



Kanatsiohareke Newsletter 2009



Kay Ionataiewas Olan (Mohawk/Wolf Clan)

Recipient Of 'Jigonsaseh, Woman Of Peace Award' 2009

The Indigenous Women's Initiatives held its annual "Jigonsaseh, Women of Peace Award" luncheon at Buffalo State College in Buffalo, NY, on Saturday, September 19, 2009, to honor the local recipients. Tom Sakokwenionkwas Porter nominated Kay Ionataiewas Olan, past Director of the Kanatsiohareke Mohawk Community and, who remains one of our most valuable volunteers, for this award and Kay received the Jigonsaseh Award at the 2009 luncheon.

Kay is a BA and Master of Education graduate of SUNY New Paltz. After getting her BA and while working on her MS, she taught elementary school on Long Island for 2 1/2 years and then moved to the Mid-Hudson Valley where she taught in the Wappinger Falls School District for 31 years. In her teaching capacity, she was able to share the story and history of Native North America, especially the rich history of the Six Nations Confederacy. Kay has attended the Mohawk Language Program at Kanatsiohareke as a student and also helped coordinate the language program before actually moving to Kanatsiohareke.

Ionataiewas is niece to Ernest Benedict, one of the most respected elders in Iroquoia, and with family ties lying within the Akwesasne community; she has remained a devoted member of the Akwesasne Mohawk Longhouse where she sits on the side of the Longhouse with the Wolf Clan. As an example of her love and loyalty for Haudenosaunee traditions, early in her teaching career, Kay was forced to initiate grievance procedures with her school district for permission to take time off to participate in her cultural practices. The ultimate outcome of the grievance was in her favor as she won the right to take time off to attend her Longhouse ceremonies. Whenever the traditional Mohawk Chiefs ever needed Kay's assistance, they could always count on her support of their activities. Kay is also a strong supporter of the Akwesasne Freedom School and has continued to work tirelessly, along with other members of the New Paltz community, to sew and produce quilts that are donated for auction at the Freedom School's annual fundraising dinner. These quilts have brought in between \$1000 to \$5200 each for the school.

Kay has been called upon by many people over the



years, both Native and non-Native, in their journey to find true knowledge of the great history, culture, language, and spirituality of Native Americans. Kay is also one of the greatest storytellers around, and continues to delight audiences, young and old, with Haudenosaunee stories handed down in the oral tradition. Kay was also a behind the scenes driving force in the publication and distribution of *"Kanatsiohareke, Traditional Mohawks Return to Their Homeland"*, as well as a proof-reader of *"And Grandma Said... Iroquois Teachings as Passed Down Through the Oral Tradition"* In addition to being Director of the Kanatsiohareke Mohawk Community, Kay also has worked as storyteller, presenter and consultant at the Iroquois Indian Museum. In years past, Ionataiewas was an avid jogger and ran in various half-mile marathons and 10K races. Today, she is an active member on the Board of Directors for the Ndakinna Education Center, in Greenfield, NY, which is involved in various educational and cultural events in and around Saratoga Springs, where she now resides.

Kay is a beautiful human being who truly embodies that of a person who follows the Great Law of Peace. She tries hard to point out the positive things that people say and do so as to encourage others to do the same. We believe her to be one of today's greatest living examples of what peacemaking is about. As teacher, storyteller, language student, quilter, community volunteer, amongst countless other activities, Kay has become an unofficial ambassador for the Iroquois Confederacy. WE here at Kanatsiohareke believe Kay to be a 'woman of peace' and a deserving recipient of the Jigonsaseh Award.

Congratulations Ionataiewas!

Kanatsiohareke, Inc.

Board of Directors

Tom Porter	Jan Longboat
Bill Horning	Katsitsiahawi Perkins
Bonnie Jane Maracle	Kevin Deer
Dan Longboat	Mike Valentine
Frank David	Pam Johnson

Thank You!

We would like to express a special appreciation for the following volunteers & supporters who have went above and beyond for Kanatsiohareke, particularly in the last few difficult years:

Alice Porter, Amanda Holmes, Andy Howland, Betina Castagno, Bobby & Judy Porter, Bill Russ, Bill & Anna Horning, Bonnie Jane Maracle, Dan LaMora, Frank David, Helen Montour, Hennes & Sheri Porter, Ida Mae Powless, Jackie LaBonte, Jan Longboat, Jesse Bruchac, Joe & Carol Bruchac, John & Cherie Sardella, Kamala Cesar & Tom Buckner, Kanastatsi Porter, Karen Capuder, Katsitsiahawi & Kenny Perkins, Katsitsiakwas & Warren Lazore, Kay Olan, Lesley Forrester, Loretta & Codee Vogler, Lou Williams, Marie Jones, Mark Durham, Mark McLeod, Mike Valentine, Ron Styres, Roy "Poncho" Hurd, Stephanie Bandosik, Theresa "Bear" & Skye Fox, Thor Patterson-Ritz, Tracy Williams, Bob & Maddie Vetter, Bernice & Teri Frankoski, Betty Bandosik, Bobby K. Porter, Daniel Morse, Danika Stacy, Don Quigley, Flora Colao, Hughie & Judy Warner, Jonitha Hasse, Kamala Cesar & Tom Buckner, Katie Lim, Nick Martinelli & Lisa, Paul Hasse, Shana Seigle, Vera Blanchfield.

We also acknowledge the Onkwewhonwe of the Kahnawake Mohawk Territory for the winter wood donations in October 2009; generously provided by: Cathy Montour, Helen Montour, Jr, Hazel Mayo, Kakionstha Deer, Lionel Deer, Loretta Lebnorgne, Richard Nolan, & Vicky Diabo. In addition, we also send our grateful appreciation to the managers & staff at Caffe Lena in Saratoga Springs, NY. Finally, we send our greetings and love to the wonderful people at Ndakinna in Greenfield, NY.

Niawenkowa Sewakwekon!

Longhouse Fire

In October 2009, dear friends at Tyendinaga suffered the complete loss of their beautiful longhouse. Police are investigating arson as the probable cause. Even as the heavy equipment comes in to clear the rubble, plans are well underway to construct a new one, the goal being to have most of it up by winter.

If anything, this terrible tragedy has reconfirmed for them the importance of peace and the good mind. I believe they will come out stronger as a result of this new challenge.

At this stage, it is my understanding that any help would be welcome. And contributions to the new building would be most appreciated, no matter how small. Donations may be made to the "Tyendinaga

Haudenosaunee" and mailed c/o Jan Hill, 1327 Ridge Rd., Tyendinaga Mohawk Territory, KOK 1X0.

Lesley Forrester

Reprint from a "Letter to the Editor" of Indian Time Newspaper

(used by permission)

She:kon Sewakwekon,

I want to share something really amazing with all of you. During the recent Harvest Ceremony where the Faithkeepers, Clan mothers and the people gathered in the Longhouse to thank the Creator for the harvest provided during the past year. I found myself being the only Faithkeeper sitting on our side of the house. A Faithkeeper's responsibility is to answer the other side of the house during the ceremony. However, I am not a Mohawk speaker and do not know the speeches, and normally there are other fluent and knowledgeable speakers available on our side to the house, but this time, there wasn't anyone else but me. Much to my relief, two young men, namely Ioherase Ransom and Kakwiroton Cook, stepped forward and were able to do the responses. I realized something that day; that as a people, we are so fortunate to have Onkwewhonwe parents and the Akwesasne Freedom School teaching our children our language and culture. Both of these fine young men were previous students and the Akwesasne Freedom School and have parents who have a love for our culture and ways and taught the language and those speeches to these young men. What a wonderful thing to experience!

Niawen' ko:wa

Frank David

Newsletter Update

In the past few years, we have tried to produce an informative newsletter, without sacrificing quality. To that end and, since 2008, we've had to cut back on the amount of booklets we have printed, as well as those we can mail as costs have become increasingly expensive.

However, we've been able to find alternative ways to keep everyone in the loop. Along side emailing copies, the Kanatsiohareke Newsletter will be posted on our website www.mohawkcommunity.com Home Page, just as the 2008 edition currently is, and available for downloading & printing for the public. We will continue to mail hard copies to those who don't have access to a computer & printer, or upon request.

Nonetheless, we appreciate any donations toward maintaining the production, printing, & mailing cost of all future editions of the Kanatsiohareke Newsletter. Donations can be made by check or Postal Money Order payable to "Kanatsiohareke, Inc." noting on the memo line "Newsletter Donation", and sent to Kanatsiohareke, Inc, 4934 State Highway Rte 5, Fonda, NY 12068. Niawenkowa for your continued interest & support of the Kanatsiohareke Mohawk Community.

In Memoriam

Grace & Arnold Greenberg

At this time, we would like to remember two very special people - Grace & Arnold Greenberg, who were staunch supporters of the mission of Kanatsiohareke, and a unique couple, married for over 35 years, loved by many, many people. In younger days, they traveled around the US & Canada, educating people about indigenous culture through traditional music & dance. Grace passed on in 2002, and her Memorial was held in May of that same year at Kanatsiohareke. Arnold passed on September 2, 2009, and on November 7, 2009, a Memorial was held for him at Kanatsiohareke. Elva Jameson (Cayuga/Wolf Clan) traveled from Six Nations to preside over the gathering of family & friends, with prayers and a tobacco burning. Elva & her family knew them both for many years as Grace was her adopted sister & Arnold her adopted brother, and she shared some of her fondest memories of them. Grace (White) Greenberg was Mohawk/Turtle Clan & Arnold Greenberg, who hailed from Brooklyn, NY, used to say he was "from the Cohen tribe." Both Grace & I attended the Mohawk Language Immer-

sion Program at Kanatsiohareke in July 2000, which is one of the many memories I will always cherish. Their love & respect for their own unique cultures, the earth, and all living things, as well as each other transcended every aspect of their lives and those around them. I'm thankful to have known them, and I'm happy they are together again.

I'm thankful to have known them. - T. Mitchell.



Grace & Arnold Greenberg



Ted Cider

Condolences to the family of Ted Cider who passed on in 2009. Ted was an exceptional cook who contributed to many of our events at Kanatsiohareke and for this we are truly thankful.

Maisie Shenandoah

July 12, 1932 - December 2, 2009
Wolf Clan Mother - Oneida Nation
Haudenosaunee Confederacy

Surrounded by her loved ones, Mary "Maisie" Shenandoah, Yakolihuny_ni, "She Teaches," has passed into the spirit world. Born July 12, 1932, on the Onondaga Nation Territory south of Syracuse, NY. Daughter of the late Mary Cornelius Winder and Samuel Winder, Maisie was a Wolf Clan Mother of the Oneida Nation of the Haudenosaunee (Six Nations Iroquois)

Confederacy in New York State. As a clan mother she had the duty of selecting leaders from within her clan, serving as a political adviser, spiritual leader and spokesperson for the Oneida people.

Primarily an educator and matriarch of the Oneida people, she was also a performing artist, tribal historian, an avid collector of Native American art and an astute businesswoman. Maisie operated a trading post, participated in American Indian gatherings throughout the country and organized hundreds of cultural and education presentations in the northeast. Throughout her travels she encouraged Native American people to look with pride upon their heritage and to assert their rights as indigenous nations with kindness and friendship. After her marriage to Onondaga Chief Clifford Shenandoah they moved their family back to the ancestral territory of the Oneidas in 1961 and re-established a dynamic Oneida presence in the region. Her life's dream, as passed on to her by her mother, was to create a homeland for all Oneidas.

She was selected as Clan Mother in 1977 and fulfilled her duties for the next thirty years. Known as the "Matriarch of the Oneida people," she passed on

her passion for Oneida culture to her children, family members and countless numbers of Oneidas and travelers to the Oneida territory who found comfort in her home. No one ever left her house without enjoying a warm meal, her unique humor, generosity and hospitality. She was profiled in many publications including the books "Wisdomkeepers" and "Wisdom's Daughters." She played a vital role in the Oneida land claims begun by her mother Mary Winder & Aunt Delia Waterman eighty years ago. She was a staunch defender of the treaty rights of not only the Oneidas but all Haudenosaunee and other Native peoples for which she was honored by the National Organization of Women.

Maisie Shenandoah is survived by her children Gerald Shenandoah (Cheryl), Wanda Wood Lyons (Laverne), Joanne Shenandoah (Doug George Kanentiio), Diane Shenandoah, Vicki Shenandoah (Matt Jones), and Danielle Shenandoah; her twin sister, Elizabeth Robert (Raymond), sisters Gloria Halbritter and Ramona Beglen; 20 grandchildren, 17 great-grand children and hundreds of other relatives.

"Throughout the years I have experienced many difficult times, but the Creator has always given me the strength to continue on. I have witnessed moments that have caused great stress to our Oneida people. I have spent countless hours in defense of our sovereignty, land and traditional ways. One day we will again stand before the world as a people who have overcome great the odds and survived as a nation.", Maisie Shenandoah "Wisdom's Daughters" HarperCollins Publishers (1993)

Her services were held at the Oneida Nation Longhouse in Oneida, and she was buried in the Shenandoah/Robert family cemetery overlooking Oneida Territory.



Family - Kawatsire

Prepared by Thomas R. Porter (Sakokwenionkwas),
Mohawk Community Spiritual Elder

When we say "family", to the Iroquois people; Mohawk people, the first thing that's understood in the real traditional way of looking at things is #1 - all old women; it doesn't matter whether or not they are related to you by blood; you are to address them by the name "grandma." So that means that Iroquois people recognize that an elder is a "grandmother" to you. And that's in order to have respect. Every man who is old, with white hair or walking with a cane, you address them always by saying "grandfather." In the Mohawk language, we say Raksotha. If it's a woman, we say Aksotha. We discourage using names, because we're not supposed to say their names; it's considered to be disrespectful. So when you talk to them, you say grandpa or you say grandma. Because usually you would only say a person's name when there is a ceremony or spiritual things going on. Because you might say this is what they're going to do, or sing this song, or lead this dance, or they're going to do the cooking or some kind of a function during the ceremony and it's announced to the people. That is usually when you use names. Also, when you're picking medicine, you would have to tell the medicine who is sick or who is in need of the medicine, so you tell the medicine they're name. Day to day we call each other brother or sister, or we say grandpa or grandma. That's how we do it; the real traditional way. There are not too many people who follow this anymore, but when I was a child, it was prevalent. A lot has changed since that time, and sadly, it's not a good change.

And then, in the Mohawk language, our word for mother is Iethinistenha. It is also our word for Aunt. Especially if it's your mother's sisters, you really call them Iethinistenha. So we don't have only one mother; we have many mothers. Even people that are the age of your mother, you still address them as your mother. That means that you respect them as you respect your mother. It's built in the society to respect and honor each other. That's very dignified. It's different in America today, I think. Then, when you have cousins, you look at them as brothers and

sisters. It's a notch or two notches closer than western society. Second cousin is just like your first cousin, or even your brother and sister yet. Even when you get to your third cousin, that's the same as your first cousin. So if somebody is your fourth or fifth cousin, you know who they are. They're considered close relatives to you. So it's not uncommon that most traditional Iroquois, they know even up to the tenth cousin who they are. That's always been told by our elders to do that. Especially me, I know who my twelfth cousin is. Not on my own Akwesasne reservation, but also where they are married into, like Onondaga, Six Nations, or Kahnawake, I know most of them. I may not know them personally, but I know we're related. So family is much closer in the Indian way, than it is in the western peoples' society. And we mustn't lose that tradition. My cousin, Frank David, he wrote the recent letter to Indian Time Newspaper, and I consider him my close cousin. His father and my grandma were first cousins. My mother and Frank are second cousins, so Frank is like my uncle although we are close in age, maybe I'm a little older, but he's considered my uncle.

When we look at all of the kids, we'll say that those are my grandchildren, even if we're not related to them. No matter if they're white kids, black kids; you look at them as they were your grandchildren. If they're doing something that they're not supposed to do, or that is dangerous, as a grandfather, you're supposed to intercede and reprimand them to put them on the right track. Because all kids are your responsibility. It's not like the western world, where most people will tell you to mind your own business. But in the Indian world, every child is your responsibility. You're supposed to love them, teach them, and guide them; that's family. In Iroquois tradition, each family is dominated by the Clan that your mother belongs to which gives you your social structure, political, and spiritual relationship when ceremonies go on, where you sit, what you do; all family affairs. Always be proud of all of your relatives. Even the ones you don't really care for. Maybe they did something not too worthy to talk about, but even then, you should be proud of them and try to always be forgiving. Because that will be their medicine. Kawatsire means Family. I think the literal meaning of Kawatsire has to do with a fire. So when you're describing a family, you're talking about a fire.

Tom Porter Honored

"The American Indian Community House in New York City honored Tom at an Honoring the Spirit Event on January 9, 2009. Their award reads, "The Board of Directors of American Indian Community House Inc. wishes to express our sincere gratitude for your service and dedication to American Indians and Alaska People. We, at our Honoring the Spirit Event, do hereby resolve to recognize and honor the spirit by which you, Tom Porter, have given so much by way of Culture, Promotion and Preservation."

Drums Along the Hudson 2009

On Sunday, May 17th 2009, from 11AM-6PM, the Seventh Annual Drums Along the Hudson engaged approximately 5,000 New Yorkers and out-of-towners in a free, outdoor, family-focused event that highlighted Native American culture and celebrated the diversity of New York City. The event was hosted by ABC/TV's weekend anchor, Sandra Bookman and opened with the traditional Mohawk Thanksgiving Address given by Mohawk 10th grader, Ioharase Ransom, an eloquent, fluent speaker of the Mohawk language and graduate of the Akwesasne Freedom School.



Seema Iyer Bollywood

The 2009 schedule included performances by special guests from New Zealand--Kahurangi Maori Dance Theatre, as well as by the Mohawk Singers and Dancers, Cacibajagua Taino Cultural Society, the Thunderbird American Indian Dancers and Singers, Seema Iyer's Bollywood Dancers & Drummers, Perincafolk Music & Dance and Song Hee Lee's Traditional Dancers & Drummers. Other activities included corn husk doll making, storytelling, a planting of the white pine, symbol of peace, crafts, native and international foods.

This year's Environmental tent hosted groups such as Clean Air NY, the Sierra Club, Hudsonia, the Lower Eastside Ecology Center, Council on the Environment of NYC, NYC Audubon and NYS Public Service Commission. Enhancing our going green concept, right, this year Drums gave up the electric powered golf carts used to maneuver guests, supplies and crew members up, down and around the winding paths of Inwood Hill Park for human powered Xtracycles! Xtracycle is a small start up company based in Oakland California which produces an add on hitch less trailer system which converts most bicycles into a load carrying cargo bike capable of transporting passenger(s) and equipment safely and efficiently to their destinations. Xtracycle supplied us with bikes and experienced crew members to set up and run the mini transport system for



Rock the Bike and Xtracycle Bike Team.



Honoree Tom Porter with NYC officials, Honoree Laura Turner Seydel, Kamala Cesar and co-producer, Carl Nelson.

our staff during the entire Drums event. Xtracycle was also joined by Rock the Bike who helped taxi people and gear and also prepared and gave out lemonade made with their bicycle powered blenders.

Our 2009 Honorees, selected for their distinguished contributions to Humanitarian and Environmental causes,



Ioharase Ransom with Laura Turner Seydel at planting of the Tree of Peace.

were Mohawk Elder and Author, Tom Porter and Laura Turner Seydel, Environmentalist and Chairperson of the Captain Planet Foundation. Captain Planet himself was on hand to remind us of our environmental responsibilities and to encourage youth to preserve our natural resources. The day concluded with the Unity Stomp led by the Mohawk Singers & Dancers, in which all were invited to participate.



Captain Planet

SAVE THE DATE!

The Eighth Annual Drums Along the Hudson: Native American Festival will be held on Sunday, May 23rd, 2010. Reserve your food/craft vendor space now - email dah@lotusmusicanddance.org OR call 212-627-1076 x118 to speak with Carl Nelson or Michele Turner.

Second Annual Confluence

This past summer we held the second annual Confluence at Kanatsiohareke. It is a gathering for environmental justice in this time of environmental catastrophes and climate crisis, and it brings together people from across the northeast. It is predominantly a space created by and for people of color - those who are most affected by climate change - and this summer it brought together people from many Nations and traditions. Being on reclaimed First Nations land is so important to us, and the very fact that we were granted the honor of holding the Confluence at Kanatsiohareke made it a profoundly meaningful event. Tom Porter graced us with his presence at the first annual Confluence in 2008, giving the Thanksgiving Address. But bringing to the Confluence to Kanatsiohareke this summer made this year much more meaningful and powerful.

The gathering is called the Confluence to evoke the power of Water and of Storms. Like a confluence of rivers, we are a merging, a coming together of peoples from many backgrounds and traditions. As People of Color coming together, bridging across many divisions, a mighty river is being formed. As a confluence of crises creates this planetary Storm we're headed into, we must come together and re-member how to survive, build shelter, grow food, know medicine, and brew a social movement of storms - that can shout like Thunder and strike like Lightning.

Our time at Kanatsiohareke was made up of a mixture of workshops, panels, music, and open time for games, conversations, exercise, swimming, and walking. Topics included: climate change and dangerous proposed "false solutions" like carbon trading; discussions about building a network to respond to natural disasters in the northeast; living off the grid with renewable energy; problems with prisons and police; community self defense; holistic health and natural medicine; anti-colonial struggles around the world that reclaim land stolen by colonization, and much more. Everyone helped cook the locally grown food for 3 delicious meals a day. There was a youth soccer tournament and youth-led games. On the main night there was a social followed by an outdoor concert in the light of the full moon. We also had a pigeon come visit us, land on many people's heads, and hang out on the porch for



the whole weekend!

The Confluence is a space for families, for elders, and especially for young people to get a chance to get away from cities and get reconnected with the natural way of being. Youth are the future, but today so many youth are born into a world where their land and traditions have been stolen and dismembered because of colonialism. Because of this, the Confluence has the central theme of building off of anti-colonial movements that reclaim land for rebuilding traditional knowledge, and helping youth and all of us return to traditional ways of balance and Natural Law.



For all of these reasons, Kanatsiohareke was the perfect place to hold the Confluence. We were all incredibly grateful to be so warmly welcomed and to learn about the work being done on the land and with language. It was powerful and significant to be on reclaimed indigenous land, supporting a place whose very existence defies colonialism and builds for the future.

Thank you!!



Bed & Breakfast

The Bed & Breakfast has been undergoing a renovation & reorganization. As soon as it is up and running for business, we will post it on our website www.mohawkcommunity.com. In addition, the Craft Shop will also be renovated, but is currently open on a part time basis. If you wish to make a purchase or just look around, you can call 518-673-2534 and leave a message and a representative will contact you. We anticipate being open full time very soon. Niawen for your patience and understanding.

A Summer Festival Remembered

Respectfully submitted by Mark MacLeod - Kanatsiohareke Friend and Volunteer

This story deserves telling. It comes back to me still, taking hold of my thoughts again in a quiet way. I have shared those thoughts with two other people--and I believe there is more to this story than I tell here--but right now I want to tell only what I saw and what I felt. Maybe you will have thoughts, too.

I volunteered during the 2007 Summer Festival. The weather that weekend was beautiful--Sun, round white clouds and deep blue sky. I arranged time off Sunday afternoon to attend Kay Olan's storytelling in the livestock barn.

Storytelling took place in the main bay of the barn. People entered between huge sliding doors. The doors are then



closed, shading the interior from the hot afternoon sunshine. Inside it is cool, dark, and private. On the old wood floor, hay bales for seating are arranged to face the Storyteller. Just behind her at the back of the barn are two more huge doors, hinged. These East-facing doors are swung closed and serve as the backdrop. It is important that you understand this.

Through traditional stories and some personal experience, Kay had entertained and educated yet another group, giving them a glimpse through Mohawk eyes of the way things are. With a copy of the book Kanatsiohareke in her hand, she was telling the story of the Mohawks' recent homecoming to the valley, which rightfully bears their name. It is a story like a miracle, and emotion caught her voice. She then led her audience back much further in time, to an ancient time when her long, long-ago Grandmothers and Grandfathers first appeared there.

"When my Ancestors first arrived here in this valley, they found..."

At this moment--this instant--both big doors behind Kay burst inward --- "POWW!!" She leaped out of the way as wind and light poured into the barn with such power and presence that everyone jumped in their seats --- "WHOOOOSH!!" People gasped,



held out their arms in surprise, squinted in the light as a tall whirl of wind stood at the bright doorway, snatching loose straw from the floor and swirling it up into itself. Then just as suddenly it vanished, letting go of the straw, which drifted to the floor again.

Are there words that can fill you with what I felt? Those are the words I search for. The goose bumps that stood out on my arms then--they come back to my arms now even as I write.

We just sat there stunned, breathing and blinking. Both big doors stood wide open, and quietly framed a scene of such peace and beauty that no one spoke.

During our time in the barn, Sun, Old Brother of the Iroquois, had moved behind us, low in the west, so that now in the late day, the green pastures and woods are painted in a yellow-gold light. "Rising high above and shining with the same light, Iononhtes, the Mohawks' "Long Hill," stood out against the blue sky." All was still, and everything glowed as if newly created. Who of you was there that day? Have I told truly?

For a moment, Kay stood there gazing out, as awestruck as the rest. Then, stepping quickly to the open doorway, she turned to us. "Well," she said quietly, "As I was saying--When my Ancestors first arrived here in this valley, they found... This!" She held her arms out in a gesture of presentation to the sky and land, and smiled.

We laughed aloud with relief, cried out with understanding, broke into applause! When Kay moved to close the doors again, loud protests came from all, "No!"---"It's so beautiful!"---"Don't!"

As I said, I believe there was more to this. Maybe you have thoughts, too. If you find me at Kanatsiohareke someday, let us talk and share our thoughts.





Summer Festival 2009

The 2009 Kanatsiohareke Summer Festival was held on June 27th & 28th, and the two (2) day event went very well considering the weather on the first day was tons of rain. Nevertheless, that did not damper the spirits of the people who attended. Everyone just huddled under the big tent and enjoyed the entertainment until it passed. The second day was better with only a few minor glitches in the program. Alan George was emcee and led the traditional singers and dancers for both days. As always, Al George did a great job holding things together and putting a strong cultural foot forward. This year, we were also thrilled to present a special treat - Betty



Kakaionsta Brisbois from Kanahwake performed a comedy routine that delighted the crowd, and her son, Donnie, a phenomenal musician and singer, played a couple of tunes for us on his guitar. We were honored to have them join us again, and we hope they will return in 2010. We would also like to acknowledge & send our love to the following performers & guests for donating

their time and tremendous talents to our summer festivals each year, and they are: John & Cheri Sardella of Gypsy Red, Roy "Poncho" Hurd, Kindig Sindaw of Lotus Music & Dance, The Akwesasne Women Singers, Darryl Tonemah, Matoaka Eagle, Kay Olan, Dennis Yerry, Joseph Firecrow, Eddie Lawrence & Kim,



Karen Capuder, and Donna Olson. Niawenkowa for making this event a wonderful experience for everyone. In addition, we would like to acknowledge Bob & Maddie Vetter for sharing some traditional games with everyone, Niawenkowa.

We were also thrilled to have a new addition to our entertainment line up - MATOU (pronounced: Mah-Toe) came all the way from New York City and performed some of their original tunes, and they were absolutely fabu-





ulous! MATOU is a Maori word that means "us". It represents unity and a coming together of cultures under the banner of friendship and indigenous connection. MATOU is also an abbreviation of the word "Manitou" which is an indigenous word meaning spirit guide. With a focus on indigenous creativity and musicianship MATOU hopes to entertain and educate audiences in the ways of the indigenous peoples of the nations represented. Founding mem-

bers are Tiokasin Ghosthorse, Tama Waipara & Ataahua who along with Ettie Luckey (Cello), Charley Buckland (Bass, Duliemer, Guitar), & Rod Kohn (Guitar) make a unique ensemble. Matou donated their time & talent to perform at the 2009 Kanatsiohareke Summer Festival and we are so grateful for this - Niawenkowa to you all, and we look forward to having you join us again in 2010.



Finally, we cannot do any of this without the generous efforts of all of our volunteers & friends who come and help us put this major event together each year. Our summer festivals depend upon the hard work and determination of each & every volunteer, and we are so fortunate to have friends like you - Niawenkowa. In addition, a very special thanks to John Sardella of Gypsy Red, and Frank David for their time & expertise with the sound system each year. The two-day fundraiser generated over \$6,000, after expenses, and this assists Kanatsiohareke in its continuing efforts revitalizing Haudenosaunee tradition, promoting cultural awareness and preserving traditional language. Our 2010 Festival will be held on June 26 & June 27. Come and join us for a weekend of fun and learning at Kanatsiohareke!



Being a Volunteer

By Thor Patterson-Ritz

So what has it been like to be a volunteer at Kanatsiohareke? Well the best thing for me is that I have gotten to know some very special people who I think might consider me a friend and, if that's true it would be the greatest reward I could ever receive.

There are other things though that I would like to share about volunteering at Kanatsiohareke. Like there is a ton of things to be done. In the past several months I have mowed the lawns weekly (that never stops during the Spring, Summer or Fall), cleaned the fireplace chimney's in the Fall, helped care for an injured foal, helped out at their Spring and Fall festivals, fixed doorbells, washed floors, vacuumed rugs, replaced ceiling tiles in the B&B, and the list goes on.

If you haven't gotten the idea yet, there are more than enough things to keep lots of people very busy at Kanatsiohareke. And while there are those of us working very hard like Mille, Bonnie, Amanda, Kay, Frank, Andy, Tami and others, I suspect that Kanatsiohareke is in special need of volunteers with plumbing, electrical or carpentry skills, as I am not too good at these and I know the others who are must travel long distances to help out. So if you have time, good intentions and want to assist I would encourage you to contact

Kanatsiohareke.

There is one other thing I wanted to share. I had the opportunity to take the beginners Mohawk Language course during the summer at Kanatsiohareke. I was so overwhelmed with the complexity of the language and so awed by its beauty at the same time. My youngest daughter was also present so these two weeks were extra special to me. I learned some basic words and pronunciations in Mohawk and learned the beginning verses to the "Thanksgiving Address". Later this Fall I was asked by our Native American Committee in our VA to do the opening address. Wow, that was such an honor and I have to thank Eba and Bonnie for their kindness and patience as I struggled each day to learn the address.

In ending I would tell you that one gets far more out of volunteering at Kanatsiohareke than what one puts in. Sure there are days of hard work but it's mixed with smiles, good food and knowing perhaps you have helped lessen the burden Doctor Porter has to carry for that day. He is so busy and has so many responsibilities each time I show up, I just ask myself "what can I do to help Tom not have to worry about one thing today?" Maybe if enough of us do what we can to assist, he can continue to carry the critical message about the restoration of the Mohawk culture and language just a little further.

Walking the Same Land

About ten years ago a group of Aborigines from Australia visited the traditional Mohawk community of Kanatsiohareke. New York filmmakers Suzanne Jasper and Karl Shurman captured this unique meeting of the two cultures and created a charming 43-minute video. Many of us agree that it is the best footage ever done of an event at the community.

The two groups - Australian Aborigines and Mohawks - share their traditional music and dance, as well as their cultural perspectives with each other. Both groups are committed to learning and living their traditions. For some, this commitment has helped them overcome the negative impact of residential school systems. For others, it has strengthened their recovery from substance abuse. Walking a more traditional path helps them survive emotionally, physically, mentally and spiritually in this modern world.



As the Australians dance in their traditional body paint, their movements evoke strong images of the animals from their continent. Later, Mohawks and Aborigines participate together in a Mohawk social. Although the dancing of each group differs greatly, the issues that they face in their lives have much in common. Sharing both their dance and their common challenges helps them form a powerful bond across the continents.

Many people have expressed a desire to view this extraordinary film and so we are now very happy to announce that we are able to offer it for sale as a DVD. The cost is \$15.00 with proceeds going towards helping the community of Kanatsiohareke continue its work of cultural revitalization. For copies, visit the Kanatsiohareke Craft Shop in season, or contact lesleyforrester@xplornet.com.

Tom Porter at the Elders Conference at Trent University

Photos courtesy of Indigenous Studies at Trent University



Kanatsiohareke

Mohawk Community

Strawberry Festival

Saturday & Sunday - June 26th - 27th
11:00 a.m. 'till Dusk...

Music, Song & Traditional Dance
Fun, Food, Story Telling, Drumming
Native American Arts & Crafts,
LaCrosse Demonstrations

Social Dance, Evening Bonfire under the Arbor!

Make new friends, see old friends, share traditions,
learn about the Mohawk Culture...



Admission: Adults \$5.00
Children Under 12 and Seniors \$3.00
Children under 5 Free

Kanatsiohareke Mohawk Community
4934 State Highway #5 - Fonda - New York
Phone: 518-673-4197 E-Mail: info@mohawkcommunity.com

Mohawk Language Report

Language programming has remained at the forefront of activities at Kanatsiohareke: Haudenosaunee Language, May 2009

For two days in May - Saturday the 2nd and Sunday the 3rd - Haudenosaunee language workers from the Six Nations of the Confederacy were invited to attend a language meeting that was hosted by Tom Porter at the Kanatsiohareke Mohawk Community. Language workers attending the weekend meeting hailed from Kanatsiohareke, Kahnawake, Kanesatake, Akwesasne, Tyendinaga, Allegheny, Cattaraugus, Oneida NY and Oneida WI. It became the first opportunity that language workers - teachers, program directors, curriculum/resource developers, speakers, and learners - have come together to introduce themselves, tell about the language revitalization programming running in their communities and the resources that have been developed.

As well as being able to talk about the successes they have experienced in revitalizing their languages, they were also able to share some of the failures and barriers they have encountered along the way. It is equally important to let others know of the pitfalls because in the task of providing language programming in our communities, the resources are too limited to waste on ventures that may not be as successful as others - manpower is limited, time is limited, funding is limited. Therefore, in that sense, it was very important to hear from each of the participants.

Over the two days of the meeting, the language workers from each community throughout the different nations - Mohawk, Seneca, Oneida - were able to establish contact with the community representatives should they wish to pursue further discussion on their programs, access any new resource materials, or arrange visits to each others' programs.

Overall, the weekend itself was a success for language workers to meet, exchange ideas, and gain some support from each other in the important work they are doing. It was a great opportunity as well to spend a few days with Tom Porter and his family at the Kanatsiohareke Community in the Mohawk Valley. We hope that more representatives of the Six Nations communities will be able to attend the next Language Meeting planned for Spring 2010.

Too often community members do not realize what an on-going struggle it is to keep the language alive in our communities. So, we salute those who continue to utilize their time, energy, and oftentimes, their own money, in language work for the benefit of our future generations

Mohawk Language Sessions, July 2009

In the summer of 2009, the community once again hosted the Mohawk Language Sessions that have been ongoing since the summer of 1998. The sessions brought together adult language-learners from the four directions - north, south, east, and west. Included in this years' language classes were learners from the local Mohawk Valley area as well as Southern Ontario, California, Maryland, and Washington state. All were registered with the ultimate goal of learning to speak Kanien'keha (the Mohawk language), and in the process, becoming acquainted



Photo by Konwanonhsiyostha Callie Hill of Tyendinaga

with the Kanatsiohareke Mohawk community and the rich history of the Mohawk Valley.

With funding received through a grant from the Ruth Danley & Enoch Moore Charitable Trust, Kanatsiohareke had plans on running five (5) different language sessions during the summer months of June, July and August. This year a new session was planned to run for a week in June - "Mohawk Literacy for Fluent Speakers" - in which an opportunity was provided for fluent speakers to learn to read and write Kanien'keha. Unfortunately, there weren't enough people registered for this session and we had to cancel. We were however able to run the two 2-week sessions in July - Session 1: Introduction to Mohawk, and Session 2: Basic Mohawk. We also advertised for additional two 2-week sessions to run in August - Session 3: Conversational Mohawk and Session 4: Ceremonial Mohawk. But again, not enough people registered for these two August sessions, so they too had to be cancelled.

The two instructors this summer for Session 1 were Konwaia'tononhnha Elizabeth (Eba) Norton, a fluent Kanien'keha speaker from Kahnawake; and Iehnhotonkwaw Bonnie Jane Maracle, a long-time Mohawk phonics instructor from Tyendinaga. Iehnhotonkwaw states that the phonics component of Session 1 that she teaches is from lessons she learned from Tekawaronkennion Joyce Sharrow and Kahente Grace Mitchell who devised a phonics-based introductory session they called "Making Sense of the Mohawk Language". Iehnhotonkwaw has reported that the phonics continues to play a major role in the summer language programming and is the basic construct of language learning. The 450+ sounds that the learners become familiar with helps immensely as they continue to learn vocabulary and dialogue on into Session 2.

This summer the instructor team for Session 2: Basic Mohawk was Konwaia'tononhnha Elizabeth (Eba) Norton and Tayoseon:tye Melinda (Nikki) Auten, a second-year student from the Mohawk Diploma Program at Tyendinaga. Nikki was able to introduce the learners to some grammatical features of the language as they continued to develop their fluency and vocabulary acquisition.

It was however disappointing that not enough people registered for Session 3: Conversational Mohawk and Session 4: Ceremonial Mohawk classes in August, we are hopeful that enough people will sign up for these sessions in 2010.

Continues on Next Page

As always, the biggest complaint from the language learners is that their two weeks go by much too quickly, and they regret having to leave the community and the people they have met along their learning path. Again, many leave with plans to return next summer - some being ready to tackle the next session and some content to return to learn more from the same session.

Kanatsohareke is making plans as well for next summer's language sessions with the hopes of having enough participants registered to run all four sessions throughout July and August.

KANATSIOHAREKE

4934 State Highway #5, Fonda, NY 12068

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Email: info@mohawkcommunity.com

Mohawk Language Classes For Summer 2010

PLEASE NOTE: THE ABSOLUTE DEADLINE FOR REGISTRATION IS MAY 31ST. IF THERE IS INSUFFICIENT ENROLLMENT AS OF MAY 31ST, CLASS WILL BE CANCELED. EACH CLASS MUST HAVE A MINIMUM OF 10 STUDENTS.

SESSION 1 - "Introduction to Mohawk"

July 5 - 16, 2010 • 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 Karihwatehkwen are some of the subjects that will be covered.

SESSION 2 - "Basic Mohawk"

July 19 - 30, 2010 • 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 Karihwatehkwen.

SESSION 3 - "Conversational Mohawk"

August 9 - 13, 2010 • 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. This is a one-week session at a cost of \$500

SESSION 4 - "Ceremonial Mohawk"

August 16 - 27, 2010 • 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 May 31, 2010. The balance of the tuition is due upon attendance at the session.

CALENDAR OF EVENTS

SPRING CLEANING GARAGE SALE

Sat., April 3: 8am-3pm

Free. Coffee & donuts too!

At Kanatsiohareke, we take the saying One man's junk is another man's treasure very seriously.

Come for a day full of treasures!

INDIGENOUS WOMEN'S WELLNESS WEEKEND

Fri., April 16: 6pm to Sun., April 18: 4pm

Cost: \$145.00 includes all workshops, meals, snacks, & pampering for the weekend. Payable at the door. Accommodations at the Bed & Breakfast are available at reduced rates for participants. Join us for a weekend getaway full of pampering, plenty of laughing and health. Come for facials, yoga, hairstyling, reiki, massage, reflexology, manicures, nutrition, juicing, herbal teas, card readings, nature walks, creative writing, traditional guest speaker(s), music, workshops on nutrition and caring for heart, mind and body, and more!

DIABETES WORKSHOP

With Frank David, Irene Cameron, Alex McComber, and Janine Rourke

Sat., May 8: 9am-4pm

IROQUOIS PLANT MEDICINES & MEDICINE WALK

With Elder Jan Longboat

(Six Nations Mohawk)

Sat., May 15: 10am-3pm

Cost: \$40.00 includes all materials & lunch. Space is limited so register early. A day of traditional teachings about Iroquois plant medicines & their uses within the culture for physical, spiritual and mental health and wellbeing. Medicine walk in the woods around the community, gathering of plants and making salves and ointments to take home.

TRADITIONAL ARTS WORKSHOP SERIES: IROQUOIS SILVERSMITHING

With Martin Loft (Kahnawake Mohawk).

Sat. & Sun., June 5-6: 9am-3pm

Cost: \$185.00 includes lunch & all materials. Register early as registration is limited. Accommodations available in Bed & Breakfast at a reduced rate for workshop participants. A weekend of learning the Iroquois cultural art of silversmithing.

Farm Report

By Tom Porter

We have a farm and our farm is for the community here. We have cows and horses, and the meat from the cows are for the community here. It's not a commercial operation; it's only to help us here. It's sort of our lifestyle; as we grew up. So we have seven Black Angus beef cows, and we have also three baby's that were born in the last few months of 2009. They were kind of born late; we didn't know they were coming, because there was only a little bull and he bred them without us knowing about it, so that's why we had a surprise; three baby's born. We have two teams of Belgium work horses. We bought those when we first came here; almost 15 years ago and then we purchased about two years ago a pair of four year old registered Belgium mares and they're now six years old. This summer I sent them to the Amish people and they kept them and they trained them and they worked with them in their fields; pulling their wagons, getting wood for them. Cutting hay, harvesting corn, oats, and all kinds of stuff, so they got used to the loud noise of a thrashing machine; they got used to pulling wagons, and they got used to taking orders and everything a horse is supposed to know and so of course I paid the Amish to do this and it helped them. It wasn't very much that I had to pay, but I paid them gladly, and they returned the horses in wonderful working order. I haven't had a chance to hitch them up to a wagon yet, but they're ready to go.

This year, our hay was beautiful, but the only problem is the same problem that farm people had in this region, it rained almost every day, so even though the rain was good for the hay, it wasn't good for harvesting the hay because you need at least four to five days of no rain in order to harvest the hay in the proper way. So we lost of half of our hay crop because it got wet, then got wet again, and it got wet again, and usually after the third time it gets wet, it loses its nutrients and it's not really worthy to put it away. At least that's what my Grandfather told us, and that's what I'm going by. The ones who harvested the hay were myself and Kanastatsi who

helped me, and some of my family came down; my grandchildren came down to help with the hay. Mostly, my family was doing the harvesting of the hay and got it put away. I don't think it's quite enough, so I had to buy another 300 bales and I still may have to buy some more. Many farmers in this region were in the same situation, but unfortunately, that's the way it goes these days.



All the animals are doing well; the horses are doing well as are the cattle. We've been spreading manure, but we didn't plant a very big garden this year. Usually, we have an abundance of tomatoes, but because of the rain, this year, the tomatoes didn't do too good. A lot of what we did plant got that blight and a lot of people lost tomatoes in this region. So we had to buy tomatoes and my wife, Alice and her sister Ida Mae were able to can what they bought. We did grow some corn; enough to get seeds for the next season and our soup corn, but I planted smaller than I usually plant because I was on the road a lot with my job at the Department of Corrections and the rain made it so I could dedicate more of my time to the inmates.



The barn was scraped and repainted again. We hired the local Amish people to do the job as we received a \$50,000 grant from the state of New York which was secured a few years back. It was a matching grant that we have to match dollar for dollar, so if anyone wants to help out financially, it would be greatly appreciated. I'll be doing fund raising to match that grant as well. We took a line of credit from the bank to get the project done as there was a time limit for that grant. The work entailed taking all of the slate off of the western side of the roof, and the old tin was removed from the eastern side of the roof. It should be noted that the eastern side of the roof was done when the county still owned the property some twenty years ago, and they had replaced

the eastern side of the slate roof with tin. So the Amish workers took all of the old tin off of the eastern side of the roof, and all of the slate off of the western side and replaced it with a brand new five-ridge/heavy gauge black tin roof on the whole thing. All boards that needed replacing were replaced. Everything is historically correct. Also, the large vents at the top of the roof were completely rebuilt by the Amish workers, and they look absolutely great. Then all of the windows were replaced to look just like the ones that were in there before, so the barn looks spectacular! Everyone comments on the way it looks. The Amish workers did a magnificent job. Amish people are hard-working people and are a pleasure to work with. The Mohawk community at Kanatsiohareke appreciates the friendship we have with the Amish people around here and we salute them. They live a lifestyle that Iroquois are supposed to live and the way all of the world

should live as it may save us if we were to do that.

We've doing repairs on the fencing. We have to rearrange our fencing, so that's the project that's in the works. We're going to put the fencing in ten different sections in the one big pasture, so that we can alternate the grazing of our cows and horses. Our grape arbor is beautiful. After 14 years, its now big and really matured, but again because of all the rain this year, a lot of the grapes rotted. But next year, I'm sure it will be better.

Our sacred Tobacco was enough to get us through, and the flowers were planted, but not like I usually do. I usually plant flowers all over the place, but this is the first time that I only planted about a quarter of what I would normally plant. But we still had a lot of flowers. Alice & Ida Mae made jam from the Blackberries out of our garden as well as canning of other vegetables we were able to harvest.

I give thanks to Kanastatsi who is the one who is the eagle who watches the animals. She takes care of them and cleans the barn for me every day. She's a great help. If it wasn't for Kanastatsi, I wouldn't be able to have any animals because I'm on the road all of the time. Thank you to Kanastatsi Porter for helping with the livestock. Your father is so proud of you.

I also made two big tool cabinets for the Amish workers, and I bought a new snow blower to keep the driveway clean in the winter.



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 part of the 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.

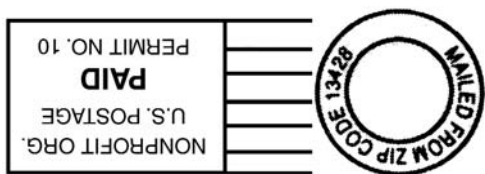
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Kanatsiohareke, Inc.
4934 State Highway 5
Fonda, NY 12068

Kanatsiohareke

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



Longhouse People return to the Mohawk Valley
September 12, 1993

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