

TRIBES



the Cowlitz

Zine project by:
Katya Rukhlinskaia

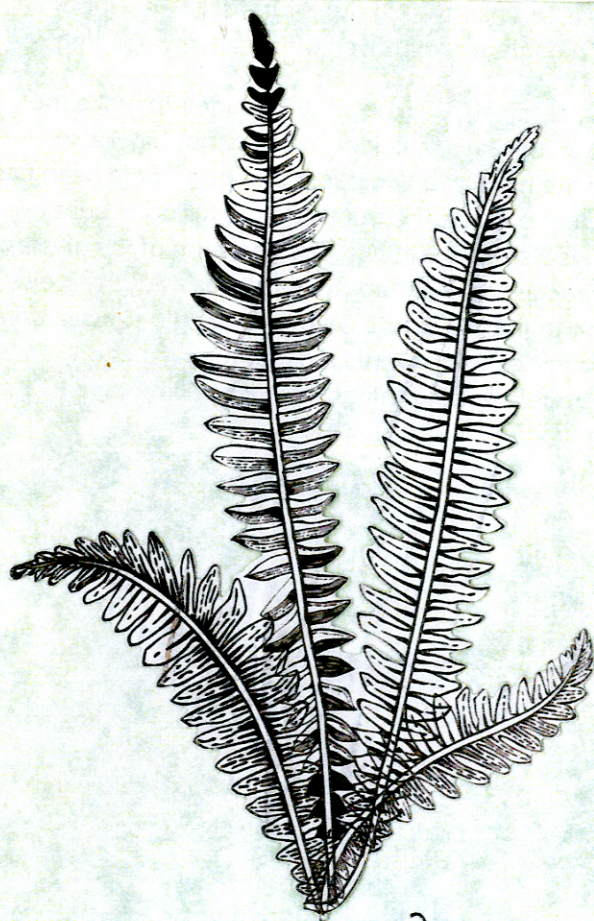
Table of Contents

Title Page	pg. 3
Spirit Guides	pg. 4-5
Art	pg. 6
Cowlitz Population	pg. 7
My Creation Story	pg. 8-9
Creation Story Totem Pole	pg. 10-11
Creation Story Reflection	pg. 12-13
Before and After	pg. 14-16
Mini Quiz	pg. 17
Works Cited	pg. 18-19



“The legacy of an ancient people in southwest Washington is rich with descendants who manage a growing portfolio of health, education, scientific research, housing, transportation, development, elder care, conservation and legal issues.”

-Cowlitz.org



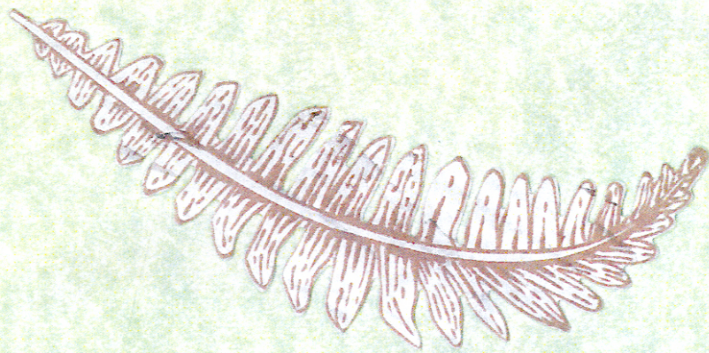
Spirit Guides

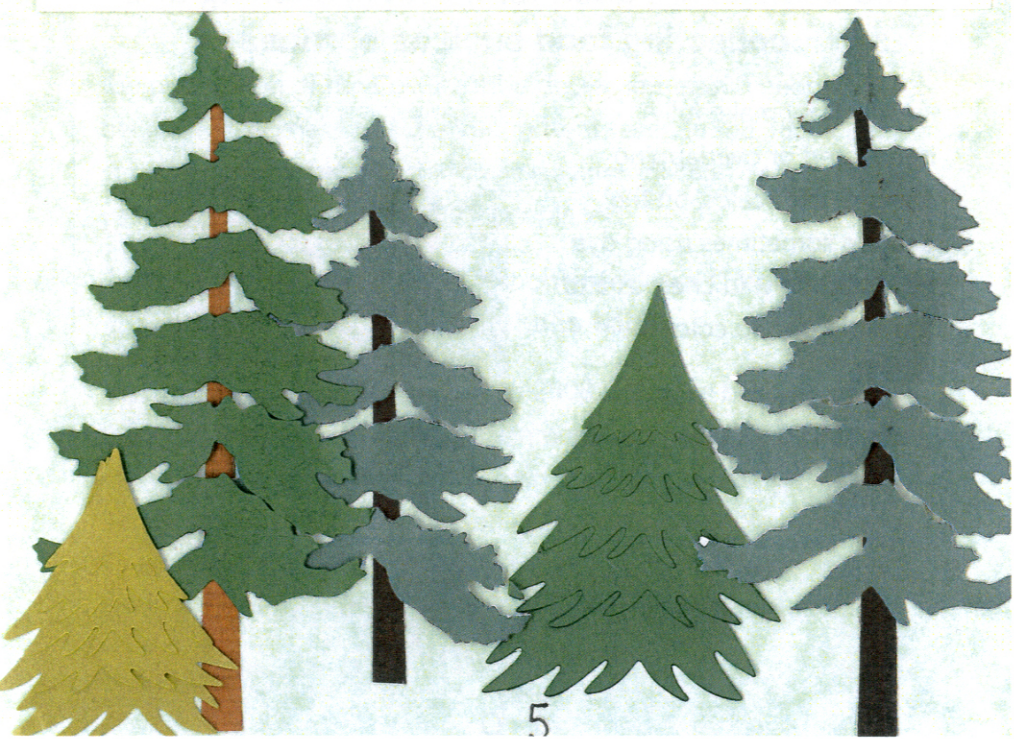
I took a test online that had the most animals to see what my spirit guide animal was. My friends and I looked through the answers and decided that an elephant suits me best. Also, I have always adored elephants all my life. When we were in a store, there was a giant elephant plushie. Now, I have it in my room. So, I have been connected to elephants my whole life

In my house, I tend to be very loud (even though elephants are physically quiet) and I knock everything over. Elephants also have a good memory, are smart and tend to be emotional.

In my art piece, the painting is about half white and half colored, meaning that it has the same amount of positive and negative space. Also, the positive space (everything that is colored in) is also about half red and half black. I do not have any teal in my painting because I thought it might overcomplicate my painting.

My painting represents me because I decided to make the same size as the head because I think my ears are not big. I also decided to split up the head into two parts; One part of the head has the eyes and the other part has the trunk and the tusks because I think that my head is also split into two parts because of my glasses. One part of my head has my eyes and the other has everything else. Lastly, I decided not to put my mouth on the painting because I think that I don't express myself using words most of the time and I sometimes I have trouble putting things into words, so my mouth is not in the picture







Art

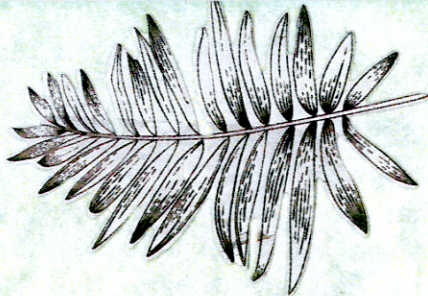


The Cowlitz tribe's most common form of art is basketry. The women makes the baskets using bear grass, cedar root, cedar bark and horse tail. Each woman has a designated cedar tree for basket making.

The baskets are used for storage, cooking and collecting food such as berries.

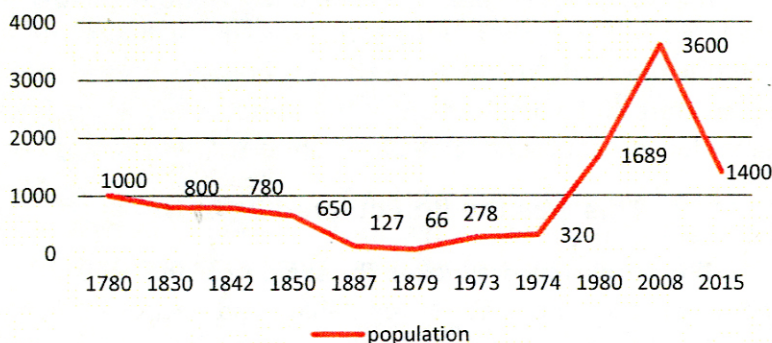
They make fully imbricated or overlapping designs, like scales, on the baskets sometimes using dye from bark of wild cherries and the alder tree to color their basket.





Cowlitz Population

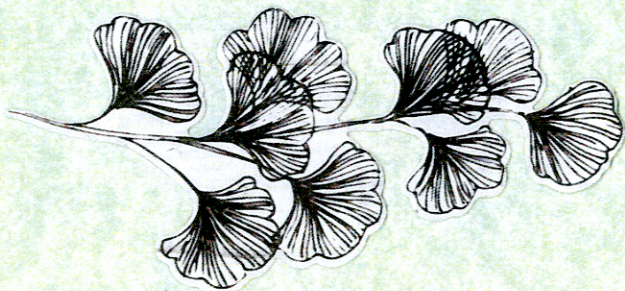
Cowlitz Population Graph



In 1818 the first settler to native American contact. In 1830, the population of the Cowlitz tribe decreased to 800 people because of sickness and the intermittent fever. In the 1850s the smallpox diminished most Indians leaving only 650 people. In the year 1879, there were only 127 people left.

In this year, the government counted the Cowlitz as part of the Chehalis tribe.

The big jump from 1974 to 2008 is they're because the tribe got recognized by the government and had a lot of freedom but in 2015 the population is evening out. During the Great Recession, Cowlitz lost 7 percent of its nonfarm employment and its unemployment rate had a 15 percent increase. That is one of the reasons why in 2015 there is a sudden drop of population.



My Creation Story

The world was covered in a layer of oil. Nobody could possibly live on the surface of the earth, even the unicorns. The core inside the earth, hollow and dark, was boisterous. Every single living creature and plant lived under the world's crust, where it was summer fun all year round! One day, a unicorn, Sparkles, was born.

This was the first colored unicorn.

The purple unicorn looked the same as all the other unicorns, went to school, ate its vegetables, had sleepovers. But then, when the unicorn turned 10 years old, she felt sudden burning and aching in her back. This scorching lasted for the whole day until two little bumps rose on her back. The bumps got bigger and bigger until the skin around the bumps burst and the bumps turned into majestic glittery wings.

Sparkles felt lonely because she was the only unicorn that looked different.

Then one day, the unicorn saw the most handsome unicorn she ever saw. Sometime later, she married him and had twins, one was pink and designated to be called Glitter, and the other one was sparkly teal and was labeled Sequin. Sparkles, purple and glitter-winged, did not want her children to feel lonely so the unicorn asked Gandalf, the wisest unicorn, to see what she could do. Gandalf said that he can help her use her magic to travel to the world above and help inhabit it. The purple unicorn agreed, and her family traveled up and used their magic to infuse all of the oil into the Earth. Next, they made plants and vegetation of all sorts.

Then Gandalf remembered and said, "At all costs you cannot make brussel sprouts". He thinks they tastes horrible. They continued to make even more plants, some weird looking animals like the platypus, oceans and mountains. Then the twins, bored and curious, wanted to know what the "brussel sprouts" are.



In secret from everyone, they created this mysterious plant.

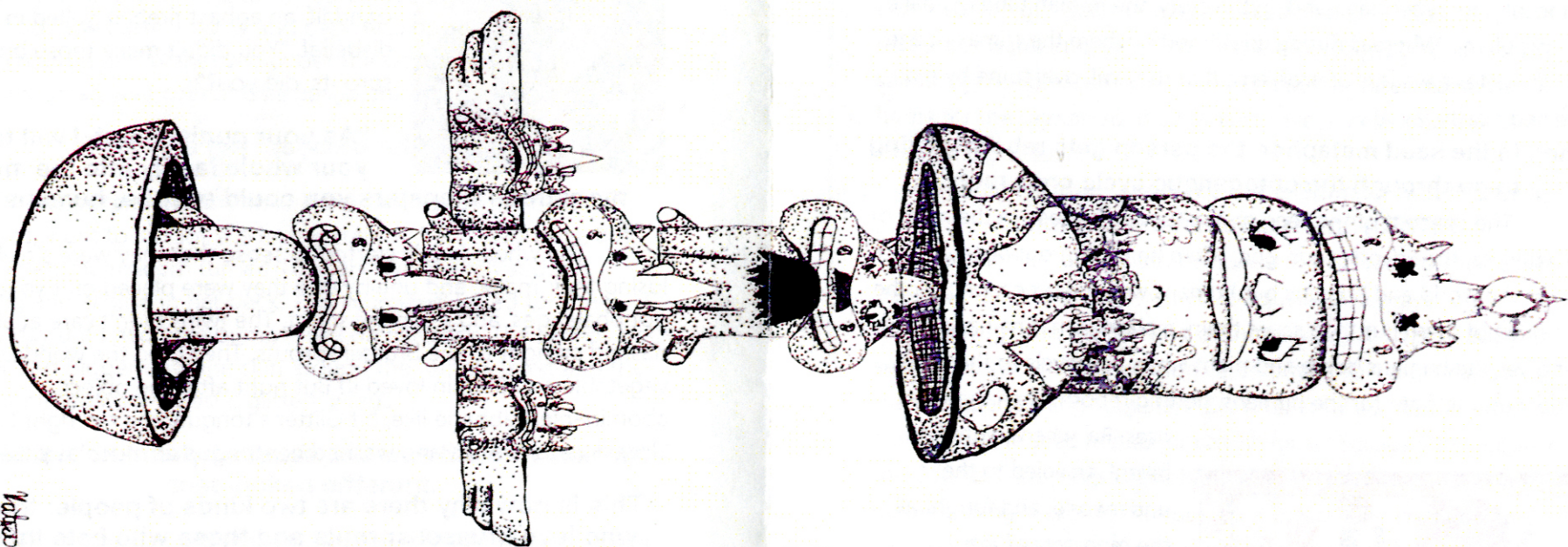
After the adults saw what they did Gandalf, an aghast fireball, yelled in utter disbelief, "You didn't make those brussel sprouts, did you?"

"As your punishment, I will turn your whole family into the most monstrous monsters you could ever be, humans!"

The whole family started to sense that they were slowly losing their magic and one by one they were placed on two legs, got phalanges, and a shorter snout. The twins didn't care at all and dashed straight to the brussel sprouts. They tried the wonderful vegetable and Sequin loved it! But right after the object, abominable, cabbage like, hit Glitter's tongue, she ran right to the closest water source and washed her tongue as much as possible.

This is now why there are two kinds of people: those who love brussel sprouts and those who hate them.





Creation Story Reflection

A lot of creation story's of different culture's use the theme of ontogeny. But some cultures use the theme of the seed metaphor. The seed metaphor is when something goes through the ontogenetic metaphor but then gets rebirthed and continues going through the theme of ontogeny, forever.

The ontogenetic metaphor is the human life cycle.

It is when a thing, usually a person, is born, goes through adolescence, adulthood, old age and death. At birth, the person is innocent and dependent, and, in the story, the human tends to have few problems. Whereas during adulthood is where the climax is, and the character have lots of problems that they will overcome by old age and death.

Then in the seed metaphor, the person gets reborn waiting to go through the ontogenetic cycle once more.

The concept of the seed metaphor can be seen in the myth of Ra when Ra, the Egyptian sun god, when he is born out of an egg, makes the world and humans but humans were being naughty, so he kills most of them but then saves them, realizing what he has done, but gives the humans death and night when he travels to the underworld to fight for the humans, getting reborn when the sun



rises. Ra, when "night had fallen", traveled to the underworld, and fought all the monsters of the underworld with the help from the "twelve goddesses of the night" (Myth of Ra Retelling). When the

monsters have "been defeated" and Ra saw that the "inky black" sky turned into a sky full of "pinks, reds" and bright "oranges" and the moon, "cream colored", was no longer there (Myth of Ra Retelling). Ra "found himself" back "as the sun" again. (Myth of Ra Retelling). In

this particular instance, the Ra myth illustrates the seed metaphor because every night Ra goes to the underworld when he dies.

Also, after he has beaten the monsters, he gets reborn back as the sun and starts the ontogenetic cycle all over again.

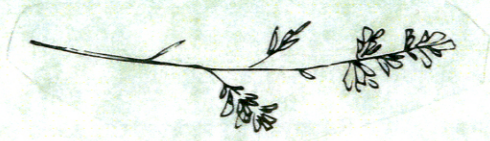
Therefore, the myth of Ra represents the seed metaphor because Ra dies every night and gets reborn every day.

The concept of the seed metaphor as illustrated in the Cowlitz creation story, Honoring the Salmon when the humans have to celebrate the gift that the creator asked all plants and animals to make, but water and salmon gave the most important gifts, the salmon gave humans his body to eat and the water made itself a home for the salmon so, the humans have to celebrate them before each fishing season.

Because of the "sacrifice", the Salmon and Water are honored "at traditional feast" (CRITFC).

The "ceremonies" are split in two parts. The celebration starts with "blessing" and "drinking" "water", pursued by "a prayer of thanksgiving" and the "serving of the salmon" (CRITFC). "Every fishing season" starts with the "salmon ceremony" and it must happen "before open fishing" can start (CRITFC). In this particular instance, the concept of the seed metaphor can be found because the people of the Cowlitz Tribe have to celebrate the Salmon Feast every year before fishing season. Therefore, the Cowlitz tribe creation story includes the seed metaphor because they have to honor the salmon and the water each year and be thankful what they have done for the humans.





Before and After

Before the white European settlers came to the Americas, the Cowlitz had a lot of traditions. But ever since the settlers came to the Cowlitz to trade different fur a lot of their traditions changed. Their health and food choices have changed as well.

The Cowlitz tribe has many of their own beliefs and rituals.

One of them is The First Salmon Feast. This is a tradition when each year the Native Americans would honor their creator and the salmon. Like most traditions, they had it even before and after the white settlers came. Most of the tradition have been the same, however a few have changed because of the white settlers.

Once, the tribe used to bury their dead on Mount Coffin which was a mountain had canoes that held the diseased.

Canoes also held basketry, jewelry, clothes, blankets, tools, weapons and other prized possessions. Now, that mountain is flat and is part of the flatland in the Port of Longview in Washington. The settlers have flattened the mountain, destroying one of the tribe's traditions.



"Mount Coffin, formerly 248 feet high, is being quarried away. In 1941, it was about one-half its original size."('Mount Coffin, Washington'.)

The Cowlitz were also very healthy and had not really been exposed to diseases. But when, the fur companies and other white settlers came, they brought illnesses."

Mount Coffin Now



The epidemic of 1829-30, called the 'gray' or 'intermittent' fever and thought to be a virulent Asian flu, was brought in by the American ship Owyhee under Captain John Domines." (The Cowlitz Indian Tribe)

Their immune systems were not accustomed to the new bacteria and a large portion of them got ill and died.

As some of their traditions, The Cowlitz fished, hunted, and gathered berries, roots and plants. They hunted beaver, deer, elk, raccoon, and sometimes, big horn mountain goats and bears.

Their main source of food was salmon.

"There was an abundant growth of berries: three kinds of the huckleberry – blue, purple, and red; the blackberry, raspberry, thimble-berry, gooseberry, service-berry, salmon berry, salal berry, and the Oregon grape; the wild cherry and hazel-nut were also gathered." (The Spirit of the Cowlitz). However, when the white settlers came, they colonized in places where the tribe would hunt or gather food, so sources of food started to decrease. In addition to taking land, they set restrictions to fishing.



However, today the tribe owns a large amount of property.

The Cowlitz before and after white settlers had different traditions, health and food. Some of their traditions have been stopped, their health is improved, and their food choices had to adapt because of the arrival of white settlers.



Mini Quiz:

1. What tribe was Cowlitz considered as in 1879?
 - Nisqually
 - Yakama
 - Chehalis
2. When is the First Salmon Feast Held?
 - Before fishing season
 - After fishing season
 - During fishing season
3. Select all that apply: What did the Cowlitz tribe use to make baskets?
 - Bear grass
 - Cedar root
 - Cedar bark
 - Cedar twigs
 - Horse tail
 - Rye grass

1. Chehalis 2. Before fishing season 3. Bear grass, Cedar root, Cedar bark, horse tail

Answers:

Works Cited

- Bailey, Scott. "Cowlitz County Profile." *Employment Security Department*, Feb. 2019, esd.wa.gov/labormarketinfo/county-profiles/cowlitz. Accessed 18 Nov. 2019.
- Collins, Cary C., et al. *A Guide to the Indian Tribes of the Pacific Northwest*. Edited by Sean O'Neill, Third ed., vol. 173, 1992. The Civilization of the American Indian.
- . *A Guide to the Indian Tribes of the Pacific Northwest*. Edited by Sean O'Neill, Third ed., vol. 173, 1992. The Civilization of the American Indian.
- Columbia River Inter-Tribal Fish Commission. www.critfc.org/salmon-culture/tribal-salmon-culture/first-salmon-feast/. Accessed 24 Oct. 2019.
- Cowlitz. *Basket. A to Z the USA*, www.burkemuseum.org/collections-and-research/culture/contemporary-culture/database/display.php?ID=12219. Accessed 15 Nov. 2019.
- . *Basket. A to Z the USA*, www.burkemuseum.org/collections-and-research/culture/contemporary-culture/database/display.php?ID=24900. Accessed 15 Nov. 2019.
- "Cowlitz Indian Tribe." *AAA Native Art*, www.aaanativearts.com/cowlitz-tribe-index. Accessed 12 Nov. 2019.
- "The Cowlitz Indian Tribe." *United States History*, www.u-s-history.com/pages/h1553.html. Accessed 7 Nov. 2019.
- "Cowlitz Indian Tribe Facts." *Native American Tribe Facts*, native-american-indian-facts.com/Northwest-Coast-American-Indian-Facts/Cowlitz-Indian-Tribe-Facts.shtml. Accessed 24 Oct. 2019.
- "Cowlitz Tribe." *Indian Leadership for Indian Health*, 2015, www.npaihb.org/member-tribes/cowlitz-tribes/. Accessed 15 Oct. 2019.
- "The Dispossessed: The Cowlitz Indians in Cowlitz Corridor." *Cowlitz Indian Tribe*, www.cowlitz.org/23-the-dispossessed.html. Accessed 10 Oct. 2019.
- Kane, Paul. *A Child in the Process of Having Its Head Flattened*. 1847. *Collections Home*, collections.starkculturalvenues.org/objects/37226/a-child-in-the-process-of-having-its-head-flattened?ctx=7cc1a42a-8b4e-46ea-9e24-f86e2fc523cb&idx=10. Accessed 24 Oct. 2019.
- . *A Child in the Process of Having Its Head Flattened*. 1847. *Collections Home*, collections.starkculturalvenues.org/objects/37226/a-child-

in-the-process-of-having-its-head-flattened?ctx=7cc1a42a-8b4e-46ea-9e24-f86e2fc523cb&idx=10. Accessed 24 Oct. 2019.

Ra travels across the Sky. Photograph. *Britannica ImageQuest*, Encyclopædia Britannica, 2 Mar 2017.
quest.eb.com/search/132_1461851/1/132_1461851/cite.
Accessed 19 Nov 2019.

"Lewis & Clark's Columbia River - '200 Years Later' 'Mount Coffin, Washington.'" *Columbia River Images*, Sept. 2008, www.columbiariverimages.com/Regions/Places/mount_coffin.html. Accessed 7 Nov. 2019.

Wang, Vanessa, et al. "The Myth of Ra Retelling." *Microsoft Word* file, 28 Oct. 2019.

Wilson, Roy. "The Spirit of the Cowlitz: Their Food." *Home Town Debate*, Bondware, 13 Jan. 2013, www.hometowndebate.com/the-spirit-of-the-cowlitz-their-food-cms-105. Accessed 6 Nov. 2019.

---. "The Spirit of the Cowlitz: Their Food." *Home Town Debate*, Bondware, 13 Jan. 2013, www.hometowndebate.com/the-spirit-of-the-cowlitz-their-food-cms-105. Accessed 6 Nov. 2019.



Have you ever heard about the Cowlitz tribe? Well in this wonderful zine, you will learn more about them! For example, you will learn about their beautiful basketry and about their population and general information about how life was and is now because of European Contact and much more!



FUN FACT!

"The Cowlitz political system evolved from a strong system of chiefs, to an elective presidential system in the early 20th century; and a constitutional elective Tribal Council system after 1950"

-npaihb.org