

# DEYHONTSIGWA'EHS

#LAXWEEKEND17



## CREATOR'S GAME LACROSSE WEEKEND SEPT 27 - OCT 1, 2017





### A Message from Onondaga Clan Mothers

We understand the growing popularity of the game of Lacrosse and we feel it necessary to share our traditional view for the purpose of cultural sharing & understanding.

Our Haudenosaunee way of life is handed down through generations. We have a system of governance carrying ancient titles of leadership: Chiefs, Clanmothers & Faithkeepers. We have specific protocols for ceremonies that are inter-connected to the world around us. Our way of life continues today as each generation keeps the teachings alive and intact to share with the next generation.

In our contemporary world we balance influences from the society outside of our communities and still maintain our ongwehonwe (indigenous) way of life. Sometimes we face challenges to our ancient teachings that may bring disruption and change if we are not vigilant. Today, we are experiencing a cultural clash with our ancient game of lacrosse in the context of female participation. Traditionally, historically, lacrosse is a game for our boys, young men, and older men. Females do not participate. Men and women have specific roles in life, our respected elders have explained. As givers of life, women have a sacred gift requiring the utmost care of the female body. In accordance with our teachings, our boys and men require careful preparation and attention to traditional procedures when they play our ancient game.

As women, we give birth to lacrosse players and are the greatest of fans. As women leaders of Haudenosaunee peoples, continuing the teachings and values that sustained our ancestors keeps us strong as a people and ensures our way of life for future generations.

Gonadihondonyonh – Clanmothers & Faithkeepers  
of the Onondaga Nation (2013)





# Deyhontsigwa'es / Lacrosse: The Creator's Game.

by Kent Lyons

The original game of lacrosse is sacred to the Haudenosaunee and is known to the Onondaga as Deyhontsigwa'es, translated as "they bump hips." The original game was given as a gift from the Creator exclusively to the male population for healing and the proper applications of mind, body and spirit. The game is designed and played indirect patronage to honor his will, which is always for the benefit of all creation. The traditional game was, and still is, played on an open field with a configuration of wood fashioned to represent a "goal area." Two opposing groups record points by reaching the goal areas as they pass a ball utilizing netted sticks. The first recordings of this ancient game were by French missionaries, who mischaracterized what they saw. In fact, the two constants that define the game for all of its participants and observers are the use of a woven or netted stick to catch, propel, and/or carry the ball through a defined space, and the rule forbidding the clutching of the ball with your hands.

The Haudenosaunee historically played, and continue to play, games within their own communities, giving thanks for the continuance of the game and for the ceremonial healing power associated with the Creator's will, as well as for the pure enjoyment of its inherent vigor and tests of stamina, strength and intellectual prowess. From the moment a boy is able to hold the stick and comprehend the game, he is taught respect. The power of the game is sacred and it demands purity of mind and spirit. The lack of any of these three components, it is believed, weakens the man and presents the opportunity for failure.

The game mirrors life, traditional life. Its teachings are directly from the Creator and his gift of lacrosse is, in essence, a code of conduct and strategy designed for all of life's various situations. It is revered by the Haudenosaunee and handed down from generation to generation as a game of discipline & honor.

**It is said that every time we step onto the field, there is a parallel game in the sky world. As players of this sacred game, our final journey home begins with an entrance into the Creator's game.**

The misrepresentations of a native history written by non-natives has from the beginning distorted the most sacred and honorable game of Haudenosaunee men and nations. When a person sees something totally foreign, he will naturally apply his own frame of reference based on his own time and experience. Thus, early history writers could only liken what they saw in the game as "war-like." This original misconception has continually portrayed the game as "the little brother of war."

The intensity of the game for the Haudenosaunee is simple and is understood in this manner: the passion that encompasses and defines the male spirit is inherent and indivisible to the game, as the Creator had originally intended. Without the disciplines of dignity and honor, violence results, and brings disgrace on your Nation, people, and teachers. Deyhontsigwa'es is "the Creator's game," and it is truly believed that he knows every player's mind and disposition. Therefore, lacrosse players are bound to play with the utmost respect for themselves and their opponents, mindful to avoid anger, vanity and brutality, paying respectful homage to the winners, as the outcome is the Creator's will. Amidst a peaceful people playing for the honor of Nation, clan and their Creator, all concepts of war would be far removed.



Logo by  
Sandra Bigtree

# NYA WEÑHA SKÄ NOÑH

Thank you for being well; a wellness that depends on proper relationships with each other and the natural world

The Indigenous Values Initiative is dedicated to articulating, disseminating and promoting values expressed by the leadership of the Onondaga Nation, the Central Fire (Capitol) of the Haudenosaunee Confederacy: comprising the Seneca, Tuscarora, Cayuga, Onondaga, Oneida, & Mohawk Nations. Haudenosaunee means “People of the Longhouse.” Jesuits named them “Iroquois”—a derogatory reference. The Haudenosaunee are the only Pre-Colonial, Pre-Contact Indigenous clan government recognized by the United States, and the United Nations. They rejected U.S. Bureau of Indian Affairs system. The Peacemaker came to Onondaga Lake over 1,000 years ago with instructions to create a matrilineal clan system of governance, which fosters a strong identity to the land and sky. Ceremonies are all based in thanksgivings to the natural world. Today, the Haudenosaunee continue to spread this message through the metaphorical white roots of peace that spreads to the four directions. This message is especially pertinent today; we all face the acceleration of climatic changes. It is urgent that human beings become re-engaged to the Earth—our life sustainer. Indigenous value systems can best reorient us to the natural rhythms of reciprocity that promotes wellness. The Haudenosaunee understand the urgent need to collaborate with the natural world, individuals, communities, institutions, businesses, and governments to quickly help disseminate and promote these ancient and enduring values of Indigenous traditions to the world. The Indigenous Values Initiative (501c) raises funds to support these collaborative educational projects through; conferences, classes, exhibitions, publications, speakers, and expositions, etc.

Our logo explained from Eagle’s View...The Tree represents The Great Law of Peace of the Haudenosaunee (Iroquois) Confederacy of Five Nations: Mohawk, Oneida, Onondaga, Cayuga & Seneca (Tuscarora joined 18C). This union is reflected in the five needle clusters on the White Pine, which was planted over 1,000 years ago by the Peacemaker at Onondaga Lake. This Great Tree of Peace influenced Western Democracy, Women’s Rights, Deyhontsigwa’ehs (lacrosse), Sustainable Agriculture, Indigenous Sovereign Recognition, etc. Today, its White Roots continue to spread to the four directions.



Logo by  
Tracy Thomas

# The Creator's Game

## Haudenosaunee Origins at Sacred Onondaga Lake

The inaugural Haudenosaunee Wooden Stick Festival was held at Onondaga Lake in 2013. The games had previously been played exclusively on Haudenosaunee Nation territories, but in 2013, Randy Hall asked Philip Arnold and Sandy Bigtree for help in bringing the game back to Onondaga Lake—its place of origin—where the Peacemaker arrived well over 1,000 years ago bringing peace to five warring nations. Deyhontsigwa'ehs, the Creator's Game, was an integral part of this process. This ancient game is still played ceremonially among the Haudenosaunee. It is played hard, but always played to foster good relationships between human beings and the natural world.

Since 2007, The Indigenous Values Initiative, Inc. (501c3) has worked in collaboration with the Onondaga Nation, to help bring their message of peace to the world, and to also help to re-establish a strong Haudenosaunee presence with their sacred lake—a lake that has suffered insurmountable industrial chemical pollution, once the connection to the lake was severed. In 2013, because of this collaborative work, IVI's President and SU Chair of Religion Philip Arnold, was asked to serve as the Founding Director of a new venture to repurpose Sainte Marie Among the Iroquois, a museum that commemorated a fortified Jesuit mission site that only existed from 1656-1658 because they failed to colonize Onondaga. It was long over due to create a Haudenosaunee Educational Center and share this influential and rich legacy with the world. Skä•noñh: the Great Law of Peace Center opened in 2015. The success of Skä•noñh is wholly contingent on it being a collaboration with the Onondaga Nation in telling their story about the founding of the Great Law of Peace at Onondaga Lake. This is not only a rich and complex story that involves lacrosse, but it extends much deeper to explain the Indigenous Roots that underlie the American Identity celebrated in the United States today.

**SKÄ•NOÑH**

# The Haudensaunee Influence on the Founding Fathers



The Founding Fathers often consulted with visiting Haudensaunee delegates in Philadelphia to learn of their Confederacy and Union of Nations under the principles of the Great Law of Peace that were founded at Onondaga Lake. On one occasion, Chief Canassatego demonstrated how easily a single arrow could break, yet when five arrows were bound together, they became unbreakable. His speech was documented and his visual demonstration with arrows was incorporated into the Presidential Seal, the back of the \$1 bill, and most recently on a US Minted Commemorative Coin (see above). These discussions were encouraged, for the second floor of Independence Hall was set aside to provide accommodation for visiting Haudensaunee delegates. The Founding Fathers implemented many Haudensaunee concepts into the Articles of Confederation, most significantly the separation of powers in three branches of government: the congressional, the judicial, and the executive. It was becoming apparent that a federal power should oversee the thirteen individual states to assure a more perfect union. In creating international treaties with Indigenous Nations, the Articles defined the Federal Government as the sovereign not individual states. This was codified in the Constitution that treaties are the Supreme Law of the Land. In 1923, the Haudensaunee Confederacy decided for the first time to issue their own passports, which were immediately accepted throughout the world. The following year, however, in 1924, the United States bestowed full citizenship on all "Indians" in the continental US. This Act clearly jeopardized the treaty agreements in that they violated the sovereign-to-sovereign status laid out in the Constitution. A Haudensaunee delegation immediately travelled to Washington, DC, to reject the "Citizenship Act," expressing how it could be perceived as an act of war by violating their sovereignty.

Today, the Haudensaunee Confederacy continues their struggle to protect their sovereignty. The Iroquois Nationals continue this struggle by traveling on Haudensaunee passports, as do Haudensaunee citizens. American Democracy is unique in the world today, because of it was and is inspired by Haudensaunee principles that are still rooted in the soil that sustains the Great Tree/Law of Peace.

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IN THE SENATE OF THE UNITED STATES

OCTOBER 5 (Legislative day, SEPTEMBER 26), 1988  
Received and referred to the Select Committee on Indian Affairs

OCTOBER 21 (legislative day, OCTOBER 18), 1988  
Committee discharged

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## CONCURRENT RESOLUTION

**To acknowledge** the contribution of the Iroquois Confederacy of Nations to the development of United States Constitution and to reaffirm the continuing government-to-government relationship between Indian tribes and the United States established in the Constitution.

**Whereas**, the original framers of the Constitution, including, most notably, George Washington and Benjamin Franklin, are known to have greatly admired the concepts of the Six Nations of the Iroquois Confederacy;

**Whereas**, the confederation of the original Thirteen Colonies into one republic was influenced by the political system developed by the Iroquois Confederacy as were many of the democratic principles which were incorporated into the Constitution itself; and

**Whereas**, since the formation of the United States, the Congress has recognized the sovereign status of Indian tribes and has, through the exercise of powers reserved to the Federal Government in the Commerce Clause of the Constitution (art. I, s.2, cl. 3), dealt with Indian tribes on a government-to-government basis and has, through the treaty clause (art. II, s.2, cl. 2) entered into three hundred and seventy treaties with Indian tribal Nations;

**Whereas**, from the first treaty entered into with an Indian Nation, the treaty with the Delaware Indians of September 17, 1778, the Congress has assumed a trust responsibility and obligation to Indian tribes and their members;

**Whereas**, this trust responsibility calls for Congress to “exercise the utmost good faith in dealings with Indians” as provided for in the Northwest Ordinance of 1787, (1 Stat. 50);

**Whereas**, the judicial system of the United States has consistently recognized and reaffirmed this special relationship: Now, therefore, be it

*Resolved by the House of Representatives (the Senate concurring), That --*

(1) the Congress, on the occasion of the two hundredth anniversary of the signing of the United States Constitution, acknowledges the contribution made by the Iroquois Confederacy and other Indian Nations to the formation and development of the United States;

(2) the Congress also hereby reaffirms the constitutionally recognized government--to-government relationship with Indian tribes which has been the corner-stone of this Nation’s official Indian policy;

[...]

(4) the Congress also acknowledges the need to exercise the utmost good faith in upholding its treaties with the various tribes [*sic*], as the tribes [*sic*] understood them to be, and the duty of a great Nation to uphold its legal and moral obligations for the benefit of all of its citizens so that they and their posterity may also continue to enjoy the rights they have enshrined in the United States Constitution for time immemorial.

**Passed the House of Representative  
October 4, 1988.**

Attest: DONNALD K. ANDERSON,  
*Clerk.*

HCON 331 CDS

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# Alf Jacques: Wooden Stick Maker of the Onondaga Nation

By Chloe Gersten, (BA '14)

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left-right: Phil Arnold, Alf Jacques, Percy Adams



Traditionally, Onondaga boys receive their first wooden lacrosse stick when they're born. The tiny fingers manage to find the hand-carved stick in their crib and naturally grasp the handle. From this moment on, the stick becomes a part of that man's life—a gift from the Creator.

For Alf Jacques, Onondaga Turtle Clan, lacrosse is a central part of life. He started playing when he was 12-years-old, started making wooden sticks with his father at 13, and went on to coach and manage teams. His father's lacrosse stick sat in the corner of their home when it wasn't firmly in his hand on the field. "Everyone plays lacrosse—it's in the family, it's in the blood; it's part of the culture, it's part of the religion," Alf says.

Known as the Creator's game, lacrosse is played as a religious ceremony to give thanks to the Creator. "We still play our traditional game, our way," Alf says. The traditional game of lacrosse is played outside, with wooden sticks, and without pads or helmets. There are no referees, no penalties, and

no out-of-bounds. The play does not stop until someone scores and then the ball is reset in the middle of the field.

"When you're playing lacrosse, you're actually giving thanks to the Creator for the stick and for everything else," Alf says. "You play the game as hard as you can but without anger or revenge. It's about going out there and showing the Creator what you got."

From the field, to the players, to the stick, everything about lacrosse is connected to nature and the Creator. "You thank the Creator for the earth, the sun, the air—everything that made the tree and the stick," Alf says. "You thank the Creator for your ability, your strength, and your health." A cornerstone to Onondaga culture, lacrosse and its meaning has been preserved and passed down through generations.

The Creator's game was always something Alf shared with his father. At the height of their business, the two men made close to 12,000 sticks in a year. In the early 1970s, plastic sticks were

introduced to the game and took about 90 percent of their business. Even though the mass production of plastic sticks took hold of the lacrosse market, Alf and his father continued to make traditional, wooden sticks. Alf went on to play goalie in a professional box lacrosse league but feels a deeper connection to the Creator as a stick maker than he did as a player. Each lacrosse stick houses the spirit of the tree from which it was made. "That spirit is transferred to the player through the stick."

Onondaga men are buried with their lacrosse stick to continue playing the Creator's game in the spirit world with their ancestors. "I feel I'm doing much more right now for the game by continuing making wooden sticks," Alf says, who's been making wooden sticks for over 50 years now. "This is what I've dedicated my life to do: making a good lacrosse stick, the traditional way." Alf may have grabbed onto the stick when he was a young boy but it's the wooden stick that hasn't let him go since.

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# Deyhontsigwa'ehs (They Bump Hips): Lacrosse of the Onondaga Nation

By Philip P. Arnold\*

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It's hard to imagine Central New York today without the game of Lacrosse. Athletes, schools and colleges from this area have benefited from the fact that the game of Deyhontsigwa'eh (They Bump Hips) has been played here, in Onondaga Nation Territory, since time immemorial.

Over 1,000 years ago, at Onondaga Lake, the original five warring nations came together under the "Great Law of Peace," to establish the Haudenosaunee Confederacy, or "People of the Longhouse." The Onondaga Nation, south of Syracuse, is the "Central Fire" of the Haudenosaunee Confederacy. From Albany to Niagara Falls they are Mohawk, Oneida, Onondaga, Cayuga, Tuscarora (joined in 1700s) and Seneca. It was here at Onondaga Lake that Deyhontsigwa'eh became an integral part of that peace process. The Great Law of Peace is an ancient governmental and ceremonial process that has kept "burning" at the Onondaga Nation for millennia. It influenced the Founding Fathers of the United States, and the Founding Mothers of the Women's Movement, etc.

The Onondaga also refer to Deyhontsigwa'eh as the "Creator's Game," and the "Medicine Game." It is sometimes played ceremonially, for healing because if played correctly, it can uplift people's spirits. Deyhontsigwa'eh is simultaneously played in the Sky World to the delight of all departed souls. According to the Haudenosaunee, it is a gift of the Creator and played for his enjoyment—it's played hard, with heart, and with

gratitude. In turn, we should view the game as a gift from the Haudenosaunee. If played properly, it has the ability to heal human beings as well as the natural world. The game is about the reciprocity of all our gifts, which we are to share with respect and gratitude.

Writing to his French benefactors in 1636, Jesuit missionary Jean de Brébeuf witnessed the game and found it too closely tied with non-Christian religious ceremony. He realized he could more effectively convert the Haudenosaunee if he could take control of the game. He named it "lacrosse," because the "racket" resembled a Bishop's crozier. He described the game in the Christian context of it being a battle between good and evil, which led to the misunderstanding that the game represents war.

One hundred years later, white Canadians began to play the game. They created their own rules, modified the stick, and used the game to establish their uniquely North American identity. Not until 1843 was the first game played between a white team and a Mohawk team. The deerskin ball was soon replaced with a hard rubber ball. By the time George Beers created the first rulebook in 1868 reporters started to referring to it as Canada's national game.

At Syracuse University, students have been transformed into better athletes, fans, and citizens of Central New York by learning about the profound connection to the Haudenosaunee origins of Deyhontsigwa'eh at Onondaga Lake.

There is no other place in the country that has such a vital link to its origin. How fortunate we are to live in the heartland where the game originated and where its spirit has been kept alive.

Deyhontsigwa'eh has had a positive impact on Syracuse University, and all the other great coaches, players, fans and lovers of lacrosse whom have moved on from Central New York. Since 1931, Coaches Simmons (Sr. and Jr.) and Coach Desko have demonstrated great respect for the game by continuing this long connection with the Onondaga Nation and the Haudenosaunee.



*\*Professor Philip Arnold is Chair of the Religion Department, President of the Indigenous Values Initiative (501c3), and the Founding Director of Skä·noñh—the Great Law of Peace Center. He led the repurposing of a former 17<sup>th</sup>C Jesuit mission site called "Sainte Marie Among the Iroquois," which stood for 20 months in 1656 at Onondaga Lake. It was time to switch the story from one of conquest, to the ancient Haudenosaunee story of peace....a peace the influenced American Democracy, the Women's Rights Movement, & the game we have come to love: LACROSSE.*



# LACROSSE IS A FAMILY AFFAIR

By Lyle Thompson

For the Thompson brothers, lacrosse is a family affair. When the Georgia Swarm won the National Lacrosse League championship this year, it was my assist to my brother Miles that let him net the winning goal in overtime. Our brother Jerome is on our team. We opened the season last December against the Saskatchewan Rush, where our oldest brother Jeremy plays.

But there is a bigger family we play for – the Onondaga Nation, part of what you call the Iroquois and we call the Six Nation Haudenosaunee Confederacy.

For us, lacrosse is more than a game. It is an integral part of our identity as indigenous peoples. It has been passed along to us from forebearers dating back a thousand years. We are dedicated to passing it along to generations yet to come.

My oldest brothers were on the 2010 Iroquois Nationals team – the only indigenous team that competes in international competitions – that was barred from playing in the world championships in Manchester, England, because the British government would not allow us entry using the Haudenosaunee passports that our elders have travel the world on for 100 years.

The British wanted us to use either American or Canadian passports, as our land straddles the border between those two countries in New York and Quebec. But that is not our border. It did not exist for the thousands of years we lived here before the first Europeans arrived in the 17th century.

As athletes, we live to be on the field, but my brothers and others on that team understood that some things are more important than the game. I was too young for the team then, but I understand more and more why they stood firm. The passport dispute went to the heart of our constant struggle to maintain our sovereign identity, recognized by the United States in treaties, including the 1794 Treaty of Canandaigua signed for the new American government by George Washington.

Lacrosse for us is the Creator's Game. The Haudenosaunee Confederacy of the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora Nations – which was a model for Benjamin Franklin in planning the United States' federal governing structure – was founded 1,000 years ago on the shores of Onondaga Lake when the Great Peacemaker came to unite our warring nations.

Lacrosse – what we call in the Onondaga language Deyhontsigwa'ehs (pronounced day-hone-CHEE-gwa ehs, meaning “they bump hips”) – was part of that coming together a millennium ago. It is why to this day, a tiny lacrosse stick is put in the cradle of newborn boys.

For us, it is a medicine game, with the community coming together to play special games to send healing energy to the sick, or each spring to mark the rebirth of the Earth. Games draw players from three to eighty. We have regular intramural games among nations' elders, which provide bragging

rights and enhance the sense of solidarity we must maintain to hold our place in the broader world.

We are taught to play with a clear mind, a lot of heart and hard work in those medicine games. It is not about scoring goals, getting assists or winning, but about playing hard and having a positive attitude.

We heard a lot of racial slurs growing up but my father led by example. He taught us never to get mad on the field. If we did, we were sat down and talked to. And our religion teaches you must be sober to take part in sacred ceremonies, whether in the longhouse – the ceremonial center of our community – or on the lacrosse field.

As the youngest of four lacrosse-playing brothers, you can imagine that some of my toughest games were in our backyard, and I had the bruises to prove it. Older brothers Jeremy and Jerome were highly-recruited and two of the best ever to come out of the reservation. The recognition of their talent placed targets on my and Miles' backs, motivating us to try and get better.

It's a physical game, and I always want to feel the hit. It hurts a little, but running across the field, being able to take those hits and keep going, sets the tempo. It's a complex game, with a lot of technique – a stick in your hand, the need for accuracy, someone all over your arms trying to cross check you. It's the mental toughness that brings you to the next level. And all that comes with repetition, and with passion for the game.

That is what we want to pass on to the hundreds of indigenous youngsters from across North America we expect starting September 28th on our land near Syracuse, New York, for a weekend of lessons in lacrosse and in life. There is the Haudenosaunee Wooden Stick Festival and our own Thompson Brothers N7 Camp for Native American kids, and games involving 21 teams from five countries – the US, Canada, Czech Republic, Israel and the Haudenosaunee – at the Tsha' Thoñ'nhes field house on Onondaga land. It concludes October 1st at the Syracuse Carrier Dome with scrimmages among the Israelis, Iroquois Nationals and the Syracuse University teams.

Many of the youths, raised on reservations where a form of ball and stick games has long been played, face the same kind of social pressures – poverty, alcohol and drug abuse, inadequate education, obesity – that we face on the Onondaga reservation.

I know because my oldest brothers faced some of those pressures, and through their example and persistent pressuring of us, Miles and I were able to avoid them.

Lacrosse is not a panacea, but a tool to guide them towards a more productive life. For those with the best talent and drive, the game can open a door to a college education they might not otherwise be able to afford. For the Haudenosaunee, for all Native American communities, it is the medicine that draws us together and links our history to our current struggles.

**It's more than a game.**



# Thanksgiving Address:

## Greeting to the Natural World-Words That Come Before All Else

Translation by John Stokes and Kanawahienton (David Benedict)

### The People

Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as People.

*Now our minds are one.*

### The Earth Mother

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our Mother, we send greetings and thanks.

*Now our minds are one.*

### The Waters

We give thanks to all the Waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms—waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit of Water.

*Now our minds are one.*

### The Fish

We turn our minds to all the Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful that we can still find pure water. So, we turn now to the Fish and send our greetings and thanks.

*Now our minds are one.*

### The Plants

Now we turn toward the vast fields of Plant life. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to come.

*Now our minds are one.*

### The Food Plants

With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive. Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting and thanks.

*Now our minds are one.*

Translation by Erella Brown Sofer and Dana Lloyd

### בני האדם

התכנסנו היום ואנו נוכחים שמעגל החיים נמשך. מוטלת עלינו המחויבות לחיות בהרמוניה ואיזון בינינו לבין עצמינו ועם כל חי. לפיכך, מלוכדים בדעה אחת ומברכים את אלה את אלה כבני אנוש.

**כעת אנו מלוכדים בדעה אחת**

### אמא אדמה

כולנו אסירי תודה לאמא אדמה על שהיא מספקת לנו את כל צרכינו. נושאת היא את רגלינו במצעדינו על פניה. מלאי חדווה אנו על אשר דאגתה נתונה לנו מימים ימימה. לאמא אדמה שולחים אנו ברכה והודיה.

**כעת אנו מלוכדים בדעה אחת**

### המים

אנו נושאים תודה למים ברחבי החלד, על שמרוויים הם את צמאוננו ומעניקים לנו חיות. מים הם חיים. מכירים אנו את אונם בדרכים ואופנים שונים—מפלי-מים וגשמי-ברכה, ערפילים ונחלים, נהרות וימים. בדעה אחת נושאים אנו ברכה והודיה לרוח אשר על פני המים.

**כעת אנו מלוכדים בדעה אחת**

### הדגה

מפנים אנו את דעתנו לכל הדגים השורצים במים. הם הונחו למרק ולטהר את המים. בטובם הואילו להזין אותנו בגופם. מודים אנו על שנמצאים לנו מים צלולים, לכן פונים אנו עתה אל הדגה בברכה והודיה.

**כעת אנו מלוכדים בדעה אחת**

### הצומח

עתה פונים אנו אל הצמחייה הרעננה הפרושה על פני השדות הרחבים. בכל אשר נישא עיניים גדלים צמחים מופלאים המכלכלים הרבה צורות חיים. בדעה אחת אנו נאספים יחדיו להודות ולצפות לעתיד של ריבוי צמחים לדורותיהם.

**כעת אנו מלוכדים בדעה אחת**

### גידולי המאכל

בדעה אחת פונים אנו לכבד ולהודות על גידולי המאכל שאספנו מן הגן. מימים ימימה זרעי הירק, הקטניות, ופירות היער עזרו לאנשים לשרוד. רבים הם בעלי החיים המפיקים מהם את עוצמתם. אנו מאגדים יחדיו את כל גידולי המאכל ונושאים כלפיהם ברכה והודיה.

**כעת אנו מלוכדים בדעה אחת**

## The Medicine Herbs

Now we turn to all the Medicine Herbs of the world. From the beginning, they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to the keepers of the Medicines.

*Now our minds are one.*

## The Animals

We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so.

*Now our minds are one.*

## The Trees

We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many peoples of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the Tree life.

*Now our minds are one.*

## The Birds

We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds—from the smallest to the largest—we send our joyful greetings and thanks.

*Now our minds are one.*

## The Four Winds

We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and thanks to the Four Winds.

*Now our minds are one.*

## The Thunderers

Now we turn to the west where our Grandfathers, the Thunder Beings, live. With lightning and thundering voices, they bring with them the water that renews life. We bring our minds together as one to send greetings and thanks to our Grandfathers, the Thunderers.

*Now our minds are one.*

## עשבי המרפא

כעת פונים אנו אל עשבי המרפא אשר ברחבי העולם. מבראשית נועדו הם לרפא חולי. נכונים ומוכנים תמיד להביא לנו מזור. מאושרים אנו על שעדיין מצויים בקרבנו אותם יחידי סגולה הזוכרים כיצד לרקוח עשבים אלה לתרופות. בדעה אחת נושאים אנו ברכה והודיה לרפואה ולמטפחיה.

**כעת אנו מלוכדים בדעה אחת**

## בעלי החיים

מכונסים יחדיו בדעתנו נושאים אנו ברכה והודיה לכל יצור חי ביקום. דברים רבים ביכולתם ללמד אותנו בני אנוש. אנו צופים במ קרוב לביתנו ובמעבה היערות. עולים אנו באשר הם פה ומייחלים שיהיו כאן לעד.

**כעת אנו מלוכדים בדעה אחת**

## האילנות

מחשבותינו מופנות עתה אל האילנות. מלאה הארץ בעצים למיניהם הרבים ולכל זן הוראה ושימוש. יש המספקים לנו מחסה וצל, ואחרים פרי, יופי או תועלת. רבים העמים בעולם שרואים באילן סמל לשלום ועצמה. בדעה אחת אנו מקדמים בברכה והודיה את חיוניותו של האילן.

**כעת אנו מלוכדים בדעה אחת**

## הציפורים

יחדיו שמים אנו את דעתנו כאחת להודות לכל בעלי הכנף החגים ונעים סביב מעל ראשינו. בורא עולם חנן את הציפורים בשירים נאים. מידי יום הן מזכירות לנו ליהנות ולהעריך את החיים. מנהיגן הנבחר הוא הנשר שבשמיים. לכל הציפורים, קטנות כגדולות, נושאים אנו בעונג ברכה והודיה.

**כעת אנו מלוכדים בדעה אחת**

## ארבע רוחות השמיים

כולנו מודים לאיתני הטבע המוכרים לנו כארבע רוחות השמיים. שומעים אנו את המייתם במשב-הרוח המרעננת והמטהרת את האוויר שאנו נושמים. בחילופי העונות נושאות ומסייעות הרוחות. מארבע כנפות תבל באות הן, נושאות בשורה ועוצמה. בדעה אחת נושאים אנו ברכה והודיה לארבע רוחות השמיים.

**כעת אנו מלוכדים בדעה אחת**

## הרעם

עתה פונים אנו למערב, משכן אבות-אבותינו, הרעמים בהוויתם. בברקים ובקולות רעם את המיים הם נושאים ומחדשים את החיים. פונים אנו כאחד לשאת ברכה והודיה לזקנינו, לרעם.

**כעת אנו מלוכדים בדעה אחת**

## The Sun

We now send greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun.

*Now our minds are one.*

## Grandmother Moon

We put our minds together and give thanks to our oldest Grandmother, the Moon, who lights the nighttime sky. She is the leader of women all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother, the Moon.

*Now our minds are one.*

## The Stars

We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to all the Stars.

*Now our minds are one.*

## The Enlightened Teachers

We gather our minds to greet and thank the Enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring Teachers.

*Now our minds are one.*

## The Creator

Now we turn our thoughts to the Creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator.

*Now our minds are one.*

## Closing Words

We have now arrived at the place where we end our words. Of all the things we have named, it was not our intention to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way.

*Now our minds are one.*

## השמש

כעת נושאים אנו ברכה והודיה לאחותינו הבכורה, השמש. ללא לאות מדי יום צולחת היא את השמיים ממזרח למערב, מביאה איתה זריחה על שחר חדש. מוצאם של האש והחיים בה. בדעה אחת נושאים אנו ברכה והודיה לחמה אחותנו.  
**כעת אנו מלוכדים בדעה אחת**

## סבתנו הלבנה

בדעה אחת פונים אנו להודות ללבנה סבתנו, השולחת נגוהות בשמי הלילה. מנהיגת נשות העולם, מושלת על גאות ושפל בתנודות הים. על פי חילופי פניה נמדד הזמן, והלבנה היא המשגיחה על בואם של ילדים אל העולם. בדעה אחת נושאים אנו ברכה והודיה להורתנו הקדומה, הלבנה.  
**כעת אנו מלוכדים בדעה אחת**

## הכוכבים

נושאים אנו תודה לכוכבים הפזורים כאבני-חן למלוא הרקיע. בלילות אנו צופים בהם, כשהם מסייעים לירח להאיר את החשכה ומרוויים בטללים את הצומח בגנים. במסעות ליליים מנווטים הם את דרכנו הביתה. בדעתנו המכונסת יחדיו אנו נושאים ברכה והודיה לכל כוכבי הרקיע.  
**כעת אנו מלוכדים בדעה אחת**

## המורים הנאורים

מחשבותנו נאספות כדי לברך ולהודות למורים הנאורים אשר שבו ועזרו לנו מדור לדור, על פני דורות רבים. אם שוכחים אנו כיצד לחיות בתואם, הם המורים לנו את הדרך ומזכירים לנו איך לחיות כבני אנוש.

**כעת אנו מלוכדים בדעה אחת**

## בורא עולם

כעת מפנים אנו את מחשבתנו כלפי בורא עולם, או הרוח הנעלה, לשאת ברכה והודיה על כל מה שהעניקה לנו הבריאה. כל אשר דרוש לנו לקיומם של חיים טובים נמצא על פני האדמה. בשם האהבה שעדיין אופפת אותנו אנו חוברים כדי לומר את מיטב דברי הברכה וההודיה לבוראנו.  
**כעת אנו מלוכדים בדעה אחת**

## מילות סיכום

כעת אנו מגיעים לסיום דברינו. הזכרנו את כל הדברים, ואם שכחנו משהו, הלא היה זה בשוגג, ואנו מפצירים בכם לומר לאלה שנשכחו דברי ברכה והודיה, כל אחד בדרכו.

**כעת אנו מלוכדים בדעה אחת**

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# Thursday, September 28



## Fieldhouse

11:20 AM	Syracuse Stingers	Casey Powell World Lacrosse
12:10 PM	Brooklyn Dodgers	St Lawrence River Wolverines
1:00 PM	Courage Game House Team	Syracuse Stingers
1:50 PM	Caughnawaga Indians	Basom Bombers
2:40 PM	Casey Powell World Lacrosse	Courage Game House Team
3:30 PM	Seneca Marksmen	Caughnawaga Indians
4:20 PM	St Lawrence River Wolverines	LaserSharks Neon
5:10 PM	LCC Radofin	Music City
6:00 PM	Cleveland Demons	Thompson Brothers Lacrosse
6:50 PM	Frog Pond Maulers	LCC Radofin
7:40 PM	Thompson Brothers Lacrosse	Young Guns
8:30 PM	Onondaga Redhawks	LaxAllStars House Team
9:20 PM	Blue Goose LC	Goldstar Tel Aviv
10:10 PM	Rochester River Monsters	Onondaga Redhawks
11:00 PM	Goldstar Tel Aviv	LaserSharks Blanco

## Outdoor Box

1:20 PM	LaxAllStars House Team	Rochester River Monsters
2:10 PM	LaserSharks Neon	Brooklyn Dodgers
3:00 PM	Music City	Frog Pond Maulers
3:50 PM	Young Guns	Cleveland Demons
4:40 PM	LaserSharks Blanco	Blue Goose LC
5:30 PM	Basom Bombers	Seneca Marksmen

# Friday, September 29

## Fieldhouse

9:40 AM	A1	C2
10:30 AM	A2	B2
11:20 AM	G1	T16
12:10 PM	F1	T15
1:00 PM	E1	G2
1:50 PM	C1	E2
2:40 PM	B1	D2
3:30 PM	D1	F2
4:20 PM	T17	T19
5:10 PM	T20	T21
6:00 PM	T17	T18
6:50 PM	T19	T21
7:40 PM	T18	T20
8:30 PM	F1-WINNER	P5-WINNER
9:20 PM	P3-WINNER	P6-WINNER
10:10 PM	P4-WINNER	P7-WINNER
11:00 PM	P2-WINNER	P8-WINNER

### FIRST ROUND PLAYOFF GAMES

### QUARTERFINALS

## Outdoor Box

3:00 PM	P1-LOSER	P5-LOSER
3:50 PM	P3-LOSER	P6-LOSER
4:40 PM	P4-LOSER	P7-LOSER
5:30 PM	P2-LOSER	P8-LOSER

# Saturday, September 30

## Fieldhouse

8:00 AM	T17	T21
8:50 AM	T17	T20
9:40 AM	LQF1-LOSER	LQF2-LOSER
10:30 AM	LQF3-LOSER	LQF4-LOSER
11:20 AM	QF1-LOSER	QF3-LOSER
12:10 PM	QF2-LOSER	QF4-LOSER
1:00 PM	LQF1-WINNER	LQF2-WINNER
1:50 PM	LQF3-WINNER	LQF4-WINNER
2:40 PM	13SF1-WINNER	13SF2-WINNER
3:30 PM	9SF1-LOSER	9SF2-LOSER
4:20 PM	9SF1-WINNER	9SF2-WINNER
5:10 PM	QF2-WINNER	QF4-WINNER
6:10 PM	QF1-WINNER	QF3-WINNER
7:10 PM	YOUTH EXHIBITIONS & SKILLS COMPETITION	
8:00 PM	SF1-LOSER	SF2-LOSER
9:00 PM	SF1-WINNER	SF2-WINNER

### SEMIFINALS

### LASNAI CHAMPIONSHIP GAME

## Outdoor Box

8:10 AM	T18	T19
9:00 AM	T18	T21
9:50 AM	T19	T20
1:30 PM	13SF1-LOSER	13SF2-LOSER
2:20 PM	5SF1-LOSER	5SF2-LOSER
3:10 PM	5SF1-WINNER	5SF2-WINNER



# Haudenosaunee Wooden Stick Schedule

## Thursday, September 28th

- 10 am - Opening: Thanksgiving Address
- 10:45 am - Oren Lyons
- 11:30 am - Freeman "Bossy" Bucktooth
- 12:15 pm - Haudenosaunee Dancers & Singers
- 1 pm - Thompson Brothers
- 2 pm - Alf Jacques
- 3 pm - Break/ Possible Speaker
- 4 pm - Haudenosaunee Dancers and Singers
- 5 – 6 pm - *Spirit Game: Pride of a Nation*: Panel & Movie

## Friday, September 29th

- 10 am
- 11 am - Travis Gabriel (lacrosse stick maker)
- 12 pm - Haudenosaunee Dancers & Singers
- 1 pm - Coach John Desko (Syracuse University)
- 2 pm - Alfie Jacques
- 3 pm - Jeanne Shenandoah
- 4 pm - Haudenosaunee Dancers & Singers
- 5 – 6 pm - *Spirit Game: Pride of a Nation*: Panel & Movie

## Saturday, September 30th

- 10 am - Ed Shenandoah & Neal Powless; International coaching experiences
- 11 am - Ansley Jemison
- 12 pm - Haudenosaunee Dancers & Singers
- 1 pm - Kanentokon Hemlock
- 2 pm - Alfie Jacques
- 3 pm - "Miss Indian World" Raven Swamp
- 4 pm - Haudenosaunee Dancers & Singers
- 5 – 6 pm - *Spirit Game: Pride of a Nation*: Panel & Movie

## Sunday, October 1<sup>st</sup> INTERNATIONAL SCRIMMAGE @ SU CARRIER DOME

- 11 am Iroquois Nationals vs Team Israel
- 12:30 pm Team Israel vs SU
- 1:30 pm DANCING & SHORT FILMS
- 3 pm SU vs Iroquois Nationals

**DOME TICKETS \$10 ∴ DOME PARKING \$5**



# Vendors

- Brandon Lazore
- Buffalo Spirit Herbs
- Karen Farmer
- Alicia Cook
- Joanne Hart
- Marla Sky
- Gloria Reyes
- Tionatakwente Gabriel
- Fierce Lacrosse
- Cheryl Shenandoah
- Grant Jonathan
- Heather Homer
- Melissa Sprague-McCann
- John Thomas
- Robin Lazore
- Russ George
- Debra Doxtator
- Fierce Lacrosse
- Neighbors of the Onondaga Nation (NOON)
- SUNY ESF
- Syracuse University Native American and Indigenous Studies Program
- Iroquois Nationals



# Team Israel Roster



Name	#	Position	Name	#	Position
Fischer, Eric	1	A/G	Paparo, Isaac	51	D
Cherry, Matthew	3	A	Pall, Zachary	52	A
McCormack, Cole	5	M	Offit, Joshua	55	M
Gradinger, Max	6	D	Freid, Harrison	56	D
Bergman, Ted	8	G	Better, David	64	D
Rathouser, Jonathan	10	D	Kruter, Andrew	65	D
Hunter, Ryan	16	A	Popeck, Matthew	66	D
Mahler, Seth	18	M	Steinfeld, Nick	68	M
Tissenbaum, Jeremy	23	M	Bock, Isaac	74	A
Friedman, Chris	26	D	Silberlicht, Jacob	77	M
Hayes, Matt	27	M	Schneider, Eric	79	G
Cantor, Eric	28	D	Fishman, Adam	80	M
Chetner, Jean-Luc	29	M	Schuckman, Jake	81	D
Leventhal, Daniel	32	M	Applebaum, Dan	82	M
Diamond, Justin	37	A	Kaufman, Max	84	M
Flapan, Matt	40	M	Kadish, Ian	89	M
Bergman, Kyle	43	M	Rotatori, Bryan	92	M
Utting, Doug	46	M	Karp, Josh	95	D
Kadish, Lane	47	A	Kalish, Evan	97	D





# Autographs

# **DEYHONTSIGWA'EHS: Creator's Game – Lacrosse Weekend**

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**University College**

Fast Signs

Onondaga Community College

Gannon's Ice Cream

Colonial Laundry

COSTCO

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Syracuse Tents & Events

Green Hills Farms

Wegman's

M&T Bank

Dunkin' Donuts

## **THANK YOU**

VISIT SYRACUSE – Nikita Jankowski

WSYR 9 Bridge Street – Tim Fox

WSTM 3 Weekend Today – Laura Hand

Dinosaur 105.3 FM – Nick Caplan

Rebel WXTL 105.9 FM – Davd Frisina

Thompson Brothers Lacrosse

Lax All Stars North American Invitational

One Bowl Productions

Honeysweet Productions Inc.

“THE GOOD MIND” – Gwendolen Cates

The Lacrosse Network

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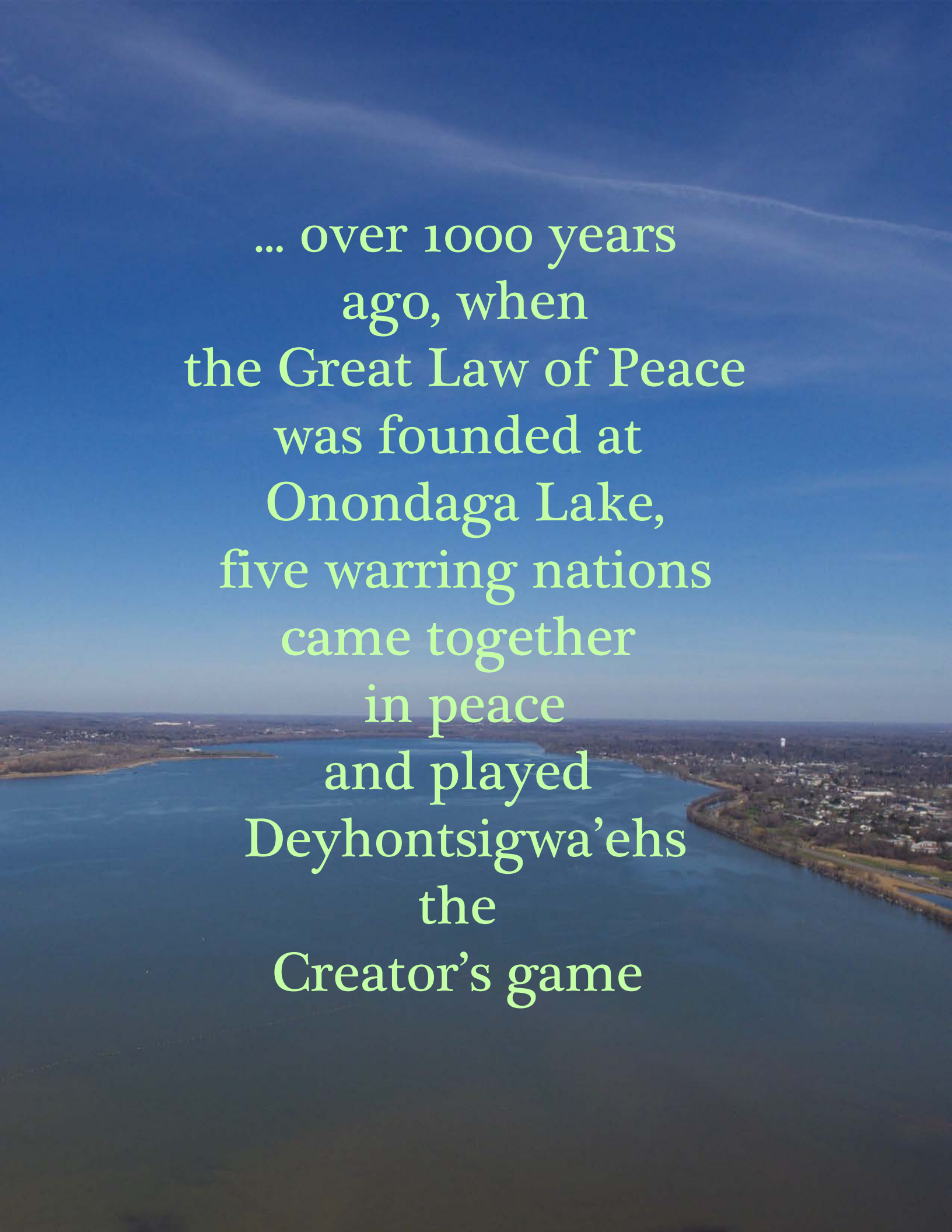
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An aerial photograph of Onondaga Lake, showing the water's surface and surrounding land with some buildings and trees. The text is overlaid in a light green color.

... over 1000 years  
ago, when  
the Great Law of Peace  
was founded at  
Onondaga Lake,  
five warring nations  
came together  
in peace  
and played  
Deyhontsigwa'ehs  
the  
Creator's game