: money and buildings. Virtually none of the 1855 treaty promises had been realized, yet the pro-treaty faction of the tribe agreed to relinquish more lands. The Nez Perce homeland was reduced again--by more than six million acres--resulting in a twelve-hundred square-mile reservation. [61]

Agent Anderson was dismissed at the end of June 1863. His tenure was notable for the completion of the agency mills and



a house for the Nez Perce "headman" known as Lawyer. [62]

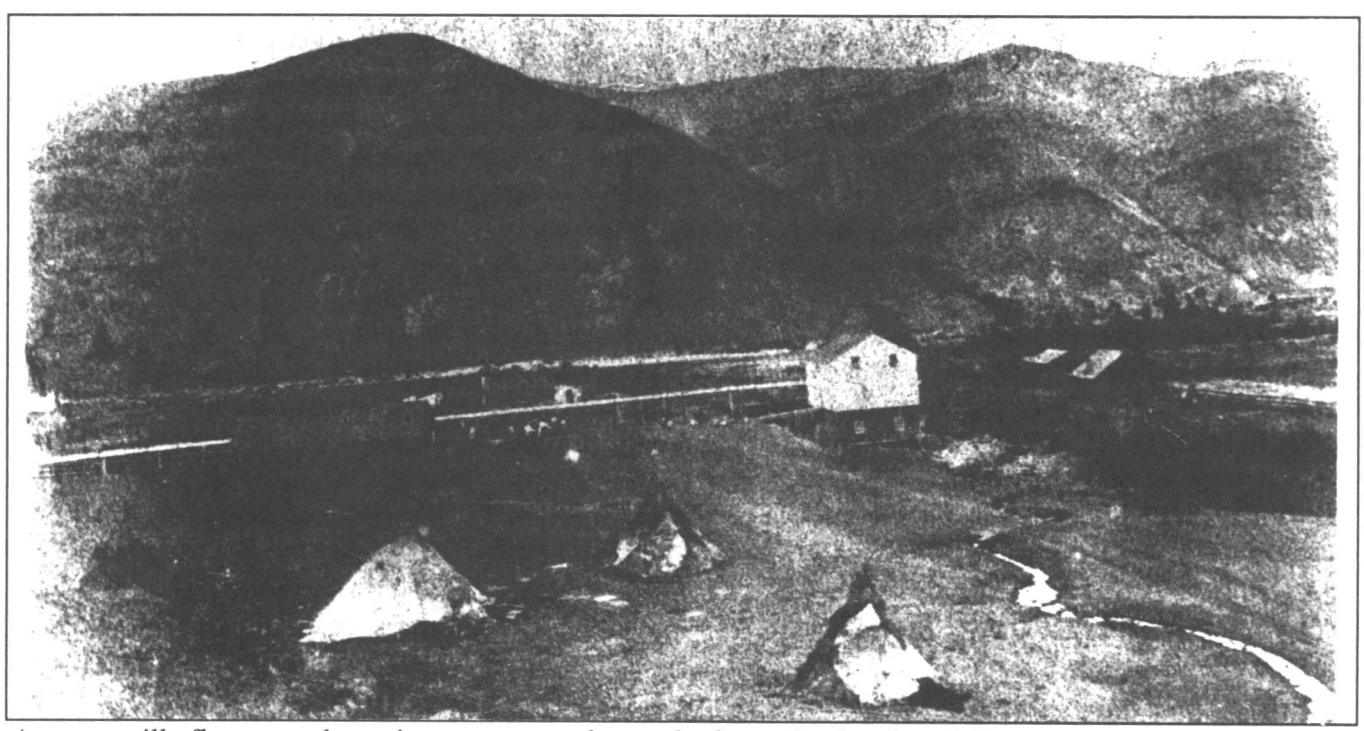
Although the grounds of the agency complex took in nearly all of the area surrounding the mouth of Lapwai Creek, a cluster of buildings comprising the administrative core of the Lapwai Agency was developing on the west side of Lapwai Creek, south of the Clearwater River, backed up against the foothills that formed the edge of the creek valley. Despite the establishment of the fort up valley, the agency remained the focal point for concentrated activity on the reservation. Homes were erected for agency employees and service-related buildings--a warehouse, barn, mills, etc. --were constructed to bring the agency closer to its goal of becoming, like the mission, a self-sufficient operation. The agency had a drugstore by 1864. A post office was established and postal service initiated in 1868, signaling the development of a sizable and permanent community. [63] Fields were plowed and fences put up, enclosing orchards, gardens, and animal stock. A small number of Nez Perce had built log or lumber homes in the area and had fenced fields for growing crops and grazing domesticated animals. [64] Interspersed through all of these buildings were the hide tipis of the Nez Perce. The Indians themselves also maintained a sizable community farm in the township. [65] Altogether, the agency underwent fairly intensive development beginning in 1863 and by 1869, the complex boasted twenty structures and various other physical improvements.

Near the bank of the Clearwater, on the east side of Lapwai Creek, the agency had four structures: a long log "double" house for agency employees; a log (16' x 24') cow stable; a T-shaped schoolhouse and hospital; and directly south of the stable, an L-shaped "plank" structure housing agency employees. The agency used one of Spalding's old log mission buildings as a warehouse until 1869; it is possible that the log cow stable or the employees' house was originally a mission building converted for new use. [66] Southwest of the plank house was an orchard, probably the one Spalding had planted in 1838.

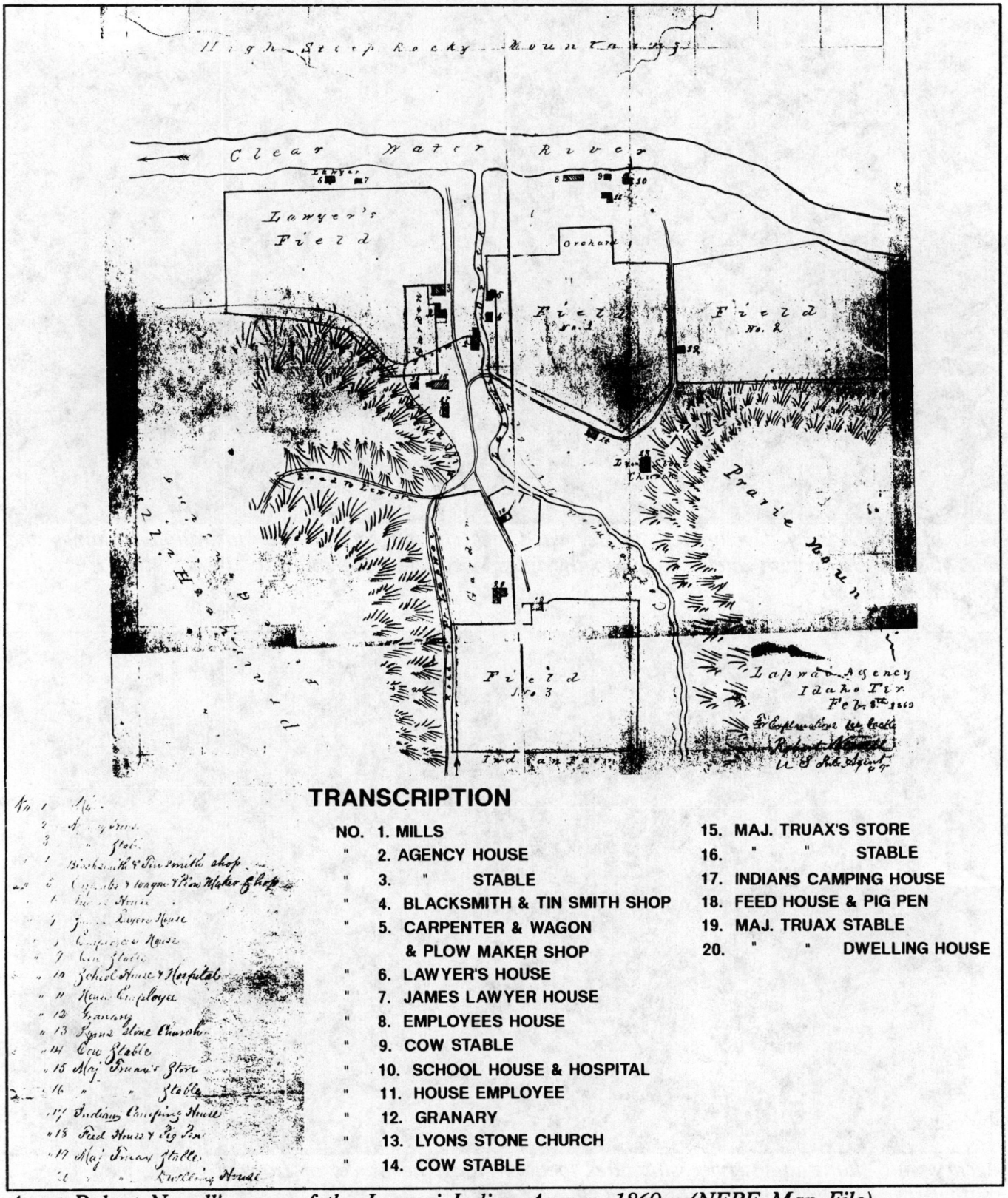
South of the residential and service districts were agricultural fields covering approximately fifty acres. Primary crops grown by the agency included wheat, oats, corn, potatoes, and other vegetables. [67] Surrounding these fields were several work-related structures. Grain was stored in a building sited between the two northern fields. A cow barn was located southwest of the granary. The blacksmith and tinsmith shops and a carpenter shop where wagons and plows were fashioned stood west of the main fields. These structures were sited in approximately the same locations as Spalding's workshops and may have actually been mission structures re-built by agency employees.



View of early Agency development at Lapwai Creek showing agency administration buildings and one of several irrigation ditches cut into the hillside. View from south, c. 1865. (NEPE Collection, c. 1865)



Agency mill, flume and service structures located along the banks of Lapwai Creek, view from southwest, c. 1866. (Oregon Historical Society #992)



TRANSCRIPTION

NO. 1. MILLS
" 2. AGENCY HOUSE
" 3. " STABLE
" 4. BLACKSMITH & TIN SMITH SHOP
" 5. CARPENTER & WAGON & PLOW MAKER SHOP
" 6. LAWYER'S HOUSE
" 7. JAMES LAWYER HOUSE
" 8. EMPLOYEES HOUSE
" 9. COW STABLE
" 10. SCHOOL HOUSE & HOSPITAL
" 11. HOUSE EMPLOYEE
" 12. GRANARY
" 13. LYONS STONE CHURCH
" 14. COW STABLE
15. MAJ. TRUAX'S STORE
16. " " STABLE
17. INDIANS CAMPING HOUSE
18. FEED HOUSE & PIG PEN
19. MAJ. TRUAX STABLE
20. " " DWELLING HOUSE

Agent Robert Newell's map of the Lapwai Indian Agency, 1869. (NEPE Map File)

New diversion ditches were built from Lapwai Creek south of the main agency complex, providing water power to run the mills. A mile-long ditch flanking both sides of the foothills southwest of the complex carried water west of the agent's house into elevated wooden flumes to the mills. The large saw and flour mills were housed together in a wood-framed, gable-roofed structure oriented north-south. Wood was easily obtained from the nearby "boom grounds." It was one of the few places along the river where driftwood accumulated and so was a valuable resource site for the agency. Most of the agency's wood supply was gathered from this area; it eventually supplied the garrison at Fort Lapwai with wood as well. [68]

Due west of the workshops and northwest of the mills was the agent's house and garden, and directly north, the agency stable. South of the residence and garden was acreage claimed by a white settler and entrepreneur named Sewell Truax. By 1869, Truax had made a number of improvements on his narrow and linear piece of valley land. He built a storehouse (18' x 40') and a rough, frame box house facing the main road, approximately sixty yards southwest of the mills. Behind the store to the west stood his crude wood-framed stable (15' x 30'). Directly south of the store was a house (12' x 24') built in 1866 to lodge Indians when they came to Lapwai with grain for milling. [69] Along the road to Fort Lapwai, and near the bank of Lapwai Creek about two hundred yards south of the storehouse, Truax built an L-shaped dwelling house (16' x 44' with a 15' x 30' ell) on four acres with a garden, shrubbery, and fruit trees. The house was built of rough, board and batten siding and whitewashed with lime. Approximately fifty feet to the east was a board and batten stable (20' x 30'), and to the north, on a spur road off the main road, Truax put up a fenced-in feed house and pig pen. A chicken house, a "back house" and a rough, three-board high wooden fence delineating the Truax property completed the complex. The agency's mill race ran along the west side of Truax's land. South of Truax's larger stable was a fifteen-acre agency field, "No. 3." [70]

There were other structures located at the agency in this early period of growth. Caleb Lyon, the second governor of Idaho Territory, began construction of a stone and adobe church and schoolhouse for the Nez Perce in 1864, on the site of Spalding's 30' x 50' schoolhouse south of the main agency fields. The structure was never finished because a scandal involving Lyon resulted in his departure from the territory. [71] Included in the cluster of buildings that formed the core of the agency was a small, wood-framed structure which served as a church. It was located south and west of the present-day railroad crossing. It seems likely that this structure was originally one of Sewell Truax's buildings. Some time after 1869, the agency purchased his property and improvements for use as a school, hospital and boarding houses for Nez Perce children, schoolteachers, and others. It was determined that the storehouse could be re-used as the agency hospital and office and Truax's house would be suitable for a school. [72]

Primary service roads were established between the agency's agricultural fields and work areas along Lapwai Creek. The main access road linking the agency with Lewiston and points south followed the west side of Lapwai Creek from the Clearwater River south, past the agency office complex. Undoubtedly, secondary or "social" paths connected buildings and work areas to each other. A bridge across Lapwai Creek was completed in 1866, linking the fields and outbuildings with the agency's residential/office area. It was described as "a good strong bridge across the Lapwai, above the mills [south], one hundred feet in length by twelve feet wide, the main span

forty feet long, twelve feet above the bed of the creek." [73]

Despite all of this activity and apparent progress, by 1869 most of the agency's improvements and buildings were in a poor state of repair. Spalding had been fired by Agent James O'Neill in 1865 because of personality conflicts. School had been erratic for the Nez Perce children, often times non-existent when smallpox was epidemic. With Spalding dismissed, classes would not resume again until 1868. [74]

Perpetuating the state of flux that characterized the agency, the Superintendent of Indian Affairs dismissed Agent Robert Newell in July of 1869. Newell had earlier replaced O'Neill. The Nez Perce were angry with this decision as Newell was a friend; he had lived amongst them for forty years. Joseph Wham, a military officer, was sent in as a replacement. Wham served for seven months, but it was long enough to pen a description of the agency and its problems at the close of 1869. He observed that all of the buildings were old and in need of repair; the blacksmith and carpenter shops were dilapidated, and the mills required reworking. The only optimistic observation was that Spalding's old orchard was still providing a large harvest of apples. [75]

Capt. David Miles Sells as agent replaced Wham, reporting for duty at Lapwai in 1870. In September of that year, Sells began construction of a two story schoolhouse. His dishonest service while employed at the agency forced him to leave Lapwai abruptly. The agent who succeeded Sells would finally end the succession of deceitful and scheming agents. Through a change in federal policy, no longer would army officers serve as agents on the Indian reservations. President Ulysses S. Grant adopted a "peace policy," wherein different religious denominations were selected to administer specific reservations. The Nez Perce were placed under the guidance of the Presbyterians (again) who selected a man named John B. Monteith and submitted his name for approval. Monteith, in turn, was officially appointed by the federal government. [76] His tenure would last eight years, providing the Nez Perce with unprecedented consistency and honor in management.

NOTES & SOURCES

ROCKY SOIL COVERED THE RIVERBANK UP TO THE HIGHWATER LINE. AREAS OF CULTIVABLE SOIL SOUTH OF LAPWAI CREEK DELTA AND IN THE SOUTH PORTION OF THE AGENCY'S FIELDS WERE GIVEN TO THE NEZ PERCE FOR SMALL GARDENS.

DITCHES ONE FOOT WIDE SURROUNDED THE AGRICULTURAL FIELDS TO CONTROL INSECTS

THE W.G. LANGFORD AND I.H. LASSATER LAND CLAIM DISPUTE (1849-1893) OVER THE SPALDING MISSION PROPERTY TEMPORARILY DISRUPTED AGENCY OPERATIONS AT THE LAPWAI DELTA BUT DID NOT AFFECT ANY PHYSICAL CHANGE (SEE INSERT MAP)

NEWELL, ROBERT. LAPWAI AGENCY MAP, 1869

PHOTO COLLECTION-NEZ PERCE NATIONAL HISTORICAL PARK

THOMPSON, E.N. HISTORIC RESOURCE STUDY, SPALDING AREA, NEZ PERCE NATIONAL HISTORICAL PARK, 1972

7.9 ACRES OF LAND WITHIN THE PARK BOUNDARIES ARE OWNED BY THE NEZ PERCE TRIBE INCLUDING 3.55 ACRES COMPRISING THE "BOOM GROUNDS" AND THE CEMETERY (2.08 ACRES) AND ADJACENT LAND.

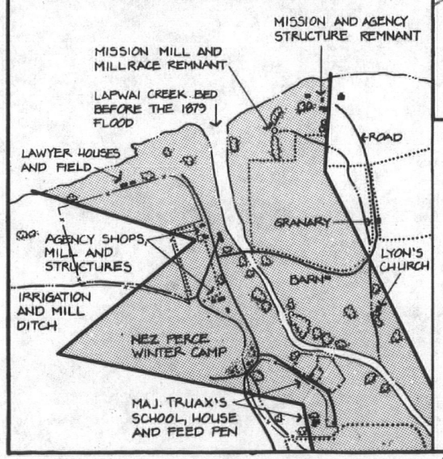
NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

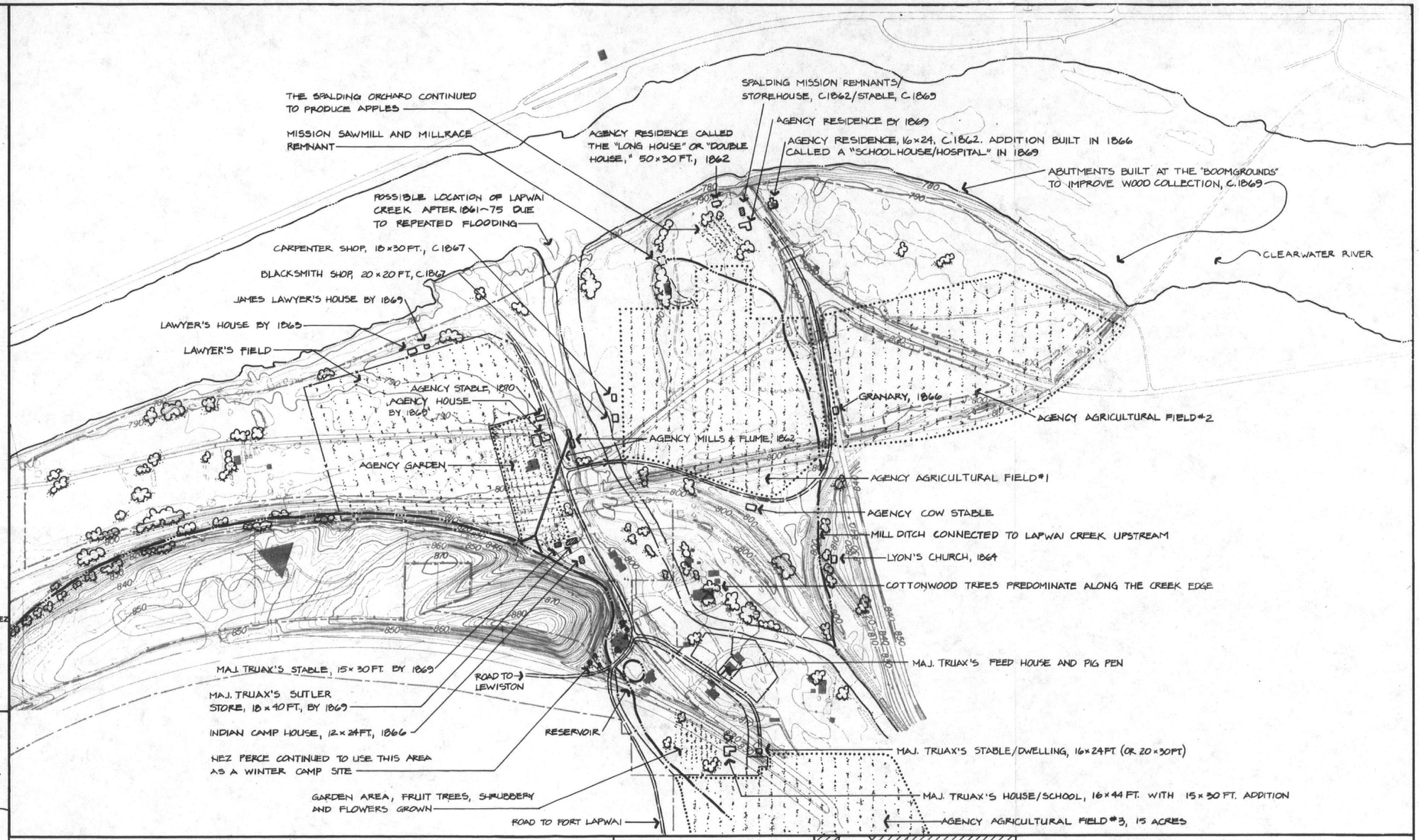
NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/82000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP.

FIELD OBSERVATIONS 1988-89

AREA OF THE LANGFORD LAND CLAIM DISPUTE AT LAPWAI DELTA





LEGEND - EXISTING CONDITIONS

- EXISTING STRUCTURE
- PAVED ROAD
- FENCE
- HISTORIC STRUCTURE - LOCATION VERIFIED
- UNPAVED ROAD
- WATER EDGE
- HISTORIC STRUCTURE - LOCATION CONCEPTUAL
- VEGETATION
- CONTOUR LINE
- REMNANT STRUCTURE - RELOCATED OR REMOVED
- RAILROAD
- PARK BOUNDARY* (SEE NOTES & SOURCES)

= HISTORIC CONDITIONS

- NEZ PERCE STRUCTURE
- DITCH CONCEPTUAL
- VEGETATION
- CONTOUR LINE
- FENCE
- GARDEN
- REMNANT IRRIGATION DITCH
- CULTIVATED FIELD

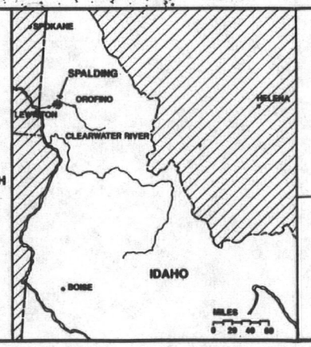
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'- 0" CONTOUR INTERVAL

DRAWN BY: M. TOLON **DATE:** 7/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

TITLE OF SHEET

INDIAN AGENCY ERA 1860 - 1871

DRAWING NO. 429-80012

SHEET 4 OF 9

Growth and Stability: 1872-1902

Monteith arrived in Lapwai on April 24, 1871. He set out immediately to improve the physical infrastructure of the trouble-plagued agency. The government buildings had been neglected and they were in a deteriorated state. Monteith's attitude towards his work proved to be different than that of his predecessors. He felt genuine concern for the Nez Perce and was motivated to assist and teach them things that would--in his eyes--improve their lives. His direction was one of permanence and his developments at the agency were characterized by noticeable improvements to the land surrounding the mouth of Lapwai Creek. However, under Monteith's administration, the influence wielded by the missionaries and teachers at the agency continued to erode the traditional culture of the Nez Perce and to weaken their connection with their heritage. [77]

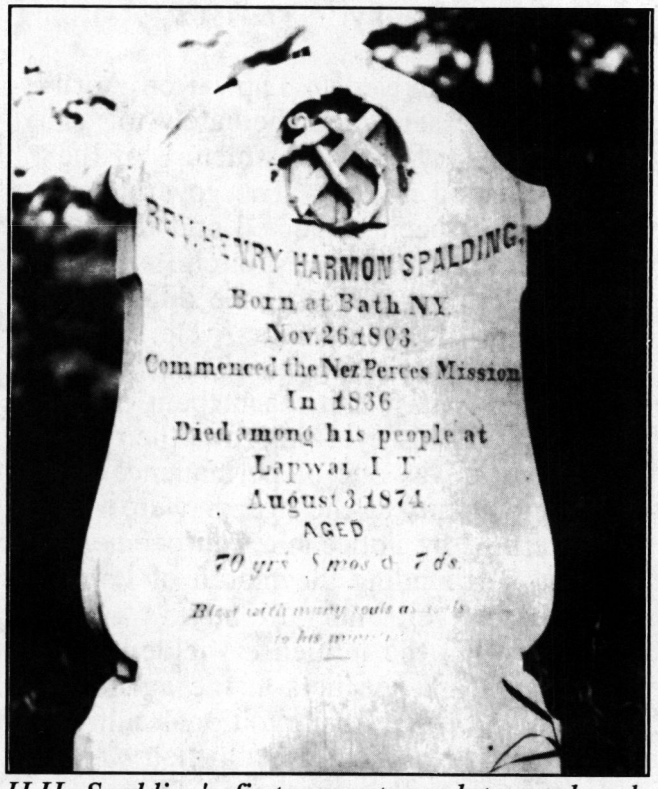
Upon his arrival, Monteith surveyed the agency complex and determined the need for a church, a small barn, a hospital to supplement the drugstore, and a new house for the agent. The church and house were begun and sited on the west bank of Lapwai Creek. In conjunction with this new construction Monteith began his efforts to improve other agency buildings, including the mills. Fences throughout the site were mended or rebuilt. Monteith also had ditches constructed around the agricultural fields to prevent crickets from destroying the crops. These ditches-- two feet deep and one foot wide --were first used by Spalding to protect the mission crops and proved successful against the insects' annual approach. By summer's end in 1872, Monteith's house and the church were nearly done and the agency buildings had all been whitewashed.

For the most part, the Nez Perce Indian Agency continued to function as a self-contained, independent entity. It had physically grown in size since its inception more than a decade earlier. Cultivated acreage had increased and now the agent harvested crops as far as ten miles away from the main agency complex. But its intentions and purposes remained the same: the agency provided services and support to the Nez Perce reservation while maintaining, to the degree possible, a self-sufficient agrarian community. Truax's sutler store operated periodically throughout the 1870's, supplying the Nez Perce and Fort Lapwai soldiers with dry goods, but agency personnel were forbidden to make purchases there. What few provisions they needed they bought in Lewiston. [78] Wood for the mill was still free and easily collected from the "boom grounds." The Nez Perce had gathered their fuel there ". . .from time immemorial. . ." and both the Indians and agency personnel continued to collect driftwood there for fuel and building materials. [79] With a mill to saw the wood into lumber for building materials, blacksmith and carpentry shops, a mill for grinding flour, productive crops and healthy animal stock, the agency was able to remain essentially self-reliant. To keep the agency functioning, the agent regularly requested support from his superiors in the form of money, supplies, and permission to erect new buildings. It was an uphill battle for the agent, however, because the requested assistance was rarely delivered.

Interspersed among the agency's network of structures, irrigation ditches, flumes, and fields were the native Nez Perce people. Although the agency was a permanent community by this time, the Nez Perce continued to live at the site in a more temporal way. The Indians--treaty and non-treaty alike--continued to use the Lapwai Creek delta as a gathering place for councils, as a seasonal and, for some, a year-round residence. Those Nez Perce who chose to conform to western standards of living built simple and small, wood-frame

houses and cultivated acreage adjacent to their homes. By 1875, more than fifty-one Nez Perce had houses on the reservation and there were about twenty Nez Perce farms located around the agency. Some Nez Perce worked for the agency, learning how to run the saw- and gristmills. [80] Others--torn between two worlds-- chose a combination of lifestyles, mingling their traditional Nez Perce culture with that of the white man. Many continued to occupy hide tipis or mat lodges, but harvested crops for subsistence. Some engaged in packing their produce into the neighboring mines where they received fair payment for their goods from white prospectors. [81] Many still participated in the annual hunting trek to the mountains, leaving Lapwai relatively quiet until their return late in the fall. Winter remained a time of increased religious and educational activities. School classes and church services were held regularly, and missionary activities were ongoing. Henry Spalding returned to his cherished Lapwai in 1871 to teach and to serve as missionary, only to quickly depart for nearby Kamiah after a dispute with Agent Monteith. A sickly Spalding returned for one final visit three years later; he died in Lapwai, and was buried in the small cemetery south of his former homesite. His grave remained unmarked until 1877, when a marble stone was set to honor the early pioneer. [82]

In the mid-1870s a problem arose which threatened Monteith's agency operation. It involved a land dispute and resulted in a lawsuit that brought many government officials and private citizens together in court. It began in 1874, when W. G. Langford arrived in Lapwai, seized control of the agency buildings, closed the mills, and announced that he had come to claim land that was rightfully his. He claimed to have purchased the abandoned mission claim from Henry H. Spalding and the American Board of Commissioners for



H.H. Spalding's first gravestone, later replaced by a larger memorial marker. (NEPE #1044)

Foreign Missions at an earlier date for four hundred dollars. The land had not been of interest to Langford until the government established an agency and began making improvements. Monteith believed Langford had actually purchased the land from Spalding in 1865, the year the missionary was discharged from his teaching responsibilities at Lapwai under Agent O'Neill. [83] In either case, Langford took over the agency land and closed the mills from February until June, preventing the Indians from getting their wheat and corn ground. Lumber for the agency's summer work season, usually sawn during these months because water power was plentiful, was also halted. Langford forced the agency and others occupying his said claim- - which included all of the agency buildings, twenty Nez Perce farms and five houses belonging to the Indians--to pay him rent for use of the buildings and land. The

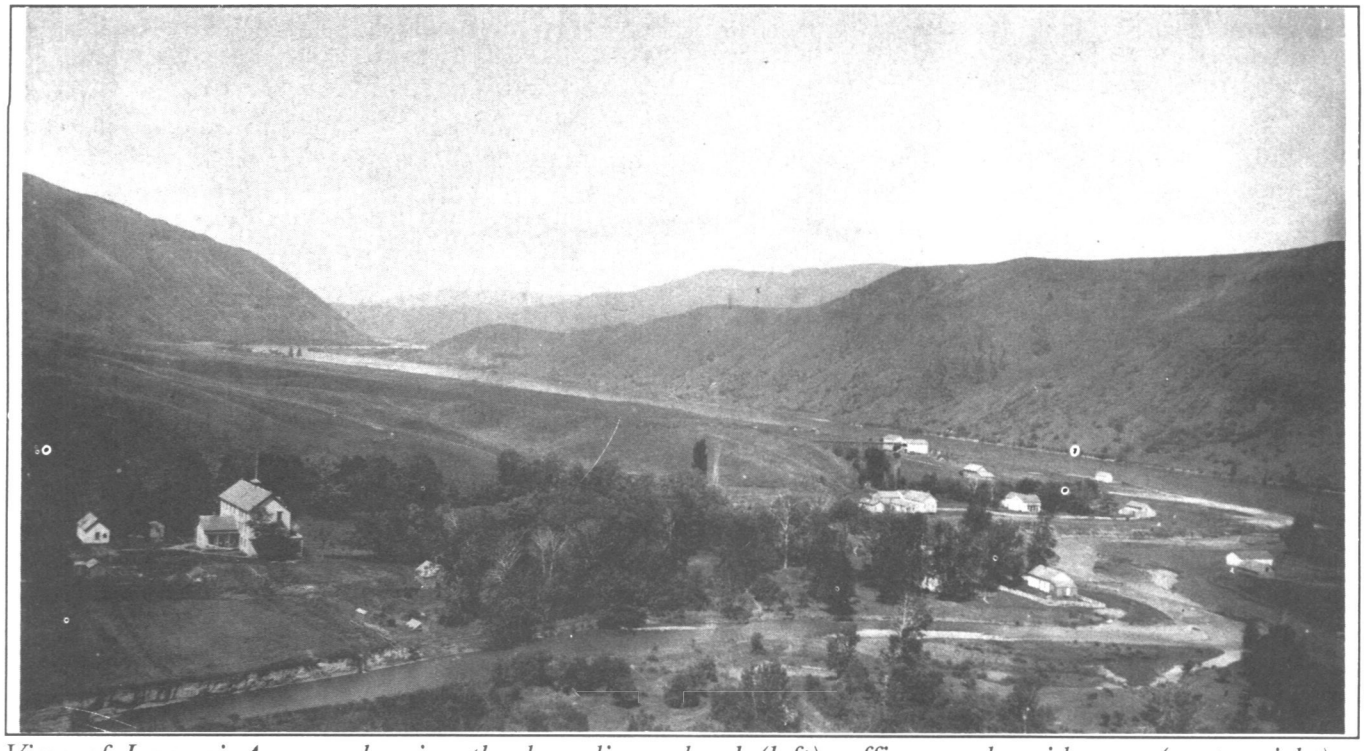
acreage in dispute included a parcel at the mouth of Lapwai Creek extending a half mile east and west along the Clearwater River and extending south along the creek, two miles. Although the claim was not settled until 1893, the courts ruled early on in favor of the government, and by late summer Monteith had the gristmill running again and maintenance work on the agency structures underway. [84]

An event occurred in 1877 that, while it forever changed the lives and culture of many Nez Perce, had little impact on Lapwai as a working community of whites and Indians. Years of violated promises led to the three-month-long war between non-treaty Nez Perce, including Chief Joseph and the Wallowa band, and the U.S. Army. The Nez Perce became a truly divided people, both spiritually and physically. Survivors of the bands who fought the war were exiled, first to inter-tribal reservations in Oklahoma, and finally to the Colville Reservation in Washington State. Some eventually returned to Idaho to join the treaty Indians on the Nez Perce Reservation. Throughout the course of events leading up to and through the Nez Perce war, life went on as usual at Lapwai. The pro-treaty Nez Perce continued to cultivate and harvest their crops, catch fish in the creek, grind their grain at the agency mill, and build homes. Monteith and other whites at the agency did flee to Fort Lapwai for protection for several weeks, but, by early July, the panic had subsided and they all returned to Lapwai to resume agency business. The Nez Perce at Lapwai remained peaceful through it all.

Clearly more disruptive to life at Lapwai was the flood of 1879. In February of that year, the waters of Lapwai Creek rose to a height that severely impacted and damaged the agency operation. Several buildings, including the mills and blacksmith shop, were destroyed. Bridges were carried away, roads washed out, and there was extensive damage to the farmland. The Nez Perce suffered great losses, losing lodges, fences, clothing, blankets, and other personal property. When the waters finally receded, the channel of Lapwai Creek had changed, moving far west of its previous course. The flood necessitated the rebuilding and relocating of several buildings and operations. The mills were rebuilt about a half mile west of Lapwai Creek's new channel, along the south bank of the Clearwater River; new mill races and flumes were dug and built; and the blacksmith and carpenter shops were relocated to the west side of the creek, south of the agency office. Later that summer, the agency structures received a new coat of whitewash, and things seemed to be back in order.

The next three years brought the agency into the 1880s and under the administration of a new agent, Charles D. Warner. Between 1879 and 1882, Warner completed considerable construction and repairs to the complex which he too described as dilapidated upon his arrival. What he found were run-down buildings that were unpainted or without interior whitewash, and fences in a worse condition. The boarding schoolhouse had burned sometime between 1875 and his arrival and needed to be rebuilt. The mills also required attention. Warner began by building a bridge over Lapwai Creek. By early 1882 he had completed a large warehouse and nearly finished a large three-story schoolhouse; he had rebuilt the sawmill and gristmill; and he had dug new races for the mills to get them in good working order.

During that period transportation in the region was undergoing great change. Agent Warner petitioned the government to establish a ferry crossing at Lapwai in 1881. In 1882, the Idaho Railroad Company requested a right-of-way across the reservation through Lapwai. Tourists and recreationists were beginning to take



View of Lapwai Agency showing the boarding school (left), offices and residences (center right) and mills (background, along river). View from southeast, 1885. (NEPE #299)

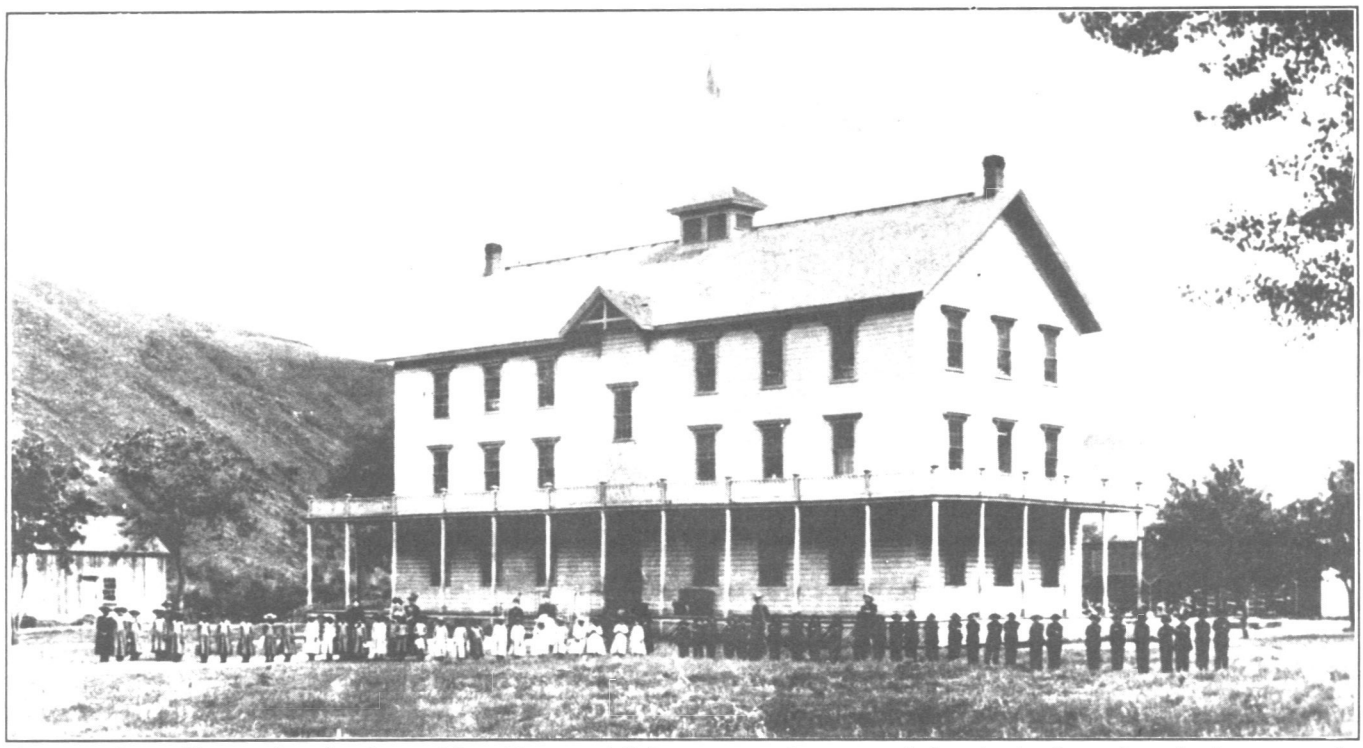
steamboat excursions--picnic parties--along the Clearwater from Lewiston, often stopping at Lapwai.

One thing that had not changed was the fact that the Nez Perce were still waiting for their treaty reparations. They had yet to see compensation for the homeland they had ceded to the government. Furthermore, their traditionally self-sufficient lifestyle had disintegrated. Many Nez Perce completely abandoned hunting, fishing and root gathering and took to depending on the white man for subsistence. They often sold their labor, traded or begged in exchange for food, money or goods. Those Nez Perce who chose the white man's lifestyle had--in the eyes of the Indian Agent--made progress. He noted in 1882 that:

> The yearly increase of cultivated acreage shows that the Indians are learning to appreciate the value and natural facilities of their agricultural lands; and that they will in time, with the aid of the government, make husbandry their principal industry: but the lack of agricultural implements, the comparatively small portion of the reservation cultivated at present, the abundance of grass and water, and the fact that very little feeding is necessary during the winter, makes stock raising the industry best adapted to the needs and capacities of the Nez Perces, at present. [86]

Indeed, many Nez Perce, mostly the non-treaty ones, raised livestock and sold horses and cattle to whites, accumulating sizable profits from sales. With this money they were able to purchase goods at white men's stores. [87]

Charles Monteith, brother of John,



Agency boarding school where Nez Perce children were instructed in Agricultural techniques and various domestic practices aimed at helping them "adjust" to white culture. View from northwest, 1890. (Idaho Historical Society #0110)

served as Indian Agent for the next four years. His accomplishments included the completion of Warner's three-story boarding school (porches were added), and the addition of a chicken house to the school grounds. The school was now an industrial school, and by 1885, it had become the agency's most important operation. Acculturation of the Nez Perce continued to be a primary focus of the agency. Fifty-two students boarded at Lapwai for eight months out of the year. The children wore European-style clothing and were required to write and speak in English. Maintaining a curriculum instituted nearly half a century earlier by Eliza Spalding, the girls at the school learned sewing, cooking, and housekeeping. They planted flower beds in front of the school buildings, adding color and cheer to their home away from home. [88] The boys learned how to farm and care for stock. The fifteen acres of land

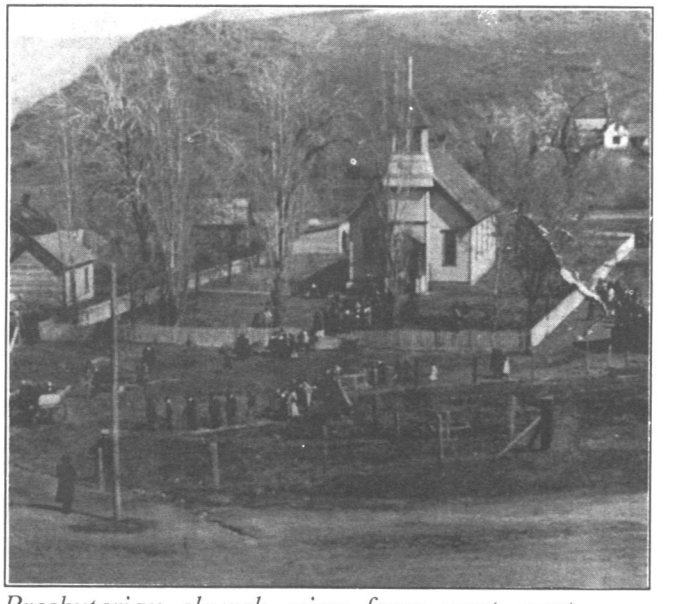


Nez Perce school children playing on school grounds. View from south. (Idaho Historical Society #61-159.3)

dedicated to school purposes supported eighty-seven cattle, four pigs, thirty-six chickens, and an abundance of vegetables. A cow barn, hog pens, hen house, and milk cellar were all added to the property in its early years of operation. The school sponsored many activities for the Nez Perce students. There was a brass band, and the children played baseball, hide-and-seek, and other games called "shinny" and "ante-over." [89] They enjoyed swings which had been set up for them behind the school building. [90] In later years, the school grounds boasted a laundry, meat house, storehouse, ice house, root cellar, shop, chicken house, woodshed, barn, and other outhouses and five acres of crops cultivated by the students. [91]

In 1885 the U.S. Army abandoned Fort Lapwai, turning the former garrison over to the Department of the Interior. Voicing a need for additional facilities, the Indian Agency was given permission to take over the complex. Monteith began repairing and remodeling the structures for use as an Indian School. His successor designated Fort Lapwai as the boarding school for boys, and the imposing three-story structure at Lapwai became the boarding school for girls. For the first time, an office was established for the agent at the old fort. This decision had important consequences: it foreshadowed a change in the operation of the Indian Agency. First established on the site of the mission, the agency physically moved across Lapwai Creek to establish a sizable complex separate from the mission site. Now, fifteen years later, the agency was, in part, moving again, further separating itself from its original location.

By the mid-1880's, approximately ninety Nez Perce were farming. Of these, most had twenty to thirty acres each; ten of them had more than forty acres each. More than four hundred Nez Perce had become members of the Presbyterian Church. Dedicated to their religious pursuits, this community of devoted worshipers built a new church in 1885-86, replacing the smaller church built earlier by the government. The new church sat on the site of the old one, which had been relocated across the road for use as a warehouse. The completion of this new church marked the fiftieth anniversary of Spalding's arrival in Nez Perce Country, and the community celebrated accordingly. [92] In later years, members of the congregation planted locust trees around the church. [93] Some Nez Perce continued to gather annually at Lapwai for "Talmaks," the Nez Perce equivalent of a Fourth of July celebration and a Presbyterian camp meeting combined, instituted in 1884 by the McBeth sisters, teachers and missionaries for the Nez Perce since 1873. [94]



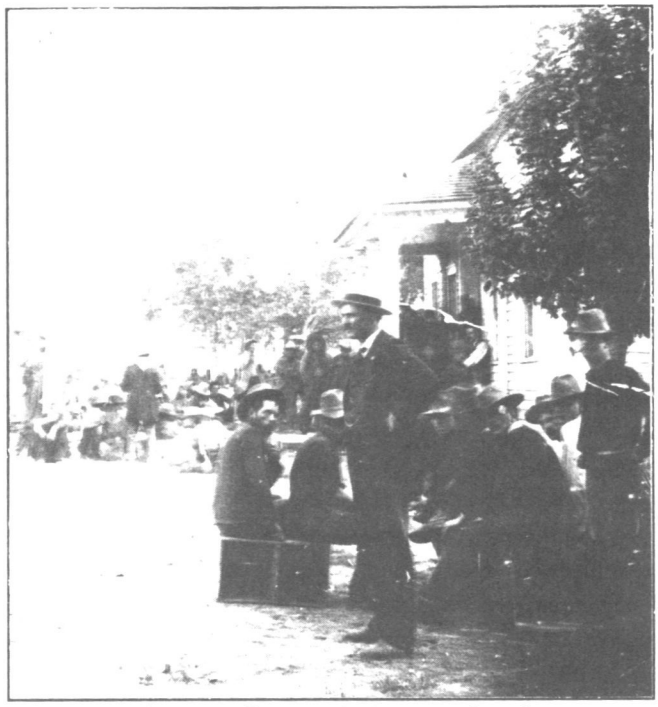
Presbyterian church, view from west, post 1880's. (NEPE Collection)

The late 1880s brought many changes to the landscape of the Lapwai Creek delta. Congress passed an act which granted a railroad company the right-of-way to survey and build a line along the Clearwater. [95] Completion of the railroad provided the

impetus for agriculture to flourish on a much broader scale in Nez Perce County, attracting still more settlers and businesses to the region. The passage of the Dawes Act in 1887, however, had more far-reaching effects on the reservation lands. Officially called the General Land in Severalty Act, its purpose was to provide every Indian with title to a piece of land--an allotment--so each might feel "secure" about owning the property on which they lived. The act was intended to produce independent farmers. [96] It was also a way for the government to further divide the reservation and make provisions for additional white settlement. Unallotted lands were considered surplus and opened up for homesteading. Proceeds from the sales would be turned over to members of the affected tribes. [97] What the non-treaty Nez Perce feared most--total forfeiture of their tribal homeland--was finally underway.

Alice Fletcher, a well-respected anthropologist from Boston, Massachusetts, was appointed to issue allotments on the Nez Perce reservation. She was joined by a friend, photographer Jane Gay, and a Nez Perce interpreter named James Stuart. The work required Fletcher to be in the field for twenty-two months, "roughing it" and often sleeping under the stars. Over a period of four years, Fletcher divided up the reservation into 2009 allotments. [98] The law provided for each head of a household to receive one hundred sixty acres; single individuals more than eighteen years of age received eighty acres, and those under the age of eighteen were allotted forty. [99] When she completed her work in 1893, only thirty percent of the reservation was allotted to the Nez Perce, leaving more than seventy percent of their former reservation land open for purchase by white settlers.

The allotments resulted in a patchwork of Indian and white land holdings. Gradually, ambitious whites leased lands from Nez Perce who found it easier to rent



White settlers at Lapwai Agency hoping to claim homesteads on former Reservation lands, 1895. (NEPE #164)

their property than work it themselves. [100] Problems with survey lines and disputes regarding land ownership carried on well into the twentieth century.

In Lapwai, James Moses, a Nez Perce sub-chief who was given a government-built house under one of the early treaties, was allotted land on the east side of Lapwai Creek. This allotment included Spalding's old mission site. Moses erected a fence enclosure on his claim, blocking access to the traditional "boomgrounds." In order to be fair to all who used the "boomgrounds," Fletcher divided Moses' allotment into two parcels so all Nez Perce would have access to the driftwood resource. Moses also made use of the last remnant of Henry Spalding's mission, keeping his horse stabled in the old ruin. [101] The other allotment which took in much of Lapwai belonged to Mary and George Campbell. They were given a parcel that included the former three-story agency school, its grounds, and

property that later became platted as part of the townsite of Spalding. Taking advantage of their newly-obtained improvements, the Campbells eventually remodelled the old agency school into a hotel (the Campbell Hotel) and had a lucrative lodging and livery stable business for many years. [102]

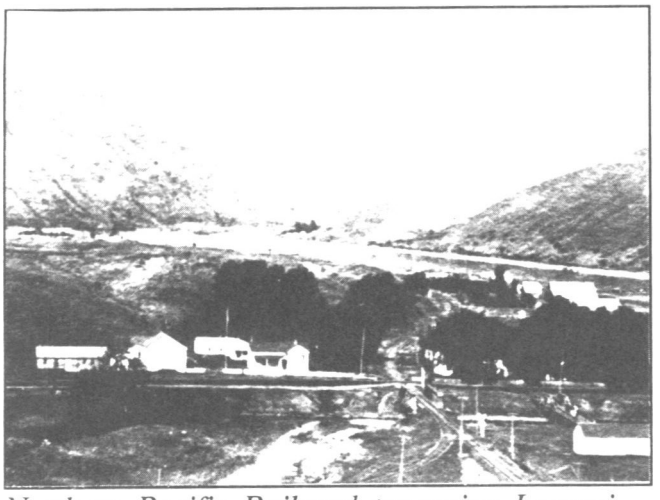
The agency complex at Lapwai continued to undergo changes despite the deliberate shift of school activities to Fort Lapwai. After several decades of operation, and up through the turn of the century, the agency still experienced administrators who came and went in rapid succession. Each continued, however, to make noticeable improvements to the physical infrastructure of the complex, even though the role of the agency had changed. After passage of the Dawes Act and the partitioning of allotments, the agency emerged as a neighbor to the evolving community rather than the central focus it had been. The mills were still operating, but the three-story school had closed and children were being boarded in a smaller school on the agency grounds. [103] The railroad was headed to Lapwai, inspiring hopes that the small community would finally be put on the map. A townsite was platted on the delta and a post office reestablished after being discontinued for a number of years. The Nez Perce began receiving their allotment checks, and whites literally poured in by the thousands to file claims on the unallotted lands.

Between the years 1890 and 1894, Warren D. Robbins administered the Indian Agency. Robbins had a new one-and-a-half story, wood-framed house built for himself on the site of an older, log employee's house. He was also instrumental in the establishment of ferry service at Lapwai across the Clearwater River. Since Spalding's time, canoes had been the only safe means of reaching the north side of the river where the good road to Lewiston resumed. [104]

Joseph Robinson followed as agent by 1894. His accomplishments included the erection of a new blacksmith shop (1895) and a wagon bridge crossing Lapwai Creek, linking the agency complex with the development on the east side of the delta and the "boomgrounds." Robinson also built a large (40' x 80') wood-framed warehouse east of the creek, siting it along the south bank of the Clearwater. This warehouse was used for storing wheat, mostly grown by whites now as so many Indians, dependent on a cash economy, were leasing their lands to the settlers. [105] As long as they did not sell their land, these Nez Perce were guaranteed an income from their property. [106] Robinson had the responsibility of issuing payments to the Nez Perce for their allotments.

In 1896 Stanton G. Fisher replaced Robinson. Fisher built three new residences for agency employees. Two were small, one-story wood-framed structures, one sited west of the one- and-a-half story agency house, and the other sited east of the agency office facing the road to Fort Lapwai. Fisher removed the old barn north of the complex and enlarged the remaining one on the east bank of the creek by adding a hay loft and buggy shed. He also erected a new blacksmith shop on the agency grounds.

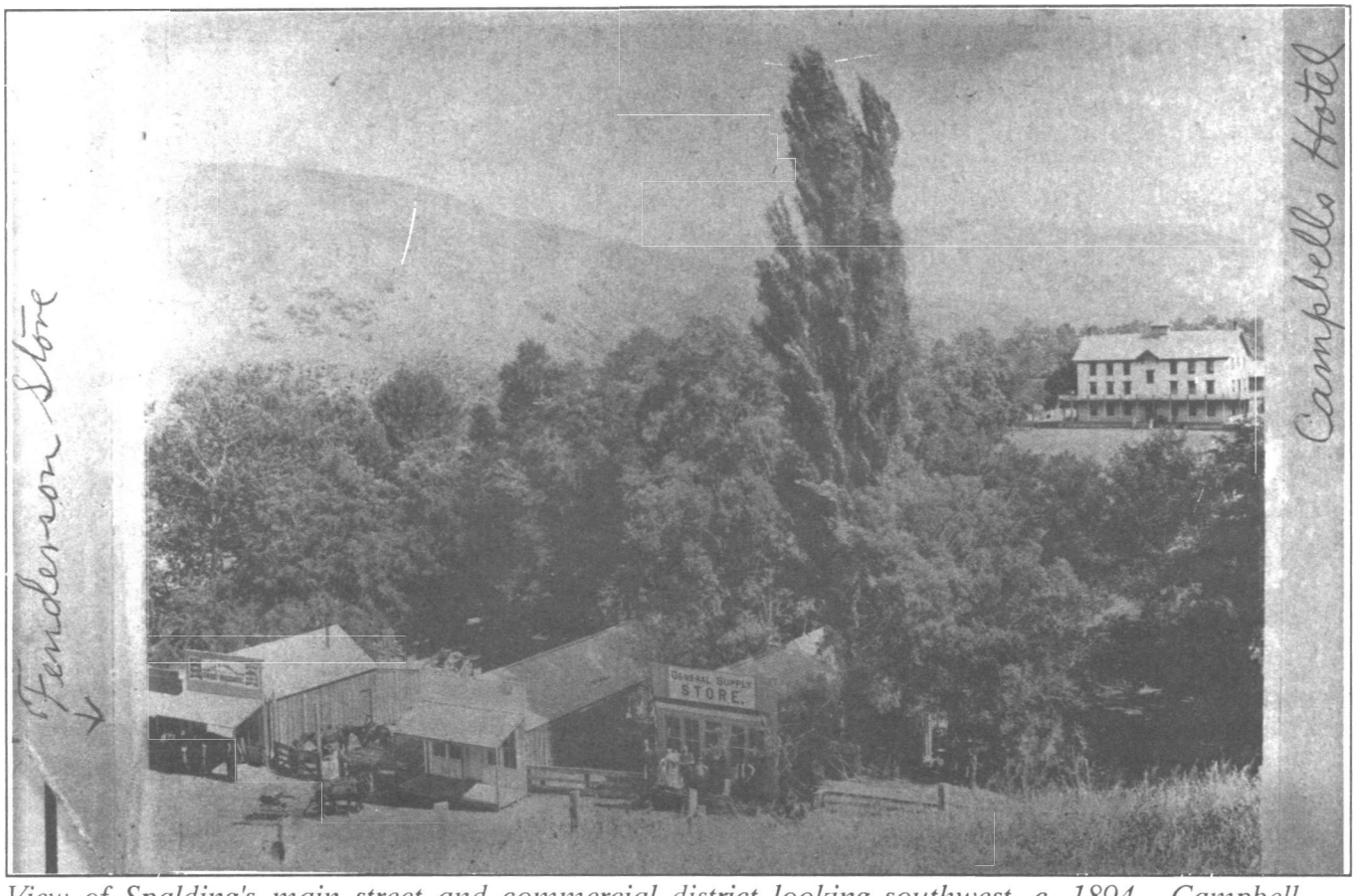
Agent Fisher was succeeded by C. T. Stranahan in July 1899. Stranahan led the agency into the twentieth century. He was the last agent at Lapwai; the agency finally closed its doors and abandoned Lapwai in 1902, reestablishing full operation at Fort Lapwai. With the agency gone, Lapwai's identity as a place was threatened, and more so when Fort Lapwai itself came to be known as Lapwai. The former Lapwai took on a variety of names over the years including Spalding (and Spaulding), Old Lapwai, North Lapwai, and Joseph; the name Spalding eventually stuck. Stranahan's



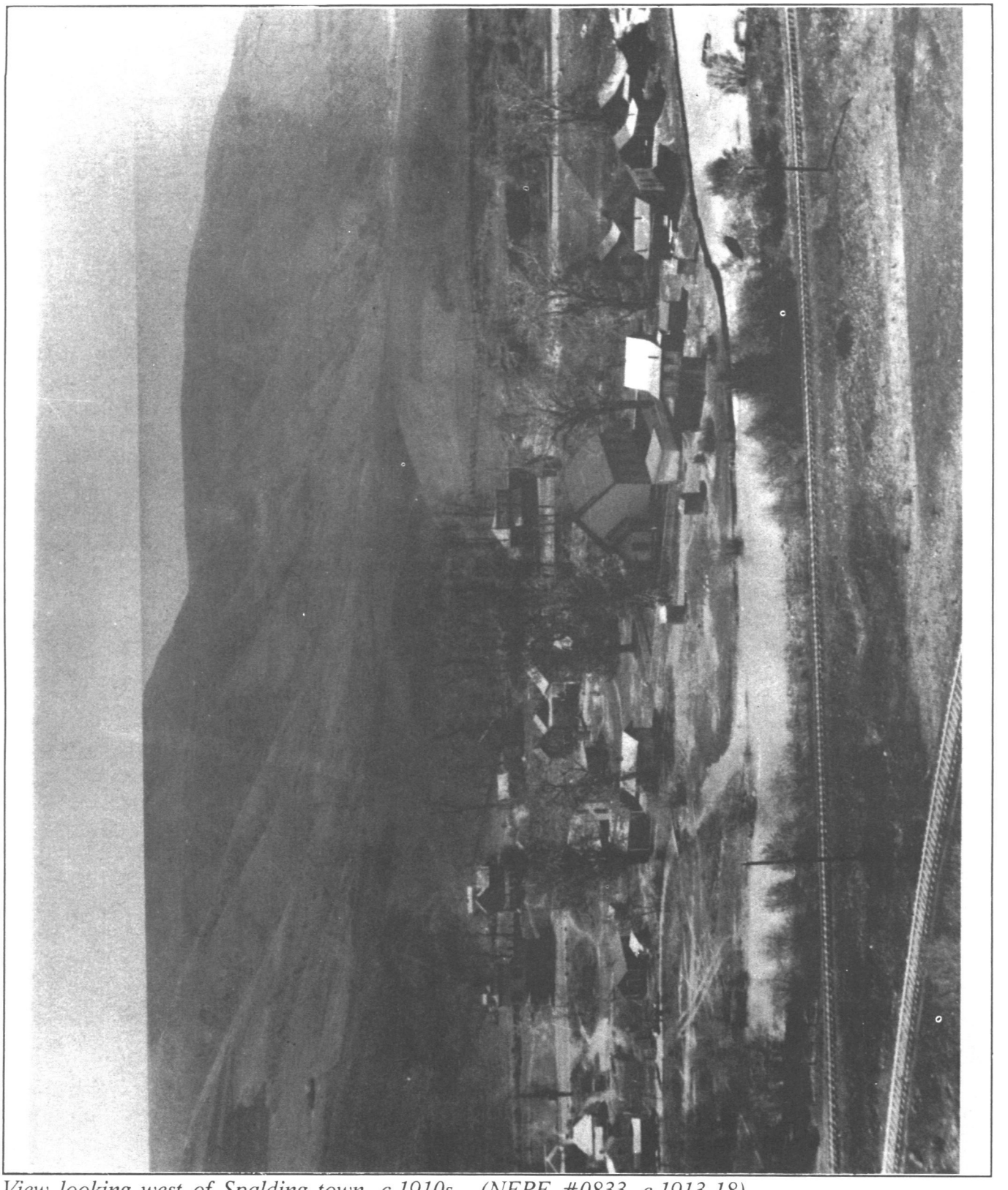
Northern Pacific Railroad traversing Lapwai delta on a berm that divided Indian Agency land. View looking west, c. 1900. (NEPE #240 and Washington State University Library)

years at the agency involved dispensing the last of the allotment monies to the Nez Perce, and dealing with a culturally mixed community that suffered from rampant alcohol, bootlegging and gambling problems. [107]

The town of Spalding was established shortly after the Nez Perce reservation was thrown open to settlement. An entrepreneur named John Wilkenson formed the Spalding Townsite Company and, in 1898, laid out a townsite north of the agency along the Clearwater River. There were forty-eight full lots and thirteen partial lots platted on the west side of Lapwai Creek. Calling it "Spaulding" at first, he delineated a small cluster of gridded streets with simple names: West, First, Second, Third, and Clearwater. [108]



View of Spalding's main street and commercial district looking southwest, c. 1894. Campbell Hotel (formerly the Agency school) in background. (NEPE Collection)



View looking west of Spalding town, c.1910s. (NEPE #0833, c.1913-18)

With the settlement of whites on reservation lands, Wilkenson had high hopes for his embryo town. Businesses came in and temporary canvas tent shelters were erected, followed by false-front and other simple wood-framed buildings for carrying on trade. Livery stables and second-class hotels were established. The same year the town was platted, gold was discovered in the vicinity and the railroad reached Lapwai, both bringing large numbers of travellers and business into the rural community. These transients needed services and the small businesses that opened thrived. The imposing Campbell Hotel was the town landmark, but Spalding also boasted a butcher shop, grocery store, restaurant, and confectionery, all with living quarters in the rear of the buildings. There were dwellings on both sides of the main street that ran from the river south to Fort Lapwai. River boat and ferry traffic turned Spalding into a key transportation hub. The growing "good roads" movement pushed to improve the road between Lewiston and Lapwai. [109] At the west end of town, where the railroad had a "North Lapwai" depot, there were corrals and stockyards. Cattle drives ended at Spalding and the stock was then loaded onto trains. All of this activity made for a busy community. [110]

Unfortunately for the town's promoter, this period of prosperity was not to last. The railroad came through in 1898, crossing the Clearwater River east of the agency and, after a short southerly stretch, headed west to Lewiston, cutting through Indian fields and bisecting the agency complex into two parcels. That was Spalding's boom year. The bust came the following year, when the railroad began construction of a spur line up the Lapwai valley to the richly productive high prairies. Spalding's position as a transportation hub and shipping point was no longer key. This was exacerbated by the lack of a railroad station in town; for many years the station was located about a mile west of Spalding in North Lapwai. [111] By the time the agency officially pulled out in 1902 and headed south following the railroad, Spalding had returned to its former sleepy state.

NOTES & SOURCES

FIRE AT THE 'BOOM GROUNDS' IN 1874 BURNED 250 CORDS OF WOOD AND DESTROYED PIERS (OR ABUTMENTS).

NEZ PERCE CONTINUED TO WINTER AT LAPWAI DELTA.

MONTEITH, CHARLES. INDIAN AGENCY RECORDS, 1882

PHOTO COLLECTION - NEZ PERCE NATIONAL HISTORICAL PARK

NEWELL, ROBERT. LAPWAI AGENCY MAP, 1869

NORTHERN PACIFIC RAILROAD RIGHT-OF-WAY PLAT MAP #157 & 158, PALOUSE AND LEWISTON BRANCH, C 1895

STUART, JAMES. MAP OF LAPWAI DELTA LAND ALLOTMENT SURVEY, c.1900

7.9 ACRES OF LAND WITHIN THE PARK BOUNDARIES ARE OWNED BY THE NEZ PERCE TRIBE INCLUDING 3.55 ACRES COMPRISING THE "BOOM GROUNDS" AND THE CEMETERY (2.08 ACRES) AND ADJACENT LAND.

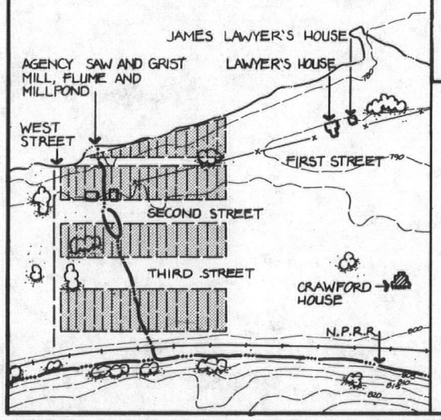
NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/82000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP.

FIELD OBSERVATIONS 1988-89

PLAT OF SPALDING TOWN, 1898



SPALDING STRUCTURE (1891~1908) USED AS A STABLE BY JAMES MOSES, POSSIBLE SITE OF PRINTING PRESS (1894)
AGENCY RESIDENCE
AGENCY RESIDENCE
JAMES MOSE'S HOUSE, GOV'T ISSUED 1890~91
GRAIN WAREHOUSE, 40×80FT, 1894
AGENCY RESIDENCE
MISSION SAWMILL AND MILLRACE REMNANT
CREEKBED LOCATION AFTER THE 1879 FLOOD
AGENCY SAW AND GRISTMILL OPERATED AT THIS LOCATION UNTIL 1879
"BOOM GROUNDS"
CLEARWATER RIVER
CAMAS PRAIRIE RAILROAD BRIDGE, 1898
AREA USED AS A FERRY SLIP, 1892
JAMES LAWYER'S HOUSE
LAWYER'S HOUSE
OLD WAGON ROAD
GRASS AND ALFALFA GROWN IN AGENCY FIELDS, 1874
CARPENTER SHOP C.1869~79
NORTHERN PACIFIC RAILROAD (N.P.R.R) TO PALOUSE ARRIVES IN 1898
AGENCY SAW MILL, 1881 AND GRISTMILL, 1882
CEMETERY AND SPALDING GRAVE SITE
MILL FLUMES REBUILT 1886~87
AGENCY STABLES/ BARN, 1869~96
MILLPOND
BLACKSMITH SHOP C.1869-79
110FT. WAGON BRIDGE, 1894
AGRICULTURAL FIELD
CRAWFORD HOUSE, 1896
NEW STOREHOUSE, 20×60, 1896 AND ORIGINAL STOREHOUSE AND OUTBUILDING, 1870
AGENCY BARN, 30×40FT, AND OUTBUILDINGS, C.1875~1898
AGENT'S HOUSE, 1896
LOCATION OF SWEAT LODGES, 1898
LYON'S CHURCH
DRUGSTORE/HOSPITAL, 16×36FT, 1864 BECAME THE MCBETH PARSONAGE, 1883
NEW PRESBYTERIAN CHURCH, 1886. THE ORIGINAL STRUCTURE, C.1873~74, WAS MOVED ACROSS THE ROAD THEN USED AS A WAREHOUSE AND WAS DESTROYED BY FIRE SHORTLY AFTER. IN 1901 MCBETH BUILT COTTAGES FOR MINISTRY STUDENTS AND LOCUST TREES WERE PLANTED AROUND CHURCH GROUNDS
"SPALDING TOWN" BOOMS IN 1898; BY 1900, THE TOWN BECOMES A ROAD AND RAILROAD WAY STATION
- MEAT MARKET
- STREITZ FENDERSON GENERAL MERCHANDISE & SPAULDING POST OFFICE
- LAPWAI HOTEL
- BRIGGS GENERAL SUPPLY
REV. DEFFENBAUGH'S HOUSE (1881) BECAME A MISSION PARSONAGE IN 1888 AND WAS DEMOLISHED IN 1891
RESERVOIR C.1870~1890
CEMETERY
AGENCY MESS HOUSE, C.1869~91
BOARDING SCHOOL APROX. 30 RODS (49.5FT.) FROM THE SCHOOL DESTROYED BY FIRE BEFORE 1879, PROBABLY MAJ. TRUAX'S HOUSE
AGENCY RESIDENCE, 1891
AGENCY OFFICE AND COUNCIL ROOM BY 1874
SUTLER/AGENCY STORE C.1864 BECAME A STORE ROOM IN 1880
LAPWAI SCHOOL (UNFINISHED), DESTROYED BY FIRE, 1871
MAJ. TRUAX'S STABLE, 1869; POSSIBLY USED AS A RESIDENCE FOR THE TEACHER
THREE-STORY SCHOOL UNDER CONSTRUCTION 1881~1883. THE SCHOOL CLOSES AT LAPWAI IN 1862. FENCED 8 ACRES & OUTBUILDINGS BECOME CAMPBELL HOTEL, 1902
AGENCY BLDGS, POSSIBLY THE REBUILT CARPENTER AND BLACKSMITH SHOP, C.1879
ROAD TO FORT LAPWAI & LEWISTON
SCHOOL AGRICULTURAL FIELD, APPROX. 15 ACRES. IRRIGATION AND MILL DITCH CONNECT TO THE CREEK UPSTREAM

LEGEND - EXISTING CONDITIONS

- EXISTING STRUCTURE
- HISTORIC STRUCTURE - LOCATION VERIFIED
- HISTORIC STRUCTURE - LOCATION CONCEPTUAL
- REMNANT STRUCTURE - RELOCATED OR REMOVED
- PAVED ROAD
- UNPAVED ROAD
- VEGETATION
- RAILROAD
- FENCE
- WATER EDGE
- CONTOUR LINE
- PARK BOUNDARY* (SEE NOTES & SOURCES)

= HISTORIC CONDITIONS

- NEZ PERCE STRUCTURE
- VEGETATION
- FENCE
- FORMER FENCE
- REMNANT IRRIGATION DITCH
- DITCH CONCEPTUAL
- GARDEN
- CULTIVATED FIELD

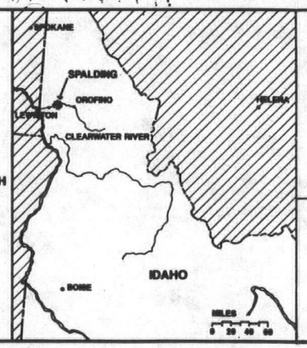
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'-0" CONTOUR INTERVAL

DRAWN BY: M.TOLON **DATE:** 8/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

TITLE OF SHEET

INDIAN AGENCY ERA 1872 - 1902

DRAWING NO. 429-80012

SHEET 5 OF 9

TRANSITION: THE TOWN OF SPALDING

The first decade of the twentieth century marked a time of transition for the Lapwai Creek delta. The agency had moved south to the former garrison, and Spalding had essentially become a way station for the railroad and for farmers hauling wheat. A residential community remained; however, it had changed--its residents were predominately white now, not Nez Perce. No longer would Spalding be considered a Nez Perce or Indian Agency town.

By the early 1900s, a school building was put in operation for the growing population of white children. [112] Nez Perce children living in Spalding also attended this school, but now community activities revolved around white children, not Nez Perce. Christmas tree festivals, dances, and other events entertained the young people in the area.

Spalding's physical appearance underwent changes but generally it remained that of a rural hamlet. Commercial businesses were clustered with residential structures, south of the Clearwater River, near the former agency complex and church grounds. The abandoned Indian Agency buildings were rented or leased for use primarily as residences but also for commercial enterprises. Spalding located its post office and store in the old agency office. Two hotels, a butcher shop, a blacksmith shop, and two general stores were also in operation. There was talk of converting the old government mill into a creamery. [113]

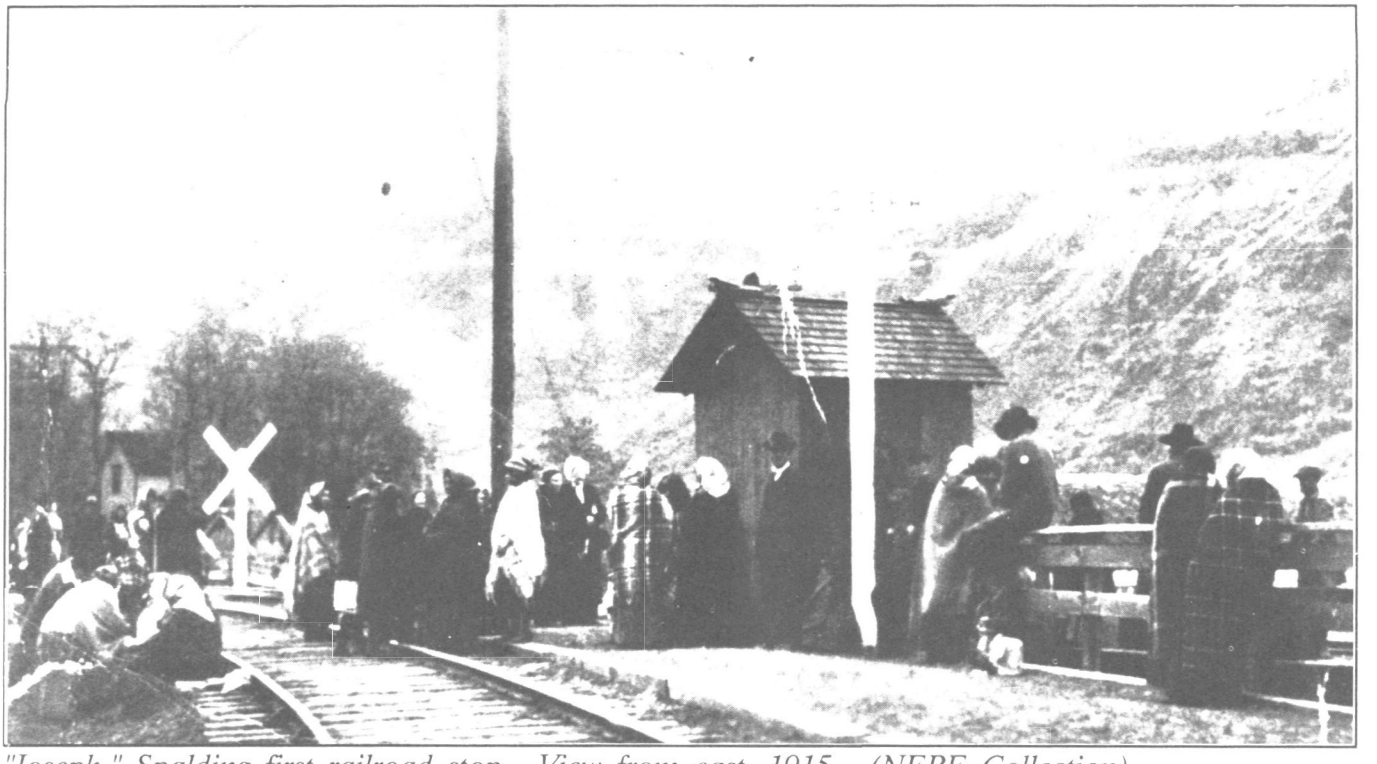
Nez Perce continued to erect their tipis across the Lapwai delta and move about seasonally for hunting and berry-picking activities. The old mission grounds remained a favorite camping place for Nez Perce well into the twentieth century. As was true years earlier, Spalding's population was most dense during the winter, when the Indians returned from their hunting trips in the mountains. [114] Summers were busy times with farms under cultivation and Fourth of July celebrations bringing hundreds of Nez Perce to Spalding's celebration grounds.

On Dec. 28, 1903, the Lewiston Teller reported that a public sale of government buildings and land was to be held the following month. Approximately three hundred and fifteen acres of land and fourteen frame buildings in Spalding and North Lapwai were to be sold to the highest bidder through sealed proposals. This was a major event for the town. The release of this federally-owned property would provide new opportunities for Spalding residents and open additional land for development and settlement.

In the late summer of 1906, a fire in Spalding obliterated much of the physical fabric of the town. Residents rallied that night and formed a human chain, transporting water via bucket brigade from Lapwai Creek to the burning buildings, but little was saved. The three-story Hennen Hotel (formerly the Campbell), the butcher shop, and the confectionery were destroyed. [115]

After the fire, a number of changes took place in town. Mary Hennen (formerly Mary Campbell), platted her undeveloped allotment land into a full twelve blocks, calling it Hennen's Addition to the Town of Spalding. Streets ran north-southerly and were named Main, Washington, Clearwater and Lapwai, while avenues, running east-westerly, were named Spalding, Hennen, and Forest. [116] Photos from the 1910s show a sizable amount of physical development--roads, fences, residences, a two-story school, and false front commercial structures--on the new townsite. This area had the largest cluster of structures on the delta.

It was on one of Hennen's parcels that



"Joseph," Spalding first railroad stop. View from east, 1915. (NEPE Collection)



Spalding monument dedication ceremony, 1924. (NEPE Collection)

Lewis and Margaret Watson built and operated their general store. After learning of the fire and loss of the town's merchandise store, Watson realized his opportunity and relocated to Spalding to establish his own mercantile business. Watson's Store served an area of one mile in radius. He eventually secured the post office contract as well. Like so many rural store owners, Watson operated on a credit basis, and his customers, mostly Nez Perce, remained fairly steady. [117]

The next two decades leading up to the 1930s were, for the most part, quiet ones for Spalding. The Northern Pacific Railroad had erected a tiny depot in town by 1907, calling it "Joseph" after the famous Nez Perce chief. Eight years later this was replaced with a larger and more permanent station, sited along the south side of the track about 300' north of the church. [118] Other improvements to the physical complex of the village were undertaken by residents or newcomers to the area. New homes were built across the delta and older buildings were relocated and adapted for new uses. External changes began to impact the small town. Transportation and road-building technologies improved around the growing state and, in an effort to improve communication and commerce, new roads were constructed. As early as 1914 a good road to Lewiston from Spalding along the north side of the Clearwater was suggested; within three years, the state highway department was reporting the completion of major portions of this road. [119] A highway to Spalding necessitated the construction of a bridge spanning the Clearwater. All this news encouraged the residents of Spalding, for the time-consuming journey into Lewiston for supplies would now be shortened. No longer would they need the ferry service to cross the expanse of the Clearwater River. In 1922, the State Highway Department began erecting an impressive 500' steel bridge across the river. The job was finished and the bridge was used the following year. The building of this bridge forced the relocation of one of the last remaining Indian Agency structures to a site east of the new bridge approach.

Spalding was finally on the state road map. It was at the junction of two of Idaho's important road networks--the "Lewis and Clark Highway" and the "North-South Highway." Road-building activity was occurring all around Spalding, connecting remote parts of the state with each other, to rail lines, and beyond to other regions. The delta of Lapwai Creek became a grid of transportation networks across the land: the river and railroad ran parallel to each other east-westerly; Lapwai Creek, the old road to Fort Lapwai, and the North-South Highway were perpendicular. Improvements continued in Spalding as well. In 1926 Nez Perce County constructed a 570' long concrete viaduct at Spalding to access the steel bridge across the river and, two years later, finished a 67' timber bridge across Lapwai Creek, both offering safe crossing to people and the area's growing number of automobiles. [120]

During this era of road-building and public improvements, Spalding became the focus of several commemorative events revolving around the area's first white settlers. In 1924, Idaho Governor Charles Moore presided at a ceremony planned by the Daughters of the American Revolution that dedicated a monument to the missionary Henry Harmon Spalding. This event came nearly twenty years after a previous governor had visited the site and vowed to protect it. Upwards of three thousand people visited Spalding to see the unveiling of a huge native basalt stone with an inlaid bronze plaque honoring the missionary and his work. Nez Perce Indians were also present at the dedication and took part in the ceremony, singing songs and delivering speeches--some in their native

tongue. [121] The DAR considered the Spalding mission site to be the most important "historic spot" in Idaho:

> The huge monument and its bronze tablet will inform tourists of the important happenings that were recorded there and the work of the D.A.R. will encourage the Indian Department to take up the matter of improving a park and maintaining a park keeper, who will be prepared to furnish tourists with detailed information relative to the Spaldings and their great work in the settlement of the northwest. [122]

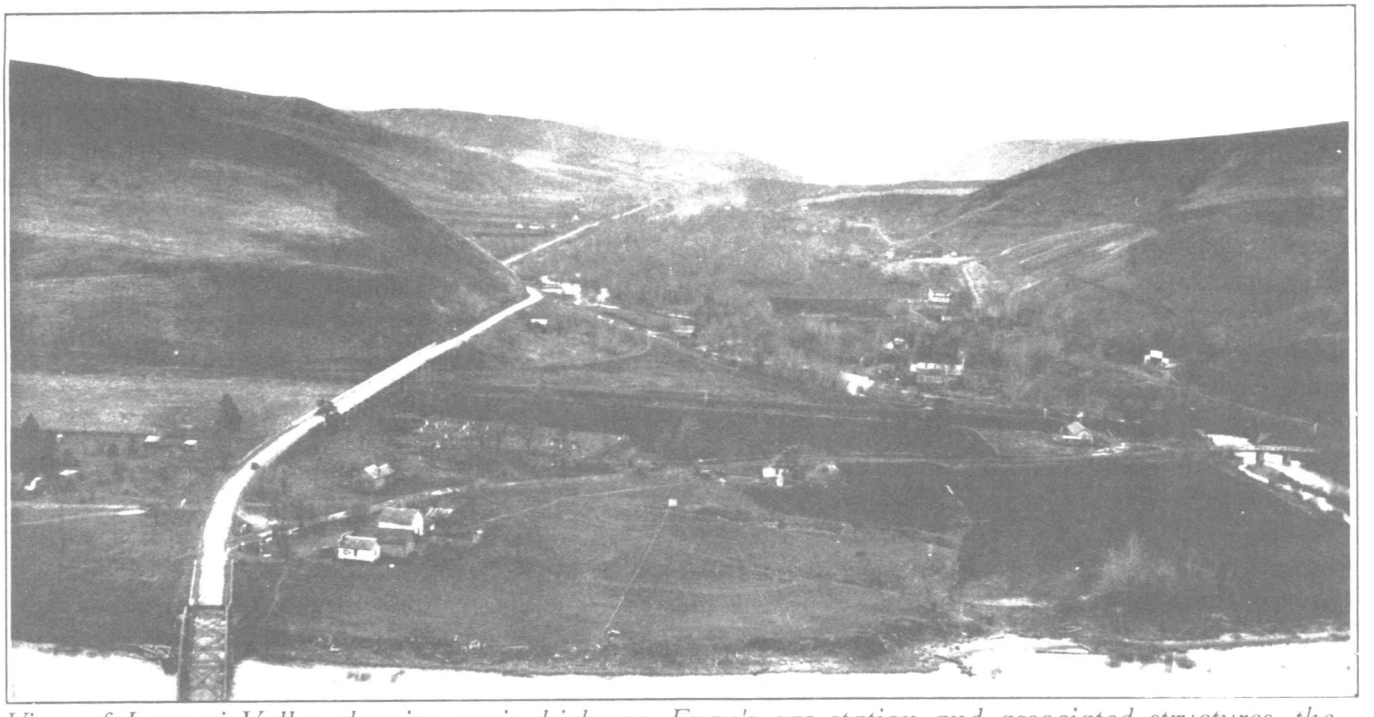
The following year, at their thirty-sixth annual meeting, the Presbyterian Synod of Washington unveiled an eight-foot high blue-granite monument dedicated to Henry Harmon Spalding and placed it on his grave. More than five hundred people attended this event which occurred in conjunction with Talmaks, the Nez Perce celebration. This second gathering of religious Nez Perce and whites resulted in a proposal to have the state government set aside the cemetery where the Spaldings were buried as a memorial park. [123]

Nothing came of this proposal for ten years. The excitement generated by these impressive events was short-lived, and Spalding returned to its usual calm. But it had sparked a movement to recognize and appreciate the area's rich past. In 1927, the Northern Pacific Railroad informed the State of Idaho that it was changing the name of the train station from "Joseph" to "Spalding," as requested by the history-minded white citizens who had been lobbying for the change. [124] That same year, the last vestiges of the mission complex--piles of river rock marking the location of the mission house chimneys--were enclosed with an ornamental iron fence and marked with a sign that simply stated, "Please Preserve." [125] In 1934, a 15' high sapling believed to have sprouted from one of the first apple trees planted by Spalding, was enclosed with a fence and given a sign describing its significance. [126]

Development continued to fill in the open spaces of the Lapwai Creek delta. In the early 1920s, Joe Evans and his family acquired the land on the west side of the North-South Highway. Taking advantage of their highway location, the Evanes turned their home into their business. They put in a garage and filling station, had a grocery store, and added a truck garden. [127] Evans, the descendent of Nez Perce chief Timothy, began to collect Nez Perce cultural relics, and displayed them throughout his home.

Other residents used and adapted existing buildings throughout the area. New development occurred around the church, near the Clearwater, and north of the cemetery. The 1930s also saw the final end of missionary activities at Spalding. Mazie Crawford, a neice of the McBeths' who had taken over missionary duties after the death of the last McBeth in 1915, ran the mission using her personal finances until it closed in 1932.

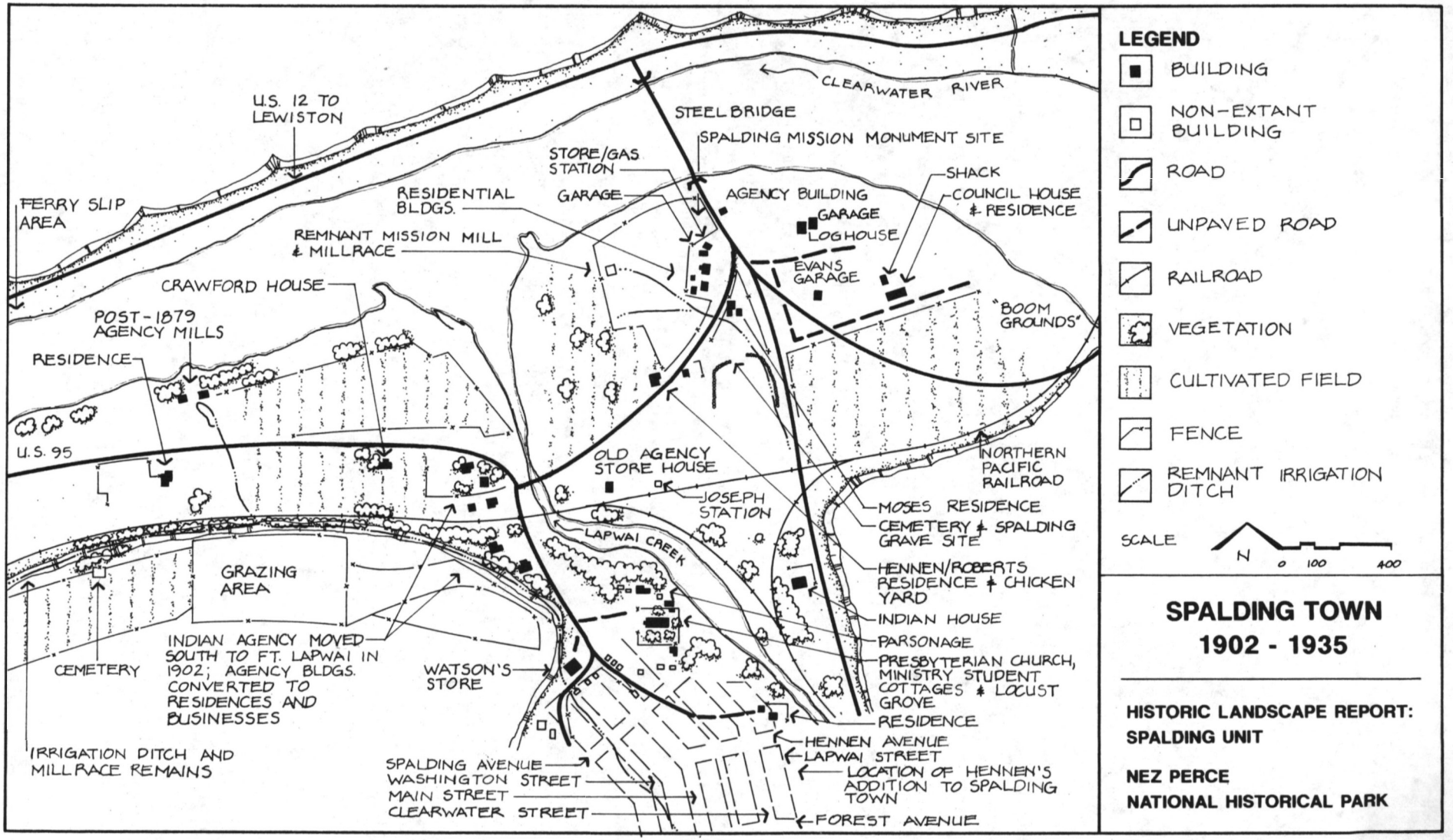
Nineteen hundred thirty-five proved to be yet another marker year for the rural town. After years of efforts by citizens and history groups, and spurred on by the upcoming centennial of the mission's founding, a bill to establish a Spalding Memorial Park was passed and funds finally allocated to purchase the historic cemetery and land north of the railroad tracks for the purpose of creating a park. The efforts of those working to honor the state's first white settlers finally came to fruition.



View of Lapwai Valley showing main highway, Evan's gas station and associated structures, the cemetery and scattered residences. Spalding Mission millrace remnants in foreground. View from north, c. 1930. (NEPE #1836, and Evans Collection)



View of the western portion of Lapwai Delta showing primary circulation networks, scattered structures and agricultural land uses near the creek and surrounding hills. View from north, c. 1930. (NEPE #1837, and Evans Collection)


U.S. 12 TO LEWISTON
CLEARWATER RIVER
STEEL BRIDGE
SPALDING MISSION MONUMENT SITE
STORE/GAS STATION
GARAGE
RESIDENTIAL BLDGS.
AGENCY BUILDING
GARAGE
LOG HOUSE
SHACK
COUNCIL HOUSE & RESIDENCE
FERRY SLIP AREA
REMNANT MISSION MILL & MILLRACE
EVANS GARAGE
"BOOM GROUNDS"
CRAWFORD HOUSE
POST-1879 AGENCY MILLS
RESIDENCE
U.S. 95
OLD AGENCY STORE HOUSE
NORTHERN PACIFIC RAILROAD
JOSEPH STATION
MOSES RESIDENCE
CEMETERY & SPALDING GRAVE SITE
LAPWAI CREEK
GRAZING AREA
HENNEN/ROBERTS RESIDENCE & CHICKEN YARD
INDIAN HOUSE
PARSONAGE
PRESBYTERIAN CHURCH, MINISTRY STUDENT COTTAGES & LOCUST GROVE
CEMETERY
INDIAN AGENCY MOVED SOUTH TO FT. LAPWAI IN 1902; AGENCY BLDGS. CONVERTED TO RESIDENCES AND BUSINESSES
WATSON'S STORE
RESIDENCE
HENNEN AVENUE
LAPWAI STREET
LOCATION OF HENNEN'S ADDITION TO SPALDING TOWN
IRRIGATION DITCH AND MILLRACE REMAINS
SPALDING AVENUE
WASHINGTON STREET
MAIN STREET
CLEARWATER STREET
FOREST AVENUE
LEGEND
BUILDING
NON-EXTANT BUILDING
ROAD
UNPAVED ROAD
RAILROAD
VEGETATION
CULTIVATED FIELD
FENCE
REMNANT IRRIGATION DITCH
SCALE
N
0
100
400
SPALDING TOWN
1902 - 1935
HISTORIC LANDSCAPE REPORT:
SPALDING UNIT
NEZ PERCE
NATIONAL HISTORICAL PARK

SPALDING MEMORIAL STATE PARK ERA: 1935-1964

> "It is to preserve to posterity the heroic deeds and sacrifices of these early comers under the banner of the cross that I have introduced this House Bill. . . .The old landmarks are fast vanishing. Soon, if we do not act now, these landmarks will have become a memory. We owe it to the early comers to our state, to our children and to future generations that we perpetuate the early history of our state." [128]

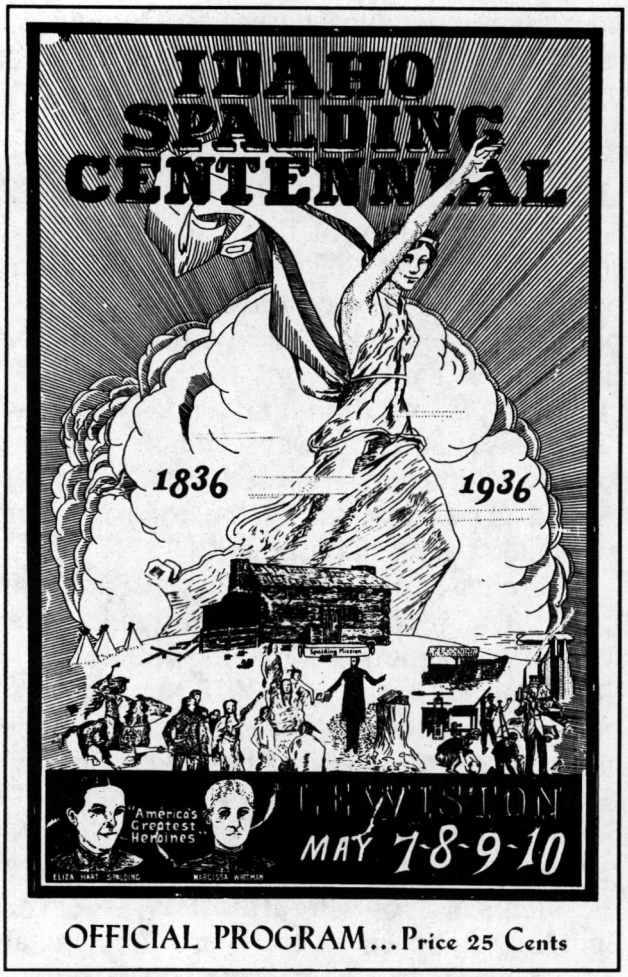
Robert G. Bailey, historian and Nez Perce County's representative in the Idaho legislature, spoke those words to fellow state representatives in his drive to preserve the Spalding Mission Site. Early hopes were to set aside more than twelve acres surrounding the historic site and rebuild the mission buildings, including the grist mill, ". . . which furnished flour for not only the Indians but also for all of the early comers to Idaho when the white migration started." Visitors to the park were expected in large numbers:

> "It is a beautiful spot on the Clearwater River, where in future years there will be a tremendous road traffic.It is advantageously located where the weary traveler may find rest while he lives in memory the heroic sacrifices of early comers who made Idaho possible." [129]

The State Highway Department assured Bailey that federal funds were available immediately for the beautification of the proposed park and that they would be responsible for the maintenance of the area. Furthermore, the monies available could take many unemployed residents off the "relief rolls" of the Depression. [130] Most importantly, the dedication of the new park was planned to coincide with the one hundredth anniversary of the Spaldings' arrival in the Lapwai valley, a commemorative event that had many supporters. By 1936, everything seemed to be in order for the establishment of the park. The necessary land was deeded from the heirs of James Moses to the newly created Spalding Memorial Park Association, and J. R. Roberts, whose house was located within the proposed park, had agreed to relocate across the road so as not to hinder park establishment. [131]

Sunday, May 10, 1936, was "Spalding Day." The centennial program guide called for the dedication of Spalding Memorial State Park to begin at 1:30 P.M. The newspaper reported that six thousand people gathered on the bank of the Clearwater River for the dedication services. The governor of Idaho addressed the crowd from a stage built on ". . .almost the identical spot where the Rev. Henry Spalding preached to the Nez Perce Indians. . ." A Nez Perce choir sang songs in their native language, and distinguished guests such as Miss Mazie Crawford spoke to the large gathering. [132]

The creation of the park at Spalding had a significant and long lasting impact on the physical landscape of the region. Not since the Indian Agency had the appearance and use of the area changed so dramatically. The landscape design for Spalding Memorial Park was developed by W. S. Thornber, a landscape engineer with the Idaho State Highway Department. In developing the design, Thornber incorporated several aspects from earlier plans with some important modifications. For example, no longer was there an attempt to restore the old mission site, or to follow "...conventional (beautification) landscapein schemes in clearing the



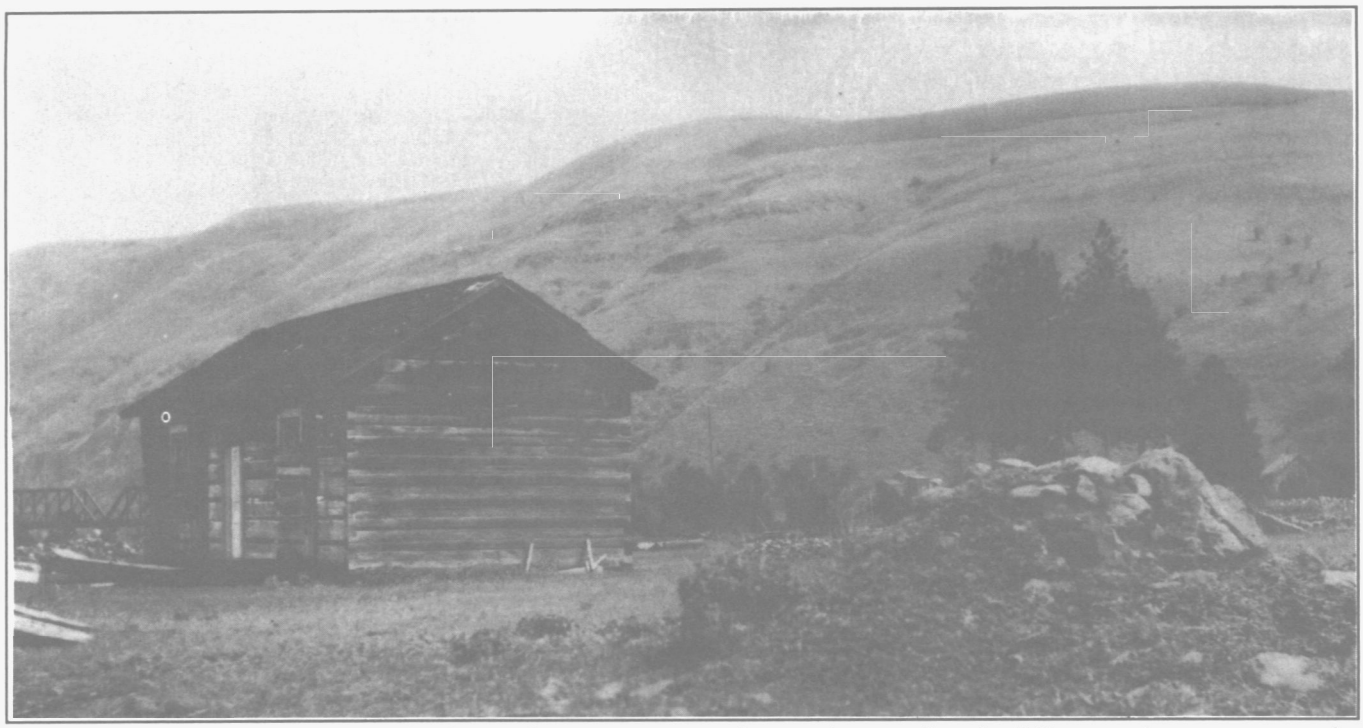
Cover illustration from the Spalding Centennial Program Guide (NEPE Vertical File).

grounds." Thornber's design called for the preservation of the natural beauty of the "lovely little [Lapwai] valley" and the retention the area in its original state as far as possible:

> The plan will isolate the historic inclosure from the shouldering commerce about it, enlarge the present limited recreation space, and leave the groves, wild flowers and the little cemetery shaded by the old locust trees to dream forever in the quiet sun that plays across the valley. [133]

Emphasizing the memorial aspects of the site, the governor had earlier suggested planting a grove of trees at Spalding "which would rise as temples of memory" to those Idaho citizens who died during various wars. Thornber may have been influenced by the governor's words. His proposed design for the park included more than twenty-five hundred varieties of trees and plants obtained largely from midwest and coast nurseries. Idaho's native trees and many plants of the Lapwai valley that were present when Spalding arrived were also included in the design. In addition, Thornber hoped that the selection of berry and fruit trees and shrubs--including Russian olive, wild cherry, mountain ash, hawthorne and honeysuckle, to name a few--would attract song and game birds to the park, turning it into a natural refuge. Thornber also saw merit in developing the recreational potential of the site for local citizens and visitors to the state. Because of the park's strategic location at the junction of three highways, Thornber believed the verdant spot would quickly become a popular picnic site for school and church groups and families. As a result, Thornber planned to incorporate picnic tables, camp sites with stoves and fire rings, and other recreational facilities into his proposal. [134]

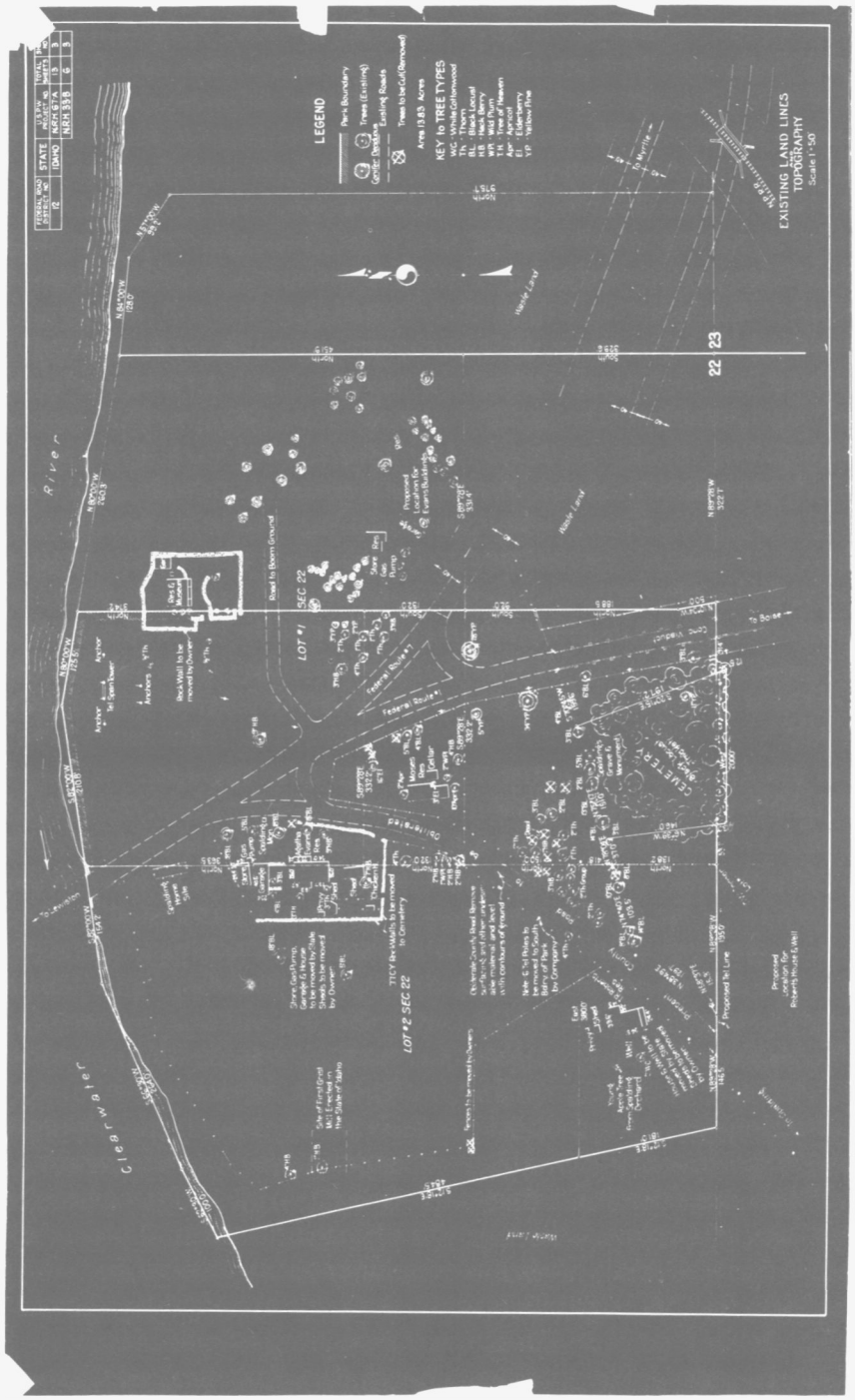
Although the stated goal was to disturb the site as little as possible, Thornber's landscape design for the new park required great manipulation of the existing landscape. The transformation from a sparsely vegetated, open delta to a verdant state park began in the fall of 1935. With one exception, all of the existing structures on the park site were removed and relocated to the east side of the highway. [135] Some site materials, such as the stones from the rock walls around the Evans' place, were salvaged and reused in the construction of new rock walls and other landscape features. Altogether, nearly



View from the memorial park site, prior to construction. Agency log building and remnant rock chimney of the mission structures in foreground. View from the west. (NEPE #1045).

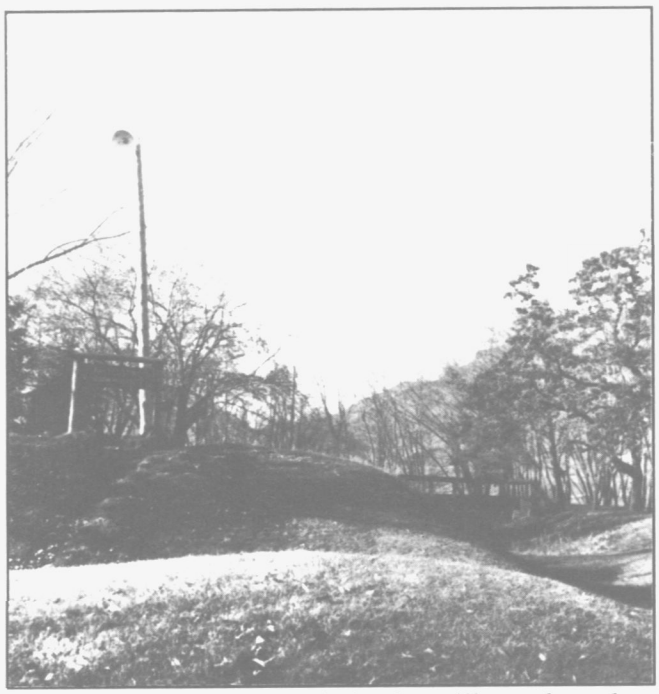


View of bridge crossing the Clearwater at Spalding. Agency log building on right and DAR Spalding monument on left. View from south. (NEPE # 992, Oregon Historical Society #3417).



W.S. Thornber's preliminary plan for existing and proposed features of the Spalding Memorial State Park, 1935. (NEPE File).

twenty-five hundred tonsof loose rock were removed from the site and sixty-six hundred tons of soil and fertilizer were added as fill for the purpose of planting the trees. Trees and shrubs were planted in clusters along the edges of the road and pathway, framing views and creating more discrete spaces within the overall design. The existing county road through the park was reconfigured in a more "scenic" manner, winding through the southeast corner of the site where it connected with the road south to Boise and the road east to the "boomgrounds."



View of the historic mission's mill earthworks as interpreted in the new park. View from the east, 1956. (NEPE Collection, Ira S. Dole)

Thornber laid out a winding path through the park that led visitors past groups of massed plantings, irrigated lawn, and the marked locations of structures from Henry Spalding's occupation of the site. The missionary's home, his circular outdoor meeting grounds, and the location of the grist mill were all delineated. A rustic log foot bridge crossed over the historic millrace adding a pastoral and romantic element to the design experience. Rock walls were built enclosing the cemetery where the Spaldings, former Indian Agents, and numerous Nez Perce were buried beneath a canopy of black locust trees. Every square foot of the park was used to the best possible advantage. For example, Thornber installed plants around the highway viaduct and efficiently provided parking for two hundred cars beneath it. The design also reflected good site planning as few trees and shrubs were planted in the central portion of the park because of the probability of high water or flooding. In Thornber's words: "When the trees are all set out, trails and scenic drives completed and the stone fence erected, it will be nature's job." [136]

One structure that was retained rather than removed from the park site was a residence belonging to Ellen Moses. Apparently no one, including Thornber, wanted to see the elderly Moses forced from the house she had lived in for so many decades. In addition, Thorner observed that Moses' home would be of interest even though it did not typify a home of an early pioneer. Thus, plans were drawn to "appropriately beautify her home, paint the house and repair the porch," and she was permitted to occupy her home for the remaining years of her life. Upon her death, the building was to be utilized as a caretaker's residence.

Within a few years' time, Thornber's design had brought the park "into its own in a splendid manner." As was intended, the park transformed what many considered to be an unsightly highway junction into a beautiful spot. Impressed by the changes, other local communities were inspired to create their own green refuges for respite and recreation. [137] During the summer of 1940, approximately ten thousand people

visited the park for its educational, historical, and recreational opportunities.

Changes to the park site continued even after the major portion of the construction work was complete. The rustic log footbridge crossing the former mission's mill stream eventually became unsafe and required rebuilding. Six hundred feet of fence was erected around the park to prevent animal stock from scattering; apparently cattle drives continued to occur through the park even after its establishment. [138] A log maintenance building was built near the west side of the park, and in later years, a refreshment stand was built bordering the park to the southwest. Throughout the era, activities in the state park emphasized water recreation and picnicking, although the historical aspects of the site were signed and marked accordingly. [139]

Other activities in conjunction with the Spalding centennial included the rededication of the old Spalding church by the Presbyterian Church Society. They hired architect Hugh Richardson to remodel the fifty-year-old church in honor of the early missionaries. The project resulted in the application of brick veneer over the original exterior wood cladding and a number of substantial interior changes. Plans were also put in place to terrace and landscape the grounds surrounding the church. [140]

The Evans family collection of Nez Perce artifacts became a private museum and opened to the public during the centennial celebration. The family had built a house and garage and were operating a business near the site of the former mission. When talk of a park became reality, they physically moved their structural complex to the east, across the highway and reestablished their home in this new location. About this time they acquired on old log cabin from Coyote Gulch, a locale about two miles from Spalding, and moved it to their property. They also moved an extant log Indian Agency building into their developing museum complex. [141] Enclosing their museum buildings within a rock wall, the Evanses charged a nominal fee for visitors to see what the family claimed to be the cabin built by Henry Spalding in 1846, clothes worn by Sacajawea, and other relics including a Lewis and Clark canoe. Originally called the Spalding Log Cabin Mission and Indian Museum, the museum came to be known simply as the Sacajawea Museum. [142]

Within a decade of its establishment, visitation to Spalding Memorial Park had dropped sharply. A 1930s Idaho State guidebook described Spalding as". . .little more than a tiny museum and a historic spot." [143] Despite this drop in public use, the rural community surrounding the park did not stagnate. The economy was stable, based on farming and lumbering. Continuing land uses that had originated a century earlier, locals still grazed horses and cattle. [144] A large sawmill west of Spalding along the Clearwater River employed several residents.

Watson's general store remained in business until the 1960s, supplying dry goods to dwindling numbers of local residents. The relocation of Highway 95 in the vicinity of Spalding in 1964 undercut Watson's store; with the new road, customers could travel quickly to larger chain stores in Lewiston. However, by this time the store itself had become somewhat of a museum. L. C. Watson enlarged the house next door, possibly in the 1940s. This building came to be known as the Glasby house and it held the Spalding Post Office after Watson's Store closed in 1964. [145]

Across the delta the Evans' museum closed its doors in 1959, but James Miller's rock shop, also near the "boomgrounds,"was still in operation. New residential areas and farm complexes developed south of Watson's Store and east of Lapwai Creek, and the



Former Indian Agency buildings at Spalding, on the west side of Lapwai Creek. View from the west, c. 1933. (NEPE #00171)



View of the Evans' Museum complex. The rock wall was later dismantled and material reused in the construction of a similar wall around the cemetery. View from southwest, 1936. (NEPE #2672)

area around the "boomground" had a clusterof structures. The Spalding School closed in 1951, forcing the children to attend school in Lapwai, four miles south of Spalding. Concerned about the fate of the school building and the need for a local community center, a Spalding Civic Center group was formed. They convinced Mary Hennen, owner of the school land, to sell her property so it could be adapted for use as a community center. [146] About this same time, James Albright, a resident of Spalding, entered into a business agreement with James Oliver, and built an eight-unit motel, the "Blue Lantern," on Oliver's property between 1959-60.

From photographs taken during this time, it appears that a few Indian Agency buildings survived the new development and changes at Spalding. The former agency residence and office buildings south of the railroad track, and the one and a half story agency residence north of the tracks remained standing and in use. The old agency drugstore-turned-parsonage and former McBeth house, still on its original location north of the Presbyterian church, was slowly being dismantled by a Spalding resident, Sam Watters, who had permission from the church to remove the deteriorated building. In 1964, history-minded citizens rallied to stop the destruction, forming a group that hoped to restore the building at a later date for use as an exhibit. They managed to save the structure by moving it to a new site along the old Fort Lapwai road, southwest of the church and across the road from Watson's store. [147]

During these years, the Nez Perce were formulating ways to better adapt to what was for many of them still a foreign and complicated lifestyle. Back in the 1920s the Nez Perce created the Indian Home and Farm Association, a committee that dealt with health, sanitation, home improvement, employment, education, the control of vices, and other critical issues facing the Indians. Shortly thereafter, the tribe drafted a tribal constitution with the intention of gaining better control over their own destiny. It was approved by government officials the following year. In the 1940s, after it was learned that the reservation's Indian Agency was scheduled for closure, the tribe created a new governing body. The Nez Perce Tribal Executive Committee (NPTEC) was formed in 1948 and remains the tribe's governing body to this day. [148]

One of the NPTEC's major initiatives was to regain lands acquired over the years by non-Indians. Beginning in the 1960s the tribe began to repurchase land as it became available. Whenever an Indian allotment or other property within the reservation was put on the market to be sold, NPTEC had the right to make the first offer. Gradually, the Nez Perce reclaimed some of their lost lands, acquiring upwards of ninety thousand acres by 1970. [149]

As part of their efforts to deal with the tribe's social and economic problems, NPTEC commissioned studies to learn how the Nez Perce could benefit economically by establishing a motel and museum complex at Spalding. This sparked the beginning of the movement to establish a National Park in Idaho, dedicated to the Nez Perce and the missionaries who forever changed their lives. A plan was presented to the National Park Service (NPS) by the Nez Perce and other supporters. In 1965, Nez Perce National Historical Park, a unique kind of national park comprised of twenty-four thematically connected but geographically separate units, was created by Congress. Park headquarters were established in the one hundred-acre Spalding unit, which encompassed the former state park within its boundaries. [150]

NOTES & SOURCES

IN 1935 THE 1871 AGENCY HOUSE WAS MOVED EAST OF THE OVERPASS AND REBUILT AS PART OF THE MILLER HOUSE.

EVANS' STORE, GAS PUMP & HOUSE WERE RELOCATED TO THE EAST SIDE OF THE HIGHWAY WITH THE CONSTRUCTION OF THE STATE PARK BEGINNING IN 1935.

ROBERTS/OLIVER HOUSE-FORMERLY HENNEN/ROBERTS HOUSE-MOVED SOUTH OF THE COUNTY ROAD

SHRUBBY COYOTE WILLOW AND COTTONWOOD ALONG LAPWAI CREEK DEFINE THE RIPARIAN EDGE. NATIVE PERENNIAL GRASSES, SEDGES AND FORBS CREATED AN UNDERSTORY.

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IDAHO STATE HISTORICAL LIBRARY. STATE OF IDAHO DEPT OF PUBLIC WORKS FIRST BIENNIAL REPORT, 1920

IDAHO, US. PUBLIC WORKS PROJECTS #NRH67-A, LANDSCAPE PLAN SHEET # 3 & 6, 1935/36

7.9 ACRES OF LAND WITHIN THE PARK BOUNDARIES ARE OWNED BY THE NEZ PERCE TRIBE INCLUDING 3.55 ACRES COMPRISING THE "BOOM GROUNDS" AND THE CEMETERY (2.08 ACRES) AND ADJACENT LAND.

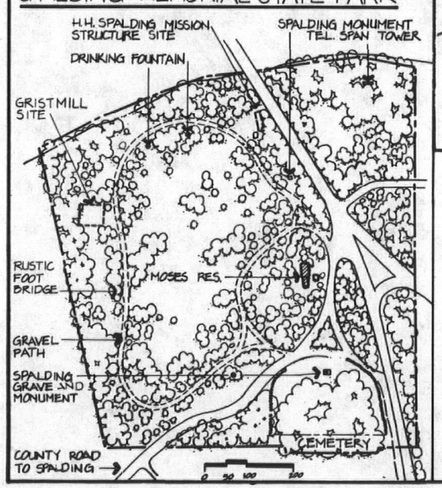
NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/82000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP.

FIELD OBSERVATIONS 1986-88

SPALDING MEMORIAL STATE PARK



CONSTRUCTION OF THE SPALDING MEMORIAL PARK BEGINS AS PART OF A ROAD IMPROVEMENT PROJECT IN 1935. BUILDINGS WERE REMOVED, AN IRRIGATION SYSTEM INSTALLED, GRADING AND PLANTING OF ORNAMENTAL TREES AND SHRUBS WAS UNDERTAKEN. (SEE INSERT)

STEEL TRUSS BRIDGE ACROSS THE CLEARWATER

PAVED US 12 HIGHWAY TO LEWISTON AND OROFINO

REMNANT OF SPALDING MISSION STRUCTURE

SPALDING MONUMENT SITE, 1922

AGENCY LOG CABIN (1862) MOVED TO THE MUSEUM IN 1936

HOUSE & MUSEUM, 15×25FT., UNTIL 1959. OLD CABIN, LATER KNOWN AS "POOR COYOTES", RELOCATED FROM COYOTE GULCH FOR USE AS PART OF THE EVANS MUSEUM COMPLEX, 1936. EXHIBITED UNTIL 1965, THEN MOVED UNDER THE U.S. 95 OVERPASS IN 1970.

ELLEN MOSES' HOUSE

GARAGE

CLEARWATER RIVER

POST-1879 AGENCY MILL OPERATION REMNANT

MISSION SAWMILL & MILLRACE REMNANT

"BOOM GROUNDS"

CAMAS PRAIRIE RAILROAD TO SPOKANE

AGENCY HOUSE OWNED BY J. KINGSBERRY UNTIL 1943. DELBERT ROBERTS LATER OWNER

ROBERTS/OLIVER HOUSE

STORE & GAS PUMP

RESIDENCE, 18×48

MILLER RESIDENCE (1928) RELOCATED HERE 1936-38. POSSIBLY INCORPORATED ALL OR PART OF THE 1871 AGENCY HOUSE (RELOCATED HERE IN 1935)

RESIDENCE, 1900

RESIDENCE, 1947

COUNTY ROAD

RESIDENCE

RESIDENCE, 1925

BARN

AREA CULTIVATED AND OCCASIONALLY USED FOR GRAZING

RESIDENCE C.1930

PASTURE

GARAGE, 22×40FT., 1920

MILLER RESIDENCE, 1923

BARN

PASTURE

CEMETERY AND SPALDING GRAVE SITE

"BLUE LANTERN" (OLIVER) MOTEL, 1959-60

MILLER'S ROCK SHOP UNTIL 1960'S

JOSEPH STATION, RENAMED SPALDING DEPOT, 1927

RODEO GROUNDS & ASSOCIATED STRUCTURES, C.1936-1966

GRAZING AREA

INDIAN DWELLING, 1924

PRESBYTERIAN CHURCH

CEMETERY

1896 AGENCY RESIDENCE

BARN, C.1940

OLD CHURCH PARSONAGE, ONCE KNOWN AS THE "KATE MCBETH" HOUSE, MOVED ACROSS FROM WATSON'S PROPERTY BY 1939, THEN MOVED FURTHER SOUTH IN 1964

RESIDENCE, 1947

HORSE BARN, C.1963

WILSON RESIDENCE (1912) MOVED HERE C.1964

HIGHWAY ABANDONED BY 1964 (RELOCATED)

RAILROAD LINE TO GRANGEVILLE & BOISE

RELOCATION OF U.S. 95 COMPLETED IN 1964

BLACK LOCUST TREES ALONG THE BASE OF THE HILL

WATSON'S STORE 1911~1964

RAILROAD LINE TO LEWISTON

REMNANT IRRIGATION & POST-1879 MILL DITCH

ICE HOUSE

GLASBY'S HOUSE & GARDEN AREA, C.1940

RESIDENTIAL AREA

LEGEND - EXISTING CONDITIONS

			= HISTORIC CONDITIONS	
EXISTING STRUCTURE	PAVED ROAD	FENCE	PATH	ROCKWALL
HISTORIC STRUCTURE - LOCATION VERIFIED	UNPAVED ROAD	WATER EDGE	VEGETATION	GARDEN
HISTORIC STRUCTURE - LOCATION CONCEPTUAL	VEGETATION	CONTOUR LINE	FENCE	CULTIVATED FIELD
REMNANT STRUCTURE - RELOCATED OR REMOVED	RAILROAD	PARK BOUNDARY* (SEE NOTES & SOURCES)	REMNANT IRRIGATION DITCH	

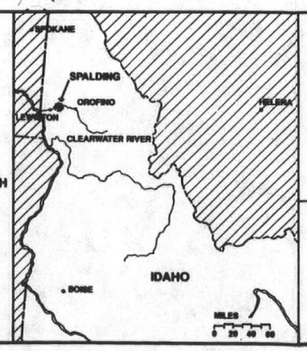
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'-0" CONTOUR INTERVAL

DRAWN BY: M. TOLON **DATE:** 8/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

TITLE OF SHEET

STATE PARK ERA
1935 -1964

DRAWING NO. 429-80012

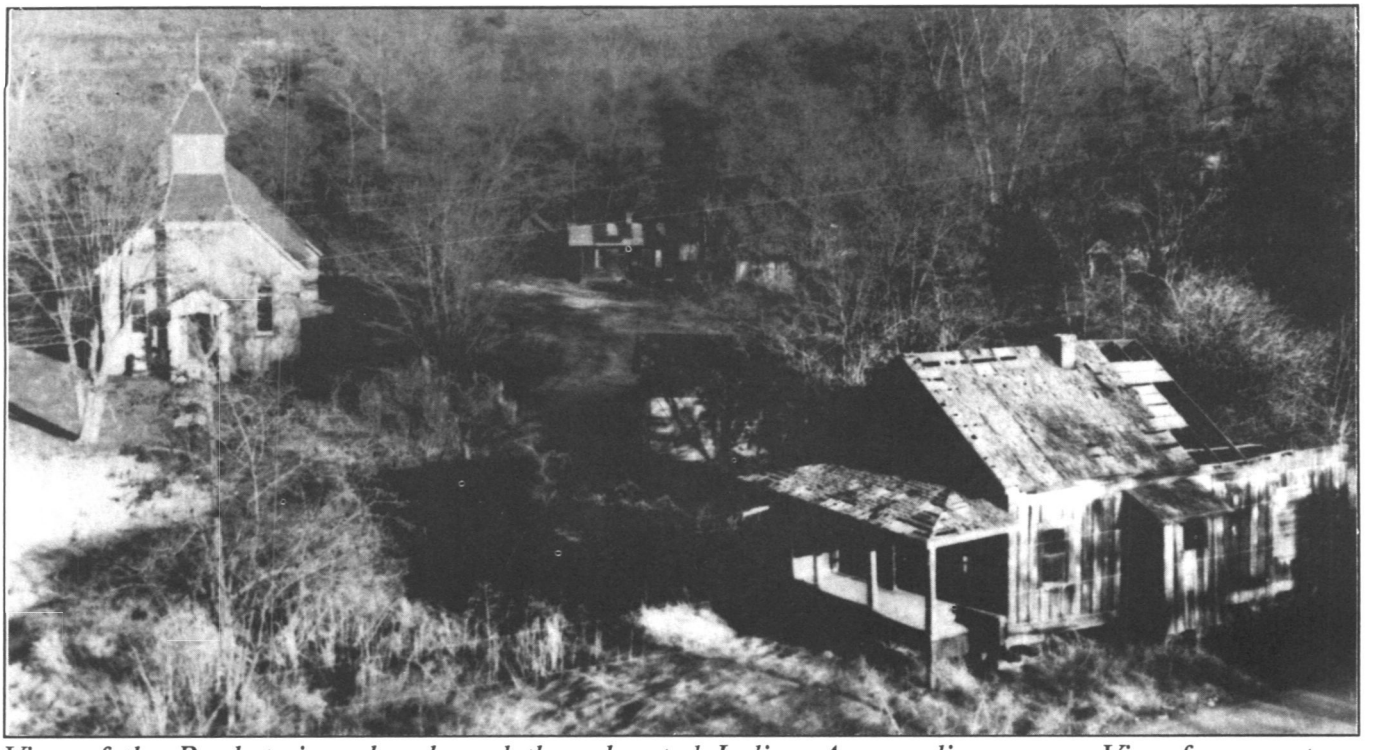
SHEET 6 **OF** 9



Aerial view of development on the Lapwai Creek delta. Arboretum comprising memorial park in center foreground. View from east. (NEPE Collection).

By the time of the establishment of the National Historical Park, Spalding had become a sleepy place with few commercial services to offer its residents or the passing visitor. However, the rural community still had approximately two hundred residents. Their houses, agricultural-related service structures, and other miscellaneous buildings were found throughout the area encompassing the mouth of Lapwai Creek. The primary clusters of buildings remained along the county road paralleling the Clearwater River west of Lapwai Creek; south of the church and Watson's Store; and east of the former state park between highway US 12 and the river. Only two business were operating in the area: Oliver's small motel and Miller's rock and antique shop. The rerouting of US Highway 95, from its location through the heart of the delta to its new location skirting the town, further changed the Spalding landscape. The highway bridge over the Clearwater was removed in 1973, leaving the concrete viaduct and road south as quiet ruins of a former time. [151] The railroad still passed through town but the old train depot was removed some time after 1967. [152] Spalding's former main street, the road that originally linked the Indian Agency with Fort Lapwai to the south, became a shortcut to Highway 12 to reach points east such as the town of Orofino.

Prior to the establishment of the park,



View of the Presbyterian church and the relocated Indian Agency dispensary. View from west, 1967. (NEPE #1197)

negotiations between the NPS and local property owners targeted scenic easements on several key parcels of land. In 1967 there were twelve individual property owners within the boundaries of the Spalding park unit. While some of the properties were condemned by the government, other owners willingly sold to the NPS and retained the right to remove their "improvements" by a certain date. An appraisal report undertaken in 1967 stated that ". . .many of the old buildings still in use were built at the time the (Indian) agency was established." [153] Indeed, the NPS eventually had eight historic structures under its jurisdiction as well as numerous historic remnants scattered across the Lapwai delta. Only a few of the buildings were rehabilitated and adapted for new use.

One of the early goals of the NPS at Spalding was to set up a park office. The old Watson's Store was purchased from the tribe and converted into and used as the park's temporary headquarters between 1965 and 1969. In 1969, the NPS converted the former "Blue Lantern" motel into interim park offices and seasonal living quarters. In the 1970s the building became the park's visitor center and served in that capacity until the modern visitor center was completed on the bluff in 1981. The 1891 agency house was restored for use as NPS employee housing (1977). The 1862 agency log building, purchased from the tribe, was restored as an exterior exhibit and moved back to its approximate original location. Watson's store was restored for use as an exterior exhibit (1974), and the old log cabin, familiar as "Poor Coyote's," was relocated to a site beneath the concrete overpass of old US 95.

In 1968 the NPS purchased the twice-remodeled 1871 agency house known as the "Grandma Evans" house from the Miller family and demolished it several years later. The old agency drugstore, which had

become the McBeth house, was purchased by the NPS that same year with intentions to restore it for use as an exhibit. The building was temporarily relocated across the street, adjacent to Watson's store, but eventually demolished in 1970. [154] The Wilson house (c.1900), moved to Spalding to a site southeast of the 1891 agent's house alongside the old Fort Lapwai road, was converted into use as a park maintenance building. An old barn, which had been built by the 1940s on the site of the former agency complex (south of the railroad), was removed in conjunction with construction of the new road from the visitor center down to the historic site. The last Indian Agency structure removed from Spalding was the 1896 residence known in modern times as the Crawford house; it was taken down in 1983. [155]

The land set aside more than half a century earlier for use as a park commemorating the white missionaries has remained, for the most part, intact. The NPS interprets the remaining historic resources and permitss passive recreational use of the site--mainly strolling, picnicking, and swimming in the summer. Trees and shrubs planted more than half a century ago as part of the original state park design have matured and provide a lush green canopy for an otherwise arid spot.

SUMMARY

Today, the park visitor experiences a landscape that only subtly reveals its complex history. Interpretive signs placed on the former mission site and near Watson's store do not convey the richness of a landscape that has repeatedly undergone significant change, both natural and man-made, over the course of thousands of years. The ancestral home of the Nez Perce, this funnel-shaped piece of land was transformed from a prehistoric seasonal encampment to a developed twentieth century community of dwellings, agricultural structures, and parklands, all linked with primary and secondary circulation systems, reflecting cultural use and adaptation of the natural landscape.

Although incomplete, there are significant structural remains at Spalding from the site's four distinct historic eras: Nez Perce Prehistory and History; the Mission Era (1836-1847); the Indian Agency Era (1860-1902); and the State Park Era (1936-1964). Together, the site's evolving patterns of land use and function, the extant historic buildings and landscape features, and the archeological resources yet to be uncovered, record the human manipulations of this small tract of land in north central Idaho, where the waters of Lapwai Creek meet the broad expanse of the Clearwater River.

NOTES & SOURCES

AERIAL PHOTOGRAPHS, NEZ PERCE NATIONAL HISTORICAL PARK

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LANDS FILES, NEZ PERCE NATIONAL HISTORICAL PARK

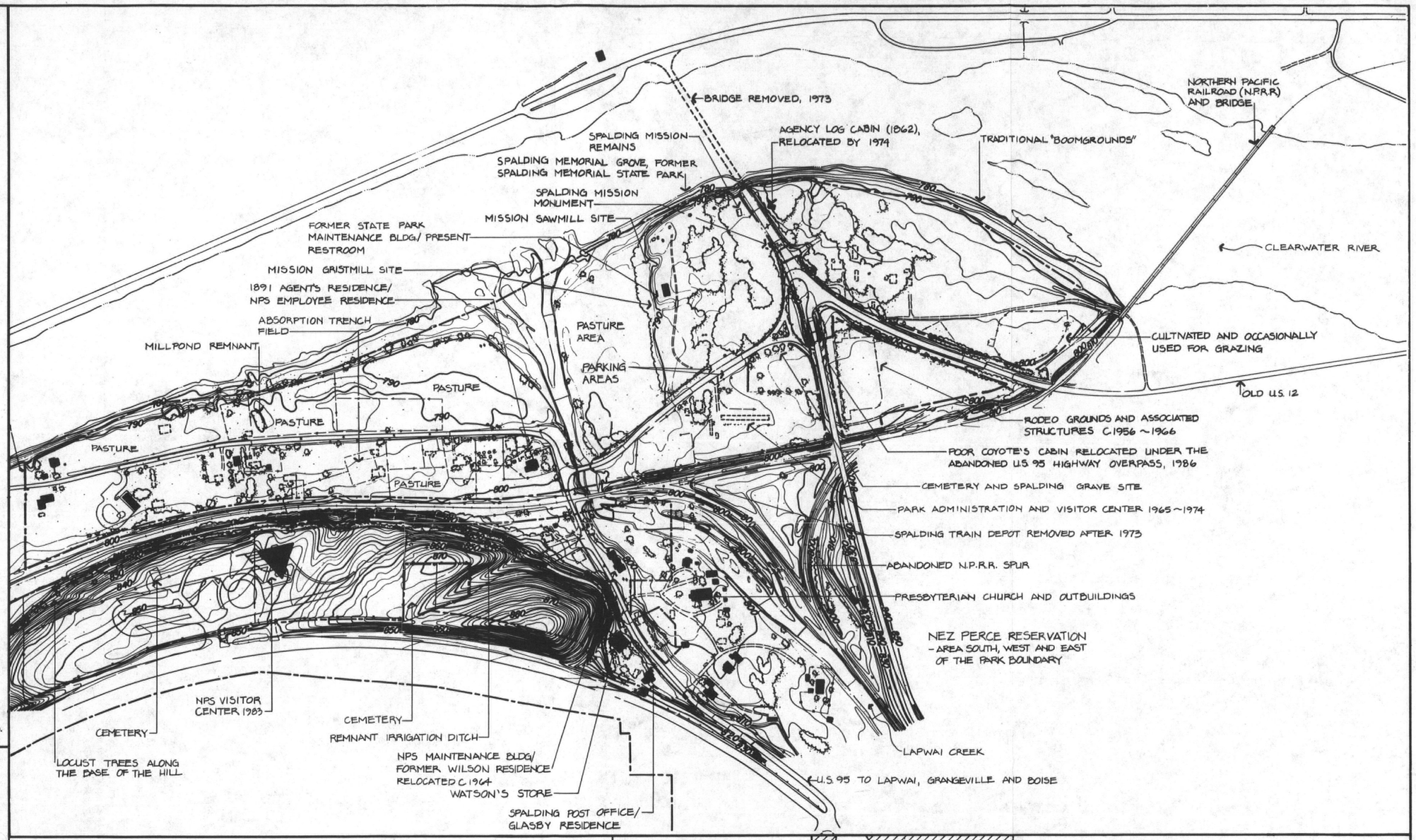
NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/82000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP

FIELD OBSERVATIONS 1988-89

7.9 ACRES OF LAND WITHIN THE PARK BOUNDARIES ARE OWNED BY THE NEZ PERCE TRIBE INCLUDING 3.55 ACRES COMPRISING THE "BOOM GROUNDS" AND THE CEMETERY (2.08 ACRES) AND ADJACENT LAND.



LEGEND

- EXISTING STRUCTURE
- HISTORIC STRUCTURE - LOCATION VERIFIED
- HISTORIC STRUCTURE - LOCATION CONCEPTUAL
- REMNANT STRUCTURE - RELOCATED OR REMOVED
- PAVED ROAD
- UNPAVED ROAD
- VEGETATION
- RAILROAD
- FENCE
- WATER EDGE
- CONTOUR LINE
- PARK BOUNDARY* (SEE NOTES & SOURCES)
- FORMER FENCE
- REMNANT IRRIGATION DITCH
- FOOT PATH
- DRINKING FOUNTAIN

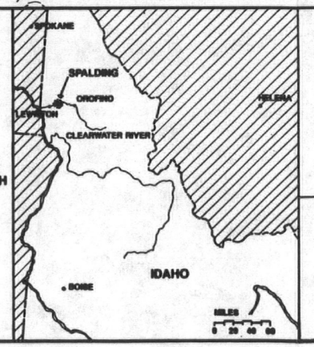
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'- 0" CONTOUR INTERVAL

DRAWN BY: M.TOLON **DATE:** 8/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

TITLE OF SHEET

NATIONAL PARK SERVICE ERA 1965 - PRESENT

DRAWING NO. 429-80012

SHEET 7 **OF** 9

ENDNOTES

1. Clifford Merrill Drury, Henry Harmon Spalding. (Caldwell, Idaho: Caxton Printers, Ltd., 1936), 158; Bill Gulick, Chief Joseph Country: Land of the Nez Perce. (Caldwell, Idaho: Caxton Printers, 1981), 69; Lucullus Virgil McWhorter, Yellow Wolf: His Own Story (Caldwell, Idaho: The Caxton Printers, Ltd., 1983), 24.

2. Alvin M. Josephy, Jr. "The People of the Plateau," Nez Perce Country: Official National Park Service Handbook (Washington D.C.: National Park Service, 1983), 19; David H. Chance and Jennifer V. Chance, with Elmer Paul, A Review of the Archeology of the Nez Perce Country (Moscow, Idaho: Alfred W. Bowers Laboratory of Anthropology, University of Idaho, 1987), 22.

3. Gulick, 7; Chance and Chance with Paul, 24.

4. Josephy, "The People of the Plateau," 20-21; Chance and Chance with Paul, 24-25; Gulick, 7.

5. Josephy, "The People of the Plateau," 21-22.

6. Ibid., 36.

7. Allan H. Smith, "The Traditional Culture of the Nez Perce, 1700-1835" (Manuscript in progress in possession of author, interim report issued to National Park Service, May 1985), pages not numbered.

8. Kenneth M. Ames, "A Prehistory of the Clearwater River and Adjacent Portions of the Columbia Plateau" (Draft manuscript in Cultural Resources Division files, National Park Service, Seattle, Washington, 1980), 2; Deward E. Walker Jr., Conflict and Schism in Nez Perce Acculturation (Moscow, Idaho: University of Idaho, 1985), 10-12.

9. David H. Chance and Jennifer V. Chance, Archeology at Spalding, 1978 - 1979, University of Idaho Anthropological Reports, No. 85 (Moscow, Idaho, 1985), 1.

10. Ames, 2.

11. Chance and Chance, 75.

12. Gulick, 18.

13. Smith, pages not numbered.

14. Josephy, "The People of the Plateau," 37; Smith, pages not numbered.

15. Erwin N. Thompson, Historic Resource Study, Spalding Area, Nez Perce National Historical Park (Denver, Colorado: National Park Service, Denver Service Center, 1972), 4.

16. Ibid.

17. Alvin M. Josephy, Jr., The Nez Perce Indians and the Opening of the Northwest, abridged ed. (New Haven and London: Yale University Press, 1971), 14.

18. Thompson, 6.

19. Josephy, The Nez Perce Indians, 39.

20. Gulick, 33-45.

21. Walker, 43.

22. Josephy, "The People of the Plateau," 64.

23. Drury, Henry Harmon Spalding, 159.

24. Ibid., 183.

25. Gulick, 69; Josephy, "The People of the Plateau," 64.

26. Josephy, "The People of the Plateau," 65-67.

27. Thompson, 21.

28. Walker, 40.

29. Thompson, 22.

30. Josephy, The Nez Perce Indians, 166.

31. Henry H. Spalding to his family, 22 April 1840, Oregon Province Archives, Crosby Library, Gonzaga University, Spokane, Washington.

32. Eliza Spalding to her family, 28 April 1843, Oregon Province Archives.

33. Thompson, 213-214.

34. Ibid., 217.

35. Eliza Spalding to family, 28 April 1843, Oregon Province Archives.

36. Henry H. Spalding to family, 1 May 1837, Oregon Province Archives.

37. William Henry Gray, A History of Oregon 1792-1849, reprint of The Far Western Frontier, 1870 edition (New York: Arno Press, 1973), 237.

38. Eliza Spalding to family, 28 April 1843, Oregon Province Archives,

39. Henry H. Spalding to family, 1 May 1837, Oregon Province Archives.

40. Ibid.

41. Thompson, 25

42. Gray, 239.

43. Eliza Spalding to family, 25 April 1840, Oregon Province Archives.

44. Gray, 242.

45. Ibid., 236.

46. Ibid., 235.

47. Thompson, 27.

48. Stephen Shawley, Nez Perce Trails. University of Idaho Anthropological Research Manuscript Series, no. 44 (Moscow, Idaho, 1977), 44.

49. Josephy, The Nez Perce Indians, 275.

50. Ibid., 281.

51. Thompson, 84.

52. Ibid., 222-223.

53. Senate Executive Documents, Anson Dart Deposition, 51st Congress, 1st Session, No. 12, Vol. 2, Serial 2679, 1889, 3, 39.

54. Lewiston Tribune, 3 May 1936.

55. Thompson, 89.

56. Idaho Historical Society, "Nez Perce Agency," Reference Series No. 761 (Boise, Idaho, 1983), 1.

57. Thompson, 90.

58. Josephy, The Nez Perce Indians, 401.

59. Gulick, 149. General Alford claimed the purpose of Fort Lapwai was to protect the Nez Perce from lawless whites; others believed it was established to protect agency employees from angry Nez Perce.

60. Lewiston Tribune, 3 May 1936.

61. Josephy, The Nez Perce Indians, 419.

62. Ibid., 98. Lawyer's house was one of the conditions of the 1855 treaty.

63. Lewiston Morning Tribune, 30 January 1971.

64. Gulick, 168.

65. Nez Perce Indian Reservation, Partial Original Survey by D. Thompson, 1870, Field Notes vol. 71, microfiche no. 5, 263, U.S. Bureau of Land Management, Boise, Idaho.

66. Thompson, 222.

67. Ibid., 259.

68. Senate Executive Documents, M. T. Chambers Deposition, 51st Congress, 1st Session, no. 12, vol. 2, serial 2679, 1889, 62, 65.

69. Thompson, 105.

70. Robert Newell to Commissioner of Indian Affairs, 8 February 1869, photocopy of original National Archives document on file at Nez Perce National Historical Park.

71. Lewiston Tribune, 24 September 1970.

72. Robert Newell to Commissioner of Indian Affairs, 8 February 1869, Nez Perce National Historical Park.

73. Thompson, 105.

74. Ibid., 103, 116.

75. Ibid., 114, 116.

76. Ibid., 123.

77. Josephy, The Nez Perce Indians, 431.

78. J. B. Monteith to George Ainsley, 13 August 1872, Monteith Papers, manuscript 19, vol. 1, Idaho State Historical Library, Boise; Thompson, 265.

79. J. B. Monteith to Commissioner of Indian Affairs, 8 July 1871, Monteith Papers, vol. 1.

80. J. B. Monteith to Commissioner of Indian Affairs, 6 September 1875, Monteith Papers, Vol. 4.

81. J. B. Monteith to Commissioner of Indian Affairs, 5 October 1875, Monteith Papers, vol. 4.

82. Lewiston Tribune, 3 May 1936.

83. J. B. Monteith, 6 November 1874; 11 November 1874, 2 February 1875, Monteith Papers, vol. 3.

84. Thompson, 156.

85. Josephy, The Nez Perce Indians, 380.

86. Charles Monteith, 24 August 1882, Monteith Papers, vol. 6.

87. Josephy, The Nez Perce Indians, 424.

88. Charles Monteith, 24 January 1883, Monteith Papers, vol.6.

89. Jane E. Gay, With the Nez Perces: Alice Fletcher in the Field, 1889-92 (Lincoln, Nebraska: University of Nebraska Press, 1981), 124; Mrs. (Strannahan) Jones, typescript of oral interview, 22 January 1982, Nez Perce National Historical Park.

90. Lewiston Tribune, 18 August 1972.

91. Thompson, 241.

92. Lewiston Tribune, 26 January 1936.

93. Ibid., 11 April 1971.

94. Gay, xxxi.

Note to pages 44 - 55

95. Thompson, 166.

96. Walker, 77.

97. Gulick, 290.

98 Josephy, "The People of the Plateau," 164.

99. Gulick, 290 - 293; Gay, XXIV-XXV

100. Josephy, The Nez Perce Indians, 624.

101. Gay, 151.

102. Lewiston Tribune, 18 August 1972.

103. Ibid.

104. Thompson, 174.

105. Ibid., 175.

106. Walker, 55.

107. Lewiston Teller, 19 November 1900.

108. Lewiston Tribune, 3 May 1936.

109. Lewiston Teller, 5 August 1898.

110. Lewiston Tribune, 10, August 1972.

111. Thompson, 176.

112. Lewiston Teller, 7 July 1903. The school was sited across the Lapwai Creek delta to the east along the bank of the Clearwater. It is likely the school was established in a pre-existing building.

113. Ibid., 14 October 1902, 28 October 1902.

114. Ibid., 21 October 1902.

115. Lewiston Morning Tribune, 18 March 1972.

116. Lewiston Tribune, 3 May 1936; Plat of Town of Spalding, Manuscripts box 37,

folder 7, Nez Perce County Historical Society, Lewiston, Idaho.

117. Lockwood Haight, "Comments-Stories about Watson's Store as told to Sherilyn Garrett," vertical file "Watson's Store," Nez Perce National Historical Park.

118. David G. Henderson, Historic Structure Report, Architectural Data, Spalding Area, Nez Perce National Historical Park, Idaho (Denver, Colorado: National Park Service, 1974), 8.

119. Idaho State Highway Commission, "Third Biennial Report for period ending 31 Oct. 1918", 42, Idaho State Historical Library, Boise.

120. Department of Public Works, State of Idaho, "Fourth Biennial Report", 31 December 1926, 75; Fifth Biennial Report, 31 December 1928, 144.

121. Spokesman Review, 31 May 1924, 2 June 1924; local folklore claims many traditional Nez Perce were deeply offended when, despite their objections the basalt stone known to them as "coyote's cradle board" was moved by whites for the Spalding Mission memorial.

122. Lewiston Tribune, 1 June 1924.

123. Spokesman Review, 7 July 1925.

124. A. H. McConnell to Tony Meduna, 16 April 1927, vertical file "Railroads," Nez Perce National Historical Park.

125. Photograph of Town of Spalding, 22 April 1927, Photo Collection, Idaho State Historical Library, Boise.

126. Untitled newspaper clipping 31 July 1934, H. H. Spalding file, Oregon Province Archives, University, Spokane, Washington.

127. Lewiston Morning Tribune, 21 October 1928. Evans' garden may have been sited in the approximate location of H. H. Spalding's front yard.

128. Idaho Sunday Morning, 13 March 1935.

129. Ibid.

130. Ibid.

131. A number of events were occurring simultaneously in 1936 which revolved around the Spaldings and their mission. A non-profit organization was formed to prepare for the most important of these events, the Spalding centennial, a gala

celebration to be held in nearby Lewiston. Motivated to "honor all those pioneers who had made the winning of the west possible," the three hundred men and women comprising the centennial organization planned an impressive array of activities including parades, plays, banquets, costume balls and dances, band concerts, and numerous other presentations covering everything from "the Dance of the Red Man" and Lewis and Clark, up through Idaho's role in the first world war. An official program was printed and wooden souvenir money was manufactured for the four-day long celebration. ["Coming of the Spaldings to Idaho country to be celebrated," news clipping, 1936, Oregon Province Archives; "Idaho Spalding Centennial Program," vertical file "Spalding, Id," Nez Perce National Historical Park; Lewiston Tribune, 5 April 1936; Spokesman Review, 11 May 1936].

132. Spokesman-Review, 11 May 1936.

133. "Spalding State Park," undated Lewiston Tribune news clipping, vertical file "Spalding Memorial Park," Idaho State Historical Library, Boise.

134. Department of Public Works, State of Idaho, Ninth Biennial Report, 31 December 1936, 177-179.

135. One of the relocated buildings was the remodeled 1871 Agency house which had since come to be known as the "Grandma Evans" house. It was moved onto the Miller's property, and remodeled again [Lands files, Nez Perce National Historical Park].

136. Untitled newspaper article by W.S. Thornber, n.d., Manuscript no. 64, box 1, folder 9, Idaho State Historical Library, Boise.

137. Department of Public Works, State of Idaho, "Tenth Biennial Report, 1 January 1937 - 31 December 1938," 111.

138. Department of Public Works, State of Idaho," Eleventh Biennial Report, 1939 - 1940", 94.

139. "History Report of the Preliminary Survey of the Nez Perce Country, June 1962," Record Group 79, FRC #3530, box 4, file L59, Federal Archives and Record Center, Seattle, Washington.

140. Lewiston Tribune, 20 September 1936.

141. This former agency building was moved earlier from its original location because it was in the path of the North-South Highway bridge approach; it was moved approximately 75 feet to the east prior to the Evans' acquisition and move.

142. Works Progress Administration, Federal Writers' Projects, Idaho - A Guide in

Word and Picture, (Caldwell, Idaho: Caxton Printers, 1937), 310.

143. Department of Public Works, State of Idaho, "Fourteenth Biennial Report, 1946", 123; Works Progress Administration, 309.

144. Joe R. Acuff, "Appraisal Report and Valuation Analysis, Master Report, Nez Perce National Historical Park, Spalding, Idaho," 17 July 1967, Lands Division files, National Park Service, Seattle, Washington.

145. Lands files, Nez Perce National Historical Park.

146. Lewiston Morning Tribune, 18 August 1972.

147. Old building files, Lands files, Nez Perce National Historical Park.

148. Josephy, "The People of the Plateau," 169-172.

149. Ibid., 180.

150. Ibid., 180 -181.

151. David G. Henderson, Historic Structures Report, Spalding, Nez Perce National Historical Park, draft, 1973, 9.

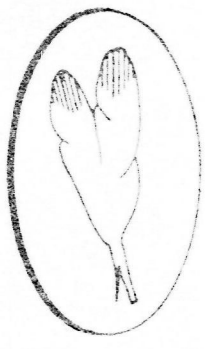
152. Historic Photograph Collection, Nez Perce National Historical Park, 1967.

153. Lewiston Morning Tribune, 11 February 1966; Acuff, 1967.

154. Old building files, Lands files, Nez Perce National Historical Park; Henderson, Historic Structure Report (1974), 34.

155. Lands files, Nez Perce National Historical Park.

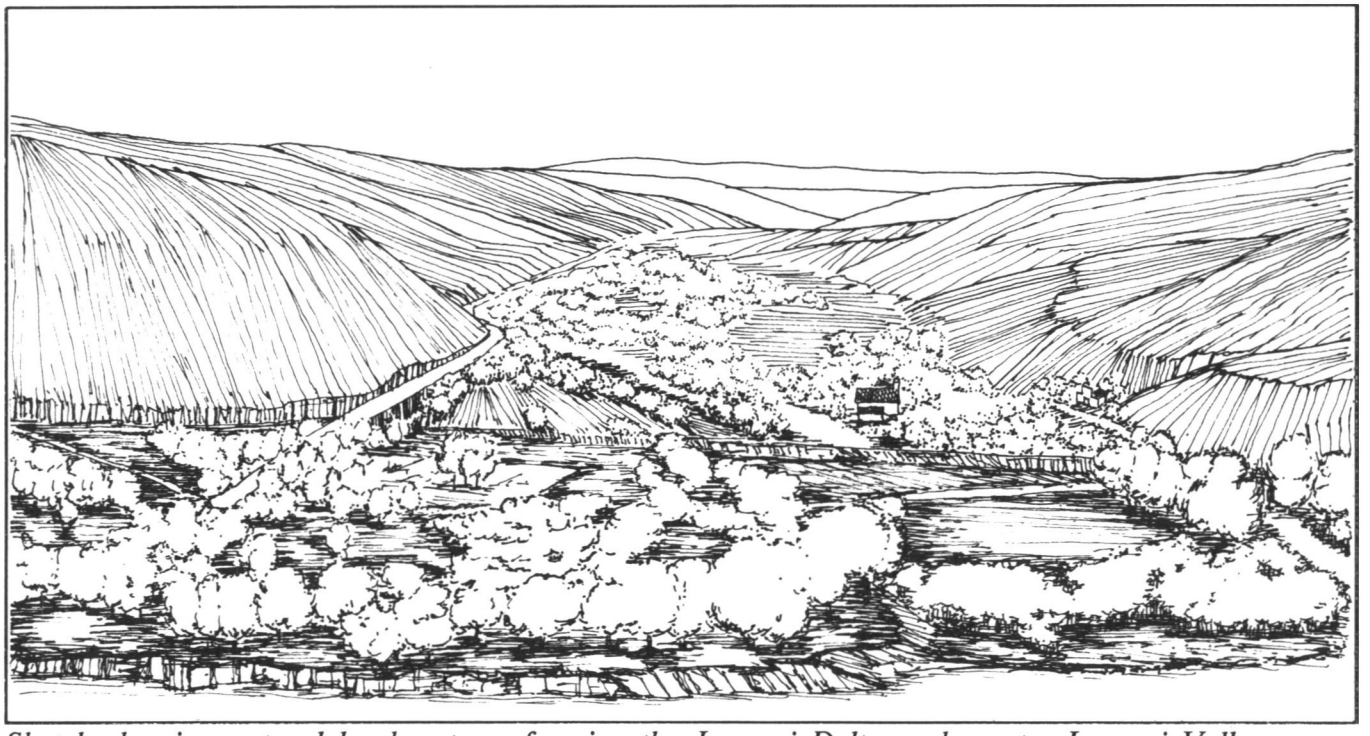
ANALYSIS AND EVALUATION



Response to Natural Features

Natural landform and physiographic features of the Lapwai valley and Clearwater River greatly influenced settlement, land use, and historic development at Spalding. The Clearwater River and Lapwai Creek were constant and reliable transportation routes, as well as sources of food and fuel for the early Nez Perce. Seasonal villages were sited in proximity to these resources. Sloping hills east and west of the valley formed natural boundaries channeling later settlement onto space along Lapwai Creek and onto the large delta at the edge of the Clearwater River. This delta provided arable soils and flat lands for building structures, establishing crops, and grazing livestock. The river and Lapwai Creek were strong boundary elements, containing and defining the extent of structural development at the site for more than one hundred fifty years.



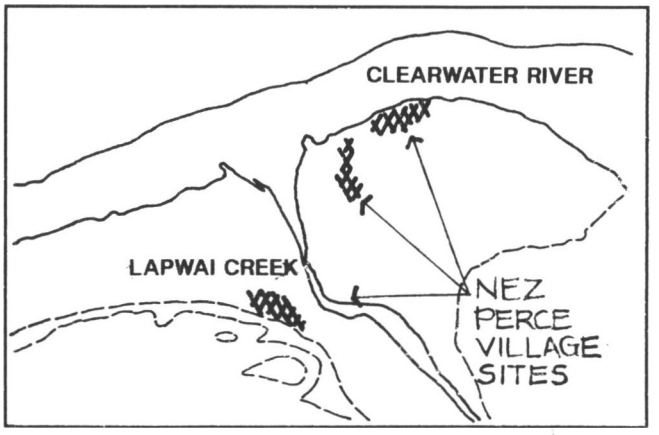


Sketch showing natural land systems forming the Lapwai Delta and greater Lapwai Valley. View from the Clearwater River looking south.

LAND USE

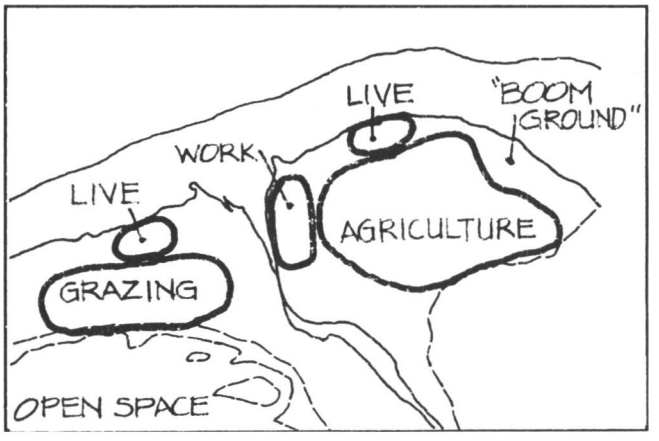
Prehistory and history

Over several generations, early inhabitants of the Clearwater River region used the delta at the mouth of Lapwai Creek as the location for winter encampments and seasonal housing. Villages were sited to take advantage of natural resources including proximity to food and fuel sources. Seven such "villages" are believed to have been located on the delta and surrounding hills. Sweat lodges were commonly sited along the creek and river. In the early 1800s, evidence suggests that horses grazed the hillsides and lands surrounding the delta. Trails and footpaths evolved, following traditional hunting/food gathering routes.



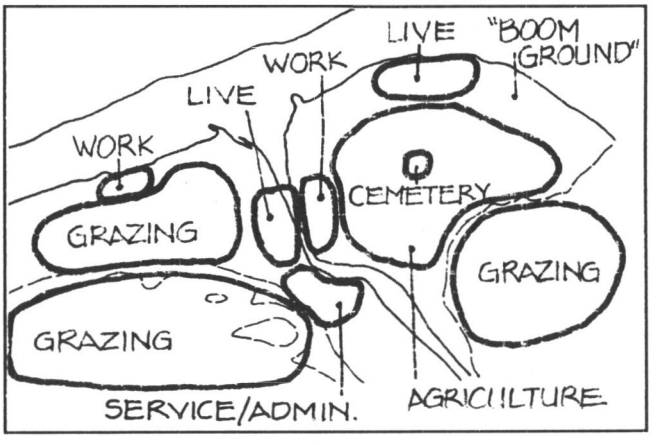
Mission Era

Spalding Mission developed with several areas of distinct land use and function. The main structural complex and residence was located east of Lapwai Creek, on the north edge of the delta near the river. Agricultural fields were located south of these buildings, with service-related buildings including mills, reservoir, holding ponds and blacksmith shop sited along the creek, west of the main complex. Hills overlooking the site were used for grazing livestock.



Indian Agency Era

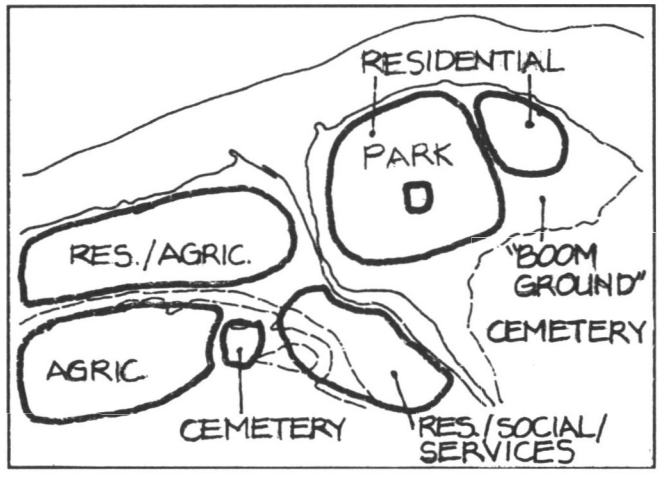
During the Indian Agency period, development and adaptive use of the landscape at Spalding shifted rather dramatically, from a multiple-use cluster of structures and services on the east side of Lapwai Creek, to a concentrated complex of administrative buildings, residences and service-related buildings on the west side of the creek. Agricultural croplands filled-out additional lands on both sides of the creek, continuing up-valley. Mills and the associated landscape infrastructure were



located on the west side of the creek, and west, along the river. Nez Perce cemeteries were located on the hill overlooking the site and east of the creek.

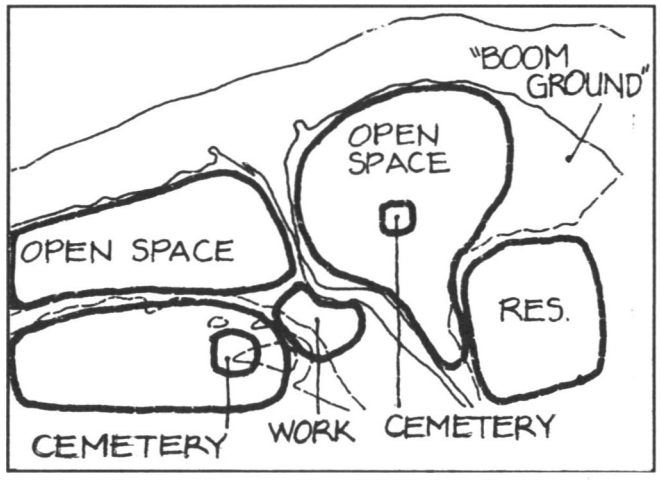
State Park Era

Establishment of Spalding State Park on the east side of Lapwai Creek in 1936, greatly altered the land use patterns at Spalding. Recreational land uses including fishing, picnicking, and strolling replaced residential and service-related facilities. Residential areas were located east of the new park site and west of Lapwai Creek. The church, various services, and limited commercial enterprises continued to operate south of the railroad tracks.



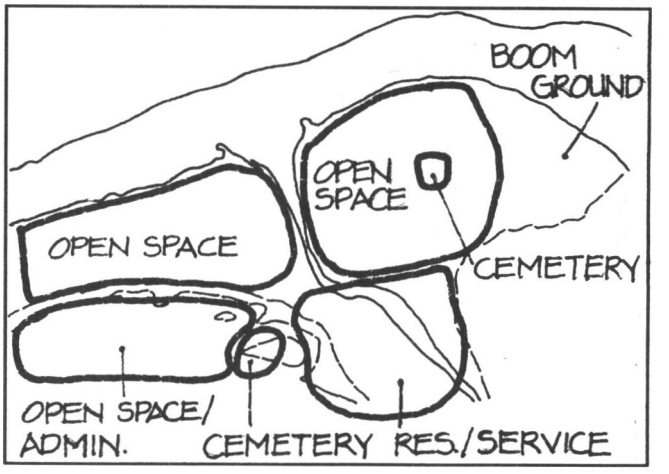
NPS Era

Park use and passive recreation continued to dominate activities at Spalding. NPS administrative offices and visitor services are located in a single building, on the hill west of Lapwai Creek. A new park maintenance building is located below the visitor center. Residences, formerly in this area, have been removed leaving the only residential district at the site near the church, where a few scattered houses remain. Open lands along the river west of the creek are occasionally used for agriculture, and lands filling-out the flood plain at the mouth of Lapwai Creek are riparian. The cemetery south of the county road remains and is maintained by the NPS.



Evaluation

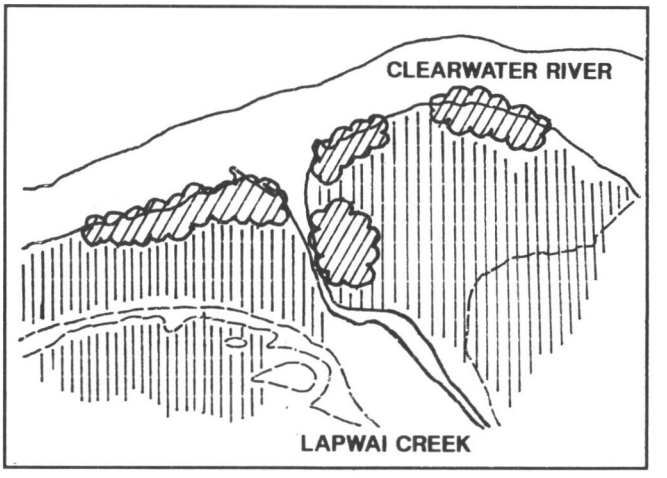
While there have been several rather dramatic changes in land uses at Spalding over the years, some land use activities and functions have remained constant. These include agricultural use of the lands west of Lapwai Creek; low density residential development near the church; open/riparian lands filling-out areas along the river and the mouth of Lapwai Creek; and more than a century of administrative use at the site by various groups.



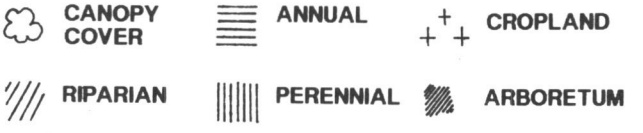
VEGETATION

Prehistory and History

Native Palouse prairie vegetation comprised much of the landscape surrounding the mouth of Lapwai Creek. Communities of perennial grasses, wildflowers and forbs were pervasive on the hills and delta, with riparian species occupying lands along the creek and river banks.

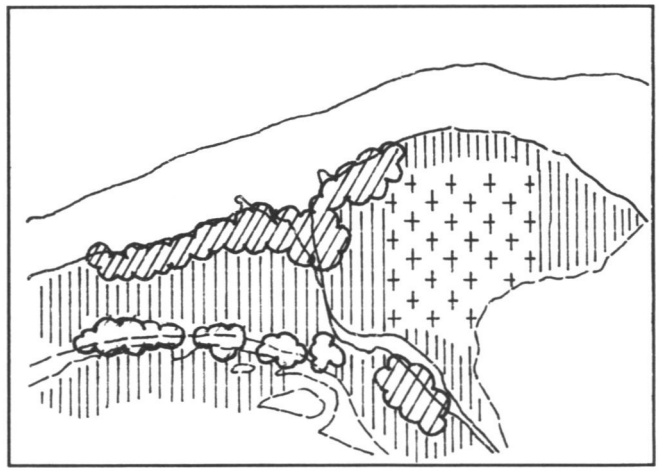


MAP LEGEND (for all eras)



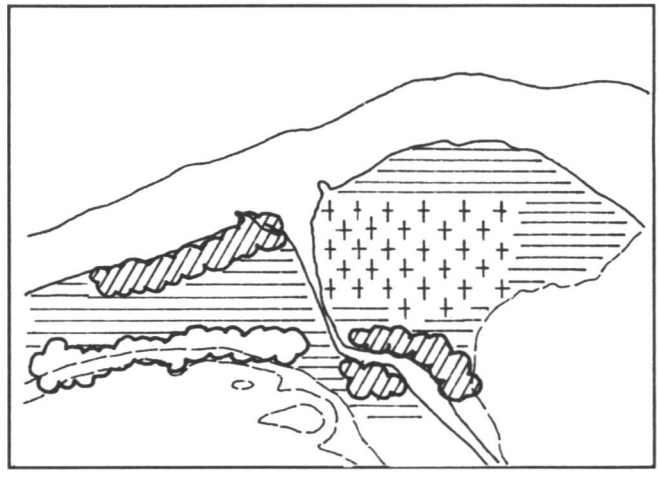
Mission Era

Development of the mission complex greatly impacted native plant communities. In addition to disturbances associated with the construction of buildings and earthworks, establishment of agricultural croplands and open grazing of livestock forever changed the native flora throughout the delta and valley. Crops grown during the mission era included; potatoes, peas, corn, wheat, barley, buckwheat, oats, beets, carrots, parsnips, turnips, and rutabaga. Fruit trees were also planted.



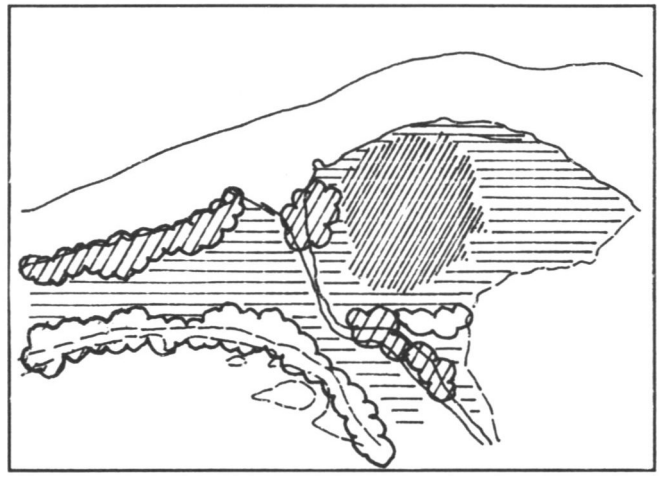
Indian Agency Era

Intensive crop production and grazing during this period virtually eliminated all traces of native perennial grasses. Annual grasses and forbs began to dominate the hillsides and delta region. Locust trees were planted around the church in 1901, and seeded freely near the hills and water courses. Other non-native vegetation was introduced in association with construction of the railroad in 1898.



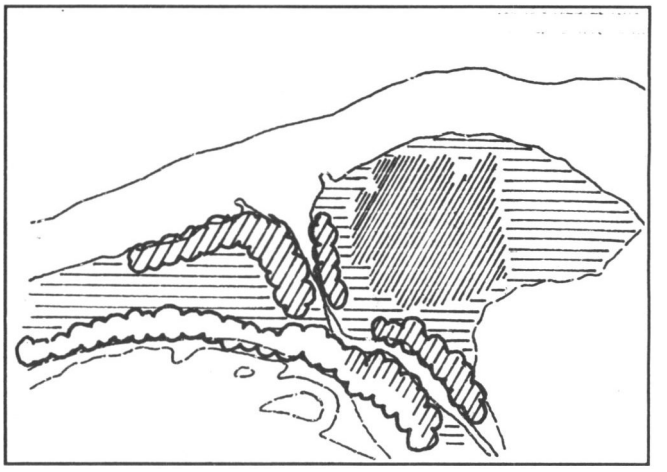
State Park Era

In 1936, more than twenty-five hundred trees and shrubs, including forty-three individual species, were installed on the twelve-acre State Park site at Spalding (see Appendix). Additional ornamental plantings associated with residential developments west of Lapwai Creek and next to the church also changed the open nature of the vegetative cover. West of the creek along the Clearwater River, land continued to be used for agriculture.



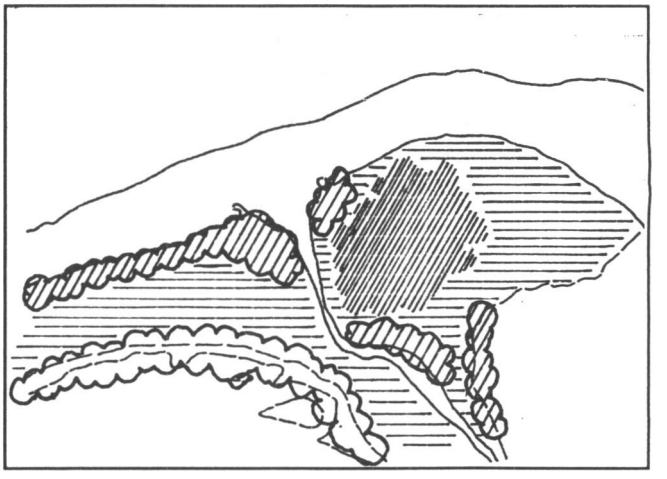
NPS Era

By the 1960s, the mix of deciduous and coniferous trees planted thirty years earlier at the Memorial Grove had created a mature and closed canopy. Lands along the river, west of Lapwai Creek, continued to be used for agriculture and grazing. Over the years several individual residential structures were removed, leaving isolated ornamental trees and shrubs along the delta. During this period, the riparian vegetation along Lapwai Creek and the river began to recover and fill-in disturbed areas.



Evaluation

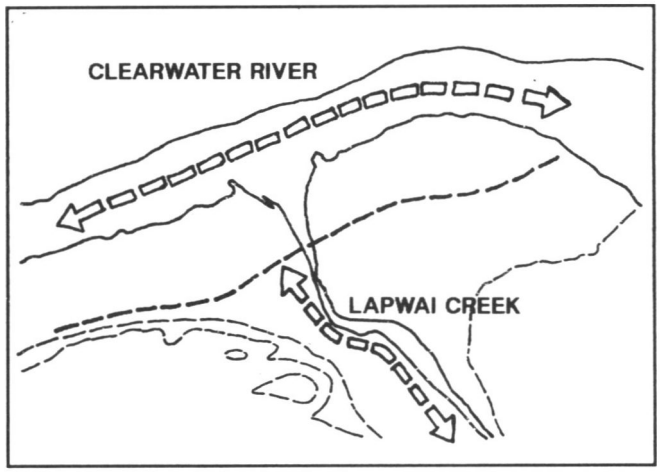
Landscape disturbances, including years of agricultural use, grazing, and structural development at Spalding, have left little of the native plant communities at the site. Although annual grasses and forbs have replaced perennial species and dominate the grassland areas on the hills and delta, the open historic character of the site remains. The Memorial Grove, now more than fifty years old, has matured and remains largely intact. The riparian vegetation along the creek and river has reestablished itself in previously disturbed areas, reflecting a more historic composition in terms of massing and dominant plant types over several eras.



CIRCULATION

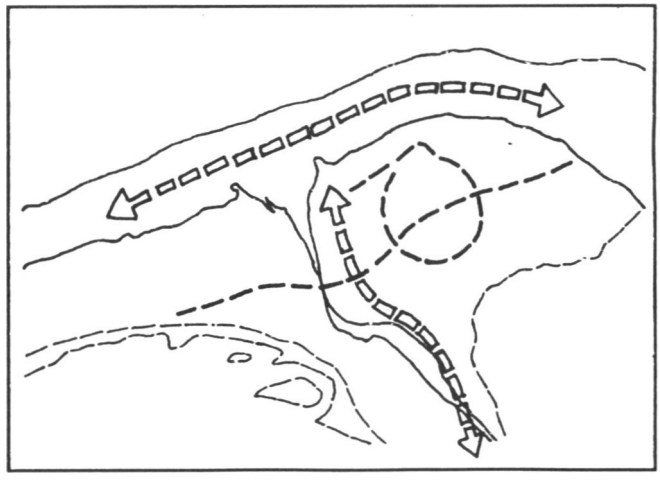
Prehistory and History

Evidence suggests that the Clearwater River and Lapwai Creek were used as natural transportation corridors both for prehistoric inhabitants and historic-period Nez Perce occupying the delta at the mouth of Lapwai Creek. Evidence also suggests that some type of trail existed linking village sites to the "boom-grounds."



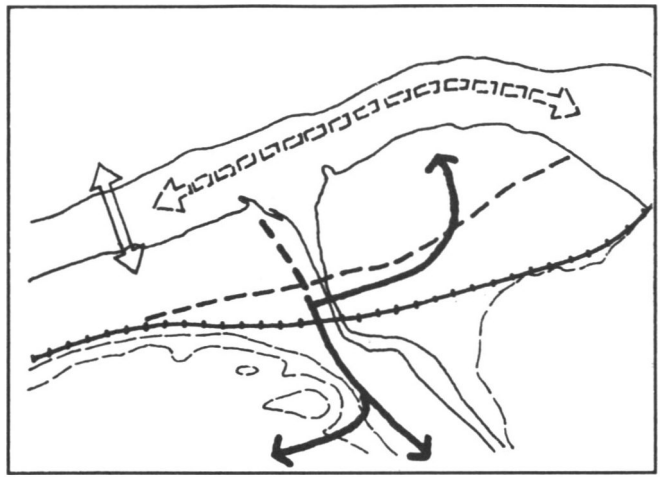
Mission Era

Roads developed slowly at Spalding, with early routes providing access up the Lapwai Valley to Spalding's old fields, and Nez Perce farms. Circulation within the mission complex was informal, based on use and functional needs. Although there is no evidence of any bridge across Lapwai Creek during this period, some type of access to the print shop and grazing lands west of the creek was probably in place at this time.



Indian Agency Era

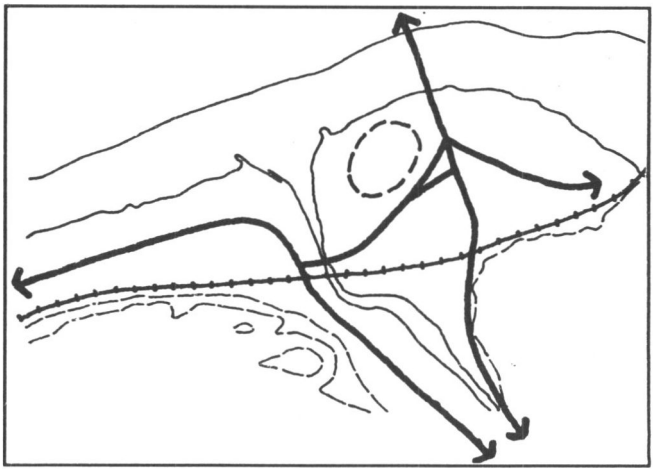
Circulation networks established in the Spalding area were formalized during this period, setting patterns that remain evident today. A wagon road running north-south in front of the Agency's headquarters on the west side of Lapwai Creek became the primary road, leading south to Fort Lapwai and west to Lewiston. A bridge across Lapwai Creek was completed in 1894 linking the fields and outbuildings with the agency's residential/office area. Service roads on the east side of the creek provided limited access to storehouses, fields, and living quarters. Informal



footpaths were located around headquarters and throughout the residential and work areas. In 1898, the Northern Pacific Railroad went through the site, linking Lewiston and Orofino to the east. A ferry crossing was also located at the site along the Clearwater, west of Lapwai Creek.

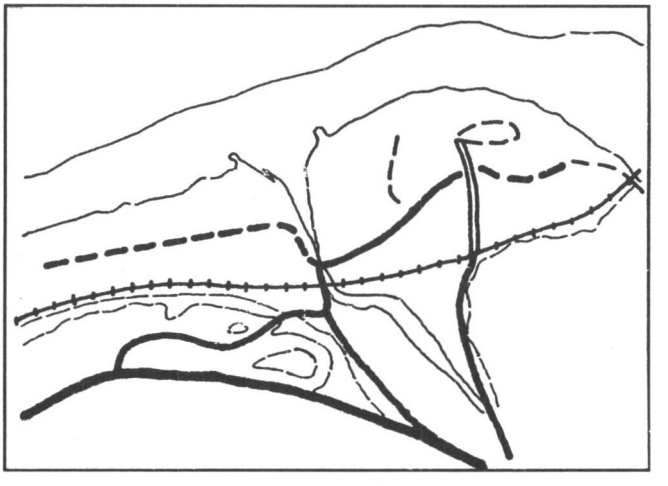
State Park Era

In 1922, the Idaho State Highway Department began construction of a 500' steel bridge across the Clearwater River at Spalding, eventually linking Highway 95 with the Lewis and Clark Highway, and eliminating the need for a ferry crossing. Four years later, the county constructed a 570' concrete viaduct between the bridge and the highway, expediting traffic flow through Spalding. Several roads established during the Indian Agency era were adapted and improved, including the north-south route in front of Watson's store, and the east-west road which follows the historic trail to the "boomgrounds," before extending farther east toward Orofino. Additional roads provided access to individual houses and service areas, with the primary one paralleling the Clearwater, west of Lapwai Creek. Pedestrian circulation was formalized in the form of a strolling path through the State Park.



NPS Era

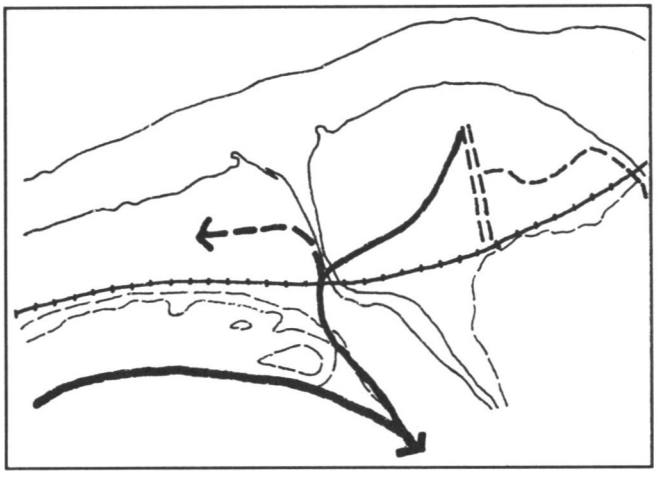
In 1974, the bridge spanning the Clearwater River was removed and Highway 95 was realigned south of Spalding, bypassing the delta. The abandoned viaduct and remnant road remain today. A new road from the visitor center to the site was built to provide access to the primary historic resources. This road dead-ends at the old north-south road that runs in front of Watson's store. The county road running east through the site crosses Lapwai Creek and continues to provide access to the cemetery and Memorial Grove. An interpretative trail



leads visitors through the Grove and to other historic resources at the site.

Evaluation

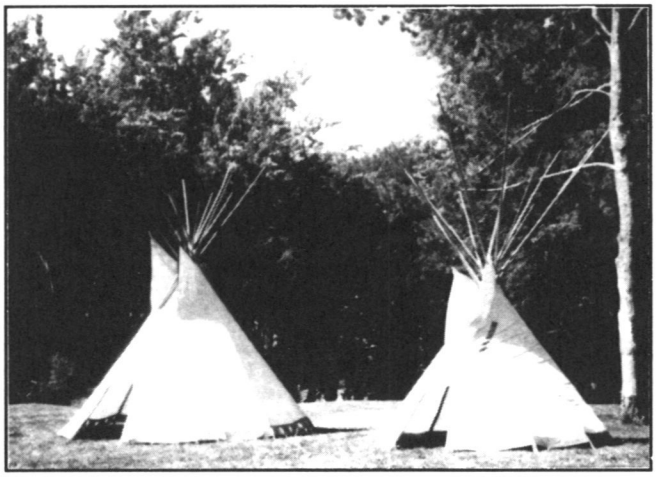
Several of the earliest patterns of circulation established at Spalding remain and are used today. The county road, established during the State Park era, remains the only public east-west access through the site. Generally following the historic trail to the "boom-grounds," this road, as a circulation route, has a significant amount of historic precedence and landscape value. In a similar way, the road running north-south in front of Watson's store, although modified, reflects early patterns of settlement and landscape development at Spalding. The railroad remains and continues in use as do several of the access and service roads throughout the site.



STRUCTURAL TYPES

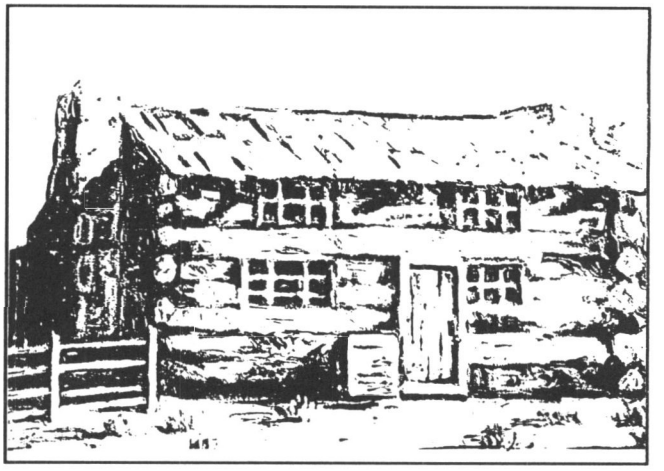
Nez Perce Pre-History and History

Conical or square framed structures. Pre-historic winter pit dwellings and summer lodges were composed of posts, light poles, rush mats and hide. Twigs, leaves, and mats provide flooring. Tipis were common well into the 20th century.



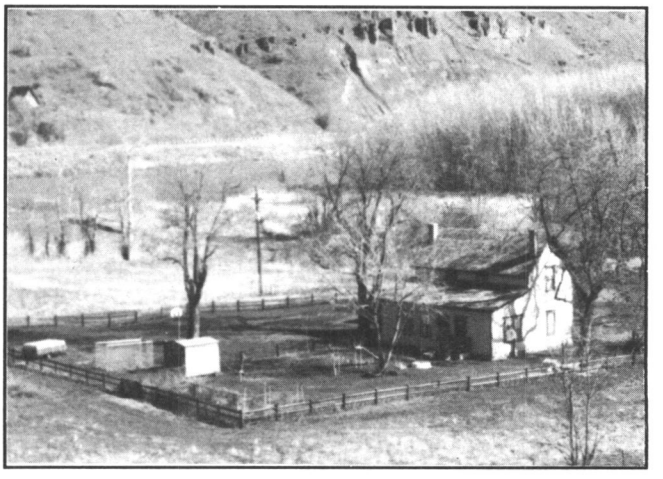
Mission Era

Crude frame buildings--log construction, board and batten siding. Millraces throughout the site were earthen, occasionally lined with stone to control erosion. Fences were wood.



Indian Agency Era

Simple structures, balloon frame or log construction used for barns, residences, offices, and stores. Fences were primarily wood with some post and wire.



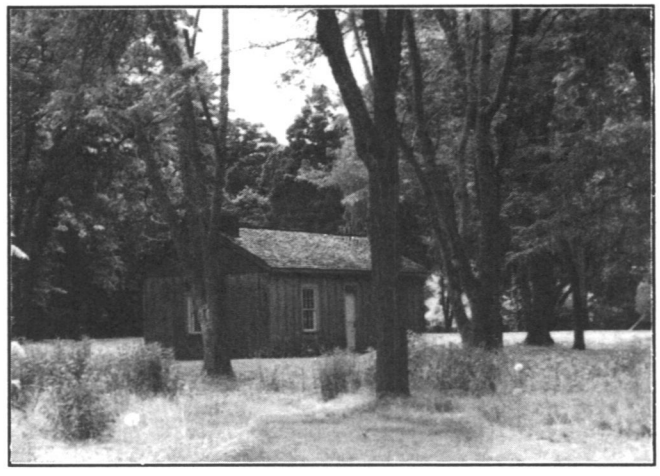
State Park Era

"Rustic" design detailing of park structures using log construction and rock work for walls and site features.



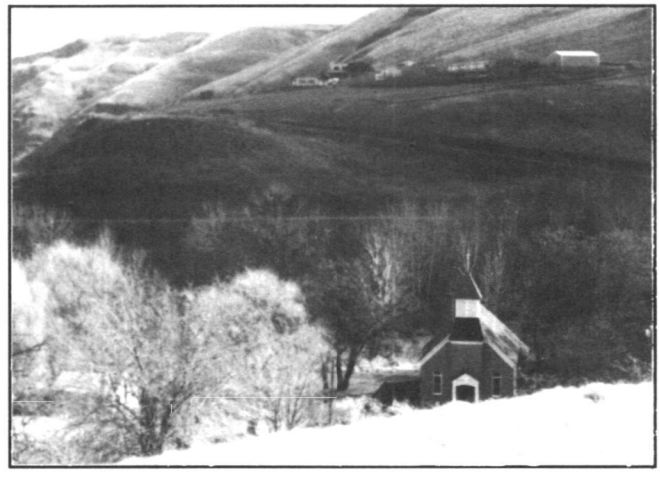
NPS Era

Stabilized and restored park structures illustrate the history and interpretive themes of the site. New NPS buildings are metal (maintenance building) as well as a combination of wood, concrete and metal (visitor center).



Evaluation

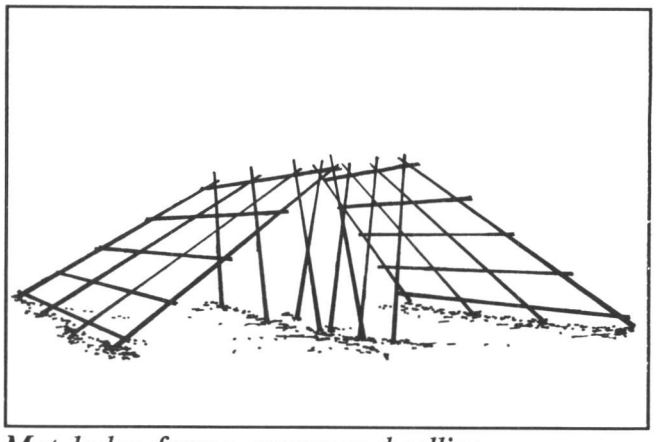
Among the variety of structural types which have existed on site, ruins from all significant historic eras remain including the remnant mission building and millrace, agency structure and residence, Watson's store, and state park building. These structures compose the "dominant" architectural fabric of the Spalding unit which is characterized by structures relatively small in scale constructed of wood.



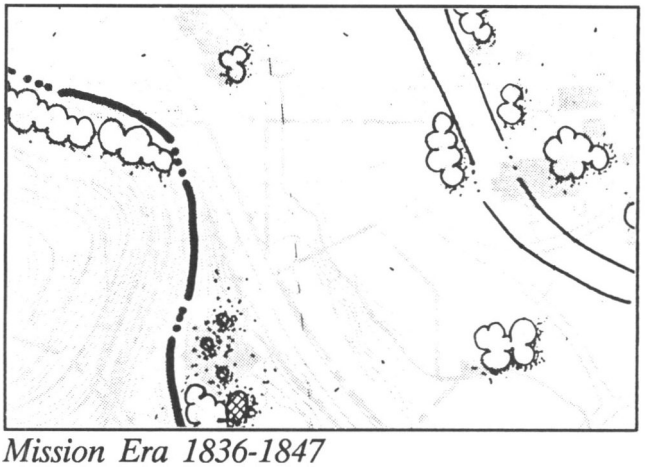
ARCHEOLOGICAL RESOURCES



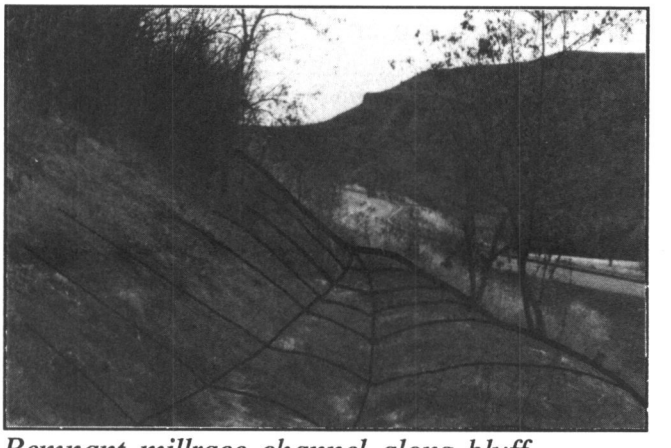
Pre-history



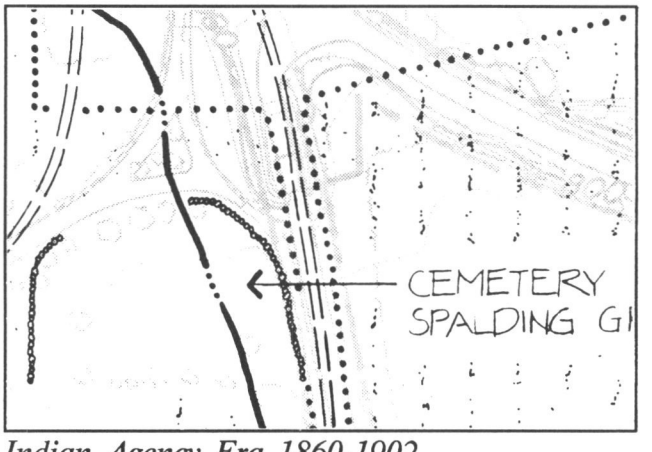
Mat lodge frame, summer dwelling



Mission Era 1836-1847



Remnant millrace channel along bluff



Indian Agency Era 1860-1902



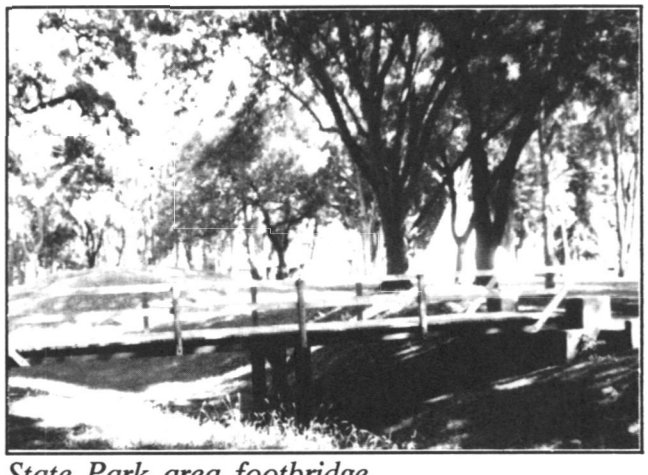
Cemetery

DETAIL ELEMENTS

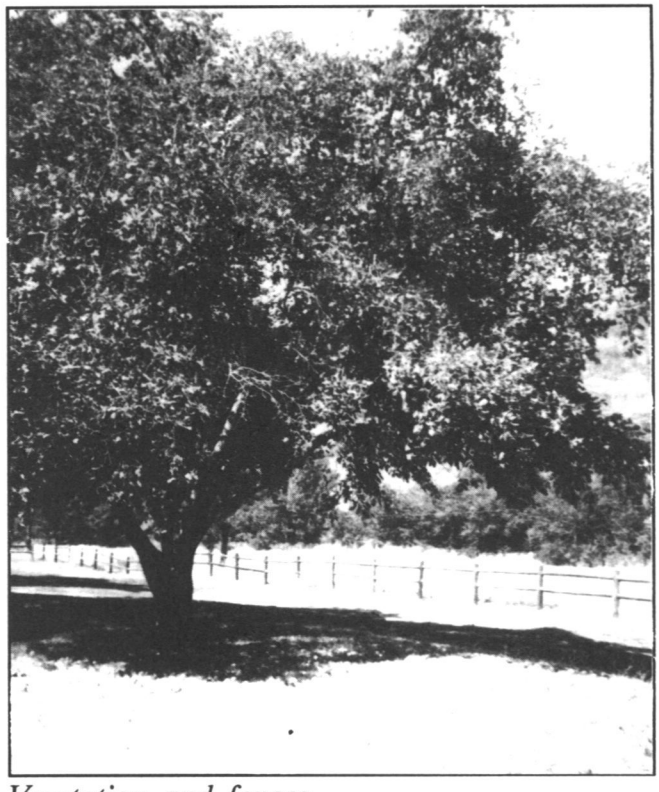
Detail landscape elements enhance historical and cultural interpretive themes. Landscape patterns, textures, colors and materials create a design vocabulary and help define the visual character of the Spalding landscape.



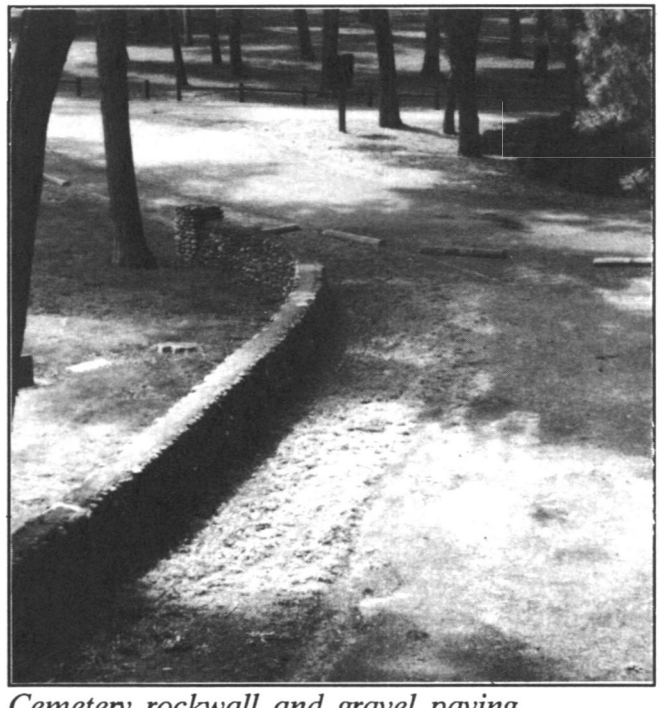
Spalding Mission Monument



State Park area footbridge



Vegetation and fences



Cemetery rockwall and gravel paving

NOTES & SOURCES

7.9 ACRES OF LAND WITHIN THE PARK BOUNDARIES ARE OWNED BY THE NEZ PERCE TRIBE INCLUDING 3.55 ACRES COMPRISING THE "BOOM GROUNDS" AND THE CEMETERY (2.08 ACRES) AND ADJACENT LAND.

NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/83000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP

FIELD OBSERVATIONS 1988-89

CANYON WALLS PRODUCE SUN AND SHADE PATTERNS ACROSS THE SITE

CLEARWATER RIVER AND STEEP SLOPES OF THE NORTH SHORE CANYON WALLS CREATE STRONG PHYSICAL AND VISUAL BOUNDARY TO THE SITE

INFORMAL AREA. MIXED SHADE CANOPY CONTAINS POCKETS OF ALANTHUS, PINE, COTTONWOOD AND LOCUST. RESIDENTIAL LANDSCAPE REMNANTS AND MOWN PATH PROVIDE VISUAL VARIETY. CLEARINGS FROM NON-EXTANT BUILDINGS COULD BE USED AS THE LOCATION FOR PICNIC SITES

FILTERED RIVER VIEWS

FORMAL AREA. DENSE SHADE, CANOPY LAWN AND FOOTPATH CREATE AN OASIS. THE IMPACTS OF INTENSE USE ARE EVIDENT; PRESERVATION ACTION NEEDED FOR STABILIZATION OF MEMORIAL GROVE AND OTHER HISTORIC RESOURCES

LAPWAI CREEK IS A STRONG BOUNDARY ELEMENT DIVIDING THE SITE IN HALF

NEZ PERCE "BOOM GROUNDS"

RIPARIAN EDGE IS DESIGNATED PART OF THE LAPWAI WILDLIFE PRESERVE

LOW WATER LINE/RIPARIAN EDGE: SMOOTH ROCKY BANK, OPEN LINEAR VIEWS AND SHRUBBY WILLOW PLANT COVER

HISTORIC MILLPOND SITE AND PIERS STILL EVIDENT

TRAIL ACCESS TO THE "BOOM GROUNDS"

OPEN MEADOW EDGED BY ROADSIDE PLANTINGS WITH VIEWS TO THE RIVER

SERVICE ROAD DIVIDES THE WEST SIDE OF THE SITE

CEMETERY

ABANDONED VIADUCT MAKES A STRONG BOUNDARY ELEMENT

FIELD MOWN SEASONALLY TO THE RIPARIAN EDGE

MAINTENANCE SHED

FIELDS MOWN SEASONALLY TO CONTROL INSECTS

MEADOW SURROUNDED BY SHADE TREES. THE VIADUCT AND ROAD EDGE ARE STRONG BOUNDARY ELEMENTS ISOLATING THE MEADOW FROM ADJACENT AREAS

SELECTIVELY THIN LOCUST TREES TO ENHANCE VIEWS OF THE MILLRACE AND TOWARDS THE CHURCH

NEW MAINTENANCE COMPLEX

LOW WATER LINE/ RIPARIAN EDGE

BLUFF CREATES VISUAL AND PHYSICAL BOUNDARY TO THE SITE

CEMETERY

CEMETERY

PM. WINDS WEST-NORTHWEST

AM. WINDS EAST-NORTHEAST

VISITOR CENTER. EXPANSIVE VIEWS ACROSS THE SITE AND TOWARDS THE RIVER ARE DIRECTED AND ACCENTED BY THE BLUFF EDGE AND CANOPY COVER

WATSON'S STORE. FILTERED VIEWS TOWARDS THE CREEK. DESCRETE LANDSCAPE SPACES SURROUND THE STORE.

LEGEND

- BUILDING
- PARK ACCESS ROAD
- CLOSED ROAD
- MILLRACE REMNANT
- CANOPY COVER
- TALL SHRUB COVER
- FLOOD AREA
- BLUFF
- OPEN VIEWS
- FILTERED VIEWS

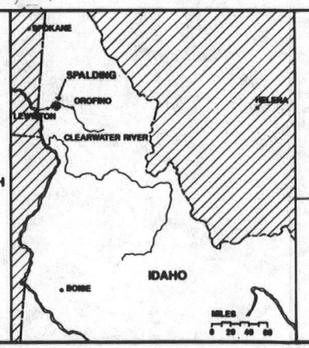
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'- 0" CONTOUR INTERVAL

DRAWN BY: M. TOLON DATE: 9/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

TITLE OF SHEET

SITE ANALYSIS

DRAWING NO. 429-80012

SHEET 8 OF 9

MANAGEMENT ZONES

Introduction

Based on the analysis and evaluation of significant cultural landscape resources at Spalding, the following management zones have been developed. Three designated zones reflect different levels of landscape significance and integrity. All three zones have cultural landscape features and patterns, but they vary in terms of the integrity, historic value, and concentration of these resources. For example, Zone I has artifacts and remnants from all four historic periods Zone II, remnants from two significant eras and Zone III, which has generally less fabric for fewer historic periods. For each zone, management objectives and appropriate uses are identified to set a framework for preservation and to illustrate the types of activities that can occur without jeopardizing the significant historic landscape resources within each zone.

Zone I

Objectives

- Stabilize and preserve significant landscape features and archeological resources including remnants from the prehistoric occupation, the Spalding Era, Indian Agency Era, and the State Park Era (including the Memorial Grove).
- Conduct archeological investigations in order to identify and better define site resources not currently depicted.
- Expand interpretation to address all significant historic periods and resources.
- Limit new development to appropriate uses (see below).

Appropriate Uses

Zone IA
-interpretation
-passive recreation
-limited parking (10-15 cars) for handicapped visitors, and/or service related functions

Zone IB
-interpretation
-passive recreation
-wildlife habitat
-pedestrian access to water resources
-open space

Zone IC
-interpretation
-passive recreation
-pedestrian access to the river
-visitor services

Zone II

Objectives

- Stabilize and preserve significant landscape features and archeological resources including potential prehistoric sites and remnants of the historic millraces, Agency mill site, Agent's residence, Watson's store, and the road from the site to Highway 95.
- Expand interpretation to address all historic periods and resources, including the Spalding townsite.

- o Limit new development to appropriate uses (see below).

Appropriate Uses

Zone IIA
-interpretation
-passive recreation
-cultural demonstration area/exhibits
-limited residential (existing)
-limited commercial (Watson's store)
-limited parking (10-15 cars)

Zone IIB
-interpretation
-passive recreation
-pedestrian access to river and site

Zone III

Objectives

- o Maintain the visual character of the existing open spaces as part of the historic scene.
- o Expand opportunities for passive and active recreation.
- o Consolidate and limit contemporary development to appropriate uses (see below).

Objectives

Zone IIIA
-NPS visitor center and administration
-interpretation
-pedestrian and vehicular access to site
-parking
-open space
-limited agricultural use (crops/grazing)
-cultural demonstration area/exhibits
-passive recreation

Zone IIIB
-open space
-passive and active recreation
-maintenance facilities and NPS service area
-agriculture
-vehicular parking
-pedestrian and vehicular access to site
-cultural demonstration area
-potential wildlife habitat
-visitor services

Zone IIIC
-cultural demonstration area/exhibits
-potential natural resource area
-agriculture
-passive recreation
-open space

Zone IIID
-open space
-passive and active recreation
-interpretation
-vehicular parking
-visitor services
-pedestrian and vehicular access to site
-(potential) natural resource area
-agriculture
-cultural activities/exhibit

CULTURAL LANDSCAPE MANAGEMENT ZONES

ZONE I

SIGNIFICANT CONCENTRATION OF CULTURAL LANDSCAPE FEATURES/PATTERNS AND COMPONENTS FROM ALL FIVE HISTORIC PERIODS; THAT POSSESS CULTURAL VALUE; HISTORIC SCENES WITH INTEGRITY.

SIGNIFICANT ETHNOGRAPHIC LANDSCAPES NOT MANAGED BY THE NATIONAL PARK SERVICE

ZONE II

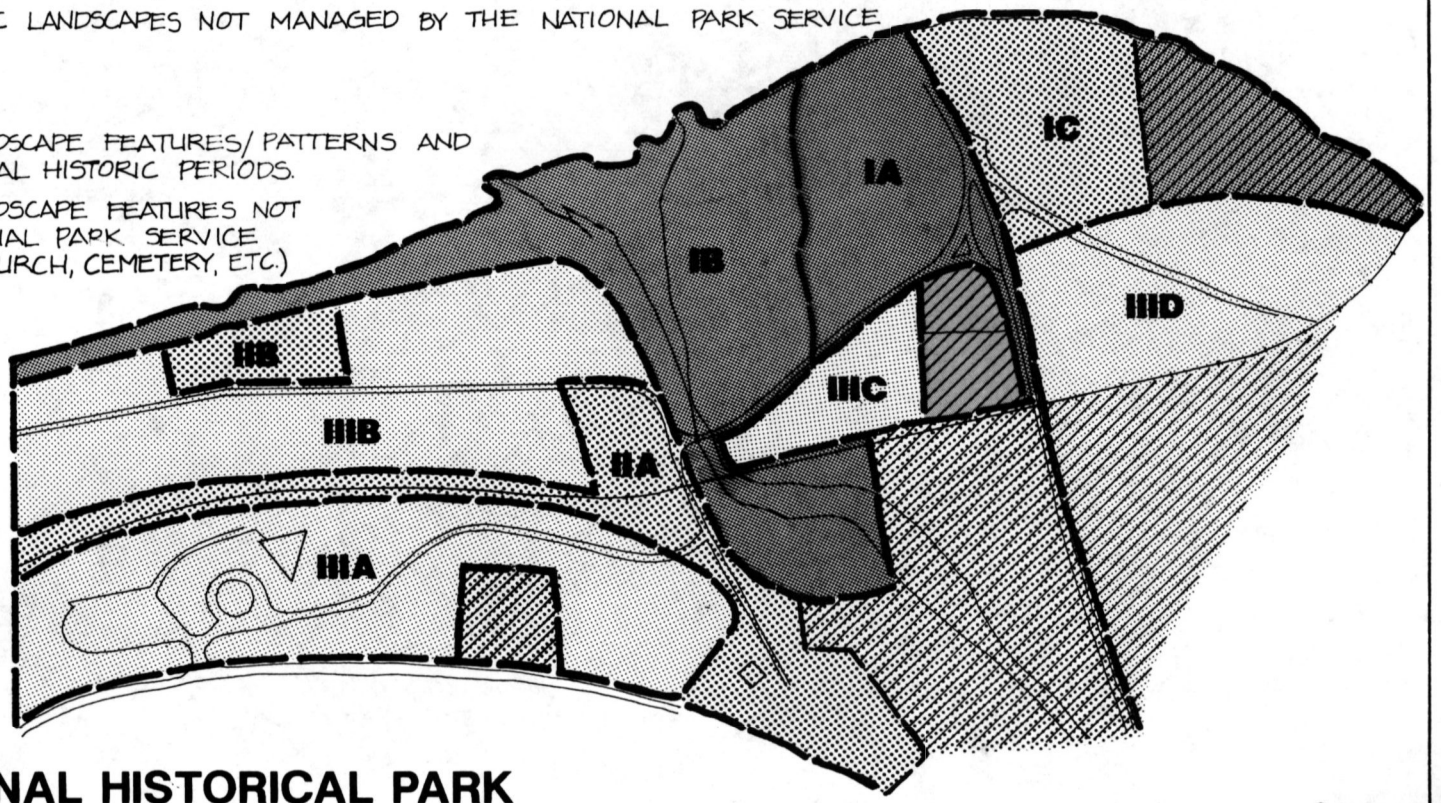
IMPORTANT CULTURAL LANDSCAPE FEATURES/ PATTERNS AND COMPONENTS FROM SEVERAL HISTORIC PERIODS.

IMPORTANT CULTURAL LANDSCAPE FEATURES NOT MANAGED BY THE NATIONAL PARK SERVICE (SPALDING TOWN SITE, CHURCH, CEMETERY, ETC.)

ZONE III

AREAS OF CULTURAL LANDSCAPE VALUE CONTRIBUTING TO THE HISTORIC SCENE ASSOCIATED WITH AGRICULTURAL USE OF THE LANDSCAPE OVER SEVERAL HISTORIC PERIODS

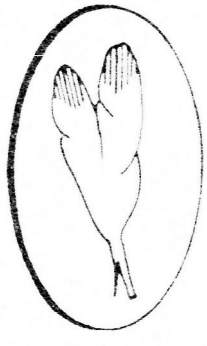
AREAS OF CULTURAL LANDSCAPE VALUE, NOT MANAGED BY THE NATIONAL PARK SERVICE



NEZ PERCE NATIONAL HISTORICAL PARK - SPALDING UNIT

400 100 0 NORTH

DESIGN DEVELOPMENT



DESIGN GUIDELINES

Introduction

Design guidelines for Spalding are based on the evaluation of cultural landscape features discussed in this report, and on an assessment of park goals, priorities, and various programmatic needs as outlined by the park during the course of the project. The guidelines will serve as the basis for future design development and are organized into five program areas: Buildings and Structures; Access and Circulation; Plant Materials; Special Features, Site Details, and Materials; and Maintenance and Management Concepts. For each program area, the recommendations address the following:

1. Stabilization and preservation of significant cultural landscape resources;

2. Removal of non-historic components that compromise the historic scene; and

3. Enhancement or reestablishment of significant historic features that are ill-defined or can be verified archeologically.

Buildings and Structures

1. All four extant historic structures, including the remnants of the mission house, the Agency log building, the Agent's House, the restroom, and Watson's Store, should be maintained and included in a cyclic maintenance preservation program.

2. Remnant structural foundations from the 1930s (east of the Memorial Grove), can be stabilized and incorporated into the park's interpretative program and design for the expanded picnic area.



3. The park may wish to encourage the removal of the abandoned highway viaduct as a way to enhance the historic setting and connections between contemporary site functions.

4. Based on archeological investigations or other historical documentation, consideration should be given to marking the location of significant non-extant buildings and structures, as a tool for enhancing visitor understanding of the historic site.

5. Additional research should be conducted in order to trace the history and potential significance of the existing maintenance building and the rest room facility within the grove.

6. New and/or additional structures that do not relate to the historic scene should not be sited in Zone I. All new structures required for contemporary site functions should be compatible in scale and materials, and in keeping with the visual character of the site.

7. All new structures built or sited in conjunction with the maintenance facility

to the site), should be grouped in clusters to reduce visual impact. The bone yard should be sited behind the new maintenance building.

8. Primary visitor contact and NPS administration should remain at the established visitor center.

9. If the Post Office function is removed from the Spalding site, consideration should be given to documentation and removal of the building which currently houses that function.

Access and Circulation

Vehicular

1. The existing county road across the historic site should be retained as the primary E/W access to the site. The road should not be widened. A terminal loop should be developed at the eastern portion of the road.

2. The existing access road from the visitor center to the site should be retained at its present width.

3. Local access along old Highway 95 between the Lapwai bridge and Watson's store should be retained.

4. The service-related road west of Lapwai Creek should be retained as a limited visitor access/NPS service road. Limited parking should be provided along the road for recreational use (fishing).

5. No additional roads should be introduced into the site unless required for access and/or service to the new picnic area.

6. The main parking facility should remain at the visitor center. Additional parking at the site should be provided in concentrated nodes at Watson's store and as needed for picnic or other site functions.

7. Bicycle parking should be provided at each designated parking lot.

Pedestrian

1. Random paths that cut over the creek and river banks cause erosion and adversely impact the integrity of cultural resources. All such paths should be discouraged and removed, or replaced with "formal" trails.

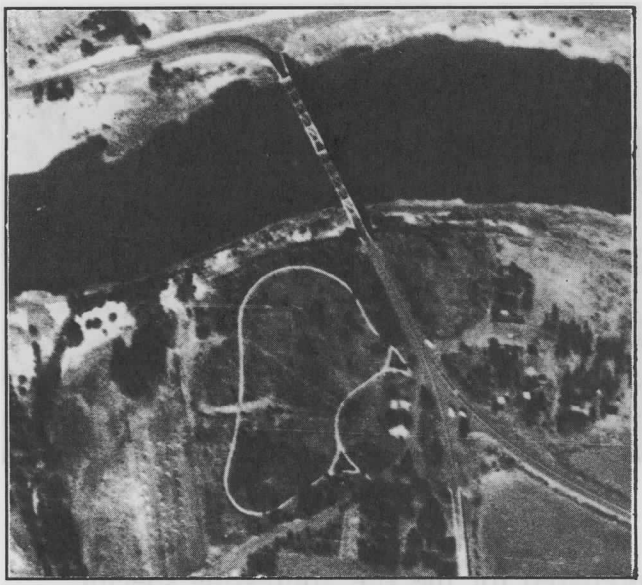
2. Consideration should be given to expanding the interpretive trail system to include and link all significant historical resources and features adjacent to and within Zone I.

3. Consideration should be given to reestablishing the path circling the historic grove as part of the park's interpretive program.

Plant Materials

1. The historic Memorial Grove should be stabilized and preserved to prevent any further deterioration occuring. A maintenance and preservation plan should be prepared for the grove, outlining a fertilization program, pruning guidelines, and replacement strategies for long term preservation of the resource.

2. A comprehensive vegetation management plan should be prepared for the site (in collaboration with the Idaho CPSU) that addresses control of noxious weeds, insects, and vegetation maintenance guidelines for the site. Revegetation of the entire site using native species is not



Original State Park path. (National Archives #114)

recommended.

3. Riparian vegetation in Zone I should be maintained and/or restored as part of the historic setting and as potential wildlife habitat.

4. Vegetation east of the grove should be selectively thinned to provide shade and "landscaped" areas for additional picnic sites.

5. Locust trees below the visitor center and along the hill to Watson's store should be selectively thinned under the supervision of the historical landscape architect and/or archeologist, in order to stabilize the slope and preserve remnants of the historic millrace.

6. The area planted in fescue east of the visitor center should be encouraged and maintained for interpretive purposes. Additional areas adjacent to the visitor center can be considered for revegetation to fescue, or to materials that are more historic in appearance.

7. With the exception of the historic grove and specimen trees of historic value, all exotic and non-indigenous plant materials sould be evaluated and treated as part of a comprehensive vegetation management plan. (See recomendation #2)

8. Historic fruit trees identified in the Historic Orchard Survey should be evaluated and, if determined significant historic species, should be maintained.

Special Features, Site Details, and Materials

1. All historic earthworks including the millrace, irrigation ditches, reservoirs, and dikes should be stabilized, preserved, and maintained.

2. The Spalding Monument, erected in 1922, and the iron fence surrounding the mission remains, should be retained and maintained.

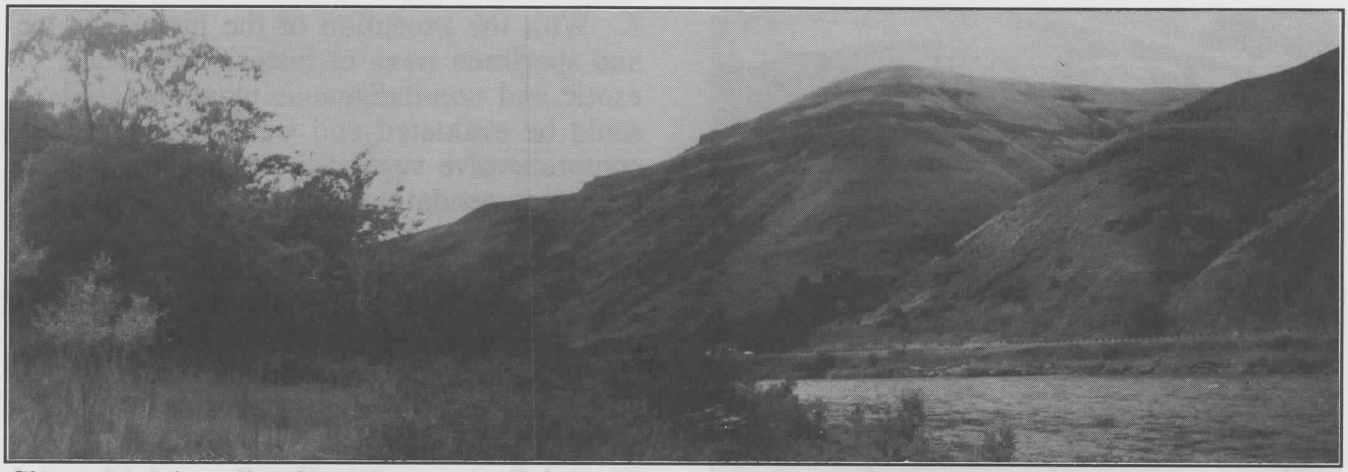
3. The rustic stone drinking fountains should be stabilized and maintained in good working order.

4. A comprehensive list of site furniture, signs, and detail features for the site should be developed as part of the visual compatibility guidelines for the site.

5. When the footbridge crossing the historic millrace requires replacement, consideration should be given to replacing the bridge with a more rustic design, as per historic documentation.

Maintenance and Management Concepts

1. It is important to retain the spatial integrity of the historic site by protecting existing open spaces--such as Lapwai Creek --and concentrated developed areas



Clearwater river riparian edge

such as the Memorial Grove. These land patterns and relationships define the historic context for the site and contribute to the historic scene.

2. Whenever possible, consideration should be given to the reestablishment of historic land uses and the appropriate adaptive reuse for existing structures. In this regard, development of a comprehensive historic property lease program for the site is recommended including agricultural leases on lands in Zone III (historically used for crops and/or grazing livestock) and concession leases for Watson's store (possibly for convenience items such as soft drinks, picnic items, etc.).

3. Alternative picnic sites should be developed at Spalding to alleviate intensive recreational use of the historic grove and provide a variety of appropriate recreational activities adjacent to Zone I.

4. Management zones developed for the cultural landscape at Spalding correspond to and reflect maintenance needs for the historic landscape. For example, Zone I will require the most intensive maintenance and Zone III, the least. A historic landscape preservation guide should be prepared for the site addressing specific maintenance programs--tasks, schedules and technologies for long-term preservation of significant landscape resources.

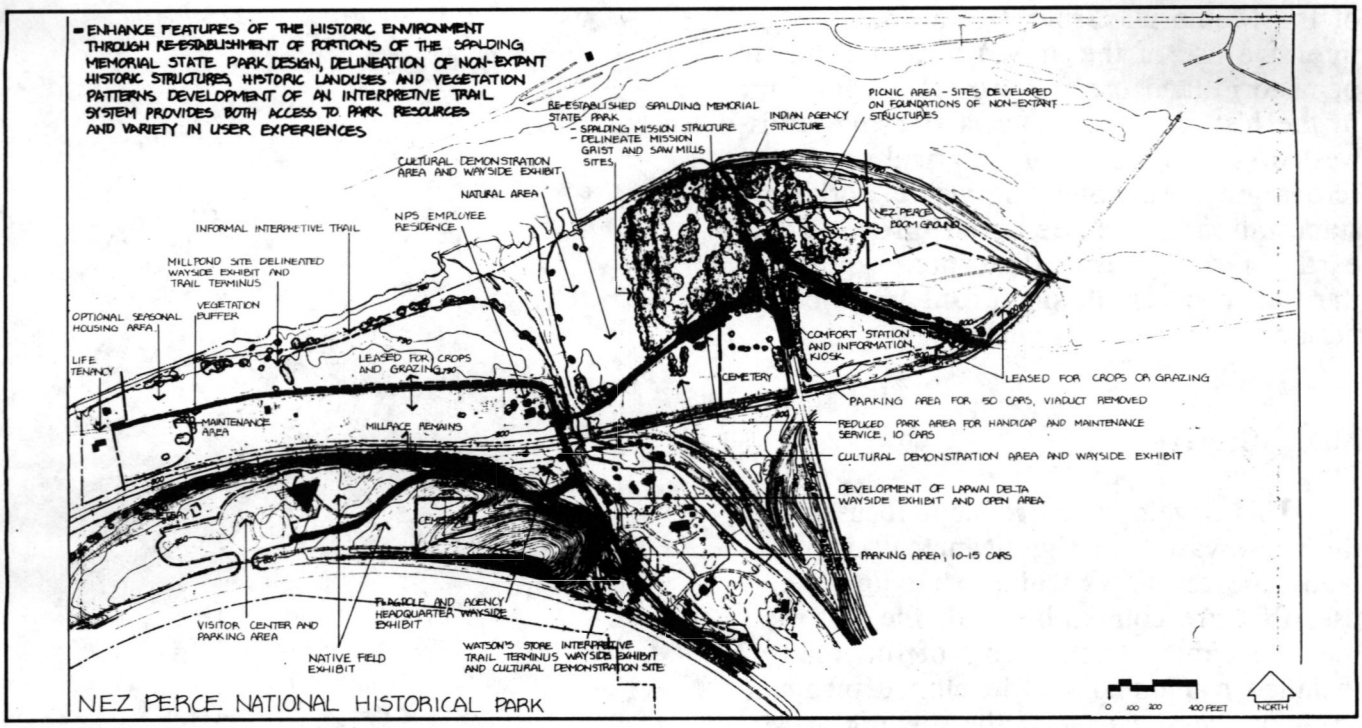
5. It is important to develop a "sense of arrival" to the historic site. Entrances should remain open with clear views to the river, the grove and the surrounding bluffs.

DEVELOPMENT CONCEPTS

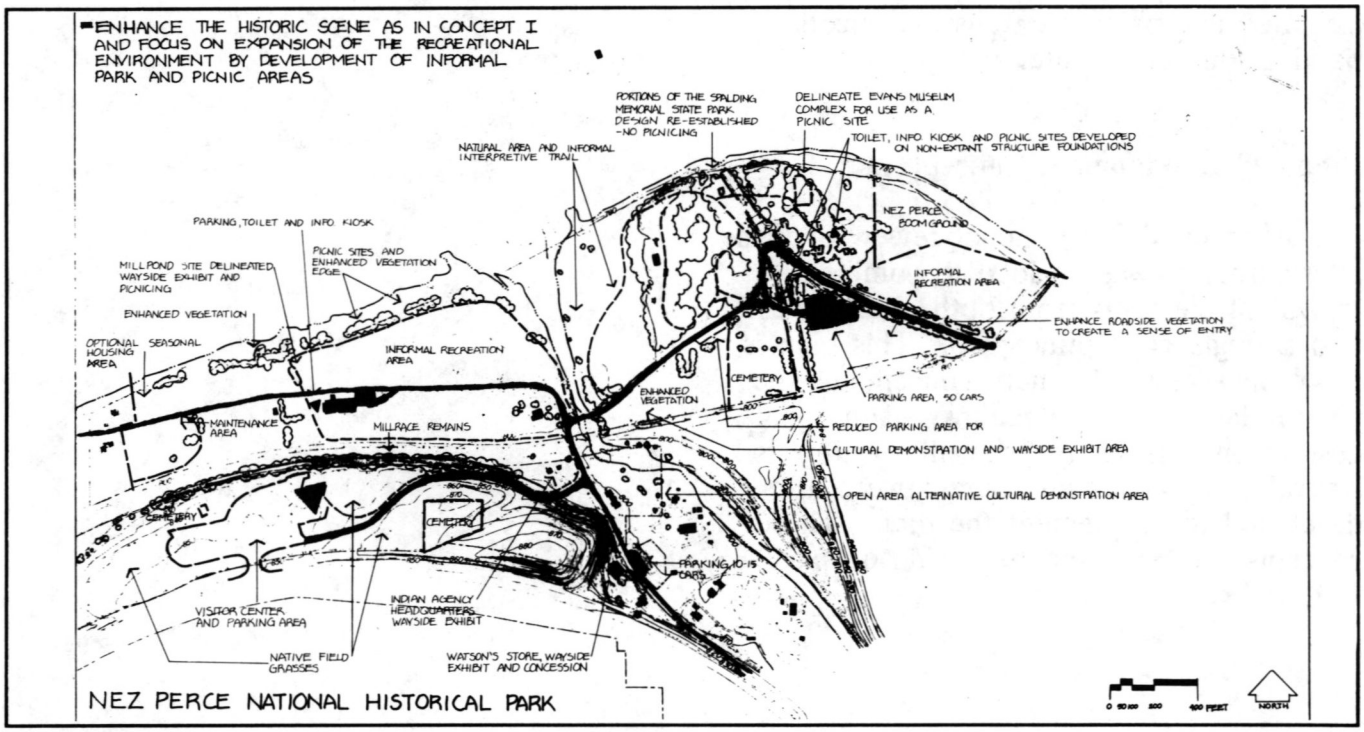
As part of the preliminary design direction, two alternative development concepts for the historic landscape were generated. These alternatives reflected different types and degrees of development for Spalding, integrating both historic and contemporary site issues. The alternatives can be summarized as follows:

Alternative I:

This development concept focuses on the stabilization, preservation, and enhancement of cultural landscape resources at the site. Primary components of this plan include an expanded picnic area east



Alternative I



Alternative II

of the Memorial Grove (to alleviate intensive use of the grove); reestablishment of historic land use patterns that contribute to the historic scene--such as leasing lands west of Lapwai Creek for agriculture (crops/grazing); relocating visitor parking; stabilization of the Memorial Grove and earthworks; and expanding interpretation at the site to cover all significant historic periods.

Alternative II

This development concept focuses on the preservation of significant cultural landscape resources while expanding site uses that are compatible with the historic scene. Primary components of this plan included expanding the developed picnic areas at the site east of the historic grove and west of Lapwai Creek (with the ultimate goal of removing picnicking from the Memorial Grove altogether); expanding active recreational use of the open spaces; and expanding site access by developing extended interpretative trails and auxiliary parking lots on the site.

Proposed Development Concept

After park and regional review of these alternatives, it was decided to combine individual elements from both alternatives into a single conceptual plan. This plan is the proposed development concept for the historic landscape at Spalding. Additional design concepts for the site, illustrating its several components and details were also developed to supplement the plan. These concepts can be found beginning on page 119.

NOTES & SOURCES

DESIGN DETAILS (SEE HISTORIC LANDSCAPE REPORT: SPALDING UNIT NEZ PERCE NATIONAL HISTORICAL PARK, 1989)



A. INTERPRETIVE TRAILS



B. EAST GROVE PICNIC AREA



C. WATSON'S STORE FRONT PARKING AREA



D. MILLPOND SITE



E. MAINTENANCE COMPLEX SITE

7.9 ACRES OF LAND WITHIN THE PARK BOUNDARIES ARE OWNED BY THE NEZ PERCE TRIBE INCLUDING 3.55 ACRES COMPRISING THE "BOOM GROUNDS" AND THE CEMETERY (2.08 ACRES) AND ADJACENT LAND.

NORTH PARK BOUNDARY LINE IS ALIGNED WITH THE HIGH WATER MEANDER LINE.

NPS 429 TOPOGRAPHIC MAP - SPALDING SITE NEZ PERCE NHP

NPS 429/92000 LAND STATUS MAP 2 - SPALDING SITE NEZ PERCE NHP.

FIELD OBSERVATIONS 1988-89

DEVELOP A PICNIC AREA FOR SMALL GROUPS WITH MOWN PATHS AND PICNIC SITES LOCATED IN THE CLEARINGS OF NON-EXTANT STRUCTURES

CLEARWATER RIVER

SPALDING MEMORIAL STATE PARK DESIGN RE-ESTABLISHED
- SPALDING MISSION RUINS STABILIZED
- MISSION GRIST AND SAWMILL SITES DELINEATED

RIPARIAN EDGE MAINTAINED AS A NATURAL AREA

MOWN INTERPRETIVE PATH

MILLPOND SITE DELINEATED AND PARKING AREA DEVELOPED

VEGETATION BUFFER MAINTAINED

NEW MAINTENANCE SHOP

FIELD LEASED FOR CROPS OR GRAZING

NEZ PERCE "BOOM GROUNDS"

PRIMARY ACCESS TRAIL TO THE "BOOM GROUNDS"

OPEN SPACE - FLEXIBLE USE (SEE MANAGEMENT ZONE III D)

CEMETERY

STAGING AREA FOR PICNICKING AND RESTROOM LOCATION

VIADUCT REMOVED AND PARKING AREA FOR 50 CARS DEVELOPED

REDUCED PARKING AREA, 10 CARS FOR HANDICAP AND MAINTENANCE VEHICLES

CULTURAL DEMONSTRATION AND OVERFLOW PARKING AREA

- RE-USE THE FORMER MAINTENANCE SHOP FOR STORAGE.
- DEVELOP A NATURAL SYSTEMS INTERPRETIVE EXHIBIT OF LAPWAI DELTA

PARKING AREA DEVELOPED FOR 10-15 CARS

CEMETERY

NATIVE FIELD GRASS EXHIBIT AREA

FLAG POLE AND AGENCY HEADQUARTERS WAYSIDE EXHIBIT AREA

WATSON'S STORE INTERPRETIVE PATH TERMINUS, WAYSIDE EXHIBIT AND POTENTIAL CULTURAL DEMONSTRATION AREA

LAPWAI CREEK

LEGEND

STRUCTURE · NON-EXTANT STRUCTURE · ROAD · PATH · VEGETATION

RAILROAD · MILLRACE REMNANT · P PARKING · PROPERTY LINE · PARK BOUNDARY*

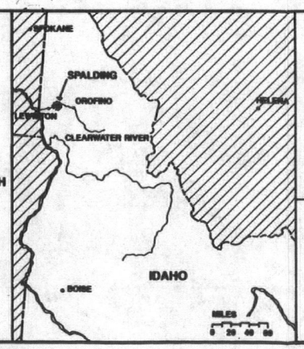
NATIONAL PARK SERVICE
CULTURAL RESOURCE DIVISION
PACIFIC NORTHWEST REGION

0 50 100 200 400 FEET

NORTH

SCALE: 1" = 200'
2'- 0" CONTOUR INTERVAL

DRAWN BY: M.TOLON **DATE:** 9/89



HISTORIC LANDSCAPE REPORT: SPALDING UNIT

NEZ PERCE NATIONAL HISTORICAL PARK

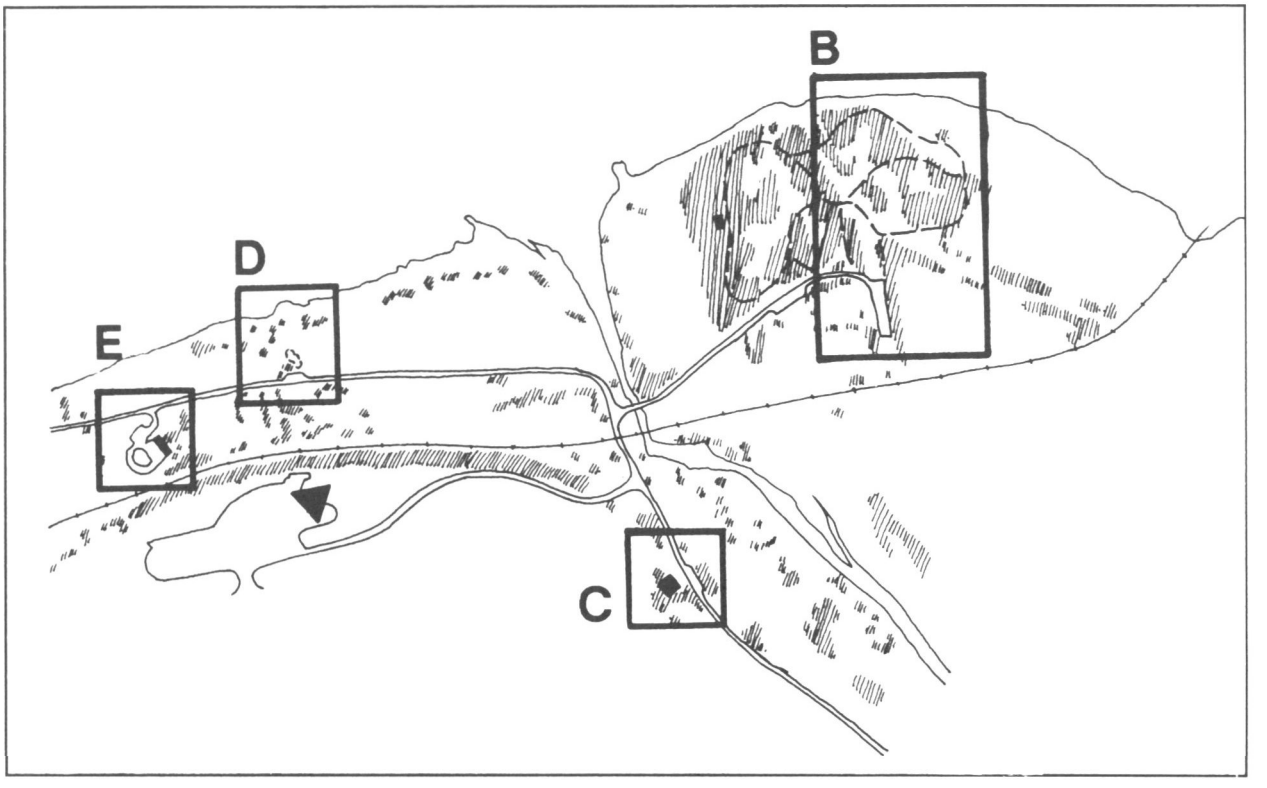
TITLE OF SHEET

DEVELOPMENT CONCEPT (ALTERNATIVE III)

DRAWING NO. 429-80012

SHEET 9 OF 9

DEVELOPMENT DETAIL AREAS



A. SCHEMATIC INTERPRETATIVE ZONES AND TRAILS

B. EAST GROVE PICNIC AREA CONCEPT PLAN

C. WATSON'S STORE AREA PARKING CONCEPT

D. AGENCY MILL POND SITE CONCEPT PLAN

E. MAINTENANCE COMPLEX SCHEMATIC SITE PLAN

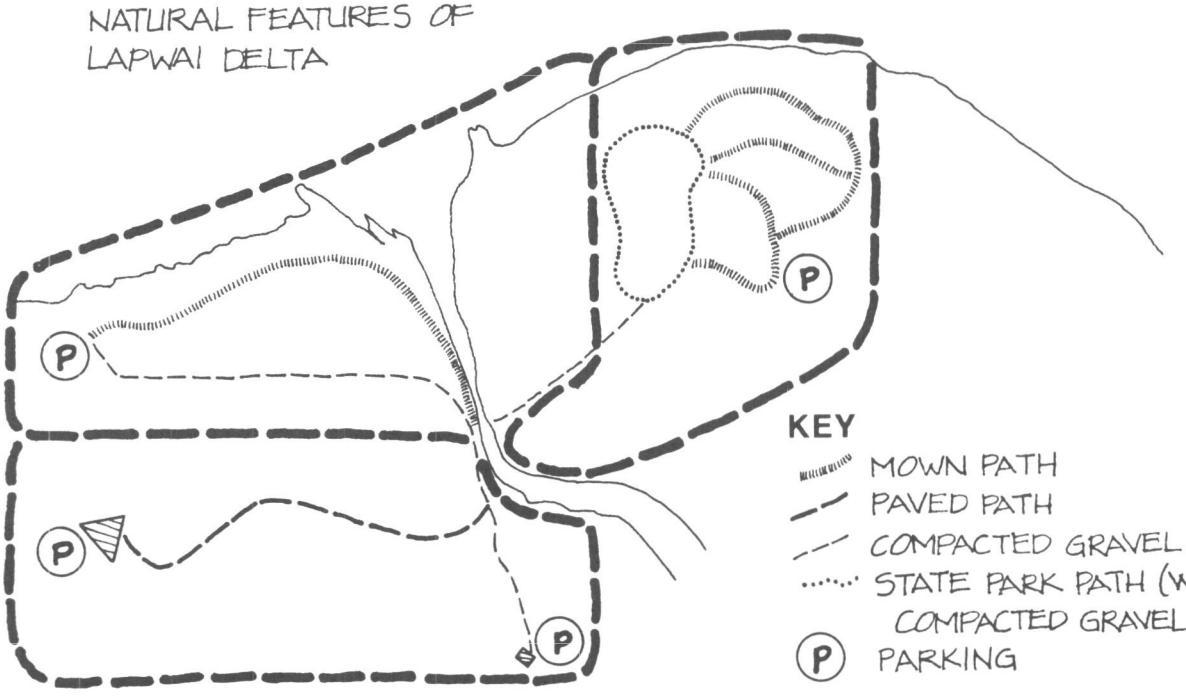
A. SCHEMATIC INTERPRETIVE ZONES AND TRAILS

MILLRACE ● NATURAL ZONE

- AGENCY MILLPOND SITE AND MILLRACE
- MISSION AND AGENCY IRRIGATION DITCHES AND AGRICULTURAL FIELDS
- RIPARIAN ENVIRONMENT AND NATURAL FEATURES OF LAPWAI DELTA

STATE PARK ● PICNIC ZONE

- INDIAN AGENCY
- SPALDING MISSION
- NEZ PERCE OCCUPATION
- SETTLEMENT AND AGRICULTURAL DEVELOPMENT
- NATURAL FEATURES
- CEMETERY



KEY

- MOWN PATH
- PAVED PATH
- COMPACTED GRAVEL/SOIL PATH
- STATE PARK PATH (WOOD EDGED COMPACTED GRAVEL/SOIL PATH)
- (P) PARKING

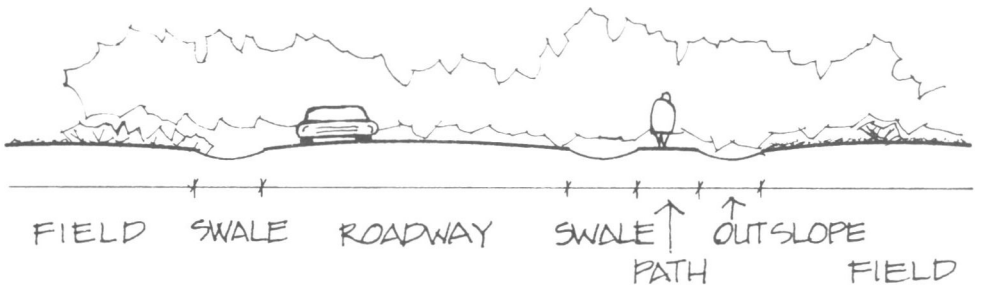
VISITOR CENTER ● WATSON'S STORE ZONE

- OVERVIEW OF ON-SITE CULTURAL, HISTORIC AND NATURAL FEATURES
- NEZ PERCE OCCUPATION (PRE-HISTORY)
- AGENCY OCCUPATION
- SETTLEMENT OF LAPWAI DELTA (SPALDING TOWNSITE)

INTERPRETIVE TRAIL SECTIONS

■ COMPACTED GRAVEL AND SOIL PATH (TYP)

■ SITE RELATIONSHIP

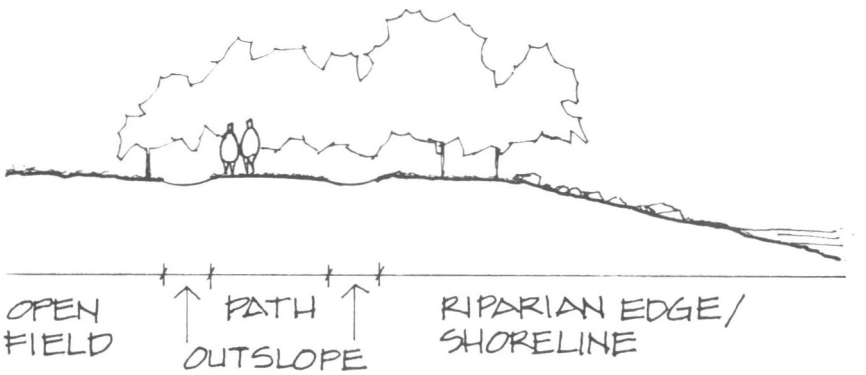


■ SITE DETAIL

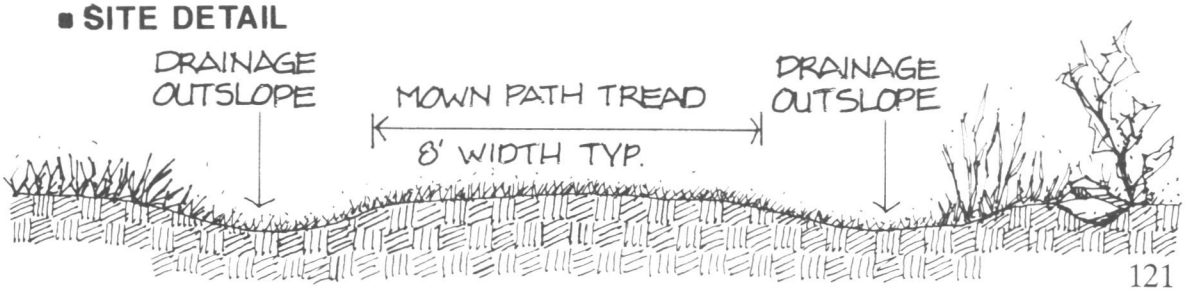


■ MOWN PATH (TYP)

■ SITE RELATIONSHIP

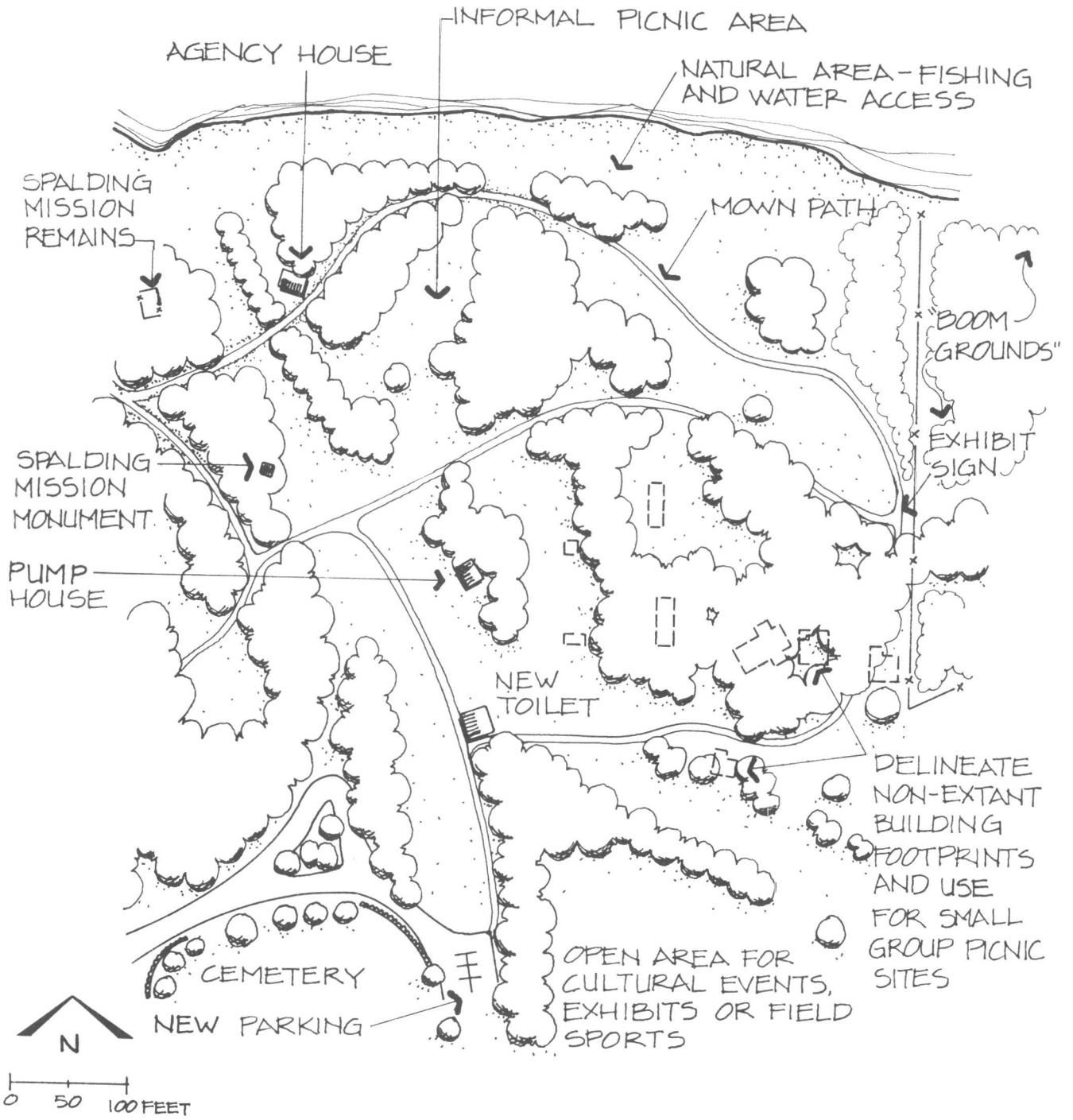


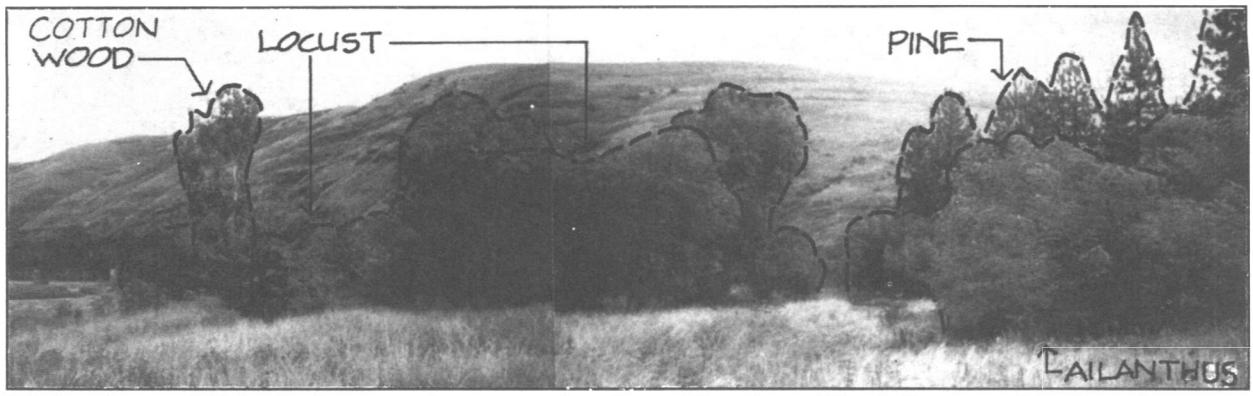
■ SITE DETAIL



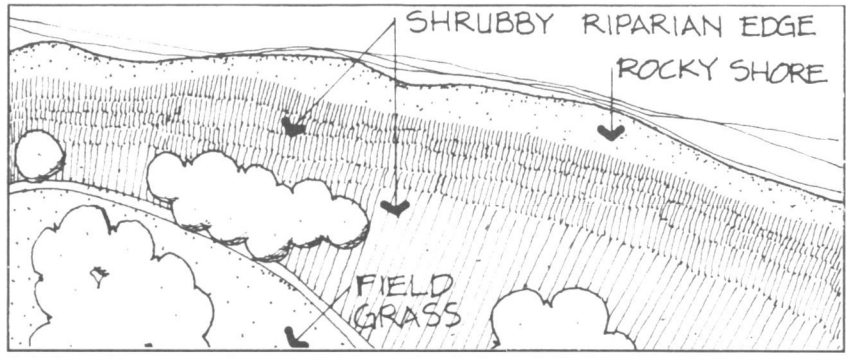
B. EAST GROVE PICNIC AREA CONCEPT PLAN

- LARGE AND SMALL GROUP PICNICKING

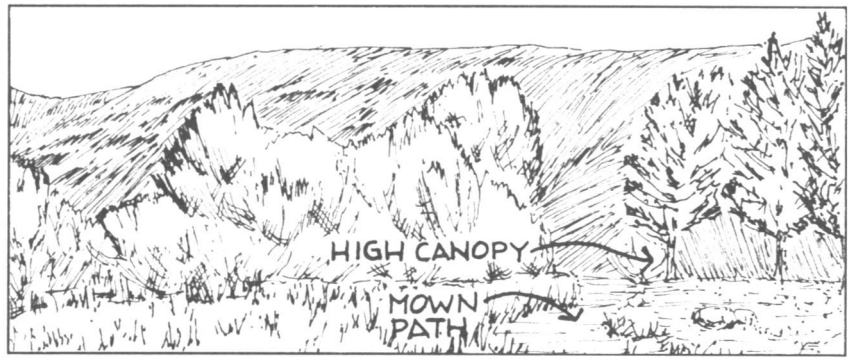




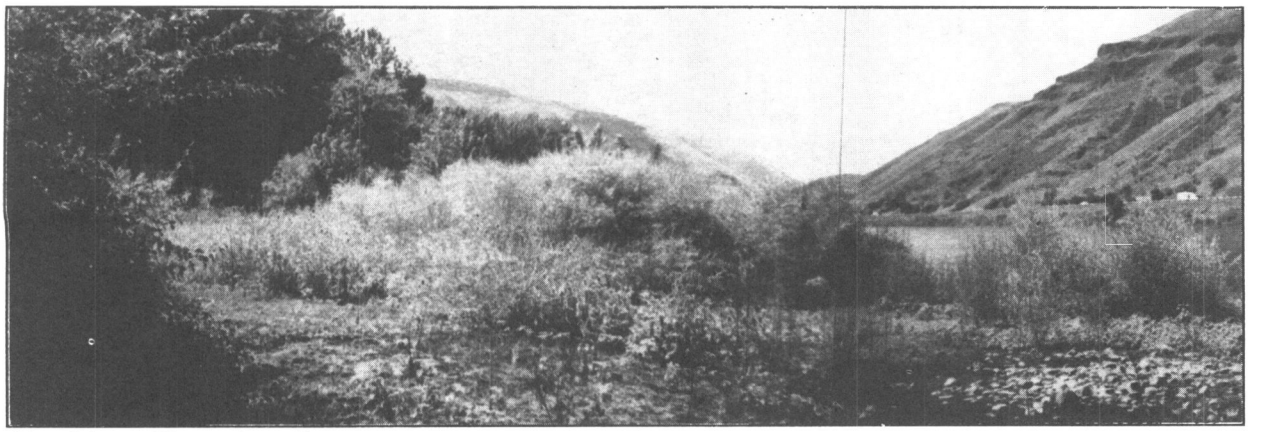
Maintain established clusters of tree species (ie., Ailanthus, Black Locust, Pine) and remnant residential plantings to provide shade and define individual picnic sites.



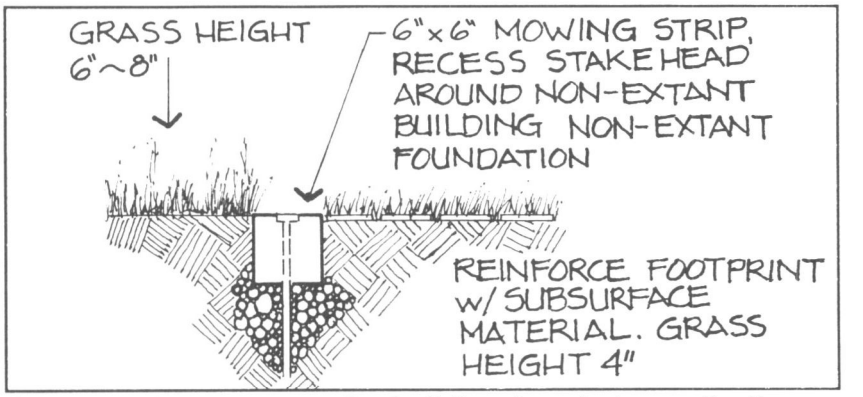
Maintain a regular mowing schedule of field grasses in the picnic area and cultural demonstration area to ensure accessibility and control weeds.



Preserve shrubby willow border and field grasses along the shoreline and boomground boundary.

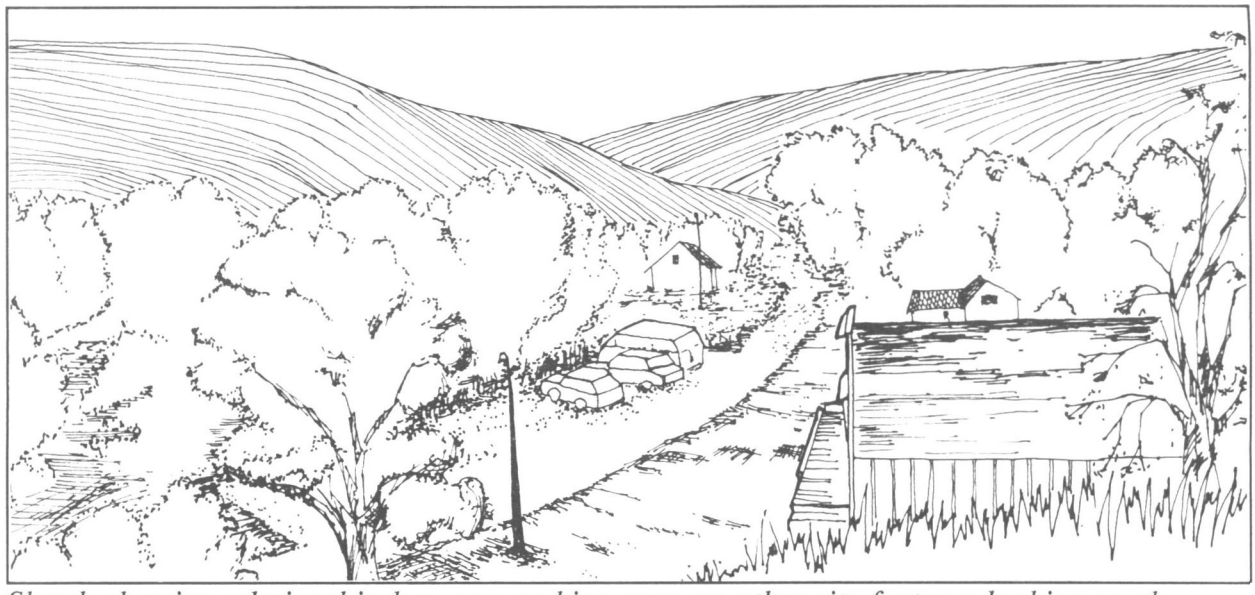


Shrubby willow shoreline.

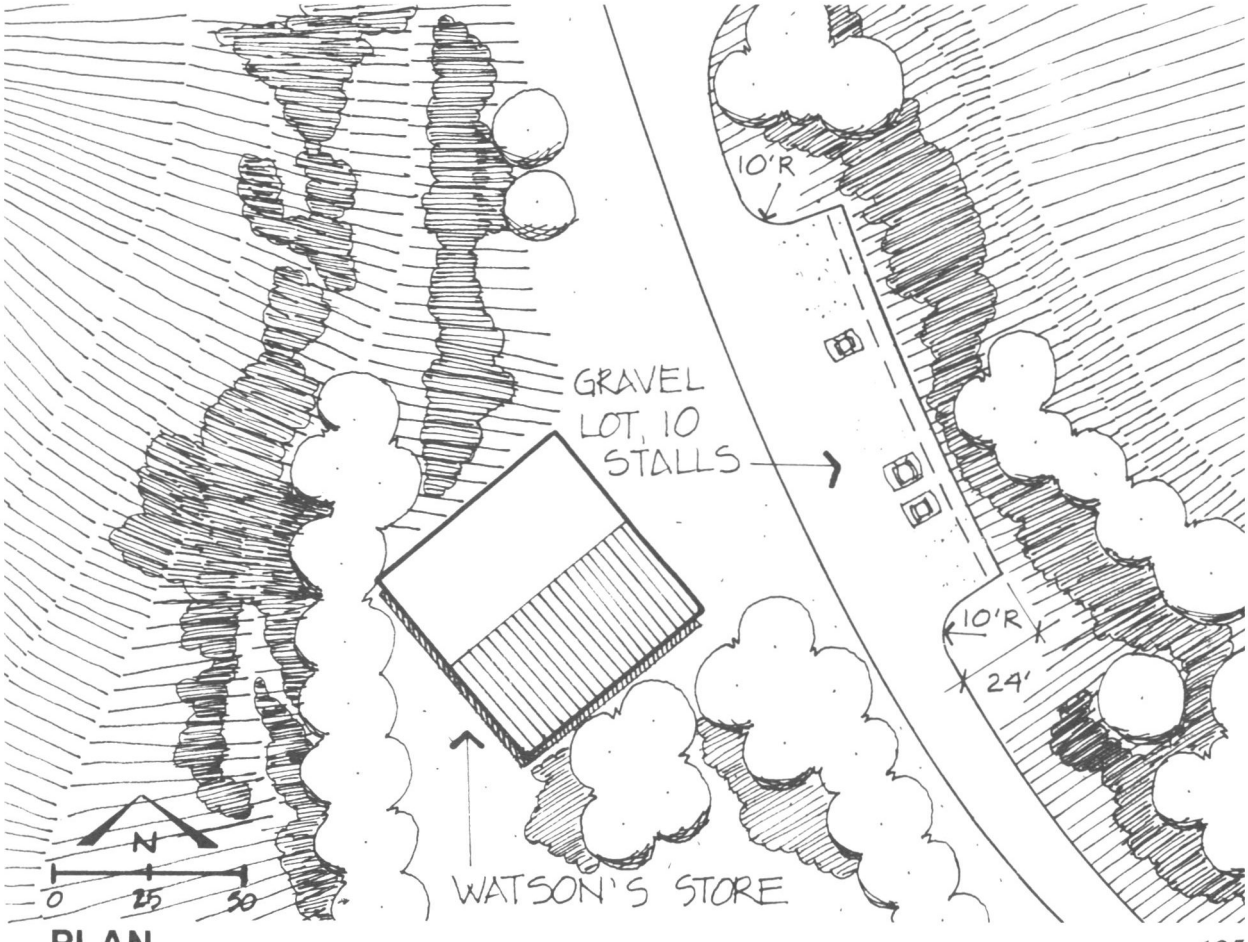


Inventory the grove area for building foundations. Outline the foot print of non-extant structures to define group picnic sites.

C. WATSON'S STORE AREA PARKING CONCEPT

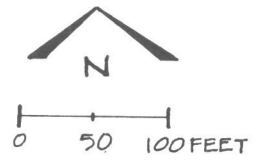


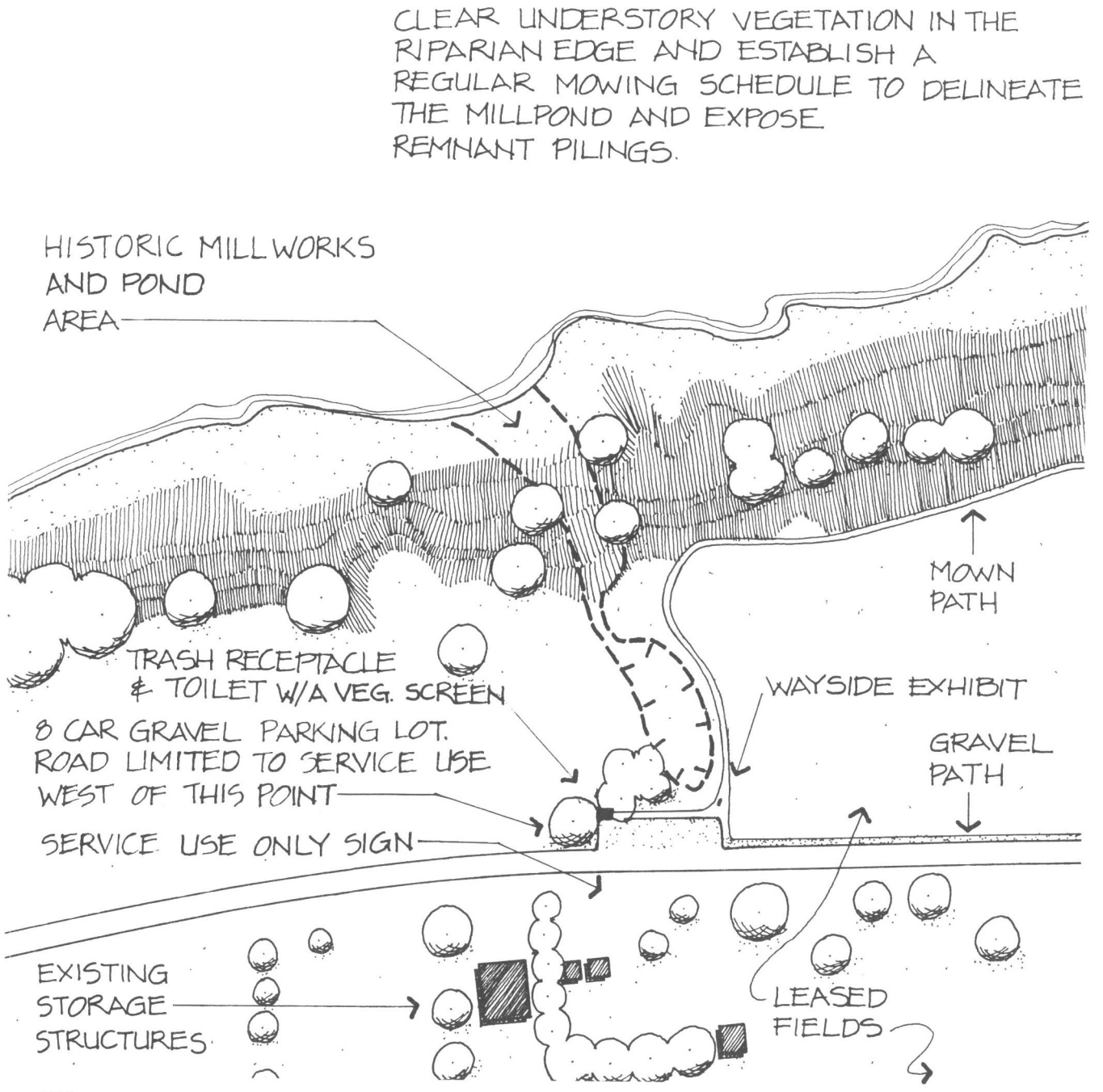
Sketch showing relationship between parking area an other site features looking south.



PLAN

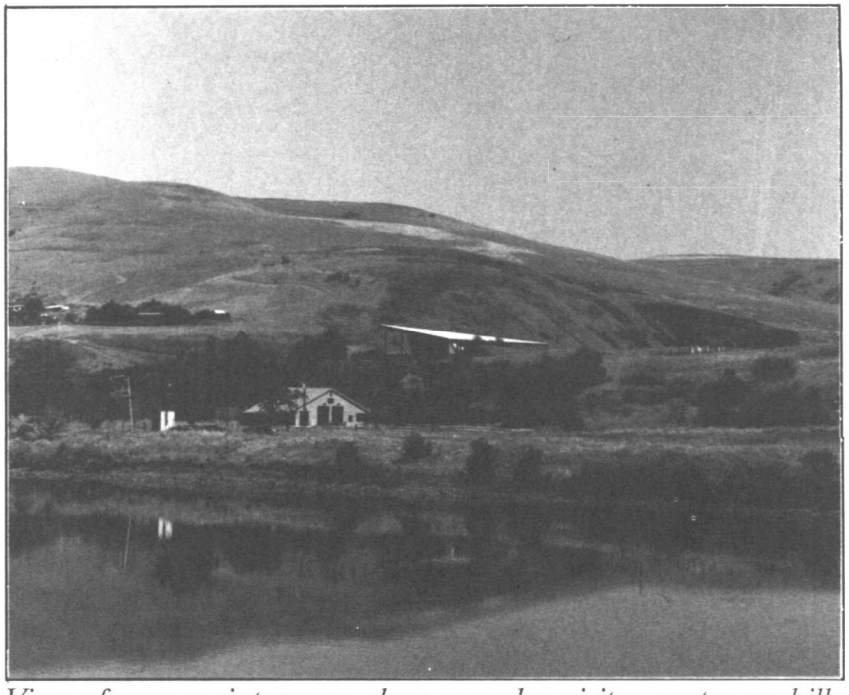
D. AGENCY MILL POND SITE CONCEPT PLAN



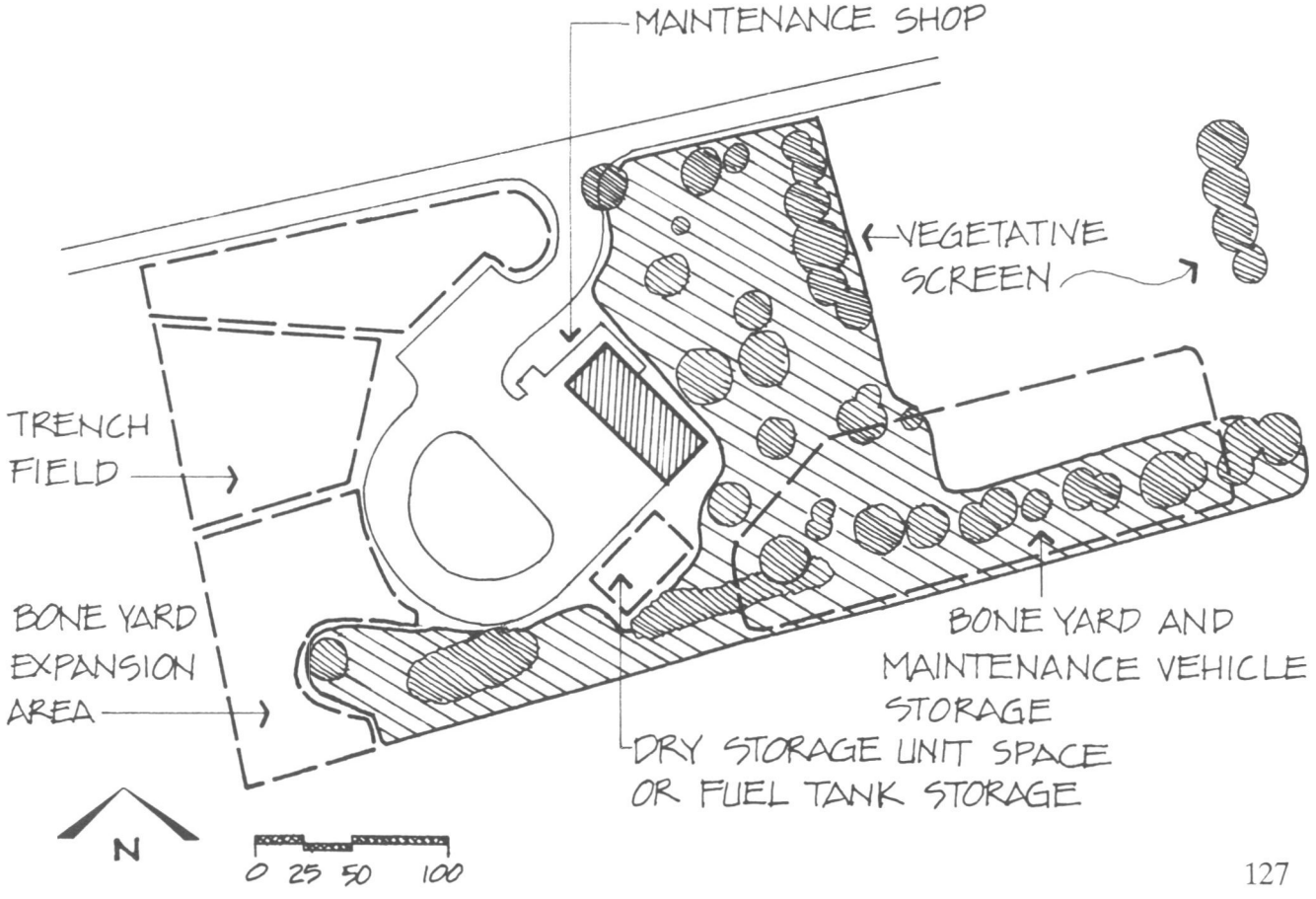


E. MAINTENANCE COMPLEX SCHEMATIC SITE PLAN

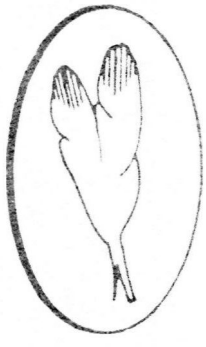
Construction of the maintenance complex in 1989 completes part of a long range goal to consolidate storage and maintenance related services to the west boundary of the park. The diagram below represents current site plan considerations for the location of a dry storage unit, bone yard and maintenance vehicles.



View of new maintenance shop complex visitor center on hill above site. View from northwest.



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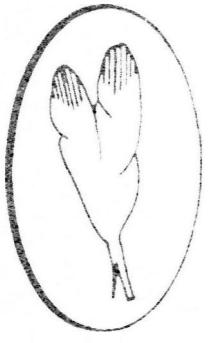
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APPENDIX



APPENDIX A

GENERAL PLANT LIST OF THE NEZ PERCE NATIONAL HISTORICAL PARK SPALDING UNIT SITE

(Asherin and Orme, 1978. Resource Management Plan and Environmental Assessment for Nez Perce National Historical Park, 1987.)

NATIVE PLANTS

Botanical Name	Common Name
Trees	
Pinus ponderosa	ponderosa pine
Populus tricocharpa	black cottonwood
Shrubs	
Amelanchier alnifolia	serviceberry
Artemisia tridentata	big sage
Astragalus collinus	milk-vetch or locoweed
Chrysothamus nauseosus	rabbitbrush
Cornus stolonifera	dogwood
Crataegus douglasii	black hawthorn
Prunus virginiana	chokecherry
Rosa woodsii	wildrose
Salix sp.	willow
Sambucus cerrulea	elderberry
Symphoricarpalbus	common snowberry
Perennial Forbs	
Achillea millefolium	yarrow
Balsamorhiza sagittata	arrow-leaf balsam root
Brodiaea douglasii	wild hyacinth
Castilleja hispida	rough paint brush
Carex sp.	sedges
Erigeron pumilis	shaggy fleabane
Eriogonum heracleoides	parsnip-flowered buckwheat or wyeth eriogonum
Gaillardia aristata	gaillardia
Geum triflorum	three-flowered aven

Heuchera cylindrica	lava alumroot or roundleaf alumroot
Hieracium albertinum	western hawkweed
Lithophragma parviflora	prairie star
Lomatium triternatum	nine-leaf lomatium
Lomatium disectum	tansyleaf bitterroot
Lomatium gravii	wild celery
Lupinus sericeus	silky lupine
Penstemon procerus	small flowered penstemon
Phacelia heterophylla	varied-leaf phacelia
Phlox colubrina	phlox
Phlox longifolia	" "
Potentilla gracilis	northwest cinquefoil
Scutellaria angustifolia	narrow-leaf skull cap

Perennial Grasses

Agropyron spicatum	bluebunch wheatgrass
Deschampsia caespitosa	tufted hairgrass
Elymus sp.	Magnar basin wildrye
Festuca idahoensis	Idaho fescue
Festuca ovina	sheep fescue
Phalaris sp.	canary grass
Poa bulbosa	bulbous bluegrass
Poa secunda	bluegrass
Poa pratensis	Kentucky bluegrass

EXOTIC PLANTS

Trees

Acer platanoides schwedleri	Horway maple
Acer rubrum	red norway maple
Betula pendula	European white birch
Celtis reticulata	netleaf hackberry
Fraxinus pennsylvanica	green ash
Juniperus chinensis pfitzeriana	Pfitzer juniper
Juniperus sabina tamariscifolia	common juniper
Picea glauca	white spruce
Platanus acerifolia	London plane-tree
Populus alba	white poplar
Populus trichocarpa	black cottonwood
Prunus armenica	apricot
Prunus cerasus	sour cherry
Quercus macrocarpa	burr oak
Quercus palustris	northern pin oak

Quercus robur	English white oak
Robina pseudoacacia	black locust
Salix exigua	coyote willow
Sambucus coerulea	blue elder
Sequoidendron giganteum	giant sequoia
Tamarix sp.	tamarix, athol, salt cedar
Ulmus pumila	siberian elm

Grasses and Shrubs

Agropyron repens	quackgrass
Bromus tectorum	cheatgrass
Centaurea maculosa	spotted knapweed
Centaurea solstitialis	yellow starthistle
Chicorium intybus	chicory
Cirsium arvense	Canada thistle
Conium masculatum	poison hemlock
Convolvulus arvensis	field bindweed or morning glory
Dipsacus sylvestris	teasel
Hypericum perforatum	Saint John's wort or goat weed
Lactuca serriola	prickly lettuce
Melilotus officinalis	sweet clover
Onopordum acanthium	Scotch thistle
Rosa canina	rose shrubs
Taeniatherum caputmedusae	medusa head wildrye
Tragopogon dubius	goatsbeard
Ventenata dubia	ventenata
Verbascum blattaria	moth mullein

PLANTS ASSOCIATED WITH THE STATE PARK AREA
(Idaho Department of Public Works. Bureau of Highways. Tree Planting Layout Spalding Memorial Park Nez Perce County, 1935)

Trees

Abies concolor	concolor fir
Acer ginnala	Amur maple
Acer platanoides	Norway maple
Acer platanoides var.	Schwedleri maple
Acer saccharinum	silver maple
Acer saccharum	hard maple
Ailanthus glandulosa	tree-of-heaven
Betula alba pend.	cut-leaf weeping birch
Celtis occidentalis	hackberry

Crataegus cordata	Washington thorn
Crataegus sp.	black or red hawthorn
Elaeagnus angustifolia	Russian olive
Fraxinus lanceolata	green ash
Gleditsia triacanthos	honey locust
Juniper virginiana	American red cedar
Juglans nigra	black walnut
Morus alba	Russian mulberry
Picea engelmanni	Engleman's spruce
Picea excelsa	Norway spruce
Picea Pungens	Colorado blue spruce
Pinus contorta	Jack pine
Pinus monticola	western white pine
Pinus mugho	mugho pine
Pinus nigra	Austrian pine
Pinus ponderosa	ponderosa pine
Pinus silvestris	Scotch pine
Platanus orientalis	European sycamore
Populus nigra italica	lombardy poplar
Populus tremuloides	quaking aspen
Pseudotsuga douglasi	douglas fir
Quercus rubra	scarlet oak
Quercus sessiliflora	English oak
Robinia pseudoacacia	black locust
Salix blanda pend.	Wisconsin weeping willow
Salix niobe	golden weeping willow
Salix vitellina	golden willow
Ulmus pumila	Siberian elm

Shrubs

Acer circinatum	vine maple
Amelanchier alniflora	juneberry
Berberis thunbergi	Japanese barberry
Berberis thunbergi rubra	red leaved barberry
Cornus alba siberica	dogwood
Elaeagnus angustifolia	wild olive (bush)
Holodiscus discolor	ocean spray
Lonicera tartarica alba, rubra	bush honeysuckle white, pink
Pachistima myrsinites	goat shrub
Philadelphus coronarius	syringa
Ribes aureum	flowering currant
Rosa blanda	prairie rose
Rosa hugonis	Chinese rose
Sambucus canadensis	elderberry
Spiraea douglasi	douglas spiraea

Symphoricarpos racemosa	snowberry
Symphoricarpos vulgaris	coralberry
Syringa persica	Persian lilac
Syringa vulgaris (alba)	lilac purple, white
Tamarix amurensis	tamarix amur
Tamarix hispida	tamarix spanish
Tamarix purpurea	tamarix purple

Vines

Ampelopsis veitchii	Boston ivy*
Bignonia radicans	trumpet vines
Clematis paniculata	native clematis

* As noted in the Spalding Memorial Park, Plant Summary, 1935. State of Idaho, Department of Public Works, Bureau of Highways.

APPENDIX B

LIST OF CLASSIFIED STRUCTURES (LCS) INDEX

PARK CODE	ORG. CODE	STRUCTURE	STRCNUM	IDLCS
NEPE	9370	AGENCY EMPLOYEE'S HOUSE	HS-16	01173
		AGENCY LOG BUILDING	HS-07	01171
		AGENT'S RESIDENCE	HS-11	01172
		FORT LAPWAI OFFICER'S QUARTERS	HS-12	01165
		POOR COYOTES CABIN	HS-06	05880
		SPALDING MISSION HOUSE	HS-17	01169
		WATSON'S STORE	HS-03	01174
TOTAL FOR PARK 7				