

LETTERS TO THE EDITOR

To the editor:

It was with much anticipation that the week arrived for The Dance (Nadosh), to be held here in Siletz at the plank house (mun'). I cannot believe it has been eight years since the process began to make this event happen. The pit was dug eight years ago and it took almost two years to complete the house (the curtains I made are still in good condition!) and begin the process to have our ceremonial dance.

So much appreciation is due to the efforts of all the persons who helped to create this opportunity for the spirits of our ancestors and our people. I have immense gratitude for Cheryl and Bud Lane for their patience to explain about this way of our diverse culture.

One of the biggest gifts received has been the audio language CD that Bud Lane provided. It has allowed me to be able to recognize and interpret the prayers that are said during the dance. This event is such a good time to give thanks for all the blessings we have had and the gifts of animals, foods, and relationships.

I feel it is important to share about the things I have been taught. I learned the importance of turning counter-clockwise when I enter the dance house (because I am leaving this modern world to enter the spirit realm of our ancestors) and to turn clockwise upon leaving.

A most impressive yet difficult obligation is the requirement to put aside differences or to settle disputes I may have with others before I enter the dance house. I think this is a powerful

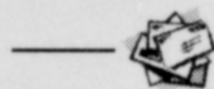
tool for our people, to help us to heal the pain we may be enduring (or imposing on others) because of hostility, jealousy, or anger.

The meaning behind the dance is so important. I am often reminded of the intent necessary to live this way and realize it is very difficult at times to change habits that have become a way of life for our people. Too often we talk negatively about others and end up carrying this "blackness" in our hearts (for additional messages on healing processes, call White Bison Inc. at 719-548-1000 or visit www.whitebison.org).

I am so honored to have the Nadosh as a part of my way of life because I think it will help me to be a better person and to do good things for my people and my community.

Things like this (also Culture Camp, pow-wow, and Run to the Rogue) are important because they feed our spirit. We are so blessed!

Respectfully,
Lisa Brown



To the editor:

A recent session with the Tututini Language Program at Agness prompts me to express gratitude to Gilbert Towner for his work to preserve the language of our people who once lived in the lower Rogue and Illinois area.

His work is heavy lifting. Gilbert grilled us every day for an hour at 9 a.m. and sometimes in the afternoon.

In between the heavy lifting there were field trips to Oak Flats or the

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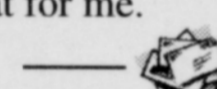
What are you people thinking?

When the tribe gives you a new home, shouldn't you be glad instead of saying you don't want it? When we get our per capita payments (which increase each year), shouldn't we be glad instead of telling them to keep it? Isn't it better to get a per capita payment than getting a welfare check?

I guess there are a lot of you who are so used to getting everything handed to you free that you don't feel the need to be grateful! I feel sorry for you!

I never got assistance from the tribe until I moved to Oregon. And there have been instances when I needed their help and they freely gave it. And let me tell you, when I apply for services or see case workers, etc., I smile and use all the kind words I know and **always tell them thank you so much!**

I appreciate all the tribe does for me personally and everyone else as a whole. Every time I see the doctor and get my medicine, I am grateful that the tribe takes care of that for me.



Shasta Costa Creek swimming hole, the Sacred Sites area, the location of the last Rogue River battle, Gold Beach, and various petroglyphs.

Evenings were for basket weaving, sweat lodge – hot – and singing and drumming into the night by the young people.

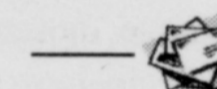
All events integrated and featured work with the language of our ancestors from that area. The weather was perfect and we had the benefit of modern

technology and a linguist for the job. Considering our per capita is even more this year, I would think each and every one of you would be complimenting the GM at the casino instead of always discussing what is he doing that you don't like.

And as far as personnel matters, **how dare you** discuss someone else's job situation in an open forum! It's no one's business but the person(s) involved. There are procedures in place to handle any issues regarding personnel matters and those individuals involved need to do it on their own and not have the tribe sitting around talking about it.

I've stayed at the Shilo and loved it. I've heard **nothing** but wonderful things about it. And as far as I'm concerned, I'm proud to be a member of the tribe that owns that gorgeous spread in Lincoln City! If you don't like the Shilo, there is a simple solution – **don't ever stay there!**

Cindy Jackson



technology and a linguist for the job.

Our people were captured and sent to Siletz, where we have been as exiles since 1856 along with miscellaneous other tribes. The government prevented us from using our own words until recently.

Since language is the culture, this Tututini Language Program is a last-ditch effort to preserve the culture of that specific geographical area.

Joan Fisher

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Please type or write legibly. Letters longer than 450 words may be edited for length as approved by Tribal Council Resolution #96-142.

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