The evening classes have continued to meet at the Sully, Monday through Wednesdays. The craft class that meets on Mondays is currently working on corn husk crafts, mostly flowers. The Tuesday Bead Group is currently building inventory for a group vendor show with the profits going towards more group supplies and a potential road trip to see some museum collections. The Wednesday evening carving class lead by Hayden Haynes is just finishing up their current projects. Look for some of the completed projects from the classes in the Fall Festival art show as well as the home making contest.

As the new fiscal year approaches, the Onöndowa’ga:’ Gawë:nö’ department is planning on bringing back more staff as well as planning for future community programming. Be on the look out for updates in future issues of the Gai:wanögehę’. If you have any questions or comments, please feel free to contact 716-532-8162.

Here is a short preview from our next & soon to be released language newscast.

In Onöndowa’ga:
2. Honë’ni:goéhsa’öh éoëdëno:šë:dë’ goya’dayiesta’
4. Deyodëdzoa:’ goya’dagehashá’ öé:da’wati:s
6. Dëodigá:se’ neh osnö’
8. Jë:gwih i’she éëshëyà’dageha’
10. Knigöë’ ége:gehë:niguëhoso’dëh

In Ganyo’ökà:
1. The museum crew are building a longhouse next to the Culture center.
2. They are getting it ready they will stand up a house where they will gather
3. At the longhouse a kind used from long ago during the 1600s.
4. They will need help to forward
5. Whoever they are able
6. They will peel bark
7. They'll prepare things before they stand up a house what they need.
8. If you want to help them
9. You call the number 716-945-1760.
10. I’m excited to see the kind of house
11. They will stand up from long ago kind of longhouse.

Online Seneca Language Resources can be found at:
www.SenecaLanguage.com

Oyë’gwa’öweh - Tobacco, Ojisda’ge:a’ - Wintergreen, Ganë’dönta’ - Yarrow, Osgë’ë’ - American Beech
<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
<th>Time</th>
<th>Venue</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open Bead Group</td>
<td>Tuesdays</td>
<td>5:30pm - 8:30pm</td>
<td>Bead room, Stanley Huff Heritage Center, 12857 Route 438, SNI Cattaraugus Territory</td>
<td>Bring your projects down to &amp; join the fun. Limited supplies available. For more info, call: Sam at 716-532-4900 ext. 5120</td>
</tr>
<tr>
<td>Craft Class</td>
<td>Mondays</td>
<td>6pm - 8:30pm</td>
<td>Bead room, Stanley Huff Heritage Center, 12857 Route 438, SNI Cattaraugus Territory</td>
<td>Currently working on corn husk crafts. Limited supplies provided. For more info, call: Sam at 716-532-4900 ext. 5120</td>
</tr>
<tr>
<td>Healing Walk &amp; R.S. Exhibit</td>
<td>Sept. 30th</td>
<td>4pm - 8pm</td>
<td>Stanley “Sully” Huff Heritage Center, 12857 Rte. 438, SNI Cattaraugus Territory</td>
<td>Walk &amp; event to remember and heal from the impact of residential boarding schools. For more info, call: SNI Victim Services at 716-532-4900 ext. 5060</td>
</tr>
<tr>
<td>Remember The Removal Walk</td>
<td>Sept. 25th</td>
<td>10am</td>
<td>Redhouse Bridge - Breed Run Areas, Allegany State Park</td>
<td>Bus pick up/drop off at SAAB starting at 9am. Lunch, Art &amp; Craft demos to begin at 12noon. For more info: 716-945-1790</td>
</tr>
<tr>
<td>2021 Hodinöhsö:ni' Art Show</td>
<td>Nov. 20th</td>
<td></td>
<td>Seneca Art &amp; Culture Center, Ganondagan State Historic Site</td>
<td>More info TBA at <a href="https://www.ganondagan.org/hodinohso-ni-art-show-">https://www.ganondagan.org/hodinohso-ni-art-show-</a></td>
</tr>
<tr>
<td>Seasonal Planting Storytelling</td>
<td>Sept. 8th</td>
<td>6pm</td>
<td>Zoom</td>
<td>A discussion on the significance behind our planting. To register: <a href="https://forms.gle/4xfwezbghwlu3ykz7">https://forms.gle/4xfwezbghwlu3ykz7</a></td>
</tr>
</tbody>
</table>
Gaga' time: Beasts, Birds & human like monsters

By Arthur Parker, Seneca Myths & Folk Tales

Chief among all the creatures that inhabit the air is the wonderful Oshada'ge'a', the Cloudland (dew) Eagle. He seems ever to watch over mankind, especially the Iroquois, and to come to earth when great calamities threaten. Living above the clouds he collects the dews in his feathers, and some say that he has a pool of dew on his back between his shoulders. The Iroquois regard him with great reverence, for he is connected with many a worthy exploit.

Horned Snake, Gashaisdowanëh, has several names among which are Doona'gaes and Jodehgwatoh. He is a monster serpent of the underwater and his head is adorned with antlers of great spread, though he is also said 17to have monster horns shaped like a buffalo's. He is capable of transforming himself to the appearance of a man, and as such delights in luring maidens to his abode. In a few instances he appears as the gallant rescuer of women marooned on bewitched islands. Like other monsters he has a brood of his kind, he having females as well. These sometimes lure men under water and seek to transform them by inducing them to put on the garments they wear. Horned Snake is hated by the Thunderer, who spares no energy to kill him before he can dive.

Monster Bear, Nya'gwaíhego:wa:h, is the most feared of magic beasts and one of the most frequent among them to enter in to the fortunes of men. He loves to race and in various forms which he assumes, seeks to get men, and particularly boys, to bet their lives on the race, which generally lasts from sunrise to sunset. He has a vulnerable spot on the bottom of one of his feet and unless some hero hits this the monster does not die. His bones form important parts of “magic medicine” and the dust from one of his leg bones if taken as a medicine is reputed to make a runner invincible.

White Beaver, Nöganya'góh, is an otgö (poison) beast who lives in magic waters. He seldom appears, but when he does he means disaster. Usually he is represented as the transformed son of a great witch. He is sometimes called Diat' dagwût.

Blue Otter, is another magic beast whose home is in the water. His function is to poison springs. He has another function, that of inflicting disease by his magic, and in this way he secures offerings of tobacco.

Blue Lizard, Jaenös:go:wa:h, seems to be a beast looking something like an alligator. He lives in pools and is the servant of wizards and witches.

The Stone Giants, or Stone Coats, Genösgwá', are commonly described in Seneca folk-tales. They are beings like unto men, but of gigantic size and covered with coats of flint. They are not gods and are vulnerable to the assaults of celestial powers, though the arrows of men harm them not at all. The early Iroquois are reputed to have had many wars with them, and the last one is said to have been killed in a cave.

Little People, Jodgö:ö', are little folks who live in caves. They are a tribe by themselves and live in houses as men do. They frequent deep gulches and the borders of streams. In some ways they are tricky, but in general do not injure men. They are not successful hunters and are grateful for the fingernail parings of human beings. These are saved by the thoughtful and tied in little bundles which are thrown over cliffs for the Jodgö:ö’ to gather as “hunting medicine.” They also require tobacco and when they require it they will tap their water drums in their meeting places. The observant then make up little packages of tobacco which they throw to them. Out of gratitude for favors they frequently warn men of danger or assist them to fortune.

Ghostly Legs, Gano’sha’shö’öh, also known as Buttocks, are beings composed only of a pair of legs, having a face directly in front, though the face is seldom seen. They appear only in the dark and no one has ever made a complete examination of one. They have no arms or bodies, but are like the lower bodies of men, cut off at the waist, and on either loin gleams a faintly glowing eye. Some have only one eye which protrudes and draws in as it observes an intended victim. The Ghostly Legs are always, or nearly always running rapidly when seen. They usually betoken death and disaster. No one knows from whence they come or whither they go. Indians of today on some of the reservations claim to have seen these creatures. While they have never been known to injure anyone they are at the same time as greatly feared as ghosts.

Sagon’da’kwüs, (Sagondadahkwus) is a grotesque being with a lean, hungry looking body, and an insatiable appetite. He seeks out gluttons, and catching them in the dark, takes a long spoon which he inserts into their vitals and spoons out his food. For fear anything may be lost he carries a kettle into which he places everything he cannot immediately eat. He is the spirit of gluttony, and is the terror of all who gorge themselves unduly. It is well for a man who overeats to stay indoors at night, lest He-who-eats-inwards devour everything within him. So, with his kettle and spoon, Sagondadakwus wanders over the earth looking for the gluttons.

Deganë:gos:es, the Big Breast, is a gigantic woman whose breasts hang down like pillows. She roam the earth looking for lovers who sit close together in the dark. If they make one remark that seems to be improper in their love making, or if they stay at their love making too long, she leans over them, catching their faces beneath her breasts and smothering them. Then she stands upright, still holding the smothered lovers to her bosom, and walking to a cliff, leans over and drops them into the dark depths below.

O’niya’të:ch, the Dry Hand, is a mysterious mummified arm that flies about to bewitch those who pray into the affairs of others by asking too many questions. It will thrust its fingers in the eyes of the peeper who tries to watch others out of idle curiosity. Generally the touch of this hand means death.
Ingredients:
1 egg
2 teaspoons vanilla extract, divided
1/2 cup butter, melted and slightly cooled
1/3 cup, plus 2 tablespoons maple syrup
1 cup oat flour
1 1/2 cup rolled oats
1 teaspoon baking powder
1/4 teaspoon fine sea salt
2 pints fresh raspberries
1 teaspoon tapioca starch

Directions:
1. Preheat oven at 350°. Line a 8”x8” pan with a parchment paper sling and set aside.
2. In a large bowl whisk together the egg, 1 teaspoon vanilla extract, melted butter and 1/3 cup of maple syrup. Add in the oat flour, oats, baking powder and salt and mix together until it forms a wet crumbly mixture.
3. Take about two thirds of the crumble mixture and place it in the prepared dish. Pat down the mixture evenly with your hands or a spatula.
4. In a small bowl toss together the fresh raspberries and 1 teaspoon tapioca starch. Add in 1 teaspoon vanilla extract and 2 tablespoons maple syrup and toss together, mashing a few raspberries as you mix.
5. Place the raspberry mixture evenly on the top of the crust.
6. Sprinkle the remaining crumble mixture evenly on top.
7. Place in the oven and bake for 30 minutes until the topping is golden.
8. Cool on a wire rack and then cut into squares.

Notes:
1. We really wanted to keep the sugar low on these for breakfast. If you are serving these more as dessert you can increase the maple syrup in the fresh raspberries from 2 tablespoons to 1/4 cup. We’ve also tried honey as a sweetener, and that works well.
2. Looking to avoid egg? We tested this with an egg substitute and without egg. The egg helps hold this together, but it can be made without it if you really have to. It will be just a little less stable of a “bar.” We do not like the addition of a flax egg as it made it too crumbly.
3. These bars can be stored at room temperature for up to 1 day, and should be stored in the refrigerator after that for up to 3 days.

Recipe & photo from: https://lexiscleankitchen.com/raspberry-oat-breakfast-bars/