NPS Form 10-900a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section _____ Page ___

==========

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 13000748 **Date Listed: 9/11/2013**

Lawetlat'la	Skamania & Cowlitz	WA
Property Name	County	State

N/A
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

Signature of the Keeper — Date of Action: 9/11/13

==========

Amended Items in Nomination:

Location:
The correct County Codes should read: *Skamania* and *Cowlitz Counties.*

These clarifications were confirmed with the Forest Service & the WA SHPO office.

DISTRIBUTION:
National Register property file
Nominating Authority (without nomination attachment)

RECEIVED 2280
AUG - 2 2013
NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

748

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name: **Lawetlat'la**

other names/site number: Mount St. Helens, nšh'ák'ʷ, aka akn

2. Location

street & number: Gifford Pinchot National Forest ☐ not for publication

city or town: Cougar ☐ vicinity

state: Washington code: WA county: Skamania, Clark code: 059, 015 zip code: 98648

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ **national** X **statewide** ___ **local**

Applicable National Register Criteria

X **A** ___ **B** ___ **C** ___ **D**

Jeffrey B. Walker / for FPO — 21 June 2013
Signature of certifying official/Title — Date

USDA Forest Service, PNW Region
State or Federal agency/bureau or Tribal Government

In my opinion, the property X meets ___ does not meet the National Register criteria.

5-23-13
Signature of commenting official — Date

WASHINGTON SHPO
Title — State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register ___ determined eligible for the National Register

___ determined not eligible for the National Register ___ removed from the National Register

___ other (explain:)

9/11/2013
Signature of the Keeper — Date of Action

5. Classification

Ownership of Property
(Check as many boxes as apply)

___ private
___ public-local
___ public-State
X public-Federal

Category of Property
(Check only one box

___ building(s)
___ district
X site
___ structure
___ object

Number of Resources within Property
(Do not incl. previously listed resources in the count.)

Contributing	Non-Contributing	
		buildings
1		sites
		structures
		objects
1		Total

Name of related multiple property listing:
(Enter "N/A" if property is not part of a multiple property listing.)

NA

Number of contributing resources previously listed in the National Register

0

6. Functions or Use

Historic Functions
(Enter categories from instructions)

Religion

Current Functions
(Enter categories from instructions)

Sacred mythic site

7. Description

Architectural Classification
(Enter categories from instructions)

N/A

Materials
(Enter categories from instructions)

foundation N/A
walls
roof
other

Narrative Description
(Describe the historic and current condition of the property.)

SEE CONTINUATION SHEET

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

X **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.

___ **B** Property is associated with the lives of persons significant in our past.

___ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

___ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

X **A** owned by a religious institution or used for religious purposes.

___ **B** removed from its original location.

___ **C** a birthplace or grave.

___ **D** a cemetery.

___ **E** a reconstructed building, object, or structure.

___ **F** a commemorative property.

___ **G** less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

Native American Ethnic Heritage

Period of Significance

Myth age to present

Significant Dates

3,500 B.P. – Smith Creek Eruption

AD 1842 – Goat Rocks Eruption

AD 1980 – Modern eruption

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Cowlitz Indian Tribe

Architect/Builder

N/A

Narrative Statement of Significance

(Explain the significance of the property.) SEE CONTINUATION SHEET

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form.) SEE CONTINUATION SHEET

Previous documentation on file (NPS):

___ preliminary determination of individual listing (36 CFR 67) has been requested

___ previously listed in the National Register

___ previously determined eligible by the National Register

___ designated a National Historic Landmark #_____

___ recorded by Historic American Engineering Record#_____

Primary location of additional data:

___ State Historic Preservation Office

___ Other State agency

X Federal agency

___ Local government

X University

___ Other

Name of repository:

Washington State University

University of Washington

Heritage Program, Gifford Pinchot NF

10. Geographical Data

Acreage of Property 12,501 acres

UTM References
(Place additional UTM References on a continuation sheet.)

	Zone	Easting	Northing
1	10	562852	5120872
2	10	565122	5111468
3	10	567172	5115558
4	10	558672	5117848

Verbal Boundary Description
(Describe the boundaries of the property.) See continuation sheet.

Boundary Justification
(Explain why the boundaries were selected.) See continuation sheet.

11. Form Prepared By

name/title Richard McClure, John Hand, and Alison Burke – Heritage & Tribal Programs
organization Gifford Pinchot National Forest date 29 August 2012
street & number 2455 Highway 141 telephone (509) 395-3399
city or town Trout Lake state WA zip code 98650

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items
(Check with the SHPO or FPO for any additional items.)

Property Owner (Complete this item at the request of the SHPO or FPO.)

name U.S.D.A. - Forest Service, Pacific Northwest Region, Gifford Pinchot National Forest
street & number 10600 NE 51st Circle telephone (360) 891-5000
city or town Vancouver state WA zip code 98682

Description

Lawetlat'la (Mount St. Helens) is a prominent stratovolcano located in southwestern Washington along the Cascade Mountain Range, 96 miles south of Seattle and 50 miles northeast of Portland, Oregon. It lies within the Gifford Pinchot National Forest and is the central landform feature of Mount St. Helens National Volcanic Monument. The 8,363-foot volcano rises high above other mountains and ridges in this part of the Cascade Range, and is visible from many points along the Columbia River in Oregon and Washington between the cities of Portland and Longview, as well as communities further north, including Centralia and Chehalis. *Lawetlat'la* is recognized as a sacred mountain, important to the cultural history and beliefs of local Native American groups, including the Cowlitz Indian Tribe and the Confederated Tribes and Bands of the Yakama Nation. The mountain is associated with events that are significant to the history of these groups, including traditions about their origin and establishment. The continued teaching of oral traditions involving *Lawetlat'la* and the performance of specific ceremonies and songs that invoke those traditions serve an important role to "teach respect for sacred things" (Hajda et al. 1995:29). As a landform feature associated with the historically rooted beliefs of local tribes, *Lawetlat'la* (Mount St. Helens) is eligible to the National Register of Historic Places as a Traditional Cultural Property.

The boundaries of the Traditional Cultural Property are based upon traditional cultural beliefs that considered the area of the mountain above the tree line to be a place of exceptional spirit power (Hajda et al. 1995:29, 44). The elevation of tree line on Mount St. Helens typically occurs around 4020 feet in elevation, much lower than that of other Cascade Range volcanoes (Dale et al. 2005). The irregular tree line is due to the difficulty of ongoing regeneration after recent volcanic eruptions. Loowit Trail #216 encircles the mountain at roughly the same elevation, and thus was used as a tangible, fixed boundary for

the property that approximates the culturally determined limits of the sacred space. The area of the mountain considered within the property boundary totals 12,501 acres.

Historic Conditions

The Mount St. Helens volcanic system began erupting only 40,000 years ago, making it one of the youngest volcanoes in the Cascade Range. Over millennia, sustained periods of magmic activity have produced a series of lava domes, which are the typical building blocks of any composite stratovolcano (Mullineaux and Crandell 1981). Successive domes formed the cone of the volcano. In its largest known eruption, about 3,500 years ago, during the Smith Creek eruptive period, Mount St. Helens deposited a cubic mile of pyroclastic material across the region, burying Native American settlements more than twenty miles away (McClure 1992:11). Amid the pyroclastic flows, explosions, mudflows, and tephra plumes, dome-building continued. Since that time, it has remained the most active volcano in the Cascade Range, erupting nearly once every century (and sometimes more frequently). During the Goat Rocks eruptive period, which ended in 1857, the volcano attained a maximum height of 9,677 feet (Mullineaux and Crandell 1981).

Before the 1980 eruption, Mount St. Helens contained eleven named glaciers: Leschi, Loowit, Wishbone, Forsyth, Nelson, Ape, Shoestring, Toutle, Talus, Swift, and Dryer. Geologist Henry Landers described the pre-eruptive glacial systems as such: "The glaciers of Mt. St. Helens are small. It is not probable that any one of them exceeds a length of one and one-half miles. They are narrow streams of ice, largely buried by debris and near their melting ends, and giving rise to small rivulets only. The mountain is not high enough

to receive a great snow-fall and hence there is an absence of the necessary snow fields which serve as feeding grounds for glaciers of maximum size" (1911:12).

Mount St. Helens entered a new eruptive phase in March 1980, when a 400-foot bulge formed on the northern slope of the volcano. This bulge, along with several steam eruptions and thousands of earthquakes, indicated subsurface magma activity. On May 18th the bulge and much of the summit gave way under the force of gravity and resulted in one of the largest landslides recorded in history. Debris from this landslide traveled across the valley, ricocheted off surrounding northern ridges, and continued westward for several miles. The removal of the material unleashed the pressure and heat that had been accumulating in the volcano's gas-rich magma and created a lateral blast -- literally a hot, stone-filled wind – that covered an area of 230 square miles. The blast completely removed, toppled, and stripped trees bare of vegetation throughout the blast zone. Pyroclastic materials flowed down the north slope of the mountain and covered the valley below in several feet of pumice and ash. Hours after the eruption began moisture from snow and glaciers that had been disbursed across the landscape mixed with ash and pumice creating lahars, or mudflows, which amassed and flowed down the North and South Fork of the Toutle River, to the Cowlitz River, and eventually into the Columbia River. The 1980 eruption resulted in the loss of 1,300 feet from the mountain's original summit and a dramatically transformed of the landscape and ecosystems on the north side of the volcano.

Current Conditions

The main features of the volcano today include a large crater created during the massive eruption of May 18, 1980, containing a lava dome formed since the eruption. The Pumice Plain, a large pyroclastic debris field, extends north from the crater to the shoreline of Spirit Lake, and a new glacier has formed within the crater from trapped snow. The mountain is composed primarily of dacite and andesite, volcanic rocks rich in silica, erupted over thousands of years. On the west, south, and east sides of the mountain, slopes rise steeply from surrounding ridges to the crater rim. The crater forms a chasm, some 1.2 miles east to west, 1.8 miles north to south, and 2,084 feet deep. Two lava domes rise from the floor of the crater which features one of the youngest glaciers in the world. Even in the height of summer, snow blankets the interior of the crater and much of the mountainside, and eight of the original glaciers survived (at least in part). Channels are cut into the floor of the crater and across the Pumice Plain, bringing meltwater from Crater Glacier into Loowit Falls, which feeds the North Fork Toutle River.

After the 1980 eruption about 70 percent of all the glacial ice mass was lost. The Leschi and Loowit Glaciers, most of Wishbone Glacier, and the upper parts of Forsyth, Nelson, Ape, and Shoestring Glaciers laregely disintegrated on May 18. The Toutle and Talus Glaciers now appear to be significantly thinner than they were before; large amounts of snow were removed from the surfaces of these two glaciers and Shoestring Glacier by both the heat of tephra and scouring. Only Swift and Dryer Glaciers on the south side of the volcano appear largely unchanged (Foxworthy & Hill 1982). Today nine of the original 11 glaciers remain, and a new glacier called "Crater Glacier" has formed inside the crater.

The slopes of the volcano are dissected by a series of steeply incised drainages that include the headwaters of the Toutle River on the north and west, the Kalama River on the west, and the Muddy River on the south and west. Major streams above treeline include the South Fork Toutle River, Kalama River, Swift Creek, Pine Creek, Muddy River, Smith Creek, and Studebaker Creek, as well as at least 28 un-named perennial streams.

Treelimit on the volcano essentially represents the boundary between subalpine and alpine life zones and plant communities. At this elevation, the plants are well adapted to the raw pumice soils and severe weather. Conifer trees of the lower subalpine forests, including mountain hemlock and subalpine fir, are typically represented at this altitude as krummholz – a stunted growth form. In terms of relative ground cover and density, the most common plants of this zone include alpine buckwheat *(Eriogonum pyrolifolium)*, and prairie lupine *(Lupinus lepidus)*. Other typical flora include Ross' sedge *(Carex rossii)*, bentgrass *(Agrostis diegoensis)*, Cascade desert parsley *(Lomatium martindalei)*, Cardwell's penstemon, *(Penstemon cardwellii)*, Cascade aster *(Aster ledophyllus)*, fleeceflower *(Polygonum newberryi)*, partridgefoot *(Luetkea pectinata)*, spreading phlox *(Phlox diffusa)*, and yarrow *(Achillea)* (del Moral 1983:78; Dlugosch and del Moral 1999:14; Wood and del Moral 1987:784). The upper limits of vegetation on the mountain are at elevations around 6000 feet.

Constructed features on the mountain are limited to recreational trails and small U.S. Geological Survey monitoring stations. All of the trails are managed and maintained by the U.S. Forest Service, Mount St. Helens National Volcanic Monument. Loowit Trail #216, forming the boundary of the TCP, was

constructed in the early 1990s. A section on the trail on the north side of the mountain was relocated and rebuilt in 1997 following a large mudslide event. The popular Monitor Ridge climbing route, on the south side of the mountain, follows a trail through the forest, but once above the tree line is only marked by a series of posts. Hikers must scramble through boulders and pumice while roughly following the posts to the crater rim. Loowit Falls Trail #216F, on the north side of the mountain, extends for .2 miles beyond the boundary of the Loowit Trail, beginning at an elevation of about 4300 feet and rising approximately 100 feet before reaching the falls.

U.S. Geological Survey monitoring stations on the volcano, and within the boundary of the Traditional Cultural Property, are operated and maintained by the USGS Cascade Volcano Observatory, Vancouver, Washington. These stations consist of small equipment installation sites scattered in various locations within and around the crater. They include six tripod-mounted seismometers, a fixed-site telemetered camera with battery box and antenna, and 12 Portable Telemetered GPS receiver stations. The latter consist of a small equipment box on three legs, each with a 1.4 meter span, and associated 1 meter antenna. These lightweight "spider" units are designed to be easily moved by helicopter to various locations around the volcano, as needed, for monitoring purposes.

Statement of Significance

Lawetlat'la (Mount St. Helens) is eligible for nomination to the National Register of Historic Places as a Traditional Cultural Property (TCP) under Criterion A because it is directly associated with the traditional beliefs of the Cowlitz Indian Tribe and the Yakama Nation regarding origins, cultural history, and nature of the world. Those beliefs are rooted in tribal history and are important in maintaining the cultural continuity of the tribal community. The Cowlitz name for Mount St. Helens is *Lawetlat'la,* which roughly translates to "the smoker" (Kincade 2004). The name itself identifies the eruptive character of the mountain. Other names recorded for the mountain include *nšh'ák'ʷ* from the Upper Chehalis people, which translates as "water coming out," and *aka akn,* a Kiksht (upper Chinookan) term for "snow mountain" (Rob Moore, personal communication, 2001). Knowledge of the mountain, its creation, and behavior has been passed down through generations of Cowlitz and Yakama through an oral tradition of myths and legends. *Lawetlat'la* is one of the first landform features created by *Spilyai*, or Coyote, a key figure of their creation myths. Other myths inform them of the nature of the relation between people, their environment, and the sacred, and tell of how *Lawetlat'la* came to be imbued with spiritual power. The myths offer lessons regarding personal conduct and cultural ideals, providing a window into traditional worldviews, or perceptions of reality, both physical and spiritual. Though the myth is of central importance in relating *Lawetlat'la* to Cowlitz spiritual beliefs, other aspects of cultural identity, such as traditional practices and rituals, and historic accounts of the mountain reveal its cultural-historical significance.

History

Throughout the historic period, the rivers and forests surrounding *Lawetlat'la* were the homeland of several small tribal groups whose descendants are now affiliated with two federally-recognized Indian Tribes: the Cowlitz Indian Tribe and the Confederated Tribes and Bands of the Yakama Nation. To the north of the mountain, in the upper Cowlitz River watershed, were the Sahaptin-speaking Taytnapam (or Upper Cowlitz); to the west were the Salishan-speaking Cowlitz (or Lower Cowlitz); and to the south, on the Lewis River, were the Cathlapootle, or Lewis River Taytnapam. Following an initial period of settlement by British and Americans in the early to mid-19th century, tribal distribution and affiliations were significantly altered through the effects of disease, warfare, and the dispossession of tribal lands. In the aftermath of treaty negotiations and the establishment of reservations, many Taytnapam and Lewis River Taytnapam families were removed to the Yakama Reservation, east of the Cascade Mountains, and were enrolled as Yakama tribal members. Those remaining in their homeland, west of the Cascades, were denied a treaty, and their lands opened to settlement by Presidential Proclamation in 1863. During the late 19th century, these groups reorganized as the Cowlitz Tribe, and by 1904 had petitioned the federal government for compensation for the lands taken from them. Those lands included *Lawetlat'la* – Mount St. Helens. A compensation award was made in 1988, and in 2000 they were finally federally-recognized as the Cowlitz Indian Tribe.

***Lawetlat'la* – Oral Traditions**

The most powerful testament to the importance of *Lawetlat'la* to Cowlitz people are the oral traditions, or myths, about it and the spiritual significance attached to it as a natural, supernatural, and living entity. Among the Cowlitz and neighboring groups, myths and legends about *Lawetlat'la* were passed down through the generations as part of the oral traditions and history of the people. Tribal histories extend back in time to what is referred to as the myth era, before the people had arrived in the land (Jacobs 1959, as cited in Seaburg and Amos 2000:173-177). Roy Wilson, a Cowlitz spiritual leader, notes that, "Most of the legends refer to the time when all the animals were people" (Wilson 1999). The Cowlitz term for this type of tale is *sc'pt* (1999). The myths and legends set in this period often tell of how the land was made ready for the coming of the first people. They describe the creation of the landforms and sacred foods that remain important to Cowlitz people today. As explained by Taytnapam elder Jim Yoke, during a 1927 interview: "In this country, when the country had its beginning, in the myth age, he (Coyote) ordained it (all). He named all these places in this land (such as) the rivers, (and the) places where fish were to be obtained (and so on)" (Jacobs 1934:228). Coyote, or *Spilyai*, in the language of the Taytnapam, was the central myth-age figure responsible for making the land ready for the people.

In a long narrative of Coyote's journey up the Cowlitz River, also recorded in 1927, Lewy (Louis) Costima recounted the creation of *Lawetlat'la*:

> "At *xwiya'tc* ("sweat lodge", a rock at Cowlitz Falls; it used to be a sweat lodge according to native belief), Coyote sat down, he planned what to make. He thought he would make *taxu'ma* (Mt. Rainier), that he would make *pa'tu* (Mt. Adams), that he would make *law E lat' la'* ('person from whom smoke comes,' Mt. St. Helens). He thought where." (Jacobs1934:243, Seaburg and Amoss 2000:169).

The explicit mention of the mountain in the creation narrative shows that it was a prominent feature of the landscape in the eyes of the Cowlitz. A Lower Cowlitz version of the creation story, recorded in 1927 from Minnie Case, uses the Salishan name *Xwa'ni* for Coyote (1926), and portrays the myth-age Cascade volcanoes as gendered supernatural beings:

> "*Xwa'ni* was travelling far up in the country; he had started from Puget Sound. He was making hills as he travelled. He thought to himself, "I'm going to make a snow mountain here. I won't make the top very round; I'll make it in three different parts." He made the mountain and said, "This shall be called *'texo'ma'* (Mount Rainier)." From there, he went south, making large hills and small ones and giving shape to the land as he travelled. After he had one a long way, he looked back: *texo'ma'* was no longer visible. "I'll make another," he said, "I'll make this one round at the top. This shall be called *'lawe'late'* (Mount St. Helens)." After he had finished it, he stood off and looked at it. It was too far away from the first, so he made another about half-way between. "This one shall be called *'tc'ili'il* (Mount Adams)," he said, "this shall be the husband of the two others." They say that *lawe late* got jealous of *texoma* and threw some fire at her. She burnt *texoma's* head off and also burnt her backbone and shoulders." (Adamson 1934)

The ethnologist and linguist George Gibbs was aware of multiple versions of a similar oral tradition as early as 1854, when he noted that,

> "The Indians report that there were once three mountains that smoked always, Mount Hood and Mount Adams being the others. Respecting Mounts Hood and St. Helens, they have a characteristic tale to the effect that they were once man and wife; that they finally quarreled

> and threw fire at one another, and that St. Helens was the victor; since when Mount Hood has been afraid, while St. Helens, having a stout heart, still burns."(Gibbs 1854)

Gibbs' reference does not indicate which of the two mountains was consider male or female, but a later Cowlitz version of the quarreling mountains tale, recorded in 1927 from Mary Iley, indicates *Lawetlat'la* as male:

> "Mount St. Helens (lawe'latla') had two wives, Mount Ranier [sic] (*taxo'ma*) and Mount Adams (*patu'*). His Wives quarreled. They had lots of children. They fought and fought. Finally Mount Ranier got the best of Mount Adams; she stepped on all of Mount Adams' children and killed them. She was the stronger. The children were in the way when they were fighting and so kept stepping on them. The two women and their husband turned into mountains."

A Yakama version of this story, which also involves Mt. Hood and *Wahx'soom*, or Simcoe Mountain, features Mount St. Helens as one of the five wives of *Enum-klah'*, or Thunder. The wives battled amongst themselves, with Mt. Hood emerging as the victor. The narrator, William Charley, explained the legend as a moral lesson in the pitfalls of plural marriage and the faults of jealousy (Hines 1992:28-29). George Gibbs recorded a Klickitat version of the legend that also features *Wahx'soom*, and portrays the "Snow Peaks" as quarreling brothers (Gibbs 1855). In this Klickitat version, Mount St. Helens is the victor. Gibbs also noted that "in some versions this story is connected with the slide which formed the Cascades of the Columbia. (1854)." Indeed, these versions involving the Cascades and so-called "Bridge of the Gods" are among the most published and popularized of the oral traditions regarding *Lawetlat'la*. Folklorist Ella

Clark has observed that no other legend of the Indians of the Pacific Northwest has been so often recorded, rewritten, and retold (Clark1952:29).

A popular version of the legend published in 1933 is among the first to make use of the name "Loo-wit" for Mount St. Helens, a shortened derivation of "Loo-wit-lat-kla," a name of uncertain origin that had first appeared in print in 1861 (Bunnell 1933, Loo-Wit Lat-Kla 1991). While attributed to un-named Klickitat Indian sources, a preface to the 1933 version acknowledges Martha Aleck, a Cascades woman living in Hood River, Oregon, as a primary source. The Cascades were Kiksht, or Upper Chinookan speakers, suggesting that "Loo-wit-lat-kla" may be a variant pronunciation of the Sahaptin language place name.

Another popular published version of the Bridge of the Gods legend which uses the name "Loo-wit" was collected by Lulu Crandall, an historian of The Dalles, Oregon, and initially published in 1953 (Clark 1953:20-22). The source, as indicated by Ella Clark, may have been "an old woman of the Wasco tribe" (Clark 1952:33). The Wasco, too, were Kiksht speakers, again suggesting that the "Loo-wit" derivation may have its origin among these groups, and not the Cowlitz.

The later, more popularized versions of the oral traditions, including the one attributed to Crandall, demonstrate an unfortunate debasement and corruption of the original forms, as evidenced by the loss of traditional narrative structure, style, and language, and the rendering of the stories into romanticized forms

more suitable to a non-native English-speaking audience. The myth recorded by Crandall involves the quarreling of two brothers who were the chiefs of the Multnomah and Klickitat people. To promote peace between the two groups, the Great Spirit constructed a rock bridge across the Columbia River. For a long time, the people were at peace, but then again began to quarrel. To punish them, the Great Spirit took away the sun, and they had no fire to keep warm. An old woman who had kept out of the conflict still kept a fire in her lodge. The people begged the Great Spirit for fire, and then,

> "The heart of the Great Spirit was softened by their prayer. He went to the old woman who had kept herself from the wrongdoing of her people and so still had some fire in her lodge. 'If you will share your fire, I will grant you anything you wish,' the Great Spirit promised her. 'What do you want most?'
>
> Youth and beauty,' answered the old woman promptly. "I wish to be young again, and to be beautiful."
>
> "You shall be young and beautiful tomorrow morning," promised the Great Spirit. "Take your fire to the bridge, so that the people on both sides of the river can get it easily. Keep it burning there always as a reminder of the goodness and kindness of the Great Spirit." The old woman, whose name was Loo-wit, did as he said. (Clark 1953:21-22)"

Loo-wit was transformed into a "young and beautiful maiden" who stirred the hearts of the Klickitat and Multnomah chiefs. She could not choose between them, the brothers became jealous and angry, and warfare ensued between the two groups. The Great Spirit grew angry, destroyed the bridge across the river, and changed the two brothers, Wyeast and Klickitat, into mountains.

> "Loo-wit was changed into a snow-capped peak which still has the youth and beauty promised by the Great Spirit. She is now called Mount St. Helens. Wyeast is known as Mt.

Hood, and Klickitat as Mount Adams. The rocks and white water where the Bridge of the Gods fell are known as the Cascades of the Columbia." (Clark 1953:22)

Through this telling of the myth it is explained how the Creator manipulates natural forces for the betterment of society. Hadley (1979), Hilton (1980), Lyman (1910, 1913), Schwartz (1976) and Williams (1980) present similar versions of the Bridge of the Gods myth. The emphasis on resolving conflicts peacefully is attributed not only to maintaining social harmony, but also ecological and spiritual harmony. The assigning of human form and human emotion is an important part of understanding of the mountain for the Cowlitz. It allows tribal members to better relate to natural behaviors of the mountain and to connect with it through shared history and common emotional experience. The quarreling myth not only depicts humanness in nature, but it teaches the importance of solving conflicts peacefully, guarding against jealousy, as well as using powers wisely.

Lawetlat'la is a central identifiable marker through which the Cowlitz people have oriented themselves in time and space. Its creation also established a critical link between the natural and supernatural realms, thus contributing to the Cowlitz cosmology, or perception of reality, both physical and spiritual. Additionally, as the mountain is a place where great spiritual power resides, it remains a means through which the Cowlitz may commune with nature and the forces which originally brought everything into being. *Lawetlat'la* provides a tangible link to the very origins of the Cowlitz people, to the creation of their

homeland, their landscape. It connects them to the myth age, to powerful forces at work in that era, and ultimately to the Creator.

Aside from explaining origins and teaching lessons about human nature and conduct, the Cowlitz myths regarding *Lawetlat'la* also offer a record of eruptive events. Cowlitz spiritual leader Roy Wilson (1999, 2001) has related another Coyote story which equates the violence of volcanic activity with the explosive and powerful anger of conflict:

> "Once in the long ago time, *Xwani* (Coyote) was going up the Seqiku (Toutle River), and he heard a great rumbling. He perked up his ear and soon realized that it was *Lawetlat'la* (Mt. St. Helens). He could tell that she was very angry. Soon he heard another great rumbling coming from another direction. He perked up his other ear and soon realized that it was *Takhoma* (Mt. Rainier). He was also very angry. They were having a husband and wife argument and fighting, and he was between them. Then he saw *Lawetlatla* blow her top and knock the head off *Takhoma*."

Oral traditions such as these provide an important cultural context to understanding the significance of the 1980 eruption to the Cowlitz Indian Tribe. It is well documented that the Cowlitz people strongly identify with their landscape (Fitzpatrick 1986, Irwin 1994, Roe 2003, Wiggins 2007). During the Tribe's lengthy federal recognition process, Mount St. Helens was interpreted politically as a powerful symbol of Cowlitz identity (Dupres 2010, Hilton 1980). The eruption of 1980 and other subsequent smaller eruptions have been linked to the rumbling and explosive power of the Cowlitz people, to whom a great wrong was done when their landscape was taken by the federal government (Barnett 2003). Tribal members feel connected

to the mountain's enduring legacy, explosive potential, and constant change and rebuilding. Eruptive events are viewed as a natural embodiment and expression of the Tribe's natural inner social turmoil, and reflect the interconnectedness of social, natural, and supernatural realms believed and experienced by the Cowlitz. "It represented that the Spirit is angry with those who have 'scalped' [logged] the land for timber and for taking our people's artifacts without respect and recognition," (Wilson 1999, 2010). Wilson's echoing of Chairman Barnett's statements about the volcanic eruption (2003) reveal the degree to which the Cowlitz Tribe identifies with *Lawetlat'la*.

***Lawetlat'la* and Cowlitz Spirituality**

The term "tamanawas / tamanawis" is used by the Cowlitz to refer to the spirit presence or life force present in all things. The term comes from the Chinook WaWa, the historic trade language used by many Northwest native groups. Everything contains tamanawas, but each spirit is different. Some are very powerful and can bestow certain skills, information, or healing. According to traditional Cowlitz belief, high mountains such as *Lawetlat'la* are physical manifestations and sources of tamanawas power. Important and spiritually-powerful places in the landscape are sites where those who seek can obtain tamanawas. Site-based tamanawas can transfer power into people who seek the spirit for knowledge or medicinal purposes (Wilson 2010). Site-based tamanawas can also assist in making the tamanawas of other beings (animals, plants, or even non-living things such as rocks) available to the seeker. According to Wilson, the main function of the mountain is to transfer that power to the people (2010). *Lawetlat'la* then

also serves as an important spiritual identity placeholder for the Tribe, linking them to the traditional spiritual practices of their ancestors.

The traditional spiritual practices of some Cowlitz groups have been described as similar to the Yakama idea of the spirit quest (Blukis Onat and Hollenbeck 1981:509). Humans could enlist the help of non-human spiritual entities by traveling to remote mountain locations, places of power and the home of special beings that inhabited the higher elevations (Hajda et al. 1999:28). Referring apparently to the practices of the Lewis River Taytnapam, with respect to *Lawetlat'la*, one 19th century observer noted that:

> "When an Indian boy wished to be received into the council of the brave of his nation, he would ascend the mountain peak as far up as the grass grows, and there prove his bravery by walking to and fro, in the presence of the Spirit which governs the mountain, until morning. His return to his people was hailed with every demonstration of delight. Old men and brave warriors greeted him and welcomed him into their secret councils. He was no longer a *tenas man*, but a great brave." (Loo-wit Lat-Kla 1991:21)

Another account from the same source, recorded in 1860 and attributed to John Staps, an Indian man from the Lewis River area, tells of a "Tamanawos," or shaman, who "retired to the hills" to consult the "Sah-ha-ly Tie" (Great Chief), fasting for seven days. Spirit quest activities continue among tribal members, today, but the practice is considered very personal and private, and inappropriate for general discussion. Tribal Chairman William Iyall has indicated that high peaks and mountain areas remain important for this purpose (personal communication to Rick McClure, August 2010).

As current Chief and spiritual leader, Roy I. Wilson has expressed that some tribal members today are unaware of or uninterested in certain aspects of their cultural heritage, including traditional spiritual practices. Many traditional beliefs and practices are in danger of being lost. This implies that of the approximately 3,700 current tribal members, some of them have, either actively or passively, dis-identified with the fact that "Cowlitz" means "people who seek their spirit medicine." Acknowledging the traditional cultural value of Mount St. Helens will help to restore and preserve Cowlitz tribal cultural identity in the modern context.

Neighboring tribal groups, including the Yakama, also understood the spiritual significance of *Lawetlat'la.* William Yallup, Sr., chief of the Rock Creek (Kamiltpah) Band of the Yakama, "always saluted each of the four snow capped peaks (Mt. Adams, Mt. Rainier, Mount St. Helens, and Mt. Hood) before he mounted his horse and rode back to camp. He truly believed in the spirits of the mountains" (Gory 2004). This practice shows how the tamanawas of the mountains were revered and respected not just by the Cowlitz, but by other groups whose homelands included portions of the Cascade Mountains.

Integrity of Relationship

Although the eruption of 1980 changed the physical character of the mountain, the eruption itself was in keeping with the mythic character of the property as presented in the oral traditions. The spiritual integrity of Mount St. Helens has been preserved as several of the Cowlitz myths tell of the mountain's eruptive

history. Reflecting this knowledge, the Cowlitz name for the mountain is *Lawetlat'la,* which translates as "the smoker." Not only does the mountain hold an important place in their oral traditions, but *Lawetlat'la* is also associated with other aspects of traditional landscape use, including travel and trade, seasonal movements for the gathering of important food resources, and spirit quests on nearby peaks with a clear view of the mountain. When the volcano erupted in 1980, it was interpreted to symbolize the anger felt by natives for the unfair treatment of the people and their land (Wilson 1999). The mountain today symbolizes the continuity of Cowlitz tribal identity, community, and the changing environment through which the Cowlitz have survived. Though the surface appearance of the mountain has been changed by modern volcanic activity, these changes validate the traditional knowledge that has been preserved and passed down through generations of Cowlitz for centuries through their myths. Thus, the cultural value of *Lawetlat'la* - Mount St. Helens - and its historical integrity is supported and maintained by the recent geological changes, which have helped to highlight the value and importance of traditional histories and knowledge to native groups like the Cowlitz.

The maintenance of this relationship that the Cowlitz Indian Tribe shares with *Lawetlat'la* is evident today in many ways. The official emblem of the Tribe depicts a smoking *Lawetlat'la* as the backdrop. The emblem is prominently displayed on the tribal office buildings, as well as on clothing worn by tribal members at cultural events celebrating their heritage. Additionally, the placement and orientation of tribally-owned buildings also reflects the value placed on the mountain. For example, the Cowlitz Indian

Mission and Elder Housing is positioned in view of *Lawetlat'la*. Additionally, the entrance of the casino and resort that is in the process of being built by the Cowlitz Tribe directly faces *Lawetlat'la*. The myths about *Lawetlat'la* are still being told and recorded as well (see Wilson 1998, 1999) and ceremonies are still carried out in the vicinity of the mountain. These practices show that the traditional values placed on *Lawetlat'la* that make it spiritually, culturally, and historically significant to the Cowlitz tribe are still in place among tribal members today.

Integrity of Condition

Although the landscape was altered by the 1980 eruption, the physical environment has not been compromised by alterations or intrusions. In the eruption the mountain lost its northern tree line and about 1300 feet of the original summit. While the mountain was a place of seasonal recreational activities such as skiing before the eruption, it is now generally visited only for recreational hiking, mountain climbing, and research purposes. The mountain is managed as a National Volcanic Monument under the Forest Service's protection and is being allowed to regenerate as naturally as possible without human disturbance for research purposes. While the USGS has placed monitoring equipment in various locations on the mountain, the only fixed, permanent structure within the boundary of the Traditional Cultural Property is a small composting toilet structure at the junction of Loowit Trail #216 and the Monitor Ridge climbing route.

Social Importance

Traditional cultural activities that took place on Mount St. Helens in the pre-contact era are not documented through archaeological remains because of the recent eruption. There is no question, however, that many traditional practices were carried out in the vicinity of the mountain or from a vantage point where the mountain was visibly present (on a clear day). These traditional practices include huckleberry harvesting, elk hunting, mountain goat wool-gathering, basket weaving, cedar bark stripping, fishing, and vision quests. In each instance, although the activities may not necessarily have taken place on the mountain itself, the mountain is considered to be a key element to these cultural experiences, and the many areas surrounding the mountain where these activities did take place (documented through archaeological sites) reflect the significant visual presence of the mountain.

Patty Kinswa-Gaiser, a prominent elder of the Cowlitz Tribe, recalls spending time gathering cedar and huckleberries around Spirit Lake, just north of Mount St. Helens, with multiple generations of women from her family of the Kinswa lineage (2010). For tribal members like her, the mountain has both cultural and personal importance. She also states that "when the Cowlitz people are troubled they would either go to the river or to the mountain to let their grief out" (ibid). Additionally, trails passing near the mountain were important travel routes for the Cowlitz as they came seasonally to the area to gather resources, meet with neighboring tribes, and conduct vision quests. Mike Iyall, tribal member and former Director of Natural Resources for the Tribe, views *Lawetlat'la* as a symbol of both spirituality and community because the

Cowlitz "could go there to communicate with God" and would travel by the trails to access rivers, resources, and attend social gatherings (personal communication to John Hand, 2010).

In the social setting, *Lawetlat'la* then functioned like a road sign along the social corridor that was the trans-montane trail network. Cowlitz tribal members refer to the trail south of the mountain as the "Klickitat Trail," although the Forest Service refers to this trail as the "McClellan's Trail" to avoid confusion with other "Klickitat" trails in Washington. This trail followed the Lewis River before connecting with other traditional regional trails (Beckey 2003, Plamondon 1982, Schwartz 1976). The trail was an important route utilized by various tribes within the region. As noted by anthropologist Verne F. Ray, the so-called Klickitat Trail (or "Simcoe Trail") was a primary route of contact across the Cascade Mountains between the Lewis River Taytnapam of the Mt. St. Helens-Lewis River area and the Klickitat and other groups on the eastern side of the mountains (Ray 1966). *Lawetlat'la* would have functioned as a principal landmark by Cowlitz people, neighboring tribes, trade partners, and distant family relations. It was a landmark by which neighboring peoples identified the Cowlitz and their traditional territory,as well. The importance of the visual presence of the mountain is evident today in the siting and orientation of Tribally-owned facilities, including buildings at St. Mary's Mission and Tribal Housing in Toledo, Washington, and the Cowlitz Casino Resort currently proposed for construction near La Center, Washington. The mountain is a prominent feature on the landscape from both locations and buildings are purposefully aligned to maximize the visual impact of *Lawetlat'la*.

After the May 18th eruption in 1980, snow and ice began to collect around the fnewly-formed lava dome within the remaining crater. The crater walls shielded this snow and ice from the sun and winds causing it to form one of the world's youngest glaciers. Though it started off as two separate glaciers, it has now surrounded the lava dome and is doughnut-shaped. Since it was a new and yet-to-be-named feature, the Cowlitz proposed the name "Tulutson," meaning *ice* in Cowlitz Salish. The name "Tamanawas Glacier" was also considered. Although the Forest Service and Washington State Board on Geographic Names accepted the name "Tulutson," the US Board of Geographic Names overturned this decision (US Board 2006). Though the name Tulutson was not chosen for what came to be called the "Crater Glacier," the nomination of the name by the Cowlitz Tribe is evidence of their continued interest in the mountain and its relevancy to the modern Tribal community.

Concluding Statement

Lawetlat'la is a significant Traditional Cultural Property under National Register Criterion A in that it has been associated with events that have made significant contributions to broad patterns of the history of the Cowlitz Indian Tribe before, during, and after their land was colonized. Archaeological evidence reveals that before contact with white explorers or settlers the natives had been living in proximity to the volcano for at least 9,000 years. For the Cowlitz Indian Tribe, many traditional activities took place in the area around *Lawetlat'la* such as huckleberry picking, hunting, cedar bark peeling, fishing, vision questing, and establishing seasonal camps for use while conducting these other activities. About 3,500 years ago, during

the Smith Creek Eruptive Period, an eruptive event at least thirteen times greater than that of the 1980 eruption covered much of the surrounding landscape in a thick layer of volcanic ash and pumice. Archaeological research from the Upper Cowlitz Valley and Lewis River area provides evidence that the local area may have been depopulated for centuries after this massive eruption. This suggests that the subsistence and settlement patterns were drastically affected by the eruptions of Mount St. Helens. The detrimental effects of volcanic eruptions on huckleberry bushes, a major dietary staple of the Cowlitz Tribe, are documented by Hunn and Norton (1990). The Cowlitz traditionally maintained huckleberry fields through purposeful, low-intensity, controlled burning of patches, keeping them in an early regenerative state to ensure the fields were not encroached upon by conifer forest and to allow the greatest ease of access. This traditional cultural practice would have been ecologically disrupted by a layer of pumice and ash several inches or feet thick. Living in close proximity to an erupting volcano for the Cowlitz has resulted in an intimate knowledge about the eruptive nature of the mountain, an oral history of eruptive events, an understanding of resilience to such events, and identification with the creative and destructive forces of nature and their cycles.

Bibliography

Adamson, Thelma
1934 Folk-Tales of the Coast Salish. American Folk-Lore Society, New York: Kraus Reprint Company edition, 1934.

Barnett, John
2003 Interview by Christine Dupres, 2003, on file, Cowlitz Indian Tribe, Cultural Resources Program.

Beavert, Virginia and Sharon Hargus
2009 Ichiskiin Sinwit Yakama/Yakima Sahaptin Dictionary. University of Washington Press, Seattle and London.

Beckey, Fred
2003 Range of Glaciers: The Exploration and Survey of the Northern Cascade Range. Oregon Historical Society Press, Portland.

Blukis Onat, Astrida and Jan L. Hollenbeck
1981 Inventory of Native American Religious Use, Practices, Localities and Resources – Study Area on the Mt. Baker-Snoqualmie National Forest, Washington State. Report submitted to Mt. Baker-Snoqualmie National Forest. Institute of Cooperative Research, Seattle.

Buzzetti, Beatrice
1951 The Mount St. Helens Area: Historical and Legendary. Spirit Lake District, Gifford Pinchot National Forest: United States Forest Service, 18 Jan. 1951.

"The Mount St. Helens Area: Historical", Cowlitz County Historical Quarterly Vol 4 no 4. Feb 1963

Case, Minnie
1934 "Xwa'ni Travels." (1926). Adamson, Thelma, comp., ed. Folk-Tales of the Coast Salish. American Folk-Lore Society, New York: Kraus Reprint Company edition, 1934.

Clark, Ella E
1955 George Gibbs' Account of Indian Mythology in Oregon and Washington Territories. Oregon Historical Quarterly Vol 56 No. 4, Dec. 1955: 293-325

1953 Indian Legends of the Pacific Northwest. University of California Press, Berkeley.

1953 The Bridge of the Gods in Fact and Fancy. Oregon Historical Quarterly Iss. 53. 1953: 29-38

Costima, Lewy,
1927 Interview. (1927). Jacobs, Melville M., ed. Northwest Sahaptin Texts. *Columbia University Contributions to Anthropology* 19 (1). New York: Columbia University Press, 1934

Dale, Virginia H.; Swanson, Fredrick John; Crisafulli, Charles M.
2005 Ecological Responses to the 1980 Eruption of Mount St. Helens. New York: Springer, 2005.

Del Moral, Roger
1983 Initial Recovery of Subalpine Vegetation on Mount St. Helens, Washington. American Midland Naturalist 109(1):72-80.

Umtuch, Thomas
1955 Testimony of Thomas Syachtin Umtuch before the Indian Claims Commission. U.S. Department of Justice, Docket 218. (Seattle: 6 Sept. 1955).

Dlugosch, Katrina and Roger del Moral
1999 Vegetational Heterogeneity along Elevational Gradients. Northwest Science 73(1):12-18.

Dryer, Thomas J.
1953 First Ascent of Mount St. Helens. The Oregonian, 3 Sept. 1853.

Dupres, Christine
2010 Landscape and Identity: Continuity of Identity and Attachment to Place in the Cowlitz Indian Tribe. Fabula 51. Walter de Gruyter GmbH & Co, New York.

Elmendorf, William W.
1993 Twana Narratives: Native Historical Accounts of a Coast Salish Culture. University of Washington Press, Seattle.

Fitzpatrick, Darleen
1986 We Are Cowlitz. Unpublished PhD dissertation, Department of Anthropology, University of Washington, Seattle.

Foxworthy and Hill

1982 Volcanic Eruptions of 1980 at Mount St. Helens: The First 100 Days. USGS Professional Paper 1249, 125p. 1982

Gibbs, George
1855 Geology of the Central Portion of the Washington Territory. Reports of Explorations and Surveys to Ascertain the Moist Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean, Executive Document No 78, 2nd Session, 33rd Congress. Washington. 1853-1854: 1:475-476

1855 "Report of George Gibbs to Captain McClellan on the Indian Tribes of the Territory of Washington", 4 Mar. 1854. In Report of Exploration of a Route for the Pacific Railroad from St. Paul to Puget Sound, pp. 419-465. House Executive Document 129, 33rd Congress, 1st Session, serial #736, Washington D.C.

Gogol, John M
1982 A Mount St. Helens Note. American Indian Basketry (2)5:5.

Gory, Mary
2004 Alone on a Mountain. Privately printed, 2004. Copy on file, Heritage Program, Gifford Pinchot National Forest.

Hadley, Douglas
1979 Stories Told in Winter. Portland: Champoeg Press, 1979.

Hajda, Yvonne, David V. Ellis, John L. Fagan, Douglas C. Wilson, and Bonnie J. Mills
1995 Ethnographic Sites of the Gifford Pinchot National Forest, Washington, Volume I. Archaeological Research Investigations Northwest, Inc. Report No. 59. Heritage Program, Gifford Pinchot National Forest, Vancouver, WA.

Hilton, Alice
1980 Our Mount St. Helens." Cowlitz Historical Quarterly Vol. 22, no. 5 (1980): 13-14

Hines, Donald M.
1992 Ghost Voices: Yakima Indian Myths, Legends, Humor, and Hunting Stories. Issaquah, Washington: Great Eagle Publishing, Oct. 1992.

Holmes, Kenneth L

1980 Mount St. Helens: Lady with a Past. Pasadena: Salem Press, 1 Jan 1980.

Hunn, Eugene S.
1990 Nch'i-wana, The Big River: Mid-Columbia Indians and Their Land. University of Washington Press, Seattle.

Iyall, Michael
2010 Telephone conversation with the John Hand, 11 Nov. 2010.

Iley, Mary
1934 Interview. "The Mountains (First Version)." Recorded in 1927. Adamson, Thelma, comp., ed. Folk-Tales of the Coast Salish. American Folk-Lore Society, New York: Kraus Reprint Company edition, 1934.

Irwin, Judith
1994 The Dispossessed: The Cowlitz Tribe of Southwest Washington. Unpublished manuscript.

Jacobs, Melville M.
1927—1931 Field Notes. Melville Jacobs Archives, University of Washington library, Seattle. 1927-1931.

Kinkade, M. Dale
1991 Upper Chehalis Dictionary. University of Montana Occasional Papers in Linguistics 7. University of Montana Press, Missoula.

2004 Cowlitz Dictionary and Grammatical Sketch. University of Montana, Missoula.

Kinswa-Gaiser, Patty
2010 Telephone conversation with the John Hand, 12 Nov. 2010.

Kiona, Mary
1953 Testamony of Mary Kiona before the Indian Claims Commission. Cowlitz Tribe of Indians vs. The United States of America. Docket 218. (Seattle: 5 Aug. 1953).

Klass, Tim
1995 Legends: Loo-Wit the youngest mountain. Yakima Nation Review Vol. 26, No 1. 19 May 1995.

Landers, Henry
1911 Notes on Adams and St. Helens. The Mountaineer Vol 4. Seattle: 1911, pp 4-14.

Lipman, Peter W., Mullineaux, Donald R. ed.
1981 The 1980 Eruptions of Mount St. Helens, Washington. Geological Survey Professional Paper 1250. Washington, D.C.: United States Government Printing Office. 1981

Loo-Wit Lat-Kla (pseud.)
1869 Gold Hunting in the Cascade Mountains. 1991. Originally published in Vancouver, Washington Territory, 1869. Reprinted. Seattle: The Book Club of Washington, 1991.

Lyman, W. D.
1910 Legends of the Cascades. The Mountaineer Vol 3. Seattle: 1910, pp 40-41.

1913 The Indian Myths of Mt. Adams. Mazama: a record of mountaineering in the Pacific Northwest, Volume 4, Issue 2. 1913, pp 14-17.

McClure, Richard
1992 An Archaeological Assessment of the Beech Creek Site (45LE415), Gifford Pinchot National Forest. USDA Forest Service, Pacific Northwest Region, Gifford Pinchot National Forest, Heritage Program.

Molenaar, Dee
1979 The Challenge of Rainier: A Record of the Explorations and Ascents, Triumphs and the Tragedies, on the Northwest's Greatest Mountain. Seattle: Mountaineers Books, June 1979.

Mullineaux, Donal and Dwight Crandell
1981 The eruptive history of Mount St. Helens. In Lipman, Peter W., Mullineaux, Donald R. ed. The 1980 Eruptions of Mount St. Helens, Washington, pp. 3-16. Geological Survey Professional Paper 1250. Washington, D.C.: United States Government Printing Office. 1981

Plamondon, Martin, II
1982 A Search for McClellan's Trail Across Skamania County (Parts I-IV). Skamania County Heritage Vol. 10, no. 4; Vol 11, No. 1-3. 1982

Ray, Verne F.
1966 Handbook of Cowlitz Indians. Northwest Copy Company, Seattle.

Roe, Michael
2003 Cowlitz Indian Ethnic Identity. Social memories and 150 Years of Conflict with the United States Government." In: Cairns, Ed/Roe, Michael D. (eds.): The Role of Memory in Ethnic Conflict. New York: 2003, 55–73.

Seaburg, William R. and Pamela T. Amoss
2000 Badger and Coyote Were Neighbors: Melville Jacobs on Northwest Indian Myths and Tales. Oregon State University Press, Corvallis.

Schwartz, Susan
1976 Cascade Companion. Pacific Search Books, Seattle.

Stone, Harold Otho
1956 Early Indian Customs Along the Cowlitz. The Tacoma Sunday Ledger-News Tribune. Tacoma: Sept 23, 1956.

US Board of Geographic Names Domestic Names Committee. 680th Meeting. 13 July 2006.

Williams, Chuck
1980 Bridge of the Gods, Mountains of Fire: A Return to the Columbia Gorge. Friends of the Earth/Elephant Mountain Arts, White Salmon.

Wiggins, Eugene A.
2007 That the People May Live: The Cowlitz Tribe's Journey of Peace and Justice." Journal of Pacific Rim Psychology Vol. 1 No. 2 , 2007: pp. 44-53

Wilson, Roy I.
1998 Legends of the Cowlitz Indian Tribe. The Cowlitz Indian Tribe, Bremerton.

1999 History of the Cowlitz Indian Tribe. Wilson House Publishing, Napavine, Washington.

2001 Cheholtz and Mary Kiona of the Cowlitz. Express Press, Lima, Ohio.

2010 Telephone conversation with John Hand, 12 Nov. 2010.

Wood, David M.and Roger del Moral
1987 Mechanisms of Early Primary Succession in Subalpine Habitats on Mount St. Helens. Ecology 68(4):780-790.

Verbal Boundary Description

The 30-mile Loowit Trail which circumnavigates Mount St. Helens at tree line serves as the boundary of the Traditional Cultural Property. The trail serves to separate the upper portion of the mountain from surrounding ridges, forests, and extensive northern Pumice Plain. Everything above the Loowit Trail is considered "mountain," and thus, identifiably *Lawetlat'la*. The trail is entirely within the Congressionally-defined National Volcanic Monument boundary and, with the exception of a small section of the trail on the northeast corner, remains outside the perimeter of the restricted area in which one must obtain a Climbing Permit to enter. The Loowit Trail is intersected only by the Monitor Ridge Trail on the southern slope of the mountain, the principal route to the crater rim, and by the Loowit Falls Trail which extends from the northeast towards Loowit Falls. The Loowit Trail location is roughly equivalent to the natural tree limit at approximately 4396 feet above mean sea level. The 12,501- acre area proposed for Traditional Cultural Property designation is within Cowlitz and Skamania Counties, Washington State. Under the Public Land Survey System, the area is in all or portions of: Section 1 of T8N R4E of Cowlitz County, Section 1-12; 14-18; 20-23; & 26-27 of T8N R5E of Skamania County, Section 36 of T9N R4E of Cowlitz County, and Section 27-35 of T9N R5E of Skamania County, WA.

Justification

Historical records indicate that a section of grass often would mark the transition from the tree line to the rocky mountain tip. Even prior to the 1980 eruption, this alpine fringe habitat was reduced by the regular eruptive

history of the mountain. Similar alpine fringe zones on Mt. Rainer and Mt. Adams were much larger in extent. The book *Gold Hunting in the Cascade Mountains*, written anonymously under the pseudonym "Loo-Wit La-Kla," (1869) gives an account of the second recorded successful ascent by white men and notes, "Our Indian guides continued with us until we had passed the timber line, and traversed a small part of the belt of magnificent grass which girdles the mountain, and extends from the timber to the base of the snow line, probably a mile and a half in width." Though the grassy area likely shifted depending on the season, and, in intervals between eruptions might slowly advance up the mountain yearly (there is currently little to no grass above tree line today), the area where it was reported to have been indicates where the mountain extends from the surrounding forest.

The author "Loo-Wit La-Kla" also related, "When an Indian boy wished to be received into the council of the brave of his nation, he would ascend the mountain peak as far up as the grass grows, and there prove his bravery by walking to and fro, in the presence of the Spirit which governs the mountain, until morning" (1869). This passage indicates that the grass line serves as a threshold to where the Spirit of the mountain dwelled, or lived, into which initiates entered in order to receive a spiritual boon from the mountain's tamanawas. "Loo-Wit La-Kla" goes on to describe their Indian guides' uneasy response to traversing through this threshold: "Nothing, however would induce them to cross it, nor would they agree to go with us. They shuddered at the idea and strongly intimated that our persistence in this, to them, mad attempt, would inevitably bring upon us the sore displeasure of the 'Sah-hah-ly Ty-ee' of the mountain, who would inflict upon us a severe penalty for our

temerity. Leaving us to make our way as best we might –they departed… Grass had become more and more sparse, until, now, not a spear could be seen; and the mossy covering which succeeded it, had gradually given way to the immense stone, pulverized lava and ashes, which covered the upper part of the mountain." Here, again it is indicated that the vegetative boundary marks where the mountain "begins," and where the mountain is separated from surrounding forests and ridges. [1] Hadley (1979) translates the meaning of Sahale Tyee as "[Chief Up Above], Old Creator, The Spirit Chieftain, Great Mystery, Chief of the Gods, or Great Spirit. This translation draws a direct link between the supreme deity of Cowlitz spirituality and the area of *Lawetlat'la* designated by the Loowit Trail boundary.

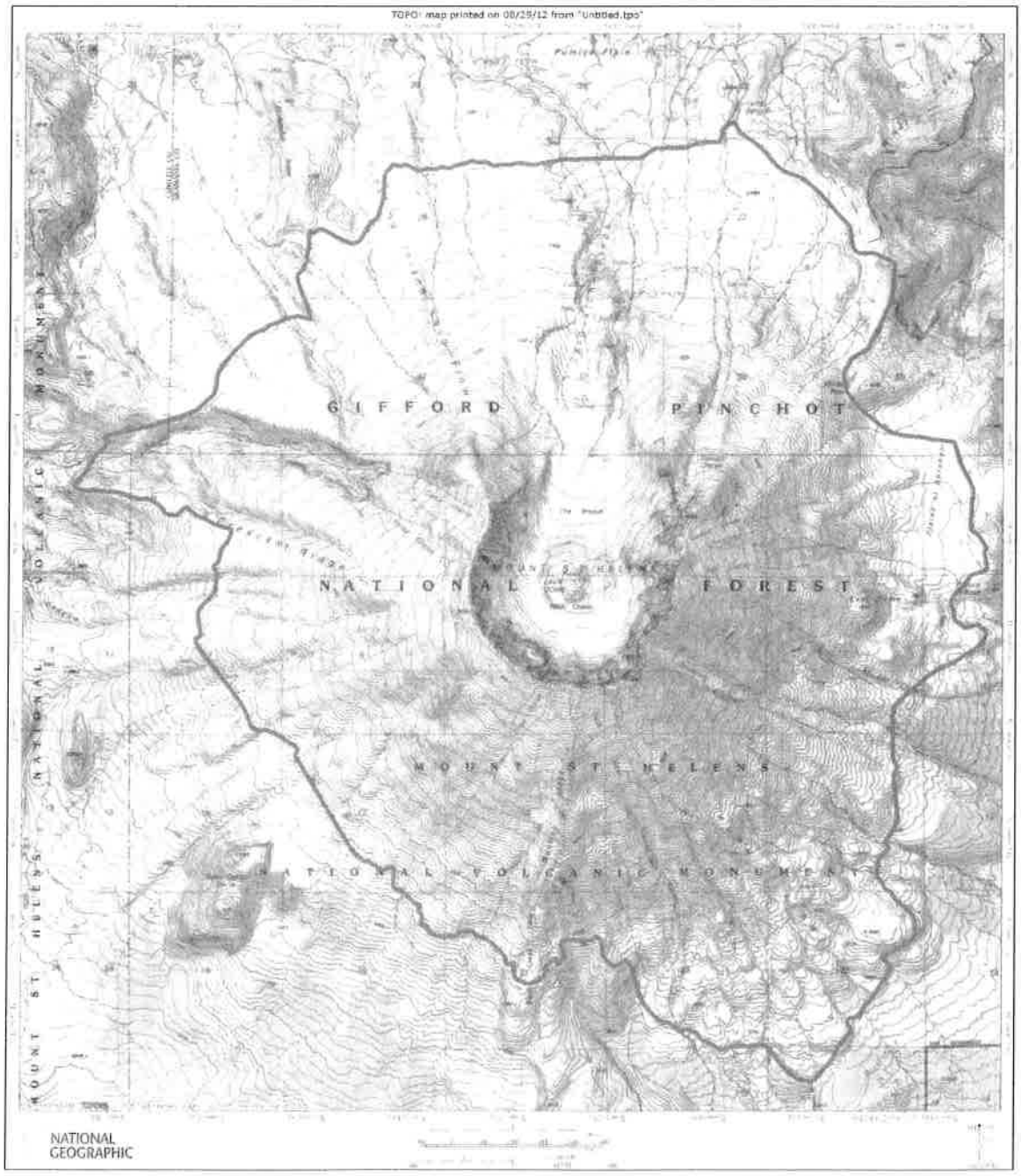
The vegetation boundary is noted in Thomas J. Dryer's account of the first ascent of *Lawetlat'la* by whites as he too writes, "we descended a high ledge to the bed of a small stream, which we followed until we struck the lava at the foot of the bare mountain – where vegetation ceases to make its appearance" (Dryer 1853). With lava indicating the presence of a volcano, it seems that the tree line is an approximately fair marker of where the mountain begins. Indeed, it is the protrusion from the tree line that makes the mountain both visible and recognizable from a distance. However, defining even the tree line around *Lawetlat'la* is problematic in that

[1] It is important to note, however, that the Native Americans knew the summit routes to the sacred mountains well, despite many accounts that they refused to summit. Chief Wapowity of the Nisqually Indian Tribe led Lieutenant Kautz in the first documented attempt to summit Mt. Rainier in 1856 (Molenaar 1999, Becky 2003). Wapowity Cleaver on the South face of Mt. Rainier marks the route they took to summit it. Today, living members of the Cowlitz Tribe are direct descendants of Chief Wapowity (Elmendorf 1993).

the tree line today is much different (particularly on the north flank) than it was prior to 1980. Buzzetti (1963) records the timber line on the mountain disappearing at 4,500 feet in altitude. It was agreed upon by both the U.S. Forest Service and the Cowlitz Tribal Administration that the Loowit Trail provides a clear and appropriate indicator of the approximated tree line. This border represents the general spiritual line that was traditionally observed, but can be precisely located in modern time and space, and will aid managers in the implementation of the register listing.

National Register of Historic Places Nomination Attachment –

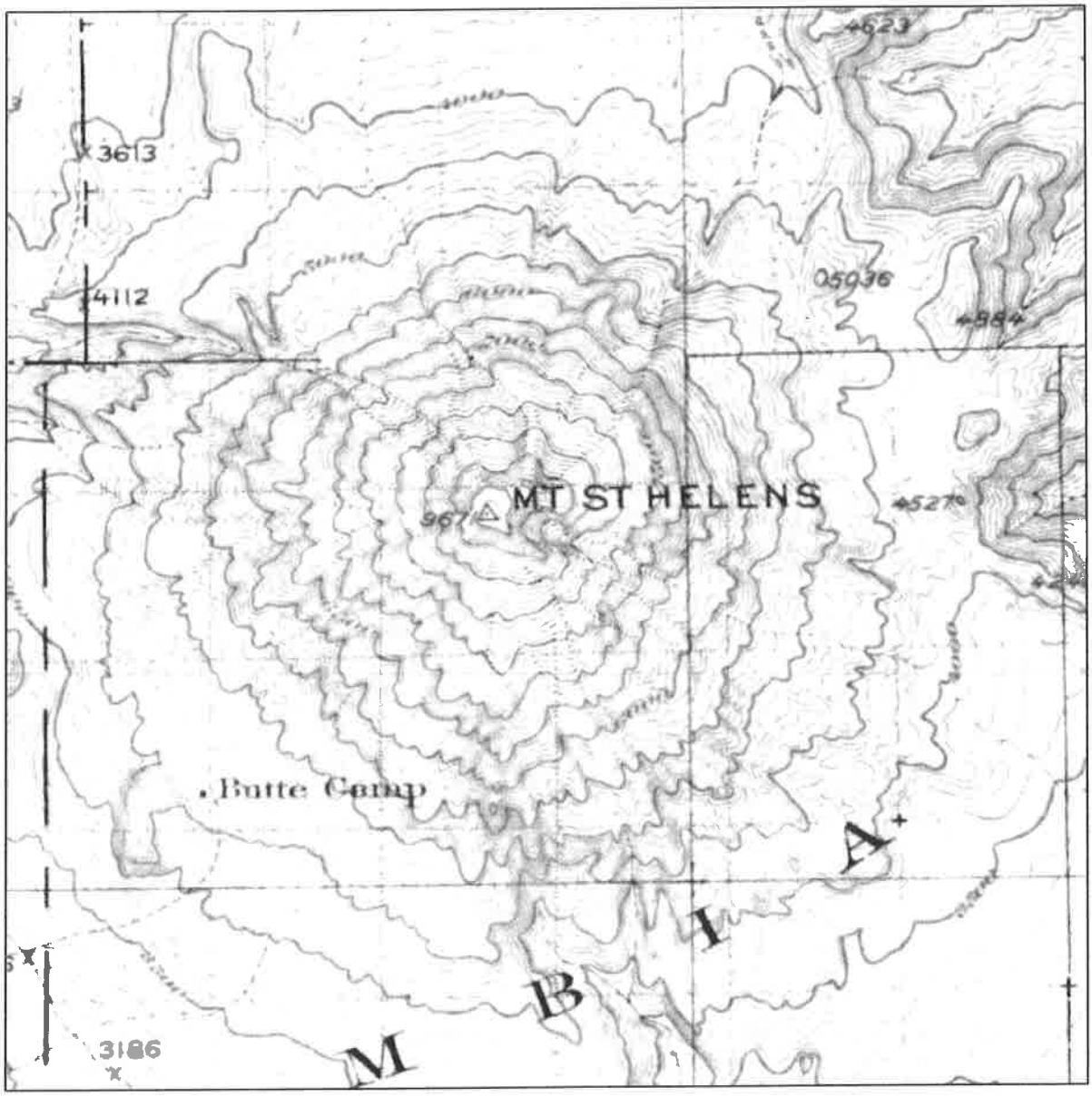
LAWETLAT'LA
COWLITZ & SKAMANIA COUNTIES, WA



Lawetlat'La – Traditional Cultural Property
Gifford Pinchot National Forest
Portion of USGS Mount St. Helens, Wash., 7.5' series topographic map
Boundary of Traditional Cultural Property is indicated by bold blue line

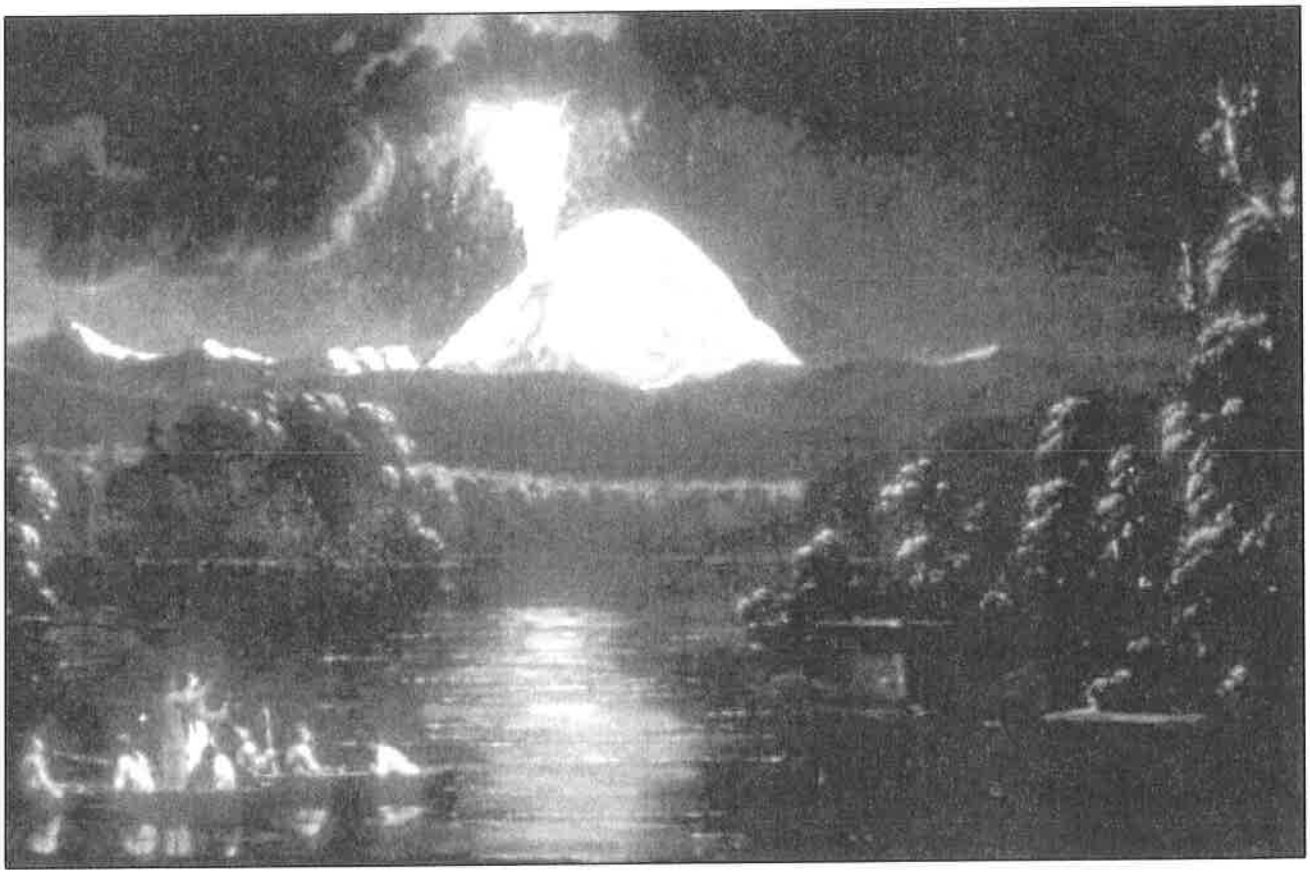
National Register of Historic Places
Nomination Attachment -

LAWETLAT'LA
COWLITZ & SKAMANIA COUNTIES, WA



Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

Historic map: Scanned and enlarged portion of USGS Mt. St. Helens, Wash. 30' series topographic map, edition of 1919, reprinted 1929.

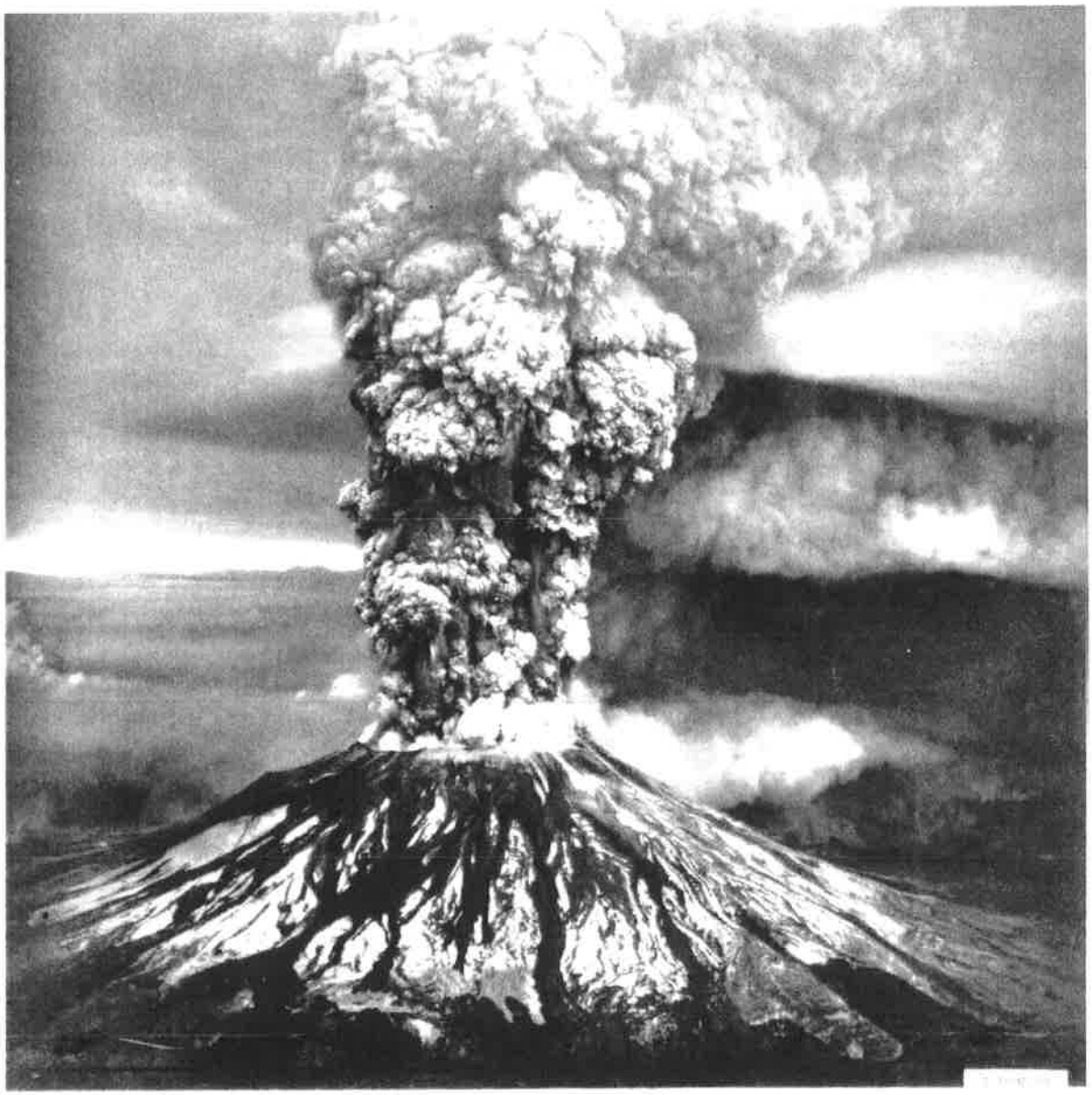


Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

Historic image showing Goat Rocks Eruption of 1842, with Indian people in canoes on river
Painting by Paul S.Kane, 1847
From original in the collection of the Royal Ontario Museum, Toronto

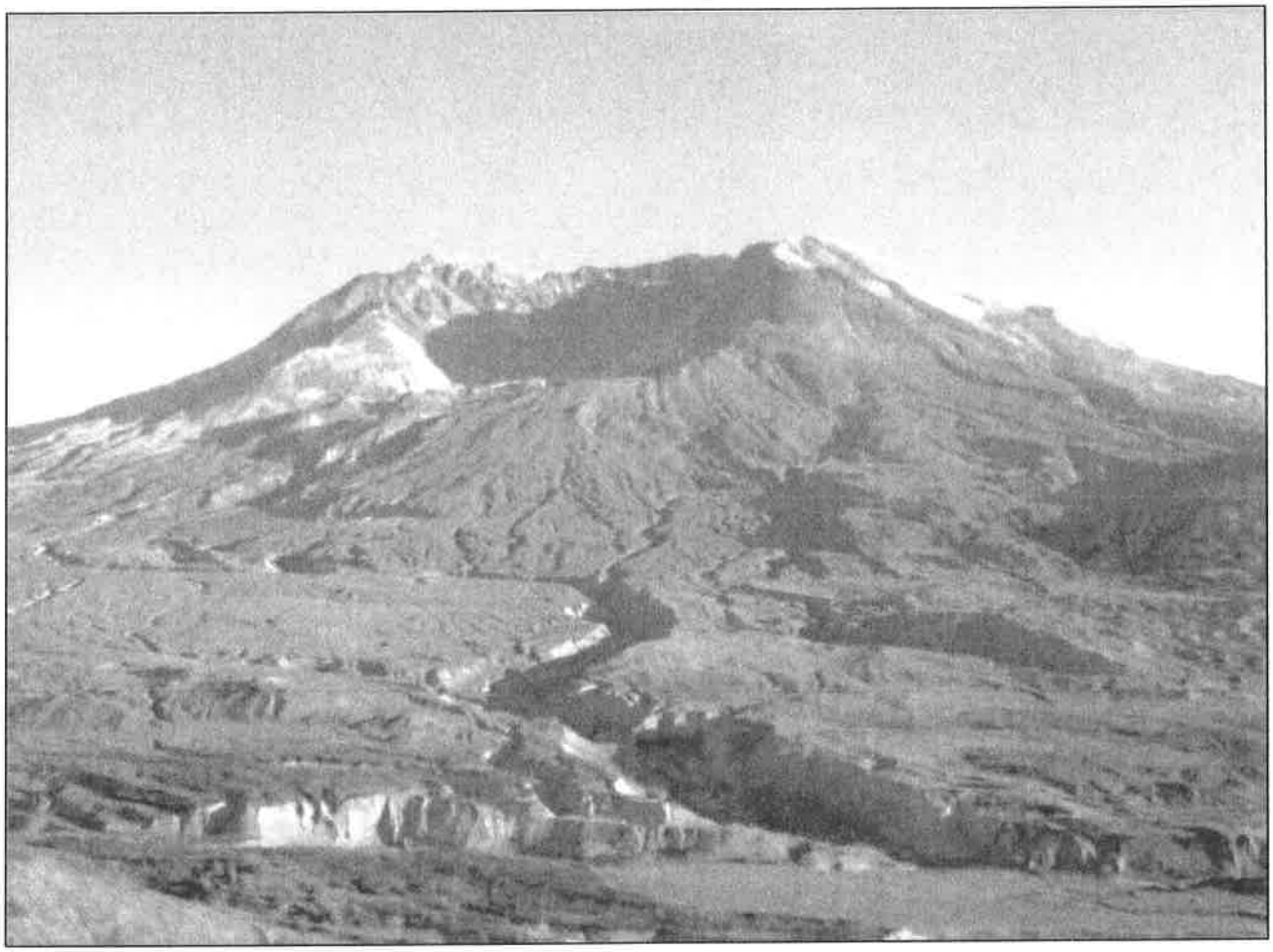
Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

Historic view: oblique aerial photograph of northwest side of volcano
Scanned from original black and white photographic print
1963
USDA Forest Service, photographer unknown
Historical Collection, USDA Forest Service, Pacific Northwest Region
Registration No. 96.26.1 (63-56)



Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

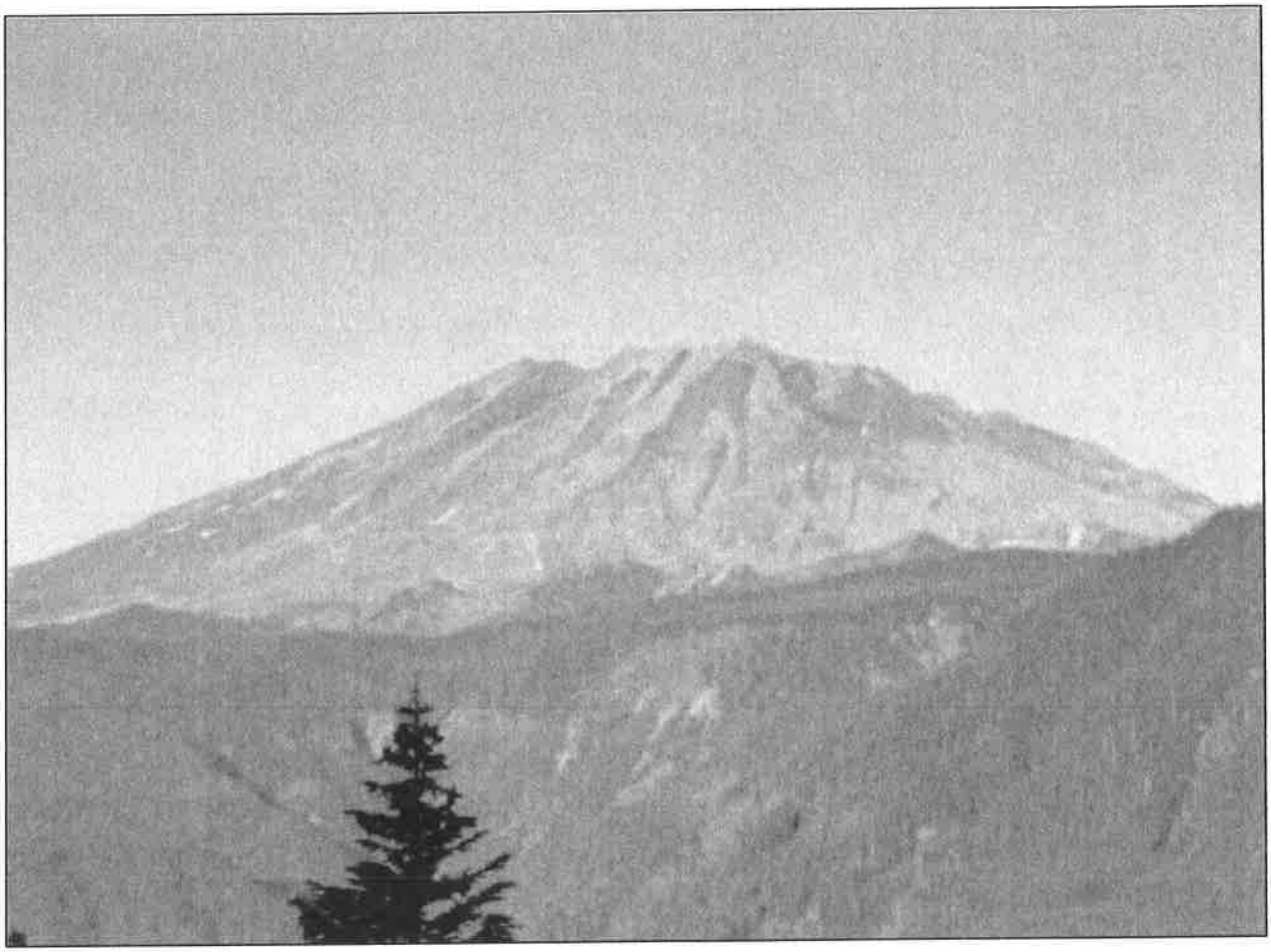
Historic view: oblique aerial photograph of May 18, 1980 eruption
Scanned from original black and white photographic print
USDA Forest Service, Washington Office, photograph No. 530800
Source: U.S. Geological Survey, Robert Krimmel, photographer



Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

North side of *Lawetlat'la* as viewed from Johnston Ridge Observatory, Mount St. Helens National Volcanic Monument

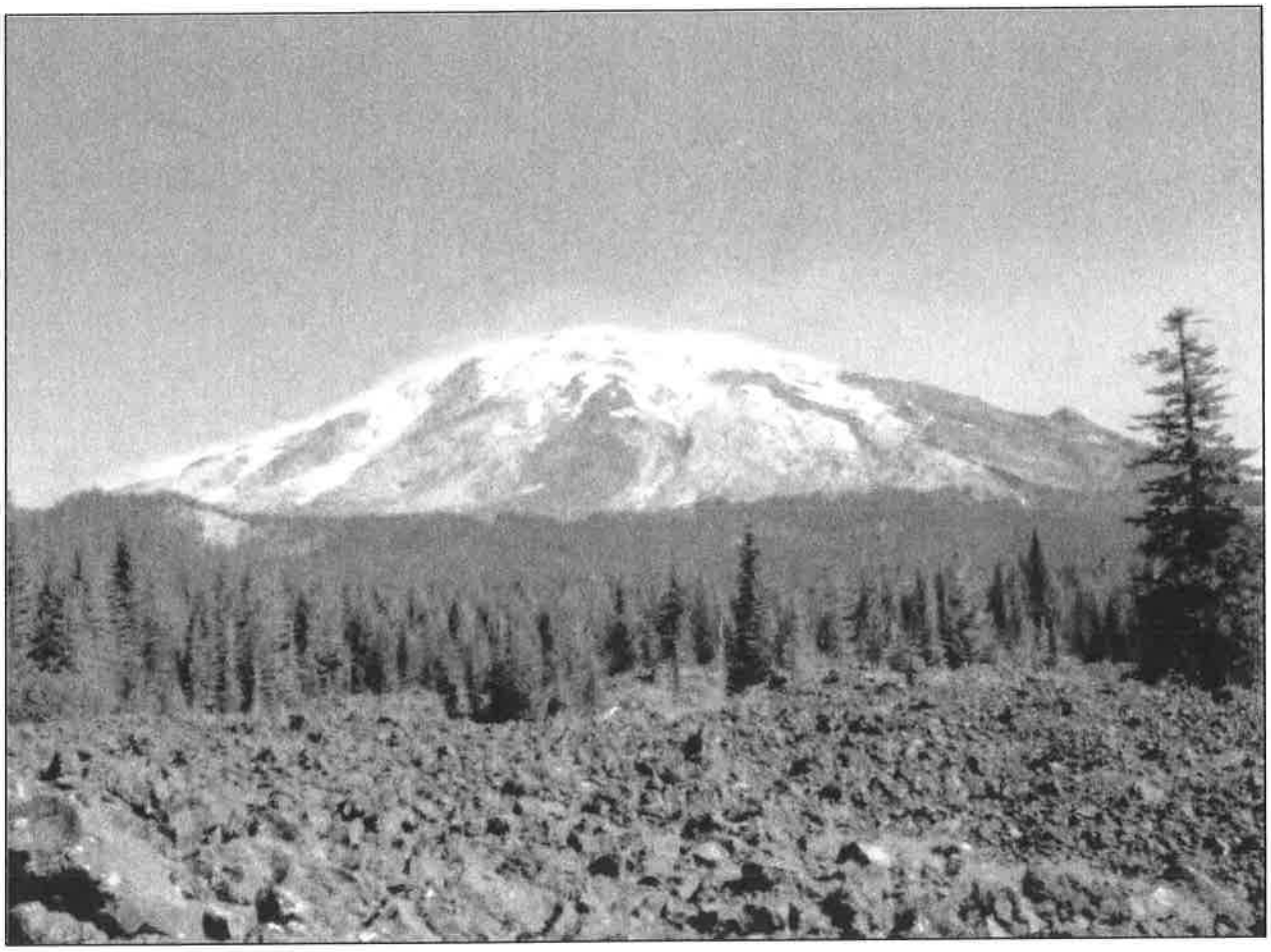
Color digital photograph
September 3, 2012
Richard McClure, photographer, USDA Forest Service



Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

East side of *Lawetlat'la* as viewed from Clearwater Viewpoint, Forest Road 25, Gifford Pinchot National Forest

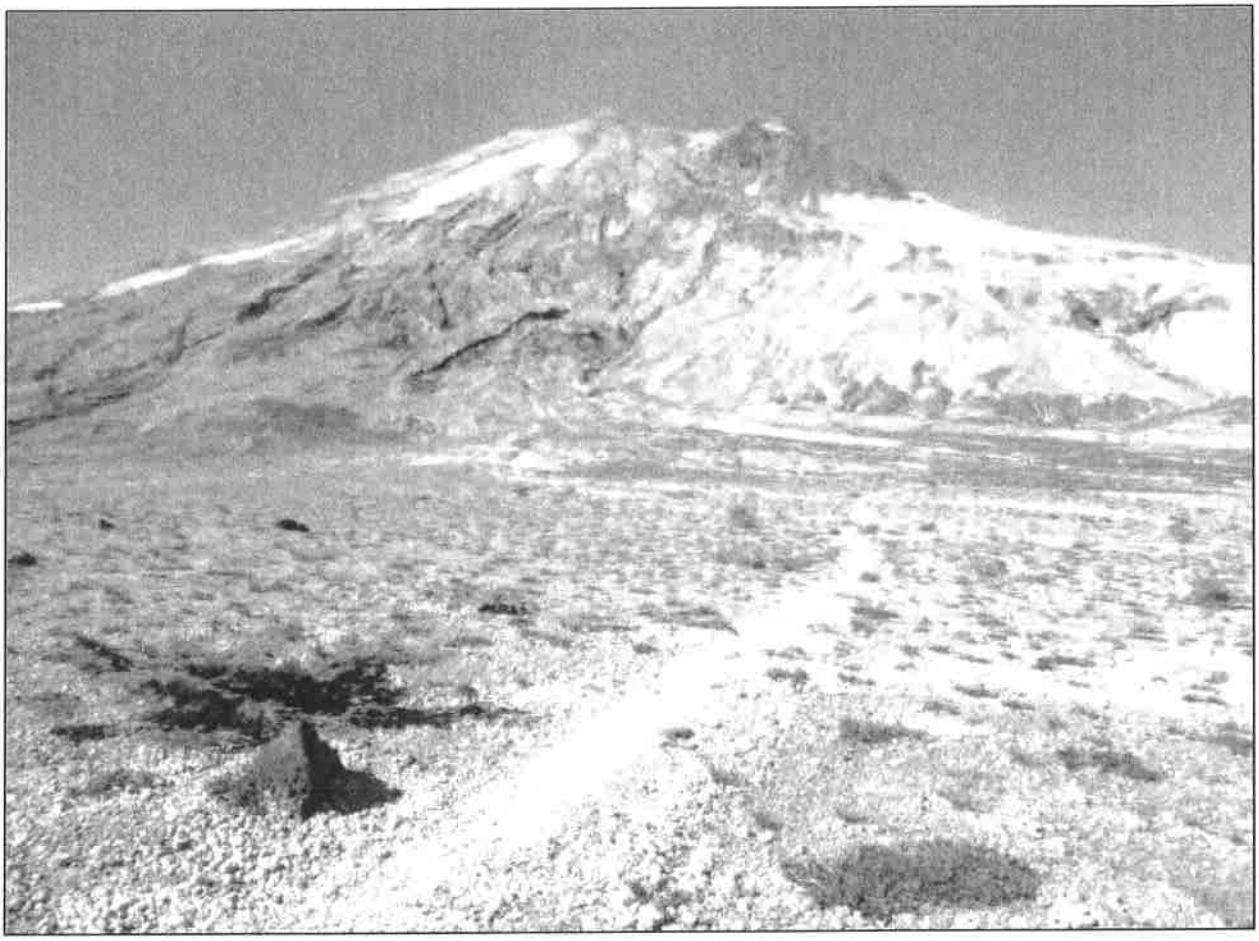
Color digital photograph
August 29, 2012
Richard McClure, photographer, USDA Forest Service



Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

South side of *Lawetlat'la* as viewed from Trail #238 crossing of lava flow above Red Rock Pass, Gifford Pinchot National Forest

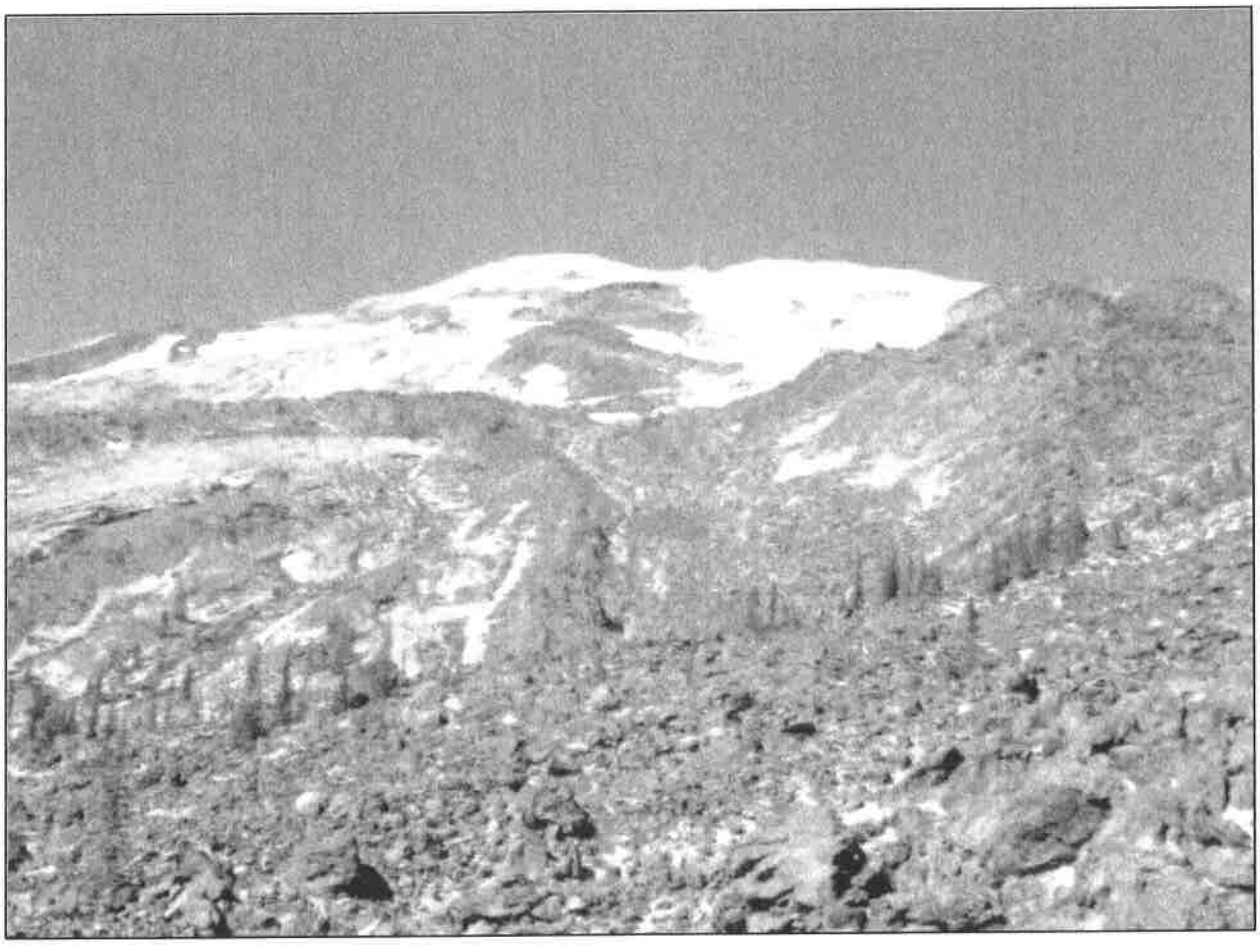
Color digital photograph
September 3, 2012
Richard McClure, photographer, USDA Forest Service



Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

View of northeast side of volcano from Plains of Abraham, Loowit Trail #216 in foreground
Photo point location: UTM (NAD 83): 566400 m E, 5118004 m N

Elevation 4462 feet
Color digital photograph
August 30, 2012
Richard McClure, photographer, USDA Forest Service



Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

View of south side of volcano from Loowit Trail #216 in the Swift Creek Lava Flow
Monitor Ridge at right, Dryer Glacier and Swift Glacier above

Photo point location: UTM (NAD 83): 561799 m E, 5112834 m N
Elevation 4702 feet
Color digital photograph
August 30, 2012
Richard McClure, photographer, USDA Forest Service

Lawetlat'la – Traditional Cultural Property
Gifford Pinchot National Forest

View of west side of volcano from Loowit Trail #216 at Sheep Canyon crossing
Crescent Ridge at left

Photo point location: UTM (NAD 83): 558954 m E, 5116336 m N
Elevation 4491 feet
Color digital photograph
September 3, 2012
Richard McClure, photographer, USDA Forest Service

National Register of Historic Places Nomination
Photograph Log

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Royal Ontario Museum
Date of Photograph:	2009 (original image ca. 1849-1856)
Location of Original Digital Files:	Royal Ontario Museum, Canada

Photo #1
Mount St. Helens (oil on canvas) 1849-1856 by Paul Kane, based on 1847 sketch. Royal Ontario Museum Accession No. 912.1.78. Digital Image ROM2009_11209_56, courtesy of the Royal Ontario Museum. The artist's view of *Lawetlat'la* is from the Columbia River to the west, facing east.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Richard McClure, USDA Forest Service
Date of Photograph:	February 2013 (original map is 1929)
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #2
Historic map: Scanned and enlarged portion of USGS Mt. St. Helens, Wash. 30' series topographic map, edition of 1919, reprinted 1929.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Unknown (USDA Forest Service)
Date of Photograph:	1963
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #3
Historic view: oblique aerial photograph of the northwest side of *Lawetlat'la,* camera facing southeast. Source: Historical Collection, USDA Forest Service, Pacific Northwest Region, Registration No. 96.26.1 (63-56). Print from digital image scan of original black and white photographic print.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Robert Krimmel, U.S. Geological Survey
Date of Photograph:	May 18, 1980
Location of Original Digital Files:	USDA Forest Service, Washington Office

Photo #4
Historic view: oblique aerial view of the south side of *Lawetlat'la* during the eruption of May 18, 1980, camera facing north-northeast. Photographic print from digital image, USDA Forest Service, Washington Office, photograph no. 530800.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Richard McClure, USDA Forest Service
Date of Photograph:	September 3, 2012
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #5
North side of *Lawetlat'la* as viewed from Johnston Ridge Observatory, Mount St. Helens National Volcanic Monument, camera facing south into crater.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Richard McClure, USDA Forest Service
Date of Photograph:	August 29, 2012
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #6
East side of *Lawetlat'la* as viewed from Clearwater Viewpoint, Forest Road 25, Gifford Pinchot National Forest, camera facing west.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Richard McClure, USDA Forest Service
Date of Photograph:	September 3, 2012
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #7
South side of *Lawetlat'la* as viewed from Trail #238 crossing of lava flow above Red Rock Pass, Gifford Pinchot National Forest, camera facing north.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Richard McClure, USDA Forest Service
Date of Photograph:	August 30, 2012
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #8
Northeast side of *Lawetlat'la* as viewed from Plains of Abraham, Loowit Trail #216 in foreground, camera facing west-northwest. Photo point location: UTM (NAD 83): 566400 m E, 5118004 m N.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Richard McClure, USDA Forest Service
Date of Photograph:	August 30, 2012
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #9
South side of *Lawetlat'la* as viewed from Loowit Trail #216 in the Swift Creek La Flow, camera facing north, Monitor Ridge at right, Dryer Glacier and Swift Glacier above. Photo point location: UTM (NAD 83): 561799 m E, 5112834 m N.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	Richard McClure, USDA Forest Service
Date of Photograph:	September 3, 2012
Location of Original Digital Files:	Heritage Program, Gifford Pinchot National Forest 2455 Highway 141, Trout Lake, WA 98650

Photo #10
West side of *Lawetlat'la* as viewed from Loowit Trail #216 at Sheep Canyon crossing, camera facing east, Crescent Ridge at left. Photo point location: UTM (NAD 83): 558954 m E, 5116336 m N.

Name of Property:	*Lawetlat'la*
City or Vicinity:	Gifford Pinchot National Forest
County:	Cowlitz and Skamania
State:	Washington
Name of Photographer:	dAVe Burlingame, Cowlitz Indian Tribe
Date of Photograph:	2013
Location of Original Digital Files:	Cowlitz Indian Tribe P.O. Box 2547, Longview, WA 98632

Photo #11
Official emblem of the Cowlitz Indian Tribe, featuring *Lawetlat'la* in the background. Photographic image from digital print provided by dAVe Burlingame, Cowlitz Indian Tribe.

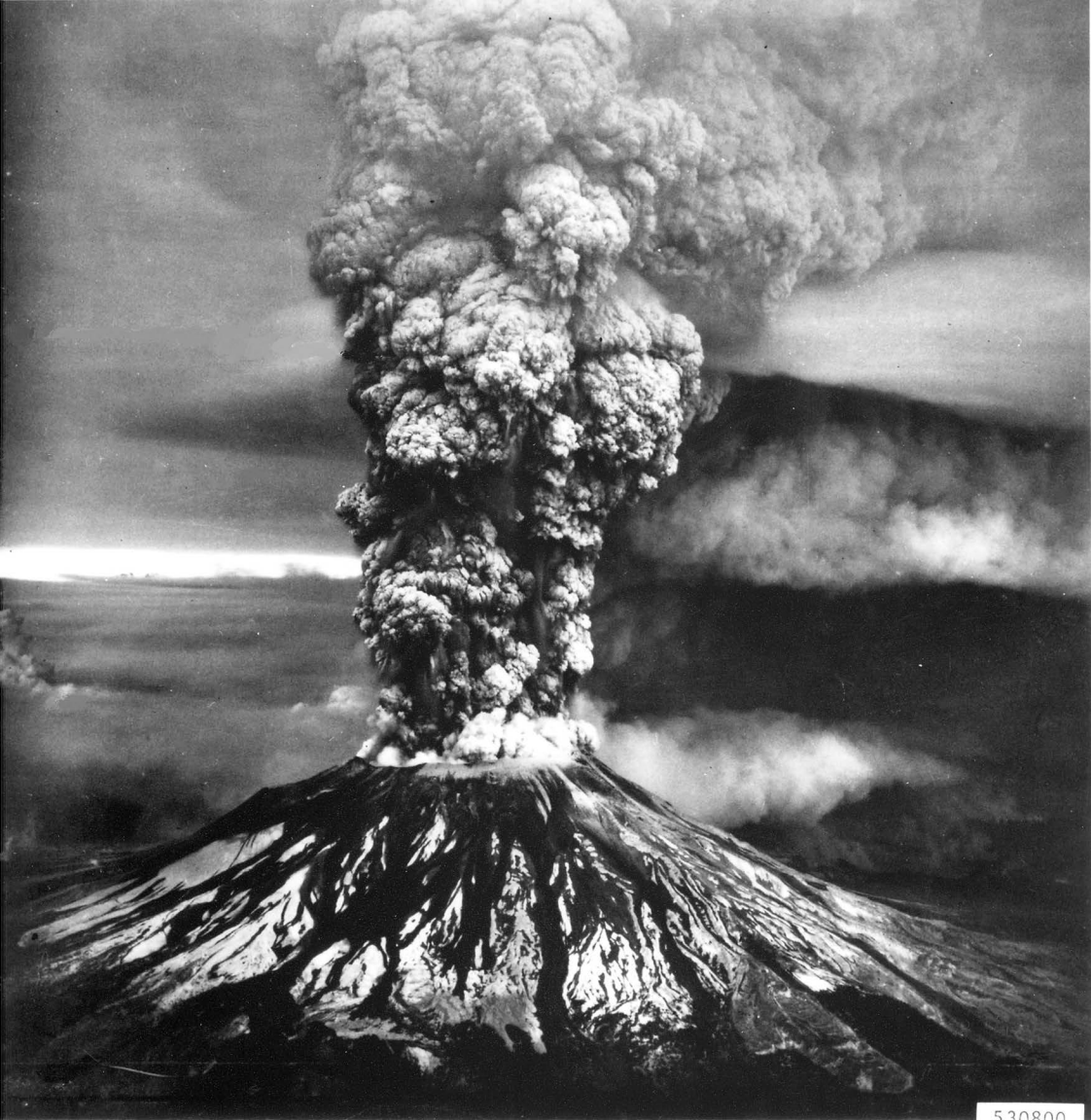
Lawetlat'La - Property Boundary

Portions of the USGS Mount St. Helens and Goat Mountain 7.5' series topographic maps

N

1:24,000

St Helens Lake
SWEDEN MINE
Meta Lake
St Charles Lake
Independence Pass
Spirit Lake
Spirit Lake Ranger Sta
COLS DAM
Lange
BM 3181
BM 3206
BM 2229
BM 2542
BM 2679
Toutle River Ranger Sta
COWLITZ CO
SKAMANIA CO
South Coldwater Creek
Castle Creek
Bear Cr
Smith Creek
MT ST HELENS
Butte Camp
Muddy River
Coldspring Cr
Goat Mtn
McBride Lake
BM 3286
BM 3218
BM 3063
Pine Creek
COLUMBIA
2932
3238
3613
4112
2886
3668
3792
3216
2847
3186
2724



530800