



Gae:wanöhge'!

Volume Degyö', Issue Washë:h

Jodto:h Ja:dak, 2016

Onöndowa'ga: Gawë:nö'
Nadö:diyeö:je' koh
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Daswöndio:go'

Jodto:h is usually a very busy month for our department. We help

with many socials and presentations throughout the month.

We use each presentation as an opportunity to educate the public

on not only Native but Haudenosaunee culture.

If you know of any program or school looking to have a presentation this month, give us a call.

The language staff would also like to congratulate Gaeno:ne'

and her family on the birth of her baby girl, Andi Winni Crooks.

Please feel free to contact the Onöndowa'ga: Gawë:nö' Nadö:diyeö:je' koh Department 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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Call for Papers: Essays on The Indigenous Everyday

Your auntie dies and you get a letter from the Secretary of the Interior—who knew they cared? You have a fantasy of punching—no, *scalping*—that guy in the PTA who just said to you: “I have Indian blood too, but not enough to get money.” Once again, you draw the unhappy chore at a cocktail party of explaining what was *not* cool about Buffalo Soldiers, President Lincoln, and *The Revenant*. Also not cool: naming a dog “Denali.” Like everyone else, you go home for the holidays. But you also go home for ceremonies to grieve the losses of the last two centuries: relatives lost in battlefields, museums, boarding schools. You say the Lord’s Prayer in your Native language because you can. Not because you believe it. Or maybe you do.

What is your riff on The Indigenous Everyday? How does history live and breathe and sometimes completely ruin the ordinary stuff of life? What do you wish non-Natives understood about indigenous experience, history and culture—the good, the bad, and the absurdly beautiful? What riffs do you tell your friends to get you through? How do you, in Charlie Hill’s words, “turn poison into medicine”?

Our proposed essay collection, *I [Heart]*

Nixon: Essays on the Indigenous Everyday, seeks complete manuscripts of creative nonfiction—personal essays, riffs, mixed-genre pieces and prose poems—that reveal the quotidian pain and ordinary beauty of indigenous life today. We aim for a collection that deftly incorporates humor, history, and individual voice from a range of writers. We invite submissions from writers in the United States, Canada, and the indigenous Pacific. When applicable, submissions should include a short bibliography “For Further Reading” at the end of the piece, as we aim to market this collection to high school, university, and popular readers. No in-text citations, please! The publisher will be announced later this fall.

Complete manuscripts should be formatted double-spaced, one-inch margins, in 12-point Times New Roman font.

Complete manuscripts are due **May 15, 2017**. Send manuscripts to: nixon.anthology@gmail.com. Questions? Contact Beth H. Piatote and Philip J. Deloria, co-editors, *I [Heart] Nixon: Essays on the Indigenous Everyday*, at nixon.anthology@gmail.com. Please direct questions to nixon.anthology@gmail.com.

Jodto:h dates to remember:

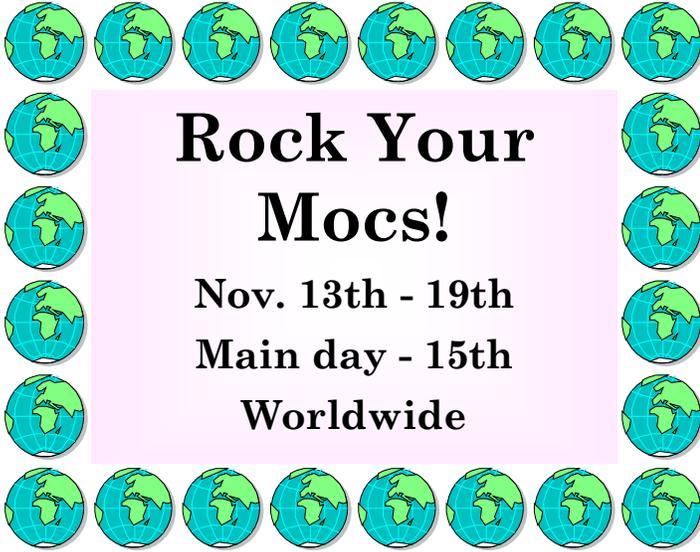
11th - Canandaigua treaty Commemoration & Veterans' Day, SNI Closed

13th - 19th - Rock Your Mocs week

17th - Great American Smoke out

24th - Thanksgiving, SNI Closed

Nödaeyawähse:'



Rock Your Mocs!

Nov. 13th - 19th
Main day - 15th
Worldwide

Canandaigua Treaty Commemoration

Nov. 11th

10:30am - 7pm

Canandaigua Primary School
96 W. Gibson St, Canandaigua

Vendors, Parade, Potluck Dinner, Speakers

For more info: <http://www.ganondagan.org/Events-Programs/Calendar>

Beaded Ornament Class

Dec. 7th, 14th, 21st

5pm - 8pm

Saylor Dining Room

Pre-registration required, Only 10 spots!

Instructor: Samantha Jacobs

To register, call: 716-532-8161

Short Films with Terry Jones

Nov. 22nd

5pm

SNI Cattaraugus Library Branch

Films: Give and Take, Soup For My Brother, & Grippid

For more info, call: 716-532-9449

Seneca Language & Culture Class

Monday Nights

6pm - 8pm

Buffalo Native Resource Center

135 Delaware Ave, Suite 300, Buffalo

Instructor: Judd Logan

Dinner included!

For more info, call: 716-845-6304

Free Fall Lecture

Nov. 10th

5:30pm - 7pm

Multi-Purpose Room,

Cattaraugus Community Center

The Founding of the Cattaraugus Territory by James D. Folts, NYS Archivist

For more info, call: Lilyan Jones @ 716-945-1760

Ahsoh Nödaeyawëhse:'

Native Am. Winter & Arts Festival

Dec. 3rd

10am - 4pm

**Seneca Art & Culture Center at
Ganondagan**

Workshops, Storytelling & Food

For more info, call: 585-924-5848

Save What We Have Left

Presentation by Jared Yazzie

Nov. 15th

12pm - 2pm

Fireside Lounge, RIT, Rochester

OXDX Clothing owner, designer & artist; produces artwork to increase awareness of Native issues & to show the beauty of Native culture.

Mentor Moments: Norman Jimerson

By Hajohja'es

Here are some updates as to what we have been doing and working on with Norman Jimerson. Marcus Waterman has left our program and is now working with the new Immersion class out in Allegany. The trail for Gaiwiio has begun so Chris Tallchief has been on the trail as he represents Newtown.

One of the things Norm likes to talk about is the Newtown Men's Singing Society. Norm says, "A lot of things have changed over the years. I remember all the old timers that are gone now. How they sang, how they used to hold the drum when they sang, we used to sing every night. Sometimes, after work, we'd get a van and a bunch of us singers would go up six nations or wherever there was a social. We used to go up and help sing and come back home and do the same thing the next day. When it comes to the singing society, it's not just about getting together and singing, it's about helping the people. We used to cut wood, haul wood, go to people's houses and sing, help the elderly. We used to have socials every Sunday and meet every Wednesday night." He has a lot of advice and tips about a lot of things.

On 10/8/16, (Saturday Night), there was a benefit social / cake walk for Joie Hill out at the Onondaga Longhouse. Joie Hill is Barbara Jimerson's granddaughter. Barbara had contacted and asked if Norm and Marty Jimerson, Sr. could come out and sing for it. Norm had invited me to come out and help sing as



well. So, we travelled out to Onondaga for the social. This was Onondaga's first ever cake walk in the longhouse. They had lots of Chinese Auction raffles as well as a 50/50 raffle. I even had a guy ask me, "what do we do with these plates?" So I had to explain. It was a good social. I was glad to go out there and help sing. A lot of money was raised to help with Joie's medical condition and expenses. It was a good turnout. The whole purpose of this trip was to go out there and help sing and lift her spirits. We were able to hear the Mohawk, Onondaga, Cayuga and Seneca Language being used.

On 10/13/16, (Thursday night), Beth Stevens had previously contacted Norm about gathering the older singers and coming down to the legion and singing for her grandmother, Diane Stevens. On 10/12/16, Norm and I went around and personally invited Marty Sr., Dennis Lay, Edgar Lay, Darwin John, Derlan Spruce, Eddie Stevens and myself to the legion Thursday night. It was a birthday dinner for Diane Stevens. After the dinner, we sat and sang as Norm started it off with a couple songs of the fish dance and then it was a pass the drum as we each took turns and sang a couple songs for Diane. It made her happy to hear the older singers sing to her. Both social events were very successful as both Diane and Joie's spirits were lifted. They enjoyed themselves as they were able to hear some old songs being sung.

In the end, Norm says, "there's a lot of leg work that has to get done in order for these events to happen.

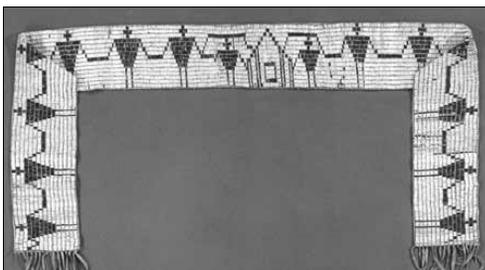
Canandaigua treaty - November 11, 1794

The President of the United States having determined to hold a conference with the Six Nations of Indians, for the purpose of removing from their minds all causes of complaint, and establishing a firm and permanent friendship with them; and Timothy Pickering being appointed sole agent for that purpose; and the agent having met and conferred with the Sachems, Chiefs and Warriors of the Six Nations, in a general council: Now in order to accomplish the good design of this conference, the parties have agreed on the following articles, which, when ratified by the President, with the advice and consent of the Senate of the United States, shall be binding on them and the Six Nations.

Article I. Peace and friendship are hereby firmly established, and shall be perpetual, between the United States and the Six Nations.

Article II. The United States acknowledge the lands reserved to the Oneida, Onondaga and Cayuga Nations, in their respective treaties with the state of New York, and called their reservations, to be their property; and the United States will never claim the same, nor disturb them or either of the Six Nations, nor their Indian friends residing thereon and united with them, in the free use and enjoyment thereof: but the said reservations shall remain theirs, until they choose to sell the same to the people of the United States who have right to purchase.

Article III. The land of the Seneca nation is bounded as follows: Beginning on Lake Ontario, at the north-west corner of the land they sold to Oliver Phelps, the line run westerly along the lake, as far as O-yong-wong-yeh Creek at Johnson's Landing-place, about four miles eastward from the fort of Niagara; then southerly up that creek to its main fork, then straight to the main fork of Stedman's Creek, which empties into the river Niagara, above Fort Schlosser, and then onward, from that fork, continuing the same straight course, to that river; (this line, from the mouth of O-yong-wong-yeh Creek to the river Niagara, above Fort Schlosser, being the eastern boundary of a strip of land, extending from the same line to Niagara River, which the Seneca Nation ceded to the King of Great Britain, at a treaty held about thirty years ago, with Sir William Johnson;) then the line runs along the river Niagara to Lake Erie; then along Lake Erie to the north-east corner of a triangular piece of land which the United States conveyed to the state of Pennsylvania, as by the President's patent, dated the third day of March, 1792; then due south to the northern boundary of that state; then due east to the south-west corner of the land sold by the Seneca nation to Oliver Phelps; and then north and northerly, along Phelps' line, to the place beginning on Lake Ontario. Now, the United States acknowledge all the land within the aforementioned boundaries, to be the property of the Seneca nation; and the United States will never claim the same, nor disturb that Seneca nation, nor any of the Six Nations, or their Indian friends residing thereon and united with them, in the free use and enjoyment thereof: but it shall remain theirs, until they choose to sell the same to the people of the United States, who have the



right to purchase.

Article IV. The United States having thus described and acknowledged what lands belong to the Oneidas, Onondagas, Cayugas, and Senecas, and engaged never to claim the same, nor to disturb them, or any of the Six Nations, or their Indian friends residing thereon and united with them, in the free use and enjoyment thereof: Now the Six Nations, and each of them, hereby engage that they will never claim any other lands within the boundaries of the United States; nor ever disturb the people of the United States in the free use and enjoyment thereof.

Article V. The Seneca Nation, all others of the Six Nations concurring, cede to the United States the right of making a wagon road from Fort Schlosser to Lake Erie, as far south as Buffalo Creek; and the people of the United States shall have the free and undisturbed use of this road, for the purposes of traveling and transportation. And the Six Nations, and each of them, will forever allow to the people of the United States, a free passage through their lands, and the free use of their harbors and rivers adjoining and within their respective tracts of land, for the passing and securing of vessels and boats, and liberty to land their cargoes when necessary for their safety.

Article VI. In consideration of the peace and friendship hereby established, and of the engagements entered into by the Six Nations; and because the United States desire, with humanity and kindness, to contribute to their comfortable support; and to render the peace and friendship hereby established strong and perpetual; the United States now deliver to the Six Nations, and the Indians of the other nations residing among and united with them, a quantity of goods of the value of ten thousand dollars. And for the same considerations, and with a view to promote the future welfare of the Six Nations, and of their Indian friends aforesaid, the United States will add the sum of three thousand dollars to the one thousand five hundred dollars, heretofore allowed them by an article ratified by the President, on the twenty-third day of April 1792; making in the whole, four thousand five hundred dollars; which shall be expended yearly forever, in purchasing clothing, domestic animals, implements of husbandry and other utensils suited to their circumstances, and in compensating useful artificers, who shall reside with them or near them, and be employed for their benefit. The immediate application of the whole annual allowance now stipulated, to be made by the superintendent appointed by the President for the affairs of the Six Nations, and their Indian friends aforesaid.

Article VII. Lest the firm peace and friendship now established should be interrupted by the misconduct of individuals, the United States and Six Nations agree, that for injuries done by individuals on either side, no (continued on page wis) (continued from page ge:ih) private revenge or retaliation shall take place; but, instead thereof, complaint shall be made by the party injured, to the other: By the Six Nations or any of them, to the President of the United States, or the Superintendent by him appointed: and by the Superintendent, or other person appointed by the President, to the principal chiefs of the Six Nations, or of the nation to which the offender belongs: and such prudent measures shall then be pursued as

Canandaigua treaty - 11/11/1794 (cont.)

shall be necessary to preserve our peace and friendship unbroken; until the legislature (or great council) of the United States shall make the equitable provision for the purpose.

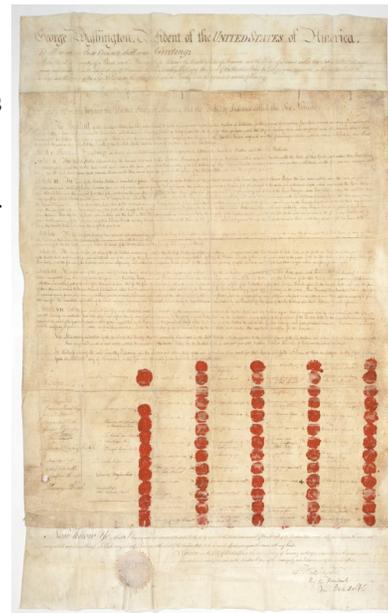
Note: It is clearly understood by the parties to this treaty, that the annuity stipulated in the sixth article, is to be applied to the benefit of such of the Six Nations and of their Indian friends united with them as aforesaid, as do or shall reside within the boundaries of the United States: for the United States do not interfere with nations, tribes or families, of Indians elsewhere resident.

IN WITNESS WHEREOF, the said Timothy Pickering, and the sachems and war chiefs of the said Six Nations, have hereunto set their hands and seals.

Done at Canandaigua, in the State of New York, in the eleventh day of November, in the year one thousand seven hundred and ninety-four.

Timothy Pickering

Excerpt & wampum image From: <http://www.onondaganation.org/government/the-canandaigua-treaty-of-1794/> ; Image from: <http://newsdesk.si.edu/sites/default/files/photos/Treaty%20of%20Canandaigua.jpg>



Gaga:' time: Whirlwind and Panther

This story comes from *Seneca Indian Myths* by Jeremiah Curtin, originally published in 1922.

Once in a Seneca village, a party of men were preparing to go on a hunting expedition. In that village was a young man whom people thought was foolish, not strong of mind. He knew that hunters were getting ready for an expedition and he went to one and another and asked to go with them, but no one would let him go.

After the hunters started a young woman took pity on the young man, went to him, and said, "Let us marry and go hunting." He was willing. They started off together and after going some distance camped in the forest. The man couldn't find any big game, but he killed squirrels and small game. He made traps to catch deer and put them down where he thought deer would come.

One morning, when the young man went to look at his traps, he heard some one crying; the sound

came nearer and nearer. Soon he saw a woman and two little boys. The woman was crying.

As she came up she said to the young man, "Help me, or we will be killed. One of my little boys stole a feather and pulled it to bits and we are going to be killed for it. I want you to shoot the hawk on that tree over there and when the person comes whose feather my little boy took, throw the hawk at him and call out, 'Here is your feather!'"

The man killed the hawk and no sooner had he done so than he heard a terrible roar and noise, and trees began to fall. A man came and stood on a close-by tree. This man had enormous eyes and long hair, and that was all there was of him--just a great head without a body. The young man threw the hawk at him, and said, "Here is your feather." The Head caught it, said, "Thank you," and was satisfied.

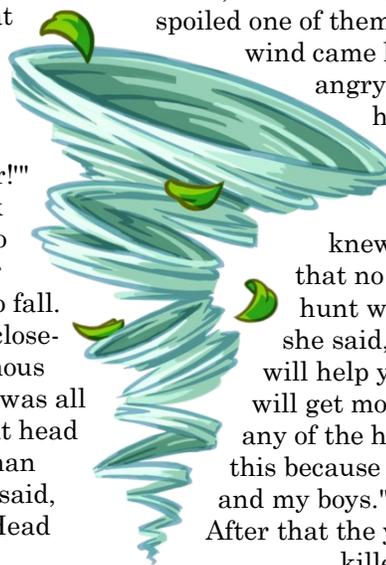
The woman was a panther and the children were

her cubs, but to the young man she appeared to be a real woman. She told him that she lived among the rocks and that the Head (Whirlwind) was her neighbor. While he was away from home, her little boy went to his cabin, found his feathers and spoiled one of them. When Whirlwind came home he was angry and chased her.

She told the young man that she

knew he was poor, that no man would hunt with him, and she said, "Hereafter I will help you and you will get more game than any of the hunters, I do this because you saved me and my boys."

After that the young man killed more game than any other hunter in the village.



Odä:da:se:h

The wind goes around



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**Gawë:nö',
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Ëyögwahdö:'**

Hadiksa' shö'öh Neyonögka' - Kids Area

It's National Adoption Month, here are a few tips on talking to kids about adoption.

1. Begin talking when your child is young. Practice your response to hypothetical questions.
2. Keep your conversations developmentally appropriate.
3. Be honest.
4. Talk often, and show that you're willing to talk when your child wants to.
5. If your child isn't talking, consider using techniques to spark conversations.
6. Help children learn to express their feelings.
7. Make certain children who are older when placed, especially international adoptees, receive the explanations and support they need.
8. Learn how to respond appropriately to others' questions and comments, teach your children the same.
9. If you have an open adoption, discuss topics with the birth parents, but don't allow them to set the agenda for discussions.
10. Remember, every child is different.

By Barbara Russell, from www.adoptivefamilies.com

Gakö:ni:h Ganö'ja' - Apple Crisp

By: Ari Logan
Editor: Daö:jo'
Language given by: Gahada-
wa:s & Gaenohdö'

Ingredients:

- Desadë:dzo:nih- you will need Ganyö'o:ya'shö'öh- apples
- Dza:dak ni:yö:h do:h digwah na'od ësyä'dak- seven is how many you will use
- Owä:nö'-sugar Oisgwanyë'da'ë:ka owä:nö'-brown kind sugar "brown sugar"
- Owisä:ta'- butter
- Gaga'ö:syönya'ta'- "spices" nutmeg, cinnamon
- Sedëhji:aka:' gakwa'- "breakfast kind food" oat-meal
- Deye'ësta degahsö'do' gadzë'- mixing bowl
- Yotëgö:dahgwa'- baking dish

- Ësno:hga- grease

- Ote'shä'- flour

-

Directions:

1. Ësatägö:ndë'- you will bake Ge:ih niwashë:h niyo'nishë niyo:we' ëgähgwaë'-. 40 mins until the food is done
2. Ostoh ësa'daeya't ga'önöwödi h ësa'saweh 350° hegade:g- preheat the oven, before you start 350 degrees
3. Sahjowaeh-you wash your hands
4. Ëgajiyowae' yae- you will wash the apples first
5. Ëgae'yotsi ganyö'o:ya- you will peel the apples
6. Degajiyowë'- cut them in half
7. Egisge:ëhda'hgö- you will take seeds out
8. Egisja:'kö'- you will slice apples
9. Ësyä'da:k na'od desadë:dzo:nih do:hdigwah na'od ësyö'- you will use how much you will need to put in
10. Ësaöto h gagwe:goh gaga'ösyönya'ta',

owä:nö' koh deye'ësta degahsodö' gadzë'- pour all of spices, sugar in mixing bowl



11. Ësno:hga yötëgöndahgwa'- you will grease the baking dish
12. Ëshö:dä: ganyö'o:ya' yötägöndahgwa'gö:'- you will put the apples in baking dish
13. Ësëö:to' gaga'ösyönya'ta' owä:nö' koh he'tgëh- you will pour the spices and sugar on top
14. Sehsohda' ësyä'dak desy- esda:no'- your hands you will use to mix
15. Ëgisja'kö' önö'no owisä:ta' he'tgë:gwah- you will cut up the cold butter on top
16. Desyësdä:no sadëhji:aka:' gakwa tsa'degahdë' ëshë' yönt- ähgöndahgwa'- mix the breakfast kind food evenly on top in baking dish

17. Dane ësö:dä:h yekönya'dahgwa'- then you will put in oven.