

OFFICIAL SOUVENIR PROGRAM -- 50c

CENTENNIAL OBSERVANCE



1855

1955

Yakima
Nez Perce
Umatilla
Walla Walla
Cayuse
Tribes

STEVENS TREATY COUNCIL

Walla Walla, Washington, June 10 - 11 - 12, 1955

LE-LOI-NIN, LOWE-TEE-WA-MA!

Welcome, Friends!



CHARLES F. LUCE
Centennial Chairman

One hundred years ago there was held on the present site of the City of Walla Walla the greatest Indian council of the West. Present were the powerful and wealthy tribes who then owned and occupied what we now call the Inland Empire of the Pacific Northwest—the Yakima Nation, the Nez Perce Confederation, and the Cayuse, Walla Wallans, and Umatillas. They came at the request of Governor Isaac Stevens of the Territory of Washington, and General Joel Palmer of the Territory of Oregon, whose mission was to purchase all of their lands except relatively small tracts which they would be permitted to reserve as "Reservations." The Tribes did not want to sell - why should they? But the pressure of inpouring settlers with superior weapons, transportation, and communications, convicted the tribal chiefs that the only recourse for their people was to accept the promises of the United States to protect them if they would sell their vast territories and move onto reservations. And so they signed the Treaties proposed by Governor Stevens and General Palmer, and sold their native lands for less than five cents an acre.

Today, in 1955, the descendants of these proud tribes are gathering on the same council grounds, now the heart of a modern city, to commemorate the historic and difficult decision of their forefathers. They come as Americans — the first Americans — full fledged citizens of the United States, taking their rightful places in our Nation. The record of the achievements of their people during the past century is outstanding. Their promise for the future is even greater.

We welcome them, and wish them well in the next hundred years that lie ahead.

CHARLES F. LUCE, Chairman
Centennial Arrangements Committee



Drawn by Sgt. Gustav Schon at the time of the treaty council.

Greetings From Government Officials...

Numerous federal and state officials were invited to attend the Centennial Observance, but due to important sessions in the Congress and other commitments, most of them were unable to attend. The committee acknowledges receipt of many expressions of good will.

* * * *

Richard Nixon, Vice-President of the United States of America: "Invitation (to attend) appreciated. Schedule for month of June completely committed. All good wishes."

Douglas McKay, Secretary of the Interior: "Extend to the tribal representatives my sincere regrets that I cannot attend the centennial observance. It is a significant occasion."

Senator James E. Murray, chairman, Committee on Interior and Insular Affairs for Senate: "Honored by invitation. Legislative schedule will not permit attendance. Centennial observance significant event."

Representative Clair Engle, chairman, House committee on Interior and Insular Affairs: "Thanks to the tribal representatives for the invitation to attend. On behalf of the committee, greetings and best wishes are extended."

Senator Henry M. Jackson: "I know you will have fitting ceremonies commemorating the signing of the treaties. Convey my greetings to the tribes on this most historical observance."

Representative Edith Green: "Appreciate kindness of the tribal representatives in extending an invitation."

Senator Joseph C. O'Mahoney: "As Chairman of the Indian Affairs Subcommittee of the Senate Committee on Interior and Insular Affairs, deeply interested in the centennial observance. Regret engagements prevent me accepting invitation."

Representative Gracie Pfof: "All good wishes for a most successful centennial observance."

Representative Sam Coon: "As much as I would like to be with you, unable to attend because of the press of legislative duties."

Representative Walt Horan: "Please accept my very best wishes for a most successful celebration."

Representative Thomas M. Pelly: "Significant historical event."

Representative Thor C. Tollefson: "Please accept my best wishes for a successful occasion."

Senators Barry Goldwater, Arthur J. Watkins, Clinton P. Anderson, Henry Dworshak, Eugene D. Millikin, W. Kerr Scott, Thomas H. Kuchel, Herman Welker, Alan Bible, Richard L. Neuberger and Frank A. Barrett.

Representatives Walter Norblad, Harris Ellsworth, J. Edgar Chenoweth, Craig Hosmer, William A. Dawson, Russell V. Mack, George A. Shuford, John J. Rhodes, Walter Rogers, James A. Haley, Cliff Young, Hamer H. Budge, E. L. Bartlett, A. Fernos-Isern, Wayne N. Aspinall, Mrs. Joseph R. Farrington, Lee Metcalf, A. L. Miller, E. Y. Berry, James B. Utt and B. F. Sisk.

* * * *

Senator Warren G. Magnuson, in speech to the Senate in recognition of the centennial observance:

"Now, 100 years later, on June 11 will come the Centennial celebration which will find in attendance many of the descendants of those who participated in the signing. Probably as significant as the treaty itself and as the celebration which is to be held, is the fact that that treaty has held for 100 years and has been respected by both sides—both Whites and Indians.

"Just as significant, is the fact that you, as members of the United States Senate, have made sure through the years that our government has lived up to the commitments made by Governor Isaac Stevens in that Stevens Treaty.

"I hope that our Indian brothers will always feel that their ancestors represented them ably and well and that there is a treaty until perpetuity."

* * * *

Representative Hal Holmes in a speech to the House of Representatives:

"This is an outstanding and important event in the Pacific Northwest.

"All the Indian Tribes in the area are cooperating with the Chamber of Commerce of Walla Walla in making this an important historical event.

"The Indians of all the different tribes in that area would be pleased if the Congress were to recognize this Centennial Observance by designating the backwater of the McNary Dam as Lake Wallula. You know, of course, that this is an Indian name, and such designation would be acceptable to all tribes. I have a bill before the Congress of the United States to make such designation official.

"I am sure that the Indian Tribes and the Walla Walla Chamber of Commerce should be congratulated on making this an event of such great historical significance."

* * * *

Governors Arthur B. Langlie of Washington, Paul L. Patterson of Oregon and Robert E. Smylie of Idaho each sent their personal best wishes and regrets that other commitments made attendance impossible.

ISAAC INGALLS STEVENS...

"A Mr. _____ Stevens has been appointed governor . . ."

That is the way the news of Isaac Ingalls Stevens' appointment by President Franklin Pierce was told in the Olympia weekly newspaper of April 30, 1853.

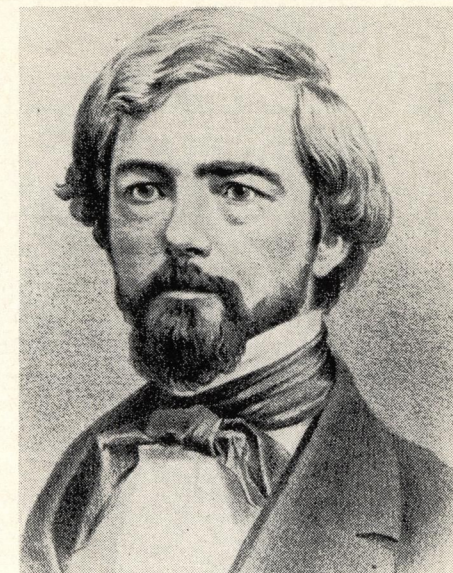
The news had reached Olympia by a "solitary horseman" but by May 14 the newspaper had the full name of the new territory's first governor and letters soon followed to prominent individuals of the area outlining plans of Stevens.

First of all was the exploration and survey for a transcontinental railroad over the northern route, to be made as Stevens came West. This was big news for the territory which was ambitious, despite the fact there were barely more than 3,000 settlers listed. For the few Walla Wallans of 1853 there was added good news: Also in the planning as announced by Stevens' letters, was the construction of a military road from Fort Walla Walla to Puget Sound.

Additional duties for the new governor included his appointment as Superintendent of Indian Affairs at a salary equal to that of governor. These were duties which Stevens was to pursue so avidly at Indian councils across the state, first of which was held on the banks of Mill Creek in Walla Walla from May 24, to June 12, 1855.

Born at Andover, Mass. March 28, 1818, Stevens graduated first in his class at West Point in 1839 and was immediately assigned to the engineers with the rank of second lieutenant. He won distinction in the Mexican War, both for his ability and courage.

He served well and outstandingly in a number of situations as the territory's first governor—of



ISAAC INGALLS STEVENS

which the Indian treaties were held quite vital—Gov. Stevens in 1857 was the successful candidate for election as his territory's representative in Congress. He served one term, was re-elected and war broke out between the states.

As in his service as Washington's first territorial governor and one of its first representatives to Congress, Isaac Stevens distinguished himself with high honors in the Civil War, rising to become a major general. He was killed in action while rallying his troops during the height of the Battle of Chantilly Sept. 1, 1862.



Chiefs at Dinner

Walla Walla Council 1855

Drawn by Sgt. Gustav Sohon at the time of the treaty council.

In Tribute to All Chiefs . . .



CHIEF PEO-PEO-MOX-MOX

Yellow Bird, for that is the meaning of the name of the man who was head chief of the Walla Walla during the Stevens Treaty Council, was predestined to meet death as had his son before him . . . at the hands of the white man. A highly intelligent and capable leader of his band which made its home the area at the mouth of the Walla Walla River, Peo-peo-mox-mox had proven himself a good provider of his people. It was on a foray to secure trading stock in the form of wild and half tamed horses in California that Elijah Hedding, his missionary-educated son was slain by a white settler in 1844. Eleven years later, on a cold December day near present day Lowden, the Walla Walla war chief was slain during the pitched, running battle that raged for four days from Dec. 7, 1855.

CHIEF LOOKING GLASS

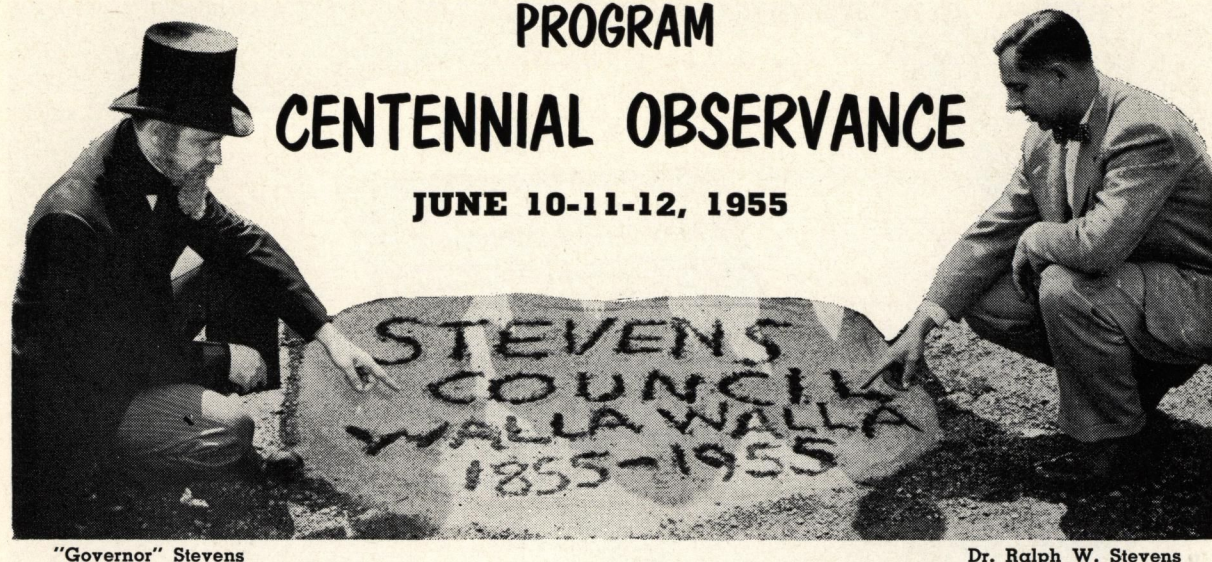
Appus-wa-hiakt (Looking Glass) was a late comer to the treaty of 1855, arriving at Walla Walla only two days before the signing from a three year buffalo hunt in Montana. He had ridden day and night to get there. When he did, he nearly ended the sessions with a fiery speech of denunciation of the set-up as purportedly engineered by Lawyer, considered only as a camp crier by the Nez Perce. According to a descendant of the Nez Perce chief of 1855: "Appus-wa-hiakt was angry enough to kill Lawyer with these words: 'I won't allow no 'te-took' or Flathead to do my thinking for me. The land is mine and I can do as I please with it.'" Looking Glass, on the final day of the council, signed the documents, but apparently felt as did Kamiakin and Peo-peo-mox-mox, who signed, only to plan retribution later. The man who was regarded as the Nez Perce's head chief was at this time nearly 70 and had earlier known the white man well, having greeted Lewis and Clark in 1805 and Capt. B. L. E. Bonneville in 1834 at his village at Asotin on the Snake River. His name and that of his son who was to serve with Chief Joseph in 1877, came about when these white men mistakenly termed "looking glass" a clear, white flint stone which he wore on a cord about his neck.

CHIEF KAMIAKIN

Businessman, stockman, diplomat, fighter . . . Kamiakin, "last hero of the Yakimas," could answer readily to any or all of these titles with ease. In dealings since his ascendancy as head chief of the Yakimas, he had proven himself an able man in all fields. He is credited with having brought the first herd of cattle into the Yakima Valley. He made of this a flourishing business. Although his words were few at the Stevens Council, his was a role of importance all the same. Seeing falseness in the white man's palaver, Kamiakin threatened to snarl the proceedings but was swayed by his boyhood acquaintance, Peo-peo-mox-mox, to sign anyway. The two then went into conferences of war, swearing to gain back by warfare what they felt had been taken from them at the council tables. Even as foretold before his birth, this was doomed to failure and Kamiakin was to die a broken-hearted old man.



The spirit and the purposes of the Centennial Observance of the Stevens Treaty Council of 1855 is simply but forcefully stated in the plaque on the monument at the Whitman college amphitheatre. The plaque is the gift of the several tribes and the expression is a lasting reminder of the centennial and its significance.



"Governor" Stevens

Dr. Ralph W. Stevens

PROGRAM CENTENNIAL OBSERVANCE

JUNE 10-11-12, 1955

FRIDAY . . . JUNE 10

11 a.m.—"Welcome Parade" from City-County Airport to Downtown, greeting Norma Blackeagle of the Nez Perce on her return from an air tour of the Lewis and Clark route, bringing with her the symbolic bible (The White Man's Book of Heaven) from St. Louis . . . Plane piloted by Dr. C. Don Platner of Walla Walla, accompanied by James Durgan as representative of Governor Arthur B. Langlie.

Noon—Luncheon . . . A Centennial and Lewis and Clark Sesqui-Centennial Salute In Cooperation with the Lions Club, Marcus Whitman Hotel.

2 p.m.—"Youth on Parade"—a "Spirit of the Pioneers" Feature.

8 p.m.—Reception for Rowena Alcorn at the Y.W.C.A.

SATURDAY . . . JUNE 11

10 a.m.—Commemorative Program—Whitman College amphitheatre.
Presiding, Charles Luce, Centennial Arrangements Chairman
Prologue—By Tribal Representatives
Remarks Appropriate to the Centennial Observance
For the Confederated Walla Walla, Cayuse and Umatilla Tribes
Mrs. Maudie C. Antoine, Chairman, Board of Trustees
For the Nez Perce
Oliver W. Frank, Prominent Religious Leader
For the Yakima Nation
Alex Saluskin, Tribal Secretary, Centennial Chairman
For the United States of America
Thomas R. Reid, Washington, D. C., Assistant Commissioner, Bureau of Indian Affairs

Dedication of Marker Commemorating Centennial Observance

Noon—"Stevens Council of 1955"—Luncheon, Marcus Whitman Hotel
Presiding, Dr. Ralph W. Stevens, Chamber of Commerce President

Introduction of Descendants of Treaty Council Party Members

For the Nez Percés—Caleb Whitman
For the Umatillas—Louise Elk
For the Yakimas—Eagle Selatsee

2 p.m.—Ceremonials and Games—Borleske Stadium

5 p.m.—TA-MAKT—Barbecue Feast—Borleske Stadium

Ceremonials of Recognition for "Suyapo" Leaders
Honoring Charles Luce and Bill Gulick

"Sacajawea of 1955" Contestants

Nadine Barlow, Darlene Boynton, Patricia Doocy, Mary Grant
and Mary Jay Herbert

A Salute to "The Far Horizons"

Paramount's Film of Sacajawea, Lewis and Clark

8:30 p.m.—PE-WA-OO-YIT—"First Treaty Council" Pageant, Fairgrounds
Written by Bill Gulick

Directed by Rodney Alexander

Assisted by Tribal groups and "Suyapos" of Walla Walla

SUNDAY . . . JUNE 12

9 a.m.—Commemorative Non-Denominational Religious Service—Stadium

Sermon by Rev. David J. Miles—"THE TEN COMMANDMENTS"

Supply Pastor, Spaulding Presbyterian (Indian) Church

Assisted by groups and individuals from the Reservations

"May the Peace of Our Fathers Abide With All Who Share this Observance"

"Suyapo" is a term recognized on all three reservations as meaning "White Man." It is the wish of those of the tribal groups who have shared in planning this Centennial Observance to express due appreciation to the many good folks of Walla Walla who have joined in the preparations for this occasion. Their names are too many for listing, for fear we omit that of him or her equally or more deserving.

In our hearts for all of them there is much thanks.

"PE-WA-OO-YIT"

(*"The First Treaty Council"*)

Synopsis of Scenes

PROLOGUE

"WEYA-OO-YIT"

(*"In the Beginning"*)

PART I

(In Which the Parties Concerned Arrive)

SCENE 1. Arrow Versus Plow.

SCENE 2. Plans.

SCENE 3. The Military Arrives.

SCENE 4—The Indians Come.

MUSICAL INTERLUDE

PART II

(In Which Propositions and Objections are Made)

SCENE 1. The Council Begins.

SCENE 2. The White Man's God.

SCENE 3. The Lines Are Drawn.

SCENE 4. Meditation.

MUSICAL INTERLUDE

PART III

(In Which the Treaties Are Signed—After An Interruption)

SCENE 1. The Third Reservation.

SCENE 2. Looking Glass Objects.

SCENE 3. An Anxious Night.

SCENE 4. The Treaties Are Signed.

FINALE

A Note About the Pageant . . . "First Treaty Council"

By Bill Gulick, Author



BILL GULICK

The pageant "PE-WA-OO-YIT" is a re-enactment of the negotiations which resulted in the signing of the Walla Walla Treaties of 1855. In order to stage the event as it actually took place, all available historical sources have been consulted. From the National Archives we have obtained reports of what was said by both Indians and whites in the council meetings (recorded by two secretaries who were there). Descendants of Indians who were present have told us their version of the story as tribal tradition has handed it down to them. We have read the eye-witness report of a young Army officer, Lieutenant Kip; have studied Hazard Stevens' biography of his father; and have checked the various official reports made by Governor Stevens and General Palmer, who represented the U. S. Government.

Often the accounts differ. Often, as present day Indian historians point out, there are curious blanks in the record which can be filled only by guesswork. The most obvious blanks occur when we find it noted that one chief or another visited Governor Stevens or General Palmer in their tents at night and "talked." We never learn exactly what they "talked" about, though the inference is clear that some sort of bargain was made.

Whenever possible, we have used the actual words spoken at the time. Because of the length of the negotiations and the many speeches made, we could not of course include everything that was said, but we have tried not to omit anything of real importance.

In all, some six thousand Indians were represented at the council. They spoke three distinct languages, and, according to some present day historians among the Indians, there were few interpreters capable of accurately translating directly from the Indian tongues into English or vice-versa. Consequently the speeches were rendered first from the Indian tongue into Chinook Jargon, a simple, limited-vocabulary language then in common use all over the Pacific Northwest, then into English. Chinook was a mixture of many languages—Indian, French, and English—and had been developed as a means of communication between the fur traders and the Indians of this part of the country. "Moos-moos" means "cow," "skookum" meant "good" or "strong," "mema-loose" meant "dead" and so on. Considering the language difficulty, it is easy to see why red man and white often misunderstood each other.

One of the greatest misunderstandings on the part of the whites was their faulty concept of how Indians governed themselves. Each band of an Indian tribe had its own chief. The Nez Perces, for example, were divided into at least seventeen bands; thus had at least seventeen chiefs. Each

had equal authority, and among the Indians themselves none was recognized as "head chief." Yet the white man persisted in the notion that one man could speak for the entire nation, and that whatever he agreed to would be binding upon all his people.

Actually most Indian tribes were governed by a council of chiefs of equal rank. Should the chief of one band disagree with the majority, that was his privilege, and his people were not bound to follow the majority decision. This misunderstanding on the white man's part was responsible for more difficulties between the two races than any other one thing.

The three great Indian Nations represented in this Observance have one wish in common: to remind us that one hundred years ago our people made a solemn treaty with theirs, a treaty which is even more of a sacred obligation than any we have ever made with a sovereign nation across the seas. They would like us to remember that.

And perhaps we should remember one other thing. We are all Americans now—but they were here first.

* * * *

Bill Gulick, author of PE-WA-OO-YIT, is a member of the board of directors of Western Writers of America, has toured around most of the West and makes Walla Walla his home. His novels, "A Drum Calls West," "Bend of the Snake," and "A Thousand for the Cariboo," have given him the deserved reputation of one of the best writers in the Western field. Just out is his latest book "White Men, Red Men, and Mountain Men." It is recommended reading.

PE-WA-OO-YIT . . . "First Treaty Council"

An Original Presentation Prepared for the Centennial

BILL GULICK, *Writer*—RODNEY ALEXANDER, *Director*—LOUIS MCFARLAND, *Technical Advisor*

THE CAST

(In Order of Appearance)

INDIAN ACTORS

THE INDIAN SPIRIT	Henry Penny	FOUR INDIAN CHIEFS	Evans Charley
YOUNG CHIEF, Cayuse	Clarence Burke		Patrick Thompson
STEACHUS, Cayuse	Charles Webb		Benny Thompson
FIVE CROWS, Cayuse	Maurice Webb		Caleb Slickpoo
HOWLISH-WANPUN, Cayuse	Robert Elk	INDIAN PRINCESS	Norma Jean Blackeagle
PEO-PEO-MOX-MOX, Walla Walla ..	Lucian Williams	INDIAN TABLEAU ACTORS—	
LAWYER, Nez Perce	David Isaacs	Nora Speedis	Lillian Speedis
JOSEPH, Nez Perce	Sam Tilden	Vivian Kahclamat	Evelyn Speedis
TIMOTHY, Nez Perce	Caleb Carter	Shirley Speedis	Maurice Webb
EAGLE FROM-THE-LIGHT, Nez Perce,	Sam Slickpoo	Duane Speedis	Cecil Webb
THREE FEATHERS, Nez Perce	Charley Wilson	Pauline Speedis	
KAMIAKIN, Yakima	Chuck Speedis	INDIAN BOYS	Francis McFarland
SKLOOM, Yakima	Duane Speedis		Warren Spencer
OWHI, Yakima	Evans Charley		Raphael Bill
COMOSPILO, Walla Walla	Joe Hayes		Henry Bill
LOOKING GLASS, Nez Perce	Cy Wilkinson	INDIAN DRUMMERS	Vincent Wannassay
INDIANS OF THE VILLAGE—Members of the			Bennie Thompson
Perce, Umatilla and Yakima tribes			Patrick Thompson

WHITE ACTORS

PROLOGUE SPEAKER	Fritz Timmen	QUARTERMASTER	Hercules Picerne
SACAJAWEA	Mary Grant	HAZARD STEVENS, the Governor's Son	
MERIWETHER LEWIS	Meriwether Lewis		Jim Neisess
WILLIAM CLARK	Dr. Max Herrmann	MEMBERS OF STEVENS' PARTY—	
MEMBERS OF PARTY—Hercules Picerne, Jack	Baker, Daryle Gordon, Harold	Bill McGouhlin, Merle Whitacre, Jack Baker, Jim	
McCoun, Dave Bevers, Gene	Leckron, Chuck Myers, Jim	Neisess, I. E. Smith, Daryle Gordon, Cecil Cummins,	
Neisess		Members of Boy Scout Troop No. 9, Chuck Myers	
CLARK'S DOG	Jake (Herrmann)	LIEUTENANT GRACIE	Chuck Myers
MISSIONARIES TO THE NEZ PERCES		THE SCOUT	Milt Loney
HENRY SPALDING	Chaplain Lawrence Cousins	SOLDIERS—Dennis Thomsen, Gene Leckron, Lester	
ELIZA SPALDING	Mrs. Dorothy Gordon	Leckron, Jessie Summerlin, Arthur Mc-	
MISSIONARIES TO THE CAYUSES—		Kinley, Lester Kind, John Rice	
MARCUS WHITMAN	John Johnson	INTERPRETERS FOR THE NEZ PERCES—	
NARCISSA WHITMAN	Enid Brooks	WILLIAM CRAIG	Jack Baker
MISSIONARY TO THE YAKIMAS—		MCDUPHIN	Daryle Gordon
FATHER PANDOSY	Tom Brooks	DELAWARE JIM	Hercules Picerne
ISAAC INGALLS STEVENS, Governor of Washington		INTERPRETERS FOR THE CAYUSE—	
Territory	Bob Jones	PAMRUM	John Johnson
JOEL PALMER, Supt. of Indian Affairs, Oregon Ter-		OLNEY	Dr. Max R. Herrmann
ritory	Robert Andres	INTERPRETERS FOR THE WALLA WALLAS AND	
JAMES DOTY, Secretary to Stevens	Dave Bevers	YAKIMAS—	
WILLIAM MCKAY, Secretary to Palmer		JOHN WHITFORD	Merle Whitacre
	Harold McCoun	CELILO SAM	Chuck Myers
		INDIAN SCOUT	Chester Perry

NARRATORS

Craig Esary	Louis McFarland
Pete Kaufman	Joseph Blackeagle
Tom Clark	Sam Kash Kash
Jim Eagleson	Oliver Frank
Fritz Timmen	Alex Saluskin

GROUND SUPERVISOR	Milton R. Loney
STAGE MANAGERS—Mary McMurtrey, Marita Dun-	
can, Mildred White, Jeanne Gulick	
RUNNERS	Sheryl Gordon, Tamara Gordon
LIGHTING	Robert Hankins, Sherrod Stockdale, Jack
	Williams, George Wood, Otto Anderson,
	Don Harris, Ferd Nessel
COSTUMES	Betty Anderson
MUSIC	Marilyn Alexander

CREDITS

Henry Copeland	Mid-State Amusement Co.	Walla Walla Drapery Co.
W. W. Hudson	U. S. Forestry Service	Mayne Hauber
Klickers	Eastgate Surplus	S. E. Washington Fair Assn.
Walter Gradwohl	Prologue Map by Al Crall	
Hammond Organ from Keynote Studios — Mrs. Melvin Brunton, Organist		

Alcorn Paintings On Exhibition at Walla Walla Y.W.C.A.



On public display in Walla Walla's Y.W.C.A. is one of the finest collections of paintings of Nez Perce Indians in existence—18 large portraits in oil which were done by Rowena L. Alcorn (Mrs. Gordon D.), Tacoma artist.

Mrs. Alcorn worked three years, from 1935 to 1938, to put on canvas important members of this tribe and is the first artist to do so in more than 100 years.

All five of the then living warriors who had fought in the War of 1877 were painted from life. They were Black Wings (Black Eagle), Many Wounds, White Hawk, Grizzly Bear and Escorter

or (Touching Hands As They Pass). Other portraits of important living members of the tribe were painted. From records and old photographs, the artist conceived the portraits of such historical figures as Chief Joseph, Chief Yellow Bull, Chief Lawyer and Timothy.

Two more historical portraits, those of Chief Looking Glass and Chief White Bird, were completed in 1955.

Mrs. Alcorn has had her paintings exhibited in Paris and in numerous cities of the United States. Many are owned by private collectors and several are on permanent view in public buildings.



Mrs. Alcorn with three paintings from the Nez Perce collection . . . "Black Wings" . . . "Half Moon and Son" . . . "Little Squirrel."

First the Acorn . . . Then the Tree . . . The Growth of a Centennial

Observations by Vance Orchard and Jim Schick

There was snow in the valley when the first delegates assembled in Walla Walla from three reservations to discuss plans for solemn observance of the 100th anniversary of the Stevens Treaty Council.

That January 22 session was the first meeting and there were to be others once each month through May. But word came first from Indians who, last year, got to thinking of the pending centennial year, and felt that Walla Walla would be the logical site for observance of the event. When some expressed the desire to come here in 1955 for such an observance, the wheels were set in motion.

This was to be the Indians' own treaty centennial observance. The people of Walla Walla were to be only the hosts.

It was in this spirit that the Chamber of Commerce undertook to aid, through guidance, the program as desired by the Indians. With the understanding that the Indians wished to mark the centennial here, a committee was named, with Charles Luce its chairman. Invitations were extended to the three reservations to send representatives to the initial meeting, held January 22, 1955 in the Marcus Whitman Hotel. Emphatic at the outset was the statement that this was in no fashion to be termed a "celebration." For, as more than one tribal speaker had remarked: "We have nothing to celebrate."

Through the meetings held each month there were faces which were present for each session. Many who attended the first meeting were in attendance the following months:

Alex Saluskin, Joe Meninick and Eagle Seelatsee of the Yakima Nation; Lewis Holt, Caleb Carter, Sam Slickpoo and Joseph Blackeagle, Nez Perce Agency; and Louise M. Elk, Maudie C. Antoine and Mr. and Mrs. Louis McFarland of the Umatilla Reservation.

Others who took part in successive meetings included:

Sam Kash Kash and Philip Guyer, of the Cayuse tribe on the Umatilla Reservation; Clarence Burke and Mr. and Mrs. Lucien Williams, Umatilla tribe; Frank and Elwood Penney, Nez Perce; Watson Totus, Antoine Skahun and Dave Eneas, Yakimas; Cyrus Wilkinson, Nez Perce; David Arthur, Nez Perce; Mr. and Mrs. Joseph Hayes, Umatilla; Charles Speedis and family of Yakima.



By the end of four meetings the planning for the observance had crystalized into a basis for action and a fairly well planned program extending over all of Saturday, June 11 and to include portions of Sunday, June 12 and Friday, June 10.

At this time it could be stated definitely that the purpose of the Treaty Centennial is "to tell the story of the treaties as accurately and forcefully as possible. It is to educate the public to the Indians' side of the treaty story. The actual treaty negotiations will be re-enacted, using portions of the official treaty minutes as the script."

At the same time, it was granted that the centennial program must have enough variety to permit all the Indians to participate. And so, in addition to the serious side of the centennial, there was provided program time for the camping, dances, games and a big feast on Saturday afternoon.

Names had by now been attached to the major events planned. For the pageant, the principal effort of the day, the Indians selected the name, "PE-WA-OO-YIT" which meant "First Treaty Council." For the arrival of private planes following the Lewis and Clark route of 1805, the name "WEYA-OO-YIT" or "In The Beginning," was selected. This, they explained, was the manner in which the visit of the exploratory party had been referred to since 1805.

A third word was also selected by the Indians to call attention to the Saturday afternoon barbecue. This was "TA-MAKT," meaning "Barbecue Feast."

(Continued on Page 12)

Historians have never been able to definitely point the exact locations of the Treaty Council activities.

Apparently the most of the negotiation activities, including the famous "tukash" in which feasts and other conferences took place, centered in the area of the present Whitman college campus and on across Mill Creek towards the library area where a monument is in place.

Certain it is that the thousands of Indians and their horses were in camps that spread for a mile or more throughout the Walla Walla valley.

It is easy to see how men like Governor Stevens and General Palmer would choose sites like the park area or the campus for camping and negotiations.

Thus, when the first tepees were erected in the park Monday, the Indians were in all probability looking at the same rolling hills and the same tree-lined streams which their fathers and grandfathers witnessed at the signing of the Treaty.

So it was that the committee decided that the various events should be scheduled at points in the city closely connected with the events of 100 years ago.

The park was selected as the site for the Indian village and ceremonials, Whitman College campus for the commemorative program of Saturday morning and the Southeastern Washington fairgrounds for the pageant.

Over the months many ideas were presented for events that might tie in with the solemn observance. Some were accepted, others were ruled out.

* * * *

During the winter months of 1955, the planning organizations heard eloquent oratory from the Indians who expressed a desire to have the treaty presented in a factual, forceful manner.

One such talk by David Arthur, native of the Nez Perce Nation, is recalled:

"Naturally the Indians would like to have the treaty followed to the letter. Hitler disregarded treaties and other rulers have done the same.

"The Indians are probably more patriotic than many other people. They could have told the Communists the story of how the treaty has been disregarded over the years, but they didn't.

"The observance in Walla Walla is one way we have of telling our story and that is what we want to do."

So from January through May, in rain, snow and sleet, Indians from the Yakima, Umatilla and Nez Perce Nations met in Walla Walla monthly to plan the observance.

This, then, is the result and it has but one pur-

pose—to tell their story in the way in which they want it told.

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During the 100 years since the Treaties, the three great tribes each have altered their basic forms of government. Gradually the old system of chieftains and headmen has faded away. In its place, the Tribes have adopted Anglo-Saxon forms of representative government. Annual elections are held on the three reservations at which members are chosen to govern tribal affairs.

Two of the Tribes, the Nez Perce and the Umatillas, have adopted tribal constitutions which define the powers of the elected tribal officers. In general, these powers are similar to those possessed by a city council, or a board of county commissioners. The Yakimas, as yet, have not adopted a constitution. The elected officials of the Yakimas, therefore, have only such powers as the tribal members from time to time delegate to them.

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While Stevens was its first territorial governor, it is worthy to note here that Washington's last territorial governor was a Walla Wallan, Miles C. Moore, who was appointed to the post in February, 1889 by President William Harrison. He served until statehood was gained Nov. 11 of that same year.

Who Is the Indian?

This question, asked by many who recalled having seen in the past the face of the Indian on the cover of this program, was answered by Mrs. Florence Arnold, who with her late husband for many years operated a photography studio in Walla Walla.

It was the Arnolds who photographed the Indian in 1917 at their Olivet, Mich. studio. The Indian's name was Eagle Elk and he was a full-blooded Sioux, making his home in North Dakota. For several years prior to the picture-taking, he had had roles in motion pictures in Hollywood, Mrs. Arnold recalled.

The plates of the picture came west with the Arnolds when they opened their studio here in 1919. In 1923 the photo of Eagle Elk was used first on the program for the pageant, "How the West Was Won," and again for the second showing of the well-received production in 1924.

IN 1955 THEY PAY TRIBUTE TO THEIR FOREFATHERS OF 1855



Members of the Yakima, Nez Perce, Umatilla, Cayuse and Walla Walla tribes in conference in Walla Walla, May 24, 1955