

Ohné:ka



Healing Project

An Educator's Resource Guide on the Importance of
Ohnekanos from a Haudenosaunee Perspective

Enkahnekónionke

(that there will always be water)

ne tsi ionhontsiá:te

(on the earth)

I am
Mother Earth's blood.

I carry your ancestors' memories and
teachings through your every cell.

You are made from them, you are still a part of them
- you carry their experiences, knowledge and love.

In the womb, you breathe me before you breathe air.

I am your mind; clear when calm, cloudy when turbulent.

I am emotion and disguise myself as tears. I am rain,
lakes, streams, oceans, snow, ice & fog. I am your tea, your
soup and your reflection. I am so powerful, I can shape
rocks. The rocks are your ancestors. I talk to them and in
return they give minerals - the minerals are your stories.

When you drink me, you receive knowledge and
health. When you are surrounded by me, I lovingly
hold you. When you are in my way

I just go around you.

I am medicine.

You are medicine.

Table of Contents

1	Positionality
2	Introduction
4	Overview of Resource
5	Educational Plans for Haudenosaunee Water Teachings (Elementary)
7	Rubric for Haudenosaunee Water Teachings (Elementary)
9	Educational Plans for Haudenosaunee Water Teachings (Grade 7-12)
14	Rubric for Haudenosaunee Water Teachings (Grade 7-13)
16	Appendices A: Ohenton Karihwaterhkwen (The Words Before All Else)
30	Appendices B: Supplementary Resources

Positionality of Authors



Dr. Sarah Konwahahawi Rourke, a member of the Deer Clan from the Mohawk Community of Akwesasne, is dedicated to advancing Indigenous health, education, and social justice. With a background in cultural revitalization, grassroots organizing, and advocacy, she has supported families and survivors through the National Inquiry into Murdered and Missing Indigenous Women, Girls & Two Spirit and worked internationally to address sexual health, environmental violence, and policing injustices. Konwahahawi holds a BA in Anthropology/Sociology, a Master's in Educational Leadership, and a Doctorate in Executive Leadership and Social Justice, where her research focused on Akwesasne Aunties and decolonial healing. Currently, she serves as the Director of the Indigenous Health Professions Program (IHPP) at McGill University, where she leads efforts to increase Indigenous representation in health professions, aligning her work with the needs and priorities of Indigenous communities.



Abraham Francis is Kanienkehaka (Mohawk) from Akwesasne and Deer Clan. He has a BSc in Microbiology, 2014, and MSc in Natural Resources, 2019, from Cornell University. Currently, they are a Ph.D. candidate at Clarkson University studying Environmental Science and Engineering. Abraham held various positions within his community of Akwesasne where they worked on projects inspired and directed by community voices and grounded in their culture. As an Kanienkehaka Ecologist, he is drawn to understanding the ways their culture can empower their community across a multitude of fields and issues, which inspired their dissertation targeted at creating tools to support Indigenous Communities in caring for their environments from their biocultural contexts. As a community builder, Abraham has cultivated their expertise around their research and grown an extensive network of Indigenous Scholars/Knowledge Sharers and Allies that carry a variety of expertise. Their expertise and network inspired the founding of the Aronia Collective, which seeks to align Indigenous Communities with experts to meet their unique needs and non-Indigenous organizations to engage Indigenous peoples meaningfully.



Introduction

This collection of ideas and suggestion for communicating the importance of Ohnekanos to Onkwehonwe youth from a Haudenosaunee Perspective (Worldview; Paradigm). This work reflects the journeys of the Kanienkehaka writing team that have spent their lives calling home the pieces of themselves stolen by colonial violence on their ancestors and people, the land and culture, and future generations – some describe this as decolonization. The process can have many names and is a very personal journey that resonates at the level of community and nation. This journey can be painful as we confront this violent history and the current realities of our people’s experiences. However, there is a lot of power and healing in our people’s knowledge. Despite this benefit to learning our culture, it can inspire anxiety and shame because this knowledge is our birth right. It is from this place of accessibility and safety that we have cultivated this introduction and collection of resources to support learning about our connection, as Haudenosaunee People, to Ohnekanos.

The Haudenosaunee or “People of the Longhouse” is a confederacy or alliance amongst different Nations. The Six Nations belonging to the Haudenosaunee Confederacy are the Seneca, Cayuga, Onondaga, Oneida, Mohawk, and Tuscarora. The Tuscarora joined the Haudenosaunee later after they were displaced from North Carolina in the early 1700’s. At the inception of the Haudenosaunee, the Five Nations were at war with each other. The conflict was not disrupted until the peacemaker brought the Kaianerekowa (The Great Law) to the people that it opened up their minds to the message of peace. The message of peace was constructed around three foundational principles of Sken:nen, Kasatstenhtshera, and Kanikonri:io, which translate to Peace, Power and a Good Mind, respectively. The beauty of these principles is that they can be applied various levels of relationships from Nations to the individual as we all carry the message of peace in words and actions. This a beautiful teaching that should inform our relationship with all of creation to be a good relative and maintain peace.

The Haudenosaunee Confederacy is composed of distinct Nations as described, but they share a cultural connection through their stories, teachings, and governance (i.e. Kaienerekowa). There are many teachings important to understanding what it means to be Haudenosaunee and a few will be described here. A foundational teaching, the Ohenton Karihwaterhkwen (Thanksgiving Address) is a speech that is given before and after any important meetings or decisions are made. It is said to bring the minds of the people together and acknowledge all of creation for continuing to fulfill their reciprocal roles and responsibilities. Further, the speech helps us ensure that our decisions and actions do not detrimentally impact creation. This is part of how to maintain peace with creation.

Tahatikohsetónkie (The Coming Faces) is another important teaching that reminds us of our responsibilities to future generations that we must walk carefully on the land because the coming faces are look up at us. As we continue to think about relationships, this invites in some other critical stories that hold a multitude of teachings within them.

When thinking about the origins of the Haudenosaunee, the first story that comes to mind is Kiotonhwentsiatáhsawen (The Creation Story), which tells of how we came to be here from Karonhiake (Skyworld) to lonkhi'nisténha Ohónstia (Mother Earth). Our people were molded from this land that has shaped who we are as a people, as Onkwehonwe (Original People). The connection with lonkhi'nisténha Ohónstia extends to how we are organized as families. Tsi Ní:ioht Tsi Wa'akwa'tá:raien (Origin of Clans/How we got made from clay) is a story that tells about when death entered into our communities and our clan mother identified our clans to help us continue to fulfill our roles and responsibilities through caring for a each other during our grief. As part of fulfilling our responsibilities to creation, we have an annual cycle of ceremonies that are meant to remind us to offer up our gratefulness to creation that they continue to care for us. These ceremonies carry many important teachings that help maintain peace and connection with the world around us.

The resources provided in this collection need to be contextualized within the Haudenosaunee knowledge and relationships. It is through this understanding, a connection with Ohnekanos and relative to Haudenosaunee, that the relationship comes alive. We must first understand who we are and where we come from before we begin to walk differently in the world. This journey of reclamation of our relationship with the world around us and each other is a step in calling home all of the knowledge that was stolen from our people. This knowledge holds the tools for our collective healing so that we can build a beautiful for future for Tahatikohsetónkie. It is not an easy journey, but it is an important responsibility we carry to break cycles of intergenerational trauma.

Overview of Resource

The proceeding pieces of this educational resource guide is for communicating the importance of Ohnekanos to Haudenosaunee Youth at various ages are organized four main sections. These are the pieces that we feel are necessary and useful to cultivating a relationship with the waters and all of creation. As we journey through this piece, we will be doing our best to emphasize Kanien'keha (Mohawk Language), which is a reflection of those that wrote this piece. We do this to create more comfort of the language with the youth. They can start hearing these words spoken in their community. If this resource is enacted in a non-Kanienkehaka community then the language of those communities should be sought out and incorporated.

The introduction at the front end of this educational resources is meant to prime the discussion for the youth. They need a solid foundation before proceeding through the teachings and resources here. This begins with them reflecting who and where they come from. This will allow them to engage with the teachings with the hopes of embodying these teachings within their daily life.

This educational plans presented for elementary and high school are an expansion of the "Indigenous Conservation Toolkit High School Teacher Resource Packet," which in the resource lists appendix B. With this lesson plan, we are pushing the educators to go deeper with Haudenosaunee Youth about learning their reciprocal responsibility to the world around them. The rubrics are not meant to be restrictive and should be adjusted depending on your audience or intentions - perhaps abandoning them all together. Trust the knowing within yourself to guide you through this decision. The key areas of these lesson plans for the elementary highs school youth include: 1) introducing them to who they are; 2) Kiotonhwentsiatáhsawen; 3) the Ohenton Karihwaterhkwen, and 4) Fulfilling our roles and responsibilities to creation; 5) Connecting with science, and 6) Bonus Material Development. This is to allow the educator and presenters to get creative with their presentation of the material. As Haudenosuanee, we find different meaning and connections with the various teachings and this resource needs to reflect this dimension. We see this as necessary because it helps show youth that they are active parts of our culture and can help them find the good medicine in them to help them live good lives in balance with all of creation and themselves.

The final section is the appendix which incorporates two main pieces. Appendix A is Ohenton Karihwaterhkwen (The Words Before All Else) in three different iterations: 1) Simplified Personal Version, 2) Intermediate Version, and 3) Advanced Version. We prepared these so they are in a malleable format for the educators to develop materials to help the youth engage with the important teachings behind the speech. This is a speech that they will hear all throughout there life and as they learn the meaning behind the words then they can start connecting with the diversity of ways we give thanks to creation for caring for us. Lastly, Appendix B is a supplementary resource list that covers: 1) Additional lesson plans, 2) Books and Articles, 3) Website and Online Materials, and 4) Direct Resources – Speaker and Collaborators. These are meant to help expand concepts outlined in the educational plans.

Educational Plans for Haudenosaunee Water Teachings (Elementary):

Note: This educational plan is an expansion of the “Indigenous Conservation Toolkit Elementary School Teacher Resource Packet,” which in the resource lists appendix C. With this lesson plan, we are able to go deeper with Haudenosaunee Youth about learning their reciprocal responsibility to the world around them from our place in the world.

The key areas of this lesson plan for the elementary aged youth involved 1) introducing them to who they are; 2) Kiotonhwentsiatáhsawen; 3) the Ohenton Karihwaterhkwen, and 4) Fulfilling our roles and responsibilities to creation; 5) Connecting with science, and 6) Bonus Material Development.

Pre-activity: Introducing youth to who they are as a people and the power of teachings.

Activity One: Kiotonhwentsiatáhsawen (Creation Story)

Watch the video and reflect with the students!

- Creation Story (English Version): <https://www.youtube.com/watch?v=65jFELUXCJ00> (Sha'tekayèn:ton Andrew Brant)

Discussion Questions:

- What was your favorite part of the story?

Activities:

- Create artwork reflecting the story
- Go on a walk and see if you can spot an aspect of creation from the story.

Activity Two: Ohenton Kariwatehkwen (The Words Before All Else)

Watch the video!

- Ohenton Kariwatehkwen (Song Version):
 - <https://www.youtube.com/watch?v=cOSHqz8v79Y>
Written and performed by Theresa "Bear" Fox

Discussion Questions:

- How do you see yourself a part of creation?

Activities:

- Create artwork reflecting the story
- Go on a walk and see what you can identify in the environment from the Ohenton Kariwatehkwen.

Activity Three: Fulfilling our roles and responsibilities to Ohnekanos

Embodying our roles and responsibilities to creation can come in many different forms through variety of activities. However, we have chosen to emphasize a particular way of engaging with the water through our traditional teachings. The two ways we see this occurring is through song and offering tobacco.

- Song: "The Water Song" performed by the Akwesasne Women Singers
 - Link: <https://www.youtube.com/watch?v=9MvNaFWcQf4>
- Offer Tobacco:
 - Step 1: Take a some tobacco in your left hand.
 - Step 2: Hold over your heart and give your gratefulness. This is an opportunity to ask the waters for help as they have the responsibility to carry away pain.
 - Step 3: Put the tobacco in the water.

Activity Four: Connecting with the Science

Recommend using the Elementary School Resource Indigenous Conservation, which is linked in Appendix B. These resources were developed by the others and communicate the importance of a connection with nature and provide detailed guidance on strategies to incorporate science into the discussion.

Note: This section should be a celebration of Indigenous brilliance and knowledge. Our people have been scientists for millennia and carry a deep knowledge of these lands.

Rubric for Haudenosaunee Water Teachings (Elementary)

This rubric is designed to assess students' understanding and engagement with Haudenosaunee Water teachings, incorporating cultural values, scientific concepts, and environmental stewardship.

Categories and Criteria

Category	Emerging (1)	Developing (2)	Proficient (3)	Exemplary (4)
Understanding of Cultural Significance	Student demonstrates limited understanding of water's sacred role in Haudenosaunee teachings.	Student identifies the basic cultural significance of water but provides minimal detail or connection to teachings.	Student explains water's sacred role in Haudenosaunee culture with specific references to teachings and stories.	Student articulates a deep understanding of water's sacred role, connecting it to multiple Haudenosaunee teachings, including the Thanksgiving Address.
Respect for Water and Nature	Student shows minimal awareness of the need to respect water and the environment.	Student expresses some respect for water but struggles to connect it to their actions or responsibilities.	Student demonstrates respect for water and explains how personal actions reflect care for water and nature.	Student exemplifies respect for water, describing specific ways they can actively protect and honor water resources.
Connection to Science	Student shows limited understanding of how water supports life or the natural environment.	Student identifies basic scientific facts about water (e.g., water cycle, importance for life) with some cultural ties.	Student integrates scientific knowledge (e.g., water cycle, ecosystems) with cultural teachings in their explanation.	Student provides a comprehensive understanding, combining scientific and cultural perspectives seamlessly.
Engagement and Creativity	Student participates minimally in discussions or activities and offers limited creative input.	Student participates in discussions and activities but creativity in expressing their understanding is limited.	Student actively participates, demonstrating creativity in activities like storytelling, art, or other expressions.	Student fully engages with enthusiasm and creativity, creating thoughtful projects that integrate teachings with personal reflection.
Collaboration and Community Awareness	Student struggles to collaborate or shows limited awareness of water's role in community well-being.	Student works cooperatively but provides limited insight into how water connects to community health and culture.	Student collaborates effectively, showing awareness of water's importance to community and cultural identity.	Student leads or inspires collaboration, demonstrating a deep awareness of water as essential to community and cultural vitality.

Suggestions for Assessment Activities

1. **Storytelling or Reflection:** Students share or write a reflection on a Haudenosaunee water teaching, such as a part of the Thanksgiving Address.
2. **Artistic Expression:** Create artwork, such as a painting or sculpture, showing water's importance in Haudenosaunee life.
3. **Environmental Project:** Participate in a water protection activity, such as a local clean-up or water monitoring project.
4. **Discussion and Sharing Circle:** Students explain how they connect to water and share ways to honor and protect it, reflecting both cultural and scientific perspectives.

This rubric encourages a holistic approach to learning, fostering cultural understanding, respect for the environment, and a sense of responsibility toward water stewardship.

Educational Plans for Haudenosaunee Water Teachings (Grade 7-12):

Note: This educational plan is an expansion of the “Indigenous Conservation Toolkit High School Teacher Resource Packet,” which in the resource lists appendix B. With this lesson plan, we are able to go deeper with Haudenosaunee Youth about learning their reciprocal responsibility to the world around them.

The key areas of this lesson plan for the high school youth involved 1) introducing them to who they are; 2) Kiotonhwentsiatáhsawen; 3) the Ohenton Karihwatehkwen, and 4) Fulfilling our roles and responsibilities to creation; 5) Connecting with science, and 6) Bonus Material Development.

Introduction:

- **Haudenosaunee Context**

- Add some dimension to this through the community that the lesson plan is being enacted. There are a lot of resources to help contextualize this relationship through accessing their local library and community government pages. This may require connecting with local community members to help in the storying of this context.

- **Traditional Teachings**

- A broad overview is provide where the teachings build upon each other and allow for a greater depth.
- We have expanded most closely on the Ohenten Kariwatehkwen as it is a special connection to creation and the foundation of this resource.

Activity One: Kiotonhwentsiatáhsawen (Creation Story)

Watch the video and reflect with the students!

- Creation Story (Extended Version):

<https://www.youtube.com/watch?v=65jFELUXCJ00>

(Sha'tekayèn:ton Andrew Brant)

Discussion Questions:

- How do you see yourself part of the creation story?

A better opportunity would be to hire a local community knowledge sharer to do a story time with the youth. It is important the youth are giving the time to reflect on the lesson that emerges from engaging with this knowledge.

A powerful example of this kind of “mean-making” or lesson embodiment comes in the form of Beverly Cook’s interpretation of the skywoman teaching aligned with conception.

- <https://thecommontable.eu/sky-womans-daughters/>
- “Beverly used the Mohawk creation story to explain the process of ovulation to young women, describing how the journey that the egg makes from the fallopian tube to the uterus is that same journey that Sky Woman made from the sky world carrying seeds. Each month the uterus develops a soft lining, similar to the way the muskrat brought mud to Sky Woman to create a soft layer on the turtle’s back. Beverly described how, similar to the way that Sky Woman brought her seeds with her, when a woman is pregnant with a little girl, that female fetus carries all of her eggs with her, and hence each mother carries not only her daughter but her grandchildren as well. “That transmission of those seeds that Sky Woman brought here, every woman brings those here.” For this reason, she described to the girls the importance of taking care of their bodies and creating a safe and protective environment for themselves and each other. The message was that women and seeds are sacred: women carry the seeds to both people the nation and plant the fields to feed them.

Activity Two: Ohenton Kariwatehkwen (The Words Before All Else)

Watch the video!

- Ohenton Kariwatehkwen: https://www.youtube.com/watch?v=eJH_5TXzCjw
(loherase Ransom for Akwesasne TV)

Recite and translate the different versions of Ohenton Kariwatehkwen (Appendix A)

- Personal
- Intermediate
- Advanced

Discussion Questions:

- How do you see the waters caring for creation?
- What is your responsibility to Ohnekanos?
- How can we embody our responsibilities in our actions?

The recitation of the Ohenton Kariwatehkwen is powerful from the personal version to the advanced because it comes down to acknowledging creation for continuing to fulfill their role and responsibilities to all of creation. Engaging youth, and all Haudenosaunee, in the recitation is a chance to get the language to sit comfortably in their mouths, which takes times and does not need to be rushed – they will hear it throughout their life. As they become comfortable with the language, connecting with the roles and responsibilities within the speech.



Activity Three: Fulfilling our roles and responsibilities to Ohnekanos

Embodying our roles and responsibilities to creation can come in many different forms through variety of activities. However, we have chosen to emphasize a particular way of engaging with the water through our traditional teachings. The two ways we see this occurring is through song and offering tobacco.

- Song: "The Water Song" written by Theresa "Bear" Fox
- Link: <https://www.youtube.com/watch?v=lyGzfuJhbrI>

Offer Tobacco:

- Step 1: Take a some tobacco in your left hand.
- Step 2: Hold over your heart and give your gratefulness. This is an opportunity to ask the waters for help as they have the responsibility to carry away pain.
- Step 3: Put the tobacco in the water.

We expand this for the high school youth to start thinking about how they can fulfill their roles and responsibilities to all of creation. They can be challenged to research an issue on the Great Lakes and St. Lawrence River and build a solution together. For example, they could focus on microplastics and think about recycling as well as reducing plastic consumption as part of their responsibility – possibly join a committee advocating for Ohnekanos.

Activity Four: Connecting with the Science

Recommend using the Elementary School Resource Indigenous Conservation, which is linked in Appendix B. These resources were developed by the others and communicate the importance of a connection with nature and provide detailed guidance on strategies to incorporate science into the discussion.

Note: This section should be a celebration of Indigenous Brilliance and Knowledge. Our people have been scientists for millennia and carry a deep knowledge of these lands.

Bonus Material: The general format here can be used to expand on additional teachings. The main orientation of these resources is to connect the youth with videos and activities for reflection. These should be conducted out on the land with the water and relatives. For optimum effect, inviting in a speaker helps deepen the understanding of these teachings.

Additional teachings can follow the general format which includes an educational primer along with a reflexive activity. Opportunities to do this expansion include the Tsi Ní:ioht Tsi Wa'akwa'tá:raien (Origin of Clans/How we got made from clay), Kaienerekowa (Great Law), and Tahatikohsetónkie (The Coming Faces).

Rubric for Haudenosaunee Water Teachings (Grades 7-12)

Criteria

- Cultural Understanding
- Connection to Ecology
- Personal Reflection and Action
- Communication and Collaboration
- Creativity and Presentation

Performance Levels

Criteria	4: Exemplary	3: Proficient	2: Developing	1: Beginning
Cultural Understanding	Clearly and respectfully demonstrates an in-depth understanding of Haudenosaunee teachings on water, including oral traditions, ceremonies, and values (e.g., thanksgiving address).	Demonstrates a general understanding of Haudenosaunee teachings on water with some connection to oral traditions and values.	Displays a basic understanding but lacks depth or accurate connection to Haudenosaunee traditions.	Limited or no understanding of Haudenosaunee water teachings.
Connection to Ecology	Insightfully connects water teachings to ecological concepts such as water protection, ecosystems, and sustainability. Provides concrete examples.	Makes a meaningful connection between water teachings and ecological concepts. Examples may lack depth.	Shows some connection to ecological concepts but lacks clarity or depth in the explanation.	Little or no connection between water teachings and ecological concepts.
Personal Reflection and Action	Thoughtfully reflects on personal responsibility toward water protection and outlines specific, realistic actions to honor these teachings.	Provides reflection on personal responsibility and suggests actions, though they may lack detail or realism.	Reflection is minimal or vague, with unclear or unrealistic actions.	Reflection or action planning is absent or irrelevant.
Communication and Collaboration	Effectively communicates ideas with respect for cultural protocols. Works well in groups, listening and contributing meaningfully to discussions.	Communicates ideas respectfully and collaborates with others, though contributions may lack depth.	Some effort at communication and collaboration, but contributions may lack respect or clarity.	Limited or ineffective communication and collaboration; lacks respect for cultural protocols.
Creativity and Presentation	Demonstrates creativity and effort in presenting learning (e.g., oral presentations, visual projects, storytelling, or multimedia) that respects Haudenosaunee traditions.	Presentation is clear and respectful with some creativity and effort evident.	Presentation lacks clarity, creativity, or respect for cultural teachings.	Little or no effort in presentation; lacks respect for Haudenosaunee traditions.

Examples of Assignments

- **Research and Reflect:** Students research the role of water in Haudenosaunee culture and compare it to their personal experiences.
- **Water Ceremony Simulation:** Participate in or create a respectful simulation of a water-focused Thanksgiving Address or other traditional practices.
- **Ecological Project:** Connect teachings to real-life ecological action, such as a local water cleanup or conservation initiative.
- **Creative Expression:** Write a poem, create artwork, or develop a multimedia project inspired by Haudenosaunee water teachings.
- **Group Collaboration:** Develop a community presentation about water protection informed by Haudenosaunee principles.

This rubric ensures that students respect and value Haudenosaunee cultural teachings while applying them meaningfully to their own lives and learning contexts.

Appendix A:

Ohenton Karihwaterhkwen (The Words Before All Else)

Simplified Personal Version:

Watkonnonweraton | I am sending my greetings

*** Repeat before each aspect of creation ***

Ne Onkwehshón:'a | The People

Ne lonkhi'nisténha tsi iohontsià:te | Our Mother Earth

Ne Ohneka'shon:'a | The Waters

Ne Kentsion'shón:'a | The Fish

Ne Ohonte'shón:'a | The Grasses

Ne Ononhkwa'shón:'a | The Medicines

Ne Ohterhra'shón:'a | The Roots

Ne Kaienthóhsera | The Food Plants

Ne Kahihshón:'a | The Fruits

Ne Otsi'nonwa'shón:'a | The Insect

Ne Kontírio | The Animals

Ne Okwire'shón:'a | The Trees

Ne Otsi'ten'okón:'a | The Birds

Ne lonkhihsotho'kón:'a Ratiwè:ras | The Thunderers

Ne Kaié:ri Nikawerá:ke | The Four Winds

Ne Shonkwahtsi:'a Kiohkehnékhka Karáhkwa | Our Elder Brother Sun

Ne lonkhihsótha Ahsonthenhnékhka Karáhkwa | Our Grandmother Moon

Ne Otsistohkwa'shón:'a | The Stars

Ne Kaié:ri Niionkwé:take | Four Sacred Beings

Ne Shonkwaia'tíson | The Creator

Nia:wenkowa | Thank you so much

nè:'e tsi shé:kon | Because still

kwató:ken | For sure

saio'tákie | you are still doing your job

Intermediate Version:

Introduction:

Kenkióhkwa | A group of people
Sewatahonhsí:iohst | You all listen well
Ken'nikariwésha | Length of business
Tentshitewanonhwará:ton | We shall give greetings
Ne shonkwaia'tíson | Our creator
Ne káti | That
Ohén:ton karihwatéhkwen | Before all else
Enkawennohétston | The main matters
Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

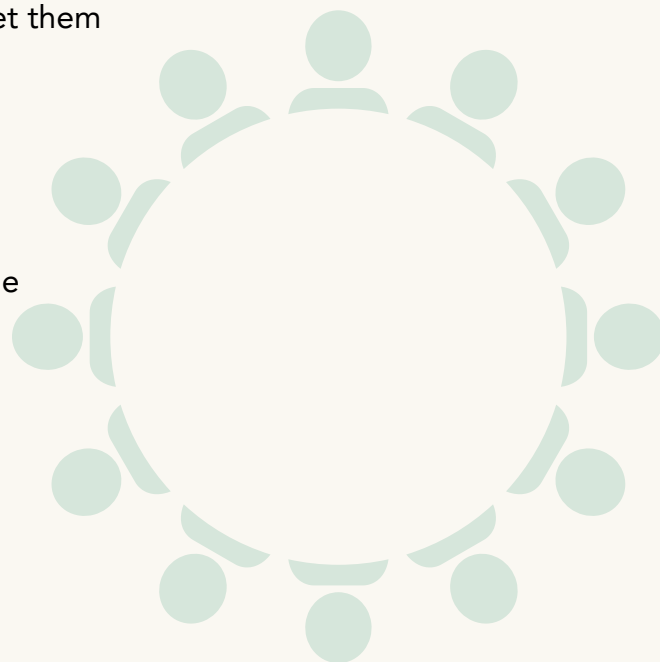
Ne Onkwehshón:'a | The People

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne Onkwehshón:'a | The People
Ne akwé:kon | That All
Skén:nen | Peace
Akénhake | Always be
Tsi teionkwatawén:rie | As we mingle
Ne kén:tho | Here
Ohontsià:ke | One Earth
Tewèn:teron | We live

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne lonkhi'nisténha tsi iohontsià:te | Our Mother Earth

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne lonkhi'nisténha tsi iohontsià:te | Our Mother Earth
Nè:'e tsi shé:kon | Because still
Taiakohtka'wenhákie | She keeps going
Oh naho'tèn:shon'a | All the things
Taionkwáhsnie | Everything to do with our livelihood
Skén:nen | Peace
Aietewanonhtonniónsheke | We are to keep thinking

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

Ne Ohneka'shon:a | The Waters

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Kahnekarónnion | The rivers
Kaniatara'kó:wa | The oceans
Kaniataráhere | The lakes
Tsi shé:kon | Because still
Wá:tons | It is able
lonkwaha'taná:wenhste | To quench our thirst
Tánon | And
Enskarà:kewe | It will wipe away
Ne wahétkens | The bad
Ká:ien | It exists

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne Kentsion'shón:'a | The Fish

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne kentsion'shón:'a | The Fish
Ne wáhi | Because
Kionkhiiá:wis | They provide us
Ne kaia'takehnháhtshera | Help
Ne tóhsa | Not to
Aietewatonhkária'ke | For us to get hungry

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

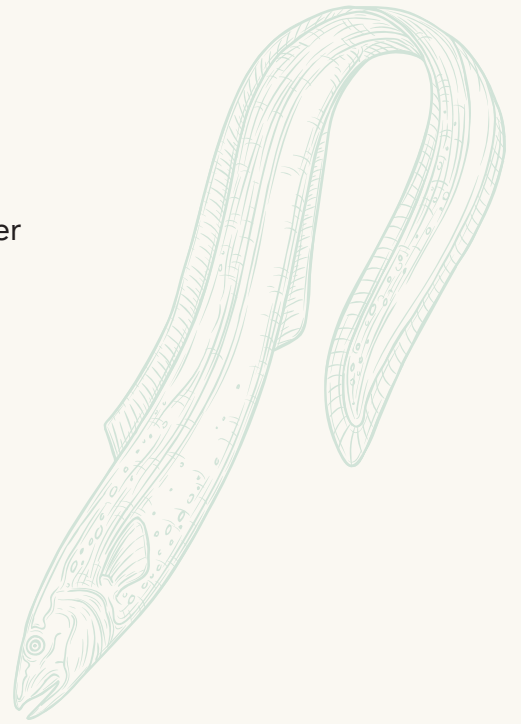
Ne Ohonte'shón:'a | The Grasses

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne ohonte'shón:'a | The Grasses
Nè:'e tsi shé:kon | Because it still
lonkhiiá'takénnhas | They help us
Ókia'ke | Several
Kakhwa'shón:'a | Foods
Tánon | and
Ókia'ke | Several
Ononhkwa'shón:'a | Medicines
Tewátstha | We use

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne Ononhkwa'shón:'a | The Medicines

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne ononhkwa'shón:'a | The medicines
Nè:'e tsi shé:kon | Because still
lonkhiia'takéhnhas | They help us
Teionkwáhsnie | They care for us
lonkhitsièn:tha | They heal us

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

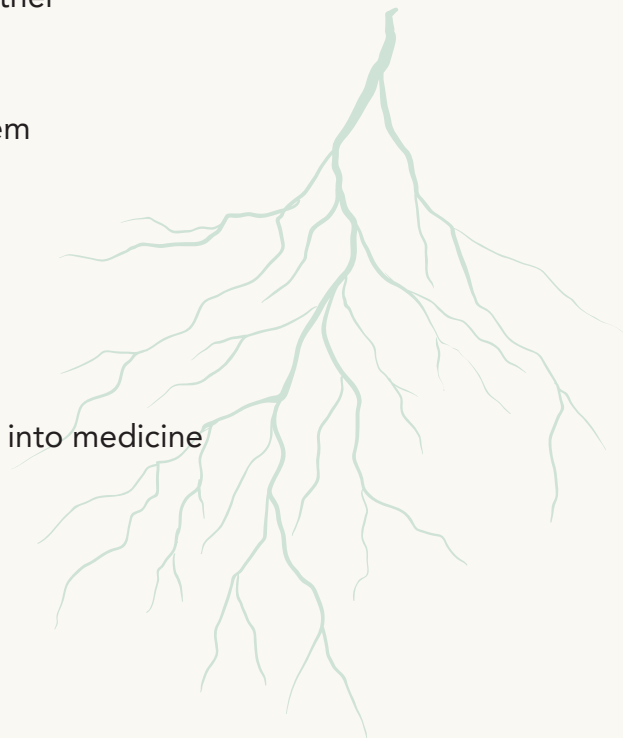
Ne Ohterhra'shón:'a | The Roots

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne ohterhra'shón:'a | The roots
Nè:'e tsi shé:kon | Because still
lonkhiia'takéhnhas | They help us
Ta'non | And
Ókia'ke | Several
Tewanonhkwa'tsheronnià:tha | We make into medicine
Ne teionkwáhsnie | To heal us

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne Kaienthóhsera | The Food Plants

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne kaienthóhsera | The food plants
Nè:'e tsi shé:kon | Because still
Taionahtka'wenhákie | She is providing
Ne kakhwa'shón:'a | The foods
Nó:nen | When
Tewatonhkária'ks | We are hungry

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

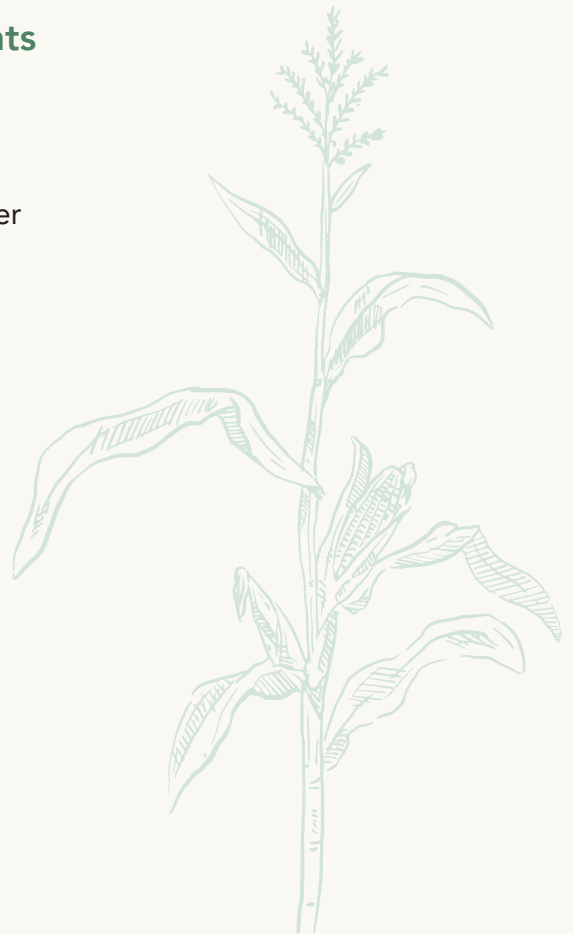
Ne Kahihshón:'a | The Fruits

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne kahihshón:'a | The fruits
Nè:'e tsi shé:kon | Because still
Iethí:kens | We see them
Tánon | And
Kontatewenní:io | They are independent (wild)
Ne kwah | The most
Tkonwakowá:nen | The Leader
Ken'niionhontésa | Strawberries
Nè:'e tsi shé:kon | Because still
Kanenhri:nes | She leads
Ne kahihshón:'a | The fruits

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne Otsi'nonwa'shón:'a | The Insect

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne otsi'nonwa'shón:'a | The insect
Nè:'e tsi shé:kon | Because still
Kwató:ken | For sure
lotiio'tákie | they are still doing their job
Tsi nahò:ten | whatever
lonateríhonte | their roles is
Tsi iohontsià:te | The earth

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

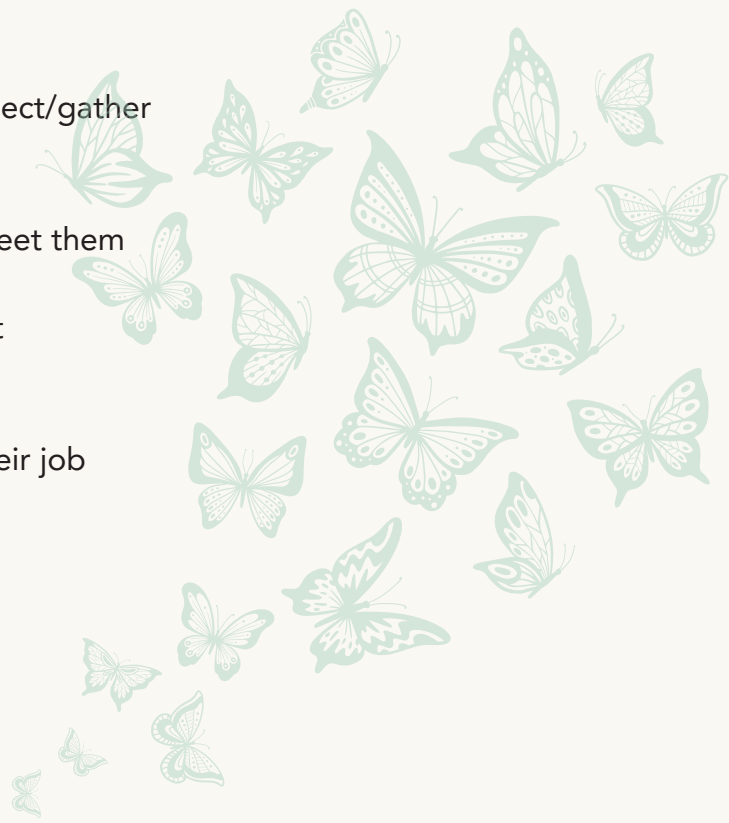
Ne Kontírio | The Animals

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne kontírio | The animals
Nè:'e tsi shé:kon | Because still
lonkhiia'takéhnhas | They help us
Nó:nen | When
Tewatonhkária'ks | We are hungry
Tánon | And
Tewawístos | We are cold

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne Okwire'shón:'a | The Trees

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne okwire'shón:'a | The trees
Tánon | And
Ne kwah | The most
Tkonwatikowá:nen | The biggest
Wáhta | Maple
Tsi nikakwirò:ten's | The types of trees
Nè:'e tsi shé:kon | Because still
Tho niotiierenhákie | They are doing
Oh nahò:ten | What
Shakoniahehshà:'on | He depends on them
Ne shonkwaia'tíson | The creator

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

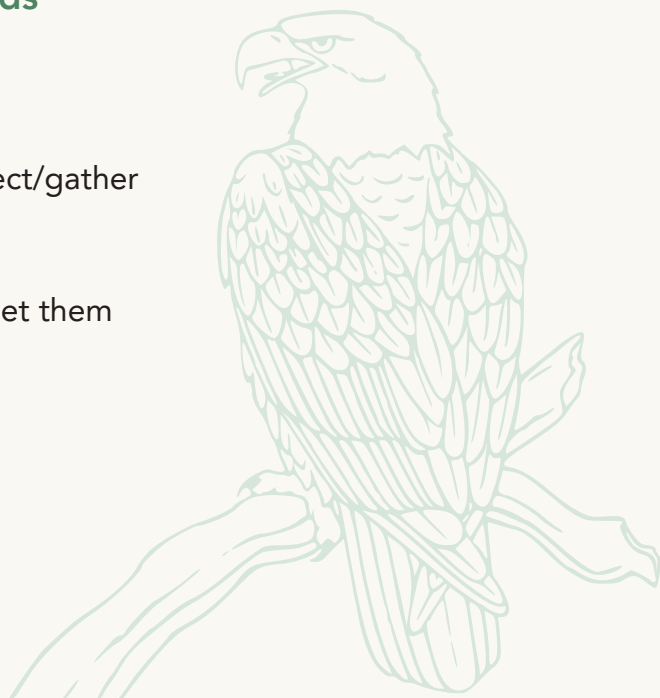
Ne Otsi'ten'okón:'a | The Birds

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne otsi'ten'okón:'a | The birds
Nè:'e tsi shé:kon | Because still
lonkwathón':te " | We hear
Ne karenní:ios | The songs
Ratihawi | The have

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne lonkhihsotho'kón:'a Ratiwè:ras | The Thunderers

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne lonkhihsotho'kón:'a Ratiwè:ras | The Thunderers
Nè:'e tsi shé:kon | Because still
Á:se | New
Shonnón:ni | They are making it
Tsi kahnekarónnion | The rivers

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

Ne Kaié:ri Nikawerá:ke | The Four Winds

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne Kaié:ri Nikawerá:ke | The Four Winds
Nè:'e tsi shé:kon | Because still
Tho niotiierenhákie | They are doing
Oh nahò:ten | What
Ne shonkwaia'tíson | The creator
Shakoniahesà:'on | Depends on them to do

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

Ne Shonkwahtsi:'a Kiohkehnéhkha Karáhkwa | Our Elder Brother Sun

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Tentshitewanonhwerá:ton | We shall greet them

Ne Shonkwahtsi:'a | Our elder brother
Kiohkehnéhkha | Daytime
Karáhkwa | Sun
Nè:'e tsi shé:kon | Because still
Tehohswathè:ton | He has lightened
Tsi iohontsiá:te | The earth

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne lonkhihsótha Ahsonthenhnéhkha Karáhkwa | Our Grandmother Moon

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne lonkhihsótha | Our Grandmother
Ahsonthenhnéhkha | Nighttime
Karáhkwa | Moon
Nè:'e tsi shé:kon | Because still
Iethí:kens | We see them
Karonhià:ke | In the sky
Tánon | And
Ronwati'nikonhrrarákie's | They are watching over
Ne ratiksa'okòn:'a | The children

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne Otsistohkwa'shón:'a | The Stars

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne otsistohkwa'shón:'a | The stars
Nè:'e iakokia'tahseronnia'táhkwen | She is covered
Ne lonkhihsótha Ahsonthenhnéhkha Karáhkwa | Our Grandmother Moon

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

Ne Kaié:ri Niionkwé:take | Four Sacred Beings

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Teiethinonhwará:ton | We shall greet them

Ne Kaié:ri Niionkwé:take | Four sacred beings
Ne:'e wahe | That
Ronwatirí:honte | They selected them
Aionkhiia'tanón:na | To mind us
Ne onkwehshón:'a | The people

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Ne Shonkwaia'tíson | The Creator

Akwé:kon | All
Énska | One
Entitewahwe'nón:ni | We shall collect/gather
Ne onkwanikòn:ra | Our minds
Tánon | And
Tentshitewanonhwerá:ton | We shall greet them

Ne Shonkwaia'tíson | The Creator
Tsi akwé:kon | That all
Roweiennentà:'on | He has prepared for us
Ne ohontsià:ke | On the earth
Tsi nahò:ten | Whatever
Tehshonkwá:wi | He has give us

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed



Wetewarihwahnhotón:ko | Opening

Ó:nen | Now Then
Wetewarihwahnhotón:ko | I opened
Nón:wa | Now
Wenhnisera:te | Today
Tóka | If
Othé:nen | Anything
Saionkwa'nikónhrhen | I forgot
Í:se' | You
Ki' | Then
Ne' | The
lensewatahsónteren | You continue
Eh ká ti | There
Niihtónhak | It will always be
Ne sewa'nikòn:ra | Your Minds

Tho | It is agreed

Wetewarihwahnó:ton | Closing

Ó:nen | Now Then
Wetewarihwahnó:ton | I Closed
Nón:wa | Now
Wenhnisera:te | Today
Tóka | If
Othé:nen | Anything
Saionkwa'nikónhrhen | I forgot
Í:se' | You
Ki' | Then
Ne' | The
lensewatahsónteren | You continue
Eh ká ti | There
Niihtónhak | It will always be
Ne sewa'nikòn:ra | Your Minds

Tho | It is agreed

Advanced Version:

Context: Only the waters were included. More can be shared with request, but we wanted to keep the focus on the water for now. However, there are many more dimension of creation that have relationships, such as Ne Kentsion'shón:'a | The Fish, Ne lonkhihsotho'kón:'a Ratiwè:ras | The Thunderers, Ne lonkhihsótha Ahsonthenhnékhka Karáhkwa | Our Grandmother Moon, and Ne Otsistohkwa'shón:'a | The Stars.

Ne Ohneka'shón:'a | The Waters

Onen | already
Ehnón:we | now
lentsitewakié:ra'te | we will turn/look to
Ne ohneka'shón:'a | the waters
Tsi rawé:ren tsi | as he intended
Enkahnekónionke | that there will always be water
Ne tsi ionhontsiá:te | on the earth

Ne ehnón:we | so that's where
Nitewéhtha | where it comes from
Ne aionkwaha'taná:wen | wet our throats
Nó:nen | when
Enionkwania'táthen | we get thirsty

Nia'teka'shatstenhserá:ke | the many different powers
Tewaienté:ri | that we know
Tsi ieiohnekén:shon | falls (where the water falls down)
Tsi iokennó:re's | rain (where it rains)
Tsi iaonhawí:ne's | mist on the ground
Tánon' tsi kaniatarahrón:nion | and (where) Rivers and streams

Khénska tsi | (All) One
Entewahwe'nón:ni ne | bring them together
Onkwa'nikón:ra ne | our minds
lorihwá:ke tsi | the matters (oriwa=creation)
Entewátka'we ne | that we will send/give/release
Kanonhweratónhtshera | greeting/love/thanks (noun)

Tho niiontónhak | It will always be
Ne onkwanikòn:ra | In our minds

Tho | It is agreed

Appendix B:

Supplementary Resources

Lesson Plans:

- Elementary School Resource Indigenous Conservation:
https://www.unac.org/files/ugd/56a70a_e18b34dc4e464359803d8ec6774e6f2f.pdf
- High School Indigenous Conservation Toolkit:
[56a70a_f1298bc9e6a44c65b39e030b59001873.pdf](https://www.unac.org/files/ugd/56a70a_f1298bc9e6a44c65b39e030b59001873.pdf)

Books and Articles:

- "Clanology: Clan System of the Iroquois" by Tom Porter: This provide a basis for the clan system of the Haudenosaunee and their roles as part of the Kaianerekowa.
- "Basic Call to Consciousness" by Akwesasne Notes: Discusses Haudenosaunee values and environmental ethics, including water stewardship.
- "Braiding Sweetgrass" by Robin Wall Kimmerer: While not exclusively Haudenosaunee, it offers insights into Indigenous perspectives on nature, including water.
- "Original Instructions: Indigenous Teachings for a Sustainable Future" edited by Melissa K. Nelson: A collection of essays, including Haudenosaunee voices, on environmental and cultural sustainability.
- "River Strategy Memorandum of Understanding" by Abraham Francis: This is a guidance document that outlines the guiding principles of this River Strategy Collective, which is led by the goal of creating a beautiful and healthy Kaniatarowanenneh (Upper St. Lawrence River) for future generations and all of creation. It is an example of how our teachings guide a healthy relationship amongst communities around the river.
 - Link: https://stlawrenceriverstrategy.com/wp-content/uploads/2024/11/RiverStrategy_MOU_V3_Nov4.pdf
- "Talking Rivers: Rights and Responsibilities" by Abraham Francis, Blake Lavia, and Tzintzun Aguillar-Izzo: This piece conveys the importance of the rights of rivers, which are embodied in the three central ideas of water having the right to: 1) community, 2) be seen and heard, and 3) be cared for.

Website and Online Materials:

- Ohneganos: Let's Talk Water: <https://www.ohneganos.com/>
 - This is an Indigenous water research program led by McMaster University Professor Emeritus, Dr. Dawn Martin Hill
- Onondaga Nation Website: onondaganation.org
 - Includes resources on Haudenosaunee environmental practices and water protection.
- Haudenosaunee Environmental Task Force (HETF): hETF.org
 - Focused on Haudenosaunee environmental priorities, including water protection.
- KAIROS: Indigenous Rights Resources: kairoscanada.org
 - Offers educational tools on Indigenous water rights and stewardship.

Films & Documentaries:

- "Waterlife" (2009)
 - A documentary that follows the journey of water through the Great Lakes, touching on Indigenous perspectives.
 - Link: <https://www.nfb.ca/film/waterlife/>
- "Gather" (2020)
 - Explores Indigenous food sovereignty, including the significance of water.
 - Link: <https://gather.film/>
- "The Condor and the Eagle" Highlights water protection efforts and the interconnectedness of Indigenous communities.
 - Link: <https://filmsfortheplanet.com/the-condor-the-eagle/>

Direct Resources - Speakers and Collaborators:

- Reach Out to Local Haudenosaunee Knowledge Keepers
- Invite reputable elders or educators from the Akwesasne or other nearby Haudenosaunee communities to share their teachings.
- Collaborate with Local Organizations
- Within the context of Akwesasne, you can partner with different groups such as the Mohawk Council of Akwesasne – Environment Program. Within each community, there are a variety of organizations to collaborate with on promoting water stewardship.

additional details

website + social



indigenousartscollective.org/ohneka-healing-project/



facebook.com/indigenousartscollective



instagram.com/indigenousartscollective

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Collaborators

