

S06E11: What Changes When Earth Is Your Mother

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Doctrine of Discovery, Mohawk Nation, Freedom School, spiritual worldview, traditional ceremonies, matrilineal society, creation story, Earth as mother, equinox ritual, sacred fire, environmental conference, cultural preservation, universal truths, spiritual teachings, indigenous values.

SPEAKERS

Jordan Loewen-Colon, Tom Porter

Jordan Loewen-Colon 00:06

hello and welcome to the Mapping the Doctrine of Discovery podcast. The producers of this podcast would like to acknowledge with respect the Onondaga Nation, fire keepers of the Haudenosaunee, the indigenous peoples on whose ancestral lands Syracuse University now stands.

Tom Porter 00:36

I just want to introduce about a year ago we made a pamphlet. I don't know, maybe 20 or 30 years ago, Jake Swamp and different leaders. Our tradition, we used to have to kind of hide to do our tradition, even amongst the Mohawks themselves, because the majority of Mohawks were convinced by the Jesuits to abandon and even de-demonize our ceremonies, and so it was considered very simple to run a negative ceremony, and so many, many - the majority of our population, over several generations, have abandoned their ceremonies, and so if we are going to continue our ceremony, we were told by our elder people, you just come to our long house, and you do the ceremony, and you don't tell nobody, you don't broadcast it, because the native people who became Christianized were more mean to us, the traditional people, than the French or the English are. I guess there's a psychological reason for it why they were more severe and more mean to us, so whenever we want to know anything about our sermon, our tradition, we have to keep it under wraps, almost like a secret society, because you have to argue your cousin or your aunt, your uncle, that's become Christian, and they consider it devilish to do that, so our grandmother told us, just don't say nothing, and we just do it like secretly, and so that's how we were conditioned, sort of like, so we were very clannish, we had become very clannish about our ceremony and about our spiritual worldview, because we were for many generations punished by outside and inside, and so it was, it wasn't easy to do it, and so when I was a young kid, little boy, I used to wonder how come one of my grandfather is from Six Nations, my father's father, and, and he always, when I was only five or six years old, he used to take me to get ice cream somewhere, it was good like that, but he also told me not to go to our long house, because that's where the devils run ceremony, and that we're all going to go to hell and burn in hell forever and ever, if we, if we don't quit.

And that was my own biological grandfather, but on my mother's side, they were traditional, they never talked like that, they were always kind and real good, but they always told us to keep secret, but, but, so, anyway, we sort of survived that, and as a kid, I said, what I want to do, those are my people who disown their own natural way to believe, how did that happen? How did you do that? How can you look in the mirror and be not proud of who the creator made you to be? When I was a little boy, I was thinking that, and so I tried to find out what happened. How did this situation occur? And it just didn't happen with us, it happened to every union in the whole United States and Canada, and so I'm sure I'm not going to hide, I'm not going to get ashamed, and I want to know what is it the creator gave us. How does it work? What does it mean? What's its value? And then when I find how to talk about it, I'm going to go visit all my relatives that have abandoned it, and I told them, when you throw the bath water out, make sure the baby, you don't throw it out too. And we've been pretty successful, I guess, because after that, we formed the white recipes, like they said. From the Freedom School, and we've gone all over the continent of Canada, United States, to Ojibwe country, Cheyenne country, Choctaw country, Arapaho country, and I'll tell them, don't be ashamed who you are, uphold what we are to the world. So this, what we're going to show you here, I hope it technically is able to do it.

Tom Porter 05:24

It's a film we just made because maybe 40 years ago we decided to share our spiritual worldview with the world, and so we broke the past of us not to do that because we would be punished, but in my time and my cousins, so we make this book too, and it's going all over the world, in Japan and Portuguese and Hawaiian and Spanish and French and all kind of languages, German and English and even Mohawk, everything, but so last year somebody - I don't know if they were from Arizona or California - a young girl, she went to John Stokes, who, who worked with our elder people to make this book, and distribute all over the world, they wanted, she wanted to do a film documentary about this, and so the man, John Stokes, she says, "Go see the Fudinushini people that's there and work with them. So they, she called me up, and I says, "Well, the Freedom School, we work together all the time, so I said I'll help you, and we see the freedoms we're going to do it too, and so they agree, and it wasn't even much - we now have to do it one take, two takes, you take nothing, it was like water going down the river, it just knows where to go, and that's how this truck, and so I would like to see it, I hope it works, but this Thanksgiving address is what's in here, and every time we have a meeting amongst the machinery people, they have to do this, and when they finish the meeting, they have to do it again, so it reminds me the way my uncle told me, it's like a bologna sandwich or ham sandwich, fresh bread, and then you put your ham, that's the substance needed, and then when you're done, the other bread goes into spiritual sandwich. I always like that it's a good, it makes a good image, but anyways, I'm going to share with you and enjoy it too, because every time I watch it, I'm, I'm going to cry, because we're not supposed to be here anymore spiritually as a people, but to have the, we're supposed to have been genocide out, and so we're not, we're still here, and it's really, it touches the heart, and so we're going to produce ambassadors from the Freedom School. It's going to go all over the world to tell everybody to take the dust off their spiritual worldview, because the same spiritual teaching from Creator was given to white, black, red, and yellow, all the races, and they were all the same, all given the drum at the beginning, but many people have abandoned them as the people that came wanted us to abandon too, but we're so grateful that we had grandmothers and grandfathers who were like diamonds, no matter how much they got pounded to change and to forget and to abandon, they said no, no, and they hide and they kept it going, and now we don't have to hide, since 1966 78 they made a made a

religious act, so we can no longer be punished for believing what the creator gave us, so I want to enjoy it. Just, can you say it? And then I'll talk to you again. Yeah. Thank you. Do

Jordan Loewen-Colon 09:11

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Tom Porter 09:31

and that is the worldview of the Pussy Nishuni people from the Mohawk, Oneiga, Onondaga, Cayuga, Sanaka, Tesco, Rora, and even the Cherokee, that's what was given to us at the beginning of the world, and our uncle told us that all of Europe was given the same knowledge, and Athlekatur was given. Same knowledge in Asia was given same knowledge and everyone created give us the drums, some are water drum, some are big drum, some are hand drum, but they're all drum to represent the heartbeat of the living and in Europe they had some dance just like we do, and they had also a moon dance with the realm of the moon, just like we do amongst the Irish and the Scottish and the old English, they have that every single 100 ants, too, like we did, but over the years something changed, something changed, and there became in the world kings and queen and Mama Dukes and Papa Dukes and Barons and Duchess, and when they met these dictators and emperors, and those kind of people are not interested in sharing in real brotherhood in the elimination of war did not eat it really in that, so what happened is people like myself and my leaders in Europe and all over the world were persecuted at the guillotines, cut their head off spiritual leaders, they had some dance and thunder dance, and all that, and biggest one, I think, example of it, most well known of all of the Europe is Joan of Arc cut their head right off those who are spiritual leaders, just like ours is. And then 203 100 years ago, then we were attacked here as Mohawk and Oneidas, Andawas, and so on to do away with our ceremony and demonize it, and some of our elders went to the jail for it, and sometimes they got killed for it, but because some of our grandmother and some of our grandfather, they refused to throw the towel in. I always called them, they were our diamonds. No matter what pressure came, you can't break 'em. That is mostly our women was like that among the hood and shooting, because we're a matrilineal. They followed the woman. I belong to the Bear Clan, because my mother was a bear, and her mother was a bear, and her mother, great, great, great grandma for 10s of 1000 years for a bear clan followed a woman's sight, and even one of my uncles told me that at the beginning, when the world was new, every race of people were matrilineal, the English, the black, the yellow, they were all matrilineal, but over the years, like erosion takes place from the weather, men start to take away the matrilineal system and became to be the more powerful than the woman, and one of my great grandfathers told me that our great great great grandfather was invited to go to Sknektadik, which they say now, not Svanetadi, because Schenectady, but they can't say Scarnetta Dick. It's not just that city. When you say Scar Nettadi, it means on the other side of the pines or on the other side of the gum gum tree, because when you cut the pine tree, gum comes out. So, in the Mohawk Valley, on the other side of the big pine bearings, that's where they had a meeting, Albany area. All that area is called Spaniktadi, that region. So they invited only my great great grandfather from my father's side to go to the meeting as Kameth Kadi with Thomas Jefferson and Benjamin Franklin. There's even drawings of it on the murals. On the education building in Albany, and at the bottom, big gold letters, 1754 This is my great great great

grandfather, and there they had wampum belts hanging down. It's the Constitution of the Furness Uni Benjamin was a friend with the Mohawks, and so they were going to make a government here and put up kings and queens like they do in England, like they do in Switzerland, like they do in Norway and Spain, because that's how they knew, but Benjamin said the Hudsony people, they don't, they don't have king and queen. At first, they told our years what king and queen do, but it's a, it wasn't right.

Tom Porter 15:55

In some books it says that even some of my great grandfather is called the four Mohawk kings, but they were never that Europe called them that, and so as our great grandfather, holding instruments that he felt what Wang felt, he's explaining how do we govern without a king and queen, and so what he said to the European Benjamin and Thomas Jefferson, and other one, we are matrilineal. Any leader that's chosen spiritually or politically has to be initiated by women, gotta be vetted by women, that's to take the first initiative. What man, and what man is worthy of a spiritual leadership or political leadership? And right away Benjamin Thomas, oh no, no, no, no, a woman can't be given that right. And so, since 1754 women had no rights, that's a fact, until when my mother, my own mother, was four years old in 1924 the United States Congress passed it finally to give women the right to vote, it took all the years, that's a wonderful accomplishment, but that doesn't go far enough. Women are the mothers of our children. Women are more dedicated than men to the future of our children, because they're the one giving birth, and if a child is in danger, woman will go there twice as fast as a man, and if it takes 50 years, she'll never stop to protect that child, and that's how come in the world at the beginning everybody was matrilineal, so that the future will always be protected with compassion and love, and so the hood and sunni, though still we follow that woman, yet to this day, even though colonization came, everything came to make us go under the water and not breathe anymore. We never stopped. It's been a struggle, but with the leadership of our women, they didn't allow us to quit, and if they did come, they fought 10 times harder than anybody. Our tradition and our teaching will not stop. And so I wanted to share with you, like you sit on here on this movie, those kids did a real good job. They were so good all in our language that Freedom School has been done for 40 years with no help from the United States, from New York State, no help from Canada and provinces. It was initiative just by our own families who wanted our kids not to lose our language and our teachings and our way of worldview, and that's the words that are used whenever our leaders have a meeting, they have to do all that, and when they finish the meeting, they have to do it again to close it. So, creator is not front and creator's not back of the meeting. It takes almost about 30 minutes to do that, but you always thought if you don't do that, the media is not considered legal or official amongst the tradition, and so that there is the curriculum that the Freedom School follows for all the classes, it's. Our mohawk every class all day long, year after year. And today, now people my age, we can leave this world, we can die. We won't have to worry, because those kids from the Freedom School knows how to bury somebody when they die. They know how to do the funeral when somebody died. If somebody needs to get married, they know how to marry them. If our New Year's Midwinter ceremony comes, those kids know how to run that. Even if all my age passes away, they tomorrow can do it. They picked up the hammer, the spiritual hammer, the spiritual song, and everything you need to have a future freedom school that's a miracle, and that little freedom school gets visitors from England, France, Belgium, Austria, Australia, Aborigines, China, Hong Kong to come to see that there's two, it's a miracle anyway. They're the ones that helped to do that thing. That one, now we're going to talk to them about the beginning. When we talk about creations, basically the earth, there was no earth on this earth planet. Our elder said it was completely

surrounded by water. The whole world, there was no Syracuse, no New York City, no Germany, no France.

Tom Porter 21:39

Everything was little water, and the only people, only life that lived here before us was animals that had webs between their toes and their fingers, because they have to survive in the big water, and they have scale on their body like a fish that survived, they're the ones that were here before we got here. Then it says also that there's another planet, our old people, Paulus, our elders tell us beyond the sun, past the sun, past the Milky Way. There's another planet called Golong Gyalty. All Mohawks call it Colom Gyalty. All Onagas, even though they have a different dialect, they call it saying it's a pronounced a column healthy. Onondaga yet has more different dialect and dialect, Samoa, same language, but different dialect, different, more different than Oneida, and they call that planet Galang Yaga, same as the Moha. And then, when you go to Cayuga, their dialect is even more different than us, but when they say that planet is called the same, it doesn't vary, it's the same pronunciation, and when you go to Seneca, it's different languages, different dialect, and they say that planet, same as that one, never changed when dialects changed that state the same, because the universe of truth, so when she was allowed to come here, she was already pregnant from the other world, and she was allowed to come here, and as she came through, however she came through from that planet to here, and it is also said that when we pass away, me and others today, our our makeup, they said they use Mother Earth as a dirt like a clay and water and fire and wind and the power spirit that this earth has, the planet has itself, they use that as an ingredient, and also go and calculate where our great great grandma came from to bring life to this big water planet, she brought part of that spirit here, so all those components they make human figures like dolls, man and woman, and then when they finish, oh, I got ahead of myself when the lady came from Gambia, but she was pregnant, so she finished her pregnancy here, so two babies were born, but their father came from the other planet, her daughter, she got a daughter, father's. Mother planet, and there's no other people here, there's only that mother and her daughter, and they said one time she asked her mother, because when she came here, the birds flew up to touch her with their soft feathers to bring her here to the big planet of water. What are we going to do? Because she's got no web between her toe or her finger, she will not survive in this planet of water. So the big turtle come up in the ocean, and he says put her on the middle of my back, and I will stay on top of the water until we figure out what to do, so they did. So then what happened is the animals of the water with webs on their toes and hands went way down below the water to get dirt and put it on top of the turtle's back, and so when they did, they put that part of the dirt from the bottom of big water. Then that mother, Grandma, she started to go counterclockwise in a circle around that dirt on the turtle's back, and that's where the miracle of birth began for us human, and so those, because she started going counterclockwise spiritually, and that's why all our house is doing that yet to this day, follow her the particles of dirt from the bottom of the big water began to multiply fast. That's what became the continents of the world, and that turtle transformed from a turtle into continents. One continent, there was really no China, no Africa, no America, no South America. It was just one big one, and later it broke up into Asia, into Africa. That's why, if you push the continents together, they all fit. If you look in the maps, it fits. So, what our uncles and elders told us is scientifically correct, which I was so happy to hear that I was so happy to hear that.

Tom Porter 27:35

Anyway, so now this creation story takes maybe two three hours to tell it, so, but we don't have that long time, so what we're going to say is, when the daughter grew up from the grandma, she's the mother to the daughter, the daughter said to her mother, she said, Ishtam, how big is the turtle, the land, because you can't see now the turtle grew too big, because she danced this way to make his life grow, and that's why all traditional people in the world has ceremony, so the sun will keep shining, so the waters will keep quenching our thirst, so the thunders will keep replenishing all the waters of the earth, so the moon will continue to send the birth of our children, and that was given to everybody all over the world, and so when she said to her daughter, just go walk that way and keep walking that way, and you'll see how big it is, that turtle of the earth to behave the earth, so in my family they say that daughter walked for three days and three nights, everything is in free when the old people talk, everything is in three when we have our sacred dance called Great Father dance amongst the hood and shuni, they call it the creator's dance. They say it's the words in that song, what's the words that that great great grandmother was singing to make the world grow, and what they do when they sing that song, they say they start a song, they say yo, yo, yo, and they sing dance. When they finish that verse again, they say yo yo again, three breaths. And the reason is because when they made the humans out of the clay and the dirt and the fire and the wind and all that they still weren't living until that daughter who became pregnant because there's no men around here, so How's she going to get pregnant and go to Syracuse or Alvin Welt for there's no man, and so there needs to be a man if there's going to be a baby to be born, everybody knows that, right? But there was no man, so guess what happened. So they say that the wind from the west was masculine, and so that western wind impregnated that daughter, and that's how come all the Indians, whether Cheyenne or Lakota or Hoku or Navajo or Choctaw or Moha, whenever tornado or hurricane come with our elders, talk to that, so the tornado go about where we live, and don't hurt us, or the tornado hurricane split go around us, because they're our great grandfather, because that's the one that married the sky woman's daughter, and that's why we call the thunders our grandpa, and so when that lady got pregnant, she had two two boys that are going to be born, and the one baby, when he was born, come down the natural path of babies to be born, the channel of birth, but the other brother was kind of a mischievous little guy, and he said, I'm not going to follow my brother where he went, so he started biting and kicking here on his mother's side, and and he was born from there and she hemorrhaged and she died the mother and that's where we began to call it that's the first one you see a death there so that's how we call it earth is our mother since that time the earth has become our mother, and it's all hooked to the creation. Everything, the rain, the thunder, the sun, the northern lights, the birth of our kids.

Tom Porter 32:36

And one time, sometime I was doubtful if some of those stories from our elders was really true, or because in the school I went to was American government school, they proclaim that whatever our elders told us is not documented, so therefore it's like a Cinderella or Snow White story, it's only a myth, it's not real, and to give you another example of it, you ever recall or see in your life the Hudsoni, we have these wooden faces that just twist nose and twist their mouth, well known among all Philly and Sunni, and that's a very active ceremony for healing people in a big glossary books put out by some American people or Canadian people, big one cinema colors, and it talks about those wooden faces, you know what they call - they call it false faces, false faces. I grew up with those faces, that society we called them Hadui, our Grandpa Thunder, our great, our Grandpa Hadui, and I've been through many, many ceremonies all my life, and I never heard one of our elders, when they run that ceremony, and

they burn tobacco for that, I never heard them say, "You're a false face. They always say, "Grandpa, how do we, Grandpa? We are your grandchildren. There's no such thing in our ceremony, false. Why did they say, and because that that face of me out of the tree of Basquiat tree is almost like the creator's power, not false, it's real. It heals, causes miracles to happen, but I've seen them, and when they did their ceremony, they can handle fire with their bare hands as part of their ceremony, and it's real going nut pals, it's real, so the earth is our mother and. And just a month ago I was over in Kitchener, Ontario, when the Irish were celebrating the Irish time, I guess it was a month ago now, I didn't mark there, so I don't know, but Irish invited me to go there because I helped them do a documentary with William Johnson, who was an Irishman. He was the agent for England for North America. He's the one married my great great great grandma, and so we did a documentary about a year and a half, two years ago. They took us to Johnson Hall in Johnstown, New York, and so they're going to show that over there, and that's why they invite me to go there. So I went over there, and they cook, they cook buffalo stew and Johnny cake and old-fashioned kind of food, like, and so I talked to them, and you know what they did, they at the end they gave me a big hand drum this big in his face, that's what the Irish used, and I was so happy, see what our elders told us, the creator gave us all drum, and that Irish heel has their drum. It's at my house now, beautiful. And I know Iris got drum too. I know China's got drum too. And so what our grandmothers and grandpa told us is true. So the world has to dust off their knowledge, their universal truths has many layers of dust on it, so you can't see anymore. My message is to dust all that years of dust away and get back to the original truth of the universe, because if we don't, we won't have no more mother. If we don't, we'll have no more water to drink every day. Our children, great grandchildren will have no water. If we don't, there will be no air that's pure and clean, unpolluted. All of those are the essential facts that we need to live in the original teachings that the Creator gave us. We are connected to all of those things. That's why we got sun debts, that's why we've got thunder debts, that's why we've got ceremony for the animals, for the trees.

Tom Porter 37:42

We just finished, not too long ago, maple tree dance, because the maple tree is considered the chief of all the trees in the forest, because they make oxygen that you and I need to breathe, and the robins, and the deer, and the rat crew needs to reap from what the trees make the air so everything is a universal truth, but I want to share with you now through this one, because to study these original truths, and I'm not saying to convert to be Mohawk, I'm not saying that we've got enough trouble already, but what I am saying to you is that everybody in the world has to get off this trip their own, that's not hooked to the actual facts of this world we live in, got to get back to the actual reality if we want our children to be able to live here. 60, I think six years ago now they had a big meeting in Toronto at the CN Tower, and it's all the different countries in the world going to send their environmentalists there to discuss about environment and what we should do, or whatever, and I had an invitation to go there, but I'm not a scientist, I wasn't trained in environmental science anytime, anyplace, not even kindergarten money, but they invite me to go there, and I don't want to go because world environmental professors are going to be there that studied that, and I would be lost in their company, but one man sent me \$250 check in the mail. He said, put gas in your car, and I would request that you go to that meeting and ask you just give it another lady in Tirana. She bought one week hotel for me to stay. To go there, and I couldn't understand why amongst this real educated people in the environment from the world, I'll be the laughing stock, because I was never paying nothing, but I didn't want to let that man down to give me money for gas, or that woman who paid the hotel, so I jumped in my little car at the

Mohawk Valley in Pond of New York, Amsterdam, New York, and I got on through it, and then when I get on the road to travel somewhere, I put Chili Wells and George Jones and Randy Travis on, and I get to Buffalo just like that without getting bored, I love country music. I really love country music. If I don't hear country music in one day or two days, I'll get sick, and if I want to get better, I just put George Jones on for five minutes or three years, and I'll get better right away, most older people are natives, whether it's Sioux or Lakota, my age like to contribute because they tell the truth. I guess that's why, if they're blue, they tell you in their song. If they're happy, they tell you in their song. If they're drunk, they tell you. They don't hide, and that's what most natives do, is they're not afraid to tell you the truth. So, anyway, I went past Oneidas, where they live on the Thruway, and then I went past Syracuse, and I come into Rochester, and all of a sudden my radio kind of loses its power because you get out of the range and all of a sudden as it was going in and out a Mohawk woman talked to me, the radio was talking on Mohawk and I said, can't be the only place you're going to hear a Mohawk woman talk on the radio is Dr. Rusty or Kanawhaki or Six Nations, Rochester. There's nobody around here that's got radios, they do Mohawk. So I shut the radio up, and she kept talking. It wasn't the radio, it was coming through the air as I'm driving, and here's what she said. She said, I am your mother, and I am the mother of all living things. And the reason I came to see you is because you don't want to go to that meeting in Durando. That's how we call Toronto Durando, the land where the big timbers are, that's what it means. Toronto, Durando. You don't want to go there, that's how come I come to see you when you get over there to that big conference, big meeting, Kajahunuano.

Tom Porter 43:02

She said the big big meeting, and that's how you say big meeting Kajahunuano. If they open the door and give you a place to talk to them, I want you to tell them that I came to see you, and here's what you say to them. Almost all my children in the world has forgotten who I am. And her voice wants to crack to cry, and I'm lonesome for my children. You tell them that I'm lonesome for my kids, my children here, when you get there, and she says that means in English, if you are willing, and I like that. She said, "If you are willing, she didn't say, "I'm going to break your arm if you don't. I'm going to send you to hell forever if you don't. Don't say that. She did just like my mother's mother, my grandma. Whenever she wrote her sermon, she always says, "And God, you want to go with me if you're willing, but she never told me I have to go, and I always went with her, because I was her tail, and that's how that woman talked, which I thought was a radio, but wasn't it, was coming in the air, and when you get there, tell them everything what I just told you now, and she said there are two days in the year when the day and the night is exactly the same length of time, and they call it, I learned later, equinox, but I didn't know what it was when she told me, she just said, when the day and the night is the same length of time. And I didn't even know what equinox was until other people told me that's what it is, when the day and the night is the same, it's called equinox, it's usually in March and the other one is in September, on those two days she said to me, this Mother Earth, I want you to invite your kids and grandkids, you and your wife, and you on that day, as soon as the sun light comes from the sun dawn, you will make a sacred fire, and you will burn this kind of tobacco in there for me and for the creator and for all living things, and you will renew and rekindle our connection with this when you finish that at the dawn. Then you and your wife make a big dinner, big food, and your kids and grandkids and great grandkids, you eat together, and when you're done eating, I want you to talk to your sons and daughters and your grandchildren, great grandchildren, or whoever else that you invite, and explain to them how I am their mother, why I am their mother, and how I'm their mother, until you can't think of anything more to tell them about that, so

that relationship will be renewed with your children and grandchildren, and when you finish telling them how the earth is our mother, then you can go on the Mohawk River, which is just a little ways from my house in the Mohawk Valley, and you can write your son and daughters or kids on the canoe on the Mohawk River, or you can also, there's trails in the mountain behind the barn at our house, and there's a lot of rattlesnakes there too, but there's trails, they don't bother you if you don't bother them, you can take your kids and grandkids and go walk on those trails, or you can even ride a bicycle with your kids and grandkids, but she said, I know that in your barn you have a big John Deere tractor that you used to plow, plant, and whatever. If you are willing, I ask you, don't ride that tractor all day anything that uses gas motor gas from sun dawn of that day to the sun goes down, you can't see the sun anymore. Just give me that day to have a relax, to have a breather arrest, my children, I ask you, after the sun goes down, then you can go back to whatever you do before, but at least twice a year when that equinox is here, I ask you if you are willing, and she says, and when you get Toronto, don't make them fear, don't demand that they do this.

Tom Porter 48:28

I only want those of my children that come to me with open arms and want to hold me and be kind to me. I don't want nobody that you fear them, and you say you don't. If you don't do this, this is what's going to happen to you. Don't fear, that's not what I'm about. I'm the mother of all the things I want to grow. I wanted to be compassionate and kind, and that's what the Mother Earth's message was. Six years, it might be almost seven years now since that time, but there was probably over 10,000 people from all over the world there. But where I was sent was a certain part of it where they had a long house actually built there. It looked like real, but it was made out of pipes, bent pipes. They look real, though. They had cedars and pines in there. Looks real. And so I delivered this message to only to about 250 people, because the Asians had their section, India had their section, Europe had their section, and it's not all one big thing. It was all different talking about environment, though. So I didn't get a chance to talk to the 10,000 only to 250 and so I know, so every equinox I do that. At sunrise and sundown, the way my mother asked me, and so I did that to you. You don't have to do nothing if you don't want to with your kids and grandchildren. If you want us to reconnect with our mother, who loves us, I deliver that message for you, you can do what you want, and if you don't want to do it, it's okay. So that's one thing. The

Jordan Loewen-Colon 50:32

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