We are beyond ecstatic to announce that the response to our Summer Seneca Language Program has been both overwhelming and positive. All our classes are full but we do have a waiting list. We are hopeful that we may be able to offer another classroom for the waiting list. We will be keeping our fingers crossed. The leads for each of the groups have planned a fun learning and action packed six weeks for our kids. We are looking forward to once again running a positive and supportive environment for our kids to learn our language and culture.

As we prepare for the summer, our community class offerings have been pared back as staff will be placed in the summer program schedule. A ribbon skirt making class lead by Ari Logan is the only new class to be offered this month. The skirt class and all the current class offerings will conclude at the end of June. The community class schedule will resume in September. Look for more information on upcoming fall classes in the future issues of the Gae:wanöhge’.

As the school year concludes, so does our afterschool language program. The afterschool teachers have done a great job working with the students. For a more in depth look at the day to day function of the afterschool program, flip to page ye:i of the Gae:wanöhge’. 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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Nödaeyawëhse:'

Heritage Day
June 3rd
11am - 5pm
Seneca Iroquois National Museum
Storytelling - 11am & 1pm
Atlatl Competition - 1pm
Historic Seneca Fashion Show - 4pm
Silent Auction, Art Demos, Traditional food
For more info, call: 716-945-1760

Silver Creek
Title VII meeting
June 7th
5:30pm - 7pm
Silver Creek MS/HS
Guidance Office
Last Parent Committee meeting
For more info, call: 716-924-2603 ext. 2603

Traditional
Men’s Role
June 15th
N.A.C.S.
1005 Grant St., Buffalo, NY
By Colin Martin
For more info, call: 716-874-2797, ext. 348

Gathering Of
Good Minds
June 4th - 7th
Double Tree Hotel, East Syracuse, NY
For more info, call: Suzette Brewer at NACS @ 716-874-2797 ext. 388, or visit:
www.nacswny.org/gathering_of_good_minds.html

Iroquois Genealogy
Society Meeting
July 13th
6pm
Cattaraugus Community Center
Meetings are held the second Thursday of every month, alternating between Cattaraugus & Allegany.
For more info: www.facebook.com/IroquoisGenealogySociety

Seneca Olympics
Aug. 12th - 13th
1pm - 3pm
Ganondagan State Historic Site
Five events: Archery, Atlatl throw, Javelin, Lacrosse relay & tumpline race. Top scoring athletes will win a Ganondagan “medal,” pre-registration required.
For more info, visit: www.Ganondagan.org
Ahsoh Nödaeyawëhse:’

2017 International Iroquois Beadwork Conference
Sept. 15th - 17th
Seneca Art and Culture Center,
Ganondagan State Historic Site
Victor, NY
For more, info: www.otsiningo.com

Shelter-In-Place training
June 6th
9am - 1pm or 5pm - 8pm
C.I.R.V.F.D.
Hosted by SNI Emergency Management
Deadline to register: June 2nd
To register, call: 716-532-8178

Native American Dance & Music Festival
July 22nd - 23rd
10am - 6pm
Ganondagan State Historic Site
Vendors, food, performances
& first ever juried art show
For more info, visit: www.ganondagan.org

Cayuga Picnic
June 10th
Noon
Share Farm
4061 Truesdale Rd,
Union Springs, NY 13160
Potluck, Music, Pick-up lacrosse game
Bring your own lawn chairs
For more info, call: 716-298-8557

Living in Balance Author Series:
Tom Porter
August 5th
1pm - 4pm
Seneca Art and Culture Center,
Ganondagan State Historic Site
For more info, visit: www.ganondagan.org

Ribbon Skirt Class
Wednesdays & Thursdays
June 7th - 22nd
6pm - 8pm
Sully Huff Heritage Center
Taught by Ari Logan, limited spaces, pre-registration required. Basic sewing knowledge preferred but not necessary. Must bring your own materials.
To register, call: Kerriann @ 716-532-8161

Gadeyësta’ - I am learning, Agwadeyë:sta’ - We are learning, Jagwadeyë:sta’ - Where we are learning
Community Class update

By Gayawéö:wi’

Several of the Seneca Language and Culture department community classes have finished. The beaded earrings classes were a success and the participants have gone on to make come up with their own designs and they are very proud of the earrings they’ve made.

The A.O.A. beading class has moved on to another project that will utilize the supplies they have a lot of. They have started beaded needle cases. A clam shell shape was decided upon and several patterns were provided. Each lady cut out the pellon, velvet and wool felt pieces needed. They pellon is fusible and was ironed onto the velvet before the pattern was either pinned or glue dotted to the back. The ladies soon realized the hardest part of any project is trying to figure out the color combinations to use on a project. The color velvet used plays a big part in the color palette. The ladies had black and royal purple velvet to choose from. If people aren’t sure what colors to use, I usually encourage them to go to a craft or home store like Home Depot or JoAnn’s and buy a color wheel to help choose complimentary and contrasting colors. I also encourage them to take a look at the plants they see on their travels. The color combinations in nature always provide instant inspiration.

In class we usually discuss some places to pick up some other colors of velvet. Besides the usual vendors, I encourage them to take a look at some of the second hand shops for velvet dresses, skirts or even some wool jackets and coats. You can find some unique colors and this is a great way to up-cycle / repurpose beautiful cloth for a beading or sewing project.

Pictured are some of the beautiful projects made by some of the talented folks in my community classes. Look for more pictures from the beaded cuff and picture frame classes in the next issue of the Gae:wanöhge’.

Gadeyësta’ - I am learning, Agwadeyë:sta’ - We are learning, Jagwadeyë:sta’ - Where we are learning
**RezTalk: Two Spirit People**

By Aédzam:iyo

“Two Spirit (also two-spirit or twospirit) is a modern umbrella term used by some indigenous North Americans to describe certain spiritual people — gay, lesbian, bisexual and gender-variant individuals — in their communities. The term was adopted by consensus in 1990 at an Indigenous lesbian and gay international gathering.” (Wikipedia)

It is no secret that some religious groups take a strong stance against “Two Spirit” lifestyle. The two spirit population has faced judgement, social out casting and sadly physical violence at an alarming rate that necessitates sexuality in the definition of a Hate Crime.

In my research into the perspective of other Indian Nations, I learned that the Two Spirit population has and is considered special or gifted.

“Two Spirit” is not interchangeable with "LGBT Native American" or "Gay Indian". This title differs from most western, mainstream definitions of sexuality and gender identity in that it is not so much about whom one is sexually interested in, or how one personally identifies; rather, it is a sacred, spiritual and ceremonial role that is recognized and confirmed by the Elders of the Two Spirit’s ceremonial community. While some have found the term a useful tool for intertribal organizing, not all Native cultures conceptualize gender or sexuality this way, and most tribes use names in their own languages. While pan-Indian terms are not always appropriate or welcome, the term has generally received more acceptance and use than the term it replaced.

Third and fourth gender roles traditionally embodied by two-spirit people include performing work and wearing clothing associated with both men and women. Not all tribes/nations have rigid gender roles, but, among those that do, the most usual spectrum that has been documented is that of four genders: feminine woman, masculine woman, feminine man, masculine man. (Wikipedia)

I was asked about my thoughts on Two Spirit. Because I hold a title, I imagined a traditional perspective was expected. So, I thumbed through a copy of *The Code of Handsome Lake*, if you didn’t know is an English translation of the Gai:wiyo or good word, which in essence are the instructions on how we should conduct ourselves. This has not been the first time looking for the particular content regarding Two Spirited people.

I did not see any passages condoning or supporting the Two Spirited. It wasn’t mentioned, but it is hard for me to believe that it did not exist. Maybe it just wasn’t talked about. However, the mention of man and woman comes up in several passages, which has me wondering if there was some Christian influence on the Gai:wiyo. That subject could be a whole article within itself.

Before we try to understand the “traditional” perspective, let’s take a closer look at gender roles in Haudenosaunee society and how they differ from the roles of American society. To start with we are a matrilineal society, our kinship follows the mother or female line; which is the opposite of American society. In interviewing members of our community, it is believed that our women are “fierce” and strong leaders. The men are also strong, but quiet and laid back. Our women are not afraid of work that some might considered “men’s work” and vice versa. Despite that fact that most, if not all, longhouse seating is divided into men and women sides, I think it’s safe to say that there is a sense of equality within our society and both roles are equally important.

I interviewed a young traditional family man on his thoughts. He said he is indifferent. He isn’t homophobic, but sympathetic to the discrimination a two spirit person might endure. From a traditional perspective, he understands that there are certain rules to ensure our ways continue, but doesn’t believe that two men or two women couples are incapable of raising well-adjusted healthy children.

In interviewing a Two Spirit man, I learned that in the early to mid 1990’s, Two Spirit lifestyle became more accepted as gay themed movies went main stream. He grew up with the demand or pressure to “find a nice Seneca woman from the other side of the fire to reproduce with.” Notice, he said “reproduce”, not marry or fall in love with. He tells me that there was some pressure to reproduce to strengthen the Nation. Unfortunately, he does feel socially threatened by possible puns or labeling. He has never felt physically threatened by anyone in the community. He made it very clear that he strongly dislikes labels. When I asked him about gay marriage, he said “I hate that label. Why does it have to be gay marriage, why can’t it just be marriage?”

So what have I learned and what are my thoughts? Gender is a state of mind and sexuality is a spectrum. Love is energy that connects us to other human beings and elements of the earth. If you were waiting for me to make a statement whether I think it’s right or wrong, I will leave you with this. We are all gifts from the Creator, we are all different, but we all bleed red. It is said that we should have unconditional love and compassion for each other.

Image from www.cafepress.com
Afterschool Language Program wrap up

By Gaini:nö'

We are wrapping up our 2016-2017 Afterschool Language Program. We had a great success of participants this school year. We had 26 students total attend from all 3 school districts. We are going to lose eight students due to grading out of our program. Our program serves from students in 3rd grade-6th grade. We want to wish those eight students a fun and happy journey moving onto 7th grade, and hopefully not forgetting what was taught and to keep on learning. Those students are Gaœ:wisa:s, Hano:no’, Toyo’, Dewe:, Daga:kja’s, Dewajëönyajëönyoh, Ruth, and Nyla.

This year our focus was on speeches and songs. Every class we opened with Ganö:nyök. We would pick at least three students to open with our thanksgiving address. Monday’s was our Ado:we’ and Towisas day. We would open first and then the boys would start one by one giving thanks to our creator and sing the song they had learned. Once the boys had finished, the girls would take their turn. Each giving thanks and sing one of the towisas (moon) songs they had learned.

That would take up our whole class time we had with them, but the students loved doing it. It made them feel very proud of themselves, and a sense of belonging to who we are has Ogwe:o:weh. There were times it was emotional for everyone in the classroom. We taught our students that it could be emotional and at those times to be respectful and mindful to others feelings.

Our students were able to take what they learned and use it up at the Newtown Longhouse during one of our ceremonies. The overwhelming feeling was emotional because our students learned that what they do is between the individual themselves and the creator. Each individual conducted themselves with respect and encouraged their peers and others. We, their Teachers/Mentors are very proud of our younger generations for holding up a big responsibility for how old they are.

Tuesday’s were our fundamental day where the students learned the sounds of our language because Seneca language is our second language. We would throw in fun games to review the language that was taught.

Wednesday’s was our practice day for their big social they would hold on Thursday’s in the classroom.

We would go over the speech to announce the song and who would be singing the song of their choice.

When Thursday came we would set up our classroom like the longhouse, boys at one end and girls at the other. Boys would use one door and girls the other. One boy would be picked to do the opening and closing for that class day. Marty Jimerson and a few other guys would come in and help do the singing while it was our student’s duty to open, ask to sing a song, and get up and announce who was singing and what song. The boys liked taking charge!!

In between all of this our students did a lot of miscellaneous things to help out with our program in general, like hosting the cake/basket walk during community fair, celebrating birthdays for each month and singing, planting with Hoye:was in our garden boxes.

Our students are capable of opening with Ganö:nyök, singing ado:we’ and towisas, announcing a social dance song. Some of our students are capable of closing with Ganö:nyök, which uses different phrases from the opening. Each student does it with a great deal of pride and respect. We are very proud of every single one of our students!! Ja:göh

Gaga:’ time: How fire came to the people*

Often, around the fire in the long house of the Iroquois, during the Moon of the Long Nights, this tale is told.

Three Arrows was a boy of the Mohawk Nation. Although he had not yet seen fourteen winters he was already known among the Haud-eosaunee for his skill and daring. His arrows sped true to their mark.

His name was given him when with three bone-tipped arrows he brought down three flying wild geese from the same flock. He could travel in the forest as softly as the south wind and he was a skillful hunter, but he never killed a bird or animal unless his clan needed food. He was well-versed in woodcraft, fleet of foot, and a clever wrestler. His people said, ‘Soon he will be a chief like his father.’

The sun shone strong in the heart of Three Arrows, because soon he would have to meet the test of strength and endurance through which the boys of his clan attained manhood. He had no fear of the outcome of the dream fast which was so soon to (Continued on page ja:dak)
Gaga:’ time: How fire came to the people* (continued)

(continued from page ye:i’) take place.

Three Arrow’s father was a great chief and a good man, and the boy’s life had been patterned after that of his father.

When the grass was knee-high, Three Arrows left his village with his father. They climbed to a sacred place in the mountains. They found a narrow cave at the back of a little plateau. Here Three Arrows decided to live for his few days of prayer and vigil. He was not permitted to eat anything during the days and nights of his dream fast. He had no weapons, and his only clothing was a breechclout and moccasins. His father left the boy with the promise that he would visit him each day that the ceremony lasted, at dawn.

Three Arrows prayed to the Creator. He begged that his clan spirit would soon appear in a dream and tell him what his guardian animal or bird was to be. When he knew this, he would adopt that bird or animal as his special guardian for the rest of his life. When the dream came he would be free to return to his people, his dream fast successfully achieved.

For five suns Three Arrows spent his days and nights on the rocky plateau, only climbing down to the little spring for water after each sunset. His heart was filled with a dark cloud because that morning his father had sadly warned him that the next day, the sixth sun, he must return to his village even if no dream had come to him in the night. This meant returning to his people in disgrace without the chance of taking another dream fast.

That night Tree Arrows, weak from hunger and weary from ceaseless watch, cried out to the Creator. ‘Creator, have pity on him who stands humbly before you. Let his clan spirit or a sign from beyond the thunderbird come to him before tomorrow’s sunrise, if it be your will.’

As he prayed, the wind suddenly veered from east too north. This cheered Three Arrows because the wind was now the wind of the great bear, and the bear was the totem of his clan. When he entered the cavern he smelled for the first time the unmistakable odor of a bear. This was strong medicine.

He crouched at the opening of the cave, too excited to lie down although his tire body craved rest. As he gazed out into the night he heard the rumble of thunder, saw the lightning flash, and felt the fierce breath of the wind from the north. Suddenly a vision came to him, and a gi-

gantic bear stood beside him in the cave. Then Three Arrows heard it say, ‘Listen well. Your clan spirit has heard your prayer. Tonight you will learn of a great thing which will bring help and gladness to all your people.’

A terrible clash of thunder brought the dazed boy to his feet as the bear disappeared. He looked from the cave just as a streak of lightning flashed across the sky in the form of a blazing arrow.

Suddenly the air was filled with a fearful sound. A shrill shrieking came from the ledge just above the cave. It sounded as though mountain lions fought in the storm; yet Three Arrows felt no fear as he climbed toward the ledge. As his keen eyes grew accustomed to the dim light he saw that the force of the wind was causing two young trees to rub violently against each other. The strange noise was caused by friction, and as he listened and watched, fear filled his heart. From where the two trees rubbed together a flash of lightning showed smoke. Fascinated, he watched until flickers of flames followed the smoke.

Three Arrows had never seen fire of any kind at close range nor had any of his people. He scrambled down to the cave and covered his eyes in dread of this strange magic. Then he smelt bear again and he thought of his vision, his clan spirit, the bear, and its message. This was the mystery which he was to reveal to his people. The blazing arrow in the sky was to be his totem, and his new name - Blazing Arrow.

At daybreak, Blazing Arrow climbed onto the ledge and broke two dried sticks from what remained of one of the balsams. He rubbed them violently together, but nothing happened. ‘The magic is too powerful for me,’ he thought.

Then a picture of his clan and village formed in his mind, and he patiently rubbed the hot sticks together again. His will power took the place of his tired muscles. Soon a little wisp of smoke greeted his renewed efforts, then came a bright spark on one of the stick. Blazing Arrow waved it as he had seen the fiery arrow wave in the night sky. A resinous blister on the stick glowed, then flamed.

Fire had come to the Haudenosaunee!

* Story from Glenn Welker, http://the-office.com/bedtime-story/iroquois-fire.htm

Oya:da’

Oji:sda’

Fire

Gadeyësta’ - I am learning, Agwadeyë:sta’ - We are learning, Jagwadeyë:sta’ - Where we are learning
Gakö:nih Ganö’ja’ - Ojis ödö’shäh’ Scones

**Ingredients:**
- Scones:
  - 2 cups all purpose flour
  - 1 tbsp. baking powder
  - 2 tbsp. granulated sugar
  - 1/2 tsp. salt
  - 6 tbsp. chilled unsalted butter, cut into 1/4 inch cubes
  - 12 small strawberries, hulled and diced
  - 3/4 cup half and half
- Glaze:
  - 3 cups powdered sugar
  - 1/2 cup half and half
  - 1/2 tsp vanilla

**Utensils:**
- Measuring cups
- Mixing bowls
- Pastry blender
- Baking sheet
- Parchment paper
- Spatula
- Whisk

**Directions:**
1. Preheat oven to 425° F. Line a baking sheet with parchment paper.
2. In a large mixing bowl, combine flour, baking powder, sugar and salt. Add butter and cut in with a pastry blender (or your hands) until mixture resembles crumbs.
3. Toss in strawberries and coat lightly with the flour mixture. Add half and half and fold together gently until the mixture just begins to come together and form a soft dough. (Do not knead or over mix the dough.)
4. Turn dough out onto a floured surface and pat into a 1 inch thick rectangle. With a sharp knife, cut the rectangle into 6 squares, then cut the squares on the diagonal to form 12 triangles. Place scones on prepared baking sheet and bake 16-18 minutes or until cooked through and golden.
5. Place a sheet of parchment on a work surface, then place a cooling rack over top of parchment. Remove scones from pan to cooling rack. Cool about 10 minutes.
6. In the meantime, make glaze by whisking together powdered sugar, vanilla and half and half until smooth. (If glaze is too thick, add a bit more cream. If it’s too thin, add more powdered sugar.)
7. Generously drizzle scones with the glaze. (Glaze will firm up when scones are completely cool.) Eat and enjoy!

*Recipe & picture from [www.bellyfull.net](http://www.bellyfull.net)*