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Meeting Notes – PD #1

Date: 04.08.2022
Time: 11am-4pm
Subject: Introduction to Tribal Members
Project Title: CBE Rejuvenation
Project No: 220039.01
Present:

NAME	COMPANY	NAME	COMPANY
Bruce St. Denis	City of C.B.	Joyce Jackson	JJLA
Rusty Barrett	City of C.B.	Daniel Touger	Sazan
Jen Barrett	City of C.B.	Todd Lawson	Clatsop Nehalem
Jennifer Beattie	CIDA	Diane Collier	Clatsop Nehalem
Kelly Douglass	CIDA	Dee Zimmerlee	Clatsop Nehalem
Mya Paluch	CIDA	Doug Deur	Clatsop Nehalem
Dustin Johnson	CIDA	Dick Basch	Clatsop Nehalem
Chris Robideau	Red Plains	Roberta Basch	Clatsop Nehalem
Gerhard Bamler	RWDI		

GENERAL:

The meeting was held as a round table discussion at City Chambers at 207 N. Spruce in Cannon Beach. It was formatted as an open conversation and as an opportunity for the Design Team to learn about the Clatsop Nehalem Tribe – Their traditions, historical use of the site, goals and aspirations for the renovation and repurposing of the existing elementary school as well as other tribal aspects of the project. The meeting was followed by a site walk and additional on-site discussions.

The meeting was opened by the City (Bruce St. Denis), with a Tribal welcome and Land Acknowledgement (Dick Basch) with a general introduction of all parties, followed by individual introductions and a Tribal prayer given by Roberta Basch.

Topic #1A- Clatsop-Nehalem's History at Necús and Other Historical Site Information

- 1A.1 The Clatsop-Nehalem's name for the site is 'Necús,' which translates to "Place where the tide gathers".
- 1A.2 Necús was a Clatsop-Nehalem village for thousands of years and served as a strategic stopping place where travelers could rest and trade.
- 1A.3 As it's name suggests, Necús was documented by the Clatsop-Nehalem Tribe as a place familiar to tsunami events.
- 1A.4 The Clatsop-Nehalem Tribe hosted Lewis and Clark when the expedition learned of a beached whale and traveled to Necús to trade for the whale's blubber and oil.
- 1A.5 After the visit by Lewis and Clark the tribe was eventually pushed out of the area by settlers and farmers who claimed the land and its resources.
- 1A.6 As described by Roberta, the Tribe by nature is better at listening, welcoming, and giving, which is in part why their rich heritage and traditions at Necús were pushed out.

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- IA.7 Not a lot of people or families from the tribe stayed in Cannon Beach. There are only a few that stayed including Dee's, Dick's and Doug's families.
- IA.8 It is very important to the Clatsop Nehalem to honor and respect the land including its flora and fauna—It is powerful and has energy.
- IA.9 It was recognized that not all the history of the Clatsop Nehalem Tribe can be conveyed in 4 hours. Additional history will be shared through email as requested and via other available resources.
- IA.10 There has been some initial surveying with ground penetrating radar to verify artifacts and other tribal features that lie beneath the soil.
- IA.11 Each long house contained approximately 20-25 people.
- IA.12 The long houses were constructed with red cedar planks. Once constructed, the long houses would remain in place for generations with individual planks replaced as needed. There exists an example of a traditional long house (constructed with wood planks) in Ridgefield, WA.
- IA.13 Doug in cooperation with Portland State University anticipates doing an additional survey to gain additional insight as to the layout and use of the village. There was discussion that the survey work may be able to be expedited to this summer (Summer 2022) and that the design team may have access to it for purposes of site layout.
- IA.14 There are possibly archeological items on-site beneath the surface which need to be preserved.
- IA.15 When inhabited by Clatsop-Nehalem, the site gently sloped towards the estuary beach. At some point sand infill was placed along this boundary which created a steeper transition to the estuary. This infill is not expected to have anything cultural in it. The infill created a disconnect with the water.
- IA.16 People would canoe north and south along the coast and would need to take a break, which would be done at the site and the Tribe would host them and bring them back to life so they could continue their journey.
- IA.17 It's a place of convergence for people and the landscape (creek, ocean and mountains)—a place that is home to existing Clatsop Nehalem Tribal Members and where they feel connected to the land and their ancestors.

Topic #IB- What are the Tribe's biggest concerns for the project?

- IB.1 That the design will be cartoonish/Disney Land-ish/Commercial—That the design should respect the nature of the site and not romanticize the Tribe's heritage and way of life.
- IB.2 That the Tribe won't feel present. If the Tribe is going to be present, then they need to be present, not superficially (they need to be engrained in the cells of the project).
- IB.3 That the user won't understand the significance of the site.
- IB.4 That in telling the story of the site too much weight will be given to Lewis and Clark's site history which was only a snapshot during the multi-millennial Clatsop-Nehalem's occupation of Necus.
- IB.5 That the site is not alive, not filled with people, laughter and exploration.
- IB.6 That either too little or too much information is shared. There is a balance between what should be shared and what should remain concealed. The Tribe wants to celebrate the site and their ancestral use of it without jeopardizing the integrity of any artifacts or geological features. There will be no security, and Necus is amongst the last Native archeological sites that hasn't been fully disturbed along the Oregon Coast.

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- IB.7 That the site won't feel like a home to everyone. Tribal and non-tribal members should have space to make the site feel like home, but there shouldn't be a conflict between the groups where it feels like a bad family gathering.
- IB.8 That the site won't remain open to the Tribe, perhaps being told they can't visit at certain times of day or certain days of the year.

Topic #IC- What are some design considerations we should be thinking about?

- IC.1 Provide craft spaces where the building's finish materials are durable and can withstand having items from outside being used or stored inside.
- IC.2 Windows/storefront facing north towards the estuary. Re-create a connection with the water.
- IC.3 See the landscape as their elders saw it. Maybe re-establish some of the native plantings used by the Tribe.
- IC.4 Incorporation of Firepits—both inside and outside. Firepits are natural areas for conversation and allows spaces to shift throughout the seasons.
- IC.5 Incorporation of an outdoor amphitheater.
- IC.6 Segregate the site to keep the energy inwards and make the site unique from its surroundings.
- IC.7 Reinforce how special the site is through landscape—look at threshold opportunities. Consider a tree grove along the site's frontage with Fir Street for visual and acoustic segregation.
- IC.8 Look at opportunities for the gym to be similar to a Longhouse—use of firepits in the center and places for people to speak/present with seating along the perimeter.
- IC.9 Plan for the future—Consider possibilities for future development of the site that may not be within the current project's budget. Red Plains to help identify federal funding opportunities.
- IC.10 A place that visitors can wander to and find themselves.
- IC.11 Respecting how the site is today as well as the history of the site—creating a balance.
- IC.12 Create a new Welcome Pole, this one facing East to welcome visitors of today. The existing Welcome Totem faces West and pays homage to historical visitors arriving by canoe.
- IC.13 Red Cedar is a common material for the Tribe. It used to be abundant, and resists rot. Cedar buildings/structures have a connection with the natural world.
- IC.14 Materials should be local while also having a long lifespan.
- IC.15 The inside of the existing gym looks like a woven basket. It is minimalist, pure, and just enough to get by—all characteristics valued by Clatsop Nehalem. The Gym building also resembles a Longhouse in its proportions.

Topic #ID- What goals does Clatsop Nehalem have for the site?

- ID.1 The tribe hopes to teach workshops at the site. Some of the workshops could include creating baskets, beading, making drums, utilizing natural materials/plants, and other traditional Tribal crafts and processes.
- ID.2 The ability to host the Salmon People annually upon return of salmon to the estuary.
- ID.3 A place to cook both inside and outside. An outside cooking area would ideally be designed around the preparation of salmon.

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- ID.4 The ability to host other canoe families and Tribes.
- ID.5 To be able to camp on site and have potlucks
- ID.6 Display of Tribal art—Not just pictures but how the Tribe sees things and the stories they experienced and passed on to subsequent generations.
- ID.7 An education center to teach the community and visitors about the Tribe.
- ID.8 A space to exhibit *Dragonfly*, an original 32' solid cedar canoe.
- ID.9 It is important that the Tribe can utilize the site to share their knowledge and culture to the community and visitors.
- ID.10 That the site remains a retreat from the bustle of downtown Cannon Beach.
- ID.11 That the site remains a place that becomes discovered by the user and not a destination portal (a place of discovery).
- ID.12 That the history of the site, including artifacts, remains protected.

Topic #IE- For the Tribe, what are the desired takeaways for the average visitor to the site?

- IE.1 An accurate account of the history of the site, not too heavily weighted towards Lewis and Clark.
- IE.2 That the Tribe is still here and has a presence in the community.
- IE.3 A place to experience nature and the world through an eye.

Topic #IF- Are there features of the site that Clatsop-Nehalem view as 'Sacred'?

- IF.1 Something sacred is something that has traveled through time or is spiritual. Much of what contains the site, including vegetation, earthen materials, the estuary, animals and people, can be considered sacred.
- IF.2 There are two mountains considered 'sacred' to Clatsop Nehalem—*Swallalahoost* (Saddle Mountain) and *Neah-Kah-Nie*.

Topic #IG-What additional accurate resources are available to the Design Team to learn further about the Clatsop-Nehalem Tribe?

- IG.1 *The Nehalem Tillamook Tales* – A book by Clara Pearson
- IG.2 Film: *A Clatsop Winter Story* – Available on-line
- IG.3 Tribal Members present are available as needed to respond to e-mail.

Topic #IH- What are some of the perceived challenges for the site?

- IH.1 Seismic and tsunami vulnerability as well as the lengthy evacuation process to high ground.
- IH.2 Parking—don't want to disturb artifacts to create a parking lot—look at natural parking lot materials. Try not to disturb previously undisturbed areas.
- IH.3 Site Access – The site is difficult to find vehicular access to. However a more direct vehicle access may not be preferred in order to help preserve the site and the concept of the site being a place for rest and where one finds themselves.

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ACTIONABLE ITEMS:

Item #	Action Item	Responsibility	Deadline
IA.10	Provide design team with existing ground penetrating radar site survey.	Doug Deur / City of CB	05/05/22
IC.8	Red Plains to vet potential sources of federal funding for the project.	Chris Robideau	TBD
N/A	Schedule follow-up meeting with the Project Team and Tribe. (Possibly on Zoom?)	CIDA	04/15/22

End of meeting notes.

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