



Laura Glosson, retiring 8th grade teacher from Boise Elementary School, hangs on with both hands while winners of the Observer/Goodyear annual blimp ride look for their school and their homes below. Back row: David Stigler, Mrs. Glosson, Leslie Wyllie; front row: Barbara Staples and Lois Wyllie. The students, all 8th graders from Boise, won their trip by writing winning essays on "What I learned at Boise that will most benefit me all of my life."

(Photos: Dan Long)



Native Americans gather at Delta Park

Pow Wow dedicated to Margaret Mattson



Native American woman in traditional dress.

The sixth annual Delta Park Pow-Wow offered Portlanders the chance to personally acquaint ourselves with Native American traditions — and several thousand people responded. Sponsored by the Portland Inter-Tribal Club, the three day Pow-Wow included several dances, traditional prayer songs, and arts and crafts displays.

Today's pow-wow, like those of the past, is still a gathering for singing, dancing, drumming, selling & trading. As you watch the colorful dancers whirling and turning to the beat of the drum which is the heart beat of Mother Earth, you see doctors, businessmen, lawyers and educators who for a day or so, return to a past culture to keep alive a tradition that is America. A tradition and a culture that was here when the whiteman came. Not one that was imported.

This year's Delta Park Pow-Wow was held in honor of Mrs. Margaret Mattson, a long-time Portland resident and, retiree from Emanuel Hospital where she worked as an LPN. Margaret Mattson was born the daughter of Judd and Edith Wockmetoah on March 20, 1915 in Cache, Oklahoma. In 1929 she was elected Princess of her Commanche Tribe. Known for her outstanding buckskin dresses and bead work as well as shawls, she was voted the best dressed Indian Woman in buckskin of 1972. A descendant of the most famous Chief of the Commanches, Chief Wild Horse,

Margaret Mattson passed away on July 4th, 1982.

Displayed on the pow-wow grounds were the many different tipi styles of the over thirty tribes represented. Participants came from Northern Canada to Oklahoma and from the west to east coasts. The largest groups present are the Yakima Nation, Umatilla, Warm Springs and Siletz.

The tipi is the traditional home of many North American Native Tribes. The floor is Mother Earth and is sacred. Its poles are the trail to the spirit world and the walls are the sky. These are considered links to the Great Mysteries Waken Taaka.

The fire is in the center of the tipi. Behind it (to the west) is the altar. This piece of worked-up ground usually holds the sacred things. It may hold burnt sage or sweetgrass.

Dance ceremonies dominated the Delta Park Pow-Wow. For those of you who missed these traditional and evolving dances, the *Observer* presents some brief descriptions below:

War Dance — This misleading term really is a free style method of dancing with no set routine. It's called a "Grass Dance" in the Montana & Dakota area because of the braided grass the dancers wear to simulate scalps. In South Dakota, the Sioux call it an "Omaha Dance." The Shoshone and Arapahoe of Wyoming refer to it as a "Wolf Dance." Meanwhile, the Ponca, Oto, Osage & Pawnee of Oklahoma call it a "Straight Dance." Today it's known as a "Fancy" or "Fancy Feather" dance.

Costumes change with the name of the dance and the tribe, but the free style remains the same with each dancer doing their very best to display their variations. Each must

keep time with the drum and if the drum stops, they must stop with it. Sometimes during competition, the drum will do a "Stop Dance" or "Trick Dance." Here the dancer must be on his toes so to speak as any movement after the last beat will be points lost.

Sneak-Up Dance — Sometimes called a scout dance, it tells the story of scouts on the warpath. It shows warriors looking for their enemies. At the beginning, dancers kneel on one knee, shade their eyes and look for enemies. They listen for hoofbeats of enemy horses. Some check the wind by throwing grass or dirt in the air. Others test their weapons.

The drum will change to a medium beat and the dancers will dance a fast toe step. The drum stops and so do the dancers. The drum will again start a thunder beat and the dancers will return to their original positions and start scouting again. This sequence will be repeated four times. The last war dance will be faster than the other three. The story tells of a war leader who was wounded in battle. The words translate as follows:

They are carrying him (for he is wounded)

Behold the hero, for he was in the thick of battle

They are carrying him.

Inter-Tribal Dance — This dance is a social dance. All dancers move counterclockwise in a circle. At times you will see two or more dancers dancing side-by-side in an easy flowing manner. Some will joke and talk while others will dance "Fancy" steps. This is a free style dance. On the heavy beat of the drum you will see dancers raise their right hand with whatever is in it. This is honoring the drum. Men dancers will sometimes do a quick turn to the right to honor the drum.

Middle-aged men can regain strength

Middle-aged males can regain a great portion of the strength and fitness they possessed in earlier years, an Oregon State University professor of health and physical education has demonstrated.

The story of Professor Pat O'Shea and "How I Powered My Body at 50!" is told in the June issue of "Muscle and Fitness," a national magazine for body builders and physical fitness devotees. It has a circulation of 2 million.

"Age should be no barrier to developing and maintaining a high level of power and strength fitness," says O'Shea. "Despite the factors of aging that seem to detract from an older person's participation in strength sports, the over-50 athlete can enjoy a highly physically active lifestyle. I know. I've done it." O'Shea was a nationally-ranked weight lifter until his competitive career was abruptly ended by an injury in 1964 at age 34. The injury resulted in a 30 percent loss of function in the lower left leg.

"In March, 1980, upon turning 50, I was curious as to how much of my former strength I could possibly regain in a one-year period of concentrated training," O'Shea writes in the article.

The project was prompted by much more than idle curiosity, the sportshealth professor-researcher stressed. "Research literature offered no precedent or clues as to the effects of long-term, power-type

strength training on a 50-year-old male."

Findings are being reported in professional as well as popular publications, O'Shea stressed. A technical paper was published last August in the "Physician and Sports Medicine" magazine, for example.

In "powerizing" his body at age 50, O'Shea avoided some of the lifts — snatch and clean — that he felt most dangerous in injury recurrence. But he returned to other strength-building and weight-lifting regimes of his earlier days.

The results were surprising even to O'Shea.

"At 50, my body proved to be as strong and resilient as it was at 30," he summarized. A 9 percent increase in weight was mainly lean muscle tissue, he reported. Strength and weight lift performance increased markedly and the debilitated left thigh showed major improvements.

O'Shea stressed that he was in good physical shape before the age 50 powerizing program from jogging, bicycling and mountaineering.

"...My strength training has been put to many functional uses over the years," he noted. "In fact it saved my life back in 1976 on Mount St. Helens when I was buried under tons of ice and snow at the bottom of a crevasse for almost three hours before rescuers, who were looking for my body, found me alive!"