

BOONE'S LICK

HERITAGE QUARTERLY



Commemorative marker for Daniel and Rebecca Boone in the David Bryan Cemetery near Marthasville, Missouri, original burial place of the Boones

Daniel Boone and Slave Derry Coburn: Wilderness Companions

Santa Fe Trail Monument Dedicated

BHS Fall Banquet November 9

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BOONSLICK HISTORICAL SOCIETY PERIODICAL

An Unvarnished Look at a Frontier Folk Hero

THOSE OF US WHO GREW UP IN THE MIDDLE TWENTIETH CENTURY were inheritors of a cultural folklore dating from the late eighteenth century through the nineteenth, a mythology surrounding historic personalities such as Davy Crockett, Sacajawea, Wyatt Earp, Billy the Kid and our own Missouri favorite, Jesse James. Every generation has its pantheon of heroes and villains, and the storyboards about them are confections of fiction and fact. Perhaps none more so than the enduring tales of the intrepid Daniel Boone, who was born in Pennsylvania in 1734 and died in Missouri in 1820.

My earliest introduction to Boone came through popular period literature, including comic books, radio shows, movies, and the early TV episodes featuring the late actor Fess Parker as a buckskin-clad, coonskin-cap-topped tall woodsman with his long-barreled gun, stealthily sneaking through the woods in pursuit of—or fleeing from—native Americans, the “savage redskins.” Boone was seen as a crafty but domestically xenophobic man of the wilderness who picked up his family and goods and moved ever deeper into the wilderness each time he saw wood smoke from encroaching neighbors, the man who bare-handedly fought off attacking bears and lived by his wits in nature.

Almost none of this is entirely accurate. The mediums of print, radio, film and television always placed the emphasis on action and melodrama rather than historical accuracy—entertainment shaped to reinforce popular stereotypes of the heroic frontiersman. Knowledgeable historians say Boone was not a particularly tall man, that he preferred a beaver-felt hat with a brim that kept the sun out of his eyes and easily shed rainwater, that it's highly unlikely he ever killed a bear in hand-to-bear-paw combat or scalped Indians. As historian Lynn Morrow points out in his incisive article (page 4), Boone was a socially involved person: he served in the Virginia legislature, and at vari-

ous times in his life he was a merchandiser, tavern owner, land speculator, militia commander in Indian wars, and a “syndic,” a minor official who served as a frontier judge and jury to resolve local conflicts. None of this speaks to the popular portrayal of Boone as a people-shy frontiersman who habitually avoided his fellow Anglo-Saxons—a refugee from society.

We learn much that was true about Daniel Boone from Morrow's article, including that Boone and his family were slave owners, a facet of his life that did not appear in the pages of history textbooks of my elementary, middle or high school years. By any measure, Boone was an exceptional man who led an extraordinary life, but also had his share of personal faults. Morrow's excellent article peels back the varnish of myth and

reveals a good deal more about the factual life of this American legend.

The last day of August saw the dedication of a large-scale monument for the historic Santa Fe Trail, which had its beginning at Old Franklin in Howard County (page 14). The long-sought monument became a reality largely due to the efforts of a number of Boonslick Region residents and the South Howard County Historical Society, which undertook a three-year fund-raising campaign that brought in more than \$154,000 to pay for the project. The monument was dedicated to the man whose dream it was, the late H. Denny Davis, editor and publisher of the Fayette newspapers from 1984 to 2000. Denny mounted his “Franklin or Bust” campaign in the '80s calling for Old Franklin to

be recognized as the starting point of the Santa Fe Trail and for a monument honoring this fact of history and the Boonslick Region historical figures of the era, the early nineteenth century. Denny did not live to see his dream come true; he died in December of 2006. If you haven't seen the monument, you'll find it at the intersection of Highway 5 and the Katy Trail, about a half-mile south of downtown New Franklin.

— *Don B. Cullimore*



Historian and Boone article author Lynn Morrow poses by DAR marker at Marthasville. The stone panel tells of the Spanish land grant offered to Boone and his family to settle in the area. The Spanish invited Boone in an effort to discourage British expansion west of the Mississippi River. The Boone family came in 1799 from Kentucky and settled about 30 miles west of the Village of St. Charles in the Missouri River Valley.

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We encourage our members and others interested in history to contribute articles or other information of historical interest, including family histories, pertaining to the region. Please address all contributions and correspondence related to the periodical to the editor, Don B. Cullimore, 1 Lawrence Dr., Fayette, MO 65248, or email to: don.cullimore40@gmail.com, phone: 660-248-1732. Editorial guidelines may be obtained from the editor. Publication deadlines are February 1 for the March (Spring) issue; May 1 for the June (Summer) issue; August 1 for the September (Fall) issue; and November 1 for the (Winter) December issue.

The Boonslick Historical Society was founded in 1937 and meets several times a year to enjoy programs about historical topics pertinent to the Boonslick area. Members of the Society have worked together over the years to publish historical books and brochures and to mark historic sites. They supported the founding of Boone's Lick State Historic Site, marked the sites of Cooper's Fort and Hanna Cole's Fort and have restored a George Caleb Bingham painting of loan to The Ashby-Hodge Gallery of American Art at Central Methodist University, Fayette, Mo.

Membership dues are \$15-Individual, \$25-Family, \$50-Sponsor, \$250-Patron, \$500-Life. The dues year is January through December. Receive our quarterly publication, Boone's Lick Heritage, and attend annual Society events highlighting the region's history. To become a member, send a check made out to the Boonslick Historical Society, P.O. Box 426, Boonville, MO 65233.

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**Engraving of Daniel Boone by
D. C. Hinman after painting by
Charles Harding. Courtesy State
Historical Society of Missouri**



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The Daniel Boone Home and Heritage Center near Defiance. Though the home at the site is named after Boone, it was actually the home of his youngest son, Nathan Boone. The home is four stories tall and built of limestone. Daniel Boone passed away in the home on September 26, 1820, at the age of 85. The Heritage site is owned and operated by Lindenwood University. Photo courtesy Missouri State Archives

'Daniel Boone's Favorite Slave': The Emergence of Derry Coburn

By Lynn Morrow

IT IS FUN TO VISIT THE PAST, BUT WHO WOULD WANT TO LIVE there? But, if you were in America's backcountry, who wouldn't want to be in the woods with Daniel Boone? Is there a dull wit who can not be enthralled by his exploits? If we traveled with Boone he could keep us safe, feed us with wild game and fish, regale us with songs in the woods, and lead us back home. Americans long to read more about this famous icon while his name appears in numerous place names and as a title for beloved animals. Not long ago, Gov. Jay Nixon moved Daniel Boone, a Welsh Springer Spaniel, into the governor's mansion.

Boone filled his long life (1734-1820) with personal triumphs and failures, and led a life of confounding complexity that remains a biographical challenge for professionals. Boone's contemporaries had much to say about him, and as his legend grew, myth and folklore has obscured much of his past. Reports indicate that Boone's charisma drew others to him; he was adventuresome to a fault, but seemingly oblivious to familial needs at home. A modest man in his accomplishments, withdrawn remembering his failures, Boone was an American slaveholder, too.

The following account seeks to enlarge our memory of Boone's admirable life, one that includes the pervasiveness of slavery that surrounded his activities from the 1760s to 1820. Boone's strengths and failures were common to his contemporaries and yet are similar to our own.

John Mack Faragher's Pulitzer-prize winning *Daniel Boone: The Life and Legend of an American Pioneer* in 1992 initiated a "Boone Renaissance" for modern research and writing. Faragher gave slave Derry a formal surname – Coburn -- a remembrance of his Kentucky owner. For modern enthusiasts who read of Daniel Boone's adventures, Derry Coburn (1779-1851) has become a famous African American in our collective history, as professional authors continue to make reference to the "Boone family slave" as Derry Coburn.

The Boone Renaissance, however, suffers from an archival failing – it has not yet produced an easily available, comprehensive "Boone reference compendium," to all documents and, especially reminiscences that concern his relatives and contemporaries of Boone. For example, the most cited reference, the Lyman Draper Collection contains over sixty Boone-relation interviews covering three generations, in addition to interviews by observers who knew him. Writers attracted to Boone face an imposing task – authors must choose among second-hand

reports and legends, often contradictory and historically inaccurate, to weave an historical panorama that is selected from competing sources. For example, there were eight marriages among the Squire Boone (Daniel's father) and Morgan Bryan (Rebecca's grandfather) families and four more among the Boone and Van Bibber families. Did they all report Daniel Boone's life the same way? No; Boone history is a moving target. Moreover, modern documentary discoveries in Kentucky and Missouri continue to offer new primary sources.

One result is an ongoing mystery about Boone himself that accounts for why many academic teachers express surprise in learning that Boone was a slaveholder – that image does not fit our cultural memory. The number of slaves in Kentucky's early republic grew with Anglo settlement, but who saw blacks with Fess Parker in his television portrayal of Boone? One would also struggle to find much of a black presence in other southern culture series, such as *The Andy Griffith Show* of the sixties or *The Waltons* of the seventies. Black ethnicities included in American histories came with a new social history that modern civic organizations have included only in recent years. Derry Coburn, "Daniel Boone's favorite slave," emerged within the famous *Pathfinder's* family tradition of slaveholding.

Daniel Boone in a Slave Society

Prior to becoming a slaveholder, Daniel Boone worked, traveled, fought Indians with, and suffered with, frontier slaves. Slave Burrell in North Carolina guided market hunter Boone to an upland herder's cabin that became his mountain rendezvous in the 1760s. In 1773, Boone's attempt to establish his first Kentucky residence outpaced his supply line, a disastrous tactical mistake that led to his son James's torture and death; Slave Adam (owned by a William Russell) witnessed the gory affair and reported the violent details to Boone so he could find and bury the body.

Two years later, in 1775, Boone, at age 41, geared up again for Kentucky. He led two dozen men to open Boone's Trace. Daughter Susannah Boone came with her husband Will Hays to cook and keep camp and Richard Callaway provided a slave woman to Susannah to help dress game and feed the frontier company. From this point forward, slaves worked for women and men in the extended Boone family, even until the Civil War.

By 1777, Americans, those free and in bondage, lived at Boonesborough, Harrodsburg, and Logan's Station in Kentucky. Slaves worked the fields beyond the stockades and Shawnees occasionally killed one in the open. Deadly risks continued for blacks and whites, as both Bryan and Callaway families tasked slaves with daily chores for the Anglo forest colonizers. The best known slave at Boonesborough was Uncle Monk Estill, "an outstanding hunter and marksman and a fiddler who played all the parties and celebrations." Some accounts say that Monk

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taught the skill of niter-mining bat guano from cave deposits for making gunpowder to Boone himself. Following his valorous conduct in the Indian wars, Monk's owner emancipated him, likely the first freed slave in Kentucky.

Pompey

Traditionally, the most famous slave associated with Boone was Pompey. In 1778, the Boonesborough men traveled to boil salt and hunt at the Lower Blue Licks. The Shawnees attacked. First, Pompey, a former Virginia slave traveling with the Shawnees and serving as a translator, negotiated Boone's surrender to avoid a massacre. The Shawnees marched the twenty-seven Anglos to their town across the Ohio River for deliberations. At issue was whether to trade the prisoners to the British alive, or kill them and deliver their scalps for half the live-bounty price.

Pompey served as linguistic mediator for Boone's speech to an assembled 120 Shawnees. Ultimately, they voted 61 to 59 to let the Americans live. One wonders who had the most passionate, convincing delivery – Boone, or Pompey's translated version? Whatever the style of the speechmaking, Pompey's words gave life to the Americans.

Boone later escaped back to Boonesborough, but the Shawnees followed and laid siege to the fort. Pompey coordinated the bargaining for American resources that led to both sides hurling insults at each other. Finally, a Kentucky long rifle silenced Pompey. Then, a popular Boonesborough slave, London, another excellent marksman, fearlessly left the fort in the dark to engage the Shawnees in personal combat. Slave London became one of two Americans killed in the conflict, one of the most famous episodes in American frontier history.

By this time, slaves Burrell, Pompey, Monk, London, and female slave labor had all helped to shape Boone's career, and arguably saved the life of a 45-year-old Daniel Boone.

Boone Slaveholding

In December 1779 Boone and his extended family left Boonesborough to locate six miles northwest at Boone Station in Fayette County. Slaves and their owners worked the family lands "growing corn, tobacco, raising cattle and horses." There is no attribution of any of these agricultural slaves being owned by Boone. However, in 1856 Daniel Boone had "married up" into the affluent Bryan family, many of whom came with their sister Rebecca and kinsman Daniel to Kentucky. The neighbor-

ing Callaways, too, always seemed to have slave labor available. The middle-aged Daniel Boone was on the cusp of becoming a slaveholder, too, joining the Bryans and Callaways in owning a status symbol. Prosperous Kentuckians already managed a few thousand slaves, and the expanding bonded population paralleled Boone's most prosperous period in life. During the 1780s, he sought the benefits of wealth in land speculation, merchandising, and slave ownership.

In 1781 (the year that his 10th and last child, Nathan, was born) he invested in slave children. He purchased a Negro girl from his attorney-nephew, John Grant, apparently to help Rebecca nurse Nathan, perform household duties, and do agricultural work. Later, Boone purchased another Negro girl, this time from his son-in-law, Will Hays, to work at his Boone's Tavern at Limestone (modern Maysville). Boone, an Ohio River merchant, added five more slaves to his holdings for a total of seven bonded blacks, a benchmark of frontier affluence for a 53-year-old trader in 1787.

By this time, Indians had killed his oldest sons James and Israel, and a third son died in infancy. The elder Boone taught 18-year-old Daniel Morgan (1769-1839) and 14-year-old Jesse (1773-1820) how to help in the frontier economies along the Ohio River. Four of Daniel and Rebecca's daughters and sons-in-law were also nearby, as various relatives participated in the commercial and subsistence work.

While becoming a wealthy slaveholder, Boone became an American icon. In the middle of his 1780s economic success, he turned 50 in 1784, and fellow surveyor and land speculator John Filson published a book, *The Discovery, Settlement and Present State of Kentucke*. The work, that included a short biography of Boone, made the previous dozen years of Boone's life legendary and assured his reputation in America and abroad. But, Boone's bad habits were about to bring serious challenges to the old pathfinder.

Contrary to popular imaginations, Boone was not "divorced from civilization." At Boone's Tavern on the Ohio River he was a trader, surveyor, land agent, county sheriff, and militia officer. He loaned money, traded horses, and housed Indian prisoners and negotiated prisoner exchanges for the government. He ultimately spent three terms in the Virginia legislature, living in Williamsburg and Richmond. Boone knew the wealthy, influential, and educated men of his day.



Engraving of Daniel Boone by D. C. Hinman after painting by Charles Harding. [0024119, *Historic Missourians Collection, SHSMO*]

Ironically, his commercial success bred bad debts – his apparent naïveté allowed others to steal from him. In one 1786 transaction, he stood security on a large debt, ultimately never collected – so, Boone sold his Negro boy to the creditor. Nathan Boone related that his father loaned a male slave, horse, saddle, and bridle to a Capt. Ebenezer Plat who went to Louisville, then New Orleans, never to be heard from again. Boone's lack of administrative discipline in his land speculation and personal economy compounded his difficulties and led to further fiscal failure.

Kentucky's notorious overlapping land claims necessitated Boone's engagement of an attorney to represent him as plaintiff and defendant in legal disputes. Courts called him to testify for other litigants, as well. Opponents accused Boone as a fraud, insulted his character, and threatened his life – away from his personal domicile in Kentucky, many hated him. By the end of his once-prosperous 1780s decade, Boone had given land to relatives, but had also sold or lost most of his tens of thousands of acres to other claimants.

Kentucky Endings

What to do, Daniel must have thought, but move again. He planned a commercial downsizing and asked sons-in-law Will Hays and Philip Goe to settle his obligations at his tavern. In fall 1789 the 55-year-old Boone took his family, including a couple of slaves, to Point Pleasant on the Kanawha River (in modern northern West Virginia) to be near his old Van Bibber friends. Boone opened a small trading post on the river, while the oldest sons, Morgan and Jesse, marketed skins and ginseng by keelboat and wagon to Maryland. But, the family business stagnated, so he sold two more slaves -- a mother and her child -- to raise ready cash. Boone's Kanawha County tax obligation for 1792 showed that he had one slave left.

So, after only two years at Point Pleasant, his finances in disarray, and his increasing physical disabilities due to outdoor exposure, Indian wars, and age Boone turned again to nephew John Grant to mitigate his business affairs. Boone retreated to the woods, taking his long-suffering Rebecca to a cabin in the

Kanawha River backcountry to trap and trade in furs and skins. In his late fifties, his old wound from being shot in the ankle by Indians, plagued him. Rebecca helped carry his rifle, shoot his game, clean his skins, and camped outdoors with her husband.

After a couple of years in the Kanawha woods, by 1795, Daniel and Rebecca returned to their children's settlements where they sought refuge and care on son Morgan Boone's Brushy Fork property northeast of Paris. It wasn't long before Daniel asked son Morgan to look for opportunities west of the Mississippi River.

Kentuckians were taking advantage of a colonial offer to settle in the trans-Mississippi, as the Spanish printed and passed around promotional circulars in 1796. Morgan crossed into fabled Louisiana, consulted with Spanish authorities in St. Louis, and returned to his father Daniel. In fall 1798 Morgan, who had prospered and owned several slaves, and his brother-in-law, Philip Goe, took three or four of Morgan's bondsmen to Femme Osage Creek in the St. Charles District to prepare housing and agricultural fields. It was just in time.

Lawyers and claimants discovered that Boone was back in Kentucky's interior and they clamored for all of his assets. As Morgan's slaves felled trees in Spanish territory, Daniel lost another 10,500 acres to Kentucky sheriffs' land sales for back

taxes, and the Mason County, Kentucky, court issued a warrant for his arrest. Morgan returned to Kentucky, and looking ahead, father Daniel moved Rebecca to Little Sandy on the Ohio River to await a family convergence for a group migration west.

The Emergence of Derry Coburn

By September 1799, all was ready for Missouri. Some three dozen of the extended family, slaves, and a hired hand began the trek by way of water and land. The 65-year-old Daniel, sons-in-law Will Hays and Flanders Callaway, the hired hand, and Morgan Boone's "Negro Sam" drove the livestock over-

land, while others occupied boats.

At this time, Morgan Boone owned Derry Coburn, a man near 20-years-old. Derry's previous owner, John Coburn of Philadelphia, came to Lexington in 1784 and commenced a



Boone Monument Marker in David Bryan Family Cemetery, Marthasville, Missouri, original burial site of Daniel and Rebecca Boone. Photo by Don Cullimore

successful career as a merchant, lawyer, and later judge. He lived in Limestone (Maysville) during the 1790s, and apparently while there, met Morgan Boone, selling the youth Derry to Morgan. It is likely that Derry was one of Morgan's slaves who helped open the Femme Osage lands in Missouri and waited for his master there, especially as Morgan's "Negro Sam" was the named livestock herder during the 1799 emigration. When the family arrived at their colonial properties, Morgan's log dog-trot house overlooked ten or fifteen acres of crops in the bottom, where Daniel and Rebecca's land lay, prepared by Morgan's slaves.

The Boones lived in Spanish Missouri, but their Femme Osage countryside was an American settlement (most of the French colonials were in towns downriver) and another Anglo concentration lay across the river at Bonhomme. Important to the newcomers, especially father Daniel, the new lands still offered seasonal market hunting and trapping for commerce. The aging Daniel hunted less, but increased his trapping. Derry Coburn began a career as a frequent companion on the Boone hunts and beaver trapping (the high dollar pelt), and the bondsman developed a universal reputation in the Boone family reminiscences as an accomplished outdoorsman, agriculturalist, and the "favorite slave of Daniel Boone." If Daniel Boone was America's most famous frontiersman, then Derry Coburn should be one of the most famous African American personages in our history.

Daniel and Derry Outdoors

The Boones hunted and trapped in the Ozarks on rivers draining north to the Missouri River. They returned to the Femme Osage with profits in furs and pelts from the Pomme de Terre, Niangua, Gasconade, Big Piney, Osage, and Bourbeuse Rivers. After the men's winter hunt to southwest Missouri in 1800-1801, Morgan and Nathan persuaded their 66-year-old father to trap closer to home in the future. Morgan then assigned the 45-year-younger Derry Coburn to accompany his father during the subsequent 1801-1802 expedition to the Bourbeuse River. That season Derry and Daniel began their Missouri outdoor companionship, the young 22-year-old tending camp, cooking, and preparing pelts for the near-sighted, arthritic old trapper. The two men netted a profitable season in beaver.

Encouraged by trapping success in Spanish Missouri, Daniel ventured farther west in his and Derry's 1802-1803 campaign. This time, however, Osage Indians came to their southwest Missouri camp, plundered their pelts and goods, and ordered them to leave their hunting grounds. Boone and Coburn dutifully headed north, and crossed the Grand River, a northwest tributary to the Osage River Valley. Suddenly, as snow began to fall, they sighted more Osage warriors nearby. The cautious trappers retreated into a cave, where they hid for a nerve-racking twenty days before the natives left the area. Twenty days hiding in a cave would weaken the strongest person. While rounding up his outfit, Daniel mishandled one of his steel traps and it sprung tightly on his hand. It was a greenhorn

mistake. In desperate straits, the startled frontiersman slowly headed for camp where Derry released Daniel's frozen and mangled hand from the embarrassing dilemma.

New Missouri Experiences

In 1804, the Boones learned of the Louisiana Purchase and found themselves living in an American St. Charles District. District courts organized in late 1804, and Morgan replaced his father as a minor government judge, as all five districts in 1805 had functioning courts. As the new order in the trans-Mississippi commenced, the 70-year-old Daniel and his 65-year-old Rebecca surely pondered their tumultuous past together. By then, six of their ten children were dead, while three were near them -- Jesse remained in Kentucky until after the War of 1812. One can only speculate how much or how little the senior citizens discussed those left behind.

River men talked about rich salines up the Missouri River Valley. James Mackay, who had served as the last commandant in St. Charles District, owned a salt spring that Morgan and Nathan would soon exploit. Morgan Boone had the requisite experience to open a family business in boiling salt. While in the Ohio River Valley, Daniel Boone had trained son Morgan in the marketing of salt, horses, whiskey, and ginseng. Morgan was a chainman on his father's surveys, collected his father's debts, was involved in the Shawnee prisoner exchanges with the militias, had commercially hunted with the Shawnee Blue Jacket, and importantly had familiarity in shipping barrels in keelboats. In 1805, slaveholder Morgan, and brother Nathan, more than a dozen years his junior, began work at Mackay's salt lick in western St. Charles District, setting up their commercial salt-boiling and river export shipping, a risky business destined to last a half-dozen years.

That fall, the brothers took their father up the Gasconade River, probably camping near Paydown Spring in modern Maries County, returning in December. On the way back, the Missouri River was iced over, but the Boones decided to carefully cross step-by-step. The sons made it to the northern shore, but the lighter and weaker Daniel crashed into the frigid, shoulder-deep water and barely reached land. The sons built a bonfire to warm their father and carried him home.

The increasing fragility of Daniel, and the fact that Morgan and Nathan were often far away from home, caused the sons and daughter Jemima Callaway to be more anxious about their father's talk of trapping in the woods. In practical terms, since the mid-1790s, Daniel and Rebecca began a lengthy, end-of-life dependence on their children. The Boone siblings discussed their parents' future and made a decision familiar to families today. The elder Boones rotated living near their siblings and grandchildren. Morgan was seven years younger than Jemima, and Nathan was almost two decades younger than his sister, all three alternating in taking a caretaker lead. Jemima was always at home, she was the only daughter who had remained with her father on the frontier since adolescence.

Daniel spent 1806 and 1807 on Charette Creek near Jemi-

ma, and felt the discomforts of rheumatism and a lifetime of exposure outdoors, but managed to do some blacksmithing and light work about the farm. In fall 1808, seventy-four-year-old Daniel felt better, and said he intended to leave on an expedition -- his entire family argued against it to no avail. Morgan tasked Derry to chaperone the aged trapper, and also sent his nephew, Will Hays, Jr. (Daniel's grandson), on the trip. In the western Missouri woods, Daniel became quite ill and thinking he would not make it home, he gave instructions to Derry where, and how, to bury him. Miraculously, after several days, Daniel survived and Derry and Will Hays brought him home. The Boone siblings' fears had been confirmed. Daniel's children commissioned a doctor to start regular examinations of the patriarch; then Daniel and Rebecca lived for a season in a rented St. Charles house, while their grandson attended school and boarded with them.

Derry the Black Man

While Daniel convalesced, Morgan assigned Derry's work. Settlement in Femme Osage Township had increased, as had the construction of several saw and grist mills and distilleries. Unfortunately, in 1809, Derry's association with the well-known Boone family did not shield him from racial violence. While on assignment taking sacks of grain on horses to one of the distilleries north of Boone Settlement, three drunken white men viciously attacked the forty-year-old slave. The men took umbrage at a black man traveling without supervision, and physically disabled Derry for five weeks. That meant that Morgan was without Derry's labor, so he sued the assailants in St. Charles circuit court and won a handsome damage of \$12.64, significant on a cash-starved frontier (at this time, unskilled labor may have been worth \$2.00 per week, or \$300.00 weekly in today's value for an \$1,800 claim).

Daniel and Derry's Last Decade

By 1810, travelers on the Missouri River were common and occasional guests showed up in Boone Settlement. Not surprisingly, many wanted to visit Daniel and Rebecca. Much to Daniel's excitement, Michael Stoner and James Bridges came, younger comrades from days in Kentucky. Despite Daniel's seventy-six years and continuing episodic battles with ill health, the trio decided to journey together again, this time up the Missouri River. The old men planned for the trip, and Daniel's children decided to send additional reinforcements for security -- younger men, middle-aged men, and slaves -- Flanders Callaway and Will Hays, Jr., along with Callaway's slave Mose and Morgan's Derry Coburn -- accompanied the venturesome bunch. Clearly, Mose and Derry were crucial for an optimistic result. No one knows how far west they went, but they were gone for six months. What is certain is that in spring 1811 residents in St. Charles, a town of 300, witnessed their descent in boats loaded with furs. Rowing one was Derry with Daniel at the rudder.

Months later, in fall 1811, a revived Daniel Boone with Derry Coburn headed back to the Ozarks via Loutre Island,

an American settlement and river supply base opposite the mouth of Gasconade River. The colonial and new American governments had long known about the strategic nexus of the Gasconade and Missouri Rivers. In 1803, when Meriwether Lewis arrived in St. Louis and sent his questionnaires to leading citizens of Louisiana for information, a St. Louis fur trader recommended the Gasconade River as a western boundary for a new St. Louis District. The following year, Capt. William Clark recorded in his famous journal that "on its banks [the Gasconade] are a number of saltpeter caves" ready for exploitation. Boone acquaintances, the Stephen and William Cole families, residents at Loutre Island, had visited Boone during their migration through St. Charles, and all planned an outing to the Ozark caves.

Derry, Daniel, and kinsman Isaac Van Bibber (who married Elizabeth Hays) came to meet Stephen and James Cole and Thomas Massey. Stephen Cole lived on the Gasconade and was the militia captain for the Loutre Island settlements. The six men traveled up the Gasconade to near the mouth of Big Piney River and established a three-month working camp.



Images above show two sides of a DAR marker at Matson. It notes the Daniel Boone Trail in 1805 north to the Village of St. Charles, the platting of a town called Missouriiton, the Boone Trace, which went west to the Boone Salt Lick in Howard County, and the nearby Boone Settlement. Photos by Don Cullimore

Bivouacked at the mouth of a great cave (modern Saltpeter or Onyx Cave in Phelps County) they dug bat guano, washed it, then boiled the water to capture the saltpeter crystals for gunpowder (potassium nitrate commonly called niter) an activity conducted at several caves on the Gasconade during the colonial and territorial years. The explosive was a mixture of saltpeter, charcoal, and sulphur (but hunters in the field could use the mix without sulphur, albeit less efficiently, which had to be purchased). One has to wonder about discoveries in these Gasconade excavations. At similar digs, workers unearthed hammers, axes, and other cultural or natural “curiosities” for antiquarian collecting that episodically appeared in St. Louis, e.g., at William Clark’s personal museum, but there is no record that this expedition took any “potted treasures” downriver.

The elder Boone hunted meat for the workers and trapped for profit along Little and Big Piney. Daniel had a riding horse and a pack horse to carry his meat and furs – beaver, bear, and deer. In December, the team constructed three cottonwood pirogues and lashed them together, not unlike pine lumber rafts that Morgan Boone would send downriver from the same area

arrive in a keelboat from Boone’s Lick (one of Nathan’s last salt marketing trips) and transferred the saltpeter shipment to him. Daniel left his traps on Loutre Island with Stephen Cole, safely stored for another season.

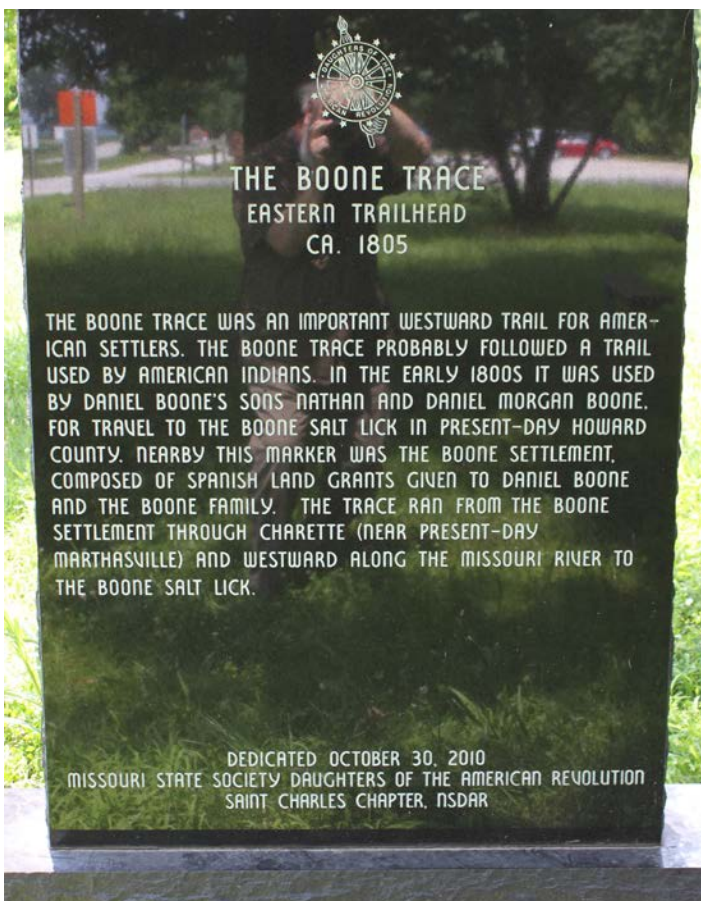
Two years later, with the outbreak of the War of 1812, it seems reasonable that militia officers at Loutre Island (e.g., Captains Daniel Morgan Boone and James Callaway) may have continued the niter expeditions on the “safe side” of the Missouri River; Capt. Callaway, in fact, had hired his Negro boy to the military at Fort Osage in 1811. By 1814, Flanders Callaway marketed gunpowder to son James Callaway’s militia. Did Flanders’ slave Mose and Morgan’s slave Derry return to the Gasconade caves during the war?

War and a Widower

The War of 1812 began east of the Mississippi River. Eventually, the Americans faced angry Sauk and Fox Indians in localized conflicts in the Missouri Territory, north of the Missouri River. Boone Settlement folks took occasional refuge in stockades, built on plantations of the more prosperous. This setting provided a context for one of the apocryphal anecdotes concerning Daniel and Derry.

In the story, Boone was at Nathan’s log home when a hired hand rushed in to report Indians in the neighborhood. Nathan’s wife, Olive, wanted to take her children and run to the nearest fortifications. However, Daniel reassured her, “Derry and I alone can defend our house,” and he tossed a rifle to Derry, while the two men kept watch all night. Clearly, the oral tradition concluded that Daniel’s “favorite slave” was a man to be reckoned with. Nonetheless, we do not know what Derry Coburn did during the war, whether his time was spent on the farms or whether Capt. Morgan Boone tasked Derry with any militia duties at Loutre Island, or more likely, that Derry was a builder and defender at Morgan’s blockhouse and stockade, reputedly the strongest in the war theater, where Nathan and father Daniel “forted up” twice. Sadly, as the war progressed, the matriarch Rebecca Boone died in March 1813 and widower Daniel was without his best friend.

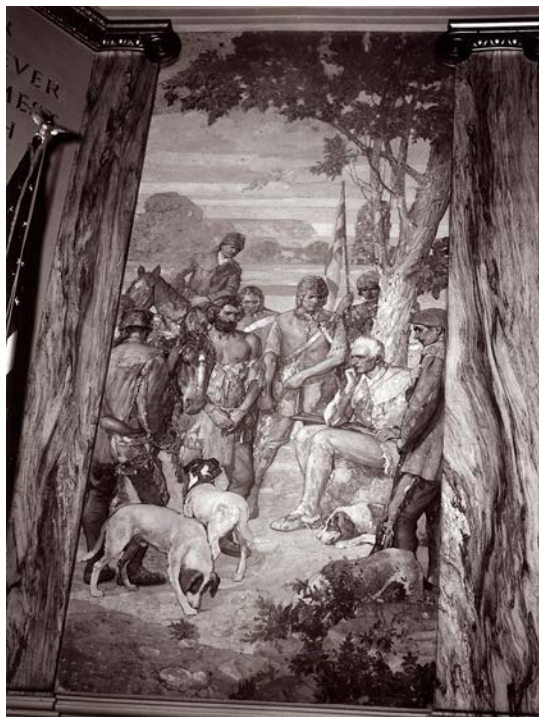
Later that year, Daniel and Jemima Callaway’s family were indeed involved in a harrowing wartime event. Writers commonly include the episode as the time when Daniel Boone lost his dictated autobiography. However, the event was almost a greater tragedy. Boone and the Callaway family fled downriver to “fort up” at Morgan Boone’s, “well picketed with several cabins on a side on elevated ground” near modern Matson. A Draper interview added that the family had loaded their belongings in pirogues “with the black people and their children,” and crashed into a sawyer near Morgan’s, where they lost all their goods and Flanders Callaway almost lost his life. The voyagers clung to the watery wreck until those on shore rescued them from drowning in the turbulent Missouri River. Boone had traveled overland on a horse following the downriver retreat. This time, it was the Anglos who saved the lives of their slaves.



a few years in the future. Younger men -- Van Bibber, the two Coles, and Massey -- piloted the precious saltpeter cargo downriver. The elder Boone and “his favorite slave” Coburn took the horses and traps and all met at a predetermined rendezvous on the Missouri River. There, they waited for Nathan Boone to

At the time of Rebecca's death, the Board of Land Commissioners intended to deny Daniel's colonial land claim. The matter greatly irritated Boone, but he had not constructed an American improvement on his land nor filed proper papers for it. His supporters had begun a Congressional petition, but instead of asking for the original 1,000 arpents, requested 10,000 acres above the Bonne Femme, "one of the finest tracts of land in Missouri," presumably located in current Howard County.

Ironically, Derry Coburn's former owner, John Coburn, had become a presidential appointee as a federal judge of the Superior Court of the Territory of Louisiana (1807-1812), with a residence in St. Louis. In 1809, following the death of Meriwether Lewis, Judge Coburn was an unsuccessful contender for territorial governor.



Spanish authorities, eager to have settlers in the area, granted Boone 850 acres in the Femme Osage District, now part of St. Charles County. He was made a commandant, or syndic, of the Femme Osage District. As a syndic, Boone settled minor disputes that arose among the area settlers. He became famous for holding court under a large tree on his son Morgan's land. This tree was known as the "Judgment Tree." [SHSMO Missouri Capitol Painting Collection #024119]

age 80, felt that the federal government was made up of integrates.

The Boone Settlement welcomed peacetime in fall of 1815. And, widower Daniel still itched for his old lifeways, even though he was stooped with age. He started talking about travel upriver, and once again, the Boone and Callaway families pro-

tested, but Daniel had made up his mind. Boone's part-time domicile was in one of the cabins in the Fort Callaway stockade, near daughter Jemima and Flanders Callaway's house. Their residence was a landmark in the multi-racial Charette Creek bottom (modern Marthasville, Warren County), where a variety of river rats concentrated. One, a Shawnee half-breed named Charles "Indian" Phillips, had a particularly unwholesome reputation. But Boone admired the younger man's outdoor skills, they shared a Kentucky past, and Phillips had formerly hunted meat for the salt boilers at Boone's Lick.

Over family protests, Boone negotiated with Indian Phillips to accompany him upriver, so Morgan again sent Derry with Daniel. Months later, in 1816, the party spent three weeks at Ft. Osage in modern Jackson County, Missouri, at the government-sponsored Indian trade factory, some 300 miles upriver. That kind of time at the factory-fort must have meant that Daniel was sick and needed to recuperate. Factor manager, George Sibley, commented about Indian Phillips and their stay saying that old man Boone "hires a man to go with him, whom he binds in written articles to take care of him, and bring him home, dead or alive." Clearly, Boone knew he lived on borrowed time, just as Jemima, Morgan, and Nathan did. The adventurers left Ft. Osage to safely travel to Charette, where Boone resumed life in his wartime stockade cabin.

The next year, in fall 1817, Daniel attempted a short hunt with his grandson, James Boone. They traveled the road northwest to Camp Branch on the developing Boone's Lick Road and the next day to Loutre Lick. But this time his frail eighty-two-year-old body gave out and he obtained shelter and care at his granddaughter and Isaac Van Bibber's new residence. All thought he would surely die, so they sent for a coffin. Miraculously, Boone recovered several days later and returned to the Callaway farm, but this was his last hurrah.

Morgan and Derry's Transition

During these late territorial years, Daniel's extended family members filed several land claims in the upper Loutre River Valley, where Daniel had nearly died. The rush of westering immigration along the wagon road that settlers later called the Boone's Lick Road attracted the family's land speculation. And, on the Femme Osage Creek, where Nathan's land claim was affirmed in 1816, he named a new son, James Coburn Boone, began surveying private land claims, and began building his great stone country mansion. Morgan, however, decided against building a new house on his Loutre River land or remaining near the Femme Osage where his Missouri speculation faded. Instead, he headed, once again, back up the Gasconade River -- this move signaled a new life's journey for Derry Coburn.

Capitalist risk drew Morgan to the Ozarks pineries, where a new commercial yellow pine lumbering industry rafted forest products, including whiskey, ginseng, furs and pelts, to downriver markets; perhaps Morgan harbored romantic memories from his youth when he did similar work with Jesse and their

father in the upper Ohio River watershed.

Morgan purchased a one-half partnership at a Little Piney Creek water-powered saw mill (from blacksmith Alexander Willard, who had been with Lewis and Clark) located near modern Arlington & Jerome in Phelps County. Just as Morgan did twenty years earlier, he took four slaves, and his family, to his new improvement. The new, contemporary immigration to the Missouri River Valley wanted the soft pine lumber for interior work in house construction, such as pine plaster lath in Nathan's, and at least two of the Van Bibbers, Jesse and Matthias, nicknamed "Tice," joined Morgan at his pioneer industry. Morgan ordered supplies from his nephew-merchant, Hiram Baber, in St. Charles including clothing for himself, his children, and

Daniel on his death bed before relatives and servants witnessed his demise. Three years later, Nathan sold twenty-six-year-old Harry for \$372.00.

Derry's New Future

Morgan and Derry farmed, sawed, hauled, and rafted yellow pine until 1825. The Little Piney Creek mill "sawed out" in its small pine stands near the Ozarks famous Little Piney/Gasconade River-crossing. Morgan, in 1822, partnered with his old salt-boiling friend from Boone's Lick years, James Morrison (who had also been Morgan's wartime junior officer), to develop a new mill seat, up the Big Piney River. Boone Creek still carries Morgan's family name, but the saw mill was just upstream at modern Burnett Spring on the west side of the Big

Piney where a new water-powered sash saw chewed through pine logs.

In 1825, Morgan sold his Ozark saw milling business and prepared to move to Kansas territory. He probably needed money for his next westering move, and a skilled forty-five-year-old Derry, passing his physical prime, would still command a good price. What's noteworthy is that Derry remained within the extended Boone family. Whatever arrangement for Derry that Morgan made resulted in the slave's conveyance to Morgan's niece, Minerva, daughter of Jemima and Flanders Callaway. Minerva had married Dr. John Jones, who had a large plantation near Charette Creek and Marthasville. The wealthy Jones assigned Derry to help manage his own expansive agricultural investments that lay near the Missouri River. When



The Daniel Boone Judgment Tree Memorial at Matson, where the original Judgment Tree was located. The memorial is located across Highway 94 at the Matson Katy Trail State Park in St. Charles County. Photo by Don Cullimore

"my negro boys."

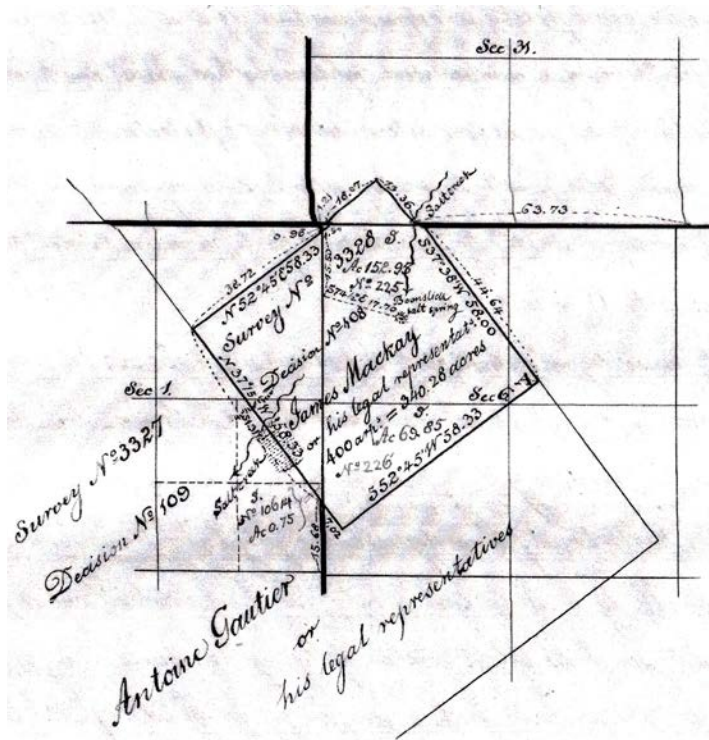
What Derry Coburn did in this effort is not recorded. However, like other small slaveholders who kept a male slave long-term, Morgan employed Derry's considerable experience. As such, Morgan would have tasked Derry in raising crops, building fence, managing the oxen, and work at the saw mill in carpentry, in rafting and boating, and he could probably blacksmith a little – wherever Morgan needed a steady and trusted mechanic, slave Derry was an option. In fact, Derry may have made the coffin for one of Morgan's children who died on Little Piney Creek. Certainly, a multi-skilled slave did not live an idle life. While in the pineries, in September 1820, Derry's old traveling companion, Daniel Boone, lay dying at Nathan's house. But, it was another "family slave," Nathan's Harry, who shaved

the physician died in 1842, Derry remained with the Jones family estate. Jones' descendants remembered Derry with the same affection expressed by the Boone relatives.

Thus, after 1825, Derry was back in a familiar neighborhood, living on a farm just west of Jemima Callaway's land, and finally allowed to "settle down." Dr. Jones's probate case suggests that once out of Morgan's ownership, Derry – in his middle forties – was permitted to take a wife, and raise a family. In fact, Derry's oldest child was born in 1827. This raises questions. Did Morgan Boone prohibit Derry from having a family, or did Derry prefer to not have one in his younger years? Did Morgan keep Derry single and safe to chaperone, that is, "to babysit," his father? Whatever the case, and regardless of Missouri law that forbade slave marriages, Dr. Jones allowed Derry

to marry a younger woman able to bear several children. Years later, Nathan kept the Boone-Coburn slave exchange alive, when he took one of Derry's young sons, Pleasant, to Greene County with him in 1837.

In the early 1840s, the widow Mrs. Jones, hired out both Derry and his wife Sophie to generate income for the \$50,000 bonded estate that included 17 slaves. At a slave sale, the estate sold Derry's son, Isaiah, to a man who went to Texas. Jones family tradition says that Derry was buried in the Jones's family graveyard, just a couple of miles west of the David Bryan graveyard (the Boone Monument Cemetery), where Rebecca and Daniel Boone were laid to rest. Incidentally, in Greene County, in 1857, Nathan Boone's probate executor auctioned off all of his eleven slaves, too.



This survey drawing represents land claimed by the heirs of James Mackay, who successfully appealed their land claim case in the 1830s. This was land that Mackay originally claimed in 1797 in what became Howard County and included what is now known as Boone's Salt Lick. It was part of a Spanish land grant of 330 acres to Mackay prior to the 1804 establishment of the Louisiana Purchase.

Conclusion

What are we to conclude about Boone slaveholding? Boone biographers remember Derry Coburn as a "preferred companion" of Daniel, and that may well be the case, but only part of it. By the time the Boones arrived in Missouri, Daniel was in his middle sixties and was nearly 45-years older than Morgan's slave and servant Derry. All accounts relate the increasing physical difficulties suffered by the patriarch and that

he needed oversight and care. Morgan and younger brother Nathan could not regularly care for their strong-willed father. Surely, Morgan, as the eldest brother, directed his slave to pay special attention to his father, which included taking care of the weakened hunter during his travels, whether trapping, boating the rivers, or digging bat guano in the Ozarks.

For Derry, he may have well appreciated this opportunity, albeit in bondage, to travel with the senior Boone. Given other frontier assignments that Morgan could have chosen, Derry's association with the Boones gave the man-servant prominence in his own peer community of bonded blacks. We'll never know if Morgan purposely kept Derry "unmarried," but it seems so. Coburn may have even been fond of "old Daniel," but for Derry to have done anything else but serve as a loyal companion to Daniel was to risk reprisals from Morgan, a man with a "crusty" disposition. Did Derry ever "act out" or refuse an assignment? As violence was the common denominator for all slaveholding, how often did Morgan whip Derry, frequently, seldom? The Anglo oral tradition is silent on the subject, as it usually is. In any case, Derry knew that Morgan could sell him downriver, at any time. Perhaps Derry recognized and valued his own future by doing a good job babysitting Daniel. Given the obvious age difference between the slave caregiver and the aged outdoorsman, what kind of life did Derry anticipate following Daniel Boone's death?

Derry and his wife Sophie did ultimately raise their own family in the shadow of the next generation of Boone family descendants. Minerva Callaway Jones died in November 1850. Jones' siblings remembered their black "Mammy," Sophie, fondly and Dr. Jones gave free use of agricultural acreage to Derry's family to continue their own stock raising and gardening. Derry died within a year after Minerva at age 72 in 1851. To date, researchers have not uncovered any pre-Civil War emancipation records for any of Derry Coburn's family.

As an owner of slaves from the 1780s, and the beneficiary of bonded labor until the day he died, Daniel Boone had an intimate acquaintance with slavery. Slaves in Kentucky and Missouri proved they were more than useful on the frontier; consciously or not, the Boones helped to establish Missouri as a slave state. Like most servants, there is no record that Derry attempted freedom suit litigation against his owners (a female slave belonging to Isaac Van Bibber did sue for freedom in 1815 and gained it in 1817). An illiterate bondsman, Coburn left no writings, but Boone family traditions say he performed his work with consummate skill.

What we surmise from analyzing available sources is that Derry Coburn contributed to the commercial surpluses in the extended Boone family's multiple economies. He was a central figure in developing the Boone Settlement in St. Charles District, in market hunting and trapping; a boat-maker and boatman; a mechanic who knew how to raise crops and animals. He built fence, pens, stables, and buildings. He supported the exploitation of resources such as saltpeter, yellow pine planks and logs, and whiskey and ginseng exports from the Gascon-

ade-Piney Rivers to St. Louis. The Boone family praised the accomplishments of exemplary slaves, like Derry Coburn, but they did not emancipate them, they were too economically valuable. Derry's life is a peripheral story among the many in the Boone Saga writ large, but he is now a crucial component as scholars continue to examine Boone histories. Today, it is fair to say that an essence of Daniel and Derry lingers in the Ozarks, looms much larger in the Missouri River Valley, and is part of our cultural inheritance -- the shadow of Boone slavery has become a little less opaque.

Postscript

Slavery did not leave Boone family history alone after Daniel and Derry died. What would history be without its constant ironies? In 1851, Lyman Draper, while accumulating his national treasure of manuscripts, traveled to Greene County, Missouri, to spend three weeks interviewing Nathan and Olive Boone. On Draper's return to Jefferson City, he ferried across the Missouri River, and boarded a stagecoach headed for Fulton. Once there, Draper discovered that the bouncing stage had dislodged his trunk that held the Boone materials, and it was not in sight.

The startled collector, faced with a very expensive monetary and cultural loss, immediately started walking south, hoping to meet someone who would lead him to the missing cargo. The first day passed, then another, and finally three desperate days later, according to Draper, "an honest Negro man" revealed its location to the northern stranger. So it was that a Callaway County slave saved for posterity what has turned out to be the single most influential source for any biography of Daniel Boone.

Meanwhile, another drama began playing out in 1845. Kentucky politicians decided to memorialize Daniel Boone in Frankfort and sent emissaries to bargain with Missouri descendants to remove his body to Kentucky. The Kentuckians, including William L. Boone, Daniel's nephew, thought strategically, and showed up in Jefferson City where Jesse Boone's daughters were married to local elites. Governor Lilburn Boggs had married Panthea, and Hiram Baber, the State Auditor, had married Harriet.

Apparently, based on the Kentuckians' promises to properly memorialize their grandfather Daniel, the Boone granddaughters gave their approval. The Kentucky petitioners went downriver to the Bryan graveyard, on private land east of Marthasville, where they met other family representatives to discuss the issue at Daniel and Rebecca's graves. The Kentuckians, with permission of the Jefferson Citizens, convinced the assembled residents of their sincerity. The result in Charette Township led the emissaries to hire three black slaves to dig up the graves, one was Jefferson Callaway.

Subsequent commentators about this event have pointed out the unkempt quality of the rural burial site, and knowing that extended family slaves are reputed to be buried there, concluded that some of the excavated vestiges were probably not Daniel's and original residue still remains buried. Neverthe-

less, the excavated remnant was transported to Frankfort where the Kentucky General Assembly authorized reinterment. The night before the celebrated interment people came to the state capitol to witness the placement of the residuum in new coffins. Some even handled the alleged skull of Daniel Boone!

Missouri and Kentucky boosters have argued ever since over the morality or justice of the reburial. Then, in 1983, whosever remains were reburied became front page news. A forensic anthropologist examined a plaster cast of Boone's skull made in 1845 before it finally rested in a new coffin. The investigator concluded that the shape was Negroid, not Caucasian, but admitted that the cast, residing in the Kentucky Historical Society, was indeed a poor sample. These speculations set off a new round of controversy about whether or not Daniel Boone is buried in Kentucky or Missouri.

As far as I know, no one in 1845 interviewed "Daniel's favorite slave," who lived just west of the Bryan cemetery, to ask Derry about the specific location of Daniel's grave or what he thought about the removal to Kentucky.

NOTES

Suggested readings:

Boone Family Papers, State Historical Society of Missouri, Columbia, typescript, C995.

Wilma A. Dunaway, "Slaves in Livestock Production," electronic archive to Dunaway's *Slavery and Emancipation in the Mountain South: Evidence, Sources, and Methods*, http://scholar.lib.vt.edu/faculty_archives/mountain_slavery/livestoc.htm

John Mack Faragher, *Daniel Boone, The Life and Legend of an American Pioneer* (New York: Henry Holt and Company, 1992).

Robert Morgan, *Boone, A Biography* (Chapel Hill, N.C.: Algonquin Books of Chapel Hill, 2007).

Meredith Mason Brown, *Frontiersman, Daniel Boone and the Making of America* (Baton Rouge, LA: Louisiana State University Press, 2008).

W. D. Lay, Selected Portions of Draper's Notes Regarding the Boonslick, typescript transcribed from Lyman Draper Collection, State Historical Society of Missouri, 1991.

Lynn Morrow, "Daniel Morgan Boone's Missing Years: Sending Ozarks Pine to St. Louis," *Big Muddy, A Journal of the Mississippi River Valley*, Vol. 11.1 (Spring 2011) or Lynn Morrow, "Piney Sawmillers at Gasconade Mills," *Old Settlers Gazette* (July 2008) (both online).

Dakota Russell, "African American Slavery and Freedom on the Nathan Boone Farm," Department of Natural Resources, Nathan Boone Homestead State Historic Site, typescript, 2010.

Allan M. Trout, "Here Lies Daniel Boone, Or does he?" *Courier Journal and Times Magazine* (June 8, 1969), Frankfort, Kentucky.

Santa Fe Trail Monument Dedicated at New Franklin

Nearly 200 persons attended the long-awaited dedication of a major monument to the Santa Fe Trail at New Franklin, Missouri, August 31. It was organized by the South Hoad County Historical Society, which undertook a three-year effort to raise more than \$154,000 for the project. Ceremonies were held at the monument location—the Highway 5 intersection with the Katy Trail, a half-mile south of downtown New Franklin. Noted radio newsman and historian Bob Priddy was the keynote speaker.

Old Franklin in the Missouri River bottoms was the starting point for the trail, which dates to 1821 when Howard County resident and merchant William Becknell, who became known as the Father of the Santa Fe Trail, led a pack train of trade goods from Old Franklin to Santa Fe, formerly a Spanish Territory but claimed by Mexico that year when it won independence from Spain. For the next six decades, the Santa Fe Trail served as a major route for commerce between the Southwest and the Midwest as well as a military route during the Mexican-American War of 1846. The Trail's use as a vital link for transportation and commerce between Missouri and Santa Fe came to end by 1880 when it was superseded by the railroads.

In April 2012 the national Santa Fe Trail Association, with headquarters in Albuquerque, New Mexico, sponsored the installation of kiosk containing panels detailing the history of the Trail at Katy Trail State Park on Highway 87 in Howard County. The kiosk is located a few hundred yards from the site of the original town of Franklin, from which Becknell left in 1821 on his successful trading trip to Santa Fe. Future plans call for the installation of two additional panels noting the historic Boone's

Lick Road/Trail, which began in the early nineteenth-century at St. Charles and ended at Old Franklin, where it tied into the Santa Fe Trail.

The South Howard County Historical Society has been leading the fund-raising effort since 2010 to create and install the large-scale Santa Fe Trail Monument at the Katy Trail crossing on Highway 5. To date, the organization's efforts have led to the receipt of a \$114,000 Missouri Department of Transportation Enhancement Grant, more than \$40,000 in individual and group donations, including \$10,000 from Barbara Davis, widow of the late H. Denny Davis of Fayette, \$1,000 from the Boonslick Historical Society, and a \$3,500 grant from Ameran U. E.

H. Denny Davis, publisher and editor of the Fayette newspapers from 1984 to 2000, was a principal promoter of the effort to establish national recognition of the Santa Fe Trail and to designate Old Franklin in Howard County as the starting point of the trail. The Monument was dedicated to the "Franklin or Bust" group spearheaded by Denny, who conceived it as a way to honor early pioneers connected to the history of the Boonslick Region and the Santa Fe Trail. The large donation from his widow was given as a memorial to Davis and his Santa Fe Trail recognition efforts. He died in December 2006.

The South Howard County Historical Society is continuing with its fund-raising efforts. Additional funds are needed to move an historic MKT (Missouri, Kansas, Texas) Railroad caboose from downtown New Franklin to the monument site. Donations may be made to the South Howard County Historical Society, c/o Joe Chitwood, P.O. Box 81, Boonville, MO 65233.

The five monument panels are constructed of black granite and contain etched panels of Boonslick Region historical figures from the early to mid-1800s, including William Becknell, Josiah Gregg, Ezekiel Williams with Kit Carson, George Caleb Bingham, and Mildred (Millie) Cooper. Internationally known artist Harry Weber created the final sketches for the etchings.

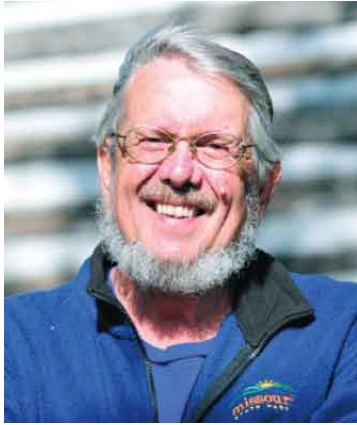


The newly created Santa Fe Trail Monument at New Franklin features five historic personalities from the Boonslick Region: L-R, George Caleb Bingham is sketching the others' faces, Ezekiel Williams is telling tales of adventure to 12-year-old Kit Carson, "Father of the Santa Fe Trail" Williams Becknell is smoking a pipe, Millie Cooper is watching Bingham draw, and "journalist" Josiah Gregg is writing a book. Photo by Don Cullimore

Historian Jim Denny Guest Speaker at BHS Fall Meeting

Well-known Missouri historian and author Jim Denny will be the Guest speaker November 9 at the Boonslick Historical Society (BHS) fall meeting in Boonville.

The title of Denny's presentation will be "War of 1812 in the Boonslick." Denny will discuss the War of 1812 and how it was fought in the Missouri Territory.



The BHS fall meeting will be held at historic Turner Hall, 518 Vine Street in Boonville. It begins at 6 p.m. with a social hour, followed by the dinner at 7 p.m. and then the program. The general public is invited to attend the meeting. Cost of the dinner will be \$20 per person. For meal reservations (due by November 1), contact Cindy Bowen at

660-273-2374 or by email at gbowen@socket.net.

Denny was a historian with the Missouri Department of Natural Resources (DNR) for thirty-three years before retiring in November 2009. He received his education at the University of Missouri, where he earned a Master's Degree in American History.

Denny has been active in many aspects of Missouri history. He began his career in the DNR Historic Preservation Program where he worked for eleven years. He then became the first

manager of the KATY Trail and later became manager of the Civil War Marker program, which is designed to place interpretive waysides at the locations of significant Civil War events.

During the Lewis and Clark Bicentennial commemoration, Denny directed an interpretive wayside program that ultimately placed 68 interpretive waysides along the Mississippi and Missouri River routes of the Lewis and Clark National Historic Trail. He has given numerous public presentations on a wide variety of topics to audiences throughout the state. He has traveled the entire Lewis and Clark route through Missouri, by both automobile and by boat, and has visited every county in the state.

Denny is co-author, with James D. Harlan, of the *Atlas of Lewis and Clark in Missouri*, which was published by the University of Missouri Press in the Fall of 2003. In 2000, he produced *Lewis and Clark in the Manitou Bluffs Region*, which was jointly published by the Boonslick Historical Society and the Missouri River Communities Network. Denny has also published numerous articles on a variety of topics including historic architecture, Missouri's Civil War, and the Lewis and Clark Expedition in Missouri. Denny's latest book, co-authored with John Bradbury, *The Civil War's First Blood: Missouri 1854 – 1861*, has been published by *Missouri Life* and was released in the Summer of 2007. Since 2011, Denny has written a series of articles for *Rural Missouri* magazine on the Civil War in Missouri and on the War of 1812 in Missouri.

Denny and his wife, Sue, live beside the Missouri River in Lupus, Missouri. He served several terms as town mayor, a position now held by his wife.

BHS Dues to Increase in 2014 to Cover Membership Costs

The Boonslick Historical Society Board of Directors has announced a moderate increase in membership dues for 2014 to cover the actual cost of membership services. New fees for five membership categories are similar to – and in some cases less than – comparable levels of membership in other regional and state-wide historical associations.

The Individual membership fee is being increased to \$15 and Family dues will be \$25. Three new categories of membership were established: Sponsor-\$50, Patron-250 and Life-\$500. The change in membership dues and the addition of new membership categories was approved by the BHS Board of Directors at its August 14 meeting.

"The increases in Individual and Family dues were necessary to cover the cost of services to members," BHS President Cindy Bowen, said. "In recent years, it has been costing us more to service our members than we have been receiving in membership fees. These services include the magazine – *Boone's Lick Heritage Quarterly* – the BHS web-

site, postcards sent out for membership meetings and dues notices, as well as honorariums and other costs associated with our three annual membership meetings."



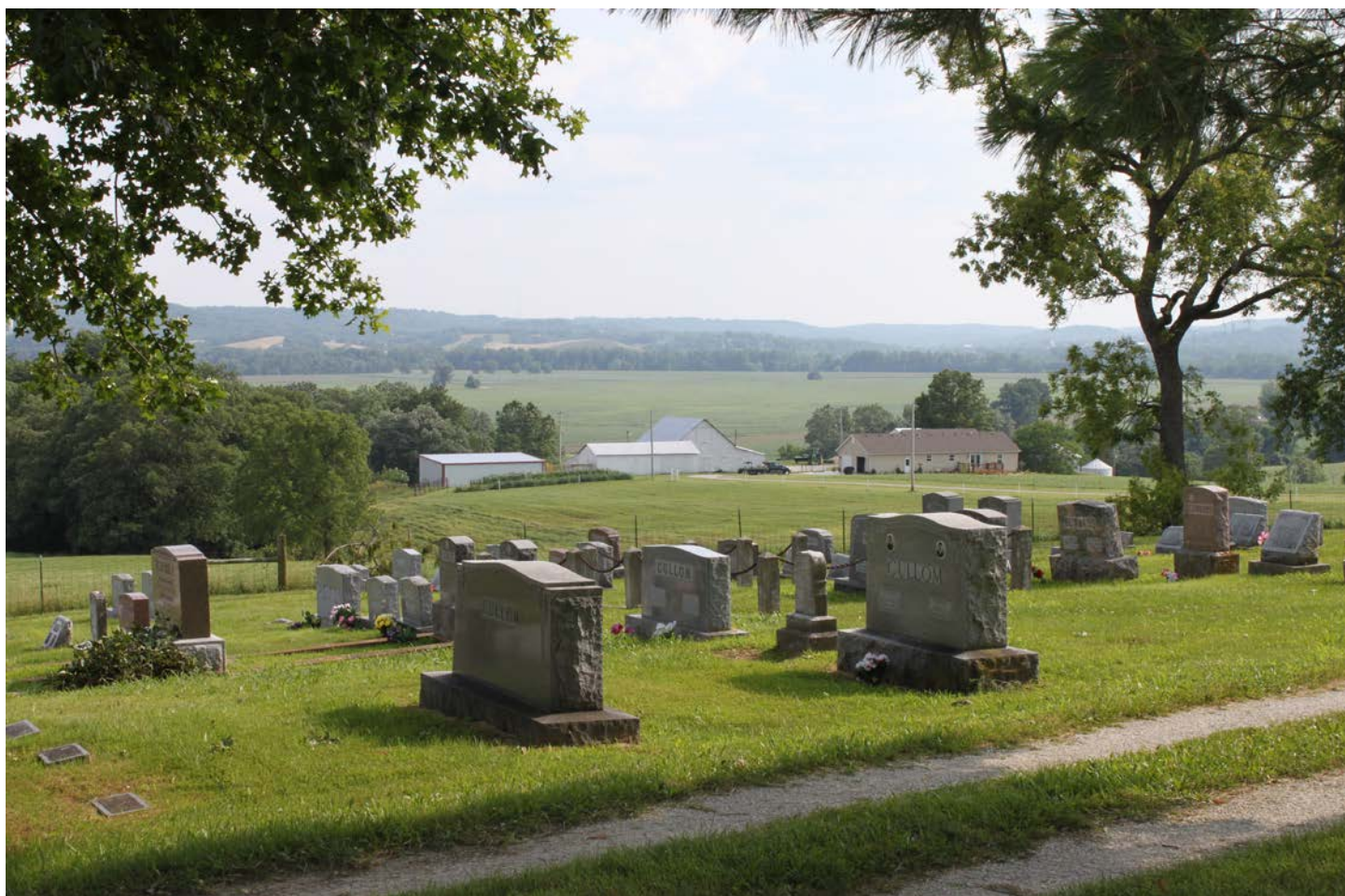
The magazine, which had not been published for several years for lack of an editor, was restarted in 2012 and is being published four times a year, and a BHS website also was established in 2012. Enhanced communications are seen as critical to better membership services and to attract potential members.

Bowen noted that the Individual and Family dues had not been increased for a number of years. The board approved the new membership categories in response to offers by members and non-members to support efforts of the Society (a non-profit organization) at a higher level, in recognition of its mission to promote and preserve the cultural/social/archeological history of the Boonslick Region. In its broader aspects, the Boonslick Region reaches from historic St. Charles to Arrow Rock State Historic Site in Saline County.

Boonslick Historical Society

P. O. Box 426

Boonville, MO 65233



Scenic view from the Loutre Island Cemetery on Highway 19 a few miles north of Hermann. The cemetery and its historic church are located atop a ridge looking over the Loutre Valley, which is bounded on the west by the Loutre River. The Daniel Boone Conservation Area lies a few miles east. Nearby Loutre Lick was one of the earliest settlements in what is now Montgomery County. It was settled between 1808 and 1810, its name arising from a nearby salt lick. It was also called Van Bibbers Lick, for Major Isaac Van Bibber. The Van Bibbers were part of Daniel Boone's extended family from Kentucky. Photo by Don Cullimore