

INDEX CARDS

Kiowa Agency
Fort Sill
Anadarko
Early Traders

BIOGRAPHY FORM
WORKS PROGRESS ADMINISTRATION
Indian-Pioneer History Project for Oklahoma

Field Worker's name Lillian M. CassawayThis report made on (date) June 4, 1937Name Dr. Charles R. HumePost Office Address Amesbury, OklahomaResidence address (or location) 301 West Central BoulevardDATE OF BIRTH: Month October Day 31 Year 1947Place of birth New YorkName of Father Hume Place of birth N.Y.

Other information about father _____

Name of Mother Birth Ann Payne Place of birth N.Y.

Other information about mother _____

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to Manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached _____.

From personal interview with the subject. 801 West Central Boulevard, Anadarko, Oklahoma.

FIELD LILLIAN M. GASSAWAY
Indian-Pioneer History Project S0149
June 4, 1937.

Dr. Hume is an old Government Doctor. He is 89 years old and very feeble, can't remember names very well. Tells things in a very rambling way.

Father Hume born in New York.

Mother Ruth Payne Hume born in New York.

I was the first President of the Caddo County Medical Association. I was President at the time the famous Keys Quadruplets were born. They are twenty-one years old now.

I came here in 1890, during Agent Adams' administration, to care for the Indians around the Agency, for the reservation was so big I couldn't do very much going out among them. There was a doctor ahead of me who didn't seem to give satisfaction. The doctor at Ft. Sill couldn't get along with him. There were only two doctors in the country then. One at Ft. Sill and myself at Anadarko. When the Cuban war broke out this doctor enlisted.

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Several years later I found him in Hot Springs while I was there.

In 1868 the Medicine Lodge Treaty was made. Previous to that the Kiowas, Comanches, and Apaches were kept around Fort Sill. When the treaty was made the Wichitas were put in Kansas, later an Agency was located north of the Washita River for them, giving the Kiowas, Comanches, and Apaches access to the land south of this river. The Wichitas were allotted land to farm, but the Indians south of the river later were allowed to chose their places up to a certain date. Those who had not taken land by this date were allotted places.

There were four trader stores on the south of the river. One of these stores was owned by a Mrs. Huchins and her son-in-law, Will Cleveland. Mrs. Huchins was the mother of Mrs. C. A. Cleveland, now living in Anadarko. This store was established during the administration of a Republican president. When Cleveland was elected, he didn't recognize the permit

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given by the Republican administration, so the Clevelandis were gone,^{and} Sneed took charge of the store. At the election of the next Republican president, the Clevelandis came back and stayed. Mr. Sneed was our late Col. R. A. Sneed. Mr. Cragg, who had a store here, came after the Republican election.

At a dinner not long ago, at which J. J. Methvin and I were special guests, Mr. Methvin told this story. He and Aniele Martinez, a captive among the Kiowas, in visiting among the camps, found an Indian man who was very low with pneumonia. The Medicine men were making medicine with their tom-toms, and heathenish contortions. Methvin ran the medicine men off and prescribed some medicine and gave Aniele instructions how to give it. The next morning the man was much better and finally got well. This man never forgot, and often told me how Methvin saved his life.

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In 1892 or 1893, I can't remember which, we had an epidemic of malarial fever. The Indians would take the patients while they had high fever and dip them in the river as treatment. It was in the summer time and so did little harm. A few years later we had an epidemic of measles. We kept the children in the schools, so we could care for them, but the parents were camped all around the Agency and they would slip them out, and take them to their teepees. They tried the same treatment for the measles as they did for malaria. This caused a great many to die. Then later still we had the smallpox to break out among the Indians. There was no way to keep them quarantined. We tried to get them to stay away from those who were sick, but they had to go to see their sick people. This caused the disease to spread fast, and many people died. We began to vaccinate the children in the schools, and had very few cases there.

In those days when a child was born, there were no men to care for the woman, just a bunch of ignorant

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women, If any unusual case occurred, the patient usually died. One case especially I remember. My assistant came in one day and told me that there was a sick woman in camp. It was issue day and more Indians than usual were camped near. I went to see her. One child had already been delivered but another, a twin, was in an unnatural position and if she did not get the proper care she would die. I made the delivery and the woman got well. When the woman's sister saw that the woman was going to get well, she threw her arms around me and said that I made good medicine. I told the Indians that if they would camp close when any of them were to be sick I would help them if they had any trouble.

One man married a woman and lived with her for years and they had never had any children. The wife told him to take her sister also for a wife. This younger sister had been going to the Methvin Institute to school. He took this sister and raised a large family. The older one of the women helped to take care

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of the children as if they were her own. When the elder woman died, the usual custom of lamenting began. The sister began with the rest of the family but I told her she mustn't work herself into such excitement, it wasn't good for her, that she had these children to look after. She said: "We have lived together and I have had all these children. She has helped to care for them and has never spoken a cross word to me as long as she lived."

When Cynthia, an Apache woman became sick, Mrs Pruner, Black Beaver's daughter, came and told me, and I went to see her. The girl was having a rather tedious time and the woman didn't want me to come in. I told the woman that if they didn't let me along I would send for the patrol wagon and put them all in jail. They left at once, and I took care of the girl.

After the opening of the country I resigned from the Government work, but many of the Indians continued to call on me.

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There are two distinct kinds of Indians: The Plains Indians and Timber Indians. The Plains Indians roamed the plains hunting buffalo and such. The Timber Indians have always cultivated their lands, raising mostly corn. The Kiowas, Comanches and Apaches are Plains Indians, while the Wichitas and Caddos are Timber Indians.