

from The Iroquois Constitution

Iroquois

Translated by Arthur C. Parker



Red Jacket, George Catlin. The Thomas Gilcrease Institute of American History and Art, Tulsa, Oklahoma

I am Dekanawidah and with the Five Nations¹ confederate lords I plant the Tree of the Great Peace. 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.

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.

The smoke of the confederate council fire shall ever ascend and pierce the sky so that

1. **Five Nations:** The Mohawk, Oneida, Onondaga, Cayuga, and Seneca tribes. Together, these tribes formed the Iroquois Confederation.

▲ Critical Viewing How does this portrait reflect a belief in the dignity and nobility of the Native Americans?
[Analyze]

other nations who may be allies may see the council fire of the Great Peace . . .

Whenever the confederate lords shall assemble for the purpose of holding a council, the Onondaga lords shall open it by expressing their gratitude to their cousin lords and greeting them, and they shall make an address and offer thanks to the earth where men dwell, to the streams of water, the pools, the springs and the lakes, to the maize and the fruits, to the medicinal herbs and trees, to the forest trees for their usefulness, to the animals that serve as food and give their pelts for clothing, to the great winds and the lesser winds, to the thunderers, to the sun, the mighty warrior, to the moon, to the messengers of the Creator who reveal his wishes and to the Great Creator who dwells in the heavens above, who gives all the things useful to men, and who is the source and the ruler of health and life.

◆ Reading Strategy
What can you learn about the Iroquois culture from the items on this list?

Then shall the Onondaga lords declare the council open . . .

All lords of the Five Nations' Confederacy must be honest in all things . . . It shall be a serious wrong for anyone to lead a lord into trivial affairs, for the people must ever hold their lords high in estimation out of respect to their honorable positions.

When a candidate lord is to be installed he shall furnish four strings of shells (or wampum)² one span in length bound together at one end. Such will constitute the evidence of his pledge to the confederate lords that he will live according to the constitution of the Great Peace and exercise justice in all affairs.

When the pledge is furnished the speaker of the council must hold the shell strings in his hand and address the opposite side of the council fire and he shall commence his address saying: "Now behold him. He has now become a confederate lord. See how splendid he looks." An address may then follow. At the end of it he shall send the bunch of shell strings to the opposite side and they shall be received as evidence of the pledge. Then shall the opposite side say:

"We now do crown you with the sacred emblem of the deer's antlers, the emblem of your lordship. You shall now become a mentor of the people of the Five Nations. The thickness of your

skin shall be seven spans—which is to say that you shall be proof against anger, offensive actions and criticism. Your heart shall be filled with peace and good will and your mind filled with a yearning for the welfare of the people of the confederacy. With endless patience you shall carry out your duty and your firmness shall be tempered with tenderness for your people. Neither anger nor fury shall find lodgement in your mind and all your words and actions shall be marked with calm deliberation. In all of your deliberations in the confederate council, in your efforts at law making, in all your official acts, self-interest shall be cast into oblivion. Cast not over your shoulder behind you the warnings of the nephews and nieces should they chide you for any error or wrong you may do, but return to the way of the Great Law which is just and right. Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the ground—the unborn of the future nation."

◆ Build Vocabulary

confederate (kən fed' ə r it) *adj.*: United with others for a common purpose

disposition (dis' pə zish' ən) *n.*: An inclination or tendency

deliberation (di lib' ə rā' shən) *n.*: Careful consideration

2. **wampum** (wām' pəm) *n.*: Small beads made of shells.

Guide for Responding

◆ *Literature and Your Life*

Reader's Response If you were the chief of a Native American nation, would this speech persuade you to join the confederation? Explain.

Thematic Focus How does Dekanawidah use images from nature in the Iroquois Constitution? What do these references tell you about the Iroquois?

☐ Check Your Comprehension

1. What three natural images does Dekanawidah use in association with the Great Peace?
2. Summarize the qualities and conduct required of council lords by the Iroquois Constitution.

◆ Critical Thinking

INTERPRET

1. The constitution tells the lords to "offer thanks to the earth where men dwell." What does this decree suggest about the Iroquois? **[Infer]**
2. What do you learn about Dekanawidah from the constitution he created? **[Infer]**

EVALUATE

3. Explain whether you believe a tree can effectively represent peace. **[Evaluate]**

APPLY

4. The constitution outlines Iroquois leadership qualities. What qualities do you think modern leaders should possess? Explain. **[Synthesize]**