Daswöndio:go'

The 2017-2018 year of the After School Language program will once again start on October 2nd. Up to 30 students in grades three – six will be working in a supportive yet fun language learning environment. The program will be run by Jennifer Maybee, Brennan Johns, Frank John and Brandi John. New this year is the Teen Craft Club. The group will meet on Monday evenings from 6pm - 8pm. They will cover a variety of traditional arts like moccasins, corn husk dolls, basketry, beading & sewing basics. The club is a collaborative effort between the department and members of the Native Roots Artists Guild. If your teen would like to join, stop down or call: 716-532-8161.

There are several free community classes coming up, starting with Beading Basics. This class is run Wednesday evenings, ending on November 15th. There is an open sewing bee on Sunday afternoons from 12:30pm - 3pm. Bring your projects down to the Sully and join the Bee.

Also there are a few spots left in the moccasin class that is being held Sunday afternoons. Each class is a stand alone class where everyone will make their own patterns, sew and walk away with their very own pair of moccasins. If you would like to register for either of these classes, call Kerriann at 716-532-8161.

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.

Gawë:nö’ lesson: Niwu’u:h ji’ä:yë:h

Here is a Onöndowa’ga’ version of the lullaby—Itsy Bitsy Spider.

In Onöndowa’ga’ -
1. Niwu’u:h ji’ä:yë:h
2. oä’töö:je’ gëhsa’gëhsöh.
4. Sawadëhgwadëh
5. sagahëh hëö:weh ojëö:gö:h.
6. Niwu’u:h ji’ä:yë:h
7. oä’töö:je’ gëhsa’gëhsöh ae’

In Ganyö’ö:ka’ -
1. The itsy bitsy spider
2. climbed up the waterspout.
3. Down came the rain and washed the spider out.
4. Out came the sun
5. and dried up all the rain
6. and the itsy bitsy spider
7. climbed up the spout again.

Ji’ä:yë:h spider
Page Dekni:h

Nödaeyawëhse:′

Page Turners
Book Club Meeting
Oct. 25th
5pm - 6:30pm
SNI Cattaraugus Library
Book of the Month: Practical Magic by Alice Hoffman
New members always welcome! Come join the fun!
For more info, call: 716-532-9449

Seneca Language Class
Wednesday evenings
6:30pm - 8:30pm
Sully Huff Heritage Center
Facilitators: Jacky Snyder & Lee Jimerson
For more info, call: Jacky Snyder @ 523-4900

Symposium on Eastern Woodland Material Culture & Art
Oct. 20th - 21st
Ganondagan State Historic Site, Victor, NY
For more info: www.ganondagan.org

Annual Historical Exhibit
Oct. 14th
10am - 4pm
Tonawanda Indian Comm. Building
Sponsored by the Tonawanda Reservation Historical Society. The exhibit features: Everything wood, wampum belts by Rich Hamell, historical auction, traditional food, grass shoulder ornaments & historical quiz

Traditional Wedding Basket Class
Oct. 7th & 8th
Kanatsiohareke Mohawk Community
Taught by Richard Nolan, $175 fee, 12 student limit. Come learn the wedding traditions & basket making principles.
To register, call: 518-673-4197

Moose Hair Tufting
Oct. 21st
10am - 3pm
Kanatsiohareke Mohawk Community
Class taught by Bonnie Bowen
$125 class fee includes: a how to picture book, supplies & lunch. Limited class size.
To register, call: 518-673-4197

Gadeyësta′ - I am learning, Agwadeyë:sta′ - We are learning, Jagwadeyë:sta′ - Where we are learning
### Ahsoh Nödaeyawëhse:’

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<tr>
<th>Event Name</th>
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<tr>
<td><strong>World On Your Plate</strong></td>
<td>Oct. 6th &amp; 7th 8:30am - 5pm Wick Campus Center, Daemen College, 4380 Main St., Amherst 14th annual conference on food &amp; sustainable living, $35 fee. Keynotes: Auturo Rodriguez &amp; Linda Black Elk For more info: <a href="http://www.worldonyourplate.org">www.worldonyourplate.org</a></td>
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<tr>
<td><strong>Conversational Seneca Class</strong></td>
<td>Thursdays 6:30pm - 8pm Rm #1118, Allegany Language Dept., 25 Center St., Salamanca For more info, call: 716-945-1790</td>
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<td><strong>Beading Basics Class</strong></td>
<td>Oct. 4th - Nov. 15th 6pm - 8pm Stanley Huff Heritage Center A free Seneca Language &amp; Culture Department community class taught by Samantha Jacobs. Supplies provided, limited space, pre-registration required. To register, call: Kerriann at 716-532-8161</td>
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<tr>
<td><strong>Apple Canning Class</strong></td>
<td>Oct. 9th - 10th 5pm - 8pm Jo Jo Redeye Rm, Allegany Community Center Learn how to can applesauce, apple pie filling &amp; apple butter. Sponsored by F.I.O.M. For more info, call: Karlene at 716-945-8119</td>
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<tr>
<td><strong>Corn Keychains with Erwin Printup</strong></td>
<td>Oct. 12th 6pm - 8pm NACS, 1005 Grant St., Buffalo Light refreshments and door prize! For more info or to RSVP, call: Leana at 716-874-2797 ext. 344 or email at <a href="mailto:LMaracle@nacswny.org">LMaracle@nacswny.org</a></td>
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<tr>
<td><strong>Scary Tales in the Bark Longhouse</strong></td>
<td>Friday, Oct. 13th 6pm - 7:30pm Ganondagan State Historic Site, Victor, NY Free and open to the public, donations accepted, intended for kids 8+, cider and donuts available for purchase For more info: <a href="http://www.ganondagan.org">www.ganondagan.org</a></td>
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Gadeyësta’ - I am learning, Agwadeyë:sta’ - We are learning, Jagwadeyë:sta’ - Where we are learning
The water drum...

By Hajohja’e:cs

There are two types of water drums. We have the traditional all wooden water drum and the modern day PVC water drum. So, what are the components that make up the water drum? We have the wooden base that has a small whole that is drilled on the side about midway. We have the leather. Before putting on the leather, it needs to be stretched out and soaked in scalding hot water for a few minutes. After a few minutes, take the leather out and ring the water out and again stretch the leather out. Once that is done, put the leather on top of the wooden base and now apply the ring on top of the leather and push down on the ring. All while pulling down on the sides of the leather until the top of the drum is tight and the ring is secured tight on the base. Pour just a little bit of cold water in the small hole and put the plug in. The plug should be a secure fit. Then take the drum stick and beat on the drum. If it's not sounding good, then you probably have to tighten the leather a little more. Your water drum should be good to go. There are three things that you should study in order to make it sound good. They are the tune, the timing and the beat. The old timers used to keep beat with both feet tapping the floor and beating the drum at same time.

Mentor Moments

By Hajohja’e:cs

A lot has happened since our last post. We are still meeting with Norm Monday - Friday, 8 - 12. Right now, we have a small group of five that come to Norms (Chris, Travis Stafford, Brennan John, Levi Thomas, & Marty Jr). We go through the ceremonies, procedures, protocol, songs, speeches, practice keeping the beat. We each take turns going through songs.

The summer has come and gone. Norm has us working on projects. The ECLC has 16 classrooms so we went out and bought materials to make 16 water drums for each of the ECLC classrooms. The monthly socials still go on once a month for the entire center. Norm also had us roasting corn and at the same time we went through the Green Corn Ceremony. We talk about how the clans are supposed to help each other, go through each day. He likes to reflect back on how it used to be and explains how things were done long ago. Very valuable information.

The month of November is Native American Heritage Month. Right around this time of the year, the public schools call and request us to come in and do Cultural Presentations to different grade levels & Iroquois Social Dance Presentations. This is where we demonstrate Ha’degäenoge: Yoëđza’gehka’, Earth Songs & Dances. We explain the dances, why we have and do socials, talk about our traditional instruments that we use. Also, there are native students that wear their traditional outfits and assist us with the dances so that helps out. It’s good to see our native students coming forward and showing pride in their culture. It’s usually a busy time for some of the language staff. This is also a fun time too because we get to sing & dance with the students. We briefly talk about our traditional clothing. We also like to inform the teachers that these presentations and demonstrations can happen throughout the school year and not just in November. We also receive tips on presenting from Norm too.

On days when Norm is not available, we try and meet with Dennis Lay, our other cultural mentor. When we are able to meet with Dennis, he too shares his knowledge on longhouse material. He too likes to reflect back on the good ol’ days and tells us what he remembers. Just a couple weeks back, I was able to set up a date and time with Dennis as I gathered couple of the older singers and couple of our younger singers and we were able to sit and pass the drum and sing a couple songs with Dennis. It felt good to do this. Sometimes it’s considered “good medicine” when we gather and sing 🎶.

I gave myself a short project in which I networked out to certain individuals and asked for old photos of past & present singers & speakers. I was able to gain a bunch and put on display. The purpose of this was to show how the singing aspect of our culture was and still is important piece of our culture. When you listen to old recordings, you listen to the songs, speeches, and often it’s like, who’s singing or speaking. We may know the name or have heard of the name but it’s good to be able to put a picture to the recording and see who they were or are.

Our sessions with Norm & Dennis are very valuable and very beneficial. Each time we meet, we gain something. We have a few cultural trips in the works. So, until our next post!
Gaga:' time: The Death Panther

Told in 1905 by Edward Cornplanter to Arthur C. Parker, found in Seneca Myths & Folk Tales, pg. 78.

Two boys were fast friends and always were seen together. Their favorite sport was to play in the waters of a deep lake that washed the feet of a tall white-headed mountain that lay a distance from the village.

One day as they splashed in the water, swimming, diving, and sporting as boys do, one suggested that they both dive at the same instant and see which could remain below the surface the longer. This suggestion was at once acted upon and each time they dove they remained below a greater time.

In the course of the game one of the boys, O'höhsa', by name, discovered a flat projecting rock to which he could cling. As he lay holding fast to the rock after a dive he saw a haze indistinct object approaching him and when it neared him he saw that it was a tall warrior whose smooth glistening body was the color of the sky or the color of clear water when the clouds pass over.

"Come with me," said the man, in a friendly manner and although he had never heard this language before, O'höhsa' strangely understood it now. So, marveling he followed.

The dark green water began to clear and in the distance, he thought he saw a number of boys playing ball. This guide led O'höhsa' into a large moss-covered council hall where a stout preacher, with a yellow and pink face, swaying body and large round eyes was declaiming to the people.

"God created all good things and made men as well as fish!" he shouted, as the bubbles floated up from his mouth. "The earth people are his children as well as we, so why shouldn't we who know and foreknow many things, notify them that trouble is coming and warn them to avoid it?"

"I will go," said the boy's friend, as he pulled his cap. "It is my office."

The preacher rolled his eyes and looked at the spearker, with a shudder. He then call out, "Ga:syöje:ta' has promised to go. May he succeed!"

The preacher sat down and the dances began, and long and solemnly the people danced. After these ceremonies the boy's friend told him that he must go up to the earth-world and warn men of disaster. He took him to his lodge and bade him care for it during his absence. He was to have free access to everything save the back room of the lodge which he must shun. With a few general instructions he departed, leaving O'höhsa' to care for his interests.

For four months the boy kept watch, over the lodge and dwelt there but no one came near him. When at last the friend returned O'höhsa' asked him how he had fared.

"Ah!" sighed the man, "do not ask me. You must not stay here longer, for in my madness you may see me as I am. I am the messenger of death. He is Shödowägo:wah (Great Darkenss), I am "Gahachendietoh." I am in disguise but should you see me you would soon die. Depart and preach what I whisper that henceforth mankind may profit it."

With trembling limbs and blanched face the boy listened to the whispered words of his friend and when he had learned all, he shot upward to the surface of the lake. Striking out he swam to the shore and searching beneath a rock shelter he found his clothing as fresh as when he had doffed them. Dressing, he set out to find his comrade. He came to the village but found on its site only charred and blackened frames. A deep-trodden trail bordered with the bones of dogs and fragments of kettles led away to the west. Following it, O'höhsa' saw a new village, but only a few houses were there. The people who moved like ghosts silently about were gaunt and scarred.

Suddenly a lodge door opened and out rushed his old comrade, who seeing O'höhsa', drew back with a cry of fear and surprise; but O'höhsa' calling, he came forward timidly and took his hand. Looking at him doubtfully he spoke.

"Oh O'höhsa'!" he cried. "How came you back from death! I thought you drowned four months ago when we dived in the lake."

"While I clung to a rock," answered O'höhsa', "a man came to me and said 'follow!' I did not drown but lived this while in the underwater world. Now, tell me, why is the village so altered and why do the people stalk silently about with dull eyes?"

"Ah me!" said the comrade. "A devastating war has been waged and we are reduced in number; a terrible famine has swept away the game and crops; a pestilence carried away all but a handful of our people, then to add to our trouble a marauding band came and burned our village while we slept."

"And did no warning sign appear?" asked O'höhsa'.

"Yes, but we knew it not as such until it was long too late and then we noticed a Blue Panther floating high in the trees. He had no visible face but from his tail shot flames of fire.*"

"That creature," exclaimed O'höhsa', "is the heardl of disaster. His name is Ga:syöje:ta' and when he is seen all men must burn tobacco. Tobacco smoke is the sign that disaster is not wanted and when he has breathed it, he will go away satisfied with the offering and turn aside the impending evil."

*A comet or shooting star is considered a sign of the Death Panther.
Directions:
1. Preheat oven to 250°F.
2. Place your popcorn in two large shallow baking dishes.
3. In a medium saucepan over medium heat, melt butter. Stir in sugar, corn syrup, and salt. Bring to boil while stirring consistently.
4. Boil without stirring for 4 minutes.
5. Remove from heat and stir in vanilla and green food coloring until the mixture is evenly colored and combined.
7. Pour the mixture over the popcorn and stir to combine and evenly coat.
8. Place the popcorn in the oven.
9. Stir the popcorn every 15 minutes for 1 hour.
10. Remove from the oven. Let cool for about 5 minutes and then break into pieces. Be careful popcorn will still be hot.

Recipe from: http://blog.paperandparcel.com/2012/09/zombie-boogers.html?m=1