

It is with appreciation to the North American Travelling College that we will be reprinting, as a weekly feature, stories from the book *Traditional Teachings*. These stories are copyrighted and may not be reprinted without permission of the NAITC.

Skanientariio's Life at Ohio

Continuation

And so Skanientariio told the gathering, "I saw a very bright sunlight with great colors, more brilliant than ever before. It was very good to be there. I heard a voice as I laid in bed. A man asked me to come outside. He called me a second time but I knew I couldn't move for I had not moved in a long time. I tried to sit up even though I knew that I couldn't. I found that I was able to stand and able to walk and step outside. I saw three men standing off a little way and one called to me. These men all looked the same. They were very beautiful, very handsome, their faces were painted. In one hand they carried bow and arrows and in the other hand elderberry branches. I had never seen anyone look as they do, it seemed as if their feet were not touching the ground. They told me 'our feet never touch the ground.' They were sent to earth by Sonkwaiaison to look for a certain strong minded man who was doing wrong. This man had to repent for using 'Oneka.' This is what the messengers are concerned about, for when he repents of this he will be one half of the earth, one half of Sonkwaiaison's world. The messengers said there are two medicine people, a man and a woman, among you who will prepare medicine for one. They will go in the woods early in the morning and pick the strawberries. A drink will be prepared using the strawberry. If you are unable to use it up by the afternoon, throw it away. When they have made this medicine for you then you will drink the strawberry juice and give thanksgiving. You will not say you are lucky but rather you will say that you are fortunate you are getting better."

The people gathered and did as they were instructed. Many people were there and when Skanientariio approached them some were sad. His daughter helped him as they prepared for the great feather dance. When it was over and everything was completed that the messengers had requested he then told the people of his vision. He said, "The messengers were sent by Sonkwaiaison to tell the people on earth that they were not aware of wrong doing and because he had given thanksgiving and renewal to Sonkwaiaison for his wrong doing they had chosen him to be the one to bring the message of Sonkwaiaison."

Next week, Message Of The Four Beings.

Why Corn Husk Dolls Have No Faces

Sherry Mathers, *Our Mother Corn*
It is said that in the old days the unmarried Seneca men lived in a separate Longhouse. One of the strict rules of their life was not to have any women inside the Longhouse.

Well, it happened that one night a young man awoke to see what appeared to be a young woman walking through the Longhouse. He told everyone the next day, but no one believed him.

A few nights later, the young man saw the woman again and this time he yelled and woke the rest of the men. All the young men saw her and ran after her, but she ran off before they could reach her. They set a trap for her for the next few nights. Each young man took a turns pretending to sleep and keeping watch for the young

woman. Finally, she came and the young man shouted and all the other men blocked all the exits. They rushed toward the young woman. She struggled with them till dawn. As the light of day increased, she became smaller and weaker, until finally, she became a corn husk doll with a face.

The young men took her to the elders of the Longhouse. The oldest man held the doll in his hands and shook it back and forth. As he did this he said, "Someone of our people here on Earth has put this face on this doll. This is not to be! Our Creator is the only one who can put a face on these dolls!"

This is why the corn husk dolls have no faces.

source: The Friends of Ganondagan Winter 1992

Story of the Corn Husk Doll

This legend is told by Mrs. Snow, a talented Seneca craftswoman.

Many, many years ago, the corn, one of the Three Sisters, wanted to make something different. She made the moccasin and the salt boxes, the mats, and the face. She wanted to do something different so the Great Spirit gave her permission. So she made the little doll out of corn husk and they were to roam the earth so that they would bring brotherhood and contentment to the Iroquois tribe. But she made one that was very, very beautiful. This beautiful corn person, you might call her, went into the woods and saw herself in a pool. She saw how beautiful she was and she became very vain and naughty. That began to make the people very unhappy and so the Great Spirit decided that wasn't what she was to do. She didn't pay attention to his warning, so the last time the messenger came and told her that she was going to have her punishment. Her punishment would be that she'd have no face, she would not converse with the Senecas or the birds or the animals. She'd roam the earth forever, looking for something to do to gain her face back again. So that's why we don't put faces on the husk dolls.

source: The Friends of Ganondagan Winter 1992



Nominations Will be Accepted for New Akwesasne Mohawk Board of Education Members

NOMINATION DEADLINE: June 6, 1992

ELECTION DATE: June 20, 1992

The Akwesasne Mohawk Board of Education has adopted nomination procedures for new board members. Nominees will have to give their consent to their nomination and each nomination must have the support of at least 10 community members. Registration forms will be available on May 25, 1992. Election regulations will be available to the public next week.

"Visual Voices" Opens at New Iroquois Museum May 30 - 31

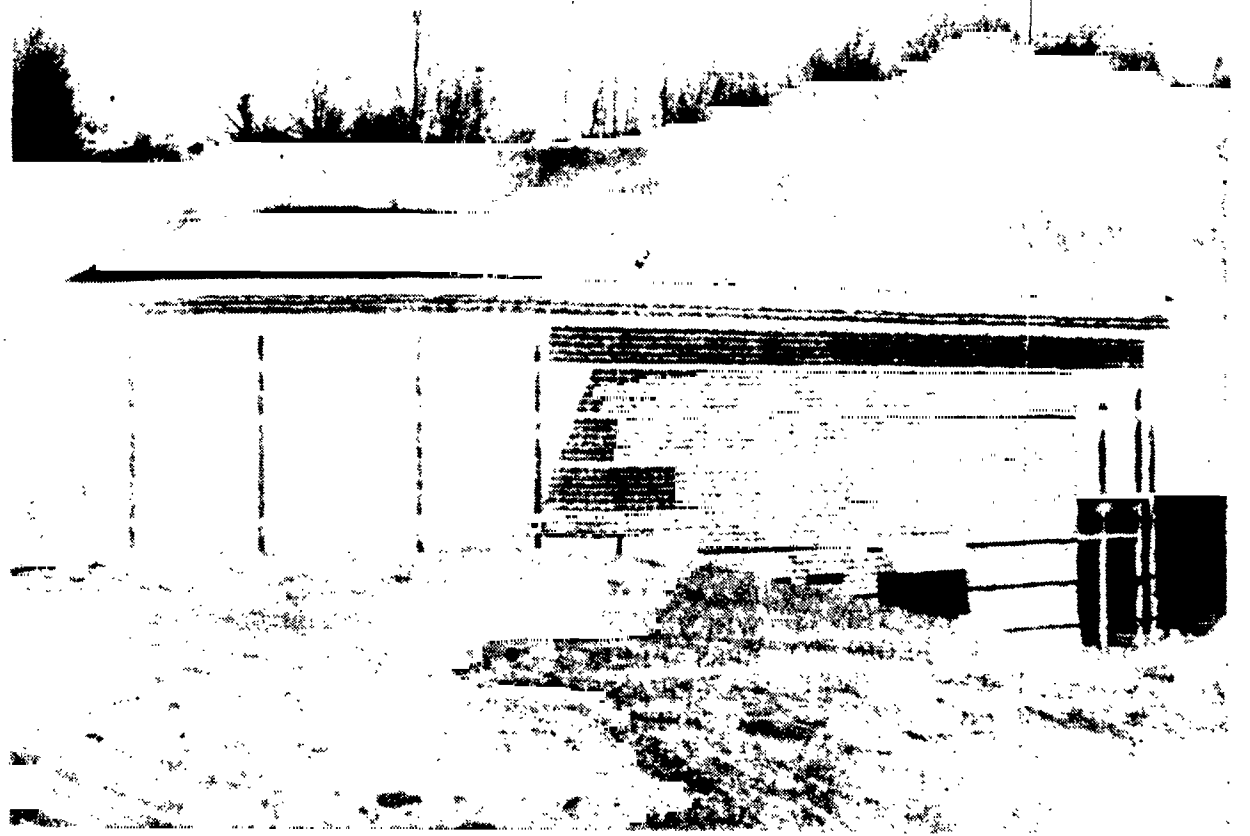


Photo: Submitted

An opening reception will be held on the grounds of the New Iroquois Indian Museum, Howes Cave, New York, on Friday, May 29, 1992 at 7:00 p.m.

The museum has just completed the first phase of an ambitious building campaign that began ten years ago. The result is a new 7100 square foot building. This striking structure evokes the distinctive form of the traditional Iroquois longhouse in shape and harmony with the land.

The Iroquois Indian Museum's mission is to present the continuing creative spirit of the Iroquois through public presentations and exhibits on their contemporary arts. The opening exhibit, "Visual Voices of the Iroquois," is a retrospective exhibition of painting and sculpture by Iroquois artists who have been interpreting their traditions and sharing them with the public since the early 1800's.

The Iroquois Indian Museum's grand opening to held May 30 and 31 from 10:00 am to 5:00 pm premiers an exhibit entitled "Visual Voices of the Iroquois" and a special showing of Iroquois ethnographic and northeastern archaeological items on loan from the Rock Foundation of New York City. This is the museum's first season in its recently constructed building located on Caverns Road, Howes Cave, NY.

"Visual Voices" is a retrospective of exhibit of painting and sculpture by Iroquois artists who express their people's perspective on the year of contact, conflict, and sharing with foreign cultures. The exhibit includes works by well-known Iroquois artists such as sculptors Tom Huff, Tammy Tarbell and Pete Jones, and painters Pete Jemison and John Fadden along with their nineteenth century and early twentieth-century predecessors, Ernie Smith, Sanford Plummer, Thomas Jacobs and Denis Cusick. These early Iroquois artists painted scenes which reflected their life or illustrated their beliefs. Their paintings were salable to collectors, the curious and ethnographers. Now, for the first time in many years their works will be on display at the Museum courtesy of the Rock Foundation, the Newark Museum, and private collectors.

Recognizing that the Iroquois artists continue to express the inner feelings of their culture, the Museum invited contemporary artists to create works reflecting

their thoughts on the year 1992. From Seneca painter, Pete Jemison, comes a painting entitled "Beringa". He challenges the hypothesis that this continent was populated by people crossing the Bering straits. "Horns of Dilemma", a clay sculpture by Onondaga Pete Jones startles the viewer by reminding him that gambling and tax-free gas sales, while bringing wealth to the community, also brings deathly conflict. Mohawk Tammy Tarbell's sculpture of a weeping clan mother on a faded American flag questions the tenet of "liberty and justice for all." From a younger artist and son of Pete Jones, Mike Jones created a traditional style clay pot explaining that the pot is proof that "we as Iroquois are indeed putting the pieces back together, the pieces of our culture, language and way of being." As this country marks the 500th anniversary of Columbus' "discovering" America, Iroquois artists make their celebratory statements on that "discovery" and the affect the "discovery" had on their people.

Complementing these fine arts are exquisitely crafted wood, leather, and fiber objects of the seventh and eighteenth century and centuries old stone artifacts. On loan from the Rock Foundation will be a human head effigy ball-headed war club from the 1620s, perhaps only the third known extant club of this sort. A woven fiber prisoner tie and two porcupine quilled fiber burden

straps will be exhibited with a quilled buckskin pipe bag. A presentation tomahawk given by William Johnson's son to a commandant at Niagara and a peace medal given to Red Jacket by Andrew Jackson are also to be displayed for the first time. The quality of Native American craftsmanship is further illustrated in beveled stone adze from the Lamoka culture some 4,000 years ago and a banded slate birdstone. These items and more will be on view through November 1992.

Festivities for the opening weekend include the Jim Sky Dancers, who perform Iroquois social dances in traditional clothing, and members of the Chrisjohn family who will demonstrate a variety of crafts throughout the weekend. Elm bark arts will be demonstrated by Rita Chrisjohn Benson, a trustee of the museum; dolls and beadwork will be demonstrated by Tina Wyant; antler and woodcarving by Terry Chrisjohn; longbow making by Vernon Chrisjohn, and traditional Iroquois food preparation by Judy Chrisjohn. The Museum will schedule arts and crafts demonstrations on weekends throughout the summer season.

In the Children's Museum area hands-on activities will be available throughout the weekend.

The Iroquois Indian Museum is open daily from 10:00 am to 5:00 pm with the exception of Thanksgiving, Christmas, and New Year's Day. School and group tours may be booked by calling 518-296-8949.

Rhonda Mitchell Does it Again

The local athlete received another recognition award. (She has more than Gretzky)

The Sophomore, received the Peter J. Leydon Jr. Memorial Award in Physical Education and Athletics and the Mary Davis Prize at the 1992 Prize Assembly at Northfield Mount Hermon.

She is the daughter of Lewis and Doreen Mitchell of Snye.

The Leyden award is given to a male and a female in each of the freshman, sophomore and junior classes whose exceptional spirit, attitude, effort and achievement have contributed greatly to the physical education and athletic programs. The Davis prize is given to students whose work for the Mount Hermon Dining Services had been characterized by diligence and efficiency. At Northfield Mount Hermon, all students participate in the Work Program of community service, of which dining services is a part.

Situated on the banks of the Connecticut River in western Massachusetts, Northfield Mount Hermon is an independent, college-preparatory, coeducational, boarding school. The schools 1,100 students come from throughout the United States and from more than 60 countries.

Rhonda is also in the May 11 issue of Sports Illustrated under

the "Faces In The Crowd" section.

This summer she is also attending the U.S.A. Junior National Development camp. This will be a one month session in Minnesota. Doreen Mitchell has always told her daughter to work hard and things will come to her.

When asked how Rhonda is taking all this national attention, Doreen says that she is handling it well.

"She is very down to earth,

things are falling into place for her."

Another one of her recent accomplishments was a spot on the New England All-Stars Softball team. She plays short stop on the team and they won their game last Sunday.

She was also member of the North Franklin Flames Girls Midget Hockey team.

Attention Akwesasne Residents

The Mohawk Council of Akwesasne will hold District Meetings

on June 2, 1992 at 6:30 p.m. at the following locations.

Snye School
Akwesasne Mohawk School (Cornwall Island)
Angus Mitchell Memorial Center (St. Regis)

This is your opportunity to keep abreast of the issues that concern you and give feedback to the representatives of your district. The Mohawk Council of Akwesasne urges you to attend these monthly district update meetings.

Public Notice

The Mohawk Council of Akwesasne will hold a General Meeting

on Saturday, June 6, 1992 at 9 a.m. at the Snye School

The public is urged to attend the monthly general meeting to become informed and give feedback on the issues that affect Akwesasne.

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