

WORLD *class* LACROSSE

JULY 14-16, 1986



5:30 pm
ROTARY FIELD
BAILEY AVE
STATE UNIVERSITY
MAIN ST. CAMPUS
BUFFALO, NEW YORK

IROQUOIS NATIONALS LACROSSE

WELCOME TO WORLD CLASS LACROSSE

Welcome to a very special series of field lacrosse games that brings the best players from around the world to participate in World Class Lacrosse. We invite you to enjoy all the games that feature teams from Australia, United States, and England competing against the series host- The Iroquois Nationals.

The schedule for the games is as follows:

- July 14 Australia vs. Iroquois Nationals
- July 15 U.S.A. vs. Iroquois Nationals
- July 16 England vs. Iroquois Nationals

The games begin each evening at 5:30 pm at Rotary Field on the Main Street campus of the State University of New York at Buffalo

This exhibition series is a warm-up to the World Lacrosse Tournament, scheduled for July 18-26, 1986 at Varsity Stadium in Toronto, Ontario. Unfortunately, the Iroquois will not be in that tournament, so we decided to host our own games to show that we are capable of competing at an international level.

The Iroquois Nationals have only been in existence for only three years, with the expressed purpose of represent the Six Nations in international competition. Our team has the sanction of the Grand Council of Chiefs.

The World Class Lacrosse series is sponsored by the Iroquois Nationals, the State University of New York, and the Native American People's Alliance.

Chief Oren Lyons On Lacrosse



Didsbury, U.K.—Iroquois Nationals greet the English National Team captian, Danny Roden. Left to right: Dave White, Greg Tarbell (Iroquois players), Chief Oren Lyons, Roden, Sid Hill (Iroquois player), Tadodaho Leon Shenandoah and Iroquois Coach Sid Jamieson

Photography by Rick Hill

EDITOR'S NOTE: Oren Lyons is an Onondaga chief and one of the coordinators for the Six Nations (Iroquois) National Lacrosse team. John Mohawk, Northeast Indian Quarterly contributor, spoke with the hard-to-catch Lyons a few weeks ago in Santa Fe. The interview was conducted in a car one morning while on the way to the Ninth Inter-American Indian Congress, where Lyons was in attendance as an official delegate.

NORTHEAST INDIAN QUARTERLY: Chief Lyons, what is the Iroquois Nationals, how and where did it get started, and how does it function?

LYONS: Iroquois Nationals is the Haudenosaunee's national lacrosse team. Lacrosse is our national sport, and we've played lacrosse from time immemorial. Over the past 20 years, though, we've given the game of field lacrosse over to

club teams, universities and colleges and we've been concentrating on box lacrosse. However, since international lacrosse is starting to gain popularity again, we decided to put our hand back into the field game and offer the opportunity to compete against quality teams to our Iroquois players who may never get a chance to play on the field otherwise.

So the Iroquois Nationals began in 1983, after an invitation from the Lacrosse Hall of Fame at Johns Hopkins University to compete in an international match competition which would include Syracuse University, the national champions at that time, and the University College at Canandaigua, Hobart. Hobart was the Class III national champions. It was a competition involving two national champions, plus Team Canada and the Iroquois

Nationals. That was our first venture, as Iroquois, into field lacrosse in quite a few years. We fielded a team which was inexperienced, of course. We had individual players who were extraordinary, but as a team, we weren't together. We really suffered a strong defeat in our first game with Syracuse University. We were beaten, I think, 28 to 5, which was a good lesson for our guys. It gave them an idea of the quality of lacrosse they were up against. Our next game was with Hobart and we did much better in that game. I think the score was 21 to 14.

NEIQ: So you lost?

LYONS: We lost, but we improved from one game to the next and we looked at it as our initial venture. I wasn't sure exactly what to expect, but I didn't think that we would win. Although you never can tell with the quality of players we had.

NEIQ: Did you have any All-Americans on that team?

LYONS: Yes, we had Greg Tarbell from Syracuse. We had Travis Solomon, from Syracuse and Fred Upson from Tuscarora, who also played at Syracuse. We had Dave Brey, who had played for Cornell and Dave White who played at Brown. We had experienced hands in there but we were hurting on defense. We didn't have a quality defense. We just didn't have the experience for that team, but we played them anyway. The games were exciting. As a result, there was discussion of the international games, and the box lacrosse game that was going to be held in Australia in 1985. So we continued to pursue the international lacrosse. As an end result, an opportunity arose to play an exhibition game in the 1984 Olympics. Dan Hill, who is a Cayuga living in Los Angeles, initiated this whole idea and he wanted to have a memorial for Jim

Thorpe, something that would honor the return of the Jim Thorpe Medallions that were taken from him after his 1912 Olympic triumphs.

NEIQ: Was Jim Thorpe a lacrosse player?

LYONS: Jim Thorpe played lacrosse at Carlisle (Indian boarding school in Pennsylvania, ed). He played lacrosse with my grandfather Issac Lyons and great-uncle, Jesse Lyons. Jim Thorpe often visited Onondaga during his late years. A few years before he died he was managing Sonny Warcloud, a Mohawk wrestler. Everytime they came within the area, Jim Thorpe always visited Onondaga because he had friends out there, people that he knew from Carlisle days. I met him several times. He used to come to the box lacrosse practices and games.

So, we thought the memorial was a good idea. We initiated a discussion with Team Canada. Team Canada said they'd be interested in coming so we began the process of having the Jim Thorpe Memorial Pow Wow and Native Games. Once the American field lacrosse players heard there was the possibility of a game, they became involved. That led to the Los Angeles World Lacrosse Championships, which was sponsored by the Los Angeles lacrosse people.

NEIQ: By world lacrosse do you mean that it was an international event?

LYONS: It was an international event and it began to grow. So the Jim Thorpe Memorial Pow Wow Native Games was co-sponsored with the Los Angeles World Lacrosse Tournament Championship. The result was that England, Australia, the United States, the California All-Star team and the Iroquois Nationals competed in a round-robin 5-day tournament in July of 1984 at Los Angeles just prior to the Olympics.

NEIQ: How did the Nationals do?

LYONS: The Nationals did much better in that event. We beat California the first game. The second game we lost to Canada. The third game we lost to Australia. The fourth game we beat England. And the fifth game,

Photography by Rick Hill



This group of Iroquois players includes, left to right: (front row) Scott Herne, Greg Longboat, Leroy Hill, Harvey Longboat, Kurt Styres, Adam Anderson; (back row) Robert Shenandoah, Tom Johnson, Peter Hill, Joe Solomon, Coach White.

We believe the game should be played in the world Olympics and in many foreign countries. It's our game, it's our gift to humanity, and we should promote it.

which was probably the best one of the tournament was between Iroquois Nationals and U.S. The U.S. team which was running roughshod over the whole tournament. They were the best team there. We were the only team to play a tight competition with them. They blew us out in the last 5 minutes of the game. I think the final score was something like 21 to 15. Nonetheless, it was a respectable score.

NEIQ: Did you see any improvement?

LYONS: Well, it was obvious that within two years we were competitive in the international

NOTES ON LACROSSE: The game of lacrosse, which is the national sport of Canada and is very popular in the United States and Canada, has its origins in the northeastern American Continent. Although the Spanish observed a game similar to lacrosse in the southeast United States in the late 1500's, the first documentation of the game was in 1636, when the French missionary Jean Breboul described the game in his journal.

The commonly used name for the game "lacrosse" was coined by the French, who compared the design of the stick to the bishop's crosier.

The original Indian game of field lacrosse was less regulated than the game played today. Although the emphasis was on speed, skill, and team play, there were fewer rules regarding body contact. The first lacrosse game with a standardized set of rules was played by two Indian teams in 1834.

field and they responded the same way. They were very happy with the competition. The other teams we played against enjoyed the idea of a new team, and enjoyed the idea of the Indians joining the leagues. It led to our trip to England.

NEIQ: Did you get the invitation to go to England at the end of the Los Angeles games?

LYONS: Yes.

NEIQ: So, after the Los Angeles games did you prepare for the games in England?

LYONS: Right after the Los Angeles games, the next games we prepared for were the Canadian Invitational Women's Lacrosse Championships which were going to be held in Montreal.

NEIQ: Did you already have a women's lacrosse team, or was this formed in 1984?

LYONS: In 1984, along with all of the excitement over the international men's team, there was definite interest for women's lacrosse at Tuscarora, Six Nations, and also Cattaraugus reservations. Onondaga didn't have any players except for my daughter, who is an exceptional player, but she was hurt so she couldn't play. Wes Patterson went ahead and began developing the women's lacrosse. They were already playing. I think they were also playing in Akwesasne. There's a Mohawk women's lacrosse team up there. It was just a matter of development that we would move into the women's lacrosse tournament. Since we were involved internationally, it was just a natural event. We fielded a team and we did win one game up there, which was extraordinary because it's not a traditional pastime for Iroquois women to play lacrosse. It's a men's game. So the enthusiasm for the sport, for the young women was good, and it gave a counter balance to the men's team to have a women's team. It was all under the auspices of the Iroquois Nationals and we felt the young women deserved a chance to compete, since women's lacrosse is played in England, Australia, Ireland, Wales, Scotland, France, Belgium, Holland and Denmark, Canada,

and the United States. We felt there were plenty of opportunities for our girls to compete internationally. So we fielded a team that competed in the Canadian Women's Invitational Championships in 1984 in Montreal Canada, on Labor Day weekend. They did very well. They enjoyed the trip, comradery, and are very enthusiastic to go on and play more. We've been simultaneously developing both teams, the men's and the women's. This is quite an undertaking considering we don't have a base of support.

NEIQ: Do you mean financial support?

LYONS: Money has always been our problem. We've managed to do it by almost superhuman efforts to gather funds from a variety of sources, but always private sources. We don't deal with any of the federal resources for obvious reasons.

NEIQ: The Iroquois Nationals played in no other tournaments until the invitation to England, is that right?

LYONS: Right.

NEIQ: What do you see as the significance playing in England? The team went to England on Iroquois passports. What about the importance of that national identity that the lacrosse team carried to England.

LYONS: The Iroquois went to England back in 1867, the first time. They went again in 1876, and finally in 1886 when they played in front of Queen Victoria at the Crystal Palace.

NEIQ: Was this the first time in almost 100 years that the Six Nations fielded a team that they sent to England?

LYONS: Right. We felt it was significant that we introduced the sport of lacrosse to England. They have developed it to the point that it has become a national past-time. Of course, soccer is their primary sport, and so is rugby. But lacrosse is played. In fact, women's lacrosse in England is much stronger than men's lacrosse. At any rate, we felt that the invitation was significant for first of all, recognizing us as a national team. Team England invited us. We weren't playing a

club team over there, although we did play several club teams during our visit. The primary invitation was from Team England. It required all of the necessary protocol of traveling on our own passports, including visas and clearances we had to go through. We had to pass through customs and immigrations in Canada, the United States, and England. It was very significant from that perspective. We had succeeded in fielding an international team traveling on the Haudenosaunee passports.

NEIQ: So this is actually a story about a community of people, who fielded a team that in three years grew from an idea into a world class lacrosse team in international field lacrosse. How did the team fare in England?

LYONS: We did very well. We won three games, tied Team England, and lost to Team England in the final game. The games were tough. They were of spirited quality and were enjoyed by both teams. If there was a problem, it was in the technicalities and mechanics of officiating, which is almost always suspect on the international level. The tour of England was not a total victory, but you can't come away with everything; you've got to leave people with something. We left two goals. The last game was 16-14. So we're going back to collect those two goals.

NEIQ: As the Iroquois Nationals have become successful on the field, has Canada challenged the Iroquois Nationals' status and the right to play in international lacrosse.

LYONS: Yes, there have been a number of roadblocks. So far, we've met every challenge. We've done very well. We are definitely invited to Australia in 1990 and we have to be prepared. The airfare to Australia is going to be phenomenal. But we now have a very good track record. The Iroquois Nationals fielded both the men's and women's international lacrosse teams. We instituted an annual event in Ottawa, Canada right under the noses of the Canadian Lacrosse Association. They had every opportunity to do the same thing yet, it was the

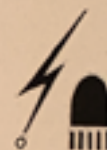
Iroquois Nationals who initiated this invitational international tournament as part of the C noe Festival in Ottawa every year. We've traveled internationally, competed at the Johns Hopkins International Games in '83, competed at the Jim Thorpe Memorial Pow Wow Native Games as ceremonial host for the Los Angeles World Lacrosse Championships in 1984. We've just completed a tour, I would call it a triumphant tour of England, where we were treated with utmost respect and great enthusiasm.

NEIQ: You sound optimistic about the future.

LYONS: We have to be. Optimism is what we've been operating on. If we were to operate on what would

appear to be the realities, we wouldn't have an Iroquois Nationals team. We've had obstructions, and not all of them from international people. In our own communities, some people have a hard time understanding exactly what's going on. The problems will work themselves out and we're going to be very proud of our team. We've got a tiger by the tail now and we have to continue. This is not something to just pick up and drop. The International Lacrosse Federation asked us about continuity. They asked: "What is your structure? What is your infrastructure? What if Wes Patterson or Oren Lyons gets sick? What happens to the team?" It's necessary to develop the infrastructure to deal with those

questions and also to encourage all of our communities to become involved because we need their support. The Federation does not understand that lacrosse is an integral part of our communities; that we live, breathe and die with lacrosse in the Six nations. They don't understand, so we're educating them and we're promoting the game. We believe the game should be played in the world Olympics and in many foreign countries. It's our game, it's our gift to humanity, and we should promote it.



Photography by Rick Hill

The names are too many to list in this photo of the Haudenosaunee Tadodahho, Grand Council Firekeeper Leon Shenandoah, surrounded by the players of the Iroquois Nationals team and their coaches.

Australian Team

| | | |
|----|-------------------|------------|
| 1 | Peter Morley | Midfield |
| 2 | Cliff Jennings | Defense |
| 3 | Ken Nicholls | Midfield |
| 4 | Peter Cann | Attack |
| 5 | Phil Ackland | Midfield |
| 6 | Steve Mounsey | Defense |
| 7 | Graeme Fox | Attack |
| 8 | Ray Duthy | Midfield |
| 9 | Gordon Purdie | Midfield |
| 10 | John Butkiewicz | Midfield |
| 11 | Peter Brown | Attack |
| 12 | Paul Furtado | Midfield |
| 13 | Glen Revell | Goalkeeper |
| 14 | Jeff Kennedy | Midfield |
| 15 | Chris Hockey | Attack |
| 16 | Dennis Newman | Midfield |
| 17 | Thomas Hardy | Defense |
| 18 | Rod Ansell | Defense |
| 19 | Bruce Freeman | Goalkeeper |
| 20 | Mark Balinski | Attack |
| 21 | Richard Tillotson | Midfield |
| 22 | Darren Gibson | Attack |
| 23 | Mark Haddad | Defense |
| 24 | David Robinson | Defense |
| 25 | Tony Martella | Midfield |
| 26 | Jeff Campbell | Midfield |

Executive Director: Doug Fox
Manager: Peter Hobbs
Assistants: Peter Smirk, Graeme Gatley,
Doug George
Head Coach: Denis Trainor
Assistant Coaches: Roger Attenborough,
John Carter
Fitness Coordinator: Barry Stewart



United States Team

| | | |
|----|------------------|----------|
| 2 | John Tucker | Midfield |
| 3 | Randy Powers | Attack |
| 6 | Roddy Morino | Attack |
| 8 | George McGeeney | Defense |
| 9 | Steve Byrne | Defense |
| 11 | John Lamon | Attack |
| 12 | Vinnie Sombrotto | Midfield |
| 13 | Jeff Long | Attack |
| 14 | Randy Natoli | Midfield |
| 15 | Brian Wood | Attack |
| 16 | Todd Curry | Midfield |
| 18 | Mat Crowley | Midfield |
| 20 | Jim Darcangelo | Midfield |
| 21 | Joey Seibold | Midfield |
| 22 | Larry Quinn | Goalie |
| 23 | Dick Grieves | Midfield |
| 24 | Norm Engelke | Midfield |
| 25 | Brendan Schmeck | Attack |
| 27 | Jim Burke | Defense |
| 30 | Brad Kotz | Midfield |
| 32 | John Driscoll | Midfield |
| 33 | John Krumenacker | Midfield |
| 35 | Randy Cox | Defense |
| 40 | John Griffin | Goalie |
| 41 | John Detomasso | Defense |
| 44 | Bob Bencak | Defense |

Head Coach: Dave Urick
Assistant Coach: Tom Postel
Assistant Coach: Don Zimmerman



English Team

| | | |
|----|-----------------|----------|
| 1 | Peter Condron | Goalie |
| 2 | Gregg Story | Goalie |
| 3 | Paul Skarratt | Defence |
| 4 | Jeff Mounkley | Defence |
| 5 | Terry Underwood | Defence |
| 6 | Keith Gosnay | Midfield |
| 7 | Sean Ring | Defence |
| 8 | John Baron | Midfield |
| 9 | Malcolm Gosnay | Midfield |
| 10 | Paul Everard | Midfield |
| 11 | Simon Tarpey | Midfield |
| 13 | David Elwood | Midfield |
| 14 | Mark Hodkin | Midfield |
| 15 | Marcus Sandy | Midfield |
| 16 | Mark Coups | Attack |
| 17 | Rick Summers | Midfield |
| 18 | Martin Clarke | Attack |
| 21 | Danny Roden | Attack |
| 22 | Peter Collins | Defence |
| 24 | Patrick Moore | Attack |
| 26 | Andy Hiller | Attack |
| 27 | Jack Simpson | Midfield |
| 28 | Phil Collier | Attack |
| 31 | Shaun Moran | Defence |
| 33 | Jamie Synington | Midfield |

Manager: Don Bennett

Chief Coach: John Bardsley

Coaches: Brian Costello, Joe Gold

Assistant Manager: Allan Moss

Physiotherapist: Keith Griffiths



THE IROQUOIS NATIONALS

| | | |
|----|-------------------|----------|
| 1 | Kent Lyons | Goalie |
| 2 | Travis Solomon | Goalie |
| 3 | Jim Bissell Jr. | Midfield |
| 4 | Emmett Printup | Attack |
| 5 | Doug Smoke | Midfield |
| 6 | Sonny Shenandoah | Defense |
| 9 | Kerwin Huff | Attack |
| 10 | Robert Shenandoah | Midfield |
| 11 | Dave White | Midfield |
| 12 | Ron Henry | Defense |
| 13 | Sid Hill | Defense |
| 14 | Mike Smith | Midfield |
| 15 | Rex Lyons | Attack |
| 16 | Tyler Sunday | Midfield |
| 17 | Greg Longboat | Midfield |
| 18 | Mikko Redarrow | Midfield |
| 19 | Greg Tarbell | Attack |
| 20 | Murry Stout | Attack |
| 21 | Roger Chrysler | Defense |
| 22 | Louie Mitchell | Midfield |
| 23 | Mark Burnam | Midfield |
| 24 | Ken Benidict | Attack |
| 25 | Adam Anderson | Midfield |
| 26 | Leroy Hill | Midfield |
| 27 | Brett Bradley | Attack |
| 28 | Randy Chrysler | Defense |
| 29 | Darwin John | Defense |
| 30 | Dean Burnam | Midfield |
| 32 | Steve Jacobs | Midfield |
| 33 | Kevin Powless | Midfield |
| 34 | Harvey Longboat | Midfield |
| 35 | Jeff Gill | Midfield |

Alternates:

Chris Hill
Manvel Johnson
Mark Martin
Leroy Swamp

Head Coach: Sid Jamieson

Manager: Kim Patterson

Equipment Manager: Jim Bissell, Sr.





Three Cayuga crosses from Grand River, Ontario. The one on the left, made before 1845, is from the early stage of lacrosse prior to changes caused by white players. The central specimen, made before 1910, is for a left-handed player. It represents a transitional stage in the game, intermediate between the aboriginal form and the modern sport. The one on the right, made in 1932, is adapted to today's official game.

LACROSSE

AND THE CAYUGA THUNDER RITE

By FRANCES EYMAN

Lacrosse, the great combative team sport among Indians of eastern North America, is today the national sport of Canada and is a popular collegiate game in the United States and Great Britain. French Canadians began to play the Iroquois form of stick-ball before 1750. Our name for the game comes from their term for the ball-stick in Iroquois style, *la crosse*, so called because of its resemblance to a bishop's crosier, his symbolic shepherd's crook. Bagataway is also a rarely used name for the game, from its Ojibwa name, *Pagaadowewin*.

As lacrosse has grown in popularity, gradual changes have been made in rules and equipment. The modern sport as played by Americans and Europeans is somewhat different from the original Iroquois version of the game from which it was derived. It has become less violent and some details have been adopted from European games. After Christianization, the Mohawk* of Quebec continued to play their native game, but only as a pastime, discarding its religious associations. French Canadians began its transformation into an international game. It finally spread to English Canadians, becoming their national sport in 1859. Official status resulted in rapid reorganization and standardization. Meantime, the pagan Iroquois communities have kept up to date on all the new developments and frequently meet white teams in formal matches played by the modern rule book. Yet among themselves they have still maintained the original forms of the game and have conserved its old ceremonial associations.

Still another form of lacrosse is played by American women. This is of recent origin and has been reintroduced from Great Britain. Its crosses are imported from England. It has retained the unlimited field of the Indian game, and it differs in many details from white and Indian men's games.

The Seneca or Cayuga player from a Long-

house ("pagan") family actually knows three different forms of lacrosse, and he has an intense interest in ancient styles of play. When he and his fellows meet a white team, they play a hard, fast, running game according to the rules of the Official Handbook. When the play is between Indian teams, the game goes by a different set of rules, and is tougher, with more long throws and passes, more body contact, and with many blocks that are defined as fouls in the Official Handbook. In the Indian game, a player may charge, shoulder, tackle, trip, or ram an opponent; he can even strike with the crosse provided that it is gripped in both hands. He may actually use the crosse to lift a running man off the ground and dump him on his head; thus a broken collarbone is a frequent accident in the Indian game. Such lacrosse is still ritual combat, a ceremonial substitute for warfare. Finally, the conservative Indian also plays a primitive form of the game as part of religious ceremonies. In these games there are few rules, few players, little violence, and much emphasis on skill and speed. The game as a rite symbolizes conflict between life and death, good and evil, hope and despair. It also represents warfare between the thunderers and their eternal enemies, the under-earth deities.

A great player knows all three games almost by instinct. He offers us insights into the history of lacrosse, and therefore into the general nature of games and of ritual conflict. What we know of the grand drama of the ball-play has come from a few of these skilled amateurs.

As the game has evolved, ball-sticks or crosses have gradually changed. They form a continuous series from ancient Indian forms to those sold in sporting-goods stores today. The best of our standard crosses for men are made by the Mohawk of Quebec and New York. Indians are especially aware of changes in the game, and recognize different types of crosses as representing earlier stages in the ball-play, the changes in the form of the crosse being related to changes in the game. The history of lacrosse games has been little studied, and the forms of the sticks, which varied from tribe to tribe and from period

* The Five Nations or tribes of the Iroquois were the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. They became the Six Nations with the entry of the Tuscarora into their League in 1720.

to period, are poorly recorded. In my attempts to understand and interpret different kinds of crosses, I have found the traditional knowledge of older Indian players essential. Equally critical sources of data are older documented specimens, crosses of known date and place. Unfortunately most of the old sticks in museum collections bear little record.

The University Museum has a set of three from the Cayuga of Six Nations Reserve, Ontario, which are noteworthy for their documentation. Used by three generations of the same family, they span a century in the history of the game. The oldest is also of considerable artistic merit. They were collected by Frank G. Speck from the Cayuga ritual leader Alexander T. General, who bears the venerable title Deskaheh as a chief of the League of the Iroquois. They were given to us by Samuel W. Fernberger.

The oldest specimen was used by Deskaheh's grandfather, who died in 1845. The Cayuga ascribe this stick to the "old game," played prior to 1860. In this stage of lacrosse, the Cayuga played only with Indian teams, no Official Handbook of lacrosse was yet known, and guards had not yet appeared on Cayuga ball-sticks. This crosse is exceptional for its carving and for the refinement with which it was made, as well as for its documentation. Therefore, I should point out those details which place it in the early stage of the game, when juggling skills and agility were so important in Indian stick-ball.

Like our later crosses, it was carved from hickory. Its curve is very close to that of the ecclesiastical crosier. It is netted with a slightly twisted strip of rawhide or babiche, apparently from calfskin. The wood is old, smooth, and patinated, carved in low but bold relief. The tip of the crook is in the form of the head of a dog,



with the outermost string of the web coming out of a hole at the center of his mouth. The nose of the animal projects slightly beyond the edge of the web, forming a slight hook which might catch in the web of another crosse. Other Iroquois crosses which are equally old have the outermost string of the web tied into a groove around the

tip of the crosse, leaving a small hook of about the same size projecting beyond the outermost string. Our specimen with its carved decoration and drilled string-hole is the most refined of all the old ones. Its outline, net-form, and other functional details are like those of other ancient Iroquois crosses. Its decoration is exceptional.

The animal head probably had symbolic and magical meaning—the stick in pursuit of the ball like a coursing hound. At the butt end of the handle, a human hand grasps a ball, perhaps with multiple significance. The ball may not be touched with the hand, but only with the crosse; possibly the crosse is here represented holding the ball as securely as though in the hand. The ball-in-hand was also a favorite motif for the ball-headed war club of ancient times, and this design may refer to the ritualized warfare acted out in the game. Two clasped hands are carved into the grip; these probably symbolize the friendly nature of ball-play conflict, in contrast to the game's underlying allegorical warfare. The rest of the grip is decorated with delicate geometrical chip-carving. Chip-carving was a favorite technique of American wood carvers in the late eighteenth and early nineteenth centuries, and is well known on old Iroquois objects.

The rawhide net was stretched within the crook to form a flat web, not so taut as the strings of a tennis racket, but without any sag or pocket. The outermost string is in the same plane as the rest of the net. The flat web made for a more difficult game than do the deeply pocketed crosses of the modern game; cradling the ball on the web was one of the demanding skills of the old game.

The crook was made by carving the stick to form while green, the tip being left about two feet longer than it would be when finished. This extra length was then bent to shape in a free curve, with its end lashed against the handle while the wood dried. Then the surplus was cut away to form the open crook, the carving was finished and the thong holes bored, and the net was woven in place. The crooks of the later crosses were shaped in a form.

The side of the crook rising above the plane of the net makes a wall on each crosse. On the oldest stick, it has a thick D-shaped cross section, with its flat face almost perpendicular to the plane of the web. It forms a very low wall, of little use for holding the ball. The curved tip is a thin almond shape in section and forms an angle of about ten degrees with the web.

The second crosse of our set is one of a transitional stage, intermediate between old and new



(Left) The carved section of the Cayuga crosse made prior to 1845 with (right) the four sides of the grip. (Opposite page) The dog head from the same crosse.

types; it was used by Deskahch's father, Isaac General, who died in 1910 at the age of 65. It is for a left-handed man. It has a flat web, but the wall of the crook has a thin D-shaped section, forming a higher margin which would help in restraining the ball. Three guard strings at the outer edge of the net also rise above the plane of the web to form an elementary pocket. At the flattened tip of the crosse, the wall is at a very acute angle to the net, so that it might serve as a scoop. However, the end is less dished than that of the modern type, and the web has no sag, all of the pocket-like effect being due to the higher wall and the guard strings. This is a large stick, four feet ten inches long, with a ten-inch-wide crook and a nineteen inch handle. It meets the standards of the Official Handbook of 1888. Cayuga believe that this was their typical crosse from 1860 to 1890, the stage which they call the "middle game." The ball was of soft rubber.

The most recent crosse was made by Jeremiah Aaron for Deskahch in 1932 for use in a ritual game. It represents the modern Cayuga style rather than a standard Canadian crosse, but it meets the regulations of our Official Handbook. It is shorter than earlier Cayuga sticks, and shorter than many modern ones, being only three feet five inches long, with a crook six and one-half inches wide, a handle twenty-five inches long. The wall is a sloped triangle in section, and the crosse has a shovel-like form. The web is formed of lengthwise strips of oil-tanned commercial leather crossed by rawhide, and is pressed down and molded into a section of a cone. Three guard strings and the sloped wall blend into the contours of the pocket, with a very much thinned and flattened tip, so that the crosse is typical of the scoops used in the modern white man's game. It was designed for use with a hard elastic rubber ball in the "new game," although it was actually used in the conservative ritual of the Longhouse.

Development of a pocket and addition of guard strings came with spreading popularity of the game among whites; Indians accepted international rules and welcomed matches with any white teams. These modifications began a long time ago, however, and there were also many other unrecorded changes in the history of the game. Guard strings have been required by the Official Handbook since at least 1880. They are intended to prevent catching the web of one crosse with the hook of another, an accident which was not considered a foul in the Indian game. On a guarded crosse, several extra strings are added to the edge of the web, each one of them covering any slight projection of the tip.

Absence of guards is the most conspicuous feature of an early crosse. When guards first appeared, they were not interwoven into the rest of the web, but in later crosses the guard strings, which run from tip to handle, are interwoven. In the modern crosse, the guard strings and the wooden frame are integral parts of the pocket, which normally has a depth equal to the diameter of the ball.

Old crosses were more like a tennis racket, while the modern one is somewhat like the wickerwork bat used in the ball-court game of jai alai or pelota. It is possible that lacrosse has even been influenced or modified by pelota. This may be one reason for the evolution of the crosse in the direction of the pelota cesta or basket. Other innovations in modern men's lacrosse have apparently been borrowed from other sports—the modern goal from ice hockey, the bounded field from one of the European court games. All of the standard innovations have been accepted by Indian players, but have not been admitted into their ritual games.

The conservative Iroquois man plays lacrosse as a religious activity. Outlines of the Cayuga games which follow are based upon the observations of the late Frank G. Speck, who studied the rites of the Sour Spring Longhouse, and upon those of Mrs. Clara Redeye. She, although a Seneca, was formerly married to a Cayuga ball-player at Sour Spring. Ritual games of other Longhouses probably differ in detail, but these have been little studied. The Cayuga play lacrosse during two different ceremonies.

The Cayuga Thunder Ritual is held in the spring and summer when rain is needed. An outdoor fire serves as an altar for the burning of tobacco, with speeches and prayers. Players have prepared for the game by fasting, purging, and treatment with herbal medicines. Each team has seven players, one team made up of older men from one moiety, the other of younger men from the other moiety. Thus the game is thought of as being played between fathers and sons. The seven players also personify the seven thunder gods.

The field is an eighth to a quarter of a mile long, without side boundaries and with only a goal at each end. Each goal is seven paces wide, marked by a pair of poles set in the ground. Seven goals are required to win. This game is called *Gatcihkwoe*, "beating the mush," in reference to the meal provided for the winning team by the losers. The game itself is followed by prayer and dancing, with a distribution of little gifts to the players.

The other ritual game is played during the

Midwinter Ceremonies, at the New Year, but only rarely. A sick person who is under treatment by native physicians may dream about a lacrosse game. This is a dream of conflict, a symbol of the battle between life and death being waged within the patient. Following such a dream, a lacrosse game will be staged outside of the Longhouse during the Midwinter, in that part of the ceremonies conducted by curing societies to pray for the recovery of their patients. The game itself is both an act of prayer and a magical attempt to reinforce the struggle for life that the patient is making. This formal game is the most archaic version of lacrosse played today, and shows ritual survival of old features. It is not used for divination; winning has no significance for the fate of the patient. When the great Iroquois prophet, Handsome Lake, was dying at Onondaga in 1815, he requested a lacrosse game. He had previously included lacrosse in his definitive list of sacred rites, accepted by all Iroquois orthodoxy. As he knew, lacrosse is the game which supernaturals play in the thunderhead, the lightning bolt their ball. Father Jean Breboul described lacrosse as the most important medicinal rite of the Huron in 1636, and it is still used as a curing ceremony by our Iroquois friends today.

This game is played on the frozen ground and in the snow by barefoot men stripped to the waist. Often they prepared for it by an interval of fasting, prayer, and purging with emetics. Ideally, there should be seven men to a side, each side drawn from one of the two moities of the Cayuga, but teams may be smaller. In contrast to the small team, the field is enormous, as much as a quarter of a mile long, and it has no boundaries except the goals; there are no out-of-bounds. Each goal is a pair of sticks seven paces apart, and a goal is scored by carrying or throwing the ball between the poles. The ball is centered at the beginning by throwing it up, and it is grasped for with the crosses as it falls; it must not be touched by hand or foot. The emphasis is all on skill and speed, with few blocks and little violence. Here one may see the fleet runner showing off his skill, juggling the ball on the net of his crosse during a wild foot race. The more skill, verve, and speed, the better for the patient and the more reason for the gods to be pleased. Often the game is played for a single point, sometimes for two or three. The game is everything, mere winning of little consequence. The losing team, however, provides a meal for the winners, and they may not break their own fast at this dinner except by invitation of the winners.

Of a very different nature were some great

games of the past as vaguely known to us through the traditions of the people. As a war game, lacrosse was played between communities or tribes by large teams on big fields. Violent, skillful, crowded games of great importance, they were rituals for settling major conflicts. Sometimes contested land titles or the arbitration of a bitter quarrel depended upon the outcome; the winner prevailed. As an alternative to armed conflict, lacrosse was far better, for at worst it was no more dangerous than football. Since lacrosse was a sacred game, played under the watchful eyes of god and chance, it served as a rite to invoke the aid of the gods on the side of the right. Gaming is often a ritual of divination or a trial of justice.

The ordinary "sand lot" game played by boys and young men and the formal match have by comparison only the quiet overtones of ritual. To be sure, the game delights the Creator as it does the Indian devotee of the sport. In the traditional Indian view, it is a most proper activity for youth. In it, boys are schooled to the values of a man and a warrior. They learn to expend aggressive impulses within a ritualized pattern of behavior rather than in the murderous attacks of duel or war. They are trained away from the impulses of the "burnt knives," a term used in Iroquoian languages for delinquents. Good sportsmanship, clean play, speed, endurance, patience, agility, and the calm acceptance of fatigue, hazard, and hurt without complaint or cowardice are the discipline. The Creator smiles as he watches the game, and is pleased to see his children learning the hardiness and honor of manhood while playing at the Indian stick-ball game of the thunder gods.

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Brunswick Lacrosse

A Game of Lacrosse

England Tour '83

1883 Iroquois teams toured England, which led to the expansion of lacrosse to the United Kingdom. Last year the Iroquois Nationals returned to England.



1905 Onondaga team, note the length of their lacrosse sticks and the long netting of the old-style sticks



1955 Tuscarora team at Lewiston, N.Y.

Lacrosse Rules

Men's Lacrosse Rules: Question & Answer

1. Q. How big can a lacrosse stick be?

A. A lacrosse stick must be a minimum of 6½" wide and a maximum of 10" wide for all sticks except a goaltender's stick which can be a maximum of 12" wide. A stick must be a minimum of 40" long, with a pocket a maximum 2½" deep.



OUT OF BOUNDS
DIRECTION OF PLAY

2. Q. What happens when the ball goes out of bounds?

A. Except on a shot on goal, the ball shall be given to the team which did not touch the ball last. The team without the ball must give the man with the ball five yards at the start of play.

3. Q. What happens with a shot on goal?

A. When a shot is taken on goal whichever team is closest to the ball when it goes out of bounds will have possession at the start of play.

4. Q. What are legal checks?

A. There are two legal ways to check an opponent—a body check and a check using the stick.

5. Q. What is a legal body check?

A. A legal body check is hitting an opponent in possession of the ball or within five yards of a loose ball, from the front or sides and above the knees. The person throwing the check must keep both his hands on his stick while making the check.

6. Q. What is a legal check with the stick?

A. A player may check an opponent's stick when he has possession of the ball or when he is within five yards of a loose ball or within five yards of a ball in flight.

7. Q. What kind of penalties are there?

A. Penalties are divided into two groups—technical fouls and personal fouls.



TECHNICAL FOUL

8. Q. What is a technical foul?

A. A technical foul is one of a less serious nature than a personal foul and carries with it two types of punishment. One, if a team has possession of the ball and commits a technical foul then this team loses possession of the ball. A team will also lose the ball if neither team has possession when the foul is committed. Two, if the team against which the technical foul is committed has possession of the ball at the time the foul is committed then the offending team loses a player for a period of thirty seconds.

9. Q. What are some examples of technical fouls?

A. INTERFERENCE:

A player may not interfere in any manner with the free movement of an opponent.



INTERFERENCE

HOLDING:

A player shall not hold an opponent or his crosse and prevent him free movement.



HOLDING



ILLEGAL PROCEDURE

WARDING OFF:

A player with the ball may not push off an opponent's stick with his arms to prevent him from checking his stick.



PUSHING

PUSHING:

A player may not push an opponent with his stick or from behind.



OFF SIDE

OFFSIDES:

A team must have a minimum of three players on the offensive half of the field and a minimum of four players on the defensive half of the field. If this is not the case then it is offsidess and a technical foul.



DELAY OF GAME

STALLING:

There are two types of stalling.

A. **OFFENSIVE STALLING:** Once warned by an official a team must bring the ball into the offensive restraining area and keep it there.

B. **DEFENSIVE STALLING:** Once warned by an official a team must bring the ball up field and make an effort to get it out of its defensive half of the field.



ILLEGALLY
IN CREASE

IN THE CREASE:

An offensive player may not enter the crease at any time.

10. Q. What is a personal foul?

A. Personal fouls are those of more serious nature that might cause personal injury. The usual penalty is for the offending player to go out of the game for a period of one minute, but, he can be suspended for a period of up to three minutes if an official so desires.

11. Q. What are some examples of personal fouls?

A. ILLEGAL BODYCHECKING:

Hitting an opponent from the rear or below the knees.



FROM
THE REAR



SLASHING

SLASHING:

The striking of an opponent's body or the hitting of an opponent's face, neck, or head (called on *the head*) with the crosse.



CROSS CHECKING

CROSS CHECKING!

A player cannot check with the handle of his stick located between two hands.

TRIPPING:

A player may not trip an opponent in any way



TRIPPING



UNSPORTSMANLIKE CONDUCT

USE OF ILLEGAL CROSSE:

Results in an automatic three minute penalty.

12. Q. What happens with simultaneous fouls?

A. TECHNICAL FOUL:

The fouls cancel each other out. The team that had possession of the ball at the time the fouls occurred retains possession. If there is no possession the ball is faced off.



FACE OFF

PERSONAL FOUL:

The team that received the technical foul will be given the ball.

PERSONAL FOUL:

The offending players leave the game and the team with possession of the ball at the time of the fouls retains possession. If no possession then the ball is faced off.

13. Q. What is the maximum number of men that can go out of a game on a penalty?

A. In theory, a team can go down six men, but in games rarely go down more than two men.

14. Q. How can a penalty end?

- A. There are three ways a penalty against a team can end.
- 1.) The time of the penalty expires at which time the offending player is allowed back on the field.
 - 2.) A goal is scored on the offending team at which time the man or men are allowed on the field immediately.
 - 3.) The team with fewer men manages to gain control of the ball and bring it into the other team's defensive restraining area. At this time the official will raise his arm as a signal to allow the offending player or players back into the game.

15. Q. What is a delayed penalty?

A. A delayed penalty occurs when the team that has possession of the ball in its offensive end is fouled. At the moment the foul happens the official will throw his flag to indicate that a penalty is to be called but that play will continue. Stoppage of the play will occur automatically if the ball is brought out of the restraining area or a goal is scored.

16. Q. What is the difference between collegiate and scholastic delayed penalties?

A. In collegiate play as soon as the ball hits the ground the play is whistled dead by the officials. In scholastic play the defending team must gain possession of the ball before play is stopped.

17. Q. What happens if a goal is scored during a delayed penalty?

A. If the foul was a technical foul then the goal wipes out the foul and the offending player does not leave the field. A personal foul will result in a man leaving the field to serve the prescribed time after the goal is scored and the offending team will be forced to face off with one less man.

INTERNATIONAL LACROSSE FIELD

