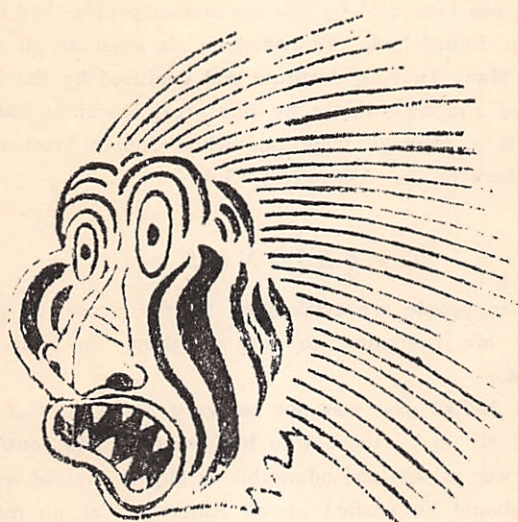


The Great Gift, Tobacco

BY AREN AKWEKS



AKWESASNE COUNSELOR ORANIZATION
ST. REGIS MOHAWK RESERVATION
HOGANSBURG, N. Y.

A MESSAGE

We, The Akwesasne Mohawk Counselor Organization from the St. Regis Reservation, dedicate this booklet, "The Origin of the Tobacco Plant," to Dr. Frank G. Speck of the University of Pennsylvania for his genuine friendship towards his Red Brothers of America. Dr. Frank G. Speck is a noted authority on the lives and culture of the Indians of the Western Hemisphere and there probably is not a group of Indians, no matter how small, that he has not visited and studied. It has been told by visiting Indian people that the home of Dr. Speck in Philadelphia, Pennsylvania, is open at all times to Indian people. Many Indians, destitute and confused by the Big City have been helped and set straight by this great friend of our people. The following is a message from our white Indian brother to the chiefs and members of the Akwesasne Club:

"GREETINGS -

Indian people are awakening to the sense of pride which they are beginning to feel so deeply in their past achievements.

The Indian past was not savagery but a kind of real civilization built up by those who had lived on this continent for ages. It was as fine and admirable as any in the old world.

It should be studied by all Americans of no matter what color or nationality. It is something to support as well as can be in these days of confusion and uncertainty.

To you is left the responsibility of keeping this CURRENT ALIVE AND PROGRESSING WITH IT not as imitators of white folks but as Indians ready to benefit by what they can give."

- Frank G. Speck.

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Printed at Malone, N. Y., by Roy Smalley

THE GREAT GIFT, TOBACCO

By Aren Akweks

Many years ago a band of Iroquois Indians were camped in a village on the Ohio River. At that early date the tobacco plant was unknown to the Ongwe-Oweh (Indian).

One day, as the people of the Iroquois village were going about their regular work, a strange sound was heard coming from up the river. Immediately the people dropped their tasks and rushed to the river bank to see where the strange sound was coming from. They stood looking at each other and listening to the wierd sound which sometimes sounded like the howl of a strange animal and then again resembled the chant of singing people. As the people stood listening to the peculiar music a loud voice was heard coming from up the river. As they looked toward the sound of the voice they saw, floating toward them, a large canoe filled with strange beings. These peculiar people were beating a big kettle drum that was in the center of the canoe and were singing a strange song. By their peculiar dress, the singers appeared to be Medicine Men. As the canoe floated toward the village, the loud voice was again heard coming from the canoe. It told the inhabitants of the village to go back to their homes and remain indoors. It said that if they disobeyed, bad luck would come to them.

The people became very frightened and most of them rushed for their houses. But there were some who refused to be frightened by these Medicine people. They stood upon the bank of the river and watched the approaching canoe. As the canoe floated by them, these men, who had remained on the bank fell dead upon the sandy beach. The canoe with the strange singing men continued floating on down the stream and disappeared around the bend of the river.

The next day one of the relatives of the dead men organized a war party in their canoe they paddled down the river in search of the strange canoe. They were seeking revenge for the death of their friends. They followed the river for a long time. After days of travel they came upon the canoe floating in a sheltered bay. In each end of the canoe, fast asleep, was a strange being. As the warriors stood gazing at these sleeping beings the voice was again heard coming from the canoe. The loud voice said that if these strange beings were destroyed, a great blessing would come to the Ongwe-Oweh.

After the strange voice had ceased speaking the warriors hid in the forests bordering the stream. A single warrior approached the river. Taking a stone, he threw it at one of the beings who awoke with a shout. The single warrior stuck out his tongue at the strange creatures and pretended to run from them. Seeing this, the two beings beached their canoe and took after the fleeing Indian. The warrior led them to a nearby council house and after he had decoyed them into it, he let out his war cry and with his war club faced the two pursuers. At the sound of their comrade's war cry, the other warriors immediately came to the aid of their fellow warrior and in a short time the two beings were killed.

Gathering a great pile of brush and placing the two dead creatures upon it, the warriors set fire to it and soon the bodies were ashes. From the ashes of the dead bodies rose the tobacco plant. The voice was heard coming from the earth, instructing the Indian people how to use the tobacco.

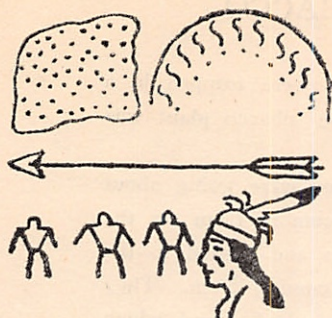
THE GREAT GIFT, TOBACCO

BY AREN AKWEKS

Many Winters

ago (*arrow going back*)

a band of Iroquois Indians



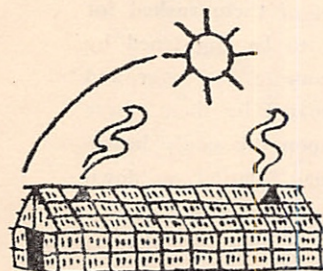
were camped in

a village on the Ohio River



One day

as the people of the village were going about their regular work



a strange sound was heard coming from the river.



The people forgot their activities and rushed to the river bank to see where the strange sound was coming from.



They stood looking at each other and listening to the wierd sound. The noise sometimes sounded like the howl of a strange animal and then again it resembled the chant of singing people.



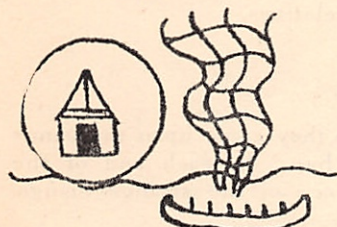


As the people stood listening to the peculiar music, a loud voice was heard coming from up the river.

As they looked toward the sound of the voice they saw floating toward them a large canoe filled with strange beings. These peculiar people were beating a large kettle drum which was in the center of the canoe. They were chanting a strange song.



By their peculiar dress the singers appeared to be medicine men.

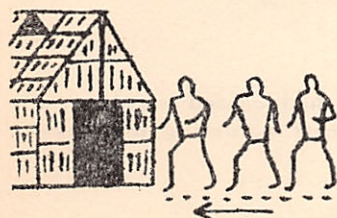


As the canoe floated toward the village, the loud voice was again heard coming from the canoe.



It told the inhabitants of the village to go back to their homes and to remain indoors. It said that if they disobeyed bad luck would come to them.

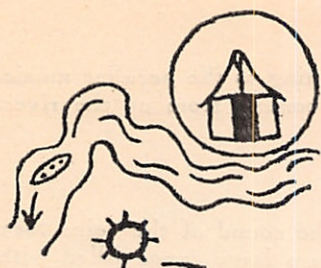
The people became very frightened and most of them rushed for their houses.



There were some who refused to be frightened by the strange beings. They stood upon the bank of the river and watched the approaching canoe.



As the canoe floated by them those men who had remained on the river bank fell dead.



The canoe with the strange singing men continued floating on down stream and disappeared around the bend of the river.

The next day



one of the relatives of the dead men organized a war party.



In their canoe they paddled down the river in search of the strange canoe. They were seeking revenge for the death of their relatives.



After traveling for a day they came upon the canoe floating in a sheltered bay. In each end of the canoe, fast asleep, was one of the strange beings.



As the warriors looked at the peculiar beings

the voice was again heard coming from the canoe. The loud voice said that if these strange beings were destroyed, a great blessing would come to the Iroquois.



After the strange voice had ceased speaking, the warriors hid in the forests bordering the stream.



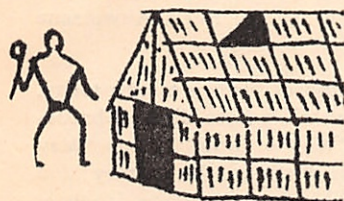
A single warrior approached the river. Taking a stone he threw it at one of the beings who awoke with a shout. The single warrior stuck out his tongue at the strange creatures.



He pretended to be frightened and ran from them.



Seeing this, the two beings beached their canoe and took after the fleeing Indian.



The warrior led them to a nearby bark house and after he had decoyed them into it, he gave his war cry.. With his war club he faced his two pursuers.

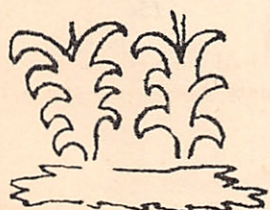


At the sound of their comrade's war cry, the other warriors immediately came to his aid. They surrounded the two strange beings.

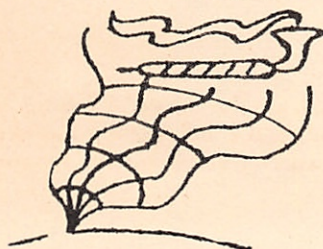


In a short time the two beings were killed.

Gathering a great pile of brush and placing the two dead creatures upon it, the warriors set fire to the brush. Soon the two bodies were ashes.



From the ashes of the dead bodies rose a strange plant. It was the tobacco plant.



The strange voice was heard coming from the earth. It instructed the warriors how to prepare the plant and how to use it. It was a great gift to the Iroquois.

THESE PAMPHLETS — dealing on the history, culture and legends of the Ho-de-no-sau-ne or Six Nations Iroquois Confederacy have been collected and written by Aren (Ray Fadden). Indian children, through the St. Regis Akwesasne Counselor Organization receive all monetary profit from his work.

The future of our young children depends upon the kind of history taught today. Our forefathers fought for their way of life. Our young warriors have died on battlefields all over the world in the interests of the American 'Way of Life.' This 'Way of Life' originated in this country and you may trace its birth in the history and culture of our ancestors the North American Indians. The now complete Iroquois Life History series offers help in training young people in early American History. The collection of Indian history pamphlets paints a strong and educational picture of Indian life, a picture that will create pride, interest, respect and reverence for the principles of freedom and justice for which the old Indian stood.

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<i>Legend—The Seven Dancers</i>	10¢
<i>Sa-ko-ri-on-nie-ni, Our Great Teacher</i>	35¢
<i>The Gift of the Great Spirit</i>	15¢

*The Story of The Monster Bear,
The Great Dipper*

BY AREN AKWEKS



AKWESASNE COUNSELOR ORGANIZATION

ST. REGIS MOHAWK RESERVATION

HOGANSBURG, N. Y.

A MESSAGE

We, the Akwesasne Mohawk Counselor Organization of the St. Regis Reservation, dedicate this pamphlet, "The Story of the Monster Bear, the Great Dipper" to our friend and brother -- A. Hyatt Verrill (Tchanku Tanka).

Mr. A. H. Verrill is probably one of the greatest authorities on the Indians of the Americas. There are few, if any, Indian tribes of North, South or Central America that he has not visited. A noted author, he has written several authentic Indian books including, *Foods America Gave to the World*, *Old Civilizations of the New World* and many more.

Mr. Verrill says the following of our people: "We think of Custer and his men as heroes and we give them the honor that is due them as brave and valiant men who died fighting for their country and flag. But we should not forget that the men against whom they fought were defending their homes, their lands, their women and children, and their very existence. Can we, as a nation whose ancestors laid down their lives in defense of their liberty and their homes, as a nation who reverence those patriots as heroes, can we, I say, afford to overlook the fact that the Indians were doing the same? Why should we not be fair and give the Indian his due, now that both white and Red are at peace and our country's Indian sons have fought so gallantly for our flag? Why not respect the Indian for his gallant but ever-losing struggle, pitting his primitive weapons against the powder and ball of trained soldiery? Why not regard as heroic the Indians who fell fighting a hopeless fight for all they held sacred and dear?"

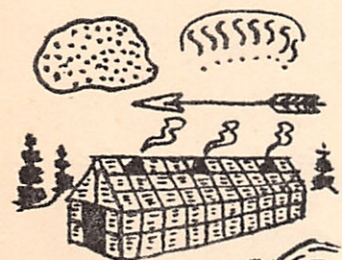
THE STORY OF THE MONSTER BEAR, THE GREAT DIPPER - - by Aren Akweks

This is a story that old Iroquois told to their children during the winter moons (months).



Many (a heap) winters (years)-

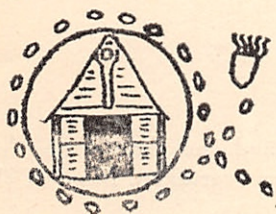
in the past (arrow going backward)-



there was a Mohawk village of bark houses along the Oswego River.



One day Mohawk Hunters discovered the tracks of a giant bear.



after that they saw the tracks many times. sometimes the tracks would circle the Indian village.



The game began to disappear from forests and the Mohawk knew that the giant bear was killing and carrying off all the game.



Because of scarcity of game, famine came to the Mohawks. The meat racks were empty. The people were hungry. Starvation faced them.



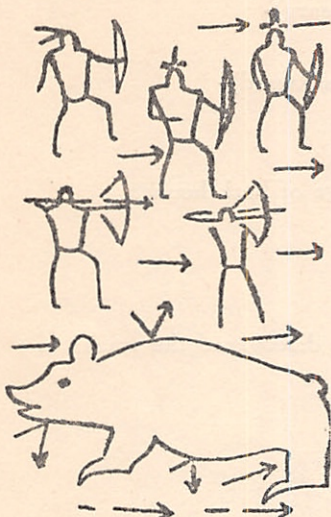
The head chief said. "We must kill this giant bear who is causing all of our trouble."



At once a party of warriors set out in search of the bear. They soon came upon his tracks in the snow. They followed the bear tracks for many days.



They finally upon the huge beast.

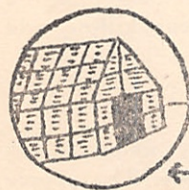


At once the air was filled with the arrows of the warriors.

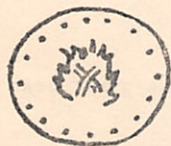
To the surprise and dismay of the Mohawks, the arrows failed to pierce the thick hide of the bear. Many broken arrows fell from his tough skin.



At last the angry bear turned and charged the hunters, who fled but were soon overtaken. Most of them were killed.



Only two hunters escaped and they returned to the village to tell the sad tale.



The two hunters told the council of the Great Bear.



They told what had happened to the war-party.



Party after party of warriors set out to destroy the Great Bear but always they failed. There were many battles fought between the bear and the warriors.

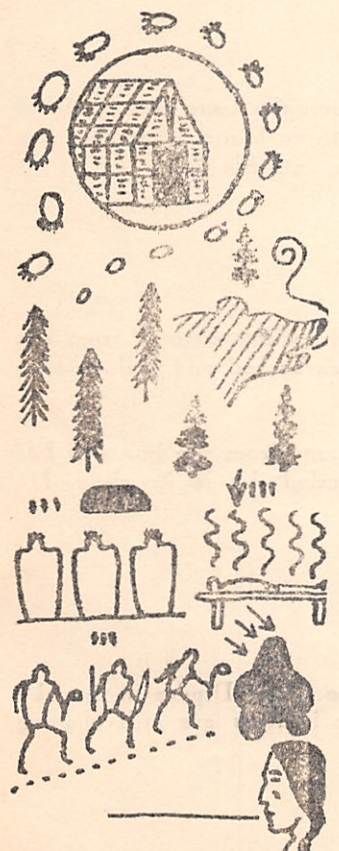
Many warriors were slain.

As time went on more and more deer vanished from the forest. The smoking racks were empty.



The people become very thin because of the lack of food. Starvation caused many to become sick.

The people were filled with fear and their hungry bodies crept close to the fire at night.



They feared the Great Bear whose giant tracks circled their town each night.

They feared to leave their village because they could hear, coming from the darkness of the forest, the loud cough of the Great Bear.

One night three brothers each had a strange dream. On three successive nights they had the same vision.

They dreamed that they had tracked and killed the Great Bear.

They said, "The dream must be true."



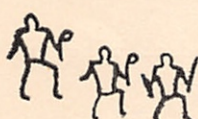
So getting their weapons and a scanty supply of food they set out after the bear. In a little while they came upon the tracks of the great beast. Quickly they followed the trail, their arrows ready.



For many moons they followed the tracks of the bear across the earth.



The tracks led them to the end of the world. Looking ahead they saw the giant beast leap from the earth into the heavens. The three hunters soon came to the jumping-off place.



Without hesitation the three of them followed the bear into the sky. There in the heavens you can see them chasing the bear during the long winter nights.



In the fall of the year when the bear gets ready to sleep for the winter, the three hunters get near enough to shoot their arrows into his body.

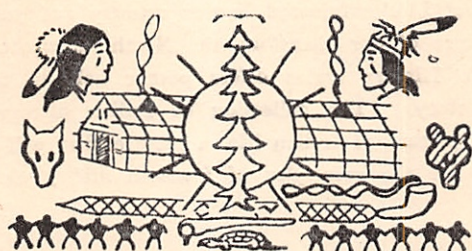


His dripping blood caused by the wounds from the arrows turn the autumn leaves red and yellow. But-

He always manages to escape from the hunters. For a time, after being wounded, he is invisible. He afterwards reappears.



When the Iroquois see the Great Dipper in the sky they say, "See, the three hunters are still chasing the Great Bear."



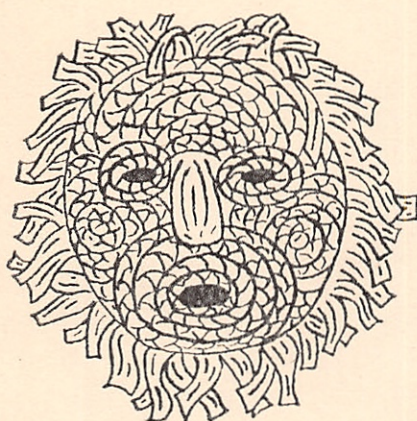
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The Gift of The Great Spirit

BY AREN AKWEKS



AKWESASNE COUNSELOR ORGANIZATION
ST. REGIS MOHAWK RESERVATION
HOGANSBURG, N. Y.

The Gift of The Great South

BY BENJAMIN L. HAYES



THE GREAT SOUTH
PUBLISHED BY THE
GREAT SOUTH PUBLISHING CO.
NEW YORK

A MESSAGE

We, the Akwesasne Mohawk Counselor Organization, dedicate this little forest legend, "The Gift of the Great Spirit" to our elder brother, Ta-io-wah-ron-ha-gai or William B. Newell.

WILLIAM B. NEWELL

Mr. Newell has always been the champion of the Indians. He was the founder of the Six Nations Association and was its President for two terms. He also inaugurated the magazine of the society. "The Six Nations". He is also the founder of two other Indian organizations, The Society of University Indians of America, and the Society of Neighborhood Indians of Philadelphia. Mr. Newell was appointed Head Community Worker at Haskell Institute. He is also a noted anthropologist and ethnologist and has taught college students both these two sciences. Mr. Newell has always advocated education. He has worked long and hard for better schools for the Indian children of New York State. Because of his untiring efforts he caused the raising of standards of New York State Indian schools from fourth grade instruction, as it was in his youth, to eighth grade instruction, as it is today. His fame as an authority on the culture and history of the Iroquois is well known. Mr. Newell has always believed that the Indian, as well as the white man, should have a knowledge of the many contributions of the Indians of the New World. Mr. Newell sends the following words to the young people of the Akwesasne Mohawk Counselor Organization:

"You have within you the thing that makes it possible to do all things. You can do good things or you can do bad things. In the long run it is the good things that count most. I have always been a hater of liquor and do not want to see my people lose their chance to enjoy the good in life by indulging in liquor for the bad things in life.

America, the United States of America, is said to be a mixture of accumulated cultures from the different peoples of the world. By a slow process of acculturation and assimilation over a period of one, two, or three hundred years we have today a nation created out of the combined cultures of those who have come to our shores from different parts of the world.

In the final analysis of present day civilization the Iroquois Peoples should feel proud of the part they have played in contributing to modern civilization their great and glorious cultural attributes. Outstanding, and above all, were their ideas of peace, brotherly love, and a way of life. They knew how to live with each other and especially with their children. Iroquois peoples as well as Americans of all races and nationalities would do well to retain, preserve and emulate some of the ideologies and cultural traits of the Ho-de-no-sau-ne."

WILLIAM B. NEWELL,
Chairman Sociology Department
University of Connecticut
New London, Connecticut

THE GIFT OF THE GREAT SPIRIT

By Aren Akweks

Long ago an old man appeared at the edge of an Iroquois village. As he walked through the village he looked over the door of each house. Fastened over the doors of the bark houses were the emblems of the clans of those who occupied the lodges. For instance, if a woman belonged to the Beaver Clan she would hang a beaver skin over the door of her house. A turtle shell was used by the Turtle Clan and so on.

The old man came to a lodge on which was hung a deer skin. He rapped on the door and asked for food and a night's lodging. He was refused and told to move on. Going on his way he soon came to a house with a snipe skin over the entrance. When he asked for food the door covering was pushed back into his face. Continuing on his way he came to a house that had a wolf head carved over the door. Here, too, he was told to move on. Thus, he traveled to houses belonging to the Eel, Beaver, Heron and other Clans. At each house he was treated with scorn and told to move on.

At length, tired and weary, the old man came to the end of the village. He was about to leave the settlement when he saw a little bark house. Hanging over the door of this house was a carved bear's head. As he looked at the bear's head, the door of the house opened and an old woman looked out. When she saw how tired the stranger looked, she immediately asked him to enter her lodge and eat of what little food she had. She spread deer skins and asked him to rest his body.

The next day the old man sickened and came down with a fever. He told the woman to go into the forest and gather a certain kind of plant. When she returned, he instructed her how to prepare the plant to make a certain kind of medicine. She made the medicine according to his instructions and, after taking the medicine, the old man recovered. He told the old woman to remember how she had made this medicine. The next day the old man became sick with another kind of illness. Again he told the woman to go into the forest and gather up another kind of plant. This he made into another kind of medicine and, upon taking it, he recovered from his illness. The old man became ill many times and each time with a different kind of sickness. Each time, he sent the woman into the forest to gather different kinds of herbs. Upon her return he would give her instructions on how to prepare the medicine for each kind of sickness he had.

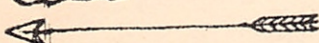
One day the old woman was about to enter her home when she noticed a great light shining in her lodge. Upon looking up she saw a handsome young man standing at the entrance of her bark house. His face shone like the sun. She was frightened for she felt that before her stood a spirit. The young man said, "Fear not, good woman; I am the Creator. I came in the form of an old man to the lodges of the Real People. I see that they have forgotten my teachings. I asked for food and shelter of the Eel, Turtle, Wolf, Snipe, Heron, Beaver and Deer Clans. Each time I was refused food and shelter and told to move on. Only you, of the Bear Clan, sheltered and fed me. For that reason, I have taught you cures for all of the sicknesses known to the Real People. From this day on, the Medicine Men and Women will always belong to the Bear Clan. They will be the Keepers of the Medicine for all time to come, and you shall be the first Medicine Woman." Saying this, he vanished but, from that day to this, the Medicine Men and Women of the Iroquois have always belonged to the Clan of the Bear.



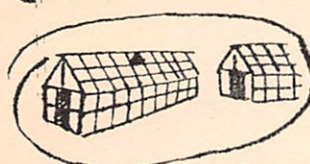
The old Iroquois told this story to the young people to teach them to be kind to the aged.



Many Winters and summers



in the past (Arrow going back)



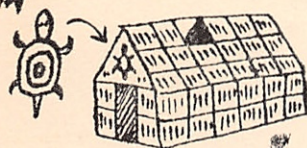
there was an Iroquois village.



One day an old man appeared at the edge of this village. The old man wore ragged clothes. He seemed very tired and looked hungry.



As he walked through the village, he looked over the door of each house. Over the doors of the bark houses were the emblems of the clans of those who occupied the lodges.



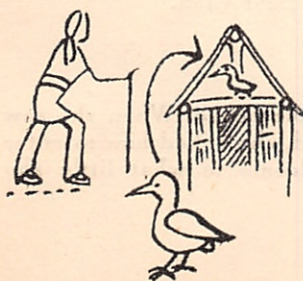
The old man came to a lodge on which was hung a turtle shell. Turtle Clan members lived in the house.



He pulled the door curtain and asked for food and a night's lodging.



He was refused by the woman of the house. He was told to move on.



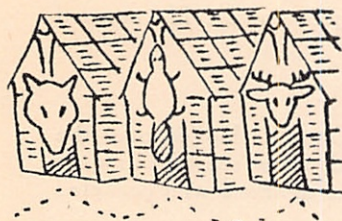
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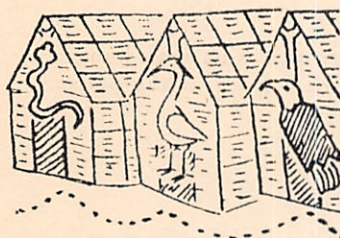
When he asked for food -



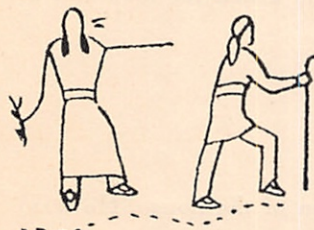
he was again told to move on.



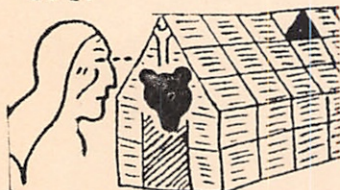
Thus he traveled to houses belonging to the Wolf, Beaver, Deer,



Eel, Heron and Eagle Clans.



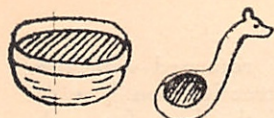
At each house he was treated with scorn and told to move on.



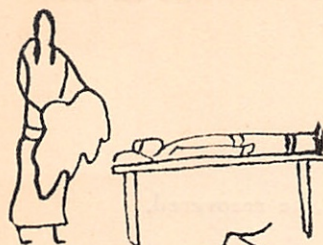
At length, tired and weary, the old man came to the edge of the village. He saw a little bark house. Hanging over the door of this house was a carved bear's head. It was a house of the Bear Clan.



An old woman came out of the house. When she saw how tired the stranger looked, she asked him to enter her lodge, that he was welcome to what little she had.



She gave him food to eat.



She spread soft deer skins and asked him to rest his tired body.



The next day the old man sickened and came down with a fever.



He told the woman to go into the forest and-



gather a certain kind of plant.



He instructed her how to prepare the plant to make a certain kind of medicine.



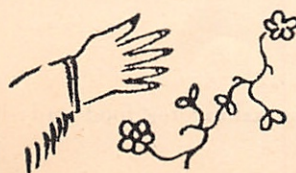
After taking the medicine, the old man recovered.



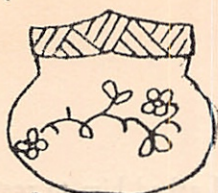
The old man became ill on many different days. Each time that he was ill, it was from a different kind of sickness.



With each illness he sent the old woman into the forest-



to gather different kinds of herbs.



Each time that the old woman returned with the herbs, the old man gave her instructions on how to prepare and make a medicine of the herb for each kind of sickness that he had.



When he drank the medicine, he recovered.



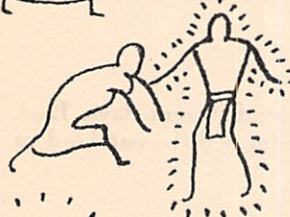
One day the old woman was about to enter her home when she saw a great light shining in her lodge.



Upon looking up, she saw a handsome young man standing at the entrance of her bark house. His face shone like the sun.



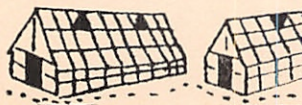
Her heart was filled with fear. She was frightened. She thought that a spirit stood before her.



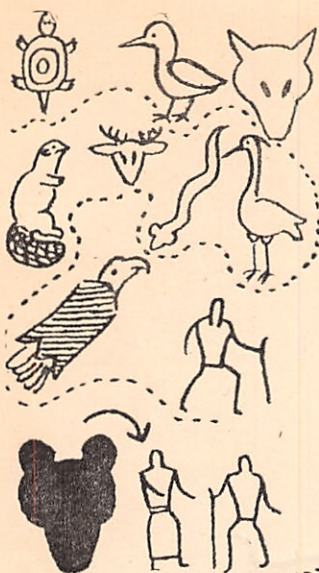
The young man said, "Fear not, good woman, I am the Creator.



I came to the lodges of the Iroquois in the form of an old man.



I wandered from house to house asking for food and shelter.



I asked for food and shelter of the Turtle Clan, Snipe Clan, Wolf Clan,-

Beaver Clan, Deer Clan, Eel Clan, Heron Clan,-

and Eagle Clan. Each time I was refused food and shelter and told to move on.

Only you, of the Bear Clan, sheltered and fed me.



For that reason I have taught you cures for all of the sickness known to the Real People. Many times I became ill.



Many times I sent you into the forest to gather herbs. I told you how to make medicine from the herbs.



When I took of this medicine, I recovered from my illnesses.



From this day on, the Medicine Men and Women will always belong to the Bear Clan.



They, Bear Clan Members, will be the Keepers of the Medicine for all time to come."



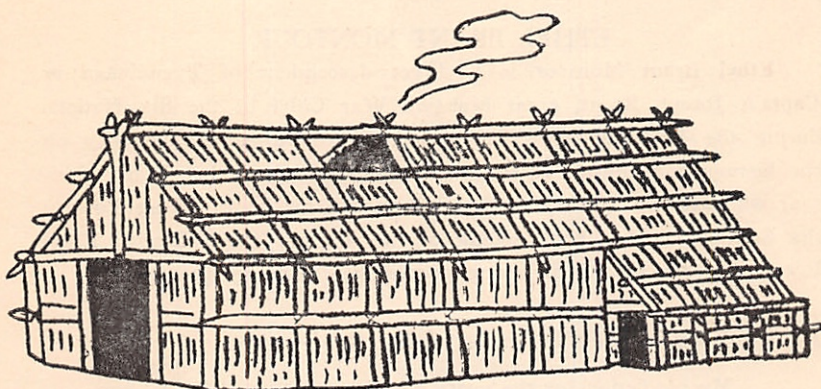
THESE PAMPHLETS — dealing on the history, culture and legends of the Ho-de-no-sau-ne or Six Nations Iroquois Confederacy have been collected and written by Aren Akweks (Ray Fadden). Indian children, through the St. Regis Akwesasne Counselor Organization, receive all monetary profit from his work.

The future of our young Indian children depends upon the kind of history taught today. Our forefathers fought for their way of life. Our young warriors have died on battlefields all over the world in the interests of the American 'Way of Life.' This 'Way of Life' originated in this country and you may trace its birth in the history and culture of our ancestors, the North American Indians. The now complete Iroquois Life History series offers potent help in training young people in early American History. The collection of Indian history pamphlets paints a strong and educational picture of Indian life, a picture that will create pride, interest, respect and reverence for the principles of freedom and justice for which the old Indian stood.

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<i>Sa-ko-ri-on-nie-ni, Our Great Teacher</i>	35¢
<i>The Gift of the Great Spirit</i>	15¢

The Seven Dancers

BY AREN AKWEKS



AKWESASNE COUNSELOR ORANIZATION
ST. REGIS MOHAWK RESERVATION
HOGANSBURG, N. Y.

A MESSAGE

We, the Akwesasne Mohawk Counselor Organization, dedicate this pamphlet, "The Story of The Seven Dancers," to our Mohawk Sister, Ethel Brant Montour.

ETHEL BRANT MONTOUR

Ethel Brant Montour is a direct descendent of Tyendinaga or Captain Joseph Brant, great Mohawk War Chief of the Six Nations during the Revolutionary War period. She is a noted authority on the history and culture of the Six Nations. It was Ethel Brant Montour who assisted Harvey Chalmers 2nd with his book, "West Toward the Setting Sun," a book telling of the life of Joseph Brant. Ethel Brant Montour sends our young people the following message:

To my friends, the Mohawks of St. Regis -

My prediction for the years ahead is, that the Indians' contribution to world peace which means so much to all of us as to all the other great races of the world, will be that our ancient political and cultural institutions will be studied and copied as examples of democratic living.

We, the descendants of the men and women who planned these institutions, have a grave duty. We must show by our living to-day that these democratic principles are not forgotten by us. That we have the courage and generosity that they had. That we are the Hodenosaune!

THE STORY OF THE PLEIADES

Long ago a band of Mohawk Indians were camped on the Lake Gon-ic-de-oh, (Lake Ontario). At that time a group of children, seven in number, formed a secret organization among themselves. Every night they would gather around their little council fire in the forest near the lake and there they would dance to the beat of their leader's water drum.

One day their little boy chief suggested that they hold a feast at their next council fire. Each of the seven boys was to ask his parents for some food to take to the feast. One boy was to bring corn; another was to bring bear meat; one was to bring venison, and so on.

That day each boy approached his mother and asked for the desired food. Each of the boys was refused the food, their mothers saying that they had enough to eat at home and that there was no need for them to carry away good food to the woods for a feast.

The little warriors were very unhappy because of their failure to secure food for the feast. They returned that night to the dancing ground with empty hands and gloomy hearts. Their chief said, "Never mind, my warriors, we will show our parents that it is not well to refuse us food. We will dance without our feast." The little chief told them to dance, to look up at the sky and not to look back even though their parents might call for them to return. Saying this, he took his water drum and while beating, he sang a powerful witch song.

The boys danced and as they danced their hearts became light. So, also, did their feet become light. They soon forgot their troubles. Faster and faster went the music and soon the boys began to feel themselves dance into the sky. Their parents saw them dancing above the tree tops and called for them to return. One little dancer looked back and he became a shooting star. The rest of the dancers soon became little flickering stars in the heavens.

When the Iroquois see the Pleiades flicker during the cold winter nights they say, "The seven boys are dancing hard tonight."

Forever, they dance over the villages of the Iroquois and when they are directly overhead, it is the time for the Indian New Year Feast. This happens during the moon of February.

When a meteor falls through the sky the old people tell this story of the Seven Dancers.

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THE SEVEN DANCERS

BY AREN AKWEKS

Many winters

in the past (*arrow going back*)

The Mohawk Indians (*People of Flint*)

were camped

on the Lake Gon-ia-de-oh (*Lake Ontario*)

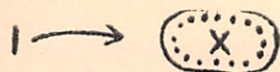
At that time a group of children, seven in number, formed a secret organization among themselves.

In the night

they would gather around their little council-fire in the forest near the lake. There they would dance to the beat of their leader's water drum.

One day

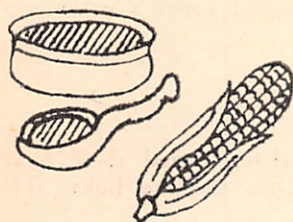
their little chief suggested that they hold a feast.



at their next council fire.



Each of the seven boys was to ask his mother for some food to take to the feast.



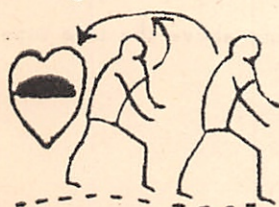
One boy was to ask for corn soup. One was to ask for deer meat. Another was to ask for green corn and so on.



The next day



each boy approached his mother and asked for the desired food. Each of the boys was refused the food. Each mother told her son that he had enough to eat at home and that there was no need for him to carry away good food to the woods for a feast.



The little warriors were very unhappy because of their failure to secure food for the feast. They had empty hands and gloomy hearts.



That night they returned to the dancing ground.



Their little chief said, "Never mind, my warriors. We will show our parents that it is not well to refuse us food. We will dance without our feast."



The little chief told his warriors to dance hard. He told them to look up at the sky while they danced. The chief told them not to look back even though their parents might call for them to return.



Saying this, he took his water drum and while beating it, he sang a very powerful song, a witch song.



The boys danced and as they danced their hearts became light. Their feet also became light. They soon forgot their troubles.



Faster went the song and soon the boys began to feel themselves dance into the sky.

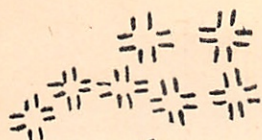


Their parents saw them dancing above the tree tops and called for them to return.



One little dancer looked back

and he became a shooting star.



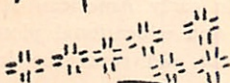
The rest of the dancers became little flickering stars in the heavens.



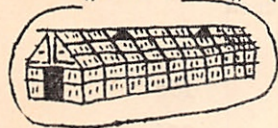
When the Mohawks see the Pleiades flickering and dancing during the cold winter nights, they say:



"The little warriors are dancing hard tonight."



Forever they dance



over the villages of the Iroquois. When they dance directly overhead, it is time for



the Iroquois New Year Feast.



This happens during the Moon (*month*) of the New Year or February.



When a meteor falls through the sky the old people tell this story to the children.

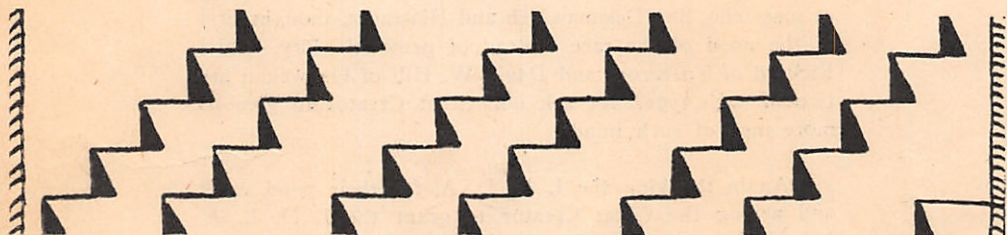
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MIGRATION
of
THE TUSCARORAS



AKWESASNE COUNSELOR ORGANIZATION
ST. REGIS MOHAWK RESERVATION
HOGANSBURG, NEW YORK

A Message

We, the Akwesasne Mohawk Counselor Organization from the St. Regis Reservation, dedicate this booklet, "The Migrations of the Tuscarora Nation," to Chief Clinton Rickard of the Tuscaroras and to the officers and members of the Indian Defense League of America for the friendly spirit and genuine hospitality that has always been shown our young warriors when they visited the Tuscarora country to take part in the annual Indian Defense League Celebration at Niagara Falls.

We are happy to know that there is an organization, a real organization, run by Indians, that is striving to win for our people recognition of their treaty rights. We are happy to know that this Indian organization, the Indian Defense League of America, is trying to spread good will among all Indians. We, the Warriors and women of the Akwesasne Mohawk Organization want the I. D. L. A. to know that we feel proud that we have taken part in their annual Indian celebration. We feel proud that we were able to contribute a little to the success of our treaty day.

We should like to express our appreciation to Chief Rickard and to David W. Hill for all of the good work that they have done for the good of our people, the Indian Race. We feel grateful that we have yet among us men who, like Dekanawideh and Hiawatha, thought first of the good of the race instead of personal glory. Chief Rickard of Tuscarora and David W. Hill of Oshwekan are two of such type. We ask our Great Creator to give us more men of such minds.

Again thanking the I. D. L. A. for their good work and asking the Great Creator to grant the I. D. L. A. long life and success in all of their undertakings.

- Akwesasne Counselor Organization



MIGRATION OF TUSCARORAS

BY AREN AKWEKS

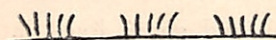
This story is about the Tuscarora Indians
(Tuscaroras - Wearers of Shirts)



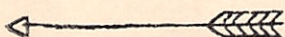
Many or heap



winters (years)



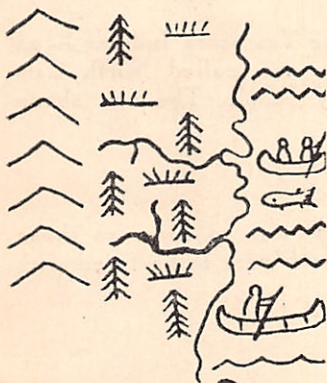
and summers (years)



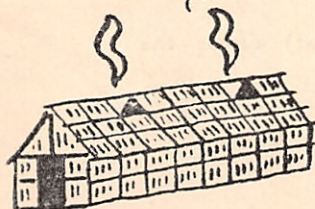
in the past (arrow going backwards)



the Wearers of Shirts or the Tuscarora Indians



owned a beautiful country. To the west of their land was the Appalachian Mountains. To the east of the mountains was the forest and grass covered Atlantic Coastal Plain. They had wide rivers in their country. The sea, with its many fish, lay to the east.



Their dwellings were large and were made of bark as in other Iroquoian villages.



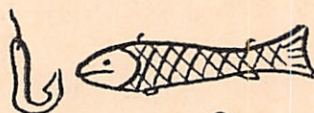
They had rich soil in their country and were good farmers. They raised corn, beans, squashes and other Indian garden products.



Many (a heap)



deer and other game lived in the forests of the Tuscarora Nation.



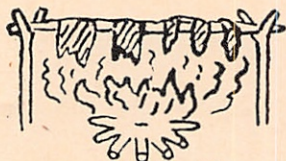
Fish swam in the rivers and the people caught many of them.



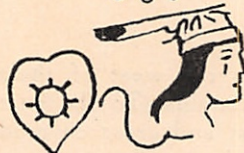
Many birds such as the duck and goose lived in the Tuscarora country.



In the olden days there were great forests of pine and other trees.



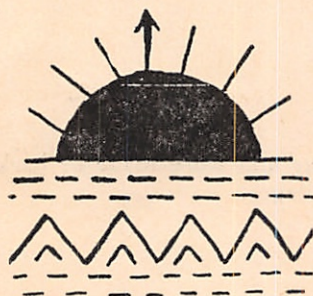
They lived in a land of plenty. There was always plenty of meat on the meat drying racks.



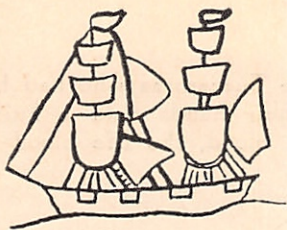
In those old days when the Tuscarora Indians lived in their beautiful country now called North Carolina, they were a happy people. The sun shone in their hearts.



But black heart (sorrow) was to come to these peaceful people. Their hearts were to be filled with pain and a dark cloud.



From the rising sun (east) across the great salt water (Atlantic Ocean)



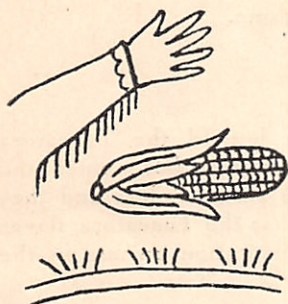
Came a great winged canoe.



The canoe carried strange people with pale skins. They were hungry and they asked food and shelter of the Tuscaroras. (Perhaps Sir Walter Raleigh).

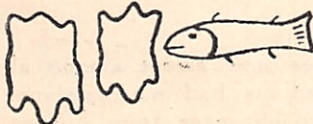


The white man found friends, not enemies, among the Tuscaroras. The Tuscaroras fed and sheltered these early white people who came to live among them. The Tuscaroras smoked the Pipe of Peace and Friendship with these white strangers.

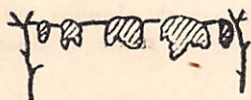


The Indians gave the white settlers

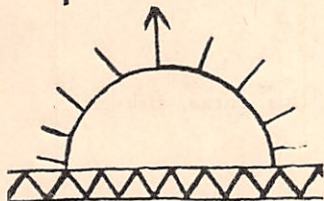
land to plant corn on for their women and children and showed them how to raise the corn, bean and squash plants.



They gave them skins to make new clothing for their children.



When famine walked among the white settlers, it was the Tuscarora Indians who brought them meat, corn and fish.



But from the rising sun

across the great waters



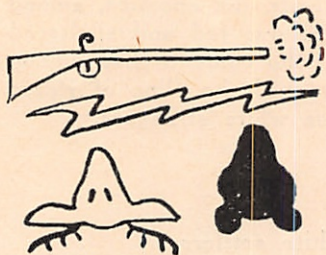
came many other white strangers. These newcomers were greedy and they carried weapons of war and destruction with them. Their hearts were black (cruel) and their tongues were crooked as the rattle snake.



They had no love for the Tuscaroras who had befriended them, but in their hands held a knife, soon to be covered with blood, the life blood of the Tuscarora people.



With their axes they cut down the forests leaving nothing but blackened stumps where once great trees had stood.



With their guns that made noise like thunder, they killed that which the Indian depended on for his existence -

the deer, bear and other game.



Many of these newcomers hunted the Tuscarora people. Not only did they hunt men but women and children as well. They were slave traders and they had their eyes on the gold that the Tuscarora slaves brought from the Spanish plantation owners in the West Indies.

Strange, unknown diseases now swept among all Indian peoples. The Indians had no resistance against these diseases brought over from Europe. Smallpox, malaria, whooping cough, lung trouble and other diseases swept many of them to death.



Many Indians died from this curse, firewater.



Fear was in the hearts of the Tuscarora People. They fought desperately against the English of North Carolina in defense of their homes, their wives and their children. The invaders with superior weapons and greater numbers defeated the Tuscarora People.



The remnant of the Tuscaroras packed their goods on their backs and headed towards the north wind (Great Bear).



They were welcomed and sheltered by the men of the Five Nations who had organized a confederation of peace. These Five Nations were the Mohawks, Oneidas, Onondagas, Cayugas and Senecas. Their central council fire burned at Onondaga.



The official emblem of the Iroquois Confederacy was the Great Tree of Peace (white pine). The Tuscaroras took shelter beneath this Tree of the Great Peace whose roots spread in four directions, north, south, east and west as an invitation for all peoples to join the league. On the topmost branch of the Great Tree perched the eagle, the guardian bird of the Five Nations. The Tuscaroras accepted this invitation and smoked the Pipe of Peace and friendship.



The Tuscaroras became the sixth nation of the Iroquois Confederacy.



The People of the Upright Stone, the Oneidas, gave the Tuscaroras a part of their country.



This gift of the Oneidas was the hunting and farming country between the Unadilla River and the Chenango River near where they flow into the great Susquehanna River.



During the Revolutionary War the Tuscaroras fought and died for the Americans and there at

Unadilla their towns were burned by the enemy. (During the War of 1812 they were again allies of the Americans.) After the Revolutionary War the American settlers demanded their country.



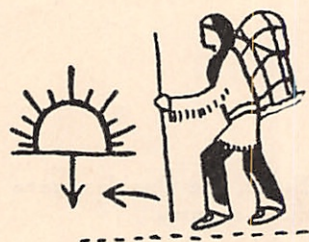
Some Tuscarora warriors were on a fishing trip at the west end of the Beautiful Lake (Ontario).



They found a land with many clear springs. There was plenty of game and many nut trees.



Their head man said, "Come, let us move to this new country for the strangers seek our lands at Unadilla."



Once again the Tuscaroras packed their belongings on their backs. They migrated toward the setting sun. (west)

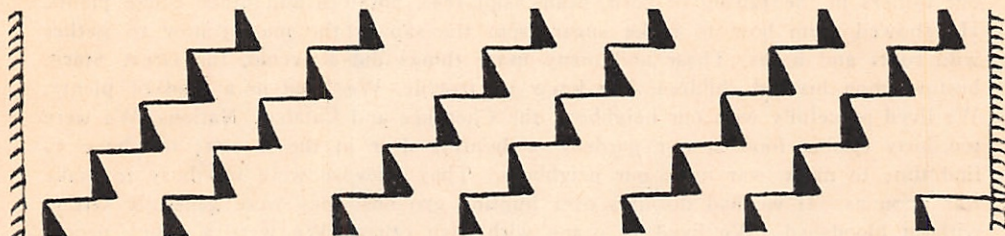


They left the beautiful hill country given to them by the People of the Upright Stone. It was soon occupied by the strangers from across the salt waters.

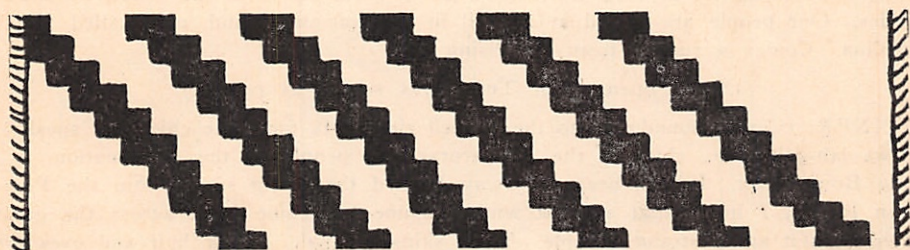


Not far from the Great Falls (Niagara Falls) which makes the noise like thunder

they erected their cabins and there they live to this day.



BELT OF THE SIX NATIONS - announcing the return of the wandering Tuscaroras. This belt was finished in 1714. The Six Nations are represented by purple step-like designs. For the first time it gives official recognition to the white man in Indian affairs, the symbol of the invader just appearing on the right. This wampum belt is kept by the wampum keeper on the Onondaga Reservation near the city of Syracuse.



TAKING IN OF THE TUSCARORA BELT. When the Tuscaroras were taken into the League or Confederation of the Five Nations, a sixth brace was added to this belt. The six smoke-like designs represent the Six Nations or the Mohawks, Oneidas, Onondagas, Cayugas, Senecas and Tuscaroras.

MIGRATIONS OF THE TUSCARORA NATION

BY AREN AKWEKS

Tuscarora Play - Three scenes (Could be used at three separate council fires or programs)

Scene I - Tuscaroras welcome the English

Scene II - Tuscaroras fight for their liberty and their country

Scene III - Tuscaroras welcomed and sheltered by the League of the Five Nations

SCENE I - TUSCARORAS WELCOME THE ENGLISH

HIDDEN VOICE: Many winters ago the Great Spirit placed the Skaw-raw-wen, our people, the Tuscaroras, upon this earth. He gave us great forests swarming with deer, bear and other food creatures. He gave us rivers and streams in which lived clams, fish and other water creatures. He gave us wild fowl of the air, the duck, goose, turkey and pigeon. The Creator told our forefathers to take these creatures for food only when needed, that it was evil to take life for sport. He instructed our fathers in the raising of corn, beans, squashes, potatoes and other edible plants. He showed them how to make sugar from the sap of the maple; how to gather wild roots and herbs. These and many more things did Rawenio, the Great Spirit, bestow upon his red children. We knew no trouble. We lived in a land of plenty. We lived peacefully with our neighbors, the Cherokee and Catabaw Nations. We were too busy raising food in our gardens or hunting deer in the forests; too busy to find time to make war upon our neighbors. They likewise were too busy to make war upon us. If we had disputes over hunting grounds, they were generally settled without bloodshed. We lived in peace with each other. We were a happy people in that long ago. The sun was in our hearts and we Tuscaroras thought the sun would always shine for us. But an evil day was to come to our peaceful people. A dark bird was to come from across the great salt water to the east. Our people were to become broken and scattered as the leaves of the forests. Our children were to be kidnapped from our villages and sold as slaves in far-away hot countries. Our forests were to be cut down. Our food, the animals of the forests, the birds of the heavens and the fish in the rivers was to be slaughtered and laid waste. In the end a remnant of our once happy, numerous and contented people were to leave their beautiful country and seek refuge among the men of the Five Nations who lived in the center of the turtle's back, in the middle of the world. With these thoughts in mind, let us look far back into the past. It is in the moon of strawberries. Our people are seated at council in that far-away land, now called North Carolina. Comes a runner from the rising sun:

(Scene opens with Tuscaroras seated at council)

RUNNER: (Comes bounding into the council circle. He faces the chief and speaks): Ro-wa-dah-gah-ra-de, chief of the Tuscaroras and people of the shirt nation, I - Long Bow, speak. I have been far away toward the rising sun. From the Powhatan People, I heard that a great winged canoe has come from across the great waters. In it are a strange people. Their skins are pale. Their hair and eyes are also of a peculiar color. They wear strange garments and they carry with them many peculiar and wonderful objects. One thing they possess which must have strong power, as they always carry it with them, is a powerful medicine drink. This water is like fire and brings tears to the eyes, yet when it is swallowed it makes one happy and strong of arm. I, myself, have tasted of this magic water and have felt of its power. The Powhatans now crave this medicine water and give many furs for it.

CHIEF ROWADAHGAHRADE: Long Bow, what you tell us is strange. What message do these strangers bring? Where did they come from and what do they seek in our country?

LONG BOW: They seek a yellow metal. It is what they are continually asking for. With spades they are always digging in the ground in search of this strange yellow rock. So much do they value it that they even neglect their food and sleep in their desire to get more of it.

A WARRIOR: Have the white men been successful in their search for the yellow stone?

LONG BOW: They have found none of it near the sea coast. They are now on their way to this country. Soon they will arrive here. They are not far distant.

CHIEF ROWADAHGAHRADE: Shall we Tuscaroras welcome these strangers to our country? Shall we let them dig for the yellow rock in our mountains? Let us ask Torewawakon, Holy Message, the Sun Priest, our Medicine Man. His wisdom is from the Great Spirit. He has had the experience of many winters. Perhaps he can give us good advice and tell us what to do.

(Scout brings in aged Medicine Man)

TO-RE-WA-WA-KON: I am old. Many winters have flown over me. I am like a withered oak tree that stands alone on the hill top. Its branches have rotted one by one and fallen away. Only its top remains alive. Soon it, too, will die and rot away. What does the council ask of Holy Message, the aged oak?

TWENTY CANOES (a chief): Father, many winters you have been with us. Many times you have advised us, your people. Your wisdom has been found to be good. We ask your advice again. From the rising sun has come a strange pale people. They are few, weak and feeble. We could easily wipe them out. But their hearts seem to be good. They come in peace and friendship. Now they are approaching our country. They seek a strange yellow metal which they think lies under the ground in our mountains. What shall we do when these people arrive? Shall we welcome them or shall we tell them to move on?

TO-RE-WA-WA-KON: My children, the Great Spirit has bestowed on me a power. It is the ability to see sometimes the future. Many winters ago while fasting in the mountains, I had a vision. From across the great waters which lie toward the rising sun, I saw a mighty white eagle. Its eyes flashed fire. Its huge beak was open. Straight across the water it flew and over this land it met the mighty Dew Eagle, the guardian bird of our red people. For many days these two giant birds fought and in the end the white eagle conquered and drove our guardian bird far toward the setting sun. Then behold, I saw a time of trouble for our people. I saw the Tuscaroras and their neighbors divided and scattered. In place of our mighty forests were burnt stumps. Where our hunting grounds now stand was smoke and mists which seemed to come from strange, gloomy looking, blackened towns. There was no deer in the land, no birds in the sky, no fish in the rivers. Even the flowers seemed to have withered and faded away. A people with strange white faces seemed to be everywhere. They seemed to be toiling, seeking something, they could not find. There was no sign of happiness on their faces, only a tired look of gloom and despair. And then I awoke from my vision.

TWENTY CANOES: Aged and wise father, yours was a strange vision. What was its meaning?

TO-RE-WA-WA-KON: The time has come for this vision to be fulfilled. I had hoped that my sun would have set before these pale faced people had arrived. Even now the white eagle has its fierce eyes upon this land. The giant bird is the guardian bird of these strange people. There is no stopping this bird. Though these people are now few, more will come.

A WARRIOR: Father, what would you advise us to do?

TO-R-WA-WA-KON: It is the law of our forefathers, that we must always welcome, shelter and feed strangers. We must never, no matter what happens, break that law.

ROWADAHGARADE: We will welcome these strange people.

A WARRIOR: See, (pointing) even now they come.

(Three white men enter council circle. They raise their hands in friendly salute. The head chief answers)

ROWADAHGARADE: White strangers, be seated at our council fire. Rest your bodies, while we prepare the pipe of friendship and peace.

CHIEF SACARRISSA: We prepare this council ground. With this eagle wing, we dust the hearth (dusts hearth). We scatter the dirt and filth of the past from the embers of our old fire, that our new fire burn bright, that our hearts be clean and pure.

1ST WARRIOR: (Takes sacred peace pipe) We offer the sacred pipe, first to our mother, the earth. We thank you, great mother, for the things which grow on your body, for the corn, bean and squash plants. We thank you for healing roots and herbs. We thank you for the animals that run over your body, for the birds that fly in the sky, for the fish that swim in your waters. We thank you for rivers and streams that give us drink. We thank you for these and many more things, great Mother.

(Passes pipe to second warrior)

2ND WARRIOR: We offer the sacred pipe to you, great bear of the north, to you who guards the northern winds. Be with us at this council, but bring not your fierce north winds, cold and snow, less they put out our council fire. Come in peace and friendship and give us of your wisdom, great bear. (Passes pipe to 3rd warrior).

3RD WARRIOR: We offer the sacred pipe to you, great panther, of the western skies. Be with us at this council, but bring not your fierce west winds, less they blow out our council fire. Come in peace and friendship and give us of your wisdom, great panther. (Passes pipe to 4th warrior).

4TH WARRIOR: We offer the sacred pipe to you, little fawn of the southern skies. Be with us at this council. Come and fan this council fire with your gentle breezes. Come in peace and friendship and give us of your wisdom, gentle fawn. (Passes pipe to 5th warrior)

5TH WARRIOR: We offer the sacred pipe to you, great moose, of the eastern skies. Be with us at this council, but bring not your rain bearing clouds less they quench our council fire. Come in peace and friendship and give us of your wisdom, great moose. (Passes pipe to 6th warrior).

6TH WARRIOR: Last but not least, we offer the sacred pipe to Hawenio, the Great Spirit, our Creator. Great Father, we thank you for many things. We thank you for the four winds which blow over the earth. We thank you for our grandfather, the sun, who shines for us by day; for our grandmother, the moon, who watches over us at night; for stars that guide men-beings. We thank you that you have made this day of our council bright with sunshine. May peace and happiness always sit at our lodge door, great father. (Passes pipe to Rowadagarade).

ROWADAGARADE: White strangers, with this pipe of friendship and peace, we welcome you to our country. We offer our sacred pipe to you. (Chief blows smoke and offers pipe to three white strangers who also blow smoke. Pipe then goes around council circle).

AN INDIAN WOMAN: Strangers, your clothing looks torn and tattered. Your feet look tired and bruised. Here are deerskin garments for your bodies. Here are new moccasins for your feet. (Gives clothing to whites).

2ND INDIAN WOMAN: White visitors, you look tired and hungry. Here is food to freshen your bodies. Here is corn soup, bread and maple sugar. What we have we share with you.

ROWADAGARADE: Strangers, we welcome you to the country of the Tuscaroras. When famine walks among you, and your little ones cry for bread, we Tuscaroras will bring you meat, corn and bread. (Chief and white man shake hands).

HIDDEN VOICE: In this friendly manner, the Tuscaroras, living in North Carolina, received the first white people. They were royally welcomed, and every courtesy known to the Red Men was shown to these newcomers. Little did the Tuscaroras know that these very strangers whom they had fed and sheltered would bite the hand that fed them.

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SCENE II - THE TUSCARORAS FIGHT FOR THEIR LIBERTY AND COUNTRY

HIDDEN VOICE: Many winters ago our forefathers, the Tuscaroras, owned this great island. Their country stretched from the great salt water at the rising sun to the high forest-covered mountains to the west. It was given to us, with its animals, birds and fish, by the Great Spirit, our father. He placed us here on this earth and told us to live at peace with our neighbors. Game was plentiful, and we had plenty of meat. The soil was rich, and furnished us abundantly with corn, beans and squashes. The skins of the deer furnished us with clothing. Our houses were made of strong elm bark, and we were well sheltered. We were a contented and a happy people. But an evil day came upon us. From across the great waters came strangers in huge winged canoes. At first they were few, weak and feeble. Our people could have easily wiped them out, but we took them to be our friends. They said that they had come from a distant country to escape from bad people who would not let them worship as they pleased. They asked for a little land to plant corn on for their women and children. Our fathers took pity on them, and gave them a large tract of land. Our fathers showed them how to plant corn, beans, squashes and sweet potatoes. They taught them how to hunt the deer in the forests; showed them the fish wier, and how to catch fish by torch-light; told them that the clam and oyster were good to eat; taught them how to make sugar from the sap of the maple; gave them tobacco that they might smoke the pipe of friendship and reverence; instructed them in the gathering of healing roots and herbs; showed them how to make the canoe, the snowshoe and moccasin; showed them how to gain wisdom by observing the great nature. When famine stalked among them and their little ones cried for bread, it was the Tuscarora Indians, our forefathers, who brought them meat, corn and fish.

But what did these strangers do for us in return? With their axes they cut down the forests. With their guns that made noise like thunder and killed from a distance, they destroyed the beasts and fowl. They were not like the Tuscaroras who killed only for food, but slaughtered game for the mere sport of killing. They built dams in the rivers, thus preventing the fish from spawning or so polluted the waters that no fish could live in it. They destroyed in a single life time that which was given us by the Great Spirit and which we depended upon for our very existence. But still they were not satisfied. They kidnapped our children and sold them away into slavery. They gave our young men firewater which made their minds crazy and the evil spirit possessed them. When they had become strong in numbers, they held their hands over our whole country and said, "It is mine!" When we fought back in defense of our lands, they tricked our once friendly neighbors, the Cherokees

and Catabas into believing that we were their enemies, and thus with their help they succeeded in driving us from our country.

Look now once again into the past. It is around the year 1700. Once more the Tuscaroras are seated in council.

(Indians seated in council - Chief rises and
with hands uplifted, prays to the Great Spirit)

CHIEF: Oh Great Mystery, pity us, your Tuscarora children. Long have we sought to preserve the peace established by our wise forefathers between them and the first white people who came to our country. Much have we endured. The strangers were then weak, and we were strong. Now the strangers have become powerful, and their eyes are upon our country. Many times our hearts have been bitter toward the invader, yet again we ask of you, our Creator, to give us patience with these people. Acre after acre we have given of our country in the hope that they would be satisfied. We have scarcely room left to spread our blankets.

Yet their appetite is not satisfied. They seek all of our country. As head chief of my people, I ask help from you, oh Great Spirit. We ask only to live in peace as did our forefathers in ancient days.

(An Indian scout enters the council circle)

SCOUT (White Oak): Great leader of our people, I, White Oak, wish to make a report to the Tuscarora Council.

CHIEF: Speak, White Oak, our ears are erect.

WHITE OAK: I have just returned from our village on the Pamlico River. This morning at sunrise, our people were surrounded by white slave traders. We had no warning of their intentions, no knowledge of their presence until a gun was fired, killing one of our young boys. We were caught entirely unaware, not suspecting trouble because of the last peace treaty we had signed with the white settlers. Our people fought back, but we were unprepared and without good weapons. Many of our women and children were slaughtered. The blood ran deep among the wigwams. Many more were captured. Chains were placed around their necks, and they were led away by their captors. A few of us escaped. We followed the slave traders to their main village. Then we returned, for with our few numbers we knew that it was useless to attack these people whose numbers are as many as drops of rain in a storm.

INDIAN WOMAN (Stands and looks alarmed): Alas, alas, what will happen to our people? This is not the first time that our women and children have been kidnapped and carried away to die in the hot lands, under the whip of the slave drivers. My son, High Hawk, lived in that village. What was his fate? Is he still alive?

WHITE OAK: High Hawk fell while defending the women and children. His face was toward the enemy. High Hawk was a just and a good man. In times of peace he was a kind, generous warrior always ready to share with his tribe. In defense of his country he was strong and fierce, not lacking in courage. We mourn his death.

(Indian woman weeps silently and leaves council)

TRAVEL WITH WIND (Stands and shakes war club): Warriors of the Tuscarora Nation! How long must we endure these insults upon our people? We sought no trouble with these invaders. We only asked to be left alone. Yet everywhere, we are ill-treated by them. Already I have lost many relatives. My own brother and sister were captured and carried away, I know not where. I will never see them again. How long are we to stand for these insults? I, Travel With Wind, say this, "Let us make war upon the invaders. Let us drive them into the sea from which they came. I would rather die fighting a free man, than to live always fearing that there might be a slave driver behind every bush ready to capture me."

(Murmur of anger from people)

ONE ARROW (Stands and shakes war club): I say, let us make war against these invaders. Only one moon past did a party of them enter my cabin during my absence and steal my winter's supply of corn. When I made complaint at Charleston, their main town, I was shouted at by their people who threatened to shoot me if I returned again to their village.

AGED MAN: My children, listen to my words. Many winters I have lived in this beautiful country. I had thought to always live here in peace and contentment during my old age. When I was a boy the white people were as the timid rabbit. Their numbers were then small. I have watched them increase, until now they are as numerous as the grains of sand by the sea. There is no use of our fighting them. As soon as we killed one, more would take his place. They possess weapons which make the bow of our fathers as weak as that of a child. If we fight them, they, with their superior weapons and large numbers, would drive us into the sea. I council for peace. Let us have peace with these people. Perhaps if we once again call a council and tell our troubles to their head man, they will cease molesting our people.

BLACK PANTHER: What you say, aged and wise father, is true. We would have no chance against these invaders who are so numerous. We must have patience.

(Indian runner enters circle)

RUNNER: Brothers, while hunting turkeys on the side of Bear Mountain, I discovered the foot prints of a party of white men. I trailed them and from cover I watched their doings. They have strange instruments and seem to be measuring and staking off the ground. When I approached their camp and inquired what they were doing in our hunting grounds they laughed and said that this country no longer belonged to the Tuscaroras. They said that their king who lives across the great waters, had given this country as a grant to Baron De Graffonried and John Lawson who are head men in their town. They said that we have seven suns to move farther back into the mounains away from their grant.

CHIEF: What right has their king to give away our country? Have not we given the white settlers half of our beautiful land? Did not they, during our last treaty, promise to leave us unmolested in our territory as long as the sun rose and as long as grass grows?

AN INDIAN WARRIOR: The white man's tongue is as crooked as a rattle snake. As long as we have any land, he will not be satisfied.

LONE ARROW: Warriors, we must fight in defense of our country. Who will follow Lone Arrow on the warpath against the invaders?

(War cries are shouted. Warriors rise and do the war dance. They follow Lone Arrow from the council ground)

HIDDEN VOICE: Thus were our forefathers driven to the war trail by the very ones whom they had sheltered and defended from the Spaniards. The Tuscaroras might still have held their country, though greatly outnumbered and possessing inferior weapons, but for the fact that their former neighbors, the Cherokee and Catawba turned on them because of falsehood spread among them by well-paid Carolina settlers. This is how it happened. Look back once again. We see the Cherokee Indians seated at council, a council called by the white land owners who desire the country of the Tuscaroras. Listen to their words.

(Cherokees seated at council. Two white settlers enter council circle. They raise their hands in friendly salute. They are answered.)

1ST WHITE MAN: Ho, brother Cherokees! I have just returned from the country of the Tuscaroras. I have sat at their council and have listened to their chiefs and warriors. Because you Cherokees and Catawbas are the friends of the white man, I must give you warning. The Tuscaroras have their eyes on your country. Even now they are preparing to wipe you out, a village at a time.

CHEROKEE CHIEF: This is strange news. We have always been at peace with the Tuscarora Nation. If what you say is true, we will prepare for war. We will attack them before they can attack us. But before we do this we will spy on them and see if what you say is true. Who will volunteer to act as a scout to spy on the Tuscarora villages?

WARRIOR (Steps forward): Chief, I will travel as softly as the south wind. I will find out if the Tuscarora warriors are doing the war dance.

2ND WHITE MAN: Here, Cherokee warriors, are guns and powder which you will need when you war against the Tuscaroras. And there is a keg of strong drink for your warriors just outside your village.

(Indians rise and leave council ground. Two whites stand alone watching them go. They look at each other, wink their eye and then laugh)

1ST WHITE MAN: Ha! Foolish children of the forests. How their blood will burn when they discover the killed and scalped warrior that we tomahawked on their main trail.

2ND WHITE MAN: When they find the Tuscarora moccasin which I dropped beside the dead body, they will all turn against the Tuscaroras.

(They leave council ground)

HIDDEN VOICE: Thus the Cherokee and Catawba Nations were tricked into fighting their former friends, the Tuscaroras. There came a time of much bloodshed. The Tuscaroras were driven from place to place. Finally, but one of their twelve towns is left standing, a fortified village about twenty miles north of the present town of Newburn on the Neuse River. Colonel Barnwell, leader of the Carolina settlers, with the help of his Indian allies drove the remnant of the Tuscaroras to this village. We now see the Colonel and his men just outside the Tuscarora town. He shouts to the Tuscaroras.

COLONEL BARNWELL: Send your head man out and we will make a new treaty.

(Chief walks to the Colonel. They stand looking at each other in silence)

CHIEF: What would you have us do?

BARNWELL: Have your warriors surrender their arms and we will allow you to return home unmolested. We will sign a new peace treaty which will last for all time to come.

CHIEF: It is useless for us to fight. Many of our warriors have been slain. Our women and children are weak from hunger and from dodging your warriors in the mountains. We jump at the sound of a crackling twig for fear we will be snared into slavery. We will give up our weapons only on the condition that you will allow us to return to our homes unmolested. We would rather all perish fighting than to be sold as slaves.

COLONEL JAMES MOORE: We promise you your freedom, if you will come and surrender your arms peacefully.

(Chief beckons to people. The warriors come in and throw their weapons at the feet of the two white Colonels.)

BARNWELL fires gun into air as signal. The signal is a sign for the white soldiers who come in and seize the Tuscaroras. They fight together but many are captured, bound and led away.

HIDDEN VOICE: It was in 1711 that this last struggle took place. Colonel Barnwell, after promising that the Tuscaroras could return unmolested to their homes if they turned in their weapons, broke his promise when the last gun had been turned

in, seized many of the Tuscaroras, including their chiefs and sent them away to be sold as slaves in the West Indies. A few of the Tuscaroras escaped and remained hidden in the mountains. Their only hope now was to ask protection of the powerful Five Nations who lived in what is now New York State and who were respected and feared by the Thirteen Colonies. Of the twelve populous Tuscarora towns, not one escaped the flames. Of their 16,000 souls, only about 350 survived. The sun had set for the Tuscarora Nation in North Carolina.

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SCENE III - TUSCARORAS WELCOMED BY THE FIVE NATIONS

HIDDEN VOICE: It was in the year 1712. Governor Hunter of New York State had heard rumors that the powerful Five Nation Iroquois sympathized with the Tuscarora Indians of North Carolina. He feared that the Iroquois might take up the hatchet against the settlers of North Carolina and drive them from the Tuscarora country. Rumors had also reached him that the Five Nations might become allies of the French, the hated rivals of the English. If the Five Nations did this the English would be defeated. The Five Nations were as a wall of defense for the English colonists against French invasion and were the most important single factor in deciding whether North America should be Anglo-Saxon or a Latin country. The Black Robes, Jesuit missionaries, from France had many times, by their influence, tried to wean the Iroquois away from their friendship with the English. But all French attempts failed. The Iroquois held firmly with their treaty made with the English and the Dutch and for over three hundred years held this treaty of friendship and alliance. They fought fiercely and unwaveringly on the side of the King, to whom their "Covenant Chain" bound them. The French trembled at the mention of their name, and the English well knew that their very existence depended upon maintaining friendly terms with the Five Nations. If the Iroquois, because of cruel treatment of the Tuscaroras by the colonists, should go over to the French, nothing could save the Province of New York from becoming the property of the French crown.

Governor Hunter of New York worked feverishly to please the Five Nations. He sent many presents and bribes among the Iroquois villages urging them to remain allies of the English. In 1773 he sent three men, Hansen, Bleeker and Gleesen to Onondaga, the Capitol of the Five Nations, to learn the plans of the Iroquois with respect to the refugee Tuscaroras. At Onondaga they met four Tuscarora runners who had just arrived from the south. At the council the Tuscarora runners asked to be taken in under the protection of the Confederacy of the Five Nations. Once again look back into the past. The place is Onondaga. It is the year 1713. The chiefs of the Five Nations, Mohawks, Oneidas, Onondagas, Cayugas and Senecas are seated at council. To one side sit the representatives of the State of New York. Four Tuscarora runners bearing a wampum belt have just arrived at the council.

ADADARHO: Tuscaroras, younger brothers, you are far from your homes in the south. What brings you to the council fire of the Five Nations?

FALLEN PINE (Tuscarora scout): I am Fallen Pine, a Tuscarora runner. I carry this wampum belt for my people who are now scattered as the leaves before the fierce north wind. The English from North Carolina have burned our towns, seized our lands and have killed many of our people.

2ND TUSCARORA SCOUT (Hands wampum belt to Adadarho): With this wampum belt we Tuscaroras send a request to you of the Long House. We wish to take shelter beneath the Tree of Peace planted by your wise father, Deganahwidon long ago. We have heard that all nations and people are welcomed to take shelter beneath the great Tree of Peace under which are buried all weapons of war.

3RD TUSCARORA SCOUT: We are tired of war. It was not our will that we took up the hatchet against the English. They, by their trickery, their desire for our country, caused us to battle. With the help of our once friendly neighbors, the Cherokee and Catawba Nations, we were driven from our country.

4TH TUSCARORA SCOUT: Where could we seek shelter? To the west lived the powerful Creek Nation. South and east of us swarmed the white man. Only to you, Five Nations, our blood relations, could we seek protection. We have journeyed far. We have delivered our wampum belt with its message. Your brothers to the south await an answer. Our ears are open. Will you help our people?

HANSEN: (Stands and walks before Tuscarora scouts): We have heard rumors that because of your treatment by the English, that perhaps you might take up the French hatchet and fight against the English.

BLEEKER: Men of the Long House! We are sent by the great white chief at Albany to find out what action the Tuscaroras will take if they are sheltered by the Long House. If they will fight against the French we will furnish them with guns and tomahawks and will pay a generous bounty for each Frenchman's scalp brought in. If the Tuscaroras side with the French, I, as representative of the white chief, Governor Hunter, urge the people of the Long House to drive the Tuscaroras far from your country.

GLEESON: We urge the men of the Five Nations to keep the covenant chain of friendship between them and the English. Keep it fresh and clean less rust grow upon it and it weakens and breaks. We English of New York seek no trouble with the Tuscaroras. We desire them as allies in our struggle with the French and their Indians.

TUSCARORA RUNNER: It was not our wish to make war with the English. Only in defense of our homes did we finally dig up the hatchet. Neither do we seek war with the French. This is a quarrel between the white people. We only desire to remain in peace, planting our crops and hunting and fishing. We desire to remain neutral in this white man's quarrel. We only ask to build our towns in the shadow of the Long House.

SENECA CHIEF: Listen to my words, Englishmen! That which both you and the French are fighting for, that which you both claim as your own, belongs to neither of you. We Iroquois have never parted with our country. The land around the Ohio River over which you are quarreling is Iroquois country. The English and the French own none of it. Many winters ago our forefathers made peace with the Dutch, then later with the English. At that time we agreed to always be as brothers, never to fight each other. We people of the Long House have kept our word. Many of our best warriors have died in battle protecting your towns against war parties of the French. Fear not that we will let fall the covenant chain of friendship existing between us. We have always kept it free of rust. Take care lest you yourselves let fall your end of the great wampum belt of peace. The Tuscaroras are our long lost brothers. They are of our own blood. Would you have us turn them from our door at this time of their greatest need?

MOHAWK CHIEF: Many winters ago our father, Deganahwideh and the chiefs of the Five Nations, planted the Tree of the Great Peace. Beneath this tree they buried all weapons of war. They said that the smoke of the Conference Council Fire shall pierce the sky so that all nations may see it. If any nation shall show a desire to obey the laws of the Great Peace, they may take shelter beneath the Tree of Peace. They shall be welcome to join the Confederacy.

ONEIDA WARRIOR: We of the Confederacy have disobeyed the laws of the Great Peace when we took up the hatchet at the word of the English. Why should we fight the French and their Indians? This is not our quarrel. Did not Deganahwideh and Hiawatha say that evil warfare must cease and peace and friendship prevail? Perhaps evil will come of our actions.

CLAN MOTHER: Tuscaroras, we clan mothers of the Five Nations have listened carefully to your plea for protection. Return to your people. Deliver to them this wampum string. (Delivers string of wampum.) It is an invitation for them to come to our country and here they will be welcomed and sheltered by our people. (Turns to the white men.) And you return to your white chief at Albany. Tell him that the Tuscaroras have come to shelter themselves among the Five Nations. They were of us and went from us long ago and they have now returned. They have promised to live peacefully among us, and because of this we have received them.

(Three white men leave)

ONEIDA CHIEF: We Oneidas give the Tuscaroras part of our hunting grounds, that they may build a new town. The soil is rich. The rivers swarm with fish and deer are numerous in the forests. Perhaps here they will find rest.

TUSCARORA RUNNER: Men and women of the Five Nations! The sun shines strong in our hearts because of your generosity. We hasten to deliver your message to our people.

(Four runners leave)

HIDDEN VOICE: Thus in 1714 the Tuscaroras began their northern migration. The land that the Oneidas gave them was the land bordering the Unadilla River on the east, the Susquehanna River on the south and the Chenango River on the west. In the year 1736, they numbered about two hundred warriors. In spite of their harsh treatment by the English of North Carolina, they were allies of that nation. In 1775 the Tuscaroras and Oneidas served with the English at Lake George. Trusty Tuscarora spies were sent among the French in Canada and secured valuable information concerning the numbers, strength and movements of the French. For their part with the colonists their villages were burned by the French and their Indians.

During the Revolutionary War, the Tuscaroras found themselves again between two fires, the British and the Americans. Though they wished to remain neutral they were drawn into the fight. They and the Oneidas sided with the Americans and once again their villages were reduced to ashes.

After the war the settlers moved westward and though the Tuscaroras had been their allies in their struggle against England, the settlers clamored for their land. Finally they migrated west to the Niagara frontier where they were given land by the Seneca Nation. They themselves added more to this by purchase, making the 6,249 acres the Tuscaroras now own in Niagara County.

In the War of 1812 the Tuscaroras were once again between two fires. They took up their arms in defense of their homes and country and fought in every frontier battle for the United States. Once again their homes were destroyed and they had to start anew.

The Tuscarora Nation has always been the ally of the Americans. In the Civil War out of 200 warriors, forty Tuscaroras volunteered to the call for help by President Lincoln. In the wars that followed, the Spanish American and World War, the Tuscaroras were found in the fray, the allies of the United States. The commanders of the American armies from George Washington up to the present date have always had unstinted praise for the aid of the Tuscarora Nation.

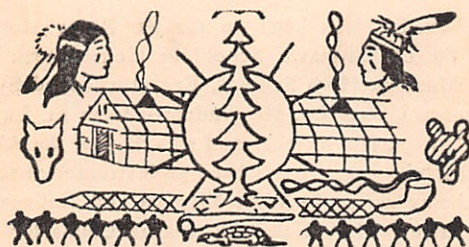
THESE PAMPHLETS — dealing on the history, culture and legends of the Ho-de-no-sau-ne or Six Nations Iroquois Confederacy have been collected and written by Aren Akweks (Ray Fadden). Indian children, through the St. Regis Akwesasne Counselor Organization, receive all monetary profit from his work.

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<i>Legend—The Seven Dancers</i>	10¢

MIGRATION OF THE IROQUOIS

BY AREN AKWEKS



AKWESASNE COUNSELOR ORGANIZATION
ST. REGIS MOHAWK RESERVATION
HOGANSBURG, N. Y.

A MESSAGE

We, the Akwesasne Mohawk Counselor Organization, dedicate this pamphlet, "Migration of the Iroquois Nations," to Ernest M. Benedict, Sub-Chief of our organization.

ERNEST M. BENEDICT (Ka-ion-ta-ron-kwen)

Ernest Benedict was born on the St. Regis Mohawk Reservation. He attended the old Mohawk School in Hogsburg. He also attended Bombay and Massena High Schools. Ernest attended Syracuse University and St. Lawrence University. He graduated from St. Lawrence University in June, 1940. Ernest is a member and sub-chief of the Akwesasne Mohawk Counselor Organization. He has been an instructor at several boys camps, the last two being camps in West Virginia and Indiana. Ernest Benedict was a very active leader in the Akwesasne Counselor Organization and traveled to many reservations to secure old Indian history and tribal culture to bring back to the younger Mohawks. He was editor of the "War Whoop," a weekly newspaper devoted to the news of the reservation and to their past history. Of all of the characteristics most admired by the old-time Indian was bravery and in this trait, Ernest Benedict had no equals among the Mohawks of the St. Regis Reservation.

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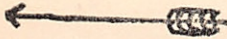
THE MIGRATIONS OF THE IROQUOIS

by Aren Akweks



This story is about the Ongwe-Oweh (Iroquois)

Many (a heap)



Winters in the past



The Ongwe-Oweh (Iroquois) lived toward the setting sun. (west)



They lived where the grass grew tall and where the buffalo lived. (Great Plains)



They dwelt beside the villages of the Wolf Nation (Pawnee Indians). They were friends and allies of the Wolf Nation.



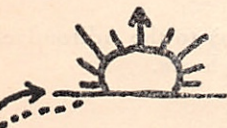
North east of their country were the Great Lakes. To the west rose the Rocky Mountains. Near the outlet of the Big River, the Mississippi River, were the original villages of the Iroquois.



For some reason the Iroquois packed their belongings on their backs and migrated.



Many foot marks led away.



They headed toward the rising sun (east).



Up the Ohio River their trail went - toward the Great Lakes.



Some went across the Great Lakes and settled north. They became the Huron Nation. Some stayed along the shores of Lake Erie. They became the Erie Nation. Some stayed near the Niagara River and were known as the Neutar Nation. Some went farther east and became the Andaste Nation. One band migrated south and became the Cherokee Nation. One band went east and built their cabins along the Genesee River. Later they and another band of Iroquois made up the Seneca Nation.

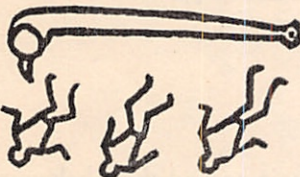


The main band continued up the St. Lawrence River.

There they met the Adirondack Nation. (Adirondack - Eaters of Bark).



The Ongewe-Oweh fought with the Bark Eaters -



Many battles.

There were many dead.



The Iroquois were defeated by the Bark Eaters. For many summers and many winters, they, the



Iroquois, had to pay tribute (skins) to the Adirondack Nation who were very fierce fighters.



But the Ongewe-Oweh never forgot their Creator. They asked the Creator to look down on them and to pity them.



They wanted freedom (as the eagle).



They, men, women, and children continually prayed for freedom.



After many years of planning and with secretly stored provisions they left one dark night and silently paddled their canoes down the River St. Lawrence.



Near the mouth of the Oswego River they finally landed and erected their village.



They found a rich soil, good for the raising of corn. They found good hunting.



For many years

The home fires of the Iroquois burned near the Oswego River.



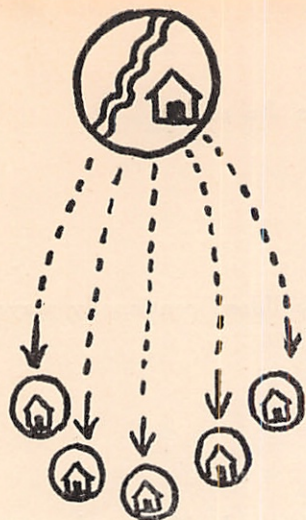
In time, they multiplied. There were many men, women, and children.



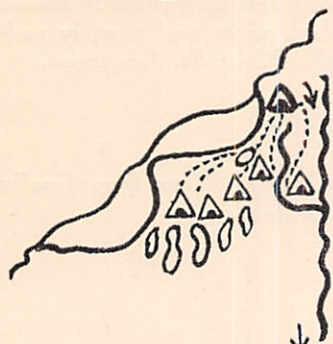
The game was all killed for food.



Finally bands of Iroquois left the home land for better hunting regions. They were looking for signs of deer.



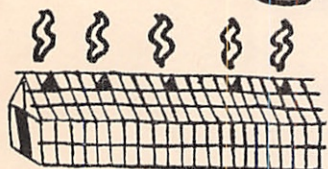
One band went south-east and became the Mohawk Nation. Another band went south-east and dwelt near the Mohawks. They became the Oneida Nation. The Onondagas settled near Onondaga Lake. Farther to the west the Cayuga Nation was formed. Still farther west the Seneca Nation built their villages.



They, the one band, now had become five separate bands. To the east was the Hudson River running to the sea. To the west was the Great Lakes and the St. Lawrence River. North was the Adirondack Mountains and south was the Finger Lake region.



Another band of the Iroquois, the Tuscaroras, traveled far to the south.



In time, the five great nations of Iroquois, allied themselves into one great League or nation. They became as a long bark house. The Mohawks were Keepers of the eastern gate of the Long House — the Senecas became Keepers of the western gate and the Onondagas were the Fire Keepers.

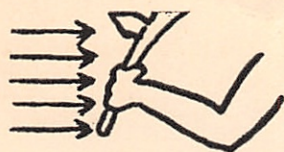


These Five Nations became as brothers. They worked together and if anyone of these nations was attacked, the injury was felt by all of the Five Nations.

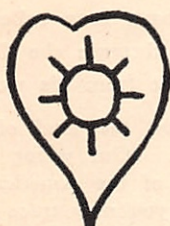


They wove a great wampum belt, the Hiawatha Belt of Peace — like a chain which must never become rusty through neglect, lest it break, and ruin fall upon the rest of the chain or upon the Five Nations.

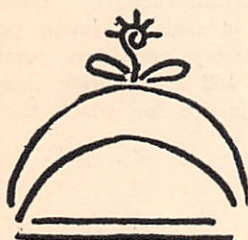
Their league was a league for peace. Their object, to have all nations bury weapons of strife beneath the Great Tree of Peace.



If any nation or people insisted upon breaking the laws of peace, then the arrows of the allied people fought against the common enemy.



Through the Peace League, the Ongwe-Oweh were made happy. The sun shone strong in their hearts.



(Sacred Iroquois symbol — meaning great sky dome with the sun traveling overhead. The two branches on the sky dome are the Tree of Life in the land of the Great Creator.)



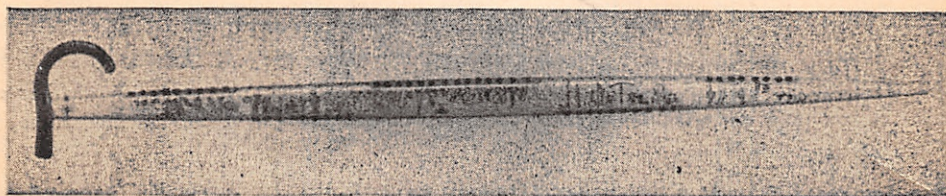
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<i>Legend—The Seven Dancers</i>	10¢
<i>Sa-ko-ri-on-nie-ni, Our Great Teacher</i>	35¢
<i>The Gift of the Great Spirit</i>	15¢

The Formation of the Ho-de-no-sau-ne or League of the Five Nations

BY AREN AKWEKS



CONDOLENCE CANE

All of the Confederate Chiefs of the League of the Iroquois are recorded pictographically on this cane. It was used in the Condolence Ceremony, the pictograph symbols and locations of pegs acting as an aid to memory. The original cane was kept by the Cayuga Nation. The above cane was made by Ska-ron-ia-te (Beyond the Sky), Akwesasne Warrior.



AKWESASNE COUNSELOR ORGANIZATION

ST. REGIS MOHAWK RESERVATION

HOGANSBURG, NEW YORK

A MESSAGE

We, The Akwesasne Mohawk Counselor Organization of the St. Regis Reservation, dedicate this pamphlet, "The Founding of the Ho-de-no-sau-ne or League of the Five Nations" to Tom Cook (Ka-hon-hes), H. Jermain Slocum (To-ni-kon-ra-the), Harold Roeseman (Ka-naw-wak-ta), Arthur A. Carr, George H. Spring, Robert Klemn, Lois Ulcher, Theodore H. Kleffel, Mrs. Ethel Cook, Dr. Tyler Dennett, Col. W. Woodbury, Dr. Louis Jones, Walter W. Johnson, Edith P. Chester, Stephen Potter, Albert Nadeau, members of the "Inner Circle" of the Society for the Preservation of Indian Lore, Ticonderoga, N. Y., for the work they have done through their annual Indian pageants held in the Forest Theatre at Ticonderoga.

The following letter from the Mohawk Counselors to the late Dr. Dixon R. Fox, former President of the New York State Historical Association, tells in words how the Akwesasne Mohawks regard Mr. Thomas Cook (Ka-hon-hes) and our brothers of Ticonderoga:

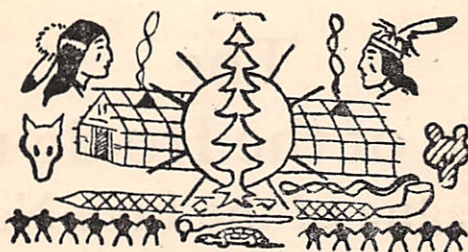
"Dear Friend:

It has come to the attention of the members of our tribe, the Warriors and women of the Akwesasne Mohawk Counselor Organization of the tribute that your association recently paid Mr. Thomas J. Cook of Ticonderoga. We know Mr. Cook as Kahonhes, a name given him by our people and we look upon him as a brother Mohawk. We have had the opportunity of seeing his pageants at Ticonderoga and know of the good work that he has been doing for our people, his brothers. We know that there is probably no other person who has done more to spread good attitudes and truth concerning the old Indian. He has worked hard through his pageants to teach white folks that the Indian was a human being and that he had his side of the story to tell. Kahonhes has done much to eradicate false ideas concerning our ancient fathers. He has spread good will and friendship and has given his life to aid our people. We know these things to be true. We have seen the results of his labor.

When the members of our organization heard how the New York State Historical Association gave recognition to the great work that Mr. Cook has been doing, their hearts were made happy. By recognizing his contribution you cause the sun to shine in our hearts, his Mohawk brothers. Mr. Fox, we are happy to hear of your words of tribute and we want to express our thanks. We want to shake you by the hand, if only on paper, and call you our friend.

Again thanking you for your good work concerning our brother and asking Hawenio, the Great Spirit, to grant you and your organization long life and happiness, we remain your friends,

Akwesasne Mohawk Counselor Organization.



There are many kinds of heroes. We usually think of our great men as being those who were brave in battle or had the strength of giants, or had the gift of a powerful magic. Listen now to the tale of a different kind of hero.

Many winters ago, the Iroquois tribes were always struggling with one another. Other tribes were waging war against the different villages of the Iroquois. In the midst of this tumult, Deganawida and Hiawatha began to talk about peace. Deganawida was the real prophet. He did most of the planning. Hiawatha was his spokesman and devoted helper. Together they united the Iroquois tribes into one people — the People of the Ho-de-no-sau-ne, or the League of the Five Nations. Shall we not say then, that these men who did not pretend to be any greater than their brothers, were really greater heroes than those who killed many men?

Their handiwork was found to be good; so good that those who know of it cannot help but marvel; so good that its greatest features are found in the government of today's United States. Indians of today, you deserve to feel proud of the great men of your history!

Akwesasne Mohawk Counselor Organization

The Formation of the Ho-de-no-sau-ne or League of the Five Nations

BY AREN AKWEKS



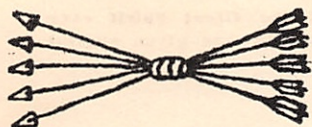
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Printed in Malone, N. Y., by Roy Smalley



This is an Iroquois story. It happened many winters in the past. (Arrow going backward)



The next five designs are the official symbols of the Iroquois Confederacy. The first design represents the sacred wampum belt of the Great Peace. This belt is sometimes called the Hiawatha Belt. The white pine tree, or heart, in the center symbolizes the Onondaga Nation, capital of the Confederacy. The white squares are the other four nations of the Confederacy. This chain must always be kept bright and clean.



The five arrows are bound very close together, each arrow represents one of the Five Nations. The arrows, bound together represent the unity of the Five Nations.



The Five Nations are bound together in peace and friendship. If a tree should fall on one of the Five Nations, the wound or hurt is felt by all.



The long house with the five fires represents the government or League of the Five Nations. The Five Nations, stretching across New York State, were as a Long House of one family. The Mohawks were the eastern doorkeepers of the Long House. The Senecas were the western doorkeepers. The Onondagas, in the center of Iroquois country, were the firekeepers of the Confederacy or Long House.



The watchful eagle at the top of the Tree of Peace is the guardian of the Five Nations. Under the Tree of Peace are buried all weapons of war. The roots of the Peace Tree are four in number and spread to the four corners of the world so that all nations may find the Tree. Following these roots they may take shelter beneath its branches.

Now our story starts. North of the Beautiful Lake (Ontario) in the land of the Huron Nation there was a village. This Huron village was on the Bay of Quinte. (Where Tyandenegea Mohawk Reservation is today.)



The Hurons were Iroquoian. They were related by blood to the Five Nations. They had similar language, customs, religion, traditions and dress.



Living in that village was a virgin woman. This woman was favored by the Creator of All Things. In a vision this woman was told that, though she was married to no man, she was to give birth to a boy child. She was told that she must name this child Deganahwideh and that Deganahwideh was to be a great man who was to spread peace and good will among the different Nations. He was to plant the Tree of Peace. His life and teachings would someday influence the world.



The son was born and the eyes of the Great Spirit ever watched and guarded him from harm. He was given special powers by the Creator.



The boy's grandmother greatly disliked him and often she scolded her daughter for bringing disgrace upon the family. Three times she tried to drown the boy by thrusting him through a hole in the ice of the lake.



But lo, next day the boy was in his lodge by the side of his Mother. He seemed well and strong and showed no after effect.



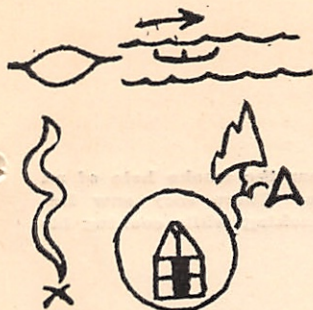
In a dream, the Great Spirit spoke to the old woman, the grandmother. He told her to cease trying to harm the boy, that the boy's mother had born him without having marriage with any man. She was told that the boy was to become an important man.



When Deganahwideh became a man he was an honest and good man. His tongue was straight. He had a big heart (generous). He never killed game for sport but only when he needed food. He shared what he had with the poor and less fortunate of the village. Because of his kindness the birds would light on his shoulders and animals would eat from his hand. He always told what he believed was right. He always spoke against war and talked for peace among all peoples.



One day he bid farewell to his mother and grandmother. In a canoe of white rock (probably birch bark) he paddled across the Beautiful Lake toward the south wind (Little Fawn).



He crossed Lake Ontario and paddled up the Oswego River. Crossing Oneida Lake he made a short carry to the Mohawk River. He went eastward down the Mohawk River.

He came to a village of the Flint People (Mohawks). In those days a stranger never entered an Indian village without an invitation. To do so invited death as it was during a time of many wars. As was the custom at that time, he made a fire near the village and waited for an invitation to enter.



The chiefs sent a scout to ask the stranger, who sat by the fire, to enter their village.

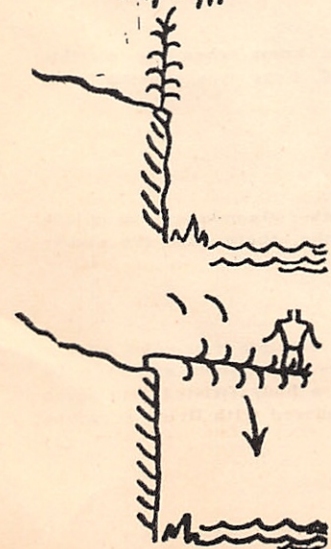


Deganahwideh spoke to the council of the Flint People.

He told them of his mission, that he was to speak the words and will of the Creator, the Great Spirit. He told the people that the Great Spirit did not love war. He said that he, Deganahwideh, was sent to establish the Great Peace among the Ongewe-Oweh (Iroquois) and that nations should no longer kill each other but must smoke the Pipe of Peace and Friendship with each other. "Warfare must cease! To love your brother is better than to hate him. The weapons of war and strife must be buried deep under the earth! To kill is evil!" So said Deganahwideh!



The Head Chief of the Flint People agreed with Deganahwideh. He demanded proof, however, that Deganahwideh was the one appointed by the Great Spirit to plant the Tree of Peace and to establish the Great Laws of Friendship.



Deganahwideh said that he could prove that he was the messenger of the Great Spirit. Near the village there was a high cliff overlooking the lower falls of the Mohawk River. Growing on top of this cliff and overlooking the rough waters of the falls was a huge tree. Deganahwideh said that he would climb the tree and sit on its top branches. The people were to cut down the tree and thus would fall Deganahwideh with it, into the rough waters and sharp rocks below. If he recovered, that was the proof needed.

The people agreed, for the cliff was very high, the rocks very sharp and the waters very rough. They knew that he would surely drown if he was not what he claimed to be. Deganahwideh climbed the tree and it was chopped down. He went beneath the waters and vanished.



The next morning



The warriors saw smoke arising from the smoke hole of an empty bark house near the village. There they saw Deganahwideh. He was alive and was smoking while cooking his morning meal.



The People of Flint were convinced that Deganahwideh was the one appointed by God to plant the Great Tree of Peace, that his tongue was straight (he told the truth).



It was a time of great trouble. The nations of the Iroquois were fighting each other, brothers against brothers. (Left to right) The People of Flint (Mohawks), People of the Upright Stone (Oneidas), Hill People (Onondagas), People of Mucklands (Cayugas) and People of the Great Mountains (Senecas) were continually at war with each other and with outside nations.



Because of foolish warfare there were many people killed.



The people mourned the deaths of their loved ones, lost thru warfare. People faced starvation because hunters feared to walk alone in the forests, farmers feared to work alone in the gardens.



Nowhere was anyone safe. No one knew when the terrible war-cry of the enemy might sound. Fear was constantly in the hearts of the people.

In the country of the Hill People (Onondagas) near the Onondaga village on Onondaga Lake, there rose the smoke of a lone camp fire.

It was the fire of Adadarho, the terrible war-chief of the Onondagas. He was feared alike by all nations and even by his own people. This evil man had a body twisted into seven crooks. His long tangled hair was adored with living serpents.



His crooked hand always held a war club. He was the cause of much hatred and many feuds between the men of the Five Nations.

He had great power and was a master of witchcraft. With the use of this wicked power he destroyed many men. Every attempt to destroy Adadarho met with failure.

This man was devourer of raw meat. It is said that he even ate the flesh of humans destroyed in battle.



Though the Onondaga People hated Adadarho, they obeyed him. They feared his sorcery. Finally the Onondagas could endure him no longer. The council asked one called Hayonwatha (Hiawatha) to clear the mind of the war chief and to straighten his crooked body. Hiawatha, who was a man of peace, determined to make Adadarho cease his evil ways.

In canoes the people attempted to cross the lake to Adadarho's camp. When they were in the middle of the lake, Adadarho, shouting in a loud voice, gave his terrible war cry. The people were frightened and some stood up in the canoes. Their canoes tipped over and many were drowned. Thus the first attempt to meet the Adadarho was a failure.



Again the people prepared to reason with Adadarho. This time they walked. Adadarho was again ready with his magic power. He caused Akweks, the eagle, to fly close to the heads of the people and to shake his wings, thus loosening many prized eagle feathers. In the rush to secure the feathers, blows were struck and evil feelings were caused. The people forgot their mission. Again the Evil One was stronger.

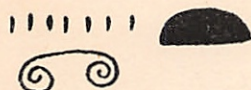
The people were to try three times before giving up their attempt to win over the war chief. A certain Medicine Man told of a vision. He said that Hiawatha alone could not conquer Adadarho. He said that a great man (Deganahwideh) was to come from the north and travel to the east. That great man and Hiawatha together could win over Adadarho.



He said that Hiawatha must not remain with the Onondagas but must go to the People of the Flint Country. The great man from the north lived in a village of the Flint People.



Hiawatha had seven daughters whom he greatly loved. The Onondaga people tried to get Hiawatha to go to the Flint Country but he refused to leave his daughters. The people knew that as long as he had his daughters to keep him that he would never meet Degannahwideh. They decided to kill Hiawatha's daughters through sorcery. Ohsinoh, a noted shaman was employed to do this. Ohsinoh climbed a tree near the lodge of one of the daughters and imitating the cry of a screech owl he sang a powerful witch song. In three days the daughter died. He did this in turn to all of the daughters of Hiawatha.



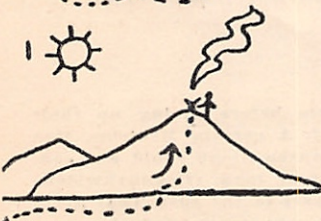
During the night all of the daughters, seven in number, took sick and died.



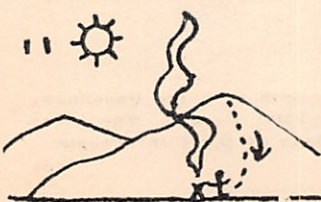
The shock and grief of Hiawatha was great. He walked in a daze but not one of his people came to give him sympathy or comfort. His mind was shadowed and troubled with his great loss.



Those who belonged to the same clan as Hiawatha's daughters suspected some kind of mischief. Just before the seventh daughter of Hiawatha took sick they secretly watched her lodge. They heard the cry of the owl and heard the witch chant. They followed the singer, Ohsinoh, home to his own lodge and discovered who he was. When in revenge they lifted their war clubs to kill him, he gazed at them and their aims were held back by his great power. They could not harm him. Their arrows were held back.



On the first sun (day) he camped on a mountain top.



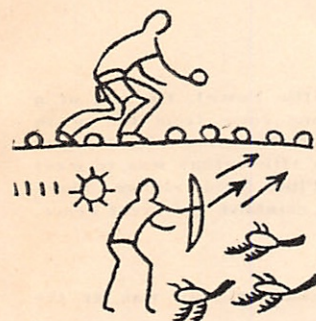
On the second sun he camped at the foot of the mountain.



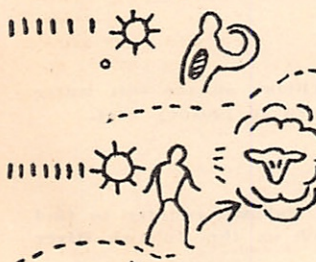
On the third sun he came to a place where they were many round jointed rushes growing. He cut these into small lengths, thus making beads. He made three strings of these beads. He made a small fire and sitting near it he said that if he found a person bowed down with grief such as his was that he would mourn with him and try to comfort him. He said that he would lift the clouds of night and darkness from his grieving heart by the use of the strings of beads that he had just made, the strings would become words with which he would speak to them.



On the fourth sun he came to one of the Tully Lakes. He traveled now in an eastern direction (Great Moose). Upon the lake were many ducks. When they flew upward they lifted the water with them, leaving dry land. (Probably a beaver dam gave out, letting water out and leaving lake bottom dry. Ducks naturally flew away as they could no longer float.)



There were many layers of empty shells of the water snail on the lake bottom. Hiawatha filled a pouch with them. Then the ducks returned and brought the water back with them. (Probably the beavers repaired their dam.)



On the fifth sun he killed three ducks.

On the sixth sun he ate some duck meat and went on his way.

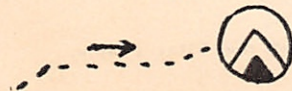


On the seventh sun he went toward the south again (Little Fawn).

He came to an abandoned hut and there he made a fire and strung some wampum beads of the water snail shells. Sitting near his fire he said that if he found a person bowed down with grief that he would comfort him by the use of the wampum strings. A chief of a nearby village sent his daughter to invite the stranger to the village.

There was a council being held. Hiawatha listened to the speakers but his opinion was not asked, though he was a chief. Nothing was reported to him. For three days he sat at council listening to the various speakers.

On the tenth day he quietly left the village and went his way. The people had not asked his advice and he felt that he was not needed.



That day he approached another village.



He made a fire outside the village. Over a tripod pole he hung his wampum strings. Sitting near the fire he repeated his words, that if he found a person bowed down with grief such as his was that he would mourn with him and try to comfort him. He said that he would lift the clouds of night and darkness from his grieving heart by the use of the strings of beads that he had just made, the strings would become words with which he would speak to them. A messenger sent by the chief to discover who the stranger was, crept near and heard the words of Hiawatha. He returned to report to his chief.



The chief sent the scout to invite Hiawatha to the village. He was asked to sit at council.



For seven suns Hiawatha sat at council listening to the different debates. During that time his opinion was not asked. Though he was a chief, no report was made to him.



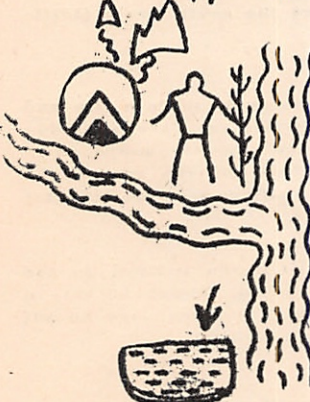
On the eighteenth sun

A runner came from the south (Little Fawn). He told of a great man (Deganahwideh) who had come from the north and was now in a Mohawk village at the lower falls. He told of a vision, that another great man (Hiawatha) was to meet Deganahwideh at Ka-nin-ke-a-ka, Flint Land Village. There shall the two men meet together and establish the Great Peace.



The runner was from a nation whose village was at the seashore.

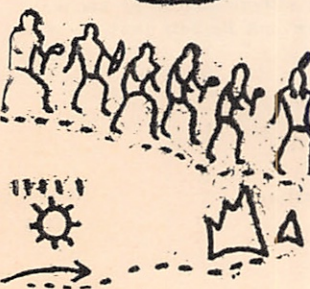
So said the messenger from the village on the salt water seashore, who came to tell Hiawatha to journey east.



Hiawatha determined to go to the Mohawk country to find the dwelling place of Deganahwideh on the Mohawk River near the lower falls.

The Mohawk River entered the Hudson River, not far from the village and then ran

to the salt sea.



The chiefs of the village picked out five skillful scouts to escort Hiawatha. They guided and protected Hiawatha on his journey to the Mohawk Country, to the lodge of Deganahwideh. They watched carefully over his health.

It took five suns to reach the land of the Flint People.



Twenty-three suns had passed since Hiawatha had left his own village at Onondaga.

On the outside of the Mohawk Village they built a fire. It was customary to make a smoke to tell of the approach of visitors so that they might enter the village without endangering their lives.

The smoke of Hiawatha's fire floated upward and was seen by the Flint Land People.



The Flint People knew the meaning of the smoke signal. A Mohawk messenger invited the party into the village.



Deganahwideh greeted Hiawatha. He saw that he was suffering from some deep grief, that though he was a chief he was not with his own people but was wandering about. Hiawatha told Deganahwideh of his sorrow.



At the Mohawk Council Deganahwideh told of the sorrow of Hiawatha. He mourned with Hiawatha. He tried to comfort him in his great loss. He sought to take away the cloud from the heart of the chief so that he could see more clearly. Deganahwideh strung eight more strands of wampum. There were eight parts of Deganahwideh's address to console Hiawatha. His words were in thirteen strings of wampum, bound in four bunches.



Deganahwideh took one bunch from the pole. Holding it and the bunches, one by one, he handed them to Hiawatha after each part of his address.

The words that he spoke to Hiawatha were eight of the thirteen condolences. Deganahwideh said that in the future wampum strings would be held in the hand to remind the speaker of each part of his talk and as each address is finished, a string would be given to the mourning chief on the opposite side of the fire. The bereaved chief will hand them back, one by one, as he gives a reply.



After the eight ceremonial addresses had been made by the great Mohawk Chief, the mind of Hiawatha was made clear. Once more he saw things clearly. Once more the sun shone in his heart.

The Mohawk Chief then said that because Hiawatha's mind was now strong and clear, that he was capable of judging and could now help him make the laws for the Great Peace whose purpose would be to do away with war, death and robbery between brothers and bring peace, quietness and brotherhood among mankind.



They now composed their Peace Song. It would, if sung without any error, straighten the wicked mind of Adadarho.

The emblem of the Confederate chiefs are deer antlers which should be worn by them at council.

The two men then told the Mohawk Council of their plan for a Confederation of peace and of the building of a Long House of brotherhood and peace.



The chiefs were told that they must be very virtuous, patient men, that they should wear deer antlers as an emblem of their position.



Before they could proceed with their plans, it was necessary to know the opinion of the Mohawk Council. The plan was talked about in the council. The Mohawk speaker said that they, the Mohawks, would firmly grasp the Tree of Peace and would work hard for brotherhood between nations. Their hearts were happy at the thought of ceasing warfare.



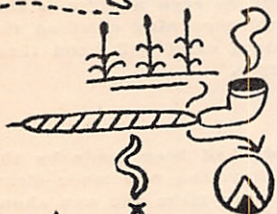
Scouts were sent to the People of the Upright Stone (Oneidas) to see what they thought of the plan for everlasting peace.



The plan was talked about at the council of the Oneidas. After considering the plan for one year, Quiver Beaver, head chief of the Oneidas, said that the People of the Upright Stone would join the Confederation.



To messengers were sent toward the setting sun. They carried wampum strings and an invitation to join the Confederation.



They arrived in the country of the People of the Muckland or the Great Pipe People (Cayugas).

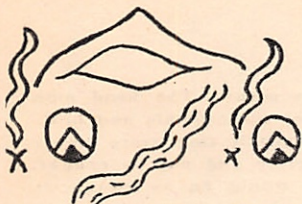
They built their fire as was the custom and recited their message.



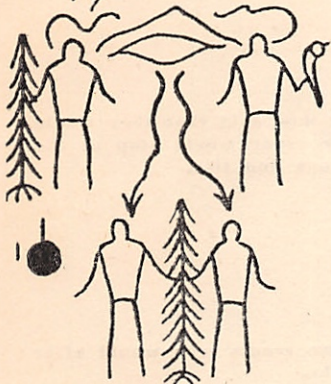
One year from that date the Cayugas sent back word to the Mohawk Council that they had considered the plan, had agreed with Deganahtwidch, and would hold fast to the Tree of Peace.



A runner was sent to the People of the Great Hill (Senecas). They lived far toward the setting sun (west).



The Senecas were divided in their opinion. One large band lived west of the Genesee River. They were friends of the Erie Nation who were against the League. The band who lived near the Great Mountain, near Canandaigua Lake, were for the League.

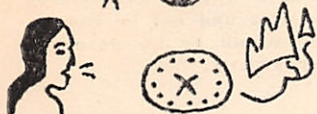


Messengers built their smoke fires near both bands and they were both invited to join the Confederacy. The People of the Great Hill were not united very strongly at that time. There had been trouble between their war-chiefs. They asked the messengers of Degannahwideh to return the next year and they would have an answer by that time.

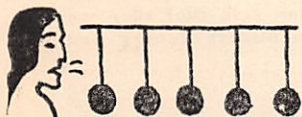
Both councils finally listened and considered the peace proposals. They finally agreed with Degannahwideh and after a year, they sent messengers to the Mohawk Council to say that they had agreed to enter into the Confederacy, that they would grasp the Tree of Peace.



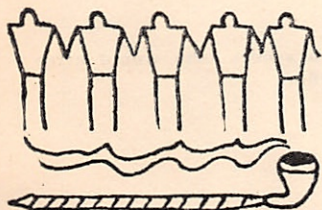
The Onondaga Nation (People of the Hills) had been approached before. They wanted to join the peace league but had hesitated to agree openly because of their great fear of Adadarho. When a messenger approached them, however, they agreed to grasp the Tree of Peace.



At a great council of the Mohawks, when all of the people were present, Degannahwideh and Hlawatha reported —



All that had been done during the five successive years.



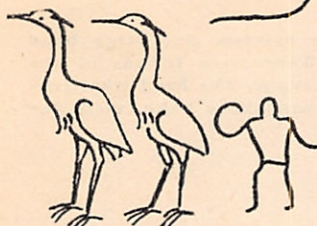
Degannahwideh said that he had obtained the consent of the Five Nations, the Mohawks, Oneidas, Onondagas, Senecas and Cayugas, to form a peace compact for the union of the nations. He said that these Five Nations had agreed to bury their differences and establish a great peace league whose aim was to eventually take in all of the tribes; its object, to do away with war.



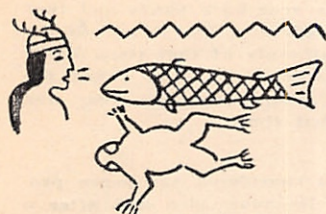
Degannahwideh then said that they must find out where the fire of Adadarho burned, that it was he who was the cause of much trouble between the nations of men. "We must seek him out and cure his crooked mind," said the great chief.



The Mohawk speaker for the council agreed and confirmed all that Degannahwideh had said. Degannahwideh then asked for two scouts (Wolves) who would offer to seek out the smoke of Adadarho.



Two men quickly offered to become scouts. The head man asked them if they had the ability of the animals and birds of the forests for such they must have if they were clever enough to approach the terrible warrior and not be caught. The two volunteers said that they would be as clever as herons and cranes.



After looking them over, the head man said that they would not do because the heron and the crane would stop at the first river or lake to hunt for frogs and fish.



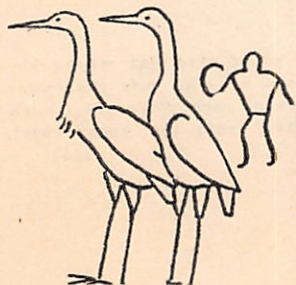
Again the head man asked for two scouts who would offer to seek out the smoke of Adadarho.

Two men quickly offered to become scouts. The head man asked them if they had the ability of the animals and birds of the forests for such they must have if they were clever enough to approach the terrible warrior and not be caught. The two volunteers said that they would be as clever as humming birds and would fly very swiftly.

After looking them over, the head man said that they would not do because the humming bird is always hungry and is always looking for flowers.



Again the head man asked for two scouts who would offer to seek out the smoke of Adadarho.



Two men quickly offered to come scouts. The head man asked them if they had the ability of the animals and birds of the forests for such they must have if they were clever enough to approach the terrible warrior and not be caught. The two volunteers said that they would be as clever as the white crane.



After looking them over, the head man said that they would not do because the white crane is very wild and easily frightened, that they would fly in terror when the clouds moved and would forget their mission.



Again the head man asked for two scouts who would offer to seek out the smoke of Adadarho.



Two more men asked to be allowed to seek out Adadarho's fire. They said that they would be like crows and would fly straight to the lodge of the terrible War-Chief.



The Head man said that they would not do, as crows are too noisy, that they talk too loudly, boast and are full of mischief. Adadarho would hear them long before they found his fire.



Again the head man asked for two scouts who would offer to seek out the smoke of Adadarho.



Finally two skilled warriors stepped forward and offered to serve as scouts. They said that they were strong as the deer and bear and had their power.



These two were chosen to seek the smoke of the War-Chief. The head man, the speaker for the council, reported that the two scouts were ready for their trial. The two scouts traveled through the forest on their mission.



They traveled toward the south (Little Fawn).

Then Deganhawideh spoke to the Mohawk Council.

"I and my younger brother, Hiawatha, stand before you. We now place before you the laws by which to frame the Great Peace," said Deganhawideh.



The great leader said, "The symbol of our Peace League will be the Tree of Peace, the white pine. Watching over the welfare of our people and perched upon the Tree of Peace will be the Eagle, guardian bird of our people. His far-seeing eyes will warn us of the approach of enemies. Under the Tree of Peace we must bury all the weapons of war and bloodshed. Men of the Five Nations must unite and always act as One Heart, one mind and one soul. They must forever spread good will and brotherhood among all nations, always remembering that the main object of the Confederacy is to make possible . . . Peace, Prosperity, Power and Equality for all!"



The emblems of the leaders of the Confederacy shall be the antlers of the deer.

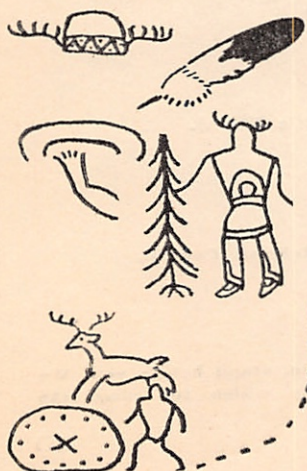
The chieftainship titles of the clans of the Five Nations (heron, eel, deer, bear, wolf, turtle, snipe, beaver, eagle) shall be placed in the hands of

certain women and the titles or names of these chiefs shall be held in the families of the mothers forever.



Deganahwideh then recited all of the laws of the Confederacy, recording each with a string of wampum. Hiawatha confirmed all that Deganahwideh said.

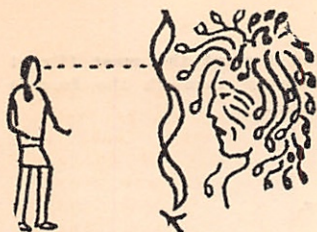
Deganahwideh then sang the song that was to be used in the ceremony when a leader receives his chieftainship title.



The Chiefs were to have the power but they must abide by the will of the people. A chief must think of the welfare of his people above all things. His own interests must always come last.

The Head Man told the chiefs and the people that they must never forget God, that they must always ask his aid and power to help them be good leaders. The chiefs must firmly grasp the Tree of Peace. They must never forget the purpose for which the League was formed.

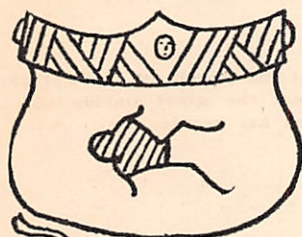
The scouts then returned to the Mohawk Council. They reported to the leaders and to Deganahwideh.



The scouts reported that they had discovered the fire of Adadarho at great danger to themselves. They said that the hair of the warrior resembled live snakes, that when Adadarho was angry the snake hair seemed to hiss and spit.



They reported that the body of the terrible war-chief was deformed, that it had seven crooks in it. The scouts said that he always held a war-club knotted in his hands, which are like the claws of a wild animal.

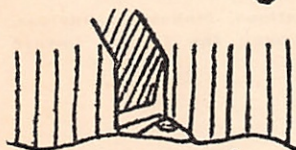


"He is a cannibal," they said.



Deganahwideh then walked back and forth before the Long House. He sang the Hymn of Peace and other sacred songs. He taught the people the Hymn of Peace. Many people came and learned the Peace Hymn. They were made strong with the power of the songs.

The Hymn of Peace had great power.



When the grass was knee high (Midsummer) -



Deganahwideh called all of the People of Flint together (men, women, children). He chose one man to go ahead. This man was to approach Adadarho and sing the Hymn of Peace before his lodge.



They, the Mohawk People traveled toward the west (Great Panther). The singer led the company through the forests singing the Peace Songs as he went.

The Mohawks followed the singer.

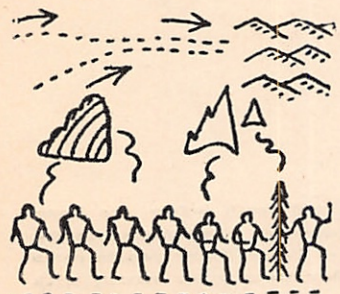


There were many tracks through the forests. (All of the People).

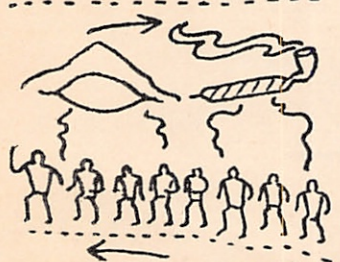


Many old villages and camping places were passed as they went toward the Onondaga country. The names of the villages were lifted to give the Clan Name Holders.

Now they were in the territory of the People of the Upright Stone, the Oneidas. There they met the great Oneida Chief, Quiver Bearer with his chiefs and his people.

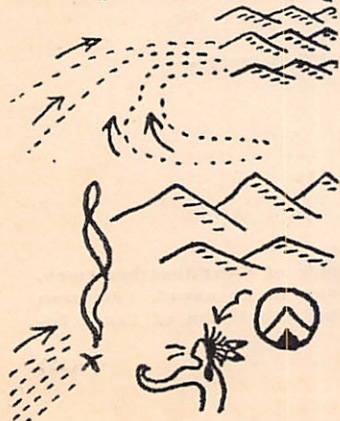


All of the two nations, the Mohawks and Oneidas, marched on toward the country of the Hill People (Onondaga), the singer of the Peace Songs going ahead.



As the Mohawks and Oneidas walked together through the forests, they met the Great Pipe People (Cayuga) and also the People of the Great Mountain, the Senecas. They greeted each other in friendship and the great throng headed toward the country of the People of the Hills.

Together the trails of all four nations, Mohawks, Oneidas, Cayugas and Senecas, marched through the forests toward the Onondaga settlements.



When the country of the Onondagas was reached the people halted their march. They kindled a fire as was customary. The chiefs of the Onondagas welcomed them.



A great multitude marched to the fireside of Adadarho. The singer of the Hymn of Peace led the throng. The chiefs and people of the Mohawks, Oneidas, Onondagas, Cayugas and Senecas all walked toward the lodge of the terrible warrior.



The people gathered before the lodge of Adadarho. The singer walked before the lodge of the terrible warrior. He tried to cure the sick mind of the warrior by singing the Peace Hymn. It was necessary to sing the Peace Hymn without any error if it was to work any power upon the mind of the terrible warrior. The singer hesitated and made an error in the song.



Another singer was appointed but he also made an error in the song.

Then Degannahwideh walked before the door of the house of Adadarho. He sang the song without any error. Adadarho heard the song and his power was broken. His war-club dropped from his knarled hands.



When he had finished his song, Degannahwideh walked toward Adadarho and rubbed his body to give it strength and life. Because of the power of Degannahwideh and of the Peace Hymn, the body of Adadarho was made straight. His mind was made healthy. His heart became as a Pine Tree (clean and good).



After the mind and body of Adadarho had become healed, Degannahwideh spoke to the gathering of the nations. He said that the greatest obstacle in the way of a lasting peace had been removed, that the mind of Adadarho had been purified and his body and soul cleansed of all evil. "Now that that is done, we may devote ourselves to establishing the Great Peace," said the Great Man.



Degannahwideh said, "In every nation there are wise and pure men. These men should be appointed to become chiefs of their people. They will be the advisors of their people and will make any new laws that will be needful. They are to be selected by the Clan mothers but must have the good will of the entire clan."



"When these chiefs are selected they will be crowned with deer antlers, emblems of friendship," said Degannahwideh.



The Clan Mothers of the People of Flint (Mohawks) brought forward



nine chiefs and



one war-chief



They, the chiefs, were of the clans, Bear, Wolf and Turtle.



The Clan Mothers of the People of the Upright Stone (Oneidas) brought forward



Nine chiefs and



One war-chief.



They, the chiefs, were of the clans, Bear, Wolf and Turtle.



The Clan Mothers of the People of the Hills (Onondagas) brought forward



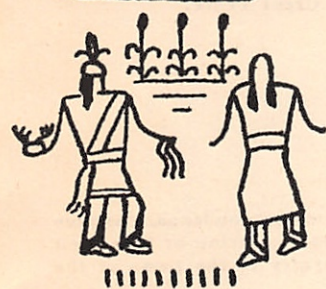
Fourteen chiefs and

One war-chief.



They were of the clans, Turtle, Snipe, Bear, Deer, Wolf and Ball.

The Clan Mothers of the People of the Great Pipe or the People of the Mucklands (Cayugas) brought forward



Ten chiefs and

One war-chief.



They were of the Clans, Heron, Deer, Turtle, Bear and Snipe.

The Clan Mothers of the People of the Great Hill (Senecas) brought forward



Eight chiefs and

One war-chief.



They were of the Clans, Bear, Snipe, Turtle, Wolf and Eagle.



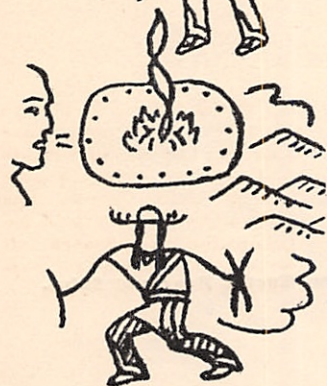
Deganahwideh then said the chiefs, "I place upon your heads, deer antlers as emblems of your power. Your old names are taken away and new names, which have more power, are given to you. Your old clothes are removed and new robes are given to you. Your patience must be very great, seven thumbs thick. You must walk and work in unity. Never think of your own interests but work to benefit the people and those yet unborn. All of your power comes from the Great Peace and you must pledge yourselves to it.



Deganahwideh repeated all of the laws that he and Hiawatha had created for the building of the Great Peace.



The fifty chiefs of the Mohawks, Oneidas, Onondagas, Cayugas and Senecas, each gave to Deganahwideh a string of lake-shell wampum as a pledge of truth and loyalty to the Laws of the Great Peace.



Deganahwideh made the Onondagas the Firekeepers of the Confederacy with Onondaga, the Capital of the Confederacy.



Adadarho was made firekeeper of the sacred fire burning at Onondaga. He was made the chief speaker at the Confederate Council.



Deganahwideh said that a chief must always speak the truth, that his tongue must be straight.

He, a chief, must have a big heart (kind, considerate, generous) and must always consider the welfare of his people. He must give freely of what he owns to his people, especially the poor and less fortunate.



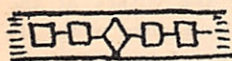
He must always be ready to help those of his people who are in want or need. His aid must be given willingly and he must receive no pay or reward for his services.



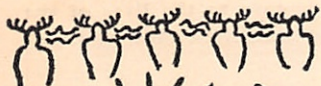
He must even be willing to give away his own personal belongings, even skins and meat, if it will better his people by doing so.



A Chief must never forget the Creator of Mankind. He must ever ask God for help and assistance.



He must always remember the Laws of the Great Peace. They must come before every other thought.



The chiefs of the Five Nations must council and work together. They must work in unity and not try to do things separately, lest their nation become divided. Any great move, step or act must have the consent of all of the Five Nations.

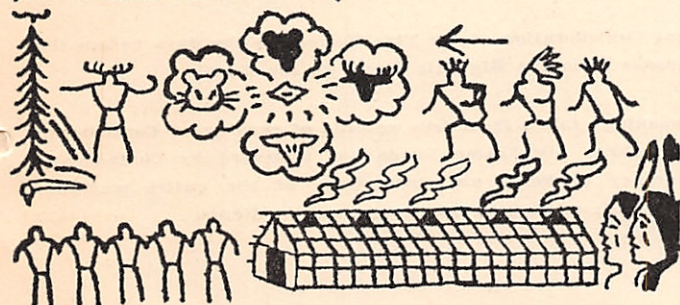
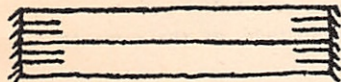


A chief must be very wise, very patient. He must never let his temper get the best of him, lest he not be able to cast good judgment. His skin must be seven thumbs thick.



Always must he remember that the Great Confederacy was organized for peace. Peace and friendship among all people was the main aim of the Great Law.

The Mohawks, Oneidas, Onondagas, Cayugas and Senecas are as one nation or people. They are bound together. As one people they must work together. Only in unity will there be strength.



The Head Men must always remember that other nations are to be invited to take shelter beneath the Tree of Long Leaves. The eagle on the top of the Tree will guard and watch all peoples who wish to rest under the Tree.

To the four corners of the world, North (Bear), West (Panther), East (Moose), and South (Fawn), the chiefs of the Confederacy are to send messengers inviting all to take shelter beneath the Great Tree of Peace, to join the Confederacy. The war clubs and other weapons of war are buried by all who accept the Great Peace.

Deganahwideh took a string of wampum and held it before the multitude saying: . . . "It is provided thus: I and the Confederate Lords have now planted a tree of "Great Peace" (Kayanerebgowah) in your settlement, Adadarho, Onondagas the Firekeepers. This Tree of "Great Peace," I hereby name "Jonerahdesegowah." Under this shade of the Tree of Great Peace, we spread this "Jonodakenrahgowah" the belt of white wampum. On it, we have prepared for you "Adadarho," and your cousin Lords, seats. We now put you and your cousin Lords on the seats of prepared wampums spread under the shades of the spreading branches of the "Tree of Great Peace," to keep and watch the Confederate Council Fire; and all the business of the Confederate Nation will be transacted at this place, before you "Adadarho, and your cousin Lords, "Jarasentsshenh"."

Deganahwideh took a second wampum belt and held it before the multitude saying: . . . "It is provided thus: A root has grown out of this "Tree of Great Peace," one to the north, one to the south, one to the east and another to the west. The names of these roots are "Ohdehrakenrahgowah" meaning "Big White Root," and the nature of it is

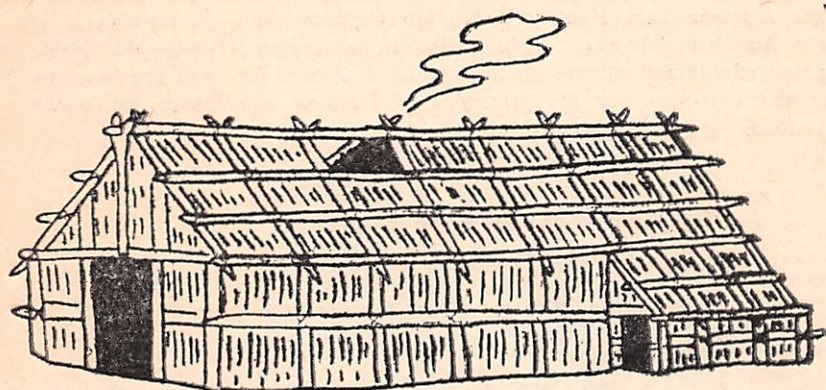
peace and charity. If any nation or individual outside of the Confederacy shall adopt the laws of the "Great Peace," "Kayanerengowah," when they are made known to him or them by the Lords of the Five Confederate Nations, trace the roots to the Tree of "Great Peace," discipline their minds and spirits to obey, honor the wishes of the Imperial Council Fire of the Confederacy, they are welcome to take shelter under its spreading branches. We now place an Eagle on the top of the "Tree of Great Peace"; it can be seen a great distance, and if there is anything dangerous to the lives of the Confederate Nations, that which would be approaching, the bird shall warn them at once."

Deganahwideh took a third string of wampum and held it before the multitude saying: "It is provided thus:- To you "Adadarho," and your cousin Lords, fourteen of you altogether; this shall be your duty: You shall keep the Confederate Council Fire clean all around, you shall allow no dust or dirt to be seen around the Council Fire. I therefore lay a seagull wing (Shaweyesehgowah Onerahontshah) near you. Take this wing and sweep the dust and dirt away from the Council Fire. If you see any crawling creature approaching the Confederate Council Fire, I lay a stick by you with which you are to pitch the crawling creature from the Council Fire, and your cousin lords will act with you at all times. Dust, dirt and crawling creatures signify a matter or proposition brought before the Council which would be injurious to the Confederate Nation. If you fail to reject it alone, you shall call the rest of your Confederate Lords to your aid."

Deganahwideh, one by one, took eighty-two wampum strings and belts, one for each of the laws of the Great Peace and held them before the multitude, at the same time telling the people what each string or belt signified.

Thus was formed the Great Confederation of the Five Nations in the days before the arrival of the white faced invader from the Big Salt Water to the East.

Notes: Wampum String meanings taken from true records of reading of Confederate Wampums by Dayedekane, Oshweken, Six Nation Lands and approved by Confederate Chiefs of the Iroquois Confederacy as being authentic. Copy of the entire wampum readings held by Mohawk Clan Chiefs of Oka, Caughnawaga and St. Regis.



THESE PAMPHLETS — dealing on the history, culture and legends of the Ho-de-no-sau-ne or Six Nations Iroquois Confederacy have been collected and written by Aren Akweks (Ray Fadden). Indian children, through the St. Regis Akwesasne Counselor Organization, receive all monetary profit from his work.

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