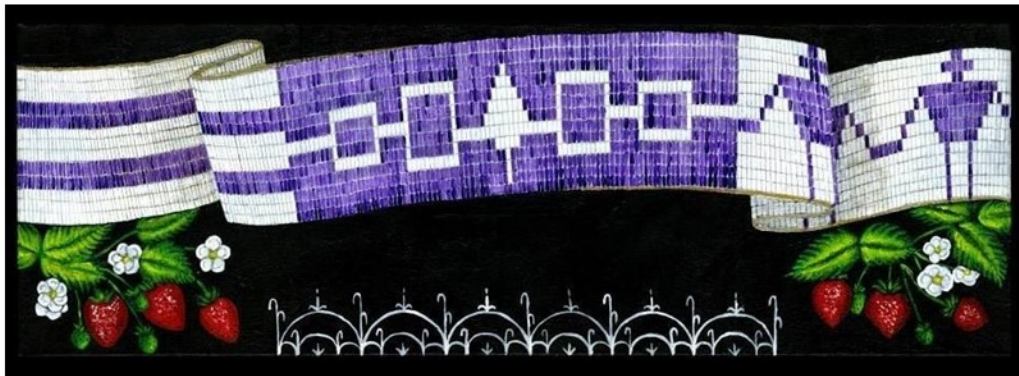


Seneca Cayuga

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Thanks to my wife Crystal for all your help.



Ceremonial Calendar Coloring Book

Oḡdowá'ga:ʔ Gayogohó:nḡ ʔ



Odrīwahdeḡ:gyḡ: Wəhniʔdadé:nyḡ

Cayuga Pronunciation Phonics Chart

Vowels:

e	as in	they
i	as in	ski
a	as in	ball
o	as in	home
u	as in	flute
ḡ	as in	phone
ḡ	as in	men

Consonants:

t	r
d	j
g	s
k	h
w	sr or fr
n	
y	

Symbols:

á	stress over vowels only
:	slow syllable marker
ʔ	glottal stop
ḡ ḡ	nasalization of two vowels e and o



Eyetinigo:wi Maple Ceremony

Our maple Ceremony is our first Ceremony of our calendar year.
The Maple sap and syrup is also our first medicine of the year.

In late January when the days are warm and the nights are freezing we will go out and Tap Maple trees by drilling a single hole in the tree and inserting a spiel or spout in which a bucket will hang collecting the sap.

The sap will be clear, looking like water as it is collected from the trees. It will run cloudy after about two weeks then we will stop collecting. About sixty to seventy gallons of sap will be boiled down for a whole day to make around nineteen half pint jars of maple syrup.
After the boiling day a date for the Thanking of the trees Ceremony will be set.

Odehado:ni Gadiyadagwe:nia:yo

Thanking The Trees

This ceremony is held in the morning time. After the People have gathered in the Long House the speaker will give the Ganohonyohk (Thanksgiving Speech) to give thanks for all that the Creator has given us.

A male singer will be asked to sing Sdahsgo:wah (Great Feather Dance) with our turtle rattle. Two Child servers will be selected, one North side & one South side, to serve everyone a small drink of the maple sap. Next, Three male singers will be asked to sing our Esga:nye (Women's song). At this time the servers will be asked to give everyone a small taste of the Maple syrup.

Next a place to play Gayedowa;neh (Peach Seed Game) will be setup, and bets of candy, something sweet or something produced by a tree will be taken up and tied into a bundle.

This Seed Game will be played, Women verses Men and ran by the Children.

For this Game we'll only use fifty beans as score keepers.

After the game is won the winning side will get first choice of the bets, then all other players will also get a turn.

Then at this time the speaker will closeout the ceremony.



Ohwada' Otsehsda



Sugar Maple



Ehewadiwano:goht Sun Dance (spring)

The Sun Dance is our Men's Ceremony.

This Ceremony is set when a Hodrihot (Male Pot Hanger) finds that the buds on the Dog wood tree are as big as a squirrel's ear. This job has been given to him by the Godriho:t (Lady Pot hangers).

This day long Ceremony begins early in the morning after the men & boys have gathered at the east gate of the Ceremonial Grounds. The men & boys that will be singing & speaking will receive red paint with every one else receiving all the colors of the sun.

Each Tonatgweh (dancer)

will carry a sun dance stick that represents a weapon for hunting or burden in life.

For the Spring Sun Dance a North sider will be selected to carry our Sun Staff and a South sider will be selected to be our hooper. The hooper's job will be to start & stop the songs. The speaker will give a speech of encouragement for the long day & then the hooper will signal singers to begin.

All the dancers will lineup two by two and the singers will sing the traveling songs and we will make our way to the Long House.

Once inside the speaker will give the Ganohonyohk (thanksgiving Speech) to give thanks for all that the Creator has given us. The dancing will continue until around noon then all the dancers will gather in the Rock House for lunch that has been prepared by all the women of the camp ground.

The men will eat first then it will be the women's turn.

After lunch all the dancers will return to the Long House and the singers will begin to sing again.

During the after noon the families of the dancers will bring offerings to the Long House.

These offerings will be blessed by the speakers and will be divided among the dancers at the end of the day. After the offerings have been blessed there will be three songs sung where everyone will dance. A singer will be picked to sing Sdaohsgo:wah (Great Feather Dance), Then three singers will be picked to sing Ehsaganye (Women's Dance), and finally the drum keeper will sing Ganeho:7

(Drum Dance) that ends in a Stomp Dance. Next all the dancers will line up two by two and the three singers will start the Traveling Songs and we will leave the Long House heading to the west.

After the dance has ended the offerings will be divided among all the dancers.

The Ceremonial Chief will closeout the ceremony and hominy will be served.

Later that night we will have our Seed Dances, preparing for our planting season, with Social Dancing to fallow that will last into the night.



Tonatgweh





Adahyaoho Strawberry Dance

Our Strawberry Dance is our first sign that the Creator is allowing the seasons to change and bring back the warm weather.

The Strawberry is the first fruit to bloom and return after winter.

This Ceremony can only be held after the Godrihot (Lady Pot hangers) have found at least one cup of wild strawberries. This ceremony is also held in the morning time.

Jihso:dahk Ohya:gri

The Pot Hangers have prepared a juice made of crushed strawberries, Sugar, and Water. This juice is one of our medicines.

The Ceremony will begin with the Speaker giving a speech thanking the Creator for allowing the changing of the seasons.

A male singer will be given a drink of the strawberry juice and then asked to sing Sdahsgo:wah (Great Feather Dance) with our turtle rattle.

Two servers have been selected. One North side & one South side to serve everyone strawberry juice.

Before you drink you should take this time to give thanks to the Creator in your own way and pour out just a sip of juice before you drink.

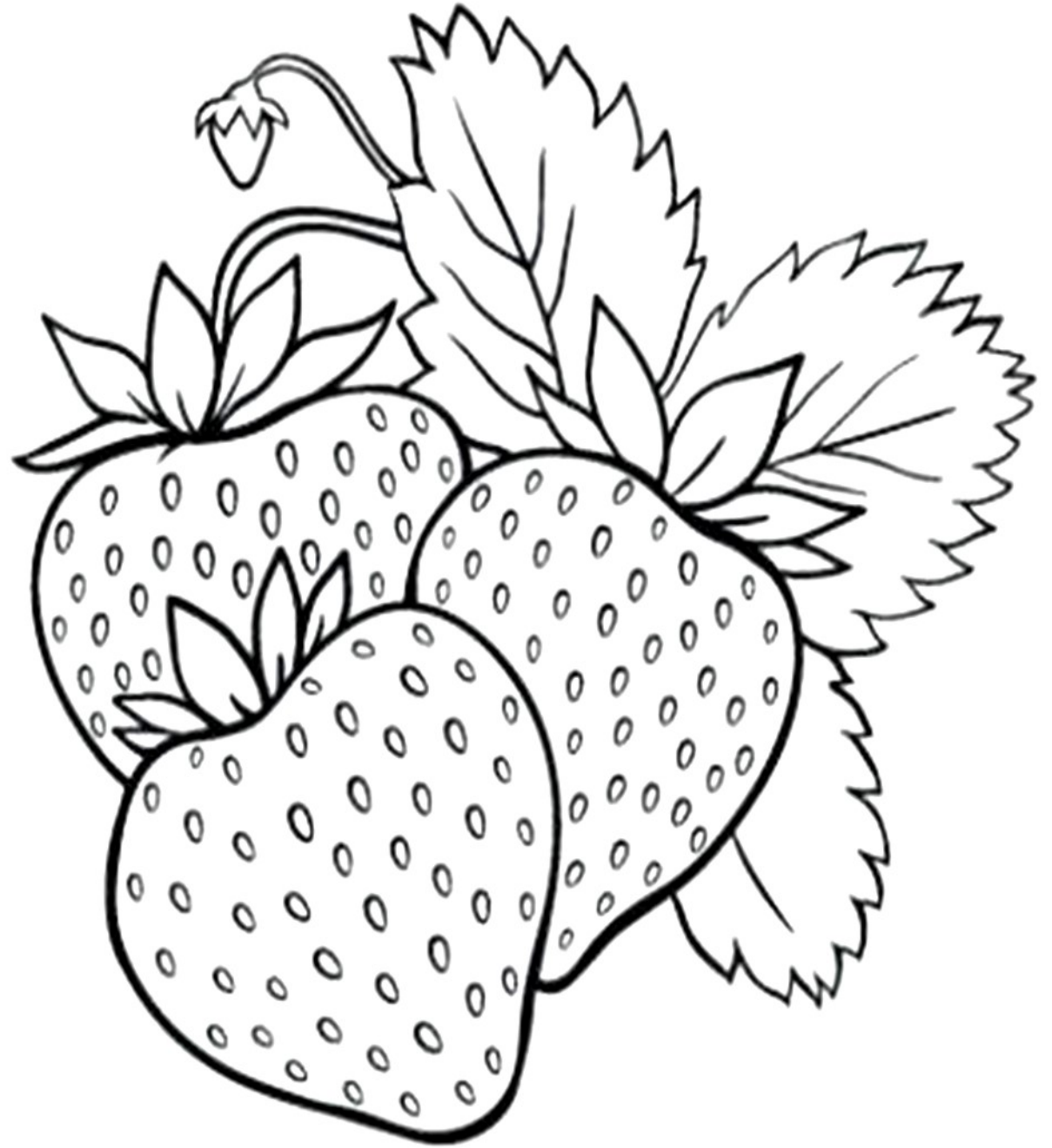
This is done three times.

Next all the men will exit the west end of the Long House. At this time the Drum keeper will sing our Ganeho (Drum Dance) and all the men will return dancing in line into the Long House and the women will join in at the end.

The speaker will closeout the ceremony and hominy will be served.



Jihso:dahk



Jihso:dahk



Esagodiwenog:goht Black Berry Dance

Our Black Berry Dance is our Woman's Ceremony.
It is held on the first full moon in the month of July.

This ceremony is to give thanks to our Grandmother moon for the changing seasons and taking care of our Ladies bodies.

The Ceremony will begin when the full moon is visible from the east end of the Longhouse.

The speaker of the Longhouse will give a speech and announce the pointers and counters For the Peach seed game during Green Corn.

After the speech is given at the fire place where the hominy is being cooked the people will follow the Godrihot (Pot Hangers) into the Long House.

The male singers will be seated on the north side and prepare to sing.

Ohya:jih Ohya:gri'

The Pot Hangers have prepared a juice made of crushed Black berries, Sugar, and Water.
This juice is one of our medicines.

All singers will be given a drink of Black Berry juice by the Head Pot Hanger and as the men begin to sing all the women will line up facing the men.

As the Women dance the men will stop singing and the women will continue with the song.

After the first set of songs the singers will be given another drink then it will be the Head Pot Hangers turn. She will pass on the ladle to the next woman in line and so on until all the women have had a drink.

After the evening set of songs have been sung, a short break will be taken for social and stomp dancing.

After the social dancing is over it is time for the morning set of songs.
This Ceremony will last all night long until the moon sets on the West end of the Long house.

The speaker will closeout the ceremony and hominy will be served.



Kahokwa



Gahkowa:neh Green Corn Ceremony

Green Corn is our biggest Ceremony of the year. It is our Harvest Ceremony. This is our time to come together and give thanks for all that Shogway'adihs'qoh (Our Creator) has given us.

The first day is known as Main Day.

The day starts early with the men gathering to cut meat for the Godriho:t (Lady Pot hangers). The days Ceremonies can not start until the meat and corn are cooked. A group of young men will go and gather wild sumac to line a large bin built in the Long House that will hold all the offerings that the people have grown in their gardens.

All the people will gather in the Longhouse. The people will sit according to their clan.

North Side

Wolf
Turtle
Bear
Beaver
Porcupine
Hawk
Snipe
Heron



South Side

Deer
Snake
Eel

The speaker will give the Ganohonyohk (Thanksgiving Speech) to give thanks for all that the Creator has given us. The men will take turns singing short songs called Adowa, giving thanks to the Creator and letting him know you have done your best and you will try harder in the coming year. The men that have given their Adowa will now be asked by the Godriho:t to name the babies. After all the babies have received their Indian names a male singer will be asked to sing Sdahs-go:wah (Great Feather Dance) with our turtle rattle.

Next the drum keeper and two singers will sing our harvest and drum dances. At this time the speaker will closeout this portion the ceremony and ask for volunteers to help divide the harvest amongst the people.

Our evening ceremonies will begin around sunset with our women's dance and bean dance. The speaker will closeout the ceremony for this evening, hominy will be served and the Longhouse will be opened up for Social Dancing that will last into the night.



Three sisters - corn, beans and squash





Ehewadiwano:goht Sun Dance (Fall)

Our Fall Sun Dance is ran just like our Spring Sun Dance. You can refer back to page 4 to read more about it. The only exception is it is not set by looking at the Dogwood tree. Fall Sun Dance is always at the end of Green Corn.

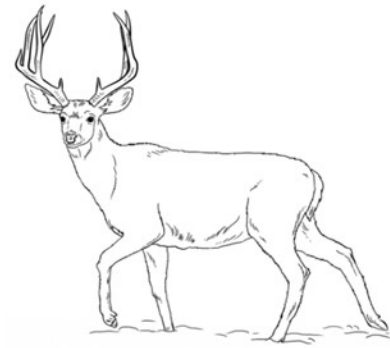
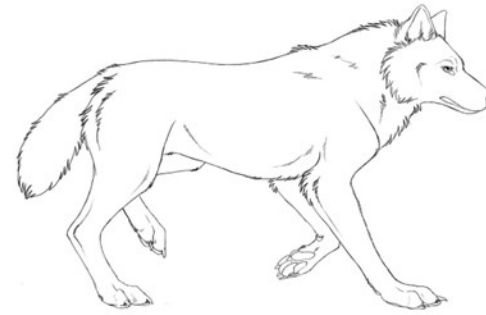
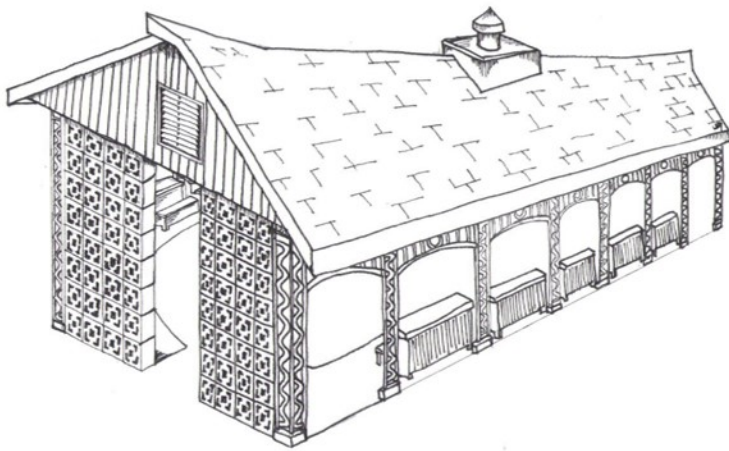
Adihakohfra' Death Feast

Our Death Feast, also known as Ghost Supper, is our last Ceremony of our calendar year. It is the time we gather together to remember all of our ancestors that have gone on before us.

A traditional meal is prepared by our Godriho:t (Pot Hangers), & all others that attend will bring a prepared food dish that would have been a favorite of a passed loved one.

The People will be seated in the Long House in a circle starting with the Speaker.

After a short speech is given two servers will begin to serve, starting with the speaker, and traveling around the circle. One scoop of each food per family member is put into the containers the families have brought. After all the dishes, drinks, and tobacco have been served the speaker will closeout the ceremony and we will be done for another year.



We are The Seneca Cayuga Nation. We are Iroquois. We are Haudenosaunee. We are The People of the Longhouse. Although we live in Oklahoma, we originally came from New York and Canada. You will sometimes hear this referred to as “up north”. Some of our ancestor family groups migrated to Ohio from up north to avoid the Revolutionary War. Our people saw this war between Europe and the colonist as a fight between a father and son. In 1830 President Andrew Jackson signed the Indian Removal Act and our ancestors were forced to leave Ohio and come to Oklahoma. At that time it was known as Indian territory. By the time we arrived in Indian territory in 1831 many of our people had been lost along the way on our very own trail of tears. A little more than 100 years later in 1934 the Indian Recognition Act played a major role in the development of federal tribal recognition. There were not enough Seneca's or Cayuga's to be federally recognized as separate tribes so in 1937 we were put together and achieved federal recognition as one tribe known as The Seneca Cayuga Tribe. Our name has since been changed to The Seneca Cayuga Nation. We are a unique people for this area because we are one of the only tribes to have held onto our original religion and ceremonial calendar. Our ceremonies are set by the seasons, plants, and the moon, with Greencorn being the only ceremony set on a calendar date. It was in the 1860's when the children were taken away to boarding school that Greencorn got it's calendar date as the first full week in August. This was done so the children could be here to attend the ceremonies before having to return to the Indian boarding schools. One of these schools was located in present day Wyandotte. It was known as the Seneca Indian Boarding school. Some of you may have grandmas or great grandmas who may have even attended these schools.

The flag below is the Iroquois confederacy flag. In 1987 it was recognized as the first draft of the constitution. It is where Benjamin Franklin got his idea for the U.S. Constitution.

Hiawatha's Belt

The wampum belt on the flag is the national belt of the Haudenosaunee. It records the five original nations of the Haudenosaunee Confederacy and their agreement to live together in peace. The symbols on the belt symbolize the Haudenosaunee nations.

