

Chemawa (Continued from page 12)

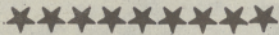
Recreational and leisure activities include skiing, river rafting, swimming, mountain hiking, camping, attendance at many college games, excursions to the Pacific coast, and participation in many clubs, social events, student banquets, school barbecues and picnics. City bus service is available to students and staff.

Students, parents, and guardians are urged to submit enrollment applications as soon as possible to:

Chemawa Indian School
3700 Chemawa Rd. NE
Salem, Oregon 97305-1199
or call: **Kathy Murray**, Registrar,
(503) 399-5721, EXT. 247,
FAX (503) 399-5870.

News Release Contact:

Eugene Reddemann, Personnel Office
(503) 399-5721, EXT. 226
or Sandy Line, School Supervisor's Office
(503) 399-5721, EXT. 222



Request For Proposals For Project Inspector

The Confederated Tribes of Siletz Indians is requesting proposals for a project inspector for the upcoming Tribal Administration Building Project. The contract will closely follow AIA document B352 and will be a fixed sum contract.

The Tribal Administration Building Project is the construction of a 25,000 square foot, two story, office building and related infrastructure. The project is expected to last for a duration of 14 months.

The project inspector must have qualifications and experience sufficient to meet the requirements outlined in the proposal.

A formal proposal package must be submitted to the Tribal Facility Officer. To receive a copy of the proposal package contact:

Confederated Tribes of Siletz Indians
Attn: Dennis Lancaster, Facility Officer
P.O. Box 549
Siletz, OR 97380
(503) 444-2532 or 1-800-922-1399

Deadline for receipt of proposals is August 12, 1994, 4:00 p.m. Any proposals received after the deadline will be returned.

Selection of a Project Inspector is based on the approval of the Project Architect, Farmers Home Administration, and the Siletz Tribe as owner. Any and all proposals may be accepted or rejected at the discretion of any of the above three entities.

This is a FmHA/RDA funded project; minorities are encouraged to submit a proposal package.

When the Eagle Feather Drops

Over two hundred years ago, there was a story about two tribes who were bitter enemies, always fighting over hunting territories, horses and women. At that time, most Tribes were nomadic on the plains, following the buffalo and game.

There was a large war party, estimated in the hundreds, whose dust from their horses could be seen for miles. The battle went for days, as war parties charged and then retreated. Many coup and scalps were taken. During one of the invading party's re-treats, a feather had fallen and was left behind.

Only distinguished warriors had the right to wear eagle feathers. Each eagle feather represented life taken in the battle. The notching and coloring of eagle feathers represented various brave deeds in the taking of the enemy.

One of the warriors who was in pursuit noticed the eagle feather and notified the war chief. The chief stopped the pursuit and told his warriors, "if these people are truly warriors and respect this feather, they will come back to retrieve it."

So they immediately set up an ambush and waited. Finally, that night a small group of the enemy returned, searching the ground and bushes. As they approached the feather, they were captured, tied and blindfolded.

The captured enemy began singing their death songs since their fate was inevitable.

But when they were taken to the village, the chief gave a feast and gifts to the captives. He announced to his people, "Even though we are bitter enemies, the respect and meaning of the eagle feather is the same. We are all taught by the same Great Spirit and should respect his teachings." Their wounds were taken care of, they were given fresh horses and sent on their way with this message.

The message still remains among many of the traditional tribes of the plains who follow the powwow way of life. "If our ancestors could stop an entire war to retrieve an

eagle feather, then it shouldn't be too hard to stop a powwow to do the same."

Historically, and traditionally, it is the right of any wounded warrior to retrieve a fallen eagle feather. The eagle feather is the spirit of a fallen warrior and can only be matched in power by the same. This practice still remains over the centuries and should not be altered because of the consequences. Recording and photographing such a ceremony is strictly forbidden. The spirit will show itself in its own time, especially to the young and innocent.

One cannot emphasize enough the importance of maintaining a clean body and spirit free of any "bad medicine" at powwows, especially in the presence of many distinguished warriors.

Those tribes that adhere to strict traditions and customs will allow only wounded veterans to dance and retrieve the spirit of the feather.

The powwow of today uses four veterans, representing the four cardinal directions to dance around the feather. The first two verses are straight verses with no down beats, paying respect to the Creator and the spirit of the fallen warrior. The next four verses will have the dancers charge the feather on the downbeat. The downbeat represents the cannon and gunfire in any song, so in the case of this ceremony, the veterans are charging the gunfire of the enemy. Each will charge with his right hand extended to "touch" or take coup. Those who have not taken coup will use an eagle fan, because they are not strong enough to touch the spirit. Again, this is very important to follow, because of the grave consequences to be paid if one insults the spirits. After the sixth verse, the honored veteran will pick the feather up with his left hand and give a warrior whoop to acknowledge the capture of the spirit feather.

When receiving or touching anything holy, one must always use the left hand. This tradition is respected by all traditional tribes. Once the feather is picked up, the warrior will face the east and

acknowledge the spirit world in his own language. It is imperative not to lie during the whole ceremony because of the presence of the deceased warrior. The veteran is addressing both the spirit of the fallen warrior and the spirit world, and he must appease them by telling an actual war story. This story should be humble, with a lesson or message for all to learn. Many times these stories have saved lives because of the lessons contained in them.

When the story is finished, the warrior will return the eagle feather to the person who dropped it. By bringing the spirit back from the spirit world, it will return to its owner. The owner will usually give whatever they can as payment for such a ceremony. It is usually determined by the amount of respect the owner has for the eagle feather.

It is a wise thing to ensure that all eagle feathers worn in the powwow arena be properly obtained and cared for traditionally. The feathers should be respected for what they are - a life.

(Boye Ladd, from "Windspeaker")
Taken from the Portland American Indian Community Newsletter, December 15, 1990 Issue.

Happy 69th Birthday,
Dad!

Love From
Your Kids



Happy Birthday Uncle
Leon, August 12th!
Love, Renee