



Haudenosaunee Runner

Special Environmental Issue

COMING UP FOR *Air*

By Joyce King

How time flies.

It's been eight months since the Haudenosaunee Environmental Task Force appointed me as the Acting Director of HETF during James Ransom's leave. Thank you for your confidence. I hope to match or exceed the expectations of H.E.T.F. and the Nations who thought me worthy of assisting with environmental concerns.

I am exceedingly pleased with the work HETF has developed. We should applaud the environmental programs established in the Haudenosaunee Territories. Credit also goes to the Nation Councils who worked hard to bring the environment programs into existence.

Seneca Nation: The Seneca Band of Tonawanda representatives, Mardell Sundown and Linda Logan are working with the Tuscarora Environment Program on the Solid Waste Program. This year, Linda was brought on board to full time. She is researching the land claims area and will assist with the New York Power Authority negotiations on environmental issues and the impact of the dam on the Tonawanda Senecas.

Congratulations to both Linda and Mardell for earning certification in "Heritage Resources Management Program, Introduction to Section 106 Review" through the University of Nevada, Reno; and, "Air Quality Program Administration" through Northern Arizona University.

Investigating and testing the ground drinking water for any leakages that may have been contaminated by Underground Storage Tanks is the latest challenge facing the Tonawanda Senecas. The U.S. Environmental Protection Agency has made a commitment to assist the Nation.

Cayuga Nation: The Cayuga Nation representative, Timothy Twoguns has been in training over the past year on environmental issues such as water sampling, air quality and environmental impact assessments. As well, he met with various Counties concerning the Cayuga Territory to discuss the environmental impact assessment and proposed water sampling on the Cayuga Lake and its estuaries.

Timothy is also assisting the Cayuga Nation to ensure the recently purchased Nation-owned business "Lakeside Trading" U.S.T. leak detection system is in place.

On a sad note, we extended our condolences to the Cayuga Nation for the passing of Condoled Roiane Deuce Isaac.

Tuscarora Nation: The Tuscarora Nation representatives have their hands full this year. From past experience, the re-licensing process of the New York Power

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DESCRIPTION OF THE HAUDENOSAUNEE ENVIRONMENTAL TASK FORCE



In 1992, the Haudenosaunee sent a delegation to the United Nations Earth Summit in Rio de Janeiro, Brazil to spread the words of the Thanksgiving Address, the philosophy of our people. This delegation reminded the entire world that we have a responsibility to act as caretakers of the natural world.

Following the Earth Summit, the Haudenosaunee held a Grand Council to discuss the environmental degradation of our communities. In accordance with the Kaianerekowa (Great Law of Peace), the Grand Council passed and agreed, based on Haudenosaunee protocols and cultural beliefs, to establish the Haudenosaunee Environmental Task Force (HETF).

The HETF is composed of delegates (Haudenosaunee leaders, environmental technicians and scientists) chosen by each of the Haudenosaunee Nations who are committed to identifying environmental problems in their communities and working to find solutions to these problems.

The mission of the HETF is to assist Haudenosaunee Nations in their efforts to conserve, preserve, protect and restore their environmental, natural and cultural resources; to promote the health and survival of the sacred web of life for future generations; to support other Indigenous Nations working on environmental issues; and to fulfill our responsibilities to the natural world as our Creator instructed without jeopardizing peace, sovereignty, or treaty obligations. As Indigenous Nations, however, we realize that all things are interconnected and do not wish to limit our activities to those listed above.

Back row:
Bryan Printup, TEP Environmental Technician
Lynette Printup, TEP Environmental Technician
Mardell Sundown, Tonawanda Seneca, Environmental Technician
Jeanne Shenondoah, Onondaga HETF Delegate
Timothy Twoguns, Cayuga Nation Environmental Technician
Front Row:
Brenda LaFrance, HETF Cultural Researcher
Neil Patterson Jr., TEP Director
Sinuda Hall, TEP Assistant Director
Linda Logan, Tonawanda Seneca Environmental Technician
Joyce King, HETF Acting Director

Missing: Rene Rickard, TEP Environmental Technician
Dave Arquette, HETF Assistant Director (See below)



Dave Arquette, HETF Assistant Director

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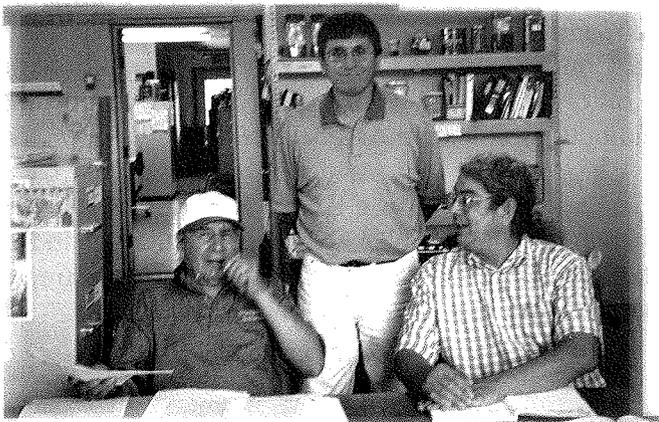


Authority (NYPA) dam will include many meetings and sub-committee meetings on socio-economic and environmental assessment studies. The largest impact of the NYPA dams has been on indigenous Nations. It is certainly true of the Tuscarora Nation when the State Power Authority removed 8.9% of the land to build a dam in 1958. The data collection by the Tuscarora Environment Program (TEP) will be critical to the NYPA process and will help address the concerns of and impact on the Tuscarora Nation.

Green Building is another important focus of TEP. A design of 'The Tuscarora Nation House' has been prepared. TEP has been using this model to demonstrate 'green building' at various conferences. The plans can be viewed in the latest Tuscarora Environment News (TEN), Winter/Spring 2004, Vol. 7 Issue 1.

TEP continues to make strides in the education of our young Nation children. The composting program at the Tuscarora School is now in its fifth year. Composting reduces waste and returns organic matter into healthy soil. The process of composting at the Tuscarora Elementary School compliments the Garden and Nature Trail Project. The project is a 'must see' this Spring.

Onondaga Nation: At the Onondaga Territory, the Onondaga Council is working on a variety of sustainable activities. The Council is taking the lead on a Wind Energy and green housing project. As well, it is working diligently on cleanup for Onondaga Lake and Creek, medicine collection and teachings. Jeanne Shenondoah and Irving Powless continue to be the representatives at HETF meetings and their involvement is crucial to the development of HETF. Oren Lyons continues to bring a vast environmental knowledge to HETF meetings from many perspectives around the world.



HETF Collaboration: Oren Lyons, HETF, Political Co-Chair, James W. Ransom, HETF Director (on leave), F. Henry Lickers, Scientific Co-Chair

Mohawk Nation: A variety of environmental initiatives are on its way all over Mohawk Territory. The Mohawk Council of Kahnawake has an excellent straw bale house demonstration project. Eva Johnson and Lynn Jacobs have worked exceptionally hard to make this project workable. They are complimenting the building with wind energy and expect implementation soon.

At Akwesasne, the Mohawk Nation community garden will be up and running, thanks to a few members in the community. The Akwesasne Task Force on the Environment will, once again, have a seed day. As we speak, the sap is running and is being boiled down for syrup as long as we have cold nights and warm days.

Now with the programmatic information out to you, there is a great concern about Global Warming. Oren Lyons, HETF Political Co-Chair has heard from indigenous peoples and scientists from around the world. He has made a statement to the United Nations about the Ice Cap melting. Should we be concerned? Yes. We all should be concerned. E.P.A. experts talked about the consequences: a vast amount of water being released into the ocean and it's affects on weather change. In simple terms, if the ocean current changes by this melting ice cap, so will the weather.

While at a recent meeting in Sweden, Oren has seen their forests turning brown. The Swedish scientists explained that the climate is too warm to sustain these trees. As you know, forests are crucial to our oxygen supply. Forests are an intricate habitat for other creatures the Creator placed here on Mother Earth.

Habitat environments also have changed in Haudenosaunee Territory. As the winters shorten, more and more animals and birds are seen earlier during the year. Recently, there are discussions why our Grandfathers, the Thunderers are being heard in the Wintertime. They are working harder. We need to heed nature's signs and change our lifestyles to protect our environment for our children and our children's children.

Are we prepared? Can we pick up the pieces? Do we have the knowledge to grow, cultivate and store our food sources?



"Yes," said F. Henry Lickers, HETF Scientific Co-Chair. Mr. Lickers met with the Haudenosaunee in August 2003 to talk about Naturalized Law and indigenous knowledge. The knowledge exists. We have our elders to thank for being keepers of the knowledge. As an example, each Nation has protected our corn, beans and squash. By propagating Haudenosaunee seeds and maintaining gardens every year, we can ensure our seeds continue and won't be replaced by genetically engineered seeds. It is now our duty to produce those seeds for the seven generations to come.

Quote from the Peacemaker: "And as to your own fireside, never consider only yourself, you must always remember them, the old people, the younger people, and the children, and those still in the earth, yet unborn, and always you will take into account everyone's well being, that of the ongoing families, so that they may continue to survive, your grandchildren." *Concerning the League, The Iroquois League Tradition as Dictated in Onondaga by John Arthur Gibson on the basis of A. A. Goldenweiser's Manuscript.*

CAYUGA NATION REPORT

By Timothy Two Guns



The year of 2003 has been an historic year for the Cayuga Nation as it re-established a physical presence in its homeland. In April 2003, the Nation secured a loan to re-acquire property in our land claim area, on State Route 90, north of the Village of Union Springs in Cayuga

County. Situated on 2.4 acres of land, is Lakeside Trading, a Cayuga Nation-owned gas station/convenience store that sells tax-free gasoline, cigarettes and other products at retail.

An environmental site assessment conducted by a Chittenango-based environmental corporation concluded that past uses of the property as rural farmland, and the construction and layout of the property, did not indicate any potential for environmental contamination to have occurred. With this information in hand, the Cayuga Nation received title to the property on April 28, 2003, and opened for business the next day.

In October of 2003, the Cayuga Nation purchased a second gas station and convenience store, also located within our land claim area, at 2552 State Route 89, Town of Seneca Falls, Seneca County, NY. Both businesses have seen steady increases in sales since opening, and some of the local people are truly glad to see the Cayuga Nation returning to its homeland.

Of these people, the most significant are the Board of Directors of S.H.A.R.E. (Strengthening Haudenosaunee American Relations through Education). This organization currently operates a 70-acre organic farm as an educational center in Union Springs, NY. Their intent is to raise money to pay off the mortgage and then return the land to the Cayuga People, so that they may reconnect with the land, Cayuga traditions and language. Through organizing festivals, education days, and other events, SHARE strives to act as a bridge for cultural exchange by providing a place where Natives and non-Natives can connect to the land and each other.

In September, I attended the Fourth Annual Peachtown Festival, organized by SHARE and held on the front lawn of the Wells College campus in Aurora, NY. I distributed information and sold a few copies of HETF's "Words That Come Before All Else." The festival is held to honor the history of the Village of Aurora and past and present contributions of Native American culture.

In September of 1779, the Continental Army, under the direction of General Sullivan, burned the Cayuga Indian village that was there, and destroyed 1500 peach trees that were planted and tended to by our ancestors.



Timothy Two Guns planting peach tree

Near the end of the day's activities, a presentation was made by Lisa Ryerson, President of Wells College. She gave the Cayuga Nation a peach tree. I accepted it on behalf of the Nation, and following the closing of the festival, traveled with the tree and members of the SHARE

Board of Directors, to the farm where we planted the tree in the yard. The Cayuga Nation is grateful for the efforts of the SHARE farm members.

I also attend monthly meetings of the Cayuga Lake Watershed Network (CLWN) Board of Directors. This is a community based, not for profit organization, made up of citizens and representatives from the Cayuga Lake Watershed. The network strives to raise awareness of watershed concerns and provides a forum for the exchange of information. The Cayuga Nation is thankful for the efforts of the CLWN for their concern with the water quality of Cayuga Lake.

Given the significance of the events that took place in 2003, we look forward to making great strides in protecting and restoring our environment in 2004.

Cultural Research Annual Report

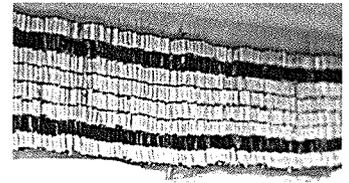
by Joyce King & Brenda LaFrance

Over the past year, the HETF sponsored a series of cultural workshops intended to provide participants with a

common historical background of Haudenosaunee cultural mores and practices. The workshop content was aimed at assisting the HETF staff in the development of a model for environmental protection that could be adopted and strengthened by each Haudenosaunee nation.

The five workshops included the following topics:

- Haudenosaunee Relationships with presenters Mike McDonald, Paul Williams and Taiiaike Alfred. The discussion of this workshop centered on an overview of the Guswentha – Two Row Wampum and its relevance to today's society. Paul Williams provided an overview of the treaties made between the Haudenosaunee, the Dutch, the British and the United States. A portion of his presentation centered on the historical aspect of the Silver Covenant Chain. Taiiaike Alfred discussed concepts he has published in two recent books. He cited clear examples of how the Canadian government, and governments who have co-opted indigenous peoples, work to disrupt Native affairs in order to "edge over" the First Nations. He discussed how governments tie monetary rewards to First Nations elected governments in order to co-opt. Dr. Alfred also stressed the need for First Nations people to reinforce their traditional teachings and political systems as we enter the 21st century.



Two Row Wampum

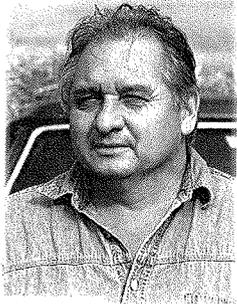
- The Kaienerekowa and Kariwiiio were presented by Jake Swamp and Richard Mitchell. Jake Swamp did an excellent overview of the coming of the Peacemaker and how the Kaienerekowa was adopted by the now Haudenosaunee people. He described how the Kaienerekowa works for the Haudenosaunee people today. Richard Mitchell recited some key elements of the Kariwiiio and how it came to the Haudenosaunee people. He continued this recitation during a later workshop session in order to provide participants with key prophecies contained in the Kariwiiio. Both presenters were well received.



Jake Swamp



- Haudenosaunee World View looked at the universe of the Haudenosaunee and how we perceive our world. Included were three important lectures: The Creation Story, The



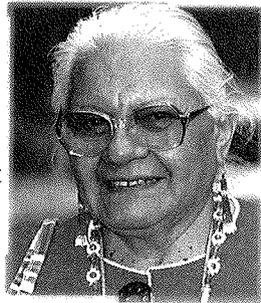
Tom Porter

Thanksgiving Address and Women's Roles. The presenters included John Mohawk, Tom Porter and Audrey Shenandoah. Participants commented that the presenters were "very knowledgeable, interesting, they stimulated

thought, and were quite funny. Audrey provided reinforcement on roles, raising children and worldviews that every participant found interesting and exceedingly important.



John Mohawk



Audrey Shenandoah

- The Natural Law Conference was the fourth session of the Haudenosaunee Cultural Workshops. The focus was on Environmental Laws. We explored the Environmental Laws from two perspectives: The ship (United States Environmental Protection Agency US EPA) and the canoe (Haudenosaunee Law). Our Director, James W. Ransom, provided a brief, clear and concise presentation of laws affecting the U.S. government and its federal jurisdictions such as the National Environmental Protection Act (NEPA) as well as "Water Quality Standards for Indian Country by US EPA. With Rick Hill's guidance, we explored the natural laws of Creation and how those laws are still applicable today. The participants realized the challenges facing Haudenosaunee. Rick arranged break out sessions and added the group's ideas into the presentation on Natural Law.
- The Traditional Knowledge Systems Workshop explored the concept of traditional knowledge or naturalized knowledge systems. F. Henry Lickers challenged participants with alternative perspectives of "science." His presentation included an overview of Western Science and naturalized knowledge systems of indigenous societies around the world. He re-

viewed the environmental impact assessment that he has employed with the Mohawk Council of Akwesasne that has as its foundation the Ohenton Kariwatehkwen (Thanksgiving Address). This assessment is very thorough and covers many aspects of the protecting creation. Dr. Mary Arquette and Maxine Cole presented the Cultural Resource Management Study completed at Akwesasne. This information showed the relationship between NYPA and the Kahniakehaka. Maxine showed how the Guswentha was used as a foundation for understanding between the Mohawks and the NYPA. The Guswentha was also used as a mechanism to provide dispute resolution. Mary presented the Akwesasne Task Force on the Environment (ATFE) "Good Mind Research Protocol." Richard Mitchell continued his overview of the Kariwiiio by presenting the prophecies. He gave examples of environmental deterioration that are seen today: the maple trees dying from the top down; the waters becoming undrinkable and the parts of Creation that are slowly vanishing.

Brenda LaFrance began working with the HETF on November 16th as the Cultural Researcher. Her task is to devise the Environmental Protection Model for the Haudenosaunee as a framework for negotiation with the United States governmental agency, the Environmental Protection Agency (EPA). Since her tenure, she has been busy reviewing the compiled materials, past research and preparing to meet with Haudenosaunee knowledge holders.





Green Building in Haudenosaunee

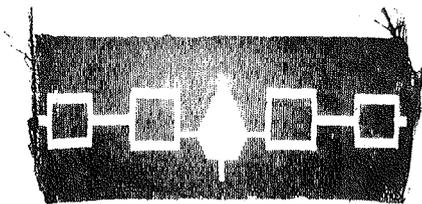
by Bryan Printup

A Test of Philosophy: What is a World View?

Let us consider the following definitions:

- 1) A world view contains the knowledge and the philosophical base with which a culture defines itself.
- 2) A world view contains the beliefs that form the central core of the culture's understanding of the world.
- 3) A world view shapes the cultural enactment of those beliefs.
- 4) A world view is structured within a "culturally specific standard for viewing the universe."
- 5) A world view provides people with a distinctive set of values, an identity, a felt sense of continuity with tradition.

Given these definitions, what is your world view? What is the world view of the United States? How do the above definitions differ from the world view of the United States? Send us your thoughts by e-mail.



We shape our dwellings, and afterwards
our dwellings shape our lives:
-Winston Churchill



The Inn of the Anasazi is a popular four-star hotel in Santa Fe, New Mexico, just off the edge of the Governor's Plaza. It has not always been this way. The building began its life in 1965 as the steel-and-concrete office of the New Mexico state prison system.

Fifteen years later, it was reopened as the Inn of the Anasazi. The building's original skin had been completely stripped off, and the hotel was built around the old structure. The new adobe structure with dark brown stucco is quite beautiful and as green buildings go, it's a pretty good one. Almost all of the building materials were locally sourced, it's reasonably energy- and water-efficient, and a lot of attention was paid to indoor air quality. This green building example is especially significant because of its relationship between the people and community of Santa Fe. Local artisans made much of the furniture, the toiletries are produced by a local small community using Native American herbs, and the restaurant gets 90 percent of its food from a network of local organic suppliers. The hotel has found multiple ways in which it has woven itself into the fabric of Santa Fe, moving beyond technologies and techniques to thinking about how a project proactively interconnects itself into the social and ecological fabric of a community.

These types of green buildings should not be seen as a rare occurrence, to be used as lone examples for a "new" shift of our conceptions of the purpose and process of development. But as communities, we need to collectively grasp the concept of the relationships between environment, sustainability and humanistic. These three core



qualities- so old yet so new - are the soul of the philosophy, methodology, and the blending of art and science that is, and beyond, the designing and construction of our built environments.

Haudenosaunee have always understood these core bed-rock qualities, which are used in pursuit of the ultimate goal - to create buildings that "give back" to the environment, sustain and restore natural habitat and human health, and contribute to quality of life. It is true that our recent and current building practices among the Haudenosaunee have not exactly followed our ancestors' path, and because of technology and modern techniques we have allowed ourselves to stray. Yet it is because of new technology and modern techniques that we can realign ourselves with the social and ecological fabric that the Haudenosaunee see as an integrated environment including Onkwehonwe and Mother Earth.

When trying to define our goal of green building, the aforementioned *Inn of the Anasazi* example is a guide to how the multiple parts of the design and building process can work together to create a building for human and community use.

As we know all too well, modern buildings are temporal in every sense. In many contemporary houses, construction quality is barely better than that of a theater set. Materials are made to fade, not last. Sustainable architecture is foremost about reimagining the relationship between humans and living systems. The most powerful expression of this relationship is our built environment. How do we build, now that our supply of natural capital - water, wood, energy, land - must be far more effectively used? How do we make zero-emission houses? How do we design structures that can be reincorporated into the earth harmlessly and endlessly? How do we consume energy and water so that the sky and Mother Earth improve rather than erode? In other words, how do we live? These are questions that are on the table for us at HETF, and for the Confederacy.

Here at Tuscarora our goal has been to introduce an attainable building practice that is not only sustainable but beneficial for people-use and ecologically sufficient. This answer to a large problem stemmed from our current expansion of Nation programs, and in light of the coming future of NYPA Relicensing results.

In the past months, TEP has begun to slowly provide the answer to these questions, in what we are billing as 'The Tuscarora Nation House.' This new project will be utilized by the Tuscarora Environment Program, Haudenosaunee Resource Center, Tuscarora Council of Chiefs and Clanmothers, The Tuscarora Clinic and Dentist, and the Community Health Workers. Although the project is still in the early stages, we have made progress since our last TEN update.

The TEP has started to open discussion of these processes to all Haudenosaunee environmental personnel, through dialogue at our U.S.E.P.A Region 2 Indian Nation Leaders Meeting, by presenting our endeavors to the Haudenosaunee, and by introducing ourselves to the local sustainable and green design community. It is this particular community that has allowed the TEP to promote our project to a local University school of architecture design studio. Here, they will tackle 'The Tuscarora Nation House' (known to the students as a crCrc [Cold Region Community Resource Center]) and the "issues and elements of sustainability as it relates to design inquiry and form making"; to further understand the "increasingly complex dynamic" between Mother Earth and human occupation (green design principals); and to synthesize the elements of user needs, and "vernacular and cultural influences."

If we can begin to shift our "conceptions of the purpose and process of development to one that heals human and natural communities, uses nature as a mentor, and addresses occupants' physiological and psychological needs, then we will be on our way to integrating ecology and land use." The Tuscarora, the HETF and the Haudenosaunee can begin a new future of a sensible built environment, respecting our Mother Earth, our bloodlines the Water, the Three Sisters, our elders the Animals, and our families of Trees. Nya:we.

Leisure strolls

by Lynette Printup

The Completion of the Tuscarora Elementary School Garden and Nature Trail Project

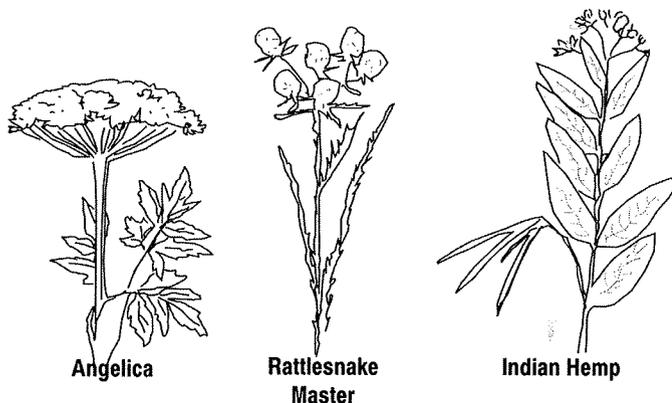
Outdoor education has taken on new meaning in Tuscarora, as our children have been blessed with a wonderful

project encompassing the Tuscarora Elementary School, taking them on a stroll through an intense study of trees and flora.

Walking the Trail

The trail begins on the east side of the school at the White Pine Tree Garden. Here is where Jake Swamp, a Mohawk elder, performed our ground-breaking with the planting of a white pine tree, kicking-off our project with homage to the Tree of Peace.

Creating a presence along the trail are various plants native to the Niagara Frontier and Skaru:re[?]. Over the past two years they have blossomed. Examples of flora along the way are Nodding Wild Onion, Rattlesnake Master, Angelica (tkarényè[?]), Great Lobelia (thyakyekahthá[?] ah), Sweet Grass and Iroquois Potato (Nê-tu-ø).



Complimenting the trail plantings are vegetable gardens planted by the different grades in the school, with each garden offering lessons on planting, composting, care-taking, and harvesting.

Turning the southwest corner of the school will take you to the Turtle Garden at the end of a slight slope. The Rá[?] kwihs is a part of the Haudenosaunee Creation Story in which the turtle carries the world upon its back, for SkyWoman and Turtle Island. The initial plantings in the stone turtle garden are strawberries, honoring SkyWoman's contribution. Strawberries are an important food for the Haudenosaunee, having traditional, nutritional, and medicinal value. Thereafter, each subsequent planting of different perennials will be chosen with the plants' purpose and abilities in mind.



The largest of the vegetable gardens along the Trail is the Three Sisters Garden. It was moved into two new raised garden beds placed over the old playground. The garden itself is planted using the Traditional Planting methods for the Three Sisters: corn, beans, and squash. This style of inter-planting is an old practice but a very insightful one, as each helps the other.



Three Sisters: corn, beans, and squash

Heading North along the wood-chipped trail, we enter upon the boardwalk and a successional forest. This former agricultural field on the western edge of the baseball diamond, is a developing forest containing many varieties of plants and trees to identify, due to its varying habitat. Included is a 'lesson' on poison ivy, which grows in and around the successional forest, so be careful.

The trail then loops around a mature forest (also known as the Picnic Grove) bordering Fish Creek. This seasonal stream is one of three major waterways carving through Tuscarora, and must be protected and nurtured by our people. As you wind your way through the trail along the stream, you will find yourself along the edge of the mature forest. On this section of the trail there are many naturally occurring forest plants and stands of trees.

The grove will be enhanced with more plantings in the flower beds and permanent benches in front of the stage, along the trail and ball diamond, providing more options to rest and enjoy our environment. The Gardens and Trail are open to the community and students, be it for a leisurely stroll or a more intensive study of the plants and trees along the way.

After three years of moving dirt and dying trees, construction, and grant extensions, the final touches provide an informative setting for our community, but more specifically for our children. Over the course of this project the TEP has had the privilege of working with many dedicat-

ed community members, and many project interns, who selflessly volunteered their time and equipment to help the project grow. TEP has sincerely appreciated everything the community has given. Nya:we.

Skinning The Fields

Neil Patterson, Jr.

In the Tuscarora Language, "rahehnayêß(th)rèhs" [pronounced "raw-heh-naw-ye-threhs"] translates to "he is skinning the field" or "he is taking from the field, but not giving back." This phrase was likely used frequently by Tuscarora people as they saw the land of the Haudenosaunee being consumed by non-native farmers, who came to North America with different beliefs about the Natural World. New York State was almost entirely farmed during the 19th century and continues to serve as an important producer of dairy, fruit, grain, livestock, vegetables and poultry. These practices keep food on our tables but can also contaminate and deplete the land of its resources.

Family farms, which once dominated New York agricultural production, are now being replaced by large-scale agribusinesses. Vast fields of single plant species, pesticide applications, fertilizer reliance and genetically altered seed stocks have made the phrase "skinning the field" an all too common phrase throughout Haudenosaunee territory today. What can be done? Scientific research is indicating that native grasslands may reconcile differences between agricultural production and environmental protection.

Field of Dreams

Native languages offer many clues about the lives of the people who speak it. Within Haudenosaunee languages, select root words are so prevalent that slight variations can describe conditions, sizes, or shapes. At Tuscarora, we call our language "Skarure," which means "hemp gatherers" or "People of the Shirt." Skarure language contains some root words that illustrate their important role in the lives of Tuscarora people. These words, when combined with a prefix or suffix, show the attention to subject detail and can relay a substantial portion of our communication: e.g. bone, mind, house, blood, camp, etc.



There are a few Skarure root stems that can give us a glimpse of the local environment Tuscarora people lived in, before the Mayflower. Hemp, Bean, Tuber (Potato) and Corn dominate the root stem for many of our plant vocabulary. The word "corn" is actually the root stem for the word "seed" in most Haudenosaunee languages, confirming that corn was our first and most important seed. However, one root word stem, "-hehn-" or "field," may serve as a flagship for the environment and the life of the Tuscarora, captured by the 23 different words for field, demonstrating the past and current significance of agriculture to Tuscarora people.

There is no more notable feature of Haudenosaunee territory, current or past, that defines the landscape as much as a field. Fields were carved out of forests by burning and slashing, but they were also shaped from the large expanses of grasslands of the Great Lakes region as well. These grasslands were made up of Great Lakes native grass species called Big Bluestem, Little Bluestem, Indian Grass, Grama grass and Switchgrass. They are called "warm season" grasses. They develop extensive root systems that penetrate six feet below the ground and can survive the harshest of natural and man-made fires. Fires reduced competition with woody plants and converted last year's growth to important nutrients. What a marvelous find a grassland site would have been for the old Haudenosaunee farmer! A rich topsoil to plant in and no trees to cut down and burn.

The Myth of Green

Today, the Great Lakes basin is so heavily populated and developed that essentially no large blocks of natural habitat remain. The grassland prairies made up of native grass species occurred chiefly on the drier sites, giving the appearance of a Oak Savannah upland.

Many of the current grass species that are in our lawns and old fields are "cool season" grasses. Cool season grasses grow mainly during the cool spring weather, out competing and displacing warm-season grass species. This is why so much effort is used to keep our lawns green during the summer months. Kentucky bluegrass is a non-native turf grass that is used exclusively for seeding modern lawns. Turf grass lawns provide very little contribution to a healthy environment and give people the illusion that "green" is environmentally beneficial.



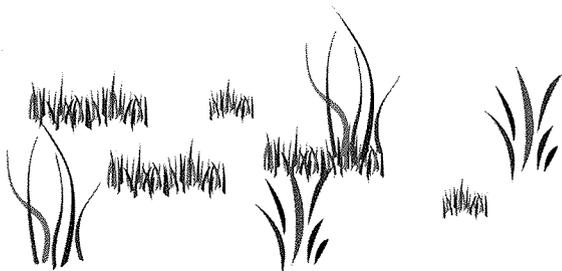
The focus to evoke a greener environment today has consequently turned to turf lawns. Many towns have already adopted or amended the local weed ordinances and developed regulations to encourage natural landscaping. Although there are no written regulations regarding land-use within Haudenosaunee communities today, it seems residents at Tuscarora may not have the same inclination to paint the land green with highly-manicured lawns as our non-native neighbors. This could be a conscious decision to diversify the landscape or an involuntary aversion to mowing the lawn. Regardless, we should be aware of the potential that native grass landscaping has to improve our environment, whether it be as small as your backyard or as large as a fifty-acre field.

Get in the Mix!

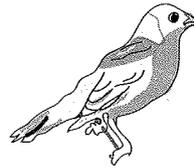
Many Tuscarora residents rent land to non-native farmers to grow a variety of crops within our territory. Wheat, hay, corn and soybeans are the principal products of non-native farmers cultivating the land on the Tuscarora Nation. Most landowners rent land to the farmers to gain a small income from rental fees while others simply prefer to maintain open space and cleared fields. But the lack of regulations or enforcement of a land-use policy has led to "rahehnayêbrêhs" or "he is skinning the field" at many of our Haudenosaunee Nations. The restoration of grasslands in these fields will benefit the landowner in several ways:

Native grasslands will restore the soils on your property. Native grasses will build organic content in the soil, virtually eliminating soil erosion and improving soil quality for future uses.

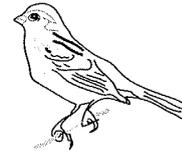
Native grasslands will maintain open space. Grasslands will not replace forested areas, and actually out-compete woody vegetation when restored correctly.



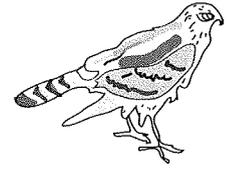
Native grasslands will improve wildlife habitat. Grassland-dependent birds need some help: upland sandpipers, eastern meadowlarks, northern shrikes, bobolinks, harriers, and a number of songbirds and sparrows.



sparrow



boblink



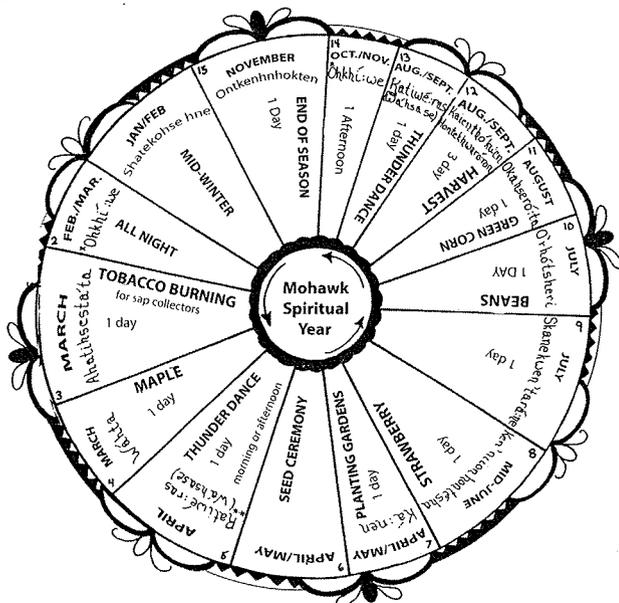
harrier

Ultimately, a landowner may have several objectives for a particular piece of land. A mix of native grasslands, small woody shrubs, pine tree and conifer plantings, wildlife food plots (like sorghum & buckwheat) and agriculture can all be easily combined to produce a field that will benefit many species. The Environment Program has been working with Tuscarora landowners and non-native farmers to find a way to restore native grassland habitat this year. We are looking for additional landowners who would like to convert their fields and properties to managed grasslands or wildlife food plots in suitable sites at Tuscarora. Regardless of the condition of your fields, there is always time to give something back to the Natural World. All of the work is free, including clearing, plowing, cultivating and seed costs. Call the Environment Program at (716) 609-3810 if you are interested.



Haudenosaunee Spiritual Year

This particular chart reflects the spiritual year of Haudenosaunee. There may be some slight differences in Kahnawake's spiritual year, but basically it is the same. You will notice that the month of December is left open. The reason for this is to free the people of obligations for the purpose of hunting preparations for the Mid-winter feast.



The spiritual activities are conducted counter-clockwise - the direction symbolizing life.

* not part of the daytime ceremonies but a part of the entire year.

** "Wahsase" refers to the Thunderer's song.

ENERGY CONSERVATION

Lighting:

- ⇒ Shut off lights when you leave the room.
- ⇒ Replace all incandescent light bulbs with compact fluorescent light (CFL) bulbs. Replacing a 75 watt bulb with an 18 CFL bulb will prevent the generation of 1 tonne of CO₂ and 25 lbs. of SO₄ and last three times longer. It will save you \$45.00 per year on energy costs.
- ⇒ Utilize the sunlight as much as possible; it is free.
- ⇒ Paint surfaces in light colors; they reflect the light to other areas of the room
- ⇒ Use motion detector lights for outside lighting

Landscaping:

- ⇒ Orient your home to proper surroundings
- ⇒ Plant coniferous trees on the north side to keep the north wind out. Plant deciduous trees on the south, east, and west side of the house, to keep the sunlight rays out. Properly planted trees can reduce your cooling bill by 35%.

Statement to the UN Peace Summit

by Oren Lyons



Leaders of the World;

Neyuwenha-skanoh (Thank you for being healthy)

I bring you greetings from the Indigenous peoples of the north and the great Turtle Island, now called North America.

I bring you the most urgent message brought to our annual gathering of traditional elders and youth by a runner from the north, from Greenland: **The ice is melting in the north.**

He informed us that some fifteen years ago they noticed trickles of water coming down from the sheer face of Glacier Mountain. That trickle has grown to a



roaring river of ice water pouring out of this mountain in to the Atlantic Ocean.

Hé informed us that Glacier Mountain has lost four thousand feet of ice in these past few years. And the melt continues to accelerate. ***This is an alarming message that requires your absolute attention.***

Leaders of the World;

We are a collective voice of indigenous peoples. We have joined this great mission for peace. We add our presence in support of this great effort for reconciliation between peoples and nations.

We agree that there must be parity and equity between rich nations and poor nations; between white people and people of color and rich people and poor people with special attention to women, children and indigenous peoples.

We, in our collective voices, add to this that ***there must be a reconciliation between people and the natural world, between nation states and the forests that sustain us; between corporations and the resources that they mine, the fish that they catch and the water that they use.***

Leaders of the World;

Indigenous nations and peoples believe in the spiritual powers of the universe. We believe in the ultimate power and authority of a limitless energy beyond our comprehension. We believe in the order of the universe. We believe in the laws of creation and that all life is bound by these same natural laws.

We call this essence the spirit of life. This is what gives the world the energy to create, procreate and becomes the ponderous and powerful law of regeneration, the law of the seed.

We in our collective voices speak to this to remind you that spirit and spiritual laws transcend generations. We know because this has sustained us.

Religion and spirituality are vital to survival and moral law. It is faith that has sustained our human spirit through our darkest hours. It has sustained our human spirit in crisis, during the times we suffered through the grinding measures of inexorable persecutions that have spanned generations and continue today.

Yet here we are, today, adding our voices to this plea for sanity in leadership and responsibility to the future generations whose faces are looking up from the Earth, each awaiting their time of life here.

Leaders of the World;

The collective voices of indigenous peoples add that we are saddened by the absence of our elder brother the Dalai Lama in the forum. We believe that reconciliation should begin here, because peace is an inclusive term and peace and reconciliation are the purpose of this summit.

Peace is dynamic and requires great efforts of spirit and mind to attain unity. Leaders of peace must step forward and take responsibility for a paradigm change in the direction of current lifestyles and materialistic societies.

The human species has become the most voracious and abusive consumer of Earth's resources. We have tipped the balance of life against our children and we imperil our future as a species.

Leaders of the World;

Despite all of our declarations and all of our proclamations, no matter how profound they may be, ***the ice is melting in the north. We see the acceleration of the winds. We see the fires that are raging in North America. And, we see that the sun's rays that provide us with light, energy and the very essence of life now are causing cancer in people, blinding animals and killing the plankton and krill of the sea.***

This is only the beginning and already we are helpless. We will now see the real spiritual powers that govern the earth.

Leaders of the World;

There can be no peace as we wage war upon OUR MOTHER, THE EARTH. Responsible and courageous actions must be taken to realign ourselves with the great laws of nature. ***We must meet this crisis now, while we still have time.*** We offer these words as common peoples in support of peace, equity, justice and reconciliation.

As we speak, the ice continues to melt in the north.

Dahnato (now I am finished). Neyawenha (thank you).

[This statement was delivered at the United Nations Millennium World Peace Summit of Religious and Spiritual Leaders, August 28-31, 2000.]



UNITED STATES ENVIRONMENTAL PROTECTION AGENCY
REGION 2
290 BROADWAY
NEW YORK, NY 10007-1866

APR 16 2004

Neil Patterson, Jr.
Tuscarora Environment News
2045 Upper Mountain Rd.
Sanborn, NY 14132

Dear Mr. Patterson:

Congratulations! The Tuscarora Environment News has been selected to receive a 2004 U.S. EPA Environmental Quality Award. Each year, we search for those who have demonstrated an outstanding commitment to protecting and enhancing environmental quality in our region.

The Environmental Quality Award is the highest recognition presented to the public by our office. Award recipients come from all sectors of our community, including non-profit, environmental, and community groups, individual citizens, environmental education and business organizations and members of the news media.

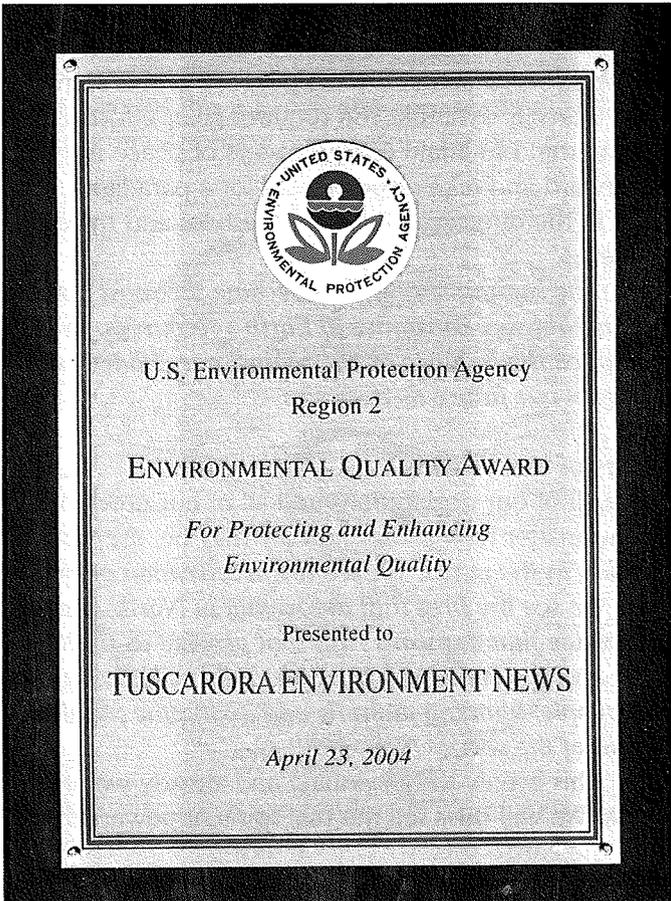
EPA will honor this year's Environmental Quality Award recipients at a ceremony on Friday, April 23rd. I hope you will join us to celebrate your accomplishments and those of the other award recipients. We will gather for an informal reception at 1:00 p.m. on the 30th floor of our offices at 290 Broadway in Lower Manhattan. The awards ceremony will begin at 2:00 p.m. and continue until approximately 4:00 p.m.

Please contact Chris Sebastian of our Public Affairs Division at (212) 637-3597 to let us know if you can attend. We look forward to seeing you!

Sincerely,

Jane M. Kenny
Regional Administrator

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Recognizing the Tuscarora TEN

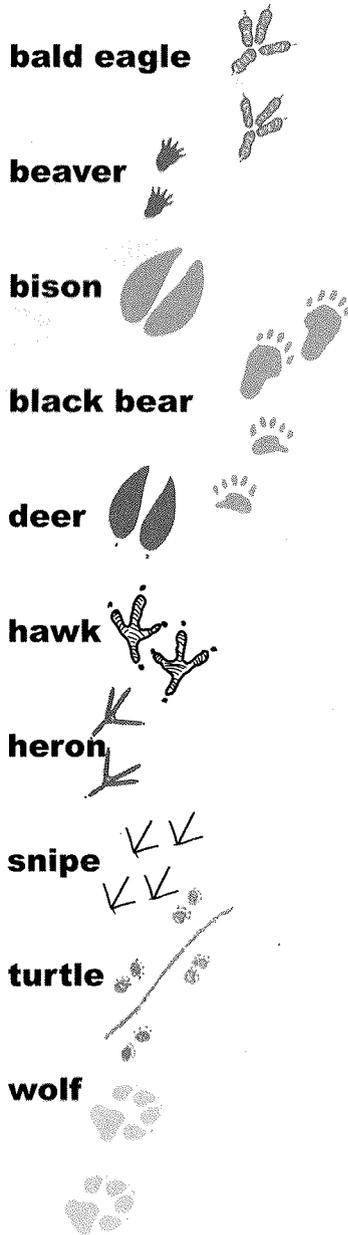
The Tuscarora Environment News was awarded the 2004 U.S.E.P.A Environmental Quality Award, thanks to the nomination from Michael Basile, Public Affairs Specialist, Region 2. This recognition of our work in 2003 is greatly appreciated and reflects well on our efforts to educate and inform our People about environment issues, yet in a culturally significant way. The TEN, published every season, has a distribution count of 500 and works hard to incorporate environmental topics, Tuscarora language, Haudenosaunee philosophies, and responsible stewardship of the Tuscarora Nation.

HETF
welcomes its newest member,
Violet Enid Rickard,
born 5/16/04
to long time associate of HETF
Rene Rickard, and Billy Joe Printup.



The Earth Charter

(Excerpted from the Earth Charter document)



The Earth Charter is a declaration of fundamental principles for building a just, sustainable, and peaceful global society in the 21st century. It seeks to inspire in all peoples a new sense of global interdependence and shared responsibility for the wellbeing of the human family and the larger living world.

While there is a special emphasis on the world's environmental challenges, the Earth Charter does recognize that environmental protection, human rights, equitable human development, and peace are interdependent and indivisible. The Earth Charter provides a new framework for thinking about and addressing these issues.

Background

In 1987 the United Nations World Commission on Environment and Development issued a call for creation of a new charter that would set forth fundamental principles for sustainable development. The drafting of the Earth Charter was part of the unfinished business of the 1992 Rio Earth Summit. An Earth Charter Commission was formed in 1997 and an Earth Charter Secretariat was established at the Earth Council in Costa Rica.

Drafts of the Earth Charter were circulated internationally and included the most open and participatory consultation process with thousands of individuals and hundreds of organizations from around the world. It is a people's treaty that sets forth an important expression of the hopes and aspirations of the emerging global civil society. The Earth Charter is based on the teachings of indigenous peoples, the wisdom of the world's great religions and philosophical traditions, the declarations and reports of the seven UN summit conferences held during the 1990s, the global ethics movement, numerous non-government declarations and people's treaties over the past thirty years, international law, contemporary science, and best practices for building sustainable communities.

Goals

The goals of the Earth Charter include:

1. To promote the dissemination, endorsement, and implementation of the Earth Charter by civil society, business, and government.
2. To encourage and support the educational use of the Earth Charter in schools, universities, faith communities, and many other settings.
3. To seek endorsement of the Earth Charter by the United Nations.

Principles

1. Respect and Care for the Community of Life.
 - a. Respect Earth and life in all its diversity
 - b. Care for the community of life with understanding, compassion, and love
 - c. Build democratic societies that are just, participatory, sustainable, and peaceful
 - d. Secure Earth's bounty and beauty for present and future generations

In order to fulfill these four broad commitments, it is necessary to:

2. Ecological Integrity
 - a. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.
 - b. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.
 - c. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community wellbeing.
 - d. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.
3. Social and Economic Justice
 - a. Eradicate poverty as an ethical, social, and environmental imperative.
 - b. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.
 - c. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

- d. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual wellbeing, with special attention to the rights of indigenous peoples and minorities.

4. Democracy, Nonviolence, and Peace
 - a. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision-making, and access to justice.
 - b. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.
 - c. Treat all living beings with respect and consideration
 - d. Promote a culture of tolerance, nonviolence, and peace.

The principles of the Earth Charter are detailed in more depth on the organizations website (www.earthcharter.org). If you are able to access this site, you will see that each of the principles includes the ways in which people, organizations, communities, and governments can implement the principles noted above. In general, there is an emphasis on reducing harm to the environment and people, adopting efficiency, promoting the recovery of systems affected by over utilization, and enhancing systems of care and education for access by all.

For more information on the Earth Charter, please write to Mirian Vilela, Executive Director, Earth Charter International Secretariat, c/o University for Peace, P.O. Box 319-6100, San Jose, Costa Rica, by e-mail: info@earthcharter.org or by visiting the Earth Charter website.

Endorsing the Earth Charter

The HETF is considering endorsing the Earth Charter. This would signify our commitment to the spirit and aims of the document, an intention to use the Earth Charter in ways that are appropriate, and work with others in implementing the principles of the Earth Charter. If you feel strongly one way or the other on the HETF endorsement of the Earth Charter, we'd like to hear from you. joyceking@westelcom.com