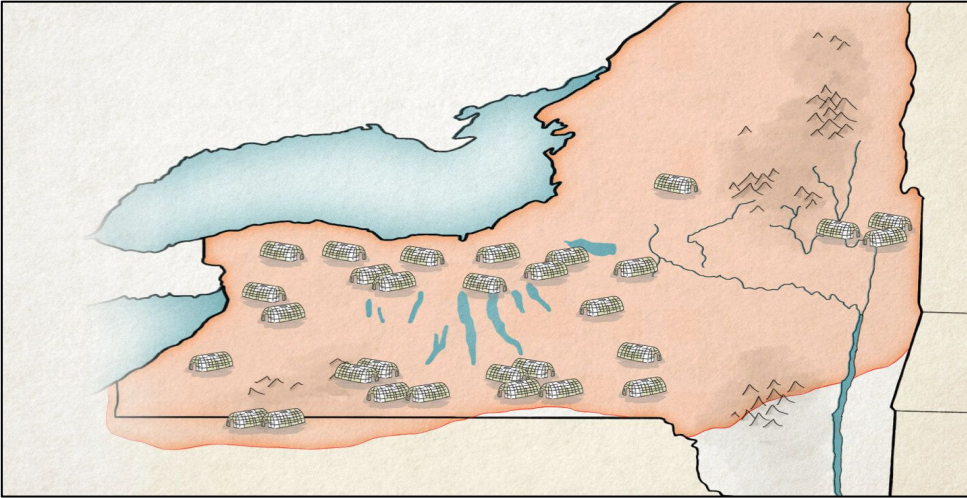


GREAT LAW: INTRO & VOCAB**WARM UP:**

On the map (left) see if you can label the location of each of the Five Nations of the Haudenosaunee Confederacy in New York State.

WHAT IS THE GREAT LAW OF PEACE?

One of the most important events that shaped the Haudenosaunee was the creation of the Great Law of Peace. The Great Law is a guideline to the Haudenosaunee through all aspects of life.

A full rendition of this epic, which takes several days to tell, reveals the ways in which the Peacemaker's teachings emphasized the power of Reason, not force, to assure the three principles of the Great Law: Righteousness, Justice, and Health. The Great Law of Peace provides the Haudenosaunee people with instructions on how to treat others, directs them on how to maintain a democratic society, and expresses how Reason must prevail in order to preserve peace.

1. WHAT IS THE GREAT LAW AND WHY DOES IT MATTER TO THE HAUDENOSAUNEE?**KEY TERMS**

1. _____ - A _____ sent by the Creator to spread the good mind. With the help The Peacemaker taught the _____ to the Haudenosaunee.

2. _____ - An Onondaga who was the Peacemaker's _____ in spreading the good words of Peace to the nations of the confederacy.

**some accounts say he was adopted into the Mohawk Nation*

3. _____ - A fearsome Onondaga _____ and leader who was the strongest of the five nations. _____ by the Peacekeeper's message he was charged with watching over the central fire and keeping peace for all Five Nations.

4. _____ - A _____ of chiefs and leaders from all nations of the Haudenosaunee Confederacy. They work _____ to resolve disputes and plan the welfare of all people.

KEY TERMS

5. _____ - A _____ of groups agreeing to accomplish a common goal
6. _____ - beads of polished _____ of strung in strands, belts, or sashes and can be used for trade goods, ceremonial purposes, ornaments, and treaty belts.
7. _____ - A belt made of white and purple _____ of beads to commemorate a treaty, usually symbolizing _____ and _____ between the two groups.
8. _____ - offering _____ to someone experiencing a loss

WHY WAS THE GREAT LAW NEEDED?

<p>There was a time in this world when there was peace and tranquility, and spiritual things occurred day-to-day amongst the people of the [Haudenosaunee] nations. But the elders tell us this was another one of those dark times in our history when the culture, ceremonies and the peaceful ways of life were almost lost.</p> <p>All over the world, what happened is that people began to lose their spiritual knowledge and the things that gave them tradition and their ceremonial life. And this is what happened to the Iroquois people again. When people neglected their spiritual things, ceremonies and so forth, then turmoil and chaos became the rule of the day. And so this is exactly what happened again.</p> <p>Almost all the people had strayed away from the Creator's ways. This period of time was perhaps the darkest, most violent, and hopeless, of our entire history. This was a time when blood stained Mother Earth. This situation was caused by the bloody wars taking place in every village.</p> <p>So much so that there were killings almost every day. The war leaders, who were called the War Chiefs, began to recruit the nephews and sons, who were the children of women who were crying all the time. When the war leaders would come back, many times, they did not return with the nephews or the sons of these women. And they were killed. And so that is why there was grief all over the place.</p> <p>There was no peace. Families argued and fought one another, and people didn't follow their clans. Some families even lost any memory of the clans. Things had simply been allowed to fall apart.</p> <p>Things became so bad, at that time, that cannibalism evolved, and the society became very sadistic. In fact, it became the norm, that people relished causing pain to one another and took joy in seeing gruesome things occur. Thus it was that way in the world, when there was chaos, In amongst all the nations, this occurred.</p> <p>The Creator was very sad to see the deplorable situation the people were in. It is for this very reason that the Creator sent [the Peacemaker] to be born among the people.</p> <p><u>Source:</u> "And Grandma Said" by Tom Porter, Mohawk (p. 274-275)</p>	<p>1. What was life in this world intended to be like?</p> <p>2. After a time, what went wrong?</p> <p>3. What caused these atrocities to take place?</p> <p>4. Who sent the Peacemaker?</p>
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1. Peacemaker- A messenger sent by the Creator to spread the good mind. With the help The Peacemaker taught the laws of peace to the Haudenosaunee.

2. Hiawatha- An Onondaga who was the Peacemaker's helper in spreading the good words of Peace to the nations of the confederacy. **some accounts say he was adopted into the Mohawk Nation*

3. Tadodaho- A fearsome Onondaga sorcerer and leader who was the strongest of the five nations. Transformed by the Peacekeeper's message he was charged with watching over the central fire and keeping peace for all Five Nations.

4. Grand Council- A gathering of chiefs and leaders from all nations of the Haudenosaunee Confederacy. They work together to resolve disputes and plan the welfare of all people.

5. Confederacy- A union of groups agreeing to accomplish a common goal; another name for the Five Nations' alliance

6. Wampum- beads of polished shells strung in strands, belts, or sashes and can be used for trade goods, ceremonial purposes, ornaments, and treaty belts.

7. Treaty Belt- A belt made of white and purple wampum beads to commemorate a treaty, usually symbolizing peace and friendship between the two groups.

8. Condolence- offering comfort to someone experiencing a loss

9. Jigonsaseh- 'Peace Mother' or 'Mother of Nations', helper to the Peacemaker and first clan mother who established the role of female leadership in the Haudenosaunee confederacy.

10. Hiawatha belt- Wampum that symbolizes the unity of the original five Haudenosaunee nations, connected by the Great Law of Peace. Each white square and the tree in the center represents one of the original five nations.

11. Great Tree of Peace- the place where the warriors of the Five Nations gathered together and buried their weapons of war. A representation of the laws of peace amongst the Haudenosaunee.

12. The Great Law of Peace- a complex agreement amongst the first Five Nations of the Haudenosaunee Confederacy to live amongst each other peacefully and govern collectively.

KEY ROLES IN THE GREAT LAW OF PEACE

There are two major parts of the Great Law: first, the story of the Peacemaker, his helpers, and unification of the Haudenosaunee and second, the actual aspects of the law established.

PART 1: WHO WAS THE PEACEMAKER?

The Peacemaker was born to a virgin mother who lived with her mother near the northern shore of Lake Ontario. The women had left their village because of violence and made a life for themselves away from other humans. During the pregnancy the grandmother was informed that her grandson was being sent to this world to help rectify the violent state that people had slipped into.

After birth, the boy grew quickly and his gifts were apparent to his mother and grandmother. Eventually he informed them that it was necessary to travel back to their old village so that he could share the message of peace he had been born to teach.

After this task was completed he prepared himself to visit the people to the south, who were consumed with blood feuds and other forms of violence. He embarked for the south in a white stone canoe and instructed his mother and grandmother to return to their village and remind the people there of his message of peace, power, and the Good Mind.

The Peacemaker's Journey

After he landed on the southern shore he encountered key people who assisted him in the formation of the Great Law. The Peacemaker came upon Tekarihoken, "the man who eats humans," and convinced him to renounce cannibalism, entitling him in his new form as the first chief of Mohawks. The Peacemaker then approached the Mohawks, unarmed, convincing them to be the first nation to adopt the Great Law of Peace, which would come to include ceremonies and rituals to safeguard health, peace, righteousness, justice and religion.

Here, the Peacemaker also met with including Ayenwahtha (Hiawatha), who shared in his goal of peace and together Tekarihoken and Ayenwatha (Hiawatha) became the first and second Mohawk ruyà-ner (hereditary chiefs) as established under the law. Soon after, the Peacemaker met with Tikonhsaseh (Jigonsaseh), who, as the first person to accept the law, secured the right for women to hold the selection rights of the Grand Council

members.

Lastly, the group arrived at the home of Atatarho (Tadodaho), a powerful sorcerer whose twisted mind and body were straightened out by the transformative power of the Great Law.

With the support of other leaders, these people (above) assisted the Peacemaker in the formation of the Haudenosaunee and the creation of the original Grand Council, consisting of representatives of forty-nine clan families of the united Five Nations.

The Great Law sanctioned a set of leaders for each of these clan families including a Royaner (ruyà-ner), Yakoyaner/Ukuwaná?tha? (Clan Mother), a Runner or assistant (sometimes referred to as a sub-chief or deputy), and a male and female "Faithkeeper." Each was given specific responsibilities to their families, to each other, and to the Great Peace. The Peacemaker also established that the names of the original fifty Rotiyanehson (plural form to reference all of the royaner) were to be titles that would be carried on in their matrilineal families for perpetuity.

Source: Hill, S. "The Clay We Are Made Of" (p. 29-30)

KEY ROLES IN THE GREAT LAW OF PEACE

PART 2: WHO WAS HIAWATHA?

Hiawatha's Great Loss—and Transformation

Hiawatha lived among the Onondaga people during a time of great discord. The people were afraid to leave their homes at night for fear of violence, treachery and sorcery. The worst among these evil sorcerers was the fearsome Tadodaho, a bent and misshapen man with snakes in his hair who ate human flesh and could kill his enemies with evil medicine, from which he drew great powers.

Hiawatha and others had tried many times to thwart Tadodaho's wicked ways but he always tricked them into defeat. A dreamer in the community had a vision that a man from the north would soon pass by who could change everything, but Hiawatha would first have to travel with him to help.

Hiawatha had seven daughters who he would not depart from, but they were all killed over time, leaving him grief-stricken and struggling for answers. He left the Onondagas to wander the woods, his mind in a cloud, until he camped in a hickory grove. There, in his grief, he made three strings from a rush plant, forming in his mind words of compassion and consolation, rather than vengeance.

The 'Words of Condolence,' in Wampum

Hiawatha then gathered shells for the wampum strings and composed the "words of condolence" that would one day be central to the Great Law of Peace. "If I should see anyone in deep grief, I would take these shell strings from the pole and console them," he said. "These strings would become (represent) words that would lift away the darkness with which they are covered."

These words and others would eventually become the Great Law, codified in wampum shell strings for communication to future generations.

Hiawatha soon encountered members of the Oneida Nation, who had heard of him and of the dream that he would one day meet The Peacemaker. After sitting with them in council for seven days, Hiawatha traveled with their chief until he came to the Mohawks, where he would first encounter The Peacemaker.

The Gathering of Two Minds

When Hiawatha met with the Peacemaker among the Mohawks, they shared their stories and, in some accounts, Hiawatha became a spokesman for The Peacemaker. “The root of the name Hiawatha means to awaken, as in to awaken to a higher level of peaceful consciousness,” says Jamie Jacobs. “Hiawatha was a catalyst for peace and it was fortuitous that these two men met at that point in time. They knew what each other was looking for.” Hiawatha learned from The Peacemaker how to establish a union of nations and how virtuous and patient the men would need to be. The new chiefs would wear deer antlers to symbolize their positions.

Source: <https://www.history.com/news/iroquois-confederacy-hiawatha-peacemaker-great-law-of-peace>

Name: _____

Lesson 2

Date: _____

HIAWATHA AND THE PEACEMAKER

WARM UP:

What traits do you associate with someone who is a “peacemaker”? List a few below

PBS: THE HAUDENOSAUNEE'S LEGENDARY FOUNDING

Directions: As you watch the video (linked below) answer the questions that follow



1. List some of the traits of Hiawatha from the video:

2. What was the common goal of both Hiawatha and the Peacemaker?

3. What was the role of Jigonsaseh in this account?

WHO WAS THE PEACEMAKER?

Directions: Use the article to answer the questions below.

1. What was the Peacemaker's purpose?

2. What were the three elements of the Peacemaker's message?

WHO WAS THE PEACEMAKER?

Directions: Use the article to answer the questions below.

3. Which of the Five Nations did the Peacemaker first encounter?

4. List and describe the individuals who supported the Peacemaker in uniting the Haudenosaunee:

5. How was leadership structured according to the Great Law?

WHO WAS HIAWATHA?

Directions: Use the article to answer the questions below.

1. What was life like for Hiawatha before he met the Peacemaker?

2. While grieving the loss of his daughters, what did Hiawatha choose to do?

3. How were the "words of condolence" used as a tool for peace?

4. What did the Oneida Nation members tell Hiawatha about his destiny?

5. What was Hiawatha's role in the formation of the confederacy?

KEY ROLES IN THE GREAT LAW OF PEACE

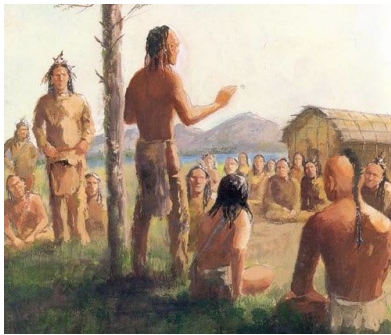
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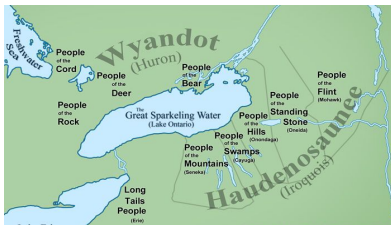
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Name: _____

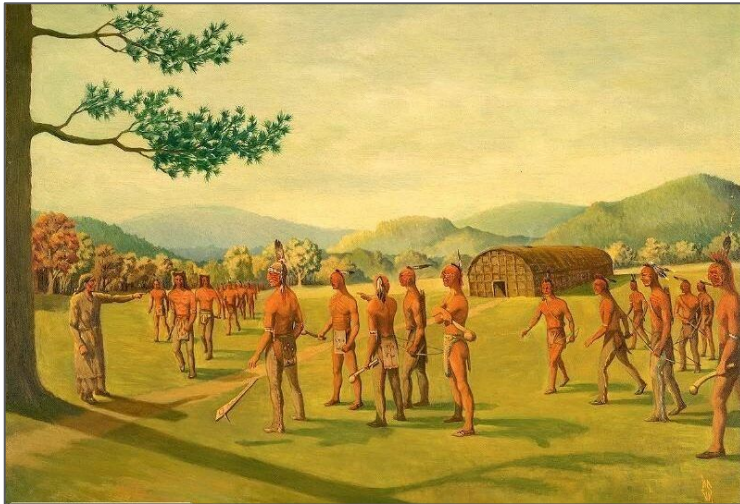
Lesson 3

Date: _____

JIGONSASEH & THE GREAT LAW

Title: Peace Queen.

Oil on canvas. Ernest Smith. January 1936, 59 hrs. RMSC Collections.



What do you notice about the woman in this painting?

Jigonsaseh ("The Peace Queen"), also called the Mother of Nations by the Haudenosaunee, was a member of the Neutral Nation who once lived near Niagara Falls. According to tradition, she was the person who advised the Peacemaker in his quest to form the Great Law.

WHAT DO YOU THINK IS THE MESSAGE OF THIS PAINTING?

RECAP: STORY OF HIAWATHA & PEACEMAKER (NOW FT. JIGONSASEH)

Directions: Watch the video linked above (1:49-9:28)

1. According to the video, why did the Peacemaker & Hiawatha seek out Jigonsaseh?
2. How had Jigonsaseh united warring nations in her longhouse?
3. What would be the role of women in the confederacy?

"The Peace Mother Retelling"

Source: <https://peace-mother.com/tsiokonsaseh-jikonsaseh/>

Directions: As you read this account, answer the questions below

1. Prior to the arrival of the Peacemaker, what was Jigonsaseh's role?
2. Describe two ways that Jigonsaseh partnered with Hiawatha and the Peacemaker in this retelling:
3. Why is Jigonsaseh called the "Mother of Nations"?
4. What do we learn about the encounter between Jigonsaseh and Tadodaho in this version?
5. What celestial event brought together the nations under the Great Law? How is this connected to the role of women in Haudenosaunee society?
6. How is the Haudenosaunee concept of balance between light and darkness shown in this retelling?

A very condensed and short story of Peacemaker, Hiawatha, Jigonsaseh and Tadodaho

Source: <https://peace-mother.com/tsiokonsaseh-jikonsaseh/>

Approximately 1000 years ago was a time of Great War among eastern woodlands peoples...there was a woman who lived in a long lodge and corn camp on a path at the edge of the woods, between the warring nations. As was traditional for Haudenosaunee women, she always had food ready to feed anyone who might wander by.

At this time of violence and conflict, she found herself feeding and sheltering the warriors. Day after day a new warrior would come and rest there, then they would move on. She kept her door open to the visitors and only asked one thing of them, to leave their weapons outside.

One day the young man Peacemaker came to her door and he told her of his peace proposal, asking her, "stop feeding the warriors".

She replied, "Hunger does not stop anger. Going forward, each one who visits here will be told of your Great Law of Peace and that will make change. Yours is a beautiful vision and I believe in that beautiful mission. I will help." For a long time, she continued to spread the word and thought about the structure, strategy and concept of this new agreement that Peacemaker spoke of.

...[After a time], the Peacemaker and Hiawatha walked from nation to nation to unify the leaders of each and in the end they gathered together under one longhouse. Hiawatha carried the wampum and had the power to console the grief of the people caused by the devastating loss of life. They were gradually becoming United Nations, peaceful nations.

But there was only one person left for them to touch with kindness and that was the same man who murdered Hiawatha's daughters. The Onondaga tyrant who lived in the swamp, Todadaho with snakes in his hair was the most tormented and wickedest spirit left to join them.

No one had been able to calm him, he murdered everyone, was known to be a cannibal and used bodies as decorations. Here we must remember that everything was understood to balance and it takes remarkable people to see and reveal that Todadho had only buried his love for kindness and peace; it still existed. Hope and balance.

Peacemaker sent for the woman from the long lodge on the edge of the woods, and she came. She brought with her a vision of a constitution of peace. They collaborated and negotiated on the sections of the democratic structure and established the three principles as 1) Skennen/Peace, 2) Ka'nkonh:riio/Good Mind and 3) Kashatstenshe:ra/Strength, Competency and Capability. They presented to leaders the sacred will of the people in absolute unity and all were in agreement.

Her name was Jigonsaseh, 'Peace Mother' and she took office as 'Mother of Nations', ultimately becoming the decision maker and the law of the Onkwehonwe; the absolute source of conflict resolution to over 13 nations.

Jigonsaseh also brought with her a song that she was taught by the birds and she taught it to all of the leaders.





Gently, Jigonsaseh, Peacemaker, Hiawatha and many leaders approached Tadadaho's bloody swamp, they were singing that birds' song in a united voice. At first, he didn't hear the song, he had lost his ability to hear the birds. They repeated the song over and over. He fought his feelings and squirmed in resistance, but the song lured him from the swamp.

Jigonsaseh calmed him and as a mother does, she only sees a little boy who suffers and has not yet escaped his demons. She comforts him and he lets her come closer, she touches him and while singing softly, she wipes the tears from his eyes so he could see clearly, wipes his ears so he could hear the birds again, gives him water to remove the pain of grief from his throat and finally she combs the snakes from his hair; the snakes fell out one by one.

His last tormented tears fell and he inhaled as if just learning to breathe again. He was finally able to understand calm and his mind became filled with peace. Jigonsaseh, Mother of Mothers, then gently placed an antlered gustowa on his head and elevated him with the new title of Chief of all Chiefs promising him that Onondaga would be the central fire of peace for all eternity.

The story continues under the Great Tree of Peace in the capital of Ganondagan where the warriors symbolically buried their weapons and shared the smoke from the pipe of peace. Peacemaker's prophecy of a 'sign in the sky' turned out to be the time of 'Black Sun' when Grandmother Moon, in all of her femininity passed in front of our Brother, the Sun; a celestial event that we now know as the English words, solar eclipse.

Meeting love inspires caring and protecting; that inspires peace and healing.

Tsiokonsaseh

Peace Mother | Mother of Nations | Great Peace Woman

GREAT LAW SYMBOLISM

1. Recall: What role did trees play in the Haudenosaunee Creation Story?

2. Predict: Based on this image, what do you think is the purpose of this tree?



Artist: Brandon Lazore (Onondaga)

Watch: [The Peacemaker & the Tadodaho](#)

Directions: As you watch the video linked above, answer the questions that follow

1. According to this retelling, where was the Tree of Peace located?

2. What was buried under the Tree of Peace?

HOW IS THE GREAT LAW UNDERSTOOD?

The Great Law of Peace was a complex agreement amongst the first Five Nations of the Haudenosaunee Confederacy (the Tuscarora joined later) that was articulated on a wampum – a beaded belt used to tell a story or outline an agreement amongst Indigenous peoples. The Great Law contains many symbolic elements that represent how the nations and people should interact with each other. In order to gain a more complete understanding, it is important to know the meaning of these symbols.

Wampum #2: [Roots of the Tree of Peace](#)

1. What was the purpose of the white roots of the Tree of Peace?

2. What was the Eagle's responsibility atop the Tree of Peace?

Wampum #3 & #4: [Atotarho \(Tadodaho\) and the Firekeepers](#)

1. Explain the responsibilities of the Tadodaho:
2. Why are the Onondaga called the Firekeepers? (What does that reference?)

Wampum #24: [The Skins of Chiefs shall Be Seven Spans Thick](#)

1. What does it mean for a chief's skin to be "seven spans thick"?
2. According to this wampum, how should a leader conduct themselves?

Wampum #45-54: [Clan Mothers](#)

1. What do you think it means for a clan mother to "hold a chieftain title"?
2. What are the roles of clan mothers in Haudenosaunee leadership?

Wampum #57: [Five Arrows Bound Together](#)

1. What do the five arrows represent?
2. What does the act of binding these together represent for Haudenosaunee relations?

Great Law of Peace:

Haudenosaunee

Government Structure



LESSON INQUIRY: HOW DID THE GREAT LAW OF PEACE INFLUENCE THE STRUCTURE OF HAUDENOSAUNEE GOVERNMENT

KEY TERMS/PEOPLE	DEFINE IN YOUR OWN WORDS BELOW
Dekanawidah (The Peacemaker)	X
Adodarhoh (Tadodaho)	X
Tree of Peace	X

CLOSE READ: GOVERNMENT OF THE GREAT LAW

ARTICLE LINK: Excerpts from the Haudenosaunee* Great Law of Peace	FIND THE ANSWERS TO THE FOLLOWING QUESTIONS.
<p>Section 1: Purpose and Mission 1</p> <p>1. I am Dekanawidah and with the Five Nations’ Confederate [political union] Lords. I plant the Tree of Great Peace. I plant it in your territory, Adodarhoh [name of a leader], and the Onondaga Nation, in the territory of you who are Firekeepers. I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Lords. We place you upon those seats, spread soft with the feathery down of the globe thistle, there beneath the shade of the spreading branches of the Tree of Peace. There shall you sit and watch the Council Fire of the Confederacy of the Five Nations, and all the affairs of the Five Nations shall be transacted at this place before you, Adodarhoh, and your cousin Lords, by the Confederate Lords of the Five Nations.</p> <p>2. Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south and one to the west. The name of these roots is The Great White Roots and their nature is Peace and Strength. If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition [an individual’s qualities and character] to the Lords of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.</p>	<p>1. WHY WAS THE TREE OF PEACE PLANTED ON ADODARHOH’S TERRITORY?</p> <div></div> <p>2. WHAT DO THE ROOTS OF THE TREE OF THE GREAT PEACE SYMBOLIZE?</p> <div></div> <p>3. HOW ARE THE NATIONS OF THE CONFEDERACY SUPPOSED TO TREAT EACH OTHER?</p> <div></div>

Section 2: Organizational Structure

9. All the business of the Five Nations Confederate Council shall be conducted by the two combined **bodies** [institutions or houses] of Confederate Lords. First the question shall be passed upon by the Mohawk and Seneca Lords (Elder Brothers), then it shall be discussed and passed by the Oneida and Cayuga Lords (Younger Brothers). Their decisions shall then be referred to the **Onondaga Lords**, [Fire Keepers] for final judgement [sic]. The same process shall obtain when a question is brought before the council by an individual or a War Chief.

10. In all cases the procedure must be as follows: when the Mohawk and Seneca Lords have unanimously agreed upon a question, they shall report their decision to the Cayuga and Oneida Lords who shall deliberate upon the question and report a unanimous decision to the Mohawk Lords. The Mohawk Lords will then report the standing of the case to the Firekeepers, who shall render a decision as they see fit in case of a disagreement by the two bodies, or confirm the decisions of the two bodies if they are identical.The Fire Keepers shall then report their decision to the Mohawk Lords who shall announce it to the open council.

11. If through any misunderstanding or obstinacy [stubbornness] on the part of the Fire Keepers, they render a decision at variance [of disagreement or inconsistent with] with that of the Two Sides, the Two Sides shall reconsider the matter and if their decisions are the same as before they shall report to the Fire Keepers who are then compelled to confirm their joint decision.

Section 3: Rights, Qualifications and Responsibilities of Lords

19. If at any time it shall be **manifest** [made clear] that a Confederate Lord has not in mind the **welfare** [well-being] of the people or disobeys the rules of this Great Law, the men or women of the Confederacy, or both jointly, shall come to the Council and upbraid the **erring** [causing the problem] Lord through his War Chief. If the complaint of the people through the War Chief is not heeded the first time it shall be uttered again and then if no attention is given a third complaint and warning shall be given. If the Lord is **contumacious** [disobedient] the matter shall go to the council of War Chiefs. The War Chiefs shall then **divest** [take away] the erring Lord of his title by order of the women in whom the titleship is vested. When the Lord is **deposed** [removed from office], the women shall notify the Confederate Lords through their War Chief, and the Confederate Lords shall **sanction** [give official approval] the act. The women will then select another of their sons as a candidate and the Lords shall elect him

Section 4: Election of Pine Tree and War Chiefs

35. Should any man of the Nation assist with special ability or show great interest in the affairs of the Nation, if he proves himself wise, honest and worthy of confidence, the Confederate Lords may elect him to a seat with them and he may sit in the Confederate Council. He shall be proclaimed a ‘Pine Tree sprung up for the Nation’ and shall be installed as such at the next assembly for the installation of Lords. Should he ever do anything **contrary** [opposite] to the rules of the Great Peace, he may not be deposed from office—no one shall cut him down—but thereafter everyone shall be

4. WHO ARE THE OLDER BROTHERS OF THE CONFEDERACY?

5. WHO ARE THE YOUNGER BROTHERS OF THE CONFEDERACY?

6. SUMMARIZE THE PROCEDURE FOR CONDUCTING BUSINESS AMONG THE MEMBERS OF THE CONFEDERACY.

7. WHY DO YOU THINK A UNANIMOUS DECISION IS REQUIRED BY THE HAUDENOSAUNEE BEFORE ANY ACTION?

8. IF A LEADER IS NOT ACTING IN THE PEOPLES' BEST INTEREST, WHAT STEPS CAN THE GOVERNMENT TAKE?

9. WHAT ARE THE QUALIFICATIONS TO BE CONSIDERED FOR THE ROLE OF A “PINE TREE CHIEF”?

10. WHERE ARE WAR CHIEFS SELECTED FROM AND WHAT ARE THEIR RESPONSIBILITIES?

<p>deaf to his voice and his advice. Should he resign his seat and title, no one shall prevent him. A Pine Tree chief has no authority to name a successor nor is his title hereditary.</p> <p>36. The War Chiefs shall be selected from the eligible sons of the female families holding the head Lordship titles.</p> <p>37. There shall be one War Chief for each Nation and their duties shall be to carry messages for their Lords and to take up the arms of war in case of emergency. They shall not participate in the proceedings of the Confederate Council but shall watch its progress and in case of an erroneous action by a Lord they shall receive the complaints of the people and convey the warnings of the women to him. The people who wish to convey messages to the Lords in the Confederate Council shall do so through the War Chief of their Nation. It shall ever be his duty to lay the cases, questions and propositions of the people before the Confederate Council.</p>	
<p>Section 5: Clans and Members</p> <p>42. These clans [families] distributed through their respective Nations, shall be the sole owners and holders of the soil of the country and in them is it vested [assigned to] as a birthright.</p> <p>43. People of the Five Nations members of a certain clan shall recognize every other member of that clan, irrespective [no matter what] of the Nation, as relatives. Men and women, therefore, members of the same clan are forbidden to marry.</p> <p>44. The lineal descent of the people of the Five Nations shall run in the female line. Women shall be considered the progenitors [family line from which the people originate] of the Nation. They shall own the land and the soil. Men and women shall follow the status of the mother.</p>	<p>11. WHY DO YOU THINK IT IS IMPORTANT FOR THE HAUDENOSAUNEE TO SEE MEMBERS OF THE SAME CLAN AS RELATIVES?</p> <div></div> <p>12. WHAT RIGHTS DO WOMEN HOLD WITHIN HAUDENOSAUNEE COMMUNITIES?</p> <div></div>
<p>Section 6: Rights of the People of the Five Nations</p> <p>93. Whenever a specially important matter or a great emergency is presented before the Confederate Council and the nature of the matter affects the entire body of the Five Nations, threatening their utter ruin, then the Lords of the Confederacy must submit the matter to the decision of their people and the decision of the people shall affect the decision of the Confederate Council. This decision shall be a confirmation of the voice of the people.</p> <p>95. The women of every clan of the Five Nations shall have a Council Fire ever burning in readiness for a council of the clan. When in their opinion it seems necessary for the interest of the people they shall hold a council and their decisions and recommendations shall be introduced before the Council of the Lords by the War Chief for its consideration.</p>	<p>13. WHAT ROLE DO THE HAUDENOSAUNEE PEOPLE PLAY IN DECISIONS MADE BY THE COUNCIL?</p> <div></div> <p>14. WHAT ROLE DO THE WOMEN OF EACH CLAN PLAY IN INFLUENCING COUNCIL DECISIONS?</p> <div></div>