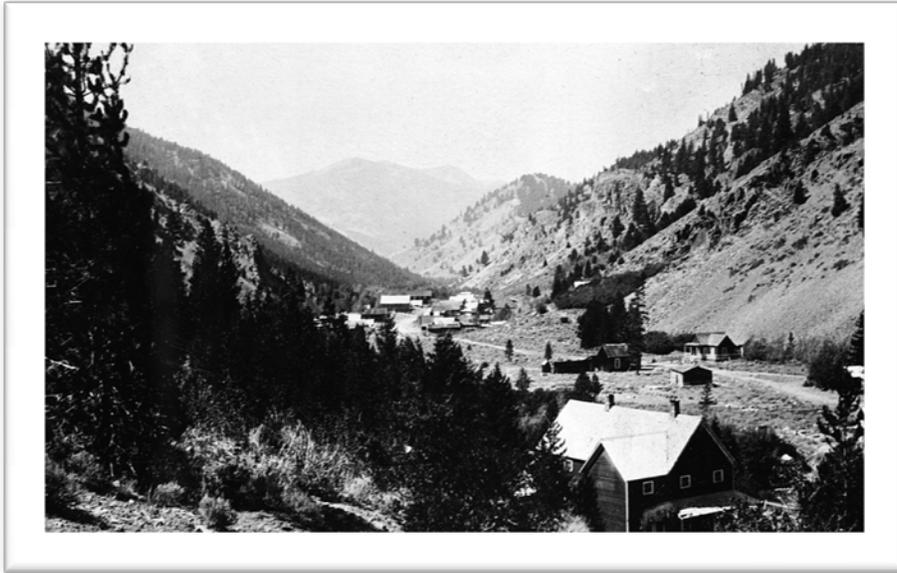


APPENDIX D

Cultural Resources

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**Cultural Resources of the
Yankee Fork Tributary
Assessment Area,
North-Central Idaho**



*Compiled by the Cultural Resources Working Group
of the YFTA Interdisciplinary Team*

April 2011

Cover photo of Custer provided courtesy of Land of the Yankee Fork State Park.

INTRODUCTION

The Bureau of Reclamation is spearheading the Yankee Fork Tributary Assessment, a tributary-reach based approach to help meet commitments to Reasonable and Prudent Alternatives contained in the 2008 Federal Columbia River Power System Biological Opinion (FCRPS BiOp). The goal of the Yankee Fork Tributary Assessment is to develop a long-term strategic plan for fish habitat rehabilitation in the Yankee Fork by addressing and treating identified limiting factors within the watershed. The assessment hopes to improve habitat conditions and hydrologic function throughout the watershed by identifying and prioritizing habitat projects that will benefit anadromous and resident fish, overall ecosystem function, and in general the historic and cultural resources that characterize the Yankee Fork.

Numerous laws, regulations and guidelines exist that require consideration of cultural resources when federal actions might impact them, whether positively or negatively. Cultural resources are defined in the federal regulations to include prehistoric and historic sites, buildings, structures, districts, and objects included in, or eligible for inclusion in, the National Register of Historic Places (National Register). This also includes artifacts, records and remains related to such properties.

Sections 110 and 106 of the National Historic Preservation Act (NHPA) are particularly relevant to this tributary assessment. Section 110 lays out affirmative agency responsibilities with respect to properties eligible for National Register listing. Specifically, federal agencies are responsible for locating National Register eligible properties under their jurisdiction and assuming responsibility for their preservation.

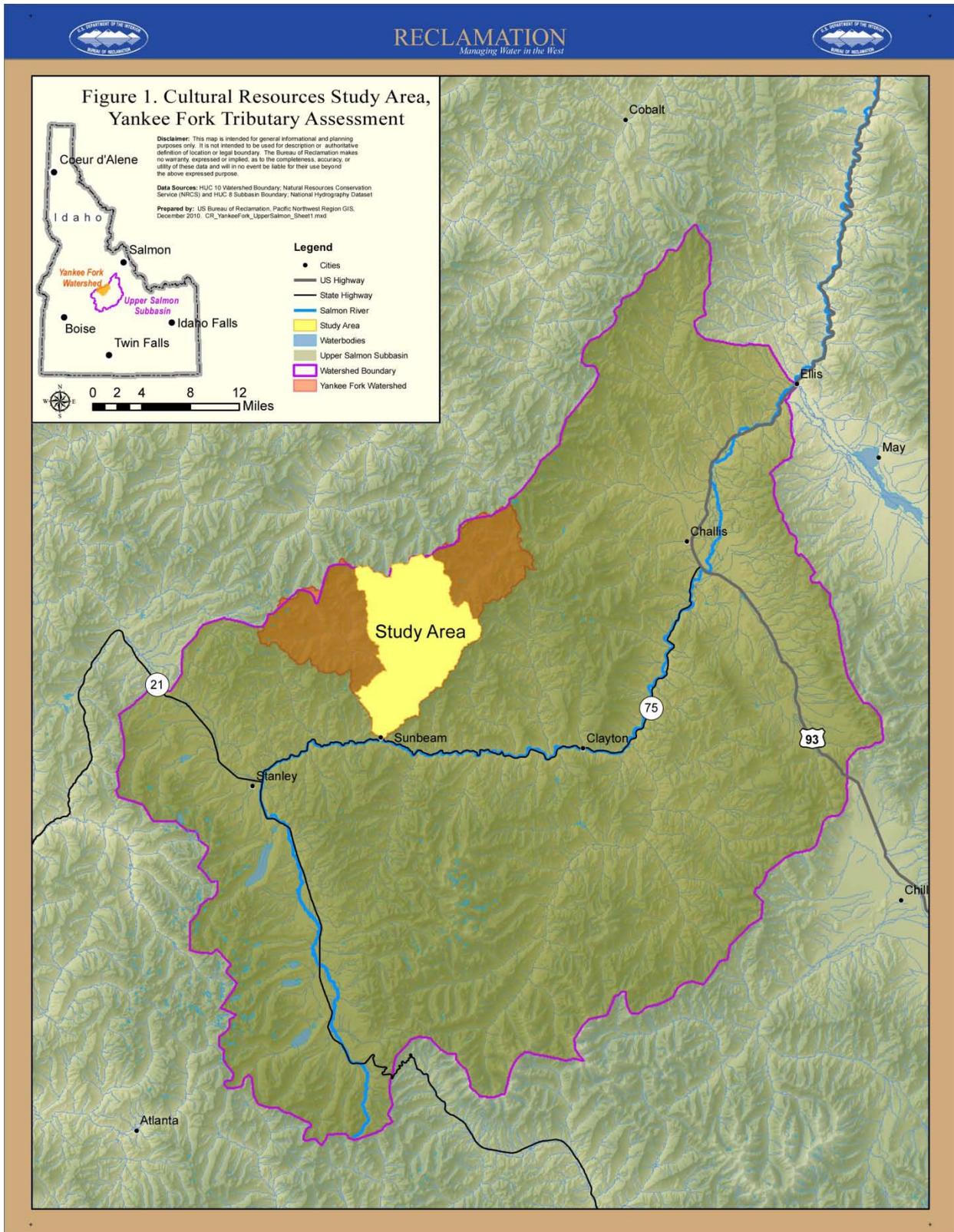
Section 106 requires federal agencies to take into account the effects of their activities and programs on National Register eligible sites. Regulations for “Protection of Historic Properties” (36 CFR Part 800), which primarily implement Section 106 of the NHPA, define the key regulatory requirements. These regulations define a process for consulting with State Historic Preservation Officers (SHPOs), the federal Advisory Council on Historic Preservation (ACHP), and other interested parties (such as Tribal Historic Preservation Officers [THPOs]) to ensure that significant historic properties are duly considered as federal projects are planned and implemented.

From the perspective of the NHPA, the term “historic properties” is used to refer specifically to cultural resources that are eligible for listing on the National Register. Thus, by definition, historic properties are “significant.” “Cultural resources” is a more general term and is used here to refer both to historic properties and to other resources that may not have been formally evaluated as to National Register status. To be determined eligible for inclusion in the National Register of Historic Places, properties must be important in American history, architecture,

archaeology, engineering, or culture. They also must possess integrity of location, design, setting, materials, workmanship, feeling, and association, and meet at least one of four criteria:

- Are associated with events that have made a significant contribution to the broad patterns of our history;
- Are associated with the lives of persons significant in our past;
- Embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant distinguishable entity whose components may lack individual distinction;
- Have yielded, or may be likely to yield, information important in prehistory or history (36 CFR Part 60.4).

In implementing these definitions, it has become common practice to delineate three basic categories of resources: prehistoric resources, historic era sites, and ethnographic or traditional cultural properties. Prehistoric resources are defined as sites and associated artifacts that date from before the time of written records, which do not appear in southeastern Idaho until the arrival of Euro-American explorers during the early 1800s. Prehistoric resources represent Native American cultures and societies. Historic resources are defined as those sites or properties that were occupied or used after the time that written records became available. Ordinarily, properties must be at least 50 years old in order to be considered historic. Ethnographic resources are locations of heritage importance to contemporary communities. These traditional cultural properties are generally not found in the published literature but are held in cultural practice, belief systems and/or oral histories.



PREHISTORIC (PRE-CONTACT) OVERVIEW

Archaeological evidence indicates humans were present in southern Idaho at the end of the Pleistocene at least 12,500 years ago. At that time, the climate was changing; temperatures were gradually rising causing the mountain glaciers to recede, melting to fill the valleys with outwash. The cold conditions of the Ice Age gave way to a more mild and temperate climate. This warming trend marks the transition to the Holocene, with profound effects on plant, animal and human life in the region. Vegetation adjusted from plants accustomed to tundra and alpine situations to ones suited to more genial environmental conditions. Today's species were present, but in different proportions as the temperature and effective moisture varied. Larger fauna such as camel, mammoth and ground sloth, which had been the focus of the big game hunters who pursued them into the area, gradually left as conditions became too hot and dry. Many hunters followed them to the cooler and wetter climes, while others stayed in the area to hunt the mountain sheep and buffalo that remained (Madsen 2000, 17).

The archaeological evidence of the earliest big game hunters largely focuses on the stone weaponry utilized to hunt those animals. The first people to enter the area in the late Pleistocene—perhaps more than 14,000 years ago—used a distinctive lithic technology to produce fluted points identified as Clovis and Folsom, the same names given to their respective cultures. Numerous examples of these hand-held spear points have been found throughout Idaho, mostly as isolated artifacts unassociated with any greater site context. There are no reports on record, however, of Clovis or Folsom points having been recovered from within the assessment area.

Through the early Holocene, Paleoindian people relied on large lanceolate and stemmed (Plano) point styles for hunting. Plano points have been found in association with extinct and modern bison, as well as mountain sheep (Mauser and Miss 2003, 5). The area around the Salmon River Mountains contains evidence of a Paleoindian presence at a number of archaeological sites. In the Stanley Basin just to the southwest of the assessment area, for example, a significant Paleoindian site called the Redfish Overhang site contained a cache of Haskett style lanceolate points and other stone tools. Radiocarbon dates from that site ranged from 9,860 to 10,000 years B.P. (Before Present).

The warming trend that marked the onset of the Holocene continued until about 7,000 years ago when conditions began to ameliorate, beginning a cooling trend that would trigger shifts in population and a diversification of subsistence. This combination of climate and cultural change resulting in an accelerated process of human adaptation to the environment begins a new period called the Archaic, which is generally divided into three phases—Early, Middle and Late.

In the Salmon River Mountains, big game hunting continued into the Early Archaic with buffalo, deer and mountain sheep. Hunting technology, as seen in the projectile point styles of sites from this time, show the preference of atlatl and dart technology. Use of atlatls gave hunters a

mechanical advantage over hand-held spears in that they could stand farther away from their prey and use less energy per attack, but still be deadly with the increased force of an accurate throw. “Most Early Archaic archaeological sites are interpreted as temporary hunting camps, suggesting a high degree of mobility. Faunal evidence and site locations suggest a pattern of seasonal moves among different resources” (Mausser and Miss 2003, 6).

Changes in lifestyle mark the transition from the Early to Middle Archaic. Archaeologically, “the Middle Archaic Period is represented by a greater range of site types distributed over a wider range of settings and containing more diverse artifact assemblages than the Early Archaic” (Mausser and Miss 2003, 6). With subsistence, people were beginning to branch out from big-game hunting. Emphasis began to be placed on other sources of food, namely various plants and anadromous fish. Salmon and steelhead likely figured largely into the diets of the local residents of the Salmon River Mountains during this time. It is probably no coincidence that plant processing increased (denoted by increases in the number of groundstone tools) and food storage methods were developed as temperatures cooled around 4,000 B.P. Seasonal rounds continued, but people began settling in one place for longer periods of time, most likely in the winters, building semi-subterranean pit houses along the river courses of the Middle Fork and Upper Salmon River.

The Late Archaic Period is marked by several indicators of social, economic and technological change. Projectile points shift to small side- and corner-notched styles indicating the adoption of the bow and arrow around 2,000 to 1,500 B.P. An increase in the number of sites, and the continued diversity of site types indicating activities such as hunting, fishing, mussel collecting, quarrying, lithic workshops and residential sites, suggests an increasingly diversified way of life.

ETHNOGRAPHIC CONTEXT

The entirety of the Salmon River country was occupied by different aboriginal groups throughout the Pre-contact period. Located at the convergence of two different cultural regions—the Plateau and Great Basin—occupants of this area were influenced by both ways of life and could draw from each the things that most enhanced their own way of living. The group that would later be identified at contact as the Sahaptin-speaking Nez Perce occupied parts of the lower Salmon River and into the lower Snake River Basin. Another culture, identified over eight thousand years of continued occupation of the upper parts of the Salmon River, would become known as the Numic-speaking Northern Shoshoni (Rossillon 1980). By the contact period, a Northern Paiute tribe known as the Bannock had also taken up residence in the upper Snake River and Salmon River areas.

The Nez Perce located their permanent settlements along rivers, usually found near tributary mouths and their field camps more widely dispersed. The Shoshoni villages of the Salmon River region were usually small and mostly located near water on wide second and third terraces of valley floors. The location of these villages corresponded with the winter range of big game animals and also with good fishing spots on the river that insured easy access to early summer runs of anadromous fish (Liljeblad 1957:100). For the most part, the majority of camps were temporary sites that were revisited yearly (Matz 1994). The material culture of the two groups retains some similarity due to the similar adaptations for the mountainous environment, and they most certainly interacted to some degree. The Nez Perce exhibited a more Plateau-like culture than the Snake River Shoshoni to the south who were almost strictly a Great Basin culture, but the Northern Shoshoni arguably adopted more Plateau traits in their way of life (Madsen 2000:19). While the Nez Perce and Northern Shoshoni remained separate cultures, co-occupation of the area, and perhaps of habitation centers, may have taken place. For example, a site on the Middle Fork is believed to contain evidence of a jointly occupied village (Rossillon 1980; Mauser and Miss 2003).

The Shoshoni had different names for bands within their tribes that described themselves according to the dominant food source. The Yankee Fork region was most likely inhabited by a group of Northern Shoshoni known as the *Túkudeka*. *Túkudeka*, or Sheepeaters, was the name of the group that wintered in the mountains and exhibited skill and specialty in hunting mountain sheep (Rossillon 1980). Communal hunting drives for elk, deer, and sheep are believed to have taken place within the Salmon River area. Talus pits possibly used as hunting blinds have been located throughout the Salmon River mountains (Matz 1994). The Yankee Fork was considered an important spawning point for salmon and a center for *Túkudeka* winter camps (Liljeblad 1957:100 in Mauser and Miss 2003). They employed a wide range of fishing methods, including the use of nets, spears, leisters and basketry traps, as well as the construction of platforms, weirs, walls and fishing blinds (Walker 1993).

The early Shoshoni had a sparse and widely dispersed population, and lived in expanded family groups that could adequately provide for themselves (Madsen 1990:19). The *Túkudeka*, like other tribes and bands of central Idaho, relied on hunting, gathering and fishing for their subsistence. This involved travelling seasonally to those areas that provided the resource of interest, and included various camas meadows (including Camas Prairie near Fairfield) and obsidian sources such as Timber Butte in Boise County (Rossillon 1980). For the most part, however, the *Túkudeka* were considered to be a fairly isolated group from others and their contact with others was quite limited (Steward 1997:187).

The most informative material on Idaho Shoshoni social organization and religion was collected by Swedish anthropologist Sven Liljeblad (Loendorf and Stone 2006), and extensive information can also be found in Madsen 1990. In terms of a belief system, the Shoshoni practiced an ideology around individual guardian spirits and shamanism, as opposed to any form of organized religion. A variety of complex mythological tales and legends formed the basis for creation stories and general instruction to younger generations. Ceremonial dances, games and songs enriched social interaction and expression (Ibid.:20-21). Trade and social interaction with other western tribes took place during salmon season at a center located “in a zone between Camas Prairie and the area where the Boise, Owyhee, Payette, and Weiser [rivers] flow into the Snake” (Ibid. 1990:23).

For the earlier Northern Shoshoni population, the introduction of the horse brought about a new way of life beginning in the 1700s. Those Sheepeaters in the Salmon River country who adapted to a horse culture emerged as the Lemhi Indians (the *Agai Dika*, or Salmon eaters) who occupied Lemhi Valley and some of the upper Missouri country across the Continental Divide. The Lemhi Shoshoni, in later years, attracted a considerable number of Bannock Indians (of the Northern Paiute) to their mounted ranks (Madsen 1990:19). Among the *Túkudeka* inhabitants of the Salmon River mountains, the horse did not offer a cultural advantage, and those bands retained their ancient and culturally conservative ways for quite some time (Madsen 1990:22). Even after a generation or two of white contact, the old ways were still retained and the Sheepeater people continued to occupy a vast tract of rough country extending across southern Idaho into the Yellowstone region of Wyoming. The *Túkudeka* way of life persisted even after Idaho’s Indian wars (which concluded with the Sheepeater campaign of 1879).

The ultimate impact of Euro-American settlement and activity in the region, however, was devastating to the aboriginal population and their traditional way of life. It is likely disease took a toll on tribal groups in the area, and there was most certainly a strain on resources with increased trapping. Due to the mining taking place in central Idaho, and the impact the stream-side activities may have had on the fishing (ISHS 1972) many of the *Túkudeka* began to move to the Lemhi River area. By 1875 many were relocated to live at the Lemhi Indian Agency. However, there were some *Túkudeka* and a few others who stayed in the central mountains until the time of the Sheepeater Campaign of 1879. The U.S. Army then forcibly brought out 51 Indians. The people who were gathered on the Lemhi Reservation were then moved again in

1907 to the Fort Hall Reservation. A 1967 oral history interview with Andrew Honena, a member of the Mountain Sheepeater band of the Northern Shoshoni, recalled his early life with the *Túkudeka* who were moved from Lemhi, and that it was a time of great sadness for him and his family (Small 2007:33). Some occupants of the Fort Hall Reservation did try to continue their ways. A resident of the mining town of Custer, Arthur McGown, reportedly remembered Indian camps located near the mouth of Ramey Creek on the Yankee Fork when he was a boy in the early 1900s. He described bands of 30-40 men, women and children who had come up from Fort Hall to catch and smoke salmon during the fishing season (Yarber 1963 in Mauser and Miss 2003:7).

In addition to the Northern Shoshoni, a group of Northern Paiute who had moved from western Oregon into the eastern Snake River Plain following the retreating buffalo population, also made their way into the Salmon Mountains. The members of this tribe, called the Bannock, lived among the Northern Shoshoni of the area, and were accomplished horsemen, hunters and warriors. The aggressive way of the Bannock persisted into the nineteenth century and often raiding parties were joint ventures with the Shoshoni. Separately, the Bannock continued mounting attacks on neighboring tribes, as well as conducting many attacks on the influx of Euro-Americans and their undertakings, including the overland mail, emigrant parties, and especially mining operations. By 1862, in anticipation of an imminent clash with the military (later to be known as the Battle of Bear River), the Bannock took many of their families into the Salmon River Mountains to remove them from danger (Madsen 1996:127).

The situation for the tribes of southeastern Idaho and surrounding areas continued to deteriorate to a point where many groups were practically destitute. Following lengthy communication, the Treaty of Fort Bridger was signed in 1868 and provided the legal means to relocate the Fort Hall Shoshoni and the Bannock to the Reservation at Fort Hall. In 1875, the *Túkudeka* and Lemhi Shoshoni were assigned to a tiny reservation in the Lemhi valley, but eventually were moved to Fort Hall in 1880 when a portion of that reservation was ceded. After many years of rough adjustment, the Shoshone-Bannock Tribes of Fort Hall today work to exercise their treaty rights to the fullest extent possible, and “the tribal government is increasingly focused on building the Tribes’ economy and ensuring the protection and enhancement of the reservation landbase for generations to come” (Shoshone-Bannock Tribes 2009).

The Shoshone-Bannock Tribes have long been admired for their fishing prowess over a large part of their traditional lands (see Albers et. al 1998 for multiple historical accounts). Treaty rights established by the Fort Bridger Treaty allowed continued practice of many traditional resources procurements. The use of the Yankee Fork area in the exercise of treaty rights came to the forefront of the state’s judicial system in the early 1970s in the case of State of Idaho v. Gerald Tinno. Mr. Tinno, a Tribal member, was charged for spear fishing Chinook salmon from the Yankee Fork of the Salmon River in 1968. Both spear fishing and the taking of salmon at that time and location were violations of state fishing regulations. But the court found that Mr. Tinno was, in fact, within the rights outlined in the Fort Bridger Treaty for Shoshone-Bannock

Tribal members to “hunt on the unoccupied lands of the United States,” which, it was determined, includes the taking of fish (Supreme Court of Idaho 1972).

Contemporary use by Shoshone-Bannock Tribal members of the waters and lands within the Yankee Fork drainage include hunting for elk, deer, moose, bighorn sheep, salmon and other fishing, subsistence, camping, and collection of plants for medicinal purposes. The Yankee Fork area also contributes to the continuing practice of ceremonial activities, the sharing of legends, use of traditional place names, and the opportunity to teach younger generations of Tribal members the Tribal history.

HISTORIC OVERVIEW

The history of the Western United States has been accurately characterized as a history of resource extraction and accompanying resource enhancement...moving from the extraction of furs, minerals and timber, to enhanced agricultural practices of forest management and water reclamation. (Gibson and Kaberline 1998:31-32)

The Lewis and Clark Corps of Discovery passed through central Idaho in 1805 after crossing the continental divide from the east. It was likely the first contact with Euro-Americans for the local Shoshoni, though impacts of Spanish explorations to the south had already changed their lifestyle with the addition of the horse, which was already in wide use. In fact, the Corps's progress beyond central Idaho would depend largely on their successful trading with the Shoshoni for horses that were needed to traverse the Lolo Trail and cross the Bitterroot Mountains on the way to the Clearwater River (ISHS 1972).

Reports from Lewis and Clark on the abundance of fur-bearing animals west of the divide spurred the business of fur trade, and independent fur trappers, as well as several companies (including the Hudson Bay Company and The American Fur Company), made their way into the northwest to explore and exploit the region. In 1822, fur trappers and the Hudson Bay Company began to follow and move into the Salmon River Mountain region (Mauser and Miss 2003:8). By the 1830s, the beaver population had begun to decline rapidly due to over-hunting and trapping (Ibid.). Idaho and many of its regions were becoming widely known due to the spread of adventurers, entrepreneurs, and prospectors.

In about 1848, a prospector named James Marshall found gold along the American River in California. This began the first gold rush to the west. Approximately eighty thousand would-be miners converged on Northern California the following year in search of riches. Eventually, the "easily obtainable" gold began to deplete and prospectors started to spread out to new territories in search of more (Renk 2002:3). By 1855, another optimistic strike in what is now northeastern Washington attracted starving miners to the northern Rocky Mountains (Ibid.). A renewed hunt for gold started and many began to venture out from California as far as Nevada, Colorado, and even Idaho (Stephen 1988). This secondary rush to Idaho made it one of only two states in the nation to be settled from West to East (Salmon River Info 2009).

The threat of attack from Indian tribes such as the Bannock, Flatheads, Nez Perce and Shoshoni was high during the late 1850s and early 1860s. Several companies coming from Salt Lake City because of interest in the many small mines in the Salmon area found that traveling was extremely difficult. Many were forced to somehow fortify themselves and wait for reinforcements due to the extreme hostility of the Indians. At one point a pack train from

Salmon was raided by a band of Indians. Eight men were reported to have been killed during the fight (Madsen 1983).

Elias Davidson Pierce and his party heard some scattered reports of gold in Idaho in wild places where few would venture. In 1860, Pierce made the daring adventure and came upon the first significant discovery of gold in Nez Perce territory, which is now known as Oro Fino Creek (Stephens 1988; Renk 2002). The news traveled quickly and a small rush of miners came to that area in the spring of 1861, but a lack of good claims caused most to move on. The 1860s was a period of time where gold seekers would travel up and down the Salmon looking for more discoveries, but did not seem to enter the Yankee Fork—most discoveries of gold were found around the edges of that river. In 1863 a small group of miners found gold to the south in the Stanley Basin. Many prospectors' tried to travel down the Salmon to the Stanley Basin, but threats and dangers from the Indians caused many to give up (Renk 2002).

Around 1866, a prospector named Joel Richardson and a group of accompanying men stopped near a large tributary of the Salmon River in order to wash some gravel at that location. The group did not find any prospects, but it was at this time that the tributary was named the Yankee Fork, due to the fact that all of the men in the company were northerners (ISHS 1985). Gold was found on a branch of the Yankee Fork a short time later when an overflow of miners from Loon Creek made new discoveries of placer deposits on Jordan Creek in 1870. Thus began an extensive series of attempts at placer mining in the Yankee Fork, and enough success was had by 1871 that the Yankee Fork Mining District was formed with about 60 miners in the summer and 15 in the winter (ISHS 1985:24).

“Old fashioned placer districts typically boomed for two years, then went into rapid decline. Miners spent the first summer clearing their claims, stripping overburden, and digging ditches. When the spring runoff came, they worked their claims to shovel depth. That skimmed the cream off the deposit, and the excitement off the district. Further work required serious capital and much more patience.” (Alt 1999:20)

A lode deposit named the Charles Dickens was discovered just above the convergence of Jordan Creek and the Yankee Fork in 1875. This gold-quartz vein deposit yielded approximately \$12,000 in just one month's time using only hand-mortar methods. About \$133,000, mostly through hand-mortaring, was extracted from the deposit during the period of 1876 to 1879. The mine continued to be sustainable in production until about 1902 (Stephen 1988; Renk 2002). Other discoveries and lode locations around the Yankee Fork were also discovered not soon thereafter. Some of these discoveries included the General Custer Mine in 1876, the Lucky Boy in 1878, and the Golden Sunbeam in the 1880s (Stephen 1988). The General Custer Mine, located above the Yankee Fork River on the slopes of Mt. Greylock, became the leading mine of the region, and is credited with \$8 million between 1881-1886 and 1895-1904 (ISHS1985:24).

The increased mining activities along the Yankee Fork soon necessitated the development of towns. The first town to be established was called Bonanza, which started in 1877. Eventually, about two years later the town of Custer was built (Yarber 1963; Stephens 1988; Mauser and Miss 2003). It wasn't until the spring of 1879, during the time Bonanza was being built, that women and children began to arrive in the Yankee Fork area. Not much longer after their arrival, in the 1880s, the first school house was built between Bonanza and Custer city at the foot of Dicken's Hill (Yarber 1963).

Being only about two miles apart, these two communities eventually functioned together on many levels. The population of Bonanza and Custer combined was estimated to have grown close to some 5,000 people by 1888 (Jensen 2005:5). There were about one hundred or more homes and businesses in existence during their peak. Some of these businesses included three well-known saloons, two general stores, two hotels, one hardware store, one café, a clothing store, one furniture store, one bakery, one butcher shop, a post office and the General Custer Mill (Yarber 1963; Stephens 1988). The first cemetery was built in Bonanza and was located west of town on a hill known as Bonanza Boot Hill (Yarber 1963; Packard 2002). Two newspapers were published for the Yankee Fork area. The first to appear was known as the *Yankee Fork Herald*, and the other was called the *Prospector* (Yarber 1963).

Transportation in the 1870s was extremely slow and difficult in the rugged region and only pack trains were used to bring in supplies (Renk 2002). The first trail into the Yankee Fork was constructed over the Loon Creek Summit from Oro Grande to the north. The Hay Trail, constructed between Bonanza and Stanley in 1879, was the only road to give access to Bonanza and Custer from the south. Also in 1879-1880, the Challis-Bonanza Toll Road was constructed by mining interests to better facilitate faster equipment hauls and ore shipments (Yarber 1963; Mauser and Miss 2003). It normally took four to five days to make the thirty-five mile trip from Challis to Custer. The trail was steep in places and took much more time to move wagons through. In 1889 a state wagon trail, which traveled along the Salmon River, was extended from Challis to Clayton. Then in 1890, the road was extended to Stanley (Mauser and Miss 2003). From this road was built a new road to Bonanza City. Once the roads were completed, toll was discontinued on the wagon trail between Challis and Bonanza (Yarber 1963).

By 1880 production of the Yankee Fork mines increased (Renk 2002). Yankee Fork was in its prime from 1879 to 1888. Life had become easier for the prospectors and miners, in large part because of the amenities offered in Bonanza and Custer. The two towns were practically considered one by many; they shared the same post office, the same cemetery, the same school, and even the same social and religious gatherings. Some lived in Custer and worked in Bonanza, and vice versa (Yarber 1963).

Euro-Americans made up the majority of the newcomers to the area, but were by no means the only group to come to Idaho to seek their fortune. A large number of people of Chinese heritage also moved to the northwest. Initially, Chinese immigrants had come to America to work on the

railroads, but workers were largely abandoned beginning in about 1870, causing them to look for new work opportunities. Gold mining became a new way to earn money that could be sent home to families struggling in China. And by 1870, 25% of the population the area of what would become Idaho was Chinese (Salmon River Info 2009). Chinese miners were ill-treated by white miners, and the former were regularly excluded from the mining camps when the work was profitable. Cultural differences also kept the Chinese apart, but a willingness to perform greater amounts of labor for a payout kept them busy.

“They wound up with lower grade placers that did not appeal to white miners—or with ground full of boulders, or too far from water, or otherwise too difficult for whites to wish to work. Chinese miners also went to a lot of effort to clean up bedrock (in which heavy gold tends to work during placering operations) [that] the whites did not bother with...the Chinese employed hand labor on a scale the whites could not afford...Chinese mining [thus] left traces still distinguishable from the patterns of various kinds of white mining...Neatly piled stacks and rows of boulders, each carefully hand washed in a time consuming process...often mark old Chinese placers.” (IHS 1965)

In the 1880s, Chinese settlers made themselves a part of the Yankee Fork region by settling on the south end of Custer City. They worked as placer miners, cooks, chore boys or ran their own businesses, such as a combination laundry and rooming house (Yarber 1963:39). However; the Chinese were openly abused in the papers despite their major contributions to the Yankee Fork region, and were only allowed to be buried in a segregated section of the Bonanza cemetery (Yarber 1963).

Idaho became the forty-third state in 1890. After Idaho’s admission as a state, a variety of people passed through the Yankee Fork region. The Yankee Fork area started to hit a depression between 1888 through about 1896. The population had dropped to almost half of what it had been in its prime years during the early 1880s. The Charles Dickens mine was shut down in 1888 due to litigation and production at the General Custer mine declined as ore values dropped (Stephens 1988). It wasn’t until 1895 that The Lucky Boy Gold Mining Company reopened its mine along with the General Custer mill which helped save the Yankee Fork region from completely dying (Renk 2002). By 1896, a second boom began and lasted for about eight years, then eventually slowed down yet again for another five, finally ending in 1910 (Yarber 1963). During this second boom, in about 1896, the first Miner’s Union (No. 54) was organized. A new Miner’s Union Hall was eventually built on the south end of Custer.

In 1903 the Golden Sunbeam mine was claimed and began production which operated from about 1902 to about 1911. Eventually in 1909-1910, the company built a dam and hydro power plant on the Salmon River at its confluence with the Yankee Fork. This dam helped provide power for the Sunbeam mine and its mills. However, the Sunbeam mine was later shut down due to financial problems because of a trespass suit filed against the company (Mitchell 1997; Renk 2002; Mauser and Miss 2003).

Just after the turn of the century, the boom began to fade. The Lucky Boy Gold mine was able to produce enough ore with high enough gold content until about 1904 when the mine and mill were finally closed. The General Custer Mill closed about that same time and several large, planned endeavors fell through. The Charles Dickens mine and the Sunbeam Mine also closed for business. Soon thereafter, much of Bonanza and Custer decreased in population as people had to move away, with Bonanza only having 90 residents and a few businesses and Custer with about 342 residents (Renk 2002). However, by 1910, Custer was considered dead and eventually Bonanza city with its final inn and store closed and the post office discontinued. Many of the homes were boarded up along with things such as tables, chairs, beds, dishes and even kerosene lamps left behind. Also, lying around were picks, shovels, sledge hammers, and other remnant, all remaining just as they were left by their owners. During the depression days many prospecting men still in search of the elusive treasure would use the abandoned homes as they panned for gold (Yarber 1963).

Mining didn't seem to really begin to pick up again until the 1930s (Mauser and Miss 2003). The United States was under President Roosevelt's first administration and sweeping economic changes were taking place, including an increase in the price of gold which rose from \$20.67 to \$35.00 an ounce (Yarber 1963). Other types of economic changes were jobs brought into the area such as the Civilian Conservation Corps (CCC) Camp, Camp F-38, which consisted of about 200 men. CCC crews created a location in Bonanza during 1933-1941, which helped improve many of the roads and even rebuilt the old toll road, as well as constructing some of the area campgrounds (Yarber 1963; Mauser and Miss 2003). Supposedly during their time off, many of the CCC enrollees had been quite successful in placer mining near Loon Creek (Mauser and Miss 2003). The Custer Consolidated Mines Company restarted Lucky Boy mine and mill in 1939. This lasted until about 1942 due to World War II, when the government closed all gold mines as being unnecessary for the cause of the war (Yarber 1963; Renk 2002).

In 1932, The Yankee Fork Placer Company brought in a diesel powered dredge. The dredge was placed near Ramey Creek. However, the equipment was inadequate and the company failed; the dredge was removed (Mauser and Miss 2003). Dredge testing remained an interest and by 1939 the Silas Mason Company, and then later the Snake River Mining Company, decided to try again. The heavy equipment was shipped, in parts, by truck from Mackay and then assembled on-site along the Jordon Creek, creating the Yankee Fork Dredge. The dredge continued operation until about 1941 and was closed down due to ice and then restricted work again in 1942 due to World War II.

During the time of dredging, much of Sunbeam resort cabins were rented for living space, while other workers had to live in cabins near the dredge camp. Some lived in other camps or cabins that were built as far upriver as Bonanza. During this time the cabins at Sunbeam resort had power, water, and sewer but usually only the higher status employees lived in them. Due to the CCC and the dredge workers living in the area, some with their families, a school became necessary and a one room school house was built in the dredge camp (Yarber 1963). Individual

entrepreneurship also found success during these trying times. Despite, Bonanza being considered a ghost town since 1910, a Thomas “Red” Kopp obtained a license to sell beer out of his home, which was one of the few cabins left in Bonanza. Red sold beer, cigarettes, candy bars and other supplies to the CCC men and the dredge employees. Being that Stanley was the next closest place to buy beer; Red’s place was quite popular (Renk 2002). Other supplies were obtained by delivered good from Pocatello, fresh vegetables by a local peddler, and goods from the Sunbeam store (Renk 2002).

After the war was over the ban for gold mining was lifted in 1945. The dredging in the Yankee Fork region resumed in 1945 and continued until 1947 when a bedrock reef prevented it from reaching better paying ground. The dredge dug its way up the Yankee Fork valley and onto Jorkan Creek in search of gold, over five miles in twelve years. The Snake River Mining Company ended the operations and later sold it to the Warren Dredging Corporation, partially owned by J.R. Simplot, in 1949. The Warren Dredging Corporation decided to build a couple of dams in order to move the dredge over the reef. Operation continued until 1952 when its work was permanently ended. The dredge was moved to its present location in 1954 (Mauser and Miss 2003). In the wake of the Yankee Fork Dredge is a barren trail of patterned rock piles that have remained since (Renk 2002).

Today, the historic town site of Custer is listed on the National Register of Historic Places due to its significance in the history of late 19th century mining in the Yankee Fork region. A number of buildings still exist thanks to extensive upkeep and renovation over the years, including the Empire Saloon, the Custer Schoolhouse and the McKenzie, Tully, Raines and Pfeiffer cabins. The site also features an extensive outdoor display of early mining equipment. Custer is open to visitors, and interpretation and maintenance are managed by the IDPR and USFS (IDPR 2009:94). Visitors to the area can also tour the Yankee Fork Gold Dredge, touted as one of the largest gold dredges to still exist in the state. The USFS owns the dredge, and the Yankee Fork Gold Dredge Association runs tours for both travelers and school groups.

**IMPORTANCE OF THE CULTURAL RESOURCES
INVENTORY FINDINGS**

The cultural resources inventory that was compiled for the Yankee Fork Tributary Assessment contains information on the known sites within the area. Future projects being considered for implementation will be able to consider the impacts their activities may have on these irreplaceable resources. The fascinating story of the Yankee Fork region is varied and rich, involving many different characters and narratives. The cultural resources that can still be found today help tell that story. It is critical that our cultural resources be given the benefit of our full attention today so that future generations may enjoy them.

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