AMERICAN INDIAN HISTORY, CULTURE AND LANGUAGE

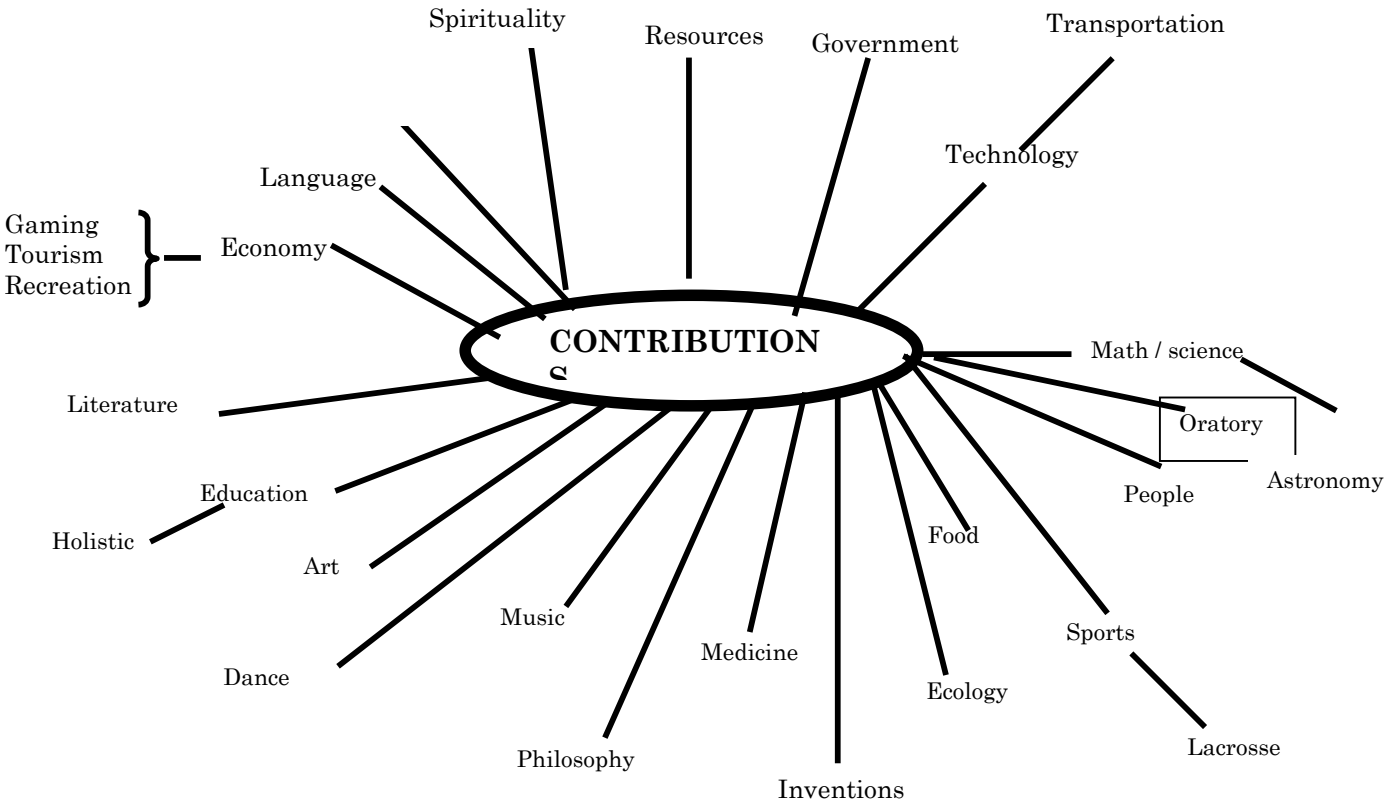
Curriculum Framework

CONTRIBUTIONS

LESSON PLAN MODELS
Primary
Intermediate
Middle School
Senior High

Office of Indian Education
Minnesota Department of Education
1500 Highway 36 West
Roseville, MN 55113-4266

651-582-8831



Learner Outcome:
Students will discover and categorize the many ***contributions*** that American Indians have made to all aspects of modern society.

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Students will discover and categorize the many **contributions** that Amercian Indians have made to all aspects of modern society.

ATTRIBUTES

This outcome includes:

- knowing impact of resources, medicine, food, clothing.
- comprehending extent of ecology, technology.
- knowing contributions in mathematics/science, astronomy.
- understanding importance of language, literature, oratory.
- realizing influence of people, spirituality, government.
- appreciating art, music, dance.

RATIONALE

Student recognition of American Indian contributions is essential to understanding the roots of American and world culture. If students understand that all cultures contribute, students may be more likely to respect members of each cultural group.

CULTURAL CONTENT

American Indian cultures have profoundly influenced cultures of all immigrants and world civilization in general. Until recently, there has been little acknowledgment of the great debt owed to the American Indians who provided the immigrants with rich new ideas about food resources, technology, science, medicine and the democratic character of America's social and political institutions. Many of these ideas have become so much a part of the fabric of American life that the sources of these ideas have been forgotten, dismissed or at best hidden from view.

TEACHER BACKGROUND INFORMATION

American Indian cultures have made contributions of monumental proportions both to immigrant cultures of the Americas and to world civilization. In the centuries that followed the initial encounter between American Indians and Europeans, recognition of these vast contributions have been denied or downplayed.

American Indian contributions include achievements in the fields of political and social ideology, language, medicine, mathematics, science; foods, agricultural processing techniques and technology; clothing materials and styles; art and architecture; transportation technology; sports and games.

Government
American Indian ideas about government and other social and political institutions influenced the character of American democracy. Immigrants who came to the Americas did not envision a democratic society. The notion of class privilege was so deeply embedded in European thought that only property owners of the upper classes were allowed the benefits of citizenship.

Not all American Indian cultures operated as democracies, but the majority did and democratic methods of decision making continue in tribal governments today. American Indian democracies operated on the belief that government authority should serve all people equally. Leaders were not seen as rulers but as advisors and speakers who echoed the collective will of their people. The American Indian government which directly influenced the American Constitution was that of the Iroquois Confederacy. At the time of the founding of the United States, the Iroquois Confederacy of upstate New York represented a union of six tribes. Benjamin Franklin and other founding fathers borrowed heavily from the Iroquois "federal system" of government when they planned the union which eventually became the United States of America.

American Indian ideas permeate the Constitution. These ideas include the concept that freedom is a natural right, that government should operate by a system of checks and balances, that the best government is the least government, that leaders are public servants who can be impeached and that civil and military powers are best separated.

Language
The rich variety of American Indian languages have contributed substantially to modern English and other languages around the world. Common English words such as *moose*, *raccoon*, *moccasin* and *toboggan* are of American Indian origin. Place names also reveal American Indian language influence. Twenty-four of fifty states have names derived from American Indian languages. In Minnesota, many towns and cities such as Winona, Chaska, Chanhassen, Biwabik, Washkish and Bemidji are American Indian names. Names of lakes such as Minnetonka, rivers such as the Mississippi, and regions such as the Mesabi Iron Range are originally from American Indian words. Plains Indian sign language became a part of the international sign language for the deaf. During World War II, American Indian languages made a unique contribution to the Allied war effort when American Indian soldiers began to use their native languages to send secret code messages. The enemy never decoded these messages.

Medicine

Modern medicine owes a great debt to American Indians. Over 200 medicinal plants listed in the U.S. Pharmacopoeia are American Indian discoveries. Some of the products derived from these plants include petroleum jelly, Novacaine, syrup of ipecac, quinine, astringents and aspirin. In recent years, medical doctors have borrowed the American Indian idea of holistic healing. This approach emphasizes the important connection between spiritual, emotional and physical health. This connection has always been recognized and used in traditional American Indian healing practices.

Sciences

American Indian ideas have contributed significantly to the sciences of astronomy, ecology, botany and oil chemistry. The science of ecology as well as the American Indian belief system teaches that all life is interrelated and interdependent. This relationship is expressed in American Indian oral traditions and conservation practices. One such practice included the periodic burning over of segments of forest land that allowed for the growth of open meadows. The meadows provided additional food for large animals who in turn provided additional food for humans. American Indian mathematic achievements include the development of highly accurate calendars and place value arithmetic. The Mayans of southern Mexico and Central America were the first people to use the concept of zero in mathematical calculations.

Food

American Indian food products have played and continue to play a significant role in the world's food supply. Approximately 60% of the food upon which the world's population depends was developed centuries ago by American Indian agrarians who domesticated crops which include among others: six species of maize (150 varieties), five major species of beans, hundreds of varieties of potatoes, squash, pumpkins, tomatoes, peppers, peanuts, chocolate, vanilla, sunflowers and avocado. Natural foods such as wild rice and maple syrup and sugar might also be added to this list.

American Indian foods created a culinary revolution around the world. The curries of India include American Indian peppers, peanuts, cashews and potatoes. The tomato sauce of Italian pizza, lasagna and spaghetti came originally from American Indian cooks.

American Indian food products were highly developed by the time of European contact. Centuries of experimentation had taken place and wild plant varieties had become high yielding domesticated crops. In no other part of the world were farmers able to make the breakthroughs in plant genetics that American Indians achieved.

Popular snack foods derived from American Indian agriculture include potato chips, french fries, corn and tortilla chips, meat jerky, popcorn, peanuts, sunflower and pumpkin seeds, chocolate bars and the vanilla flavoring for ice cream.

Clothing/Design
American Indian products and inventions have also contributed to ideas about clothing and fashion in world society. The plant fiber, cotton, became a contribution of enormous magnitude. While cotton was grown in the Near East and India, it did not have the quality of American Indian cotton which grew in long strands and made cloth as fine as silk. It was American Indian cotton that became adopted world wide. In fact, American Indian cotton became the staple of America's booming cotton industry of the 19th century.

The popularity of beaver hats and other fur clothing items had a major impact on Minnesota and other areas rich in American fur-bearing animals. These fashions popular in European countries became a big part of the fur trade with America. This desire for only the beaver pelt was diametrically different from the belief system of the Anishinabe who took only what they needed and used all of what they took. Consider the ramification of this cultural upheaval.

Ponchos, parkas and moccasins are among several American Indian derived clothing designs. The geometric patterns of American Indian art have found their way into everyday items such as sweaters, handbags, belts, dresses, shirts and pants. American Indian art products can be found in many American homes. These products include Navajo rugs, Indian paintings, carvings, pottery and basketry.

Jewelry
American Indian jewelry, made of silver and turquoise or glass, porcelain and quill work, and fabric designs have also greatly influenced ideas about clothing and fashion.

Architecture
American Indian influences can be found in house designs and community designs throughout the world. The grid pattern for urban planning is an American Indian idea as are adobe homes, semi-subterranean structures, the sod house, Quonset huts, tipis, stockade forts and aqueducts.

Transportation
American Indian transportation technology has become commonplace. This includes canoes, kayaks, toboggans, travois and snowshoes.

Sports and Games
Popular American sports would look quite different had it not been for American Indian inventions such as the rubber ball and games such as lacrosse. At the elementary school level, activities rooted in American Indian culture include Blind Man's Bluff, Prisoner's Base, Crack the Whip, Hide and Seek, and Follow the Leader. Upper grade games such a field hockey, ice hockey, soccer, and football each has its place in American Indian history as well as Shinny and Ice Shinny, Foot Games, Kick Ball Races, archery and running.

Economy
Information taken from a study done by the Marquette Advisors in 1996.

Employment & Wages –

- If tribal casinos were considered a single employer, Indian gaming would rank as the 9th largest employer in Minnesota.

- Casinos offer 11,465 jobs, 95 percent of them are full-time.

- Twenty seven percent of current employees are American Indian, and 73% are non-Indian employees.
- 184,380,000 dollars are paid in wages.
- 105,467,000 dollars were spent in purchases from Minnesota vendors.

Tax Revenue –

- 25,365,000 dollars in federal payroll taxes were generated.
- 19,406,000 dollars in state income tax were generated.
- 5.7 million dollars in payments went to state and local governments.

Government Assistance –

- There was a 17.8 % decrease in AFDC payments in casino counties
- There was a 58.1% decrease statewide in American Indians receiving general assistance.

For more information see the Minnesota Indian Gaming Association Website
www.minnesotagaming.com/miga.html

Minnesota Contributions
Contributions of Minnesota's Anishinabe and Dakota and other tribes of the Great Lakes and Eastern Woodlands include among other things maple sugar, wild rice, toboggan, canoe, snowshoes, moccasins, beadwork, birchbark basketry, cradleboard and dream catcher. American Indians continue to make contributions to modern society.

Locally, Minnesota's Indians have created tribal enterprises, which contribute to a healthy state economy. Tribal government, casinos and other economic enterprises including tourism, wild ricing and fishing in Minnesota have provided employment opportunities for both American Indians and non-Indians.

There are few areas of modern life that have not been influenced by American Indian materials, resources and ideas.

CONTRIBUTIONS - PRIMARY LESSON

I. DEVELOPMENTAL CHECKPOINT

Primary students realize that some problems and needs are solved by creating inventions. Primary students know that people of all cultures invent, devise and design products to make life safer, easier and more pleasant.

OUTCOME INDICATORS

- Checklist for responses in class discussions revealing understanding of motivations for inventions and of the fact that all groups invent and contribute to better their living conditions.
- Drawings or models of cradleboard.

CURRICULUM INTEGRATION

Problem Solving, Creative Thinking

LESSON OUTCOMES

Students will be able to:

- Give examples of how inventions solve problems or answer needs.
- Point out adaptations and/or improvements people have made to various inventions.
- ☐Relate how the modern cradleboard is similar in design and purpose to the American Indian cradleboard.

INSTRUCTIONAL STRATEGIES

1. Ask students to look around the classroom and select examples of devices, which answer a need or solve a problem. Possibilities:

Need or Problem	**Solution**
dull or broken pencils	pencil sharpener
thirsty students	drinking fountain
coats/jackets removed indoors	clothes hooks, closet
need to write assignments	paper, pencils, chalkboards

2. Continue this strategy by taking a walk in the halls, outdoors, library, lunchroom to locate more examples.

3. List student's observations.

4. Seek definitions for *invent, invention, inventor*

Initiate a discussion on how inventions are changed or improved overtime. Examples:

Need or Problem	**Solution**
need to cook food	open fire fireplace wood burning stoves electric, gas stoves microwave stove
need to preserve food	drying, salting store in cool cellar ice box refrigerator
keeping babies safe	carry on back cribs baby carriages play pens

6. Read or tell story of American Indian cradleboard. Ask students to be thinking about what problem this invention solves.

7. Students think of modifications made to the cradleboard used by babies today.

8. Students make or draw a model of the American Indian cradleboard based on what they remember from the story.

VOCABULARY

invent inventor
invention cradleboard

MATERIALS

Surrounding environment
Drawing paper, art supplies
Checklist for discussion responses

RESOURCE LIST

"Indian Cradleboards." *Gopher Historian*. St. Paul: Minnesota Historical Society, Winter 1966-67. Adaptation attached.

ASSESSMENT TASKS

- Participate in a discussion following presentations by teacher.
- Draw or make a model of American Indian cradleboard.

ENRICHMENT ACTIVITY

- Students brainstorm everyday problems they encounter. Select problems or needs from list and solve with ideas or inventions.

LINKAGES

Social Studies, Language Arts, Listening

Indian Cradleboards

Adapted from

Gopher Historian. St. Paul: Minnesota Historical Society, Winter 1966-67

"…The Chippewa (or Ojibway) people, one of the tribes of the Minnesota country, were among those who used the cradleboard. Their cradle was made from a piece of bass, cedar, or other light wood, about two feet long, a foot wide, and half an inch or less in thickness. It was slightly narrowed at the bottom. There a little shelf was usually attached, which was curved up along each side and on which the child's feet rested. At the top end a curved hoop or bow was fastened at right angles to the board. It extended out beyond the child's head for protection, and supported a blanket in winter for warmth and, in summer, a net or thin cloth to keep off flies and other insects. Along each side of the board were attached bands of tanned skin or thick cloth, with which the child was bound to the cradle. The various parts of the little bed were tightly lashed together with thongs or leather strips. Every cradleboard was handmade, of course, and no two were exactly alike. Each one, however, was carefully fashioned and beautifully adorned with beads, porcupine-quill embroidery, bright paint, carving, or other ornament…

When a Chippewa mother was ready to place her baby on the cradle, she first laid a piece of soft deerskin on the board. To cushion the wood and to serve as a diaper, she placed over it a thick layer of moss, which had been dried and fluffed out. Cattail down might also be used. The upper part of the board she covered with squirrel or weasel pelts. If the weather was cold, she wrapped the child in a long strip of cloth or leather before laying it on the board. In warm weather, the infant wore no clothing; in winter perhaps a thin shirt. A very tiny baby might be wrapped and then laid in a little box of birchwood before being placed on the cradle. When the child lay on the board, the mother folded the furs over the upper part of the little one and tucked them in at the sides. Next, she laid a layer of moss and a rabbitskin on the lower part of the body, wrapping the deerskin over it. Then she took up the bands that were attached to the sides of the board. If they were short, she laced them up with thongs, beginning at the bottom. If the bands were long and narrow, she wrapped them around baby and board and tucked the ends in snugly.

The Sioux (or Dakota)…also used the cradleboard. Their cradle was usually made of two wooden slats, fastened together in a V-shape and held firm with cross slats. On it was attached a shoe-shaped case made of buffalo skin, the upper part – around the shoulders and head – stiffened to make it stand out. This bag, beautifully decorated with beads and porcupine-quill embroidery, was closed by lacing. The curved footrest was the same as the one on the Chippewa board, and the stiffened hide, at the top, took the place of the hoop or bow to protect the baby's head. The Sioux mother used moss in the same way as the Chippewa mother, and wrapped her child in furs and a swaddling band as much as was necessary for the weather. On the Sioux cradle, the top ends of the two slats, which stuck up several inches above the child's head, were covered with bright paint or other decoration.

When the Indian mother bound her baby onto the cradle, she always straightened the infant's legs and placed the arms carefully down at the sides. She believed that this would make her child grow strong and as straight as an arrow. Since the little one could be nursed while he/she was in the cradle, and usually slept there during his/her first months, he/she was free to move only when the mother unwrapped him/her to change the layer of moss.

…The cradle was the best place for a small child to be. There he/she was safe from crawling into the open fire, from falling into the water, and from getting into the many other dangers, which surrounded him/her. When the mother gathered firewood, picked berries, hoed the corn, or did other work, she might lean the cradle against a rock or stump. If the board fell over, the child was unhurt, for both head and feet were protected. If she hung it from a low tree branch, birds might hop onto the projecting bow, or a squirrel might scamper over it. A light breeze would swing the cradle and rock the baby to sleep. When the tribe traveled, the mother carried the cradle on her back, suspended from a thong, which passed across her forehead. If she rode a horse, the cradle was often hung from the saddle, and the little one could watch the passing scene as the horse jogged along.

…Many Indian mothers have said that their babies were happy to be bound snugly in their cradles, and would cry to be put back when they had been out for a short time. Of course the child had room to move a little bit even under its wrappings, and he/she was also rested by having the cradle placed in different positions. Sometimes the board hung or stood upright; sometimes it was tilted; at night it would probably lie flat. When the child got to be about six months old, the mother would leave his/her arms outside the wrapping

part of the time. To amuse the little one, she hung small toys on the hoop to dangle before his/her eyes: beaded ornaments, sleigh bells, (after European contact) little dry bones to rattle, shells on a string…An object representing a spider's web (a dream catcher) was to catch bad dreams.

In some tribes the father made the cradle, and the mother decorated it. In other tribes it was the custom to leave these tasks to the grandparents. Sometimes the cradle was handed down from generation to generation. It might also be loaned to relatives who needed one, and the number of children who had used it was shown by notches cut into the frame.

If the child died while still very young, the cradle was sometimes destroyed; sometimes it was put on the grave. The child might even be placed on the cradle, as in life, and thus buried.

…Every Sioux and Chippewa baby had his/her cradleboard, yet few of the little beds have come down to the present. One reason for this is that nomadic people, who must carry all their possessions with them, can only transport what is absolutely necessary. If a child had outgrown his/her cradle and it was not needed by another infant in the tribe, it would have to be left behind. The decorated bands might be removed to use elsewhere, but the wooden frame would soon rot. Artists…have left a rich record of how the cradleboards looked and how they were used."

DISCUSSION CHECKLIST

Name of Student _____

Date _____

TASK	**YES**	**NO**
Define *invent.*	_____	_____
Define *invention.*	_____	_____
Define *inventor.*	_____	_____
Name at least four inventions.	_____	_____
State problems solved by these inventions.	_____	_____
State changes in an invention over time.	_____	_____
Finish a drawing or model of cradleboard.	_____	_____

COMMENTS:

II. DELOPMENTAL CHECKPOINT

Intermediate students recall that needs and problems are reasons for inventions and developments made by people of all cultures. **Intermediate students** are able to gather and report information on contributions made by American Indians.

OUTCOME INDICATORS

- Graphic organizer showing categories of American Indian inventions and development.
- Rubric for oral reports.

CURRICULUM INTEGRATION

Inventing, Classifying, Language Arts

LESSON OUTCOMES

Students will be able to:

- categorize a list of American Indian inventions/developments on a graphic organizer
- gather information on American Indian inventions/developments.
- report to an audience on American Indian inventions/developments.

INSTRUCTIONAL STRATEGIES

1. Ask students if they have ever invented anything.

2. Expand on the concept of inventing by listing synonyms for *invent:*
   devise, contrive, originate, imagine, improvise, create, design.

3. Probe for more personal examples. When something designed for a purpose was not available, how did you ***improvise***? Did you ever ***originate*** a more convenient desk organization or storage plan for your collections? Did you ever ***develop*** a secret code for communicating?

4. Ask students to compose a definition of the word *invention.* Encourage them to think beyond machines or gadgets and include motivations such as making life safer and easier.

5. Hand out a list of some American Indian inventions/developments and a graphic organizer on which students are to categorize the list.

6. After checking accuracy of the students' classification, use the list to discuss the needs and problems, which most likely prompted some of the inventions and developments.

7. Assign each small group to select a category on which to gather information.

8. Students in small groups divide tasks for gathering information and preparing displays for an audience.

9. Small groups rehearse and then present to an audience.

VOCABULARY

invention
development

MATERIALS

List of American Indian inventions/developments
Graphic organizer
Encyclopedias, dictionaries and reference books
Charts, paper and art supplies for student presentations

RESOURCE LIST

Elementary:

Aliki. *Corn Is Maize. The Gift of the Indians*. New York: Crowell Publishers, 1976.

American Indian Astronomy. Anoka-Hennepin Indian Education Program, 1988. Phone: (763) 506-1145.

Hunter, Sally, Gresczyk, Rick, Applebee, Donn. *Contributions*. (Poster). Minneapolis Public Schools, 1981.

Lavine, Sigmund. *Indian Corn and Other Gifts*. New York: Dodd and Mead Publishers, 1974.

Plants and Their Uses by the Chippewa Indian People. Anoka-Hennepin Indian Education Program, 1987.
Phone: (763) 506-1145.

Poatgieter, Hermina. *Indian Legacy: Native American Influences on World Life and Culture.* New York: Julian Messner Publishers, 1981.

Weathorford, Jack. (1991). Native Roots: *How the Indians Enriched America*. Random House, Inc., New York.

ASSESSMENT TASKS

- Classify inventions/developments on a graphic organizer.
- Prepare and present reports to an audience.

ENRICHMENT ACTIVITY

- Student will present reports to an invited audience beyond the classroom: another classroom, room parents, PTA, American Indian group in the community, senior citizen group.
- Given examples (pictures) of contemporary meals, on laminated covered paper, the students will cross out all items with American Indian origins.
- Given a bin of different foods and medicines the students will identify those items contributed by American Indian people.
- Introduce students to the decorative floral designs of the Ojibwe people. Students will compare and contrast designs from other American Indian tribes.
- Students will have discussion on the Minnesota county names derived from the Ojibwe language, Dakota language and other languages. (A list of these county names can be found in the chapter "Minnesota Based Languages," in this curriculum.)

LINKAGES

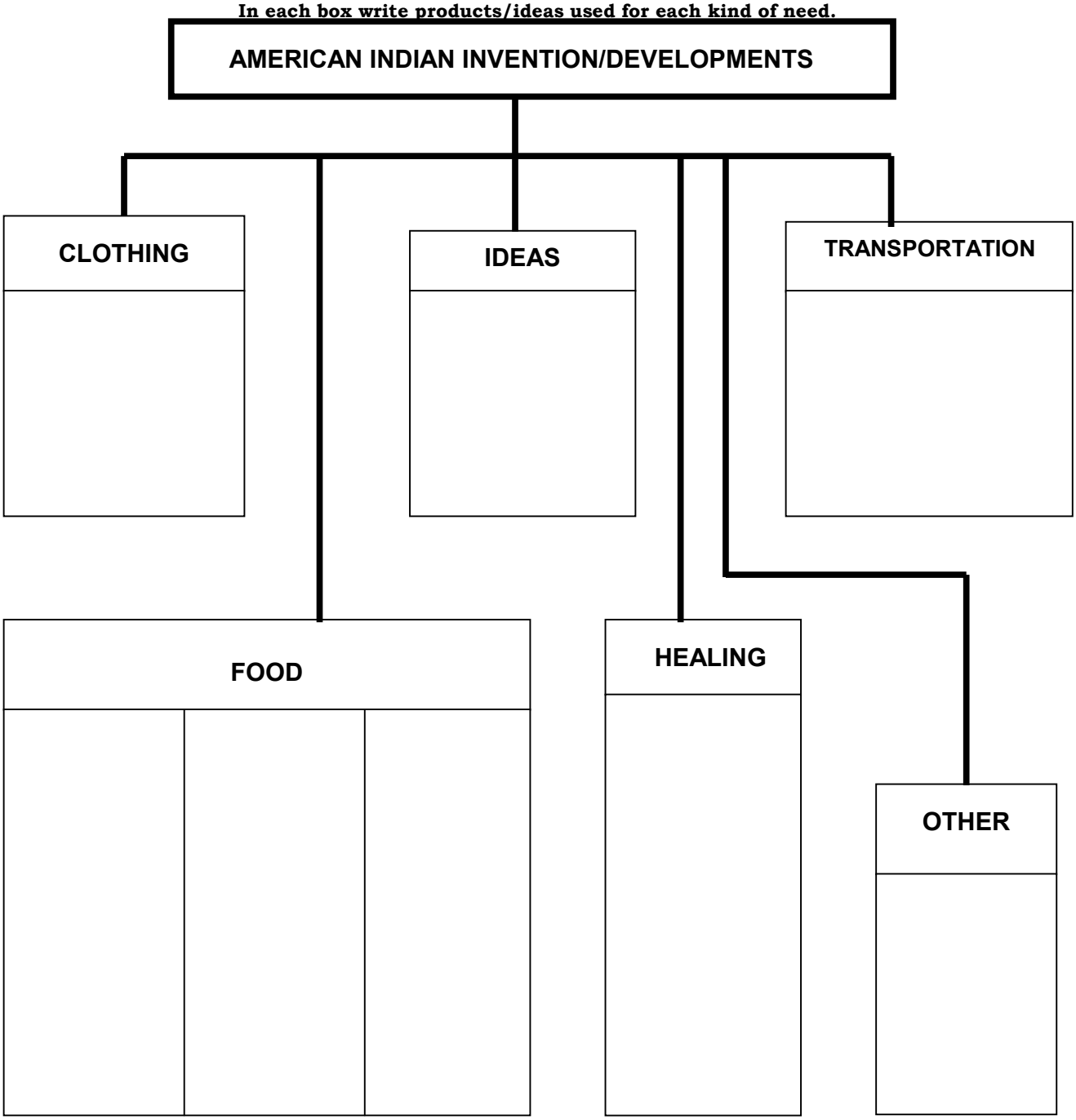
Social Studies, Language Arts

AMERICAN INDIAN INVENTIONS/DEVELOPMENTS
Partial List □ Includes contributions from American Indians in Western Hemisphere

chili
harmony with nature
peppers
canoe
berries (47 types)
wild rice soup
steam baths
representative government
council
remedy for goiters
fever reducer
potato
umiak
sunflower seeds
reed boat
travois
snowshoes
artichoke
mukluks
peanuts
ointment
vanilla
rubber
quinine
dyes
democracy
cotton
federal system
tomato
squash
zucchini
kayak
bean
corn
succotash
dory
hominy
papaya
sweet potato
parka
jerky
Novocaine
chocolate
petroleum jelly
personal liberty
road systems
sassafras flavoring
caucus
ipecac
pecan
remedy for scurvy
laxatives
group decision making
popcorn
rafts
maple sugar, syrup
astringent -- witch hazel
cranberry
toboggan
cassava
moccasins
tapioca
headache cure
avocado
oil of wintergreen
pumpkin seeds

□□□ Information from *Indian Givers* by Jack Weatherford

In each box write products/ideas used for each kind of need.



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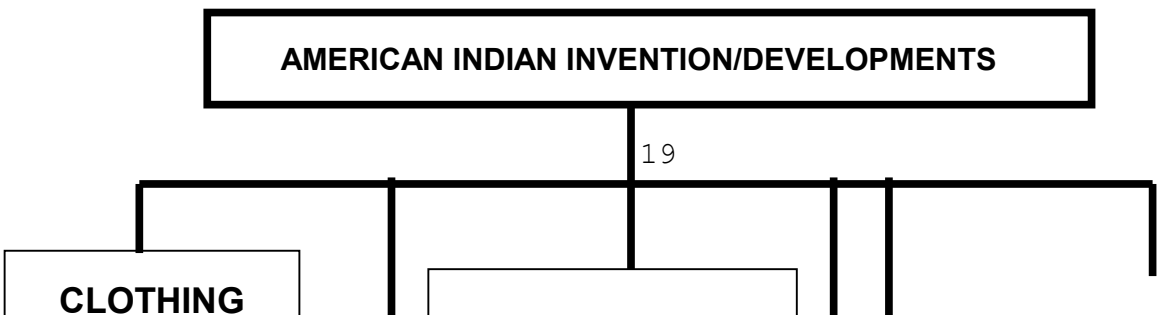


IDEAS

TRANSPORTATION

- Information from *Indian Givers* by Jack Weatherford

CONTRIBUTIONS - MIDDLE SCHOOL LESSON

III. DEVELOPMENTAL CHECKPOINT

Middle school students will have knowledge of contributions of American Indians in United States

wartime efforts.

OUTCOME INDICATOR

Sentences summarizing what was learned about American Indian contributions in World War II.

CURRICULUM INTEGRATION

History, Communication

LESSON OUTCOMES

Students will be able to:

- recount the contributions of the code talkers and enlistees from the various tribes in American war endeavors.

INSTRUCTIONAL STRATEGIES

1. Introduce lesson by stating that one way individuals have shown

2. allegiance to their country has been by serving in wartime.

3. Ask if students can recall anything they have read or heard regarding American Indian service during wars. Have they seen any movies about the subject or do they know of any songs or statues honoring American Indian service men or women?

4. Show video "Navajo Code Talkers" and distribute readings on Navajo and Dakota soldiers in World War II.

5. Students in small groups summarize information from readings and video.

6. Students write summary sentences. Write two, three or more things learned from readings and video. Possible beginnings:
   I learned…
   I was surprised…
   I rediscovered □□□

VOCABULARY

syntax
cryptographers
code
decipher
linguist

MATERIALS

Readings:
"Navajo Code Talkers in World War II"
"Navajo Code Talkers"
"Dakota Code Talkers"
Graphic Organizer: "Who, What, When, Where, Why?"

RESOURCE LIST

Northrup, Jim. *Walking the Rez Road*. Stillwater, MN: Voyageur Press.
123 North Second St. 55082, 1993. Phone: 651-430-2210.

Weatherford, Jack. (1991). Native Roots: *How the Indians Enriched America*.
Random House, Inc., New York.

Videos: "Navajo Code Talkers." Color (29 minutes). Seattle: University Film and Video, 1986.

Videos: Native American Public Broadcasting Consortium.
Distributed by Lucerne Media
1(800) 341-2293

For general information: American Indian Veteran Center, Inc.
2309 Nicollet Avenue South, Suite 102, Minneapolis, MN 55402.
Phone: (612) 726-5591.

ASSESSMENT TASKS

- Recall facts from readings using graphic organizer found at end of lesson.
- Compose summary sentences.

ENRICHMENT ACTIVITY

- Compose an essay on patriotism. What are various ways to serve one's country? What do you think is the best way? What are the differing viewpoints on serving one's country?
- Bring in American Indian Veteran's to discuss their views of patriotism.

LINKAGES

Social Studies, Language Arts

NAVAJO CODE TALKERS in WORLD WAR II

World War II erupted in the Pacific Ocean with the bombing of Pearl Harbor by the Japanese. During the early months of the Pacific War, Japanese intelligence experts broke every code the United States devised for transmitting combat messages.

In any war situation, the rapid and accurate transmission of combat messages is essential. Japan was learning in advance, the time, place and direction the American attack forces would be deployed. Something had to be done to enable the American forces to communicate freely and secretly in the Pacific.

Shortly after Pearl Harbor, a group of twenty-nine volunteers left the tranquil canyons and mesas of their Navajo homeland. Little did they know of the crucial role they were about to play in the U.S. war effort.

These twenty-nine volunteer were the direct result of an idea presented to the Marines by Philip Johnston. His idea, born from his childhood days as a missionary's son living on the Navajo Reservation, was ingenious.

The idea was to devise a code utilizing the complex unwritten language of the Navajo. Knowing the complex syntax and intricate tonal qualities of the language, he convinced the marines it would baffle the best of cryptographers. Johnson said the language could be used as the basis for a code to transmit vital information and battle plans.

With the help of the twenty-nine Navajo volunteers the task of creating code terms was underway. Words from their native tongue were selected to describe complex military equipment and operations. Where possible, Navajo words that had a logical association with the desired military term were selected. Thus the Navajo word for frog, "ch'al," became the code worked for amphibious and "ch'ahligia" (white hats) became sailors. Similarly potatoes became grenades, eggs were bombs and America became "nihima" (our mother).

At full strength, there were about 400 Navajos who were "Code Talkers." These men were considered so valuable each had been assigned a personal bodyguard.

(continued)

NAVAJO CODE TAKERS in WORLD WAR II (continued)

The Navajo Code Talkers were so effective that the Japanese were completely baffled and their master cryptographers never broke the code. In the words of Major Howard Conner, signal offers of the Fifth Marine Division at Iwo Jima, "during the first 48 hours, while we were landing and consolidating our shore positions, I had six Navajo radio networks operating around the clock. In that period alone, they sent and received over 800 messages without an error." Conner went on to say that "were it not for the Navajos, the Marines would never have taken Iwo Jima."

The first formal recognition of the Navajo Code Talkers and their vital contributions to the war effort came twenty-five years after the war on June 28, 1969. The Fourth Marine Division honored the Navajo Code Talkers with medallions commemorating their efforts. This began a string of recognition, which has included proclamations from the State of Arizona and New Mexico. On July 28, 1982, the President of the

United States signed a measure proclaiming August 14th as **"National Navajo Code Talkers Day."**

NAVAJO CODE TALKERS

Many stories of valor and patriotism are recounted, but few are more stirring than the story of the Navajo Code Talkers. When the United States entered World War II, these young men left the canyons and mesas of their reservation homes to join the Marines and played a crucial role in such combat arenas as Guadalcanal, Saipan, Tinian, Tarawa and Iwo Jima.

Rapid transmission of combat messages was a risky business in World War II, before the development of the sophisticated cryptographic technology now in use. And Japanese intelligence experts proved themselves highly skilled in deciphering coded American messages, learning in advance of the time and direction of American attacks and the force that would be committed to them.

Shortly after Pearl Harbor, the son of a Protestant missionary to the Navajos suggested to the Marines the idea of developing a combat code from the Navajo language. Philip Johnston had learned the language from his Navajo playmates and knew that its complex syntax and complicated tonal qualities could baffle even the most experienced linguists.

The Marines received the suggestion with equal measures of skepticism and curiosity until Johnston and several young Navajo men staged a demonstration at Camp Elliot, near San Diego. As English messages were swiftly transmitted in Navajo and translated back into English, General Clayton B. Vogel, Camp Commander, watched in appreciative amazement. Convinced of the merit of the idea, Vogel requested authorization of an official program to develop and implement the Navajo Code.

In April, 1942, Marine recruiters traveled to Arizona and New Mexico communities of the Navajo Reservation to select the first group of Navajo Code Talkers. Twenty-nine young men from places like Lukachukai, Many Farms, and Chinle were soon on their way to training at San Diego.

Much of the work of this first group was to devise the code terms that would later convey critical information on the beaches and in the jungles of the Pacific Theater. They had to find words in their own tongue, which could describe complex military operations. The code words could not be overly long and had to lend themselves to ready memorization. In combat there would be no time to consult code books. Transmission and comprehension had to be instantaneous.

The men searched for Navajo words that had a logical association with the military terms they would signify. Thus the code word for observation plane became "Ne-as-jah," "owl" in Navajo; and "Besh-lo" (iron fish) became the code word for submarine. Aircraft carrier became "Tsidi-ney-ye-hi," which means "bird-carrier."…
An alphabet was designed to spell words for which no code term had been developed. The letter A was Wol-la-chee, the Navajo word for ant; B was Shush, the word for bear, and so on. Saipan was thus spelled in the following manner: Dibeh (ship); Wol-la-chee (ant); Tkin (ice); Bi-sodih (pig); Wol-la-chee (ant); Nesh-chee (nut). As an added safeguard, other words were later added for the most commonly used letters. By the end of the war, 411 terms had been devised to carry vital information past Japanese intelligence.

A post-war article in the *San Diego Union* gave a graphic description of the effect of the code…Huddled over their radio sets in bobbing assault barges, in foxholes on the beaches, in slit trenches, deep in the jungle, the Navajo Marines transmitted and received messages, orders and vital information.

One Code Talker recalled testing the code against Marine intelligence officers. "Those intelligence men recorded some of our messages and took them back to their offices to decode," he said. "They sat around for weeks trying to break them down and couldn't do it. Of course, we could break down those messages in several seconds."

After they completed training, 27 of the Code Talkers were shipped to Guadalcanal to begin combat implementation of the code. Two of the original 29 remained in the United States to work as recruiters and instructors for the nearly 400 other young Navajos who would become Code Talkers. Philip Johnston, now a sergeant in the Marines, was put in charge of the unique communications school.

The effectiveness of the code was described by Major Howard Conner, signal officer of the Fifth Marine Division at Iwo Jima. "During the first 48 hours, while we were landing and consolidating our shore positions, I had six Navajo radio nets operating around the clock," Conner said. "In that period alone, they sent and received over 800 messages without an error."

"Were it not for the Navajos," Conner said, "the Marines would never have taken Iwo Jima."

The Code Talkers were not assigned exclusively to communications work. When there was a lull in the action, or when information did not require the secrecy of the code, they often performed regular Marine duty. But the men were always near their radios. And when a message came in with the name "Arizona" or "New Mexico," they knew a message was coming in Navajo and they rushed to receive it.

The code was especially effective in reporting the location of enemy artillery and in directing fire from American positions. Forward observers would pinpoint coordinates and give the information to the Code Talkers for transmission.

One message in Navajo gave word that birds were on the way…The message was an alert to Americans in the area that enemy planes were on the way to bomb their positions.

In a tense situation on Saipan, a Code Talker transmitted a less conventional but no less critical message. As Marines occupied a position that had been vacated by the Japanese shortly before, they found themselves coming under fire from American artillery.

Frantically they radioed headquarters to assure them that the forces in the position were American. But the Japanese had successfully imitated American voices many times previously, and the shelling was continued. Then a terse question came over the radio. "Do you have a Navajo?" headquarters demanded. There was a single Navajo in the battalion, and the short message he broadcast provided confirmation that these men were Americans. The fire was immediately redirected to the new Japanese position.

When the war ended with the bombing of Hiroshima and Nagasaki in August, 1945, the Navajo Code Talkers returned to the peace of their reservation homes. But there was no outpouring of acclaim for their unique and critical contribution to the American War effort. The men themselves had agreed to keep themselves out of the spotlight, to seek no publicity.

Code Talker Clare Thompson summarized their reasoning: "If there was going to be another war, and this coun-

try needed our services, we all wanted to be ready and able to report back to duty," Thompson said. "If we were to ever again be as effective as we were on the slopes of Mount Surabachi, we had to keep the code a secret."

The first national recognition of the Navajo Code Talkers was thus delayed until June of 1969, when they were feted (honored) at a reunion of the fourth Marine Division. Since that time they have marched in parades at the Navajo Tribal Fair, the Gallup Inter-Tribal Ceremonial, and the Rose Bowl. During the Bicentennial year they participated in a series of events in Williamsburg, Washington, and Philadelphia. They lead the National Bicentennial parade in Washington July 4, 1976, marching as the official Arizona contingent and carrying the state flag.

At the 1969 Navajo Tribal Fair, Lee Cannon of the fourth Marine Division presented to Chairman Raymond Nakai a medallion and plaque in honor of the Navajo Code Talkers. In his acceptance remarks, Nakai expressed the spirit of the Code Talkers and of the thousands of other Navajos who have served in the armed forces.

"Many people have asked us why we fight the white man's wars," Nakai said. "Our answer is that we are proud to be Americans, and we are proud to be American Indians…The American Indian always stands ready when his country needs him."

□ --Arizona Bicentennial Commission and Navajo Code Talkers Association

DAKOTA CODE TALKERS

Other known servicemen to participate in code talking activity are two Dakota gentlemen, Mr. Reuben St. Clair of the Lower Sioux community near Morton, Minnesota, and Mr. John Cavender of the Upper Sioux Community near Granite Falls, Minnesota.

Mr. St. Clair served in the United States Army during World War II as a forward observer on the front lines of the fighting. The account of his activity is taken from the *Dakota Leaders* as follows:

His division landed on Omaha Beachhead in Normandy and fought their way across France, Belgium, Germany, and, finally, to the very borders of Russia. While stationed in Frigurg, attached to Headquarters Battery, it was Reuben's duty to take care of the situation map, keeping up to date the position of U.S. forces. In securing the necessary information, he used the radio a great deal, and in so doing discovered another Sioux in Abel Battery, behind the front lines. The two men developed a friendship and would often visit during leisure evening hours, visiting in the Sioux language on the radio and enjoying the fact that their innocent fun-talk was completely incomprehensible to anyone who might be listening.

One day the Commanding Officer overheard the two, recognized the possibilities, and from then on the Dakota soldiers were used to relay important military information back and forth across the front. The system was entirely successful. After the war, the Germans asked about the two men who spoke the language, they could not understand. When Reuben and his friend, Sgt. Demaris, were introduced as two Dakota who had spoken in their native Indian tongue, the Germans cheered and applauded! They admitted Dakota was the only language they had failed to decode.

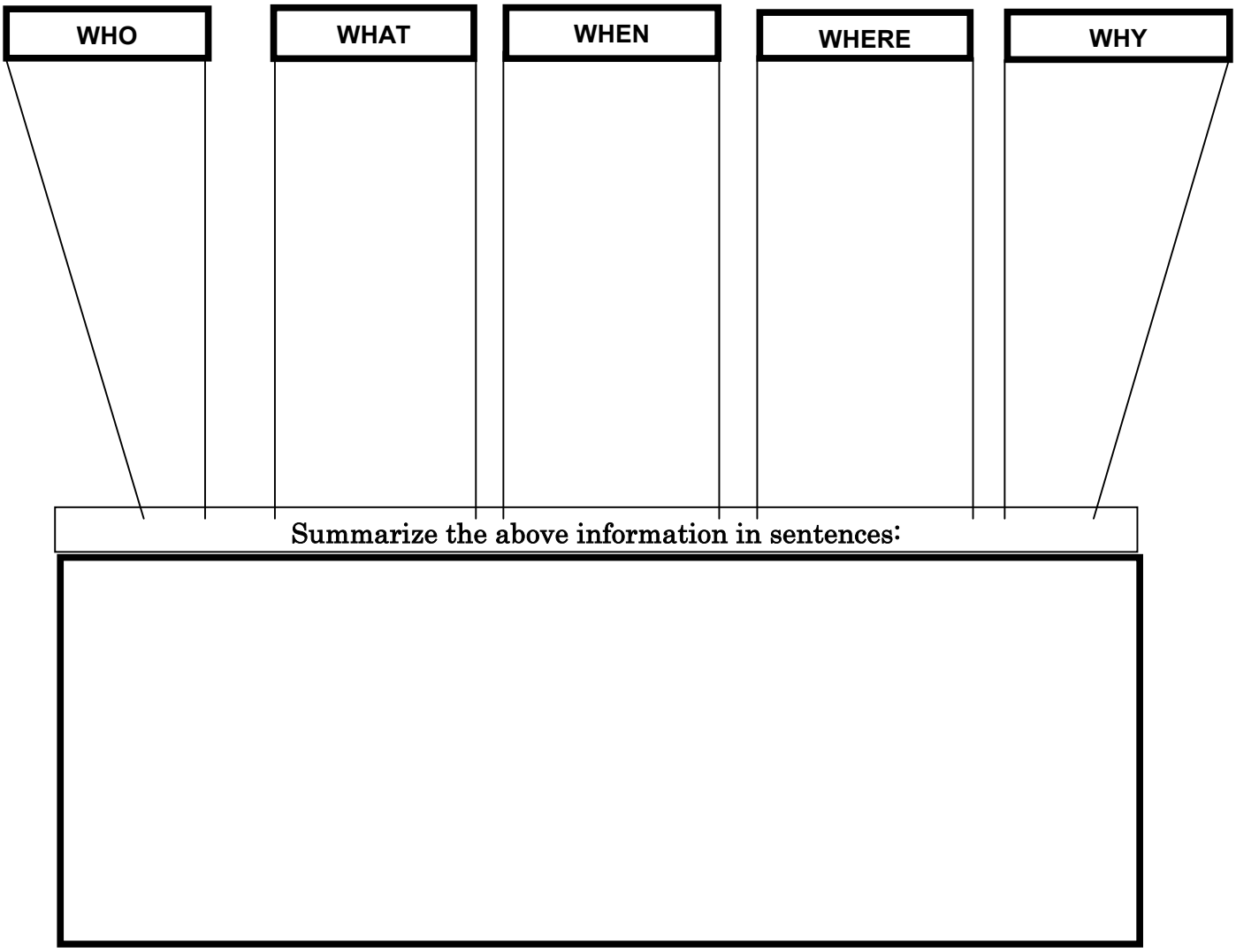
When his division was on the move, Reuben's job as field artillery computer necessitated his being in a tank on the front line, where he could see conditions, make calculations, and radio back the needed data. Despite the fact that his position was a vulnerable one, Reuben survived the war...

The Upper Sioux Community, which was created in 1938, and the village that existed between 1862 and 1930 had anywhere from 100 to 200 people at any given time. Since 1916 there have been at least 60 men known to have enlisted (a few were drafted) into service to participate in World Wars and Conflicts.

In *Ho Kahey! American Indians, Then and Now* (Edith Dorian and W.N. Wilson) it is noted that Indians "fought for the U.S. in 1776 and they have fought for her in every war since: 25,000 served in World War II and 2,200 in the Korean War – the majority of them volunteers. In courage, endurance, and ability to stand nervous strain, they are a close match for their warrior great grandfathers, and they still make superb scouts."

--Dakota Project

Title:_____


WHO
WHAT
WHEN
WHERE
WHY
Summarize the above information in sentences:

SENIOR HIGH LESSON

IV. DEVELOPMENTAL CHECKPOINT

Senior High students understand that American Indian philosophy and governmental practices permeate the Constitution because Benjamin Franklin and other colonial founders borrowed from the Iroquois Nation's *federal system* of government when they planned the union which became the United States of America.

OUTCOME INDICATOR

Graphic organizer comparing The Great Law of Peace to the U.S. Constitution

CURRICULUM INTEGRATION

Government, History

LESSON OUTCOMES

Students will be able to:

- review the role of primary sources in the study of history.
- show similarities between the Iroquois Great Law of Peace and then U.S.Constitution.
- demonstrate an accurate understanding of the use of wampum belts, the Tree of Peace symbol.
- verify the current existence of the Tree of Peace Society.
- recognize opportunities to learn from other cultures.

INSTRUCTIONAL STRATEGIES

1. Students examine the engraving which includes the eagle on the back of a U.S. dollar bill and list the components of that drawing together with their ideas of what each part symbolizes.

2. Students share their inferences and then store their notes for future assessment.

3. Read "Student Readings 1-6." Discuss in pairs or small groups.

4. Match parts of "The Great Law of Peace" of the Iroquois with similar parts of the Constitution of U.S.

5. Study documentation pages. Identify primary sources and distinguish from opinion and reasoned judgment.

VOCABULARY

wampum belts – The Haudenausaunee used wampum belts made of the quahog seashell, which was drilled into beads and strung into different patterns as a means of preserving history. The wampum belt concept was developed by Aiionwatha, one of the founders of the Iroquois Confederacy. The Aiionwatha wampum describes the binding together of the five original Haudenausaunee nations.

Tree of Peace – symbolizes the Great Law which "pierces the sky" for all nations to see. The four white roots extend to the farthest parts of the earth; beneath the tree are buried all weapons of war while the eagle watches for approaching dangers.

MATERIALS

Dollar bills
Student readings:
"The Great Law of Peace" (1 - 6)
Parts of U.S. Constitution
Documentation

RESOURCE LIST

Barreiro, José, Ed. Indian Roots of American Democracy. New York: AKWE:Kon Press, 1992.

Rethinking Schools - Iroquois Contribution to the Constitution pg 44

Johansen, Bruce. *Forgotten Founders*. Ipswich, Mass: Gambit Press, 1982.

Kickingbird, Kirk and Kickingbird, Lynn Shelby. *Indians and the U.S. Constitution: A Forgotten Legacy*. Washington: Institute for the Development of American Indian Law, 1987.

Loewen, James. (1996). *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong.* Simon & Schuster Trade.

Weathorford, Jack. (1991). Native Roots: *How the Indians Enriched America*. Random House, Inc., New York.

Weatherford, Jack. *Indian Givers. How the Indians of the Americas Transformed the World*. New York: Crown Publishers, 1988.

Weatherford, Jack. *Native Roots*, New York: Crown Publishers, 1991.

ENRICHMENT ACTIVITY

Arrange for a tree planting by writing to:
Tree of Peace Society
Box 188 - C
Cook Road
Mohawk Nation
Akwesasne, N.Y. 13655

The Tree of Peace Society is an organization dedicated to the securing of world peace through the sharing of Tree of Peace plantings by which American Indians are able to share their ancient history. Already many trees for peace have been planted. The State of California recognized these peace efforts by issuing a legislative resolution supporting this activity. The tree of peace planting ceremony addresses the need for disarmament, and also brings awareness about the effects of environmental damage to all people.

List, describe and evaluate ideas adapted from other cultures.

ASSESSMENT TASKS

Complete the matching activity "The Great Law of Peace with parts of U.S. Constitution."

LINKAGES

Social Studies, Language Arts

1

STUDENT READINGS
Introduction

"The Birth of Frontier Democracy from an Eagle's Eye View: The Great Law of Peace to the Constitution of the United States of America"
by Gregory Schaff, Ph.D.

From the time of the signing of the Declaration of Independence to the ratification of the U.S. Constitution, the opportunity to create and to establish a new government challenged people to search for the roots of democracy. One of the little known secrets of the Founding Fathers is the fact that they discovered a democratic model **not** in Great Britain, France, Italy nor any of the so-called "cradles of civilization." Thomas Jefferson, Benjamin Franklin and others found the oldest participatory democracies on earth among the American Indians.

Representatives of the U.S. Congress met privately with ambassadors from the Haudenasaunee Six Nations Confederacy, as well as the Lenni Lenape, "Grandfathers" of the Algonquian family of nations. For centuries, these American Indian people were governed by democratic principles. Through wampum diplomacy, their traditional philosophy of liberty was advanced in a series of peace talks focused on the law of the land, the balance of power and the inherent rights of the people.

American Indian Agent George Morgan and others served as intermediaries in these talks. His role as a diplomat demanded an intimate knowledge of the cultures, social structures and governments of the American Indians. He traveled safely through Indian communities and met with Indian leaders of frontier democracies. He witnessed societies where people were endowed with the right to speak freely, the right to assemble, religious freedom, as well as the separation of governmental powers into three branches.

A system of checks and balances was firmly in place like the branches of the great "Tree of Peace" among the Haudenausaunee, "People of the Longhouse." The United States government was structured surprisingly similar to their Grand Council.

2

Seating Pattern of Iroquoian Grand Council

The Onondaga, led by Tatadaho the Firekeeper at the heart of the Confederacy, paralleled the presidency of the U.S. executive branch. Their legislative branch was divided into two parts. The Mohawk and Seneca, united as Elder Brothers, formed the upper house of the traditional Senate. The Oneida and Cayuga, composed the Younger Brothers, similar to the House of Representatives.

After meeting with representatives of the Six Nations in the summer of 1754, Benjamin Franklin first proposed the creation of a colonial Grand Council in the "Albany Plan of Union."

"**One General Government may be formed in America... administered by a president General...and a grand Council to be chosen by the representatives of the people of the several colonies..."**

Franklin's plan for a Grand Council of United Colonies clearly resembled the Grand Council of the united Haudenausaunee.

Why did the founding Fathers choose to keep secret the original design of the United States government? One clue may be related to a major difference between Iroquoian vs. U.S.'s judicial branches. The Iroquoian 'Supreme Court' was entrusted to the women. Clan Mothers and Women's Councils maintained a balance of power in their matrilineal society. Women nominated chief statesmen as political and religious leaders, lending a maternal insight into good leadership qualities. Their standards were set very high. While under the U.S. Constitution, qualifications of Congressmen were limited to age, citizenship and residency, Iroquoian women moreover required:

All royaneh (Chief Statesmen) of the Five Nations must be honest in all things. They must not idle or gossip, but be men possessing those honorable qualities...Their hearts shall be full of peace and good will and their minds filled with a yearning for the welfare of the people of the Confederacy...

Women also held the power to impeach any leader who failed – after three warnings – to serve the best interests of the people. If the Founding Fathers had disclosed the political powers of many Indian women, perhaps women like Abigail Adams, wife of future President John Adams, could have effectively assumed positions as "Founding Mothers."...

3

In behalf of the people, women preserved title to the land through families and clans. This may be another facet of the Iroquoian system that some Founding Fathers may have preferred not to make public. In contrast, women in the United States were not permitted the right to own land, nor even to vote, much less control over the system of justice. Iroquoian women also maintained a sort of veto power to stop wars. If women across the land had known the truth about the power of Indian women, the call for equal rights could have been heard earlier, and American history might have changed over the past two hundred years.

Two generations ago, Dr. Paul Wallace, a respected ethnohistorian in Iroquoian and Algonquian studies, traced the source of the first "United Nations." When I retraced these roots to Onondaga and then to Akwesasne, I was impressed by a stone monument to Dr. Wallace that stands before the Akwesasne Mohawk Longhouse. On the top was engraved the **Tree of Peace** followed by these words:

> To America's oldest ally
> The Iroquois Confederacy
> "People of the Long House"
> Mohawks, Oneida, Onondaga, Cayugas, Senecas –
> To whom were later added
> The Tuscaroras Constituting The Six Nations
> Founded by Deganawidah and Hiawatha who planted the
> Tree of Peace at Onondaga (Syracuse) sometime before the
> coming of Columbus.
>
> They excelled in statesmanship and the art of diplomacy. After the white man came, during more than a century of intercolonial strife, they loyally protected the infant English colonies, showed them the way to union, and so helped prepare the American and Canadian people for nationhood.
>
> In memory of our beloved brother
> TO-RI-WA-WA-KON (Dr. Paul A. Wallace) who, through his writings, showed the Iroquois Confederacy as it truly existed.
> Thank you, Toriwawakon, for your great work.

Toriwawakon literally means, "He Holds the Matters," which implies that he held in his hands matters related to the core of Iroquoian society.

4

Dr. Wallace began the story by recognizing the Iroquois as the "famous Indian confederacy that provided a model for, and an incentive to, the transformation of the thirteen colonies into the United States of America." Over a thousand years ago, according to Iroquois faith keepers, a Great Peacemaker emerged at the time of a terrible war. He inspired the warriors to bury their weapons of war beneath a sacred Tree of Peace. An eagle soared from the heavens, perched on top of the tree and clutched the arrows to symbolize the united Indian nations. (The U.S. national seal, pictured on the back of the one dollar bill features 13 arrows for the 13 original United States.)

The Haudenosaunee have preserved a story of the origins of the Tree of Peace. At the planting of a Tree of Peace at Philadelphia in 1986, Mohawk Chief Jake Swamp explained through interpreter Chief Tom Porter:

In the beginning of time, when our Creator made the human beings, everything needed to survive in the future was created. Our Creator asked only one thing: Never forget to be appreciative of the gifts of Mother Earth. Our people were instructed how to be grateful and how to survive. But at one time, during a dark age in our history perhaps over 1000 years ago, human beings no longer listened to the original instructions. Our Creator became sad, because there was so much crime, dishonesty, injustice and so many wars. So our Creator sent a Great Peacemaker with a message to be righteous and just and to make a good future for our children seven generations to come. He called all the warring people together, and told them as long as there was killing, there would never be peace of mind. There must be a concerted effort by human beings, an orchestrated effort, for peace to prevail. Through logic, reasoning and spiritual means, he inspired the warriors to bury their weapons (the origin of the saying to "bury the hatchet") and planted on top a sacred Tree of Peace."

Upon hearing this story, Dr. Robert Muller, former Assistant Secretary General of the United Nations, responded. "This profound action stands as perhaps the oldest effort for disarmament in world history."

The Peacemaker provided the people with a code of justice called the Great Law of Peace. His vision had all the people of the world joining hands in a way of life based on the principle that peace is the law of the land. He created a united government that still meets around the council fire at Onondaga, near present-day Syracuse, New York.

5
The rights of the people, according to Onondaga Faithkeeper Oren Lyons, include, "freedom of speech, freedom of religion, and the rights of women to participate in government. The concept of separation of powers in government and checks and balances of power within governments are traceable to our constitution. These are ideas learned by the colonists…"

Over 200 years ago an Onondaga chief advised Benjamin Franklin and other colonial representatives saying, "Our wise Forefathers established Union and Amity…this made us formidable…We are a powerful Confederacy, and if you observe the same methods…you will acquire fresh Strength and Power…"

Franklin challenged the colonists to create a similar united government:
"It would be a strange thing if (the) Six Nations should be capable of forming…such a union…and yet a like union should be impracticable for…a dozen English colonies."

The result of Franklin's challenge was the creation of the United States of America with a Bill of Rights and Constitution based on the Great Law as symbolized by the Tree of Peace.

In fact, the first U.S.-Indian peace treaty in 1776 took place beneath a Tree of Peace, as documented in the Morgan Papers – the documents of the American Indian agent who recorded how the Indian elders tried to promote peace during the Revolutionary War. In the spring of 1776, the Continental Congress decided to retrace the White Roots of Peace by appointing the first Indian Agent, George Morgan, to promote peace among the Indian nations. John Hancock, the President of Congress, instructed Morgan to take a "great peace belt with 13 diamonds and 2,500 wampum beads," following the custom of the Peacemaker when inviting the Indians to attend the first U.S.-Indian Peace Treaty. The details of the wampum diplomacy…, which featured the philosophical roots of the Great Law of Peace and the U.S. Constitution – came to light with the discovery of the Morgan Papers. Found in an old trunk in the attic of 94-year-old Susannah Morgan, the collection features original documents by George Washington, Thomas Jefferson, John Hancock and Morgan's private journal which prove the Iroquois Confederacy advocated peace and neutrality early in the Revolution. To symbolize the American promise that Indians would never be forced to fight in the wars of the U.S. and that Indian land rights would be respected, the American Indian Commissioners presented the chiefs and clan mothers with the 13 diamond wampum belt. Symbolically, the war hatchet was then buried beneath the Tree of Peace, and prayers of peace were offered through the sacred pipe.

6

The Tree of Peace thus became the Tree of Liberty, and the Eagle atop clutched 13 arrows for the 13 states. While the Iroquois shared the Peacemaker's plan for creating a strong united government, which influenced the U.S. Constitution, Washington also wanted Iroquois men to fight in the war and Iroquois land for American expansion. The Six Nations were forced to take a stand against the U.S. for their own freedom and liberty.

Based on the Great Law of Peace, the Peacemaker founded a participatory democracy in which the people have the right to actively participate and to determine their own future. The Iroquois Constitution laid the foundation for a government of the people with three branches. The democratic government of the Lenni Lenape, Grandfathers of the Algonquian family of nations, also guaranteed freedom of religion, freedom of speech, and freedom of assembly long before these rights were extended to American citizens. As acknowledged in the writings of Benjamin Franklin, George Morgan and other founding fathers, frontier democracy clearly influenced the framers of the U.S. Constitution.

Iroquoian elders have long claimed their government served as a model for the United States. To put their tradition to a test, appropriate passages from the *Great Law of Peace* have been positioned side-by-side with the Constitution of the United States of America. The results proved striking. The parallels are unmistakable. Moreover, the differences proved even more interesting. Featuring high qualifications for leadership, political rights for women and a remarkable system of justice, the *Great Law of Peace* may inspire people to reconsider the founding principles of America's origins.

Compare/Contrast Activity

Distribute Great Law of Peace documents to half of the class and U.S. Constitution documents to the other half of class. Working in pairs, students will attempt to match the parts that are alike / similar. Keys for the purpose of verification may be printed on the back of each section or not according to the preference of the instructor. It is suggested that the parts be cut apart for this activity.

Great Law of Peace
Kaianerekowa
of the Haudenausaunee, Iroquois Confederacy
(Founded by the Great Peacemaker, 10th – 15th Century)

(Wampums 1,2,3)

I am, [the Peacemaker]…with the statesmen of the League of Five Nations, plant the Tree of Peace…Roots have spread out…their nature is Peace and Strength. We place at the top of the Tree of Peace an eagle… If he sees in the distance any danger threatening, he will at once warn the people of the League. If any man or any nation outside the Five Nations shall obey the laws of the Great Peace…they may trace back the roots to the Tree…[and] be welcomed to take shelter. The smoke of the Council Fire of the league shall ever ascend and pierce the sky so that other nations who may be allies may see the Council Fire of the Great Peace [the eternal flame of liberty at the center of the United Nations].

Wampum 9. Grand Council
10 - X TLL

Powers are Vested in the Elder Brothers and Younger Brothers

1. All the business of the Five Nations Confederate Council shall be conducted by the combined bodies of the Confederate [Chief Statesmen]. First the question shall be passed upon by the Mohawk and Seneca [Chief Statesmen - the Elder Brothers], then it shall be discussed and passed by the Oneida and Cayuga [Chief Statesmen, who later added the Tuscarora, thus the Confederacy became the Six Nations].

TIME

OPENING ORATION

POWERS ARE VESTED
IN THE ELDER BROTHERS
AND YOUNGER BROTHERS

Wampum 17. Grand Council

1. The right of bestowing the title [of Chief Statesman] shall be hereditary in the family…the females of the family have the proprietary right to the [Chief Statesmanship] title for all time to come…(thus the women nominate the chiefs who hold office as long as the women judge him to be fulfilling his responsibility.)

Wampum 27. All [Chief Statement] of the Five Nations Confederacy must be honest in all things…men possessing those honorable qualities that make true royaneh [chief statesmen, literally "noble leaders who walk in greatness"]. [There are no age limits, but statesmen with a family and are citizens of one of the Five, now Six Nations, with exception to the Pine Tree Chief. The clan mothers and women evaluate who is qualified to be a chief statesman.]
Wampum 53. When the Royaneh women, holders of a [chief statesman] title, select one of their sons as a candidate, they shall select one who is trustworthy, of good character, of honest disposition, one who manages his own affairs, supports his own family, if any, and who has proven a faithful man to his Nation.

[The number of Chief Statesmen was set by the Peacemaker, not apportioned by population. No direct taxes existed. Slavery was illegal. The ideas of some people being considered less than whole was foreign and never accepted. Note "Indians not taxed" were considered separate, a status still widely asserted and defended.]
"According to the great immutable law the Iroquois confederate council was to consist of fifty rodiyaner (civil chiefs) [or Chief Statement]."
(Parker, p. 10)
Elder Brothers:
Onondaga [Many Hill Nation] – 14
Mohawk/Ka-nin-ke-a-ka [People of the Flint] – 9
Seneca – 8
Younger Brothers:
Oneida [People of the Standing Stone – 9
Cayuga [People of the Pipe] – 10
Tuscarora added in 18th century

Number of Chief Statesmen: 50
[Tuscarora, Delaware, Saponi, Tutelo and Nanticoke speak through the Younger Brothers]

Selection of Chief Statesmen

Qualifications of Chief Statesmen

Apportionment of Chief Statesmen

U.S. CONSTITUTION
Constitution of the United States
(In Convention, September 17, 1787)

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2. House of Representatives

1. The House of Representatives shall be composed of members chosen every second year by the people of the several states, and the electors in each state shall have the qualifications requisite for electors of the most numerous branch of the Legislature.

2. No person shall be a Representative who shall not have attained to the age of twenty-five, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of the state for which he shall be chosen.

3. No person shall be a Senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State for which he shall be chosen.

TIME

PREAMBLE

POWER VESTED IN SENATE AND HOUSE

ELECTION OF REPRESENTATIVES

QUALIFICATIONS
OF REPRESENTATIVES AND SENATORS

DOCUMENTATION

Transcripts of meetings between the U.S. and American Indian ambassadors during the American Revolution were compiled by John P. Butler, Index: The Papers of the Continental Congress: 1774-1789 (Washington, D.C., 1978), v. II.

The "Seating Chart" of the Grand Council is illustrated in Mike (Kanentakeron) Mitchell, Barbara (Kawenehe) Barnes, eds., et. al., Roy Buck, "□□ he Great Law." Traditional Teachings (North American Indian Travelling College, Cornwall Island, Ont., 1984), p. 37. The chart was developed by the author to include the Women's Council. The comparison with U.S. branches of government was first explained to the author by the late Onondaga historian, Lee Lyons.

For an introduction to the founding of the confederacy see the accounts compiled by Seneca scholar, Arthur C. Parker, "The Constitution of the Five Nations or the Iroquois Book of the Great Law," (Albany, N.Y., April 1, 1916), No. 184, 175 pp. (hereafter cited Parker, Great Law)

Benjamin Franklin, "Albany Plan of Union," (Albany, N.Y., July 10, 1754), Queen's State Paper Office, British Museum, London, "New York Papers," Bundle Kk, No. 20, edited by E.B. O'Callaghan, (Albany, N.Y., 1855), v. VI, pp. 853-92.

Seth Newhouse, Mohawk, edited by Albert Cusick, Onondaga-Tuscarora, "The Council of the Great Peace: The Great Binding Law, Gayanashagowa," Wampum 27, originally coded 45-XLV, Tree of the Long Leaves (TLL), printed in Parker, Great Law, pp. 38.

Paul Wallace, ***The White Roots of Peace*** (Philadelphia, 1946, reprinted by Chancy Press with prologue by John Mohawk and illustrated by Kahionhes, John Fadden, 1986). (hereafter cited Wallace, ***White Roots***)

Dr. Donald Grinde and Paula Underwood Spencer, two scholars presently researching parallels between the Great Law and the U.S. Constitution report that a document has been found in which Jefferson made notations regarding the symbolic origins of the bundle of arrows.

Chief Jake Swamp (translated by Chief Tom Porter), "The Origins of the Tree of Peace" (Friends Meeting Hall, Philadelphia, October, 1985), tape 1, side 1, transcribed by Mary Beth Miller

For an account of the origin of wampum see Michael Kanentakeron Mitchell, Mohawk, "The Birth of the Peacemaker." Traditional Teachings (North American Indian Travelling College, Cornwall Island, Ont., 1984), v. II, p. 22-28

There are six versions of the Great Law of Peace and the founding of the Iroquois Confederacy:

1. ***The Newhouse version***, gathered and prepared by Seth Newhouse, a Candian-Mohawk, and revised by Albert Cusick, a New York Onondaga-Tuscarora. This version has been edited by Parker, Great Law. Parker explained his system of footnotes as follows – "The abbreviations after each law refer to the sections in the original code and their numbers. TLL means Tree of the Long Leaves; EUC, Emblematical Union Compact, and LPW, Skanawita's Laws of Peace and War. The first number in Roman numerals refers to the original number of the law, the second number, in Arabic numerals, to the section number in the division of the law named by the abbreviation following."

2. ***The Chiefs' version***, compiled by the chief of the Six Nations Council on the Six Nations Reserve, Ontario, 1900. This version appears in the "Traditional History of the Confederacy of the Six Nations." edited by Duncan C. Scott, **Proceedings and Transactions of the Royal Society of Canada** (Ottawa, 1911), v. 5.

3. ***The Gibson version***, dictated in 1899 by Chief John Arthur Gibson of the Six Nations Reserve to the late J.N.B. Hewitt of the Smithsonian Institution, and revisited by Chiefs Abraham Charles, John Buck, Sr., and Joshua Buck, from 1900 to 1914. This version, which was translated into English in 1941 by Dr. William N. Fenton of the Bureau of American Ethnology, Smithsonian Institution, with help of Chief Simeon Gibson.

4. ***The Wallace version***, a compilation of the first three and presented as a narrative by Dr. Paul Wallace. ***The White Roots of Peace*** (Philadelphia, 1946).

5. ***The Buck version***, by Roy Buck, Cayuga, narrated in Mohawk and translated to English by the North American Indian Travelling College Staff. "The Great Law," ***Traditional Teachings*** (North American Indian Travelling College, Cornwall Island, Ont., 1984)

6. ***Mohawk version***, a contemporary interpretation by John C. Mohawk, Doctoral Candidate at State University of New York at Buffalo and editor for seven years of ***Akwesasne Notes***.