



24
#LAXWEEKEND

RANDY HALL
MEMORIAL
TOURNAMENT

Restore Our Sacred Lake 5K
Smoke Dance Competition
Arts & Crafts

Sept. 14-15

HAUDENOSAUNEE WOODEN STICK FESTIVAL WEEKEND

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Proudly Supports the

Haudenosaunee Wooden Stick Festival Weekend

SATURDAY

8 AM 5K RACE

10 AM

EMCEE HEATH HILL
RANDY HALL TOURNAMENT BEGINS ON THE FIELD
SPEAKER JAKE EDWARDS :THE IMPORTANCE OF ONONDAGA LAKE
AND THE FORMATION OF THE HAUDENOSAUNEE CONFEDERACY

11 AM

EMCEE HEATH HILL
MAIN TENT SPEAKER KARENNA GORE

1-3 PM

EMCEE HEATH HILL
MAIN TENT SPEAKERS
TADODAHO SIDNEY HILL
FAITHKEEPER OREN LYONS
ONONDAGA ELDER JEANNE SHENANDOAH
ONONDAGA ELDER JAKE EDWARDS
LAND RIGHTS ACTION, LAKE CLEANUP AND LANDBACK

3PM

EMCEE HEATH HILL
KATYOHKWA (PEOPLE/GROUP)
HAUDENOSAUNEE CULTURE AND SOCIAL DANCES
LEAD BY HEATH HILL
SINGER ALAN DOWDY

4PM

EMCEE HEATH HILL
SMOKE DANCE COMPETITION

SUNDAY

10 AM

EMCEE HEATH HILL
BEGINNING OF DAY 2 RANDY HALL TOURNAMENT

11 AM

EMCEE HEATH HILL
MAIN TENT SPEAKER
REX LYONS
HAUDENOSAUNEE NATIONS
SOVEREIGNTY
2028 OLYMPIC GAMES

1-3 PM

EMCEE HEATH HILL
MAIN TENT SPEAKER
ONONDAGA ELDER JAKE EDWARDS
TREATY BELTS

3 PM

EMCEE HEATH HILL
MAIN TENT SPEAKER
BETTY LYONS AND TINA HILL
PRESENTATION
OF THE AMERICAN INDIAN LAW ALLIANCE ALLY AWARD

4 PM

EMCEE HEATH HILL
KATYOHKWA (PEOPLE/GROUP)
HAUDENOSAUNEE CULTURE AND SOCIAL DANCES
LEAD BY HEATH HILL
SINGER ALAN DOWDY

5 PM

EMCEE HEATH HILL
PRESENTATION OF THE RANDY HALL MEMORIAL MASTERS
WOODEN STICK LACROSSE TOURNAMENT AWARDS
TRADITIONAL CLOSING BY HEATH HILL

RANDY HALL MEMORIAL MASTERS WOODEN STICK LACROSSE TOURNAMENT



Thomas Randall "Randy" Hall, Akwesasne Mohawk Wolf Clan, passed away January 18, 2018. He served in Vietnam with US Army (1965-68) and he also participated in the 1972 AIM takeover of the Bureau of Indian Affairs in Washington D.C. He loved sports and he was deeply involved with the Onondaga Athletic Club where he played and coached lacrosse and basketball teams. One of his favorite things to do was to travel and be part of tournaments. It is in his memory and honor that the Haudenosaunee Wooden Sticks Festival, decided to name the old sticks tournament after him.



Thank you to the Skä•noñh — Great Law of Peace Center for sponsoring this portion of the weekend.
www.skanonhcenter.org

Randy Hall Memorial Masters Wooden Stick Lacrosse Tournament

6 TEAM ROUND-ROBIN

| TEAMS | | WINS | LOSSES |
|-------|--------------------|------|--------|
| #1 | AILA Eagles | | |
| #2 | Oneida Silverhawks | | |
| #3 | Wild Turkeys | | |
| #4 | United Masters | | |
| #5 | Mann's Wolfpack | | |
| #6 | Ohi:yó Masters | | |

| ROUND 1 | | ROUND 2 | | ROUND 3 | | ROUND 4 | |
|---------|-----|---------|-----|---------|-----|---------|------|
| 2 vs 1 | gm1 | 6 vs 1 | gm4 | 6 vs 4 | gm7 | 6 vs 2 | gm10 |
| 3 vs 6 | gm2 | 3 vs 4 | gm5 | 2 vs 3 | gm8 | | |
| 4 vs 5 | gm3 | 2 vs 5 | gm6 | 1 vs 5 | gm9 | | |

GAME SCHEDULE: SATURDAY SEPTEMBER 14TH (DAY ONE)

| GM | FIRST HALF | BREAK | SECOND HALF |
|----|---------------------|-------|---------------------|
| 1 | 10 am - 10:20 am | 5 | 10:25 am - 10:45 am |
| 2 | 10:50 am - 11:10 am | 5 | 11:15 am - 11:35 am |
| 3 | 11:40 am - 12 pm | 5 | 12:05 pm - 12:25 pm |
| 4 | 12:30 pm - 12:50 pm | 5 | 12:55 pm - 1:15 pm |
| 5 | 1:20 pm - 1:40 pm | 5 | 1:45 pm - 2:05 pm |
| 6 | 2:10 pm - 2:30 pm | 5 | 2:35 pm - 2:55 pm |
| 7 | 3 pm - 3:20 pm | 5 | 3:25 pm - 3:45 pm |
| 8 | 3:50 pm - 4:10 pm | 5 | 4:15 pm - 4:35 pm |
| 9 | 4:40 pm - 5 pm | 5 | 5:05 pm - 5:25 pm |
| 10 | 5:30 pm - 5:50 pm | 5 | 5:55 pm - 6:15 pm |
| | E N D | O F | D A Y O N E |

Randy Hall Memorial Masters Wooden Stick Lacrosse Tournament

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|-------|--------------------|------|--------|
| #1 | AILA Eagles | | |
| #2 | Oneida Silverhawks | | |
| #3 | Wild Turkeys | | |
| #4 | United Masters | | |
| #5 | Mann's Wolfpack | | |
| #6 | Ohi:yó Masters | | |

| ROUND 4 | ROUND 5 | Playoff Games | 3 RD Place | 1 st Place |
|-------------|-------------|---------------|-----------------------|-----------------------|
| | 2 vs 4 gm13 | #1 vs #4 PO 1 | | |
| 4 vs 1 gm11 | 5 vs 6 gm14 | #2 vs #3 PO 2 | | |
| 5 vs 3 gm12 | 1 vs 3 gm15 | | | |

GAME SCHEDULE: SATURDAY SEPTEMBER 15TH (DAY TWO)

| GM | FIRST HALF | BREAK | SECOND HALF |
|-----------------------|---------------------|-------|---------------------|
| 11 | 10 am - 10:20 am | 5 | 10:25 am - 10:45 am |
| 12 | 10:50 am - 11:10 am | 5 | 11:15 am - 11:35 am |
| 13 | 11:40 am - 12 pm | 5 | 12:05 pm - 12:25 pm |
| 14 | 12:30 pm - 12:50 pm | 5 | 12:55 pm - 1:15 pm |
| 15 | 1:20 pm - 1:40 pm | 5 | 1:45 pm - 2:05 pm |
| PO 1 | 2:20 pm - 2:40 pm | 5 | 2:45 pm - 3:05 pm |
| PO 2 | 3:10 pm - 3:30 pm | 5 | 3:35 pm - 3:50 pm |
| 3 rd place | 4:00 pm - 4:20 pm | 5 | 4:25 pm - 4:45 pm |
| 1 st place | 5:00 pm - 5:20 pm | 5 | 5:25 pm - 5:45 pm |
| | Award Ceremony | | 6:00 pm - 6:15pm |



Deyhontsigwa'es / Lacrosse: The Creator's Game.

by Kent Lyons

The original game of lacrosse is sacred to the Haudenosaunee and is known to the Onondaga as Deyhontsigwa'es, translated as "they bump hips." The original game was given as a gift from the Creator exclusively to the male population for healing and the proper applications of mind, body and spirit. The game is designed and played indirect patronage to honor his will, which is always for the benefit of all creation. The traditional game was, and still is, played on an open field with a configuration of wood fashioned to represent a "goal area." Two opposing groups record points by reaching the goal areas as they pass a ball utilizing netted sticks. The first recordings of this ancient game were by French missionaries, who mischaracterized what they saw. In fact, the two constants that define the game for all of its participants and observers are the use of a woven or netted stick to catch, propel, and/or carry the ball through a defined space, and the rule forbidding the clutching of the ball with your hands.

The Haudenosaunee historically played, and continue to play, games within their own communities, giving thanks for the continuance of the game and for the ceremonial healing power associated with the Creator's will, as well as for the pure enjoyment of its inherent vigor and tests of stamina, strength and intellectual prowess. From the moment a boy is able to hold the stick and comprehend the game, he is taught respect. The power of the game is sacred and it demands purity of mind and spirit. The lack of any of these three components, it is believed, weakens the man and presents the opportunity for failure.

The game mirrors life, traditional life. Its teachings are directly from the Creator and his gift of lacrosse is, in essence, a code of conduct and strategy designed for all of life's various situations. It is revered by the Haudenosaunee and handed down from generation to generation as a game of discipline & honor.

It is said that every time we step onto the field, there is a parallel game in the sky world. As players of this sacred game, our final journey home begins with an entrance into the Creator's game.

The misrepresentations of a native history written by non-natives has from the beginning distorted the most sacred and honorable game of Haudenosaunee men and nations. When a person sees something totally foreign, he will naturally apply his own frame of reference based on his own time and experience. Thus, early history writers could only liken what they saw in the game as "war-like." This original misconception has continually portrayed the game as "the little brother of war."

The intensity of the game for the Haudenosaunee is simple and is understood in this manner: the passion that encompasses and defines the male spirit is inherent and indivisible to the game, as the Creator had originally intended. Without the disciplines of dignity and honor, violence results, and brings disgrace on your Nation, people, and teachers. Deyhontsigwa'es is "the Creator's game," and it is truly believed that he knows every player's mind and disposition. Therefore, lacrosse players are bound to play with the utmost respect for themselves and their opponents, mindful to avoid anger, vanity and brutality, paying respectful homage to the winners, as the outcome is the Creator's will. Amidst a peaceful people playing for the honor of Nation, clan and their Creator, all concepts of war would be far removed.



Logo by
Tracy Thomas

Deyhontsigwa'ehs

The Origins of Lacrosse at Onondaga Lake

In 2013, Randy Hall (Mohawk Nation) brought a leather ball to Philip P. Arnold and Sandy Bigtree (Mohawk Nation) and asked them for help in bringing Deyhontsigwa'ehs (They Bump Hips) back to its place of origin here at Onondaga Lake. After that meeting Arnold and Bigtree and their non-profit Indigenous Values Initiative, organized the inaugural Haudenosaunee Wooden Stick Festival was held at Onondaga lake in 2013. Since that time the American Indian Law Alliance collaborated with Indigenous Values Initiative on co-hosting and coordinating the events of this weekend. At the start of 2024, Arnold and Bigtree have asked to take a break from the festival to spend more time with the sons and to finally get to take a vacation and relax! The American Indian Law Alliance said yes of course we were happy to take it on and run the festival solo and give them a much-needed time of rest and relaxation. This is all possible thanks to our wonderful team of volunteers and returning vendors and teams.

A huge NYA•WEÑHA from all of us to Sandy Bigtree and Phil Arnold for all their years of hard work in creating and maintaining the Haudenosaunee Wooden Stick Festival.

SKÄ•NOÑH

Alf Jacques: Wooden Stick Maker of the Onondaga Nation

By Chloe Gersten, (BA '14)



left-right: Phil Arnold, Alf Jacques, Percy Adams



Traditionally, Onondaga boys receive their first wooden lacrosse stick when they're born. The tiny fingers manage to find the hand-carved stick in their crib and naturally grasp the handle. From this moment on, the stick becomes a part of that man's life—a gift from the Creator.

For Alf Jacques, Onondaga Turtle Clan, lacrosse is a central part of life. He started playing when he was 12-years-old, started making wooden sticks with his father at 13, and went on to coach and manage teams. His father's lacrosse stick sat in the corner of their home when it wasn't firmly in his hand on the field. "Everyone plays lacrosse—it's in the family, it's in the blood; it's part of the culture, it's part of the religion," Alf says.

Known as the Creator's game, lacrosse is played as a religious ceremony to give thanks to the Creator. "We still play our traditional game, our way," Alf says. The traditional game of lacrosse is played outside, with wooden sticks, and without pads or helmets. There are no referees, no penalties, and

no out-of-bounds. The play does not stop until someone scores and then the ball is reset in the middle of the field.

"When you're playing lacrosse, you're actually giving thanks to the Creator for the stick and for everything else," Alf says. "You play the game as hard as you can but without anger or revenge. It's about going out there and showing the Creator what you got."

From the field, to the players, to the stick, everything about lacrosse is connected to nature and the Creator. "You thank the Creator for the earth, the sun, the air—everything that made the tree and the stick," Alf says. "You thank the Creator for your ability, your strength, and your health." A cornerstone to Onondaga culture, lacrosse and its meaning has been preserved and passed down through generations.

The Creator's game was always something Alf shared with his father. At the height of their business, the two men made close to 12,000 sticks in a year. In the early 1970s, plastic sticks were

introduced to the game and took about 90 percent of their business. Even though the mass production of plastic sticks took hold of the lacrosse market, Alf and his father continued to make traditional, wooden sticks. Alf went on to play goalie in a professional box lacrosse league but feels a deeper connection to the Creator as a stick maker than he did as a player. Each lacrosse stick houses the spirit of the tree from which it was made. "That spirit is transferred to the player through the stick."

Onondaga men are buried with their lacrosse stick to continue playing the Creator's game in the spirit world with their ancestors. "I feel I'm doing much more right now for the game by continuing making wooden sticks," Alf says, who's been making wooden sticks for over 50 years now. "This is what I've dedicated my life to do: making a good lacrosse stick, the traditional way." Alf may have grabbed onto the stick when he was a young boy but it's the wooden stick that hasn't let him go since.



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Greeting to the Natural World-Words That Come Before All Else

Translation by John Stokes and Kanawahienton (David Benedict)

The People

Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as People.

Now our minds are one.

The Earth Mother

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our Mother, we send greetings and thanks.

Now our minds are one.

The Waters

We give thanks to all the Waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms—waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit of Water.

Now our minds are one.

The Fish

We turn our minds to all the Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful that we can still find pure water. So, we turn now to the Fish and send our greetings and thanks.

Now our minds are one.

The Plants

Now we turn toward the vast fields of Plant life. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to come

Now our minds are one.

The Food Plants

With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive. Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting and thanks.

Now our minds are one.

The Medicine Herbs

Now we turn to all the Medicine Herbs of the world. From the beginning, they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to the keepers of the Medicines.

Now our minds are one.

The Animals

We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so.

Now our minds are one.

The Trees

We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many peoples of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the Tree life.

Now our minds are one.

The Birds

We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds—from the smallest to the largest—we send our joyful greetings and thanks.

Now our minds are one.

The Four Winds

We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and thanks to the Four Winds.

Now our minds are one.

The Thunderers

Now we turn to the west where our Grandfathers, the Thunder Beings, live. With lightning and thundering voices, they bring with them the water that renews life. We bring our minds together as one to send greetings and thanks to our Grandfathers, the Thunderers.

Now our minds are one.

The Sun

We now send greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun.

Now our minds are one.

Grandmother Moon

We put our minds together and give thanks to our oldest Grandmother, the Moon, who lights the nighttime sky. She is the leader of women all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother, the Moon.

Now our minds are one.

The Stars

We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to all the Stars.

Now our minds are one.

The Enlightened Teachers

We gather our minds to greet and thank the Enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring Teachers.

Now our minds are one.

The Creator

Now we turn our thoughts to the Creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator.

Now our minds are one.

Closing Words

We have now arrived at the place where we end our words. Of all the things we have named, it was not our intention to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way.

Now our minds are one.

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Proudly Supports the
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Our **purpose** is to work with Indigenous Nations, communities, and organizations globally in our struggle for sovereignty, human rights, and social justice for our peoples while remaining committed to our original instructions handed down through our ancestors to preserve Indigenous traditions for the seventh generation yet to come.

Our **vision** is to empower Indigenous communities by being the catalyst for the advancement of self-determination, to promote our social, economic, and cultural development. We do this through education, capacity building, and legal advocacy.

Our ultimate **goal** is based on the principle of the seventh generation. By working with Indigenous Nations and communities globally, we seek to further the defense of Mother Earth and leave behind a healthy world for the next seven generations.

