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Contents

THE COVER

The recently completed quarters of the Nevada Historical Society.

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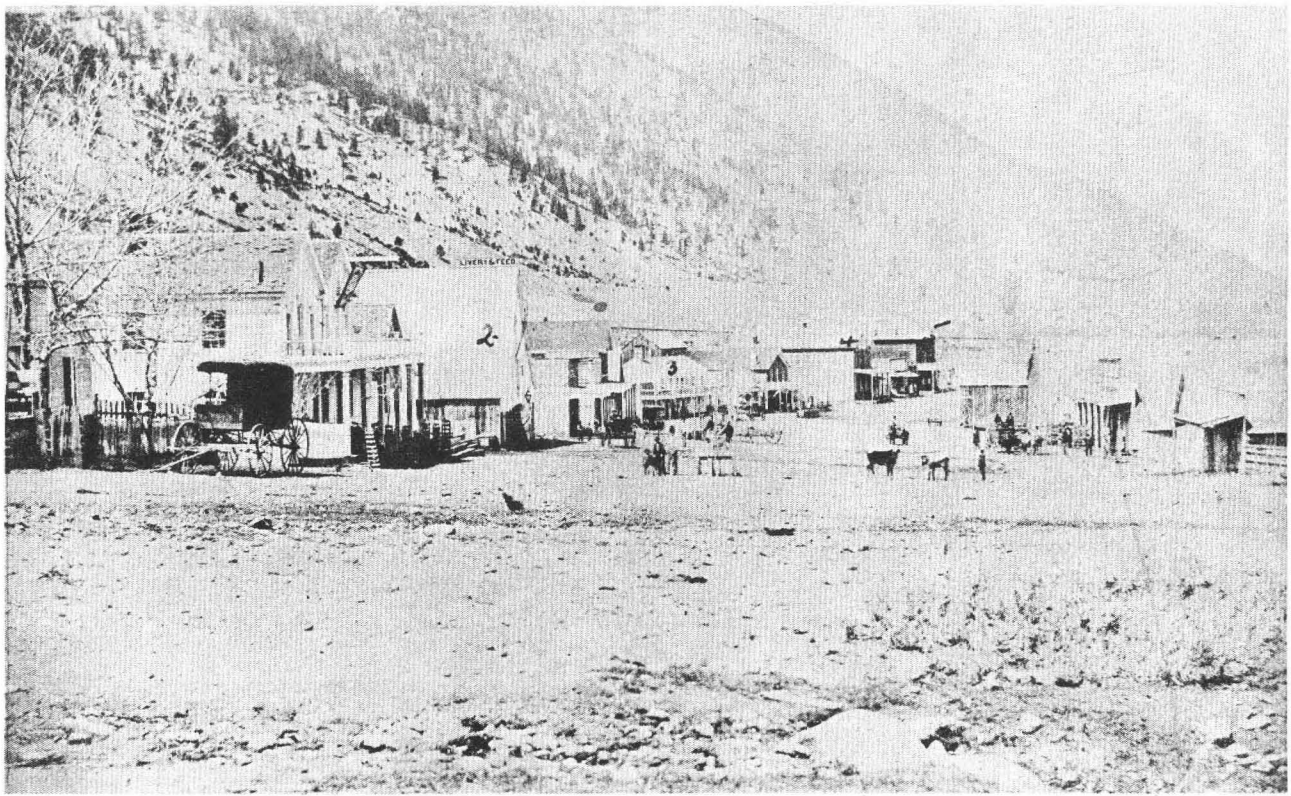

Genoa, Nevada. 1—Raycraft's Hotel, 2—Raycraft's Livery Stable, 3—Gillman Hotel, 4—Odd Fellows Building, 5—Court House.

Nevada's First Trading Post: A Study in Historiography

by Russell R. Elliott

THE ATTEMPT to establish the truth about a historical situation, no matter how elusive the search, is a primary concern of the historian. Probing to find the what, when, where, how, and why of an event can be an interesting and rewarding experience, although at times a frustrating one. In this quest, the historian has been criticized particularly for spending too much time and effort trying to fix the exact date an event occurred. To some observers the effort has appeared to be not only an exercise in trivia, but an exercise in futility as well. Yet it is this emphasis on time which sets history apart from all other kinds of inquiry. History, by its very nature, must be concerned with the cause-and-effect relationship between events, and thus knowledge of the exact time something happened is fundamental to the understanding of other contemporary events and of events which follow. A case in point is the so-called DeMont-Beatie-Blackburn party which is generally credited by historians with establishing the first trading post in what is now the state of Nevada. The location of the post, the reasons for its establishment, and the names of the main participants have seldom been disputed by researchers. Not so with the date the trading post was established. Whether the party arrived in Carson Valley and began trading activities in 1849 or in 1850 has created

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Professor Russell R. Elliott is a native of White Pine County and a graduate of the University of Nevada. He holds advanced degrees from the University of Washington and the University of California, Berkeley. He was for many years Chairman of the Department of History, University of Nevada, Reno, and has written extensively on Nevada history.

much confusion among Nevada historians and is the reason for the present paper.

The first general history of Nevada, that edited by Myron Angel and published by Thompson and West in 1881, did not mention specific names but did note that the first settlements were made by Mormons.[1] While failing to identify the party, the Angel volume does give us the first clues as to the date the first trading post was established.

The researcher, in this instance as in so many others, finds the Angel *History of Nevada* indispensable but confusing. In an article in the volume titled, "Historical Sketch of Genoa," it is noted that "The locality first attracted the attention of some Mormons in 1848, who were en route to the gold diggings in California from Salt Lake City, and during that and the succeeding years a few families settled here. Not until 1850, however, did it assume the title of Mormon Station."[2] Much more important is another reference to Mormon Station in a letter from a Mr. Robert Lyon which is incorporated in the Angel text. This letter is so important to the present documentation that parts of it are herein quoted. Lyon, writing from San Buenaventura, California, November 16, 1880, states:

> Dear Sir: Yours of the sixth in regard to first settlement of whites in Nevada, is at hand. The following facts I know to be true. I crossed the plains in 1850, in what was known as the Wilmington train, from Illinois, that was well fitted up for the trip with good horses and mules that outtraveled most of the trains. We did not lead the emigration of that year, but were in the foremost ranks of it. After passing Salt Lake we frequently met saddle and pack-trains from California on their way to meet friends on the plains. We were always anxious to see these Californians, to learn the news from California, inquire the best road to travel, and the best place to purchase such provisions as we were in need of. And all of these Californians spoke of the Mormon Station as the principal trading-post east of the Sierra. . . . The Mormon Station (the present Genoa) was founded in June, 1850, by Salt Lake Mormons. I arrived at that station about July 20, 1850, and stayed there to rest one day. . . . In regard to improvements there was one store where they kept for sale flour, beans, tea, coffee, sugar, dried peaches, sardines, tobacco, miners' clothing, overalls, shirts, etc., etc. There was also a grocery where they sold whiskey, bread, cigars and tobacco. They had a good-sized log-house completed all but the roof. I was informed that it was intended for a family dwelling and eating-house. So you see the Mormon Station was well established and widely known in July, 1850, and the traders at that post were getting rich trading with the emigrants. . . . Respectfully yours, Robert Lyon.[3]

Thus Lyon, a contemporary observer, definitely set the date of founding of Mormon Station as June, 1850, but he failed to mention any of those who were connected with its establishment.

The oversight was corrected in 1890 with the publication of Hubert H. Bancroft's *History of Nevada, Colorado and Wyoming*.[4] With reference to the trading post, Bancroft wrote as follows:

> Soon afterward a company was organized among the same people [Mormons] to visit the mines, consisting of eighty men, led by a captain named

> De Mont, and having for secretary H. S. Beatie, who, becoming enamored of the valley of the Carson, and the opportunities offered for turning an honest penny, took possession of the site of the present town of Genoa, and thereupon erected a log house. Several of the company remained with Beatie, while the others continued on to the mines.[5]

Although Bancroft doesn't mention it specifically, it is quite clear that he was writing about the year 1849, since he noted that the DeMont-Beatie party was organized soon after the organization of the State of Deseret, which was in March, 1849.

Bancroft's information about the DeMont-Beatie party came from an interview which he conducted with Hampton S. Beatie in 1884, thirty-five years after the event and when the latter was 58 years of age. In the interview, Beatie stated that his party, under Captain DeMont, arrived in Carson Valley "sometime early in June 1849." He also noted that the group built some structures including a corral to hold the stock and a cabin which was "a double-logged one story house about 20 by 60 feet containing two rooms. We put no roof on nor a floor as it did not rain that season. At that time we did not know but what we would winter there when we would have put a roof on. I don't recollect the object of our putting up the log house only we had nothing to do so we put a house up. We had no trouble with indians."[6]

In the same year, 1884, that he interviewed Beatie, Bancroft also interviewed John Reese. Reese, who established the first permanent dwelling in Carson Valley in 1851, stated at that time, "H. S. Beatie was there about 1850 with about ½ dozen most of whom came from the Batallion. They stopped a while, put up a trading post and went to California. They went with pack animals. They stayed there about two months and put up a cabin. They put in no ground. They came back here [Salt Lake] and Beatie told me about it, and that was one reason why I went. I do not know of any being there in 1849."[7] Thus Reese contradicted Beatie as to year, but Bancroft, in his history, paid no attention to the contradiction.

As far as the story of the early settlement of Carson Valley was concerned, the Bancroft *History* and the Beatie interview made no immediate impact on Nevada historians. The next general history of the state was edited by Thomas Wren and published in 1904.[8] The book said nothing of the DeMont-Beatie group, the editor evidently preferring to begin the settlement of Nevada with the John Reese party of 1851. However, a two-volume work on the history of Nevada, edited by Sam Davis and published in 1913, dealt in some detail with the DeMont-Beatie party. In a chapter in the book written by Robert Lewers, it was noted that:

> In March, 1850, DeMont organized a party in Salt Lake City to go to California, and upon reaching the Carson Valley some of the party, attracted by the beauty of the valley, determined to locate on the eastern slope of the mountains. Among them was H. S. Beatie, who built what was probably the first house in Nevada. This was on the present site

> of Genoa, then called Mormon Station. Beatie and his partner went to California to purchase supplies, which he sold on his return to the overland travelers. The Carson Valley traders reaped rich profits from the trade of 1850 and returned to Salt Lake to spend the winter. Beatie sold his house to Moore and it was then transferred by the latter to John Reese, a member of the mercantile firm of J. and E. Reese, of Salt Lake City.[9]

Unfortunately, Mr. Lewers does not indicate his sources for the story. These no doubt would give us a clue as to why he accepted the 1850 date rather than the 1849 one.

In 1917, the Nevada Historical Society published its first volume of *Papers*.[10] Included in the volume was a series of facsimiles of Nevada manuscripts from the Bancroft Library, University of California, Berkeley, which were reprinted through the efforts of Professor Jeanne E. Wier, then secretary of the Nevada Historical Society. Both the Beatie manuscript, "The First in Nevada," and the Reese manuscript, "Mormon Station," were included, thus making these primary sources readily available to researchers.

When Fred N. Fletcher published his work *Early Nevada* in 1929, he accepted the 1849 date as the year of establishment of the trading post and cited as his source the Beatie manuscript as published in the Nevada Historical Society *Papers*.[11] Adding some confusion to the acceptance of the 1849 date by Fletcher was the publication in 1935 of a three-volume work entitled *Nevada,* edited by James G. Scrugham, which included the entire Fletcher text but in a subsequent chapter quoted John Reese as stating Beatie had been at Mormon Station in 1850.[12] There was no attempt by Scrugham to test the validity of either the Beatie or the Reese manuscripts.

Two events occurred in the 1930s which gave strong support to the year 1849 as the date of arrival of the DeMont-Beatie party in Carson Valley. The first occurred on June 9, 1934, when a memorial plaque was erected at "Mormon Station–Genoa," by citizens of Nevada and the Utah Pioneer Trails and Landmarks Association. The marker, which still stands, reads in part, "Mormon Station was established in June 1849 by Hampden S. Beattie who built here the first house in Nevada. In July 1850 Col. John Reese, his brother Enoch, Stephen A. Kinsey and others established here Reese's Station, first Anglo-Saxon settlement in Nevada (then Utah)." The accuracy of the text on the marker should have been immediately suspect since it was well-documented at the time that John Reese had established his station in 1851 and that his brother Enoch was not a member of the 1851 party, coming to Carson Valley in 1855 with the Orson Hyde group. In addition, Beatie's name is misspelled.

Much more important than the memorial plaque was the publication in 1936 of Effie Mona Mack's *History of Nevada*.[13] In this work Dr. Mack wrote, "On April 18, 1849, this party set out for California over the Humboldt-Carson Route. It was led by a Captain DeMont; Mr. Hampden S. Beatie was the clerk of the company. . . . the party arrived early

in June in the Carson Valley." Dr. Mack's source for the 1849 date was, of course, H. S. Beatie's manuscript, "First in Nevada." Since the volume was the first history of Nevada written by a professional historian, the acceptance of the 1849 arrival by Dr. Mack made a deep impression on Nevada historiography. In 1940 two books on Nevada history were published which gave even wider circulation to the 1849 date: the first was the junior high school text, *Our State: Nevada* by Mack and Sawyer;[14] and the second was *Nevada: a Guide to the Silver State,* done under the direction of the Writers' Program, Nevada.[15]

To this point it is evident that historians writing about the story of the DeMont-Beatie party had used one or more of three primary sources. Those who accepted the 1849 date relied entirely on the Beatie manuscript while those who accepted the 1850 date used either (or both) the Robert Lyon letter, written in 1880 and published in Angel's *History of Nevada,* or the John Reese manuscript, which resulted, as did the Beatie manuscript, from an oral interview conducted by Bancroft in 1884. It is possible that other sources were used by Davis and Scrugham to confirm the 1850 date, but, since these works are not well-documented, there is no evidence to prove or disprove the point. Neither is there evidence to indicate that any of the above writers had sought information from Utah sources.

The latter deficiency was corrected with the publication in 1943 of Dale Morgan's, *The Humboldt.*[16] Morgan's main point, in accepting the 1850 date, was the fact that Utah sources showed that Beatie was on the way to Salt Lake from the mid-west in 1849 and therefore could not have been on his way to Carson Valley during the same summer. Morgan emphasized the point that it was clear that Beatie had journeyed to Salt Lake with the E. T. Benson company and that the Benson company had arrived in Salt Lake City in 1849 and not in 1848 as Bancroft and others had assumed. Beatie had not marked the year of arrival in Salt Lake. He had stated in his 1884 interview, "I came here [Salt Lake] in company with Mormon Emigrants, in C. [E.] T. Benson's company arriving here on the 26th of October." Bancroft, editorially, added 1848 in order to place the arrival of Beatie in Salt Lake in proper chronological sequence since Beatie had stated that his party arrived in the Carson Valley, "sometime early in June 1849." Thus the initial error by Beatie was compounded by the editor, Bancroft.

As further proof of the 1850 date, Morgan cited the "Reminiscences of Abner Blackburn" which he was allowed to see in manuscript. When these "Reminiscences" were published in part in the *Pony Express* magazine in 1948 they further complicated the overall picture of the DeMont-Beatie party since Blackburn's only reference to Beatie is a brief mention of hiring a "James Beatty as bookkeeper." It is quite clear from Blackburn's story that he considered Beatie a minor figure in the activities of the party. Nevertheless, he does indicate quite specifically that he

moved west from Salt Lake in 1850 with "Captain Joseph Demont" and that the party established a trading post at a site which later became Genoa. Thus, the Blackburn "Reminiscences" add another primary source confirming the 1850 date of arrival and also indicating quite clearly that Beatie, Blackburn, and DeMont were members of the same party and that they participated in the establishment of a trading post at what later became Genoa.[17]

Additional evidence confirming the 1850 date of arrival for the DeMont-Beatie-Blackburn party came in 1964 from the noted Utah historian, Mrs. Juanita Brooks. In a paper presented during the Nevada History Conference which was held in Reno in May, 1964, Mrs. Brooks cited additional evidence to show that Beatie's name and date and place of birth were listed on the official role of the Ezra Taft Benson company which arrived in Salt Lake City in 1849.[18]

In a letter to the author of the present article, dated May 11, 1964, Mrs. Brooks added one more footnote to prove the 1850 date. She wrote:

> With regard to Mr. Beatie as one of the "firsts" in Nevada history, I had not realized before what one little error can mean. In his *Humboldt,* Dale L. Morgan made the correction in 1942, and I had supposed that of course the Nevada historians had double-checked his statement. Yesterday I checked the write up in PIONEERS AND PROMINENT MEN OF UTAH, a gigantic book of pictures and skeleton biographies, which said (p. 745):
>
> > Beatie, Hampton Sidney
> > born December 31, 1826, in Washington County, Virginia.
> > came to Utah September 1849. . . .

Thus, another source shows Beatie arriving in Salt Lake in 1849, further discrediting that date as the year of arrival in Carson Valley.

Another primary source should be added to further verify the 1850 date. *The Daily Alta California* on October 7, 1850, included in its issue for that date a communication from one of its correspondents, R. Wilson, which was dated September 21, 1850, and marked from Mormon Station. Wilson wrote as follows: "Last summer about twenty Mormons, from Salt Lake on their way to California, found gold on this side of the mountains, and built in Carson Valley two immense log houses, intending to winter here. Changing their minds, they sold out to a trader named More, from Stockton. Some have gone to the settlements in California, and others have returned to Salt Lake with stock purchased from the immigrants."[19] The facts in the Wilson communication leave little doubt that the writer was referring to the DeMont-Beatie party. The verb tenses and the fact that Beatie indicated in his interview with Bancroft that his group left the station for Salt Lake in September would seem to indicate that Wilson's use of the phrase "last summer" meant the summer of 1850.

On the basis of the documents presently available it is apparent that Beatie in his interview with Bancroft in 1884 made an error in citing his date of arrival in Carson Valley as 1849. A number of Nevada historians

then accepted the Beatie story without evaluating other available sources which pointed more definitely to 1850 as the year of arrival in Carson Valley of the party which, in deference to the part played by each, should be called the DeMont-Beatie-Blackburn party. Thanks to the efforts of Dale L. Morgan and Juanita Brooks, the Beatie-Bancroft errors have been corrected, although it may take some time before these corrections are accepted by all Nevada historians.[20]

1. Myron Angel, editor, *History of Nevada. With Illustrations and Biographical Sketches of Its Prominent Men and Pioneers.* (Oakland, Calif.: Thompson and West, 1881). 680 pp.

2. *Ibid.,* p. 378.

3. *Ibid.,* p. 30.

4. Hubert Howe Bancroft, *History of Nevada, Colorado, and Wyoming, 1540–1888. The Works* of Hubert Howe Bancroft, v. 25. (San Francisco: The History Company, 1890). 828 pp.

5. *Ibid.,* p. 66.

6. H. S. Beatie, "The First in Nevada," Nevada Historical Society *Papers,* 1 (1913–1916), 168–171.

7. John Reese, "Mormon Station," Nevada Historical Society *Papers,* 1 (1913–1916), 186–190.

8. Thomas Wren, editor, *A History of the State of Nevada, Its Resources and People.* (New York: Lewis Publishing Co., 1904). 760 pp.

9. Samuel P. Davis, editor, *The History of Nevada.* (Reno, Nevada: Elms Publishing Co., 1913), 1, 225–226.

10. Nevada Historical Society *Papers,* 1913–1916, (Carson City, Nevada: State Printing Office, 1917), 221 pp.

11. Fred N. Fletcher, *Early Nevada: the Period of Exploration, 1776–1848,* (Reno, Nevada: A. Carlisle and Co., 1929), p. 183.

12. James G. Scrugham, editor, *Nevada; A Narrative of the Conquest of a Frontier Land.* (Chicago: American Historical Society, 1935), 1, 118–120.

13. Effie Mona Mack, *Nevada; A History of the State from the Earliest Times through the Civil War.* (Glendale, Calif.: Arthur H. Clark, 1936), p. 147. See also a later reference in the same work, pages 196–198.

14. Effie Mona Mack and Byrd Wall Sawyer, *Our State: Nevada.* (Caldwell, Idaho: Caxton Printers, 1940), p. 56.

15. Writers' Program. Nevada, *Nevada; a Guide to the Silver State.* (Portland, Oregon: Binfords and Mort, 1940), pp. 37, 207.

16. Dale L. Morgan, *The Humboldt, Highroad of the West.* Illustrated by Arnold Blanch. (New York: Farrar and Rinehart, 1943), pp. 197–200.

17. Abner Blackburn, "Reminiscences of Abner Blackburn (Discoverer of the Comstock and Founder of Genoa, Nevada)," *Pony Express,* 15 (July, 1948), 1–6, 14; 15 (Aug., 1948), 8–9, 11; 15 (Sept., 1948), 7–10; 15 (Oct., 1948), 7–9; 15 (Nov., 1948), 8, 13; 15 (Mar., 1949), 8–9; 17 (May, 1952), 13. These "Reminiscenses" are not very useful to the researcher since they are not published verbatim forcing the reader to rely almost entirely on the editor's evaluation.

18. The paper was subsequently published. See, Juanita Brooks, "The Mormons

in Carson County, Utah Territory," *Nevada Historical Society Quarterly,* 8 (Spring, 1965), 9–11. See particularly footnote 15 on page 9.

19. *The Daily Alta California,* October 7, 1850, p. 2. col. 3.

20. Two texts on Nevada history, both aimed primarily at the junior high school and high school audiences, were published in 1965. One of these, James W. Hulse, *The Nevada Adventure. A History,* (Reno, Nevada: University of Nevada Press, 1965), p. 67, accepted the 1850 version. The other, Effie Mona Mack and Byrd Wall Sawyer, *Here is Nevada: A History of the State,* (Sparks, Nevada: Western Printing and Publishing Co., 1965), p. 61, preferred to remain with the 1849 date as cited in the Beatie manuscript. A more recent volume, Stanley W. Paher, *Nevada Ghost Towns & Mining Camps,* (Berkeley, California: Howell-North Books, 1970), p. 55, accepts the version that the Beatie party arrived at what later became Genoa in June, 1850.

Basque Sheepherder in Nevada.

The Basques of the American West: Preliminary Historical Perspectives

by William A. Douglass

IN THE MINDS of most students of Western history the Basque people are stereotyped as sheepherders. This impression, like all stereotypes, oversimplifies and hence distorts the facts; but like most stereotypes it also contains a kernel of truth. For the Basque people of the American West have a long-standing involvement in the sheep industry—an involvement which in some areas may be traced back for more than a century. Although most of the present-day sheepherders of the American West are Basques, the Basque role in the sheep industry is not limited to herding. Today Basques are prominent in all phases, from herder, to foreman, buyer, transporter, and sheep ranch owner.

It is my concern in the present paper to discuss certain historical aspects of the Basque involvement in open-range sheep grazing, that is, sheep-raising practices, characteristic primarily of the Great Basin states, which involve transhumance carried out largely on the public lands. I am not concerned with the question of the ecological implications of such herding of sheep insofar as ecological questions are understood to refer to the possible damage caused to the range. However, I would argue that an analysis of the history of the Basque involvement in sheep herding

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Professor William A. Douglass is a native of Reno and a graduate of the University of Nevada and the University of Chicago. He is presently the coordinator of the Basque Studies program in the Desert Research Institute. Mr. Douglass has spent over four years in the Basque country teaching and doing field work. The present paper was read before a session of the Western History Association which met in Reno in October, 1970.

has certain ecological implications if only because if it were not for the Basques it is unlikely that open-range sheep outfits would have been a part of the Western scene, at least not on the scale which has characterized Western history.

Specifically, I argue that it was the proliferation of largely Basque-owned tramp sheep bands which brought sheep to most areas of the West where sheep raising was at all feasible. Secondly, I would argue that the continued existence in the West of open-range sheep herding is wholly dependent upon the importation of foreign herders who are, in the main, from the Basque provinces of Spain. Each of these points corresponds to a different period in Western History, a kind of Old and New Testament of open-range sheep raising. The critical dividing date between the two periods is 1934, the year in which the Taylor Grazing Act became law, thereby closing the public lands to tramp sheep band operators.

Before discussing the specifics of both periods we might consider the question of the conditions in Old World Basque society, and its tradition of emigration, which are relevant to an understanding of Basque immigration into the United States. The Basque people of Europe constitute a distinct ethnic group whose homeland is located in the Western Pyrenees where that mountain chain meets the Cantabrian seacoast. The area sits astride the present day French-Spanish frontier, consequently three of the seven traditional Basque provinces are located in France and four in Spain. In terms of territory, population size, and economic importance, there is marked imbalance between the two areas. That is, the French Basque provinces contain only about one-seventh of the total land area and about one-tenth of the total population of the Basque country (or somewhat less than 200,000 inhabitants out of a population of slightly less than 2,000,000 persons).[1] In economic terms the Basque provinces represent one of the most underdeveloped areas of France, the local economy resting almost exclusively upon relatively unproductive peasant agriculture and a summer tourist season. This economic picture is in sharp contrast to that found in the Spanish Basque provinces, parts of which constitute the most highly industrialized region of the Spanish nation and can presently boast of having the highest per capita income of any area of the Iberian peninsula.

Throughout the northern or most mountainous sections of the Basque country, the landscape is heavily settled with small peasant farmsteads. Each farming unit is sufficient to support a single family in agriculture. By the seventeenth century most of the tillable land base was occupied. Fragmentation of the farmstead units was avoided through an impartible inheritance system, that is, a single heir to the farmstead was selected in each generation with the disinherited siblings receiving a dowry as encouragement to leave the household. This inheritance system was supported by Basque customary law which was formalized in a legal code and recognized by the Spanish and French governments. In both

legal and extra-legal fashion[2] it has managed to survive the eighteenth- and nineteenth-century spread, throughout most of Western Europe (including Spain and France), of the Napoleonic Code.[3]

If we add the fact that Basque families have tended to be large we find that most of the rural Basque households have produced in each generation several members without a future in their own village.

It is therefore not surprising that for the last several centuries there has been a high rate of emigration out of the rural Basque communities of both Spain and France. Basque seamen and adventurers played major roles in the Spanish voyages of discovery and they were followed by Basque colonists, administrators, and clergy who were instrumental in consolidating Spain's New World venture. French Basques were involved in French overseas expansion, and were particularly successful both in developing fisheries along the coast of Canada and as pirates and corsairs in the Caribbean.

By the beginning of the nineteenth century the Basques were clearly established throughout Latin America and were contributing prominent persons to its history—the most notable being Simon Bolivar. Throughout the nineteenth century Latin America continued to attract most of the emigrants who left the Basque country. It is noteworthy that Basque emigrants to Latin America frequently engaged in entrepreneurial activities rather than menial tasks. Many went out with sufficient funds to gain a foothold in some sort of business and many of those who entered the labor market as unskilled workers were quick to accumulate the funds to establish themselves as self-employed. As a consequenec the Basques acquired a reputation for hard work, business acumen, and clannishness. To this day Basques are viewed as constituting a kind of business elite in such countries as Argentina, Uruguay, Chile, Columbia, Mexico, and, most recently, Venezuela.

If we tie these threads together we find that the structure of inheritance practices and absolute limitations upon the expansion of agriculture in the Basque country were strong stimulants for persons to leave the rural society. In the French Basque area there were few local alternatives to agriculture and hence emigration was a fairly obvious and attractive path open to the disinherited. Such a facile explanation for emigration is not as admissible for the Spanish Basque area since there was more local opportunity for the disinherited in the industrial sector of the economy. For whatever reasons, few rural Spanish Basques entered local industry. Rather, they preferred to take their chances in the more risky arena of emigration, where the road might be more dangerous but the potential payoffs greater. Thus if we examine demographic trends in the Spanish Basque provinces over the past century we are faced with the somewhat anomalous fact that the area is one of both out-migration and in-migration. That is, excess local Basques emigrate[4] while local Basque industries are forced to import laborers from other areas of Spain.[5]

This background is necessary if we are to place in perspective the movement of Basques into the American West and, specifically, their involvement in the sheep industry. I am suggesting that a simple argument that Basques left an impoverished area and, as unskilled persons, were practically forced to enter an occupation such as sheepherding, is difficult to square with the facts. Economic conditions in the Basque country were far from intolerable, for there was an expanding demand for laborers in local industries (at least in the Spanish Basque area), and there was a well established avenue of emigration to Latin America where Basques were singularly successful as entrepreneurs. Why, then, do we find that by the second half of the nineteenth century there was a trickle of Basque emigrants into the sheep industry of the American West, a trickle which, by the beginning of the present century, was to become a torrent? Also, how did this movement become established in the first place?

The answers to these questions are not arrived at easily, for the Basques, of all the ethnic groups which are identifiable in the panorama of American history, are possibly the most difficult to trace. There are many reasons for this. The Basque country has not enjoyed political autonomy since the Middle Ages, so Basque ethnics tend to appear in public records and early newspaper accounts as French or Spanish nationals. The Basque involvement in sheepherding, which at least during the nineteenth century was almost complete, meant that their contacts with the surrounding population were minimal. Sheepherding by its very nature leads to social isolation. This isolation was further reinforced by what has been described as Basque reserve and aloofness, characteristics which even if difficult to define are, nevertheless, a reality. The fact that Basque movement into at least the Great Basin region of the West was played out within the framework of a single occupational identification with sheepherding meant that the Basque populace, never large in absolute numbers, was spread thinly over an enormous area. Thus the Basques never constituted the dominant ethnic group in any one area. The fact that the Basques are Caucasians meant that they did not possess physical clues which would make them readily identifiable by the uninformed and hence easy marks for discrimination on racist grounds. Finally, the Basques are not noted for their literary tradition and as a consequence the body of writings by Basques about Basques in the West must stand as one of the sparsest available to the scholar concerned with the history of ethnic groups in American society.

The upshot is that the Basque people, until quite recently, constituted a little-understood ghost-like element within the society of the American West. That is, they were purported to exist but not many people had seen one. Even today the question "what is a Basque?" is heard with great frequency.

In attempting to document the movement of the Basques into the American West there is a crucial distinction which must be made. While

the history of the Western sheep industry is dominated by Basques the history of Basques in the American West is not necessarily restricted to an involvement in sheep. In point of fact we must first look to the Spanish colonial period, and particularly to California history, for our first indications of the presence of Basques in what is presently the American West.

The Spanish and Mexican periods of California history provide ample evidence of the existence in the seventeenth and early eighteenth centuries of a clearly defined Basque ethnic group in Colonial society. That this has not been reported previously stems from the fact that historians of California have been insensitive to a "Spanish" as opposed to "Basque" distinction. Research in progress indicates that California society was laced with Basque administrators, clergymen, ranchers, and seamen. Three governors of California during the Spanish period, Arrillaga, Borica, and Sola, were of Basque descent as was Father Lasuen, the president of the missions during Borica's term of office. During the Mexican period two governors, Echeandia and Micheltorena, were of Basque descent.

There are many indications that there was sufficient interaction played out in ethnic terms among these people to suggest that the Basques constituted a self-aware subgroup in California society, and an influential one at that. This is reflected in such evidence as letters and personal diaries and a tendency for endogamous marriage within the Basque subgroup.

There are indications that California Basque ranch owners preferred to employ other Basques as foremen in their operations. Other evidence of an extensive Basque presence in California is found in an account, in diary form, of life in the mining camps. In at least one camp there were large numbers of Basques who were described as retaining their language and their penchant for their customary athletic events such as stone-lifting contests.[6] Finally, there was a tradition of emigration of European Basques to California. This is seen in the concept of United States geography which was still in evidence in the Basque country around the turn of the present century. By the year 1900 most Basque immigrants to the U.S. were settling in Idaho, eastern Oregon, Nevada, Wyoming, and Colorado. Yet a boy leaving for America would announce "Kalifornia'ra banoa" ("I am going to California"). Letters sent to an emigrant from relatives in the Basque country might contain the quaint address "Boise, Idaho, California."

To understand the historical developments, if not necessarily the human motives, which established Basques as the prime ethnic group within the sheep industry of the American West we must examine certain events in California history. Prior to American annexation of California, two powerful interests, the owners of huge Spanish land-grant ranchos and the mission friars, controlled livestock production in the region. The

first group, the rancheros utilized vast amounts of land to raise relatively small number of animals, mainly cattle, for the market. Livestock raising was oriented almost exclusively to the production of tallow and hides for export, since the small population of California created little local demand for meat and milk products. The second powerful livestock interest, the mission friars, was more oriented to food production in order to feed the mission populations. However, this emphasis in livestock production was undermined by the decree of 1831 which secularized mission properties. Many mission lands were usurped without the payment of compensation. By one account, a survey taken in 1839 of the former mission herds, two-thirds of the mission cattle and three-quarters of the mission sheep were butchered.[7]

Annexation of California by the United States, and the subsequent California gold rush, altered drastically the tranquility and provincial nature of California society. The burgeoning mining camps and swelling servicing centers created an instant demand for meat and dairy products. Along with the influx of miners many new settlers entered California seeking farmland. The California rancheros, weakened politically by the recent annexation, were easy marks for the Anglos. In northern California squatters invaded and usurped most of the old land-grant ranchos, intimidating the former owners with violent acts or stripping them of their traditional claims by legal maneuvers. In the space of a decade after American annexation of California the majority of land grants in the northern part of the state had been destroyed or reduced considerably.

The situation in southern California differed markedly. Southern California was physically isolated from the excitement of the mining districts and failed to undergo rapid population increase. The arid climate of the area made it considerably less attractive to potential settlers with an interest in plow agriculture. Consequently, the land-grant rancheros of the south were more successful in retaining their holdings and social prominence.

It may be argued that these established southern California livestock interests were in a particularly favored position to service the expanding food demands of northern California. That they were not initially organized to do so, however, is seen in the fact that major sheep drives to the California gold fields from points east were characteristic of the decade after the gold strike. More than 500,000 sheep were trailed west across Nevada between 1852 and 1860. That California interests did eventually respond to the opportunity of an expanded market is seen in the fact that by 1865 the direction of the sheep drives was reversed. From 1865 to the 1890s hundreds of thousands of California sheep were trailed to railheads in Colorado, Kansas, and Nebraska.

Prominent California sheep producers emerged, particularly in the Bakersfield area. A number of these sheep barons were of Basque

ancestry. At least some of these men may have capitalized their operations with wealth acquired in the mining camps. These Basque sheepmen preferred to employ fellow Basques as sheep foremen and herders. It may be surmised that some of the herders were drawn from the ranks of the disillusioned Basques who had failed in the mining camps. However, it is also evident that these Basque interests actively recruited Old World Basques from the ranks of friends and relatives.

Until the latter third of the nineteenth century the Great Basin area was regarded by American settlers (with the exception of the Mormons) as an obstacle to be surmounted in the trek westward to California and Oregon. However, a few hardy souls recognized the ranching potential of the Great Basin area and began to settle the more watered districts. The shift of the western mining boom from California to the interior greatly stimulated such settlement as it provided nearby markets for farm and livestock produce. So by the latter third of the nineteenth century ranching operations had been established in all of the Great Basin states. Cattle predominated, but there were a number of mixed cattle and sheep operations, and a few ranches engaged exclusively in sheep production; there were also a few sheep operations which ranged freely over the public lands without being attached to any kind of home base. These early outfits were never Basque-owned and they did not employ Basque herders initially. The most frequently mentioned ethnic groups engaged in herding were the Indians, Mexicans, Chinese, Portuguese, Irish, and Scots. Interestingly, the earliest records that we have found to date of Basque-owned livestock interests in the Great Basin area refer to two cattle ranches established in Elko County, Nevada, in 1871. Significantly, both were extensions of existing California ranches.

While the original Great Basin herders were not Basque, it is evident that a few Basques (possibly with California experience) entered the area in the 1870s and 1880s and found employment with sheepmen. Within a short period of time the Basques were regarded as the best herders and were in great demand.

There has been considerable speculation among the interpreters of the Basques of the West as to why they excelled at sheepherding. The two most frequently cited explanations are that 1) the Basques had an Old World background in herding and 2) the Basques possessed peculiar ethnic characteristics which made them better able than others to withstand the psychological deprivations of the almost total isolation that is inherent in the herding profession. In point of fact there is little evidence to support either contention. While during the nineteenth century most rural Basque households kept a few sheep, they were not herded in such a way as to give a man sheepherding experience that would be useful to him when placed with a band of a thousand sheep in the mountains of the American West. The Old World herding background argument is even weaker when applied to the continued importation of Basque herders

during the present century since sheep are no longer raised in most of the Basque country, and the young Basque "sheepherder" today is likely to see his first sheep up close upon his arrival in this country.

The argument that Basques somehow "suffer" less than herders of different ethnic backgrounds is largely a result of the reserve and aloofness of Basques when dealing with others. Anyone who has penetrated this reserve can hear admissions of men weeping openly in the solitude of the desert, conversing with animals as if they were fellow humans, carving words and images in the trunks of cottonwoods, or monotonously building piles of stones on ridgetops to cope with oppressive boredom. No one is more aware than the sheepherder of the danger which near-total social isolation poses for human sanity. There is a terminology of madness extant among the sheepherders themselves which includes such vivid phrases as "sagebrushed" or "sheeped" to describe the mental state of the herder who has remained in the hills for too long.

To my mind the explanation of Basque successes in the herding profession lies in the value structure of Old World Basque society. Space does not permit satisfactory development of this point. Suffice it to say that one of the strongest values in Old World Basque society is a highly developed work ethic in which a man's moral worth is seen as being closely related to economic success associated with hard physical labor. The personality trait of *indarra* or "strength" is highly valued in Basque world view and *indarra* refers to both physical strength and strength of character. Thus, it is extremely prestigious in Basque society to excel at physical tasks and to stand strong in the face of adversity. To an extent these are seen as going hand in hand in the concept of *indarra.*

Carried over to an occupational context we find that the Basque sees physical labor and adverse working conditions as a personal challenge which affords an opportunity to merit the approbation of his peers. In this sense the Basque sheepherder sees himself in competition with his fellow Basque herders as much as with potential non-Basque herders. Nor is it simply a question of Basques excelling at herding due to peculiar qualifications for the sheep industry. Rather, Basques tend to excel at any profession (particularly those involving hard physical labor) to which they dedicate themselves. The example afforded by the Basques of Australia might be mentioned. Between 1930 and 1965, Basque labor migrants entered Australia where they quickly dominated the cane cutting occupation within the sugar industry.

The second development which brought Basques to the Great Basin was their desire to establish themselves as sheep owners. Indications are that many of the early Basque herders, whether working for non-Basques in the Great Basin or for one of the Basque sheep barons of California, took their wages in ewes. The herder would then run his animals with those of his employer until the flock numbered about a thousand head. At that point the herder would leave his employer and

strike out on his own. He might join forces with one or more other Basque herders or, quite commonly, he would send home for one or more relatives. These relatives worked for him for as long as it took to repeat the cycle (or as little as three or four years). Thus an immigrant herder could hope to have his own band of sheep within a short time. The type of operation created in this fashion was referred to (with disdain) by the settled ranchers as a "tramp sheep band." Reference was, of course, to the fact that the tramp sheep operator had no home base, but rather roamed freely over the public lands, summering in the high country and wintering in the low desert areas. The tramp operation might consist of one or two herders and a camptender. Not counting the sheep, the only capitalization required was the tent, a grubstake, and a beast of burden. In this fashion a herder could spend years out in the mountains without ever setting foot in town, receiving his supplies from the camptender. From 1890 to 1934 the tramp sheep bands proliferated throughout the Great Basin despite occasional setbacks such as when the prices for lamb and wool plummeted or drought or severe winters ruined some operators. Disputes between the tramp band operators and settled interests provided copy for the newspapers, litigation for the courts, and substance for the sheepman vs. cattleman legend.

While not all tramp bands were Basque-owned, the great majority were. By 1900, shipping agencies were established in the Basque country and in New York City to stimulate and facilitate the movement of Basques into the West, almost all of whom entered the sheep business. The volume of traffic was increased by the fact that many came with the intention of staying for only as long as it took to make their fortune in sheep before returning home to establish themselves in a different line of work. This fact was instrumental in stimulating the formation of tramp bands since the man in question had little interest in sinking roots by investing his capital in land. The tramp band provided the perfect means of getting ahead in the quickest fashion and in such a way as to keep capital liquid. The tramp band operator could "sell out" by simply contacting the nearest sheep buyer.

This is not to suggest that all Basque operators were of the hit-and-run variety. Many foresook their original dream of going home and made a substantial investment of self and capital in the American West. That is, many acquired ranches and homesteads and established families. Intermarriage with non-Basques was infrequent as the men would return to the Old Country to look for a spouse, send to Europe for one, or marry a Basque girl serving in one of the Basque boarding houses that by 1900 began to appear in many towns of the American West.

The era of the tramp sheep band terminated with the passing of the Taylor Grazing Act in 1934. This legislation denied access to the public lands to those operators who did not own deeded private property. Congressional testimony as the legislation was being negotiated shows that

anti-Basque sentiment on the part of the non-Basque ranchers of the West played no small part in its passage.

However, it would be erroneous to assume that the era of the tramp sheep band ended abruptly in 1934. In reality the Taylor Grazing Act was but the last of a series of pressures, both legal and extra-legal, applied against tramp-band operators throughout the period of their existence.

Extra-legal pressures included threats and occasional violence on the part of ranch-based sheep and cattle interests designed to make the tramp-band operator move off of lands to which he had as much legal claim as his persecutors. Legal pressures included county, state, and federal laws. Examples are the two mile limit law—a law requiring sheep bands to stay a minimum of two miles distant from deeded land. Sheep dipping regulations required sheepmen to engage in the costly practice of dipping their animals almost at the whim of any county officials who could be pressured by local ranching interests. Special taxes on tramp operators were enacted in some areas. A favorite practice in most of the arid regions was for cattlemen to file on all available sources of water, fencing them in and running off a sheepman who tried to trespass. Also, the closure of the public lands by the federal government actually began around the turn of the century with the creation of the first National forests. These forest preserves limited the availability of suitable summer range for the tramp outfits.

In light of these and other pressures some of the Basque tramp operators had already begun to acquire home ranches well before the Taylor Grazing Act. All sheepmen and particularly the tramp operators, had been hard hit by the depression and drought years that occurred just prior to 1934. But if the tramp bands were in decline, their number was still formidable. Informants note that mountain ranges which today carry 5,000 to 10,000 sheep, in some instances carried 100,000 or more animals prior to 1934. A 1925 sheep census for Nevada shows 1,184,000 animals, whereas a 1969 census for the state showed slightly over 200,000. The figures are more significant if we note that the 1925 census was for tax purposes, thereby encouraging fraud. It also probably missed many tramp outfits. The 1969 census is highly accurate since claims to access to public grazing lands are based upon it, claims which if not validated annually may be lost.

While some Basque sheepmen survived enactment of the Taylor Grazing Act, either because they had ranch property or were able to acquire some, many others were driven from the business at a particularly bad time since the prices of sheep products were depressed. Some entered other kinds of employment while others returned to Europe, embittered and impoverished by the experience. Thus, with enactment of the Taylor Grazing Act an era of one type of Basque involvement in the American West was closed.

The Taylor Grazing Act may, from a Basque viewpoint, be regarded as legislation unfavorable to the Basque ethnic group. It is not, however, the only piece of legislation to affect the Basques adversely. In 1921 the first limitations upon immigration into the U.S. from western Europe went into effect. The yearly Spanish quota was set at 912 persons. In 1924 the Immigration Act reduced this figure to 131 persons per year. Spanish Basques were, of course, affected by this legislation as they were required to enter the United States under the Spanish quota. Since the French quota was set at a much higher figure, the quota system did not become an effective barrier to the continued immigration of French Basques.

The effects of the quota system were not felt equally throughout the Basque community of the American West. We have mentioned that Basque immigration was initiated and played out largely along kinship and friendship lines. This meant that Old World geographical divisions tended to be reproduced and reinforced in the American West. By the twentieth century there were major settlements of French Basques in California and western Nevada with smaller French Basque settlements in Arizona, Colorado, Wyoming, and Montana. The major settlements of Spanish Basques, notably Vizcayans, were in southern Idaho, eastern Oregon, northern Nevada, and Utah. It was these latter areas which were most affected by the quota system as the flow of Old World Spanish Basques was reduced to a trickle.

Even though the distribution of Spanish Basques included the major open-range sheep raising areas of the West, the quota limitations upon Spanish Basque immigrants had no immediate adverse effect upon the sheep industry. It may be argued that in 1924 there was actually a surplus of Basque herders in the area. In 1934 the outlawing of tramp sheep bands forced many Basques onto the sheepherder labor market. That is, many dispossessed owners and herders sought employment with ranch-based sheep outfits. However, by the 1940s there was a major labor crisis in the sheep industry as herders who entered prior to 1924 retired, returned to Europe, or moved into other occupations. The situation was alleviated only slightly by the influx of a few French Basque herders. As noted before, the population of the entire French Basque country is less than 200,000 persons. Also those French Basques who did enter the West preferred to settle near relatives in California. Finally, the French Basques of California were already developing occupational mobility which took them into gardening activities in the San Francisco Bay area and dairying activities in greater Los Angeles. Consequently, few of the French Basque immigrants entered the sheep industry.

Although after 1924 the legal entry of Spanish Basques was a difficult proposition, there developed a pattern wherein a Spanish Basque would sign on as a merchant seaman, jump ship in some U.S. port, and make his way to relatives or friends in the Great Basin. Many were caught and

deported. However, by 1942 the labor crisis in the sheep industry was so great that an unusual series of bills began to appear in Congress. Called the Sheepherder Laws, these were private bills legalizing the status of individual Basque aliens. The sponsors of such legislation were western senators who were in turn pressured by the sheepmen of their respective states. Between 1942 and 1961, 383 men received permanent residency status under the Sheepherder Laws.[8]

This practice of private legislation was, however, too cumbersome to meet the expanding demand for sheepherders. Western senators, led by Senator Patrick McCarran of Nevada, an ex-sheepman himself, initiated a campaign in the Congress to let larger numbers of Spanish Basque herders into the country. In 1950, Public Law 587 was passed, allowing 250 herders into the U.S. In 1952, Public Law 307 made 500 additional herders available.

At the 1951 National Convention of Woolgrowers, the California Range Association was charged with selecting, processing, and distributing the herders who were to enter under the program. The association negotiated the arrangements with the Spanish government and sent a representative to Bilbao, Vizcaya, to recruit and process herders. It is beyond the scope of the present paper to explore the complexities of the arrangements under which the California Range Association, later to become the Western Range Association, imported and continues to import sheepherders into the American West. Suffice it to say that from 1957 through June of 1970, 5,495 herders[9] have entered the American West under this program. The large majority of these herders are Spanish Basques.

In conclusion, there are several points to be made. First, an investigation of the movement of the Basques into the American West must begin with California data. Second, while the history of the sheep industry in the American West may not be understood without consideration of the major contributions of the Basques, the occupational history of the Basques in the West is not restricted to sheep raising. Third, the historical proliferation of sheep interests throughout the American West is highly conditioned by a playing-out of a Basque pattern of kinship, friendship, and ethnic ties. Each Basque-owned sheep band was likely to spawn several, and within the space of a few years. For better or for worse, the Basques are responsible for bringing sheep to most of the mountain ranges and deserts of the American West. Fourth, if it were not for the continued role of the Basques in the sheep industry, and particularly the continued influx of Basque herders, the open-range sheep outfits would long ago have passed from the Western scene.

1. Eugene Goyheneche, *Nôtre Terre Basque.* (Bayonne: Éditions Ikas, 1961), p. 1.

2. The Spanish government recognizes legal claims for impartible inheritance in the two provinces of Vizcaya and Navarra. In the remaining two Spanish Basque provinces (Alava and Guipuzcoa) and throughout the French Basque area there are no such legal guarantees. However, in all of these areas subterfuges such as simulated land sales between siblings, or the filing of written disclaimers to the land by the disinherited, permit most farmsteads to pass intact between the generations.

3. The Napoleonic Code requires division of the patrimony among all legitimate heirs in each generation.

4. Pierre Lhande, S. J., *L' Émigration Basque* (Paris: Nouvelle Librarie Nationale, 1910).

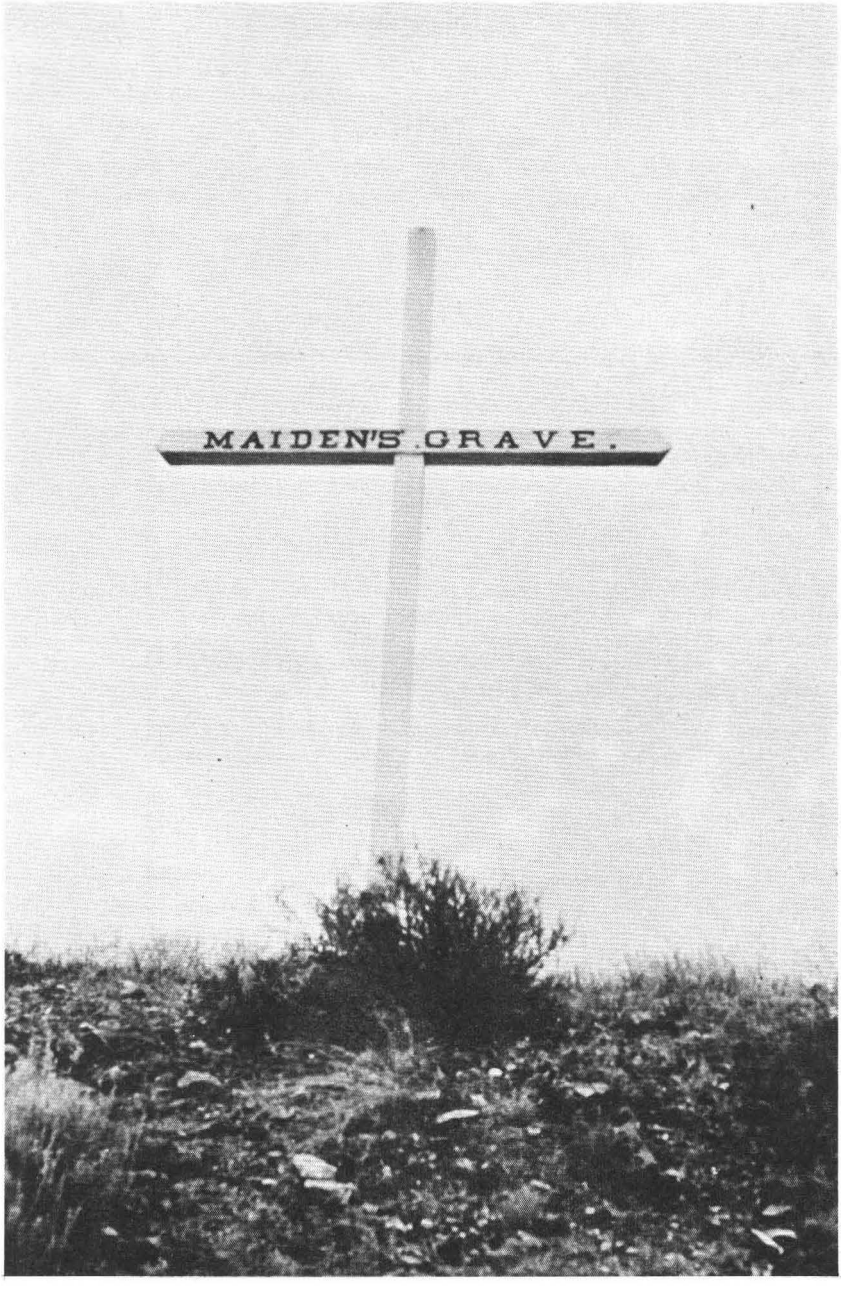
5. Jorge Nadal, *La Población Española* (Barcelona: Ediciones Ariel, 1966), p. 194.

6. Dale L. Morgan and James R. Scobie, *Three Years in California, William Perkins' Journal of Life at Sonora, 1849–1852* (Berkeley and Los Angeles: University of California Press, 1964), p. 301.

7. Leonard Pitt, *The Decline of the Californios* (Berkeley and Los Angeles: University of California Press, 1970), p. 9.

8. Allura Nason Ruiz, "The Basques—Sheepmen of the West" (University of Nevada, Reno, M.A. Thesis, 1964), p. 68.

9. The reference here is to herders as units and not as persons. The same man may serve two or three herder contracts of approximately three years duration. After each contract the individual returns home to the Basque country before returning to the U.S. on a new contract. For the purposes of the herder count the man in question is counted *every* time he enters the U.S. on a new contract.



Lucinda Duncan's grave near Beowawe.

The Yager Journals: Diary of a Journey Across the Plains

Part Four

Camp Deep Wells Friday 7. We left our breakfast camp yesterday about ten oclock in the morning. Passing around to the left of the springs, we followed down the right hand side of the valley three miles to the main stem of Thousand Spring Valley, then turning up the main stem and going one mile, we then ascended the right hand hills, & two miles more decended in to the valley again. I & a gentleman by the name of CaHill in stead of makeing the elbow of the main stem & prong of Thousand Spring Valley, crossed over the low mountain in the bend of this elbow to the road. A fine body of wild wheat from where our road entered the main stem of the valley to this point. Five miles & we halted on the left hand side of the valley at a small creek and watered our stock. Six miles more and we camped near a number of deep Wells. About two miles back we got in to a fine body of fine stemed & fine bladed grass, which I would call a mixture of bunch grass, red top & a kind of blue grass, the largest body of number one grass that I ever saw. I & and another gentleman walked ahead of the train to avoid the dust; we halted at Louis camp who wer stoped to bury a child. At this point I first noticed the deep wells & one mile up to our camp displayed a quite a number of them. The wells are on the artesian orde as the water runs out of them like springs. The water is clear and full of fish. Some of them were sounded with fishing lines and other things but no bottom found. I saw three that were twenty five feet across and one that was forty feet across. I commensed counting the wells I saw at or near our camp but I soon found that I could spend a

whole day, then not find them all, as the grass was tall around them & many of them small, not more than two feet across some of them even less & show no bottom. Of course they have bottoms but all that we tried was beyond our longest line. The sides of these wells are perpendicular. The springs at Camp Thousand Spring Valley are similar to these wells, only smaller; two of them showed no bottom; the water from them disapeared in one hundred yards. These wells in many instances are surrounded by thick tall tulys & if one is not watchful in walking about there is danger of steping in to them. This valley known as Thousand Spring Valley, deserves its name for I expect if one was to prospect its length & bredth a thousand or more would be found. The water frome the all runs a short distance a few miles at most & disapears. We come to creeks of runing water sometimes but they grow less & less & disapear. Where the water from this valley goes to is hard to determin & where the fish in these wells came from is equally hard to tell. The valley is from four to eight miles in width that is from mountain to mountain, but the bottom is only about a mile to a mile & a half in width. Many supposed we entered the valley at its head & traveled down it, also many supposed we entered at the mouth or foot & traveled up it to its head, but all were in part wrong. From where we entered the valley, at Cedar Grove or Rock Springs as it is called by some, untill we made the bend to the right, the next day, the water ran the same way that we were traveling, & from that bend to this point the water ran the opposite direction

Camp Head of Thousand Spring Valley Nothing hapened at Deep Wells during our stay there, worth noticing, more than a couple of our guards fell in the well after night whiles on duty, but caught on the side, else would have been "well ducked." In the morning afterward one of them fell in to another one. We left Camp Deep Wells early. Five miles brought us to alkli swamps, on the left, & keeping along near a creek, on the same side, some times on its banks, two miles more brought us to a creek of hot water & to warm & hot sulphur springs. The main hot spring is about a half mile above where we came to the creek. Our favorite dog "Rock" bing warm & dry thought he would take cool bath & dashed in to the creek as soon as we got to it, but found he was mistaken & made quite a haisty retreet. Just above wre we came to the creek a coald water creek runs in to it, lessening the heat & sulphurie property of the water a little. Following up the coald water creek about two miles & then crossing it to the left hand side we camped for noon. Fine grass all the way to noon camp. At this point the valley forks. I stood stock guard here. After noon we took the left hand fork, riseing to a bench grown in sage brush & greesewood & striking the dry rocky bed of a small creek we followed it up crossing several times. The valley narrowed as we advanced, untill we found our selves camped in the mouth of a kanyon, eight miles from noon camp, at Mountain Springs. Fine bunch grass on the mountain sides on the right. Fine springs in the mouths of the right hand branch kanyons &

above camp in the main kanyon. The water runs down the road we came for a mile or more & sinks. A narrow strip of wild wheat & other grass along the dry creek we followed up. No timber on the mountains on either side. A few scattering bunches of sarvice berries and a few quakeing asp & willows around the springs The roads have been good from one end of the valley to the other, but very dusty. The ascent since noon has been very distinct Especialy the last three miles. To night untill midnight is my guard.

Camp Grassy Springs Saturday 8. From the head of Thousand Spring Valley we made a rapid ascent, partly steep & sideling, up the kanyon and a serpentine track of about three miles found us on the sumit & a more graduel decent of a mile or more brought us to the mouth of a kanyon and the head of a valley & full view of a high snow spoted & striped mountain before us. Obliquely to the right I could see a grassy valley runing nearly at right angles with this one, joining this on the end forming a T making a wide valley at that point. The valley on the right became a deep kanyon, known as Humbolt Kanyon before it reached Humbolt River. Two miles from the sumit we found our selves in the valley proper and at the forks of the road.[96] The right hand road went through the right hand valley & Humbolt Kanyon. The left hand road we took. From our late camp to the forks of the road the sides of the mountains was covered with fine bunch grass. Choak cherries & sarvice berries grew on the road side. The choak cherries left my mouth in about the same condition that a half ripe persimon would. One mile more then crossing the dry rocky bed of a creek, five more & crossing to the right hand side of the valley, following down, & finally decending to the bottom of the valley & to noon camp. Fine grass here & four fine springs or well of cool water Here Mike and I took our boxes carpet bags &c out of the wagon & went through a general dusting

Camp Snow Mountain Sunday 9. Leaving our noon camp yesterday, we followed down the grassy banks of the little creek for about a mile then ascended to a bench of the right hand mountains and followed down over a rolling road the latter part of it particularly, finally decending to the bottom again, turned to the right & camped Ten miles since noon. On the mountain sides & on the bench on which the road run, was fine bunch grass, all the way. A very fine strip of grass run along the foot of the main stem of the mountains on our right, & the bottom below & to our left was covered with fine headed grass South of us in the snow spoted & striped mountain, apparently near us. The bottom here is narrow, a small mountain closeing in on its south side, between it and the snow mountain. Fine grass here and fine water. Besides plenty of water for stock we have the benifit of a deep natural well of cool water. It is full of fish The little creek we started down after noon yesterday has disapeared; & the water that runs from these wells disapears after runing a short distance Our camp is

situated amediatly at the foot of a high bluff bank, on the north of us. About three miles back on our road a road turns off obliquely to the left to water & grass. Louis'es train which was in our rear turned off that road. Our roads yesterday were smooth & mostly easy grade. The three first miles was dificult. Sage brush & greesewood still follows us in more or less quantities; always on the highlands & a great deal in the bottoms. It does not infringe on good grass in the bottoms often but always some little among good grass on the high lands Take the country al over the sagebrush predomdominates oper the greesewood. In the bottoms the greesewood some times predominates, particularly along our rout for the last one hundred miles. If the ground is much moist sagebrush will not grow, dry land for sage brush. There are two kinds of greesewood one that is thorney & has a short narrow leaf resembling a kind of ever green, the other has no thornes, a narrower & longer leaf with yellow bloom on its top. Cattle will eat & fatten on the last named kind in the winter season.

Camp Fork of Humbolt. Noon. Sunday 9. We left our late camp early following down the bottom. The bottom soon widened. Going a south west course two & a half miles we raised to a sagebrush & greese wood bench on the left. A camp road turned off to the right, here, going to a fine body of grass and water. Crossing over this bench or point, & a hollow comeing down from the snow mountain on the left, we decended again (two miles) and one & a half miles along the left border of the bottom we rose to the same bench again; following along on the bench next to the bottom a short distance, crossing another small bottom or hollow comeing down from the same mountain, we ascended to the bench again (three quarters of a mile) Here we saw the remains of an indian camp. willows bent in the shape of wagon bows, both ends sticking in the ground, forming a kind of frame to spread their blankets or skins over, forming a kind of tent. Nearby was a circle of dry sagebrush six feet in diameter formed as if for burning a victem. there was an opening in one side of the circle. We have seen many indian signs from time to time, that we can only guess at their meaning. About two miles this side of our noon camp on the fifth of the month, on the high lands east of Thousand Spring Valley, we saw three or four paralel rows of sage brush, about equally distant from each other, lade across the road. The rows were as long as the road was wide, about forty feet. What this indicated I could not tell; some said it indicated hostilities a blockade, a protest against travel. As we traveled along we could see the smoke from their signal fires, bursting up from different points on the mountains. While we were camped on Bear River, a smoke bursted up on the east mountains & was kept up from day to day untill we left yet no indian showed his face While we were on the mountains decending to Goose Creek we could see their fires on the opposite side of the creek, above & below, bursting up fresh and along the road in many places we could see the same. We know they were indian fires and signals from point to point, and as the indians

did not show them selves we took it as a lack of friendship towords us. Yesterday & to day, we could see their smokes burst up, on the snow clad mountain & in the valleys, even while we were looking on. We have frequently seen the remains of their encampments. At the uper end of Goose Creek Kanyon, near the crossing of the creek the willow frames, straw & ashes of their fires were to be seen. Two & a quarter miles farther over the bench & we decended to a mountain creek comeing down from the same snow spoted mountian. At this point just as we got to the creek we had a little excitement. Some of our men going ahead of the train on foot sudenly came in sight of a party of indians in a kanyon to the left, on the creek suppriseing them. They instantly on seeing our men sprang in to the bushes hideing them selves. This movement looked rather suspicious & our captin of the military called out all the odd men all excepting those necessary to every team, armed & equiped & drew them up in line of battle, to fight or draw the indians from their cover and make them show their "hand" whether they intended fight or not As soon as the men were formed some of the indians reluctantly came from the bushes & cautiously & hesitatingly advanced towards our men and with all the broken english they could command Their chief as he represented him self as soon as he came up wanted to smoke the pipe of peace As soon as satisfaction was had our train moved on down the creek about a mile & camped, the indians following us. After the first indians suckceeded in making friends with us others by squads made their appearance comeing in to our camp. They told us they were Shu-shon-ees. They were nearly naked; some had on old shirts, but the most of them had on nothing but mockisons & britch-cloths. They were armed mostly with bows and arrows. Two of them had guns. Some of our train traded them old clothes for antelope skins. Good grass & fine water here Our road thus far to day was good but dusty About a half mile below our camp this creek joins the left fork of Humbolt River. We gave the indians some coald biscuit A parcel of indian boys came in to camp shooting their arrows at first one thing and another. We put up a biscuit on a stake offering it to the first boy that hit it. After several shoots one of them hit it, then another was put up, finally our men got to shooting at the biscuit with revolvers.

Camp Humbolt River.[97] *Monday 10.* Leaving our noon camp yesterday, we crossed the little mountain creek & then the left fork of the Humbolt Here we had to cut the banks down a little & throw brush in to the stream to cross on yet it was bad crossing the banks steep & the bottom mirey After crossing we followed down eight miles & camped for night on the main Humbolt. About five miles before camping we came in to the main road that runs through Humbolt Kanyon. This camp was west of the snow spoted mountain that I have frequently spoken of & of a long range of snow spoted mountains runing down the main Humbolt Just below this camp the left fork which we crossed yesterday after noon joins the main Humbolt. The water which we had to use for drinking & cooking purposes

came out of the river & was quite indifferent The water was shallow & did not appear to be runing a tall with a host of frogs working about through it We left the camp early this morning crossing to the right hand side of the Humbolt & then followed down to our present, noon camp, (eleven miles) Camp Humbolt. The river is larger here than where we camped last night, the water is runing & is better but not near as good water as we have been having for some time. The grass is good here.

Camp Shu-Shon-ees. Tuesday 11. It is now morning. We got to this point last night after eleven miles travel since yesterday noon Plenty of willow along the Humbolt; we pick out the dead ones for fuel. Still a range of snow spoted mountains on the oposite side of the river Indian camp fires all the way down on the oposite side. Plenty of good grass most any where on this river. Roads as a general thing good but quite dusty. Some places the dust is deep & the road in places is rough from "chuck holes" wore down in the road by the wagon wheels The road, from where we came to Goose Creek to this point is mostly new, the old one being washed. There has been but few trains on this rout this year on account of the hostilities of the indians.

Camp Three Hills. Noon. We, after five miles, travel, the road bending with the river to the right, came to a creek comeing down from the right. Here we halted & watered our stock & crossed on a gravely bottom. Here we was forced to leave the river on the account of bluffs comeing up to the river on both sides, a high mountain on the south side & a low one on this. One half of a mile over the low mountain found us in the river bottom again and three quarters of a mile in the river bottom brought us to another hill; one half mile over the hill found us in the river bottom again At this last hill the river ran through another narrow pass. One mile down the river bottom & we came to another narrow river pass & hill & had to leave the river. The ascent of this hill was worse than the others on account of sand. Over this hill about a half mile & we were in the river bottom once more The river has taken a left turn & is now runing about its usual course. About a mile & a half more down the river & we camped for noon. We had some gravel beds to pass over, the wheels sinking untill the fellows[98] were hid.

Camp Boling Springs Wednesday 12. After about eight miles travel yesterday after noon we arrived at this point. The deep dust was all the objection I had to the roads. The range of snow spoted mountains[99] on the south side of the river, that has been in full view for several days is now hid from us by a lower range comeing in between. The mountains thus far on either side have scarcely any timber on them, of any kind, with the exception of on the left hand mountains oposite camp

Camp Hope and Anticipated Trouble. Noon Leaving our late camp, two miles down the river brought us to the Boiling Springs. I did not go to see them; I was told by others that did, that the steam rose from the

springs like it would from a boiling kettle & that some of them was boiling hot & that any of them were too hot to hold ones hands but for a moment. The springs are on the oposite side of the river. Nine miles more found us at noon camp

Camp Out Of The Kanyon Thursday 13. Yesterday evening we laid over at our late camp. We spent the evening catching fish with hook & sein. Our sein was made of willow brush. I was in the sein gang. We seined one hundred and forty fish, trout sucker & some of other kinds. We caught trout eighteen inches long There was eleven messes represented in the sein & we had plenty of fish for each mess for supper. Our mess had enough for three meals. It was fine sport but the water was coald. The indians often bring fish to our camps & trade for bread meat old cloths &c; any thing most will buy a fine mess. They always have the large & small fish to them selves & always offer the small fish first & after getting off the small fish they often let go the largest for less price. They often ask four times thier value when they first come in to camp & take a fourth or a tenth of their value when they think they can get no more Some can speek a little english & they come into camp holding up their fish furs or hides "swap" "swap" "heep fish" "shirt" & some who can not talk plain enough to be understood if they want clothes in trade they will hold up their fish and draw their scanty garments, if they have any on, around them & shiver as if they were coald meaning that they want old clothes; or poke their finger in their mouths meaning they want something to eat. Others will come around with their articles of trade & go silently about the camp untill some one offers to trade with them & shake their heads if you do not offer them enough or do not offer them the article they want & some will take the first thing offered them be it little or much. Indians when they get to speaking a little english become great beggers, beging as long as you will give If they ask for any thing and it is given to them & there is any left they will ask again & if their wishes was granted seven times they would ask the eighth, ask for the same article untill the are peremtorialy some times several times after they are refused But a few years ago these indians went perfectly naked. The little associations they have had with emigrants & gold hunters has reformed them and all wear britch cloths if no more, some probably have and old shirt or a pare of old panteloons. This tribe seldome had anything to trade but fish. The Sues, Shians, Snakes, & Utes trade furs skins & mockisons The Shu-Shon-ees caught their fish with dip nets fishinglines & hooks & spears; they some times dive after them catching them with their hands. When the catch one they bite it on the head killing it & then throw it a shoar. Some few of the Shu-shon-ees have guns but mostly bows & arrows I have now been in the countries of six tribes of indians; first the Pawnees betwen the Missouri River & Fort Karney & probably some beyond next the Sues untill we got nearly to Fort Laramie when we got in to the Shian country We did not travel long in the Shian country The Shians are said to be a

tribe[100] split off from the Sues. We got in to the Snake country on crossing the north Platt. The Snakes were rather hostile and never saw one of them untill we got to Fort Bridger where we saw several hundred. We got out of the Snake country & in to the Ute at the first crossing of Bear River, before getting to Salt Lake City. The Utes were rather hostile & we saw none of them untill we got to Salt Lake City. I saw party of them all dressed in the best indian stile ride in to the city & saw them afterwards going about through the streets I recollect they put me to some trouble hunting bakers bread for dinner one morning for they had about bought out all the bakerys. They are a very brave & war-like tribe very smart & quick to learn the english language. The Snakes are also very brave. We got out of the Ute country at the last crossing of Bear River, west of Salt Lake City, when we got in to the Shu-shone-ee country. Some calls them Shaw-shaw-nee These last seam to be the least sivilized & the most ignorant & lazy.[101] Laziness is a characteristic of all indians. The Sues on seeing so many men crossing the plains would say "they were going to our country & take our land & squaws". If you gave a Shu-shon-nee a garment with a hole in it, those that were smart enought would next ask you for a keedle & thread to sow it up with We rolled out early this morning; one mile to the junction of a road going over the mountains to the right, one more to the crossing of the river & head of river kanyon. We crossed & followed down the left hand side of kanyon & river one mile & crossed the river again One & a half miles farther & we crossed again A little rocky in places. Soon after crossing we had a little very rocky road & the kanyon become so narrow that our teams had to run out in to the river. We found a light wagon, belonging to Louises train which was ahead of us, broken down here. A couple of men were trying to fix it up Some of the spokes were broken out in fact one wheel was about cleared of spokes. One mile more & we crossed the river again. Here we had some deep gravel road the wheels making a great deal of noise going through it. The scenery in this vacinity was wild & romantic; then ledges of sand & rock, melted, standing on edge; broken shattered & jaged cliffs; beds of spalls that had crumbled from the exposed surface of the burnt rocks as the weather acted upon them & I suppose causeing them to crumble or slack like lime A great deal of melted & burnt sand & rock in this kanyon & some little on the rout back to Bear River. The rocks in this kanyon are of a brown yellow cast. One half mile more & we came to the mouth of the kanyon. The valley here, narrow and the bordering mountains low. One mile to the foot of a steep hill. One half mile more up this hill & over in to the valley. Here the valley opened out to its usual width. One & a half miles more down the river & we camped for noon. After noon going four miles and we crossed a tributary of the Humbolt comeing down out of the right hand mountains One & a half miles more, crossing the river, we camped for the evening. Well, we have passed through a dusty ordeal

to day.[102] In the kanyon we had dust, rocks, deep sand & gravel & a little good road. We had patches of good grass all the way & plenty of willow & water of course. The road was broken in part We called this camp "Out Of The Kanyon" because because it was such relief to us when we got out.

Camp Hope In The Kanyon Friday 14. We spent yesterday evening seining with a sein made of coffee sacks fastened together on each side of a dip net. It was quite coald and disagreeable on account of the wind that was blowing & we did not remain in the water long. The sein we used in our first attempt was made of willow brush tied together. One fish twenty inches long fell to our mess, enough for breakfast this morning & for dinner & some fish left. Crossing the river, we left the river to our left. The cause of our leaving the river was the closeing in of the mountains on both sides of the river forming an impassable kanyon.[103] Soon after starting we had a little accident, two wagons runing together by one trying to pass the other breaking some of the spokes out of a wheel. We left a couple of men with the broken wagon to fix it up & the train went on. One mile slightly ascending found us at the mouth of a narrow kanyon, up which we made a steep partly sidling ascent of one mile to the first sumit, then decending a short hill, we commensed a pasage through a wide rough rocky & low sided kanyon, ascending & decending all the way, though upon the whole gradually ascending to the foot of the second and east long ascent three and a half miles. Up this it was first steep for about one half mile, and then three and a half miles, crooked road, a little of it steep & the rest of it a graduel ascent, but none rocky, found us on the sumit of the mountian, proper from which we could see the valley of the Humbolt below, where our wishes and hopes were centered. Here we commensed our decent, through a narrow kanyon, with high steep mountains on either side. The road some little rocky. One mile to a spring on the right of coald water; one mile more to a larger spring on the left of good water. I did not miss drinking from both of these fountains of Adams ail. I filled our keg at the first & we watered our mules at the second. One half mile more of decent & we camped for noon. Here the mountains receed on the left forming a kind of basin. The bunch grass here is fine, & from the sumit down to this point, on the mountain sides the bunch grass is fine, but from our entrance in the first kanyon up to the sumit the bunch grass is only common. A little stream of water run by the camp. All have dined on there coald grub[104] and are sitting around on the toungs of the waggons chatting. Seldom any thing is cooked at noon; all aim to cook enough at breakfast to eat coald at dinner.

Camp Reality On The Humbolt Saturday 15. We left our late noon camp early, not giveing our stock their usual time to eat & rest. But a short distance & the road became very rocky, as much so as any part of the road that I have traveled over; some of the rocks were very large, for

to be in a road, & we had a continuation of the same; crossing & recrossing a number of times the rocky dried up bed of a kanyon creek for two miles to the mouth of the kanyon Here we turned up a hill to the right, then to the left and around a rocky side of a mountain to the right one & one half miles. Here we came in view of the valley of the Humbolt again. For about four & ahalf miles more we were decending, not so rocky as that, that we had just come over, but very dusty, to the valley. Turning down one mile & we crossed the river & one mile more down the river and we camped for the night, the sun down & both men and stock weary. When we first got down in to the valley I and another started off a foot to make a cut off in the road going through a willow thicket; after getting in to the thicket we thought we heard the train correling for night & we commensed hunting about for dry willow to get supper with. After spending some little time collecting our fuel we gathered it up in our arms and made our way out in to the opening where we supposed the train to be camped & to our surprise we saw no correl but the last wagon as it was crossing the river We threw down our wood & started off after the train When we got to the river we had to pull off our boots & socks roll up our pantaloons & wade. The grass from where we came to the valley down to this point and at this point is the worst that I have noticed on the Humbolt, though there is plenty for our stock. The rock along our road yesterday was burnt & melted quartz & other kinds. Some of the quartz would crumble All the rock was porus like cindar and of a dark appearance out side, but not so dark as the rock in Goose Creek Kanyon. Yesterday the dust seamed to effect me more than any day yet; it was deep where the roads was not rocky, & quite heavy on some of the hills, but we now are on the Humbolt again & we feel like we were almost as good as "through," we will see whether we are or not.

Sunday Morning 16. An event occured last night that has cast a gloom over our camp; the death of one of its members. An old lady[105] the mother & grand mother of a large part of our train. She had been sick for several days & night before last she became very ill so much so our train was compelled to lay over yesterday & last night she died. She was pious and beloved by the whole train, relatives & strangers Her relatives took her death very hard. All of her children and grand children were present except a grand son who is in the confederate army. We came very near having a stampeed twice last night; cause, probably wolves or indians. Yesterday I was in seining again Our mess got trout enough for supper last night & breakfast this morning. Nearly at evry camp since we have been on the Humbolt the friendly Shu-shon-ees have caught fish & traded or "swaped" as they say with our train for bread old clothes &c. They caught the most of them with the sein. They caught mostly trout or Salmon trout as they are called by some. The most of them are large, from eighteen inches to two feet long. The trout has a broad light green stripe on the top of the back, with rows of black spots on its back & sides & on

its tail & fins. The spots are small. The trout has very small scales, a mouth like a mackerel with two rows of sharp teeth above & below We have caught two kinds of sucker, the common black sucker with large protuding mouth & a kind that has a small mouth with a nose above it & two nostrel holes between that & their eyes like a chickens We also caught a fish that resembled the chub The mountains in this vacinity have no timber on them that can be seen from the valley; in fact we have seen but little timber of any kind since strikeing the main stem of Thousand Spring Valley.

Camp Wide Meadows Monday 17. We left Camp Reality yesterday about noon. Before leaving Mrs. Duncans funeral was preached by Cap-Peterson. Her remains was carried to its last resting place as we proceeded on our journey & up on a high point to our left about one mile from camp, we paid our last debt & respect to the remains of the departed mother. There upon that wild & lonely spot, we left her, untill Gabrel shall sound his trumpt in the last day. The scene was truely a sad one to leave a beloved mother on the wild & desolate plains. A board with the name of the deceased was put up at the head & boulders was laid over the grave to keep wolves from scratching in it. After this train moved on. Three miles & a half farther we came to a round point of red sand & rock and burnt quartz. Rounding the point a beautiful valley comeing down from the left was before us. One quarter of a mile farther to the junction of a road extending out in to the valley to our left. Continueing across the mouth of the valley, crossing the dry bed of a creek comeing down from the left, then on to the left hand side of the main valley & following down the left hand mountains, makeing a right turn. In this movement we found our selves getting some distance from the river; a couple of miles at least. The river made a right turn, keeping close to the right hand mountains & after turning neared the left hand mountains. Seven and a quarter miles farther brought us to night camp. The grass got better as we advanced to day. At this point the river runs near the left hand mountains. This camp we called Camp Gravelly Ford. I stood guard the latter part of the night A great many thickets was around our camp Cap Petersons train was about a mile below us. This morning while I was scrambling through a thicket close to the uper end of camp I stumbled on a kiota[106] wolf. It was before it was quite light. Mr. kiota I suppose had smelt our camp & had dared to approach that near He made a little growl and disapeared thouh reluctantly for he troted around me & looked at me as if he just as soon pitch in to me as not. I cocked my pistole but the bushes was so thick that I could not get a shot and he escaped. I had considerable trouble in keeping the cattle out of the thickets & from scattering for the rest of the guard went in soon as day commensed breaking & left me alone; I would not go in for I new it was my duty to remain. This morning our mess had scant breakfast I being out on guard & Mike slept late as he was on guard the early part of the night. We made our

usual start this morning, going one mile & forded the river at Gravely Ford as it is known though every ford we have made across the Humbolt except the first was gravelly. A road, the main one I suppose, did not cross the river, but continued on the left hand side, riseing up on the broken sides of the mountains, crossing over a point & down it to the valley again. Nine miles more down the right bank of the river found us at noon camp. The valley & bottom here is about eight miles wide & covered with fine grass. The grass along the road to day is fine. The bottom seams to widen as we advance. The mountains on each side appear to be principally of red sand & rock, at least what looked red to me in the distance. The rock I suppose is mostly burnt quartz. There is gold & silver in these mountains undoubtedly. Frost on the bushes this morning.

Camp Valley Of the Humbolt, Tuesday 18th. After noon yesterday ten miles of travel brought us to this point. The roads yesterday was generly good; it was an old road but had not been traveled on any this season. At times were some distance from the river, the latter part of the road was next to the foot of the right hand mountains. Some of the latter part of the road was rocky. The rocks that I noticed was of a dark collor resembling iron ore, porus or covered with holes. The rock on the mountain sides was of a darker collor than those we saw the day before. A kiota wolf came up near enough to be shot at; he seamed quite hungry & poor. There are a great many of that kind of wolf in this part of the country; their holes in the ground can be seen on the road sides. They viset our camps almost nightly this one stood gazeing on the train untill he was shot at & then scampered off. We passed several squads of indians on the road side yesterday evening. Some had fish to trade & some had nothing; some of them was quite intimate yelling out a coarse "how" & laughing at every wagon that passed by. The grass here is good, but we had to leave the road about a mile going down the river to the left, crossing a bed of alkli & salt next to the road. Petersons train is just below us. At this point a valley comes in on the left hand side of the river, or this valley widens out considerably on the left, so as to have that appearance. Our camp is even with a mountain point, at the foot of which the river runs so close, that there is scarcely room enough for a road. From here our road as well as the valley turns to the right. Last night our camp was burthened with six or eight Shu-shon-ees They came in early after we correled. They were quite talkative especialy one of them a young looking indian, who was quite inteligent for an indian speeking a mixture of spanish & english After giveing them their suppers we wanted them to go to their wigwams or at least go out side of our camp & sleep, but no, that did not suit the indians where upon the smartest indian set in vehemently with his mixture of broken english & spanish "Americans shenip wagon" "Shu-shon-ee shenip" pointing to the ground near a camp fire, meaning Americans sleep in the wagon & Shu-shon-ees sleep on the ground

"Shu-shon-ees much — awano" (Shu-shon-ees much good) We at last made a fire for them to one side in side of our camp guards beat and gave them to understand that must be quiet & not move about after the train had retired as the guards might mistake their purposes for a bad one & shoot them

Camp Shaw. Noon. Comeing back to the road at the foot of the mountains one mile; following along the foot of the mountains two miles, (Leaving the river to our left, or rather the river leaves the right hand mountains, takeing a diagonal direction towords the left) to the forks of the road, the right hand prong continueing along the foot of the mountains; & the other a diagonal direction down the valley. Thus far of to days journey since strikeing the road was through greese wood patches. Eleven miles farther and we found our selves on the banks of the river again, in the midst of good grass. The bottom here is ten miles wide; The valley from the foot of one range to the other must be twenty miles This valley is very rich the soil black & deep, from where we first entered it down to this point & I suppose will continue as rich through to the sink.[107] The uper part overflows undoubtedly as the carpet of lint indicates, & I expect it does at this point. I saw plenty of periwinkles on the ground this morning. I would not be supprised if the valley does not overflow through out its length & breadth unless it is with the exception of some benches in the valley. Thousand Spring Valley & Goose Creek Valley it is my opinion overflows. The grass here is not quite as good as it was before makeing the big drive over the mountains, but it is good On the early part of our drive this morning we passed through a salt bed, grown up in scattering greese wood. Walking over it sounds like walking over a crust of snow. One unacustomed, would not know it was salt, only by takeing a pinch of the dirt and tasteing it, unless it is where there is so much the ground is white with it. Alkli walks like walking over a ash bank very soft; where there is much alkili the ground is light. The large part of the bottom we have passed over to day is covered with greese wood. The grass of which there is a plenty, is next to the river, varying in width. We have named our present camp after our captin. Dinner is now over, the stock is grazing around & scattered around; in the shades of the wagons are the emigrants talking, some are down on the creek fishing. Our camp is amediatly on the river. The bank is steep & we had to cut down a place with a spade for the stock to get down to the water.

Camp Cut Off. Evening. We have just finished a round that I probably recollect for some. Leaving camp, we took a diagonal course towords the right hand mountains, aiming to get in to the road that we had left in order to go to our last camp, but the road being dim, our front team & guide crossed the road about one hundred yards from camp, keeping a diagonal direction. In about a mile we got into the greese wood crossing the dry beds of several sloughs and about this time got in to alkli beds and

salt beds. Crooking and turning about for several miles, keeping about the same course, stoping occasionly in bewilderment not knowing whether to go on or what to do We were all convinced that we had gone to far Our wagon master (Allan) finding the train had lost the road started out to hunt for it finding it he beconed to our guide wagon & we amediatly turned diagonaly towords the river, which we reached in good camping time our course forming a V or a half circle We got to the roadd about a mile before camping. We have come about nine miles this evening, while if we had come the road which run along near the river, we would not have come over five or six Nearly the whole time we was on alkli & salt beds or beds of a mixture of both. Sometimes the wagons would sink three inches in these salt & alkli beds. Some parts of the ground was nearly white No grass or any thing but greese wood was to be found on these alkli & salt beds. I have seen more alkli to day than I have seen any where else on the Humbolt. I have seen a little in other places. I have also seen several alkili holes of water. This is a very dry seasons; I have no doubt but there are a great many alkli ponds & sloughs & swamps on the Humbolt a common season Strong alkli water nothing can live in not even frogs. Alkli dust as well as water is injurious to both man & beast. According to guides & what men say who pretend to know, the distance is one hundred miles to Humbolt[108] City, one hundred & forty to the Sink of the Humbolt, one hundred & eighty to Carson River & two hundred & forty to Verginia City & four hundred & seventy to Salt Lake City. Cap Petersons train followed our track through all the rounds. Apparently nearly opposite, but below our camp, in the right hand range, is a tall sharp peak, taller than any other part of the range, at least the tallest since turning the last bend in the river.

Camp Alkli & Greese Wood, Wednesday Noon 19. We left our late camp early & almost as soon as we entered the road, we got in to greese wood alkli & salt & I do not think we have been out of alkli & salt, & I know we have not been out of greese wood, untill we left the road to come to the river to camp. Soon after leaving camp the alkli & salt beds began to close on the river, narrowing the strip of grass that lay along the river & in about two miles we had to cross a mirey alkli slough. Water in it below where we crossed. Following down the slough to its junction with the river (one half mile) The greese wood along here was hung with lint from over flow. One & a half miles farther the river turned to the left. At this point the greese wood & alkli land had closed the grass out up to the rivers edge. Some little short dead alkli grass could be found in spots where the alkli was not so strong. The second bench of the bottom commensed closeing on the river comeing nearly up. Our road ran amediatly on the river bank at this point. One half mile farther we ascended the second bench. Near this point a low mountain on the south side and a lower one on this side closed in on the river. The road from the south side of the river which we left to our left the morning of the

17th joined our road again here; it showed some travel. We passed arround to the right of the mountain, leaving the river, and down in to the bottom again one mile. We did not get within a mile of the river from that point on untill a mile or two before camping. Nothing but greese wood alkli & salt, with the exception of a little dead alkli grass occasionly, was to be seen on the broad face of the bottom, unless it was the willows on the banks of the river. Here opposite camp where we turned off the road is the dry bed of an alkli swamp with not even greese wood upon it; as ball as a brick yard and almost as white as snow with alkli We crossed a mirey alkli slough soon after leaving the road & two or three hundred yards found us at noon camp. Good roads to day. We traveled fifteen miles to day.[109] Good grass here; enough for our train, though less than at any point since crossing the mountains near Camp Reality, that we have camped on. I expect the alkli country we passed over yesterday & to day is a swamp in wet weather. Across the river from our camp is a fine body of good grass. No timber on the mountains and have been none for one hundred miles or more of our journey. Plenty of willow on the river from the first camp thus far. The Humbolt is now a respectable river but where we first camped it was small. All the places where we forded the Humbolt except the first was rocky & good crossing. We have had frost nearly every morning since we crossed the Goose Creek mountains.

Camp Piute Thursday 20. Yesterday after a late noon, we started. A mile & a half & we made a left turn with the river, which brought us in view of as fine a body of grass as I have seen. It resembled a large meadow ready for the scythe. The head of the grass resembles the head of orchard grass. Some of it is as high as the cattles back. A mile & a half farther and we camped for the night. Petersons train was behind & camped about two miles below us. Having a little time we fixed up our sein and tried seining a while. I went in. We got a mess mostly small sucker some trout About seven aclock this morning we rolled out again. About two & a half miles brought us out of the grass in to the greese wood and alkli again and about two & a half more to the foot of a hill or point runing down from a mountain on the right. One mile over the point, sandy roads but easy grade brought us to the head of a kanyon, down which the river runs. Just before crossing the hill our road was joined by a road comeing up from the river. The road on the opposite side of the river ascended the mountains, ours go through the kanyon. The marks of fire on the rocks was plainer in this kanyon than any where on the rout that I have noticed. Many of them are shapeless porus cindar; most of them are of a dark collor and a different kind of quartz rock to any I have seen before. The main body was a dark slate collor with small streaks of white running through it every. Some of the rock here was burnt untill it appears to be rotten and breaks with ease. Some spots of grass in this kanyon where the kanyon was wide enough; but there was barely enough

room for a bad road as a general thing much less grass. Some bad sidling places; some a little rocky. About two miles down the kanyon and we crossed the river, makeing a steep decent & ascent on the banks. Soon after crossing a road comeing down out of the left hand mountains joined ours. About three & a half miles, turning around to the right with the river, brought us to noon camp. Fine grass by driving our stock across the river, though there is some fine grass on this side. The rock on the south side of the kanyon, after we had gotten in a half mile or more, had a glazed appearance, shineing like it was covered with sleet. The last three miles of the kanyon widened out in to a narrow valley. We are now in to the Piute country Some Piutes have just left our camp, having traded or "swaped" as they say their fish for old clothes. One squaw & two paposas was with them, the first squaw I have seen since I left Salt Lake City with the exception of once & that was at Camp Shu-shon-ees or Blue Springs as it is called by some; there I saw one ride by camp with a dog in her lap Some of our train asked one of the Piutes how far it was to Humbolt City[110] & he replied it was "two sleeps" meaning we would get there day after tomorrow, he said there was "two - heep - white man - Humbolt City" "heep - whiskey" - "heep - shirt" "heep niggers". I saw two Shu-shon-ees with light beard. I noticed several very old & wrinkled. The last Shu-shon-ees that I saw & the Piutes I saw to day have no arms or ponys nothing but fishing lines & hooks. The Humbolt here is not half as big as it is seventy five or a hundred miles higher up; it is graduelly sinking and disapearing

Camp Hay Meadows Evening. We left our noon camp about the usual hour. Our road was a variety of good road, deep sand, & chuck holes. Twelve miles brought us to our present camp. Early after we left our camp we got in to the hay makeing country & some signs of sivilization once more. We passed several wricks of hay & men shocking hay. There is more or less good grass along the road we traveled this evening Good grass here. We are now forty miles from Elizabeth town & fifty from Humbolt City. Hay is said to be worth eighty dollars per ton & barley fifteen cents per pound at Humbolt City. The valley is widening some. The rocks on the mountains are of a dark collor. The low bottom is mostly covered with grass & the bench on each side is bare of grass. The first bottom is narrow, only from ahalf to a mile in width.

Camp Allan Friday Noon 21. Leaving Camp we ascended the bench; soon after we passed a branch road going off to the left. We had heavy sand nearly all the way; touching the river at one point before camping. About one & a half miles back from here we passed a ranch on the right, the first since leaving Bear River. I am told if we had gone the left fork we would not have had much sand. From the ranch to this camp the road was through bottom Grass is tolerable good here. We have come ten miles to day. At this ranch a road turns off to the right going through a kanyon.

Camp Plenty of Wood Water & Grass. Evening. About seven miles from noon camp found us at this point. Most of it is tolerable good road, runing through the first bottom most of the way. We passed several hay ricks on the way.

Camp Lonesome. Saturday 22. We are now camped for noon having come fifteen miles since morning. There are but two wagons of us, we having left the train at their noon camp six miles back on the road. Our intention is to go ahead of the train to Humbolt City, to transact some business in time to fall in with the train again when it comes up. At Camp Reality several wagons left our train & at Camp Gravely Ford the order of traveling was changed. Up to that camp the order of travel was as follows, one wagon led a whole day & the following day the hindmost wagon takes the lead & so on a fresh wagon leading every day, the hindmost wagon takeing the lead every day. The change we made was, all the horse & mule teams was to go together & before & the ox teams to go together & to go through their usual changes as before We had some heavy sand early this morning, passing over some points of the second bench, one steep short & very heavy sand ascent to the bench. We passed two ranches this morning one of them built of willow poles dobed.[111] The last one is only a few hundred yards above our present camp. Tolerable good grass the most of the way down, but it was limited to a narrow strip. A narrow valley or a kanyon goes off to the right & left about ten miles back on the road. Some cedar on the mountains.

Camp Humbolt Gold & Silver Mines. Sunday 23 Yesterday leaving noon camp, one half mile brought us to a short steep hill of very heavy sand, up which we ascended by pushing & whiping. Following along on this bench, the first and latter part very heavy sand, & the rest some heavy, one & a half miles & we decended a short steep sandy hill to a ranch Here we halted a little while. Three miles more of dust chuck holes & some good road down the bottom and we ascended to the bench again. One half mile not very heavy sand and we decended to the bottom again. One & a half miles of chuck holes deep dust and a little good road and we ascended again to the bench. Here was a house made of cotten tacked on a frame of wood. The roof and sides was cotten. Three miles more, the most of it heavy sand, found us in the bottom again. For the las three or four miles the bottom was very narrow and that mostly ocupied by willow on the meanderings of the Humbolt. In fact I saw but little grass after noon. At this point there is a ranch. Three quarters of a mile farther & we camped for night. But little grass here. Louises train is camped here. This morning Louises train lost one of its members, a child, by death. They buried it here. This morning instead of raiseing the bluff to the bench, on the main road, we crossed the river to the north side, having a short steep bank to pull up; and through some heavy sand brought us in to the road on that side of the river. Though we went too far by going

on top of the bench in to the road while we could have got in to the road & not left the bottom saveing some heavy sand. Following down the bottom one & a half miles, we ascended to the bench & one mile over the bench, a little sandy, we decended to the river & to Lancaster, a town just commenseing A canal is being cut from this town across the bench we crossed, to run quartz mills that are to be built in this town. Part of the canal is cut out at the town & on the opposite side of the ridge. There is one store in the town, kept by Williams. Several doby houses are in course construction. Several of the houses are built of cotten tacked on wood frames; several are made of willow brush. Crossing to the south side of the river, we followed down three & a half miles, leaving the road to the left soon after crossing & recrossing the river near a cluster of houses There is a ferry at this crossing but we forded. Following down the river two miles more we camped for noon. Good roads but scarcely any grass. There is more grass on the opposite side of the river, than any other place I have seen to day. Louis' train nooned here Some of Louis' train included, came very near having a dificulty with some ranch men at this point. Politics was the cause. We drove our stock across the river to graze We are now about nine miles from Humbolt City and sixteen from Star City. Star City is the most important town in this mineing region. There is one quartz mill at Star City & one at Union City which is not far from Star City.

Camp Humbolt City Monday 24. We crossed the river yesterday evening & camped in a mown meadow in order to be convenient to grass. This morning we recrossed at the same place & fell in with our train which by this time came up Our train was very much reduced several wagons having droped off since we left; our wagon master Mr. Allan, among the rest. Ten miles of a variety of travel brought us to our present camp. On the opposite side of the river about six miles distant, on an air line, is Humbolt City; sticking snugly up in a kanyon like a wasp nest under the eav of a house Star City is just on the opposite side of the mountain, three hundred feet higher, in a deep kanyon, so deep that the sun does not shine on it only a small part of the day. A foot path runs over the mountain between the two towns. They are about eight miles apart by this path & thirty miles by the nearest wagon road around the mountain. A tunel is being cut through the mountain connecting the two places. To the right on the same side of the mountain with Star City, is Unionville & Dixie in the same kanyon about a mile apart. A canal sixty miles in length is being built from the river to Star City, for runing quartz mills. On this side of the mountain, to the left of Humbolt City, stuck up in a kanyon is..... Streams of fine water run out of bothe of the kanyons named, on this side of the mountain. Our road this morning was qute a variety. Riseing from the bottom, to start with, to a sand sage brush & greese wood bench, as are all the benches on this river, crooking & turning, up & down in to & out of the bottom, four miles

brought us to Lawsons Meadows.[112] Passing a ranch house & grocery on the right of the road, then another ranch on the same side of the road, half encercleing a ditch bound meadow on the left & about six miles more through bottom brought us to this camp. Soon after turning this ditch bound meadow a road branched off to the right going through a kanyon. This road goes to Honey Lake, one hundred & eighty miles from Humbolt City. It is called one hundred & seventy five miles from Honey Lake to Sacrimento City California. For several days we have been bending to the left around the Humboldt City and Star City mountains. Not much grass, either on the road or where we are. The meadows are all mown.

Camp Head of Big Meadows Thursday 27. We are now camped on a slough at the head of Big Meadows.[113] We arrived at this point yesterday evening late after two & a half days & fifty six miles of travel from where I wrote last at Camp Humbolt City. I have been unable to keep my journal for that length of time on account of sickness, & for that reason I will not be able to give so minute account of the road. In the evening after leaving Camp Humbolt City we traveled nine miles & camped on a mown meadow. We had good grass there, but it was the first meadow that we came to that had good grazing on it for about a week, the grass being mown. The next day Tuesday 25th & without grass or water; afterwards by going two miles farther we passed both grass & water. We camped on the Humbolt at night after having traveled twenty four miles, through nothing but sand & greese wood. The mountains baring unmistakable evidence of fire such as man never beheld. Roads tolerable good; some little heavy sand. Good grass for night camp. The next morning Wednesday 26th our train rased from the river to the sandy bench again & passed for another day over similar country to that passed over the day before; desert wild of sand & rocks, with no sign of vegetable life except the greese wood. We nooned on a slough or creek which contained a little standing water, & no grass Resting the stock a short while the train rolled on & camped for night at this point. A couple of miles before camping we touched on a slough of the Humbolt at a ranch,[114] the water in which was deep. The bottom at this point is very wide & the river here spreads out in to deep sloughs. The river is spreading out and sinking Large meadows up & down the river, towords the left hand mountains; A Puite owns a hay ranch at this point A dozen or more Piutes, four or five squaws viseted camp yesterday evening & this morning. They were the best dressed indians I have seen on the plains. One of the squaws had a frame of woven willows, made with a projection or shed to shelter her paposa[115] from the sun. In this the paposa was secured in a standing position This frame the squaw kept fast to her back while moveing about by means of a strap which went over each shoulder & fastened before.

Camp Humbolt Slough Friday Morning 28. We left our late camp at the head of the meadows early & soon found ourselves in the midst of greese wood & sand, our course for a time being obliquely towards the right hand side of the valley. There seamed to be no second bench but all from mountain to mountain was one braud bottom, but this side seamed to have been devoted to a desert of sand & greese wood. Part of the time we were in the midst of high piles of sand; around every bunch of greese wood was a small mound.[116] Mounds & ridges were thick in every direction, & of all sizes for miles. Some of them fifteen & twenty feet high. All the gravel & small rock are left on the level and the sand alone is whirled, by the wind, up in to mounds. Greese wood grows in the tops of the highest of the mounds It may be that the first of some of these largest mounds was formed around a little bunch of greese wood & it has grown as fast as the mound. I saw a great deal of this blown out & tossed up sand on the North Platt, & on the road the day before getting to Independence Rock; but no where else have I seen it to such an extent as it is at this point. I have seen great columns of sand, particularly between Salt Lake City and this point, moving across the plains. I have seen several at once, sometimes at a great distance, apparently moving slowly. They are formed by whirlwinds and when ever a train gets in their track they are used pretty roughly. About noon we came along side of what is called Humbolt Lake[117] Here the river spreads out over a great deal of ground & from the marks on the ground along the road it almost spreads from mountain to mountain at times. The ground is mirey along the lake & in places white with alkli & salt. Our road sometimes crossed dried up parts of the lake, perfectly clean, as a brick yard or a threshing flore. We traveld down the west shoar of the lake for several miles, probably as much as eight or ten, The lake was doted in many places with hundreds of some kind of water fowl.[118] The water of the Humbolt, which is not very good anywhere, is worse here.[119] We at last got to the end of the lake & to the forks of the road;[120] The left hand prong crossed the desert to Carson River & the right across the desert to Trucke River. We took the right hand prong, riseing over a high ridge[121] covered with fragments of thin black rock, & then decending, one mile found us on a new bottom, with more or less of several kinds of grass & tulys There is a great deal of tuly around Humbolt Lak. On the left this ridge being lower than any where else, a part of the lake has broken over, spreading out over this bottom forming what is called Humbolt Slough,[122] on which we are now camped I am told, that last year the Humbolt got so high that it opened a cranel to Carson river & that now both rivers, the Humbolt in part & the Carson sink together.[123] It matters not how high they get & how much they threaten the old mountains, they have run their course & sink they must in the Great American Desert Humbolt Lake is called the Sink of the Humbolt as the river once sank altogether, there. All along our road yesterday, &

east & west of us now, the mountains show the marks of fire some red like brick, [124] some smoked & black, cracked crumbling cindar. Our grass here, is indiferent in quality though there is plenty of it. It is salty The water in the slough is a little salty. The grass this morning was wet with salty dew, that raised from the salt in the earth. A great many ducks on this slough; several of the boys are now out hunting. We came twenty six miles at least yesterday, as we had good roads, did not stop for noon & got to evening camp as late as usual The other road on the other side of the slough strikes the Carson River[125] at Ragtown & is the mail rout. Humbolt City & Ragtown are both post offices. Murphys Station a stage station on that rout is about three & a half miles from this point. On that rout, I was told it is forty miles across the desert & eight or ten miles of heavy sand, & there is less heavy sand on the Trucke rout.[126] Nearly all the grass from where we saw the first hay stack to this point is located & the most of it was harvested this year. There is none of it fenced in yet. Friendly Piutes came in to our camp early They all know how to beg for "bis-a-kit" For several days after we got in to the Piute country the Piutes viseted us constantly & then ceased untill at our camp at the head of Big Meadows. A Big Meadows a Piute owns a grass ranch. He bought some bacon of us paying us twenty five cents per pound in gold. Flour in the Humbolt Mineing Regions is worth fifteen dollars per hundred pounds; hay eighty dollars per ton; barly fifteen cents per pound; bacon thirty three & forty cents per pound & coffe fifty cents per pound. This is the prices in gold & silver; if paid in green backs they are discounted twenty five per cent. We sold bacon to the ranch-men for twenty five & thirty cents per pound for gold. There is very rich silver mines in this region but they have not been worked to much extent. Wood & water is scarce is one reason the are not pushed forward any faster All the wood that I saw was a little scruby cedar, on the left hand mountains before getting to Lancaster. There is no willows or any other kind of wood on Humbolt Lake or Slough but from where we first came to the river to our night camp of the 24th, there was plenty. There was plenty of grass all the way on the Humbolt down to where we first came to mown hay.

Boiling Springs Saturday 29. Leaving our camp on the uper end of Humbolt Slough this morning We made for the road which we came to in one mile Eight miles over a bare level plain & the dry bed of a swamp & we left the Slough.[127] Humbolt Slough as it is called resembles Humbolt Lake. The Slough spreads over the ground to a considerable extent & the marks are unmistakable that it sometimes spreads almost from mountain to mountain. The bottom is mirey. The whole eight miles was over the dry bed of a swamp more or less crusted over with alkli & salt. Where we turned to the right the left hand mountains spread away to the south east farther than the eye could see & the valley spread out in to a desert. At this point we entered we entered the Desert proper. Twelve

miles more over gravel rock & sand found us at this point, the noted boiling springs.[128] On this twelve miles the marks of fire on the mountains on either side & the rock & scattered over the valley between, were planer than any where that I have seen. They were bluish black red & gray, porus crisped shapeless cinder. Some were burnt to ashes or lime The greatest curiosity was some large ones[129] that seamed to have melted & run in to strings & drops The springs here are a curiosity. They boil & the steam rises from them like a pot. I am siting about twelve feet from one of them and I can destinctly here it boiling. I have just boiled & ate some irish potatoes. I put the potatoes on a wire & let them down in the spring & it was not as long before they were done as it requires to cook them in a pot over fire. One of the boys run a fifteen foot pol down in one of them but found no bottom. The water is a little sulphurous. We cooled some of it by stiring it & letting it stand in buckets so that the thirstest stock would drink a little. There is nothing green in sight. Dead bunches of low scrubby greese wood dott the surface of the earth. The last twelve miles of travel to day is the same way. The first eight miles, to the bend, was fine road; the following twelve was mostly tolerable good. The last twelve miles was a little rolling but easy grade.

96. Due to the narrow confines of Bishop Canyon and lack of good feed for livestock, the Humboldt Wells route became the most used. With its fine water and meadow land the emigrants paused to rest at Humboldt Wells. The modern city of Wells, Nevada, derives its name from the old emigrant wells or springs located a short distance northwest of that city.

97. Yager's company has now emerged into the Humboldt River Valley west of Wells, Nevada, and is starting the long trek of over 300 miles along this river life-line to the Humboldt Sink and the dread Forty Mile Desert.

98. A felloe is the exterior rim of a wagon wheel and is supported by the spokes.

99. Yager is referring to the magnificent range of the Ruby Mountains which lie to the south of the Humboldt River in this region of Elko County.

100. Tribe.

101. The Indians along the Humboldt were Shoshones and Paiutes. *Crofutt's New Overland Tourist and Pacific Coast Guide,* written in 1884, placed a dividing line between the two tribes as being near Beowawe, about thirty miles east of Battle Mountain, Nevada. Shoshone territory lay to the east, Paiute to the west. The emigrants made no fine distinction and generally referred to them all as "Diggers," a derogatory term derived from observing these Indians digging up edible plants and roots in an attempt to survive in the harsh desert environment. In this they succeeded remarkably well, but were forced to eat every edible thing they could find including insects, snakes, lizards, rodents, and so on.

The "Diggers" were held in fear and contempt. Bryarly (1849) considered them "the meanest Indians in existence." They were indeed troublesome to the emigrants, hiding in the willows along the Humboldt and stampeding the livestock in order to steal it. Livestock that was too well guarded was shot with arrows so that it would be abandoned by the emigrants and could be slaughtered and eaten by the Indians. The Donner party (1846) in their transit down the Humboldt suffered greatly from stock losses.

102. The journey down the Humboldt from Emigrant Wells near Wells, Nevada, to Humboldt Lake on the edge of the dread Forty Mile Desert was a long arduous grind. The emigrants were enveloped in clouds of alkaline dust that permeated everything; beset by clouds of mosquitoes; plagued by Indians by day and night; and forced to drink alkaline water from the Humboldt which became progressively worse the farther west they travelled. Moreover, grass became scarce or hard to find, especially in the earlier years of the emigration when thousands passed during a season. Thus, in the earlier years, fatigue, starvation, loss of cattle and wagons, bad water, and so on, caused severe hardship to many emigrants, and the Humboldt River was literally cursed in prose and poetry.

103. This occurred several times, notably at the Palisades of the Humboldt, west of present Carlin, Nevada, and Frémont's canyon east of Carlin. Also in seasons of high water along the Humboldt the emigrants had to leave the river to avoid the sloughs.

104. The old pioneers referred to camp food as "grub." This writer's pioneer grandfather used the term frequently.

105. As noted further on in the Yager Journal, the elderly lady was named Mrs. Duncan. Considering that approximately one week had been spent in travel down the Humboldt, the Yager party was probably at or near Gravelly Ford when she was laid to rest. Indeed, in the next day's journal entry, Yager gave that name to his campsite.

Gravelly Ford was a famous and well known crossing point on the Humboldt near Beowawe, Nevada, east of Battle Mountain. West of Carlin, Nevada, the emigrants made an overland detour to avoid the impassable canyon known as the Palisades of the Humboldt. They climbed a summit known as Emigrant Pass and then descended a canyon to reach the river again at Gravelly Ford.

In a pioneer cemetery near Beowawe on the south side of the river is a large white wooden cross marking the grave of Lucinda Duncan and bearing the legend "The Maiden's Grave." In the late sixties when the Central Pacific Railroad was constructing its line eastward across Nevada, the construction crew discovered their right-of-way ran near a decaying headboard bearing the name of Lucinda Duncan. They, in turn, erected a white cross over the grave and kept it painted year after year. Then in 1906 when the railroad was realigned and found to pass too close to the grave, the construction crew moved the grave to its present location. Over the years the cross and grave were maintained by the Southern Pacific Railroad Co., successor to the Central Pacific Railroad.

In 1963, following some researches by Mrs. Andy Welliver, Director of the Nevada Historical Society, an article entitled "The Maiden's Grave" appeared in Volume VI, no. 3–4, of the society's *Quarterly*. This article indicated that Lucinda Duncan was the grandmother of Mrs. Iva Rader of Oakland, California. Mr. Carlisle F. Smith, of Knoxville, Illinois, grandson of Mr. Yager, read about Mrs. Duncan in the *Quarterly's* article and wrote to Mrs. Welliver. It was in this manner that the Yager Journal was brought to the attention of the Nevada Historical Society.

106. Coyote.

107. The sink refers to the sink of the Humboldt, south of present Lovelock, Nevada.

108. This would place Yager's party near the present Battle Mountain, Nevada, named for a skirmish between emigrants and Indians. *Crofutt's New Overland Tourist and Pacific Coast Guide* places the time in the early fifties. The Indians were defeated and the stolen stock recovered.

109. Fifteen miles per day was a good average mileage. However, many fast-moving parties rolled up considerably higher mileage in their journey down the Humboldt. Edwin Bryant (1846) was logging thirty miles a day with mules and

packs. Alonzo Delano (1849) with oxen was making about fifteen, and Leander Loomis (1850) with horses and probably light wagons was logging better than twenty.

110. Humboldt City on the old trail lay some forty miles southwest of present Winnemucca, Nevada. At this point then, Yager's party would appear to be near Winnemucca.

111. With adobe.

112. Lassen's Meadows lay just west of modern Imlay, Nevada. Here a respite was afforded the emigrants by the presence of enough rye grass to refresh the livestock. Here also was the Lassen-Applegate Trail junction. From here the Lassen-Applegate trail led northwesterly to both California and Oregon. It was developed jointly by Peter Lassen and Jesse Applegate. Approximately one-third of the emigrants chose this alternate route to California in 1849. They left the main Humboldt Trail after hearing terrifying accounts of the dread Forty Mile Desert which lay ahead, and the tragic Donner party debacle. In the end however, they were ill-advised to depart from the main trail because the Black Rock Desert and difficult mountain terrain caused both hardship and time delay as well.

113. Big Meadows is the fertile agricultural region surrounding the present city of Lovelock, Nevada. In the days of the emigration this area was called "The Great Meadows," or the "Big Meadows," but was more properly described as a marsh land covered with rank grass, tules, cane, and reeds. Sloughs and swamps were interspersed throughout. The meadows were extensive, probably ten miles long by five in breadth. The presence of these meadows at this point along the trail, just before reaching the dread Forty Mile Desert, was providential. Here the wagon trains camped for a day or more to allow both men and animals to recuperate and to make careful preparation for the desert ordeal described as "seeing the elephant." Livestock was turned out to graze on the bountiful supply of wild grass. All able-bodied men were engaged in cutting and curing the wild grass and filling every available container (sometimes even boots) with water, soaking the wagon wheels to tighten spokes and rims, checking and greasing wagon parts, butchering cattle, bathing, and resting. The women were busy cooking, baking bread, and washing and mending clothing. The water in the sloughs was better than that of the river but still brackish. Springs provided sweeter water. Today, Humboldt River water is stored in Rye Patch Reservoir and irrigates the land by means of a network of canals.

114. It should be noted that by 1863, the year of Yager's journey, there were ranches established along the Humboldt. This was a considerable help to the later emigrants. The early emigrants suffered greatly in the latter stages of their Humboldt journey.

115. Papoose, or Indian baby.

116. This is characteristic of the desert terrain in this region. These hillocks surrounding the desert greasewood caused much trouble for the wagons, and were roundly cursed by the wagon masters.

117. In the days of the emigration the Humboldt River flowed into and lost itself in old Humboldt Lake. The remnants of this lake can be seen today east of the highway and Southern Pacific Railroad track from the stations named Toulon and Toy. Toulon is roughly eleven miles southwest from Lovelock along U.S. Interstate 80. The Lake was several miles in length and breadth in the days before Rye Patch Dam was built.

In 1882, famed geologist Israel Cook Russell noted that the lake covered an area of twenty square miles. A conspicuous natural dike formed a barrier or dam at the southern end of the lake. In times of high water the lake overflowed through a natural hole in the dike and was lost in the Forty Mile Desert just south of the dike.

118. The old lake was teeming with wildfowl in the days before Rye Patch Dam.

119. The water in Lake Humboldt was barely fit to drink. Some emigrants sank buckets down to deeper levels to find slightly better quality. Therefore, it was preferable to take on all the water possible at the Great Meadows before reaching the lake.

120. This entry proves there was a split in the trail at the end of Humboldt Lake when Yager passed by in 1863: one route led to the Carson River, the other to the Truckee. The location of the trail split is controversial. Some investigators place the split a few miles south of the dike. Others hold that the split is at or near the dike, as observed by Yager. A present examination of the terrain indicates the dike to be a desirable place for a trail split.

121. The ridge, covered with black rock, is unmistakably the dike at the south end of Humboldt Lake.

122. Humboldt Slough is also called Humboldt Sink. Humboldt Lake was often referred to as Humboldt Sink.

123. This was very true. In times of high water the waters of the Carson and Humboldt rivers merged into one vast watery sink.

124. Yager is probably describing the Mopung Hills, which taper down in a wedge shape to the desert floor. These hills exhibit varying shades of browns, greys, and an eye-catching brick red. Lorenzo Sawyer wrote in 1850: "The last slue is opposite a red mountain which looks something like brick dust in color. Some of our men called this the brick-kiln."

125. This is the Carson River Route, which strikes south through the heart of the Forty Mile Desert to reach the Carson River at old Ragtown.

126. Yager's party has now taken the Truckee River Route over the terrible Forty Mile Desert. This route skirts the western edge of the desert reaching the Truckee River at present Wadsworth, Nevada.

The Forty Mile Desert is a barren, alkaline waste; it is the dry bed of ancient Lake Lahontan, which once covered much of Western Nevada. Pyramid, Walker, and Winnemucca lakes are remnants of Lake Lahonton.

The emigrants could choose either the Carson River or the Truckee River Route, but there was little choice. The distance by either route was approximately forty miles, and the last twelve to fifteen miles entailed pulling through heavy sand. Half way across on the Truckee River Route the trail arrived at Boiling Springs which, although sulphurish and barely potable, did indeed save lives and livestock. In this one respect the Truckee River Route across the desert possessed an advantage.

In the first years of the gold rush to California the emigrants suffered terribly in crossing the Forty Mile Desert. Neither forage nor good water existed there, and it was the scene of terrible suffering and death for both men and livestock. Thus, in 1850, three thousand wagons and three million dollars worth of property lay abandoned there. When Mark Twain crossed the desert he reported that one could step from one animal carcass to another across the whole forty miles. Emigrants likened the scenes of destruction and suffering to Dante's Inferno or the route of Napoleon's Army from Moscow. Many emigrants wrote in their journals that they had "Seen the Elephant," a term used to describe the ordeal.

127. The waters of Humboldt Lake oozed out from a gap in the dike and formed an irregular slough in the Forty Mile Desert, finally ending in evil smelling sumps or shallow lakes, bogs, and marshes. This is properly called the sink of the Humboldt.

128. Boiling Springs lay about half way between the dike and the Truckee River Route across the Forty Mile Desert. The springs are on the west side of a low, rocky range, and are a well-known phenomenon of the desert. In 1846 Edwin

Bryant wrote, "I found myself in the midst of a hundred or more holes or small basins, varying from two to ten feet in diameter, of boiling water." Here the emigrants stopped, rested, and watered their stock (after allowing the boiling water to cool in a series of basins). The water was salty, bitter, and sulphurish, but it was not poisonous. Some were able to get it down by making coffee with it. Stock which refused to drink were sometimes induced to eat a slime made of flour and water.

Boiling Springs is about twenty miles northwest of Wadsworth, Nevada, on the east side of U.S. Interstate 80. Until recently there were hot baths there called Brady's Hot Springs. Today there is little indication of them, and the main spring is a dry socket. Wisps of steam arise from the ground in a few places, reminiscent of the old days. The Sierra Pacific Power Company drilled and capped a well there some years ago in an investigation of geothermal power sources.

129. Yager is probably describing some very large and interesting tufa formations which lie adjacent to the trail in this area as noted by other emigrants, including Edwin Bryant (1846). Tufa formations are found in many places on the dry bed of old Lake Lahonton and also on the shores of existing lakes, namely Walker and Pyramid. They are indeed remarkable, assuming shapes like mushrooms, turreted castles, cups, bowls, and so on. The surface texture is rough, not unlike coral. They are composed of calcium carbonate, precipitated from the alkaline waters of the lake by wave action, blue-green algae, the chilling of hot, saturated, calcium carbonate solutions emanating from hot springs, and so on.

Annotations by Everett W. Harris

Notes and Documents

Restricted District: A Note for Social Historians

PROSTITUTION as a social-political-economic institution has generally been neglected by scholars. Cliché-makers have contributed little. Many writers deplore the dearth of solid information about the "oldest profession," but none seem willing to remedy it.[1] This, despite the fact that social history in almost any milieu is inadequate without consideration of this vital segment of the structure. Material is not lacking, but it does require imagination and determination to "dig." Nevada's resources are quite rich for a pioneering study of the "daughters of joy."

For example, here is an advertisement from the *Eureka Sentinel,* October 3, 1876:

> Bon Ton Saloon and Pioneer Hurdy House
> Ward City, Nevada
>
> The finest wines, liquors and cigars kept constantly on hand. All who want a good drink or a good cigar will do well to call at the Bon Ton.
>
> Having engaged four young ladies, my house being large and commodious, I will, on the first of October, open a first class Hurdy House, so that all my patrons who are fond of tripping the light fantastic toe, and good music, can dance to their heart's content.
>
> Give me a call and be convinced that I keep the boss house of Ward City.
>
> Ada Mordaunt[2]

Ada Mordaunt's obituary in the *Eureka Daily Leader* some years later affirms the nature of the business conducted at the "boss house."[3] Death of another keeper of a place of prostitution, with appropriate eulogy, was announced in Austin by the *Reese River Reveille,* June 10, 1892, under the heading, "Death of Ada Belmont."[4]

Many such newspaper references can be found with a little diligence. These items give clues to community attitudes toward prostitutes and prostitution.[5] Almost every Nevada town was host to a substantial settlement of the demi-monde, regarding the occupants of the districts contemptuously or respectfully, and mostly tolerantly, if newspapers can be considered true reflectors of public opinion.

Probably the richest source of statistical and attitudinal information about Nevada's early-day prostitutes is in the manuscripts of the United States Census. The state's census takers took their assignments seriously in enumerating the residents of the "red light" houses, often with

particular care to designate the women as to class, writing on the forms in blanks provided for *occupation* such phrases as "hurdy girl," "prostitute of the worst order," or "courtesan." The ladies of the evening were often native born, but many were also immigrants—German, French, many Chinese—facts which should interest a social historian.[6]

Neither is modern information lacking. The Nevada State Department of Health, whose duty it was to inspect the state's legal houses of prostitution before World War II, occasionally published information and statistics in regular form in the agency's annual report.[7] Moreover, Mr. W. Wallace White, now retired but once in charge of inspecting these facilities for the Health Department, recently recorded for the University of Nevada an oral history with seventeen pages devoted to an analysis of the business in Nevada.[8] The White oral history is open for research, along with several other oral history scripts with smaller sections of information on this topic.

Pictorial evidence also exists. An uncatalogued photograph at the University of Nevada, Reno, Library shows Goldfield's famous Palace Dance Hall, where the ladies "turned tricks" in cubicles marked "Jessie," "Sylvia," and "Sadie." The establishment, owned by Jake Goodfriend, was a prominent feature in the boom days of the camp as well as afterward.[9]

The district in Las Vegas known as Block Sixteen apparently played an important part in the selection of the site of Boulder City. Puritanical attitudes of the men in charge of deciding the location of the railhead for supplies for Boulder (Hoover) Dam allegedly caused them to reject Las Vegas in favor of a new model city, after a visit to the section.[10]

With the beginning of World War II, legal prostitution virtually died out in Nevada. The installation of army bases near leading cities brought demands for closure of the houses. The discussion of the issue at that time, recorded in newspapers and public documents should offer yet another resource for a scholarly study.

A researcher undertaking an investigation of this vital and interesting topic would provide a real service both to other scholars and to public agencies. Probably no other subject of general concern is so burdened with ignorance and emotionalism. Current attitudes toward prostitution as a problem in law enforcement, venereal disease control, and general prejudice might be changed through objective historical consideration. Finally, a careful scholar might find his monograph designated as a model for similar studies, and thus contribute to more than the local interest.

1. See, for example, Kenneth N. Owens, "Pattern and Structure in Western Territorial Politics," *Western Historical Quarterly,* (October, 1970), 380 *n.* 15: "To my knowledge there is no scholarly study of this important topic."

2. *Eureka Sentinel,* October 3, 1876, p. 2.

3. *Eureka Daily Leader,* March 29, 1879, p. 3.

4. *Reese River Reveille,* June 10, 1892, p. 3.

5. See, for instance, *Silver State* (Winnemucca), January 29, 1896, p. 3; January 30, 1896, p. 3; *Nevada State Journal* (Reno), January 10, 14, 17, 18, and 21, 1902, all p. 1; and the *Eureka Sentinel* all through the decade of the 1870s.

6. U.S. Census, Population, Nevada, 1860, 1870, 1880, microfilm, University of Nevada, Reno, Library; see also Mary Ellen Glass, "Nevada's Census Taker, A Vignette," *Nevada Historical Society Quarterly* (Winter, 1966).

7. Nevada State Health Department, annual report, 1937, gives rules and regulations for conduct and inspection of houses of prostitution and some statistics on the Reno "line."

8. W. Wallace White, "Caring for the Environment: My Work in Public Health and Reclamation in Nevada," typed transcript of an oral history interview conducted by Mary Ellen Glass for the University of Nevada Western Studies Center, 1968, pp. 167–184. University of Nevada, Reno, Library.

9. Minnie P. Blair, "Days Remembered of Folsom and Placerville, California; Banking and Farming in Goldfield, Tonopah, and Fallon, Nevada," typed transcript of an oral history interview conducted by Mary Ellen Glass for the University of Nevada Western Studies Center, 1968, p. 34. University of Nevada, Reno, Library.

10. John F. Cahlan, "Reminiscences of a Reno and Las Vegas, Nevada Newspaperman, University Regent, and Public-Spirited Citizen," typed transcript of an oral history interview conducted by Mary Ellen Glass for the University of Nevada Western Studies Center, 1968, pp. 104–105. University of Nevada, Reno, Library.

MARY ELLEN GLASS

What's Being Written

Lincoln & the Politics of Slavery, by John S. Wright (Reno: University of Nevada Press, 1970; 215 pages; bibliography, index, $6.)

IT IS COMMONPLACE to observe that the literature on Lincoln is vast and growing. Jay Monaghan took 1,079 pages merely to list the books written on the sixteenth president prior to 1939, although many of the works had no more significance than *Lincoln Never Smoked a Cigarette* and *Lincoln and the Caterpillar Tractor.* The only excuse for a new book on Lincoln must be to provide new information, insights, or interpretations. Professor John Wright of the University of Nevada at Las Vegas has produced such a book.

Professor Wright's book succeeds in marking new ground and adding to our insights on Abraham Lincoln. His focus is the shifting attitudes of Lincoln toward slavery from 1847 to 1861. Unlike the biographies by such authors as Albert J. Beveridge, this is a topical book. Perhaps the work it most resembles in scope is Don Fehrenbacher's excellent *Prelude to Greatness; Lincoln in the 1850's,* but Fehrenbacher emphasizes Lincoln the politician, and Wright concentrates primarily on Lincoln the moral thinker.

Wright's argument is that Lincoln's views on slavery underwent a major shift from 1847, when Lincoln entered the House of Representatives, to 1861, when he became president. In the earlier period, Lincoln appears as nothing better than a conventional, opportunistic politician. According to Wright, Lincoln's votes on slavery issues in congress have a "consistency only if the touchstone is the pattern of partisan politics, not anti-slavery zeal" (p. 31). But by 1854, when the Kansas-Nebraska Act drastically changed the whole political situation and led to the formation of the Republican party, Lincoln was arguing firmly that slavery should not be expanded to the territories. His views continued to evolve. During the debates with Douglas in 1858, the moral worth of slavery itself was of paramount importance to Lincoln's thinking; he was beginning to look forward to the ultimate extinction of slavery where it already existed. Not that Lincoln became a conventional abolitionist, but he strongly believed that time would work to the extinction of the "peculiar institution." To accomplish this end, he wished to work through existing political means. "Lincoln's view was of a morally dynamic society. Time would bring not only growth, wealth, numbers, but also moral regeneration. The people of the South, once the growth of slavery was choked

off, would return to the libertarian views of the Revolutionary generation" (p. 141).

In emphasizing more than most writers the moral stature of Lincoln, Wright does not neglect Lincoln the politician. "Lincoln was a master at playing the political game, at demanding no more than could command a public following significant enough to exert political leverage" (pp. 122–23).

There is much to commend in this book. Wright argues his points cogently. Most of his documentation is from primary sources, and the author has made good use of contemporary newspapers, unpublished manuscript collections at the Illinois State Historical Society, the Library of Congress, and elsewhere, and of course the Lincoln papers, which have been printed in complete form. Nowhere else has this writer seen as good and balanced a discussion of Lincoln's two years in the House of Representatives, and the author also does a fine job of putting Lincoln into the Illinois political setting. Mr. Wright possesses a clear, although not exciting style. The University of Nevada Press is to be commended on the attractive layout of the book. There is, in addition to the text, a convenient calendar of dates at the book's beginning.

Unfortunately there are certain minor criticisms to be made. The title of the book is misleading because the reader expects from it a treatment of Lincoln's presidential years, which is missing. Thus, the book is considerably narrower in scope than indicated by the title, and really concentrates only on the years from 1847 to 1861. One further quibble is that this writer at least would much prefer footnotes, especially explanatory footnotes, at the bottom of the page rather than at the end of the different chapters.

These criticisms should not detract from the book's real value for scholars; it covers an aspect of Lincoln that has not been covered with such thoroughness before, and presents new and well-argued interpretations.

JEROME E. EDWARDS

Prelude to Populism: Origins of the Silver Issue, 1867–1878, by Allen Weinstein (New Haven: Yale University Press, 1970; 433 pages; appendices, bibliography, index, $10.)

Prelude to Populism provides a new source for understanding the "silver question" current in the last quarter of the nineteenth century. This important book contains a most careful and scholarly analysis of the great events surrounding the so-called demonetization of silver in 1873, and makes credible the free silver slogans of the Populists in the 1890s. Allen Weinstein details the political and financial history of the United States as it concerned the silver question essentially from 1871 (when the Mint Act came under consideration) to the enactment of the

Bland-Allison law in 1878. In telling the story of free silver before it became a plank in the Populist platform, Professor Weinstein skillfully defines relationships between various governmental and financial leaders. These men provided the arguments and slogans upon which later bimetallist politicians based their campaigns. "The first bimetallist" was Senator John Percival Jones, Republican of Nevada.

John P. Jones, native of Hereford County, England, was taken to the United States as an infant by his parents, who settled in Ohio in 1830. Jones went to California in the gold rush of 1850. There, he became involved in local politics in Trinity County, serving as sheriff and then as a state legislator. Jones was an unsuccessful candidate for California lieutenant governor in 1867. That same year, he moved to Nevada to become superintendent of the Crown Point and Kentuck mines on the Comstock. A few years later, in 1873, having supported a winning legislative ticket with a reported several hundreds of thousands of dollars, Jones was elected to the United States Senate. He would serve as Nevada's representative for the next thirty years.

The silver question became Jones's main concern in the Senate. His early career as a stone cutter, miner, and mine superintendent gave him a basis upon which to espouse the bimetallist cause. He educated himself on the silver question and arguments for expansion of the currency until he arose as one of the most widely recognized proponents of free silver. His remarks on the problem were extensively printed and quoted. Senator Jones's major address in support of the Bland-Allison act became a model for later campaigners on the question. Weinstein's chapter on Jones's activities provides a good deal of thoughtful analysis and perhaps a starting point for a full biography of Nevada's first "silver senator."

Weinstein utilized many previously untapped documentary sources to dispel old myths regarding the "crime of '73," concerning support given free silver by western mine owners, and about the bases for the Populist movement. The book was written for scholars and students of political and financial history; it contains one of the best bibliographies and bibliographical essays this reviewer has ever seen. There are few errors, and the format—except for unnecessarily small type—is attractive and well executed. The book provides a foundation and a model for other studies, and for Nevadans, it is a consideration of one of the state's neglected and misunderstood historical figures.

MARY ELLEN GLASS

What's Going On

Nevada Trail Marker Committee Inc.

THE Nevada Trail Marker Committee is composed of people interested in the preservation of the old trails across Nevada. They have embarked on a project to place trail markers every five miles or so on the Emigrant Trail across the western part of the state.

The discovery of gold on the American River in 1848 sparked one of the greatest mass migrations of adventurers and gold seekers in history. The Overland Trail of the pioneers started on the Missouri River at Independence, St. Joseph, or Council Bluffs, and crossed the prairies, the plains, the deserts, and the mountains for a distance of roughly 2,000 miles. In Nevada, the trail entered the northern boundary of the state above Wells, and followed a southwesterly route to Wells. It then proceeded westerly along the Humboldt River through Elko, Battle Mountain, and Winnemucca; thence south to Lovelock and Old Humboldt Lake on the edge of the dreaded Forty Mile Desert. This desert is a dry, alkaline waste, forming a portion of the bed of ancient Lake Lahontan. From the beginning of the Forty Mile Desert, the pioneers could choose the Carson River Route to Ragtown (west of Fallon), or the Truckee River Route to present day Wadsworth.

The Carson River Route generally followed the river to its headwaters in the Sierras, passing through or near places now known as Fort Churchill, Dayton, Carson, Genoa, Woodfords, Hope Valley, and Kit Carson Pass. It went by Twin Lakes and to a second summit called Emigrant Pass. From the Pass, the trail descended along a series of ridges via Silver Lake, Tragedy Springs, Stonebreaker Creek, and Sly Park, to Hangtown (Placerville), in the gold fields.

The Truckee River Route followed the river westerly from Wadsworth to Reno and Verdi. To avoid the narrow confines of the canyon and its southerly direction, the route climbed a mountainside to Dog Valley, thence went westerly to Donner Lake, and directly over the Sierras at Donner Pass, or alternatively over the easier and higher Emigrant Pass between Donner and Lincoln Peaks, via Cold Creek. This latter route was the most used.

A total of thirty-five markers have already been erected. Physically, they consist of a T shaped structure made of 90 lb. (weighing 90 lbs. per yard) railroad rail donated by the Southern Pacific Railway Company. The markers consist of a six-foot-high vertical section of rail with a one-and-a-half-inch horizontal section of rail welded to the top, and a

one-inch section welded to the bottom, to make the possible uprooting of the marker more difficult. The ensemble is implanted in the ground to half its length and cemented in place. A brass plate, bolted to the horizontal section, identifies the location. The markers are painted a conspicuous yellow color and are readily seen against the desert background.

The Nevada Trail Marker Committee was organized in the autumn of 1967 and installed the first marker some months later. As of October, 1970, markers had been implanted on the Carson River Route along the Forty Mile Desert–Humboldt Dike Trail to Ragtown and from Carson City to Emigrant Pass above Caples Lake. On the Truckee River Route markers have been implanted across the Forty Mile Desert–Humboldt Dike into Wadsworth, from Wadsworth to Reno, and from Reno to the Second Dog Valley Summit.

Numerous groups, agencies, and individuals have provided valuable assistance in the fabrication and installation of the markers, and in granting permission to plant them. The Southern Pacific Railroad Company, Bureau of Land Management, U.S. Forest Service, Churchill County C.B. Club, Churchill County Search and Rescue Association, and Nevada State Prison Medium Security Section Shops have been particularly helpful. Professor James T. Anderson is director and Professor Everett W. Harris is vice-president of the Trail Marker Committee.

Southern Nevada Museum, Henderson

MRS. Anna Roberts Parks lived in Southern Nevada for more than fifty years before her death in 1962. As a hobby she collected Indian artifacts, mining equipment, musical instruments, gems and minerals, furniture, china, silverware, gambling equipment, books, manuscripts, pictures, paintings, and other items which recorded the history of the region. Before her untimely death, Mrs. Parks had suggested a program which was to lead toward a county-sponsored museum in Clark County. Upon her death, the collection was left to her only child, Mrs. Weldon Jennings of Las Vegas. Mrs. Jennings together with other interested citizens attempted to organize a Museum, but upon the advice of the Southern Nevada Historical Society Mrs. Jennings eventually offered the collection to the Chamber of Commerce of Henderson, Nevada, if they would assume the responsibility for maintaining and exhibiting it as a continuing public museum.

The Southern Nevada Museum of 240 Water Street, Henderson, was opened to the public on April 20, 1968, and was incorporated in December of 1968 as a non-profit Educational Institution. In August of 1969

Dr. Hugo Rodeck, director of the University of Colorado Museum, was retained as a consultant, and in August, 1970, a director, Mr. Roy E. Purcell, was employed. The city of Henderson has donated 35 acres of land on the Boulder Highway for a building site, and a scale model of the proposed building has been constructed by architects and is on display in banks and at the Convention Center.

During the past two and one-half years the Museum has placed displays in public areas, sponsored classes and art exhibits, and worked closely with many civic organizations in the area. In February of 1970 the Museum facilities were completely remodeled and Director Purcell is engaged in erecting many new exhibits. Mr. Glen C. Taylor is the chairman of the Board of Trustees.

Junior Historian Societies

THE Summer, 1970 (Vol. XIII, No. 2), issue of this *Quarterly* mentioned that the Nevada Historical Society had embarked upon a program of encouraging the formation of Junior Historian Societies in Nevada (pages 59–60). To date three Junior Historian Societies have been established.

The group at the Robert O. Gibson Junior High School in Las Vegas was the first. It is sponsored by Mrs. Carrie Townley and is called the Trailblazers. The second is at Sparks Junior High School and is sponsored by Mrs. Mary Holliday. Their society is called the Conestoga. The third club was established at Darrel C. Swope Junior High School in Reno by Mr. Fred Horlacher and is known as the Tommyknockers. The Tommyknockers' charter was formally presented on October 31, Nevada Day, on KCRL–TV, Channel 4, Reno. The Nevada Historical Society is presently trying to contact other teachers throughout Nevada who may be interested in promoting the Junior Historian Program.

Henceforth, news items about or pertaining to the Junior Societies will be carried in this column. Junior Societies wishing to submit news stories should contact: Charles W. F. Ulm, Assistant Director; Nevada Historical Society; P.O. Box 1129, Reno, Nevada 89504.

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SPO, Carson City, Nevada, 1970