Daswöndio:go'

We have two new staff members in the department, Tekahentake Regis and Nolan Lay. In this month’s Getting To Know Us section you will find a short bio on Tekahentake. Look for Nolan’s intro in the next issue.

There are several new community class offerings hosted by the Onöndowa’ga:’ Gawë:nö’ department. Most have limited spots, call now to reserve your space.

Ari Logan is hosting Open Sewing at the Sully on Sundays from 12noon to 4pm.

Stop down with your latest sewing projects. Please feel free to contact the Onöndowa’ga:’ Gawë:nö’ Nadö:diyeö:je’ koh Department to sign up for any classes, if you have any comments or questions at (716) 532-8161.

Gawë:nö’ Lesson: Setting the date

By Hayano:we’

Setting the date for midwinters starts at the Harvest Ceremony, when someone is sent around to ask the people if they want to see the midwinters. When they’re done with that, the person doing Gaiwawëhtahoh will mention towards the end of the speech how the people answered the question. Then he’ll release the hunters to go into the woods to hunt and return in the middle of Nisah.

Then the four head ones will gather the people to greet each other and tell how many faces that won’t be seen at midwinters. This is the 1st mtg. for midwinters. The speaker announces that they’ll meet again in 10 sleeps.

This next mtg. is when they’ll see if we have enough supplies for midwinters that includes money, food, & fire wood. The speaker will announce if we have enough supplies and this is where the people can donate for midwinters. Then he’ll announce that the smoke will rise to the sky and pierce deep into the earth and that nothing will stop the midwinters. The last thing that’ll be announced is for the people to watch their dreams. The ones that refer to our uncles for the midwinters. Then he’ll announce we’ll meet in eight sleeps.

The last mtg. is where the two head ones will appoint the jobs of dressing, collecting, and fire men. The speaker will ask first if anyone had a dream, if not then an old dream will be used, meaning the two who were the uncles the year before will be the uncles again. If someone does have a dream they’ll tell who they saw as our uncles. Then it’s announced who’ll be doing all duties on the 1st day and the time that we’ll start for that day which is two sleeps after the last mtg.

1st mtg. - Dëdwadahnö:yö’
Töshadigöhsawëhtahö:g - faces not inserted, not seen in the crowd
De’shodigöhsawëhtahöh - faces not inserted
2nd mtg. - Dëdwadade’nyakdöh adi’gwah ha’degayi’ niyögwayë’
3rd mtg. - ëodiönganya’kö:’ - assigning responsibilities
Ëtihno’sëh hodino’eowa:nëhs - our uncles
Ëwowönohsö:ni’ - They’ll dress them
Ënihsiy’i’she’ ënöye:ka’ deyetiawahas - collectors, they drag the string
Yadega’ta’ - firemen
Nödaeyawëhse:'

Open Bead Group
Tuesday Evenings
5:30 pm - 8:30 pm
Sully Huff Heritage Center
Beaders of all levels welcome.
Bring your beading projects down and join the fun!

Traditional Stories
Wednesday Evenings
Jan. 9th - 30th
6pm - 7pm
Sully Huff Heritage Center
Hosted by Samantha Jacobs
Light Refreshments, Art Activity
Sign ups encouraged, call: 716-532-8161

Beginner Seneca Language Classes
Tuesday Evenings
6pm - 8pm
Sully Huff Heritage Center
Facilitated by Clarence Seneca & Brennen Johns
Sign ups required.
For more info, call: 716-532-8161

Open Sewing
Sundays
12Noon - 4pm
Sully Huff Heritage Center
Hosted by Ari Logan
Bring your projects down.
Midwinters will be here before you know it.
Potluck dishes welcome!
For more info, call: Ari at 716-532-8182

Traditional Hair Ornament Class
Feb. 20th - March 27th
6pm - 8pm
Sully Huff Heritage Center
Taught by Samantha Jacobs
Class limited to 15 spots, pre-registration required, supplies provided.
To register, call: 716-532-8161

Marking Out The New Year
Jan. 17th
6pm - 8pm
NACS, 1005 Grant St. Buffalo
Presented by Jamie Jacobs. Teachings on cycle of ceremonies of the Haudenosaunee as we go through the New Year.
For more info, call: Leana at 716-874-2797 x 344

“Oni:yase:’ gës hadinöes näh degawasayë’” - “Fresh snow they like Snowsnakers” Sully Huff
Gaga: time: The Dancing Brothers

This story can be found in the Seneca Myths & Folk Tales by Arthur C. Parker. Enjoy.

Seven brothers had been trained as young warriors. Each day they practiced in front of their mother’s lodge, but this did not please the mother. With the boys was an uncle whose custom it was to sit outside the lodge door and drum upon a water drum, that the boys might learn to dance correctly.

In time the boys became perfect in their dancing, and then announced that they were about to depart on an expedition to test their skill. The seven assembled about the war post and began their dance. They then went into their mother’s lodge and asked her to supply them with dried meat and parched corn for their journey but she sent them away, scoffing at their presumptions.

Again they danced and again returned for food. “I will not give you so much as a small wheel of corn bread,” said the mother hoping to restrain them. But they went back to their dance. A third time they returned but again were repulsed.

The fourth dance started and the oldest youth changed his tune to the song of Djihaya. With great enthusiasm he sang compelling his brothers to dance a dance of magic.

Hearing the weird music the mother rushed out of the lodge and asked her to supply them with meat and parched corn for their journey but she sent them away, scoffing at their presumptions.

Again the mother cried, “Oh, my eldest son, will you not return?”

But the eldest son would not listen though his heart was touched.

Then the mother screamed, “Oh my eldest son, will you not hear your mother’s voice? Only look down to me!” Then was the oldest son’s heart touched very deeply, but he did not respond, for fear of making his brothers weak.

“Oh my brothers,” he called. “Heed no sounds from the earth but continue dancing. If you look down you shall fall and never more be able to dance.”

The mother now gave a heartbroken cry and called, “Oh my first born son, give your mother one look, one last look or I will die!” This weakened the heart of the eldest son and he looked down toward the figure of his mother with outstretched arms, weeping for him.

As he looked he lost his power to master the air, and began to fall. With great rapidity he fell until he struck the earth and penetrated it, leaving only a scar where the soil came together again.

The mother rushed to the spot and swept aside the rubbish, but no trace of her son could she find.

As the mother watched with great sorrow the mother heard. Only she could interpret the sounds that came from the waving branches, only she could see the face of the young warrior with his plumes.

A careless hunter slashed at the tree and blood flowed, but the mother bound up the wound and drove other intruders away. In time the tree bore small short feathers (cones), and more trees grew. These the hunters slashed in order to get pitch for canoes and ropes.

Every winter the pine trees covered head sat beside the spot where her first born had fallen. For a whole year she wept as she watched.

Winter came and her dancing boys appeared over the council house and each night were observed overhead, but no sign of her eldest could be seen.

Came springtime and the time of budding plants. From the spot where the eldest had disappeared a tiny green shoot appeared. This the mother watched with great solicitude. It grew into a tall tree and became the first pine. This tree was guarded by the melancholy old woman and she would allow no man to touch it; she knew that it was her son and would sometime speak to her.

The winds blew and the tree swayed, it began to speak, and the mother heard. Only she could interpret the sounds that came from the waving branches, only she could see the face of the young warrior with his plumes.

Here is a short intro from one of our newest staff members:

My name’s Tekahentake Regis, I’m 22 years old. I’m wolf clan from Kahnawake, QC. I grew up going to longhouse and learned a lot about ceremonies from elders in Kahnawake. I started traveling to different communities when I was a little kid and continue to do so today. I like to dance, sing and make things. Hopefully one day I can pass along what I learned to the younger generations.

“Oni:yase:’ gës hadinöes näh degawasa:yë’” - “Fresh snow they like Snowsnakers” Sully Huff
Gakö:ni:h Ganö’ja’- Venison Stew

**Ingredients:**
- 2 tbsp. canola oil
- 2 pounds venison stew meat
- 3 large onions, coarsely chopped
- 2 garlic cloves, crushed
- 1 tbsp. Worcestershire sauce
- 1 bay leaf
- 1 tsp. dried oregano
- 1 tsp. salt
- 3 cups water
- 7 potatoes, peeled and quartered
- 1 pound carrots, cut into 1 inch pieces
- 1/4 cup all-purpose flour
- 1/4 cup cold water
- Bottle browning sauce, optional

**Utensils:**
- Knife
- Cutting board
- Measuring cups & spoons
- Stock pot
- Whisk
- Dutch Oven

**Directions:**
2. Add onions, garlic, Worcestershire sauce, bay leaf, oregano, salt, pepper and water. Simmer, covered, 1 1/2 to 2 hours or until meat is tender.
3. Add potatoes and carrots. Continue to cook until vegetables are tender, about 30 - 45 minutes.
4. Mix flour and cold water; stir into stew. Cook and stir until thickened and bubbly.
5. Add browning sauce if desired. Remove bay leaf.

Recipe & Photo from: https://www.tasteofhome.com/recipes/venison-stew/

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YOUTH ART SHOW

At the Seneca-Iroquois National Museum

Deadline: Feb. 15th

Open to Haudenosaunee Youth Artists aged 15 - 24 years old.

Up to three works of art accepted under the following categories: 1- Paintings, drawings, collage and mixed media, 2- Basketry, 3- Beadwork, 4- Textiles, 5- Traditional Arts. Download applications at: https://m.facebook.com/SenecaMuseum/

For more info, call: Jennifer at 716-945-1760

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Gawë:nö´, Ésajä’dak gi: Éyögwahdö!’

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