

Yooyoolah

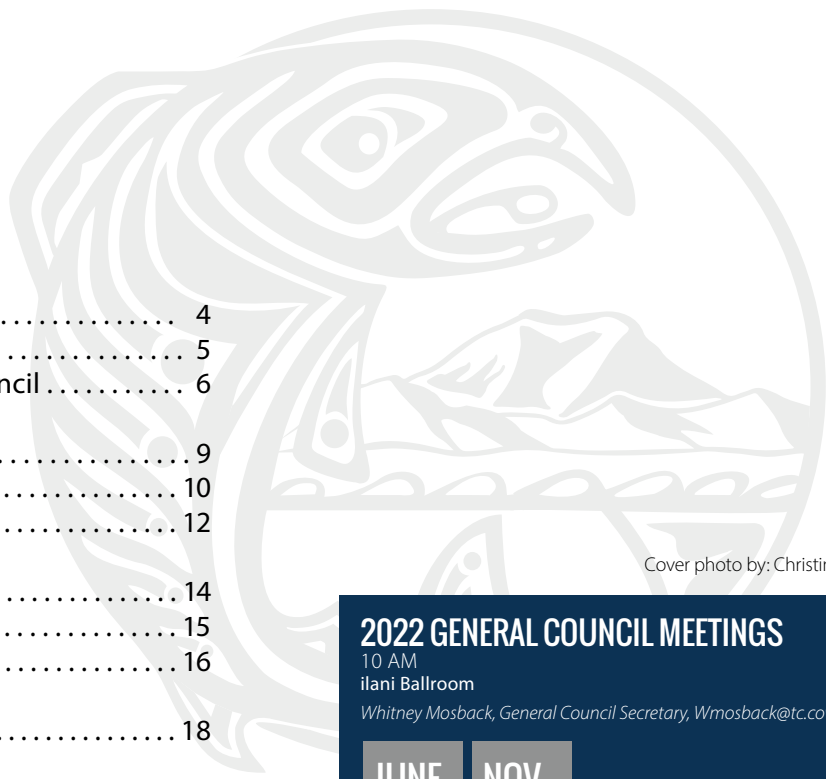
ONE WHO CALLS



COWLITZ TRIBAL NEWS
SPRING 2022
CULTURE EDITION

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Cover photo by: Christina Hawkins

2022 GENERAL COUNCIL MEETINGS
 10 AM
 ilani Ballroom
 Whitney Mosback, General Council Secretary, Wmosback@tc.cowlitz.org

JUNE 4	NOV 5
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2022 CULTURE BOARD MEETINGS
 7 - 8:45 AM, Virtual
 Irene Dunbar: Culture@cowlitz.org

MAY 14	JUL 9	AUG 6	
SEP 3	SEP 10	OCT 1	DEC 3

2022 TRIBAL COUNCIL MEETINGS
 9 AM
 ilani Ballroom
 Bill Erickson, Tribal Council Secretary: WErickson@tc.cowlitz.org

MAY 14	JUL 9	AUG 6	
SEP 3	SEP 10	OCT 1	DEC 3

2022 POW WOW COMMITTEE MEETINGS
 5 PM, Virtual
 Kris Dillehay: Krisdil43@gmail.com

MAY 15	JUNE 19	JULY 17	AUG 21	SEPT 18
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SUBMIT YOUR NEWS TO YOYOOLAH COWLITZ TRIBAL NEWS

Send us your articles, art, business info, photographs and events for our upcoming edition. Submissions must contain the following to be published:

ARTICLES

- Word or similar format
- Less than 500 words
- Title of the article
- Author credits
- Email
- Phone number
- Pictures info

QUESTIONS?

E: News@cowlitz.org
 P: 1-877-Cowlitz

We are always accepting submissions. Thank you for the many submissions we received for this edition. We appreciate your time and hard work spent on your articles.

- Yooyoolah Editorial Team

PHOTOS / IMAGES

- High-resolution original
- No embedded pictures
- People, places, etc. clearly named
- Numbered by preference
- Photo credits
- Persons and description
- Articles may be edited at the discretion of the editorial team and will become the property of the Cowlitz Tribe.

DISCLAIMER

This publication does not reflect opinions of editorial staff and should not contain any defamatory, malicious or libelous statements or personal attacks on individuals, staff, Tribal organizations, administration or the Cowlitz Indian Tribe as a whole.

CULTURE EDITION EDITORIAL TEAM

- | | |
|-------------------------|-----------------|
| David Doucette | Whitney Mosback |
| Shaina Okert | Dave Barnett |
| Cassandra Sellards Reck | Crystal Leigh |

UPCOMING EVENTS

<p>MAY TBD</p> <p>CAMAS DIG Lewis & Clark State Park 4583 Jackson Hwy, Toledo, WA 98591 10 AM Irene Dunbar culture@cowlitz.org</p>	<p>JULY 10</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>	<p>SEPT 15</p> <p>RIVER FLOAT John O'Brien 1obcanobe2@gmail.com</p>
<p>MAY 15</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>	<p>JULY 16</p> <p>CAMP OUT Cowlitz Landing Property CTMS@cowlitz.org</p>	<p>SEPT 17</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>
<p>MAY 21</p> <p>COWLITZ COAST SALISH LANGUAGE WEEKEND 9 AM - 4:15 PM, Virtual Rita Asgeirsson rasgeirsson@cowlitz.org</p>	<p>JULY 23</p> <p>COWLITZ COAST SALISH LANGUAGE WEEKEND 9 AM - 4:15 PM, Virtual Rita Asgeirsson rasgeirsson@cowlitz.org</p>	<p>SEPT 24</p> <p>COWLITZ COAST SALISH LANGUAGE WEEKEND 9 AM - 4:15 PM, Virtual Rita Asgeirsson rasgeirsson@cowlitz.org</p>
<p>MAY 27-30</p> <p>SINGING & DRUMMING IN DUPONT 10 AM - 3 PM CTMS ctms@cowlitz.org</p>	<p>JULY 30</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>	<p>SEPT 25</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>
<p>MAY 5</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>	<p>AUG 7-12</p> <p>COLUMBIA RIVER CAMP OUT Eagle Creek Campground in Cascade Locks, OR Clay Koch, Canoe Chair ckoch@cowlitz.org</p>	<p>OCT 9</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>
<p>JUNE 11</p> <p>COWLITZ COAST SALISH LANGUAGE WEEKEND 9 AM - 4:15 PM, Virtual Rita Asgeirsson rasgeirsson@cowlitz.org</p>	<p>AUG 12-15</p> <p>CANOE PULL Clay Koch, Canoe Chair ckoch@cowlitz.org Jeramiah Wallace, Canoe Skipper jwallace@cowlitz.org</p>	<p>OCT 15-16</p> <p>POW WOW COWLITZ INDIAN TRIBE Cowlitz County Event Center Longview, WA Fairgrounds Kris Dillehay krisdil43@gmail.com</p>
<p>JUNE 18</p> <p>CULTURE DAY/SUMMER SOLSTICE IN DUPONT 11 AM Jill Smith, Shaina Okert CTMS@cowlitz.org</p>	<p>AUG 15-18</p> <p>YOUTH CAMP Melissa Halvorsen Youth@cowlitz.org</p>	<p>OCT 29</p> <p>PUT CANOE TO REST Ike Kinswa State Park Clay Koch, Canoe Chair ckoch@cowlitz.org</p>
<p>JUNE 24-26</p> <p>CEDAR PULL Vader Canoe Landing Property CTMS@cowlitz.org</p>	<p>AUG 20</p> <p>COWLITZ COAST SALISH LANGUAGE WEEKEND 9 AM - 4:15 PM, Virtual Rita Asgeirsson rasgeirsson@cowlitz.org</p>	<p>NOV 19</p> <p>CULTURE DAY Dupont 11 AM Jill Smith, Shaina Okert CTMS@cowlitz.org</p>
	<p>AUG 25</p> <p>HUCKLEBERRY CAMP 9 AM - 4:15 PM, Virtual Rita Asgeirsson rasgeirsson@cowlitz.org</p>	<p>DEC 17</p> <p>CULTURE DAY/WINTER SOLSTICE IN DUPONT 11 AM Jill Smith, Shaina Okert CTMS@cowlitz.org</p>

LETTER FROM GENERAL COUNCIL CHAIRMAN



Nákʷs (Greetings) to All Cowlitz,

A few short months ago, I brought an idea forward to our Cultural Resources Board and Communications Team to produce a Culture Edition of Yooyoolah. I wanted it to showcase all the amazing cultural practices, events, and beliefs and to have it created by our Tribal members in their own words. My words alone cannot express how excited I am to bring the first Culture Edition to the entire Tribal membership and how grateful I am of the Tribal members who contributed to this and continue to keep our cultural beliefs, traditions, and practices alive and well!

I am so proud to be a Cowlitz Indian!

I hope, after reading this, many of you will be motivated to get involved (even if it's just a little) in some of the cultural activities, and I hope you will reach out to those who are keeping our culture alive!

Thank you for this opportunity to help bring us closer together!

Náxʷ+qʷul'as (thank you),

Dave Barnett

General Council Chair

Dave donated this beautiful canoe to the Tribe at the April 2020 Canoe Awakening.



IN THE BEGINNING – COWLITZ

by Tanna Engdahl



Before the massive deathscapes of the 1800s, Cowlitz villages dotted rivers that drained into larger rivers, what is now called the Columbia watershed. From the high mountains to the lowlands, rivers provided transport with efficient and brilliantly constructed crafts. An abundance of renewable trees, shrubs, plants, stones, shells, animals and animal hides were harvested and morphed by busy hands into lodging, canoes, clothing, foods, bowls, baskets, boxes, horn dippers, toys, weaponry, and both stone and hardwood tools. Fire was an element for cooking, drying, ceremony and prairie management. Each village, according to its surrounding topography, was highly adapted to its environment and to using the life forms and resources within its range.

The Godforce was felt, honored and observed in the villages. Specialized prayers were a natural development of villages and individuals according to seasons, harvests, and individual needs or desires. Participation was almost always based around family and village participation, except when individuals had a need for alone-time with nature or one's deity.

Prior to contact, the different areas were so expansive that different languages developed as the Tribal world became more populous. Constant intermarriages between near and distant villages ensured a steady flow of language interchange. The people became adept at speaking several languages, which was handy for trading expeditions and in-law connections. However, this particular lingual talent played havoc with the white explorers who often mis-identified the Cowlitz and provided a litany of mistaken identities.

The four strongholds of Cowlitz people in various areas were:

1. Upper Cowlitz, true mountain dwellers who lived in the upper meadows and prairies. They lived in proximity to mountain streams and headwaters of rivers. They were especially adept in hunting mountain goats for food, clothing and utensils. They had a unique skill for weaving goat hair and "sub-fur" into blankets and clothing for families or as prized gift and trade items. Over time, their populations included a constant pattern of intermarriages between Salish Cowlitz and Tribal people east of the Cascades, to such an extent, the people became known as Taidnapam and the mixed languages eventually merged into what is known as Sahaptin. Some now include both meanings into the word, Taidnapam.
2. Lower Cowlitz were predominantly Salish in nature and manner of speech. They followed a stronger pattern of culture that was related to the multi-water cultures in the rain zones west of the Cascades. They were known for their stylized canoes and custom basket weaving, and since their river harvests included exotic species such as lamprey and sturgeon, they became adept at river weirs and nets that could take large numbers of all riverine harvests. Their prairies yielded an array of root vegetables. When the horse migrated into the area, possibly brought in by the Klickitat traders, the Cowlitz became the most accomplished horsemen west of the Cascades. Their large prairies accommodated the needed grazing expanse for herds.

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- The mysterious Kwalhiokwa Cowlitz, also called Mountain Cowlitz, were people of the rolling hills of the Willapa, following the Willapa River and the lands south of the Chehalis River. They should have been called people of the hills. They may have set up villages at Pe Ell, Boistfort, maybe even as far west as Raymond. They were an Athapaskan speaking migratory people who probably spent an indeterminable amount of time with the Cowlitz before continuing their journey south. They too, developed words that included a mixture of Cowlitz. The last of the Athapaskan language in the Willapa Hills was heard around the 1830s. Confounding anthropologists and ethno-historians, the seven Apache tribes in Arizona and New Mexico spoke/speak Athapaskan, a language of Alaska and northwest Canada.
- The Lewis River Cowlitz suffered heavy losses, closer to the mouth. Today, the mouth of the Lewis empties into the Columbia River, probably less than two miles from where the largest trading village, Cathlapotle, was located. Archeological digs place it in what is now a national wildlife refuge under the management of the U.S. Fish & Wildlife Service. The refuge is located at the edge of the City of Ridgefield, and only a few miles in a straight line, to the Cowlitz Reservation. The headwaters of the Lewis River are Mount Adams, outside Cowlitz territory, but Mount St. Helens also has tributaries that drain into the Lewis River. The Tribal people were similar in speech and dress to the Upper Cowlitz; however, it was the Klickitat traders traversing over Cowlitz territories that brought so much confusion into the documents of early records. The frequent trading parties were so attracted to the lovely and accommodating prairies along the Lewis that they, too, eventually melded into the Cowlitz. Early records include linguistic errors of both tribes as well as another trading tribe, the Chinook. Pressure to move the Lewis River Cowlitz over to the Yakama reservation was intense and was eventually accomplished after the Homestead Act of 1882.

Prior to invasion, each village gathered ceremoniously for a particular harvest or event. Prayers — spoken, sung or meditated — were the heart of any gathering. Harvest ceremonies such as the Salmon and Qualestay (smelt) ceremonies survived the pandemics and diaspora and have evolved among the modern-day Cowlitz as a concentration of prayers and drummed prayer songs. But they also include celebration with stories, visitation, comradery and things for children to do. More and more, ceremonies have undertaken the social inclusion similar to a large family reunion.

Potlatch ceremonies include weddings, births, naming, passage of life, Tribal invitations, into the modern age of pow-wow dances, and special events in one's life such as birthdays and graduations.

The sweat lodge was thought to be an event of the Plains Indians that spread out to tribes in all directions. However, it has been known worldwide since earliest times. Cowlitz members today practice the sweat lodge much in the fashion of the Sioux or tribes of the mid-continent Plains. It is a specialized gathering of committed adults or near adults in a small, framed lodge covered by blankets and tarps. A central fire is used for heat build-up. Steam can be produced by a small ladle of water on hot rocks. The intent is to produce a sweat, sanctified by a sprinkling of sage and cedar, accompanied by songs and prayers. The intent is to shed toxins from the body and clear the mind. At a deeper level, it rebalances the soul, psyche and attitude. Each sweat lodge master may have a tweak of the basic ceremony.

Vision quests became a specialized passage from childhood into the adult one could or would become.

Variations of the vision quest were practiced by the geographically separated areas.

Each individual sought divine guidance for a life to be well lived, and that would bring value to his/her village and to one's family. An individual would set off to find a place in a higher elevation, to be closer to a deity where one would fast, pray and meditate. One might wander a bit, seeking signs through the prayers and meditation. Signs came in the form of animal visitation, certain sounds such as river flow, waterfall, weather systems such as thunder or lightning, even the wind in the trees. If one felt an alignment with trees, such as the Holy Cedar, he might become an accomplished carver. If a girl aligned with plants or trees that were weavable, she might become a skilled basket maker. Youth kept fasting and praying until he/she encountered a sign, and his/her song was formed in the mind; it was practiced until it became part of one's persona. Likewise, some felt an urge to dance a certain way that would be uniquely his or her own. There was no time limit on vision quests. Vision quests have remained as a cultural link to the past, which some still undertake, but for the most part, modern elders, adults and youth have not had the mentorship, location or instructions to undertake such a feat.

Ceremonies and quests of any kind went dormant in the 1830s, with the collapse of village life caused by a pandemic so horrific that it wiped out about 98% of Cowlitz populations. When populations rallied: treaty pressures, Tribal warfare, incoming white populations, land confiscation and the scattering of Cowlitz families disrupted the communal lifestyles that powered these cultural life events. As the Cowlitz Indian Tribe reorganized in 1912, to become a stronger governing unit, it was inevitable that the spirit of cultural traditions would eventually follow, no matter how long it took.

UPDATES



OFFICE OF THE GENERAL COUNCIL SECRETARY

By General Council Secretary Whitney Mosback



Now is the time to get involved in our culture! Your Office of the General Council secretary is here to help make that possible. We continue to uphold high benchmarks for communicating with general membership, and members are noticing! Communications director Leigh has increased outreach through comprehensive emails. Kindly inform us when your emails change to receive announcements, program news and meeting links. Don't miss out on these! To be the recipient of mail by letters, magazines and post cards, remember to update mailing addresses with enrollment.

The General Council meeting is quickly approaching! We look forward to seeing you on June 4, 2022, at 10 a.m. We are preparing for election day and managing the planning efforts for this respectable gathering. Nominations for six Tribal Council seats opened on February 22 and closed on March 18. Candidates provided a statement that will be mailed in a packet to all 3,309 voters to evaluate nominees prior to selecting the best equipped to represent our 4,694 members. (Membership 18 and over and total enrollment count as of March 17, 2022.)

Members who aspire to support an efficacious General Council meeting have several opportunities: registering members at the door, organizing vendor booths, providing a microphone to members and more. Vendors, artists and Cowlitz program representatives are welcome to reserve a booth. All veterans are undoubtedly appreciated for Color Guard. Looking forward to your involvement!

Recent Code revisions certified by the Office of the General Council secretary as approved by Tribal Council are Title 5 Treasury Amendment Section 05.14.03, repeal of Title 20 Elections and replacement with Cowlitz Elections Code, and adopted revisions to the Procurement Code.

All members' voices are valued. Reach out to share thoughts, concerns and questions. I want to connect with you.

Warm Regards,
Whitney S. Mosback,
General Council Secretary

YOUTH PROGRAM UPDATE

By Melissa Halvorsen, Youth Program Manager



The Cowlitz Youth Program is looking forward to another exciting year!

On April 9, 2022, we gathered at the Cornelius property in Ridgefield for our Meet the Chairman event. Partnering with our Natural Resources and Cultural Resources Departments, our youth enjoyed a fun-filled, culturally relevant learning experience. They played a plant identification game and learned Cowlitz words while walking with the chairman and exploring a trail on the property. They then walked to the Five Owl House, where the Cowlitz Indian Tribe's beaver husbandry program is currently housed. There, we were taught about the program and the significance of the permit our tribe holds while participating in the program. Our youth also had the opportunity to interact with some of our Elders.

On May 28, 2022, we will be having a Volcano Outdoor School Day at Mount St. Helens, where the Mount St. Helens Institute (MSHI) will

be teaching our youth about the mountain and the science behind their research. Stay tuned for more information.

Our annual Cowlitz Youth Summer Camp will be back in person again this year! It has been too long since we have gathered for this well-loved event. As always, there will be focused activities centered around our Cowlitz culture.

Our Youth Council had a successful first humanitarian project of the year, gathering donations for the houseless population. They are setting up another project, working with NW Trek to prepare habitats for animals. Our Council has a spirit of giving and is leading us toward a bright future!

Look for more activities planned throughout the year, and be sure to contact the Youth Program with any questions or comments at youth@cowlitz.org.

We look forward to gathering and learning with our Cowlitz youth!



CARVING UPDATE

By Robert Harju, Cowlitz Tribal Carver

Kla-how-ya (Hello), **Səncáyał n skʷáct** (my name is) Robert Harju. I come from the St Martin family who lived in the Newaukum area, and we descend from Thomas Towaken. The Cowlitz Carving Department came about in 2007, when John Barnett hired me on as the Tribal carver and helped me start the first Cowlitz canoe in over 100 years. I started off in a cabana at St. Mary's working on my first canoe. Approximately five years later, the tribe secured the Housquah/Lozier property. I moved into the barn and have converted it into my carving workspace. I have been sourcing my wood from the Gifford Pinchot National Forest and public and private land sources, as well as salvaging timbers and beams for their tight vertical grain.

The Cowlitz Carving Department provides culturally relevant items for Cowlitz dignitaries to gift and

as interdepartmental gifts for retirements and milestones. I produce canoe paddles for the Cowlitz Canoe Family whenever there is a need. I have also made full sets of paddles for the Swinomish Tribe and will make them for any other canoe family who orders them. Besides the other works mentioned, I also create shovelnose canoes for museums and interpretive centers.

I am currently working on a Raven house pole for the Mount St. Helens Visitors Center on Spirit Lake Highway out of Castle Rock. The Raven will be standing on a large bentwood box, and both will be sealed with eulachon oil. I have been asked to produce 30 paddles for the light fixture in the cultural corridor between the Cowlitz Hotel and ilani Resort; I plan to start on them soon. The

Cowlitz Carving Department also supplies cedar boxes for the NAGPRA (Native American Graves Protection and Repatriation Act) work that our Cultural Resources Department does, as we lay our ancestors to rest. Another task I often do is providing support for cultural gatherings and ceremonies, such as fires for Salmon Ceremony, Smelt Ceremony, Solstice Fire, etc. In the summertime, the Carving Department provides fire suppression at events such as the Huckleberry Camp and Cultural Campouts. I also planted trees at the sweat lodge to provide barriers between our property and others. When COVID-19 restrictions have allowed, I have been giving cultural presentations at the local schools.

If you have any questions about orders, feel free to contact me at rharju@cowlitz.org.

Náxʷłqʷul'as (thank you).

Robert Harju, our Cowlitz master carver, is currently working on a story totem for Washington State Parks. The totem will be displayed at Mount St. Helens Visitor Center located at 3029 Spirit Lake Highway, Castle Rock, Washington. Abigail Pearson, a Cowlitz artist, created a graphic art piece representing Law'et'lat'la, the Lady Who Smokes (Mount St. Helens). Our spiritual leader, Tanna Engdahl, worked with the parks service to create a new video that will be featured in the visitor center's auditorium.

We are excited that for the first time, the Cowlitz Indian Tribe will have significant decision-making ability over the language, content and display of our Cowlitz history and story at the Mount St. Helens Visitor Center. Stay tuned for more updates as we continue expanding the Cowlitz presence in public spaces such as the visitor center.

In longhouse news, an exciting step forward in its construction was the Tribe's purchase of a truckload of old-growth logs from traditional territory in Toledo. Robert and the Cultural Resources director, Rita, are excited to engage in the planning process with Public Works and Leadership for the construction of our longhouse.



DARLENE RHODES, A COWLITZ ELDER'S STORY

By Suzanne Donaldson

Darlene Rhodes was born in Drain, Oregon, and grew up with cultural teachings by her parents, Landy and Doreen James, in Swinomish. She has three sons and 12 grandkids who all live in the Pacific Northwest. She is very proud of her sons, specifically because they have become their own individuals and they navigate the world on their own terms.

Cultural teachings are a part of everyday life for Darlene. It was the way she was raised and is the way she continues to live her life. She grew up with ceremonial life milestones, such as coming of age ceremonies and naming ceremonies, among others. The Landy James Athletic Court is named after her late dad, a 30-year coach at Swinomish. Mr. James was instrumental in guiding others and teaching them how we, as native children, learn differently and how our cultural differences affect how we communicate and conduct ourselves. When her dad left this side, the family held a traditional ceremony lasting four days.

Darlene believes we, the Cowlitz Indian people, are like no other tribe because we are geographically and genetically diverse. Cultural diversity governs what happens today and our people have culture within them. For some, they are "waking up" that part of themselves as our people are expressing more interest in our culture. Darlene said, "The ability to facilitate ceremonies such as renewal of cultural milestones and renewal of cultural spiritual aspects, will bring people back together."

We have a good opportunity to live in our culture, building and reconstructing bridges to gather people back together, which is not an easy thing to do. She added that everybody is different and such differences should be seen as lights or as positives, as we can all learn how to work with each other. We can define Cowlitz Culture, renew practices and welcome in new families' teachings.

As an Elder who has lived a true life of culture, Darlene recognizes there is a change in culture and we, as a tribe, need to be to be flexible to be there in the way our people learn. Many things can be felt and experienced more effectively in-person, however understanding the need for some connections via modern technology is important.

As an Elder, Darlene believes our future is the "littles and the middles" and they are the most important issue today, as they will be taking over the Elders' work at some point.

The Cowlitz Indian Tribe did not give in or sign treaties, rather, the Cowlitz people have a reputation for being arrogant and strong. The Cowlitz people stand in their own truth, which can make it hard to come to decisions; however, once a decision is made, it is made and done with.

Darlene said, "As we look forward as a tribe, my wish is that our people are learning to be tolerant and are becoming more aware that their diversity and knowledge of the world can be a great asset to bring home."

We have what it takes to survive on our own in the outside world, without relying on others for support — that is what brings us back together. We will have a longhouse soon and a community place that will support community and gathering.

Darlene's solitude is the mountains and, she added, without mountains there are no trees or watershed, which means no water. We must be good stewards. It was John O'Brien who asked Darlene what Ohanapecosh meant. Ohana means "family" in Hawaiian and Pecosh means "family standing at the edge" in Cowlitz. Darlene provided her interpretation of the meaning: "The place that families gather at the river's edge."



Pəntípiḱʷinumx C'iwí (Honoring the Warriors)

By Teri Graves

Nákʷs pəntípiḱʷinumx
(Hello Warriors),

How we walk in this world in a Good Way is about our Cowlitz Culture. We live it, breathe it, sleep it, eat it. It is how we hunt and gather our medicines from our Plant Relations, prepare our food, raise our children and put our Ancestors away. Our songs and dance steps are prayers. As Warriors, we pray to our Creator for our Greatest and Highest Good. Culture is the core of our essence.

On each Memorial Day, at 3 p.m., thoughtfully take a moment to remember those who have crossed over by taking part in the National Moment of Remembrance.

Remember the Cowlitz People who blazed a trail for our tribe.

Remember our People who died from smallpox and those who cared for them.

Remember the Headmen and Headwomen that refused to sign the 1855 treaties.

Remember those who had the foresight to eliminate the genocide of Blood Quantum rules.

Remember those Native Soldiers of World War I, who finally earned the right to be American and vote.

Remember those Ancestors who loved our People so much, they gave everything for us.

Remember them — Say their names — Leave them a gift of tobacco or kinnickinnick — Leave them a Spirit Plate of Food.

Remember them — Honor them — Celebrate them.

And if you are at the gravesite of one of our Warriors, leave a penny on their headstone.

Let us remember and never forget their sacrifices.

Be well, my Cowlitz Family

Nákʷqʷul'as
(Thank You).

If you know of a Cowlitz veteran, living or deceased, or actively serving in the armed forces, please inform our Tribal Veterans Service officer, Teri Graves, at tgraves@cowlitz.org or 206-308-6992.

If you haven't received your Cowlitz 2021 Veterans Day Challenge Coin, please contact warriors@cowlitz.org.

Visit our POW/MIA/Missing Person table in the Cowlitz Tribe Offices at 1000 Davis Pl., Dupont, Washington 98327.

MURDERED AND MISSING COWLITZ

By Debbie Hassler

The Pathways to Healing (PTH) program needs your help! We are collecting data around missing and murdered Cowlitz members. What do we need from you? If you have a loved one, or know a family with a loved one, who is missing or has been murdered, please share your story with us by contacting program manager Debbie Hassler at dhassler@cowlitz.org or 360-624-7040 or PTH coordinator Karyn Kameroff at kkameroff@cowlitz.org or 360-846-3304. We are collecting information on men, women and children. We also want to hear from you, as our community, about what is important to you regarding victim services and how we can help get the word out, help families and strengthen our community.





TRADITIONAL QÁWM (CAMAS) DIG

By Robert Harju

Kla-how-ya (hello), **Səncáyał n skʷáct** (my name is) Robert Harju. I come from the St. Martin family who lived in the Newaukum area, and we descend from Thomas Towaken; I am the Cowlitz Tribal carver.

In May of 2020, the Cowlitz Cultural Resources Department conducted a camas dig on Lacamas Prairie and baked the harvest in a traditional earth oven at the Lozier property. It was put together by the Cowlitz cultural director and Makaela Kroin, of Washington State Parks, who filmed us cooking the camas.

Emma Johnson of the Cowlitz Cultural Department dug the camas, which was cleaned at St. Mary's by Emma Johnson and her mother, Deb Roush-Mizner, who is the nutrition manager for the Cowlitz Elders Program. I dug the firepit and collected skunk cabbage and sword ferns. I then placed rocks at the bottom of the pit and built

the fire on top of them. When the fire burnt down, we placed the sword ferns with layers of skunk cabbage on top and then placed the camas on the hot bed. Afterward, we covered the camas with sword ferns and skunk cabbage and buried them, and I built another fire on top to contain the heat from below long enough to cook the camas. We let it cook for 24 hours; however, I got up intermittently throughout the night to maintain the fire. The camas turned out pretty good. Below is a link to the video; enjoy.

The Cowlitz Cultural Resources Department supports a Qáwm (camas) dig in the spring of every year and would love to see you there. Please contact Culture@cowlitz.org for the date and location, as the harvest season approaches.

Náxʷ4qʷul'as (thank you).



<https://youtu.be/Hg-aXEi1TRE>



CEDAR HARVESTING

By Cassandra Sellards Reck

Since time immemorial, cedar has grown in the Cowlitz aboriginal lands and supplied so much of what our people need. It has been essential for protection, transportation, material and medicine and as a resource for our people.

Cowlitz people traditionally used longhouses built from cedar materials for protection from the cold and rainy weather. We also used cedar for our canoes. The trees were carved and balanced to produce some of the strongest and most trustworthy transport along the rivers and in the ocean.

Cedar, when harvested, can be processed to be as soft as silk and shed the rain. We harvested goat fur and other essential materials to weave with the processed cedar for our clothing and hats to protect against the harsh weather.

The cedar bark and root were essential for weaving baskets. Some were woven underwater, and some were watertight. These versatile baskets were used for many things, including food preservation, transportation and meal preparation.

The cedar is also used in medicine tinctures and salves made for healing. Our traditional people still create these healing potions.

Cedar gathering is an important opportunity that happens every spring as the sap starts to run in the tree. Traditionally, we gather at the trees we will harvest, have a ceremony, and offer a gift to the tree of tobacco or another medicine. This is a necessary piece of gratitude and respect we give to the cedar tree that is offering itself.

After the ceremony, we cut into the outer bark to reach the inner bark. Never do we harvest more bark than the length from the tip of your middle finger to your elbow, as the tree can die if there is too much bark harvested. There is a soft milky liquid that is felt — when you reach that, you pull as much of that strip as possible. Some strips can run up the tree, yielding an incredible amount of bark.

Immediately after pulling the inner and outer bark, the outer bark needs to be removed. The process of removing the outer bark is time consuming and takes practice. Often it is easily pulled away; sometimes a knife is needed to remove pieces. The inner bark has many layers and is valuable. Once the inner bark is removed, it is hung for a year to be completely dried. These pieces have lasted over 100 years and become a valued commodity.

The Cowlitz Tribe has cedar gathering opportunities for our people. This Memorial Day, the Cowlitz Canoe Family is hosting a campout on the Cowlitz Landing property located in Toledo, along the Cowlitz River. Teachers will be there to provide ceremony and harvesting devices. Gas assistance, a meal, and snacks are provided. The cedar is processed at the location, making it a long and fruitful event. The Cowlitz and others around us protect, value and prize our cedar sources. We consider them sacred and need to be actively protected. The opportunity to gather and practice our traditional ways is priceless.

The Cowlitz website will have these opportunities advertised. For more information or questions, please contact Cassandra Sellards Reck at csellards-reck.tc@cowlitz.org or 360-513-1243.





COWLITZ CANOE FAMILY

By Clarence Koch

CANOE JOURNEY

Canoe Journey is a yearly event that brings together tribes from Washington, Oregon, Alaska and British Columbia. Canoe Journey is a revival of traditional travel via canoe along the Pacific Coast and Salish Sea. Started in 1989 by Emmett Oliver (Quinalt), the first journey was called “Paddle to Seattle.” Canoe Journey is a way for us to connect to our old traditions. When traveling each day to a new territory, we would respectfully ask the original peoples of that land permission to come onto their shores for the night — this was known as “beach protocol.” The hosting tribe would gracefully offer all traveling families dinner and a place to camp. Following the dinner, the hosting tribe would

then open the floor of their longhouse to the tribe that traveled the furthest — and so on — concluding with the hosting tribe closing the floor for the night (“floor protocol”).

The Cowlitz Indian Tribe, like other tribes, begins our protocol entrance with a canoe paddling (traveling) song. Our paddle dancers move in a circle around the floor, demonstrating our traditions of traveling on the water. After presenting our songs and dances, we exchange gifts with the hosting tribe and thank them for the time spent together and the hospitality that they have shown us. Cowlitz then “untie our canoes” and sing a paddle song and follow our paddle dancers off the floor, representing our travels away from this place and thus ending our floor protocol.

CANOE CULTURE COMES HOME

In 2002, for our federal recognition dinner, a canoe was brought down from Hoh River by Chief Klia. The canoe trip, skippered by Willie Koch down the Cowlitz River, was quite possibly the first time Cowlitz people had been pulling on our river in a large cedar dugout in 100 years.

To Cowlitz, the year 2006 is seen as our first “unofficial” Canoe Journey. That year, many Cowlitz Tribal members traveled in the canoe “Salmon Dancer,” skippered by Willie Koch, to Muckleshoot. With guidance from other nations, we Cowlitz learned the ways of the canoe and Canoe Journey protocol, a teaching that we continue to value, carry and demonstrate today. When we see the Salmon Dancer, it is important to remember the history

of it and honor the teachings and medicine made by Cowlitz people in that canoe.

FIRST OFFICIAL CANOE JOURNEY

The Cowlitz’s first official Canoe Journey was the 2008 Paddle to Cowichan. Skippered by Mark Anderson, Cowlitz pulled into Cowichan along with 79 other canoes. This was the first journey for our then-new fiberglass Canoe “sa-ho-he-teeth-la” gifted to the Cowlitz Canoe Family by John Barnett. In 2019, Dave Barnett hired Guy Capoeman (Quinalt) to build a 36-foot cedar strip canoe capable of traveling in ocean waters, adding onto his father’s legacy of gifting a canoe to the Cowlitz Canoe Family.

JOHN BARNETT MEMORIAL CANOE RACES

In the summers of 2008 and 2009, Cowlitz hosted the John Barnett Memorial Canoe Races at Ike Kinswa State Park. In 2009, we camped at a farm in Mossyrock, and members of the Cowlitz Canoe Family assisted elder canoe family member Joe Komok in painting a mural on a large barn entrance door. The painting can still be seen today when driving about in Mossyrock.

CANOE FAMILY MEMORIES

My first experience on Canoe Journey was the first few legs of the journey to Muckleshoot in 2006. I was not prepared for the overwhelming feelings that being on Canoe Journey can bring to a teenager. Exposed to all the culture, I began to understand the importance of taking part in this event. My first complete journey was the 20-year memorial of the “Paddle to Seattle”: 2009’s “Paddle to Suquamish.” We, as a canoe family, with the help of

Skipper Mike Hubbs, composed our first collaborative paddle song for the journey featuring Cowlitz language. My brother and I were honored to pull with a beautiful but heavy yellow cedar paddle that once belonged to our uncle, given by one of our canoe family teachers, before that man’s passing in 2006. At final protocol, the paddle was gifted to his son, saying thanks, and honoring the time and knowledge his father gave to the canoe family. That experience was personally my favorite memory/ moment on Canoe Journey.

All Tribal members are welcome to join the Cowlitz Canoe Family and take part in activities. Coming to canoe practices is the best way to learn and participate.

Tribal Journeys 2022 has been cancelled due to the COVID-19 pandemic. Cowlitz will be holding a smaller version of the journey on the Columbia River through parts of traditional Cascade-Cowlitz territory August 7-12. The Cowlitz Canoe Family has reserved the entire Eagle Creek Campground off I-84 on the Oregon side of the Columbia River.



2022 PRACTICES AND JOURNEY

Please contact Cowlitz Tribal Member Service (CTMS) at 1-877-COWLITZ or ctms@cowlitz.org for additional information.

- Apr 9, 23
- May 15, 27
- June 5
- July 10, 30
- Aug 7-12 (Canoe Pull Columbia River)
- Sept 17, 25
- Oct 9

10 RULES OF THE CANOE

1. Every stroke we take is one less we have to make.
2. There is to be no abuse of self or others.
3. Be flexible.
4. The gift of each enriches all.
5. We all pull and support each other.
6. A hungry person has no charity.
7. Our experiences are not enhanced through criticism.
8. The journey is what we enjoy.
9. A good teacher always allows the student to learn.
10. When given a choice at all, be a worker bee, make honey!

LANGUAGE REVITALIZATION PROGRAM

The goal of our Language Revitalization Program is to re-awaken (revitalize) our languages, which have been resting. We understand that languages emerge from the land and waterscapes of our homeland and are the breath of life from the Creator to the people. The first of our languages we are revitalizing is Cowlitz Coast Salish.

Since the onset of the pandemic, language revitalization adapted to a virtual and online format which has been successful through our Language Weekends. Language Weekends (Saturday and Sunday) provide an opportunity for membership to engage in two seven-hour days of virtual language immersion. It is especially important to the Cultural Resources Department to connect with our families — our youth, elders and parents. We are developing materials that are family friendly for conversational Cowlitz Coast Salish to enter our homes digitally and be accessible at your convenience. We will keep you posted as family-friendly and digital materials become available.

Finally, we are very excited to announce that Cowlitz Indian Tribe was the recipient of two language grants. First, ANA Language Grant, totaling \$82,609, supports our monthly language weekends and swag to help promote and invite participation in learning Cowlitz Coast Salish. Second, the Department of Education Innovative Approaches to Literacy Grant supports the development and distribution of picture book readers for early childhood and K-3 elementary students. Readers are published in Cowlitz Coast Salish and English.

We are excited about the growth of our Language Revitalization Program and look forward to sharing more news with you as we enter the new year.



THE LANGUAGE CONSERVANCY PARTNERSHIP

Since 2019, The Language Conservancy has partnered with the Cowlitz Indian Tribe's Cultural Resources Department. This partnership has supported the creation of new language learning resources in Cowlitz Coast Salish, made existing resources more accessible for community use, and provided instructional support during organized events throughout the year.

The new, digitized dictionary was built off the work established by Dale Kinkade's Cowlitz dictionary. The online dictionary compiles Kinkade's data and field recordings from two Cowlitz Elders in the 1960s-70s. It includes foundational fieldwork that other linguists conducted in the 1800s and early 1900s. The new web and mobile dictionary include 3,300 entries, including example phrases and sentences as well as linked audio from archived recordings with Cowlitz Elders. The mobile and web versions are free to access online and free to download at dictionary.cowlitzsalish.org.

This project has led to the production of multiple picture books. The titles include: *Sʔininit kʷu?* "What are they doing?" and *ʔit ʔáxn kn t smáyn!* "I Saw a Skunk!" The titles are accompanied by a media player app that allows language learners to digitally interact with the books, and 500 copies of each book were delivered for distribution.

Additionally, an Alphabet Coloring Book was created, and 500 copies have been delivered.

In February 2022, a release event that coincided with the 22nd anniversary of the Cowlitz Indian Tribe's federal recognition introduced the new language resources.

The community response to the events hosted by the Cowlitz Indian Tribe and TLC and to the Cowlitz Coast Salish language materials has been overwhelmingly positive. The Year 1 Vocab Builder app and Cowlitz Coast Salish picture books are mentioned frequently and with enthusiasm.

The next steps in this project include the creation of a Level 1 textbook with 24 units for learners K-2 and a custom Cowlitz Coast Salish keyboard.



The **COWLITZ COAST SALISH VOCAB BUILDER** app has 273 entries and has been downloaded over 1,500 times since its release in 2020.



In addition to language learning materials, this project has put on several language-related events including four **LANGUAGE WEEKENDS**.



CULTURAL RESOURCES DEPARTMENT

The Cultural Resources Department welcomes Cowlitz citizens to the traditional territory of the Cowlitz Indian Tribe. The Cultural Resources Department's role is to support Tribal citizens in exercising inherent rights — hunting, fishing, gathering, ceremony, trade and other culturally affiliated activities — while working to protect and support revitalization of the Cowlitz Indian Tribe's culture. Programs that support protection and revitalization include the Tribal Historic Preservation Office (THPO), the Language Revitalization Program and the Carving Program. Other major areas the department engages in include archival preservation, relationship building, Tribal heritage, and culture group support (Cowlitz Drum Group, Canoe Family, Weavers, Pow Wow and Huckleberry Camp). The Cultural Resources Department receives feedback and guidance from the Cultural Resources Board and Advisory Review Board – NAGPRA (Native American Graves Protection and Repatriation Act) related matters.

RELATIONSHIP BUILDING

One of the important tasks of the Cultural Resources Department is to build and maintain relationships with partners who represent numerous federal, state, county, city, private, and Tribal and other entities. Cultural resources director Rita Asgeirsson engages with many valued partners to help establish the Cowlitz Indian Tribe's presence in our traditional territory.

Projects in development that support the emerging Cowlitz presence within traditional territory include formal Section 106 consultation on two areas of I-5, an interpretive display representing the Cowlitz story at the Clark County Historical Museum (two features: sports and the 250th anniversary of the United States), at the Mount St. Helens Visitor Center, and at the Ridgefield National Wildlife Center in Ridgefield.

TRIBAL HERITAGE

Tribal heritage represents the ways of living and the knowledge bases developed by our Cowlitz people and passed on by our ancestors. Our heritage includes customs, practices, relationship to places, artistic expressions, everyday necessities (tools, canoes, homes, connection to natural materials), relationships to food (harvest, storage and preservation), trade and economic activities, and the morals, ethics and values that guide our people from generation to generation.

The Cultural Resources Department supports the Cowlitz people as they exercise Cowlitz heritage through events such as the Drum Group and their activities, the Canoe Family and their activities, the Weaver's Group and their activities, the Huckleberry Camp, and the Pow Wow Committee.

CULTURAL RESOURCES DEPARTMENT CONTACTS:

Rita Asgeirsson *Cultural Resources Director* rasgeirsson@cowlitz.org

Irene Dunbar *Program Assistant* idunbar@cowlitz.org

Aryn Freeman *Linguist* aryn@languageconservancy.org

James Gordon *Cultural Resources Technician* jgordon@cowlitz.org

Robert Harju *Tribal Carver* rharju@cowlitz.org

Seth Russell *Tribal Historic Preservation Officer* srussell@cowlitz.org

Jeremiah Wallace *Drum Group* jwallace@cowlitz.org

IN-PERSON CULTURAL EVENTS AT DUPONT

THE 2021 WINTER SOLSTICE

The Winter Solstice gathering at our DuPont location was a momentous success this winter. Over 200 Cowlitz Tribal members and their families enjoyed coming together to learn Cowlitz culture and traditional handmade crafts.

Cedar weaving, lavender sachets, wax candles and beaded ornament covers were made and taught by talented Cowlitz Tribal members. Our Cowlitz youth created painted ornaments and decorated cookies. Many Cowlitz Tribal member vendors sold their beautiful items in the Cowlitz market.



DRUMMING

Cowlitz Tribal Member Services is partnering with Clay Koch of the Cowlitz Drum Group twice per month in DuPont to provide Cowlitz Tribal members the opportunity to learn our Cowlitz traditional songs, as well as songs that have been passed down to Clay along his journey.

Clay is being supported by Patty Kinswa-Gaiser and Jeramiah Wallace to teach participants to make their own drums, use them correctly and care for them, as well as the tradition of gifting their first drum.

Please join us in DuPont on the dates listed in the Cowlitz events calendar. All Cowlitz Tribal members, employees and their families are welcome. Kindly contact Cassandra Sellers Reck (Drum Group chair) with any questions and Cowlitz Tribal Member Services at 1-877-COWLITZ to get signed up today!



FEBRUARY'S CULTURE DAY

The Cultural Resources Board and Cowlitz Tribal Member Services teamed up to bring Cowlitz Tribal members a variety of traditional Cowlitz culture elements to DuPont. Our team was thrilled to coordinate with the Longview transportation staff to bring Elders from St. Mary's to join the festivities.

Cowlitz Tribal members and families from different areas of the region joined together to enjoy pine needle basket weaving, drum making and beading, while the youth enjoyed a Cowlitz art class.



HARVESTING HUCKLEBERRIES, AN ESSENTIAL FIRST FOOD

By Cassandra Sellards Reck



DRUM GROUP

By Jeramiah Ray Wallace

Kla-how-ya (hello), Səncáyał n skʷáct (my name is) Jeramiah Ray Wallace and I am Lower Cowlitz. I come from the House of Tyee Scanewa, and I co-lead the Cowlitz Drum Group with Cassandra Sellards Reck. Singing with the tribe has changed my life. Without the Drum Group and Canoe Family, I would not have made it through my darkest days. I encourage everyone to participate in culture; your life will forever be changed. The Cowlitz Drum Group is not exclusive, and anyone can participate.

Recently I was hired as the Drum Group coordinator for the Cultural Resources Department. My mission is to get copies of Cowlitz CDs to anyone who wants one and to start drum group practices at Dupont and Tukwila. If you would like to participate and sing with me, contact me at 360-355-5225 or Jwallace@cowlitz.org or [Cassy at CSellards-Reck@tc.cowlitz.org](mailto:CSellards-Reck@tc.cowlitz.org). Náxʷtqʷul'as (thank you).

The Cowlitz Drum Group's primary purpose is to increase Tribal member awareness and participation in Cowlitz culture. Listening and immersing yourself in our songs is an excellent way to memorize them and embrace your culture. CDs of Cowlitz songs will be available for members soon.

Teaching and practicing songs are the best ways to improve our protocol experience and show Cowlitz pride through hard work and dedication. All Tribal members are welcome to join practices and participate in singing at Tribal events, ceremonies, protocol and on the Intertribal Canoe Journeys. Currently, there are drum circles every week at the Longview offices, and the main goal this year is to branch out to the DuPont and Tukwila offices. The group will also be working with Cowlitz Health and Human Services programs, including Tribal Treatment and Medically Assisted Treatment.

Performances at Tribal events — such as weddings, ceremonies, funerals, memorials, dedications and other important occasions — are often requested, sometimes three or four times a week. Protocol at potlaches and the Intertribal Canoe Journeys is an amazing experience all members are encouraged to take part in. Participation is the key to the survival of our culture; join the Cowlitz Drum Group and increase the power of our song!

Recently the Cowlitz Indian Tribe purchased 900 drum kits for Tribal members. Clay Koch and Patty Kinswa-Gaiser are teaching drum making classes at the DuPont Tribal buildings; call 1-877-COWLITZ for dates, times and registration.



Huckleberries are a culturally significant and highly sought-after first food. Historically, Cowlitz people harvested roots, berries and plants to combine with our meats. The balance is essential for our people and has kept us strong and resilient for millennia. The berries prevent sickness and are used to protect and strengthen. Many Cowlitz medicine people use huckleberries for treatment of illness in their herbal remedies.

Huckleberries grow in elevated areas around the Pacific Northwest. In the past, Cowlitz families traditionally traveled to the mountains for harvesting each year. Huckleberry picking spots were Tribally shared, protected and maintained. These important berries are typically ready for harvest in mid-August. At Mt. Adams there is a traditional area called Indian Heaven where Cowlitz Tribal members and other Native Americans gather. Each year families bring food and supplies and travel to the mountain to harvest these first foods. These traditions have continued and are passed down from generation to generation.

Many years ago, the Cowlitz Tribal Natural Resources Department negotiated a mitigation property with Pacific Power. This property is called the Old Swift School House, located next to the Pine Creek Ranger Station along Highway 90 east of Cougar, Washington. The Cowlitz-Klickitat trail runs right next to the camp in the aboriginal area of our Taidnapam people. In having this land, we protect our borders and exercise our Tribal sovereignty.

Old Swift School House is the gathering location of the Cowlitz people for Huckleberry Camp. It is gated and has flat RV space for trailers and a covered area for when it rains. The schoolhouse portion is still in the state of remodel and is being completed in a slow, staged approach. Every year Cowlitz people come together at the location and host a family camp. The Tribe generously supports this traditional gathering by providing Tribal members with gas assistance, meals, drinks, portable toilets and garbage disposal. General Council Chairman Dave Barnett continuously uplifts and inspires the building and supporting of our culture.

Cowlitz Huckleberry Camp offers a comprehensive, family-centered, cultural experience. There are daily crafts, teachings, medicine making, opportunities to go to Pole Patch or Indian Heaven, nutritional meals, along with singing, drumming and dancing. All are welcome and included.

Our 2022 Huckleberry Camp will run Thursday, August 25, to Monday, August 29, at the Old Swift School House property in Cougar. Further details and registration will be available as we get closer to the campout. For Tribal members who live abroad, the Cultural Resources Department offers \$125 gas cards to gather in their own area.

For more information and questions, please feel free to contact Cassandra Sellards Reck at csellards-reck@tc.cowlitz.org or 360-513-1243.



CULTURE CAMPS

By Clarence Koch



Culture camps take place throughout the summer and are a great opportunity to sharpen skills or learn some new ones. The Cowlitz Indian Tribe has put on these camps with culture experts teaching “workshops” on making drums, earrings, necklaces, regalia and various weaving projects. All the supplies for these projects are provided to members free of charge, and all Tribal members are welcome to join.

For several years, we have taught a drum making workshop. In doing this, we can teach people not only how to make a drum from start to finish, but the responsibility that also comes with having a drum and how to respect and care for your drum. By doing these culture camps, Cowlitz people are given the opportunity to take part in and learn traditional aspects of Cowlitz culture. Elders are asked to participate and share stories and whichever teachings they are comfortable sharing. The canoe is also in attendance at these culture camps, giving people an opportunity to spend some time pulling in the water. Teaching our children simple things about their culture, such as grabbing a plate to serve an elder (a way to show respect and honor that person), represents the bond between past, present and future generations.

Culture practices can be seen as different from one family to the next, but they are all valid in our stories of Cowlitz culture. These culture camps give us exposure to the traditions of several families and are a way for us to learn cultural competency within our own tribe. Witnessing our culture and exposing our children to it in a loving and family-oriented way is essential for carrying these teachings for the next several generations. With camps like these, we promote, encourage and support our children and family while they are learning. We can imprint the teachings of the past onto each other in the most respectful way we can in the contemporary world. Culture camp is a great way to break away from the contemporary world and experience — at least partly — the community life of our ancestors.

MEMORIAL DAY CAMPOUT (“THE ENCAMPMENT”)

By Clarence Koch

Memorial Day Campout, “The Encampment,” is the first multifamily weekend-long gathering to kick off the busy summer season. Many Cultural activities are enjoyed, such as harvesting and processing cedar bark, cedar weaving, canoe pulls, stick games and singing.

Cedar bark is typically pulled before the hot weather sets in, and the inner bark of the cedar tree is moist and pliable. We soak the cedar gathered the year before and learn how to further process the large strips down into thinner lengths. Hats, berry baskets, Cedar roses (with Noah Reck), earrings, headbands and bracelets are some of the amazing weaving projects Tribal members are taught to create. Filleting salmon to be traditionally cooked on a split over the fire is another rewarding skill eagerly learned.

The Encampment is a wonderful place for people to gain exposure to the canoe. While the Cowlitz Canoe Family has scheduled practices in preparation for the Canoe Journey, the canoe is also brought to events like this for our people to spend time pulling on our waters. The opportunity to be in our canoe is a special experience open to all Tribal members.

Held at Cowlitz Landing property, 122 Mulford Road, Toledo, Washington, the Memorial Day Campout is a terrific way to learn new and old teachings from each other. Enjoy a place where all Tribal members are welcome, and connect with families who have interacted with each other for generations. Like all other Tribal events, it is a sober and safe space for families — make plans to bring yours!

OHANAPECOSH CAMPGROUND

Ohanapecoh was a gathering place for our ancestors and is known for the hot springs near our Cowlitz campsites. The Ohanapecoh Visitor Center, nearby the campsites, provides some history of the area.

The Cowlitz Tribe offers free camping for Tribal members at Ohanapecoh in the Mt. Rainier National Park. The tribe does this through a special use permit issued by the National Park Service. Camping usually starts in May, depending on snow levels and camp conditions. Reservations are required and can be made through www.webreserv.com/cowlitzindiantribe. When booking your campsite, please provide your Tribal ID number in the comments section to make your reservation valid.



TRADITIONAL STICK GAME VIDEO

Interested in learning our traditional stick game?

Use the QR code below to watch a video created by the Cowlitz Youth Program explaining how to play the game.

Youth Video Gatherings
(cowlitz.org)





POW WOW

By Kris Dillehay



A pow wow is a social gathering of diverse indigenous nations, joining together to sing, dance and honor the traditions of their ancestors. Enjoy the astonishing vibrant colors, appreciate the hand-sewn beaded regalia, and dance to the hypnotic beat of the drums at the Cowlitz Indian Tribe 2022 Pow Wow. "Honoring the Spirit of all Cowlitz People" will take place on Saturday, October 15, in the Cowlitz County Event Center in Longview, Washington.

The Cowlitz Indian Tribe Pow Wow humbly began in a small gymnasium at Toledo High School. The welcoming nature of the Cowlitz people brought attendees from all over the United States. We honored our veterans with handmade gifts and served our famous salmon dinner.

We grew to be one of the largest single-day pow wows in Washington. Bursting at the seams, we moved the pow wow to the Clark County Event Center, where we celebrated our 19th and 20th years. The much larger venue attracted the largest attendance of dancers, spectators and vendors in our pow wow's history.

The pandemic changed most indigenous gatherings around the country, and our pow wow was no exception. As the world recovered from these challenges, we took a pause, and now we are ready to move on! Attend the 2022 Pow Wow in October and help us in "Honoring the Spirit of all Cowlitz People."

For more information, contact our pow wow coordinator Kris Dillehay at krisdil43@gmail.com and follow and watch our Cowlitz Indian Tribe Pow Wow Facebook page.

TRADITIONAL FOODS STRENGTHENS CULTURE



The Cowlitz Fish Distribution Program provides salmon and steelhead to enrolled Cowlitz members year-round, with preference granted to Cowlitz Elders. Natural Resources Department staff and tireless volunteers have provided this service for many years, but the program has recently expanded to provide vacuum-packed frozen fillets in addition to whole, fresh fish. When the COVID-19 pandemic limited in-person distribution, the program began shipping frozen fillets to distant Tribal members. Volunteers and staff currently collect food-grade surplus fish from area hatcheries, which is distributed fresh or delivered to a USDA-inspected processor in Astoria, Oregon.

In June 2021, staff secured federal grant funds to build a facility to fillet, vacuum pack and freeze fish in-house, reducing costs and increasing independence. The facility, slated for construction this year, includes a walk-in freezer, commercial prep surfaces, sinks, and other equipment to prepare and vacuum seal fillets. The facility will be centrally located at the tribe's "Cornelius" reservation property. Facility personnel will receive all required training, and the facility will meet federal standards to ensure food safety.

In addition to processing fish into fillets, the facility is slated for expansion in the future to process smoked and canned fish to broaden options for Cowlitz members, increase shelf life, and allow Tribal members to prepare for emergencies. Preserved fish will be distributed by the Fish Distribution, Senior Nutrition and Community Wellness Garden programs.

The facility will promote Tribal resiliency and help our community prepare for the worst of times. Access to traditional foods strengthens culture, sovereignty and overall wellbeing, making the program unique and powerful.

FIRST SALMON CEREMONY

Cowlitz First Salmon Ceremony is a yearly event at Cowlitz Landing on the first Sunday in June. It is our way to welcome back and thank the salmon people for returning to the river. Our ancestors held this ceremony during the spring when the Chinook salmon make their first "run" up the river to spawn. Spring Chinooks are still the most prized salmon taken from the water.

The ceremonial fish is brought to the bank via canoe, to be dressed and cooked for everyone to share. A fish-cooking station is set up at the landing property. By placing the fish on homemade grates, large quantities of fish may be cooked over an open alder wood fire. Many take part in cooking the dinner salmon for the ceremony. Cowlitz youth assist in preparing the fish to be cooked, learning the importance of building a connection and saying thank you to these relatives.

Mary Eyely's account from the 1920s

First spring or Chinook salmon was cooked and eaten by all the men on the Cowlitz. All the bones are returned to the middle of the river and told to say "I got hurt" so all the other salmon would come to show concern, just like adults do when a child says this. To feed everyone — to stretch the first salmon — beef, sausages, cakes and doughnuts were also served.

Would you like fish?
 (360) 206.0972 | (360) 772.9935
FishDistribution@cowlitz.org
 Elders requesting fillets
 call (360) 864.7006



NATURAL FOODS STRENGTHEN CULTURE

By Rhonda Grantham

As Indigenous people, the Cowlitz Tribe knows our plants, foods, and medicinal roots connect us to our ancestral lands. From generation to generation, these plant relatives have provided for our every need, healed our bodies, and nurtured our spirits. Just like our language, our songs, and our ceremonies, we honor these plant relatives through connection and remembrance.

When you think of your earliest plant memory, what comes to mind? Is it a favorite flower? A soothing tea or flavorful meal that your grandmother made? A tree that you climbed in, napped against, or watched as its limbs danced in the breeze?

All I know is that, as I think of these memories, I feel my senses awakened and I am thankful. Maybe your memories were of plucking dandelions from cement cracks on city streets or smelling garlic from the grocery store as it flavored a healing soup. All these plant memories are wonderful! Yet I also hope more and more of our people will carry stories of digging camas, picking huckleberries, and gathering healing medicines on our ancestral lands. Learning together, remembering the stories, finding new recipes, sharing our harvests... there is so much to be experienced

and enjoyed. Simply being outside together is healing!

My hope—and hope for all of us on whatever lands we call home—is that we learn about all the different medicines the Earth offers us through tending a garden, connecting to the seasons, and actively engaging in the healing of our bodies and our spirits. Whether you have been connected to herbs all your life or are just now seeking to learn, there are numerous opportunities for learning and sharing throughout the year.

With the support of Cowlitz Drum Group, virtual sessions are offered regularly. I have chosen different themes, including “Rose Hips for Food & Medicine,” “Herbs for the Lungs,” and “The Sacred Medicine of Devil’s Club.” We have held numerous hybrid classes at Cowlitz Dupont, making treatments, such as elderberry syrup, fire cider, and reishi mushroom hot cocoa. A big thank you to those who have attended in person for helping make the medicine and to Shaina Okert and Jill Smith from CTMS (Cowlitz Tribal Members Services) for working so hard to mail the items to the virtual attendees. If you would like to join future sessions, contact CTMS at 1-877-Cowlitz or ctms@cowlitz.org for more information.

We have had numerous harvests and plant walks as we gathered Indian tea, cottonwood buds, and maple flower blossoms. Alongside canoe family and culture day events, we have made nettle pesto pizza sauce after a canoe pull and healing herbal honeys for winter illness, as well as summertime herbal first aid kits at culture camp. Many great memories are being created and shared together as a Tribe.

In the upcoming years, I truly hope these opportunities grow for our Tribal members. I am so overjoyed when a Cowlitz youth shares a basketful of edible plants they can now safely identify. I love seeing more and more Cowlitz of all ages spending time on the land and sharing both their knowledge and harvests with their families and other Tribal members. On that note, if you are a Tribal member who owns land and could host a harvest, please connect with me.

Whether it is virtual or together on the land, I invite you to participate in whatever way you can — to taste, smell, and enjoy all this herbal deliciousness. Whether I see you online or in the huckleberry fields, I am thankful you are making the choice to learn, connect, honor, and remember our traditional plants, foods, and medicines.

Devils Club



One of our most sacred plant relatives, this medicine brings us both protection and nourishment, especially during times of stress, illness, and personal struggle.

In the Spring and Fall (when the sap is running), the inner bark is peeled. Sadly, stands are disappearing (you can harm the whole colony if harvesting isn't done properly) so it is best to harvest alongside someone experienced as you learn. We must all work together to honor and protect this plant for future generations.



Can be used as a tea, smudge, herbal vinegar, tincture, topical cream, powdered as food and so much more!



NETTLE LEMONADE



The deliciousness of lemonade brings us right to the brilliance of summer! And to make it a little extra special... simply brew your nettle tea, strain away the plant material and use it as the base of water for your lemonade!

INGREDIENTS:
1 CUP LEMON JUICE (OR THE JUICE OF 4-6 FRESH SQUEEZED LEMONS)
1/2 CUP RAW LOCAL HONEY (OR OTHER SWEETENER TO TASTE)
2 CUPS NETTLE INFUSION



Hawthorne

“Medicine of the Heart”



The leaf, flower, and berry are all strong medicine

Balances blood pressure

Has an affinity for the heart.

Supports circulation

The berries are rich in heart-healthy antioxidants

The leaf & flowers will be ready to harvest around May Day!

“Heart Love” Tea Recipe:
1 part each (Hawthorne leaf & flower, rose petal, oat straw, red raspberry leaf)



THE MIGHT OF TINY SALVATION

By Tanna Engdahl

When Xwa'ni danced through time and space singing his creation song, the mountains rose, the prairies sprouted the promise of blooms and all in between was filled in. Xwa'ni finished his creation at the river. There he joined Salmon and Two-legged. "We must assist the rise of the two-legged," Xwa'ni told Salmon. Salmon turned toward Two-Legged and said, "We will feed you all the days of your lives." Two-Legged said, "We will protect you all the days of our lives." Xwa'ni said to Salmon, "Your two runs a year will not be enough. I will make a little brother for in-between times, to tide over the two-leggeds until the spring runs when you return from the ocean." Xwa'ni got busy and tried several models. One was too big and fat, one whose nose was too similar to salmon, and then Xwa'ni got a vision. "I will make you in the form of a raindrop," he exulted, "but I will put a rudder on your tail to give you swiftness of light in the shadows of the waters."

And so, he created the tiny silver fish and told them, "You will come in numbers like raindrops, in the deep rains of winter. And you will be the Salvation Fish for all who hunger when winter rations run thin." The two-leggeds declared, "We will come to the rivers in the cold and

build fires, and we will honor your name. As you give your lives to save our future, we will sustain yours."

So, it is told.

The mysterious tiny silver fish is called smelt, eulachon or candlefish. In the Cowlitz Coast Salish, it is known as qualestay. It is typically about eight inches long and found in various parts of the world. In this country, it is known for its numbers in the Pacific Northwest and among the rivers and tributaries of the Great Lakes — all areas where native folklore is shared.

The nutritious bodies have supplied substance as a native first food since the beginning of rivers and fish. In history, the oils produced by the qualestay were valued so highly by natives in many regions that a trading route for this all-purpose oil became known as the "greasy trail." The oils were stored in tightly made boxes that Salish artisans were known for.

In modern decades, the Cowlitz noticed declining numbers and led an effort to get Pacific smelt listed as a threatened species under the Endangered Species Act. It was accepted by the Obama administration in 2010, with

resulting notices sent to all affected agencies to curtail commercial and recreation fishing.

Research into the mysterious life span of this wondrous creature has determined that each egg endures a gauntlet of dismal survival odds. After hatching into a bitty transparent blob with its yolk sac attached, it is swept by rapid Cowlitz currents toward the Columbia and into the ocean. Each female must produce between 17,000 and 40,000 eggs for two to survive. It has been found that fledglings feed on zooplankton and seem to convert sunlight into oil. After four years, each qualestay feels the urge to return to their home waters to spawn. Like a synapse in a giant telepathic wave, they return en masse, in a mighty surge, so thick the run only lasts a few days.

Employees of the Cowlitz Natural Resources Department keep tabs on the progress of the surging run and alert Tribal members when the run will hit the banks of the favorite dipping site in Longview. Reminiscent of their historic reliance on this amazing fish, members gather along the shoreline for at least one day to dip as a community, replete with a roaring fire, drum songs, prayers, snacks, stories and the shared bond of laughter.

CULTURE OF TIME BEYOND TIME

By Tanna Engdahl

Beyond countless millenniums, beyond the spoken word, beyond the written word, to a time when the Two-legged stood on a precipice looking at the multimillion white dots that nearly obliterated a blackened sky, he sensed he was not alone. The presence was beside him, around him and in him.

It became knowledge.

Sometimes this presence was called God, sometimes Spirit, sometimes it was called, "is." Sometimes it was called nothing at all.

Many feel this presence in the Now of Time and are transported through doctrines dissecting the meaning of it. Some just feel it without a written prescription and live a life according to a strange revelation of one's own unique connection to it.

Spirit journeyed in tandem step with those who walked through history and enriched those whose lives it touched or were touched by it. As ever always, it remains outside ownership, purchase, manipulation, possessiveness, capture.

It is pure energy, unproven and outside the continued books of revelation.

Connection seems to be contained in one's own desires to be in its flow. Its mysterious presence seems to thrive in an environment that does not succumb to the weaknesses of the human condition such as the darker behaviors charged by jealousies, vanity, rudeness, lying, stealing, bullying and meanness. Killing, either physically or figuratively, is, of course, beyond its connective zones.

Spiritualism in a native society is in the presence of the energy force of all living things. One respects all living things that are within the realm of birth, life and death. The native co-habitation with all life forms is the inheritance of native DNA. It is a drive that manifests in continuous gratitude for it, whether we call it the Godforce or something else.

Through time, native societies built upon generations of methods to respect it, using the backdrop of the environment in which they lived: mountains, prairies, deserts, plateaus, hills, tundra, lakes, rivers, ocean waters. The creative songs, stories and prayers became the tapestry of time that enriched the spirit of the inner soul and became welded to the vapor trails of this quiet and powerful energy. Spiritualism is a lifelong quest, and for those it has touched, it is a lifelong hunger.

ABORIGINAL LAND PRESERVATION

By Chairman David Barnett



When I was a small child, there was nothing my father, former Chairman John Barnett, talked about with more reverence and passion than the Cowlitz people reacquiring our aboriginal lands. As he and I would walk through the forest, the loss of these lands was always spoken of in sadness. Our Cowlitz ancestors faced landlessness.

Through the stories of our elders and reading the history of our Tribe, I discovered heart-wrenching tales of our ancestors being forced to leave their own homes at gunpoint as their dwellings were burned to the ground. Through violence and flawed agreements, the Cowlitz people were forced off millions of acres of our aboriginal land.

Our elders never viewed the land as something they owned, but rather as something to use and share with all. Unfortunately, the land that once held ties to our culture is no longer ours to use. The Cowlitz people once lived from Olympia, Washington, to the south of Portland, Oregon, and from Mount Rainier National Park to the Pacific Coast. We are looking to restore several million acres of our homelands into our name.

As long as I am alive, it is my vision to honor and fulfill the wishes of our ancestors and elders by restoring our lands to our Tribe. We are working to find and utilize as many avenues as possible to achieve this. Through our tireless efforts and passion, we will waste no time. Restoring our lands is in our blood.

I am honored to be a part of a Tribe that possesses such innate ability, perseverance, and tenacity. A bright future lies ahead of us.

Your Chairman,
Dave Barnett

THE COWLITZ TRIBAL FOUNDATION



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THE GENEROUS CULTURE OF THE FOREVER PEOPLE

The last few months have been an exciting time for the Cowlitz Tribal Foundation. From the launching of the all-new online application portal to the hiring of a Tribal foundation manager, the foundation is impacting lives of thousands in the present while building the necessary framework for an even broader reach in the future.

The Cowlitz Tribal Foundation is an extension of the Cowlitz Indian Tribe that works as a grant-making entity serving Clark County and Washington state. Two separate boards are elected to fulfill the extensive philanthropic responsibilities of the tribe, overseeing the daily administration and management of the foundation.

The foundation's and ilani's contributions to more than 1,000 nonprofit organizations have totaled over \$18 million since 2018 in Washington and Oregon. This is just the beginning of admirable efforts that showcase the tribe's generous culture.

To commemorate Cowlitz Federal Recognition Day and the tribe's philanthropic impacts, the foundation hosted the first annual Cowlitz Tribal Foundation Benefactor Event on February 21, 2022. Over 250 representatives of nonprofits attended the event in the Cowlitz Ballroom, where the foundation gifted \$540,000 to nine different organizations.

The foundation is excited to announce another milestone in March 2022: the first-ever hiring of a Cowlitz Tribal Foundation manager! The tribe's generosity and sophistication will undoubtedly be enhanced with Timi Russin's experience and existing relationships in the nonprofit sector.

Aspiring nonprofit organizations can apply online by using the QR code or by contacting the Statewide Board chairwoman, Whitney Mosback, at Statewidefoundation@cowlitz.org or the Clark County Board chairman, Luke Bridges, at Lbridges@ilaniresort.com. All members interested in attending our meetings or joining as a board member may contact us through the emails provided.

ASPIRING ARTISTS

RONNIE MASON

Northern Village
Every Native dreams of a winter under the Northern Lights.

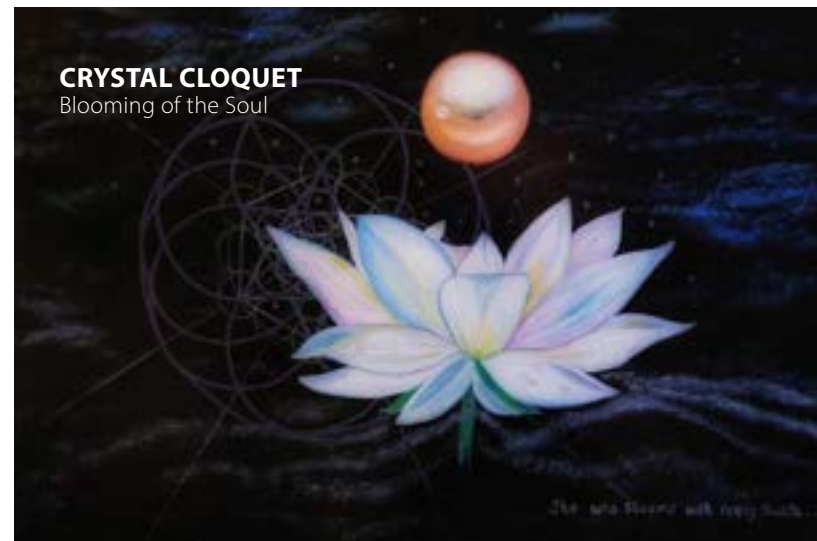


SABRINA BOYER

The Night Sky painting is symbolic for me because I love being in nature and find comfort and peace being away from the cities and under the stars.



GRACE BUMGARNER, AGE 10



CRYSTAL CLOQUET

Blooming of the Soul



Purple Moment

DEBORA IYALL COWLITZ ART

These watercolors were created during an assignment I'm doing with my high school art students. We have been looking at the work of Shinnecock/ African American painter Richard Mayhew. His process is to paint with nothing in mind, instinctual, spontaneous, and letting the story unfold in color and brushstrokes. His paintings are deceptively simplified, with a richness of presence through color, shapes and brushwork that is difficult to attain. We are "Painting From the Inside," an opportunity to have a conversation with yourself using paint. These were each done this week in a period in my classroom, working alongside my students with tempera paints.



JANET MYER



LINDSEY RODERICK

AMERICAN RELIC

MELANIE MARIANO

*Ancient cedar basket
Encased under glass
Tell me your story
I want to learn more.*

*A once treasured prize
Traded with pride
You were found in the ruins
Of a Tribes homeland dream.*

*Detailed diamond patterns
Hand woven with love
Are now frayed reminders
Of a culture nearly forgotten.*

*Passed through generations
As symbol of tradition
You are now a remnant
In the history of our nation.*

*Many may not understand
But I know your true value
For the secrets you share
Are of my bloodlines too.*



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