

*already listed -  
for confirmation only*

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY - NOMINATION FORM**

FOR FEDERAL PROPERTIES

FOR NPS USE ONLY	
RECEIVED	MAY 21 1984
DATE ENTERED	

SEE INSTRUCTIONS IN HOW TO COMPLETE NATIONAL REGISTER FORMS  
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

**1 NAME**

HISTORIC WAILATPU

AND/OR COMMON  
Whitman Mission National Historic Site

**2 LOCATION**

STREET & NUMBER  
Route 2

CITY, TOWN  
Walla Walla

NOT FOR PUBLICATION  
CONGRESSIONAL DISTRICT

VICINITY OF

04

STATE  
Washington

CODE  
53

COUNTY  
Walla Walla

CODE  
071

**2 CLASSIFICATION**

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
<input type="checkbox"/> DISTRICT	<input checked="" type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> MUSEUM
<input type="checkbox"/> BUILDING(S)	<input type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL	<input checked="" type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL	<input type="checkbox"/> PRIVATE RESIDENCE
<input checked="" type="checkbox"/> SITE	<b>PUBLIC ACQUISITION</b>	<b>ACCESSIBLE</b>	<input type="checkbox"/> ENTERTAINMENT	<input type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT	<input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input checked="" type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL	<input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY	<input type="checkbox"/> OTHER:

**4 AGENCY**

REGIONAL HEADQUARTERS: (If applicable)  
Pacific Northwest Region, National Park Service

STREET & NUMBER  
2001 Sixth Avenue, Westin Building, Room 1920

CITY, TOWN  
Seattle

VICINITY OF

STATE  
Washington 98121

**5 LOCATION OF LEGAL DESCRIPTION**

COURTHOUSE, REGISTRY OF DEEDS, ETC.  
Walla Walla County Courthouse

STREET & NUMBER  
6th and Main Streets

CITY, TOWN  
Walla Walla

STATE  
Washington

**6 REPRESENTATION IN EXISTING SURVEYS**

TITLE  
National Register of Historic Places - Historic Area of National Park System

DATE  
October 15, 1966

FEDERAL  STATE  COUNTY  LOCAL

DEPOSITORY FOR SURVEY RECORDS

CITY, TOWN

STATE

## 7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input checked="" type="checkbox"/> EXCELLENT	subsurface	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	remains are	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED
<input type="checkbox"/> FAIR	protected;		DATE _____
	aboveground remains are in good condition		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Historic Name: Wailatpu

and/or Common Name: Whitman Mission National Historic Site

### Section 7: Whitman Mission

Marcus Whitman selected a site on the north bank of the Walla Walla River, 22 miles upstream from its junction with the Columbia River, for his mission. Enclosed within a triangular area between the Walla Walla River and its tributary, Mill Creek, their confluence marking the apex of the triangle with its base extending about eighty rods from the top of an oxbow in the Walla Walla River to Mill Creek, was approximately 300 acres. The general vicinity was called Wy-ee-lat-poo (Wailatpu) by the Cayuse, or "the place of the rye grass." Tall rye grass covered the site, cottonwood and birch trees lined the streams and to Whitman and his companions the soil appeared to be excellent. Although primarily a river plain subject to periodic flooding (as the Whitmans soon found out to their dismay when their first house flooded), a small cone-shaped hill about 100 feet in elevation rose in the northeast section of the site.<sup>1</sup>

The strategic importance of the site was at least partially recognized by Whitman at the time of its selection. For the purpose of ministering to the Indians, it was within Cayuse territory, close to a favorite campsite of one of the Cayuse chiefs. As important in terms of later developments, it was 25 miles east of Fort Walla Walla, a Hudson's Bay Company outpost on the Columbia River. The fort was the main terminus of both the overland section of the Oregon Trail, and a network of Indian trails extending to present-day central Washington and western Idaho. Until 1847, most travelers proceeding west along the Oregon Trail passed the mission at Wailatpu before reaching the fort.<sup>2</sup>

The Whitmans' first home, built late in 1836, was a timber and adobe lean-to structure, approximately 12 feet in width and 36 feet long, with a large adobe fireplace and a roof of rye grass and sod laid over poles.<sup>3</sup> They used adobe because of the scarcity of building timber in the area (the nearest source was the Blue Mountain range, some 20 miles away). Built close to the north bank of the oxbow of the Walla Walla, it was exposed to the seasonal flooding of the river. Although it was expanded and repaired several times, it finally was abandoned in 1842 after the completion of the mission house. Its materials were reused to build the blacksmith shop.

At the time of the Whitmans' deaths in 1847, the mission complex consisted of three main buildings: the T-shaped Mission House (an adobe structure measuring 19'3" x 60'10" across the 1-1/2-story top of the "T" and 22' x 80' along the 1-story stem, it contained living quarters, a school, a meeting room for Indians, and storerooms), the Emigrant House (a 1-1/2-story adobe structure, measuring 32' x 40'), and a blacksmith shop (a 2-room, 1-story adobe structure). In addition, there were a number of smaller structures--granaries, corn cribs, a smoke house, hen house, and corral. Other improvements included a millpond and flour mill, irrigation ditches, split-rail fenced fields (estimated at 30-40 acres), gardens, an orchard, and a grove of locust trees. The Oregon Trail ran north of the mission and beyond, near the base of the hill, were several graves. Some 20 miles away, in the Blue Mountains, was a sawmill and a small log cabin. (See accompanying maps for location of the mission structures.)<sup>4</sup>

Soon after the ransoming of the mission captives in December 1847, the Indians set fire to the mission structures, largely destroying them. Fences were burned and the orchard was cut down. The next year, 1848, the Oregon Volunteers pursuing the Cayuse

# 8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW					
<input type="checkbox"/> PREHISTORIC	<input checked="" type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION		
<input type="checkbox"/> 1400-1499	<input checked="" type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE		
<input type="checkbox"/> 1500-1599	<input checked="" type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE		
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> SOCIAL/HUMANITARIAN		
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER		
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input checked="" type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION		
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input checked="" type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)		
		<input type="checkbox"/> INVENTION				

SPECIFIC DATES \_\_\_\_\_ BUILDER/ARCHITECT \_\_\_\_\_

STATEMENT OF SIGNIFICANCE  
Section 8: Statement of Significance

Whitman Mission National Historic Site (originally Whitman National Monument) was created by Congress in 1936 as "a public national memorial to Marcus Whitman and his wife, Narcissa Prentiss Whitman, who here established their Indian mission and school, and ministered to the physical and spiritual needs of the Indians until massacred with others in 1847." (49 State. 2028) Whitman Mission National Historical Site was listed on the National Register of Historic Places in 1966 as a historic area of the National Park System.

Under the National Register Criteria for Evaluation, the mission site is significant at the national level under Criteria A and B. The Whitmans and their colleagues, the Reverend and Mrs. Henry Spalding (who established their mission at Lapwai, now part of Nez Perce National Historical Park), played key roles in paving the way for the settlement of the Oregon Territory by citizens of the United States and the ultimate designation of Oregon as a territory of the United States in 1848. The Oregon Mission of the American Board of Commissioners for Foreign Missions--initially, the Whitmans at Waiilatpu and the Spaldings at Lapwai--was the first Christian mission established in the Columbia Plateau region of the Pacific Northwest. Mrs. Whitman and Mrs. Spalding are believed to have been the first white women to make the overland journey to Oregon, an event acclaimed by their contemporaries as opening the door to the settlement of Oregon.<sup>1</sup> In 1843, Marcus Whitman accompanied the first major overland immigration from the United States to Oregon, successfully guiding the first immigrant wagons to reach the Columbia River.<sup>2</sup> After 1843, until the Whitmans' deaths in 1847 and the closing of the mission, the mission at Waiilatpu was a major stop on the immigrant trail. Finally, news of the deaths at the mission served as a catalyst for the final passage of the bill that, on August 14, 1848, made Oregon a territory of the United States.

The Mission

In 1831 a party of four Indians, probably members of the Nez Perce and Flathead tribes, visited General William Clark in St. Louis. The purpose of their visit, as reported in a letter written by one William Walker, a Methodist and part-Wyandot Indian, and reprinted in the Methodist paper, Christian Advocate and Journal and Zion's Herald, on March 1, 1833, was to seek information on the white man's religion. The letter had a significant impact on the Protestant missionary community and, ultimately, on the future of the Oregon Territory. In response to the Indian request, the Methodist Missionary Society and the American Board of Commissioners for Foreign Missions sent 101

# 9 MAJOR BIBLIOGRAPHICAL REFERENCES

See Attached Sheet

## 10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 98.15  
 UTM REFERENCES

E 11 386710 5099030 G 11 386690 5099440  
 F 11 386720 5099410 H 11 386700 5099830

A [1, 1]	[318,712,2,0]	[5,09,918,4,0]	B [1, 1]	[318,712,0,0]	[5,09,913,8,0]
ZONE	EASTING	NORTHING	ZONE	EASTING	NORTHING
C [1, 1]	[318,711,2,0]	[5,09,913,8,0]	D [1, 1]	[318,711,9,0]	[5,09,910,2,0]

VERBAL BOUNDARY DESCRIPTION Beginning at the N.E. corner of the Whitman Mission Donation Claim #38, thence S. 1305.48' to the true P.O.B. for the Whitman Mission National Historic Site, thence S.88 12'W. for a distance of 1710.72', thence S.1399.20', thence S.87 26'E. for a distance of 99', thence S.1269.18', thence S.89 06'W. for a distance of 1320', thence N. 1188', thence S.87 26'E. for a distance of 375.54', thence N. 1488.20' to the true P.O.B. of this description. Total acreage: 98.15 acres. The boundaries enclose the entire Whitman Mission National Historic Site.

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

## 11 FORM PREPARED BY

NAME / TITLE	DATE
Stephanie S. Toothman, Ph.D., Regional Historian	5/1/84
ORGANIZATION	DATE
National Park Service, Pacific Northwest Region	4/84
STREET & NUMBER	TELEPHONE
2001 Sixth Avenue	206/442-0791
CITY OR TOWN	STATE
Seattle	Washington

## 12 CERTIFICATION OF NOMINATION

STATE HISTORIC PRESERVATION OFFICER RECOMMENDATION

YES \_\_\_ NO \_\_\_ NONE \_\_\_

Information copy sent to Washington SHPO

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

In compliance with Executive Order 11593, I hereby nominate this property to the National Register, certifying that the State Historic Preservation Officer has been allowed 90 days in which to present the nomination to the State Review Board and to evaluate its significance. The evaluated level of significance is  National \_\_\_ State \_\_\_ Local.

FEDERAL REPRESENTATIVE SIGNATURE Edmund [Signature]  
 TITLE Chief Historian, NPS DATE May 16, 1984

FOR NPS USE ONLY	
I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER	
<u>[Signature]</u>	DATE <u>7/3/1984</u>
DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION	DATE
ATTEST:	DATE
KEEPER OF THE NATIONAL REGISTER	

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occupied the site. Calling their camp Fort Waters, the Volunteers built a 4-5' wall around the camp using adobe bricks from the burnt-out mission structures, further altering what remained of the mission. In 1853, a company of stock raisers and traders briefly occupied the site, erecting one or more wooden buildings before abandoning it with the outbreak of the 1855 Yakima War. Cushing Eells, a missionary associate of the Whitmans, and his family settled on the site in 1862. They constructed a frame house where they lived until 1872 when it burned. Subsequently, two other residences occupied the site until the last one was torn down in 1936 when the Whitman Centennial Company acquired the property to establish a memorial to the Whitmans.<sup>5</sup>

Thus, in 1940 when Whitman National Monument was established, the physical structures associated with the period were primarily subsurface remains. Since the acquisition of the site by the National Park Service, the millpond, orchard, about 1000' of the irrigation ditch, and the alleged path of the Oregon Trail<sup>6</sup> have been restored. Following archeological investigations, the sites of the main structures have been outlined in concrete blocks, while the excavated foundations are protected by sod and backfill.<sup>7</sup> Active maintenance by the park keeps the bed of the former oxbow of the river, as it flowed during mission period, delineated.

The 98.15 acres that comprise the national historic site incorporate all of the above features, as well as development zones for the visitor's center and utility and residential structures. Also included within the park's boundaries are the two memorial structures--the Great Grave at the base of the hill and the Whitman Memorial Shaft at its crest--erected in 1897 as part of the commemoration of the 50th anniversary of the Whitmans' deaths. These two structures are considered to be contributing features of the historic site and will be added to the National Park Service's List of Classified Structures for the park in 1984.

Southeast of the millpond and the former oxbow of the Walla Walla River, still within the site boundaries, is pastureland. During the mission-era this land was used for grazing the cattle, sheep, and hogs Whitman raised.<sup>8</sup> In past years this area has been used for grazing by a neighboring farmer under a Special Use Permit. This land, approximately 29 acres, will be leased under the Historic Property Leasing Program (36 CFR 18;NPS-38). Leasing will continue the management practice of allowing grazing on this parcel to enhance the visitor's sense of the historic scene and how the Whitmans used the land, while producing revenues to assist with the future maintenance of other historic features of the site.

The present site boundaries, which are those used for this nomination, do not encompass the entire estimated 300 acres within the triangular site described by Whitman, or most of the fields cultivated by Whitman. An 1842 map drawn by W.H. Gray (see accompanying maps) indicates that these fields, estimated at 30-40 acres, extended west of the mission and were crossed by irrigation ditches. As the precise boundaries of these fenced fields have not been determined, these fields are not included within the defined boundaries of this nomination. This land, as is most of the land adjacent to the park, is still farmed, thus preserving a sense of the historic scene.

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Section 7: Footnotes

<sup>1</sup>Clifford H. Drury, Marcus and Narcissa Whitman and the Opening of Old Oregon, 2 Volumes (Glendale, CA: The Arthur H. Clark Company, 1973), I:224-225.

<sup>2</sup>Drury, I:223.

<sup>3</sup>Drury, I:231-233.

<sup>4</sup>Erwin N. Thompson, A Feasibility Study on Historical Reconstruction: Whitman Mission National Historic Site, (National Park Service, 1973), 2-4.

<sup>5</sup>Thompson, 2-4.

<sup>6</sup>While historical accounts and sketches indicate that the trail passed north of the Mission House, its exact location has not been determined. However, the present path appears to be in close proximity to the trail site.

<sup>7</sup>See Thomas R. Garth, "The Archeological Excavation of Wailatpu Mission," Oregon Historical Quarterly, XLIX (June 1948), 117-136.

<sup>8</sup>See Drury, II:334-339, for discussion of the inventory of Wailatpu prepared by Spalding. Spalding claimed that Whitman had 290 head of cattle, as well as horses, sheep, hogs and poultry, at the time of his death.

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individuals--men, women, and children--to Oregon over the next seven years to serve as missionaries.<sup>2</sup>

Marcus and Narcissa Prentiss Whitman and the Spaldings formed the vanguard of the American Board's missionary effort in the Pacific Northwest. In 1836 they established missions among the Cayuse at Waiilatpu along the Walla Walla River, in what is now southeastern Washington, and among the Nez Perce at Lapwai, approximately 15 miles north of present-day Lewiston, Idaho. For the next eleven years they lived among the Indians, introducing them to concepts of Protestant theology and the white man's culture. During those years the Whitmans and the Spaldings, together with several other missionary couples who joined them, held religious services and schools, produced a written version of the Nez Perce language and translated and printed the Gospel of St. Mathew in Nez Perce, and introduced the Indians to agricultural practices.

Their efforts met with varying degrees of success. Both couples established largely self-sufficient mission complexes with multiple structures, cultivated fields, orchards, and irrigation systems that were capable of producing enough food to feed themselves and to sell to the immigrant trains that arrived after 1843. The Spaldings, working with the more receptive Nez Perce, won more converts to both the Protestant religion and agricultural pursuits than the Whitmans. Hostility to the missionaries' efforts was present among both tribes, however, resulting in numerous confrontations with the Indians over the years for both couples, before finally coming to a violent climax in 1847 at Waiilatpu.

The "Clash of Cultures"

The "clash of cultures" that ultimately exploded in the killing of fourteen people at Waiilatpu appears to have been the culmination of growing frustrations and suspicions that festered over a number of years, rather than the product of a single incident or misunderstanding. Fundamental misunderstandings and apprehensions on both sides arose out of the confrontation of radically different lifestyles and perceptions. At times, each side is said to have viewed the other as haughty, proud, unable to be trusted. The Cayuse feared that the influx of white settlers would result in their displacement and destruction and were suspicious of the role the Whitmans were playing in openly encouraging this immigration. (Whitman not only guided the 1843 immigration but also provided supplies and support to the immigrants at the mission itself.) Resentment by some Cayuse of what they perceived to be the material wealth of the Whitmans was noted by Narcissa in her letters, and expressed in demands by some members of the tribe for payment for the mission lands<sup>4</sup> and in the looting of the mission following the deaths of the Whitmans. A list of grievances presented by the Cayuse during the negotiations for the hostages at Waiilatpu referred to the deaths of several Indians from Plateau tribes while in the company of whites. This reference has led some scholars to put forth a "blood-feud" theory as a cause of the killing of the Whitmans--that is, the Whitmans' deaths were retribution for the deaths of these Indians.<sup>5</sup>

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Speculation about the immediate catalyst for the killings centers around the presence of several "half-breed" Indians among the Cayuse, who encouraged the worst fears of the Cayuse regarding the Whitmans' intention to support the white settlers' efforts to destroy the tribe.<sup>6</sup> They also fueled the suspicions of the Cayuse that Dr. Whitman was poisoning them as a measles epidemic decimated the tribe. The Cayuse saw that most of the whites who contracted the disease were surviving, while the Indians were not, despite Whitman's efforts to minister to them. In addition, they knew of Whitman's practice of using poisoned meat to kill wolves preying on his stock. A tradition among the Cayuse, one that Whitman viewed with apprehension for many years, was to kill in retribution a medicine man who failed to cure his patient. Thus, it appears that the deaths of so many of the Cayuse during the epidemic, coupled with the agitation of the half-breeds, against a background of fear and resentment of the Whitmans and their perceived role in the growing influx of white immigration, were prime catalysts leading to the violence and deaths at the mission.

Death at Waiilatpu

Early in the morning of November 29, 1847, Dr. Whitman was notified that three more Indian children had died of the measles at the nearby camp of the Cayuse Chief Tiloukaikt. Whitman conducted services for children at the mission later that morning. Sixty-four people were in residence on the mission grounds that day, including the Whitmans and their extended family of adopted children, several immigrant families and single workmen who had elected to spend the winter at the mission, and two "half-breeds".<sup>7</sup> Another eleven people were living at the sawmill cabin in the Blue Mountains.

The killings began in the early afternoon with a confrontation between Dr. Whitman and several Cayuse, including Chief Tiloukaikt, in the kitchen of the Mission House. The confrontation ended with an attack on Whitman by the Indians with their tomahawks that left Whitman fatally wounded. By the end of the first day, nine people were dead, including Narcissa Whitman, who had been killed in a volley of gunfire; several were in hiding or had managed to escape; and more than forty were hostages, crowded into the Emigrant House.<sup>8</sup>

The hostages endured a month of captivity before they were ransomed by Peter Skene Ogden of the Hudson's Bay Company. During that month, four more white men were killed and three of the captive children, all of whom were ill with the measles at the time of the initial killings, died. Much of the mission property was destroyed and the captives, primarily women and children, lived in constant fear of imminent death. Faced with the threat by the Hudson's Bay Company through Ogden to cease all trading with the Cayuse, who were dependent on the company for many of their supplies, Tiloukaikt's band was finally persuaded to relinquish the hostages. A small ransom was also paid to the Nez Perce to deliver the Spaldings safely from Lapwai to Fort Walla Walla. All of the Waiilatpu hostages reached the fort the evening of December 29th; the Spaldings arrived with their Nez Perce escort on January 1, 1848. The entire group left the fort with Ogden the next day, traveling in three boats down the Columbia to Fort Vancouver, where

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they arrived on January 8th. Their ordeal over, they were soon taken to Portland where they were received by waiting friends and relatives.

Aftermath

Upon receiving the news of the killings at Waillatpu on December 8, 1847, the Legislature of the Provisional Government of Oregon, meeting in Oregon City responded by passing several resolutions: a small company of riflemen was dispatched to The Dalles to protect American property and interests at that strategic point; a regiment of Volunteers was authorized to pursue and apprehend the perpetrators; and an envoy--Joseph Meek, a renowned mountain man and father of one of the captive children--was sent to Washington, D.C., with a memorial to Congress and the President appealing for the creation of the Territory of Oregon.

The raising of the regiment of Volunteers was tantamount to a declaration of war against the Cayuse. This first Cayuse War marked the beginning of a series of Indian Wars that afflicted the Northwest for the next eleven years. The Volunteers, in several skirmishes and raids over the next year, inflicted significant losses on the Cayuse, dispersing Tiloukaikt's band and convincing other members of the tribe to cooperate with the effort to apprehend the murderers. Thus, it was a force comprised of members of the Cayuse, Nez Perce, and Walla Walla tribes that finally captured the remnants of Tiloukaikt's band and turned five of them over to the Federal authorities in Oregon in February of 1850.

The deaths of the Whitmans marked the beginning of the end of the Oregon Mission of the American Board of the Commissioners for Foreign Missions. Threatened by the Cayuse, the Spaldings were forced to abandon their mission at Lapwai in December 1847. The Walkers and the Eells, their fellow missionaries at Tshimakain, stayed at their post for several more months. By March 1848, however, the threat of a spreading Cayuse War forced them to leave their mission among the Spokane Tribe. The Methodist Mission property at Waskopum near The Dalles, acquired by Whitman the year previously, reverted to the Methodists with the collapse of the Oregon Mission and the departure of the Whitman's nephew, Perrin Whitman.

At Waillatpu, a scene of utter desolation greeted the Volunteers when they arrived in March 1848. The mission had been looted and burned and the remains of the victims had been dug up by wolves and scattered over the grounds. The Volunteers reburied the remains, using an overturned cart covered with earth to protect the grave. This grave survived intact until 1897, when the bones were reinterred in the present Great Grave at the foot of the hill as part of the commemoration of the fiftieth anniversary of the Whitmans' deaths.

The Volunteers also erected makeshift fortifications on the mission grounds, using the debris from the destroyed structures. The camp was named Fort Waters and used as a base for expeditions against the Cayuse over the next six months. The site was then abandoned for five years, until a group of stockmen established themselves briefly on the site from 1853-1855. The advent of the Yakima War drove them off the land, which then

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remained vacant until Cushing Eells, Whitman's former associate at Tshimaikin, laid claim to a 640-acre homestead incorporating the mission site in 1859.

The Cayuse, already seriously reduced in numbers from the ravages of the measles and other epidemics sweeping the Northwest, suffered tremendous losses in the wake of the massacre. Although only a small minority had planned and joined in the massacre, the entire tribe felt the brunt of the Americans' pursuit of vengeance. Many were forced to leave the farms they had established under Whitman's tutelage and on which they had come to depend heavily for food. Raids on their horses and stock by the American Volunteers resulted in the loss of much of their wealth and another important food source. The reluctance of the Hudson's Bay Company to sell them any more guns and ammunition further reduced their ability to hunt and feed their people.

This suffering convinced some members of the tribe who had not participated in the killings at Waiilatpu that relief could only follow the apprehension of those who had. Thus, as noted above, it was a force of braves from several tribes who ultimately captured and turned over to the Americans the five members of Tilkoukaikt's band, including Tiloukaikt himself, who were tried for murder and hanged in 1850. By the mid-1850s, the once proud and powerful tribe had been reduced to an estimated 126 members, many of whom were sick and almost destitute.<sup>9</sup>

Finally, the memorial of the Oregon Provisional Legislature to the President and Congress, which appealed for the designation of Oregon as a territory and which was drawn up in response to the news of the Whitmans' death and sent to Washington, D.C., with Joseph Meek, had a direct impact on the future of Oregon. Meek, who was a cousin by marriage of President Polk, arrived in Washington on May 28, 1848. The next day Polk forwarded the Legislature's appeal to Congress with a recommendation for favorable action. The bill making Oregon a territory of the United States passed Congress and, on August 14, 1848, President Polk signed it into law.

Section 8: Footnotes

<sup>1</sup>Senator Lewis F. Linn of Missouri, upon hearing of the safe arrival of Mrs. Whitman and Mrs. Spalding in the Pacific Northwest, declared in the U.S. Senate on June 6, 1838: "Thus has vanished the great obstacle to a direct and facile communication between the Mississippi Valley and the Pacific Ocean." Quoted in Clifford H. Drury, Marcus and Narcissa Whitman and the Opening of Old Oregon, 2 Volumes (Glendale, CA: The Arthur H. Clark Company, 1973), I:187-188.

<sup>2</sup>Five mountain men had managed to drag the chassis of three wagons to Waiilatpu in 1840. Thus the Oregon Trail had been fully transversed by wheeled vehicles three years before the 1843 immigration. However, Whitman was the first to get intact immigrant wagons across the mountains to the Columbia. Drury, I:393.

<sup>3</sup>Drury, I:Chapter 1.

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<sup>4</sup>The Whitmans never paid for the mission land, as they believed that they had been invited to settle among the Cayuse. At the time the mission was established, there was one Cayuse camp nearby but none on the actual site. Only after the initial period of goodwill had passed was the issue of payment raised and, then, only by members of one band. Whitman's letters indicate that he felt he was there at the sufferance of the tribe and that he was willing to leave and transfer the mission to the Catholic missionaries if requested by a consensus of the entire tribe. See Drury, I:435-438.

<sup>5</sup>Drury, II:285-286.

<sup>6</sup>As Drury notes, several "half-breed" Indians figure prominently in the Whitman story. The first was Joe Gray, a half-breed Iroquois who had worked for the Hudson's Bay Company. Gray lived among the Cayuse and Walla Walla during 1841, recounting the story of how his people had been dispossessed, feeding their fears of the white settlers, and encouraging them to demand payment for the mission land, which led to serious confrontations for Whitman with Cayuse Chief Tiloukaikt (Drury, I:436-437). Another eastern Indian, Tom Hall, a Delaware, who was also employed for a time by the Hudson's Bay Company, was a constant source of agitation among the Nez Perce against both the Spaldings and the Whitmans during the 1840s (Drury, II:112-113). Joe Lewis, described variously as an "eastern half-breed" and a "Spanish creole," was a key figure in the 1847 killings. He arrived with the 1847 immigration and was living with Nicholas Finley, son of a French Hudson's Bay employee and a Flathead woman, when the killings took place. Identified by the survivors as one of the ring leaders, Finley fled to Montana, and subsequently was reported to have been killed in an 1862 stage coach robbery (Drury, II:201,310).

<sup>7</sup>Drury, II:202-203.

<sup>8</sup>Drury, II:265.

<sup>9</sup>Drury, II:322.

Section 9: Bibliography

Drury, Clifford M. Marcus and Narcissa Whitman and the Opening of the Old Oregon. 2 Volumes. Northwest Historical Series: XIXI. Glendale, CA: The Arthur H. Clark Company, 1973.

Note: To date, Drury's volumes represent the most extensive work on the Whitmans and the culmination of years of research by Drury. An exhaustively researched and footnoted work, it attempts to examine in-depth the motivations of both sides--the Cayuse and Nez Perce, as well as the Missionaries and other white settlers

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immigrating into the Pacific Northwest during the first half of the 19th century. This nomination only briefly summarizes the key events associated with the Mission and heavily draws from Drury's volumes. Thus, unless otherwise footnoted, the reference for statements incorporated in this nomination is Drury.

Thompson, Erwin N. Whitman Mission National Historic Site. National Park Service Historical Handbook Series No. 37. Washington, D.C.: National Park Service, 1964.

Thompson, Erwin N. Feasibility Study on Historical Reconstruction: Whitman Mission National Historical Site, Washington. Denver, CO: National Park Service, Denver Service Center, 1973.

Thompson, Erwin N. "A Report on the Kitchen of the Mission House and of the Attack on Dr. Marcus Whitman at the Waiilatpu Mission." National Park Service, Whitman National Monument, 1961.

List of Maps

Whitman Mission National Historic Site, 1984.

William H. Gray's sketch of Waiilatpu, January 1842. Copy of original in Beinecke Rare Book and Manuscript Library, Yale University from Erwin Thompson's Feasibility Study on Historical Reconstruction: Whitman Mission (NPS:1973), pp. 82-85.

Pencil overlay of sketch of Waiilatpu by Paul Kane, 1847. Original at Royal Ontario Museum, Toronto. Copy from Thompson, Feasibility Study, pp. 89-90.

Nancy Osborn Jacob's sketch of Waiilatpu. Original at Oregon Historical Society. Copy from Thompson, Feasibility Study, pp. 91-92.

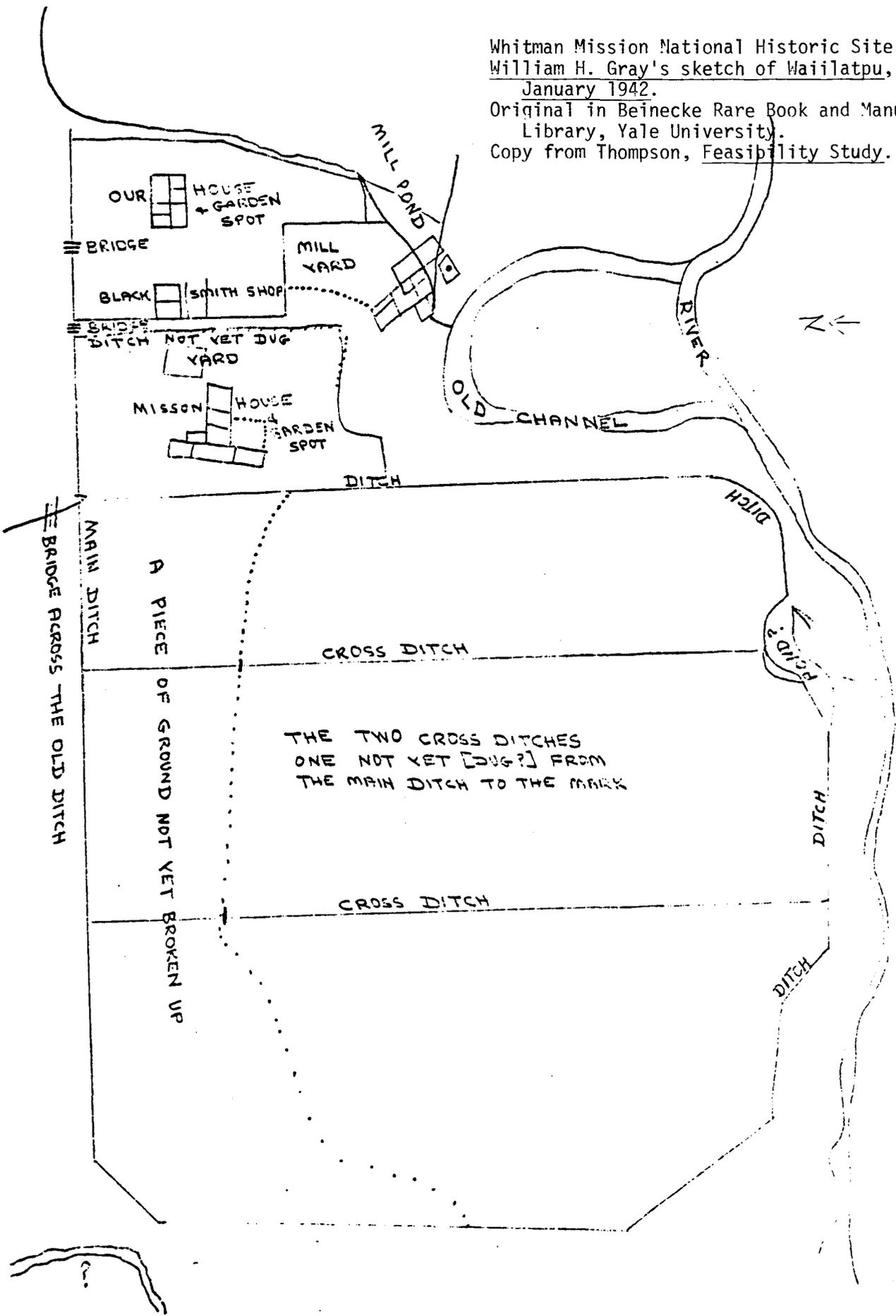
Cyrus Walker's 1919 sketch of Waiilatpu. Original at Penrose Memorial Library, Whitman College, Walla Walla, Washington. Copy from Thompson, Feasibility Study, pp. 93-94.

Whitman Mission National Historic Site.  
Pencil Overlay of sketch of Waiilatpu  
by Paul Kane, 1847.  
Original at Royal Ontario Museum, Toronto.  
Copy from Feasibility Study.

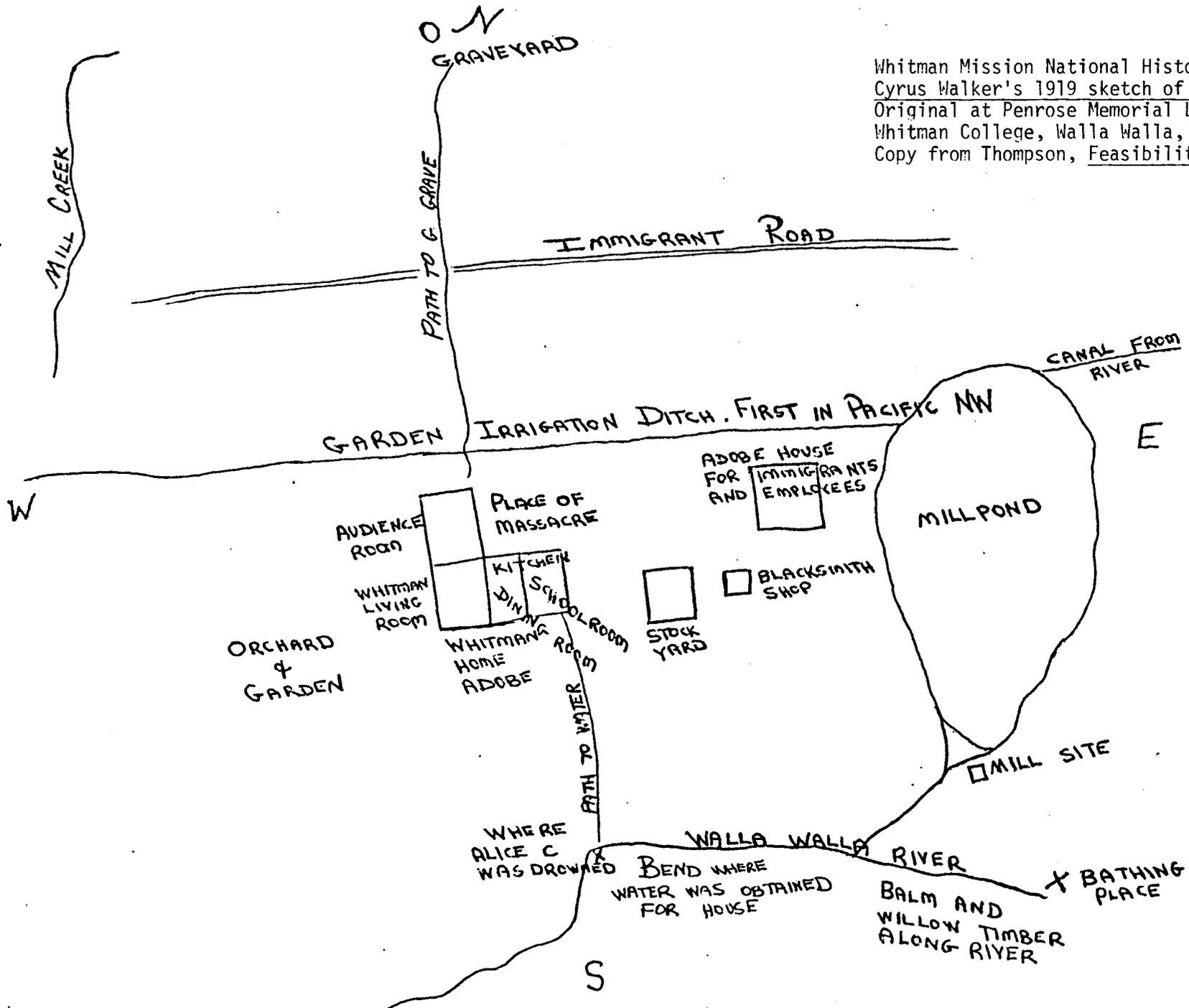


Whitman Mission National Historic Site.  
William H. Gray's sketch of Waiilatpu,  
January 1942.

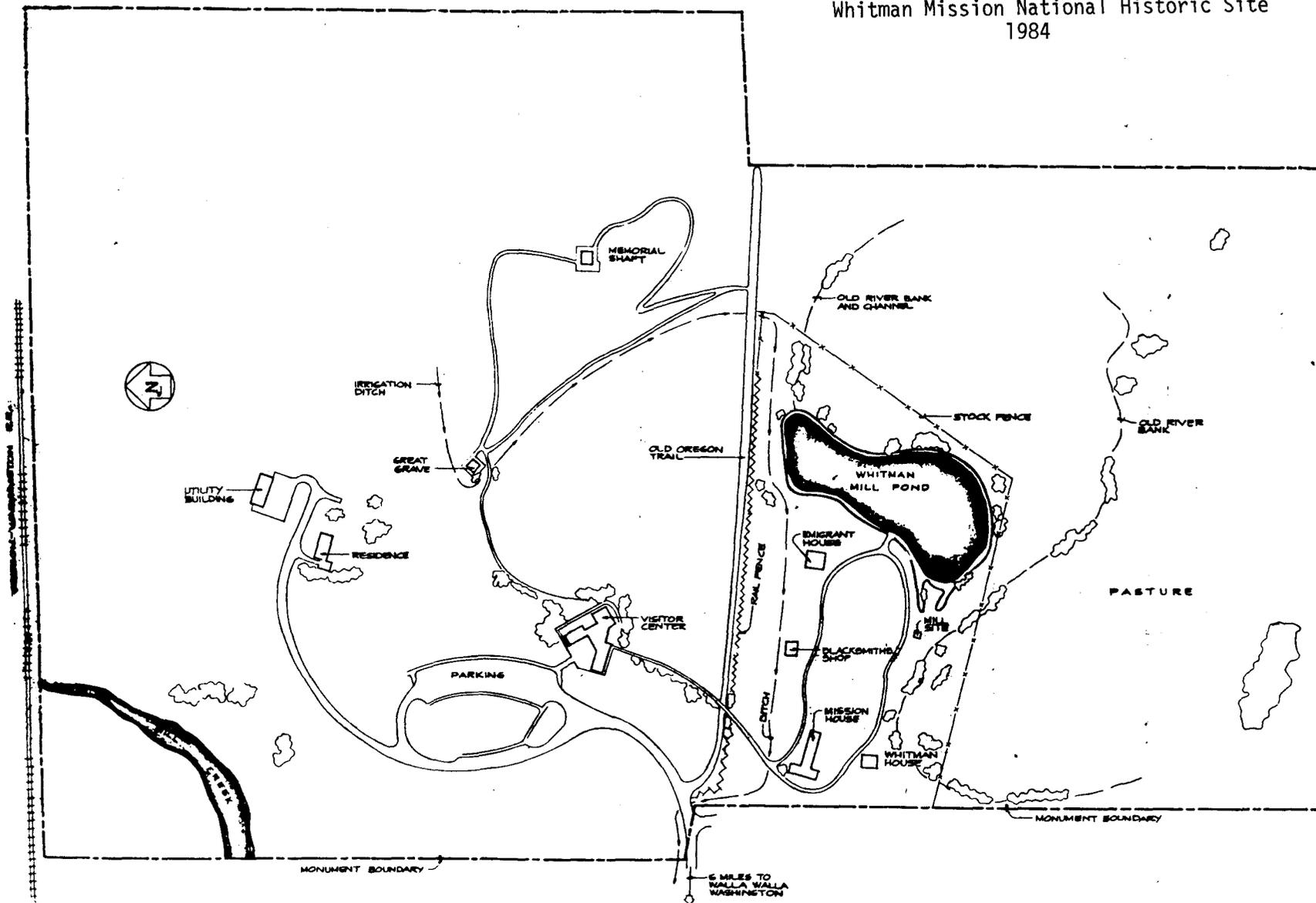
Original in Beinecke Rare Book and Manuscript  
Library, Yale University.  
Copy from Thompson, Feasibility Study.



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Cyrus Walker's 1919 sketch of Waiilatpu.  
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Whitman Mission National Historic Site  
1984



Waiilatpu  
Whitman Mission National Historic Site  
Washington

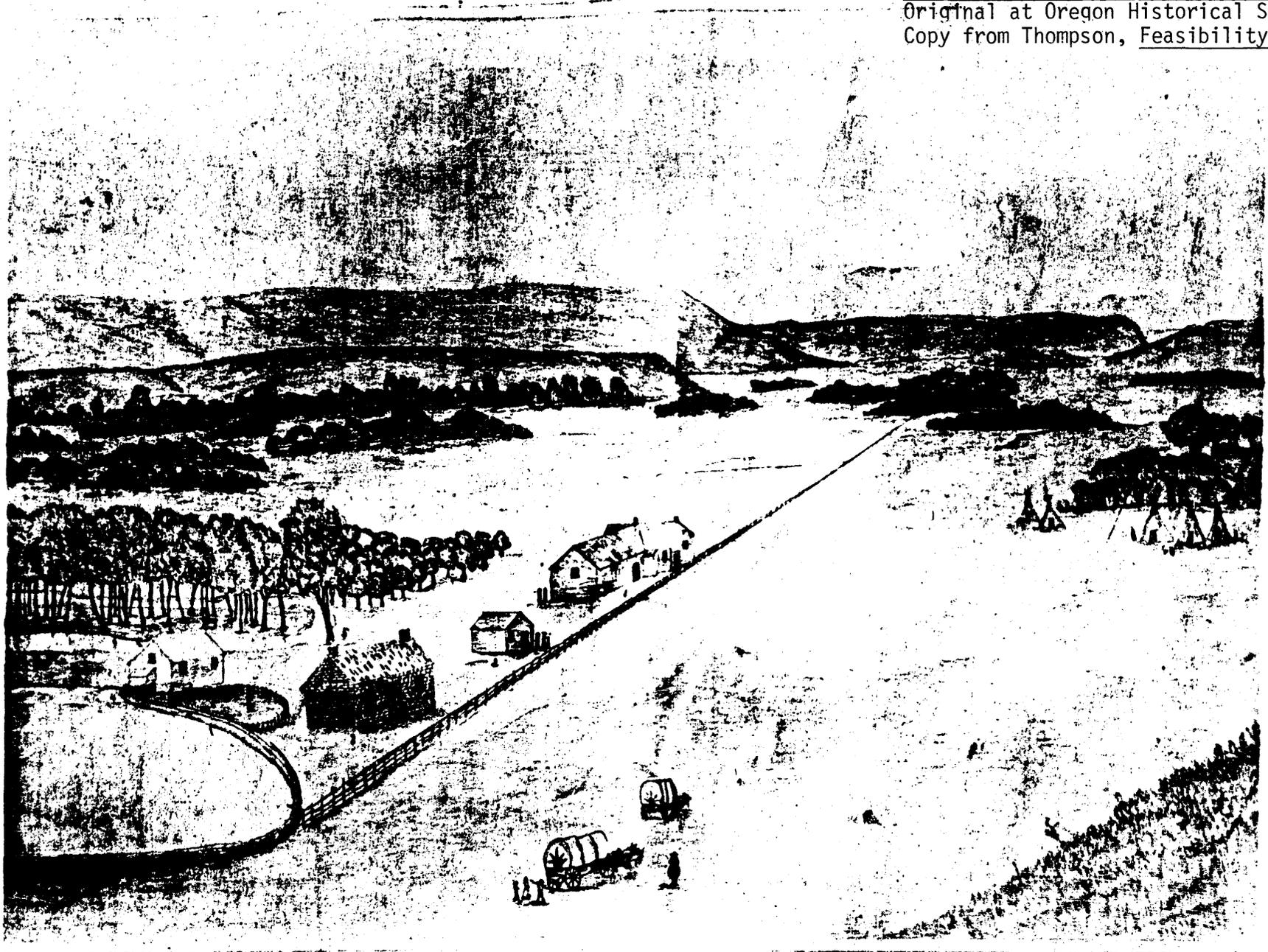
List of Photographs

1. Irrigation Ditch
2. Oregon Trail (looking east, Shaft Hill in background)
3. Mission House Site (looking east)
4. Mission House Site (looking east)
5. Great Grave
6. Great Grave
7. Whitman Memorial Shaft (at the top of Shaft Hill)
8. Mission Site (from the top of Shaft Hill, looking SW)
9. Emigrant House Site
10. Mill Pond
11. First House Site (looking across oxbow to pastureland in SW park)
12. Oxbow (former oxbow of the Walla Walla River)
13. Blacksmith Shop

All photographs by Cathy Gilbert, NPS-PNRO, 4/84.

All photographs are labelled on the reverse.

Whitman Mission National Historic Site  
Nancy Osborn Jacob's sketch of Waiilatpu.  
Original at Oregon Historical Society.  
Copy from Thompson, Feasibility Study.



According to the best of my recollection the above is a correct sketch  
of the Whitman Mission buildings at the time of its construction.  
N. O. Jacob, Jan. 1846