



Kanatsiohareke Newsletter 2008



A Tribute to Nina Green

by Tom Porter

Nina Green is a Tuscarora woman, of the Turtle Clan, and she is married to Orville Green, also Tuscarora and belongs to the Snipe Clan. Together Nina and Orville have six grandchildren and one on the way. The little one will arrive some time in the spring.

Nina and Orville and their whole family are real Longhouse people. Their whole family has the total traditional clothes from the very top of their head to the tips of their toes. I mean beautifully beaded symbolic Iroquoian patterns that tell the whole history of our people. The whole family is a handsome group to be sure. When the family dresses in full Iroquois clothing they are unmatched; what a powerful sight!

Every year for a long time, Nina and Orville have brought their family to perform the Iroquois dances for the Strawberry Fundraiser Festival at Kanatsiohareke. The dances they do are the very best and



the audience is always grateful. Each year we have tried to pay the Green family at least for gas money, but they would never accept. They would say we enjoy and want to support Kanatsiohareke as we dance in honor of the community and all that Kanatsiohareke does throughout the year. In 2007, two weeks after performing at Kanatsiohareke, Nina took sick with an aneurysm and we almost lost her. The doctors were able to save her life, but a long hard road and lots of therapy have been a part of her life now. Nina isn't able to walk without help yet, but is determined to walk on her own one day.

My family at Akwesasne is having a benefit Taco Dinner and a Social Dance to raise funds for Nina and her family. We are also holding a raffle for an old style raised-beaded, large picture frame wall hanging. My heart goes out to Nina, Orville and their family. We thank you for all you have been doing for so many years and for so many people. Nina, we are real human beings and we will help you in any way we can. Our love goes out to you and your family.

Niawenkowa from the people of Kanatsiohareke and the Mohawk Nation.



Large picture frame for raffle.

Kanatsiohareke, Inc.

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Tom Porter	Jan Longboat
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COMMUNITY NEWS

In October, Tom was asked to speak at Ft. Erie Native Centre's yearly Native Conference by some of its members. In exchange for Tom's participation in this event, members of the Centre came to Kanatsiohareke to cut and stack wood. There was Doug & Jessica, Marie Jones, Bobbie Jones, Steve, Joe from Gloversville, and his son Joe, Joe and Bobbie's baby, Huss & Jackie Labonte and Bill Russ. The folks bought all of their food and wouldn't let us do any cooking, and that was a treat as well as a great break for the Kanatsiohareke women. We ate together and it was a really great time. Jessica and Doug brought their two little boys and a baby girl who was so small and so pretty. The baby girl was so young, she hasn't learned to really walk yet.

For two days, the Fort Erie people worked felling old dead trees, cutting them up into stove size pieces, splitting, and then putting them away in Kanatsiohareke's huge cellar. I do believe they have cut enough for the entire winter. The whole two days was just exactly like the old time Iroquoian work bees. And even though everyone worked so hard, we never had so much fun. Steve fell in love with Tom's new John Deere tractor and even said he thought it was "so darn sexy."

Niawenkowa to the Native Friendship Center of Fort Erie from the community of Kanatsiohareke.

Thank You!

- A huge Niawenkowa to Caffé Lena for donating their venue for a wonderful benefit concert that took place on November 1, 2008. Also, we would like to send our love and our thanks to Roy "Poncho" Hurd, Meadow Merry, Frank Orsini, Kay Olan & Joseph Bruchac for a spectacular concert!

- Niawenkowa to Bonnie Jane Maracle, Tami Mitchell, Amanda Holmes & Kay Olan for their continued efforts to assist Kanatsiohareke in it's mission. We are truly grateful for all that you do.

- Niawenkowa to Nathan Wax who came to stay for a spell to help out with the barn and other activities. Nathan, it was a pleasure meeting you and we hope to see you again in the near future. In the mean time, please accept our sincerest appreciation for your generous assistance and that wonderful bread that only you could bake!

- Niawenkowa to AmyLee who has graciously offered to assist with fundraising by producing a wonderful tea that is absolutely fabulous. The Mohawk CommuniTEA is a special blend of tea that we're sure everyone will enjoy. Thank you AmyLee.

- On August 20, 2008, the Environmental Grant-makers Association - Funders For Indigenous People visited Kanatsiohareke to meet with the community. A good lunch was provided and Kevin Deer showed them around the community. The meeting was to talk on the environment and the importance of caring for Mother Earth. We would like to thank Evelyn White for making this visit possible, and Kevin Deer for hosting our visitors.

Bed & Breakfast

The Mohawk Bed & Breakfast has been closed for some time for reorganization and renovations, but we anticipate being back up and running in early to mid-2009. Check our web site at www.mohawkcommunity.com for more details.

Farewell

Good luck to Emily Tarbell who managed our B&B from October 2002 through October 2007. We wish her well in her future endeavors.

Editor's Note:

The 2007 newsletter which was printed in January 2008 announced that we will be producing our newsletter four times per year. Please be advised that this is incorrect. The Kanatsiohareke Newsletter is an annual publication and will remain so. It would be too costly to produce a quarterly publication at this time. In addition, the 2007 format was different from our previous newsletters. Our format has returned to what it was previously.

As editor, I have enjoyed working to get the news out to our friends. So many exciting events are happening now and throughout this coming year at Kanatsiohareke that we have already begun work on our next publication. Please keep tuned to our website at www.mohawkcommunity.com. As always, we at the community thank you for your continued support. – Editor Tami Mitchell

We realize that it would be more cost effective to email the Kanatsiohareke Newsletter to all of our loyal readers. Unfortunately, at present, we are not set up for that function. Therefore, we must continue to send over 2,000 hard copies each year. This translates into an expensive undertaking for paper for printing, stapling, folding, taping, and postage for mailing.

We would like to continue sending our newsletter to each and every one of our readers, but it may not always be possible. Therefore, would you take a moment to consider making a donation towards maintaining the production, printing, and/or mailing cost of the Kanatsiohareke Newsletter?

If you choose to do so, please send a check or Postal Money Order payable to Kanatsiohareke, Inc. noting on the memo line "Newsletter Donation."

It would be greatly appreciated and we will be able to continue to produce and send the newsletter to all of our readers.

Condolences

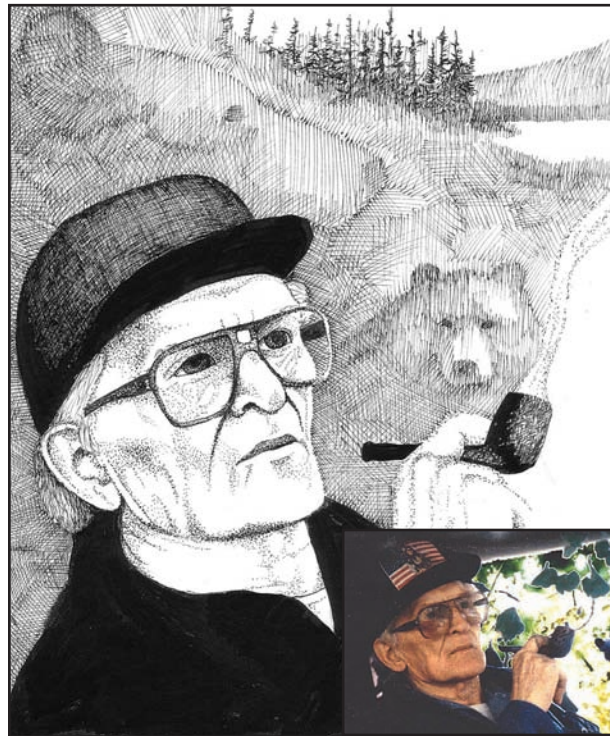
Tehanetorens, Ray Fadden, passed away on November 14, 2008, at Iakhihsotha in Akwesasne Mohawk Territory. Ray was 98 years of age at the time of his passing. He is survived by his wife of 73 years, Christine Chubb Fadden, son John Kahionhes and his wife, Eva Thompson Fadden, three wonderful grandsons Don, David and Daniel, as well as three great grandchildren, Ian, Evan and Hailey.

Ray was a beacon of light to the Kanienkehaka during his lifetime. He was a science teacher and the founder of the Six Nations Museum in Onchiota, NY which still stands today.

Ray Fadden was the subject of a June 19, 2000 profile jointly produced for radio by Traditional Arts in Upstate New York and North Country Public Radio. Below is an updated version of part of that profile.

In the 1940s, while teaching science on the St. Regis Reservation at Akwesasne, New York, Ray Fadden [Tehanetorens] also began teaching young Mohawks about their own culture, history and traditions. He was the exception to the rule when it came to instilling a sense of pride and cultural awareness in his Native students about who they were, about their traditions and about the wonderful contributions their ancestors made to the rest of the world. He traveled with a group of young men from the reservation collecting information about Mohawk history and trained them in woodsmanship and other traditional arts. Many of Fadden's students would become outstanding leaders of today's Mohawk Nation.

Fadden later founded the Six Nations Indian Museum in Onchiota, New York where an impressive collection of historical Iroquois artifacts are exhibited. Especially notable are beaded story belts, created by Fadden and used by him and his family to retell ancient stories to visitors. He researched, wrote and published many charts, pamphlets and books about the Haudenosaunee. If it weren't for his hard work, much of that information might have been lost and/or forgotten today. The Six Nations



Ray Fadden

Indian Museum, founded by Ray Fadden aims to educate the public and to serve Native Americans by reaffirming their traditions.

Ray was also passionate about sharing his concerns for the environment. He was a staunch advocate for the welfare of the plants, birds and animals. He taught all who were willing to listen about the devastating effects of acid rain, the dangerous use of insecticides and about the loss of respect for the interconnectedness of all living things. Fadden has been recognized by many organizations for his energy and commitment to Native American people and their heritage. He will be missed, but his work and dedication will never be forgotten.

Memorial contributions may be made to the Tri-Lakes Humane Society, Saranac Lake, NY.

Floyd "Red Crow" Westerman aka Pop Wharton

by Nick Aponglook

Born on Lake Traverse Reservation of the Sisseton-Wahpeton Dakota Nation on August 17, 1936, Floyd attended off reservation elementary school where he was forced to cut his hair and was forbidden to speak in his native tongue. Floyd graduated from a reservation high school and also earned a degree in secondary education from Northern State University in South Dakota. He spent two years in the US Marine Corps.

Floyd was a recognized political advocate for Native causes, especially working with the American Indian Movement. He was an Ambassador of Good Will representing the International Indian Treaty Council from its inception. Floyd's reputation as a country/western musician was well established. His music offered an in-depth look as to how European influences affected Native American communities.

Not only was Floyd's music well known, like "Custer Died for Your Sins" or the "BIA Blues", he also collaborated recordings with artists such as Willie Nelson, Buffy Sainte-Marie, Bonnie Raitt, Kris Kristoferson, David Amram - to name a few. He performed for many benefit concerts for Indian self-determination, human rights, and environmental issues. In the 1990's, he toured with Sting to raise awareness to the plight of the rain forest peoples who are dying along with the rain forests. He was also noted for his many films and television roles in which he performed later in his life.

Floyd passed on to the spirit world on December 13, 2007, after a lengthy illness and complications from leukemia.

Floyd was also a personal friend of Tom Porter and the Longhouse people of the Six Nations. Our sincerest condolences go to his family.



Native American Practice of Smudging within the Correctional Facility

Prepared by Thomas R. Porter (Sakokwenionkwas),
Native American Chaplain

Before smudging, you should repent or ask forgiveness from the Creator for anything you may have done to offend the Creator. Once you have done this, then you can touch the sage or sweet grass.

Smudging is done with sage or sweet grass. A small amount is burnt in a smudge bowl or disposable ashtray. It is lit and then the flame is allowed to go out, or fanned out until only the embers are producing a small amount of smoke similar to a cigarette burning. A lot of smoke is not necessary, especially because of the facility setting.

When the smoke of the sage or sweet grass is rising, cup both hands and grab the smoke and put it on your head. Then, pull the smoke with cupped hands to your face as though smelling the smoke. Pull the smoke again and put it on your heart and chest area, then to your legs.

Then, go clockwise, as is done in the ceremonial dances in the Longhouse. This, of course, represents acknowledgement to the Four Directions: East, North, West, and South, and to all the spiritual things of the world. When the smoke of the sage or sweet grass rises, it is said that the Creator stops all his activities and pays attention to you until you have completed your smudging. When the smudging is being done, the positive energy is abundant. The negative energy is pushed away from you. You must strive to maintain a good mind. To do otherwise can backfire on you. It calls for sincerity and truthfulness.

When you finish smudging, you simply face or direct yourself to the Creator and say, "Nia:wen", which means, "Thank you."

I hope this explanation is helpful to you. One can smudge everyday, or even twice each day. Usually, I do not. I smudge only if I have to burn prayer tobacco for someone, or I am going to be conducting a ceremony for someone. Sometimes, I smudge as much as six to ten times per month, depending on my activities for people.



A Woman Remembered

I just returned from Florida as my stepmother passed away recently. She succumbed to cancer that she had been fighting for almost ten years. Elaine Porter is the mother of Bobby Porter, Sharon, and Shelly and predeceased by Ernie and, of course, my father Robert K. Porter. Elaine had many grandchildren and some great grandchildren. Everyone who was her children's age and lived in their neighborhood considered Elaine to be their mother. This became very clear when the people spoke of their memories of Elaine. Most of the neighborhood kids, who are now adults with children of their own, said they spent more time at Elaine's house than they did at their own home. Elaine never told any child to go home to eat, she just put an extra plate on the table and all the kids ate together.

On November 13, 2008, we gathered at the home of Elaine Porter with everyone. We ate so much, we cried so much and then we said goodbye to a wonderful mother, a great friend, and a woman we will never forget.

With love,

Tom Porter

Stepson of Elaine Porter.



A Question of Assimilation

By Tom Porter

The question of assimilation and the "melting pot" theory when it comes to the retention of Native American languages always seems to be elusive. Many times we were told to just "speak English" as this is America. This kind of remark is so insensitive when told to a Native American. When Europeans came here, they came freely and for freedom. When the French, Polish, Italian, Swedish, and other European people who now only speak English and have lost their native mother or father languages have a change of mind and want to relearn their languages, all they have to do is go back to France where the whole country speaks French. The same can be done by the other Europeans. The difference or question for the Native American is: If we lose our native language, where can we go back to, what country can we find to relearn our language? The answer is: Nowhere and thus have our Native American languages become extinct. This is why we must act now to secure the future of Native American language.

For Native Americans, now and our future are very different from our European bothers. To our young and old you must take these facts into consideration when it comes to our sacred language. After all it was our Creator who gave that language to us and therefore it is special. When we speak our language, we honor our Creator. Thank you for listening to this thought.

“And Grandma Said...Iroquois Teachings as passed down through the oral tradition” by Tom Porter (Sakokweniónkwas)

A Summary by Lesley Forrester

The Iroquois culture and traditional Longhouse spirituality has a universal appeal, a ring of truth to it that resonates not only with other indigenous people, but also with non-Native people searching for their own spiritual roots.

Raised in the home of a grandmother who spoke only Mohawk, Sakokweniónkwas (Tom Porter) was asked from a young age, to translate for his elders. After such intensive exposure to his grandparents' generation, he is able to recall in vivid detail, the stories and ceremonies of a culture hovering on the brink of extinction. After devoting most of his adult life to revitalizing the culture and language of his people, Tom finally records here, the teachings of a generation of elders who have been gone for more than twenty years.

Beginning with an introduction about why he is only now beginning to write all this down, he works his way chronologically through the major events embedded in Iroquois oral history and ceremony, from the story of creation, to the beginnings of the clan system, to the four most sacred rituals, to the beginnings of democracy, brought to his people by the prophet and statesman his people refer to as the Peacemaker. Interspersed with these teachings, Tom tells us in sometimes hilarious, sometimes tragic detail, the effect of colonization on his commitment to those teachings.

Like a braid, the book weaves back and forth between these major teachings, and briefer teachings on topics such as pregnancy, child-rearing and Indian tobacco, weaving the political with the spiritual. Through his recollections of "Grandma," and what she said, we also get an inside view of the life of a Mohawk man, and his struggles. Sometimes articulate and at other times inventive with his second language of English, Tom takes us on the journey with him, asking us to trade eyes, by "erasing the blackboard" to see if we "can understand what a Mohawk sees, feels, is happy about and is sad about."

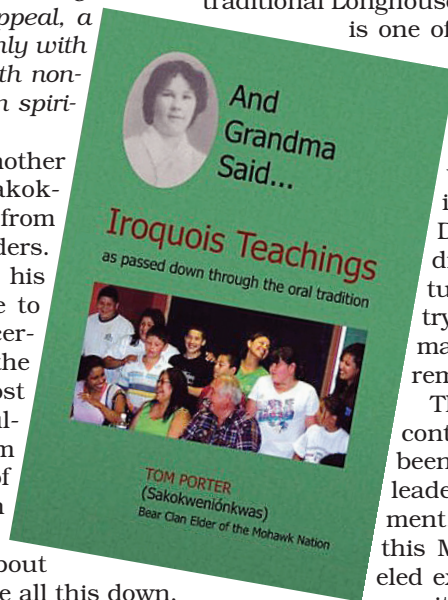
Chapter sections and headings include: The Opening Address, Colonialism, Creation Story, Language in 3D, The Clan System, Trading Eyes, Funerals and Contradictions, A Language Dilemma, The Fog, Where We've Settled, The Four Sacred Rituals, Atenaha: the Seed Game, The Four Sacred Beings, Three Souls or Spirits and Ohki:we, Weddings, Pregnancies, A Spiritual Ladder, Child Rearing Methods, The Great Law of Peace, Some Notes on Tobacco and Other Medicine, The Leadership, Casinos, Prayer?, The Future and The Closing Address. There is also an appendix of interviews with Tom's children, entitled: What Grandma's Great-Grandchildren Learned.

Written as it is, by someone raised predominantly

by a grandmother, it contains teachings which might otherwise be lost. The Iroquois culture and traditional Longhouse spirituality (of which Mohawk

is one of five - and more recently six - nations) has a universal appeal, a ring of truth to it that resonates not only with other indigenous people, but also with non-Native people searching for their own spiritual roots. Due to the suppression of indigenous spirituality and culture, not only in Iroquois country, but across North America, many are searching to recover the remnants of what has been lost.

This book makes a significant contribution to doing that, having been written by one of the original leaders of the revitalization movement. During the 1960s and 1970s this Mohawk Bear Clan Elder traveled extensively across North America with a group called the White Roots of Peace, a group which has been credited as the original stimulus for the growing trend to return to traditional ways on this continent.



And Grandma Said...

A Review by Joseph Bruchac

"For more than four decades, no one in the Native American community has been more respected than Tom Porter for his deep commitment to peace and the traditional ways of the Haudenosaunee-as well as for his humility and gentle self-deprecating humor.

In this deeply personal and entertaining volume Tom shares, in his own words, the roots of his teachings. If you can only read one book this year, there's no better choice than this, the story of a beloved elder who has never failed to honor and uphold the wisdom of his ancestors."

Award-winning author Joseph Bruchac, Abenaki: Author of "Our Stories Remember"

Now You Can Hear Tom's Voice

A CD of the Opening or Thanksgiving Address is now available. This 36-minute CD contains Tom Porter's recitation of "The Words Before All Else" in both Mohawk and English. A good accompaniment to Tom's new book *And Grandma Said...Iroquois Teachings*, this CD makes it possible for those who have never heard Tom to hear what his voice sounds like. It will also be a warm reminder to others of his voice, or who want to use it to open (and close) events with. It may be purchased online at HerNativeRoots.com (shipped for \$22) or in the Craft Shop for \$18.

Learning About Publishing A Book

By Lesley Forrester

First printed in late July 2008, Tom's new book *And Grandma Said...Iroquois Teachings*, as passed down through the oral tradition, was sold out in less than two months. Then we waited, and waited, and waited...for the second printing.

In the process we have learned-and are learning-more than we ever wanted to know about publishing. The most important thing is that we encourage people to buy from us directly. This is the only way we can gather enough revenue to keep on printing more. When someone buys a copy from an online bookseller, Tom only gets \$2.40 in royalties. If the book is purchased directly from the publisher, he still only gets \$6 (25% of the retail value). But on with the saga...

In mid September, Skahendowaneh (Dowaneh) Swamp, in his new position as the Chair of Indigenous Knowledge at Trent University in Ontario, decided to use the book as a text in three of his courses. One of those courses is at the doctoral level - for PhD students. By the end of that week, two other Canadian universities had decided to use it: Queens in Kingston, and McMaster in Hamilton. A few days later, we heard that it was going to be used in a "Contemporary Issues in Native America" course at SUNY's Empire College.

Meantime, Maddi Cheers and Bob Vetter had been taking the book with them on the road. They do presentations to grade school classes on Native awareness, on Long Island and in Connecticut. Bob has discovered that the book satisfies the requirements for grade four Native curriculum - the required unit on Haudenosaunee (Iroquois) culture. So the book is being bought by teachers as a resource at the elementary level.

Before the month of September was out, we had received a very enthusiastic response from Harvard University, who are interested in the book for several courses, and wished they had heard about it earlier, because in the fall semester, they spend two weeks on the oral history of the Iroquois. We even got a message that the book had been discussed at a meeting at Harvard.

Through our publisher's connections with Ingram, the multinational book distributor, the book is now for sale online in the United Kingdom, Australia, Denmark, South Africa and even Japan. (Tom has yet to get any royalties from these, but the payments are always a month in arrears, so it will be fun to see what happens.)

Yesterday (October 12th) we discovered that for the current month, it is in the top ten of the royalty earners for our publisher. So far, that won't buy more than a few tanks of gas, but with barely three months on the market, it's an exciting start.

Wonder what's next? (Tom keeps telling us that Oprah's got it, but so far, when we say, "Really?" he just laughs.)

*Note: If you have a lead on anyone at a particular university or organization which might use multiple copies, please email Lesley at [*net.com. We will ask the publisher to send a free review copy to them for their consideration. And if you are considering buying a copy of the book, please contact us or, if you need to buy online, go to \[HerNativeRoots.com\]\(http://HerNativeRoots.com\) where Tom will not be charged anything for the sale.*](mailto:lesleyforrester@xplor-</i></p>
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Dear Tom,

Greetings, Elder Brother.

My fellowship with the Asian Cultural Council is finally coming to an end. In a few days, I shall be returning to my land and people in the Philippines.*

In the five-month journey that I had been traveling around the US, the short time I spent at Kanatioshareke was one of the major highlights and inspirations, and for that, I am deeply thankful. I hope that one day, you can come and visit our shores so we can share our stories and insights about our lives and continuing work.

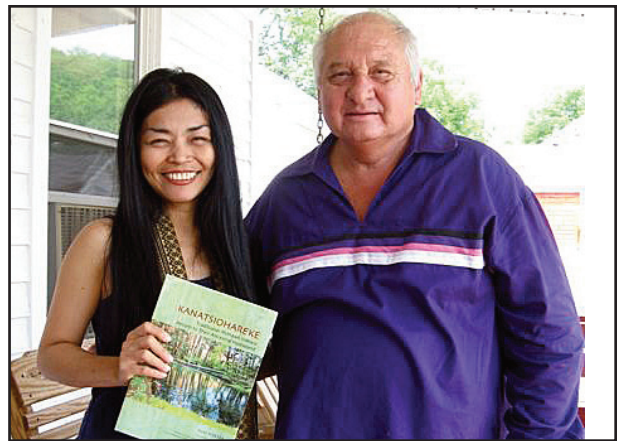
You may also want to know that I visited the Institute of American Indian Arts IAlA in Santa Fe where I attended classes, talked to teachers and students. I also visited pueblos and sacred sites and attended the Gathering of Nations in Albuquerque. That, too, was an amazing experience.

Once again, I thank you, Tom, for your time and generosity of spirit. I wish you, your family and community, health, peace and continuing success in your work.

May the Creator and guiding spirits walk with us always-

Grace Nono

gracenono.com



Grace Nono and Tom Porter

**I was born and raised in Agusan del Sur, in north-eastern Mindanao, southern Philippines. My mother's ancestral land is Camiguin island in northern Mindanao, and my father's is Nueva Ecija in Luzon. Colonization, which deeply divided our people made us believe that we are not indigenous (by virtue of religion? Western education? etc.) In the process, we have also become alienated from our own traditions, and brothers and sisters. Now we are embarking on the journey of reclaiming our deepest identity and roots, and in the process, come into solidarity with our brothers and sisters from all the other islands.*

How to order your copy of *And Grandma Said... Iroquois Teachings*

Tom's new book is available now. Buy online, toll-free, walk-in or mail a check.

There is now an online site www.HerNativeRoots.com to order *And Grandma Said...* On this site, 100% of the book cost goes directly to Tom, whereas royalties from other online sites range from only \$2.40 to \$6 per copy. Thanks to friends and makers of the Kanatsiohareke Traditional Mohawk CommuniTea, you can order your book online now.

You may also now call toll-free: 1.888.Ask.Essa (1.888.275.3772) Voicemail Box #3. It is a safe and fast way to order *And Grandma Said...* and an easy number to remember to share with other people who might be interested. Please be sure to speak clearly, slowly, and give your credit card information as prompted. Also be sure to specify how many copies

you want and where they are to be shipped. \$30 covers the book and shipping and all proceeds go directly to Tom.

Kanatsiohareke and Her Native Roots would like to send you a pouch of the Traditional Mohawk CommuniTea to sip while enjoying Tom's enthralling book. Add your \$15 gift to Kanatsiohareke for each pouch of tea, knowing that all profits from the tea go directly to Kanatsiohareke. Tea shipping is FREE when ordered with a book.

In summary, there are FOUR easy ways to get a copy of Tom's new book:

1. Online by credit card through www.HerNativeRoots.com
2. Toll-free phone call by credit card at 1.888.Ask.Essa
3. Walk-in at the Craft Shop by cash or credit card (not Mondays and not between January 1 and March 31st)
4. By a check for \$29.91 made out to Tom Porter and mailed to the community.

KANATSIOHAREKE *Traditional Mohawk Indians Return to Their Ancestral Homeland*

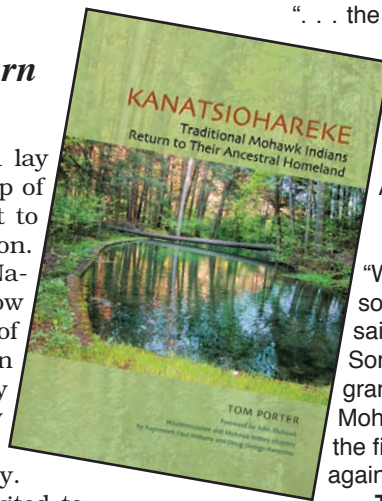
Kanatsiohareke (pronounced Ga na jo ha lay gay) is the true account of how a small group of traditional Kanienkehaka (Mohawks) set out to fulfill a prophecy of hope and determination. Generation after generation of these First Nations People had passed on the story of how they would someday return to the homeland of their ancestors, the Mohawk River Valley in central New York State. In that place, they would reestablish a community where they would work hard to revitalize and teach their cultural traditions, language and spirituality.

The reader of this extraordinary book is invited to

learn not only about the reestablishment of Kanatsiohareke, but also about the history and traditions of the Haudenosaunee (Iroquois Confederacy) to which the Kanienkehaka belong. This is a remarkable story of cultural survival and perseverance. It is an inspiration to all who strive to improve this world for the sake of the seven generations to come.

"Kanatsiohareke is more than just 'The Place of the Clean Pot'; it is a symbol of a returning to the great principles of the Haudenosaunee-Peace, Unity and Respect, of the returning to the Good Mind for the seeking, restoring and maintaining of the Great Peace. The Mohawk community of Kanatsiohareke is a great treasure..."

-Kayeneseh Paul Williams



"... the story of the Mohawk return to Kanatsiohareke is a story of people making friends, sharing values, recruiting people to work hard, and creating a context of sharing and living Native American spiritual values."

-John Mohawk

"When we left two hundred and some years ago, our old people said: 'Some day we will return. Some day our children and great-grandchildren will go back to the Mohawk Valley and they will rekindle the fires and the fires will burn bright again.'"

-Tom Sakokwenionkwas Porter

BOOK ORDER FORM

KANATSIOHAREKE - Traditional Mohawk Indians Return to Their Ancestral Homeland

By Tom Porter

Foreword by John Mohawk; Haudenosaunee & Mohawk history chapters by Kayeneseh Paul Williams & Doug George-Kanentiio

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Summer Festival 2008

The 15th Annual Kanatsiohareke Summer Festival took place on June 28th and 29th, 2008, in the beautiful Mohawk Valley. Tom Porter opened the activities with the Ohenton Kariwahtekwen (Words Before All Else or Thanksgiving Address). Visitors were greeted with good food, traditional stories, music and games. Many people have come from miles around to join in the festivities, many of them are old friends, some are new, and we welcome them to spend some time with us each year; to be a part of something good.

A lot of hard work goes into making a successful event. Things like coordination, communication and



attention to detail and this year's festival was no exception. We always depend upon the generous efforts of our friends and volunteers who each year come through for us, whenever and wherever they can. Whether it be from setting up a Silent Auction or coordinating vendors and entertainers to painting a sign, no job is trivial and the people who care always take the time to pull together to assist in the whole effort. For this we are truly thankful, just as

we are thankful to those who have stood by Kanatsiohareke and its mission all of these years.

Even in these hard economic times, our festival managed to raise close to \$4,000. That may not sound like much to some, but it means a great deal to us. The fact that it took place at all shows the resilience and the spirit of Kanatsiohareke - an encouraging prospect, to be sure. It is our hope to be able to hold an even better Festival in 2009, and with your help, we can make this important fundraiser a resounding success so that we can continue to provide a place for the next generation.

The Kanatsiohareke Mohawk Community wishes to extend our love and Niawen-kowa to the following volunteers who went beyond the call to help pull it all together in 2008:

Akwesasne Women Singers, Andy Howland, Austin, Barry & Janet, Bernice & Teri Frankoski, Bob Vetter & Maddi Cheers, Bob & Sherry Hayes,



Preparing for the Summer Festival





Bobby, Judy & Bobby K. Porter, Bonnie Jane Maracle, Candice Kranitz, Carolyn Chernak & Priscilla, Clayton Buteau, Codee Vogler, Daniel Morse, Danika Stacy, Danny Lamora, Danny Miller, Diane & Wayne Porter, Don Quigley, Flora Colao, Frank David, John & Cheri Sardella of Gypsy Red, Helen Montour, Hennes & Sheri Porter, Hughie & Judy Warner, Jonitha Hasse, Katsitsiahawi Perkins, Katsitsiakwas Lazore, Karen Suydan, Katie Lim, Kay Olan, Kwi:lo (Tom's niece), Lesley Forrester, Loretta Vogler, Lynn Rice, Mark MacLeod, Michael Stover,



Nick Martinelli & Liza, Pattie & Dave Mattie, Paul Hasse, Pegi Knapp, Richard Nolan & Liz, Shawna Seigle, Stephanie & Betty Ann Bandosik, Tami Mitchell, Vera Blanchfield, Warren Lazore. Special thanks to Frank David and John Sardella for doing such a fine, professional job with the sound system for the festival.

We would also like to thank the following performing artists for their participation in our program:



Al Cleveland, Alan George, Theresa "Bear" Fox and the Akwesasne Women Singers, Bob Vetter & Maddi Cheers, Eric Marczek, Grace Nono, Gypsy Red, Jake George, Joseph Firecrow, Lynn Brant, Matoaka Eagle & Tami Mitchell.

And of course a big Niawen-kowa to the crafts vendors without whom a festival would not be complete.

We hope you will join us for a couple of days of learning and fun on June 27th & 28th, 2009. If you would like to be a volunteer for the Kanatsiohareke Annual Festival 2009, we will be posting a sign up

form at our web site www.mohawk-community.com on the Festival page starting in May 2009. See you next time.





Planting of the White Pine with Mohawk Elder Tom Porter. From L to R: Mohawk Chief & Founder of the Tree of Peace Society Jake Swamp, President/CEO of the Trumpet Awards Foundation Xernona Clayton, DAH Event Producer Carl Nelson, NYC Commissioner Guillermo Linares, Lotus Music & Dance Artistic Director Kamala Cesar.
Photo by Richard Turner

Drums Along the Hudson

On Sunday, May 3rd 2008, from 11 AM-6 PM, the Sixth Annual Drums Along the Hudson engaged approximately 3,500 - 5,000 New Yorkers and guests in a free, outdoor, family-focused event that highlighted Native American culture and celebrated the diversity of New York City.

The 2008 schedule included performances by special guests from Bermuda, the Warwick Gombey Dance Troupe and the St. David's Island Native Community, as well as by the Mohawk Singers and Dancers, the Long Island Native American Community, the Cacibajagua Taino Cultural Society, Harambee African Dancers and Drummers, Flamenco, Kathak & Middle Eastern Dancers, the Thunderbird American Indian Dancers and Singers, Carioca Capoeira Arts Brazilian Drummers & Dancers, and the Trinayan Odissi Dancers.



DAH 2008 Honorees: Mohawk Chief & Founder of the Tree of Peace Society Jake Swamp & Xernona Clayton, President/CEO of the Trumpet Awards Foundation.
Photo by Joseph Rodman



Special Guests from Bermuda: The Warwick Gombey Troupe.
Photo by Joseph Rodman

Hudson 2008 presented storytelling and corn husk doll making with Nitchén and our first ever Environmental tent, which featured the Captain Planet Foundation, Parrots for Peace, demonstrations and lectures by Cayuga Stone Carver David Greene, and environmental art from Casa Frela Gallery.

This year's pow wow also included Shad Planking demonstrations and tasting by the Hudson River Foundation, the Planting of the White Pine, and Native American and International food and craft vendors.

Our 2008 Honorees, selected for their distinguished contributions to Humanitarian and Environmental causes, were Mohawk Chief and Founder of the Tree of Peace Society Jake Swamp and Xernona Clayton, President and CEO of the Trumpet Awards Foundation.

Led by the Mohawk Singers & Dancers, the day concluded with the Unity Stomp, in which all were invited to participate.

SAVE THE DATE! The Seventh Annual Drums Along the Hudson: Native American Festival will be held on Sunday, May 17th, 2009. Reserve your food/craft vendor space now - email dah@lotus-musicanddance.org OR call 212.627.1076 x 18 to speak with Carl Nelson or Arielle Falk.

Drums Along the

Farm Report

This past year several calves were born to add to the herd at Kanatsiohareke. Presently, we have eight horses as well. Our gardens & trees produced different varieties of vegetables and fruits. We harvested Corn, as well as Beans, Squash, Tomatoes, Carrots, Green Beans, and so much more. Alice Porter and Ida Mae Powless were busy canning for several weeks to produce over 300 jars of vegetable and fruits to be stored away for future use.



Ida Mae Powless is pictured here shucking corn and preparing it to be used for ceremonies. Although this picture is from several years ago, this practice is still taking place today. Ida Mae says "Corn is a woman, and it's a woman's responsibility to clean the food and feed the men because Creator gave it to us for our ceremonies."



"We are the elders who teach the young children to carry on the traditions that are important to us in our everyday lives. And we give thanks everyday for ourselves and our children."

A Non-Native Perspective

Tom Porter asked, "Why don't you write something for the Newsletter? Something about Kanatsiohareke, from the non-Native perspective."

I'm not qualified to give the non-Native perspective. But I'm qualified to give "my" non-Native perspective, so I agreed.

I may have an interest in what textbooks call, "the Woodland Culture" - and the Iroquois in particular - but so what? I'm only an Illinois carpenter. I have no legitimate business intruding upon the good people of those communities. They already get plenty of that, I bet.

If Mohawks had returned to their valley with the intention of creating a private community, I would not have stopped by. But Kanatsiohareke was established with several intentions, and one is for Native and non-Native to meet, talk, learn. Even Illinois carpenters are welcome.

So, I stopped by. I stayed longer than I planned. There was much to discuss, much more to learn. There was also work to do, good food to eat, stories to hear, jokes to tell, solitude in the woods, and did I mention there was work to do? I've been stopping by - and staying longer than I planned - ever since.

I expected to learn about Iroquois culture, and I have. What I didn't expect is how much I would learn about myself. Have you ever visited another culture in another country? Did you find that you began to look at yourself with new eyes? That your thinking changed?

As a boy in Mr. Lyman's 4th grade class I learned about the Iroquois, the "Haudenosaunee." Life in the woods! I loved it! In the school library I read, "the men were the hunters and women were the farmers." I liked men being hunters--any boy does. But the women as farmers? To my young mind farming meant heavy machinery. It was a manly pursuit. Women "farming" seemed strange.

But here's one way Kanatsiohareke has changed my thinking~

I've heard Tom give the Opening Address many times. It always prompts thought--as it should--and stirs feelings. When Tom talks about The Three Sisters (corn, beans, and squash), he describes how a woman plants the seeds, then "babies" those little

plants. That was new thinking for me--a woman "babying" a plant. In traditional Haudenosaunee culture women are referred to as Life Givers.

That got me thinking how Molly is always sticking some little green leaf in a jar of water on the kitchen counter. We already have too much stuff on the counter, but a leaf gets broken off and Molly has to save it. It's just a leaf! "Throw it away!" I say. But no, she's got to save it. Drives me crazy - little jars of dirty water on the counter, a forlorn green leaf sticking out of each one.

But that new thinking spoke to me: "Life Givers"... "babying" little plants... And I finally got it: To Molly, it's not just a broken leaf. It's an orphan. What woman will throw away an orphan? The

Spirit that moves Molly to save a green leaf is the Spirit moving Haudenosaunee women - past and present - to "baby" corn, bean, and squash seedlings. That 4th grade book had it wrong. The Haudenosaunee women weren't farming. Those Life Givers were giving life, nourishing life. They were mothering.

When I see another green leaf in a little jar of dirty water, I don't object now. We still have too much stuff on the counter, but I just tell that leaf, "Welcome to the world."

As a non-Native, Kanatsiohareke has given me plenty more "new thinking." I've begun to ask myself, What do I know - "really know" - about historical events? About current issues and governmental policies? What's being reported? What's not? What is it that I believe? and Why do I believe it? "Shaking up the mind," the Haudenosaunee say.

So, from my non-Native perspective I say: Go visit Kanatsiohareke, but leave your expectations at home. Want to learn about the Haudenosaunee? Go! But you will also learn about yourself. Want to learn about the Mohawk language? Go! But you will begin to think about the words you already use. Want to know more about Haudenosaunee history and culture? Go! And you will begin to know your own like never before.

Go to Kanatsiohareke with an open mind, but be prepared to have it shaken up.

Respectfully submitted, Mark MacLeod



Molly & Mark



Language Immersion 2008

Once again, in July 2008, we were able to hold an Adult Language Summer Session for two weeks. The 2008 Session 1 "Introduction to Mohawk" class was taught by Iehnhotonkwes Bonnie Jane Maracle from Tyendinaga Territory and Warisose Josephine Gabriel from Kanehsatake. As team teachers, our long time instructor, Iehnhotonkwes, delivered the phonetic foundation necessary for reading & writing in Mohawk, while Warisose, one of the program's original fluent language instructors, provided the students with vocabulary, translations, and opportunities to practice speaking.

During the Session, the students had the chance to take a day field trip to several nearby historical and culturally significant sites with tour guide Anataras Allan Brant (formerly of the Iroquois Indian Museum) from Tyendinaga Territory. In addition, one evening during the Session, Sakokwenionkwes Tom Porter spoke to the student group and provided them with some important cultural stories and teachings.

The eight students who registered in this summer's Session 1 travelled from near and far to attend this two week course, places such as Washington state, Maryland, Ontario, and various parts of New York. This year our class included a member of the Seneca Nation as well as a member of the Tuscara-

ra Nation.

Everyone enjoyed the Session and provided positive feedback on their learning experience and, as always, their wish was that their time at Kanatsiohareke didn't fly by so quickly. Every student put in long hours during the days and evenings working on their language assignments. By the end of the two weeks the majority of the class was already making plans to return to Kanatsiohareke for a session in July 2009.

Each summer those who are interested in learning the Mohawk language have an opportunity to spend two weeks at Kanatsiohareke immersed in an environment of language, history, cultural teachings, teamwork, relationship building and health food from the Kanatsiohareke gardens. Tom Porter's vision is to build a community where Haudenosaunee people can come together to relearn their language, culture and traditions - and each summer we are seeing this vision become a reality.

More information on Summer Sessions for 2009 can be obtained at info@mohawkcommunity.com and the dates of each session can be found on our calendar page at www.mohawkcommunity.com.



KANATSIOHAREKE

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Email: info@mohawkcommunity.com

Mohawk Language Classes For Summer 2009

PLEASE NOTE: THE ABSOLUTE DEADLINE FOR REGISTRATION IS APRIL 30TH. IF THERE IS INSUFFICIENT ENROLLMENT AS OF APRIL 30TH, CLASS WILL BE CANCELED. EACH CLASS MUST HAVE A MINIMUM OF 10 STUDENTS.

NEW SESSION - "Mohawk Literacy for Fluent Speakers"

June 15 - 19, 2009 • Instructors: TBA

This week long session is an opportunity for fluent speakers to learn how to read and write Mohawk. Tuition of \$500 includes room and board for the week.

SESSION 1 - "Introduction to Mohawk"

July 6 - 17, 2009 • Instructors: TBA

This intensive two-week beginners class provides a strong foundation for learning Mohawk and is a PRE-REQUISITE for attendance in Session 2. Basic vocabulary, 450 phonics sounds, incorporated and unincorporated structures and simple version of the Ohen:ton Karihwaterhkwen are some of the subjects that will be covered.

SESSION 2 - "Basic Mohawk"

July 20 - 31, 2009 • Instructors: TBA

Pre-Requisite: Completion of Session 1

Students registered in this session will continue to build on language learning from Session 1 to further reading, writing and speaking skills in Mohawk. They will also continue to learn an expanded version of the Ohen:ton Karihwaterhkwen.

SESSION 3 - "Conversational Mohawk"

August 3 - 14, 2009 • Instructors: TBA

This session is for those students who can understand MOST of what they hear in Mohawk and have acquired an extensive vocabulary, but who are not yet fluent speakers. This session will concentrate on oral dialogues and stories.

SESSION 4 - "Ceremonial Mohawk"

August 17 - 28, 2009 • Instructors: TBA

This session is for fluent Haudenosaunee speakers who wish to learn the ceremonial speeches for Wakes, Funerals and Marriages.

Tuition for each two-week session is \$1,000 (U.S.). A non-refundable deposit of \$100 is due with the application by April 30, 2009. The balance of the tuition is due upon attendance at the session.

A Tradition Told in Just Twelve Letters

Program looks at Mohawk language and its alphabet of just a dozen characters

by Rick Karlin, Times Union Staff Writer

There's no such thing as "just a flower," in the Mohawks' ancient language. At a minimum, it's a large flower, or a small flower, or one with specific colors or markings. "Natives don't just say, 'there's a flower,'" explained Dave Cornelius of Schenectady.

"They say, 'there's a flower with stripes.'"

That's one of the first things one learns when visiting the Kanatsiohareke Mohawk Community here - the language is complex and richly descriptive. Mohawks only use 12 letters of the alphabet, but there are 59 tenses and endless words to describe an object or an action.

"You have to learn a different way of thinking," said Bonnie Jane Maracle of Tyendinaga, Ontario, Canada.

"There's always a relationship, you're part of creation," added Maracle, also known as Iehntonkwaw, or 'She Who Opens the Door.'

Maracle, Cornelius and about a dozen others gathered at this one-time county nursing home and farm Saturday to celebrate the 10th anniversary of a unique summer adult learning program in which Mohawks from across North America and beyond spend up to two months immersing themselves in their language.

"It still is the place to come for summer language sessions," said Maracle, who teaches native culture at Queens University in Kingston, Ontario.

Participants have varying degrees of fluency. At least the human ones.

"My animals, they all understand me," jokes Tom Porter, who lives here year-round and oversees the program, as well as a farm on the grounds.

Porter, a lifelong Mohawk speaker, said his ancestors lived at this spot along Route 5 until the Revolutionary War, when the Mohawks, aligned with British loyalists, were expelled to Canada. Nearby, there were vast longhouses in which several generations lived. The small gift shop on the grounds includes part of an ancient pot that was found a few years back.

Porter, or Sakokwenionkwaw, which means "The One Who Wins," led the effort to purchase the proper-



ty in 1993, envisioning it as a sort of cultural refuge.

It's since become a labor of love for Porter and the handful of others who help keep up the grounds and aging buildings, said Tami Mitchell, who travels from her home in the Bronx to participate in the immersion lessons.

Porter has written two books on Mohawk language and traditions: *"Kanatsiohareke: Traditional Mohawk Indians Return to Their Ancestral Homeland"* and the just-published *"Iroquois Teachings."*

Porter grew up at Akwesasne, the Mohawk community in northern New York. His appreciation for the language dates to his youth, when his grandfather conducted a burial ceremony.

Porter said he was terrified, even repelled, at the idea of funerals or viewing bodies.

But just before the burial, his grandfather said "we will gather the blanket of Mother Earth and wrap his body."

That more benign view of interment eased his fears, said Porter. "That's when the light went on for me."

This article was first printed in the September 28, 2008 Sunday, Albany Times Union and is being used by permission.

Kanatsiohareke Endowment

As mentioned in the 2003 edition of the Kanatsiohareke Newsletter, some stock donations have already been generously donated in order to start the Kanatsiohareke Endowment Fund.

For those new to this program, the purpose of the fund is to support the Mohawk Language Program. The stocks generate an annual income in the form of cash dividends that are then re-invested.

In addition, the value of the stocks themselves have the potential to grow over time. It is our intention to apply the cash income toward educational purposes. If you would like to donate stocks to this important program, the process is very simple:

Stocks or bonds can be electronically transferred from your broker or bank to our broker.

A simple letter of authorization is all that is need-

ed. In so doing, our students will benefit from your thoughtful donation, and you will gain our unending gratitude.

Since December 8, 1997, Kanatsiohareke has been a Not-For-Profit organization under the US Internal Revenue Service Code 501(c)(3). Thus, your donations are fully tax deductible to the extent permitted by law. Regrettably, we cannot accept Mutual Fund donations at this time.

We had no idea of this easy way of making stock gifts to Kanatsiohareke until a donor in New York City urged us to open an account, which we did at the end of October 2000.

If you would like more information on how you can help the Kanatsiohareke community through this simple transaction, please contact us at email address info@mohawkcommunity.com.

Nia:wenkowa

CALENDAR OF EVENTS

December 14, 2008 - January 2, 2009

Haudenosaunee Graduate Student Writing
Retreat with Haudenosaunee PhD Monitors &
Cultural Speakers

January 31, 2009

Kanien'Keha:ka Cultural Teaching Series #2 "Cere-
monial Calendar Year" with Tom Porter, Kanatsio-
hareke

February 21, 2009

Snowflake Garage Sale with Stew & Biscuits for sale

February 28 & March 1, 2009

Traditional Arts Workshop Series:
Birchbark Baskets with Tom Mowatt

March 7, 2009

Haudenosaunee Academic Lecture Series with
Dr. Dan Longboat, Trent University
1-4pm, Supper. \$30; \$15 for Students with ID

March 21, 2009

Women's Wellness Weekend:
Beating the Winter Blahs with Sweats,
Massage, Yoga, Facials, Pedicures

March 28 & 29, 2009

Traditional Arts Workshop Series:
Silversmithing (TBA)

April 11, 2009

Benefit Concert: Haudenosaunee Talent Night

May 1 - 3, 2009

(Sign up online at
www.mohawkcommunity.com/calendar)
Haudenosaunee Language Conference: Researching

the State of Languages in the Confederacy
\$100; \$50 for Students with ID

May 16, 2009

Kanien'Keha:ka Cultural Teaching Series #3
"Traditional Medicines" with Jan Longboat,
Six Nations

June 13, 2009

Haudenosaunee Academic Lecture Series
(TBA)

June 15 - 19, 2009

Mohawk Language Session
"Literacy for Fluent Speakers" - Fluent speakers
learning to read & write Kanienkeha

June 27 & 28, 2009

Annual Summer Festival

July 6 - 17, 2009

Mohawk Language Session 1: Making Sense of the
Mohawk Language - Introductory session in Mohawk
phonics and dialogue

July 20 - 31, 2009

Mohawk Language Session 2: Basic Mohawk -
Expanded use of dialogue and vocabulary

August 3 - 14, 2009

Mohawk Language Session 3: Advanced Mohawk -
Conversational Mohawk

August 15, 2009

Kanien'keha:ka Cultural Teaching Series #4
"Fasting" (TBA)

August 17 - 28, 2009

Mohawk Language Session #4: Ceremonial Mohawk
- Speeches for Wakes, Funerals, Marriages

The community of Kanatsiohareke would like to thank you for your continued support. In an effort to maintain our mailing list, please check the appropriate box(es) and return this last page as soon as possible.

☐ I would like to continue to receive future issues of the Kanatsiohareke Newsletter.
Enclosed please find a check made payable to Kanatsiohareke in the amount of
\$_____, to help cover the cost of paper, printing and postage.

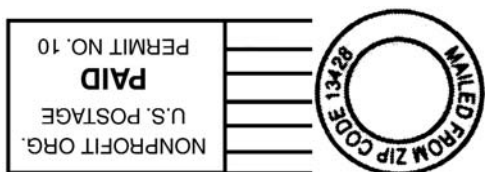
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Kanatsiohareke

(Ga na jo ha lay: gay)
"The Clean Pot"



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WWW.MOHAWKCOMMUNITY.COM
