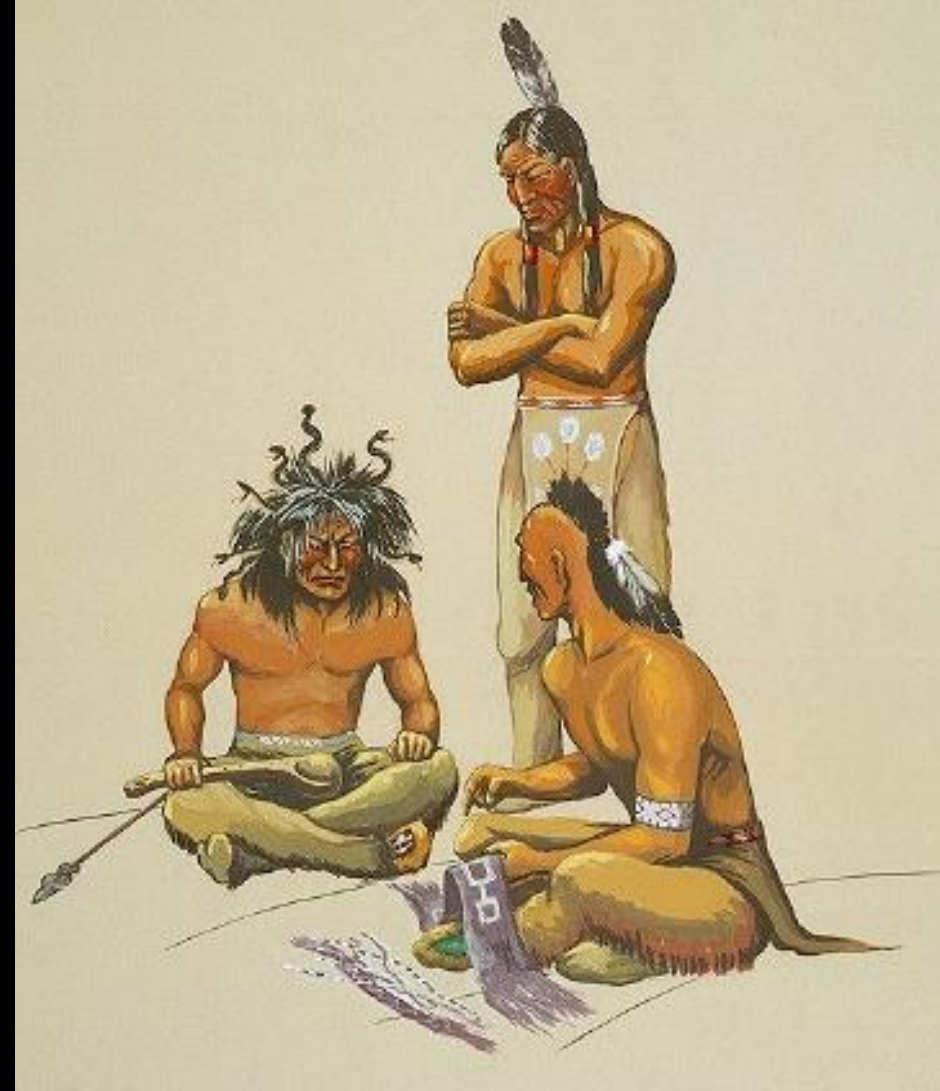


GREAT LAW OF PEACE

Transforming Behaviors

Rick Hill
February 2017



“People who have no sense of their own history and heritage and do not know how their government works, lack the basic knowledge needed to become engaged citizens.”

American Historical Association

<https://www.historians.org/publications-and-directories/perspectives-on-history/march-2012/history-civics-and-making-the-engaged-citizen>



Great Goodness

- Gayëneshä'go:wa:h (Seneca) or Kyaneren'ko:wa does not mean “Great Law” it means “Great Goodness” or the “Good Way.”
- This Goodness results when people work to make peace real.
- It is the intention of Creation that we conduct ourselves in a good way.
- Instead of a ‘law,’ it is a founding principle by which we are to live our lives.



Power to Change

“I will uproot this tree, and ask you to come forward to cast into this hole all of your weapons of war that shall never raise against one another again. . . . I will replace the tree and not leave you defenseless. I place in your hands the sacred tobacco which will be your direct relations to the Creator, and as long as you believe in the power of the Creator, you will survive. And so now we have planted the Great Tree of Peace.”

What are Governing Principles?

- Skénnon (Peace)- to cultivate good feeling of friendship, love and honor amongst all people, which results in state of peacefulness.
- Kasastensera (Strength) - the power within and between us to create strength & unity within our society, which allows justice to prevail.
- Kanikwiyo (Good Mind) - right and just action with one another, that assures that peacefulness is the primary way in which we relate to each other.

Good Thoughts
Good Ideas

Ga'nigoi:yoh
Good Mind

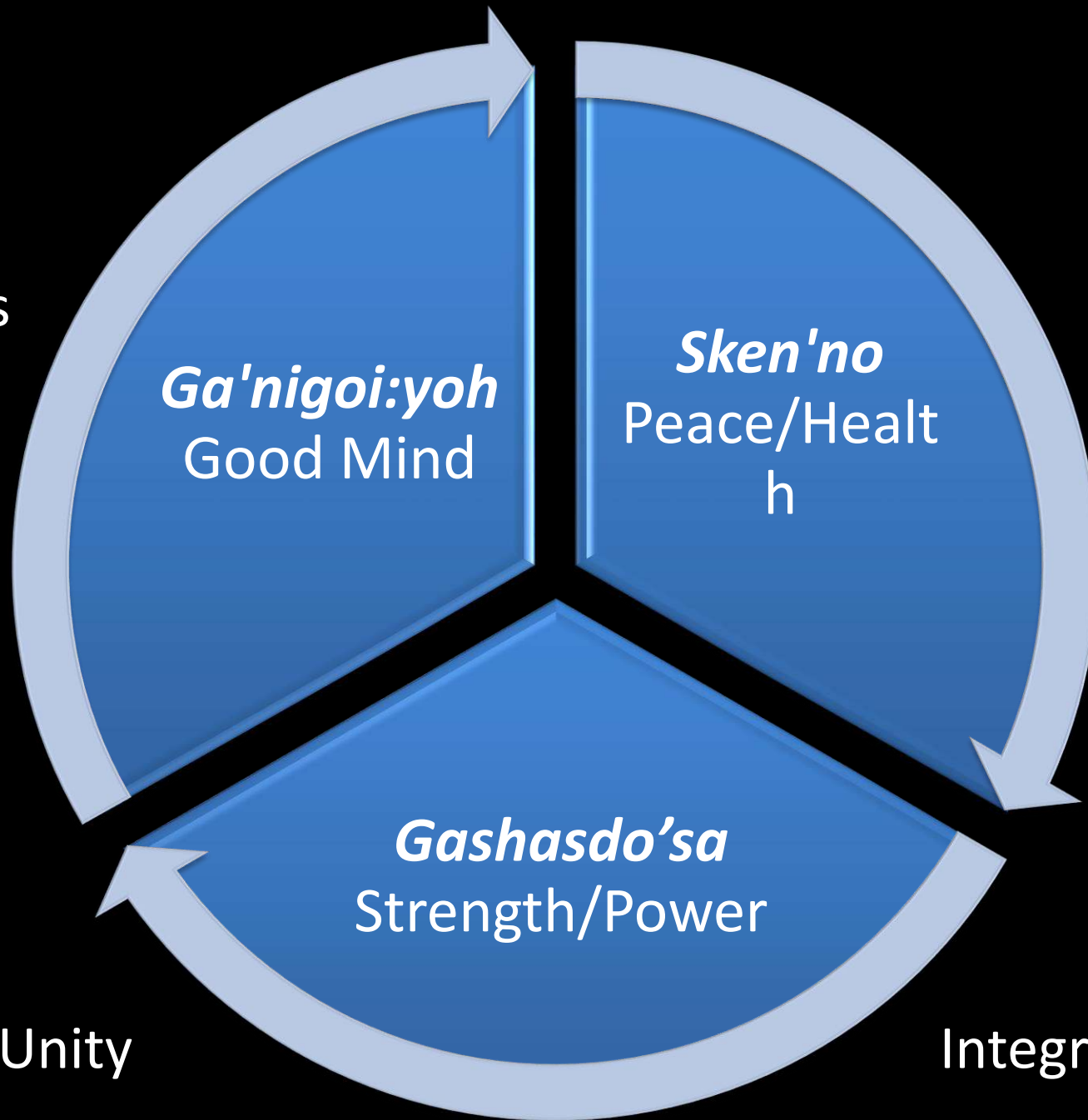
Sken'no
Peace/Health

Calmness
Safety

Gashasdo'sa
Strength/Power

Unity

Integrity



Philosophy of Peace

If we look at the Peacemaker as a philosopher, rather than a law giver, we can see that he is suggesting a way of thinking, that if applied well, it would replace knee-jerk reactions and violence with mental reason and a desire for peacefulness, which in turn could enable healthy relationships to flourish.

Peace of Mind

- It is common sense that we need to heal the mental, emotional and physical scars we carry in order to have peace of mind.
- We also need to live without fear in order to have peace of mind.
- Then we can promote the Great Goodness and help others arrive at peace of mind.

Restoring Wellness

- Jiksonsase – The Enabler
- Hyenwatha (Hiawatha) – The Griever
- Cannibal – The Demented
- Chiefs – The War Mongers
- Warriors – The Avengers
- Todadahoh – The Sorcerer



- Peacemaker uses the power of his Good Mind and rational arguments to help her see that her past practices were not healthy.
- Instead of helping men commit violence, she could help men become leaders of peace.



Painting by Arnold Jacobs

Transformation of Jikonsaseh

Instructions to a New Chief

“Your mind shall be filled with a yearning for the welfare of the people of the League. 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 lodging in your mind. All your words and actions shall be marked with calm deliberation.”

Uplifting Hyenwatha's Mind

- Wipe His Tears
 - Uplift His Spirit
- Clear His Ears
 - Restore His Mind
- Clear His Throat
 - Restore His Body

Artwork by Raymond R. Skye



Unburden Your Mind



**We first wipe the tears from your eyes with the softest
deerskin so that you can see how beautiful the world is, and
can see that we care about you.**

Uplift Your Spirit



Next, we take the softest eagle feather and remove the obstructions in your ears so that you can hear the beautiful sounds of this world, and hear our kind, loving words.

Refresh Your Body



Finally, we offer a cool drink of water as a medicine to clear the obstructions from your throat to restore your voice and renew the health of your body.



- **Peacemaker gets the Cannibal to use contemplative reasoning to enlighten himself and change his old habits.**
- **The Cannibal then replaces the eating of human flesh with deer meat which is naturally healthy and spiritual charged.**

Transformation of the Cannibal



- Peacemaker bundled the arrows and instructed men to use them to hunt for food, instead of hunting humans.
- By bundling the arrows, he symbolized their united strength to feed their families .

Transforming Warriors





- No matter how poorly one has behaved in the past, it's possible to change negative behaviours.
- You cannot ignore or isolate dissent. In order for the peace to prevail, Todadahö had to become part of the solution.
- Peacemaker negotiated a central role for Todadahö and gave him authority over several matters.

Transforming Todadahö

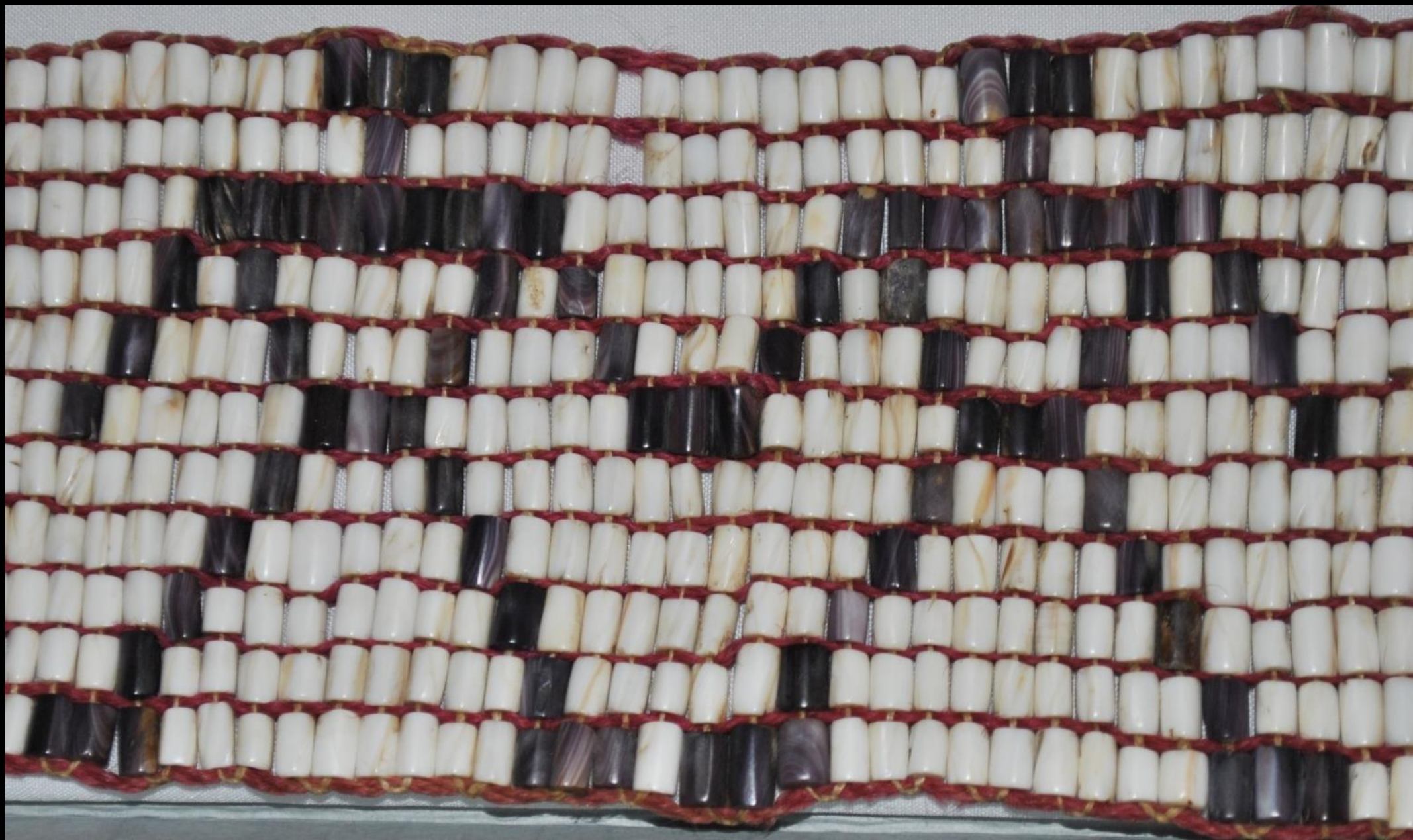
Leadership Values

- Thinking Collectively
- Building Consensus
- Sharing Responsibility
- Show Respect
- Keen Observer
- Thoughtful Listener
- See Good in Others
- Use Encouraging Words



**“Trust is the glue of life.
It’s the most essential ingredient in
effective communication.
It’s the foundational principle that holds
all relationships”**

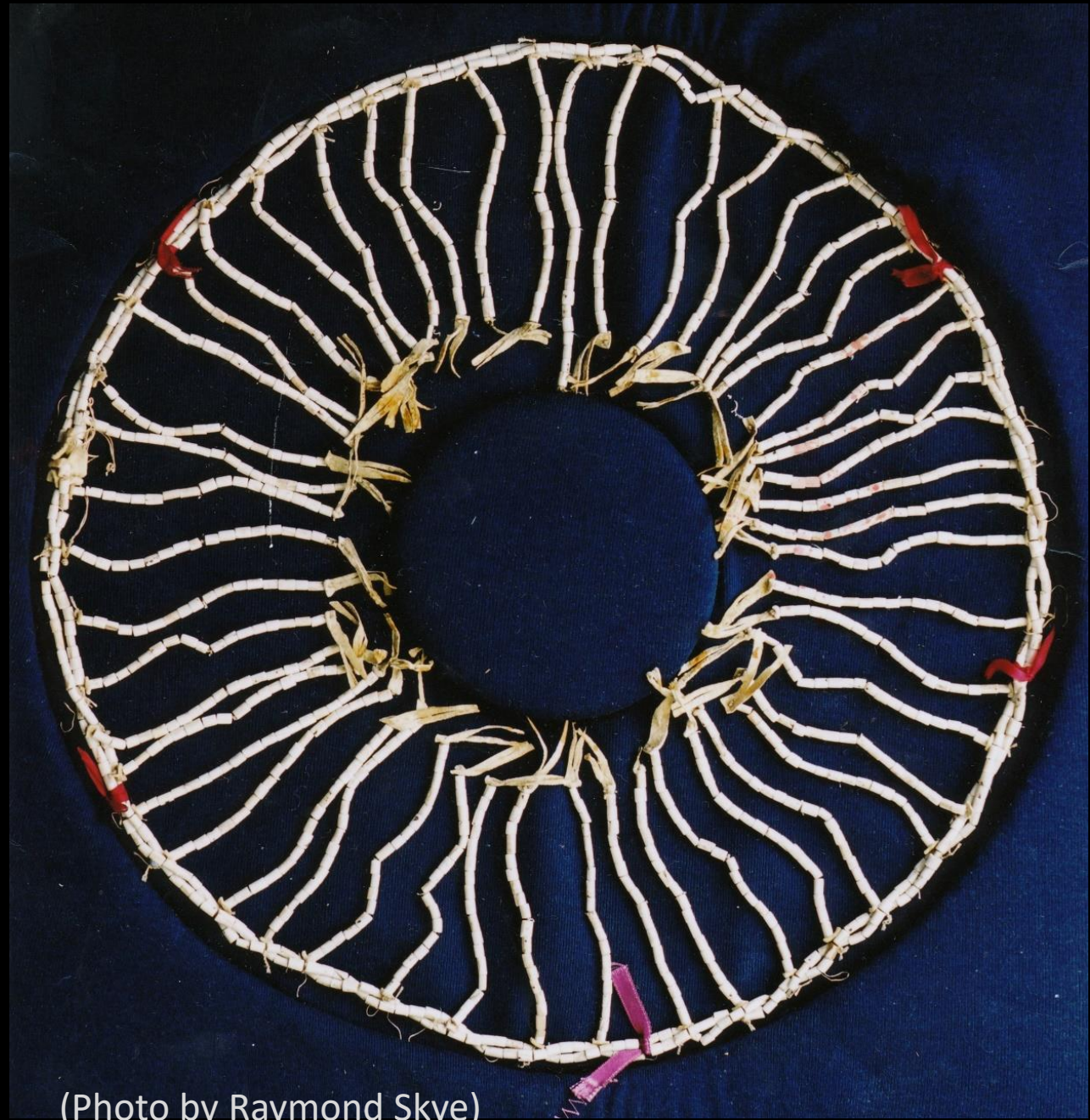
Stephen R. Covey, 7 Habits of Highly Successful People



Circle Wampum “It Circles the People”

Rotinoshón:ni
Teiotikwaonháston
(Mohawk)

Hodinohsho:ni
Deyodyogwaoháhs:doh
(Cayuga)

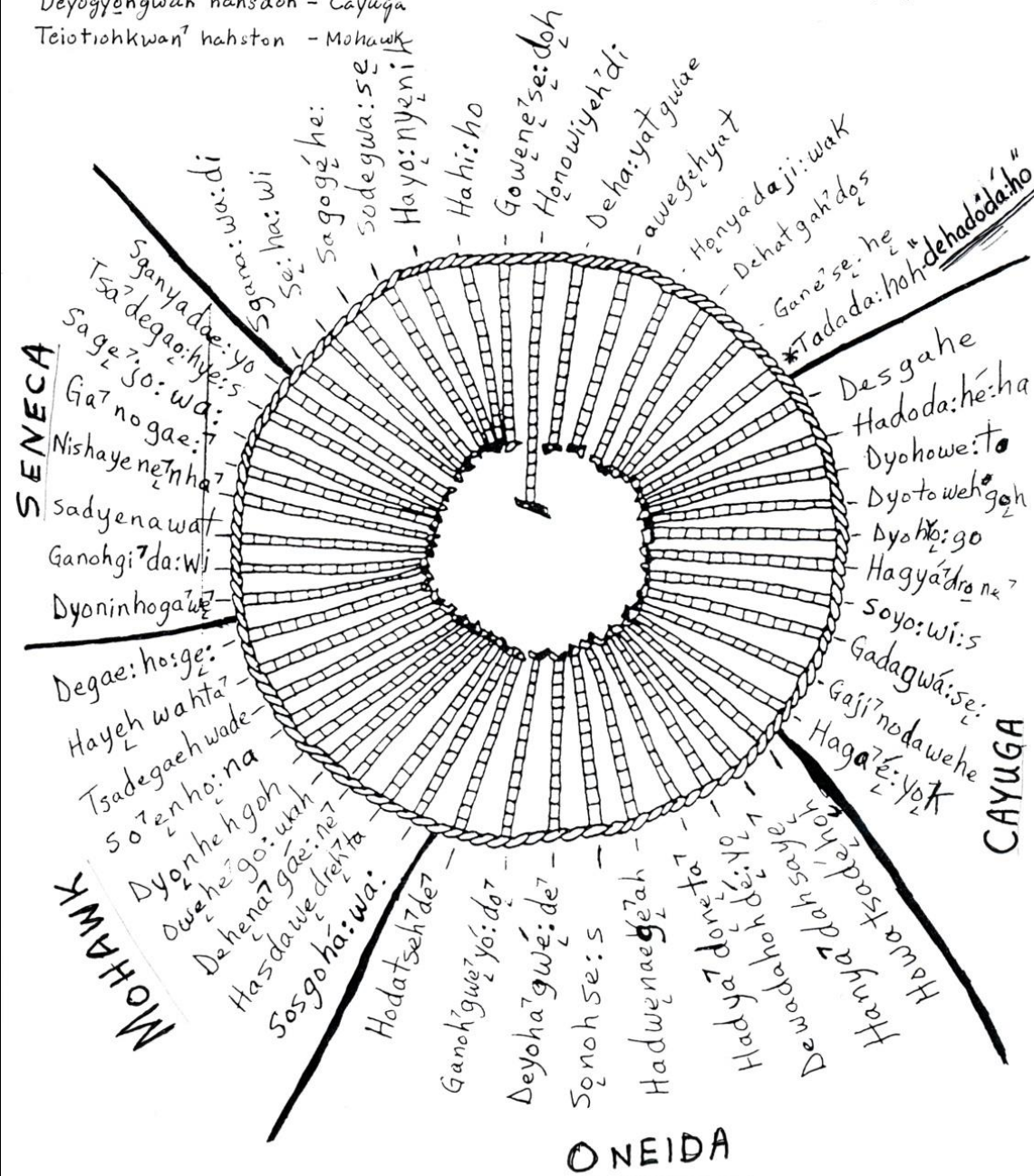


(Photo by Raymond Skye)

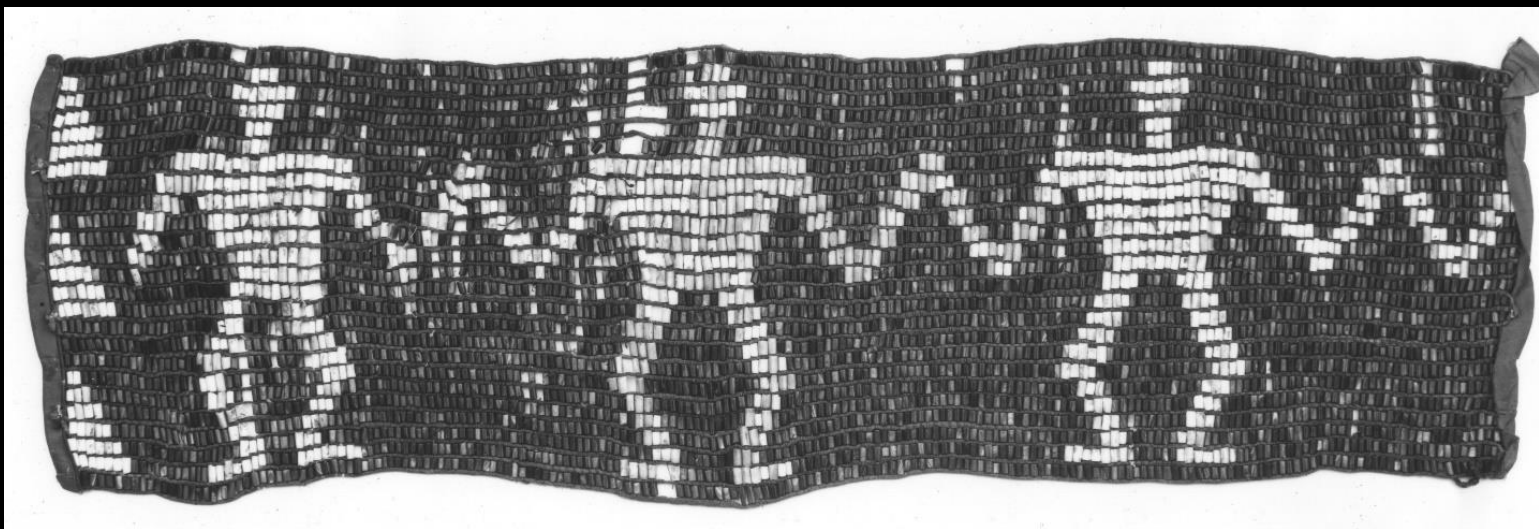
"Circle Wampum"

ONONDAGA (Day yo gyo gwan hahs doh)
"It circles the people."

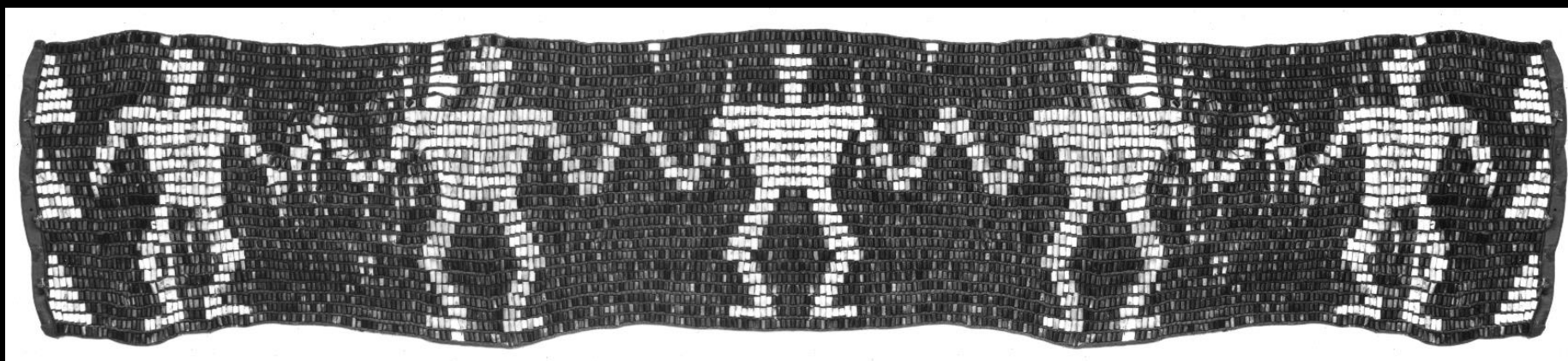
Deyogyohgwan⁷ hahs doh - Cayuga
Teiotiohkwah⁷ hahs doh - Mohawk



- 14 Onondaga Chiefs on top of the circle
- 8 Seneca Chiefs to the left
- 9 Mohawk Chiefs
- To the right of the Onondagas are the 10 Cayuga Chiefs
- 9 Oneida Chiefs.



Five Figures Wampum Belt





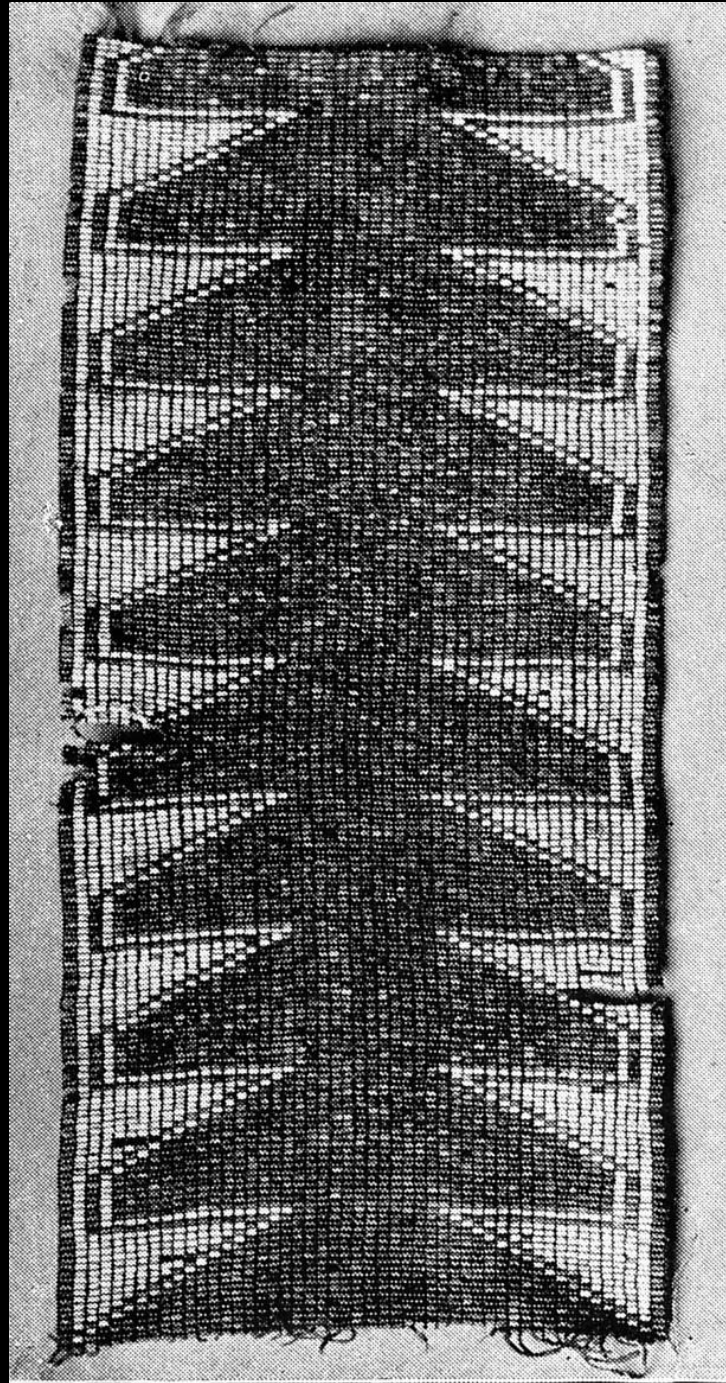
**Peacemaker asked the Chiefs
for one arrow from each
nation, a symbol of what is
used by their people to hunt
animals in order to survive,
from which they will make a
bundle and they will become
one.**

*(Concerning the League, the Iroquois League Tradition as
Dictated in Onondaga by John Arthur Gibson, 1912)*



If the winds (trouble that causes us to die, or attempts to break our power) blows from any direction, it might knock over the Tree, but the linked arms of the chiefs should not break and they need to stand up to protect themselves and shield the people so that they can live in peace.



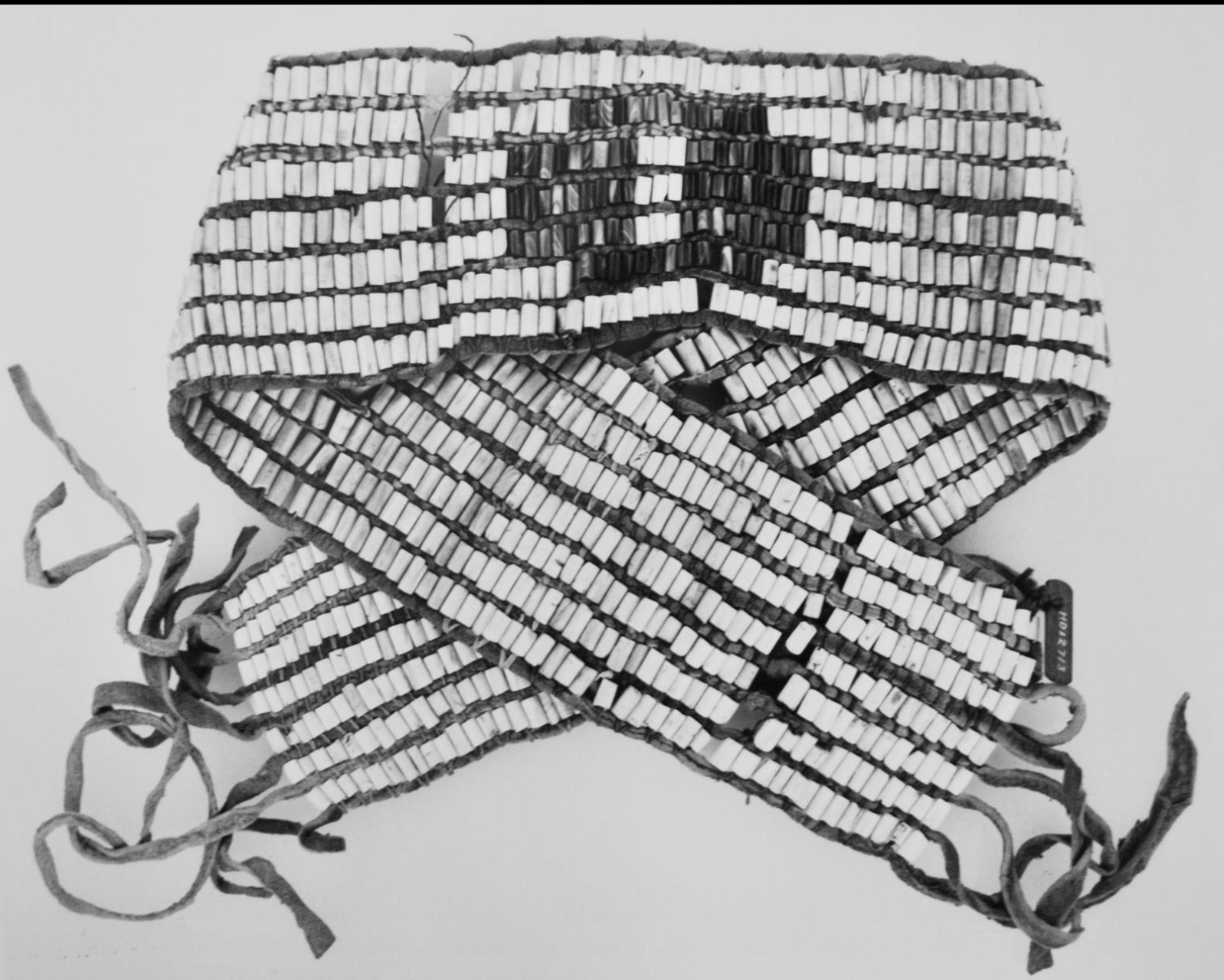




White Pine Needles



White Pine Roots



**Dish With One Spoon
Wampum Belt**

**Sewatokwa'tshera't
(Mohawk)**

Confederacy Ember Or, The Council Fire

Dewənahgyá:doh Gajih:st? Honadejista:ę
(Cayuga)

Tewennahkerá:ton Katsísta?
Ronatetsistá:ien (Mohawk)





Live Clean Lives

“The welfare of the people depends on how you deport yourselves. Remember always that the Chief’s skin is of seven spans in thickness. You will hear a lot of people talking, criticizing. Seven spans will protect you. You will live clean lives so that the people will have great respect for you.”

**Chief Josie Logan, Instructions to New Chief at a Cayuga
Condolence, Grand River, 1945**



**Audrey Shenandoah, Onondaga
(1926-2012)**

“Everything is here to serve everything else. If we interrupt the flow in any way, we leave nothing for the future generations. Before every decision is made, we should ask, and answer, these questions:

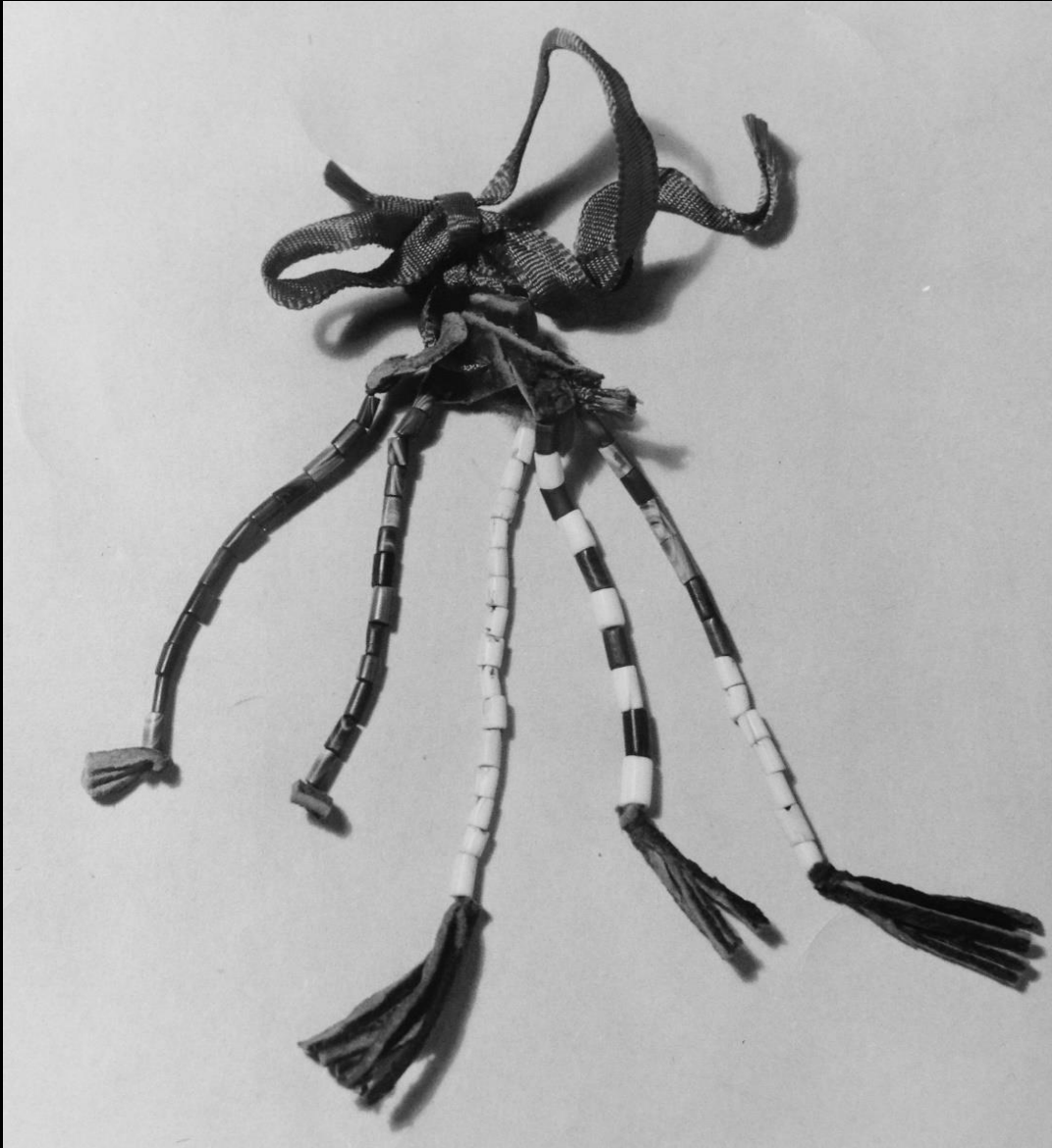
- "If we do this, what will be the effects on the seventh generation?"**
- What will we cause our children to live with?"**



Woman's Nomination Belt

Gahshastęhsra Gdíha: ne Odiyanéh:sh

Ka shasténsersa Kontiháwe ne lotiianéh:shon



Gatko'wa – five wampum strings tied together at one end by a ribbon, associated with Cayuga Chief's title of *Diyohyogo*.

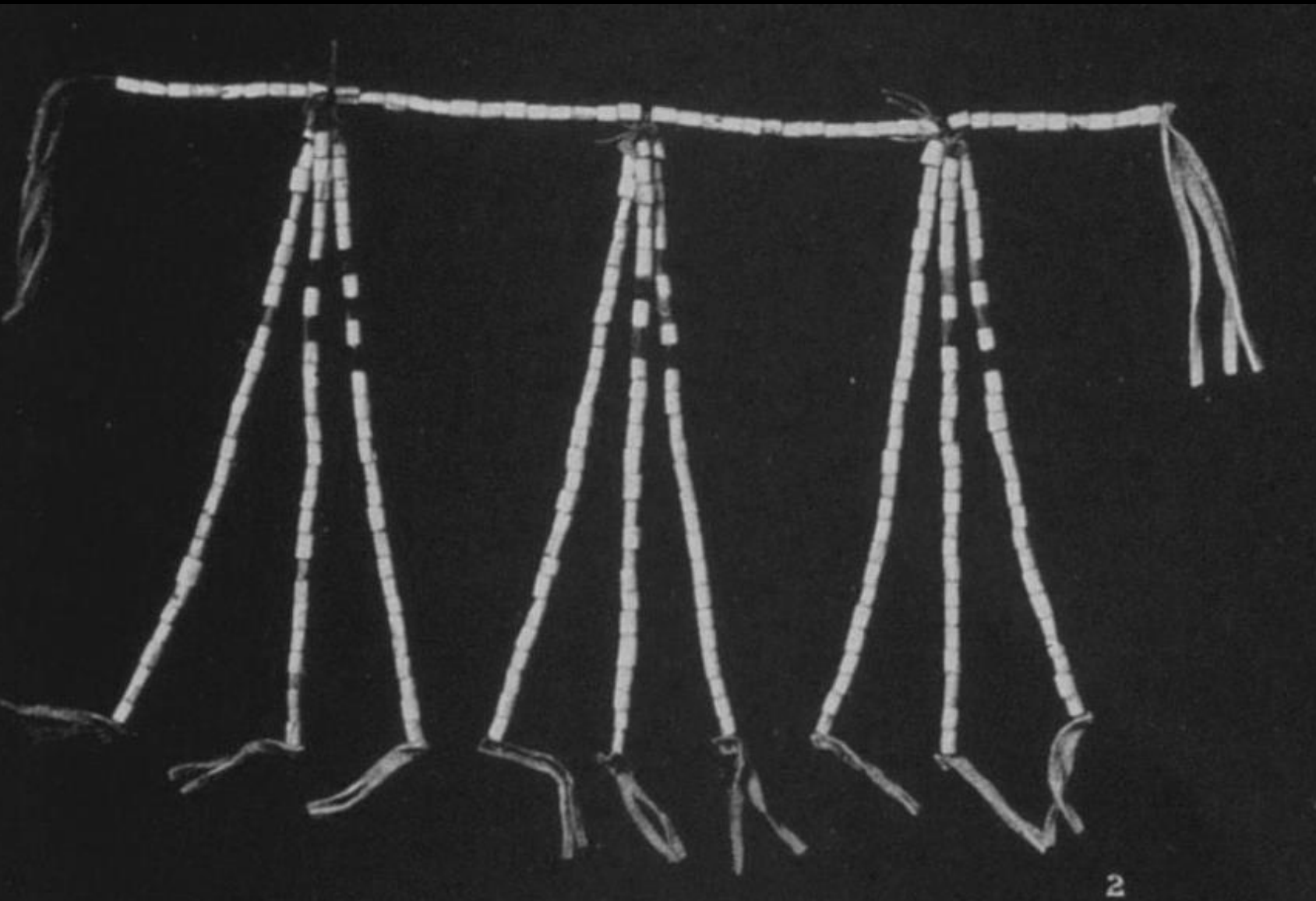
*** String of sixteen white beads represents the Nominee Chief.**

*** String of six white and seven purple beads represents his Assistant Chief.**

*** String of five white beads alternating with five purple beads represents the Clan Mother.**

*** String of thirteen purple beads represents the Female Cook.**

*** String of twelve purple beads represents the Male Cook.**



Turtle Clan

- Tehkarihhoken
“The Mediator”
- Hayenwatha
“He who Combs”
- Shadekarihwade
“The Clear Thinker, the reliable one”

Wolf Clan

- Sharenhhonwaneh
 - “Majestic Tree”
- Tehyonhhehkon
“He who have Two Lives”
- Ohrenrehkawa
“Great Limb of a Tree”

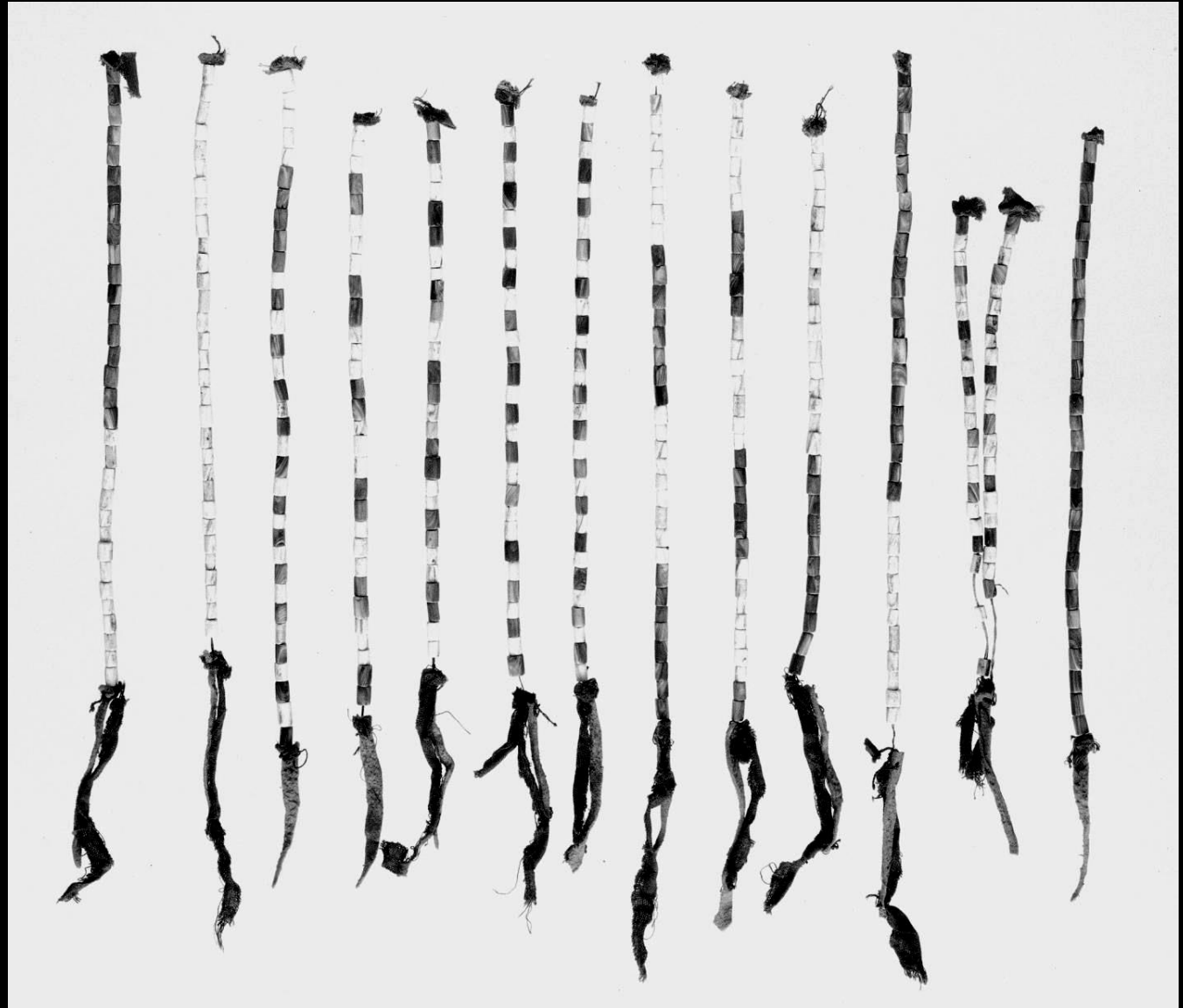
Bear Clan

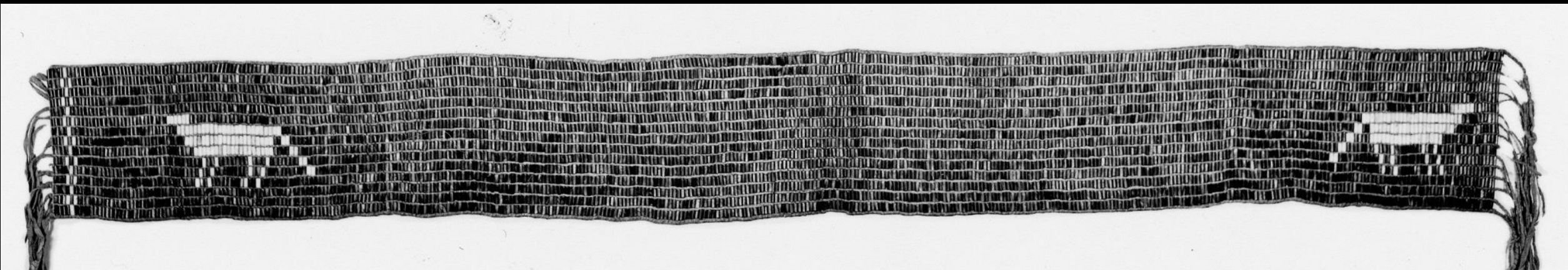
- Tehhennahkarineh
“He who Drags Horns”
- Ahstawenseronhtha
“He Hangs up the Rattles”
- Shoskoharohwaneh
Great Bush”

“A

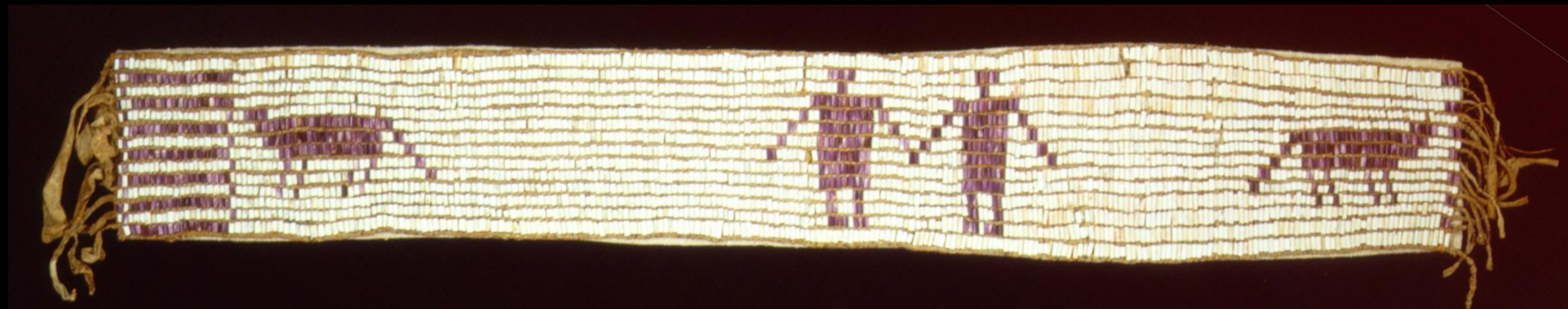
Condolence Wampum Strings

**13 Condolence
Strings from
Grand River for
installing a new
Chief.**





Top: Seneca Doorkeeper Belt



Bottom: Mohawk Wolf Belt





Six Nations Brace Belt

**"WHEN THE TUSCARORAS WERE
TAKEN IN, THEY ADDED THE
SIXTH, WHICH THEY CALL A
BRACE."**

**"THEY ADDED FRAME-POLES TO
THE GREAT FRAMEWORK."**

“When you interpret the laws, interpret it with love and compassion and kindness. Don’t learn the law to use as a club, to hurt your family; don’t use the law to clobber somebody, because they made a mistake. Put your heart in what you learned . . .so that you communicate peace.”

— Tom Porter, *And Grandma Said . . .*, 2008