



## HAUDENOSAUNEE

Mohawk • Oneida • Onondaga • Cayuga • Seneca • Tuscarora

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### ENVIRONMENTAL TASK FORCE

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## REPORT TO THE UNITED NATIONS

### Haudenosaunee Environmental Restoration: *An Indigenous Strategy for Human Sustainability*

#### A SUSTAINABLE FUTURE

We Give Greetings to the Natural World.

“We, the Haudenosaunee, bring our case to the United Nations to draw international attention to the environmental issues affecting the indigenous communities in North America.”<sup>1</sup>

The Earth Summit was held at Rio de Janeiro in 1992. Under the initiative of the Chiefs of the Onondaga Nation of the Haudenosaunee Confederacy, Faithkeeper Oren Lyons proposed to launch an environmental strategy to initiate the International Decade of the World's Indigenous People declared by the General Assembly of the United Nations in 1994. The environmental strategy of the Haudenosaunee constitutes one of the first comprehensive indigenous responses to Chapter 26 of Agenda 21 formulated at the 1992 Rio Earth Summit.

The Haudenosaunee Confederacy has an ancient tradition of nationhood developed long before European settlement. A messenger called the Peacemaker inspired the union of five indigenous Nations: Mohawk, Oneida, Onondaga, Cayuga and Seneca. This matrilineal system of clan families established a great league of peace under laws and protocols of the Gianashanagowa: The Great Law of Peace. This council of women and men govern today to carry out sacred ceremonies and to meet in council for the welfare of the people. The Peacemaker made a house and the rafters of the house symbolized the laws set down. We are called the Haudenosaunec: The People of the Long House.

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<sup>1</sup> Whitney Annunzita, Janice, Haudenosaunee Environmental Restoration: An Indigenous Strategy for Human Sustainability, Indigenous Development International, Cambridge England, 1995 p 3

The Tuscarora Nation came under Haudenosaunee protection between 1713 and 1722 under the Oneida Nation. They became the Sixth Nation.

The environmental philosophy is to harvest only what you can eat or use, consider the Seven Unborn Generations, and give thanks.

The first Section of the Haudenosaunee Restoration Strategy, we discuss treaties signed with Great Britain and the United States of America. Treaty relationships brought about respect, honor, integrity and the ability of the Haudenosaunee to move around our original Territories unimpeded, without any interference from outside governments. As a result, we gave up some of our Territories in the United States and Canada in return for peace with our neighbors.

The Haudenosaunee Restoration Strategy reflects the environmental issues facing the Haudenosaunee encompassing traditional Haudenosaunee Territories. The Haudenosaunee Environmental Task Force has members appointed by their traditional councils from the Six Nations: Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora. Under the organization of a 'tribal consortium' the United States Environmental Protection Agency has funded HETF under their General Assistance Program to work, in part, on various environmental issues.

## **THE MOHAWK NATION**

Section Two of the Strategy talks about the many environmental problems we face in each of the Haudenosaunee Nations. There are many environmental problems facing the Mohawk Nation, but none greater than trying to clean up the toxic waste dump put there by General Motors, near Massena NY. General Motors sits adjacent and upstream to Mohawk lands at Akwesasne. The dump sits on the St. Lawrence River bank leeching PCB's (Polychlorinated Biphenyl) into the river, contaminating the waters, fish, wildlife, land, and the people of the Mohawk Nation.

H.E.T.F. has supported the permanent clean up of the toxic waste dump that impacts the Mohawk Nation and has made it a top priority to work with the environmental people at Akwesasne to influence US E.P.A. to force General Motors to clean up this dump. In 1997, E.P.A. tried to weaken the clean up of standards at GM so they wouldn't have to clean up the toxic waste site. General Motors proposed to put a cap over the site and monitor it forever. However, HETF attended a public meeting at Akwesasne opposing E.P.A.'s decision to raise the standards of clean up level from 10 ppm of PCB soil to 500 ppm. We encouraged other Haudenosaunee communities and environmental organizations across the country to do the same. So much public opposition was generated that E.P.A. had to abort their plan of weakening the clean up standards at the General Motors Superfund site.

Recently, U.S. Army Corps of Engineers announced it was seeking a \$20 million navigation study to widen and deepen of the St. Lawrence River. The Mohawk Nation

and the Haudenosaunee Environmental Task Force have taken a stand against opposing the project. The creation of the Seaway in the 1950's have seen major environmental and cultural impacts to the territory including loss of wildlife, fish spawning sites, nut trees. Dredged spoils pile along the shorelines. If dredging of the Seaway Channel starts up, hundreds of cubic yards of contaminated sediment would be stirred up. The contaminated sediments are from industrial byproducts such as mercury and polychlorinated biphenyls (PCBs). As well as lower water levels, harm would be caused to fish, birds, reptiles, amphibians and other animal habitat. Already invasive species have been a problem in regard to zebra mussels and Chinese carp. This is just a quick summary to the Mohawk Nation's adamant opposition of the proposed Seaway expansion.

### **THE ONONDAGA NATION**

Another top priority environmental concerns from other Haudenosaunee Nations are the clean up of Onondaga Lake on behalf of the Onondaga Nation. Onondaga Lake sits near Syracuse NY and it is still part of the homeland of the Onondaga Nation. As well, Onondaga Lake is of historic importance to the Onondaga Nation and the Haudenosaunee Confederacy. Over a thousand years ago the Peacemaker unified our five Nations into a confederacy at the southeastern shore of the then pristine lake.

Today, the lake has become infamous for its reputation as one of the most polluted lakes in the world. It is listed as a Superfund site.

The Onondaga Nations feels the clean up plans are inadequate. The environmental contamination continues and it is feared the Lake will not be usable for any person, creature or plant life, let alone for future generations if a more aggressive action doesn't start immediately. To add insult, the Onondaga Nation has not been consulted in any clean up plans nor are their concerns being addressed. The Onondagas are still waiting to voice environmental issues in regard to Onondaga Lake. As we speak, U.S. E.P.A. is meeting at the Onondaga Territory to meet with the leaders and people of the Onondaga Nation.

The Onondaga Nation lies within the watershed of the Onondaga Creek. Due to the reliance of the Onondaga people on groundwater as their drinking water source, the long-term protection of this water shed is of great importance to the Nation. However, the watershed is under constant threat from point and non-point sources of pollution. The creek has been discolored due to mud boils, suspected to have been caused by previous salt mining activities of Allied Chemicals. Developments, including residential, commercial, and industrial, need to be monitored to evaluate their impact on the watershed.

The Onondaga Nation is located a stone's throw away from the city of Syracuse. With increasing demands and stricter laws on the disposal of solid waste and construction debris by New York State, the Onondaga Nation has become a prime target for illegal

dumping. Dozens of suspicious fill sites have been brought into the territory. One site has confirmed medical waste, illegally disposed of on Nation land.

The Onondaga Nation has used it's own resources to remove the medical waste from its territory. As well, the community is managing solid waste and is working with the Onondaga Nation Council to recycle and rid the community of backyard dumps. A long-term strategy such as monitoring illegal dumping on the land has stopped individuals from disposing solid waste on the land.

### **THE SENECA NATION**

A major concern for the Seneca Nation of Indians is the clean up of a high level nuclear waste dump in West Valley, upstream from the Cattaraugus reservation. DOE has listed it as a low-level waste storage facility. Therefore, less monitoring and less stringent clean up standards are applied to the site. Studies and impact assessments are still ongoing to determine the extent of damages and injury to human health and the environment.

Another concern for the Tonawanda Seneca Nation is the development upstream along Tonawanda Creek that flows through the Tonawanda Seneca Nation. Batavia NY is a major city near the Tonawanda Territory. The Tonawanda Seneca Nation is also concerned about the leasing of farmlands to outside farmers who use pesticides and insecticides on the land. The Tonawanda Seneca Nation is searching for funding to monitor ground well drinking water on the Territory.

### **THE CAYUGA NATION**

The Cayuga Nation has no land base in the State of New York. Although the Cayuga Nation has not occupied traditional homelands for the past 205 years does not mean that the Nation is not concerned about the lands. When forced to leave two centuries ago, their beautiful Cayuga Lake was crystal clear and abundant with fish. Fruit and nut trees were plentiful. There were at least 5 miles of peach trees. The trees along with bushels and fields of corn were destroyed in a campaign to rid New York of Haudenosaunee. Today the southern end of Cayuga Lake is on the Clean Water Act 303(d) list of impaired bodies of water. Around the Cayuga Lake, up to thirty landfills have been abandoned. In the year 2000, materials were dumped from an abandoned Army Base. Being highly combustible, it ignited and burned for several weeks. People had to be evacuated from their homes.

Although a U.S. Federal Court recognized Cayuga Nation land was illegally purchased by New York State, this decision is in the appeal process. However, in a recent Federal Court decision, the court termed historical Cayuga Nation Territory as 'Indian Country'. The Cayuga Nation is working hard to obtain land that was illegally taken from them. The fear is that any land acquired will have environmental concerns in the undertaking.

The Cayuga Nation is exploring the condition of Cayuga Lake. The Cayuga Nation hopes to acquire land within its original territory that would be amiable to human and ecological development.

#### **THE TUSCARORA NATION**

Environmental concerns facing the Tuscarora Nation are the slag material used to build Chew Road, a byproduct from steel manufacturing plants around the Tuscarora Territory. From 1992-1994, E.P.A. removed and disposed of road-bed material in compliance with State regulations. E.P.A. has ensured the Tuscarora Nation: "Appropriate actions have been taken to ensure that public health and the environment is not endangered in and around Chew Road." However, as a follow up, the Tuscarora Nation, in conjunction with HETF and the Tuscarora Environment Program, has requested that E.P.A. conduct further analysis on Mt. Hope Road. Mt. Hope Road is an extension of Chew Road. We believe, it is possible that the same materials used for Chew Road construction were also used to construct Mt. Hope Road. As well, there are concerns with underground well water contamination and abandoned open dumps within the Tuscarora Territory.

The Tuscarora Nation is still suffering from the impacts of the North Love Canal site and the toxic waste disposal facilities in the surrounding areas. The Chemical Waste Management (CWM) landfill has abandoned PCB incineration plans at this time. However, CWM is proposing to double their landfill capacity. This is the only hazardous waste landfill in the Northeast and within one mile North of the Nation. It is expected that PCB-laden dredged material from the Hudson River will be shipped to this landfill as part of CWM's expansion. This landfill is part of the historic radioactive contamination and a commercial waste landfill, lying within one mile north of the Nation. The Tuscarora Nation opposes this landfill as a threat to human and animal life..

The Tuscarora Environment Program is developing a Global Information System (GIS) to assist the Tuscarora Chiefs and Clanmothers to make informed decisions using the latest digital information from GPS and satellite technology. The digital information will plot, display and help analyze data in regard to protection of Air, Land and Water. Preliminary GPS measurements of the Tuscarora Nation have been completed. The Tuscarora Environment Program met with the Tonawanda Senecas and the Cayuga Environmental Technicians to work on sharing resources and information.

The Tuscarora Nation continues to be the only community in Niagara County that relies on groundwater for drinking water. The Tuscarora Nation and the Tuscarora Environment Program are working with the New York Power Authority (NYPA), United States Geological Service (USGS) and E.P.A. to understand drinking water issues.

In regard to re-licensing meetings for the Niagara Hydroelectric Project, there are over forty studies being conducted by the NYPA to acquire a Federal Energy Regulatory Commission (FERC) license. Some of these studies will assess the impacts to the Tuscarora Nation. This includes studies to groundwater, Niagara water tributaries,

transmission of electricity, rights of ways, fish contaminants, cultural and historic resources and the socio-economic traditions of the Tuscarora Nation. The Tuscarora Nation is participating in the studies. Furthermore, they facilitated public input on future conditions to a thirty to fifty year license on the Niagara Hydroelectric Project. It is hoped the studies will result in mitigation of Niagara Power Project impacts and in securing sustainable development projects for the Tuscarora Nation as part of the re-license process.

Illegal dumping still continues to be a problem at Tuscarora. The Tuscarora Environment Program office has conducted three household hazardous waste collections to collect waste, oil, tires, batteries, pesticides, freon-storing appliances and other hazardous chemicals. This endeavor assisted Tuscarora Nation residents of proper disposal.

Into the third year, there has been an annual roadside cleanup sponsored by the Tuscarora Nation, the Tuscarora Environment Program and HETF. This yearly event produces six to ten tons of garbage from the Tuscarora roadside cleanup alone. In 2003, with monetary sources from E.P.A.'s Solid Waste funding, HETF will administer a multiple site clean up and a scrap steel recycling project to address junkyards and dump site concerns on the Tuscarora Nation.

Gas stations are still a serious concern given recent petroleum contamination found in ground water wells on the Nation Territory.

The Tuscarora Nation is working with non-Tuscarora farmers on agricultural practices by restoring grassland habitat and wildlife food plants on the Tuscarora Nation. The Environment programs of HETF are supporting projects that will provide nesting, breeding and foraging areas for a wide range of birds and animals while restoring soil quality and natural indigenous plant life.

## **THE ONEIDA NATION AND OTHER NATIVE COMMUNITIES**

Another priority of the Haudenosaunee Environmental Task Force is to unite with other Native communities to fight against citing nuclear and toxic waste dumps on Native lands. With the lack of environmental regulations in Indian Country, industries in charge of the waste products, make Indian Country an easy target. HETF made a statement to the Canada Environmental Assessment panel. A facility was proposing to build a nuclear waste facility in the Canadian Shield, near a Haudenosaunee community at the Six Nations reserve, Grand River, Ontario. The statement included the impacts this would have on the traditional customs of the Haudenosaunee at Grand River. The facility was never built and the Company, Atomic Energy of Canada Limited, moved on.

## HETF ACCOMPLISHMENTS

In December 1998, the Haudenosaunee Environmental Task Force held a Planning Retreat. The Onondaga Nation hosted the retreat at the Onondaga Territory. Twenty-six delegates from various Nations attended the planning session. Objectives of the retreat were to:

- To identify key change areas that will enhance the Haudenosaunee environment
- To identify community level projects and their support needs
- To clarify the role of HETF in future activities

Four action-planning groups were formed to pursue key change areas as follows:

- Supporting the sources of traditional knowledge: Supporting the Sources of Haudenosaunee Community Knowledge
- Strengthen Immersion Programs: Facilitate the learning and use of the Haudenosaunee languages in order to document oral history to record the elements of creation. HETF should consciously and creatively support language and cultural revitalization
- Education for Children: Provide culturally relevant materials; Increase knowledge of the language
  - i. Awareness of environmental issues within each community
  - ii. Awareness of personal activities for environmental protection
  - iii. Understanding of the science
  - iv. Haudenosaunee content in curricula
  - v. # of Haudenosaunee people entering “hard” (physical) science (secondary and post-secondary)
  - vi. Haudenosaunee role models (eg “yearbook”)
  - vii. Raise self-esteem, self value
  - viii. Re-assert educational responsibilities as parents
- Youth and Elder Conference: To make youth aware of the relationships of environmental science to our teachings

An action planning groups resulted in the work to be accomplished:

- Sanction a Committee by HETF to work on four workshops next year [Completed September 2003]
- Help with networking [On-going]
- Help identify community members with knowledge needed for workshops [Completed September 2003 and on-going]
- HETF members to learn Ohen:ton Kariwatehkwen [some have completed with classes on-going]
- Document oral histories in communities [working in conjunction with other research with some completion and other on-going]
- Provide language acquisition program [some completed]
- HETF initiate action for research and development of culture and language in regards to environmental knowledge [some completed and on-going]
- Youth and Elders Conference [outstanding]
- To provide resource list for people to participate [on-going]

- Financial support – assistance with proposal writing [on-going]
- Educational materials [completed and on-going]
- Culture-based curriculum materials [on-going]
- Develop communication network for students [incomplete]
- Create an HETF logo [complete]

HETF will be planning a second planning retreat to evaluate the program, accomplishments and future direction.

### **HAUDENOSAUNEE CONFEDERACY**

The Haudenosaunee Trade and Commerce Committee asked HETF to help promote two new programs for development and implementation. This would benefit all of the Haudenosaunee communities and the environment.

- Alternative Energy Program – The Haudenosaunee leadership have indicated a strong interest in the development of alternative energy programs, including wind generating power stations to benefit the Haudenosaunee communities, mainly the Tuscaroras, Onondagas and Tonawanda Senecas. HETF keeps in close contact with the COUP (Council On Utility Policy) headquarters in South Dakota. COUP has received the support of HETF to regulate and sell any excess electricity on the grid in South Dakota.

As of today, the Onondaga Nation is conducting a feasibility study to assess the idea location for wind energy. The Environmental Impact Statement (EIS) will take into account all aspects of Creation using the Thanksgiving Address as the framework.

In addition to the wind initiative, Ben Brayley from the Tuscarora Nation, made a presentation to HETF on the possibility of building a natural gas co-generation power station within the Territories of the Haudenosaunee. Different members of HETF and the Confederacy toured a co-generation plant in Lockport NY.

The Tuscarora Nation is whole-heartedly pursuing a Green Building Design for the building of a new Tuscarora Nation Building. This building will house an office for the Tuscarora Nation Council and the Tuscarora Environment Program as well as providing space for a Day Care Center. The preliminary architectural designs are being drawn for the most effective use of solar heating/cooling techniques. Research is also being conducted to find the best green building information and project materials.

- Sustainable Organic Gardening Project: The Haudenosaunee leadership identified their hope to have the communities return to gardening of Haudenosaunee food crops. It was stated that a lot of agriculture today uses chemicals to grow crops and it is a big percentage of the non-point source of water pollution to watersheds. The goal of this effort is to encourage and promote gardening without chemicals. HETF was asked to

set up meetings in each of the communities, gather information on organic gardening, and develop a how-to-guide to organic gardening based on our teachings. There has been several *community meetings* set up for the promotion of this project. Meetings have taken place at the Onondaga Nation, the Tuscarora Nation and at the Akwesasne Mohawk Territory. Members of SHARE – Strengthening Haudenosaunee-American Relations through Education – a community-based group in the Finger Lakes region has purchased a land tract as a *place for the Cayuga Nation*. The ‘SHARE farm’ is 70 acres of land. It is being utilized as a site for educational purposes and to bring back indigenous crops on the land such as the Three Sisters: Corn, Beans and Squash, as well as sunflowers and potatoes.

After the *United Nations Summit* and with the publishing of the *Blue Book* in 1995, HETF has tried to make an agreement with U.S. E.P.A. on how to work together in regard to environmental problems in Haudenosaunee territories. The agreement was to be based on historical treaty relationship between two sovereign nations: the Six Nations as the Haudenosaunee Confederacy and the United States of America. An accord was *written with HETF* as the Environmental agency for the Haudenosaunee Confederacy and with E.P.A. as the Environmental agency for the United States. The principle language was based on the *Two Row Wampum*. This wampum sets out the historical protocol to address issues between two sovereign Nations. E.P.A. did not like the idea of this parallel process and it resulted in the accord never being signed.

As a precursor to the accord, E.P.A., Region 2 drafted a consultation policy for individual Nations of the Haudenosaunee to sign. The consultation policy selected only the individual nations who obtained U.S. federal-recognition status. E.P.A. was informed that this action goes against one of our own treaties, the protocol between our Nations as one Confederacy. This agreement is symbolized in what is termed the “*Hiawatha Belt*”, which recognizes the People of the Longhouse as *all one people, with all one land, belonging to everyone in the Confederacy*. Furthermore, this treaty is also for the children yet unborn: *we must be ever watchful over this land to protect it for the next seven generations*.

HETF, along with support from E.P.A. Region 2, *made efforts to change major legislation in E.P.A.’s General Assistance Program funding*. GAP funding is given to Indian Tribes to start up environmental program within their territories. Prior to the language change, only federally recognized tribes or a consortium of federally recognized tribes were allowed to apply for this type of funding. The language was changed to include funding to a tribal consortium *where there is a majority of federally recognized tribes*. Hence, funding was then provided to the Haudenosaunee Environmental Task Force.

U.S. E.P.A. GAP funding has helped HETF accomplish some of the goals and objectives in our *Territories cited in Section Three of the “Haudenosaunee Environmental Restoration: An Indigenous Strategy for Human Sustainability” (commonly known as Blue Book I)*.

One of HETF goals and objectives is to help establish communication links in all the Haudenosaunee Communities. As a result, GAP funding provided each environment program with monies for communications such as computer and fax machine purchase. This resulted in internet and email correspondence and research between Nations and access to the world. Communication is exchanged between personnel at Onondaga, Oneida of 32 acres, Cayugas at Versailles NY, Tuscarora, Tonawanda Seneca, Seneca Nation of Indians at Cattaraugus and Alleghany, Six Nations at Grand River and the Mohawks at Akwesasne, Tyendinaga, Watha and Kahnawake.

There are environmental programs and personnel working on environmental concerns at Tuscarora, Tonawanda Seneca and Cayuga Nation Territories. Environmental technicians are collecting, correlating and building their own databases in their own communities. The Tuscarora Environment Program is equipped with a GIS system and with the ability to produce mapping coordinates and pictures using the latest technology in regard to environmental issues.

*Not only does HETF look at problems, but as Haudenosaunee, we look at solutions.*

This year, HETF is working on an environmental clearinghouse and shared with the environment programs. In addition, access will be provided to Haudenosaunee youth and others interested in environmental issues.

Quarterly meetings facilitate communication between the HETF environment programs. As well, monthly conference calls are made between the E.P.A. Indian Liaison office and HETF members. This year, E.P.A. will meet with the Indian leadership bi-yearly to address environmental concerns.

HETF creates newsletters, pamphlets, flyers and cultural environmental educational materials in the Haudenosaunee languages in Onondaga, Seneca, Cayuga, Mohawk and Tuscarora to teach our students in the schools about our own traditional teachings in dealing with the environment.

The Tuscarora Environment Program designed the Tuscarora Elementary School Lunch Composting Project: Compost instruction and solid waste education was provided to the students and teachers. As a result, composting and recycling efforts continue to this day.

Currently, as part of a three-year project, HETF is developing a model for a culturally based environmental protection process. The standards deriving from the model will be based on Haudenosaunee protocols, doctrines, and teachings. The model will focus on a the concept behind a protocol termed "The Dish with One Spoon". This environmental ideology was presented to the Haudenosaunee Confederacy as a teaching of the Great Law of Peace. The model also incorporates the instructions the Creator gave to the Haudenosaunee: To Give Thanks, as remarked in the Seneca version of the Ohenton Kariwatehkwen (The Thanksgiving Address). HETF is working with a Technical Working Group delegated by the Haudenosaunee Councils. Once approved by the Haudenosaunee Nations, two more years will be designed to negotiate this process with

E.P.A. This model will serve as future models for an indigenous strategy for Human Sustainability.

What is the environmental message the Haudenosaunee would like to release to the world when it comes to protecting our Mother the Earth? And to the Beings that exist within our Sky Dome? That message is created within Haudenosaunee Environmental Philosophy as recited in the *Ohen:ton Kariwatehkwen*, in Mohawk, (Words That Come Before All Else) or *Gahnnyok*, in Seneca.

A second book was produced by HETF called "The Words That Come Before All Else" written by Haudenosaunee role models in the environment. It took each part of the Thanksgiving Address, starting with the People, Mother Earth, Plants, Animals, Trees, Waters, Foods, Medicines, Birds and moving up to the Sky Worlds and giving thanks to the Four Winds, Thunderers, Elder Brother the Sun, Grandmother Moon, Stars, Four Messengers and ending with the Creator. The book explains the existence of each entity, why they are important to our World and what we can do to *protect* them.

Whenever our people gather, we begin with an opening, by giving thanks. As we state our thanks, we gather all our minds together, as one and give thanks to Creation that sustains life on Mother Earth. We end our gatherings the same way. This is the message we gave to the United Nations. This is the message we want to share with the rest of the world.

When you give thanks to each part of Creation and gather the minds of the people, eventually, as people, we will stop abusing the things the Creator gave us to *sustain* our life here on Earth.

Eventually, as people, we will want to correct the damage done to our Mother, the Earth. Eventually, as people, we will listen to the Mother that *cries* because her breast is wounded and cannot give as much sustenance to her children, or to the plant life that cannot heal the bodies of creatures placed here by the Creator.

Eventually, we will listen to the fish that are endangered because we took too much from them or sick because the waters are *polluted*.

Eventually, we will see our Grandfathers, the Thunders cry out loud because they are overworking to protect us.

Eventually, we will see the Four Winds bring the warming of our Earth and the melting of the polar ice cap.

Eventually, as people, we will thank the Sun, Our Uncle the great Warrior in the Sky for doing his job, and thank the Grandmother Moon for bringing the babies into our World.

Eventually, as people, we will thank the Four Sacred Beings for sending messengers to our people to enlighten us.

Eventually, we will thank the Stars for showing us the way to the Creator's land, and

Eventually, as people, we will once again thank the Creator for all he has done for us and we will work to protect all he has given us.

Dah nay toh