Daswöndio:go'

The start of our summer program is just a few weeks away. All the program groups are at capacity. The lead teachers will be notifying families of their child’s acceptance shortly. Each group is busy organizing classrooms, planting the garden boxes for program use and finalizing lesson plans. We are excited to host another year of our Onöndowa’ga:’ Gawë:nö’ Ênöda:det gado’ Nigëhenis. Both the After School Language Program and the Teen Craft Club have ended for this school year. Each was a success and the kids are excited for the next installment in the fall. Look for program wrap up articles and photos in the next issue of the Gai:wanöhge’. Please feel free to contact the Onöndowa’ga:’ Gawë:nö’ Nadö:diyeö:je’ koh staff if you have any comments or questions at (716) 532-8161. We will be happy to assist you in anyway we can.

Gawë:nö’ lesson: Planting mingle

Here is a short mingle you may be able to use this season...

In Onöndowa’ga:’

Speaker 1: Esyëntwahshö’?
Speaker 2: Jë:gwah ége:gë’ onöhgwëö’...
Speaker 1: Dé’ neh o’dë’?
Speaker 2: Oneögin, awëöda:goh koh ne’ gihsa:s.
Speaker 2: Éyohë’t égi:gi
Speaker 2: Nyoh, nya:weh!

In Ganyo’ö:ka’

Speaker 1: Are you going to plant?

Speaker 2: If I find seeds...

Speaker 1: What kind?

Speaker 2: White corn & bear beans is what I’m looking for.

Speaker 1: Do you need some? I’ll give you some if you want.

Speaker 2: I’ll pick it up tomorrow.

Speaker 1: You tell me if you need I will help you.

Speaker 2: Ok, thanks!

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Yaikneh dates to remember:

16th - N.R.A.G. Father’s day event @ the Sully, 10am - 4pm
25th - 28th - Head checks for Language summer program @ the Sully, 9am - 12Noon
27th - Orientation for Language Summer program @ the Sully, 5:30pm

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O’gatëdis’a:’ - I finished my planting, Ge’ehodo:gwa:s - I’m weeding, ëkengo’shëh gayë:thöh - I’ll water the garden
Nödaeyawëhse:'

Father’s Day Craft & Vendor event
June 16th
10 am - 4pm
Stanley “Sully” Huff Heritage Center
Sponsored by the Native Roots Artists Guild
2 sessions, 8 workshops, $0 - $15 each.
To Sign up, call: 532-8161

2nd Annual Spring Auction
June 10th
10 am - 3:30 pm
MPR - Allegany Community Center
50/50 Raffle & Chinese Auction,
Fundraiser for the FKS Transportation fund
For more info, call: Terrylee at 716-532-0774

Strawberry Festival
June 23rd
10am - 5pm
The Everlasting Tree School
775 Seneca Rd, Ohsweken, ON
Food, Vendors & more!

Summer Youth Bake Sale
June 14th
9am - 12:30pm
William Seneca Building lobby,
12837 Route 438,
SNI Catt. Territory
All proceeds will go to the SNI Employment & Training department Summer Youth 2018 employment program

Golf Tourney
July 29th
11am - 7pm
Seneca Hickory Stick Golf Club
Sponsored by the Six Nations Agricultural Society.
$150 per person or $500 per foursome.
Scramble format with prizes, lunch & dinner.
To register, call: Heath Hill at 315-383-8430

Paint Night
June 26th
5pm - 9pm
Buffalo Native Resource Center
533 Amherst St., Buffalo
Come down and learn to paint!
Vendors & Chinese Auction
To register, call: 716-845-6304

O’gatëdis’a:’ - I finished my planting, Ge’ehdo:gwæ:s - I’m weeding, öknego’shëh gayë:thöh - I’ll water the garden
### DIY Succulent Wall Art
June 13th
5pm - 7pm
Seneca Nation Library
Cattaraugus Branch
Limited spot available
To sign up, call: 716-532-9449

### Docent Informational Meeting
June 6th
6pm - 7pm
Seneca Art & Culture Center,
Ganondagan State Historic Site
For more info: www.Ganondagan.org/events-programs

### Fathers Luncheon
June 14th
12pm - 1pm
Seneca Nation Library
Cattaraugus Branch
Taco in a bag, drink & dessert
Door prizes!
For more info, call: 716-532-9449

### Father’s Day BBQ Challenge
June 17th
2pm
Cattaraugus Community Center
Cook up your best rack of Ribs & bring them in for judgement! $10 Corn hole tournament, winner takes all!
For more info, call: Kingsley at 716-532-8450

### BHU Annual Boat Race
June 6th
5:30pm
Cattaraugus Health & Wellness Center Pond
$1 entry fee, Winner takes all! Homemade boats only. No motors.
For more info, call: 716-532-5583

### REZ Blues Festival 2018
June 16th
1pm - 11:30pm
Cattaraugus Indian Reservation Volunteer Fire Department
To purchase tickets: www.eventbright.co.nz/e/rez-blue-festival-2018-tickets-44126990015?aff=efbeventtix

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O’gatëdis’a:-' - I finished my planting, Ge’eohdo:gwa:s - I’m weeding, ēknego’shēh gayē:thōh - I’ll water the garden
Gaga': time: How the snakes got their poison

By Jamie K. Oxendine

This is truly a tale of the South East Woodland Culture of Native America. Although the snakes in this story do appear in others parts of Native America, their origin and togetherness is intrinsically bonded in the South Eastern Woodlands. It is an ancient story and thus its time period is considered to be shortly after The Creator made The People.

Long ago their lived a very lovely and quite beautiful vine plant. She loved to live in the woods, but her favorite place to stay was along the water by branches, creeks, ponds and lakes as well as the swamps. She loved The People very much and enjoyed playing with them on warm summer afternoons as they would swing from her and into the cool waters. The People loved her also and gave her the names Lovely Vine and Vine of Play. Over time they came to call her just Vine.

But as time went by Vine noticed, just as the many other plants did, that The People would get sick from being with her and playing with her. It grew so bad that some of The People even died from being with her. Eventually The People stayed away and would not even go near her. In her great grief she called out to all The Beings for help. Her cries were heard and a Grand Council was convened on her behalf. The Grand Council consisted of all The Beings of The Creator outside of The People. It was made up of The Kingdoms of The Earth: The Plants, The Birds of The Sky, The Fishes of The Waters, The Insects, The Reptiles and The Four-Legged.

Vine expressed her sorrow to the Grand Council. She begged and pleaded for help. The Grand Council was able to express to her that The Creator had made her poisonous for a reason and there was nothing that they could do about that outside of The Creator. She was very sad and cried heavily as she could not understand why God would make her poisonous.

Being aware of this Grand Council (as He is aware of all things) The Creator came down and spoke to all The Beings, “If any of the Kingdoms would like to help Vine and take upon them some of her poison then so be it. Poison must be taken from her a total of four times. But whoever takes it must live a life of solitude from The People. I shall leave the decision up to you.” The Grand Council all nodded their heads in agreement and respect as God left their presence.

A huge announcement was made by the Grand Council for all that could help Vine to come forth and take some of her poison. Although all The Beings assembled, no one came forth to help Vine for all loved the people and did not want to harm them much less live a life of solitude.

There was a long wait but finally The Reptiles agreed that they would help Vine and the first to come forward was Diamond Snake. He was a lovely creation of The Creator with beautiful geometrical diamond shapes all over his body. He took some of Vine’s poison and put it in his mouth. The Grand Council then inquired, “How will you let The People know that you are now poisonous?” Diamond Snake thought and thought and finally came up with a most brilliant idea. He took a rather large rock that was nearby and threw it up in the air and allowed it to fall on the end of his tail. The rock landed with a pounding sound and crushed the end of his tail. Upon pulling his tail out from under the rock it rattled. Diamond Snake then said, “If Man bothers me I will rattle my tail as a warning for him to leave me alone. Should he leave me alone and move on I will rattle my warning until he is gone. If Man does not leave me alone I will then and only then strike.” The Grand Council agreed and changed his name to Rattlesnake. Later The People combined his first name with his new name and sometimes referred to him as Diamond Back Rattlesnake.

Second to come and help Vine was one of the Brown Snakes. He was a not as lovely as Diamond Snake but he was a consistent brown all over his entire body. He was liked by The People and always helped them. Brown Snake went up to Vine and took some of her poison and put it in his mouth. The Grand Council addresses him, “How will you let The People know that you are now poisonous?” Brown Snake really liked the idea that his cousin Diamond Snake had and felt that he could do the same but sacrifice even more of his body in the process in hopes of a great blessing from The Creator. So he threw the same rock that Diamond Snake used way up in the air. Brown Snake moved quickly under the rock and allowed it to land on his head. The rock landed with a mighty thud and all The Beings could hear the sound of crushed bone and other parts of Brown Snakes’ head. When Brown Snake emerged from the rock his head was long and flat and the same color as that of the red and brown metal in the Earth. The rock had crushed many blood vessels and caused this to mix with his own brown color to spread along his head and body. Brown Snake then proclaimed, “Man will see my crushed reddish brown head and know that I am dangerous. If he heeds my color, I will leave him alone, but if he does not I will strike.” The Grand Council agreed and since his head now looked like the red and brown metal of The Earth they change his name to Copper Head.

The third reptile to come forth was White Snake. Now this is not the albino snake that appears only during certain generations of all snake families. This was pure White Snake. His entire body was white including his eyes. He was very well liked by The People and because of his pure white color they saw him as an omen of good luck. White Snake took some of Vine’s poison and put it in his mouth. The Grand Council questioned him, “How will you let The People know that you are now poisonous?” Well White Snake was very proud and had no desire to destroy any part of his body as his previous fellow snake brothers did. He loved his white color but felt that maybe he wanted some other color. So he thought long and hard and finally came up with his own rather unique idea. He went and wallowed in the mud and while still wet went and wallowed in the pollen. After this White Snake went to the sea to wash off. While there he also rubbed his body against the coral of the sea. He knew the salt water would burn in the shades of the mud and the pollen and the coral on his body. When he returned to the Grand Council he was a colorful snake of bands of black, yellow, red, and white. He was quite handsome he thought and even better looking than before. He announced, “If Man sees my many colors he will know that he should move on and (continued on page ye:i’)

Go'ënë:had:ne'
Poison Ivy

O'gatëdis’a:’ -I finished my planting, Ge’eohdo:gwa:’s -I’m weeding, êknego’šëh gayë:thöh -I’ll water the garden
Bats of New York

By Eileen Stegemann and Al Hicks, NYS Department of Environmental Conservation.

Bats are misunderstood creatures. Repulsive to many and feared by others, these amazing, beneficial animals have an undeserved bad reputation. They are the only mammal that can truly fly (flying squirrels glide, not fly), and most bat species are insect eating machines, performing incredible aerial acrobatics as they chase and devour 20-50% of their weight in insects each night. Bats are mammals; they are warm-blooded, have fur or hair, give birth to babies, and nurse the babies with milk. Bats do not build nests, but often form nursery roosts with many females giving birth in the same area. Unlike southern sites, New York caves and mines are too cold for raising young. Baby bats (pups) are hairless when born and weigh up to 30% of their mother’s weight. Newborns have well-developed feet and are soon able to hang securely from their perch when the mother is gone. Only the mother cares for the young. The young are born in June to early July and grow quickly, with many flying and hunting within a month. Bats breed primarily in the fall; the females store sperm in their bodies and fertilize the egg the following spring.

Although often described as “flying mice,” bats are not rodents and are more closely related to pri-mates and people. In fact, bats’ wings are similar to the human hand, having a thumb and four fingers. Bats’ fingers can be as long as their body and provide support for the thin leathery wing membrane that extends to the ankle and tail. This thin membrane enables them to quickly and precisely maneuver during flight. The place where a bat sleeps is called its roost. Some bats roost in ones and twos, but many sleep in large groups. They typically hang upside down and can tilt their heads so far back, they can look behind them. Bats are nocturnal, feeding at night and sleeping during the day. Contrary to the saying “blind as a bat,” many bats see very well. However, because they hunt mostly at night, it’s their keen hearing they rely on to accurately navigate in the dark. Using echolocation, these bats send out a series of rapid (up to 200 per second) pulses of sound too high for people to hear. When the sound bounces off an object, an echo returns which bats instantly analyze, enabling them to identify the location, size and shape of the object. Depending on the species, bats eat a variety of things. However, 70% of bats worldwide, and all of New York’s bats, consume flying insects. Other bat species eat fruit, nectar, small mammals, birds, lizards, frogs, fish, and blood. Predators include owls, raccoons, snakes and domestic cats.

Each fall, as temperatures drop and insect numbers decline, bats respond by either hibernating or migrating. Come spring, generally around mid-April, they begin to return from their wintering sites. Bats are extremely long-lived compared to mammals of similar size. The oldest ever documented was found in a New York mine where it had been banded 34 years earlier. New York is home to nine bat species, three are tree bats, and the other six are cave bats: Cave bats - Eastern Pipistrelle, Big Brown bat, Small-footed bat, Northern bat, Little Brown bat & Indiana bat; Tree bats- Red bat, Hoary bat & Silver-haired bat.

Summer Bat Colony Monitoring:

In 2006, a fungus was discovered growing on the noses and wings of bats as they hibernate. The disease, later named white-nose syndrome (WNS) because of the white, powdery fungus on the muzzle of infected bats, causes die offs of multiple species of bats in infected hibernation sites, and mortality rates of 90-100% are not uncommon. In reaction to the occurrence and spread of WNS, a continent-wide response was launched in 2009 which included learning more about the disease and how to stop it, as well as what to expect should populations recover post-infection. Summer roosts are critical to the survival of bats because they offer safe places to raise young and rest during the day. Bats in North America generally give birth to one baby, called a pup, in early June, making these havens important habitat for the survival and propagation of bats.

Documentation and monitoring of summer roosts is a critical part of the National Response to WNS. The true impacts of the disease cannot be determined using estimates from hibernacula alone; therefore, we are soliciting help from within and beyond the WNS affected areas to assist in a nation-wide effort to collect data during summer months through maternity colony monitoring and acoustic sampling. Your participation in these efforts is encouraged and will support the regional and national WNS Investigation and Response effort.

To download the bat colony monitoring packet and for more information, visit: http://www.wnybats.com/get-involved.html
Salt, pepper and nutmeg to taste
1 cup light or “half and half” cream
1 pound unsprayed lamb’s quarter
4 cups organic chicken or veg. broth
1 medium onion, finely chopped
1/4 cup flour
1/4 cup butter

By Aube Giroux

Gakö:ni:h Ganö’ja’ - Cream of lamb’s quarter soup

(continued from page ge:ih) leave me alone. If he does not take my colors as danger and bothers me I will strike.” The Grand Council was very impressed with the lengths that White Snake went to accept this responsibility. Because red was his brightest color and it was obtained from the sea they changed his name to Coral Snake.

As The Creator had said that four must take from Vine, The Beings waited for a fourth volunteer. At first there was no one to come forth. It seems nobody else wanted poison and a life of solitude. Finally after a wait Water Snake came forward. Now Water Snake had a very interesting personality. He was extremely playful but also a loner as he tired easily. No one ever knew what they would get from Water Snake from one day to another. But Water Snake was very tired and wanted a new life, so he went to Vine and took some of her poison and put it in his mouth. The Grand Council asked him, “How will you let the People know that you are now poisonous?” Water Snake did not even have to think about this. He loved the water and wanted to stay by it all his life not just for enjoyment but for need. So he went over to a cotton plant and swallowed heaps and heaps of cotton. It made him very dry and he desperately needed water then and for the rest of his life to keep the cotton he swallowed moist. He vowed to the council, “As I have taken much cotton I must live by the shores of water. If Man bothers me I will shake and open my mouth wide and my white mouth will be a sign to leave me alone. My presence by the water will also be a sign. If man does not follow these signs I will strike.” The Grand Council agreed and changed his name to Cotton Mouth because the cotton he took turned his mouth pure white. The People also know him as Water Moccasin because he always stays at the Foot of the Water.

Vine was very grateful but she still had some poison. It was a very small amount though and she knew now how to use it if needed. She could now play with The People and enjoy much fun with them. She only used her poison when she was hurt and not respected.

The Creator had been watching all of this from a distance and he was very pleased with The Beings that he made. He made his presence known and granted a life of solitude to each of the four snakes and all their generations to come. God also awarded each a special gift for the sacrifice they made and even gave special attention to that of Copper Head. The gifts were secret and are only known by The Beings. This is how the Great Poisonous Snakes of the South East Woodlands came to be.

From www.powwows.com

Gakö:ni:h Ganö’ja’ - Kids Area

By Aube Giroux

Ingredients:
1/4 cup butter
1/4 cup flour
1 medium onion, finely chopped
4 cups organic chicken or veg. broth
1 pound unsprayed lamb’s quarter
1 cup light or “half and half” cream
Salt, pepper and nutmeg to taste

Directions:
1. In a heavy-bottomed medium pot, cook the onions in the butter, over medium-low heat until onions have softened (about 5-10 minutes). Add the flour and stir constantly, cooking for a minute. Add the chicken broth slowly, a little at a time, while whisking well to avoid the flour lumping. Simmer the soup for about 10 minutes or until thickened. Whisk frequently.
2. Add the lamb’s quarter and cook for another 4 or 5 minutes or until

Young Lamb’s Quarter

Lamb’s quarter is tender but has not lost its vibrant color. Remove from heat and cool slightly.

3. Using a hand blender or a counter top blender, puree the soup until smooth and velvety.

4. Return the soup to its saucepan, add the cream and return to heat. Bring the soup back to temperature but do not boil after the cream has been added.

5. Add salt, pepper and nutmeg to taste. Enjoy with warm crusty bread or croutons.

Lamb’s quarter is very nutritious, high in fiber, protein, vitamins A & C, manganese, calcium, copper, Omega-3 and Omega-6 fatty acids and has some iron. However, it also contains oxalic acid which can be both a stomach irritant and can impede the absorption of calcium. Cooking the lamb’s quarter eliminates most oxalic acid, if eaten raw, small amounts is best.

Recipe from: http://www.pbs.org/food/kitchen-vignettes/cream-of-lambsquarter-soup/

O’gatëdis’a:’ - I finished my planting, Ge’ehohdo:gwaksi - I’m weeding, ēkñego’shëh gayë:thöh - I’ll water the garden