HANDBOOK
OF THE
INDIANS OF CALIFORNIA

BY
A. L. KROEBER
Chapter 5.

THE KAROK.

National relations, 98; settlements, 99; numbers, 101; new year ceremonies, 102; rites at Kukuhi, 103; rites at Panmenik and Inam, 104; rites at Annika, 104; general character of the rites, 105; girls' adolescence ceremony, 106; scope of religion, 106; names, 107; conclusion, 108.

NATIONAL RELATIONS.

The Karok (Pl. 21) are the up-river neighbors of the Yurok. The two peoples are indistinguishable in appearance and customs, except for certain minutiae; but they differ totally in speech. In language, the Yurok are a remote western offshoot of the great Algonquian family, of which the bulk resided east of the Mississippi and even on the Atlantic coast; the Karok, one of the northernmost members of the scattered Hokan group, which reaches south to Tehuantepec. The nearest kinsmen of the Yurok are the Wiyot, on their south and west; of the Karok, the Chimariko and Shasta, southward and eastward. In spite of the indicated total separateness of origin, the two groups are wholly assimilated culturally.

Except for a few transient bands of Hudson Bay Co. voyagers, the Karok knew nothing of the existence of white men until a swarm of miners and packers burst in upon them in 1850 and 1851. The usual friction, thefts, ambushing, and slaughters followed in spots. The two sacred villages near the mouth of the Salmon, and no doubt others, were burned by the whites in 1852; and a third, at Orleans, was made into a county seat. There were, however, no formal wars; in a few years the small richer placers were worked out; the tide flowed away, leaving behind only some remnants; and the Karok returned to what was left of their shattered existence. Permanent settlers never came into their land in numbers; the Government established no reservation and left them to their own devices; and they yielded their old customs and their numbers much more slowly than the majority of Californian natives.

The term “Karok,” properly karuk, means merely “up-stream” in the language of the Karok. It is an adverb, not a designation of a group of people. The Karok have no ethnic name for themselves, contenting themselves, in general Californian custom, by calling themselves “people,” arara. They will sometimes speak of them-
selves as Karuk-w-arara in distinction from the Yuruk-w-arara, the “downstreamers” or “Yurok”; but this denomination seems wholly relative. In thinking of the Shasta above them on the Klamath, they would probably name themselves Yuruk-w-arara.

Karok designations for their neighbors are as follows, -arara or -ara denoting “people,” and -hi, “speech”:

Kakamichwi-arara, the Shasta of Klamath River. This term may refer to the residents of one village. The speech seems to be called Karakuka or Karakuhu. Shammal is mentioned as a village.

Tishra-w-arara, the Shasta of Scott River.

Mashu-arara, Mashu-hi, the Konomihu and New River Shasta; from Mashu-shav, Salmon River. Shammam is the Konomihu village at the forks, and Hashuruk one below.

Kasha-arara, Kasha-hara-hi, the Wintun and probably the Chimariko of Trinity River; possibly also the tribes on the Sacramento.

Kishake-w-arara, the Hupa on the lower Trinity.

Yuruk-w-arara, Yu-hi, the Yurok.

Sufip-arara, the Yurok of Rekwoi, probably also the Coast Yurok.

Waiyat-hi, the Wiyot.

Yuh-ara-hi, the Tolowa. Yuhanak seems to be a Tolowa village.

SETTLEMENTS.

Knowledge of the Karok settlements is still involved in confusion. It is clear that there were three principal clusters of towns: at the mouths of Camp Creek, Salmon River, and Clear Creek. Other stretches of the river held smaller villages, and in parts even these appear to have been few.

The farthest Yurok settlement upstream was near the mouth of Bluff Creek, the lowest downstream of the Karok was Wopum, Yurok Opegoi, Hupa Haiwochitding, opposite Red Cap Creek, a considerable village. Between these two towns a steep peak stands on the south or east bank of the Klamath. This cone may be regarded as the boundary between the two peoples, although the Indians, always thinking in terms of individuals or collections of individuals and their personal rights, and rarely in terms of groups as such, almost certainly did not so regard the mountain. Then, until the vicinity of Camp Creek was reached, followed several minor settlements of which for the most part only the Yurok names are recorded: Aranimokw, Tu'i, Oler, Segomishkwa. Above Tu'i was a village called Shavuram or Sahwuram by the Karok, and Operger by the Yurok. Chiniki and Sanipa were also in this region.

In the Orleans district there were, in order upstream, Chamikininich, Yurok Oketur, on the south or east bank; Tachanak, Yurok Olegel', Hupa Dachaitding, on the opposite side at the mouth of Camp Creek; Panamenik, Yurok Ko'omen, HupaNilchingakading, on the flat at Orleans; and, once more on the east bank, Katipira, Yurok Tsano, Hupa Killakyading. Then followed Chinita, at Sins Ferry, and Tosfikaram or Tosofkaram at Pearch. The Yurok mention Wetsitsisko or Witsigo in this region.

About a mile below the mouth of the Salmon the Klamath tumbles down a low fall, which was a famous fishing station (Pl. 6). Directly at the fall, on the east side, was Ashanamkarak, Yurok Ikwanek. Opposite, a few hundred yards below, was the sacred town of Amaiika, Hupa Djeloding. The Yurok
called this Enek, but distinguished the upstream portion of the settlement as Tumit. (Pl. 7.) Directly at the mouth of the Salmon, on its lower side, and well known as the spot on which the sacred Jumping dance of Amaikiara concluded, was a little flat, uninhabited in the historic period, called Ashapipnum by the Karok and Kworatem by the Yurok. The latter name seems to be the source of the designation "Quoratean," which an artificial system of priority and synonymy in nomenclature for a time affixed to the Karok nation.

Just above the mouth of the Salmon rises an isolated little peak, cut out between the Klamath and an old channel, which can not fail to impress every imagination; A'uich. Adjoining it, on a bluff that overlooks a shallow rapids in which the river ceaselessly roars among its rocks, lay the most sacred spot of the Karok, the center of their world, isivsanen acoh, Katimin. Strictly, there was Yutimin, "the lower dam," as well as Katimin, "the upper," and the Yurok distinguished Segwu' and Apyu. Opposite lay Ishipishi, Yurok Kejar, of which Yutuirup was a neighbor or suburb. (Pl 22.)

Tishrawa, Unharik, Kaus, Inoftak, Ivatak, and Akotell are villages or parts of villages that can not be exactly located, but which seem to have stood in the vicinity of the mouth of the Salmon. From this district up villages and information become scantier. A few miles above Katimin was Ashipak, "in the basket," Yurok Hohkutsor; 10 or 12 miles farther, Aloqepini and Ti. Aftaram, mentioned as rich, may have been in the same vicinity. For 20 or more miles, nothing is known, except Ayis, Yurok Rayolk, and a village called Kumawer by the Yurok. Then, at the mouth of Clear Creek, Inam is reached: a large town, as shown by its boasting a Deerskin dance, and famous even to the Yurok as Okonilel. Some 8 miles above, at the mouth of Indian Creek, at Happy Camp, was Ashipunik, the last large Karok village, at which a fish weir was sometimes thrown across the river. The Shasta mention in this region Nupatsu, below Happy Camp, Aukni above it, and Ussini at the mouth of China Creek, beyond which, at Thompson Creek, their own villages commenced. The three words are probably Shasta equivalents of Karok names.1

The land of the Karok is substantially defined by this array of villages along the Klamath. There were few permanent settlements on any affluents. All of these were owned by the Karok, and more or less used as hunting and food gathering territories to their heads; so that technically their national boundary followed the watersheds bordering the Klamath. The only exception was in the case of the largest tributary, the Salmon, about whose forks, a dozen miles up, were the Shastan Konomihu. The Karok seem to have had rights along this stream about halfway up to the forks.

Since the American settlement, the Karok have emigrated in some numbers, until now they form the sole Indian population on Salmon River, and are rather numerous mixed among the Shasta.

The dialect of the uppermost Karok was somewhat differentiated, but speech was substantially uniform.

1 Recent unpublished statements obtained from several Karok put their boundary against the Shasta much farther upstream, nearly at Hamburg Bar, and claim Shamat, Selat Valley, as Karok. If this is correct, the map (pl. 1) must be considerably altered.

The population of the Karok, recovery, and would unquestionably make the considerable number of 775, which makes the annual report of the United States Census and even stocks, in California. Five years before, with a less accurate method. An exhaustive official investigation has yielded more than three times as many, distributed among the three districts to have the same in the three regions. The enumeration in relation with the Indians, of the two above, with part of the district of Shasta, yields 425; his 425 would rather yield 1000 to 1500 for the stock. But this is not the case.

The number of houses, for the population above the mouth of the Salmon River, is approximately: 37 in and below the mouth of the Salmon, and 150 on the Shasta territory; but quarters of Shasta Indians would be reckoned as Karok. 103.

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The last figures are of particular interest. The number of houses, and according to the three districts to have 1000; the middle one. The circumference is the same in the three regions. The number of houses, for the population above the mouth of the Salmon River, is approximately: 37 in and below the mouth of the Salmon, and 150 on the Shasta territory; but quarters of Shasta Indians would be reckoned as Karok. 103.

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am portion of the settlement as the Salmon, on its lower side, the Jumping dance of Amalkilaara in the historic period, called Asha-Yurok. The latter name seems equivocal, which an artificial system for a time affixed to the Karok

... an isolated little peak, cut out of the mountain, which can not fail to impress every one that looks at it. Overlooks a shallow rapids of rocks, lay the most sacred spot... Katimin. Strictly, I as Katimin, "the upper," and opposite lay Ishlipshi, Yurok suburb. (Pl. 22.)

... Akoteli are villages or parts of which seem to have stood in the past. A few miles to the north, Yurok Hohkutsor; 10 or 12 mentioned as rich, may have been nothing is known, except Ayis, or by the Yurok. Then, at the mouth town, as shown by its boast... the Yurok as Okonile'l. Some 8 miles to Happy Camp, was Assutunuk, sir was sometimes thrown across a Nupatsu, below Happy Camp, China Creek, beyond which, at ed. The three words are probably defined by this array of few permanent settlements led by the Karok, and more territories to their heads; story followed the watersheds reception was in the case of whose forks, a dozen miles; Karok seem to have had up to the forks.

The number of houses noted by the expedition of 1851 is a better index: 37 in and below the Panamenik district, 69 in the region of the mouth of the Salmon, total 106 for very nearly two-thirds of the stock. The maximum number of houses that can be attributed to the Karok is therefore 200; and at the inhabitant ratio of 7/4 determined for the Yurok, the population of the stock would be 1,500. This figure seems the most likely; yet, even if it be stretched somewhat, it is clear that the Karok were less numerous than the Yurok, but outnumbered the Hupa.
It may be added that on the basis of 40 to 50 inhabitants per town, as among the Yurok, this population implied something like 30 or 40 Karok villages, which is about the number for which names are recorded.

It is also clear that the populational loss of the Karok in the past 65 years has been relatively mild, possibly not exceeding one-half.

NEW YEAR CEREMONIES.

The Karok brought out more clearly than the Yurok the esoteric first fruits or new year's element that underlies all the great dances of the northwestern tribes. They named the ceremonies “world making.” But they reckoned their neighbors' celebrations as equivalent to theirs and visited them regularly. A Karok said that there were 10 of these ceremonies and listed them in geographical order as follows—actually he mentioned only 9:

<table>
<thead>
<tr>
<th>Inam</th>
<th>Karok</th>
<th>Takimitlding</th>
<th>Hupa.</th>
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<tr>
<td>Katimin</td>
<td>Karok</td>
<td>Kepel</td>
<td>Yurok.</td>
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<tr>
<td>Amaikiara</td>
<td>Karok</td>
<td>Pekwan</td>
<td>Yurok.</td>
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<tr>
<td>Panamenik</td>
<td>Karok</td>
<td>Rekwan</td>
<td>Yurok</td>
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<tr>
<td>Weitspus</td>
<td>Yurok</td>
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Among all three nations the ceremonies were mostly held in early autumn, the remainder in spring, and undoubtedly all have reference either to the beginning of the acorn crop or the run of summer salmon. Among the Karok, that at Amaikiara came about April. Late in August the autumn series commenced at Inam. Some weeks later came Panamenik, and two days subsequently Katimin. The season of these last is close to that of the Takimitlding acorn feast and the Weitspus Deerskin dance; but, so far as evidence goes, conflicts did not take place. A great man could not bring his property to two dances at once; therefore the sequence was, no doubt, nicely adjusted, although the Indians, of course, mention ancient spirit ordainment as the cause. They probably reason that the gods wished the wealth of the rich to be displayed at as many gorgeous dances as possible. The formula speaker at Panamenik, at any rate, began his 10 days' rites in the waning moon, timed so as to conclude with its death. That afternoon and the next day the dancers exhibited their deerskins; and then, as the new moon appeared, visitors and residents alike moved up to Katimin, where the local priest, notified of the start at Panamenik, had so gauged the beginning of his fast that the multitude was present for its ending. Then the Deerskin dance was made for five days. The Inam ceremony having come a month or so earlier, everyone had time to attend, return home from this remote spot, and prepare for the two subsequent ceremonies. At Inam they also danced with white deerskins, but only about a day and a half after the rain.
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<td>Hupa</td>
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<td>Yurok</td>
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<td>Yurok</td>
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only about a day and a half as at Panamenik. The Amaiakira rite falling in spring, had no competition except for the Salmon ceremony and spring Jumping dance in Hupa, and possibly the similar Yurok ceremony at the far-away mouth of the river. It was followed by the Jumping dance, which the Karok made only at this place.

It seems that the choice of seasons for the ceremonies may also have been determined in part by the climate. September is still normally dry and sunny, and the regalia become little exposed to rain. It is true that the Indians do not cease a dance if it begins to rain; but they do break it off or materially shorten it for a downpour or a storm. Moreover, as visitors can not begin to be accommodated in the houses of the town, and sleep in the open or under the rudest of brush coverings, the rainy season would be very unfavorable for a 2 or 5 or 10 days' dance. It is true that there is still considerable rain at the time of the spring ceremonies; but these are less numerous, and, while of no smaller religious import, are, on the whole, attended by less sumptuous dancing. All the surviving Deerskin dances, among Yurok and Hupa as well as Karok, come in autumn. In central California, where elaborate regalia are again encountered, the Kuku dances fall during the rainy season; but they are definitely held in the dry and roamy earth house. Southern California is so nearly arid that ceremonies could be held in a roofless inclosure and their time determined other than by the weather.

The esoteric portions of their four great dances were gone through with in full by the Karok priests each year, as is only proper for rites that renew and establish the world. So far as actual records go, however, the Deerskin dances were made only in alternate years, although those of Panamenik and Katimin came in the same year. Biennially the war dance was substituted for them. This calls for no display of wealth and is likely, therefore, to have drawn visitors only from nearer towns, thus lessening the burden of entertainment on the rich men of the home village. Whether the great dances were made biennially or annually before the American intruded is not certain.

RITES AT KATIMIN.

At Katimin the old man in charge of the ceremony sleeps for 10 nights in the sacred sweat house there. This, at least in its present form, is not a true sweat house, but a squarer and higher structure, not slept in at other times. (Pl. 12.) During the days he is in the sacred living house; but each day he visits a different rock or spot in the hills and speaks to it the requisite part of his long formula. It it said that this formula was not treated as private property—that is, not sold or inherited outright—but that the old man would teach it to a younger one who evinced memory, interest, and concentration. This might often be his
assistant, it may be assumed, or, if not, then a son or nephew. It does not seem likely that a Karok would allow so important a possession as this knowledge to pass to any other than a kinsman in some degree.

Besides his assistant the priest is accompanied by two virgins, or perhaps girls not yet adolescent, who seem to gather wood for his fire in the living house and to cook the light portions of acorn gruel on which alone he subsists. For the same 10 days he speaks to no person, does not turn his head to look or listen, and is addressed by no one. On each visit to a sacred spot he is followed by a band of young men, who shoot at marks and play along the way. Meanwhile visitors begin to arrive and camp on the sand bar by the river.

The 10 days come to a climax on the last night at the yuhpit, a foot-high hillock of clean sand near a large pepper tree at the edge of the bluff on which Katimin stands. (Pl. 22.) The two maidens clean this of any rubbish that may have accumulated and add to it each year one basketful of clean sand from the river. They descend to this, cook acorn gruel at the water's edge, and, carrying it up to the yuhpit, give it to the young men who have accompanied the priest on his daily journeys. In the evening the old man brings out a sacred stool or seat from the sweat house, sets it on the sand pile, and, with his drill, kindles new fire before the assembled people. As he throws something on and the blaze burns up he calls out, and all except he cover their faces until he orders them to cease. Whoever looked would be bitten by a snake during the year. For the remainder of the night he sits or stands on his holy seat, perhaps reciting prayer or formula at times, and the people, or some of them, remain about, "helping him to keep awake" by their jests and laughter.

The combination of the use of sand in the yuhpit and of the fact that the Karok name for the world which is established by the rite is isiv8anen, has led to strange reports that this is a "sift sand" ceremony.

The next day begins the Deer flesh dance. The priest is still attended by the two girls, and daily mutters his story while casting angelica root into the fire before the dancers commence. For the last day's dance they line up between the yuhpit and the pepperwood. Two parties, representing Aftaram and Katimin, compete in the dance. In old days there may have been more.

RITES AT PANAMENIK AND INAM.

At Orleans the course of the ceremony is similar. Its central feature, the kindling of a fire which may not be looked at, is called wilela'o by the Yurok. Whether there is anything corresponding to the yuhpit is not known. Elements of this kind are often local among the northwestern tribes. There is some doubt whether the ceremony begins in the Panamenik or Tachanak sweat house. The dance is at Chamikininich, concluding at a spot on the opposite western shore called Tishanishunukich.

Of the Inam ceremony nothing is known except that it is called irahivi. It and the two foregoing esoteric rites, as well as public dances, are said to have been instituted by the same ikhareya or ancient spirit as he traveled downstream. The formulas are, however, distinct, although no doubt of similar tenor.

RITES AT AMAIKIARA.

The Amaikiara new year ceremony also centers about a fire that mortals may not see; but this is made during the day, and there is a ritualistic eating of the first salmon of the season. The priest or formula reciter is called fatawenan, and with his assistant has fasted—that is, subsisted on thin acorn mush—for "many days," prostrating the men who have been with him. Everybody packs up and leaves, but never look back, or sicken before long.

A woman assistant is ferried uphill, she cuts down a small tree, and carries the load down to the river. Then she returns to Amaikiara and enters the sacred house wenaram.

Toward noon the priest and himself, and carries the load down to the river. Then she returns to Amaikiara and enters the sacred house wenaram.

The ceremonies described type, and have calendrical purpose, by Yurok analogy, the Karok watched as the sun rose at the winter solstice, when belief in a renewal or reestablishment of the seasons was, however, still maintained. Then the Karok use eight long poles, which was believed to correspond to the eight sun columns. Afterwards the young men take the feature not known from the customs of the former when the new fire element, which appeared in any part of California first salmon rite appears. It is said that the State in which the
A son or nephew. It does not warrant a possession as this knowledge degree. Nied by two virgins, or perhaps of his fire in the living house in which alone he subsists. For of turn his head to look or listen, a sacred spot he is followed by a play along the way. Meanwhile as by the river.

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Isters about a fire that mortals and there is a ritualistic eating t or formula reciter is called that is, subsisted on thin acorn mush—for “many days,” probably 10. Early on the morning of the great day the men who have been with him in the Amaikiara sweat house and shout to the people of the town and of Ashanamkarak across the river to leave. Everybody packs up his food and starts uphill. No one may eat until the summit of the ridge is reached. There they feast, play, and shoot at a mark, but never look back, for whoever saw the sacred smoke arising would sicken before long.

A woman assistant is ferried across the river to Ashanamkarak. Going uphill, she cuts down a small madroña tree, splits the whole of it into kindling, and carries the load down to the river’s edge at Ashanamkarak, after which she returns to Amaikiara and spends the remainder of the day fasting in the sacred house wewaram.

Toward noon the priest and his assistant leave the sweat house, bathe, paint themselves, and cross to Ashanamkarak. Here, in a small cleared space among the tumbled rocks, stands an altar (Pl. 6), a rude cube of stone about a foot high, the only instance known in California of a true altar, unless the southern California ground paintings be so reckoned. This the assistant repairs, then starts a fire near it with the madroña wood. He also cooks and eats a salmon. How and when this is taken, and whether it is caught at the spot, which is noted for its fish eddies, are not certain. The priest himself merely deposits tobacco to the deities, directs by signs, and speaks his formula “inside”—that is, thinks or mumbles it. He utters no word and is too holy a state to perform any act. Later in the afternoon the pair return to Amaikiara, where they are received in the sweat house by the men who have remained within, to the same song to whose strains they left it. Toward evening these men come out and shout to the people to return.

For 10 days more the fatawenan and his assistant remain seated in the wewaram and sleep in the sacred sweat house. The people, however, make the Jumping dance at Ashtatak, opposite the Amaikiara, and the last day by dancing at Ashtapipmam, while those of Katimin come down and dance simultaneously across the mouth at Itiwuntunuta. In the Jumping dance the Karok use eight long poles, ahuvareiktin, painted red and black, which afterwards the young men try to take from one another and break. This is a feature not known from the Yurok and Hupa, except for an incident in the customs of the former when they build the dam at Kepel.

GENERAL CHARACTER OF THE RITES.

The ceremonies described are all unquestionably of “new year” type, and have calendrical association with the moon. Yet, to judge by Yurok analogy, the Karok year, or reckoning of the moons, began at the winter solstice, when there were no public rites. The concept of a renewal or reestablishing of the world for another round of the seasons was, however, strong in all four of the ceremonies, each of which was believed to contribute an indispensable part to this end. The new fire element, which is so marked, has not yet been discovered in any part of California other than the northwest; some form of first salmon rite appears to have been in use in nearly all those parts of the State in which the fish abounded.
Like the Hupa, but unlike the Yurok, the Karok made a dance for adolescent girls. Contrary to the usual Californian custom, this dance was performed chiefly by men—a distinctly northwestern attitude. The opening was especially reminiscent of the Deerskin dance: men stood in line, the singer in the middle, the girl danced back and forth before them. Then followed a round dance such as is most common in the ceremony elsewhere in California. A ring of men surrounded the maiden, a circle of women stood outside, and both revolved dextrally. One by one the men took the girl from behind and danced with her. Finally the war or defiance dance was made, apparently by the men only, lined up abreast. No one wore regalia of much moment. The girl herself had on a little visor of jay feathers, and carried a rattle of deer hoofs, an implement used in this dance by almost all groups of California. Neither object is employed by the Yurok.

The dance was made at night to keep the girl awake; she herself shook the rattle. For 10 days she ate no flesh and drank no water, might not look at the sun or sky, could not touch water to her face. Each morning she carried to the house 10 loads of wood cut by a female relative. On the last day she emerged early and ran back and forth 10 times, motioning at the morning star as if to catch it, and asking it to give her long life and many dentalia. The entire observance was repeated twice subsequently.

**SCOPE OF RELIGION.**

Some of the present-day Karok state that they, the Shasta, and more easterly tribes excelled the Hupa in able shamans as well as powerful wizards, but that the Hupa formula for purification from a corpse was longer and more exacting. This belief is probably significant. The formulas are a more specialized development than belief in guardian spirits and poisons. They should therefore be worked out more fully at the center of the area in which they prevail, the generalized practices rather in the marginal and surrounding regions.

The following religious vocabulary may be of interest:

- *em,* supernatural power, such as a shaman possesses.
- *en-pyr,* "good shaman."
- *patwuskot,* sucking shaman.
- *maharar,* clairvoyance.
- *anav,* a sacred formula.
- *anau-kiaran,* one who knows formulas, either to cure sickness with herbs or for any other purpose.
- *ara-tawca,* "person die," a pain, i. e., disease object.

Children were named on the day of birth, as the Karok say, so that, thought of by their names, and are exceedingly reluctant to speak of bad manners to use that closest intimacy exists. Even circumlocutions spring up, belonging to Orleans," or a house inhabited. This feel...
CEREMONY.

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ion.

apuruwan, an "Indian devil," i. e., a person secretly possessing a magical object that produces death; also apparently the object itself.
yumara, ghost, spirit of a dead human being.
tkhereya, ancient spirit, i. e., member of the race of beings that pre-
eced mankind. Yurok wogo, Hupa kihanai.
yash-arara, "real person," a human being; also, a true man, one of
wealth and authority, a "chief."
kenish, any monster; also poison; also wickedly fearless.
tpsanmaskarav, poison.
pikship, "shadow," soul.
tnya, breath, life.
tkhereya-kupa, ordained by the former spirit race, sacredly established.
pikuah, myths.
th, to dance; th-an, dancer.
th-uk, girl's adolescence dance.
 hapish, to make the "brush" or curing dance.
suwuhina, any great dance, either the Jumping or the Deerskin dance;
suwuhasah, those who make or provide for such a dance.
iskasahip, "leap up," the Jumping dance.
tswwanen pikicianish, "making the world," the "new year's" ceremonies
at Katimin, Amalkiara, etc.
tswwanen pikianish, "world maker," the old man who recites the for-
mula for this rite.
fala-wen-on, another name for him at Amalkiara.
saruk-irahihrihan, "down hill he eats salmon," or saruk-arnavan, 
"down hill he leaves salmon," the assistant in the Amalkiara cere
mony.
akup-pikianish, "wood maker," the woman assistant who cuts firewood;
there are two at Katimin.
imushan, the male assistant at Katimin.
wen-arum, the sacred house at Amalkiara associated with the "new
year's" rite.
khachiram iship, the sacred "sweat house" of the corresponding
Katimin ceremony.
tswwanen tikatik, "makes firm the world," a sacred stone kept in this
house.

NAMES.

Children were named only after they had attained several years; as the Karok say, so that, "if they died young, they would not be thought of by their names." People will not tell their own names, and are exceedingly reluctant to mention those of their kinsmen and friends, even if the latter are not present to be embarrassed. It is a penalized offense to speak the name of a dead person and the height of bad manners to use that of a living person to his face, unless the closest intimacy exists. Even in reference to living people clumsy circumlocutions spring up, such as Panamenik-wagu, "born at (or belonging to) Orleans," or designations by allusion to the particular house inhabited. This feeling causes even derogatory nicknames,
such as Pihnefich, "coyote," to be preferred to the real name. In address, terms such as "old man," "Hupa man," "widower," "married woman," "widow," are very frequent. Most of the personal names seem to us very trivial, when they are not based on some peculiarity of habit; but in the case of girls there appears some inclination to bestow names that are pretty. Perhaps these are secondary pet names, just as the designations by occupation or characteristic are probably not true personal names. A few examples are: Akuni-hashki, "shoots swiftly"; Kemhisem, "roamer" or "traveler"; Anifakich, "walks down hill slowly"; Ma'ikiviripuni, "runs down from up the hill"; Sichakutvaratiha, "wide belt"; Taharatan, "flint flaker" or "bullet molder"; and for girls, I'niwach, "dripping water"; Hatimnin, "butterfly."

CONCLUSION.

Beaver-teeth dice are attributed to the Karok in one or two museum collections. This is an Oregonian form of game, and may have reached the Karok only since the American occupation. It is true that the upper Karok are geographically nearer to tribes like the Klamath and Modoc than to the mussel-gathering Yurok of the coast; but their culture as a whole being so thoroughly northwestern, and showing so little eastward leaning, raises a generic presumption against any eastern practices that are not definitely corroborated.

Data are scarcely available for a fuller sketch of Karok culture. Nor is such an account necessary in the present connection. In at least ninety-five institutions out of every hundred, all that has been said of the Yurok or is on record concerning the Hupa applies identically to the Karok. Here nothing further has been attempted than to depict their relation to their land and to note some of the minor peculiarities of their culture and its departure from the most integral form of northwestern civilization.
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These are secondary pet names, or characteristic are probably Akuni-hashki, "shoots iveler"; Anifakich, "walks down from up the hill"; Hatimnin, "flint flaker" or "bullet dripping water"; Hatimnin,
The Chimariko were one of the smallest countries in America, an offshoot from the large and ancient Shasta, which they passed as an independent people to the ethnologists as extreme examples of speech diversification had hitherto shown.

Two related and equally different languages: the New River of the one group, the Quill of the other. The relations of these clearly shows the degree of speech diversification. The Chimariko is so different from the Shasta, which deviated from the original type the most, that in many respects it must be reckoned as a distinct language. The Nuxalk and the Shasta, which deviated from the original type the most, are considered a better than Shasta, which was fixed 200 years ago.

The entire territory of the Chimariko was a 20-mile stretch of the canyon of South Fork, from Tsudamadji hamlet to French Creek. In this territory there remained a toothless chief who, with his brothers, was a chief cause of the rapid decline of that section of the coast.

The details of the fighting are well known. In the sixties of the last century, the Hupa, the Wiyot, and the other Penutians, were well so; but the struggle must be reckoned as the chief cause of the rapid decline of the Chimariko.

Since known to the American anthropologists, the Hupa downstream, but the Chimariko are no longer with them. Yet their location, habits, and the other Penutians, are without doubt a part of the branch of the North Coast languages.