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Description of primitive therapy is likely to emphasize supernatural causes and cures of disease at the expense of simpler practices of physical therapy. The present paper is based upon an inquiry concerning the latter among Lemhi Shoshoni of Idaho.

The causes of disabilities, unless attributable to supernatural agencies or to obvious injury, were little understood. Ordinary remedies were first tried for any illness. The illness was believed to have been caused by soul loss, intrusion of a foreign object, or witchcraft, and was treated by a shaman only when it was serious and lingering. Shamanistic treatments will be described elsewhere.

Ills were classified by a simple descriptive terminology which usually referred to the ailing part of the body rather than to general categories of sickness. The term *nütsi*, ill, was affixed to the term for head, heart, lung, etc.

Remedies were few and elementary. They comprised administration of herbs, both internally and externally, massage (called *nado-kunt*), application of heat, and bleeding. The last was, until recently, used only for head and eye troubles. Occasionally the sweat house was used for general debility.

Some remedies were administered by anyone. The use of others was restricted to specialists. Most specialists acquired their knowledge through experience, though some, like the massager or *tumgaun-ait*, seemed to have dreamed their powers. Unlike the true shaman or *puhagünt*, however, the specialist did not sing and though his skill might be of supernatural origin, his cure was purely physical. He was named according to his specialty, for example, *bui nait* (*bui*, eye+*nait*, making), an eye doctor. The only supernatural element involved in physical therapy was the patient's prayer when taking a remedy, "I am drinking (or applying) you for such and such a purpose."

Treatment of the different parts of the body was as follows:

Head ailments, especially headaches, *bambi* (head) *nütsi*. Cause, unknown. Cure: roots called *pa* (water) *sowü*^u which grow along streams in the mountains were pounded and the emulsion mixed with warm water and tied on the head with buckskin. Manner of effecting cure unknown. If this failed, the inside of the nose was punctured with an awl to cause bleeding.

Eye troubles, bui (eye) nütšikw^a, were of several kinds. For sore and inflamed eyes, the root of a grayish plant about 3 feet tall with vertical leaves growing close to the stem, called pavohop (possibly *Artemisia gnaphalodes*) was pounded, mixed with warm water, and the juice squeezed on the eyes. If there were sore veins (?) in the upper and lower lids (trachoma?), the lids were scraped with sharp obsidian and allowed to bleed. Only experts performed this operation. If small white spots had formed on the eyeball (cataract?), a grayish willow called agai (salmon) suhu (willow) which grows along the Salmon River was burned and the fine ashes applied to the eyes. Eyes which were sore from the glare of the snow, especially in the spring when the sun is becoming bright, were thought to be infected by little specks of dust, buisi, left on the surface of the melting snow. This ailment was called buisi ümbukun (cause). Leaves of hunap (probably *Cowania stansburiana*) were boiled and the face with the eyes open held over the steam.

Nose troubles were not known.

Toothaches. Cause, unknown. The belief that a worm had gotten into the tooth was not held. There were three remedies: 1, leaves of *Artemisia tridentata* were chewed to ease the pain; 2, a heated stone was held on the face over the pain; 3, a loose tooth was extracted by attaching one end of a vegetable fiber string to the tooth, the other to a stick, and pulling.

Heart trouble, bixhü (heart) nütši. Cause, unknown. Cure: a large stone was heated and placed over the heart.

Chest pains, especially stabbing pains that hurt when one moved, were called tu'inawün:üx (tu'inap, stick+wün:üx or wün:ükw^ü, stuck with a point). This and other chest ailments were treated by laying a heated stone on the chest.

Abdomen. Ailments of the various internal organs, except heart and chest, were not distinguished. Those in the region of the abdomen involving aches were called wö:ra (abdomen) nütši; those involving bloating were called wö:ra begwix (swell). Causes, unknown. To stop diarrhea, which was called kwahucu, the fine silt which dries on the top of a boulder after a rain and slightly curls (called tumboamb, tumbi, rock+?) was mixed with white clay (evi) and drunk. For a physic, the roots of a plant about 1 foot high with white flowers (called togoa, rattlesnake yungüwü, serrate leaf; possibly crane's bill) were boiled and drunk. For a physic which also produced vomiting the roots of a sunflower (called pi:akənzip:) were boiled and drunk. No doubt other herbal remedies were used for internal disorders. Following the use of these remedies, the ailing spot might be massaged with the heated green leaves of young sage (*Artemisia tridentata*, called pagwiəmp).

Arms and legs. For pains, leaves of *Artemisia tridentata* were pounded, heated, tied on by means of buckskin and left overnight. If this failed, a specialist (not a singing shaman) might be called to massage.

Broken bones. In a case of a broken leg described by the informant, a specialist (possibly having the power of tühümüi, a bluish or black lizard), but not a true shaman, washed the wound, set the bone, cut the flesh around the break which was at the ankle, and put the dried pulverized remains of a certain species of lizard under the skin. This lizard, which was traded from southern Nevada, was believed to bind the broken parts. (A Shoshoni doctor at Elko also had a dried lizard from southern Nevada which he used for wounds.) Some doctors did not use this lizard. In the case described, the invalid was kept in bed two months and his break healed.

Wounds. Regardless of size or cause, wounds were always treated by applying pulverized pine pitch and holding it in place by means of buckskin. This dressing was changed every 4 days. The pitch was believed to act as adhesive and was probably also curative. There was no means of sewing large wounds. Ants were not used to bite the edges of wounds together.

Fevers. Two kinds of fever were distinguished. Those producing a red rash (called anga, red + tasia, insect) were considered dangerous and were treated by drinking a weak tea made of pasowü^u. Those which resulted from grippe or colds (called onivukun) were treated with *Artemisia tridentata*. Fevers had no general name. Those not falling into the above two classes were said to have been caused by a ghost (dzoap) and were treated by a shaman.