

Indians

Last year two unsuccessful medicine men of the Yakima tribe were murdered by relatives of deceased patients and their slayers were sentenced to the penitentiary where one died in confinement.

It was thought that this would result in the breaking up of the customs which was so fatal to medicine men but another case has recently been reported from Klickitat county where an aged klootchman who practiced the art of healing was cut down with an ax as she was singing the death song of sorrow for one of her patients who had died of gri²²pe.

This disease was fatal to a large number of Indians , the sweathouse and cold water cure carrying them off very suddenly--Yakima Herald, March 27, 1890.

Indians

The Indian ponies on the reservation have been dying very fast this winter. One Indian, who entered the winter with 128 head of cayuses reports that he has but forty-nine left and they are reduced to mere shadows--
Yakima Herald, ~~Oct.~~ Feb. 26, 1890.

Indians

Dan Plan-o-ple-o-pike, the Indian who was sentenced to one year in the penitentiary for killing an Indian doctor on the Yakima reserve is again at liberty, his time having expired. Dick Wyneco ,who was sentenced at the same time for a similar crime, died in prison a few weeks since--Yakima Herald, August 29, 1889.

Indians

La Grippe has taken hold of the Siwashes and is sweeping them away with ruthless hand. Chas. Pond informed The Herald reporter that about White Bluffs they are dying in squads and the day he came away nine were wafted to the happy hunting ground.

It isn't the grip so much that carries them off as their treatment of it.

They dig holes in the banks by the side of creeks, place hot rocks in them and then after pouring water on the rocks to create steam jump in and are covered up to their necks so that no air can get to their bodies.

When thoroughly steamed they get out of the holes and jump into the cold waters of the creek. This soon fixes them. The same report of the disease is brought from the Moses and the Yakima reservations and if the present rate of mortality continues much longer the problem of the red man is effectually solved--Yakima Herald, April 16, 1891.

Mr. Jay Lynch, the new agent for the Yakima Indians, entered upon his duties Thursday.

Pimps, an Indian, was arrested by Sheriff Simmons Wednesday for operating a fish trap in the Ahtanum. Complaint is made that the sawmills up the Ahtanum are dumping sawdust in the stream and ruining the fishing.

By a decision of the U.S. land office at Waterville, A.W. LaChapelle, formerly of this place, gains a very valuable property at the mouth of the Chelan river, which was claimed by Indians. The contest has been a long and expensive one--Yakima Herald April 30, 1890.

Indians

It is now pretty well understood that old Chief Hiheny, whose body was found on Rock creek, Klickitat county, was murdered by the same four Indians who were arrested two years ago for the murder of Chief Yellowash.

Old Hiheny was a medicine man and was threatened last winter with death if he did not make the snow go off; but his cantations were without avail and the Indians suffered great loss of stock.

This evidently rankled in their breasts and when the opportunity came they disposed of him in conformity with their sense of duty. They believe a medicine man has the power to heal the sick, to drive away the snow, to propitiate the Deity to the extent of sending rain to make the grass rich for their ponies, or to induce a plentiful run of salmon and game.

If they fail in these respects they are in league with the bad ones and have no right to live. At least a dozen medicine men have been murdered in Yakima and Klickitat counties during the past five years. It is almost impossible to make a conviction as Indian testimony is uncertain quantity, the mouth of the witness being easily sealed by the gift of a cayuse or two and the grief and demands of justice of the stricken relatives can be appeased in a similar way.

The wonder is that the profession of the medicine man is not extinct and that any can be found to take up the calling, but the power it confers overrides the fear of an early death with moccasins on, and new doctors are never lacking to take the place of those who were summoned to the spirit land before their natural time--Yakima Herald, July 24, 1890.

Indians

...The American Indian is a strange combination of strength and weakness of superstition and skepticism. Within his wigwam he is oftentimes a brutal husband and father and under the shelter of his teepee he will be childlike and open his soul and the secrets of his mind to the great Father and brother.

"Our Brother's Laws as he calls them are divine. We would not know what one meant if one spoke to him of hypnotism, yet he is a blind believer in the witch incantations of his medicine men.

Evidence is producible that the intended victim begins to pine away; takes to his bed; becomes almost lifeless and altogether so if the bad medicine man be not summarily removed before the expiration of the time given when the witchery occurs or begins....

Three cases of this kind have occurred in Yakima county and although the state's evidence proved beyond a shadow of a doubt that the defendant walked up to the witcher and filled him full of holes, yet the defendant in turn would bring in his whole tribe to tell how he or his had been witched. In each of the three instances cited the judge who tried the case sentenced the murderer to one year only as punishment for manslaughter, holding that the Indian was acting only in self defense, according to his belief.

Instances of the curative powers of good medicine men are more than frequent. When a white doctor on an Indian reservation concludes he cannot save the life of a patient a medicine man is called in and almost into the grave this representative of the mysterious will penetrate bringing back to life and health what has been all but pronounced a dead body.

A lineal descendant of Tommy-hop Tommy (whom Charles McEwen, Col. Charles M. Holton, Col. D. Cock, Samuel Chappell and a host of

others as pioneers well remembered was recently shot in the abdomen,
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a heavy Colt's ball passing entirely through his body.

A physician proclaimed him no better than a corpse; yet a medicine man, two squaws and a constant tattoo upon drums in their hands beaten to the tune of distant yowls in which the victim was the most vociferous (he continued whooping while the blood poured from his wound "I ain't a goin' to die") brought him to his feet and sent him to his usual haunts in just two hours time and he is yet alive.

A young Indian boy was bitten by a rattlesnake and despite all the efforts of the reservation physician proceeded to announce that he was going to die. His arm and hand were swollen to twice their natural size and were as black as could be.

His parents could stand the agony no longer and begged for an Indian medicine man. Agent Erwin gave his permission and when the doctor arrived on the following morning the boy was almost dead. The instant the medicine man entered the tent the patient's face was one blaze of hope and belief and in one hour's time the old medicine man had reduced the swelling in the arm, having hypnotized the boy and his watching parents into the belief that he had extracted the teeth of the snake just before they had reached the heart (the Indians affirm the teeth are left in the founts inflicted, and that they start for the heart immediately, causing death upon the instant they reach it) by the simple rubbing of certain spots where he said he felt the teeth, with the back of his thumb nail.

Cases of this character are most numerous and each demonstrates that it is the belief of the sick or witched Indian which causes the illness and the faith he has in his medicine man alone cures him. Who is so foolish as to maintain that beating of drums and inane howling could in two hours cure and heal a bullet hole clean and clear through the abdominal cavity? There is but one power this side of infinity which can accomplish such a feat; that is simply the

absolute belief of the patient he knows his medicine man can cure him.

To attain this power the Indian will do anything but kill himself and he might be persuaded to do that.

A case in point is that of Captain John who was on Saturday last brought home from Walla Walla in a box, his head and face mashed to jelly and his chest caved in. There is no clue to the perpetrators but that fact does not cause half so much consternation among the tribe as on reserve a does the knowledge that he could possibly die from any cause.

Agent Erwin says it has simply demoralized them. For in the presence of nearly all of his people during a period extending over several weeks Captain John got the power which was to give him immunity from danger, ability to heal and life everlasting.

A Caucasian would never suffer what the captain suffered to become a doctor. Suffering purifies him with the Indian and the captain certainly became, or should have become, remarkably pure. The first thing he did was to have the flesh drawn in a great fold from the small of his back, a knife run through it and the bleeding wound cauterized with red hot irons; then a rope was passed through the great bleeding hole and Captain John was drawn off the floor and swung to and fro many minutes waving his arms and legs and crying "I've got the power. I've got the power."

After being let down he took a knife and cut a mass of flesh from his chest, ate it, bathed his face in the blood and again cauterized the wound with irons. Then he bared his feet and legs and danced till exhausted in a bed of burning coals which were replenished from time to time as the flames died down and the charred embers grew cold, by his wondering and awe stricken attendants.

That finished his test of strength and every Indian on the Yakima reserve from that time on until Saturday last believed him to be immortal.

Chief Illowahe, the aged medicine man of a company of Yakima Indians was brutally murdered in his tent 10 miles below Kiona last Saturday. His murderer was "John" known among his tribesmen as a "cultus Indian." He beat his victim to death with stones and after the deed was done quietly mingled with the land as though nothing unusual had occurred.

The cause of the crime was the failure of the 80-year-old dhator to save the life of a child of the murderer. Several squaws were in the tent when John entered. They saw him strike one blow, then ran screaming with fright from the tepee.

Deputy Sheriff Lum accompanied by Dr. Rosser, the coroner went down Sunday morning. The murderer had hidden himself in the bushes and the victim had been buried. With the consent of the Indians the body was exhumed and examined. It was found that he had been stoned to death. His skull was fractured in three places. He was 80 years of age and quite feeble and paralysis and unable to offer resistance to his assailant. He was much venerated by the small band who called him chief and took him with them on their annual excursions of fishing and hoppicking.

The band, numbering about 50 had left the reservation and were below Kiona for the purpose of picking hops.

Dr. Rosser returned Tuesday, Mr. Lum remained to run down the murderer but did not find him--The Yakima Republic
Friday, Sept 7, 1900.

Upon the Yakima reservation in Washington is an Indian doctor who cures all the ills to which the aborigines are heir.

He is a whole system of medical philosophy and drug store combined. He came down to Pendleton the other day to treat Paul Shoaway.

Shoaway is the real chief of the Cayuse tribe and his people recognize this fact.

There is not much in the chieftainship business , just now, so he does not assert his rights. But they want him to recover and so they sent up to Yakima for an Indian doctor. This Indian doctor's method is as simple as the nature of the child of the forest, and consists only of doing this:

He applies his mouth to a spot on the body directly over the heart, if the heart is affected and by suction power draws from the body all the deleterious substance which causes the disease.

If the arm is lame he applies the suction to the part affected and draws out the pain and the disease.

Paul declared that no one could fail to recover when treated by this Yakima doctor and he expects to be as well as ever in a few days--East Oregonian, September, 1896.

No cases of tuberculosis were discovered among the 60 Indian children examined at "White Swan during the past two days in the first Yakima county tuberculosis clinic devoted strictly to Indian children, Miss Margaret Mary Cassidy county tuberculosis nurse announced this morning upon her return to the city.

The examining physician, Dr. J. W. Hennell, state clinician for the tuberculosis association considers that with the exception of decayed teeth and diseased tonsils the reservation Indian children compare favorably with any group of white children and are far superior to many Indian groups, especially those on the coast. The record is exceptional when considered that the 60 tested were selected as being probable contact cases and were not the general run of children of whom there are 250 in the district schools.

The children are from the general school and the Christian missionary school with the majority from the Christian home. It has been commonly charged that conditions among the Indian children were not good and that the Indian wards of the government had not proper care.

Nineteen are ~~overweight~~ underweight, 26 overweight and 15 of average weight.. Yakima Republic, Nov. 27, 1924.