

These Cayuse Twins Have Been "Good Medicine"

Continued from page one.

ment upon the little wives of human
ity who had the misfortune to be
born double.

The Father's Strategy.

Ha-hot-mox-mox made a speech
to the people. He told them that he
had been far away in the mountains
on the Little Minem hunting deer and
elk. He told them how when night
came he turned his curtain loose to
graze upon the tender bunchgrass
and then laid himself down to rest.
While thus lying, he said, there came
to him a vision that promised him
twins who were to bring good luck to
the whole tribe.

Indians pay much attention to vis-
ions and Ha-hot-mox-mox, knowing
this, took advantage of his knowl-
edge. His story impressed the Cay-
uses and they let the little girls live.
They have now grown to woman-
hood, being now about 19 years old,
and more beautiful Indian maidens
never lived on the Umatilla reserva-
tion.

The Other Twins.

Once before beautiful twin sisters
grew to womanhood among the Cay-
uses and they it was who brought up-
on the tribe the displeasure of the
Great Spirit, according to the old
legend.

More than a hundred years ago it
was, before the paleface had come
into this country, when the moun-
tains were full of elk and deer and
the rivers teemed with fish and the
native bunchgrass grew knee-deep
on the rolling hills, that Qui-a-mi-som-
keen, chief of the Cayuses, became
the father of twin girls. As the years
passed these girls grew to maidenhood
and their beauty was so great that all
of the young warriors of their own
tribe sought to win them to wife and
there was fierce rivalry among them.
The fame of their beauty spread be-
yond their own tribe. Over the coun-
try of the Umatillas, the Walla Walla,
the Yakimas and the Nez Percés
it was heralded and eventually it cross-
ed the Blue Mountains and went be-
yond the Grande Ronde valley to
where the fierce and warlike Ban-
nocks, hereditary foes of the Cayuses,
lived.

The Lovelorn Ban- nocks.

There two young chieftains of the
Ban-
nocks heard of the loveliness of the
Cayuse twins and were so im-
pressed that they set out to see for
themselves these two maidens and,
perchance, to win them or steal them
for themselves.

They reached the land of the Cay-
uses and visited that tribe under the
guise of friendship. When they saw
the beautiful twins daughters of the
head chief, they knew that their fame
had been justified. They determined
that they would take them back with
them and they soon saw that, to do

so, they would have to steal them
away.

Watching their opportunity, they
saw one day the two girls stray in the
woods a short distance from the home
teepee. Quickly securing their ponies,
each seized upon the maidens,
each rode down upon the maidens,
each seized and swung one before him
on his horse and rode away as fast
as their fleet-footed ponies could
carry them.

The abduction was soon discover-
ed, a hasty council was called and 200
warriors, headed by Cougar Shirt, set
out in pursuit of the young Ban-
nocks. Near the summit of the Blue Moun-
tains, with the Cayuses but a few
miles behind, the young Ban-
nocks came across a party of their own
braves out hunting. The twins were
transferred to extra horses and, by
a short cut through the mountains,
the pursuers were quickly left far be-
hind.

The Ban-
nock chieftains, in due
time, reached the tribal home at the
head of the Snake river with the
stolen brides. There was a joyous
marriage ceremony and the Cayuse
twins became the wives of the Ban-
nock chiefs.

War Is Declared.

Returning to the Cayuse village
without Ban-
nocks or maidens, Cou-
gar Shirt in accordance with Indian
custom, registered a solemn vow to
avenge the wrong. He dispatched
runners to the Walla Walla and Umatilla
tribes, bidding them come to a
great council of war. Soon there-
after a pow-wow was held in the Cay-
use council lodge and the chiefs and
headmen of the neighboring tribes
agreed to form an alliance with the
Cayuses against the Ban-
nocks.

The Umatillas and Walla Wallas re-
turned to their homes to prepare for
the war. Meanwhile the Ban-
nocks, learning that the allied tribes had
declared war against them, took the
warpath at once. In two days one
thousand Ban-
nock warriors, headed
by the great chief Pi-Egan, were
marching toward the Columbia river.
They swooped down upon the Cay-
uses before the Umatillas and Walla
Wallas had joined them. The Cay-
uses, some 700 strong, feared not to
meet them and held their ground.
The two savage forces met where now
stands the town of Umatilla. A desper-
ate battle followed, the fighting
being hand-to-hand. Many were
killed on each side but the superior
numbers of the Ban-
nocks were win-
ning for them the advantage. Still
the Cayuses refused to give ground
and they would undoubtedly have
been exterminated had not a fierce
wind storm arisen suddenly, gather-
ing up sand in such quantities that
the sun was obscured. Choking, both
sides retreated for several miles.

Nature Intervened.

When the wind abated and the air
had cleared of dust, both sides ad-

vanced to renew the battle. But na-
ture again intervened. A heavy rain
and hail storm began and pelted the
warriors unmercifully. This rather
dampened their ardor for the battle
and they fell apart again.

Their hostilities having twice been
stopped by natural causes, the super-
stitious Indians interpreted the oc-
currence to mean that the Great Spir-
it was displeased. Each tribe called
upon its medicine men to learn the
pleasure of the Great Spirit.

Before the Cayuse sorcerers had fin-
ished making "medicine," a horseman
was seen approaching from the Ban-
nock camp. He held up one hand in
token that his mission was friendly
and, when given a like sign in re-

turn, rode into the Cayuse camp. He
told them that the Ban-
nock medicine men had received a message
from the Great Spirit advising them
to fight no more but to compensate
the Cayuses for the twins by a liberal
gift of ponies. The proposition was
accepted more through fear of the
wrath of the Great Spirit than a de-
sire for gain.

The price having been fixed, the
dead were buried in a common grave,
and each tribe went its way. The
place of burial may still be seen, the
winds having so shifted the sands that
many of the bones are bare.

A Sign From Heaven.

The Ban-
nocks departed in peace but
the trail of the Cayuses was darkened
by angry clouds from which forked

lightning shot fiercely athwart the
sky. Thunder rolled ominously.
When the tribal encampment place
was reached the medicine men were
told to learn the meaning of the signs
from the heavens. After a time they
reported that the Great Spirit was dis-
pleased because the Cayuses had per-
mitted the twins to live and that had
ordered that all future twins must be
killed at birth, or misfortune would
overtake the tribe again.

During the progress of the battle,
one band of Cayuses was driven so
far away that they pursued their way
across the Cascades and settled in the
Willamette valley on the Molalla
prairie. They became known as the
Molallas in after years but still speak
the language of the Cayuses.

"Gas Horse" is Now the Most Numerous in Umatilla County

It was not so many years ago when
the old automobile of Dr. G. W. Cole
was a curiosity rare to behold in Pen-
dleton. Today the Round-Up visitor
sees on every side or him the auto-
mobile. Indeed it is the common
mode of transportation.

A recent statement from the office
of Secretary of State Ben Olcott
shows that Umatilla county with an
automobile to every 16 persons in the
county leads Oregon with one excep-
tion. There are approximately 24,000
people in Umatilla county and of this
number 1500 have automobiles. Farm-
ers who a few years ago scoffed
at the idea that they would ever aban-
don the little red wheeled buggy are
now driving large heavy powered
motor cars. Mother, wife, sister and
daughter as well as father and brother
are also versed in the art of man-
ipulating machines.
But the motor age did not stop

with the automobile as a pleasure car
and used only for transportation.
The farmer has his little gas engine
to run his farm machinery.

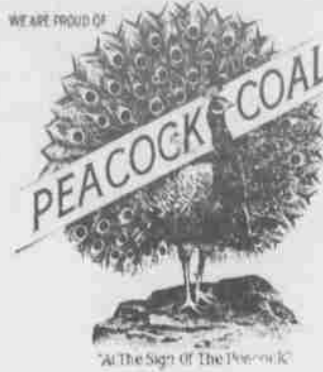
The combined harvester was a
great invention but the heavy ma-
chines required too many horses to
pull them about over the steel hills.
A gas engine was attached to run the
machinery of the combine. Still there
was the question of keeping horses
and mules to pull the combine, and
the tractor engines have been built.

The tractor is used not only to pull
the combine but is utilized to plow
with. Manufacturers are now making
a self propelled combine which does
away with both tractor engine and
horses. The self-propelled machine
has been tried out and is a success.
The tractor can now be used for plow-
ing and general farm work. The cost
of feeding stock all during the win-
ter months is eliminated. No longer

is it necessary to stop the harvest for
rests.

This year a carload of auto trucks
have been brought to Umatilla coun-
ty for distribution among the farm-
ers. This is the final step in the mo-
tor age with its relation to the farm-
er. The truck will be utilized to
haul the grain from the field to the
warehouse and to do the general
work of the wagon in a much quick-
er time.

The gas engine is everywhere. The
hay is hoisted to the top of the barn
by the little gas engine. The binder
can be run by a gas engine.



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