

HELEN H. ROBERTS - Manuscript on Klonomihu

Kl'omihū dances  
(Informant, Mrs. Grant, Some's Bar.)

The Kl'omihū had different dances from those of the Kl'at. They had no Deerskin dance, etc. They had war dances, and a dance for the girls at their first menstruation. The girls were kept out for ten days and there was a dance every night. They would not let the girl sleep because if she dreamed about anything, that thing would surely happen. She was dressed with feathers around her head, the feathers hanging down over her eyes and she was not allowed to see or to look at the sun because it was thought that if she did she would become blind when she grew older. Grouse tail feathers were used for the headdress and were woven into a strap made by braiding the ribs from the grass that was used for making fish-nets. These straps were about an inch and a half wide and were tied around the head. The bands were undecorated. These headdresses had nothing except the band and the feathers hanging. Kōk'ap'ik was the name of the headdress. The name of the dance held for the girl was K'ēp'ik. The girl did not wear a new headdress but a very old one which was in the keeping of some old woman. If a family did not possess one one was borrowed for the occasion from someone else. The girl was not allowed to wash herself but this was done by some member of her family and her brother or mother or someone followed her wherever she went. She had to pack wood ten times a day. She could have ordinary food but she could not enter the house. She was kept in another place, Īp'sōk'ad'ic. She wore a skirt made of the shredded bark of the hazel sticks, which hung about her like a fringe. She wore a waist of braided maple bark, braided just like a hat.

hazel stick-kasok'ōk'ik  
skirt- hāy'ik  
maple bark-sak'ik  
waist- hānit(i)āswik

At night everybody would come from all around and give her a dance. There would be a circle around of men and women mixed. Right in the centre

There would be another circle again of men and women lined, and she would stand right in the middle with one woman behind her to hold her. Any woman could fill this office and when tired could pass it on to another. The woman's face was painted red all over and her hands too.

When they commence circling round a-dancing and they hold the girl in the middle right on the shoulder. The girl walks ahead and the woman moves the girl's shoulders alternately, one forward, the other back. The girl walks in time to the music, one step to each beat, but the woman goes forward in a springing dancing step, a springing hop. They go across the diameter of the inner circle and then back but do not turn around on the return, but proceed backwards. The girl faces the direction of the dark side (west) and may not look where the moon comes up. The people in the circles hold hands and dance with side steps to the right or left and when they begin to grow dizzy they go the other way. They wear no special dress. Both circles go the same way at the same time. That first dance is known as K!epxiik. The circles break and form one row and then the dancers drop hands and the girl and her attendant are at the end of the row. The people all face the east. K!iro'ixiiruk<sup>(a)</sup> is the name of this dance. The girl<sup>and attendant</sup> then weaves in and out down the row between the dancers (maybe there are a hundred or more people) and when they get to the end (in and out the window, N.E.T.) they come back. The step is the same as in the circle dance for the girl and woman but the dancers stand still and sing and tramp one foot only. The heel is stationary. The weaving is done three times and then they stop. Then they stop and rest. The men and women separate and the men prepare for the war dance. The women become spectators. The girl and her attendant rest and watch the dance.

#### War dance.

The war dance was called K!uxhapairuk. In this dance perhaps there are two hundred men. They form a row facing the women and their

...does not recall.

There are two end men. All the men are barefooted. They wear no special dress and carry bows and arrows. The bow is held in the left hand and the arrow in the right. Both are held vertically. The dancers stand in one place and tap time with the right toe and sing while raising and lowering the hands slightly in time to the music, bending the knees more and more, bringing the body by degrees closer to the ground. When stooping as low as possible they turn and face the left and gradually and then gradually rise up, wheel quickly and face the opposite direction and while standing hold their arrows and bows as if shooting out a little diagonally to the left.

While this row is doing this and all are singing, the two end men are dancing toward one another in front of the row in a crouching position, holding their arrow and bow and blowing their whistle. The bow and arrow are held, one in either hand vertically. When the two men pass one another they rise up straight and from there on to the end of the line dance only a little crouching. Then there is a dance of pointing arrows where the girl looks on. The men can sing it but the women can't.

Then the war dance breaks up they form a circle again and so begin over and keep up these dances alternating until daylight. When it begins to come near daylight they make a fire outside on a good level place, then they sit around and the girl alone sits in the center. Some go to sleep but most of them sit around to keep her awake. She may nod but she is not allowed to sleep enough to dream. They do as Coyote said in the time when all the birds and everything was a people. And they sing the same old song to the girl. A group of mixed men and women gathers around the girl kneeling on the right knee, the left up for support. This group is dressed all up in feathers. They have yellowhammer tail feathers, woodpecker heads, grouse tails, eagle tails, partridge tails, all mixed in.

There is nothing on the women's heads but a sort of cage of feathers around the neck which hangs to below the breast and shoulder blades and then two armlets around the middle of the upper arm, the feathers hanging down over the arm. These feathers flop with the movements. The rest of the dress is ordinary. The men wear the eagle-tail feather in the hair, that's all. This group gathers around her to sing and keep her awake. Everyone has a split stick, called *hahnikiĕgit*. It seemed to be made of any kind of stick but Mrs. Grant's grandmother had one so smooth and fine. It had been used a long time. It was the kind of wood that had a pith, but not elder. These people leaned the left arm on the left knee, palm up, and struck the clapper on it. There was a small stick inserted in the cleft. The players would nod their heads right and left and lean forward and back, all in unison. They sang what the birds sang when they were people. They call the names of birds and sing it.

After daylight they quit. This was kept up ten nights, and for five months these dances were held. The mother always attended to the girl and kept the fire for her at the place where she stayed. After five months she was supposed to be a woman and able to care for herself. The fifth dance being over the girl had a big fire built for her and took a big sweat. The blankets of her bed were cat tail rushes. These were gathered up after all was over and tied in a bundle. Then the girl dived in the river and while she was under water the mother let the bundle float away on the surface of the water and so was carried away everything that had to do with her sickness and girlhood and thereafter she was an old woman, able to care for herself.

They were very strict about morals and the girls were not allowed to be with a man not the husband. If a woman became pregnant and the father was unknown, they built a big fire and then went to the girl and becked her with hands and asked her to run a race, (made her) and

then pushed her into the fire and she was burned to death. But if the father was known but not married to the girl, they tried to make him marry her. If he refused, both were killed, the girl burned, but the man stood with hands tied behind to a tree and was shot with bows and arrows. When twins were born they were regarded with fear and cast into a hollow tree to die.

#### War Dance for fighting.

There was another kind of war dance they used to have when fighting by themselves. My, dangerous, though. For example, if you kill my brother and I was going to kill you and they going to settle it now, call him war dance. Your bunch be far as from here to Langford's house. You'll be standing there and maybe you will have a hundred peoples, the bunch. I'll have so much. Maybe we have a hundred apiece. We'll be far apart (the two parties). The there be two news packers. They pick out the best talkers (ishik! waltehski-walk in the middle). The other side and your side there will be another one standing in front of you. You was the one kill my brother and I say "We'll settle it" and my man will carry the news to you. Each side stands ready to shoot. If the messenger puts in a bad word or you act like you were ready to kill one more, there is war again. An' you got to be careful talkin'. I may say, if I am single "I want the girl and so much money that's my brother's body worth, maybe three-four hundred dollars and the girl on top of that. And you'll say "No, I ain't goin' to give you my sister." Then my side commence shooting. Then they fighting. If you say "Yes, you'll have my daughter (sister, or someone) then they put all the money on her. On his neck then they held him and pushed him over to me. That settle that war. That's the time they all lancing-just kicking their feet and say something, say anything. Just the same kind of kicking as the war dance in the girl's ceremony. Just the same formation as for the girl's war dance.

## Klonomiku Doctor Dance

It ain't like it is this Klamath. When anybody gets sick then they go after the doctor. They may be some woman doctor or men doctor, it is just the same. Then the doctor comes to see the sick people that is lying right there and pretty near dying. Then they give him the money (Injun money). Then takes his pipe out himself. then if it is a woman doctor she have a short dress up to her knees; if it is a man he rolls his pants up. Then the doctor sits down and smokes and smokes and smokes about as much as ten minutes. Then he commence kind of shakin'. And he put his pipe down. Some of them will take it away from him. Then never say nothing yet. She commence shakin'. One knee is down on the ground(right) and one is up(left). The left elbow rests on her knee and her hand supports her cheek. The right hand hangs down along the thigh. She is shaking. Then after a while sound like it is groaning. (A trembling humming, for two hours, just that way) Her eyes are shut. She says at intervals "Ha ha wei no kókumwi'no". A calling on his spirit saying "Come to help me. And look at our money, how much they paying us."

*Incomplete*

...the ridge and it was coming and they would dance it that night.  
! Then the dance comes the Ihuk is first. This is not only a pleasure dance for the children but the girls' adolescence dance. They dance it five nights for pleasure and don't go by the girl's sickness. They are just glad because the dance has come back. They pick out some young girl, not necessarily one who is sick but any girl, to stand in the middle of the ring. This dance is called the Amaikiaram Pikyavish by the white people. This is the making of the world. The real Indian name is taken from the beginning of the moons: Itrōpahan-the moon,-the name of the dance.

The dance time is ascertained by watching the return of the sun from the south and the path of the big dipper and by counting the moons. From the time of the making of the world or the fires which occurs the last of September they count five months, throwing away October and November. The Haruk year has twelve months but two are not named or counted. Thus, beginning with December, five months brings April, the month of the Amaikiaram Pikyavish. (~~Ekne'evāṣan~~ is the name of the ceremony of chopping down the poles, of which we have already written.)

Amaikiaram is the other side of the river (Klamath) from Ike's place at Somes' Bar and this dance and story is called Amaikiaram Pikyavish because it belongs there.

But the moon itself is called Ikharām kūṣ'ra while the sun is known as dark night moon

supāha kūṣ'ra. (Kūṣ'ra seems to be the name for heavenly body. H.H.R.)  
through moon  
the day

The stars are called atairam and the big dipper is named atainamtunawaitch.

The people have designated a rock on Sugar Loaf Ridge and when the moon hits that rock they say "Hurry up" and then they have the dance because they think they will die if they don't have it. (And now they don't have it any more, said Phoebe.) When the moon hits that place then the Pikyavish man goes into the sweathouse and that is the beginning of all this ceremony.



## The ihuk dance and its explanation

There is always a little hut near a dwelling. It is partly excavated and slanting boards form a roof. To this ~~place~~ <sup>place</sup> the girl goes on the occasion of her first illness and remains seven days. If she does not go the family will have no luck and kill no deer. She eats acorns and salmon only, one meal a day. She does not drink much water. If she should, she would not have much luck, no money nor nothing. She cooks her own food. Sometimes the relatives steal the girl from under. They call it Im<sup>u</sup>kukun'kiat. This helps menstruation, but no dance is held. If it is winter time no dance is held for the girl at her first period. But if it is Springtime they hold an ihuk. An ihuk which is held for a girl specially is danced off and on for ten days while the girl is sick, and continues. But they do not dance continuously. The girl eats apart from the family but attends the dance. The girl's face is painted for ten days.

The time for the ihuk is chosen by the people, and such a dance is not necessarily given for each girl. If a girl's family decides to give one for her, that is quite proper, but if the family is poor no dance is given for the girl. If it is rich, an ihuk is always given for the daughter. If the dance is held while the girl is sick she may attend it but she cannot go into the living house. It is sometimes necessary to help the girl up, for she is weak from not eating much. The people dance all night and perhaps all through the next day. There are three songs sung at the start of the ihuk. After these it is permissible to sing as many as the people feel inclined to. They dance different ways. When they start the dance they dress up one young girl, - the one who is sick if the dance is being given specially for her. But at the ihuk that is given when the dance first comes back in the spring they choose some one girl to take the part of a menstruating girl. She wears a chaplet of braided flowers on her head, lilies and shooting stars. The lilies are the large white dog-tooth violets which are called ax<sup>o</sup>pahemik'initch.

At the Ihuk dance the women - especially in word singing. The ihuk dance songs' construction had words. (Puck.)

and a mountain species of shooting star, which is magenta in color and is known as aksanwáhetch. This red and white chaplet is tied at the back of the head. (When the dance is given for one who is really sick she wears not flowers but a chaplet of blue-jay tails which hang down and cover her eyes. Phoebe does not know about wearing the woodpecker scalps in her hair braids hanging from each ear over her shoulders but Fritz says that in olden times they wore them.) The dancers do not paint up specially, but ~~may~~ <sup>may</sup> ~~to~~ <sup>to</sup> merely as they want to look nice. The colors are red and white, but no special-designs are used.

At the first ihuk dance the girl wears a dress of buckskin with shell on (or deer hoofs, -axmánachihiyáfus). She is barefooted. She does not paint her face but at a special ihuk the girl in question has her face painted red all over with vertical lines of black running from her hair to her chin. (The same kind of face painting is used by the two girls who assist the Pikyavish man at the dance in the Fall, -at the sweathouse.) The girl carries an Indian fish plate in one hand if she is really sick but at the first ihuk <sup>with the fish</sup> she the girl who take the leading part does not.

The girl stands in the midst of the dancers. She does not move much nor dance. She just stands in the middle. One old woman stands beside her if it is a real ihuk. She holds a deer-hoof rattle in her right hand, and moves it vertically to make a noise. The deer hoofs are faun hoofs taken from unborn fauns when the doe is killed, and polished all smooth, pierced with a hole and hung on a buckskin string. These are bunched at the end of a stick, the hoofs hanging. On the other side of the girl stands an old man with a whistle blowing. (While the girl is sick everything she does she must bathe after it. If she lies down, if she packs wood, etc. They make her work hard. She must always carry a deer skin rattle and make a noise wherever she goes or else another girl goes with her and does it for her.) Men, women and everyone dance around her singing. The woman who shakes the rattle also sings a medicine song before they start singing the

three songs, going around the girl as she sings it.

After they sing the three beginning songs of the ihuk they can sing as many more as they may wish. The girl must remain as long as they want to dance, but they can rest when they are tired. They sit down by the fire. They may continue the dance all the next day. They have many ihuk songs. The ihuk song has words, (i.e., meaningful words, not burden syllables only.) The men sing about the girls and the girls sing about the men.

Finally they quit when they are ready. Phoebe says the custom of giving the real ihuk was abandoned before her day but she was in an ihuk dance held at Salmon time for fun.

At the real ihuk the people dress up more than at Salmon time. The girl paints her face as described, wears the blue-jay feathers, the same kind of a buckskin dress and goes barefooted, and carries the basket plate. In the ihuk dance at Salmon time there is no old woman, but there is one at the real ihuk. No old man blows the whistle in the Salmon time ihuk, only at the real ihuk. The people wear bands of woodpecker scalps around their brows, tied in the back, with feathers of the eagle and any white tail feathers stuck in around the band. The men wear buckskin pants and no shirt; and they wear a corset of plaited sticks called pah sa, from their knees up to under their arms. They also wear shoes. (shoes-yukuku; my shoes nani yukuku.) The women wear fringes of buckskin and fancy aprons. There is just a simple waist and no sleeves, but they have shoes. arar a yukuku.

The woman's medicine song is omitted in the Salmon ihuk but not the three songs with which the dance proper begins. They are given in both dances. When the girl is really sick the dance lasts only until sun-up. Then she goes about a mile to bathe at some spring. She uses cold water. When she returns they dance again.

The story of the ihuk-  
(Told to Phoebe when she was a child by an old woman named Ivishiptunwean, which means, Living in the best house. A story like this is called a pikva'ukhi. The first word means, Tell me stories. Phoebe cannot translate the second word, but it is a reply to the first and the person who tells the story must say it before beginning.)

The Deer was a person and was married to Panther man, and one day she have a baby, -little girl. She don't get along with her husband. After a little while the girl grew big enough to walk and the Deer woman found out that her husband was going with another woman. Then she told the husband she was going to move out of the house. The Panther man said all right, she could move out in the yard and set the boards against the house slanting. (Make a lean-to and live there in front of the house.) Finally he said he was going to marry the other woman. The Deer said all right. Finally he took his other wife, Bluejay. She was a smart, small woman. He took her in the house to stay with him and cook for him. So proud, she is!

The Panther man liked the little girl and was always nice to her. The Deer woman always made good acorn, all the time. She used black acorns from the black oak trees which are called xontap'an before shelling. After shelling the meat of the acorns is named xorish. The acorn flour is named ek! pu'u. And when they spill water on to the flour by the river in the sand the name of the flour becomes ya'-v. And when it is cooked in the Indian cup it is named xon. Then it is time to eat xon. xonpati means to eat acorn mush.

Finally that girl was old enough to pack acorn cups made of roots. The Deer woman said, "Go give your father a cup of acorns and sent her ~~that~~ little girl in every supper to pack acorns to her father. She knew he liked her acorns. She was a good cook. She told her girl "Who always take the acorns when you hand it by the door? Does your father take the cup?" "Oh, no, the woman always get ahead of him, always take the cup, take it up first." And the Deer said, "Whenever your father take it let me know." And the Deer woman knows he does not eat that acorn.

The girl tries to hand it to her father. Then Deer woman knows that

if he ever eat the acorns again he will want to make up because he liked the cooking. That girl always stand there and watch what happen when Bluejay take the acorn. She say "Ahki" and throw it away into the board into a big cup, as if it were bad, and then when her man goes to sweat house she eats it. When Bluejay married the Panther man she knew he would not like her long because she could not make good acorn mush like the Deer woman did. Panther man would only eat a little of her mush. So she thought she would watch Deer woman through the crack and see how she made it so good. Deer woman sat on the ground, legs out in front, holding down the basket on either side with her feet and ankles and pounding the nuts with a long rock. While she was pounding, twice she would hit her left elbow with the pestle so that all the fat and marrow would come out. (ik'pat'-marrow.) So Bluejay went back and thought she would do the same. She was making it the same way. But when she hit her arm black blood came out, that was all, and dripped into the acorn basket. So when supper time came she had that, and Panther asked her why her mush tasted like blood and she did not answer, only hung her head, and Panther wondered why her soup tasted so bad. When he tasted it again he pushed the Bluejay woman away and took the acorn cup from the little girl. The little girl and Deer woman were listening and heard what he said when he took it. He say he lost lots of good acorns that she had been throwing away. "The acorns you make taste like blood. Ahki. I am sorry I never eat my wife's acorns for a long time." And he told Bluejay to go home. She went home to Weitchpec (Ansafarik.) Panther followed her a long way and she crossed at Bluff Creek. He called to her not to fall in the water, her dress was getting wet, and she was very angry that he was going to take back his wife and . . . . . and flew away calling kai kai kai and was turned into a bluejay and was no longer a person.

While he was gone the Deer woman said to her little girl "Well, we

won't stay longer, we go back home. When Panther learned of her intention he said "You had better move back in. I sent the other woman away." But the Deer woman said "No." And she told her little girl that they would go home. They went up the river, up the Elamath to the head of the world; up to the sky, her home. They went back there.

The Panther man had been accustomed to living on deer meat all the time he was living with Deer Woman. But when she went home she took all the Deer People with her. And so when Panther went into the house he found that not only was she gone but all the things that the Deer People had contributed to his well being. The Indians have a hole in the hill-side against which the house is built so that when a deer is killed it may be passed in through this hole for the hunter is afraid that if he packs it in the door his woman will step over it and this will bring bad luck. And as Panther man stepped into the house as Deer Woman departed he heard a low and rapid ho ho ho ho. It was the buckskins that had been drying in the house, which were calling as they were all running out following the Deer Woman going home. He looked around and saw the house empty. He looked for his arrow gun but even that was gone for it was made with deer sinew and gristle. After a while he sat down and cried and cried. He knew that now he could not kill any deer for food and so he would have nothing to eat; and even his arrow gun was gone so that he could not kill anything else. He knew that the Deer Woman was going to starve him out.

Wildcat, Panther's cousin, came to live with him after the women all left and Panther was so weak with hunger that he could not get up. He lay near the fire with his blanket over him and the ashes from the fire covered it, it was so long since he had moved. Wildcat kept on going out to hunt for deer and trying to find out where they had all gone. Finally he told Panther that he had dreamed of his daughter and that she was now old enough to become a woman. So Wildcat started off early in the

followed the Deer Woman home, -ho ho ho ho ho. And before they got down to the ranches the Deer People turned into deer and then they said, "We always will live out in the hills and ridges and not down by the ranches."

The Deer Woman said that people must always take care of their girls that way by having a dance when they became women. The Deer Woman said that she would leave her word (directions) that the people must ihuk around the girl so that she would be lucky and a husband would want to buy her, and she would be a good girl. Another word the old Deer Woman left was this, "I know that Panther always will be starving, while I will always have lots to eat and I will always be fat. If the people should want to kill Panther he will never be fit to eat and he will have a strong smell, but if they kill me they will like to eat me." Hupānakanakana. (This is the final word. Phoebe does not know what it means but it is pronounced at the end of every story. Then they say- Naniva'sivura Kiniyatch', which means My back is straight, and why they say this Phoebe also does not know. Then they say:

Cheniatch'ik!vura at!ai' chuk'nutch i'ōnupravesa ishiat! imshirihia<sup>ish</sup>  
 quick be sure salmon green coming up early shine up the  
 eggs salmon river

The reason they say this incantation is that they never tell stories in summer time, only in the winter evenings and they do it then so that the spring will come soon (pastime?) and every story ends with these sentences. At the end of the evening when they decide to quit telling stories they say:

Chiminuk<sup>w</sup>it' (the w is a w and not a v)  
 Lets go to sleep