

In what ways did the Iroquois Nation build an advanced civilization?



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Active and responsible citizens identify and analyze public problems; deliberate with other people about how to define and address issues; take constructive, collaborative action; reflect on their actions; create and sustain groups; and influence institutions both large and small.

College, Career & Civic Life: C3 Framework for Social Studies State Standards

Compelling Question	In what ways did the Iroquois Nation build an advanced civilization?		
Disciplinary and Content Theme Standards	Disciplinary Skills: SS.5.1, SS.5.2, SS.5.5, SS.5.6, SS.5.7, SS.5.8, SS.5.9, SS.5.10 Content Theme Standards: SS.5.14, SS.5.15, SS.5.19, SS.5.28, SS.5.29 ELA Standards: RI.5.1, 2, 3, 7, 8, 9; W.5.1, 4, 7, 8, 9; SL.5.1, 2, 3, 4		
Why Inquire into this Topic?	Understanding the unity of indigenous tribes of the U.S. and how they existed as an advanced society, allows students to better identify and understand early people and how they were much like us, while remaining rooted in the past. Students will also later be able to realize common themes between various civilizations, how they live, and the alliances they create in order to survive.		
Supporting Question 1	Supporting Question 2	Supporting Question 3	
How did the indigenous peoples show strength and unity in their communities?	What are some components of a successful civilization?	In what ways are structured rules and laws demonstrated?	
Featured Sources	Featured Sources	Featured Sources	
A. <u>Manataka American Indian Council</u> <u>National Museum of the American Indian</u>	B. <u>National Museum of the American Indian</u> <u>NativeTech: Native American Technology and Art</u>	C. <u>Constitution Article</u>	

Engaging with Source Materials Using Disciplinary Skills (questions, tasks, academic language practice)	Engaging with Source Materials Using Disciplinary Skills (questions, tasks, academic language practice)	Engaging with Source Materials Using Disciplinary Skills (questions, tasks, academic language practice)
Question Formulation Technique Directed Annotation Fishbowl Discussion	Whole Group Discussion Small Group Text Analysis	Read Aloud/ Think Aloud Directed Annotation Comic Page

Summative Performance Task	Students will participate in a Socratic Seminar, using information and evidence gathered from the Supporting Questions’ sources. Socratic Seminar Discussion Form
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Taking Informed Action	Students write and publish within their school, journal entries from the perspective of a member of the Five Nations. Include -- life in the village, longhouse community living, their role in the community, interactions with allied tribes, and the experience of being at a council meeting.
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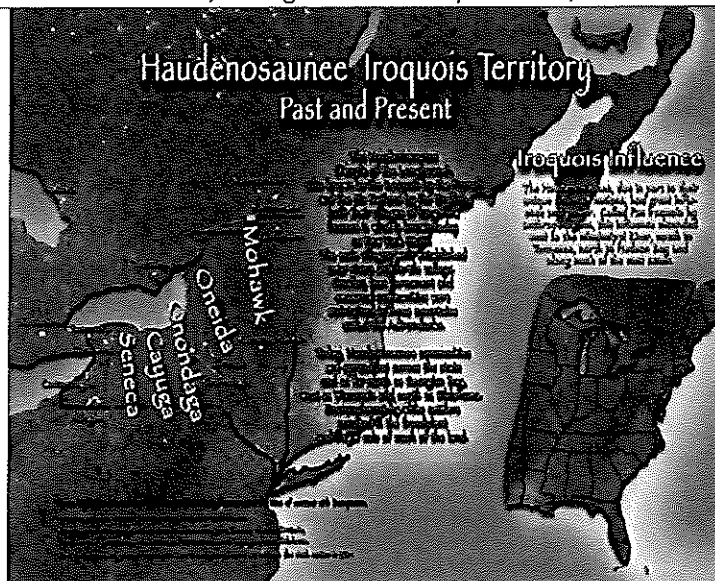
Additional Background & Related Readings (hyperlinked when possible)	The National Park Service
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In the pages that follow, each supporting question will be accompanied by source material, questions, and tasks that provide students opportunity to engage with the content and interact with one another to make meaning and form an answer to the question. Some supporting questions may require only a single source of inquiry, while others may require multiple sources and perspectives.

Following an inquiry into the supporting questions, students’ knowledge, skills and disciplinary thinking will be assessed with a performance task. Students will also be provided opportunities to take informed civic action. Background texts as well as extension texts are highlighted above and offer opportunities for a class or individual students to learn more deeply about the focus of this inquiry.

Source A

Compelling Question	Supporting Question
In what ways did the Iroquois Nation build an advanced civilization?	How did the indigenous peoples show strength and unity in their communities?
<p style="text-align: center;"><u>Engaging with the Source Instructions</u></p> <ol style="list-style-type: none"> (Hook Activity) Introduce students to the QFT model (<u>QFT Organizer</u>). Students will work individually, in pairs, and in a whole group to develop a list of questions about the <u>Image</u>, and to classify and rank the questions. Do not read the Peacemaker Story yet. Read aloud the Peace Maker Story THE PEACEMAKER STORY. On the second read, students can read in pairs, individually, or in groups while annotating. Share out and discuss in a <u>Fishbowl Format</u>. Students should discuss the supporting question: “How did the indigenous people show strength and unity in their communities?” <u>Discussion Models</u> 	
<p>Source Citation: Manataka American Indian Council Smithsonian Museum of the American Indian; George Gustave Heye Center, 2009</p>	



Text in Image: (Center) The Haudenosaunee people of the longhouse, also known as the Iroquois by the French and the Six Nations by the English built their villages of long bark houses in what is known today as New York State. The main villages were established near rivers and fertile valleys. Smaller, less permanent and seasonal communities were maintained in these mountains called the Adirondacks. Today, Haudenosaunee communities are spread out across the state and as far north as Georgian Bay, west is Wisconsin and south is Oklahoma. Encroachment by white settlers resulted in the fraudulent and illegal sale of much of the land. (Iroquois Influence) The Haudenosaunee, due in part to their unique union of nations, had great influence and power. Called Iroquois by anthropologists, this influence extended west to the Mississippi River, south to Tennessee, north to Hudson Bay, and along much of the east coast.

The Peacemaker Story

Long ago, the Haudenosaunee Nations were at war with each other. A man called the Peacemaker wanted to spread peace and unity throughout Haudenosaunee territory. While on his journey, the Peacemaker came to the house of an Onondaga leader named Hayo'wetha (hi-an-WEN-ta), more commonly known as Hiawatha. Hayo'wetha believed in the message of peace and wanted the Haudenosaunee people to live in a united way. An evil Onondaga leader called Tadadaho, who hated the message of peace, had killed Hayo'wetha's wife and daughters during the violent times. Tadadaho was feared by all; he was perceived as being so evil that his hair was comprised of writhing snakes, symbolizing his twisted mind. The Peacemaker helped Hayo'wetha mourn his loss and ease his pain. Hayo'wetha then traveled with the Peacemaker to help unite the Haudenosaunee.

The Peacemaker used arrows to demonstrate the strength of unity. First, he took a single arrow and broke it in half. Then he took five arrows and tied them together. This group of five arrows could not be broken. The Peacemaker said, "A single arrow is weak and easily broken. A bundle of arrows tied together cannot be broken. This represents the strength of having a confederacy. It is strong and cannot be broken." The Mohawk, Oneida, Cayuga, Seneca, and Onondaga accepted the message of peace. With the nations joined together, the Peacemaker and Hayo'wetha sought out Tadadaho. As they approached Tadadaho, he resisted their invitation to join them. The Peacemaker promised Tadadaho that if he accepted the message of peace, Onondaga would be the capital of the Grand Council. Tadadaho finally succumbed to the message of peace. It is said that the messengers of peace combed the snakes from his hair. The name Hayo'we:tha means "he who combs," indicating his role in convincing Tadadaho to accept the Great Law of Peace. Joined together, these five nations became known as the Haudenosaunee Confederacy.

When peace had successfully been spread among the five nations, the people gathered together to celebrate. They uprooted a white pine tree and threw their weapons into the hole. They replanted the tree on top of the weapons and named it the Tree of Peace, which symbolizes the Great Law of Peace that the Haudenosaunee came to live by. The four main roots of the Tree of Peace represent the four directions and the paths of peace that lead to the heart of Haudenosaunee territory, where all who want to follow the Great Law of Peace are welcome. At the top of the Tree of Peace is an eagle, guardian of the Haudenosaunee and messenger to the Creator.

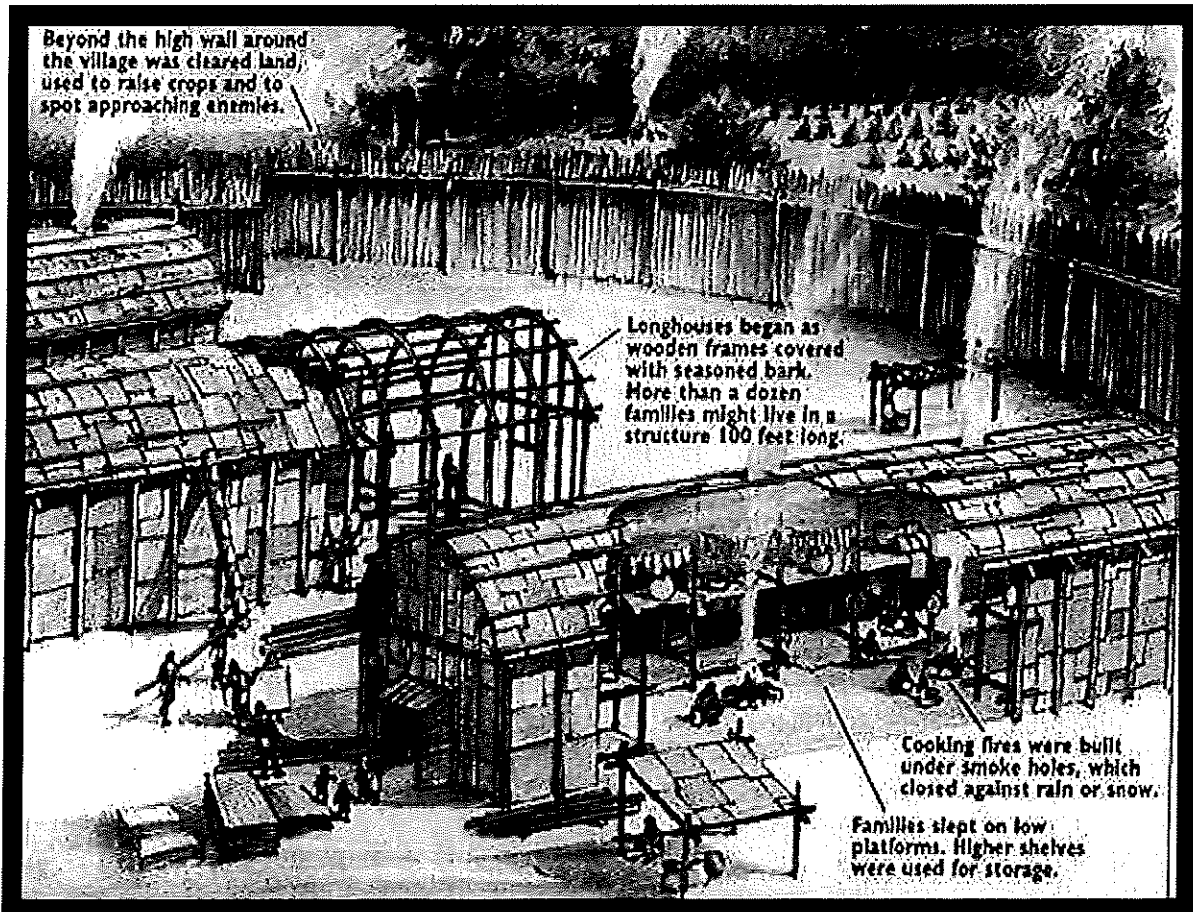
The Peacemaker then asked each nation to select men to be their leaders called hoyaneh (plural, Hodiya'nehsonh). The Peacemaker gave the laws to the Haudenosaunee men, who formed the Grand Council. The Grand Council, made up of fifty hoyaneh, makes decisions following the principles set forth in the Great Law of Peace. When decisions are made or laws passed, all council members must agree on the issue; this is called **CONSENSUS**.

Today, Haudenosaunee communities continue to live by the principles of the Great Law. The Great Law of Peace is one of the earliest examples of a formal democratic governance structure.

The Great Law of Peace was known to some of the Founding Fathers and has been compared — in terms of designated authorities and balances of power — to the U.S. Constitution. The Haudenosaunee Grand Council is the oldest governmental institution still maintaining its original form in North America.

Source B

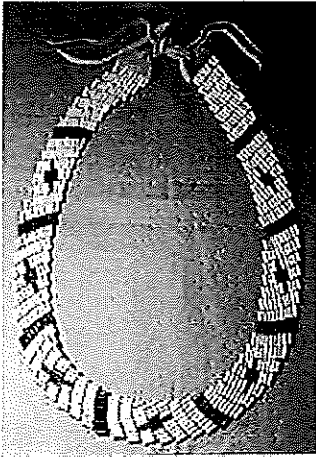
Compelling Question	Supporting Question
In what ways did the Iroquois Nation build an advanced civilization?	What are some components of a successful civilization?
<p style="text-align: center;"><u>Engaging with the Source Instructions</u></p> <p>1. Break students into groups of three. Give each group a copy of the <u>Components of a Civilization Note-taker</u> and the three sources: <u>Longhouse Picture</u>, <u>Longhouse Reading</u>, <u>Wampum Reading</u>. Discuss the components of a civilization by relating to their current lives as a whole group. Discuss what evidence from their society best fit each component. In groups they are to use the three resources to find evidence for each component of a civilization.</p>	
<p>Source Citation: Watertown, MA Public Schools, Early American History: "Indians of North America: The Iroquois" February, 2008 Smithsonian Museum of the American Indian; George Gustave Heye Center, 2009 Prindle, Tara. 1994. NativeTech: Native American Technology and Art</p>	



Longhouse Villages

Extended families belonging to the same clan lived together in houses called **LONGHOUSES**. Typically, sixty people would live in a longhouse. As the clan grew, the houses were expanded to accommodate the families. On average, longhouses measured approximately eighty to one hundred feet in length and twenty feet wide. Roofs were either rounded or triangular. Men were responsible for building longhouses and the entire community participated in their construction. The longhouse frame was made from cedar or hickory poles. They may also have used elm. Bark lashing was used to hold the poles together where they intersected. Tree bark was used to cover the frame to make the walls and roof of the house. Bark lashing was also used to tie the bark onto the frame. Smoke holes were located at intervals in the roof, above the fireplaces. The holes could be easily closed during bad weather. Doors were located at either end of the house. Inside the longhouses, families had separate sleeping areas, that were separated by wood screens, and shared several cooking areas. Two platforms ran the length of both sides of the longhouses. A low platform served as a sleeping and sitting area. Another platform, located approximately seven feet high, served as a storage area. In the 1600s, a typical Haudenosaunee village consisted of between two hundred and three thousand people. Villages were located in clearings near forested areas and near waterways where fresh water could be obtained easily. The forests provided food and shelter for the Haudenosaunee. Villages were often surrounded by tall wooden fences, or palisades. Haudenosaunee people spent most of their time outdoors, except in the cold winter months when the longhouse became the center of community life. In the winter, people repaired clothing and tools and got ready for the busy spring ahead. Winter was also a time when people visited with one another, renewed friendships, and told stories. Through the use of stories, Native communities have passed along their oral traditions including life lessons, histories, and languages. Haudenosaunee communities moved every twenty to thirty years as firewood became exhausted and bark became scarce for repairing the longhouse roofs. Moving also allowed the soil to replenish from many years of planting crops.

Wampum



*Reproduction Bias-weave
wampum collar by Prindle
2003*

Shell beads have long had cultural significance to the Native Americans of southern New England; shell beads in the Northeast have been found which are 4500 years old. These shell beads were larger and relatively uncommon because drilling the material was difficult with stone drill bits. This earlier bead, proto-wampum, was traded within ceremonial contexts, in part for the connections of shell with water and its life giving properties. Long, wide belts of wampum were not produced by Native Americans until after European contact. However, the methods and techniques used in making large wampum belts probably developed from the ancient Native American traditions of finger-weaving. Aside from beauty, wearing or presenting jewelry had many social, economic, political and religious implications for the Native Americans of the 1600's in southern New England. White wampum is the emblem of health, peace or purity. Purple and black wampum are color variants of the same bead, and were used for serious or civic affairs, sometimes indicating dis-ease, distress or hostility, at least in referring to the background colors in belt patterns.

The meanings in the designs can become very complicated, for example a belt may have white designs on a purple background but be surrounded by a white border, indicating a relationship that was once hostile is now peaceful. A wampum belt painted red (with red ochre or vermilion) was sent as a summons for war.

Personal headbands and bracelets might combine shell with glass or metal beads. Many Native American headbands and bracelets in the 1600's in southern New England incorporated squares, triangles, diagonal lines, crosses, people, animals and other geometric shapes. Belt designs might show kinship or connection with a particular group. Belts and beads validated treaties and were used to remember oral tradition. Ceremonies of dance, curing, personal sacrifice incorporate religious and ritual aspects of beads. Jewelry was also used to display many physical or social "rites of passage", and shows that a person has gone through a certain transformation in their life, like maturity or marriage. Wampum could be presented by the family of a prospective husband to the family of a potential wife, and if accepted, granted approval for the marriage.

THE COMPONENTS OF A CIVILIZATION

Government/ Trade	Religions	Art/ Architecture	Farming and Agriculture	Writing/ Communication	Social Status

Source C

Compelling Question	Supporting Question
In what ways did the Iroquois Nation build an advanced civilization?	In what ways are structured rules and laws demonstrated?
<p style="text-align: center;"><u>Engaging with the Source Instructions</u></p> <p>1. Jigsaw this source. Have student groups read different sections of the Constitution after reading aloud the "Introductory" section Reading is located here. In groups students read together and analyze what the article states. The group should <u>draw</u> their understanding with captions of what their section(s) of the article means in their words. Students present to the rest of the class.</p>	
<p>Source Citation: https://www.warpaths2peacepipes.com/native-american-indians/iroquois-confederacy-constitution-articles-1-to-12.htm</p>	



The Iroquois Confederacy was a powerful confederation of Native American Indians which was originally composed of 5 tribes consisting of the Mohawk, Oneida, Onondaga, Cayuga and Seneca people.

The Great Law of Peace was the basis of the Iroquois Confederacy Constitution which was brought to the tribes by the prophet Deganawida and his spokesman, Hiawatha

Reasons for Founding of the Iroquois Confederacy

Hiawatha had several major objectives in their quest to bring about an alliance of

the Iroquois tribes and initiate the Iroquoian Confederacy:

- To eliminate incessant intertribal warfare
- To create peace and give united strength
- To create a powerful force of tribes
- To safeguard existing Iroquois territory and defend against invasion
- To expand their territories

- To establish a democratic government with representatives from each of the tribes to ensure fairness and equity
- To end the custom of cannibalism

Iroquois Confederacy - The Constitution

The Constitution of Iroquois Confederacy contained details of the organization, and function of the Iroquois Confederacy. The Constitution of the Confederacy covered subjects including:

- The Role of the Great Council, Council membership, Eligibility and Resignation, Candidates, Election of Pine Tree Chiefs
- The Election of the Chiefs, Names, Duties and Rights of War Chiefs, Women, Clans and Consanguinity
- Official Symbolism, Wampum, Laws of Adoption
- Laws of Emigration, Rights of Foreign Nations, Rights and Powers of War, Treason or Secession of a Nation
- Religious Ceremonies Protected, Protection of the House and Funeral Addresses

There are 117 Articles in the Iroquois Confederacy constitution - read the Articles to gain a great insight into their Constitution and the Confederacy.

THE IROQUOIS CONSTITUTION

Iroquois Confederacy Constitution - Article 1

1. I am Dekanawidah and with the Five Nations' Confederate Lords I plant the Tree of Great Peace. I plant it in your territory, Adodarhoh, and the Onondaga Nation, in the territory of you who are Firekeepers. I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Lords. We place you upon those seats, spread soft with the feathery down of the globe thistle, there beneath the shade of the spreading branches of the Tree of Peace. There shall you sit and watch the Council Fire of the Confederacy of the Five Nations, and all the affairs of the Five Nations shall be transacted at this place before you, Adodarhoh, and your cousin Lords, by the Confederate Lords of the Five Nations.

Iroquois Confederacy Constitution - Article 2

2. Roots have spread out from the Tree of the Great Peace, one to the north,

one to the east, one to the south and one to the west. The name of these roots is The Great White Roots and their nature is Peace and Strength. If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition to the Lords of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves. We place at the top of the Tree of the Long Leaves an Eagle who is able to see afar. If he sees in the distance any evil approaching or any danger threatening he will at once warn the people of the Confederacy.

Iroquois Confederacy Constitution - Article 13

13. No Lord shall ask a question of the body of Confederate Lords when they are discussing a case, question or proposition. He may only deliberate in a low tone with the separate body of which he is a member.

Iroquois Confederacy Constitution - Article 14

14. When the Council of the Five Nation Lords shall convene they shall appoint a speaker for the day. He shall be a Lord of either the Mohawk, Onondaga or Seneca Nation. The next day the Council shall appoint another speaker, but the first speaker may be reappointed if there is no objection, but a speaker's term shall not be regarded more than for the day.

Iroquois Confederacy Constitution - Article 15

15. No individual or foreign nation interested in a case, question or proposition shall have any voice in the Confederate Council except to answer a question put to him or them by the speaker for the Lords.

Iroquois Confederacy Constitution - Article 16

16. If the conditions which shall arise at any future time call for an addition to or change of this law, the case shall be carefully considered and if a new beam seems necessary or beneficial, the proposed change shall be voted upon and if adopted it shall be called, "Added to the Rafters".

Iroquois Confederacy Constitution - Article 17

17. A bunch of a certain number of shell (wampum) strings each two spans in length shall be given to each of the female families in which the Lordship titles

are vested. The right of bestowing the title shall be hereditary in the family of the females legally possessing the bunch of shell strings and the strings shall be the token that the females of the family have the proprietary right to the Lordship title for all time to come, subject to certain restrictions hereinafter mentioned.

Iroquois Confederacy Constitution - Article 18

18. If any Confederate Lord neglects or refuses to attend the Confederate Council, the other Lords of the Nation of which he is a member shall require their War Chief to request the female sponsors of the Lord so guilty of defection to demand his attendance of the Council. If he refuses, the women holding the title shall immediately select another candidate for the title. No Lord shall be asked more than once to attend the Confederate Council.

Drawing on Your Understanding

Frame

