

1. Description

1.1 Name of society, language, and language family: Penutian, Chinookan/Chinook/Lower Chinook

1.2 ISO code (3 letter code from ethnologue.com): CHH

1.3 Location (latitude/longitude): Lower Columbia River, Oregon, and Washington

1.4 Brief history: Chinook (from *Tsinúk*, their Chehalis name). The best-known tribe of the Chinookan family. They claimed the territory on the north side of Columbia River, Wash., from the mouth to Grays bay, a distance of about 15 miles, and north along the seacoast as far as the north part of Shoalwater bay, where they were met by the Chehalis, a Salish tribe. The Chinook were first described by Lewis and Clark, who visited them in 1805, though they had been known to traders for at least 12 years previously. Lewis and Clark estimated their number at 400, but referred only to those living on Columbia River. Swan placed their number at 112 in 1855, at which time they were much mixed with the Chehalis, with whom they have since completely fused, their language being now extinct. From their proximity to Astoria and their intimate relations with the early traders, the Chinook soon became well known, and their language formed the basis for the widely spread Chinook jargon, which was first used as a trade language and is now a medium of communication from California to Alaska. The portion of the tribe living around Shoalwater bay was called Atsmitl. The following divisions and villages have been recorded: Chinook, Gitlapshoi, Nemah, Nisal, Palux, Wharhoots. (1)

1.5 Influence of missionaries/schools/governments/powerful neighbors: They were first noticed generally by Lewis and Clark in 1805, and afterwards were greatly diminished in numbers by diseases brought by white traders. The majority of the individual tribes forming this family became extinct as separate identities before 1900; but a few hundred have fused with other tribes on the Warm Springs, Yakima, Chehalis, Quinault and Grande Ronde Reservations in Washington and Oregon; the largest single element by 1950 were the Wasco at Warm Springs, Oregon. A few have maintained themselves off reservations.

"Before their decline in population the Chinookian tribes became the greatest traders on the Columbia River, a great water highway stretching from the area of the coastal tribes into the immense interior. Their geographical position at the mouth of that river up to The Dalles gave them the opportunity to become middlemen in the development of trade relationships between the coast and the interior. The development of the Chinook Jargon, an Indian trade language based originally on Chinook words but later incorporating an increasing vocabulary of European origin, bears witness to the importance of the Chinook tribes in pre-1840 trade relations. Contacts and trade took place largely on the Columbia River at Celilo or The Dalles, when material culture from the northern edge of the Plains mingled with and was exchanged for material from as far as Alaska. From there the Nez Perce were the main outlet to the northern Plains via their associations with the Crow and to a lesser extent the Flathead. (2)

1.6 Ecology:

1.7 Population size, mean village size, home range size, density: Mooney (1928) estimates that there were 800 of these Indians in 1780, "including the Chinook and Killaxthokl." In 1805 Lewis and Clark gave 400 on Columbia River alone. In 1885 Swan states that there were 112. They are now nearly extinct though Ray (1938) discovered three old people still living as late as 1931-36. (2)

2. Economy

2.1 Main carbohydrate staple(s): In addition to these meat resources there were multiple species of food and medicine plants at hand, such as Cow Parsnip, Silver Weed, Stream Bank Clover, shoots from Salmon Berry and Horsetail, Camas, Wapato, Fern, Acorns/Hazelnuts, Crab Apples, and multiple species of berries. In addition plants were used for teas and smoking, baskets, cordage, dyes, mats and clothing to name a few.

Collection and preparation of all these goods required enormous amounts of time and manpower, as goods were processed for both home consumption and for the vast trade network. (2)

2.2 Main protein-lipid sources: The Chinook Indians lived in a very rich area, perhaps among the richest in the world. Five species of Salmon returned to the river regularly along with Steelhead, and Cutthroat trout. The river was rich with Sturgeon, Seal ions, Seals, Waterfowl, along with shellfish at the coast and mouth.

Elk, Deer, Bear, Beaver, Grouse, Raccoon, Muskrat and many other smaller mammals were abundant in the bordering forests and waterways. (2)

2.3 Weapons: Bow and arrow, blowguns: The Chinook Indians speared, gaffed, hooked, trapped and netted fish in numerous ways depending on location and situation. Sturgeons on the bottom of the river were speared with long fir poles tipped with detachable points. Shellfish was gathered by hand. Waterfowl was harvested with the bow, and by hand during flightless periods. Large game was collected in pitfalls and harvested with bows. Bows, dead falls and snares were used on small game. Sea Lions were hunted with bow and harpoon-tipped arrows. A large male Sea Lion could weigh over 2500 pounds. More meat than an elk, and the blubber yielded the valuable oil. They were hunted wherever found on the river along with the various species of seals. The old stories talk of sea lion hunts, and the large amount of meat it provided the people.

Sea Otter were taken with compound arrows as well, from canoes on open water. Otter robes were of great value as a wealth item. (2)

2.4 Food storage: Dried foods, were reconstituted in boiling water in cooking baskets or wooden cooking boxes/bowls. Water was placed in the container and hot rocks from the fire were added until the food was cooked.

Food was served in general three times a day, and always when a guest arrived regardless of time. Along the sides of the house interior were sleeping bunks and storage pits. Dried foods were hung/stored in the rafter section of the house in the drier air created by the fires. (2)

2.5 Sexual division of production: Chinook women gathered plants, herbs and clams and did most of the childcare and cooking. Men were fishermen and hunters and sometimes went to war to protect their families. Both genders took part in trade, storytelling, artwork and music, and traditional medicine. The Chinook chief was always a man, but clan leaders could be either men or women. (1)

2.6 Land tenure: The Indian conceived of the earth as mother, and as mother she provided food for her children. The words in the various languages, which refer to the land as "mother", were used only in a sacred or religious sense. In this primitive and religious sense land was not regarded as property; it was like the air, it was something necessary to the life of the race, and therefore not to be appropriated by any individual or group of individuals to the permanent exclusion of all others. Other words referring to the earth as "soil" to be used and cultivated by man, mark a change in the manner of living and the growth of the idea of a secular relation to the earth. Instead of depending on the spontaneous products of the land the Indian began to sow seeds and to care for the plants. (1)

2.7 Ceramics: The Chinook were carvers of wood and stone. The Chinook did some of the largest stone carvings north of Mexico. Wooden representations of individual's spirit power were carved on house posts and on certain canoes. Personal wooden staffs were carved with spirit power representations. Stone bowls were often carved with effigies and geometric patterns. Near life size human forms were carved in basalt. Stone tools, mortars and pipes, as well as pendants and clubs were made, usually of Steatite, Basalt, nephrite and sandstone. (2)

The Chinook also carved extensively in bone and antler, as well as the distinctive sheep horn bowls. The Columbia River Art style is distinctly different than that of most Coast Salish forms. The numbers 3 and 5 are very significant to Chinook culture and those numeric references can be found in many Chinook art pieces. Heavy eye brow ridges and concentric elements are common as well as the 'x-ray' effect seen on many pieces with exposed ribs. The picture at the right is a straight adze carved from elk bone. It is, in my opinion, one of the finest examples of Chinook art in existence. (3)

The art often depicts supernatural beings and monsters from the old stories, as well as personal spirit power representations. Prior to steel, wood was carved with adzes such as this, fitted with nephrite and slate blades. Most of the nephrite traveled to Chinook country from British Columbia on the trade routes. It was of immense value, and considered to be a wealth item. Pigments were available locally and via the vast trade network, allowing for more color selection than was available to most tribes. Painting on wood was common, and consisted of mineral pigments and animal oils or eggs as a binder.

This stone carving is in basalt, an extremely hard stone found all along the Columbia River. It is life size, nearly six feet tall, carved from a single piece of stone. Stone was removed one speck at a time by striking the surface with a small quartz, or similarly hard stone. Hundreds of hours would be required for a carving such as this.(3)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos: In the stories elk is often an arrogant character who bragged about his strength. Wren, a thinker, often outwitted elk. And despite wren's small size he could and did kill elk. Blue Jay was a powerful trickster. The equivalent of the northern tribes 'raven'. He always looked to better his condition at other's expense. Known as 'qisqis' in the Chinook language. Coyote was an all powerful creator. He traveled the Chinook world and established the rules and taboos that the new Chinook would live by. When it was hard for him, he determined it would also be hard for the new humans. His rules are still followed during the Chinook tribe's annual First Salmon Ceremony held near the mouth of the Columbia River. Frog was a very important figure. He was involved in making the first net. He is so respected that it is taboo to step over the top of him, you must go around. His Chinook name is shwiq[^]iq. Sounding similar to shwa kake. Snake was Coyotes brother. They decided to have a contest to see who could make a net first. Coyote seemed to be way ahead, but in the end, snake beat him. His name in Chinook is ulq'. Owl stole a bow and arrow one night, and while practicing an arrow struck some rocks and made a spark, which kindled a fire. The people seeing this fire credited owl with bringing them fire. His old name was q'welq'wel. Mouse was considered a thief, and an unsavory character. His name was xul xul. Sounding like hull hull. Robin decided which trees would be useful and which would not based on their comments when she asked them if they liked how she looked. Salal, a Chinook word, was one of the major berries picked and dried for winter use. They were dried and formed into berry cakes. Pieces were broken off these cakes and added to the daily soups/stews. (1)

2.10 Canoes/watercraft: The Chinook used many different types of canoes. Some had large figures carved on both ends. Some were small enough to be carried by one person. (1)

2. Anthropometry

3.1 Mean adult height (m and f): The only info available was about tribes nearby in the area that were between 5' 6" and 5' 9" for a male and about 4' 11" for females. (2)

3.2 Mean adult weight (m and f): No Info available on the average weight of the Chinook

3. Life History, mating, marriage

4.1 Age at menarche (f): Around the age of 13. A girl who had her first menstruation was secluded in a menstrual lodge some distance from the village. Her hair was bound up in rolls, and she was only allowed to touch it with a small comb. Her face was painted red or yellow, and she wore undecorated clothing. She was not allowed to drink directly from a well but had to use a drinking tube, and she cleansed herself after the flow in a sweathouse. After a long time - one or several months - she finished her seclusion with prayers in the evening on a hill. Then she returned to the village, a full-grown woman. (4)

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f): Families in Chinook culture were very similar to the ones we see today. The children saw themselves as members of a small family group consisting of a man and a woman. (1)

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f): Marriage was acceptable once the child reached maturity. As stated above around 13 for a female was acceptable where as it was around the age of 16 for boys.(1)

4.6 Proportion of marriages ending in divorce: I could not find an exact statistic but it was not uncommon for multiple marriages to take place for a single female this may have only consisted of the father caring for the baby of a deceased father or reverse for a female to care for the baby of a deceased mother. (1)

4.7 Percent marriages polygynous, percent males married polygynously: it was permitted that a man could have more than one wife (polygamy). But this was not common. (1)

4.8 Bride purchase (price), bride service, dowry?:

4.9 Inheritance patterns: The Chinook did not have inherited or elected leaders, but lived in small bands with only temporary leaders or "Big Men".

4.10 Parent-offspring interactions and conflict: Disobedience was rare but could sometimes result in the child being whipped.

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?: The paternal parents care for the child, but the tribe is very benifical to each family where as one family helps another when needed. So essentially the whole tribe cares for the child however the child knows it birth mother and father. (1)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

4.16 Occurrence of sexual coercion, rape

4.17 Preferential category for spouse: These family ties are shown in the words used to designate family members. There was a connection between family relatives of the same generation on both the father's and the mother's side. All female cousins were called by the same terms as those used for sisters.

Marriages did not occur among first cousins (in distinction to the custom in clan organized Indian societies). Newly wedded couples could live either with the father's or the mother's group. (4)

4.18 Do females enjoy sexual freedoms?: yes they were allowed to choose their husbands but sexual activity was not condoned once marriage was commenced. (4)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?: The father will tentivly care for the child and aid in it's training to hunt and contribute to the tribe. But the grandmother carries on the mother's duties in her absence. But as stated above the tribe is very close and their collective tribe members essentially raise the children. (4)

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?: Marriages did not occur among first cousins (in distinction to the custom in clan organized Indian societies). Newly wedded couples could live either with the father's or the mother's group. (1)

4.24 Joking relationships: Other tribes in the area often had "joking relationships" however it is unknown if the Chinook incorporated this into their marital culture.

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules: Marriages did not occur among first cousins (in distinction to the custom in clan organized Indian societies). Newly wedded couples could live either with the father's or the mother's group. Incest was not permitted among the Chinook Indians. (1)

4.27 Is there a formal marriage ceremony?: No evidence of a formal ceremony was found.

4.28 In what way(s) does one get a name, change their name, and obtain another name?

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Marriage was typically found within the community. Marriages outside the community/village were rare however if a marriage takes place outside of the community the female is now apart of the males community. (1)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin?): Parents arrange the marriage of the couple however they do not force a mate upon their child. (3)

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: Statistics were not found on the percent of deaths however when Lewis and Clark first encountered the Chinook they feared they were a violent group based on initial interactions. The nearby group the Nez Perce warned the expedition that the Chinook intended to kill any Americans traveling through their area. This was not the case however. During these encounters, however, the Corps struggled with what Clark termed "the protection of our Stores from theft." This became such a problem with the Chinooks in the area that the captains had to restrain some of the men from instigating fights with the Indians. As Clark noted, "it [is] necessary at this time to treat those people very friendly & ingratiate our Selves with them, to insure us a kind & friendly reception on our return." The Chinooks on the Upper Columbia were a factor in the Corps' decision of where to spend the winter of 1806. Wary of their neighbors and mindful of the more plentiful game to the south, the Corps decided to spend the winter on the south side of the river, where the Clatsops lived, rather than on the north bank among the lower Chinookan bands. During their stay at Fort Clatsop, the Corps depended on the local Indians for food. But the Chinooks and the Clatsops charged what Lewis and Clark considered unreasonable prices, and the captains were unhappy with this practice, along with the thefts. Visits by the Chinooks to Fort Clatsop were limited, and the Indians were not allowed to stay in the fort overnight. Both captains' journals noted low opinions of the Chinookan customs and appearance. Lewis met with one of the Chinook chiefs, who blamed the trouble on a select few and reassured the captain that on the whole, his village wished for peace. After the meeting, Lewis wrote, "I hope that the friendly interposition of this chief may prevent our being compelled to use some violence with these people; our men seem well disposed to kill a few of them." Tensions were eased only temporarily, however, when a couple of weeks later some Chinooks further up the river stole a saddle and a robe from the Corps. After Lewis ordered a search of the village, the stolen goods were found, and the Corps passed the falls of The Dalles and returned to Nez Perce country without having fired at a native. There are Chinook stories and legends of having to fight other tribes who tried to invade their territories. One tribal story tells how enemy tribes in 200 canoes came to steal food and belongings. Sentries saw these intruders and warned the Chinook leaders. The Chinook fought a battle with the invaders that evening and were able to repel them. (1)

4.15 Outgroup vs ingroup cause of violent death: Due to the Chinook Indians being non nomadic, as well as other nearby neighboring tribes, they had little disputes over land. They had all that they needed within their territory and would trade for other things they desired so there was no need to fight. The Chinook Indians are referred to as being very peaceful and laid back in nature. Inner tribe disputes are also known to have been settled with ritualistic challenges instead of fighting amongst themselves. One practice they did participate in that may be considered slightly unique is the practice of head flattening. It seems some people within the tribe would use a flat piece of wood and press and tie the wood to a toddler's head to make the forehead develop as a flat surface. The flatheads would be held above the round heads in their hierarchy. (1)

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations): Chinook typically had good relations with most all neighboring groups. (1)

4.18 Cannibalism?: Chinook did not participate in cannibalism.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Richer people had bigger houses, and poorer people had smaller ones, but if you were really poor you had to live in somebody else's house. Big houses might have as many as a hundred people living in them. Typically village sizes could reach upwards of 100 members. (1)

5.2 Mobility pattern: (seasonality): The Chinook were non nomadic and stayed in the same area year around. (4)

5.3 Political system: (chiefs, clans etc, wealth or status classes): The Chinook did not have inherited or elected leaders, but lived in small bands with only temporary leaders or "Big Men". Status classes were typically based on the wealth of the family which was directly affected by their ability to trade with settlers and/or neighboring tribes or other Chinook groups. (4)

5.4 Post marital residence: Newly wedded couples could live either with the father's or the mother's group. (4)

5.5 Territoriality? (Defined boundaries, active defense):

5.6 Social interaction divisions? (age and sex): Children of the Chinook are typical kids. They do the same things any children do--play with each other, go to school and help around the house. Many Chinook children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play, just like early colonial children (4)

5.7 Special friendships/joking relationships: Other tribes in the area often had "joking relationships" however it is unknown if the Chinook incorporated this into their marital culture.

5.8 Village and house organization: Each family within the house had a separate room with walls of woven mats, and a fire inside the room. But there was also a big fire in the middle of the hall that everyone could meet around. (3)

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?: slept on the floors of their large huts on woven mats.

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade: Trade was a huge part of the Chinook lively hood they traded with all bypassing settlers and were known to be very overpriced. Chinook also occasionally traded with neighboring nomadic Indian tribes this was part of their success in being absent from war many times. The Chinooks were known for their skill as traders. Their most important trading partners were the Nootka, Klamath, and Interior Salish tribes, but their trade network extended all the way south to California and east to the Great Plains. Occasionally different Chinook bands would fight wars against each other or against other Northwest Coast tribes, but mostly they remained dominant through trade and control over the Columbia River mouth. (2)

5.13 Indications of social hierarchies?: Social status was indicated by the families' wealth based on their success in trade.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): The Chinook used a large number of traditional medicines. I could not find an evident drug use of the Chinook though.

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): Pit burials took place in sand or gravel near the river banks and were often marked with piles of boulders. The rockslide burials were also located close to the river huts, with a cedar stake used as a marker. Around the age of 13. A girl who had her first menstruation was secluded in a menstrual lodge some distance from the village. Her hair was bound up in rolls, and she was only allowed to touch it with a small comb. Her face was painted red or yellow, and she wore undecorated clothing. She was not allowed to drink directly from a well but had to use a drinking tube, and she cleansed herself after the flow in a sweathouse. After a long time - one or several months - she finished her seclusion with prayers in the evening on a hill. Then she returned to the village, a full-grown woman. At puberty the boy was sent out to spend some days fasting on a mountain top and probably to receive a blessing vision from some spirit. Upon returning to the community, he took his place among the adult men. (4)

6.4 Other rituals:

6.5 Myths (Creation): In the stories elk is often an arrogant character who bragged about his strength. Wren, a thinker, often outwitted elk. And despite wren's small size he could and did kill elk. Blue Jay was a powerful trickster. The equivalent of the northern tribes 'raven'. He always looked to better his condition at other's expense. Known as 'qisqis' in the Chinook language. Coyote was an all powerful creator. He traveled the Chinook world and established the rules and taboos that the new Chinook would live by. When it was hard for him, he determined it would also be hard for the new humans. His rules are still followed during the Chinook tribe's annual First Salmon Ceremony held near the mouth of the Columbia River. Frog was a very important figure. He was involved in making the first net. He is so respected that it is taboo to step over the top of him, you must go around. His Chinook name is shwiq^{iq}. Sounding similar to shwa kake. Snake was Coyotes brother. They decided to have a contest to see who could make a net first. Coyote seemed to be way ahead, but in the end, snake beat him. His name in Chinook is ulq'. Owl stole a bow and arrow one night, and while practicing an arrow struck some rocks and made a spark, which kindled a fire. The people seeing this fire credited owl with bringing them fire. His old name was q'welq'wel. Mouse was considered a thief, and an unsavory character. His name was xul xul. Sounding like hull hull. Robin decided which trees would be useful and which would not based on their comments when she asked them if they liked how she looked. Salal, a Chinook word, was one of the major berries picked and dried for winter use. They were dried and formed into berry cakes. Pieces were broken off these cakes and added to the daily soups/stews. (2)

6.6 Cultural material (art, music, games): The Chinook were carvers of wood and stone. The Chinook did some of the largest stone carvings north of Mexico. Wooden representations of individual's spirit power were carved on house posts and on certain canoes. Personal wooden staffs were carved with spirit power representations. Stone bowls were often carved with effigies and geometric patterns. Near life size human forms were carved in basalt. Stone tools, mortars and pipes, as well as pendants and clubs were made, usually of Steatite, Basalt, nephrite and sandstone. The Chinook also carved extensively in bone and antler, as well as the distinctive sheep horn bowls. The Columbia River Art style is distinctly different than that of most Coast Salish forms. The numbers 3 and 5 are very significant to Chinook culture and those numeric references can be found in many Chinook art pieces. Heavy eyebrow ridges and concentric elements are common as well as the 'x-ray' effect seen on many pieces with exposed ribs. The picture at the right is a straight adze carved from elk bone. It is, in my opinion, one of the finest examples of Chinook art in existence. The art often depicts supernatural beings and monsters from the old stories, as well as personal spirit power representations. Prior to steel, wood was carved with adzes such as this, fitted with nephrite and slate blades. Most of the nephrite traveled to Chinook country from British Columbia on the trade routes. It was of immense value, and considered to be a wealth item. Pigments were available locally and via the vast trade network, allowing for more color selection than was available to most tribes. Painting on wood was common, and consisted of mineral pigments and animal oils or eggs as a binder. This stone carving is in basalt, an extremely hard stone found all along the Columbia River. It is life size, nearly six feet tall, carved from a single piece of stone. Stone was removed one speck at a time by striking the surface with a small quartz, or similarly hard stone. Hundreds of hours would be required for a carving such as this. Art in the Chinook tribe was more functional than decorative. (2)

6.7 Sex differences in RCR:

6.8 Missionary effect: The Chinook were able to keep most aspects of their culture despite European and missionary influence however their language is slightly shifted to English. (1)

6.9 RCR revival:

6.10 Death and afterlife beliefs: The wife and close relatives of the dead person had to follow certain taboos - that is, there were certain things that they couldn't do. A widow was supposed to dress poorly and wail at the grave, sometimes for as long a period as a year. There are reports that the house where the death occurred was torn down so that the dead person would not reappear there. (2)

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): totems were not a part of the Chinook culture however many of the stories of their being included animal many of their relations I stated above in the myths section.

7. Adornment

7.1 Body paint: The Chinooks sometimes painted their faces, using different designs for war, religious ceremonies, and mourning, and women also wore tribal tattoos in geometric designs for religious ceremonies ect. (4)

7.2 Piercings:

7.3 Haircut: All the Chinook members were known to have braided hair both men and women. Chinook men did not keep facial hair.(2)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): The “Big Men” of the group were often adorned with a plethora of feathers and beads on special occasions but man members of the tribe only wore bead and feathers slightly on leather made from elk hide.(2)

7.6 Ceremonial/Ritual adornment: they flattened the heads of their babies to make them look more beautiful. When a baby was little and her skull was soft, her mother took a wooden board and tied it to her baby's head to flatten her forehead. People thought this made their children more beautiful (or handsome, because mothers flattened boys' heads too), the way people use braces on teeth today.(2)

7.7 Sex differences in adornment: Both boys and girls had braided hair and took part in the head flattening.(2)

7.8 Missionary effect: When European settlers became more prevalent through trade their adornment became much more Europeanized with the addition of jeans, t-shirts, etc. (4)

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them): The Chinook Indians lived in permanent and temporary housing. The permanent houses were constructed of Western Red Cedar and are known today as plankhouses. These houses varied in size with the larger houses 40' wide by 200' long. Central fire pits provided a cooking/processing area, along with heat and light. The house was divided according to social standing, with the house owner at the wealth end of the house, opposite the entry door. His extended family would live with him, with the poorest of the inhabitants at the door end of the house. (4)

The Chinook had a type of hot melt glue? It was made of ground charcoal and spruce pitch. (2)

Short in stature, the Chinooks also were characterized by flat foreheads and pointed craniums. William Clark wrote of their attire: “all go litely dressed ware nothing below the waist in the coldest weather, a pice of fur around their bodies and a short robe composes the sum total of their dress, except a fiew hats, and beads about their necks arms and lets.” (2)

It's pronounced "chih-nook." This is an English pronunciation of the Salishan place name *Tsinuk*, which was also the name used for the Chinook Jargon trade language. (4)

A famous double bladed United States Military helicopter is named after the Chinook tribe as well as a breed of dog. (1)

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