



Gae:wanöhge'!

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Nisgowakneh deknih, 2015

Onöndowa'ga: Gawë:nö' Nadö:diyeö:je' koh Program

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Daswöndio:go'

The Onöndowa'ga: Gawë:nö' Nadö:diyeö:je' koh Program has filled two vacancies with the addition of two Apprentice 1's. Our new staff members are Kelsey Lay and KerriAnn Spruce. Welcome to the team Kelsey and welcome back KerriAnn.

The preparations for this years language camp are in full swing. The camp is only one day this year. The day will be filled with fun activities for grades 5th-8th. We will only be taking

the first 30 students who sign up. Applications may be picked up at the Language Department in the Saylor Comm. Building. For more info, call: Alexis at 716-532-4900 ext. 5124.

classes continue on Tuesday evenings from 6pm - 8pm at the Saylor Comm. Building in the After School Language Nest. Feel free to stop down and join the class, the more the merrier!



The
community
Onöndowa'ga: Gawë:nö'

Please feel free to contact the Onöndowa'ga: Gawë:nö' Nadö:diyeö:je' koh Program if you have any comments or questions at (716) 532-8162. We will be happy to assist you in anyway we can.

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Nisgowakneh dates to remember:

- 13th - Grandparents Day @ ECLC, 10am
- 14th - Valentines day
- 16th - Presidents day, No School
- 18th - Language Camp @ Saylor Comm. Bldg, 8:30 - 3:30pm

For all the Seneca Language learners out there, here is a short conversation piece to let people know what you've been up to...

In Onöndowa'ga:'

Speaker 1: Dë'ëh ni:saje:ha' no'we'
na'dewëndödae' heyodok?

Speaker 2: Gatga' gë:s geyë'he's
gi:shëh agatga:nyeh
gajisgwa'e:'shö'öh.

Speaker 1: Dë' na'od seyë'he's?

Speaker 2: Onöndowa'ga:' gawë:nö'
gadeyësta'.

Speaker 1: Ne'wi:yoh! Gwahëh
dë'ëh go:wah sadeyësta'?

Speaker 2: Knoe's hae'gwah hewe:gëh!

In Ganyo'ökha'

Speaker 1: What do you usually do during the weekend?

Speaker 2: Usually I learn or I play games.

Speaker 1: What are you learning?

Speaker 2: Seneca language I am learning.

Speaker 1: That's good! But why are you learning?

Speaker 2: I like it and for the hell of it!

Nödaeyawähse:'

Ping Pong Club

Tuesdays

8pm - 10pm

Cattaraugus Comm. Center

Always looking for new and seasoned players.

Come down and join the fun.

Open to adults and junior players.

For more info, call: Clarence Seneca at 716-532-8162

Seneca Language & Culture Class

Tuesdays

6pm - 8pm

Saylor Community Building

Facilitator: Gayawöö:wi'

Come down and learn Seneca in a fun & encouraging environment!

For more info, call: 716-532-8162

Beading Group

Tuesdays

6pm - 8pm

Saylor Comm. Bldg.

Come down and learn beading techniques while making beautiful beaded projects.

Must provided your own supplies.

February focus: continuing bead boards

For more info, call: Mary at 716-549-4951

Seneca Language & Culture Class

Wednesdays

6pm - 8pm

Buffalo Native Resource Center

135 Delaware Ave, Suite 300, Buffalo

Facilitator: Anne Tahamont (language)

Dee Greene (culture & craft)

For more info, call: Beanie at 716-845-6304

Language Camp

Feb. 18th

8:30am - 3:30pm

Saylor Comm. Bldg.

Limited to 30 participants

Preregistration required

Various activities, games, craft making, social dancing throughout the day

For more info, call: Alexis at 532-4900 ext. 5124

Book Club mtg.

Date: TBA

5pm - 6pm

SNI Cattaraugus Library

Restarting after a short holiday break.

A new book to be chosen

Bring your suggestions

Light refreshments will be provided!

For more info, call: Berta at 532-8162

Ahsoh Nödaeyawähse:'

Native American Heritage Event

March 25th

11am - 7:30pm

Roswell Park Cancer Institute

Native Roots Artists Guild vendors

Free Dinner & Social to follow

For more info, call: Cyndie Huynh @ 716-845-1089

Computer Basics

Thursdays - Feb. 12th

6pm - 8pm

Saylor Comm. Building

Facilitator: Janet Black

Three week class will focus on how to use and become familiar with keyboarding, the mouse, printing documents, internet, email and use free software from the internet.

For more info, call: 716-532-3341

11th Annual Story- tellers Conference

April 17th - 18th

University at Buffalo

Theme: (Re)Writing Sovereignty:

Visions of Change for the 21st Century

Keynote: Audra Simpson (Mohawk)

For more info, email: ubamsconference@yahoo.com

Sewing Basics

Mondays - Feb. 9th

6:30pm - 8pm

Saylor Comm. Building

Facilitator: Andrea Thomas

Six week class will focus on basic sewing machine components, terminology, how to use the machine. Participants will learn to read, use and make a basic pillow pattern.

For more info, call: 716-532-3341

Nutrition Ed. Class

Wednesdays - Feb. 11th

6pm - 8pm

Saylor Comm. Building

Facilitator: LuAnn Jamieson

6 week class will include focus on healthy eating with presentations & cooking activities using primarily indigenous ingredients

For more info, call: 716-532-3341

ECLC's Grand parent Activity Day

Feb. 13th

10am

SNI Cattaraugus ECLC

ECLC will show their appreciation for their Grandparents by dedicating the day with fun activities and treats!

For more info, call: Lauren Stevens @ 716-532-0505 ext. 5326 or email at Lauren.Stevens@sni.org

Authenticity: Ethnic Indians, non-Indians and Reservation

By: Duane Champagne

Authenticity is a puzzling feature of contemporary Indian life. Growing up on an Indian reservation, I rarely encountered challenges to one's identity as an Indian person. People within the reservation community knew most of the families. If they didn't know the family connections of a specific person they could learn with a few inquiries to elders or their own family members.

One grows up on a reservation community where there is an old and somewhat fixed family and kinship structure. There is very little doubt about who belongs and who does not, at least from a lineal descendent point of view. Tribal membership, because of blood quantum and other rules, may be more complicated and legalistic. A person whose family has lived within a tribal reservation community for as long as people can remember and who are legally tribal members usually do not encounter challenges to tribal identity from tribal community members.

This is not so say, in the contemporary world, that every member of a reservation community has strong commitments to traditional culture and identity. Many tribal and reservation communities are composed of mixed cultural heritages. The Navajo are often recognized for retaining their language and culture. However, about one-third of the Navajo population is traditional, while one-third are Christians, and another third are Mormons.

Living within most contemporary reservation communities often implies that an Indian person is living within a multi-cultural community. That is not to say that most reservation Indians do not share a commitment to community and Indian identity, they in fact do. Many contemporary tribal reservation members adhere to non-Indian worldviews, but at the same time have political and kinship ties to reservation communities and indigenous issues. While cultural views may differ among tribal members, they often share commitments to political and economic continuity of the indigenous nation. This contemporary pattern of American Indian reservation identity reflects contemporary U.S. practices of multiculturalism. While cultural views and identities may vary, there is often general agreement about national identity, purpose, and political ground rules.

The cultural complexities of contemporary Indian communities

tend to confuse non-Indians who are expecting and often demand traditional cultural expression and personas from contemporary Indian people. If a person does not look and act like an Indian—usually a stereotypical image of a Plains Sioux Indian—then many non-Indians doubt the Indian authenticity of the tribal member.

Reservation Indians usually have very secure identities, and so when non-Indians or ethnic Indians doubt their authenticity, reservation Indians often find these circumstances amusing. Ethnic Indians can be defined as persons of Indian descent who are not members of a tribal community and often their families have not have had contact with a home community for generations. For reservation Indians, authenticity is confirmed within the local reservation community. While for many ethnic Indians and non-Indians, Indian authenticity is determined by stereotypes and images that are common within American society.

There are more non-Indians in the U.S. than reservation Indians, and generally the views of non-Indians prevail. Non-Indian views of Indian authenticity drowned out reservation understandings of Indian authenticity. Before the 1980s, sometimes Indians often conformed to U.S. images of authenticity by dressing in Plains Indian clothes and headdresses, partly because otherwise they could not be recognized as Indians. Southern California Indians, for example, do not traditionally have powwow dances, but have dances and songs based on their tribal creation teachings that narrate an epic migration of ancestral birds who end by establishing the homeland of the people. Unfortunately, much contemporary discussion about Indian authenticity focuses more on U.S. definitions of authenticity than tribal understandings, which are less well known and understood by the U.S. public and many ethnic Indians.

Read more at <http://indiancountrytodaymedianetwork.com/2014/01/06/authenticity-ethnic-indians-non-indians-and-reservation-indians-152952>

Jo'tgön nä:h Ēgano:öhgwak - I will love you forever

With valentines day coming up, here is a lullaby you can sing to your little babies and children. The chorus repeats but each verse is different. This is one way to incorporate language into your home.

In Onöndowa'ga:'

Beginning / Chorus

Yo hae yo ho:h ho we: hae: yo:
Yo hae yo ho: ho we: hae yo ho we:yah
Yo hae yo ho we:
Yo hae yo ho ha we ha wi ne

First Verse:

Sögwae'ya'di:sa'öh
Tsa:dë:nyehdöh
Onëh heyoi
Ē:sa:dö:he:d nya:wëh
Sodönia: jo'tgön nä:h ëgono:öhgwak

Repeat Chorus:

Yo hae yo ho:h ho we: hae: yo:
Yo hae yo ho: ho we: hae yo ho we:yah
Yo hae yo ho we:
Yo hae yo ho ha we ha wi ne

Jo'tgön nä:h Ēgano:öhgwak - I will love you forever (cont.)

Second Verse:

Sodönia: jo'tgön nä:h ěgono:öhgwak
 Sajěno:nigwa: ěsadahnoste:k,
 Ai:yö' ěsatae:yě:da'k
 Ēsaewago:nyě:stö:ng
 Etino'ěh yöědza:de'

Repeat Chorus:

Yo hae yo ho:h ho we:hae: yo:
 Yo hae yo ho: ho we: hae yo ho we:yah
 Yo hae yo ho we:
 Yo hae yo ho ha we ha wi ne

Ending:

Sodönia: jo'tgön nä:h ěgono:öhgwak

In Ganyo'ökha'

First Verse:

The Creator
 He has sent you
 Now it is time
 You come alive, I am thankful
 You baby, forever, I will love you

Second Verse:

You baby, forever, I will love you
 Good road, you travel
 Respectful of your surroundings
 Our mother earth

Ending:

You baby, forever, I will love you

Gaga:' Time: The Helldiver and the Spirit of Winter*

This is an old Chippewa story about winter, enjoy!

Every winter, the birds fly south. One winter, a helldiver (also called a grebe) told all of the other birds that he would stay for the winter to take care of two of his friends who had been injured and couldn't fly south. Both of his friends, a whooping crane and mallard duck, had broken wings. To feed them, he got fish by diving through a hole in the ice. But the Spirit of Winter got jealous of his success at fishing and froze the water after the helldiver had dived through his hole below the ice. But the helldiver swam to shore where there were a lot of reeds and bulrushes. He pulled one of them down through the ice with his bill to make a hole in the ice and so he got out and flew home.

When he got home, he saw that someone was peeking in the door of his wigwam. It was the Spirit of Winter, who did not like him and who was trying to freeze him out.

The helldiver got a big fire going, but it was still cold in the wigwam because the Spirit of Winter was right there making it cold. But the helldiver tricked the Spirit of Winter by mopping his face with a handkerchief and saying, "Gee, but it's hot in here!" The Spirit of Winter thought the fire was hot enough to melt him, so he ran away.

One day the helldiver decided to have a feast. He got some wild rice and sent a duck to invite the Spirit of Winter, but it was so cold that the duck froze to

death before he got there. Then he sent Partridge with the invitation. She got very cold too, but she dove under the snow to warm up and then went on again. She reached the Spirit of Winter and invited him to the helldiver's feast.

When the Spirit of Winter came to the feast, it was like a blizzard coming in the door of the wigwam. He had icicles on his nose and face. Helldiver built the fire higher and higher, and it began to get warm inside the wigwam. The icicles began to melt on the Spirit of



Ga:nyagä:'

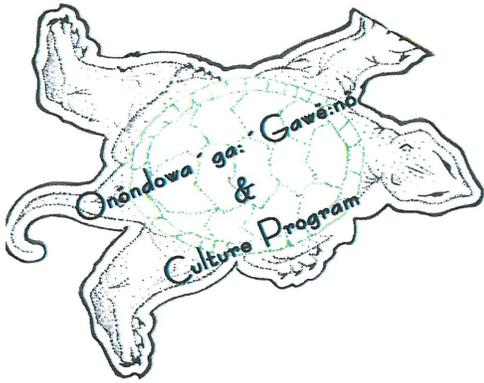
Helldiver

Winter's face. He was getting awfully warm, but he liked the wild rice that helldiver had at his feast and wanted to keep eating.

Helldiver said, "Whew! It's very warm in here. It must be spring already." The Spirit of Winter got scared and grabbed his blanket and ran out of the wigwam. With his fire, Helldiver had brought the spring and outside, things were already melting and there were just patches of snow here and there. The Spirit of Winter had a hard time getting back to his home in the north, where there is always snow.

(Adapted from Victor Barnouw, 1977, *Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life*, Madison: The University of Wisconsin Press.)

*retrieved from: <http://www.mpm.edu/wirp/ICW-141.html#winter>



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**Gawë:nö',
Ësajä'dak gi:
Ëyögwahdö:'**

Hadiksa' shö'öh Neyonögka' - Kids Area

Sadëno:d në:gëh hadiksa'shö'öh gaënö'

Sing this children's song

Nya:wëh sgë:nö' I am thankful you are well

Nya:wëh sgë:nö' I am thankful you are well

Gano:öhgwa' I have affection for you

Gano:öhgwa' I have affection for you

I:s nä:h ahö'öh You are awesome

I:s nä:h ahö'öh You are awesome

Nya:wëh I am thankful

Nya:wëh I am thankful

Gakö:ni:h Ganö'ja' - Sweet Potato Nachos*

Ingredients:

- 3 medium sweet potatoes (about 2 pounds), makes about 6 cups of rounds
- 1 Tbsp. olive oil
- 1 tsp. chili powder
- 1 tsp. garlic powder
- 1 1/2 tsp. paprika
- 1/3 cup black beans
- 1/3 cup reduced-fat shredded Cheddar cheese
- 1/3 cup chopped tomato (1 plum tomato)
- 1/3 cup no-salt-added, canned, diced tomatoes
- 1/3 cup chopped avocado

Utensils:

- Knife
- Peeler
- Bowl
- Baking sheet
- Measuring spoons & cups
- Spatula

Directions:

1. Preheat the oven to 425°F. Cover the baking pans with foil and coat with nonstick cooking spray.
2. Peel and slice the sweet potatoes thinly (about quarter-inch rounds). In a bowl, toss the rounds with olive oil, chili powder, garlic powder and paprika. Spread evenly on prepared pan (might need two pans). Bake for 10 minutes and use a spatula to flip the sweet potato rounds. Bake for another 5-10 minutes or until crisp.



3. Remove the pan from the oven and sprinkle beans and cheese over the sweet potatoes. Return to oven until cheese melts, about 2 minutes. Sprinkle with tomato and avocado. Serve.

Terrific Tips:

For easy clean-up, line your baking pan with foil before spraying with nonstick cooking spray, allowing you to toss the foil after use.

*Recipe & picture from: http://www.heart.org/HEARTORG/GettingHealthy/NutritionCenter/Recipes/Sweet-Potato-Nachos_UCM_468717_RecipeDetail.jsp

