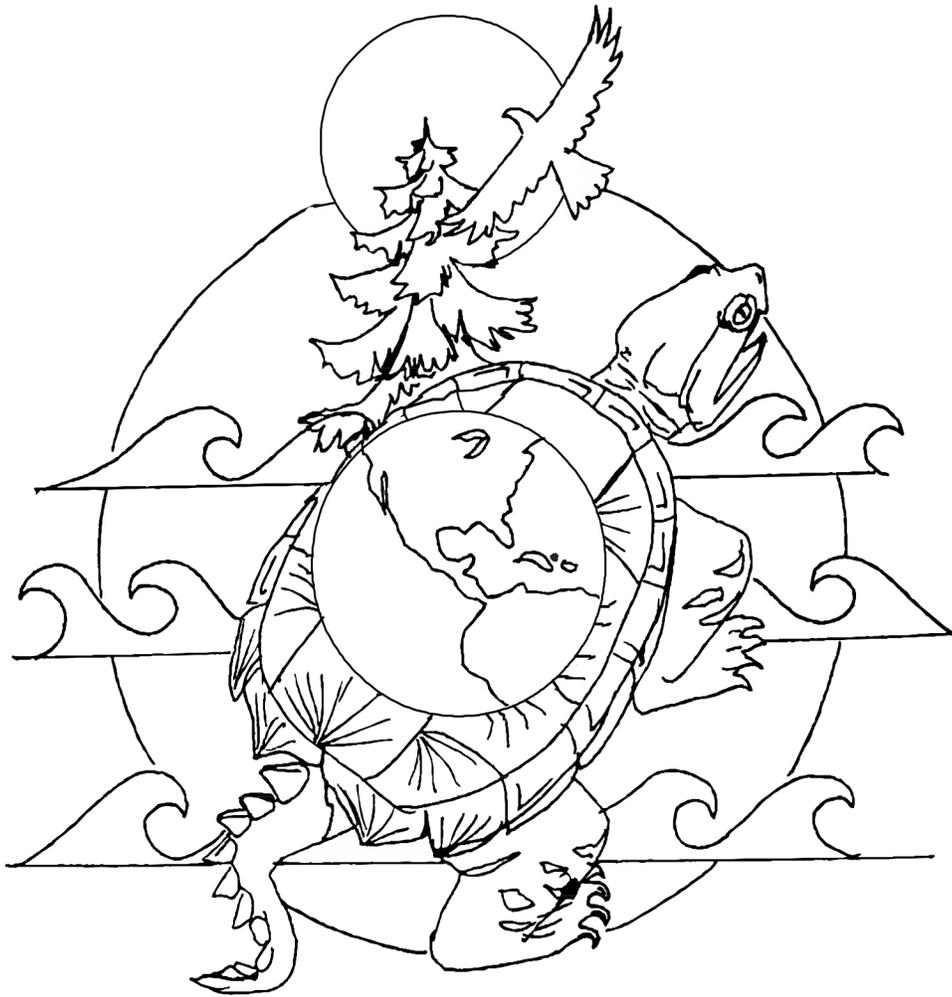


Onöndowa'ga: 'Gawë:nö' ësayësdë'



(It will teach you the language of the People
of the Great Hills)

Nya:weh Sgeno,

Dear Seneca language learners,

Through the efforts of various experts on Seneca Language and Culture from both territories we are pleased to present to you the completed version of the Seneca Language Topic Reference Guide.

This guide was put together after months of data collection using various methods and through the collaborative efforts of our current language interns and Ms. Andrea Cooke. Great pains were taken to ensure the information is presented as accurately and thoroughly as possible.

At the final immersion camp for Fiscal Year 2006 (held at the Faithkeepers School in Steamburg, NY) a group of elders read through this guide, made their comments and corrections and gave their final stamp of approval.

This is the draft version presented to you to help facilitate the language learning process. We hope it adds to your language acquisition. Nya:weh for your interest. Without our language, we cease to have an identity!

Table of Contents

Dedication

Introduction

Pronunciation Key

Nations (Visual)

Clans (Visual)

Social Dances (Visual)

Lunar Calendar (Visual)

Topic 1 Education

Topic 2 Personal Identification

Topic 3 Family / Community

Topic 4 Physical Environment

Topic 5 Home / Clothing / Colors

Topic 6 Food / Time

Topic 7 Health and Welfare

Topic 8 Occupations / Travel

Topic 9 Review

Standards

Curriculum Mapping Graphic Organizer

References

Contributing revising/editing Staff

7/11/2006

Seneca Nation of Indians

Hadiksa'shö'öh Hënödeyësdahgwa'geh	Early Childhood Learning Center
Language Supervisor	Andrea J. Cooke
Language Teacher	Nadine Pierce
Language Teacher	Renee Seneca
Language Teacher	Kim Bomberry

Language Department

Cattaraugus Territory

Language Supervisor/Teacher	Kelly Spruce
Language Supervisor	Melissa Schindler
Language Teacher	Jenny Maybee
Language Teacher	Brandi John
Language Teacher	Vanessa Parker
Language Teacher	Anne Tahmont
Language Teacher	Jacky Snyder
Language Teacher	Andrea Thomas
Media Specialist	Lance Wyatt
Media Specialist	Amanda Skilton

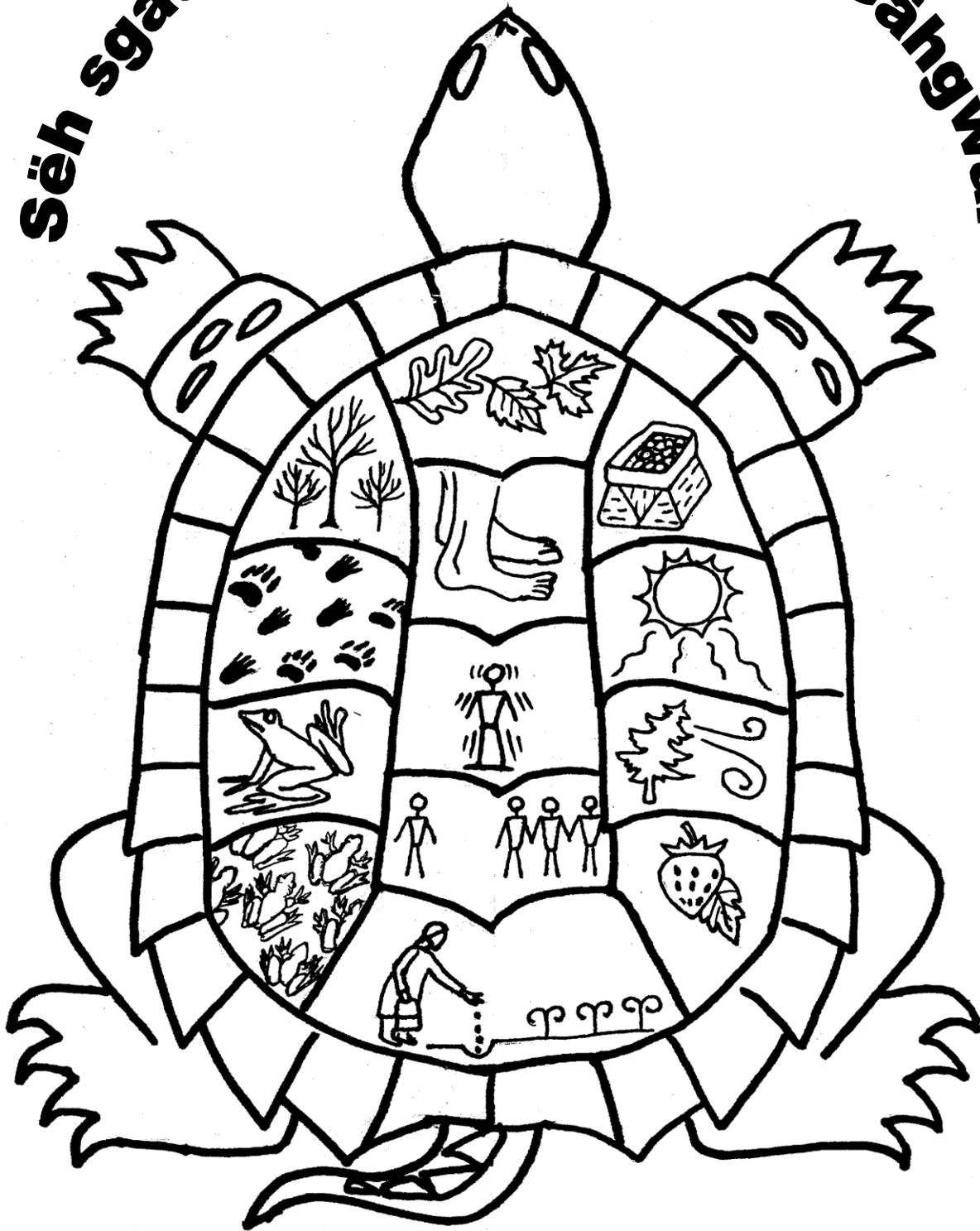
Allegany Territory

Language Supervisor	Bill Crouse
Language Teacher	Autumn Crouse
Language Intern	Lynn George
Language Intern	John Block
Media Specialist	Tami Williams

Elders:	Natural Resource	Akso:d Helen Beaver
	Natural Resource	Stanley Huff
	Natural Resource	Geraldine Green
	Language Research Specialist	Phyllis E. Wms. Bardeau
Title VII Program Director		Trudy Jackson
Erie 2 BOCES Curriculum Specialist		Christine Burdick

Revised from 1987 edition published under Title VII grant through the U.S. Department of Education. Under Program Director: Carol Cornelius (**Formally Seneca Language Topic Reference Guide**)

Sëh sgae' Ethihso:d Söekha' Gähgwa'!



We dedicate this newly revised Seneca Language Guide to the Elders of the Seneca Nation that participated in our final editing process Without their patience and love for their culture and Language, this project would not have been possible. We, the future generation, say We:so' Nyaweh! Ahsoh ögwadä'swiyo' owadiwahdändi' neh gaya'dageha'shä'!

Helen Beaver

Olive Buck

Geraldine Greene

Clausie

Pearl White

Mabel Snow

Edgar Lay

Bessie Young

Warren Skye

Viola Lay

Evelyn Jonathan

Wallace Chafe

Lucille Colon

Sandy Dowdy

Introduction

Nyawëh sgè:nö' and welcome to your journey in learning a second language. It is our hope students, teachers, and parents find this edition useful in revitalizing and/or stabilizing the Seneca Language. This user-friendly version will not only assist our learners, but encourage them to develop the love and respect for the value of this endangered language.

The purpose of this newly revised edition of Seneca Language Topic Reference Guide is to be utilized as an instructional tool to assist language learners and teachers in acquiring the Seneca Language in the four modalities, listening, speaking, reading, and writing.

The topics are arranged in relation to the child's world, beginning with self to family, community and then to their outer surroundings. Topic 1 begins with the educational vocabulary that one will need to utilize for the remainder of the guide. Topics 2-8 focus on the student and their everyday encounters that will contribute to their ability to listen, speak, read, and write in the target language. Topics 9 & 10, verb conjugation and review, respectively, will be addressed in the front of their sections as to their purpose and role they play in the language learning process.

Most language learners using this guide will be second language learners. Please keep in mind these student's speak English as their first language learned from their primary caregivers. A vital important fact that is difficult to understand if English is not your first language. Second Language Acquisition requires meaningful interaction in the target language-natural communication-which speakers are concerned not with the form of their utterances but with the messages they are conveying and understanding. The best methods are there fore those that supply "comprehensible input" in low anxiety situations containing messages that students really want to hear. These methods do not force early production in the second language, but allow students to produce when they are "ready" recognizing that improvement comes from supplying communicative and comprehensible input, and not from forcing and correcting production. (Krashen,2005) Research highlights the crucial role of reading and the importance of using language in meaningful and authentic exchanges for language growth to occur. Students create meaning as they engage in language rich practices both in personal interactions and through text. (Native Language Arts Standards)

Through this concept, we hope teachers will utilize the content of the language in this guide to their fullest potential.

Every language is not complete without the cultural component. Each topic will reflect some culture of the Seneca people that is still presently being

perpetuated in all Seneca Territories. One main component is the Ganö:nyo:k (Thanksgiving Address) A way to teach about explicit culture without over generalizing about the life ways of other people is to emphasize the variability of culture with social groups and the continual presence of cultural change as well as cultural continuity across time. In every classroom there is a resource for the study of with-in group cultural diversity as well as between-group diversity. That resource is the everyday experience and cultural practices of the students and teachers themselves. (Banks & Banks, 2001) This guide explains and cites references to guide the teacher as they implement the culture.

Language standards for Native language arts, addresses the linguistic diversity in New York State. Along with that it includes the importance of maintaining a first language as it relates to literacy and assessment. These standards include collaborative, learning strategies and self monitoring strategies as indicators of meeting the standard. These account for all levels of language proficiency. Teachers should incorporate knowledge and skills from earlier grade levels into performance indicators of higher grade levels. These standards and their strategies will help facilitate/guide teachers to create exciting hands-on activities that meet the student learning process. (Learning Standards for Native Language Arts)

The format of this edition has been developed to follow a ten month program that will accommodate most local school district calendars. However, this is not limited to that cycle. Each teacher can individualize their instruction to meet the needs of their program, but most importantly, their student's needs.

We hope you enjoy your journey!

We:so' gaejëönyo:k ëswadeyë:s Onöndowa'ga:' gawë:nö'!

(Lots of encouragements as you all learn the language of the (Seneca) People of the Great Hills!)

Pronunciation Key

The Seneca Alphabet

LETTER	SOUND	EXAMPLE
a	a--father	o:ya:ji' (blueberry)
e	e--they	deh ga:h (pie)
i	i--police	oëhjihä' (fried meat)
o	o—note	onö'gwa' (milk)
u	u—tune	nihwu:u:h (tiny)
ä	a—cat	o:nyösgwä:e' (cucumber)
ë	e-men(nasalized)	o:nëhdahgi' (tea)
ö	o—own(nasalized)	o'nöhsa' (onion)
w	w—wash	wahda' (maple)
n	n—not	në:gëh (this)
y	y—yes	ye:i' (six)
d	d—dog	dosgëh (near)
t	t—tail	otho:we' (cold)
g	g—girl	ge:ih (four)
k	k—kite	Khe:gëh (I see her)
s	s-sit	Sëh (three)
j	J—job	Jö:yaik (robin)
h	H—hat	Ha'nih (father)
'	middle of "oh"	hë'ëh (no)
š/sy	sh-show	šadöh/syadöh
:	:--long vowel	dza:dak (seven)
..	(nasalized)	(puff of air pushed through nose)

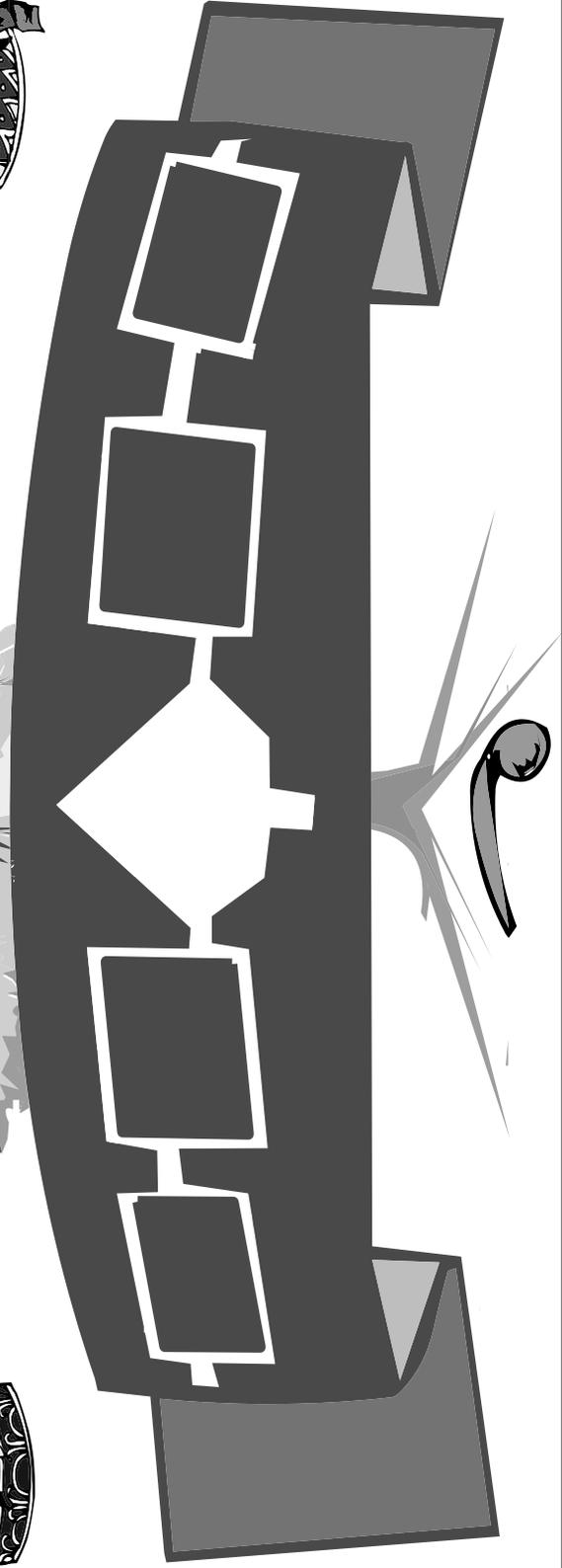
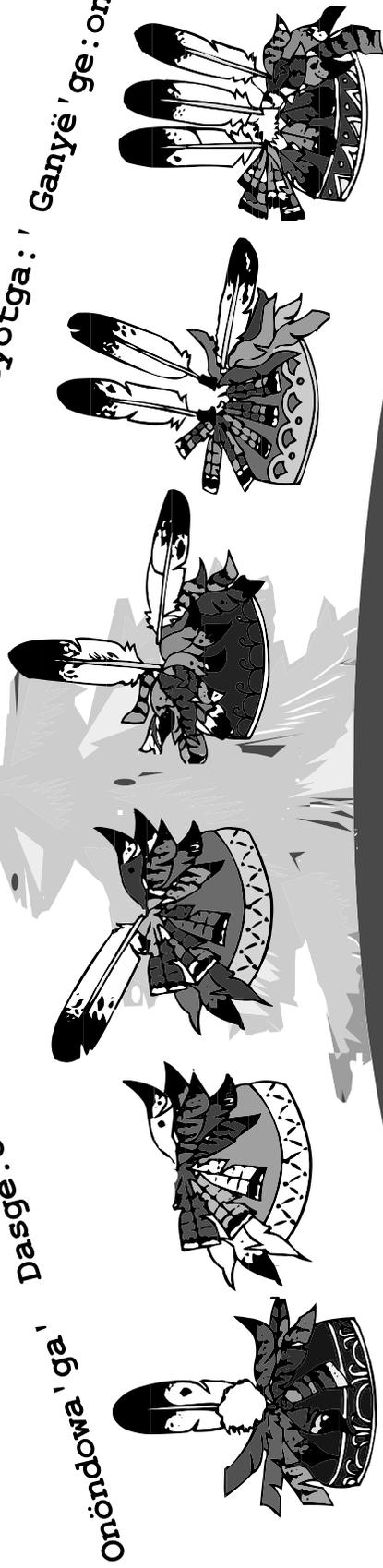
Hodinöhšyönih



Gayögwe : onó'
Dasge : owé'

Onönda 'ge : ga'

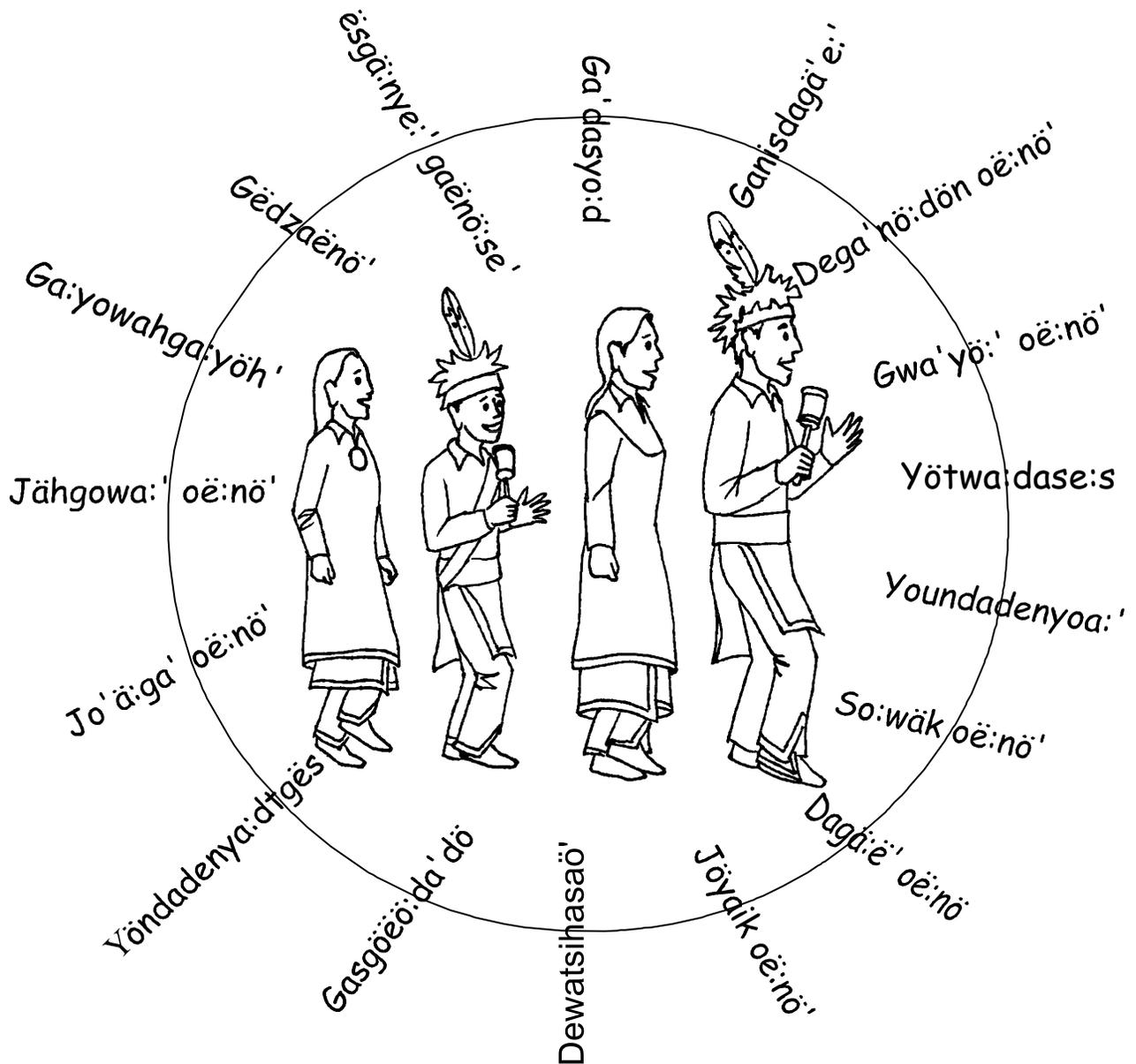
O'néyotga : ' Ganyé'ge : onö'



Gasa:de:nyo'



Yöedza'ge:kha' Ha'degaëno geh



Ga'dasyo:d– Stomp Dance

Ësgä:nye:' gaënö:së'- Women's Dance(New)

Gëdzaënö- Fish Dance

Ga:yowahga:yöh'- Old Moccasin Dance

Jähgowa:' oë:nö'- Pigeon Dance

Jo'ä:ga' oë:nö'- Raccoon Dance

Yöndadenya:dtgës- Grab Your Partner(Cousins)

Gasgöë:da'dö– Shake The Bush

Dewatsihasaö' - Garter Dance

Jöyaik oë:nö'- Robin Dance

Dagä:ë' oë:nö'- Chicken Dance

So:wäk oë:nö'-Duck Dance

Youndadenyoa:'- Canoe Dance

Yötwa:dase:s– Round Dance

Gwa'yö:' oë:nö'-Rabbit Dance

Dega'nö:dön oë:nö' - Alligator Dance

Ganisdagä'e:'- Stick Dance



Ga'nöhgo:öh – Water Drum

This is the traditional instrument used by the Iroquois for social and ceremonial music. It is made with a water tight wooden base. It has hide stretched over the top with a wooden hoop wrapped with cloth. Long ago the best hide for the water drum was woodchuck hide. The drum has a hole in the side so the singer can control the amount of water in it. A singer tunes the drum to his voice. After hitting the drum repeatedly, the pitch changes. Simply turning the drum over re-wets the hide and your pitch returns.



Onö'gä:' Gasdowë'shä:' – Horn Rattle

The horn rattle is made from a section of cows horn. The horn is often buried in the ground for several months to clean out the insides. Some people boil the horns and scrape the insides out. Once the horns have been cleaned, a wooden top, bottom and handle are made. Shakers commonly used inside the rattles are buckshots. This instrument is used to accompany the water drum. In some dances it is used as the only instrument.



Ga'nyahdë:h Ga'nöwa' Gasdowë'shä:' – Snapping Turtle Rattle

The turtle rattle is made from the cured body of a snapping turtle. This is a very sacred instrument only used for ceremonial songs. The shell is cleaned out. The hide from the legs and neck are also cleaned. This hide is stitched to make the rattle. Wood is used inside the neck to create the handle. Two hickory splints on top and one underneath reinforce the handle. Choke cherry pits are the traditional shakers in these rattles.



O'snö' Gasdowë'shä:'- Bark Rattle

Bark rattles are made of smooth bark hickory. The type of tree commonly used is bitter nut hickory. The Seneca name for it is “Onyo'gwajiwagëh”. Elm bark was used long ago but its not used much anymore because American Elm is almost extinct. The bark is peeled from the tree while the sap is running, just before the tree gets its leaves. The bark is folded and then shaped. The rattle is tied to keep its shape while it dries. When the bark dries, it gets very hard. Then shakers are put in the rattle. Usually small stones or seeds are used. Now a handle can be attached. Cylindrical rattles resembling the size and shape of horn rattles can also be made.



Onyöhsa' Gasdowë'shä:'- Gourd Rattle

This instrument is made entirely out of a dried gourd. Sometimes the gourds can be used as is. If you want the rattle to be louder a hole is drilled and the dried pulp is emptied. Shakers are then added and the hole is sealed. Often a wooden handle is attached. These rattles are only used for ceremonial songs.

Longhouse Cycle



GE:IH NIYOIWA:GE:H

(THE FOUR SACRED CEREMONIES)

'OSTOWÄ'GO:WA:H (THE GREAT FEATHER DANCE)

GONEÖ' (THE GREAT DRUM DANCE)

'ADÖ:WĒ (HANDSOME LAKE SONG)

GAJĒ'GEKHA:' (GREAT DISH GAME)

SEASONS

Gëgwidekneh (Spring)

Gehe:neh (Summer)

Gë'ökneh (Fall)

Goshe:neh (Winter)

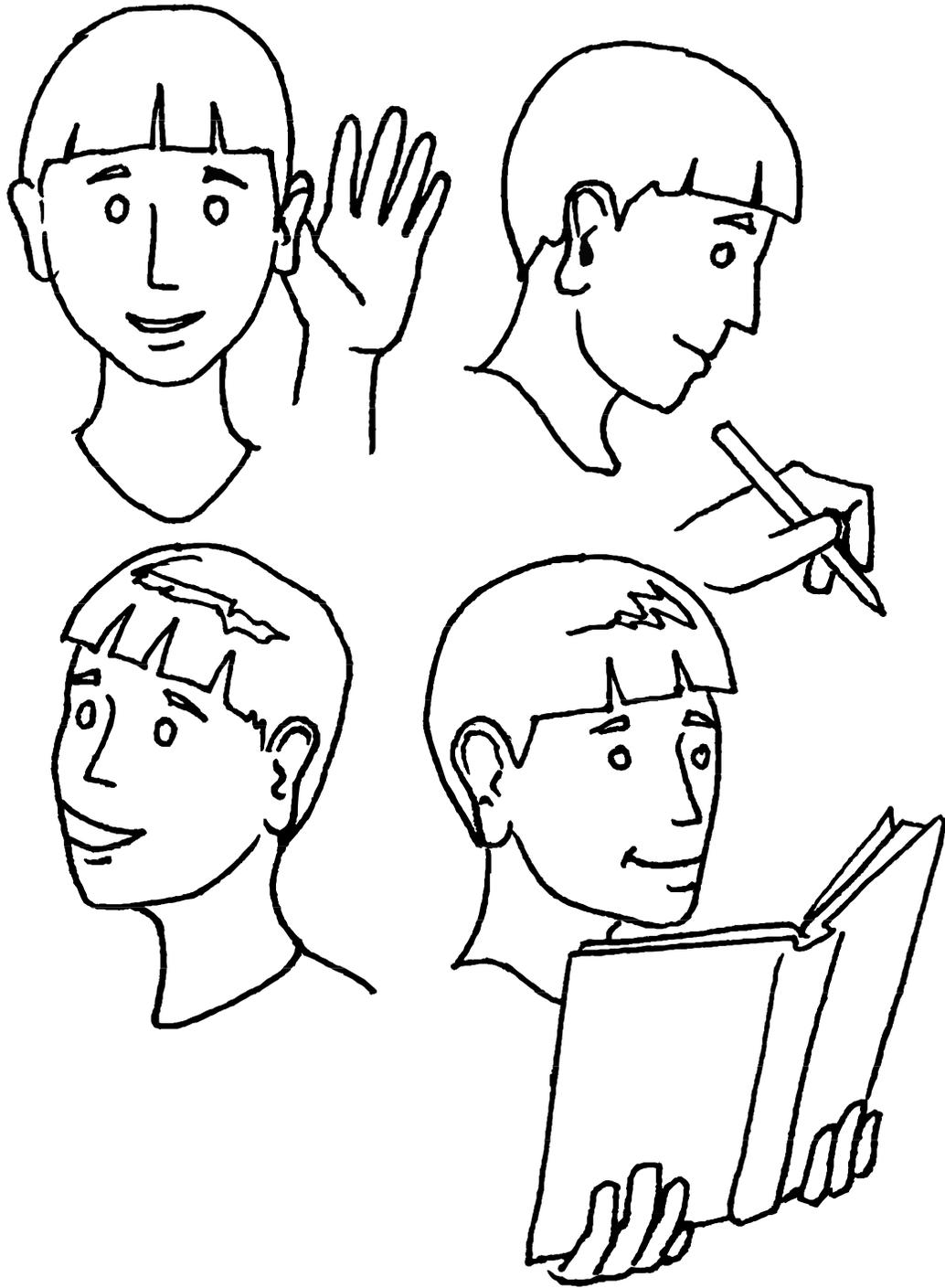
WIND DIRECTIONS

Tgägwitgë'sgwa:h (where the sun rises or EAST) MOOSE

Tyothowe'ge:gwa:h (where the cold is or NORTH) BEAR

Tyonenö'ge:gwa:h (where the warm breezes come from or SOUTH) FAWN

Hegähgwë'sgwa:h (where the sun sets or WEST) PANTHER



Topic 1 Ogwa deyë:stha'

Topic 1 Education

Education is the basis of where our journey begins. Therefore, In order to begin learning any language, one must start with the basics. This topic focuses on the vocabulary utilized in the classroom environment that will enhance the student’s learning process as well as the target language. Teachers are encouraged to build their foundation of language starting here and consistently implement this vocabulary throughout the remainder of the topics and school year. The following are a few positive excerpts of what a productive teacher must do in order stay focused and create a safe, healthy learning environment.

The purpose of school is learning. Effective teachers have classrooms that are caring, thought provoking, challenging, and exciting. You go to school to study, work, and produce. The effective teacher exhibits expectations for all students, establishes good classroom management techniques and designs lessons for student mastery.(Wong, 1998)

The cultural component suggested to accompany this topic is to begin with what the Senecas believe their way of life encompasses. This would be after the creation of the world, which will be addressed topic 4 on physical environment. After the Creation, the Senecas believe that their ancient ancestors were given basic instructions about how to live on Mother Earth in a simple, but sacred, way. They were given seasonal and human life cycles that create the rhythms of life. Ecological time is marked by an annual cycle of rituals of giving thanks for natural and agricultural phenomenons. Natural events include the flow of maple sap, the ripening of the wild strawberry, the appearance of the thunder and remains, the reopening of the corn, beans and squash. By connecting to these cycles, the Senecas also connect to those countless generations who previously walked this land. Each generation tries to manifest the Original Instructions as best they can. (White, B. & R. Hill, 2001)

Creating activities that focus on the big picture will help students understand when discussing the smaller details of this rich culture that still is pertuated daily by many proud and strong Ögwë’ö:weh (real beings)!

Standards addressed through topic 1:

Onöndowa’ga:’ Gawënö’ Standards	(1.1,2.1,3.1,5.2)
NYS Native Language Learning Standards	(1,4)
NYS ELA	(1,4,5)
NYS Social Studies	(1)
NYS Mathematics & Science	(1)

Topic 1 Education

NUMBERS

1	Sga:d	11	Sgá:sgae'
2	Dekni:h	12	Dekní:sgae'
3	Sëh	13	Sésgae'
4	Ge:ih	14	Ge:ísgae'
5	Wis	15	Wissgae'
6	Ye:i'	16	Ye:i'sgae'
7	Dza:dak	17	Dz:dáksgae'
8	Degyö'	18	Degyó'sgae'
9	Johdö:h	19	Johdó:sgae'
10	Washë:h	20	Dewáshë:h
21	Dewáshë:h sga:d	31	Sëh niwáshë:h sga:d
22	Dewáshë:h dekni:h	32	Sëh niwáshë:h dekni:h
23	Dewáshë:h sëh	33	Sëh niwáshë:h sëh
24	Dewáshë:h ge:ih	34	Sëh niwáshë:h ge:ih
25	Dewáshë:h wis	35	Sëh niwáshë:h wis
26	Dewáshë:h ye:i'	36	Sëh niwáshë:h ye:i'
27	Dewáshë:h dza:dak	37	Sëh niwáshë:h dza:dak
28	Dewáshë:h degyö'	38	Sëh niwáshë:h degyö'
29	Dewáshë:h johdö:h	39	Sëh niwáshë:h johdö:h
30	Sëh niwáshë:h	40	Ge:ih niwáshë:h
50	Wis niwáshë:h		
60	Ye:i' niwáshë:h		
70	Dza:dak niwáshë:h		
80	Degyö' niwáshë:h		
90	Johdö:h niwáshë:h		
100	Sga:d niwé'nyá'e:h		
200	Dekni:h niwé'nyá'e:h		
300	Sëh niwé'nyá'e:h		
400	Ge:ih niwé'nyá'e:h		
500	Wis niwé'nyá'e:h		
600	Ye:i' niwé'nyá'e:h		
700	Dza:dak niwé'nyá'e:h		
800	Degyö' niwé'nyá'e:h		
900	Johdö:h niwé'nyá'e:h		
1000	Sgáóshä:d (one box)		
101	Sga:d niwé'nyá'e:h sga:d		
125	Sga:d niwé'nyá'e:h dewáshë:h wis		

EDUCATIONAL INTRODUCTORY NOTES

Hi:gë:h	That
Në:gë:h	This
Ho'se:goh	Go get it
Dasgöh	Give it to me
Ga:weh neh _____?	Where is the _____?
Gi:ne:'	Or
Gwa:h heh	But
Gë:s	Usually, habitually
(Number) niwa:ge:h	(For example a house number)
(Number) ni:yö:h	(The number of inanimate objects)
Aknígöëyë:da's	I understand
Sa'nígöëyë:da's	Do you understand?
Ga:öka'	I understand (something said)
Sa:öka'	Do you understand?
De'gáöka'	I don't understand
De'sáöka'	You don't understand
Gešnye's	I speak
Sešnye's	You speak
Yešnye's	She speaks
Hašnye's	He speaks
Hadi:šnye's	They speak
De'gěšnye's	I don't speak
De'sěšnys's	You don't speak
De'ěšnye's	She doesn't speak
Dá:šnye's	He doesn't speak
Dá:dišnye's	They don't speak

GREETINGS

Hae' or Hoe'	Hi
Sgë:nö' nä:h	Are you well?
Sgë:nö' dih nä:h	Are you well?
Nya:wëh sgë:nö'	I'm thankful you're well
Ë:h do:gës	Yes
Ë:h, i:s dih?	Yes, and you?
Do:gës ne'hoh	Really true
Gadögweta'	I'm well
Sadögweta'	Are you well?
De'gadögwe:ta'	I'm not well
Ögěhsës	I'm sorry, it made me feel bad
Ta'ge:d	I did it on purpose
Ta'dewage:hdö'	I didn't mean to do it
De'ágehdo:'	I didn't mean to do it
Ha'degaye:i'	Good enough

Dë'eh niyoje:eh?
Niyosno:we' dëtse'

What's happening?
Come back quickly

DEPARTURES

Ëgö:gë'
Ësgö:gë' ae'
So't, ësgö:gë' ae'
Jigwus ësgö:gë'
Dëtge' ae'
Dëtse' ae'
Dëtsíhnyatà:'së' ae'
Dëjìhnyadade:gë' ae'

I'll see you
I'll see you again
Well, I'll see you again
I'll see you again soon
I'll come again
Come again
Our paths will cross again
We'll see each other again

SCHOOLROOM ITEMS

Hënödeyësdahgwá'geh
Yöjëönya:nih
Hajëönya:nih
Hënöjëönyanih
Yeksá'a:h
Haksá'a:h
Hadíksa'shó'öh
Hënödeyë:sta' hodí'sehda'
Ye:yádöhgwá'geh
Agwadeyësdahgwá'geh
Hënódahgwayëdáhgwá'geh
Ga:yádöshä'
Akyádöshä'
Sa:yádöshä'
Ye:yádöhgwa'
Yöhso:ta'
Óá'në:da:s ojígwa'
Yöhdó'dahgwa'
Yéá'nédáhgwá'
Ga:yádöshä' gaya:a'
Ga:yádöshä' yéähgwá'
Degaganyá'shá'se:'
Ohsóhgwa'

School (where they learn)
Teacher (female)
Teacher (male)
Teachers
Girl
Boy
Children
School bus
Desk (where one writes)
Classroom (where we learn)
Locker (where they put things)
Book, paper
My book, paper
Your book, paper
Pen, pencil
Crayon, marker
Paste (sticky mush)
Eraser
Tape
Book bag, paper bag, grocery bag
Container for paper
Scissors (two knives that cross)
Color, paint (noun)

INSTRUCTIONS

Sënö'ge:äd	Wait
Ěgënö'ge:äd	I'll wait
Sáé'he't	Stop
Sahdë:dih	Go
Ogwe:nyö:h	It's possible
Sagwe:nyö:h	You can
Ga:jih	Come here
Sajë:h	Sit down
Ta'sa:je:h	Be quiet
Sadá:ödö:h	Ask
Sadáöhdi:yos	Listen
Döda:sih	Repeat
Desáta:g	Walk
Sehsënö:nih	Put it away
Sehsënö:nih sawéshö'öh	Put your things away
Desda't	Stand up
Desda't nëkoh	Stand here
Gahóak'ah desda't	Stand by the door
Dehsek	Pick it up
Dehséhgwanö:h	Pick them up
Gagwe:göh dehséhgwanö:h	Pick everything up
Gado:gë:h swe'se:g	You all stay together
Sëni:hë:h	Stop doing that
Sadénö'ge:äd	Try it
Ěgadënö'ge:äd	I'll try it
Hë:nöh	Don't
Së:nöh	You don't
Së:nöh ësniöhö't	Don't cheat
Go'geh	Hurry
Do:h ni:yö:h	How many?
Satga:toh	Look at it
Ěhsä:go'	Pick it out
Dehšyeönyö:h	Touch it
Dehsë:hda:d	Run
Sashe:d	Count
Šya'da:ëh	Draw
Ěhšya'daë'	You will draw
Dehsënö'sgwak	Jump
Dehsé'nö'sgö:dih	Keep jumping
Dehsádihsade:nih	Turn around
Dëdwógatgáégwë:ög	I'm leaving, turning around
Sade:yë:s	Read
O'sade:yë:s	Did you read?
Sadéhsa'öh	Are you ready?

Jahdë:dih	Let's go (you and I)
Do:h ni:yö:h sasha:a's	Test (how much do you remember?)
Seho:dö:h	Close the door
Sehodö:goh	Open the door
Šadö:h	Write
Sahsoh	Color, paint
Ĕhsáhsoh	You will color, paint
Satga:nye:h	Play
Sadëno:dëh	Sing
Satá'dö:h	Borrow
Deyagyadi:h	We stay together
Satis	Move over
Dasa:tis	Move toward me, closer to me

INTERACTIONS

Ogwe:nyö:h asdeh heyéhdahgwa' hë:ge:'?	Can I go to the bathroom?
Ogwe:nyö:h ögyé:gwa:h yödó'dahgwa'geh hë:ge:'?	Can I go to the bathroom (inside)?
Ogwe:nyö:h ëknégéá'nö'?	Can I go and get a drink?
Agyá'dä:göh	I'm late
Dewáge'sáië's	I'm in a hurry
Knöe's	I like it
Snöe's?	Do you like it?
Yenöe's	She likes it
Hanöe's	He likes it
Hadínöe's	They like it
De'knöe's	I don't like it
De'snöe's	You don't like it
Gönöe's	I like you
Ögyade:o'	My friend
Snyade:o'	Your friend
Agéyë'hé'ö:öje'	I'm just learning
Dë'ëh nijo:da:h?	What is the date?
Dë'ëh wë:níshäde'?	What is today?
Dë'ëh wë:níshäde' në:gë:h né:wa'?	What day is it today?
Dë'ëh niyoje:ëh asdeh?	What's going on outside?
Do:h ni:yö:h në:gë:h?	How many is this?
Do:h ni:yö:h në:gë:h ye:yádöhgwa'?	How many pencils is this?
Wë:döh?	When?
Ga:weh?	Where?
Dë'ëh?	What?
Sö:h?	Who?
Dë'ëh go:wa:h?	Why?
Ga:nyo'	When, while, after, later
Ga:nyo' nä:h shö:h	Whenever
Tgaye:i'?	Is it correct?

De'tgaye:i'	It's not correct
Dë'eh na'ot ihse:h?	What do you want?
Asdeh	Outside, outdoors
Ögyeh	Inside, indoors
Ho'se:goh	Go get it
Sa:yádöshá'shö'öh	Your papers
Sadáöhdi:yos	Listen
Ëgadaóhdi:yos	I'll listen
Ëgade:yë:s	I'll read
Ëyöde:yë:s	She'll read
Ëöde:yë:s	He'll read
Wa'e:yö'	She arrived
Wa:ayö'	He arrived
Wa:di:yö'	They arrived
Daye:yö'	She came in
Da:ayö'	He came in
Da:di:yö'	They came in
Gayá'dë:önyö'	Pictures
Gagwe:göh	Everything, everyone
Swagwe:göh	All of you
Ëdwá:negéa'nö'	We'll all go and get a drink
Swawéshö'öh	Your things
Hédwe:'	We'll go there
Šya'kö:h	Slice it
Ëhsé'në:da:g	Paste it
Asdeh heyéhdahgwá'geh	Bathroom outside
Ögyé:gwa:h yödó'dahgwá'geh	Bathroom inside (women's)
Ögyé:gwa:h hadó'dahgwá'geh	Bathroom inside (men's)
Sniyö:dëh	Hang it up
Sniyö:dö:h	Hang them up
O'gi'	I said it
O'si'	You said it
Wa'a:gë'	She said it
Waë'	He said it
Wa:ëni'	They said it
Wa'e:gë'	She saw it
Wa:agë'	He saw it
O'ke:gë'	I saw her
Wa:egë'	I saw him
Hë:ge:'	I'll go there
I:wi:h	I think, I want
I:' koh	Me too
I:s koh	You too
Wáyë:'	Isn't it so? (looking for agreement)
Né:wa'	This time
I:s néwa'	You this time, your turn

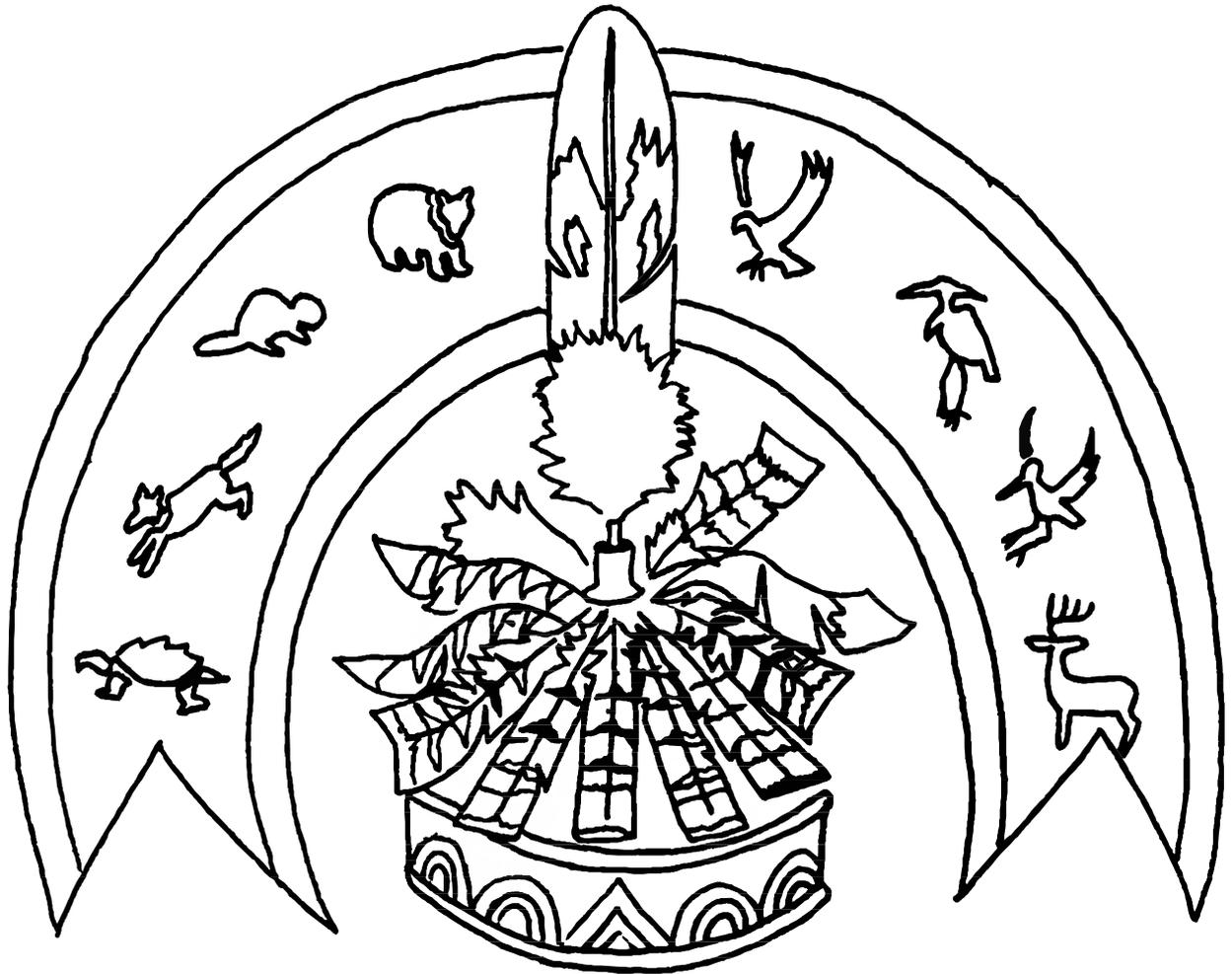
Dih
Jë:gwah
Di'gwa:h
Di'gwa:h da'agëñóhdö'
Sënóhdö'
De'sënóhdö'
Da'gwísdë'

Then (switch topic)
If
I don't know
I really don't know
You know
You don't know
Nothing

ACTIVITY: LISTENING/READING EXERCISE

Wa:di:yö' neh hadíksa'shö'öh.
Ogwe:nyö:h ëhšá'daë', ëhsáhsöh
koh neh gayá'dë:önyö'?
Ë:h, wa:ëni'.
Sniyö:dö:h neh ga:yá'dë:önyö'.
Sehsënö:nih gagwe:göh
sawéshö'öh.

The children arrived.
Can you draw and color the picture?
Yes, they said.
Hang up the pictures.
Put away all your things.



Topic 2 Ni' gya:söh

Topic 2 Identification

In identifying yourself, it is vital to know who you are. Student needs to know and understand their past in order to know where they want to be in the future. The language learner must be exposed to how a human was valued in the traditional village of the Seneca people. They must also know that these values still exist today on all territories of the Seneca People.

The Seneca saw themselves as living under huge longhouse, one that extended from the sunrise to the sunset. The Five Nations were really five related families, living under one roof. That roof is the way of the life of the Haudenosaunee, called Ögwe'ö:wehka:'-the way of life of the original people. The Seneca's, themselves as one people, united by blood and tradition with the other Haudenosaunee nations. (White & Hill, 2001)

A Seneca child is welcomed to the world at the time of birth, and made to feel that he or she belongs to the entire community. As a result, Native children have a more extensive relationship with more members of their community than most other children in the Americas. For countless generations, the Haudenosaunee offered a welcome speech to newborn babies. At Mid-winter or Green Corn, the baby would receive a clan name, usually a "baby" name that would be replaced with a permanent or adult name. Each nation may have a different procedure but the meaning is always the same. The speaker will wish the baby a long life and hopes the baby will come to work hard for their people and continue the instructions that were given to the people. (White & Hill, 2001) As history continued, children were subjected to removal from families due to the "boarding school" era. This created an environment where children were not raised with the thoughts of the welcome speech to newborn babies. As a result, lost their place of belonging in the community.

Today, children need no longer be oppressed or stereotyped to be the "lazy Indian". All native students are beautiful or handsome, smart, talented and have something to offer. Why should you be proud to be a Native American, an Indian, or First Nations person? You have within you the power of creativity from our forefathers. (Rainer) Let's teach them to identify with their Ancestors and the rich culture that is still available to them today.

Standards addressed through topic 2:

Onöndowa'ga:' Gawënö' Standards	(1.1,2.1,5.1,5.2)
NYS Native Language Learning Standards	(1,2,3)
NYS ELA	(1,2,3,5)
NYS Social Studies	(1,3,5)
NYS Mathematics & Science	(1)

Topic 2 Identification

VOCABULARY

Nya:wëh	I am thankful
Nyoh	All right, okay
Dagwá:owih	You tell us
_____ gya:söh ögwé'öwe:ka:'.	_____ is my Indian name.
_____ gya:söh ga:nyó'öka:'.	_____ is my English name.
_____ niwáge'séo'dë'.	_____ is my clan.
_____ ni:' nö'góédzó'dë'.	_____ is my nation.
_____ tknöge'.	_____ is where I live
_____ niwágoshíya'göh.	_____ is how old I am (winters crossed)
Da'ágehsënöyë' neh ögwé'öwe:ka:'.	I don't have an Indian name.
Da'áge'sä:yë'.	I don't have a clan.
Niwágóédzo'dë'	I have a nation.

PERSONAL IDENTIFICATION

Ögwé'ö:weh	Indian (genuine person)
Ögwé'öwe:ka:'	Indian kind, way
Ga:nyó'öka:'	Non-native kind, way
Ögwé'ö:weh nä:h i:s'ah?	Are you Indian?
Ögwéö:weh ni:'ah.	I'm Indian.
Onödowá'ga:' ni:'ah.	I'm Seneca.
Yagö:gweh	Woman
Hö:gweh	Man
I:'	I, me, we, us
I:s	You
Sö:h ni:s'ah?	Who are you?
Dë'ëh ni:s šya:söh?	What's your name?
Yeya:söh _____.	She's called _____.
Haya:söh _____.	He's called _____.
Sö:h nē:gē:h?	Who's this?
Dë'ëh nišya:söh neh ögwé'öwe:ka:'?	What's your Indian name?
Dë'ëh nišya:söh neh ga:nyó'öka:'?	What's your non-native name?
Dë'ëh ni:' gya:söh?	What's my name?
Dë'ëh yeya:söh?	What's her name?
Dë'ëh haya:söh?	What's his name?
Ga:weh snöge'?	Where do you live?
Ga:weh hē:öweh tknöge'?	Where do I live?
Ga:weh jenö:ge'?	Where does she live?
Nékoh yenö:gek.	She used to live here.

Ga:weh tanö:ge'?
Nékoh tanö:gek.
Ne'hoh tanö:gek.
_____ tadinöge'.

Where does he live?
He used to live here.
He used to live over there.
_____ is where they live.

Do:h nisóshiyá'göh?
Do:h niwágoshiya'göh?
Do:h niyágoshiya'göh?
Do:h níóshiyá'göh?

How old are you (winters crossed)?
How old am I?
How old is she?
How old is he?

Do:h nisákxa'da:yë'?
Do:h niwágeksá'dayë'?
Do:h niyágoksa'dayë'?
Do:h níókxa'da:yë'?

How many children do you have?
How many children do I have?
How many children does she have?
How many children does he have?

Dë'eh na'ot sadéyësta'?
Dë'eh na'ot gadéyësta'?
Dë'eh na'ot yödéyësta'?
Dë'eh na'ot hadéyësta'?

What are you learning?
What am I learning?
What is she learning?
What is he learning?

CLANS (Ga'sä:de:nyö')

Dë'eh nísá'séó'dë'?
Dë'eh na'agé'séó'dë'?
Dë'eh na'ágo'séó'dë'?
Dë'eh nó:'séó'dë'?

What is your clan?
What is my clan?
What is her clan?
What is his clan?

Agéswë'gaiyo'
Agadáé'ö:ga.'
Agé'nehsi:yo'
Agé:nyögwaiyo'
Agedzöni'ga.'
Genyáhdë:h
Agégë'ge:ga.'
Agáta:yö:nih

I am of the Hawk Clan
I am of the Heron Clan
I am of the Snipe Clan
I am of the Deer Clan
I am of the Bear Clan
I am of the Turtle Clan
I am of the Beaver Clan
I am of the Wolf Clan

THE SIX NATIONS OF THE Hodínöhsö:ni:h

Dě'eh ni:s nisöédzó'dě'?'
Dě'eh ni:' niwagóédzo'dě'?'
Dě'eh na'ágóédzo'dě'?'
Dě'eh náóédzo'dě'?'

What is your nation?
What is my nation?
What is her nation?
What is his nation?

Onödowá'ga:'
Onóda'ge:ga:'
Onóda'gé:onö'
Hadinödá'ge:onö'
Onéyotga:'
Dasgeowé'ge:onö'
Hadidasge:wé'
Ganyé'ge:onö'
Gayógwe:onö'

Seneca, people of the great hill
Onondaga, people of the hill
Onondaga people
They are Onondagas
Oneida, people of the upright stone
Tuscarora, shirt-wearing people
They are Tuscaroras
Mohawk, people of the flint
Cayuga, people of the pipe

Nigawëno'dë:h
Ëkya:dö:'
Geyéöh
Seyéöh
Yeyéöh
Hayéöh

What kind of language
I'll write
I know how
You know how
She knows how
He knows how

BIOGRAPHY 1

Gwa'yò:' ni:' gaya:söh.
Sgëhö:dih ni:' knöge'.
Wissgae' niwágoshíya'göh.
Lewis haya:söh neh hágé'nih.
Sally yeya:söh neh akno'ëh.
Agé'nehsi:yo'.
Onödowá'ga:' ni:'ah.

My name is Rabbit.
I live at Indian Hill.
I'm fifteen years old.
My father's name is Lewis.
My mother's name is Sally.
I am of the Snipe Clan.
I'm a Seneca.



Topic 3 Agwawaji:yä'

Topic 3 Community/family

This topic focuses on vocabulary that gives the learner the bigger understanding of their place with in the family. The primary defining aspect of Seneca society that differs from American society is that the Longhouse families are related groups of mothers, sisters, and daughters. The bloodlines of identity flow through the female. These “ongoing families” are called clans. The Seneca Nation has eight such clans named after a bird, animal, or reptile. The clan symbol could be found painted in red on the bark about the door of the longhouse. These clan women were surrounded and supported by spouses of other family lineages. Men moved into the Longhouse of their spouse. They were guests in that Longhouse.

The fireside family is your nuclear family-mother, father, sisters, and brothers. On your “side” of the Longhouse may be your mother’s relatives and their fireside families. In the Seneca mind, members of each generation of the maternal families are seen as siblings from one large clan family. The relatives of the father are also important in the social, cultural and political makeup of Seneca Society. No one was without a social support network. Usually the eldest woman in the clan is the Clan Mother. She presides over the household and the entire family clan.

Eldership is important to the Seneca world view. The ancient ancestors are revered for they created a way of life that the current generation enjoys. Deceased relatives are also revered and great attention is paid to assure that their spirits are pacified. The old chiefs are also important because of the legacy they have created through the Great Law of Peace. The Peacemaker decreed that the Confederacy Chiefs should always agree, always be unanimity. They will be like a single person, with one body, one head, becoming one family.

The living elders are highly respected because of their personal knowledge and experience, but also because they represent the last link to that honored heritage. So too, are the children, especially the babies, highly regarded, because they represent the best hope that the heritage will continue. (White,B. & R. Hill, 2001)

Standards addressed through topic 3:

Onöndowa’ga:’ Gawëno’ Standards	(1.1,2.1,4.1,4.2)
NYS Native Language Learning Standards	(1,2,3,4)
NYS ELA	(1,2,3,4,5)
NYS Social Studies	(1,3,5)
NYS Mathematics & Science	(1)

Topic 3 Community and Family

Agwá:waji:yä' (My family)

No'yëh	My mother
Aknó'ëh	She is my mother
Sanó'ëh	Your mother
Onó'ëh or Gonó'ëh	Her mother
Honó'ëh	His mother
Etíno'ëh or Ögwáno'ëh	Our mother
Shagodinó'ëh or Hodíno'ëh	Their mother
Aknó'is	My step-mother
Ha'nih	My father
Hagé'nih	He is my father
Ya'nih	Your father
Ho'nih	His or her father
O'nih or Go'nih	Her father
Gwa'nih or Shögwá'nih	Our father
Höwó'nih	Her or their father
Hodí'nih	Their father
Haknó'is	My step-father
Ahji'	My older sister
Sahji'	Your older sister
Ohji' or Gohji'	Her older sister
Hohji'	His older sister
Agwáhji'	Our older sister
Hahji'	My older brother
Yahji'	Your older brother
Hohji'	His older brother or sister, her older brother
Ohji' or Gohji'	Her older brother
Shedwáhji'	Our older brother
Ke'gë:'	My younger sister
Se'gë:'	Your younger sister
Go'gë:'	Her younger sister
Shagó'gë:'	His younger sister
Etí'gë:'	Our younger sister
Ke'gé:'shö'	My younger sisters

He'gë:'	My younger brother
Hehsé'gë:'	Your younger brother
Höwó'gë:'	Her younger brother
Ho'gë:'	His younger brother
Shedwá'gë:'	Our younger brother
He'gé:'shö'	My younger brothers
Ke:awak	My daughter
She:awak	Your daughter
Go:awak	Her daughter
Shagóawak	His daughter
Etíawak	Our daughter
Ke:no:'	My step-daughter
He:no:'	My step-son
Shagóshö'neh	Step-daughter
He:awak	My son
Hesha:wak	Your son
Höwò:wök	Her son
Ho:awak	His son
Shesnya:wak	Our son
Goshö'neh	Step-son
Akso:d	My grandmother
Sahso:d	Your grandmother
Ohso:d or Gohso:d	Her grandmother
Hohso:d	His grandmother
Etíhso:d	Our grandmother
Hakso:d	My grandfather
Yahso:d	Your grandfather
Hohso:d or Gohso:d	Her grandfather
Hohso:d	His grandfather
Etíhso:d	Our grandfather
Gwade'	My grandchild
Keya:de'	My granddaughter
Seya:de'	Your granddaughter
Gode'	Her granddaughter
Shago:de'	His granddaughter
Heya:de'	My grandson
Hehsa:de'	Your grandson
Höwö:de'	His <i>or</i> her grandson

Aksótgo:wa:h
Sahsótgo:wa:h
Haksótgo:wa:h
Yahsótgo:wa:h

Age:hak
Esa:hak
Ya:hak
O:hak or Go:hak
Höwö:hak
Ho:hak

Haknó'sëh
Yanó'sëh
Shagóno'sëh
Honó'sëh

Agyà:'se:'
Snyà:'se:'
Agwà:'se:'
Snyadë:nö:g

Keyé:wö:dë'
Heyé:wö:dë'
Sheyé:wö:dë'
Hehsé:wö:dë'
Höwóyë:wö:dë'

Kehsö'neh
Hehsö'neh
Höwódihsö'neh

Odóni'à:h
Godóni'à:h
Hodóni'à:h

Dekni:këh
De:ni:këh

Dë'ëh yeya:söh neh sanó'ëh?
Dë'ëh yeyásö:nö' neh sanó'ëh?
Dë'ëh haya:söh neh ya'nih?
Dë'ëh hayásö:nö' neh ya'nih?

Great grandmother
Your great grandmother
Great grandfather
Your great grandfather

My aunt
Your aunt
Your aunt (to a man)
Her aunt
His aunt
His aunt

My uncle
Your uncle
Her uncle
His uncle

My cousin
Your cousin
My cousins
We are related

My niece, I'm her uncle
My nephew, I'm his uncle
Your niece, you're her uncle
Your nephew, you're his uncle
Their nephew, they're his uncles

My niece, I'm her aunt
My nephew, I'm his aunt
Their nephews, they're their aunts

Baby
Female baby
Male baby

Twins (female)
Twins (male)

What's your mother's name?
What was your mother's name?
What's your father's name?
What was your father's name?

OTHER KINSHIP TERMINOLOGY

Kwaji:yä'	My family
Ye:waji:yä'	Her family
Ha:waji:yä'	His family
Swa:waji:yä'	Your family
Ganö:kshä'	Relationship, kinship
Shenö:kshö'	Your relatives
Ke:nö:g	I'm related to her or them
He:nö:g	I'm related to him
She:nö:g	You're related to her or them
Swadë:nö:g	You're related
Agwadë:nö:g	We're related
Swadénökshö'	Our relations
Etíno'ëh	Our mother or mothers (including you)
Akíno'ëh	Our mother or mothers (excluding you)

TALKING TO NEWBORN BABIES

Gwe:h	Well
Dë'ëh niyó'dë:h?	What's the matter?
Dë'ëh nisáya'da:wës?	That's the matter with you?
Desaögo:h?	Are you wet?
Ëgó'syodä:de:ni'.	I'll change your diaper.
Së:nöh ëhsásdaëh.	Don't cry.
Sëni:hë:h sasda:ha'.	Stop crying.
Sadíkö:nih.	Eat.
Seksá'di:yo:h.	You're a good child.
Yeksá'di:yo:h.	She's a good girl.
Haksá'di:yo:h.	He's a good boy.
Së:dah.	Go to sleep.
Godóni'à:h	Female baby
Hodóni'à:h	Male baby
Agéksa'da'	My baby
Goja:nön.	She's cute.
Hoja:nön.	He's cute.
Sëdá'was?	Are you sleepy?
Gönóöhgwa'.	I love you.
Kenóöhgwa'.	I love her or them.
Henóöhgwa'.	I love him.
Ganóöhgwa'	Marriage
Onöhgwa'shä'	Medicine

INTERACTIONS

Dě'ěh?	What?
Na'ot	What (not a question)
Dě'ěh nisaje:ěh?	What are you doing?
Dě'ěh niyoje:ěh?	What's going on?
Dě'ěh nō'ō:wěh?	What happened?
Dě'ěh nā:h hi:gě:h?	What's that?
Dě'ěh niyoje:ěh asdé:gwa:h?	What's going on outside?
Dě'ěh niyagoje:ěh?	What's she doing?
Dě'ěh niyagojé:ěnö'?	What was she doing?
Dě'ěh nioje:ěh or nyo:je:ěh?	What's he doing?
Dě'ěh niojé:ěnö'	What was he doing?
Šya:söh	You are called, your name is
Yeya:söh	She's called, her name is
Haya:söh	He's called, his name is
Dě':eh šya:söh?	What's your name?
_____ ni:' gya:söh.	My name is _____.
Dě'ěh yeya:söh?	What's her name?
_____ yeya:söh.	Her name is _____.
Dě'ěh haya:söh?	What's his name?
_____ haya:söh.	His name is _____.
Sö:h?	Who?
Sö:h nā:h nē:gě:h?	Who's this?
Sö:h nā:h hi:gě:h?	Who's that?

COMMUNITIES

Ga'dä:gěsgě:ö'	Cattaraugus (used to be smelly banks)
Ohi:yo'	Allegheny (beautiful river)
Ta:nöwö:de'	Tonawanda (his rapids there)
Jonóhsade:gěh	Cornplanter (burnt village)
Dasgeowé'geh	Tuscarora (place of hemp shirts)
Onóda'geh	Onondaga (at the hill)
Ahgwesásneh	St. Regis Mohawk (where the partridge drums)
Ga:nówö'geh	Caughnawaga Mohawk (in the rapids)
Onéyotga:'	Oneida (place of the standing stone)
Swe:gě'	Canada

COMMUNITY SITES

Tadé:ninó:neh	Store (where they sell)
Wadé:ninóhšyowa:nēh	Mall (big stores)
Tēnōdeyēsdaḡwá'geh	School (where they learn)
Tēnōdekónya'dáḡwá'geh	Restaurant (where they use it for eating)
Tēnótga:nyé'daḡwá'geh	Gym (where they use it for playing)
Tgayá'dahá'geh	Movie (place of movies)
Detadijísḡwá'ésdaḡwá'geh	Ball field (where they use it for playing ball)
Tēnó'swatá'geh	Firehall (where they put out fires)
Tadéjè'sgeh	Clinic (at the doctor's)
Tganóhsegeh	Longhouse (at the longhouse)
Tēnótgēnis'ahdaḡwá'geh	Church (where they use it for holding church)
Todíya'dayéísdaḡwá'geh	Meeting place (where they use it for meeting)
Tgáísdí'syö:h	Reservation line (it was surveyed there)
Hodinó:kdaní:neh	Hospital (where they are sick)
Hadi:nyö'ó:neh	Off the Reservation (where white men are)

PLACES

Heyó:ögēh	Akron (heard over there)
Jóé'hesta'	Angola (depot, where it stops)
Tgēodo:d	Brant (pole standing there)
Onōdagó:gwa:h	Bucktown (below the hill)
Dó:šyo:wē:h	Buffalo (between the basswoods)
Jo:negade:gas	Burning Springs (water burning there)
Da'déwahgēötgeh	Cayuga Road Longhouse (without eaves)
Johdo:gwēh	Chautauqua, Jamestown
Dza'daḡwēh	Chautauqua
Jóíkdowá'geh	Cheektowaga (crabapples there)
Ga'sḡwä:dēhda:'	Collins (stones laid out)
Tga'daesös	Dunkirk (tall chimneys there)
Detgánö'gá:e'	Eden (horns on it there)
Hadíashédahḡwá'geh	Ellicottville (where they use it to hold council)
Tgají'ehdo'	Farnham (crabs in water there)
Dedwátá:'se:'	Four Corners
Ga:néhdaēh	Four Mile Level (middle of the plateau)
Gané'daweö'	Fredonia
Jo'néhsi:yo'	Geneseo (good sand there)
Dzogöwödih	Gowanda (other side of the ridge)
Ganōdagē:n	Hamburg (white town)
Sgēhö:dih	Indian Hill (other side of the creek)
Jogéo'dza:e'	Irving (grass in it there)
Jo'sḡwä:da:se:h	Kill Buck (it turns around the rock there)
Tgēdzo:a'	Kinzua (fish on the end of a stick there)
Nigáhadá's'a:h	Little Valley (small forests)

Tganödase:’
 Jo’sgöhsëhdöh
 Degá’söhse:s
 Heyó:ähdöh
 Sgá:sgae’ niyónö’ gesä:ge:h
 Ga:nyé’sdä:’ geh
 O’söägö:h
 Ganésdä’ gé:gwa:h
 Oné’dagö:h
 Tganödëhda:’
 Tga:negagës
 Wadé’danya’s
 Gasdë:gö:h

Newtown (new town)
 Niagara Falls (water falling)
 Niagara Falls (tall cliffs)
 North Collins (road passes through)
 Orchard Meadows (eleven acres, rods, canes)
 Perrysburg (where there are chestnuts on it)
 Pinewoods (in the pines), Sand Hill
 Plank Road (toward the planks)
 Salamanca (in the evergreens)
 Silver Creek (town laid out there)
 Sulphur Springs (water smells there)
 Taylor Hollow (it cuts the clay)
 Versailles, Wolf Run (in the cliffs)

PLACES - ALLEGANY

Ohi:yo’
 Jo:negano:h
 Jo:negi:yo:h
 Dzö:nya:dih
 Tga’deodak
 Johíhso’
 Tganödayóshë’ geh
 Joyá:ya’kdöh
 Jonihyo:h
 Jóé’hesta’
 Dejódíha:’kdö:h

Allegheny Reservation (beautiful river)
 Coldspring (cold water)
 East Randolph (good water there)
 Jimersontown, Shongo (other side of the flat)
 Oldtown (there used to be a chimney there)
 Olean
 Onoville
 Quaker Bridge (it crosses there)
 Randolph
 Redhouse (depot, where it stops)
 Vandalia, Horseshoe, Carrolton (at the river bend)

INTERACTIONS

Ga:weh tsnöge’?
 _____ tknöge’.
 Jo:negano:h tknöge’.
 Ga:weh?
 Hé:öweh
 Ga:weh ho’se:’?
 Ga:weh hehsé’sgwa’?
 _____ hegé’sgwa’.
 Ga:weh hëhne:’?
 Ga:weh hëdwe:’?
 Ga:weh wa:ëne:’?
 Ga:weh nöda:se:’?
 Ga:weh nödayawëh?
 Ga:weh nä:h hi:gë:h?

Where do you live?
 _____ is where I live.
 I live at Coldspring.
 Where?
 Where (not a question)
 Where are you going?
 Where have you been?
 I’ve been to _____.
 Where are we going? (you and I)
 Where are we going? (all of us)
 Where are they going?
 Where did you come from?
 Where did it happen?
 Where’s that?

Dë'eh nëhšye:' hëhšyö' ne'hoh?
 Ga:weh ni:s tse'sgwa' tšisédehjih?
 Ga:weh ni:s tse'sgwa' sö:de'?'
 Ga:weh ni:s tse'sgwa'
 hegà:hgwá'a:h?
 Ga:weh dih nä:h hëhse:'
 ga:nyo' ëyó'gä:h?
 _____ gaya:söh
 Jigwus
 Ho'ge:'.
 Hë:ge:'.
 Ho'se:'.
 Hëhse:'.
 Hësne:'.
 Hëswe:'.
 Hëhne:'.
 Hëdwe:'.
 Wa'a:gwe:'.
 Nöda:ge:'.
 Nöda:se:'.
 Hegé'sgwa'.
 Hehsé'sgwa'.
 Èkni:nö'.
 Èknínö:nö'.
 Èsni:nö'.
 Èsnínö:nö'.
 O'syënë:da't.
 Èhšyënë:da't.
 Tënótga:nye:h
 _____ nëhsa:je:'
 _____ niënöje:'
 Dëgáshá:nye'ha'
 Dé:nöshá:nye:'
 Ègátga:nyé'ha'
 Èhsátga:nyé'ha'
 Èhsénihë:'
 ÈwódaHgwi'
 Èdwádekónya:nö'
 Ègadeyé'sda:nö'
 Èhsadeyé'sda:nö'
 Gatgá'hoh
 De'gátga'hoh

How will you get there?
 Where were you this morning?
 Where were you last night?
 Where were you this afternoon?

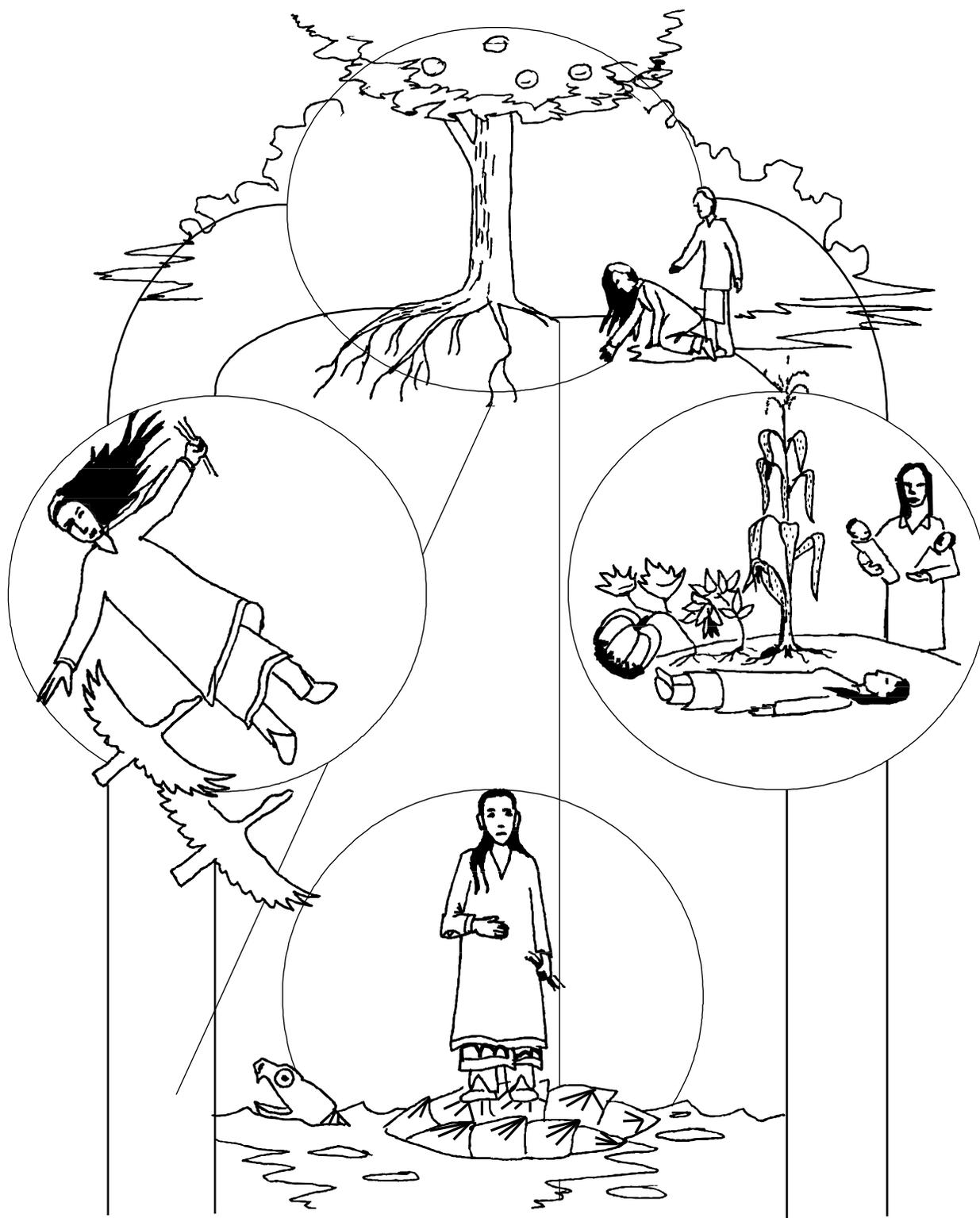
 Where will you go when it gets dark? Where are
 you going tonight?
 It's called _____.
 Later, soon
 I'm going there.
 I'm going to go there.
 You're going there.
 You're going to go there.
 You two are going to go there.
 You all are going to go there.
 You and I are going to go there.
 We all are going to go there.
 We all are going there.
 I come from there.
 You come from there.
 I've been there.
 You've been there.
 I'll buy it.
 I'll go and buy it.
 You'll buy it.
 You'll go and buy it.
 You finished it.
 You'll finish it.
 Playground (they play there)
 _____ you are going to do
 _____ they are going to do
 I'm going to go and practice
 They're going to practice
 I'll go and play
 You'll go and play
 You'll stop
 It will end, be over
 We'll all go and eat
 I'll go to school
 You'll go to school
 Somewhere
 Nowhere

AGE-RELATED QUESTIONS

Do:h nisóshiyá'göh? _____ niwágoshíya'göh.	How old are you? (how many winters crossed) I'm _____ years old.
Do:h niyágoshíya'göh?	How old is she?
Do:h níóshiyá'göh?	How old is he?
Sö:h desnya:di:h? _____ deyáknyadi:h.	Who are you staying with? I'm staying with _____.
_____ deyagyadi:h.	I'm staying with _____.

ACTIVITY 1

He:awak:	Ogwe:nyö:h ëkéyö'sé:nö' akso:d? Can I go visit grandma?
No'yëh:	Hadíahdáhgwa' osgawagö:h hëhse:' Go on the path through the brush.
He:awak:	Nyoh, he:a' neh he'gë:'? Okay, do I take my younger brother?
No'yëh:	Ë:h, hëhséšnye't ya:e' ádi'gwah je'jö' akso:d. Yes, call first to see if grandma's at home.
He:awak:	Nyoh, do:h niyóisdá'e:ag dëja:kne'?' Okay, what time shall we come back?
No'yëh:	Sëh niyóisdá'e:ag hegà:hgwá'a:né:gwa:h ëdwadawé'hö'. At three o'clock this afternoon we'll go swimming.



Topic 4 Etino'ëh heyoëjada:je'

Topic 4 Physical Environment

The student in the physical environment is complex. The Hodinohšö:nih explanation of the physical environment and the forces of the universe are relative to the human being's identity. The Hodinohšö:nih Creation Story establishes the relationship to the universe. It begins with the individuals and radiates out to earth encompassing the plants, animals, trees, birds, winds, sun, moon, stars, and those spirits which created life on earth. (Mohawk, 2005)

The story begins with a premise. If it were possible for the forces of the universe to converse with humans, how would they do so and what would be their message? In this version, a vision or dream projecting life on earth motivates the spiritual players who will become the eternal cosmic family: Mother Earth, Grandmother Moon, elder Brother Sun. This version of life in a real world comes with an unhappy warning label: such life in such a world is not permanent.

The Creation story tells of sky woman falling from the sky world above. After she is rested upon a giant turtle's back, she begins a journey that brings about twin grandsons that come to create the physical environment as we know it today. The twins represent the balance of good vs. evil on earth. An example of this is the good minded twin did create all streams with double current for ease of traveling, which the evil minded twin spoiled by causing ripples and falls in the rivers and streams. Delicious tasting berries for humans and animals to consume only to have difficulty picking them due to thorns placed there by evil mind.(Cornplanter, 1936) This story carries with it many other values in how we are to view and treat each other. The story comes from the earliest time in our language- a time when our language, symbols, beliefs, the world we saw around us, and life as we understand it-were completely different from the way we understand them now. We lived in a complete world. This story expresses our understanding of how we came to this complete world.(Traditional Teachings, 1984)

It is our hope that students will come to understand the true connection of the physical environment and how each natural element has a duty and responsibility of its own just as the human being.

Standards addressed through topic 4:

Onöndowa'ga:' Gawënö' Standards	(1.1,2.1,3.1,4.1,4.2)
NYS Native Language Learning Standards	(1,2,4)
NYS ELA	(1,2,4,5)
NYS Social Studies	(1,2,3)
NYS Mathematics & Science	(1,4,7)

Topic 4 Physical Environment

VOCABULARY

Yöëdzade'	Earth, Land
Gä:id	Tree
Gá:ide:s	Tall tree
Gëöde:s	Tall tree, long log
Onödade'	Hill
Ga'sgwa:a'	Stone, rock
O:neganos	Water
Ëde:ka:' gá:hgwa:'	Sun (daytime sun)
Söeka:' gá:hgwa:'	Moon (nighttime moon)
Gëöyade'	Sky, heaven
Ohjí'gä'	Cloud
Ohjí'ge'	It's cloudy
O'ha:od	Rainbow
Awéö'	Flower
Gahadagö:h	In the woods
Osgawagö:h	In the brush, bushes, woods
Óéhda'	Soil, dirt
Gëhö:de'	Creek, river, stream
Ogéó'dza'	Grass
Onáhda' <i>or</i> Onéhda'	Leaf
Gëhö:gö:h	In the creek
Gëhowanëh	Big creek
Gëhowané:neh	Cattaraugus Creek (at the big creek)
Ganyodae'	Lake
Ganyodä:g	Lake
Deganyodä:ge:h	Two bodies of water
Ojíhsö'da'	Star
Ojíhsö'da' gëhga:od	Comet, shooting star (star with a tail)
Ojíhsö'da' gë:yös	Dying star
Gajíhsö'da:je'	Flying star
Osda:a'	Raindrop
Oni:ya'	Snow on the ground
O'gä'	Snow in the air, snowflake
Odá'gäde:nyö:h	Snow floating around
O'wáda'gäde:ni'	Snow first came down

WEATHER

PRECIPITATION

osdëöjöh	it's raining
osdëöje's	it rains
wa'ósdëödi'	it rained
ëyósdëödi'	it's going to rain
á:yosdëödi'	it might rain
osdáëtwëh	the rain has stopped
o'gásdaëto'	the rain stopped
wa'ósdëöjehsö:'	it rained now and then
o'gásdeowanën	the rain got heavy
josdëötwëh	downpour, literally burning rain
osda:a'	rain, raindrop
osdä:no:h	cold rain
osdä:dáië:h	warm rain
osdä:gi'	rain water, literally rain soup
o'ayöjöh	it's drizzling, literally dew is falling
o'a:ya'	dew
o'a:ye'	it's dewy
deyó'ayö:n	there's dew on everything
o'gyö:jöh	it's snowing
wa'ó'gyö:di'	it snowed
ëyó'gyö:di'	it's going to snow
á:yo'gyö:di'	it might snow
o'gä'	snow (in the air), snowflake
oni:ya'	snow (on the ground)
o'ganiya:yë:'	snow got on the ground
oniyano:de:s	deep snow
oyë'gweošö'	snowdrift
o'nëyosdö:jöh	it's hailing
wa'ó'nëyósdö:di'	it hailed
ëyó'nëyósdö:di'	it's going to hail
á:yo'nëyosdö:di'	it might hail
o'nëyosda'	hail, literally cracked corn
owišöjöh	it's sleeting
owi:sä'	ice

WEATHER CONDITIONS

ogwásdöh or ogwa:sdoh wë:nítši:yo:h odè:hgo:d	fair weather it's a nice day the sun is shining
gä:ha' gá:'hasde'	the wind is blowing strong wind
dagáswi:ne:d	it thawed
gawënodaj:je's dewënihwás dewënihwáhsöh oyé'gyö' o'gáyë'gyö:' ogáyë'gyö:nyö:'	it's thundering lightning is flashing succession of lightning flashes lightning has struck lightning struck lightning struck repeatedly
ohsödane:nö' o'wádetgit oyé'gwada:se:h o'wë:no:dö:'	warm night bad storm blizzard it flooded
ohsë:yë' o'gáhseowanën hato'	frost the frost got heavy Jack Frost
osha:da' deyóshadóhgowayë'	fog, mist it's foggy
ohjígä' ohjíge' ohjí'gäsdë:' o'dwádahtsí'gäne:ga:'	cloud it's cloudy big cloud cloudburst
one:nö' o'gane:nö:' onenöje'	it's hot it got hot it's getting hot
oto:we' o'wato:wä:d awé:nishä:no:h otowenyö'	it's cold it got cold cold day cold spell

ANIMALS

WILD ANIMALS (Ganyo:' or Ganyó:'shö'öh)

Nöganyá' göh	Beaver
(O)nyagwai'	Bear
Otá:yö:nih	Wolf
Neogë'	Deer
Gwa'yò:'	Rabbit
Ha'no:wa:h	Turtle
Sgo'äk	Frog
Se:nö:h	Skunk
Dzoni:sgyö:n	Squirrel
Dzo'kda:gö'	Gray squirrel
Jinóhdaiyö:'	Mouse
Jinóhdái'yö' go:wa:h	Rat
Jihó'gwais	Chipmunk
(O)nó'gwatgwa:h	Fox
Góíhsagih	Monkey
Góíhsagigo:wa:h	Gorilla
Dzagoyö:di:h	Possum
Gahé'da'	Porcupine
Dzo'ä:ga'	Raccoon
Deyodinó'gëön	Sheep
Hanö:go:d	Weasel
Téhdo:ö'	Woodchuck
Degiyá'göh	Buffalo
Tödayë:n	Jackrabbit
Hé:es	Panther
Jíó'da:ga'	Mink
Degá'nyagaide'	Mole
Jinodaga'	Muskrat
Dáwë:dö'	Otter
Gëdzöh	Fish
Osháisda'	Snake
Gagö:swe:s	Elephant
Oyëdani'	Moose
Otwás'a:h	Baby animal

DOMESTIC ANIMALS (Gashe:në' or Gashënë'shó'öh)

Dago:ji'	Cat
Jó:sgwaön	Cow
Ji:yäh	Dog
Dewáöhde:s	Donkey
Gayá'dagës	Goat
Gëödanéhgwih	Horse
Gisgwis	Pig

BIRDS (Ji'dë'ö:h or Ji'dë'öshó'öh)

Dzago:gi:h	Blackbird
Ji:nyóae'	Bluebird
Dí'di:'	Bluejay
Ojéhdö:gë' or Jíehdo:gë'	Buzzard
Oji'da'geh	Buzzard
Dzá'gwi:yo:h	Cardinal, scarlet tanager
Oöwë:'	Catbird
Dáöhdaöh	Cedar waxwing
Jikjö'kwë:'	Chickadee
Dagá:'ë:'	Chicken
Ni:yá'sgë:ö'	Crane
Gá'ga:'	Crow
So:wäk	Duck
Twë:n or Twaën	Duck, domestic, swan
Gä:da's	Duck that perches in a tree
Dzó:nyödah	Eagle
Gwidó'gwido'	Flicker
Hö:ga:k	Geese
Gasoyowa:nëh	Goose, swan, <i>literally</i> big duck
Hihí:ih	Great Horned Owl
Dzohgwé'eani'	Grouse, ruffed
Gaji'da:s	Hawk, <i>literally</i> it eats birds
Oswé'gá:da'gé:a'	Hawk, red-tailed, Henhawk
Dzóáshä'	Heron, Great Blue Heron
Jitowëdöh	Hummingbird
Dowísdowí'go:wa:h	Killdeer
Ta:sä:h	Kingfisher
Hahö:wë:'	Loon
Gwiyo'gé:eh	Loon
Oshé:wë'	Marten, <i>also</i> Dropping Belly Dance
Degáyahdowanës	Meadowlark, <i>literally</i> big thighs
Sá'sa'	Mockingbird
Gó'ga:wah	Mudhen
Gwë:di:s or Gwë'di:s	Nighthawk

Jisha:ön	Oriole, Baltimore
Onidzogwë'	Osprey, Fishhawk
Gá:'daji'	Ostrich, <i>literally</i> black core
O'o:wa:'	Owl, <i>also</i> moth
Daga:kja's	Parrot, <i>literally</i> it breaks the shell
Ganóni'da:s	Pewee, Goldfinch, <i>literally</i> it eats thistles
Ganyo:' dagá:'ë:'	Pheasant, <i>literally</i> wild chicken
Dakyóhjihjih	Phoebe
Ga:nyagä:'	Pied-billed grebe
Dzá:hgo:wa:h	Pigeon
Góhgwai'	Quail, Bobwhite
Gáhgago:wa:h	Raven
Jó:yaik	Robin
Dowísdowi'	Sandpiper
Gwä:oh	Screech owl
Dzo:wé'sdaga'	Seagull, <i>literally</i> the foam one
Nó'dzahgwë'	Snipe
Ga'nówö'da:s	Snipe
Gáísgë'se:'	Sparrow, thrush
Ji'dé:ögwë'	Swallow
Dzó:wi:s	Towhee
O'só:ön	Turkey
Gajíehda:s	Turkey Buzzard, <i>literally</i> it eats carrion
Gwé'go:nyë'	Whippoorwill
Owá:e'	Whistling swan
Degëödëöhö'	White-breasted nuthatch
Dísdis	Woodpecker
Ogwä:'	Woodpecker, red-headed
Jöhjöh	Wren
Nigáji'dá's'a:h	Small birds
Shága:nëh	Unidentified bird similar to small crow
Da'dzo:h	Unidentified bird similar to towhee
Ogó'dzo:d	Unidentified bird, <i>literally</i> face paint

BIRD WORDS

O:nyö:da' or Ga:nyódahsa'	Beak, bill
O'yóhgwä'	Bird's tail
Ojíehda'	Carrion
Wahgwi:sas	It's drumming (grouse <i>or</i> partridge)
Óá'da'	Feather
Wadinöge'	Habitat, <i>literally</i> they live
Adéhsa'	Nest
Odéhsë'	It's nesting
Wadéhsö:nih	It's making a nest
Wadéhsayë'	Nest on the ground

Wadéhsa:e'	Nest in tree, <i>literally</i> nest on it
Wadéhsaga:nyas	It robs nests (bluejay, crow)
Onágösda'	Wings

INSECTS, BUGS (O'no:wa' or O'nówa'shó'öh)

Ga'noyowa:nëh	Big bug
Ojí'nö:wö'	Small bug
Jihósdohgwë'	Ant
Hi'nö'	Red ant
O'nóhgö:n	Bee
Wadi'nóhgö:ta'	Bumblebee
Gä:nö:nih	Honeybee, <i>literally</i> it makes honey
Wadiänö:nih	Honeybees, <i>literally</i> they make honey
Ojí'nöwö:tgi'	Beetle, <i>literally</i> dirty insect
Ogóyo'da'	Seven-year beetle
Wadenyanya's	Snapping beetle, <i>literally</i> it breaks its neck
Ojí'danö:wë:'	Butterfly
Téhdá:hda:ne'	Caterpillar
Dáéhdë:ne'	Caterpillar
Dzogáwisge:h	Centipede
Gané:ita'	Cicada
Jinóhsanöh	Cricket, <i>literally</i> it guards the house
Gáéhsöhe'	Daddy-long-legs
Dzoná'áesdo:wa:'	Dragonfly
Dewátšisdo:gwas	Firefly (lightning bug), <i>literally</i> it scatters sparks
Ojísdanóhgwa'	Firefly (lightning bug)
Dewáhsëtwas	Flea
Oshé'da'	Fly
Jitgé:ogë'	Deerfly, horsefly
O'gë:hwö:n	Gnat
Jisda:ah	Grasshopper
Jinó'deok	Grasshopper
Gë'dágahadenyá'ta'	Junebug
Jisgä:gä:t	Katydid
Ji'nö:h	Louse
Ojí'nöwöganyas	Head louse, <i>literally</i> biting insect
Ji:nyódahse:s	Mosquito, <i>literally</i> long proboscis
O'o:wa:'	Moth, also owl
Onóhsagéhde'	Snail, <i>literally</i> house on its back
Ji'ä:yë:h	Spider
Ga'nowagës	Stink bug
Séhdöhgwá:ne'	Tick, wood tick
Tšitganyä:t	Tick, small and white
Ö:gweh or Ögwégë:ö'	Walking stick, praying mantis, <i>literally</i> person
Ojí'no:wö'	Worm

O'nówehda'
Oshó'yohda'
Dó:nya'kdá:ne'
Gagá'sdëönih

Earthworm, night crawler
Corn worm
Inchworm
Wasp, *literally* it makes mud

VERBS

Niwënödi:h
Niënödi:h
Nigá:yagwiyo:dö' wahsí'da'
Gada:je's
Yeda:je's
Hada:je's
Deknidaje's
De:nidaje's
Wadidaje's
Hadidaje's
Sëh niwënödi:h wadidaje's
Sëh niënödi:h hadidaje's
Odá'öh
Godá'öh
Hodá'öh
Odékö:ni:h
Godékö:ni:h
Hodékö:ni:h
Dza:dak niwënödi:h onódekö:ni:h
Dza:dak niënödi:h honódekö:ni:h
Gada:ke'
Yeda:ke'
Hada:ke'
Sgá:sgae' niwënödi:h wadídake'
Sgá:sgae' niënödi:h hadídake'
Hösá:da:ke:'
Sí:gwa:h wá:dake'
Odé'gwašowanëh
Watá:ine'
Yötá:ine'
Hatá:ine'
Wënóta:ine'
Hënóta:ine'
Dewagadawënye:h
Deyögwadawënye:h
Deyagodawënye:h
Do:dawë:nye:h
Do:nödawënye:h
Dewátšosgwi:ne'

How many of them (female)
How many of them (male)
How many toes on its foot
It's standing around
She's standing around
He's standing around
They two (female) are standing around
They two (male) are standing around
They (female) are standing around
They (male) are standing around
Three of them (female) are standing around
Three of them (male) are standing around
It's asleep
She's asleep
He's asleep
It's eating
She's eating
He's eating
Seven of them (female) are eating
Seven of them (male) are eating
It's running
She's running
He's running
Eleven of them (female) are running
Eleven of them (male) are running
He ran back there
He ran that way
Running away cowardly
It's walking
She's walking
He's walking
They (female) are walking
They (male) are walking
I'm moving about
We're moving about
She's moving about
He's moving about
They're moving about
It's crawling

Deyótsosgwi:ne'	She's crawling
Dá:tšosgwi:ne'	He's crawling
Gayáshë'	It's laying down
Yeyáshë'	She's laying down
Hayáshë'	He's laying down
Dekníyashë'	They two (female) are laying down
De:níyashë'	They two (male) are laying down
Wadíyashë'	They (female) are laying down
Hadíyashë'	They (male) are laying down
Johdö:h niwënödi:h wadíyashë'	Nine of them (female) are laying down
Ganyóhšo:t	It's sitting
Yenyóhšo:t	She's sitting
Hanyóhšo:t	He's sitting
Deknínyohšo:t	They two (female) are sitting
De:nínyohšo:t	They two (male) are sitting
Wadínyohšo:t	They (female) are sitting
Hadínyohšo:t	They (male) are sitting
Wis niwënödi:h wadínyohšo:t	Five of them (female) are sitting
Agátö:de'	I hear it
Da'áгатö:de'	I don't hear it
Satö:de'	You hear it
Gotö:de'	She hears it
Hotö:de'	He hears it
Onótö:de'	They (female) hear it
Honótö:de'	They (male) hear it
Se:gëh	Do you see it?
Ye:gëh	Does she see it?
Ha:gëh	Does he see it?
O'gö:gë'	I saw you
Wa:egë'	I saw him
O'ke:gë'	I saw her/them
Waöwögë'	He/she/they saw him
Odáhsehdöh	It's hiding
Godáhsehdöh	She's hiding
Hodáhsehdöh	He's hiding
Wada:wëh	It's swimming, taking a bath
Yöda:wëh	She's swimming, taking a bath
Hada:wëh	He's swimming, taking a bath
Deknyadawëh	They two (female) are swimming, taking a bath
De:nyadawëh	They two (male) are swimming, taking a bath
Wënödawëh	They (female) are swimming, taking a bath
Hënödawëh	They (male) are swimming, taking a bath
Sá:'të:öje'	You're climbing
Góá'të:öje'	She's climbing
Hóá'të:öje'	He's climbing
Ëhsá'të'	You will climb

O'gá'të'	I climbed
Wa'éä'të'	She climbed
Wá:ä'të'	He climbed
O'gä:'të'	It climbed
Gaje'	It's flying
Dekni:je'	They two (female) are flying
De:ni:je'	They two (male) are flying
Wadi:je'	They (female) are flying
Hadi:je'	They (male) are flying
Gwisdë' o'tak	He lifted something
Nigáya'dó'dë:h	Kind of body, what it looks like
Döda:díhsade:ni'	He turned around there
Odë:de'	It's loose, hovering
Oyá'dahdó'öh	It's lost
O'wáhdö't	It disappeared
Ho'wáhdö't	It disappeared over there
Hösáwahdö't	It disappeared again
Hasda:ha'	He's crying
Hasdà:ne'	He's crying while walking
O'tó:et	He hollered
O'jó:et	It hollered
Daodowádö:öje'	He's coming this way hunting

LOCATIONS

O:ade'	Road
Oà:'geh	On the road, path
Oà:'geshö'	On the roads
Oà:kda:je'	Alongside the road
Gaha:da'	Woods
Gahadagö:h	In the woods
Gahadagö:shö'	Throughout the woods
Gahadagó:gwa:h	Toward the woods
Osga:wa'	Brush, bushes
Osgawagö:h	In the brush
Osgawagö:shö'	Throughout the brush
Osgawagó:gwa:h	Toward the brush
O:neganos	Water
O:negagö:h	In the water, under the water
O:negagó:gwa:h	Toward under the water
Gëda:yë'	In the field
Gëdáëshö'	Through the middle of the field
Oné'dagö:h	Under the hemlocks
Oné'dagó:gwa:h	Toward under the hemlocks
Adëöno:shä'	Shade
Odëönóshägö:h	In the shade

Odéönóshägó:gwa:h	Toward the shade
Onödagö:h	Below the hill
Onödagó:gwa:h	Toward below the hill
Ganóhsagö:h	Under the house
Ganóhsagó:gwa:h	Toward under the house
Wasgwa:de'	Porch
Wasgwa:gö:h	Under the porch
Wasgwa:gó:gwa:h	Toward under the porch
Adékwá:hgwa'shä'	Table
Adékwá:hgwa'shä:gö:h	Under the table
Adékwá:hgwa'shägó:gwa:h	Toward under the table
Gají'ga:ya'	Chair
Gají'ga:ya:gö:h	Under the chair
Gají'ga:yagó:gwa:h	Toward under the chair
Ganö:kda'	Room, bed
Ganókdagö:h	Under the bed
Ganókdagó:gwa:h	Toward under the bed
Ga'séhda'	Car
Ga'séhdagö:h	Under the car
Ga'séhdagó:gwa:h	Toward under the car
Ga'áshä'	Basket
Ga'áshägö:h	Under the basket
Ga'áshägó:gwa:h	Toward under the basket
Oya:de'	Hole
Oyadagö:h	In the hole, ditch
Oyadagó:gwa:h	Toward in the hole, ditch
Ganóhsodáíá'shä'	Stove
Ganóhsodáíá'shägö:h	Under the stove
Ganóhsodáíá'shägó:gwa:h	Toward under the stove

INTERACTIONS

O'ge:gë'	I saw it
Wa:egë'	I saw him
O'ke:gë'	I saw her
O'ge:gë' nö'ö:wëh	I saw it happen
O'ge:gë' niyáwë'oh	I saw how it happened
O'she:gë'	Did you see them?
Ogwe:nyö:h ëhse:gë'	Can you see it?
Ge:gëh	I see it
Waë'	He said
Wa'a:gë'	She said
O'gi'	I said
Gáiwagwëni:yo'	It's the truth
Do:gës ?	Really? Honestly?
Do:gës	It's true, yes

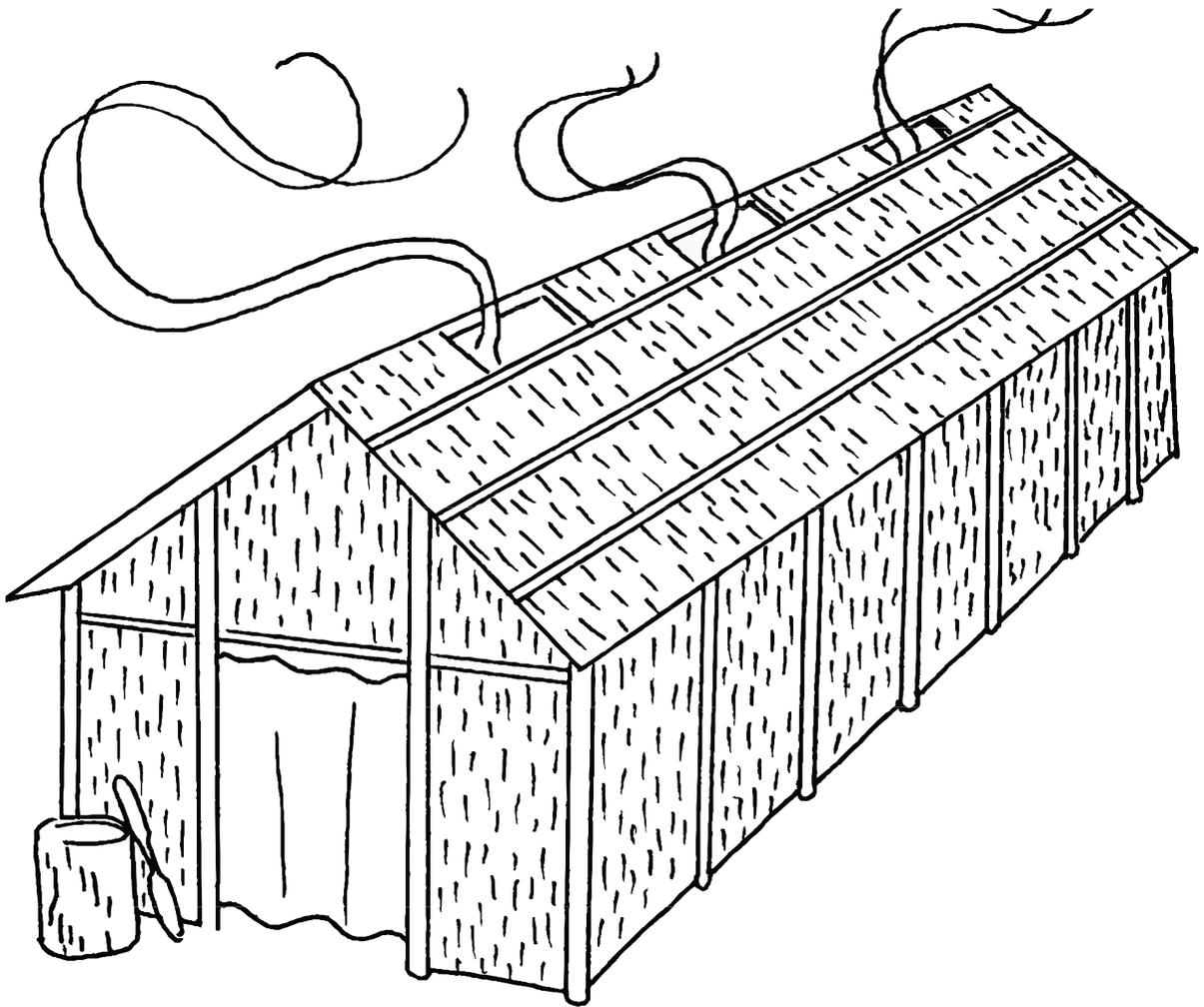
Agí:wa:ögëh	I've heard about it
Ëgö:gë'	I'll see you
Awënetgä:de'	It's fun
Awënetgä:dek	It was fun
De'awënetgä:de'	It isn't fun
Otsí'wä:k	It's good to watch
Otsí'wä:kdö:nö'	It was good to watch
Ne'hoh nëdwa:ye:'	We'll do it that way (all of us)
Ne'hoh nëhni:ye:'	We'll do it that way (you and I)
Hë:nöh ëhsé'sgó:'ya:k	Don't throw a stone!
Hë:nöh ëhsé'sgó:'yakö:h	Don't throw stones!

NATURAL OBJECTS

O'gä'	Snowflake
Ga'háhda'	Log
O'sgwi:yä'	Branch
Odëönóšo:d	Shadow
Ëgánö'nos	It's going to get cold
Waöwögë'	She saw him

ACTIVITY 1

Ha'nih:	Sajā'dawi't, sadíhigwä:h koh.	Put on your jacket, put on your hat too.
Yeksá'ah:	Dë'ëh go:wa:h?	Why?
Ha'nih:	Oto:we' asdeh.	It's cold outside.
No'yëh:	Sajā'dawíhsih.	Take off your jacket.
Haksá'ah:	Dë'ëh go:wa:h?	Why?
No'yëh:	One:nö' asdeh.	It's warm outside.
Haksá'ah:	So't, nyoh.	Well, okay.
Akso:d:	Sadíhigwä:h.	Put on your hat.
Yeksá'ah:	Dë'ëh go:wa:h?	Why?
Akso:d:	Gä:ha' waeh negë'.	Because it's windy right now.
Yeksá'ah:	So't, nyoh.	Well, okay.
Akso:d:	Ë:h. Osdëöjô:nö' háé'gwah neh dwate:dëk	Yes. It rained the day before yesterday too.
Hakso:d:	Gë' heh osowägwa:sdöh!	It's really good duck weather!



Topic 5 Ganöhsesgeh

Topic 5 Home/Clothing/Colors

The Seneca's lived in Longhouse villages of 30 to 150 bark-covered Longhouses. These villages were often surrounded by a palisade and situated on a small hill, near to a good source of water. Since the formation of the Haudenosaunee/Hodinöhsönih Confederacy, about 1000 years ago, the longhouse has become a symbol of Seneca Identity, as one of the five, and later six nations, of the Hodinöhsönih-People of the Longhouse.

The house of the main chief of each village was the primary place where visitors would be lodged. It was often the largest in the village and could also be used for community ceremonies. What ever their sizes, the Longhouses reflect the Hodinöhsönih tradition of multi-family cooperation. The Seneca, in the days before and around first contact, lived in two main segments - east of the Genesee River, and those to the west. These villages held different clans, representing the basic moiety division that is still seen in Seneca society today.

Inside the Longhouse, there are family areas referred to as fireside families. These are really extended bunks that run the length of the Longhouse. In the center is a central path, dotted with fire places. Two families would share one fire, seeing each other from across the fire. This sets up a social system of duality that is reflected in most aspects of Seneca life. (White, B. & R. Hill, 2001)

Also included in this topic is clothing vocabulary. Clothing for Indigenous people had one main purpose; to keep the body safe from danger within the environment. Animal hide was the main source for clothing. Therefore hunting is and has been an integral part of the lives and cultures of Indigenous peoples. Hunting is one part of the relationship between people and animals. In the early times for people, hunting was a matter of survival. Today the same kind of skills that enable hunters to stalk and capture their prey can help children become more aware and sensitive in their relationship with the animals. (Caduto & Bruchac, 1991)

In more contemporary times, traditional clothing becomes a medium for our people to express their family ties through clothing and design.

Standards addressed through topic 5:

Onöndowa'ga:' Gawëno' Standards	(1.1,2.1,2.2,3.1,4.2)
NYS Native Language Learning Standards	(1,2,3)
NYS ELA	(1,2,3,5)
NYS Social Studies	(1.2,3,4)
NYS Mathematics & Science	(1,3,5)

Topic 5 Home/Clothing/Colors

HOUSE

Ganóhso:d	House
Ganóhsowa:nëh	Big house
Ganóhsowánë'geh	In the big house
Gahóa'	Door
Gahóga:ën	Doorway
Ganésdä'geh	Floor, on the floor
Onóhsogá:ën or Ganóhsogá:ën	Window (hole in house)
Ganóhsogáëdá'shä'	Window pane
Osgö:n	Porch (lean-to attached to house)
Onóhsa'hö:n	Mud porch (attachment to house)
Ga'da:od	Chimney, fireplace
Ga'dä:k'ah or Tga'dä:k'ah	Near the fireplace
Wasgwa:de'	Roof, shed
Ganóhsodáíá'shä'	Stove (it heats the house)
O'dáíë:h	It's hot
Yenóhsowe:kta'	Siding, shingles (used to cover the house)
Degá'sdä:dö'	Foundation (mud made into cement)
Onö:kda'	Room

LIVING ROOM

Onókdowa:nëh	Big room
Onókdowánë:neh	In the big room
Yójédahgwá'geh	Sitting room, chair (used for sitting)
Gají'ga:ya'	Chair
Gají'ga:ye:s	Bench, long chair
Yödóishédahgwa'	Couch (used for resting)
Gaji:sda'	Light, ember
Gaji:sdo:d	Light (turned on)
Gayá'da'	Doll
Oyá'da'	Body
Gayá'da:'	Picture
Gayá'dëönyö'	Pictures
Gayá'daha'	TV, movie, camera, VCR
Wadá'ä:denyö'	Curtains
Deyétá:hgwa'	Telephone, cell phone, walkie-talkie
Yötéhdá:dëhdä:hgwa'	Rug
Gáisda'es	Clock, watch
Yödä:wa:kta'	Fan
Wadénota'	Radio, juke box

BEDROOM

Yöjashédáhgwá'	Bedroom (used for lying down)
Yöjashédáhgwá'geh	In the bedroom
Yöhgwa:sta'	Blanket, quilt, comforter
Ganigééóshä'	Sheet, cotton
Gagó'sä'	Pillow
Ganö:kda'	Bed (before it is made)
Ganó'sgwa'	Bed (after it is made)
Yöhšónyashádahgwá'	Dresser (used to put clothes in)
Yöhšónyashádahgwá'geh	On the dresser

BATHROOM

Asdeh heyéhdahgwá'	Bathroom, toilet
Yödawé'dáhgwá'	Bathtub
Yötgóhsowä:'dáhgwá'	Bathroom sink, vanity
Yöja'dowä:'dáhgwá'	Bathtub, shower, body puff
Yötgátwata'	Mirror
Onowä:'shä'	Soap
Yötgóhsagöewáta'	Face towel
Yöjá'dagöewáta'	Bath towel
Atgá:nye'shä'	Toy
Atgá:nye'shá'shö'öh	Toys
Ahšónyashä'	Clothes

KITCHEN

Sekö:nih	Cook!
Yekónya'tá'geh	Kitchen
Gaji'ga:ya'	Chair
Adékwá:hgwa'	Table
Yödékwá:hgwa'	Dining table
Yekónya'ta'	Cooking utensils
Onó'no:h	It's cold
Ganó'nosta'	Refrigerator, cooler, freezer
Gagá:wa'shä'	Frying pan
Yödéksowäe'höh	She's washing dishes
Yödéksowä:'dáhgwá'	Kitchen sink, dish cloth
Yekónya'dáhgwá'	Kitchen stove, anything used for cooking
Ëni:shä'	Shelf, cupboard
Ganó'dza'	Kettle, pot
Ganó'dzo:d	Something boiling in a pot
Ganó'dzo:dak	Something that has been boiled in a pot
Ganó'dzayë'	A pot that's set down

EATING UTENSILS

Adógwa'shä'	Spoon
Gadzë'	Plate, dish
Gahsigwä:'	Fork
Gagánya'shä'	Knife
Ga:wísda'	Cup
Deyóhso:d	Bowl
Atgátwashä'	Glassware
Deyowisä:te'	Drinking glass

CLOTHING

Ahšónyashä'	Clothing
Ajá'dawí'shä'	Dress, coat, shirt
Gayáhdowé'shä'	Pants, slacks, overalls
Adáhdí'shä'	Stockings, socks
Ě'nyo:shä'	Gloves, mittens
Gahigwä:'	Hat, helmet
Wáóshä'	Cap
Ahdáhgwa'	Shoes, boots, sneakers
Gayó:wah	Moccasins, slippers
Gashóweshä'	Jacket, vest
Ga'ka:a'	Skirt, kilt
Onó'gö:ka:' ahšónyashä'	Underclothes
Deyë:hdáhgwanédahgwa'	Overshoes
Gatgwé'da'	Purse, pocketbook, pouch
Gaya:a'	Bag
Ění:nodá'shä'	Apron
Adá'dishä'	Cane
Atwáhashä'	Belt
Ě'nyáhashä'	Ring
Géóhgä:'	Rope
Ohsi:yä'	String, line
Ahšónyashä' yenyödáhgwa'	Clothesline

POSSESSION OF CLOTHES

Agáhšönya:shä'	My clothes
Sahšönyashä'	Your clothes
Gohšönyashä'	Her clothes
Hohšönyashä'	His clothes
Honóhšönya:shä'	Their clothes
Agája'dáwi'shä'	My dress, coat, shirt
Sajá'dawí'shä'	Your dress, coat, shirt
Gojá'dawí'shä'	Her dress, coat, shirt
Hojá'dawí'shä'	His dress, coat, shirt
Honója'dáwi'shä'	Their dresses, coats, shirts
Agyáhdowé'shä'	My pants
Sayáhdowé'shä'	Your pants
Goyáhdowé'shä'	Her pants
Hoyáhdowé'shä'	His pants
Hodíyahdówe'shä'	Their pants
Agádahdí'shä'	My stockings, socks
Sadáhdi'shä'	Your stockings, socks
Godáhdi'shä'	Her stockings, socks
Hodáhdi'shä'	His stockings, socks
Honódahdí'shä'	Their stockings, socks
Agé'nyashä'	My gloves, mittens
Së'nya:shä'	Your gloves, mittens
Go'nyo:shä'	Her gloves, mittens
Ho'nya:shä'	His gloves, mittens
Honé'nyashä'	Their gloves, mittens
Agáhdahgwa'	My shoes
Sahdáhgwa'	Your shoes
Gohdáhgwa'	Her shoes
Hohdáhgwa'	His shoes
Honóhdahgwa'	Their shoes
Agéhigwa:a'	My hat
Sahigwä:'	Your hat
Gohigwä:'	Her hat
Hohigwä:'	His hat
Hodíhigwa:a'	Their hats

Agyó:wah
Sayó:wah
Goyó:wah
Hoyó:wah
Hodíyo:wah

My moccasins
Your moccasins
Her moccasins
His moccasins
Their moccasins

GETTING DRESSED

Se'ho:we:g
Sahšö:nih
Sajā'dawi't
Desájahdo:we:g
Desádahdí'šo:we:g
Desé'nyo:we:g
Sadíhigwa:ah
Desè:hso:we:g

Cover it!
Get dressed, put your clothes on!
Put on your dress, coat, shirt!
Put your pants on!
Put your stocking, socks on!
Put your gloves on!
Put your hat on!
Put your shoes on!

GETTING UNDRESSED

Segá'tših
Se'hówihsih
Sahšónyahsih
Sajā'dawíhsih
Desájahdówehsih
Desádahdí'šowíhsih
Desé'nyowíhsih
Sadíhigwä:goh
Sé:hso:tših
Desè:hso:tših

Take it off!
Peel it off!
Take off your clothes!
Take off your dress, coat, shirt!
Take off your pants!
Take off your stockings, socks!
Take off your gloves!
Take off your hat!
Take off a shoe!
Take off both shoes!

CHANGING CLOTHES

Sadáhgwade:nih
Sajā'dawi'de:nih
Sajāhdowe'de:nih
Sadáhdí'shäde:nih
Sadé'nyoshäde:nih
Sadíhigwa:de:nih
Sé:hsoshäde:nih

Change your clothes!
Change your dress, coat, shirt!
Change your pants!
Change your stockings, socks!
Change your gloves!
Change your hat!
Change your shoes!

NEW CLOTHES

Wa:se:’	New
Ahšónyashä:se:’	New clothes
Ajá’dawí’shäse:’	New dress, coat, shirt
Gayáhdowé’shäse:’	New pants
Adáhdí’shä:se:’	New stockings, socks
Ě’nyóshäse:’	New gloves, mittens
Gahigwä:se:’	New hat
Ahdáhgwase:’	New shoes
Gayó:wase:’	New moccasins

OLD CLOTHES

Waga:yöh	Old
Ahšónyashägayöh	Old clothes
Ajá’dawí’shägayöh	Old dress, coat, shirt
Gayáhdowé’shägayöh	Old pants
Adáhdí’shägayöh	Old stockings, socks
Ě’nyóshägayöh	Old gloves
Gahigwägayöh	Old hat
Ahdáhgwaga:yöh	Old shoes
Gayó:waga:yöh	Old moccasins

TORN CLOTHES

Deyódä’negëöh	Torn
Deyódä’negëöh neh ahšónyashä’	Torn clothes
Deyódä’negëöh neh ajá’dawí’shä’	Torn dress, coat, shirt
Deyódä’negëöh neh gayáhdowé’shä’	Torn pants
Deyódä’negëöh neh adáhdí’shä’	Torn stockings, socks
Deyódä’negëöh neh ě’nyo:shä’	Torn gloves, mittens
Deyódä’negëöh neh gahigwä:’	Torn hat
Deyódä’negëöh neh ahdáhgwa’	Torn shoes
Odé’nikö:gwëh	A seam that has become unsewed

DIRTY CLOTHES

Otgi’	Dirty
Ahšónyashä:tgi’	Dirty clothes
Ajá’dawí’shätgi’	Dirty dress, coat, shirt
Gayáhdowé’shätgi’	Dirty pants
Adáhdí’shä:tgi’	Dirty stockings, socks
Ě’nyóshätgi’	Dirty gloves
Gahigwä:tgi’	Dirty hat
Ahdáhgwatgi’	Dirty shoes

CLEAN (NOT DIRTY) CLOTHES

Do'o:tgi'	Clean, not dirty
Do'óhšönyáshätgi'	Clean clothes
Do'ója'dáwi'shä:tgi'	Clean dress, coat, shirt
Do'óyahdówe'shä:tgi'	Clean pants
Do'ódahdí'shätgi'	Clean stockings, socks
Dá:wé'nyóshätgi'	Clean gloves
Do'óhigwä:tgi'	Clean hat
Do'óhdahgwa:tgi'	Clean shoes

GOOD, NICE, PRETTY CLOTHES

Wi:yo:h	Good, nice, pretty
Ahšönyahtsi:yo:h	Good clothes
Ajá'dawí'tsi:yo:h	Good dress, coat, shirt
Gayáhdowé'tsi:yo:h	Good pants
Adáhdí'tsi:yo:h	Good stockings, socks
Wé'nyótsi:yo:h	Good gloves
Gahigwaiyo:h	Good hat
Ahdáhgi:yo:h	Good shoes

UGLY CLOTHES

Wa:etgë'	Ugly (no good)
Ahšönyahsáetgë'	Ugly clothes
Ajá'dawí'sa:etgë'	Ugly dress, coat, shirt
Gayáhdowí'sa:etgë'	Ugly pants
Adáhdí'sáetgë'	Ugly stockings, socks
Ë'nyósha:etgë'	Ugly gloves
Gahígwa:etgë'	Ugly hat
Ahdáhgwa:etgë'	Ugly shoes

POSSESSION

Aga:wëh	It's mine
Sa:wëh	It's yours
Go:wëh	It's hers
Ho:wëh	It's his
Sö:h go:wëh	Whose is it? (female)
Sö:h ho:wëh	Whose is it? (male)
Sha:wi' neh _____ ?	Did you bring the _____ ?
Ka:wi' neh _____ .	I brought the _____ .
Esáhdö:' neh _____ .	Did you lose the _____ .
Ögáhdö:' neh _____ .	I lost the _____ .
Öknígöhëh neh _____ .	I forgot the _____ .

Agyë'
 Sa:yë'
 Go:yë'
 Ho:yë'
 Do:h ni:yö:h gohdáhwayë'?'
 Degyö' ni:yö:h gohdáhwayë'.
 Do:h ni:yö:h sayáhdowé'shäyë'?'
 Wis niwágyahdówe'shä:yë'.

I have
 You have
 She has
 He has
 How many shoes does she have?
 She has eight shoes.
 How many pants to you have?
 I have five pants.

COLORS

Ohsóhgwa'
 Ohsóhgwa'shó'öh
 Tgwéhdä:'ë:' or Gwéhdä:'ë:'
 Dzé:sdá'ë:'
 Géóya'ë:'
 Ji:nyóae'
 Gagë:ën
 O'shéä'ë:'
 Deyóhsohgwá'se:'
 Óisgwanyé'da'ë:'
 O:yá'ë:'
 Ganáhdaikö'
 Jítgwä:'ë:'
 Deyódetgwéhdëön
 O'gè:'ë:'

Color
 Colors
 Red
 Black (color of coal)
 Blue (color of sky)
 Blue, bluebird
 White
 Purple (color of scoke)
 Purple (double color)
 Brown (color of rotten log)
 Orange (color of fruit)
 Green
 Yellow (color of bile)
 Pink
 Gray (color of ashes)

Ohsóhgwi:yo:h
 Deyósdä:te'
 _____ niyóhsohgó'dë:h
 _____ niyóhsohgó'dë's
 Dë'eh niyóhsohgó'dë:h?
 Dë'eh niyóhsohgó'dë:h neh _____ ?

Pretty color
 It's shiny
 _____ is the kind of color
 _____ is the colors of
 _____ What color is it?
 What color is the _____ ?

INTERACTIONS

He'tgé:gwa:h	Upward, above, toward the top
Ehdá'gé:gwa:h	Downward, below, toward the bottom
Nö'gó:gwa:h	Underneath
Snowaeh	Wash it!
Seksáöh	Set the table!
Snö'gwáhšö:nih	Make the bed!
Ishëh	Put it on it!
Ho'së:h	Set it over there!
Ga:e'	It's on it
Gagéö'	It's set down
Ijë:h	Set it down!
Jo:wi:s	It fits there
Gadéhda:'	It's laid out (on something)
Tgadéhda:'	It's laid out there (on something)
Ga:yë'	It's set down
Tga:yë'	It's set down there
Gani:yö:n	It's hanging
Tgani:yö:n	It's hanging there
Sahnó'dzowa:eh	Brush your teeth!
Sahnó'dzowáe'hah	Go brush your teeth!
Sniyö:dëh sajá'dawí'shä'	Hang up your coat!
Sehsënö:nih sajá'dawí'shä'	Put away your coat!
Sehsënö:nih sahsönyashä'	Put away your clothes!

MISCELLANEOUS

Gají:wa'	Hammer
Gají'ga:ye:s	Bench
Gáóshä'	Box
Yödékwa:hgwa' ye'hówekta'	Tablecloth



Topic 6 Gah kwa' /Niyowa'geh

Topic 6 Food/Time

A universal attribute among Ögwe'ö:weh is hospitality. Our creator has provided abundant food sources for our nourishment and well being with instructions to share. The offering of food to anyone entering the door of a tribal member's home is expected to accept refreshment. The philosophy of respect and sharing is as true and practiced today as it was in the beginning.(Bardeau, 2003)

In the Great Law of Peace of the Haudenosaunee/Hodinöhsönih tells that there is to be only one dish, filled with a beaver tail, to feed the chiefs. The Chiefs are to share a meal from that dish with the beaver tail stew, using no sharp instruments and taking care not to accidentally cut one another, thereby causing the bloodshed. That bowl in the center is a dish of beaver, indicating that they will have one dish and "what belongs to one will belong to all". (White, B. & R. Hill, 2001) This means that people will not fight over the game but willingly share what is available. The shared dish of beaver tail stew meant that the hunting grounds, those lands beyond the communally share villages and cultivated fields, were intended to feed everyone. This is why the Haudenosaunee repeatedly tried to protect their right to hunt in the territory beyond their village settlements.

The rituals and councils of the Haudenosaunee often included a feast as a major element. Feasting, seals the good feeling and expressions of sharing that results from peaceful relations. Eating together also means that the people are sustaining each other in many different ways and become like one large family, helping each other. (White, B. & R. Hill, 2001)

This topic also contains vocabulary introducing time. Before the introduction of clocks, our people acknowledged time as when the sun set, midnight, sunrise, mid-day, etc. The pace for activities evolved around natural time, for instance, by the lunar cycle and position of stars for ceremonies. (Bardeau, 1996) Utilize the words of our ancestors to comprehend the concept of time from then and how we can connect them to time as we know it today.

Standards addressed through topic 6:

Onöndowa'ga:' Gawënö' Standards	(1.1,2.1,2.2)
NYS Native Language Learning Standards	(12,3,4)
NYS ELA	(1,2,3,4,5)
NYS Social Studies	(1,2,3,4)
NYS Mathematics & Science	(1,3,4,5,7)

Topic 6 Food/Time

VOCABULARY

Do:h nigano:ö'?	How much does it cost?
Ĕkni:nö'	I'll buy it
Ĕhsni:nö'?	Are you going to buy it?
Do:h nisá:wisda:yë'?	How much money do you have?
Waje:sëh	It's cheap
Gano:ö'	It's expensive, difficult
Gatá'dö:h	Let me borrow
Ogwe:nyö:h ëgáta'dö:h?	Can I borrow?
Dewagajá'gi:h	I'm broke, dead tired
Sa:wísdáyë'?	Do you have money?
De'a:gyë'	I don't have any
Dewagadè:dzo:nih	I need
Desádè:dzo:nih	You need
Dëknöwöyéhda:nö'	I'm going shopping
O:wísda'	Money
Sga:wísda:d	One dollar
Degá:wisda:ge:h	Two dollars
_____ nigá:wisda:ge:h	_____ dollars
Gwënis	Cents, change
Sgagwënishä:d	One cent
Degagwënishäge:h	Two cents
Wis gwënis	Five cents
Washë:h gwënis	Ten cents
Degáhšó:'shäge:h	Quarter

TELLING TIME

Gáisda'es	Clock, watch
Jono:ö'	Before, lacking
Óáhdöh, niyóáhdöh	After, past
Niyó:nö'sgä:ge:h	Minutes, notches
Niyóisda:'e:h	Hours (how many times it's striking)
Do:h niyóisda:'e:h	What time is it?
Nö'gáisda:'e:g	Hours (how many times it struck)
Nëgáisda:'e:g	Hours (how many times it will strike)
Nëyóisdá'e:ag	Hours (how many times it will keep striking)
Ha'déwahsë:nöh	In the middle (half past)
Jogóshö:h dëtge'	I'll be back soon

TIME OF DAY

O'wáhsödádia't	After midnight (switch from night to day)
Dayóhë'ö:je'	Approaching dawn
Dagà:hgwi:tgë't	Sunrise
Wa'o:hë't	It became morning
Sedéhjiah	Morning (sunrise to midday)
Ha'déwë:níshë:h	Middle of the day
O'wé:nishádia't	Switch from day to night
O'gà:s'a:né:gwa:h	Toward evening
Hegà:hwë's	The sun is setting
Ho'gà:hwë't	The sun set
Dewádahsödais	It's getting dark
Ha'déwáhsö:twëh	Midnight
Ë:deh	Daytime
Sö:eh	Nighttime
Te:de'	Yesterday
Wë:níshäde'	Today
Sö:de'	Last night
Ëyo:hë't	Tomorrow

MOONS

Ë:ní'da' or Wë:ní'dade'	Moon, month
Wë:ní'dade:nyö'	Months

(The following identification with English months is only approximate.)

Nisgówakneh	January
Nis'ah	February
Niyó'no't'à:h	March (a few peepers)
Oà:gaida:töh (another way)	March (the road slanting different ways)
O'nó't'ah	April (all the peepers)
Ganó'gat	May (poking into ground)
O:yáikneh or	June (berry time)
Wéódahgwa' (another way)	June (attaching blossoms)
Sáisgekneh	July
Gédé'ökneh	August
Hayé:neah	September
Géökneh	October
Ganáhdo'k'ah (another way)	October
Gahsá'kneh	November (coughing time)
Joto:h	December

DAYS OF THE WEEK

Wë:níshäde:nyö'

Days

O'wëdë:da't

Monday (the day finishes)

Swëda:dih

Tuesday (the other side of the day)

Ha'dewëdáäh

Wednesday (the middle of the week)

Ha'dewëdáäh ëyóhë'tgeh

Thursday (the day after Wednesday)

Wëda:k'ah

Friday (almost Saturday)

Wë:da:g

Saturday (next to Sunday)

Awëdadógëhdöh

Sunday (holy day)

WHEN?

Wë:döh?

When?

Wë:döh hëhsáyö:g?

When do you have to be there?

Wë:döh hëyögwayò:g?

When do we have to be there?

Wë:döh nö'ö:wëh?

When did it happen?

Wë:döh ëwódo'kdë'?

When will it end?

Do:h niyóisda:'e:h?

What time is it?

Do:h nëyóisdá'e:ag ëwóhsawë'?

What time will it start?

FOOD

Gakwa'

Food

Ha'dëwë:níshë:ka:' gakwa'

Lunch time

Óáhgwá' or á:hgwa'

Bread

Owisá:ta' or owi:sá'

Butter, margarine, ice

Ojíke'da'

Salt

Deyósaid

Pepper

O'hóhsa'

Eggs

O'wà:'

Meat

Óéhji'ä'

Fried meat, bacon

Gëdzöh

Fish

Dagá:'ë:'

Chicken

Neogë' o'wà:'

Deer meat, venison

Onó'gwa'
O:neganos
Ojí:yagi'
O:negawänöe'
O:negaji:h
Osáe'da:gi'
O:negadáië:h
Onáhdagi'
O:negagi'

Owä:nö'
Óáhgwawänöe'
Gají:yaté'döh
Yötáhgogwáta'
Degà:hwá'se:'

Ga:nyá'o:ya'
Ojíjo'gwa'
Gáéhdä:e'
Ogwa:a'
O:nyógwi'sä'
Gé:eh
Gä:ne'
(O)jísdödá'shä'
Shés'a:h
Otgà:shä'
Dagwá'dä:në'
O:nyóhsatgos
Wa:ya:is
Ogwä:jiwagëh
Odzótgä:'
Dzóíkdo:wa:'
Onáhdowa:nëh

DRINK

Milk
Water
Fruit juice
Pop (sweet drink)
Coffee
Bean soup, coffee
Tea (hot water)
Tea (leaf soup)
Soup

SWEETS

Sugar, candy
Cake (sweet bread)
Jam (pounded fruit)
Spread
Pie

FRUITS

Apple
Pear
Peach
Orange
Grape
Plum
Cherries
Strawberries
Wild strawberries
Blackberries
Raspberries
Watermelon (raw squash)
Muskmelon, cantaloupe
Lemon (sour orange)
Banana (hook)
Crabapple (big thorn)
Rhubarb (big leaf)

VEGETABLES

Osáe'da'	Beans
Onónö'da'	Potatoes
Okdéä'	Carrots, beets, turnips (roots)
O:yákaö'	Tomatoes
Otgówö'sa:a'	String beans
Awédo'gé:a' or onódo'gé:a'	Peas
Onáhdatgos	Lettuce (raw leaves)
O:nyóhsowa:néh	Pumpkin (big squash)
Onó'éóhsa'	Cabbage
O'nóhsa'	Onion
O:nyósgwä:e'	Cucumber
O'nísda'	Corn on the cob
Onéhgë'da'	Mushroom

TRADITIONAL FOODS

Jöhéhgöh	Our life sustainers (corn, beans, squash)
Onéö'	Corn
Osáe'da'	Beans
O:nyóhsa'	Squash
Osáe'dájisgwa'	Mashed beans
Onò:hgwa'	Corn soup
Gagáehdëhdö'	Corn bread
Ogö:sä'	Baked corn
Ojís-gwa'	Mush, oatmeal, cream of wheat
Oshöwë:'ojís-gwa'	Parched corn mush
Gá:hgwagi:'da:h	Frybread, ghost bread, scones
O'nóhsa:o'	Wild onion
Onè:'da'	Roast corn soup
O'néyosda:gi'	Cracked corn soup
Onö:sgä'	Milkweed
Ga:nówö:s	Cowslip
Gá:hgwagi:'dánö:höh	Indian taco (filled frybread)
Oksö:wë'	Intestines
Onágë'da'	Trip, stomach

CONTEMPORARY FOODS

Ot'é:shä'	Flour
O'gè:sde'	Baking powder
O:nö'	Oil, lard
Gáéhda'	Cereal (dry flakes)
O:neganöe'	Soda, pop (sweet water)
Dagá:'è:' onágösda'	Chicken wings
Ojyädáië:h	Hot dog
Gáíhdo'yá'ka:' degà:hwá'se:'	Pizza (Italian pie)
Gáéshagì:'ta:h	Fried sausage
O'wà:' wawétahöh deyóähgo:gè:h	Sandwich (meat between two breads)
Ganöñö'dagì:'da:h	French fries, fried potatoes
Gáísdagì:'da:h	It's been fried
Degá'wáíhdöh	Hamburger, ground meat
Degá'wáíhdöh gáísdagì:'da:h	Fried hamburger
Gáíjsja'kö' o'wà:'	Sliced meat
Óähgowa:nëh	Large bun
Gáíjsja'kö' jó:sgwaön o'wà:' o'ähgowa:nëh koh	Sliced cow meat and large bun

MEAL TIMES

Sedéhji:aka:' gakwa'	Breakfast (morning food)
Ha'déwë:nishë:ka:' gakwa'	Lunch (midday food)
Adénö'shä'	Lunch, groceries
O'gà:s'a:ka:' gakwa'	Supper (evening food)

INTERACTIONS

Sadöswe'da:nih?	Are you hungry?
Agádöswé'danìh	I'm hungry
Dë'èh ëdwa:g?	What will you eat?
Ga:weh ëdwádekö:ni'?	Where will we eat?
Sahdá'öh?	Have you gotten enough to eat?
Esáhda't?	Did you get enough to eat?
Agáhda'öh	I've gotten enough to eat
Ögáhda't	I got enough to eat
Sakwéda'öh	Are finished eating?
Agádekö:hi:h	I'm eating
O'gádekö:ni'	I ate
Sadékö:nih!	Eat!
Dwadékö:nih!	Let's eat!
Honódekö:ni:h	They're eating
Dedwa:dö:n!	Eat with us!

Ogá'öh
 De'óga'öh
 Agéga'has
 Da'agegá'has
 Sagá'has
 Gogá'has
 Hogá'has
 Hadíga'has
 Gasënögá'öh
 Ogá'öšö:h
 Ęgáhdë:di'
 Dwahdë:dih!
 Jidwáhdë:dih!
 Jigwáshö:h dëtse'?'
 Jigwas ësgö:gë'
 Dasgöh!
 Ga:o' dashis!
 Dasha:h!
 Sekö:nih!
 Sasékö:nih!
 O'sékö:ni''
 Ęhsékö:ni'
 Snegéäh!
 Ęhsnégeä'
 Ęknégeä'
 Sa:yë'
 Dëhšes
 Dešes
 Dedza:öh
 O'gákwaiah or o'ga:ih
 Seksa:öh!
 Sekse:g!
 Sadéksowáe'hö:h!
 Dasgyenöwö's!
 Ihse:s?
 Ihse:g!
 O'nísda'
 O'nísdagá'öh

Knö:wö:s
 Snö:wö:s?
 Sha'da:tës?
 O'nóhsa:o' o:negagi'
 Ęyékö:ni'
 Ęókö:ni'
 Osde:h

It tastes good
 It doesn't taste good
 I like the taste of it
 I don't like the taste of it
 Do you like the taste of it?
 She likes the taste of it
 He likes the taste of it
 They like the taste of it
 It smells good
 It looks good
 I'll be going
 Let's go!
 Let's go back where we came from!
 Will you be back soon?
 I'll see you soon
 Give it to me!
 Push it towards me!
 Bring it here!
 Cook!
 Cook again!
 You cooked
 You will cook
 Drink!
 You will drink
 I'll drink
 You'll have it
 You'll mix it
 Mix it!
 Both
 The meal is cooked, done
 Set the table!
 Clear the dishes!
 Wash the dishes!
 Help me!
 Do you eat it?
 Eat it!
 Corn on the cob
 Good tasting corn on the cob

I'm hungry for it
 Are you hungry for it?
 Are you thirsty?
 Onion soup
 She will cook
 He will cook
 It's evaporated, stale

Óáhgwatë:h	Toast, crackers (dry bread)
Otgos	It's raw
Otgë:h	It's rotten, sour
O'wà:tgë:h	Rotten meat
Onó'gwatgë:h	Sour milk

INCORPORATION

Agéga'has	I like the taste of it
Agé'wá:ga'has	I like meat
Akáhwagá'has	I like bread
Aknó'gwagá'has	I like milk
Aknò:hwagá'has	I like corn soup
Aknónö'dága'has	I like potatoes
Agegá:hwagì:'dága'has	I like fry bread

SAMPLE SENTENCES

O:negawänöe' sa:yë'?	Do you have soda?
Sajë:h, sadékö:nih	Sit down and eat!
Dë'ëh ëdwa:g?	What will we eat?
Dë'ëh na'ot ëdwa:g?	What kind of thing will we eat?
Wë:döh ëdwádekö:ni'?	When will we eat?
Dë'ëh na'ot ëhsékö:ni'?	What are you going to cook?
Dë'ëh ëge:g?	What will I eat?
O:neganos ëhsnégeä'?	Will you drink water?
Ogwe:nyö:h ëknégéá'nö'?	Can I go get a drink?
Ogá'öh onéö'	Good tasting corn
Ojís gwagá'öh	Good tasting mush
Dasgöh ojíke'da' deyóhsait koh!	Pass the salt and pepper!
Ogwe:nyö:h ësgyenöwö's ëgádeksowáé'hö:'??	Can you help me wash the dishes?



Topic 7 Gadö gwetha' göhi:yo:h koh

Topic 7 Health and Welfare

Our people long ago truly lived off the land, enjoying foods free of poisons. They develop good health and sturdy immune systems. Even after hundreds of years of acculturating by adopting and adapting to a new diet, we are still benefactors, to some small degree of our ancestors' physical fortitude. (Bardeau, 2003)

In the past, the Seneca's survived by means of family and clan gardens. Hunting, trapping, gathering, and fishing were main sources of nourishments. Natural medicines from in the forests were there for ailments that would come to them. Native healers were plentiful and passed on countless remedies that would come to the needs of the generations to come. These and other means such as Medicine Societies exist to assist the people in the balance of their mind, body and spirit. Food was also a form of medicine. (White, B. & R. Hill, 2001)

Today as some of these practices still continue, other support systems have developed to supplement the health and welfare of the people. These attempts to restore a once traditional diet come in many forms through federal and state clinics and health departments.

Physical strength and endurance came from daily responsibilities of keeping the village supplied with food, water, and a safe environment for the nation to grow. The body was continuously working the heart and mind through physical work and mental decision making process that would benefit the entire village. Today we can utilize how our ancestors lived by focusing on the importance of the countless efforts of how they cared for their entire village as well as themselves. Remembering the effort and pride they put into caring for their village was a true reflection of how they cared for themselves and the children.

This topic focuses on the health of the student and the vocabulary that one can utilize how she/he is feeling, physically and emotionally. This will enable the student to share their state of being, an important aspect that every person seeks out in their lifetime that validates their existence and place on Mother Earth.

Standards addressed through topic 7:

Onöndowa'ga: 'Gawëno' Standards	(1.1,2.1,3.1)
NYS Native Language Learning Standards	(1,2,3,4)
NYS ELA	(1,2,3,4,5)
NYS Social Studies	(1)
NYS Mathematics & Science	(1,4,7)

Topic 7 Health and Welfare

BASIC BODY PARTS

Oyá'da'	Body	Ogóhsa'	Face
Gya'da'	My body	Gegóhsa'	My face
Ša'da'	Your body	Segóhsa'	Your face
Yeyá'da'	Her body	Yegóhsa'	Her face
Hayá'da'	His body	Hagóhsa'	His face
Hadíya'da'	Their bodies	Hadígóhsa'	Their faces
Gya'dá'geh	On my body	Gegóhsa'geh	On my face
Ša'dá'geh	On your body	Segóhsa'geh	On your face
Ogà:'	Eye	Ogö:da'	Nose
Gegà:'	My eye	Gegö:da'	My nose
Segà:'	Your eye	Segö:da'	Your nose
Yegà:'	Her eye	Yegö:da'	Her nose
Hagà:'	His eye	Hagö:da'	His nose
Hadíga:'	Their eyes	Hadigö:da'	Their noses
Gegà:'geh	On my eye	Gegöda'geh	On my nose
Segà:'geh	On your eye	Segöda'geh	On your nose
Ohdága:ën	Mouth	Ogé'ä'	Hair
Gehsága:ën	My mouth	Agége'ä'	My hair
Sehsága:ën	Your mouth	Sagé'ä'	Your hair
Yehsága:ën	Her mouth	Gogé'ä'	Her hair
Hahsága:ën	His mouth	Hogé'ä'	His hair
Hadíhsagá:ën	Their mouths	Hodíge'ä'	Their hairs
Gehságaëtgeh	On my mouth	Agége'ä'geh	On my hair
Sehságaëtgeh	On your mouth	Sagé'ä'geh	On your hair
Onó'ë:'	Head	Óóhda'	Ear
Aknó'ë:'	My head	Gáóhda'	My ear
Sanó'ë:'	Your head	Sáóhda'	Your ear
Gonó'ë:'	Her head	Góóhda'	Her ear
Honó'ë:'	His head	Hóóhda'	His ear
Hodínö'ë:'	Their heads	Honò:hada'	Their ears
Aknó'ë:'geh	On my head	Gáóhda'geh	On my ear
Sanó'ë:'geh	On your head	Sáóhda'geh	On your ear

Ohsóhda'	Hand	Ohsi:nö'	Leg
Gehsóhda'	My hand	Gehsi:nö'	My leg
Sehsóhda'	Your hand	Sehsi:nö'	Your leg
Yehsóhda'	Her hand	Yehsi:nö'	Her leg
Hahsóhda'	His hand	Hahsi:nö'	His leg
Hadíhsohda'	Their hands	Hadíhsi:nö'	Their legs
Gehsóhda'geh	On my hand	Gehsínö'geh	On my leg
Sehsóhda'geh	On your hand	Sehsínö'geh	On your leg
O'nya'	Finger	Ojío'gwa'	Ankle
Ge'nya'	My finger	Gejío'gwa'	My ankle
Se'nya'	Your finger	Sejío'gwa'	Your ankle
Ye'nya'	Her finger	Yejío'gwa'	Her ankle
Ha'nya'	His finger	Hajío'gwa'	His ankle
Hadí'nya'	Their fingers	Hadíjío'gwa'	Their ankles
Ge'nyá'geh	On my finger	Gejío'gwá'geh	On my ankle
Se'nyá'geh	On your finger	Sejío'gwá'geh	On your ankle
Oyáhda'	Thigh	Ohsí'da'	Foot
Gyahda'	My thigh	Gahsí'da'	My foot
Šahda'	Your thigh	Sahsí'da'	Your foot
Yeyáhda'	Her thigh	Yöhsí'da'	Her foot
Hayáhda'	His thigh	Hahsí'da'	His foot
Hadíyahda'	Their thighs	Honóhsi'da'	Their feet
Gyahdá'geh	On my thigh	Gahsí'da'geh	On my foot
Šahdá'geh	On your thigh	Sahsí'da'geh	On your foot
Onë:sha'	Arm	O:nyá'sa'	Neck
Knësha'	My arm	Ge:nyá'sa'	My neck
Snësha'	Your arm	Se:nyá'sa'	Your neck
Yenë:sha'	Her arm	Ye:nyá'sa'	Her neck
Hanë:sha'	His arm	Ha:nyá'sa'	His neck
Hadínësha'	Their arms	Hadí:nyá'sa'	Their necks
Knëshá'geh	On my arm	Ge:nyá'sa'geh	On my neck
Snëshá'geh	On your arm	Se:nyá'sa'geh	On your neck
Onësho'gwa'	Wrist	O:nëhsa'	Shoulder
Knëshó'gwa'	My wrist	Awënyahsa'	Heart
Snëshó'gwa'	Your wrist	Oshé:wa'	Belly
Yenësho'gwa'	Her wrist	O'dóhsä'	Chest
Hanësho'gwa'	His wrist	Otgwëhsa'	Blood
Hadínëshó'gwa'	Their wrists	O'sóhsa'	Skin
Knëshó'gwa'geh	On my wrist		
Snëshó'gwa'geh	On your wrist		

DESCRIPTIONS

Ga:në:ye:s	It's tall
Knë:ye:s	I'm tall
Snë:ye:s	You're tall
Ye:në:ye:s	She's tall
Ha:në:ye:s	He's tall
Niwák'a:h	It's short
Niyé:nëyák'a:h	She's short
Nyá:nëyák'a:h	He's short
O'nëyatë:h	It's thin
Go'nëyatë:h	She's thin
Ho'nëyatë:h	He's thin
Ohsë:h	It's fat
Gohsë:h	She's fat
Hohsë:h	He's fat
Gaksá'go:wa:h	It's good looking
Yeksá'go:wa:h	She's good looking
Haksá'go:wa:h	He's good looking
Oja:nö:n	It's cute
Goja:nö:n	She's cute
Hoja:nö:n	He's cute
Ëgádotga'	I'll comb my hair
Ga:etgë'	It's ugly
Ye:etgë'	She's ugly
Ha:etgë'	He's ugly
Ogóhsatgi'	It has a dirty face
De'ógöhsa:tgi'	It has a clean face
Gahsí'dagës	I have smelly feet
Sahsí'dagës	You have smelly feet
Yöhsí'dagës	She has smelly feet
Hahsí'dagës	He has smelly feet

WHY AND WHEN?

Dë'ëh go:wa:h?	Why?
Dë'ëh nä:h go:wa:h?	Why? (emphatic)
Dzo'jih ok jo'jih	Because
Ne:' o'gi'	That's what I said
Dë'ëh go:wa:h nö'se:'?	Why did you do it?
Dë'ëh go:wa:h de'saye:ë'?	Why didn't you do it?
Dë:ëh go:wa:h sayá'dá:gö:öje'?	Why are you late?
Wë:döh?	When?
Do:h ni:yö:h?	How much?
Ga:weh?	Where?

MISCELLANEOUS

Sedéhjiah	In the morning
Ha'degagö:n	It's necessary
Nya:jeha'	He does (something)
Niyójeha'	She does (something)
Ĕhsegä:go'	You'll get paid
Segä:gwas	You get paid (example: every Friday)
A:gegä:go'	I should get paid
Sáówötga'	They let him go
Sashagonö:tgo'	They let her go

GOOD HEALTH

Ĕ:h	Yes
Ĕ:h, i:s dih?	Yes, how about you?
Ha'degaye:i'	Good enough
Gadógweta'	I feel well
Göhi:yo:h	I feel healthy
A:yë:'nä:h	It seems that way

POOR HEALTH

Hë'ëh	No
De'gadögwe:ta'	I don't feel well
Aknó'ë:gö's	I have a headache
Aknò:kda:nih	I'm sick
Agátowínyö'se:h	I have a cold
De'sgë:no'	I'm not well
Esayë:ëh?	Are you hurt?
Dë'ëh niyó'dë:h?	What's the matter?
Geshé:wagö's	I have a stomach ache
Deyója'göh?	Is it broke?
Ö:yagë:h	It's in pain
Deyója'göh o'néya'shó'öh	Broken bones
Odádate:h	Cuts, abrasions
Hadéjë'sgeh	At the doctor's
Owénöih	It's crazy
Agwénöih	I'm crazy
Sawénöih	You're crazy
Oyè:'öh	It's hurt
Agyè:'öh	I'm hurt
Sayè:'öh?	Are you hurt?
Ohsó'ka'	It limps
Agáhso'ka'	I limp

Sahsó'ka'
 Otowinyö'se:h
 Agátowinyö'se:h
 Satowinyö'se:h?
 O'dóhgóéöh
 Sa'dóhgóéöh?
 O'sgóda'öh
 Agé'sgöda'öh
 Sa'sgöda'öh?
 Onó'ë:gö's
 Aknó'ë:gö's
 Sanó'ë:gö's?
 Onò:kda:nih
 Aknò:kda:nih
 Sanò:kda:nih?
 Onó'dzanö:wö:s
 Aknó'dzanö:wö:s
 Sanó'dzanö:wö:s?
 Óóyagë:h
 Agö:yagë:h
 Sëóyagë:h?
 Geshé:wagö's
 Seshé:wagö's?
 Deyója'göh?
 O'tgátšinya'k
 Dewagatšinya'göh
 O'tgánya'göh
 O'tgahněša'k
 Dewagahněša'göh

You're limping
 It has a cold
 I have a cold
 Do you have a cold?
 It has a fever
 Do you have a fever?
 It's been burned
 I've been burned
 Did you get burned?
 It has a headache
 I have a headache
 Do you have a headache?
 It's sick
 I'm sick
 Are you sick?
 It has a toothache
 I have a toothache
 Do you have a toothache?
 It's in pain
 I'm in pain
 Are you in pain?
 I have a stomach ache
 Do you have a stomach ache?
 Is it broken?
 I have a broken leg
 I've broken my leg
 I've broken my leg
 I broke my arm
 I've broken my arm

COMMANDS

Satgóhsowa:eh
 Sahdzowaeh
 Sadaöhdówaeh
 Sadénya'sówaeh
 Sahnó'éówaeh
 Satgé'owa:eh
 Sahnó'dzowa:eh
 Sado:tgah
 Satší'nöhge:h

Wash your face!
 Wash your hands!
 Wash your ears!
 Wash your neck!
 Wash your head!
 Wash your hair!
 Wash your teeth!
 Comb your hair!
 Blow your nose, wipe your mucus!

INTERACTIONS

Agáhsë:h	I'm fat
Agége'ä:ji:h	My hair is black
Hagé'äji:h	His hair is black
Go'néyatë:h	She's thin
Gohsë:h	She's fat'
Gohsë:h, neh ke'gë:'	She's fat, my younger sister
Ohsë:h, neh ji:yäh	It's fat, the dog
Hohsë:h, neh he'gë:'	He's fat, my younger brother
Gohsë:h, neh sahji'	She's fat, your older sister
Dë'ëh niyóhsohgó'dë:h neh segà:'?	What is the color of your eye?
Óóhgwa't	It itches
Ögyë:ëh	I got hurt
Sadógweta'?	Do you feel well?
De'sadögwe:ta'?	Don't you feel well?
Yödógweta'	She feels well
De'ödögwe:ta'	She doesn't feel well
Hadógweta'	He feels well
Da:dögwe:ta'	He doesn't feel well
Swadógweta'?	Do you all feel well?
De'swadögwe:ta'?	Don't you all feel well?

SAMPLE CONVERSATION

TWO STUDENTS:

A: Hae', sgë:nö' nä:h?	Hi, are you doing well?
B: Hë'ëh, de'gádögwe:ta'.	No, I don't feel well.
A: Dë'ëh niyó'dë:h?	What's the matter?
B: Aknó'ë:gö's, geshé:wagö's koh.	I have a headache and a stomach ache.
A: Hadéjë'sgeh hëgó:ö'.	I'll take you to the doctor's.
B: È:h, jahdë:dih dë'ëh.	Yes, let's go then.



Topic 8 Deyögwada wënyeh

Topic 8 Occupations/Travel

This topic focuses on the world around the student. The vocabulary content is that of the contemporary times that surround us today. When we look back at our ancestors, we should be able to relate those characteristics and stamina of the duties performed to our present day thought process.

The Haudenosaunee had an agricultural lifestyle that depended upon the sharing of labor and the sharing of the harvest. Cooperation was a key to a successful Seneca village life. The fact that the village might relocate every generation required much cooperative planning. Learning how to get along with others was essential for the Seneca way of life to continue.

Among the Haudenosaunee there is equality in the roles of men and women. Each plays an important part of the social, cultural, spiritual and political life of the people. Men were builders, field clearers, hunters, fishermen, tool makers, warrior, trader and knowledge bearers. Women were givers of life, farmers, clothes makers, pottery makers, wampum makers, food providers, wild food gatherer, clan leaders and primary teachers for the young. Childhood was an apprenticeship for adulthood. By observing the word and actions of the adults, children learned their role in Seneca society. Adults knew that children would emulate their behavior, so adults were conscientious about how they conducted themselves. The Good Mind had to be demonstrated in all things.

Elders were the community's most respected source of knowledge, information and opinion on what people should do. They had lived the longest and had experienced the trails of life first hand. They held the stories of life, of the past generations. (White, B. & R. Hill, 2001)

We are left with a very important task, as language learners we must not forget the big picture. Children are raised with teachings and are influenced to be caring respectful people, to have energy to claim their place on earth, standing equal in all areas of life. Women are responsible for everything in the earth, while men had the care of everything on the earth, this is the balance. (Wagner, 2001)

Standards addressed through topic 8:

Onöndowa'ga:' Gawëno' Standards	(1.1,2.1,4.1,4.2,5.1,5.2)
NYS Native Language Learning Standards	(1,2,3,4)
NYS ELA	(1,2,3,4,5)
NYS Social Studies	(1,2,3,4,5)
NYS Mathematics & Science	(1,2,3,4,7)

Topic 8 Occupations/travel

COMMON OCCUPATIONS

Hade:jë's	Doctor
Shagodiye:nö:s	Policeman (they grab them)
Ha'swáta'	Fireman (he puts out fires)
Hënójjëönyanih	Teachers (they teach)
Yöjëönya:nih	Teacher (female)
Hajëönya:nih	Teacher (male)
Hanödaga:nya:\s	President (he destroys towns)
Hadíashëö'	Councilors
Hanóhsö:nih	Carpenter (he builds houses)
Hanóhso:we:s	Roofer (he covers houses)
Hayá'daha'	Artist, photographer (he makes pictures)
Hodínó:kdanih dö:wödi:šnye'	Nurse (she takes care of the sick)
Dá:ya'dáita'	Surgeon (he chops the body)
Dáiwágehas	Lawyer (he argues)
Hosgé'ëgéhdöh	Soldier, warrior
Hajánö'dá'ah	Clown
Sho:nó'ne:d	Vice-president, subchief (he's next in line)
Gówähgo:wa:h or hagówähgo:wa:h	King
Yegówähgo:wa:h	Queen
Hajánö'ta'	Acrobat
Gají'ga:yá'ge:onö'	Chairman
Hahsënowa:nëh	Chief, boss
Hagä:gwas	Conductor (he collects fares)
Shedwáhsë:nö'	Representative
Shagó:nyoa'	Ferryman
Hado:wä:s	Hunter
Dá:ya'dóweta'	Judge (he ponders)
Hahso:s	Painter
Ye:yádö:'	Secretary, clerk (she writes)
Ha:nyó'ösháeha'	Ironworker

ADDITIONAL VOCABULARY

Yöjò:'da:s	She works
Hajò:'da:s	He works
Tajò:'da:sta'	Place where he works
Agyò:'de'	I'm working
Gega:nya's	I pay it
Agátge:odö'	I have debts, bills
Ëgeganya'k	I'll pay it
Ëgeganya'kö:'	I'll pay them (several bills)

MEANS OF TRAVEL

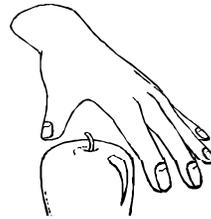
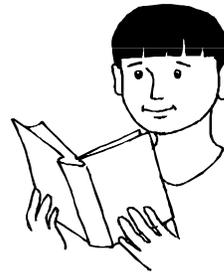
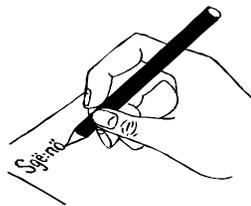
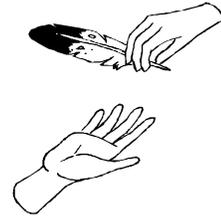
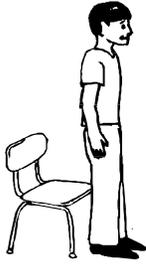
Ga'séhda'	Car
Dekni:h dewé'nisga:ö'	Bicycle (two wheels)
Ga'séhdayano:we'	Train (fast car)
Ga'séhdowa:nëh	Bus (big car)
Dega:dës	Airplane (it flies)
Dosgëh	Close
We:ëh	Far
Wéëhjih	Very far
Sgetgwa:dih	My left side
Sgetgwa:dí:gwa:h	Toward my left
Geyëösdöh	My right side
Gëyëösdó:gwa:h	Toward my right side

INTERACTIONS

Dë'ëh nëhše:' hëhšö'?	What will you do to get there?
Dë'ëh nö'se:' o'sö'?	What did you do to get here?
Dë'ëh nëhše:' ëtsáhdë:di'?	What will you do to go home?
Ogwe:nyö:h ëwöge'se:'?	Can I have a ride?
Do:h nëyónishe't ëhsé'se:g?	How long are you going to stay?
Do:h nö'ónishe't itse's?	How long were you there?
Dë'ëh niyoje:ëh neh hó:öwé:gwa:h?	What's going on over there?
Wë:döh ëwáhsawë'?	When does it start?
Do:h nëyóisdá'e:ag hëyögwayó:ög?	What time do we have to be there?
Wë:döh ëwódo'kdë'?	When does it end?
Sö:h?	Who?
Sö:h na'ot do:nödë:dzo:nih?	Who all wants it?
Sö:h na'ot dó:dë:dzo:nih?	Who (male) wants it?
Sö:h na'ot deyagodë:dzo:nih?	Who (female) wants it?
Sö:h na'ot nä:h hi:gë:h?	Who is that?
Sö:h na'ot nä:h në:gë:h?	Who is this?
Sö:h na'ot nö:öye:'?	Who did it (male)?
I:s né:wa'	You, this time
I:s ae'	You, again
I:s në:gë:h sa:wëh?	Is this yours?
Dë'ëh na'ot haya:söh hi:gë:h?	What's his name? (the one over there)
Dë'ëh na'ot yeya:söh hi:gë:h?	What's her name?
Sö:h ne:' waë'?	Who said that? (male)
Ga:wëh wa'ë:'?	Where did she go?
Ga:wëh wa:e?	Where did he go?
Ga:wëh wa'ë' o:nëh?	Where is she going now?
Ga:wëh wae' o:nëh?	Where is he going now?
Ga:öwö'	Canoe, boat

Aknóhso:d	My house
Ga:weh di'gwah nä:h shö:h	Wherever
Agé'sehda'	My car
Sö:h nö'e:ye:??	Who did it? (female)
Sö:h ne:' wa'a:gë'?	Who said it? (female)
Sö:ga:'	Somebody, someone
Ha'gwísdë'	Something
Di'gwah na'ot nä:h shö:h	Whatever
O'si'	You said
Yöde:jë's	Female doctor
Gade:jë's	I'm a doctor
Sade:jë's?	Are you a doctor?
Yödaje:nö:s	Policewoman
Shagoye:nö:s	Policeman
Yö'swata'	Firewoman
Ga'swáta'	I'm a fireperson
Sa'swáta'?	Are you a fireperson?
Gajéönya:nih	I'm a teacher
Sajéönya:nih?	Are you a teacher?
Yenödaga:nyas	Female president
Shöwó:nö'ne:d	Female vice-president
Yenóhsö:nih	Female carpenter
Yenóhso:we:s	Female roofer
Yeyá'daha'	Female artist, photographer
Hodínó:kdanih deke:šne'	I'm a nurse
Hodínó:kdanih deshe:šne'?	Are you a nurse?
Deyéya'dáita'	Female surgeon
Deyéiwágehas	Female lawyer
Gosgé'ëgéhdöh	Female soldier
Yeyánö'dá'ah	Female clown
Hagówähgo:wa:h	King
Yejí'ga:yá'ge:onö'	Chairwoman
Yehsénowa:nëh	Female boss
Yegä:gwas	Female conductor, cashier
Gegä:gwas	I collect money
Segä:gwas?	Do you collect money?
Etihsë:nö'	Female representative
Yödo:wä:s	Female hunter
Deyéya'dóweta'	Female judge
Yöhso:s	Female painter
Ha:yádö:'	Male secretary, clerk
Kyadó:'	I'm a secretary
Ye:nyó'öshácha'	Female ironworker
Ëgegä:go'	I'll collect payment
Jöjò:'da:sta'	Where she works
Agyò:'de'	I'm working

Disáió'de'	You're working there
Góío'de'	She's working
Hóío'de'	He's working
Jagóío'de'	She's working there
Tóío'de'	He's working there
Niyójeha'	She does it
Nyá:jeha'	He does it
Sajò:'da:s?	Do you work?
Ēgajó:'da:d	I'll work
Ēgajó:'data'	I'll go there to work
Ha'degagö:n ěgadeyěsda:nö' sedéhjí:áneh	I have to go to school in the morning
Ha'degagö:n ěgajó:'data' sedéhjí:áneh	I have to go to work in the morning



Topic 9

ë sadi' sda:ë' ae'

Topic 9 Review

This topic focuses on reviewing the past topics. When a student has encountered all previous topics, the teacher will take this time to reflect on what strengths students can enhance at this time. By focusing on the strengths, students can then be guided to address their weaknesses at this time through review.

Student activities at this point must be just as varied, interactive, and meaningful as in previous topics for the student to internalize the information. Teachers, please do not merely repeat previous activities but utilize this time to encourage students to practice their listening, speaking, reading and writing skills in the target language.

Some suggested vocabulary follows that may be addressed at this time. The teacher may utilize this time to re-teach any new vocabulary that was introduced throughout the previous topics.

As we reach the end of this guide, we hope we have given you a broader view of the language and culture of the Onöndowa'ga:' Nation. We remind the teacher, parent, and language learner, this is only a glimpse of a rich culture that still exists today. Know this is just the beginning and only as one mind can we revitalize, stabilize and perpetuate this way of life that was left for by our Ancestors. We leave you with the following thought:

Eventually, in a natural world, all living things will die and be transformed. This is because it must be. Human life could not have come to exist were it not for the wonderful process of renewal, and although the days of each of us is numbered, we are advised to be grateful for each day because we are extremely fortunate to have the chance to enjoy it. This is a message that the glass is half full, and urges humankind to focus on its fullness, and to feel fortunate for what we have. It is the kind of message that comes from elders, embedded here in a tradition which venerated its oldest individuals. (Mohawk, 2005)

Standards addressed through topic 10:

Onöndowa'ga:' Gawënö' Standards

(1.1,2.1,3.1,4.1,5.1,5.2)

Topic 9 Review

Ēhsádi'sda:ë' ae'

(Could also be **Ētsádi'sda:ë' ae'** which has “again” built into the verb. Either is OK.)

SENSES

SEEING

Ge:gëh	I see it (habitually)
Se:gëh?	Do you see it? (habitually)
Ye:gëh	She sees it (habitually)
Ha:gëh	He sees it (habitually)
Hadi:gëh	They see it (habitually)
O'ge:gë'	I saw it or I see it (right now)
O'se:gë'?	Did you see it or Do you see it (right now)
Wa'e:gë'	She saw it or She sees it (right now)
Wa:agë'	He saw it or He sees it (right now)
Wa:di:gë'	They saw it or They see it (right now)
Ogwe:nyö:h ëhse:gë'	Can you see it?

HEARING

Agátö:de'	I hear it
Da'áгатö:de'	I don't hear it
Satö:de'?	Do you hear it?
Hotö:de'	He hears it
Gotö:de'	She hears it
Honótö:de'	They hear it
Ögwátö:de'	We hear it

SMELL

Agesënö:swas	I smell it
Sasénöswas?	Do you smell it?
Gosénöswas	She smells it
Hosénöswas	He smells it
Hodisënö:swas	They smell it

TASTE, CHECK, TRY, TEST

Gekdò:’	I’m tasting it
Sekdò:’?	Are you tasting it?
Yekdò:’	She’s tasting it
Hakdò:’	He’s tasting it
Hadíkdò:’	They’re tasting it
O’ge:kdò:’	I tasted it
O’se:kdò:’	Did you taste it?
Wa’e:kdò:’	She tasted it
Wa:akdò:’	He tasted it
Wá:dikdò:’	They tasted it

TOUCH, CLUTCH

O’tgeyeönyö:’	I touched it
O’tšeönyö:’?	Did you touch it?
O’jeyeönyö:’	She touched it
O’tayeönyö:’	He touched it
O’tadiyeönyö:’	They touched it

TOUCH, PUT YOUR FINGER ON

O’gé’nyaë’	I put my finger on it
O’sé’nyaë’?	Did you put your finger on it?
Wa’é’nyaë’	She put her finger on it
Wáé’nyaë’	He put his finger on it
Wáénë’nyaë’	They put their fingers on it

SWIMMING, TAKING A BATH

O’gadawë’	I swam, took a bath
O’sadawë’?	Did you swim, take a bath?
Wa’ódawë’	She swam, took a bath
Wa:dawë’	He swam, took a bath
Waënöda:wë’	They swam, took a bath
Sada:wëh	Swim! Take a bath!
O’gadawé’hö’	I went swimming
O’sadawé’hö’?	Did you go swimming?
Wa’ödawé’hö’	She went swimming
Wa:dawé’hö’	He went swimming
Waënödawë’hö’	They went swimming
Ëswadawé’hö’	You all are going swimming
Ëdwadawé’hö’	We’re going swimming (including you)

O:negano:h
O:negadáíë:h
Ëhsnégakdö:’
Ëgáhdoh
Ëhsáhdoh
Ëyóhdoh
Ëóhdoh
Sahdoh
Swahdoh
Ogwe:nyö:h ëhsáhdoh?
I:s, né:wa’ ëhsáhdoh
I:s, ya:e’ ëhsáhdoh
Sadé’sgo:goh
Ho’gá:e’ ëswáde’sgo:go’
Ga:jih, sadé’sgoh

Cold water
Hot water
You will test the water
I will dive
You will dive
She will dive
He will dive
Dive!
Dive! (all of you)
Can you dive?
Your turn to dive
You dive first
Get out of the water!
It’s time for all of you to get out of the water
Come, get in the water!

Seneca Language Learning Standards

Standard 1- Communication

- 1.1 Students will engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions.
- 1.2 Students will understand and interpret spoken language on a variety of topics.
- 1.3 Students present information, concepts, and ideas to an audience of listeners or readers on a variety of topics

Standard 2- Cultures

- 2.1 Students demonstrate an understanding of the relationships between the practices and perspectives of the culture studied.
- 2.2 Students will demonstrate an understanding of the relationship between the products and perspectives of the culture studied.

Standard 3- Connections

- 3.1 Students reinforce and further their knowledge of other disciplines through the Seneca Language.
- 3.2 Students acquire information and recognize the distinctive viewpoints that are only available through the native language and its culture.

Standard 4- Comparisons

- 4.1 Students demonstrate understanding of the nature of language through comparisons of the language studied and their own.
- 4.2 Students demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.

Standard 5 – Communities

- 5.1 Students use the language both within and beyond the school setting.
- 5.2 Students show evidence of becoming life-long learners by using the language for personal enjoyment and enrichment.

Native Language Learning Standards

(Developed by the New York State Education Department Office of Bilingual Education and the Bilingual/ESL Technical Assistance Center of Eastern Suffolk BOCES)

Standard # 1 Students will listen, speak, read, and write in their native language for information and understanding.

As listeners and readers of the native language, students will collect data, facts, and ideas; discover relationships, concepts, and generalizations; and use knowledge generated from oral, written, and electronically produced texts.

As speakers and writers of the native language, students will use oral and written language that follows accepted linguistic conventions to acquire, interpret, apply, and transmit information.

Standard # 2 Students will listen, speak, read, and write in their native language for literary response and expression.

As listeners and readers of the native language, students will read and listen to oral, written and electronically produced texts and performances; relate texts and performances to their own lives; and develop an understanding of the diverse social, historical, and cultural dimensions the texts and performances represent.

As speakers and writers of the native language, students will use oral and written language for self-expression and artistic creation.

Standard # 3 Students will listen, speak, read, and write in their native language for critical analysis and evaluation.

As listeners, and readers of the native language, students will analyze experiences, ideas, information, and issues presented by others, using a variety of established criteria.

As speakers and writers of the native language, students will present, in oral and written language and from a variety of perspectives, their opinions and judgments on experiences, ideas, information, and issues.

Standard # 4 Students will listen, speak, read, and write in their native language for social interaction.

As listeners and readers, students will use the native language for social communication with others to enrich their understanding of people and their views. As speakers and writers of the native language, students will use oral and written language that follows accepted linguistic conventions for effective social communication with a wide variety of people.

New York State Learning Standards
(Developed by the New York State Education Department)

English Language Arts

- Standard # 1 Students will read, write, listen, and speak for information and understanding.
- Standard # 2 Students will read, write, listen, and speak for literary response and expression.
- Standard # 3 Students will read, write, listen, and speak for critical analysis and evaluation.
- Standard # 4 Students will read, write, listen, and speak for social interaction.
- Standard # 5 Students will read, write, listen, and speak for cross-cultural knowledge and understanding.

Social Studies

- Standard # 1 History of the United States and New York
Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, Themes, developments, and turning points in the history of the United States and New York.
- Standard # 2 World History
Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history and examine the broad sweep of history from a variety of perspectives.
- Standard # 3 Geography
Students will use a variety of intellectual skills to demonstrate their understanding of geography of the interdependent world in which we live-local, national, and global-including the distribution of people, places, and environments over the Earth’s surface.

Standard # 4 Economics

Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the United States and other national economies, and how an economy solves the scarcity problem through market and nonmarket mechanisms.

Standard # 5 Civics, Citizenship, and Government

Students will use a variety of intellectual skills to demonstrate their understanding of the necessity for establishing governments; the governmental system of the United States and other nations; the United States Constitution; the basic civic values of American constitutional democracy; and the roles, rights, and responsibilities of citizenship, including avenues of participation.

Mathematics, Science, and Technology

Standard # 1

Students will use mathematical analysis, scientific inquiry, and engineering design, as appropriate, to pose questions, seek answers, and develop solutions.

Standard # 2

Students will access, generate, process, and transfer information using appropriate technologies.

Standard # 3

Students will understand mathematics and become mathematically confident by communicating and reasoning mathematically, by applying mathematics in real-world settings, and by solving problems through the integrated study of number systems, geometry, algebra, data analysis, probability, and trigonometry.

Standard # 4

Students will understand and apply scientific concepts, principles and theories pertaining to the physical setting and living environment and recognize the historical development of ideas in science.

Standard # 5

Students will apply technological knowledge and skills to design, construct, use, and evaluate products and systems to satisfy human and environmental needs.

Standard # 6

Students will understand the relationships and common themes that connect mathematics, science, and technology and apply the themes to these and other areas of learning.

Standard # 7

Students will apply the knowledge and thinking skills of mathematics, science, and technology to address real-life problems and make informed decisions.

Curriculum Mapping Graphic Organizer

WK	1st Quarter	WK	2nd Quarter
1		11	
2		12	
3		13	
4		14	
5		15	
6		16	
7		17	
8		18	
9		19	
10		20	

WK	3rd Quarter	WK	4th Quarter
21		31	
22		32	
23		33	
24		34	
25		35	
26		36	
27		37	
28		38	
29		39	
30		40	

References

- Bardeau, P.E.W. (2006). Onöndowa'ga:' Gawënö', The Seneca Verb, Labeling the Ancient Voice. (unpublished at this date)
- Bardeau, P.E.W.,(2003). Iroquois Woodland Favorites, Seneca Nation Education Department: Irving, NY.
- Bardeau, P.E.W. (1996). Fundamentals of Seneca, Book II.
- Carduto, M.J. & J. Bruchac. (1991). Keepers of the Animals, Native American Stories & Wildlife Activities for Children. Golden, Colorado: Fulcrum Publishing.
- Cornplanter, J.J.(1936). Legends of the Longhouse. Publisher: I.P.A.C.S
- Krashen, S. (2005) Stephen Krashen's Theory of Second Language Acquisition. Retrieved July 7, 2006 from <http://www.sk.com.br/sk-krash.html>
- Mohawk, J. C.,(2005). Iroquois Creation Story, John Arthur Gibson and J.N.B. Hewitt's Myth of the Earth Grasper, Mohawk Publications: Buffalo, NY.
- Rainer, H. (1998). Standing Tall.
- Wagner, S.R.,(2001). Sisters in Spirit, Haudenosaunee(Iroquois) Influence on Early American Feminists, Native Voices Book Publishing Company: TN.
- White, B. & R. Hill, (2001). Improving Lessons Plans on Onöndowa'ga:' Culture and History.
- Wong, H.K.& R.T. Wong, (1998). The First Days of School. Harry K. Wong Publications: CA.