

ONTARIO
SUPERIOR COURT OF JUSTICE

B E T W E E N:

SIX NATIONS OF THE GRAND RIVER BAND OF INDIANS

Plaintiff

and

**THE ATTORNEY GENERAL OF CANADA and HER MAJESTY THE QUEEN IN
RIGHT OF ONTARIO**

Defendants

-and-

**THE HAUDENOSAUNEE THE HAUDENOSAUNEE DEVELOPMENT INSTITUTE
(AARON DETLOR AND BRIAN DOOLITTLE), AS APPOINTED BY THE
HAUDENOSAUNEE CONFEDERACY CHIEFS COUNCIL, ON BEHALF OF THE
HAUDENOSAUNEE CONFEDERACY**

Moving Party

**SUPPLEMENTAL RESPONDING MOTION RECORD OF THE MEN'S FIRE OF
THE SIX NATIONS GRAND RIVERY TERRITORY**

February 24, 2023

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Moving Party

February 24, 2023

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**ONTARIO
SUPERIOR COURT OF JUSTICE**

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Moving Party

AFFIDAVIT OF LIAM GERRY

I, LIAM GERRY, of the City of Toronto in the Province of Ontario, AFFIRM:

1. I am a legal assistant with Jeffrey Kaufman Law Professional Corporation, lawyers for the proposed intervenor, the Men's Fire of the Grand River Territory . As such, I have personal knowledge of the facts and matters deposed to herein, except where stated to be based on information and belief, and where so stated, I have disclosed the source of my information and verily believe such information to be true.
2. On February 23, 2023, I accessed the website for the Mohawk Nation News service which contains the Mohawk Nation News ("MNN") at <https://mohawknationnews.com/>, an internationally recognized news service providing independent indigenous commentary on Mohawk issues. MNN on their website provides a copy of the Great Law of Peace of the

Haudenosaunee, which contains very similar articles of the Great Law to the one provided in the affidavit of Paul Delaronde, both in the Mohawk language (Kanyen'kéha) and English. Attached as **Exhibit “A”** is a copy of the MNN website’s front page and the page which links to their copy of the Great Law of Peace. Attached as **Exhibit “B”** is a copy of the Great Law of Peace which is found on the MNN website.

3. On February 23, 2023, I accessed the website for the Haudenosaunee Confederacy Chiefs Council (“HCCC”) at <https://www.haudenosauneeconfederacy.com/>. The HCCC website includes a page titled [“Current Clan Mothers and Chiefs”](#) which includes a table which lists the Current Clan Mothers and Chiefs of the Six Nations. Attached as **Exhibit “C”** is a copy of the table from the HCCC website page.

4. On February 23, 2023, I accessed the website for the Two Row Times at: <https://tworowtimes.com/editorial/six-nations-based-hccc-hdi-are-not-the-government-of-the-haudenosaunee/>. According to the Two Row Times website, the Two Row Times published an editorial titled “Six Nations Based HCCC/HDI are not the government of the Haudenosaunee” on October 5, 2022. Attached as **Exhibit “D”** is a copy of the editorial.

5. On February 23, 2023, our office obtained Teranet title searches of the land registry in Brant and Haldimand County to search for properties owned by the incorporated entity 2438543 Ontario Inc. The Teranet searches list nine properties that are registered under the incorporated entity 2438543 Ontario Inc. Attached as **Exhibit “E”** is a copy of these Teranet searches.

6. On February 23, 2023, I accessed the website for the Six Nations Public Library at: <https://vitacollections.ca/sixnationsarchive/3223731/data?n=9#:~:text=Those%20leaked%20documents%20reveal%20that,in%20exchange%20for%20financial%20compensation>. According to

the Six Nations Public Library website, the Two Row Times published an article authored by Nahnda Garlow titled “Leaked documents reveal HDI waived Haudenosaunee ‘sovereign immunity’” on May 6, 2015. Attached as **Exhibit “F”** is a copy of the article.

7. On February 23, 2023, I accessed the website for the Two Row Times at: <https://tworowtimes.com/news/local/former-hdi-director-arrested-facing-fentanyl-possession-and-weapons-charges/>. According to the Two Row Times website, the Two Row Times Staff published an article titled “Former HDI Director arrested, facing fentanyl possession and weapons charges” on September 16, 2020. Attached as **Exhibit “G”** is a copy of the article.

8. On February 23, 2023, I accessed the website for the Two Row Times at: <https://tworowtimes.com/news/local/mens-fire-awarded-absolute-discharge-detlor-assault-case/#:~:text=BRANTFORD%20%E2%80%94%20Brantford%20Justice%20of%20the>.

According to the Two Row Times website, Jim Windle published an article titled “Men’s Fire awarded absolute discharge in Detlor assault case,” on October 25, 2017. Attached as **Exhibit “H”** is a copy of the article.

9. I make this affidavit in support of the Men’s Fire motion for intervention and for no other or improper purpose.

AFFIRMED REMOTELY by the affiant stated as being located in the City of Toronto in the Province of Ontario, before me at the City of Mississauga in the Province of Ontario, on the 24th day of February 24, 2023, in accordance with O. Reg. 431/20, Administering Oath or Declaration Remotely.



Commissioner for Taking Affidavits, etc.

LIAMM GERRY

This is Exhibit "A" to the Affidavit of
Liam Gerry, sworn this 24th day of
February, 2023



Commissioner for Taking Affidavits



MOHAWK NATION NEWS

NEWLY ADDED - MOHAWK NATION NEWS VIDEO



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A VOICE OF THE PEOPLE

NEW - GREAT LAW VIDEO

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GAYANEREKOWA



The Great Law of Peace

As Brought to the Confederacy of the Iroquois by DEGANAWIDA THE PEACEMAKER

THE CONFUSION BETWEEN THE GREAT LAW AND THE HANDSOME LAKE CODE

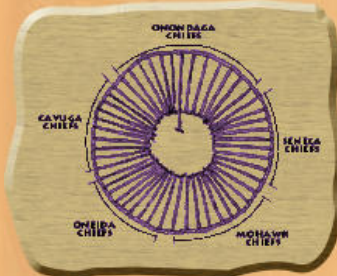
These Documents & Videos are Brought to you by: Kahentinetha Horn and the late Karonhiaktajeh, Mohawk Nation News, PO Box 991, Kahnawake, Quebec, Canada J0L 1B0

NEW! FRENCH TRANSLATION ADDED!

The Mohawk: Keepers of the Eastern Door of Great Turtle Island - interview



KARONHIKTAJEH DEDICATION



ABOUT MOHAWK NATION

Mohawk Nation News service began during the Mohawk/Oka crisis of 1990 by providing updates on the resistance. MNN grew to become an internationally recognized news service providing independent indigenous commentary on Kanion'ke:Haka/Mohawk land, legal, culture, history.

OUR MISSION

Through daily news and articles to raise awareness of the sovereignty position of the Kanionke:haka/Mohawk, in particular:

1. The impossibility of legitimately alienating our land according to our constitution, the Kaianereh'ko:wa/Great Law;
2. The original constitutional relationship between us, the United States and Canada is nation-to-nation as governed "According to the Two Row Wampum Canada and the US must respect our nation.."
3. Resistance to the illegal misrepresentation of our people by

HISTORY

The Kanion'ke:haka/Mohawk Nation is a member of the Rotino'shonni:onwe/Iroquois Confederacy. We are the "Keepers of the Eastern Door" of Great Turtle Island where Creation placed us. Our constitution/philosophy, the Great Law of Peace, provides that we are free, autonomous, equal and

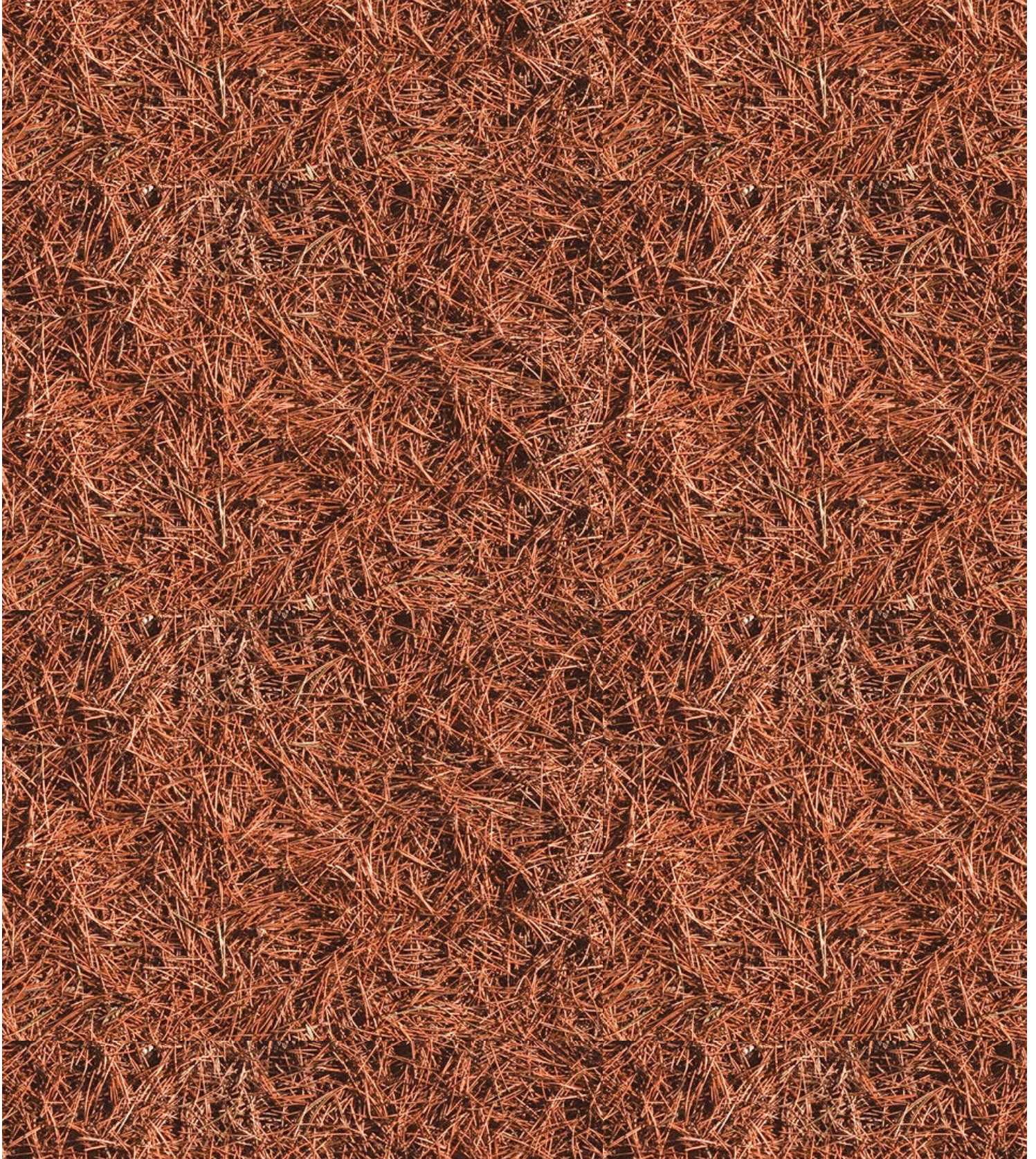
and, legal, culture, history, and current issues as they affect the nation.

"foreign" federal, state and provincial entities and their band, tribal and other corporations constitutes genocide according to international law; and

have a voice. It is universally illegal for foreigners to usurp our inherent sovereignty, territories, resources, air and water.

4. To resist illegal colonial reasoning and impositions.

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MOHAWK NATION NEWS



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The Great Law

"The root of the word 'society' is 'friendship' and 'companionship'. This concept is the basis of the Kaienerekowa, the Great Law of Peace, the Constitution of the Five Nations Iroquois Confederacy. The Great Law is a way of life that was given to us as we saw it. It's how we are to relate to the universe, which is the way that I have tried to live."

Kahn-Tineta Horn

The Great Law of Peace, Kaia'nereh:kowa, is the law of Great Turtle Island. The basis is the medicine, Kanon'kwa:tsera. The goal is to spread peace and stop war throughout the world.

Now, it's our pleasure to bring to you both the PDF narrative and the original archived video footage, converted to digital format for your enjoyment and understanding. This 4 part series is proudly narrated by kahentinetha, karonhiaktajeh, ganyetahawi, as well as children wendahawi and kaniehtio.

So please, take some time, read and listen to our original constitution, that has delivered us to peace for centuries past, and shall for centuries to come.

THE GREAT LAW



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THE CONFUSION BETWEEN THE GREAT LAW AND THE HANDSOME LAKE CODE



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THE GREAT LAW
French Translation



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This is Exhibit "B" to the Affidavit of
Liam Gerry, sworn this 24th day of
February, 2023



Commissioner for Taking Affidavits

GAYANEREKOWA

The Great Law of Peace

As Brought to the Confederacy of the Iroquois By

DEGANAWIDA THE PEACEMAKER

Produced
By Ohontsa Films
© 1993

Nia:wen kowa to the following people who made this video series and book possible:

Kanietahawi Dione *Mohawk Reading of the Gayanerekowa*

Karonhiahente *Video Production*

Louis Karonhiaktajeh Hall *Mohawk Translation, Video Commentary and Book Illustrations*

Aroniakons *Video Production*

Kahentinetha *English Reading of the Gayanerekowa and Book Design*

Kario *Book Layout and Design*

Thanks to the National Film Board for encouraging this product; and the two girls, Wentahawi and Kaniehti:io, for their patience.

Ohontsa Films @1993

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For enquiries contact:

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Email: kahentinetha2@yahoo.com

Website: www.mohawknationnews.com

Other MNN Mohawk Nation News products and services:

Great Law of Peace. 4 eight hour CDs

Where Eagles Dare to Soar – Indians, Politics and AIDS. Kevin White.

Video Available

Mohawk Warriors Three – the Trial of Lasagna, Noriega and 20-20.

Kahentinetha Horn

FORWARD

Many years ago before the coming of the European to Turtle Island, as the Iroquois call North America, the Aboriginal nations of the eastern woodlands were in constant warfare. Nation against nation and village against village were engaged in endless blood feuds. The people knew not peace.

A Peacemaker from another land, the land of the Hurons, arrived in the territory of the feuding nations to bring his message of peace, righteousness and power. His name, Deganawida.

Deganawida explained to the people that if they are to find peace they must follow the laws of nature because all of life is derived from these laws. He said they must respect each other, other nations and all creation in order to bring about peace and harmony among themselves and throughout the world.

Five Iroquois nations – Mohawk, Oneida, Cayuga, Seneca and Onondaga – heard the words of Deganawida and accepted the Gayanerekowa, the Great Law of Peace. As a result they formed the Five Nations Confederacy. They buried their weapons of war so as not to fight amongst each other again, vowing to uncover them only for defence against invaders. Peace had reigned between these nations for centuries by the time the Europeans came to Turtle Island.

When the Europeans came to the eastern woodlands they met the representatives of the Confederacy and learned how to institute a republic based on some of the principles of the Gayanerekowa. In recent years, people concerned with living in a true democracy have expressed an interest in the Gayanerekowa and its guidelines as a way of life.

In response to this interest, we have produced these four videos and companion book, featuring the 117 wampums (articles) of the Gayanerekowa, read in Mohawk and English, followed by commentaries in both languages.

You may follow the reading in Mohawk and English using the companion book which also contains an explanation of the law.

This work is dedicated to all people wishing to spread the word of peace, righteousness and power using the Gayanerekowa.

KENENNIWA

I

SAHONNITOKONNI NE WISK NIHONONWENTSACHEK

KAYONI #1

DEGANAWIDA TAHNON NE WISK NIHONONWENTSACHEK ROTIYANER WAHATIKWIRAYENTO
NE SKENNENKOWA 2

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ATOTARHO TAHNON NE ONONDAGEHAGA ROTIYANER ENHONTSEN HANONNA NE
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KAYONI #4

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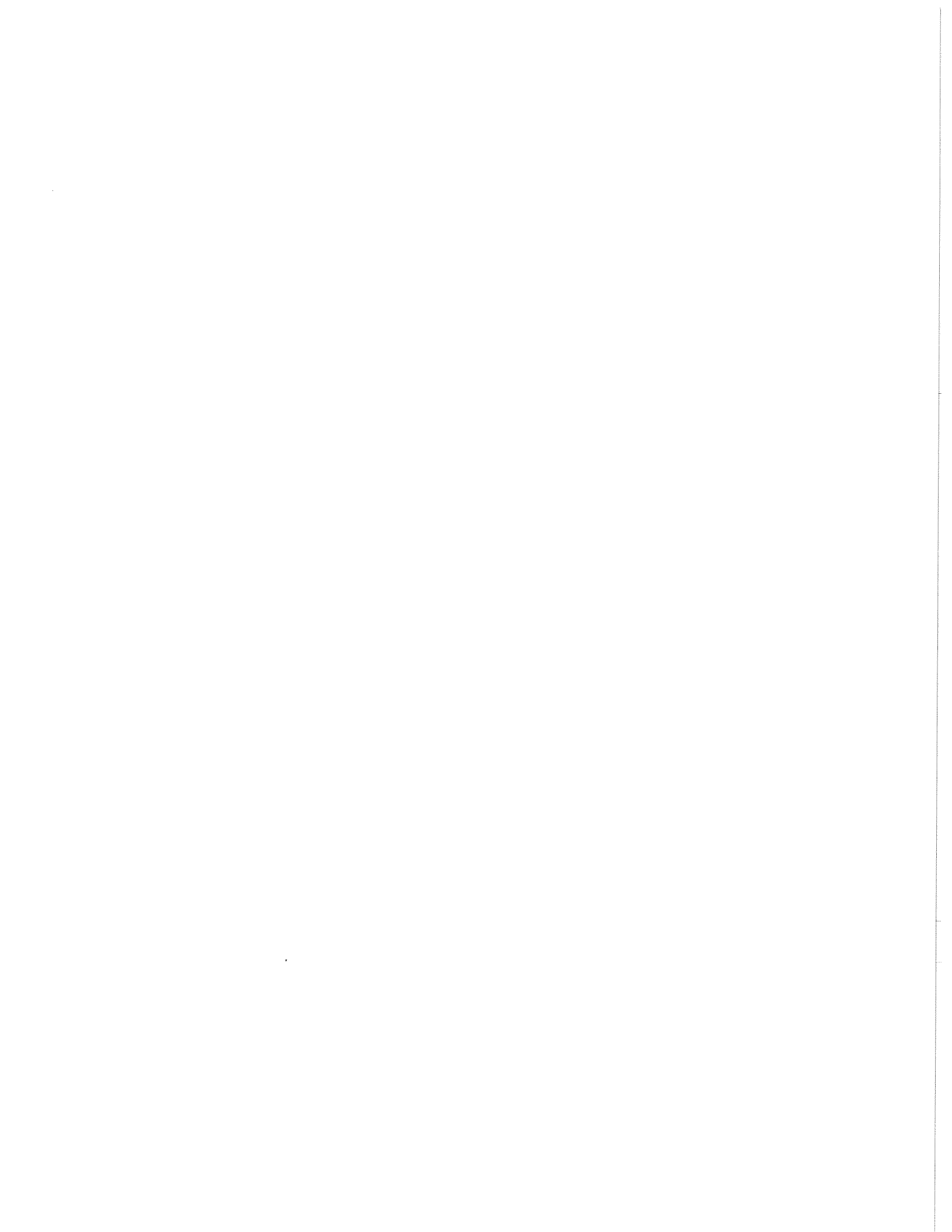
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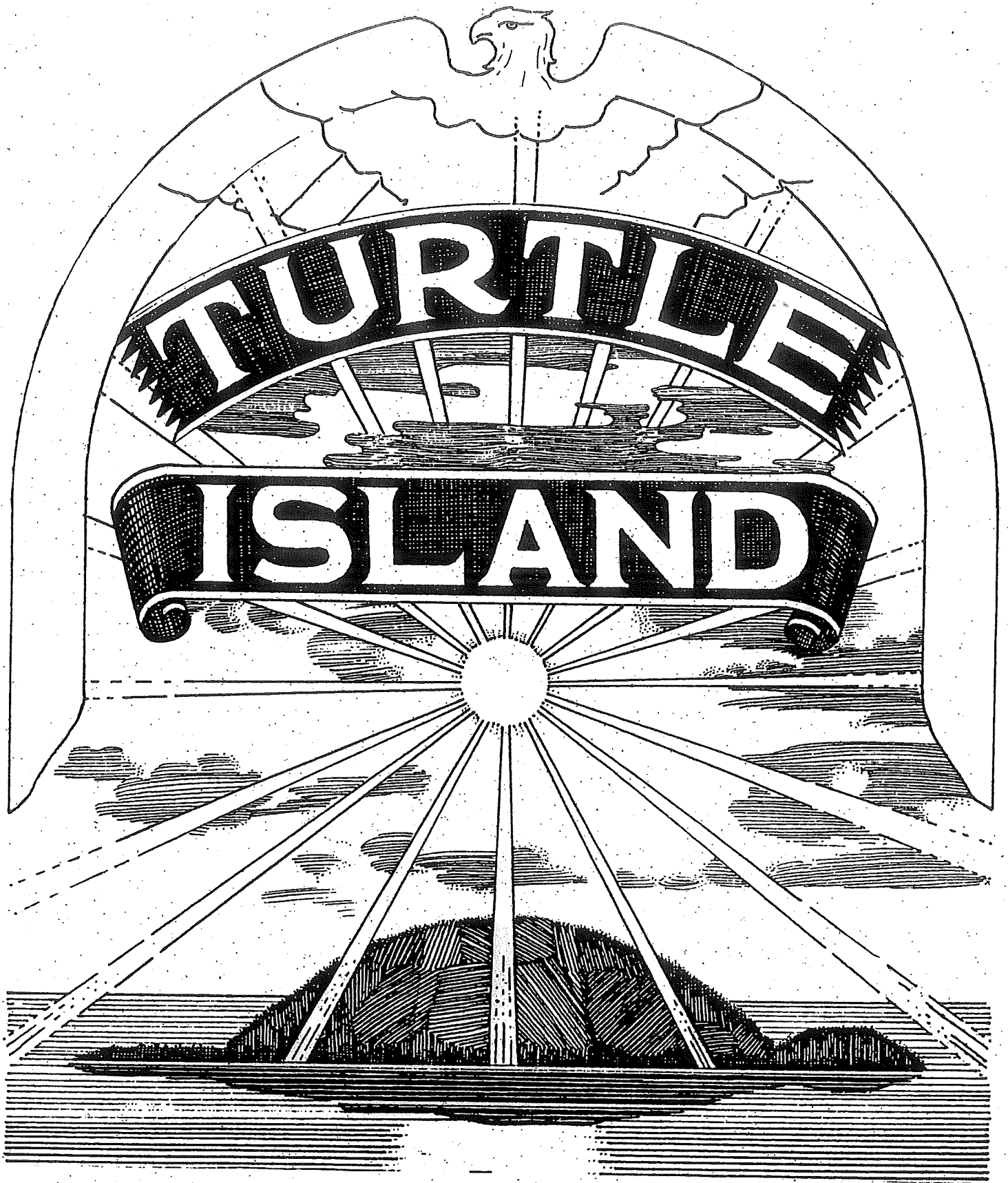
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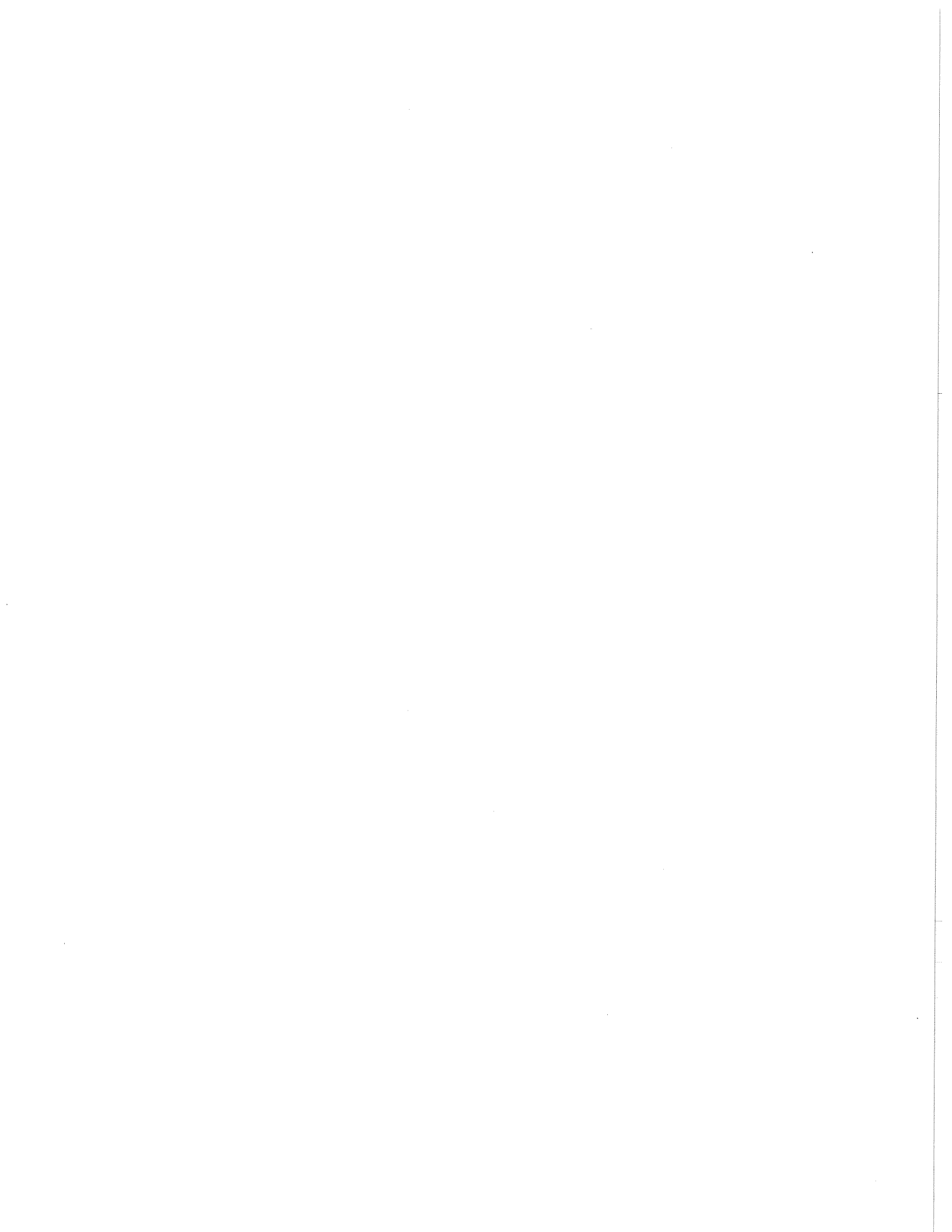
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KAYONI #1

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Ihii ne Deganawida, watiakwayena Rotiyaner ne Wisk Nihononwentsachek wahakwakwirayento ne Skennenkowa. Wahkwirayento sonwentsake Atotarho, Tanon ne Onondagehaga Kanakerasera: tsonwentsake ne Sehwasenhanonneh. Ne wakehnatonkwe kiken yokwirote Tsoneratasekowa, Yokwiratshani Ohnentakenra.

To waahkwayen tsiyokwiroteh kiken Skennenkowa, yohnetska, karaken yetskarokwa tsinon nensowahtien Atotarho tahnnon ne sarasetsen Rotiyanerson.

Tohnon wakwentskohtonnon tsinon yonitskwaratseranetska tsi yorakwawerhon ahnatohkonson tsiyokwiroteh ne Skennenkowa. To ensowanitskohtonnon tahnnon ensowatennikorahren tsi rohnatehke ne Wisk Nihononwentsachek. Ahkwekon tsi nahoten ahotihriwayen takeh. Tohnon newateriwahseronnikkeh sehwhahenton. Atotarho tahnnon ne Sarasetsen. Rotiyanerson Onondagehaga tahnnon ne ohya Rotiyanerson ne Wisk Nihononwentsachek.

KAYONI #2

YOTEHRARAKEN NE YOKWIROTEH SKENNENKOWA

Yohtehronton tsi yokwiroteh ne Skennenkowa. Enska ohtorehkeh niyawehnon, enska nakon nonkwati, enska entieh nohkwati tanon enska ehnehken nokwati. Tahnnon tsinikonnonhoten nehneh Skennen tahnnon Kahsatstensera. Tohka onka ronkwe tohkahni kanakerasera ahtstehokwati ne Wisk Nihononwentsachek enhatishsereh ne Gayanerekowa ahoyanehrensera tanon ensakotironkahten ne Rotiyanerson, enwahtonentatitehrosehreh tsiniyohreh tsitiokwiroteh. Tohka rohnatehnikonrohahreh tahnnon tohka enhontehwennarakwe tahnnon enhatiharatsteh tsi ensahkotiwennarakwe ne Ratitsenhakwehniyo enhonwatihonkaron kati toh enhontekwasen tsi ohnatokonson ne Tsoneratasekowa.

Ohkwirakenyateh ne Skennenkowa, toh yasakwatoharen Ahkweks ne rahkwenies ihnon yahatkahtos. Tohka tehnen enhatkato tahwe ne yohtehron, ohksak ensakorori ne Rotinonsonni.

THE ORGANIZATION OF THE CONFEDERACY

WAMPUM #1

DEGANAWIDA AND THE CHIEFS PLANT THE TREE OF PEACE

I am Deganawida. With the statesmen of the League of Five Nations, I plant the Tree of Great Peace. I plant it in your territory. Atotarho and the Onondaga Nation: in the territory of you who are the Firekeepers. I name the tree *Tsioneratasekowa*, the Great White Pine.

Under the shade of this Tree of Great Peace, we spread the soft, white feathery down of the Globe Thistle as seats for you, Atotarho and your cousin statesmen.

We place you upon those seats, spread soft with the feathery down of the Globe Thistle, there beneath the shade of the spreading branches of the Tree of Great Peace. There shall you sit and watch the Fire of the League of Five Nations. All the affairs of the League shall be transacted at this place before you, Atotarho and your cousin statesmen, by the statesmen of the League of Five Nations.

Note: The term Five Nations makes it evident that all the laws were made before 1714 at which time the Tuscarora Nation was admitted into the Confederacy, but without an equal voice, contrary to the Plan of Deganawida. Apparently, the first Grand Councils of the Iroquois Confederacy were held under the evergreen white pine, the largest tree in Eastern North America, more than 250 feet high. All cut down 200 years ago by the white men who afterwards never let the great tree grow to full size again in their haste and eagerness to exploit it.

WAMPUM #2

THE GREAT WHITE ROOTS OF THE TREE OF PEACE

Roots have spread out from the Tree of Great Peace: one to the north, one to the east, one to the south and one to the west. These are the Great White Roots and their nature is Peace and Strength.

If any man or any nation outside of the Five Nations shall obey the laws of the Great Peace (Gayanerekowa) and shall make this known to the statesmen of the League, they may trace back the roots to the Tree. If their minds are clean and if they are obedient and promise to obey the wishes of the Council of the League, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.

We place at the top of the Tree of Great Peace an eagle who is able to see afar. If he sees in the distance any danger threatening, he will at once warn the people of the League.

Note: The translator from the Indian to English got his tree mixed up. Tioneratasekowa does not mean a Tree of Long Leaves, but a Great Tree with ever fresh leaves meaning evergreen or the Great White Pine. The Tree of Long Leaves could not be the White Pine. Unless they had domesticated the eagles, it is an allegory meaning that the people must be very watchful.

KAYONI #3

ATOTARHO TAHNON NE ONONDAGEHAGA ROTIYANER ENHONTSEN HANONNA NE KATSENHOWANEN

Ii tahnnon ne Ratinousonni Rotiyaner wahkwarihonten ihseh Atotarho tahnnon ne Onondagehaga Rotiyaner ensowatsenhanonna tahnnon ensowatennikonraren ne Wisk Nihononwantsake tsi ronahtekha.

Katkeh tehnen enkayentahneh ne kenniakayehren tahnnon ya tehotitsenhäyen, rahnatsera yenhonwatori ensakoyatihsakah katioknihkayen tohka Atotarho, Honowihreton tohkani Skanawati, rahtsenhanonneh tohkani Ahsarehkowa tahnnon enkarihwayerihkeh tsi henhonwatihrori nahoten rahtikaenyonneh. Tohne onen Atotarho ensakoyatahrorohkeh ronrasehokon Rotiyanerson tahnnon enhatikohenyon tohka ken yehkayerih tsinihyoriwa neh katsenhowanen ahatihketsko. Tohka ken, tohneh Atotarho yensahkotohri rahtiriwenhas ahsakottihnonksa ahkwekon tsihnihati ne Rotiyanerson ne Wisk Nihononwentsakeh toh ahontiatarohrohke tsi yokwiroteh Skennenkowa.

Nennen enhatayatayehrihne ne Rotiyanerson, tohneh enwahtekahton ne Katsenhowanen, nektsi yakih ne wahtsirahtonkwas ohyenteh tahnnon Atotarho enhawennohetsteh ne ohenton kahriwatehkwen. Tohneh onen ne Atotarho tahnnon ne ronrahsehokon Rontsenhanonneh enhatihrihowanateh nahoten kahriwahereh.

Tsi yohyenkwaroteh ne Katsenhowanen enkarahnten tanon yahtenkaronyawesteh, ne kahti enhottoritihatinakeraseratehnion, tohka tehwatanrosonha, tsi onen areh katsenhowanen yotariwahtention.

KAYONI #4

RONTSENHANONNE ENHATIKWENIENSTE TSI RATITSENHAYENTAKWA

Ihseh Atotarho tahnnon ne ahsenyawenreh sarasetzen ensowakwehniestakeh tsi non nikatsenhaien, tohsa tehyotson, tohsa wahkenrayentahn. Ken watien Tsiowatstakaweh Onerahontsa ahkonhonwatha ahyeshwatatonniaten.

Kahnakareh ken wathien ne ahyeshwatsteh ehren ahyehtsiyatenhawiteh ne ohtsinonwahsonha ne kontehseres tsinon niyotekha Katsenhowanen. Tohka ya tayehsewakwehni ehren ahyehtsiyatenhawiteh yontsiriwanontons ne tehsehwayehnowakon Rotiyanerson ahyehtsiyehnowaseh.

WAMPUM #3

**ATOTARHO AND THE ONONDAGA CHIEFS
CARETAKERS OF THE COUNCIL FIRE**

To you, Atotarho, and the Onondaga statesmen, I and the other statesmen of the League have entrusted the caretaking and watching of the Five Nations Council Fire. When there is any business to be transacted and the Council is not in session, a messenger shall be sent to either Atotarho, Honowirehton or Skanawati, firekeepers or their War Chief, with a full statement of the business to be considered. Then Atotarho shall call his cousin chiefs together and consider whether the business is of sufficient importance to call the attention of the Council of the League. If so, Atotarho shall send messengers to summon all the chiefs of the League and to assemble beneath the Tree of Great Peace. When the statesmen are assembled, the Council fire shall be kindled but not with chestnut wood and Atotarho shall formally open the Council. Then shall Atotarho and his cousin statesmen, the Firekeepers, announce the subject for discussion. The smoke of the Council Fire of the League shall ever ascend and pierce the sky so that the other nations who may be allies may see the council fire of the Great Peace.

Note: Chestnut wood throws out angry sparks. The inference here is not to inspire angry moods. Seeing "The smoke of the Council Fire ascend the sky" is to induce friendly neighbors to drop in and sit a spell.

WAMPUM #4

THE FIREKEEPERS TO KEEP THE COUNCIL FIRE CLEAN

You, Atotarho, and your thirteen cousin statesmen shall faithfully keep the space about the Council Fire clean and you shall allow neither dust, nor dirt to accumulate. I lay a long seagull wing (Tiowatatekowa Onerahontsa) before you as a broom.

As a weapon against a crawling creature, I lay a stick with you so that you may thrust it away from the Council Fire. If you fail to cast it out, then call the rest of the united statesmen to your aid.

Note: Keeping the space around the council fire clean may also mean that a well conducted council is being recommended and the crawling creature may be a disrespectful person or persons seeking to disrupt the council.

KAYONI #5

AHSEN NAHTENHATITSENHOTEN NE GANIENKEHAGA

Ahsen nahtenhatitsenhoten ne Ganienkehaga Kanakerasera: Tiotierentakwen ne Tehanakarine, Ostawenserentah tahnon Soskoharowane. Tekehnihaton ne Tekarihoken, Ayonwatha tanon Satekariwate. Ahsenhaton ne Sarenhowaneh, Teyonhekwen tahnon Orenrekowa.

Ne tohntierenton nekohkne enhontahonsatateh ne tenhatitsenhoten ne tehkehnihaton tahnon ne ahsenhaton tahnon tohka tenhontehrientawenrieh, tohkani yatekayeri tsinitsi onteriwatenti, ensakotironkaten kahti ki tehkentarakeh, tahnon nenen entkayerihne tsinitsi enhonnohetsteh ne tehkentarakeh, tohneh onen entehsakoteriwaniratseh ne tohntierenton, tohne onen entehsakotiyon ne Tsonontowanehaga ne nonwa ensatikehenion. Nenen Tsonontowanehaga Rotiyanerson yatenhotiriwayentaseh ne Ganienkehaga Rotiyaner, tohne onen yatenhatitsenhiyakteh tsi nokwati ne Kweyonkonhaga tahnon ne Onenyotehaga tahtitskoton ne nonwa ensatikahenyon.

KAYONI #6

DEGANAWIDA WASAKORIHONTEN NE GANIENKEHAGA ROTIYANER NE ENSAKOTIKOWANEN NE WISK NIHONONWENTSACEH

Ihah ne Deganawida, wahkerihonten ne Ganienkehaga Rotiyaner ne ahonontsi tahnon ne ratihenteh ne Wisk Nihononwentsaceh. Ganienkehaga tehkentstorotakwen ne Skennenkowa tahnon kahti tehkayaks ne Gayanerekowa nahonnohetsteh tsi Kahtsenhowane nahoten Ganienkehaga Rotiyaner rotiriwayen.

Yahten gayanerensera tahonton ne Katsenhowanen tohka yahakwekon tahonatatiatinonton ne Ganienkehaga Rotiyaner.

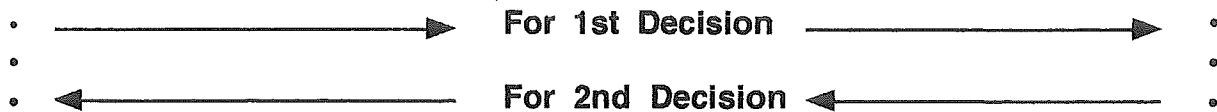
MOHAWK COUNCIL

Fire Keepers

BEAR CLAN ROTIYANER

→ **Final Decision** → ...

The council of the Mohawks shall be divided into three parties: The Bear Clan Chiefs, Tehanakarine, Ostawenserentha and Soskoharowane are the first. The Turtle Clan Chiefs Tekarihoken, Ayonwatha and Satekariwate are the second. The Wolf Clan Chiefs Sarenhowane, Teyonhekwen and Orenrekowa are the third. The first part is to listen only to the discussion of the second and third parties and if an error is made, or the proceedings irregular, they are to call attention to it and when the case is right and properly decided by the two parties, they shall confirm the decision of the two parties (and refer the case to the Seneca Chiefs if it's a Grand Council). The Well Keeper of the Turtle Clan, Chief Tekarihoken announces the subject to be discussed and passes the issue over the Council Fire to the Wolf Clan Chiefs for their decision. No one else but the Chiefs may speak when the Chief's Council is in session. The Wolf Clan Chiefs deliberate in low tones and when arrived at a decision, their Speaker stands up and passes their decision over the Fire to the Turtle Clan Chiefs. In turn the Turtle Clan Chiefs deliberate and come to a decision which in this instance is the same as that of the Wolf Clan Chiefs. The Turtle Clan Speaker announces the decision of the Turtle Clan Chiefs to the Wolf Clan Chiefs and passes on their joint decision to the Bear Clan Chiefs who shall then confirm the decision of the two parties and declare the issue passed and does the Well Keeper have other issues?



Well Keeper

Decides First

TURTLE CLAN

WOLF CLAN

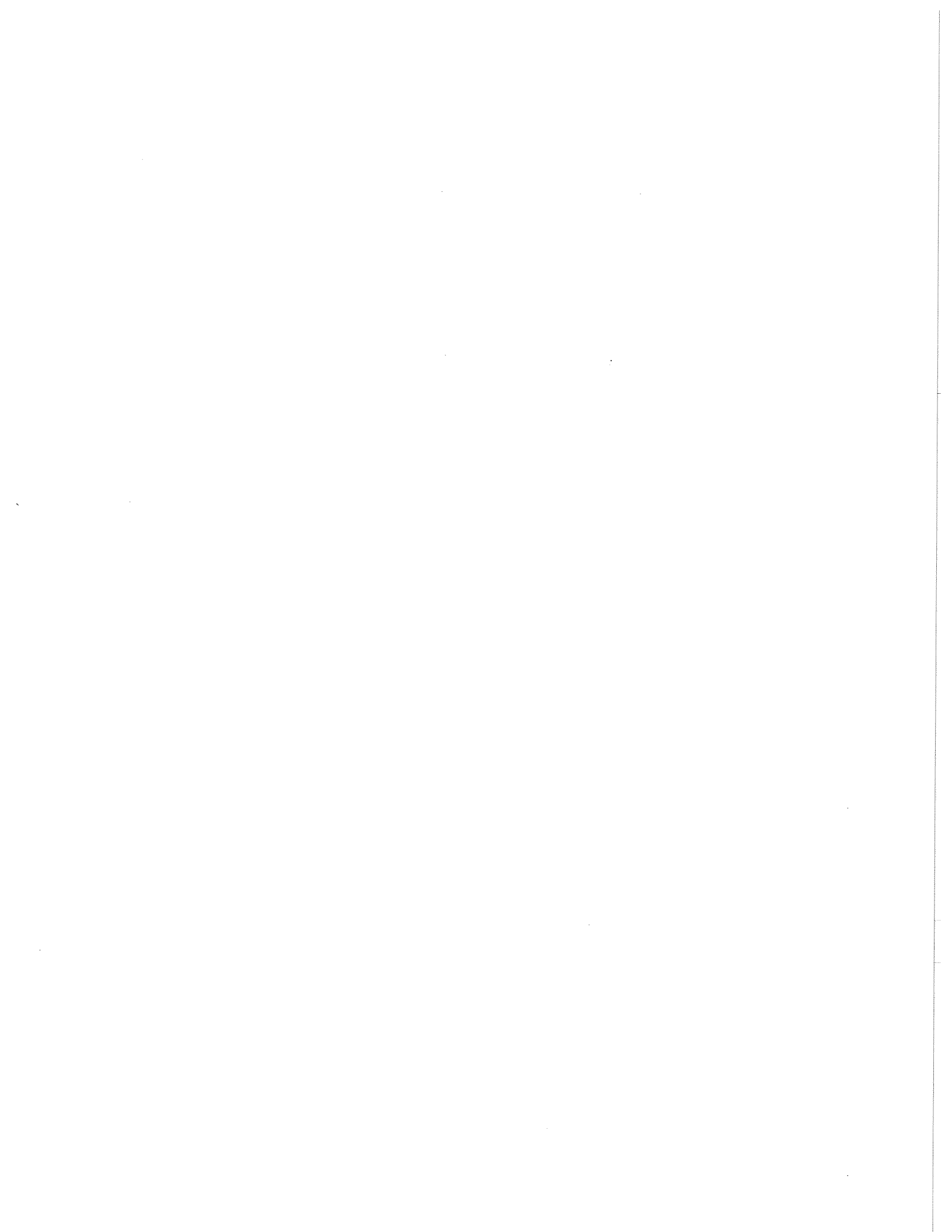
ROTIYANER

ROTIYANER

In the event that the Turtle Clan Chiefs disagree with the decision of the Wolf Clan Chiefs, the Fire Keepers (Bear Clan Chiefs) shall invoke the rule that the two sides must deliberate again and because of the new information revealed by the disagreement, the two sides are now likely to agree and in coming to an agreement the issue is confirmed and passed by the Fire Keepers, the Bear Clan Chiefs. Should the Turtle Clan Chiefs and Wolf Clan Chiefs come up with the same disagreement in their second deliberation, the Firekeepers shall then render a decision they see fit in case of a disagreement by the two bodies. (Wampum 10).

Should the Fire keepers, the Bear Clan Chiefs, disagree with the decisions of the Wolf Clan Chiefs and the Turtle Clan Chiefs whose decisions are the same, the same rule must again be applied and the Turtle Clan Chiefs must once again deliberate on the issue and the Wolf Clan Chiefs must do the same. If their decisions are the same as before, the Firekeepers, Bear Clan Chiefs have to go along with their decisions and are compelled to confirm their joint decision.

From the GAYANEREKOWA, GREAT LAW, WAMPUMS NOS. 5-11. The Iroquois people are urged to read the Great Law often so as to know the Law and to call attention to it whenever its being violated. One is a Mohawk by birth and an Iroquois by Law; that is, one who follows the Great Law.



WAMPUM #5

THE COUNCIL OF THE MOHAWKS DIVIDED INTO THREE PARTIES

The Council of the Mohawks shall be divided into three parts: Tehanakarine, Ostawenserentah and Soskoharowane are the first. Tekarihoken, Ayonwatha and Satekariwate are the second. Sarenkowane, Teyonhekwen and Orenrekowa are the third.

The first party is to listen only to the discussion of the second and third parties and if an error is made or the proceeding irregular, they are to call attention to it and when the case is right and properly decided by the two parties, they shall confirm the decision of the two parties and refer the case to the Seneca statesmen for their decision. When the Seneca statesmen have decided, in accord with the Mohawk statesmen, the case or question shall be referred to the Cayuga and Oneida statesmen on the opposite side of the house.

Note: The above is the procedure when the Grand Council of the Iroquois Confederacy is in session.

WAMPUM #6

DEGANAWIDA APPOINTS THE MOHAWK CHIEFS LEADERS OF THE CONFEDERACY

I, Deganawida, appoint the Mohawk statesmen the head and the leaders of the Five Nations League. The Mohawk statesmen are the foundation of the Great Peace and it shall therefore be against the Great Binding Law to pass measures in the Council of the League after the Mohawk statesmen have protested against them.

No Council of the League shall be legal unless all of the statesmen of the Mohawks are present.

Note: The Mohawks were the first to accept the Great Law. They helped the Founder, Deganawida, to gather the other nations together. Missionaries admit they went all over America and spread propaganda among the Indians against the Iroquois Confederacy, especially against the Mohawks because they were the "most militant and great organizers." The missionaries felt certain they checked the spread of the Great Law which "would have made it impossible for the white men to conquer America."

KAYONI #7

ONONDAKEHAGA ROTIYANER ENHATINOTONKO NE KATSENHOWANEN

Katkeh enhontiarrokeh ne Katsenhowanen, Onondagehaga Rotiyaner enhatinokonko tensakotihnonweraton ne ronrasehokon Rotiyanerson tahnnon enskonatatiaseh, tenhatinonweraton tsi yonwentsateh, tohnon ne rononkwe rohnataskwaronnion, tsi kanientarehnion, tsi watnehhokwanionkwa, ne onensteh tahnnon kahihsonha, ohnonkwasonha tahnnon tsi yokwirotan, tahnnon ne yokwirowanens yehtiniaheshas, tahnnon ne karyo onkwatennatsera ihken tahnnon yonkiyawis ahtakwehnia, ne kawerowanens tahnnon ne kennikawehterasas, ratiwehteras, tsitehwatsiha tiokehneka Orakwa, yehtisota ennitha ahsontenneh Yorahkoteh, tahnnon ne Sonkwaiatison rahonahtserahokon, tahnnon ohni ne rahonha Sonkwaiatihson, ne tehsonkwawis nahoten tehwaniaheshas, tahnnon tohnon nihtehwehta nahoten yontionniosta tahnnon tsi tsionneh.

Tohne onen ne Onondagehaga Rotiyaner enhatirihowanateh tsi onen ontehnotonka ne Kahtsenhowanen.

Yahtahonsahatihtsenhayen nennen tayokaraweh.

KAYONI #8

AKWEKON TSINIHAHATIH NE ONONDAGEHAGA ROTIYANER ONENKSTI ENHATIHTERONTAKEH

Nehne Rontsenhanonneh ne enhatihnotonkwasehkeh tahnnon ne ensatinotonsehkeh ne Katsenhowane, rohnonha enhonnohetseh ahkwekon nahoten yatehoterihwayentaseh ne tehotinenrakeh tahnnon ensakoteriwanihratseh.

Ahkwekon tsinihatih ne Onondagehaga Rotiyaner (tohkani rahotinaktakeh tehatihtas) onenksti enhatihterontakeh tsinikon enhatitsenhayen Katsenhowanen tahnnon enhatiriwayehna tsihnahoten enhatirihwanonwehneh ne kahnenrowanen tohsa tehaterihwakehna sowahtierenkowa, onen kihneeh ahkwekon sahtenhatirihwanonwehneh.

Tohka Atotarho tohkani katioknikayen ronrahsehokon Rotiyaner yahtehonatawehyaton ne Katsenhowanen, tihkawenniyo kahnikayen ne Rontsenhanonnah enhanotonko tahnnon ensahnoton ne Katsenhowanen, ne tsinihatih ronatawayaton ne Rontsenhanonneh yatehonawis ne tehnen ahonnohetseh tsik tohka kenniyorihaha.

KAYONI #9

GANIENKEHAGA TAHNON TSONONTOWANEHAGA ENTONTIERENTEH ENHONNOHETSTEH

Ahkwekon tsinahoten ahotirihwayentahneh ne Wisk Nihononwentsakeh ne tenhatiyatoreteh ne tehotitsenhoteh. Ganienekehaga tahnnon Tsonontowanehaga entontierenteh enhonnohetsteh, tohneh onen Onenyotehaga tahnnon Kweyonkonhaga kennensatiyereh tahnnon enhonnohetsteh. Tohneh non tonienhenweh ne orihwa tsinokwati ne Onondagehaga Rontsenhanonneh, ne ennakenka ensonnohetseh.

Enknehsaka tsi enwateriwatenti tohka yatekariwayentakwen enhariwinionteh tohkani Ahsarekowa.

WAMPUM #7**ONONDAGA CHIEFS OPEN THE COUNCIL FIRE OF THE IROQUOIS**

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

Then shall the Onondaga Rotiyaner declare the council open. The Council shall not sit after darkness has set in.

Note: The above opening thanksgiving ritual is done at every gathering of the people. The orator gives thanks to all that help human life. Giving thanks to the trees, water, winds, etc., does not mean that the people worship all these useful gifts, but thank the power that produces them. The word Royaner means "he makes a good path for the people to follow." Rotiyaner is in the plural.

WAMPUM #8**EVERY ONONDAGA CHIEF MUST BE PRESENT**

The Firekeepers shall formally open and close all councils of the statesmen of the League, they shall pass upon all matters deliberated upon by the two sides and render their decision.

Every Onondaga statesman (or his deputy) must be present at every Council of the League and must agree with the majority without unwarrantable dissent, so that a unanimous decision may be rendered.

If Atotarho or any of his cousin statesmen are absent from a Council of the League, any other Firekeeper may open and close the Council, but the Firekeepers present may not give any decisions, unless the matter is of small importance.

Note: No chief may start any unnecessary arguments or unjustifiably delay the progress of the Council.

WAMPUM #9**ALL ISSUES PASSED FIRST BY THE MOHAWKS AND THE SENECAS**

All the business of the Five Nations League Council shall be conducted by the two combined bodies of Confederate statesmen. First, the question shall be passed upon by the Mohawk and Seneca statesmen, then it shall be discussed and passed by the Oneida and Cayuga statesmen. Their decision shall then be referred to the Onondaga statesmen, the Firekeepers, for final judgment.

The same process shall be followed when a question is brought before the Council by an individual or a War Chief.

KAYONI #10

KWEYONKONHAGA TAHNON NE ONENYOTEHAGA NE ENSATIKAENYON

Orihwakwen tsi tohnenkayehren, nennen Ganienehaga tahnon ne TSIONONTOWANEHAGAS ahtenhatiriwanonwehne ne nahoten wahatikahenyon, ihsi nakatsenhati yatenhonwenrateh tsinokwatih ne Kweyonkonhaga tahnon ne Onenyotehaga tatitskohton nehentatikahenyon tahnon nennen enhonnehetsteh Ganienehaga tentehsatotihyon. Tohneh onen ne Ganienehaga Rotiyaner tohnokwatih nienshatihaweh tsi nokwatih ne Rontsenhanonna Onondagehaga tsinitisi ronnehre tkayehri tohkani ken yatatehotiriwanonwehon ne tehkehni tekatsenhote, tohkani ensakotiriwaniratsch ne sihken sahtenhatiriwanonwehne. Tohne onen ne Rontsenhanonne Onondagehaga yensakotihrori ne Ganienehaga Rotiyaner ne enhatirihowanateh tsinitisi ontohetsteh ne Kahtsenhakon.

KAYONI #11

ONENK TSI ENSATIKAENYON TOKA YA TIATAHOTINIKONRAYENTANEH

Tohka sihken yatehotinikonrayentahon tohkani wahontehmentsistanihrateh ne Rontsenhanonneh Rotiyaner, ohyanitsi wahonnohetsteh, ohnenkne tekatsenhote sehkon ensatikahenyon. Tohka sehkon sahtenyawen tsi enhotinikonrayentahne, tohnitsi ensakotirori ne Rontsenhanonneh Onondagehaga, onen kihneh yatehnen tiahatihyereh onenksi enhatiriwanonwehneh tahnon ensakotiriwaniratsch ne tehotitsenhoteh.

KAYONI #12

ONONDAGEHAGA ROTIYANER ENNAKENKA TENHATYATORETEH

Nennen ne Onondagehaga enhotiriwarane ne ronnonha rahotitsenkakon ahatikahenyon tahnon ahonnohetsteh, Atotarho ensakoriwaherasesh ne Rotiyanerson, tohatitsenhoteh ne tehkentiokwakeh. Akwekon tsinihati ne Onondagehaga Rotiyaner rotiwennayen, nekokne Honowireton yatahonton toh ahatehwenharho. Kwahekne enhatahonsatateh. Nenne ne tahtehtsaron ne tehotitsennoteh sahtenhotinikonrayentahneh, Atotarho enhorori ne Honowirehton, tohneh onen ensakoriwaniratsch. Yatahatontateh toka yasahtehhotiriwanonwehon ne tehkehni tehotitsenhoteh.

WAMPUM #10

THE CAYUGA AND ONEIDA CHIEFS ARE NEXT TO DECIDE

In all cases, the procedure must be as follows: when the Mohawk and Seneca statesmen have unanimously agreed upon a question, they shall report their decision to the Cayuga and Oneida statesmen, who shall deliberate upon the question and report a unanimous decision to the Mohawk statesmen. The Mohawk Rotiyaner will then report the standing of the case to the Firekeepers, who shall render a decision as they see fit in case of a disagreement by the two bodies or confirm the decisions of the two bodies, if they are identical. The Firekeepers shall then report their decision to the Mohawk statesmen who shall announce it to the open Council.

Note: This means that in case of a disagreement between the two parties, Mohawk-Seneca and Oneida-Cayuga, the Onondaga statesmen shall cast their "vote" on one or the other, making it a two thirds majority, making it necessary for the one third minority to go along with the decision of the majority and it becomes a unanimous decision.

WAMPUM #11

CASE MUST BE RECONSIDERED IF THERE IS A DISAGREEMENT

If, through any misunderstanding or obstinacy on the part of the Firekeepers, they reach a decision at variance with that of the two sides, the Two Sides shall reconsider the matter and if their decisions are jointly the same as before, they shall report to the Firekeepers, who are then compelled to confirm their joint decision.

WAMPUM #12

THE ONONDAGA FIREKEEPERS ARE THE LAST TO DECIDE

When a case comes before the Onondaga, the Firekeepers, for discussion and decision, Atotarho shall introduce the matter to his comrade statesmen, who shall then discuss it in their two bodies. Every Onondaga statesmen except Hononwireton shall deliberate and he shall listen only. When a unanimous decision shall have been reached by the two bodies of Firekeepers, Atotarho shall notify Hononwireton of the fact, then he shall confirm it. He shall refuse to confirm a decision if it is not unanimously agreed upon by both sides of the Firekeepers.

Note: In the Onondaga national council, the party for the final decision is comprised of only one individual, Hononwireton, who however has to follow the rule which is simply to confirm a unanimous decision or to refuse to confirm a decision which was not agreed upon by the two sides. He does not have to take part in the deliberation. It's already taken care of.

KAYONI #13

ROTIYANER EHHONTEWENNASTOTEH NENNEN ROTITSEN HAYEN

Yatahonton ne tikawenniyo onka ne Royaner ahsakotahraseh ne kanenrakwekon Rotiyanerson nenen Katsenhowanen yoteriwatention. Nekok enwaton yensakotaraseh ne tehotirwayehnawakon tsi rotitsenhayen tahnon enhatehwennastoteh.

KAYONI #14

ROTIYANER ENHONWAYATARAKO NE SAKOTATIS NE TOHNON NIWENNISERATEH

Nennen ne Wisk Nihononwentsakeh wahatsitsenhayen, enhonwayatarako ne Sakotatis ne tohnon niwenniserateh. Katioknikayen ne Rotiyanerson ne Ganienkehaga, Onondagehaga tokani Tionontowanehaga.

Tsi entsoreneh, ohya ensonwayatarako, nektsi enwaton ne enkneh sahayata ne tentenrehne, toka yahonka tahatirwayakeh.

KAYONI #15

ROTIYANER KOHK ROTIWENNAYEN NE KATSENHOWANEN

Yatahonton ahotiwennayentaheh ne tsi Katsenhowanen ne yatekariwayentakwen tohkani tihononwentsateh, tsik toka tioknahoten ensakoriwahnontonseh ne Sakotatis.

KAYONI #16

TOKA TIHKATEH OYA ENTSITWANASTAHREN

Toka sihken katkehtiok onenktsi tenskatehnion kih kayanehrensere, entehwatehwayentonkeh tsihenkakahenyonhon tahnon toka sih tehyoton hontsohon toka onih senha yoyanereh ne aseh ahsakarontayenton, enkakahenyonkeh tahnon toka enyohetston, ne entowanatonkwe, "tikateh sontehwanastaren."

WAMPUM #13

CHIEFS TO DELIBERATE IN LOW TONES

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

Note: Such an action by a chief may result in disorder and delay the progress of the council.

WAMPUM #14

THE COUNCIL SHALL APPOINT A SPEAKER FOR THE DAY

When the Council of the Five Nations chiefs shall convene, they shall appoint a speaker for the day. He shall be a chief of either the Mohawk, Onondaga or Seneca nations.

The next day, the Council shall appoint another, but the first speaker may be reappointed if there is no objection, but a speaker's term shall not be regarded more than a day.

WAMPUM #15

ONLY CHIEFS HAVE A VOICE IN THE GRAND COUNCIL

No individual or foreign nation interested in a case, question, or proposition shall have any voice in the Council of the League except to answer a question put to him by the Speaker of the chiefs.

Note: This rule precludes hecklers and rowdy disruptions.

WAMPUM #16

IN CASE A NEW LAW IS MADE

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

Note: This points out the law-making privileges of the Rotiyaner.

TSINTHOTIRIHOTENS NE ROTIYANERSON

KAYONI #17

KAHNISTENSERASONHA ENKONTEHWEYENTON NE ROTIYANER RAOTISENNASONHA NE ONEKORHA OHROKWASASONHA

Kastarokonnianion onehkora satehkon niyoweryonkarakkeh nihyensons entkonwanawihon ne kahnistenserasonha ne enkontehweyenton ne Rotiyaner rahotisennasonha. Nehne kotihaweh ne onekorha, ne yotiyanehrenserayen ne ahyakotiyon ne Rotiyaner raohtisennasonha, tahnnon tsi nenwe enwatatie enyotiyanerenserayentakeh tsinikariwes enkotihawakeh ne onekorha ohrokwasonha ohnonha ahonawen ne Rotiyaner kahsennasonha tsinenwe, onenksi tohka nikayanehrenserake enkotisereh.

KAYONI #18

TOKA NE ROYANER YATAHATONTATEH AHATKENNISAHANA KWAHOKSAK OHYA ENSONWARIH HONTEN NE ROYANER

Tohka onka ne Royaner yatatehsariwasnieh tohkani yatahatontateh yahreh nennen rotitsenhayen, ne Rotiyaner, ne kahti ne rohnentiakeh Rotiyanerson ne kanakerasera tsinon nihayatarih enhonwahehraseh ne Ahsarekowa ne ahsakoriwanontonseh ne rahonistensera kihken ennahken rehta Royaner ahonwarori ahatkennisahana tsi totitsenhayen ne Rotiyaner. Toka yatahatontateh, kwahoksak ohya ensonwayatarako ne Royaner ensahton.

Yahonka ne Royaner ihsinon ne enska yenkayenteh henhonwariwanontonseh ne ahhatkennisahana nennen rotitsenhayen ne Rotiyaner.

RIGHTS, DUTIES, AND QUALIFICATIONS OF THE STATESMEN

WAMPUM #17

CLAN MOTHERS TO HOLD CHIEFTAINSHIP TITLES VIA WAMPUM STRINGS

A bunch of certain shell (wampum) strings, each two spans in length, shall be given to each of the female families in which the chieftainship titles are vested. The right of bestowing the titles shall be hereditary in the family of females legally possessing the bunch of shell strings and the strings shall be the token that the females of the family have the ownership to the chieftainship title for all time to come, subject to certain restrictions mentioned here.

Note: The families mentioned are political families called the "Clan." The women in possession of the Chieftainship title wampum strings are Clan Mothers. Like the Rotiyaner (Chiefs), the Clan Mother can be deposed if she does a serious wrong at which time another woman will be installed in her place as the Clan Mother.

WAMPUM #18

CHIEF DEPOSED IF HE REFUSES TO ATTEND A COUNCIL FIRE

If any chief of the League neglects or refuses to attend the Council of the League, the other Chiefs of the nation of which he is a member shall require their War Chief to request the female sponsors of the Chief so guilty of neglecting his duties to demand his attendance at the Council. If he refuses, the women holding the title shall immediately select another candidate for the title. No chief shall be asked more than once to attend the Council of the League.

Note: The Clan Mother deposes the errant chief. The War Chief delivers the order by reciting the words of deposition to the errant chief. The three Clan Mothers of the Clan of the deposed chief immediately choose another Royaner.

KAYONI #19

NE TENSONWANAKARARAKO NE ROYANER, AHSAREKOWA ENSAKOTATIAS NE KANISTENSERA

Tohka katkeh enweneneh tsi sayatah ne Rotiyaner yahtotehsahnikonrayen ne ahkotsennonnia nonkwesonha tohkani wahawennonti ne Gayanerekowa, tohneh ne ronnonkwe tohkani konnonkwe, tohkani skatneh, tohnienhonneh tsi totitsenhayen ne Rotiyaner tahnnon enhonwattehten ne kihken Royaner tehonioskenhen, Ahsarekowa tensakotehwennakwe. Toka yatahatahonsatateh nentohwatiehrenteh, sehkon kahti ensonwatehton. Tohka ne ahsenhaton nenhonwarori sehkon yatahatahonsatateh, tohneh ki onen tonienhatihaweh tsi tatitsenhayentakwa ne Ahsarekowatson ne tensonwanakararako, ahotisennakon ne Kahnistensera. Ne enskotiyehna ne Raohsanna. Nohnen tonsahonwanakararako ne Royaner, tohneh onen ne Kahnistensera enhonwatirori ne Rotiyaner, Ahsarekowa ensakotatiaseh tahnnon tohnitsi enhonnohetsteh rahotitsenhakon ne Rotiyaner. Tohneh onen ne Kahnistensera ohya ensonwayatarako ne Royaner tahnnon ne Rotiyaner enhonwarihonten. Onen enwateriwatentiaton ne Tenhonwanakararen.

Nennen ne Royaner tonsahonwanakararako, kennitsi enhotarhaseh ne Ahsarekowa:

"Onen kahti nihseh, ..., yatehnen karihwa tehsonni tahnnon kennokwati tahsawihteh tsiwahonsattehten ne Kahnistensera. Tsonnen yatehsoyakeh. Skahenyon tsi natehyoswateh ne Orokontsera tahnnon tsinatehyoswahteh ne Orakontsera ahoswatehtsera tonsakonakararako tahnnon sahkonkwa ne Sahsenna. Ehren sakhawihteh ne skehnonton rahonakara, ne ratiyentehrestakwakwe tsi nahoten saterihontakwe tanon ne sayatanehrakwatsera. Onen kahti, tonsakonnakararako tahnnon tontakehyon ne Konnonkwe ne ahonawen."

Ne nonwa ne Ahsarekowa ensakotati ne Rahonistensera ne tehsonwanakararakwen tohnon enhenron:

"Kahnistensera, nen ki tonsahinakararako ne sohawen Royaner, onen kahti tontahkwayon ne atehniententsera tahnnon ne kabsenna, onen kahti, sahsowayehna."

Sehkon yensotarhaseh ne tehsonwankarakakwen, enhenron ne Ahsarakowa:

"Tsi teskonnakararakwen tahnnon skonnahsion, yakati onen tehtsisayaner. Sonhatsiwa tsi nienseseh. Yatahonseshewe ne onkwesonha, yatehyonkwateryentareh ennisaniikonroten. Netsi ne Sonkwayatission, yatatehotonwentsohni ne yahtekayeri, yakahti tahonsayaniakenteh ne tsinonitstenrateh yasatattiatenteh. Yanenwenton tahrahonsastahne tsinon saterihontakwe."

Tohneh onen ne Ahsarekowa yensakotarhaseh ne Rotiyaner ne raohnakerasera ne tsinikayen ne tehsahonwanakararako, enhenron:

"Schwaterientarak, Tahwakowanens, tsi sakrako ne skehnonton rahonakara tsi tehokenkeronteh ne, ..., ne atehniententsera tsinon nihoterihontakwe tahnnon ne rahokowanatsera."

Ne Wisk Nihononwentsake Rotiyaner yatehnen tahonton ohya nahatihyereh ohnenktsi enhonnohetsteh tsi tonsahonwanakararako ne tehonioskenhen Royaner.

WAMPUM #19

**AN ERRANT CHIEF DEPOSED BY CLAN MOTHER
THROUGH THE WAR CHIEF**

If at any time it shall be apparent that a chief of the League has not in mind the welfare of the people or disobeys the rules of the Great Law, the men or women of the League, or both jointly, shall come to the Council and scold the erring chief through his War Chief. If the complaint of the people through the War Chief is not heeded on the first occasion, it shall be uttered again and then if no attention is given, a third complaint and a warning shall be given. If the chief is still disobedient, the matter shall go to the Council of War Chiefs. The War Chiefs shall then take away the title of the erring chief by order of the women in whom the title is vested. When the chief is deposed, the women shall notify the chiefs of the League through their War Chief and the Chiefs of the League shall sanction the act. The women will then select another of their sons as a candidate and the chiefs shall elect him. Then the chosen one shall be installed by the Installation Ceremony.

When a chief is deposed, his War Chief shall address him as follows:

"So you, ..., disregard and set at naught the warnings of your women relatives. You fling the warnings over your shoulder to cast them behind. Behold the brightness of the Sun, and in the brightness of the Sun's light, I depose you of your title and remove the emblem of your chieftainship title. I remove from your brow the deer's antlers which was the emblem of your position and token of your nobility. I now depose you and return the antlers to the women whose heritage they are."

The War Chief shall now address the women of the deposed Chief and say:

"Mothers as I have deposed your chief, I now return to you the emblem and the title of chieftainship; therefore, repossess them."

Again addressing the deposed chief, he shall say:

"As I have deposed and discharged you, so you are no longer chief. The rest of the people of the League shall not go with you, for we know not the kind of mind you possess. As the Creator has nothing to do with wrong, so he will not come to rescue you from the precipice of destruction in which you have cast yourself. You shall never be restored to the position you once occupied."

Then shall the War Chief address himself to the Chiefs of the nation to which the deposed chief belongs and say:

"Know you, my chiefs, that I have taken the deer's antlers from the brow of ..., the emblem of his position and token of his greatness."

The chiefs of the League shall have no other alternative than to sanction the discharge of the offending chief.

KAYONI #20

NE ROYANER ONKATIOK ENSAKAHONNIASEH (ENSAKOSEHTEH)

Tohka sihken ne Royaner onkatiok ensakahonniakseh (ensakosehiteh), ne rohnentiakkeh Rotiyanerson ne rahonakerasera tohyenhontiarorokeh tsinon tkahyen ne ohyehronta. Toka yatahonton toh ahontiarorokeh tsihnon tohnontayawen, nehki nonen ohya ensatitsenhayen ne rahotinakersera tohneh enhonwariwanontonseh ne Ahsarekowa tahonahonakararako ne kihken Royaner toniyoriwatsani watanoskenneh, "wasakoyatata ne Rohonistensera ahkowatsireh tahnnon akorasetsera nohkwati niahaheh ne Royaner Kahsenna.

Ahsarekowa enhotati ne Royaner tehonioskenhen sakosehton tahnnon enhenron:

"Ihseh, ..., yateskonten ne, ..., ihseh sahnentsa wasatseh! Yoriwatsani sahsateriwatewahteh ne rahoenton ne Sonkwayatihson. Skahenyon tsinatehyoswateh ne tsiyorakoteh tahnnon tsi ahoswatehsera tsiyorakoteh tonsakonakararako. Sakrako tsi tehsakenkeronteh ne Skehnonton rahonakara, ne watehnientenstakwen tsinon nisehiteh, tahnnon ne sahsennowanatsera. Onen kati sakonrihontako tahnnon enkoyatwateh tahnnon kwahonenk ehrenhenseteh ne kih kennonwe niyonwentsateh ne Wisk Nikanakeraserakeh tahnnon tosanowenton tentehse. Wisk Niyotionwentsakeh wahakiyatata ne sahnistensera akowatsiereh netsi Oriwakayon Rotiyaner Kahsenna yatatetiatenro ne ahehnenkwensarihron. Ken henskahawihiteh ya ohnonha tehtsonawen. Kihken nihyoriwatsani watehseniuskenneh waohnati tsinenweh."

Tohneh onen ne Ahsarekowa entehsakoyon ne Kahsenna ne Kontatehkenha ahotiawatsireh tahnnon enhenron:

"Takwanistenserahokon, ..., sehwatahonsiyost tsinikarihwes enkwatatih. Yohrihowanen nahoten wahkeriwayentatieh. Onen ihseh takwayon ne oriwakayon Royaner Kahsenna. Yohriwatsani tsi nachyatawen tsinikariwes rahaweh ne satsihtewarontiakeh. Onen kati, ihseh Onkwaniensera enkwaniaheseh tiotkon ahyesehwatommikonraren tahnnon entsisehwarorishekeh ne Royaner ahoriwakwarisionhakeh tahnnon ahsakoretsaronhekeh ne rahonkwetasonha tiotkon kahnoronkwatserakon tahnnon skennen tsi ahonnonekeh, tohsa tohnayonsayawen kihkon niyoriwatsanih."

KAYONI #21

TOHKARA NIYORIWAKEH ENYOYATONTAKO NE ROYANER

Tohkara niyoriwakeh tsinahoyatawensekeh ne Royaner enhoyatontako ne Rotiyaner tsihrotitsenhayen. Yatehsowen tohka tehoteksatonteh, tohtonokteh, yatehaken, teahontakwekon, yahtehatatih tahnnon yatahonsahakwenih. Ne Royaner tonihoyatawens, Ratehnaktanonnah rahonaktakeh tenhatahneh. Toka ehso tsi tehyotonwentsohon tohki yatenhatahne ne yatiehayatayeri rohtonhon.

WAMPUM #20**FOR THE CHIEF GUILTY OF MURDER**

If a chief of the League of Five Nations should commit murder, the other chiefs of the nation shall assemble at the place where the corpse lies and prepare to depose the criminal chief. If it is impossible to meet at the scene of the crime, the chiefs shall discuss the matter at the next Council of their nation and request their War Chief to depose the chief guilty of the crime, to "bury his women relatives" and to transfer the chieftainship title to a sister family.

The War Chief shall address the chief guilty of murder and say:

"So you, ..., did kill ... with your own hands! You have committed a grave crime in the eyes of the Creator. Behold the bright light of the Sun and in the brightness of the Sun's light, I depose you of your title and remove the horns, the sacred emblems of your chieftainship title. I remove from your brow the deer's antlers which was the emblem of your position and token of your nobility. I now depose you and expel you and you shall depart at once from the territory of the League of the Five Nations and never more return again. We, the League of Five Nations, moreover, bury your women relatives because the ancient chieftainship title was never intended to have any union with bloodshed. Henceforth, it shall not be their heritage. By the evil deed that you have done they have forfeited it forever."

The War Chief shall then hand the title to a sister family and he shall address it and say:

"Our Mothers, ..., Listen attentively while I address you on a solemn and important subject. I hereby transfer to you an ancient chieftainship title for a great calamity has befallen it in the hands of the family of a former chief. We trust that you, our Mothers, will always guard it and that you will warn your chief always to be dutiful and to advise his people to ever live in love, peace and harmony that a great calamity may never happen again."

Note: "Bury his women relatives" means political relatives. "Sister Family" is a part of a clan which is composed of three parts with a Chief and a Clan Mother in each part. The Chieftainship Title is lost by the involved part and transferred to another part of the clan. "His women relatives" is that one third part of the clan associated with the deposed killer chief. "Family of a former chief"; political family of the deposed chief, a third part of the clan.

WAMPUM #21**CERTAIN DEFECTS RESTRICT A CHIEF**

Certain physical defects in a statesman of the League makes him ineligible to sit in the League Council. Such defects as infancy, idiocy, blindness, deafness, dumbness and impotency. When a statesman of the League is restricted by any of these conditions, a deputy shall be appointed by his sponsors to act for him, but in cases of extreme necessity, the restricted statesman may exercise his rights.

KAYONI #22

ROYANER ENSATATSENNARAKO TOKA ENONWARIHON NE ROTIYANER

Tohka ne Royaner ihrereh ahonsahatatsennarako tsi Royaner, ensakororih ne Rotiyaner ne Kahnakerasera tsihnon nihayatahre. Toka ne Rotiyaner yatahontontahteh ne ahonsahatatsennarako, yahki tahonton ahonsahatatsennarako.

Ne Royaner ihrereh ahonsahatatsennarako enhoyatarako onkatiok nene enhonwanonwehneh ne Rotiyaner, onenktsi entkotiriwanirahetahnon enhonwasennihniionteh ne Kahnistensera tohnek onwaton enhonwarihonten.

KAYONI #23

NE ROTIYANER ENHONNONNI ONEKORHA ASERIYE TOKANI ATIATANA

Tihkawenniyo kanikayen ne Rotiyaner enhatahniharon ne onekorha tohkani antiatahna kayonni, tihkawenniyo tohnahonskeh tohkani nahyenson, nehahonsteh ne ahatiriwanirahetah tohkani ahontehweyenton oriwasonha ne kanakerasera tohkani tihkanakeraseratehniion rahotiriwasonha.

Nennen tenwatowentsoweh yahonteniehton ne onekorha katioknonwe tohka Ahsarekowa tohkani rariwakareniehs yenhahawe, yenharihowanateh nenen yenraweh tsi nahoten kahwennaten ne ohnekorha ahonatontehneh ne onka rahotiriwakeh tahnon ne ronnonha tentontnanehta tsinikawennoten tahnon tentontkaweh ne onekorha. Tohka onkatiok yahonwennonkeh, oksak kati enhatahwehyenentaneh ne tohnahtareh.

Tihkawenniyo onka ne Wisk Nihononwentsakah ahontsteh ne onekorha tohkani ahtiatana ne ahontehweyenton nahoten wahatiriwisah tohkani wahatiriwahnirahteh tahnon kwahoksak enyoriwanihra tsiniyosnoreh yatenhotiriwayentaseh tenhontaton ne onekorha.

KAYONI #24

ROTIYANER TSATA NIYOWIRIONKARAKEH NENHATIHNATENSON

Ne Rotiyaner ne Wisk Nihononwentsakeh ensakotirihonniennihekeh ne rahononkwetasonha tsinenweh. Tsata niyowihronkarakeh nenhatihnatenson. Ne kenton yatahotisenni ne kanakwensera, kaweyennaksentsera tahnon ne kariwayehsatera. Tentkarakeh ne rahoneryaneh skennen tahnon ne rahotiniikonra ne tentkarakeh ne askanektsera ne ahkoyatakehnhatsera nonkwesonha ne Kanonsonnioweh. Yahtiehyotokteh tsinihotinikonriyo rohnahteriwatentiaton nahoten ronateriwayenni. Ne rahotihsatstensera tekayeston ne ahnitenrasera tsihnokwati ne rahononkwetasonha. Yahneh kanakwensera tohkani ahteryatikonsera tatiatenaktonni ne rahotihnikonrakon tahnon akwekon ne rahotiwenasonha tahnon tsinitsi enhonteryaneron akwekon skennen tsi tekayatorehton.

WAMPUM #22

**CHIEF MAY OR MAY NOT RESIGN IF ACTIVE CHIEFS
REFUSE TO ACCEPT HIS RESIGNATION**

If a statesman of the League desires to resign his title, he shall notify the statesmen of the nation of which he is a member of his intentions. If his co-active statesmen refuse to accept his resignation, he may not resign his title.

A statesman, in proposing to resign, may recommend any proper candidate which recommendation shall be received by the statesman but unless confirmed and nominated by the women who hold the title, the candidate shall not be considered.

WAMPUM #23

ON CHIEFS MAKING WAMPUM STRINGS OR BELTS

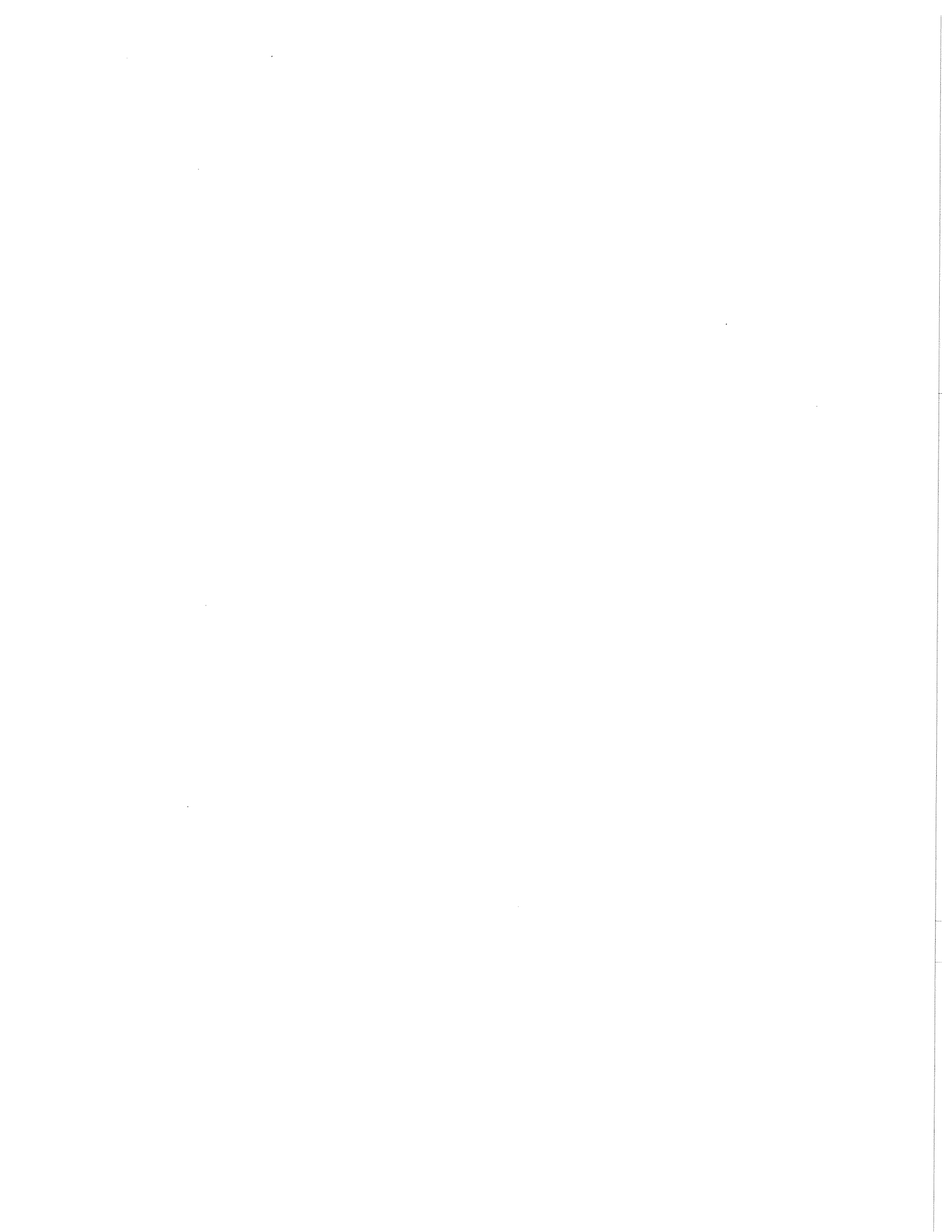
Any chief of the League of Five Nations may construct shell strings or wampum belts of any size of length as pledges or records of matters of national and international importance.

When it is necessary to dispatch a shell string by a War Chief or other messenger as a token of summons, the messenger shall recite the contents of the string to whom it is sent. That party shall repeat the message and if there has been a summons, he shall make ready for his journey. Any of the people of the Five Nations may use shells or wampum as the record of a pledge, contract or an agreement entered into and the same shall be binding as soon as shell strings have been exchanged by both parties.

WAMPUM #24

THE SKINS OF CHIEFS SHALL BE SEVEN SPANS THICK

The chiefs of the League of Five Nations shall be mentors of the people for all time. The thickness of their skin shall be seven spans nine (tsatahniioronkarakeh), which is to say that they shall be proof against anger, offensive action and criticism. Their hearts shall be full of peace and good will, and their minds filled with a yearning for the people of the League. With endless patience, they shall carry out their duty. Their firmness shall be tempered with a tenderness for their people. Neither anger nor fury shall find lodging in their minds and all their words and actions shall be marked by calm deliberation.



II

KAYONI / WAMPUMS

25-55

KAYONI #25

NE ROYANER ENREHSAKE OYA TAHONTAHONTON ENSONWARONTIAKEH

Tohka onka ne Royaner enrehsakeh ne ahaketskone ohya nikayanerenseroten ne tentewanonton tahnnon ehren enhahawihtheh ne Gayanerekowa, ahsen nenhonwatehten tsirotitsenhayen, entowatierenteh nehne Konnonkwe tsinihotaraten tohneh nehnonwa ne Ronnonkwe ne tsinihotaroten tahnnon ne ennakenka ne nonwa ne Rotiayer tsinon Kanakerasera nihayatarih neh onen ensotehten.

Tohka ne tehariwaronwe Royaner senhak entariwarekeh, Ahsarekowa ensonrontiakeh nehtsi yatahatontateh ahasere tsinikayanerenseroten ne Gayanerekowa. Tohneh onen Rahonakerasera ohya tensonwanakararen nenneh enhonwayatarako ne Kabsenna kotihaweh ne rahowatsirakon.

KAYONI #26

ROTIYANERSON SAKOTIRIHONNIENNI ENHONTON

Ronateriwayenni ne Rotiyanerson nenen wahtehwatowentsoweh sakotirihonnienni enhonton tahnnon ensakotihaharaten ne onkwesonha tahnnon ensakoneyarakwen tsinihonikonroten ne Sonkwayatihson. Enhonniron ne Rotiyaner:

"Schwatahonsihyost, ne skennen yahontasonteron ne ohenton wenniseratehnion!

"Tiotkon schwatahonsatat ne rahowenna ne Sonkwayatihson, ahsehken rowennihnekenhen.

"Ne sehwanitiokwakwehnonni, tohsa sowahrihon ne wahetken watehnaktonni ne sehwanikonrakon.

"Rowennihnekenhen ne Sonkwayatihson tahnnon tohsa ne skennen ahonkahyonneh.

"Yahnowenton tahkenhehyeh ne skennen tohka entsehyarakeh ne Sonkwayatihson."

KAYONI #27

ROTIYANER AKWEKON ENHOTIRIWAKWARISION

Ahkwekon tsinihatih ne Rotiyaner ne Wisk Nihononwentsakeh tehyotonwentsohon ahkwekon tsi ahotiriwakwarisionhakeh. Tohso rontehrakahren tohkani tehatiriwenhawitanion, ne ratihawak ne nahoten enkakwehni ne enkakowanatiosehkeh. Yahtetkayeri ne Royaner kahnonwe yatehnon tahyorihohteh ehto niahonwayatenhahweh. Tehyotonhontsohon ahonwatihsehnakaratah ne Rotiyaner netsi enso yowis kariwakwehniehsterah tsinon nihonaterihonteh.

WAMPUM #25

CHIEF SEEKING INDEPENDENT AUTHORITY WILL BE DEPOSED

If a chief of the League should seek to establish any authority independent of the jurisdiction of the League of the Great Peace, which is the Five Nations, he shall be warned three times in open Council: first by the women relatives, second by the men relatives, and finally by the chiefs of the Nation to which he belongs.

If the offending chief is still persistent, he shall be dismissed by the War Chief of his Nation for refusing to conform to the laws of the Great Peace. His Nation shall then install the candidate nominated by the female name holders of his family.

Note: Again, the "relatives" are the people of the Clan. Political relatives. The "female name holders of his family" are the Clan Mothers of the Clan. The "name" is the title given to each Royaner while he is going through the ceremony of becoming a Royaner. The title he gets is the name of the original Chief whose place he assumes when installed as a Royaner.

WAMPUM #26

THE CHIEFS AS TEACHERS AND SPIRITUAL GUIDES

It shall be the duty of all the chiefs of the League of Five Nations from time to time as occasion demands to act as teachers and spiritual guides of their people and remind them of their Creator's will and words. They shall say:

"Listen, that peace may continue unto future days!

"Always listen to the words of the Great Creator, for he has spoken.

"United People, let no evil find lodging in your minds.

"For the Great Creator has spoken and the Cause of Peace shall not become old.

"The cause of Peace shall not die if you remember the Great Creator."

Note: Great faith shown here.

WAMPUM #27

ALL CHIEFS MUST BE HONEST

All chiefs of the League of Five Nations must be honest in all things. They must not idle and gossip, but be men possessing those honorable qualities that make true leaders. It shall be a serious wrong for anyone to lead a chief into trivial affairs for the people must ever hold their chiefs high in estimation out of respect to their honorable positions.

TEKANAKARAHERE ROTIYANER

KAYONI #28

ROYANER RATONSEREH KAHTERI NIKASEHRIYETAKEH ONEKORHA ENTATKAWEH

Nennen ne ronwayatarakwen Royaner rahtonsereh tenhonwanakararangeh, kahyeri nikasehriyetakeh onekorha entatkaweh sewahsha tsiniyensons tehkotihnehren skati nokwati tsiyahyohtonion. Ne rahoriwanihratsera tsi neh enhahsereh ne Gayanerekowa tahnon kariwakwarihshontsera enratseh ne nahoten ahotirihwayentanen ne Rotiyaner.

Nennen ne ohnekorha entatkaweh, enhayehna ne Sokotatis ne nennen rohtitsenhayen tahnon yensahkohtahrasesh ne akteh nakanonsatih tahnon enhenron:

"Onen tsihsewakahenyon, Onen Royaner wahaton. Sehwaatkato nihoyatanehrakwa."

Tohne onen ensakotati. Nennen enhasah, tohnokwati yenhateniehteh ne onekorha tsinokwati ne skanonsakarati tahnon entatiyehna tsi wahariwanihrateh. Tohneh onen ne skanonsakaratih enhonnihron:

"Onen katih watkwanakararen ne skehnonton rahonakara, ne wahtehnientenstakwen tsi Sayaner. Onen sakorihonnienni wahsaton ne Wisk Nihononwentsakeh. Tsatah nihwahshaken nensinahtenson, ne kenton yahtahisahsenni ne kanakwensera, kahwehyennaksentsera tahnon kariwayehsatsera. Tentkarakkeh ne seryahneh ne skennen tahnon kahnikonriyo. Tentkarakkeh ne sahnikonrakon ne ahskanektsera ne rahotiyatakehntatsera ne Rotinonsonni. Yahtiehyotokteh tsinensahnikonriyohakeh nennen ensateriwatentiateh nahoten ensahteriwayenhaseh tahnon ne sahsatstensera tehkayeston ne ahnitenrasera tsinokwatih ne sonkwehtasonha. Yahnen kanakwensera tohkani ahteryatihkonsera tatiatenaktonni ne sahnikonrakon. Akwekon ne sahwennasonha tahnon tsinitsi ensateryanehron skennen tsi tenkayatorehton. Akwekon tsinitsi tenshatoretanion nennen ensowatsenhayen, ensowayanenseromnianion, akwekon tsinitsi ensayoten ken ensahwihteh ne sahwasonha. Tohsa tsonneh yahahti nahoten ahyonsahrehtsaron ne sehyonwahtehokonha tohka sihken tehnen nahoten ahyonsahtehten, tohka tehnen nahoten tahsehnioskenneh nekneh tohnionsahseh tsinokwatih ne Gayanerekowa, tonokwatih tkayehri tahnon yohteriwakwarihshon. Skahenyon tahnon sahtahonsatat tsinokwati ne ahkotsennonnia ne kahnenrakwekon, tohsa ne kok enskahenion ne onwa wenniseratehnion, ne ohni ne tahatihkonsotontieh, ne ohni ne ahrenko tehotihkonsakehtoton – nehneh ahrohken tohotihnakeraton ne tahweh Kanakerasera."

CONDOLED CHIEFS

WAMPUM #28

A NEW CHIEF MUST MAKE PLEDGE VIA FOUR STRINGS OF WAMPUM

When a candidate Chief is to be installed, he shall furnish four strings of shells or wampum one span in length bound together at one end. Such will constitute the evidence of his pledge to the chiefs of the League that he will live according to the Constitution of the Great Peace and exercise justice in all affairs.

When the pledge is furnished, the Speaker of the Council must hold the shell strings in his hand and address the opposite side of the Council Fire and he shall begin his address saying:

"Now behold him. He has now become a chief of the League. See how splendid he looks."

An address may then follow. At the end of it, he shall send the bunch of shell strings to the opposite side and they shall be received as evidence of the pledge. Then shall the opposite side say:

"We now do crown you with the sacred emblem of the deer's antlers, the emblem of your chieftainship. You shall now become a mentor of the people of the Five Nations. The thickness of your skin shall be seven spans, which is to say that you shall be proof against anger, offensive actions and criticism. Your heart shall be filled with peace and good will. Your mind shall be filled with a yearning for the welfare of the people of the League. With endless patience you shall carry out your duty and your firmness shall be tempered with tenderness for your people. Neither anger nor fury shall find lodging in your mind. All your words and actions shall be marked with calm deliberation. In all your deliberations in the Council of the League, in your efforts at law-making, in all your official acts, self-interest shall be cast away. Do not cast over your shoulder behind you the warnings of your nephews and nieces should they chide you for any error or wrong you may do, but return to the Great Law which is right and just. Look and listen for the welfare of the whole people, and have always in view not only the present, but also the coming generations, even those whose faces are yet beneath the surface of the ground – the unborn of the future Nation."

Note: A condolence ceremony is performed when a chief dies and a new one is installed. The candidate Chief shall make or buy the required string wampum, four strings of one span (four inches) in length tied together at one end. The Clan Mother keeps the string wampum after the Installation Ceremony. In the address, the Royaner holds the string pledge wampum in his hand. The Rotiyaner of the opposite side of the Council Fire from the Candidate Chief shall do the Installation Ceremony. That is, the Mohawk, Seneca and Onondaga Rotiyaner shall be installed by the Oneida and Cayuga Rotiyaner and vice versa.

KAYONI #29

NE AHSEH ROYANER ENTATKAWE ATENNATSERA

Nennen onka tehonwahnakaraneh, rahonha entatkawe ne skennondon ohwahron onen yohri, kanatarokonwe tahnnon ne kahnenstoh onontara, enkoni ne ohya nahotenson tehyotonwentsohon tahnnon ne kahyotensera nennen enwateriwatentih ne tenhonwanakararen.

KAYONI #30

**ENWATON SKATNE TENHONWANAKARAREN TAHNON ENKAWEHNANOTONKEH
GAYANEREKOWA**

Enwahton tohnikahawi ne Rotiyaner tenhonwanakararen ne wahonwayatarako nennen katkeh enwatehwehnanoton ne Gayanerekowa tohka sihken wahotiyentaneh honka wahonwayatarako ahseken Gayanerekowa watroris akwekon ne gayanerensera.

KAYONI #31

**NE EHSO TSI RONONWAKTAHNI ROYANER TENSIONWAHNAKARARAKO TSIHNIYORE
ENSAYEHWENTAHNE**

Tohka ehso tsi enhonowakten ne Royaner tahnnon ahnenrek tohka enrenheyeh, ne Kahnistensera nehneh kotihaweh ne Rahosenna, tohnienkonneh tsi tohnonsoteh tahnnon tensonwanakararako, ne rahotehnientsersa tsi Royaner tahnnon kennokwatih enkotiyeen. Tohka ne Sonkwayatihson ensotereh tahnnon tentatketsko ne kahnaktakeh kanonwaktensera, tsi tehokenkeronteh enskaratieh ne rahonakara.

Kennikawennoten enwatston ne yatieyotkontakwan tsi ensonwanakararako:

"Onen kahti, tehwatero Sayaner, yakaheweh ne akta nayontayakwetehtsi sahnnonwaktanih. Ehren ehyakwahawihetehtsi kayeronniston tsi Sayaner. Gayanerekowa yoriwenton tsi yahonka ne Royaner tahatonhokten enkanakararatiehtsi tehokenkehronteh. Kennohkwati wahakwayen sahnnonskon. Tohka enyentereh ne Sonkwayatison tahnnon enseshewentanehtsi sahnnonwaktani, ensehsatketsko toh enkanakararatiehtsi tehsakenkehronteh tahnnon yensehsatasontehren tsi nihsayotenseroten tsi Sayner tahnnon ensehseyotenseh ne Rotinsonsonni."

WAMPUM #29

THE NEW CHIEF SHALL FURNISH THE FOOD FOR THE CELEBRATIONS

When a chieftainship title is to be conferred, the candidate chief shall furnish the cooked venison, the corn bread and the corn soup, together with other necessary things and the labor for the Conferring of Titles Festival.

WAMPUM #30

**CHIEFTAINSHIP TITLE CAN BE CONFERRED
WHEN THE GREAT LAW IS RECITED**

The chiefs of the League may confer the Chieftainship title whenever the Great Law is recited, if there is a candidate, for the Great Law speaks all the rules.

WAMPUM #31

A SERIOUSLY ILL CHIEF TEMPORARILY DEPOSED

If a chief of the League should become seriously ill and be thought near death, the women who are the heirs of his title shall go to his house and lift his crown of deer antlers, the emblem of his chieftainship, and place them at one side. If the Creator spares him and he rises from his bed of sickness, he may rise with the antlers on his brow.

The following words shall be used to temporarily remove the antlers:

"Now our comrade chief, the time has come when we must approach you in your illness. We remove for a time the deer's antlers from your brow. We remove the emblem of your chieftainship title. The Great Law has decreed that no chief should end his life with the antlers on his brow. We, therefore, lay them aside in the room. If the Creator spares you and you recover from your illness, you shall resume your duties as chief of the League and you may again labor for the people of the League."

Note: The Clan Mothers depose a chief before he dies. He must not take the title with him to the grave. The title will be inherited by his successor.

KAYONI #32

OHYERI NIHWENNISERAKEH ENHONTERISEN NE KATSENHOWANEN TOKA ROYANER ENRENHEYEH

Tohka ne Royaner enrenheyeh tsinikariwes Katsenhowanen yoteriwatention, enhonterihsen ohyeri nihwenniserakeh. Yahtahatihsen hayen ne Wisk Nihononwentsakeh ohenton ne ohyeri nihwenniserakeh tsinahe tahonheyon ne Royaner.

Tohka ne ahsen nihontatekenha (nehneh Ganienekhaga, Onondagehaga tahnon ne Tsionontowanehaga) enhotiyantonti, kenhehion yenhoyatenhaweh, nehneh kennitotiyenya yatatekenha (Kweyonkonhaga tahnon Onenyotehaga) tohntononneh ohyerihaton nihwennihserateh tahnon ensehsakotinikonketskoko ne ahsennihontatekenha. Tohka nehneh kahron nitotiyen yatatekenha ohhononkwetontih ne Royaner, nehki ne ahsennihontatekenha tohnienhonneh tahnon ensakotinikonraseroni. Enhotehwehnanohataseh ne ahsenyawenreh kihkasehriyetakeh ne Ayonwatha rohson. Nennen enhatihsa, onen enhonwayatarako ne rahonaktakeh tensataneh ne rahonheyon Royaner, Kahnistensera enhonwarihonten. Tohka ahreko tehyonatahewehniehtahon ne Kahnistensera ne rahotihenton ne Rotiyaner yatahonwatasteh ne wahonwayatarako, enhenron ne Sakotatis: "Ha yehtehwayaken." Ahkwekon yenhatiyakenne tsi katsen hayen (tohkani tsinon nihonatiatarohron). Sakotatis enhanenrineh tsi yenhatiyakenneh tahnon enhenron: "Ah tsi tioterhateh nieheteweh tahnon yatentewatrakwentarho."

Nenne ne Kahnistensera enhonwayatarakwen kahtioknihkayen ne ronwatiyokonha, ne Rotiyanerson tehkehni ne tsinon enhontatiatarorokeh enska tsinon kennitotiyenya yatatekenha tahnon ne ohya totihyens ahsen nihontatekenha. Ne Rotiyaner ensehsakotini Konraseroni ne ronatsionionkwen Rotiyaner, enhonwayatarako onka enhaterennoten ne Skennen Karena tahnon enhanenrihneh nenen toh nienhonneh tsinokwati ne Rotinikonrenienhen Rotiyaner. Nennen yenhonneweh tsinon totirhareh ne rotinikonraksens Rotiyaner, enhonwasennowanteh ne ronwayatarakwen Royaner ratonsereh tahnonenhonterihwatentiateh ne tenhonwanakararen.

KAYONI #33

NENNEN ROYANER ENRENHEYE AHWEKON ENHONWATI NE ROTIYANEREON

Nennen ne Royaner enrenheye, rahowatsireh oksak yenhonwataniehteh rariwayennes, nehneh tihotahrated, ensakororyahna ne Rotiyaner aktehnnon tatinakerehnion. Nennen akta yenrahweh, yenhatewennoten "Kwa-ah! Kwa-ah!" Ahsen nienkayenteh tentatnanehta, toka nienkayenteh tsiniyoreh yenraweh. Nennen ne teharatats yenraweh tsi tahtihnakehrenion, ne onkwehsonha enyontkennihsa tahnon sahyata enhoriwanontonseh nahoten kih yohnikonraksa roriwayentahtie. Tohne enhenron "Ah tewatehnikonrihsak." Tohneh ensakohrori tsi warenheyeh ne Royaner. Tohne entehsakoyon skahserihyeta onekorha tahnon enhenron: "Nekihken ne kariwanirahts. Onsehwahtontehneh nahoten kehriwenhawih." Tohneh ensatenti.

Onen wahotiriwahyentahneh ne tohnon Rotiyaner yasakonatehniehtahnion ne tehonrahtats tsinon tatihtehronton ne ohya Rotiyanerson tsiniyoreh akwekon enhotitohkenseh. Ne tehonrahtats tiokehneh tahnon ahsontenneh enhatiriwakahrehi.

WAMPUM #32**NO COUNCIL FOR TEN DAYS WHEN A CHIEF DIES**

If a chief of the League should die while the Council of the Five Nations is in session, the Council shall adjourn for ten days. No Council of the League shall sit within ten days of the death of a Chief of the League.

If the Three Brothers (ahsennihontatehkenah) (the Mohawks, the Onondaga and the Seneca) should lose one of their chiefs by death, the Younger Brother (iatatehkenah) (the Cayuga and the Oneida) shall come to the surviving chiefs of the Three Brothers on the tenth day and console them. If the Younger Brothers lose one of their chiefs, then the Three Brothers shall come to them and console them. And the consolation shall be the reading of the contents of the thirteenth shell wampum of Ayonwatha. At the termination of this rite, a successor shall be appointed by the women heirs of the chieftainship title. If the women are not ready to place their nominee before the chiefs, the Speaker shall say: "Come let us go out." All shall then leave the Council or place of gathering. The Speaker shall lead the way from the house by saying: "Let us depart to the edge of the woods and lie in wait on our bellies." (Tenshakonatiowentarese).

When the women title holders shall have chosen one of their sons, the chiefs of the League will assemble in two places, the Younger Brothers in one place and the three Older Brothers in another. The chiefs who are to console the mourning chiefs shall choose one of their number to sing the Song of Peace as they journey to the sorrowing chiefs. The singer shall lead the way and the chiefs and the people shall follow. When they reach the sorrowing chiefs, they shall hail the candidate chief and perform the rite of Conferring the Chieftainship title. (Ohkeiontentshera)

Note: "Women heirs of the Chieftainship Title" means that the Clan Mothers are keepers of the Chief's string wampum which he turns over to his Clan Mother before he is given the title at the Conferring of Chieftainship rite. The title is the name of the original Chief in whose position the Candidate Royaner is inheriting. "When the women title holders shall have chosen one of the sons," means political sons or men of the particular Clan concerned, not necessarily any of their natural sons.

WAMPUM #33**WHEN A CHIEF DIES ALL IROQUOIS CHIEFS ARE NOTIFIED**

When a chief of the League dies, the surviving relatives shall immediately dispatch a messenger, a mentor of another clan, to the chiefs in another locality. When the runner comes within hailing distance of the locality, he shall utter a sad wail, thusly: "Kwa-ah! Kwa-ah!" The sound shall be repeated three times, and then again and again at intervals as many times as the distance may require. When the runner arrives at the settlement, the people shall assemble and one must ask the nature of his sad message. He shall then say: "Let us consider." (rakwennikon riak). Then he shall tell them of the death of the chief. He shall deliver to them a string of shells or wampum and say: "Here is the testimony, you have heard the message." He then may return home.

It now becomes the duty of the chiefs of the locality to send runners to other localities and each locality shall send messengers until all chiefs are notified. Runners shall travel day and night.

Note: The mourning relatives (members of the same clan) are consoled by the members of the clan that sits opposite to them at the Council Fire. They also do the running to distant chiefs. When their own chief dies, then the favor is returned.

KAYONI #34

YAHONKA NE ROYANER YAHAWEH NE RAHOSENNA TSI YEYATATARION

Tohka ne Royaner enrenheyeh tahnnon yahtekayen ne onka rahonaktakeh ahnonsahonwarihonten, onen kahti ne Rotiyaner ne Kanakerasera yenhatihaweh ne Kahsenna tahnnon ne entehsakotiyon ne kontatekenha kawatsireh ne rahotihtarakon tsiniyohreh ne Royanerkenha rahowatsireh ensotiyentahneh ne onka tahonsahonwanakararen, tohne onen tentonwatihiyon ne Kahsenna, rohnnonha rahonawen.

Yahne Rotiyaner Kahnsenna onka tiahaweh tsiyehyatatarion. Enwahton ne Rotiyanerson tensonwanakararako ne rahonheyon Royaner, ensontawa ne Kahsenna enkhoni tsiitiokenrakaronteh tsi yontatatahata.

YOHNETOTAHON

KAYONI #35

YOHNETOTAHON

Ne onka rahyatareh ne Kanakerasera nektsi yahtekariwayentakwen, tohka ehso tsi rayatakehnen tahnnon ihsinon nihawehyenteh tahnnon ehso tsi teharihwasnieh ne ahoriwasonha ne Kanakerasera toka enrennesteh tsi rahtohka, yohtonkwehtakwarihshon, enwahton ne Rotiyaner enhonwarihonten toh enhatien tsi rahtitskoton ne Katsenhowanen, "Yohnetotahon" enhonwanatonkwe. Tohnitsi enhonwahsenneon nenen ohya yenskaheweh ne tensehsakotihnakararonion. Tohka katkeh enhakarenrako tsiniyorihoten ne Gayanerekowa, yatahonsahonwarontiakeh nektsi kenhaskaweh ne tensehsakotihnakararonion. Tohka katkeh enhakarenrako tsiniyorihoten ne Gayanerekowa, yatahonsahonwarontiakeh nektsi kenhenskahawihteh yahonka tahonsahatahonsatateh nahoten ahonsahenron. Tohka ensatatsennarako yahonka tahonwayateneh. Ne "Yohnetotahon" yahneh tohoyen ne onka rahonaktekeh ahonsahatien.

WAMPUM #34

NO CHIEF MAY CARRY HIS TITLE TO THE GRAVE

If a chief dies and there is no candidate qualified for the office in the family of the women title holders, the chief of the Nation shall give the title into the hands of a sister family (Kentennonteron) in the clan until such time as the original family produces a candidate, when the title shall be restored to the rightful owners.

No chieftainship title may be carried into the grave. The chiefs of the League may dispossess a dead chief of his title even at the grave.

Note: "Sister family in the clan." There are three chiefs and three Clan Mothers in each Clan. Each chief and each clan mother represent a "family" or a political family in the Clan. Makes it easy to reach decisions in Clan Councils. The Chieftainship Titles have been in existence since the Confederacy was founded and must not be buried.

PINE TREE CHIEF

WAMPUM #35

THE PINE TREE CHIEF

Should any man of the Nation assist with special ability or show great interest in the affairs of the Nation, if he proves himself wise and honest and worthy of confidence, the Chiefs of the League may elect him to a seat among them and he may sit in the Council of the League. He shall be proclaimed a Pine Tree, sprung up for the Nation, and be installed as such at the next assembly for the installation of chiefs. Should he ever do anything contrary to the rules of the Great Peace, he may not be deposed from office – no one shall cut him down – but thereafter every one shall be deaf to his voice and his advice. Should he resign from his seat and title, no one shall prevent it. A Pine Tree Chief has no authority to name a successor, nor is his title hereditary.

AHSAREKOWA

KAYONI #36

ROYANER ENTATKAWEH KAYERI NIHKASERIYETAKEH ONEKORHA TSIHNIHOTIHSENNOTENS NE AHSAREKOWATSON

Ne rahotisennasonha ne Ahsarekowason:

Ayonwehs: Ahsarekowa ihrateh raohnaktake ne Tehkarihoken (Mohawk).

Kahonwaitiron: Ahsarekowa ihrateh raohnaktake ne Otatsheteh (Oneida).

Ayentes: Ahsarekowa ihrateh raohnaktake ne Atotarho (Onondaga).

Wenens: Ahsarekowa ihrateh raohnaktake ne Dekaenyon (Cayuga).

Shoneratowaneh: Ahsarekowa ihrateh raohnaktake ne Skanyatario (Seneca).

Kahnistensers enkontahwa ne Ahsarekowa rahotisennasonha. Tohnon yahtenkahyehstahshonkeh ne Ahsarekowa enhonten tsinon ne kawatsirakon ne Kahnistensera kotihaweh ne Rotiyaner Kahsennasonha.

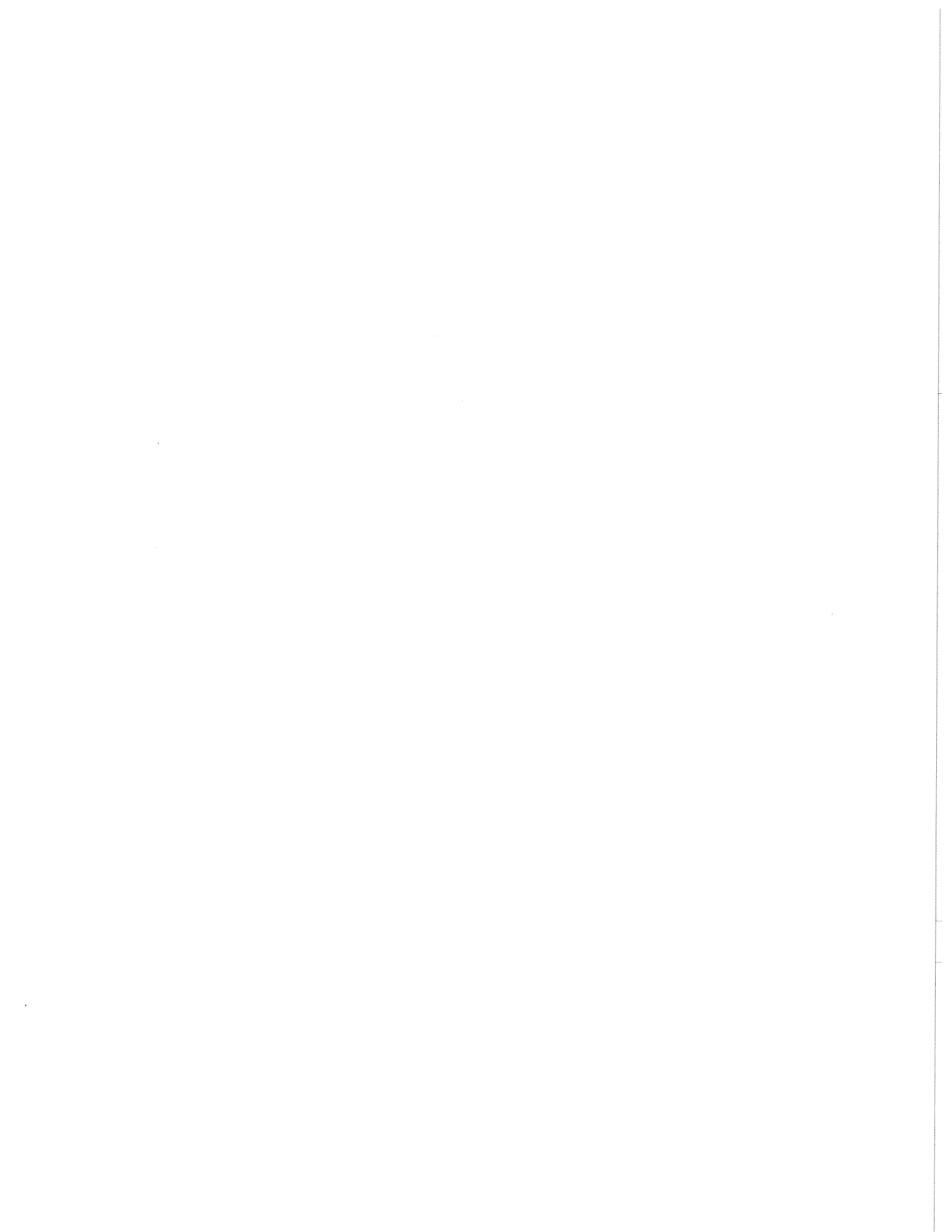
KAYONI #37

SAYAHTA AHSAREKOWA NE SKAHNAKERASERA RAHOTIYOTENSERA

Sayahta ne Ahsarekowa enhotihyentaneh ne Skanakerasera, tahnnon ne enhonateriwayenhaseh ne enhateriwakareni nahoten enhonnohetsteh ne Rotiyaner tahnnon ronnonha enhonteriyo nenen tenwahtonwentsoweh. Yahtahontiatahren ne Ahsarekowa tsirotitsenhayen ne Rotiyaner, nekneh enhontennikonrahren tohka tehnen onka ne Royaner tenhahnioskenneh, Ahsarekowa enhayehna ne nahoten yatahohnehrientiyo ne onkwesonha. Ahsarekowa tensakotehwennakwe ne Kanistensera tsi enhonwatehten ne Royaner watanoskenneh. Tohka nonkwesonha tehyakotonwentsohni tioknahoten ahonwatirorih ne Rotiyaner, Ahsarekowa yensakoriwenhawenseh. Rohonha rotehriwayenni ne yahsakoriwaherahseh ne nahoten tehyakotonwentsonni nonkwesonha hohenton tsiniyohreh enhatitsenhayen ne Katsenhowanen.

AHSAREKOWA THE WAR CHIEF





THE WAR CHIEFS

WAMPUM #36

THE TITLE NAMES OF THE FIVE WAR CHIEFS

The title names of the War Chiefs of the League shall be:

Ayonwehs: war chief under Chief Tekarihoken(Mohawk).
Kahonwaitiron: war chief under Chief Otatsheteh(Oneida).
Ayentes: war chief under Chief Atotarho(Onondaga).
Wenens: war chief under Chief Dekauenyon(Cayuga).
Shoneratowaneh: war chief under Chief Skanyatariio(Seneca).

The women heirs of each head chief's title shall be the heirs of war chief's title of their respective chief.

The war chiefs shall be selected from the eligible sons of the female families holding the chieftainship title.

Note: War Chiefs ruled absolutely over the nations when the Iroquois Confederacy was formed. The ruling war chiefs were Tekarihoken for the Mohawks, Atateheteh for the Oneidas, Atotarho for the Onondagas, Dekauenyon for the Cayugas and Skanyatariio for the Senecas. They all became part of the 49 Chiefs in the new order devised by Deganawida, Founder of the Iroquois Confederacy. They became Peace Chiefs and a new order for protection and defense was devised and the new category of War Chiefs established and they included Ayonwehs for the Mohawks, Kahonwaitiron for the Oneidas, Ayentes for the Onondagas, Wenens for the Cayugas and Shoreratowaneh for the Senecas and these new War Chiefs took instructions and directions from the former rulers of the Nations.

The Gayanerekowa has definite functions for the War Chief and his men (Warrior Society). They are charged with the protection, defense and welfare of the people. These duties may take many forms, such as keeping the peace, teaching, speaking to the people, repossessing lost lands, maintaining human rights, diplomatic relations with other nations, and any other work that promotes the welfare of the people.

WAMPUM #37

ONE WAR CHIEF FOR EACH NATION AND THEIR FUNCTIONS

There shall be one War Chief for each Nation and their duties shall be to carry messages for their chiefs and to take up arms in case of emergency. They shall not participate in the proceedings of the Council, but shall watch its progress and in case of an erroneous action by a chief, the War Chiefs shall receive the complaints of the people and convey the warnings of the women to him. The people who wish to convey messages to the Chiefs of the League shall do so through the War Chief of their Nation. It shall always be his duty to lay the cases, questions and propositions of the people before the Council of the League.

KAYONI #38

NENNEN ENRENRENHEYE NE AHSAREKOWA OYA ENSONWARIHONTEN

Nennen ne Ahsarakowa enrehheyeh, ohya rahonaktakeh ensonwarihonten, tonitsienwateriwatentiaton tsiniyot nohnen Royaner wahonwarihonten.

KAYONI #39

NENNEN AHSAREKOWA ENHAWEHNONTIH NE GAYANEREKOWA

Tohka ne Ahsarekowa ohya nenhayehre tsinitisi enhonwarori tohkani enhawennontih ne Gayanerekowa, ne enratsteh tsi rohterihonteh, nehneh konnonkwe rahowatsireh tahnonne ronnonkwe rahowatsireh ensonwarontiakeh. Enwahton ne konnonkwe yahtenyotiyatisteh tohkani ne ronnonkwe yahtenhotihyatisteh tohkani yahtenhontiesteh tsi enhonteriwatentiateh. Tohneh ne Kanistensera ohya ensonwayatarako.

KAYONI #40

NENNEN ROTIYANER YENHONWATEHNIETEH NE TEHARATATS

Nenne ye Rotiyaner kahnnon onka yenhonwatehniehteh ne Katsenhowanen ahowiwakeh, tenhatiwawenhehkeh nahoten yenhontehniehteh tahnnon enhonwanikonrayentasten ne taharatats yenhatakwarishaten tsinon wahre tahnnon yenhariwayen tsinitisi wahonwarori.

KAYONI #41

TSI NENHAYEREH NE TEHARATATS

Tohka ne taharatats ne rariwenhawih tsi tahonneh ne rahtihnatakaryas tahontehriyosereh, ne teharatats tehothenrehtanionne tsinienhenre "Kwa-ah! Kwa-ah!" tehkehni yatenkayenteh tahnnon tentatnahnehta, kennikariwehsonsa tohneh onen enkariwehsonsehkeh.

Tohka ronkwe enhonwahyatatshenrih rawenhehyon, yahtiahayehna ne ohyehronta ne wahoyatatshenrih, oksak ensahtentih tohothenrehtaneh, "Koo-weh! Koo-weh!"

WAMPUM #38

WHEN A WAR CHIEF DIES ANOTHER IS INSTALLED

When a War Chief dies, another shall be installed by the same rite as that by which a Chief (of the Council) is installed.

WAMPUM #39

WHEN A WAR CHIEF ACTS AGAINST THE GREAT LAW

If a War Chief acts contrary to instructions or against the provisions of the Laws of the Great Peace, doing so in the capacity of his office, he shall be deposed by his women relatives and by his men relatives. Either the women alone or the men alone or jointly may act in such a case. The women title holders shall then choose another candidate.

Note: The people of the Clans here show their power. The women title holders are, of course, the Clan Mothers.

WAMPUM #40

WHEN THE CHIEFS SEND A MESSENGER FOR THE COUNCIL

When the chiefs of the League take occasion to dispatch a messenger on behalf of the Council of the League, they shall wrap up any matter they may send and instruct the messenger to remember his errand to turn not aside, but to proceed faithfully to his destination and deliver his message according to every instruction.

WAMPUM #41

HOW THE MESSENGER SHALL PROCEED

If a message borne by a runner is the warning of an invasion, he shall whoop: "Kwa-ah, Kwa-ah!" twice and repeat at short intervals, then again at a longer interval.

If a human is found dead, the finder shall not touch the body, but return home immediately shouting at short intervals "Koo-weh!"

KENTARASONHA

KAYONI #42

TSIHNIYOTIHSOONOTENS NE KENTARASONHA

Tsinikanakeraser ne Wisk Nihononwentsake tahnnon ne sakonatehrehokonha ehkayentakeh ne kentaronha tsinihyot ne Rotisennakete, Rotisennakehtekowa, Ohkwarikowa, Ohkwaritakayon, Ahnowara, Ronatkontseraron Ahnonwara, Tawistawis, Tawistawiskowa, Skehnondon, Tkanenyoteh, Yahsakonha, Tiawehronko, Ahtenno, Skahsonsanti tahnnon Onehnata Watatewennio.

Ne kih kentaronha tewarehniaton tsi rahtinakerehnion ne Wisk Nihononwentsakeh, ne enhatiyatakwehniyokeh ne ohwentsa, ronnonha rahonawen yotonhon.



KAYONI #43

RONTATEHKENHOKONHA NE SAHOTIHTARA

Ne onkwesonha ne Wisk Nih ononwentsakeh ratiyataronnion ne kentaronha ahkwekon ensakotiyenterehne ne onka enkne sahotitara tsi rontatehkenhokonha, yahtehwatsterista nahotinakeraseroten. Yatahonton ahotihniakeh ne satehotihtaroten.



KAYONI #44

NE ENTEHWANONTON TSINIHYAKOTAROTEN NE RONWATIHNISTENHA

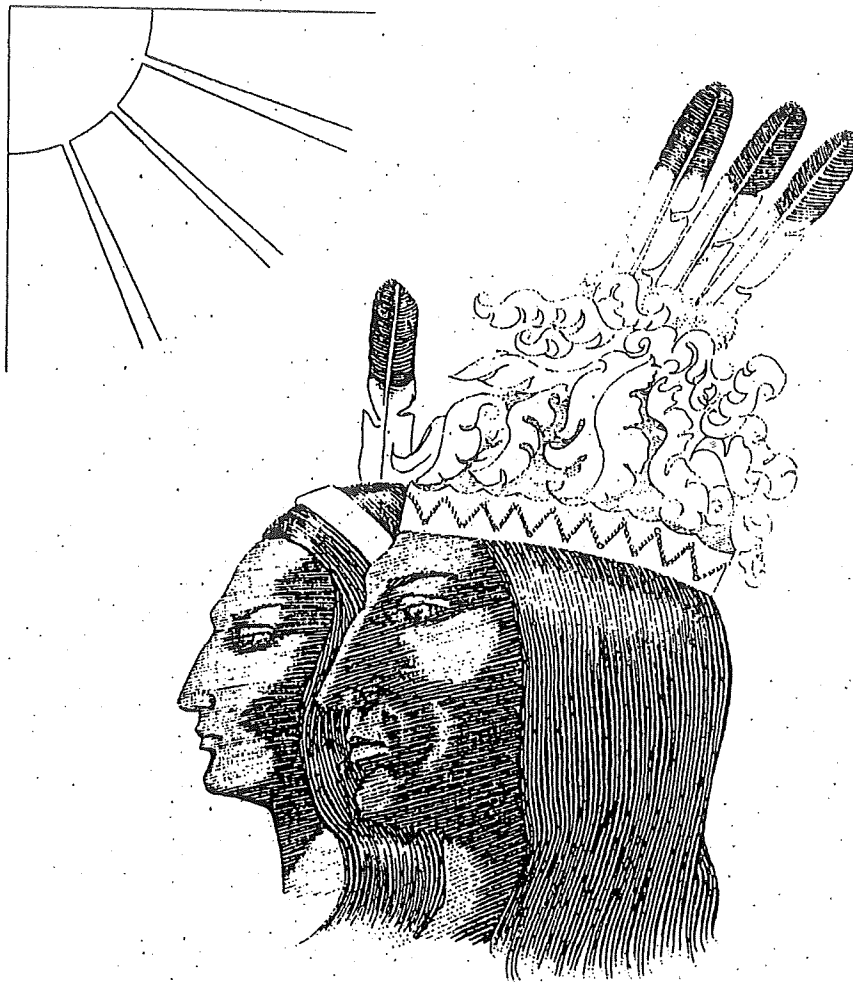
Ne onkwesonha ne Wisk Nihononwentsake, ne enhatisereh tsiniyakotaroten ne ronwatinistenha. Konnonkwe ne kontwatsirineh ne Kanakerasera. Ne enkotiyatakwehniyokeh ne onwentsa. Ronnonkwe tahnnon ne konnonkwe ne enhatihsereh tsinihyakotaroten ne ronwatinistenha.



KAYONI #45

KANISTENSERA KOTIHAWEH NE ROTIYANER KAHSENNASONHA

Kanistensera, kotihaweh ne Rotiyaner kahsennasonha, ne enkonwatinatonkwake Oyaner tsinenweh tohkani Otiyaner.

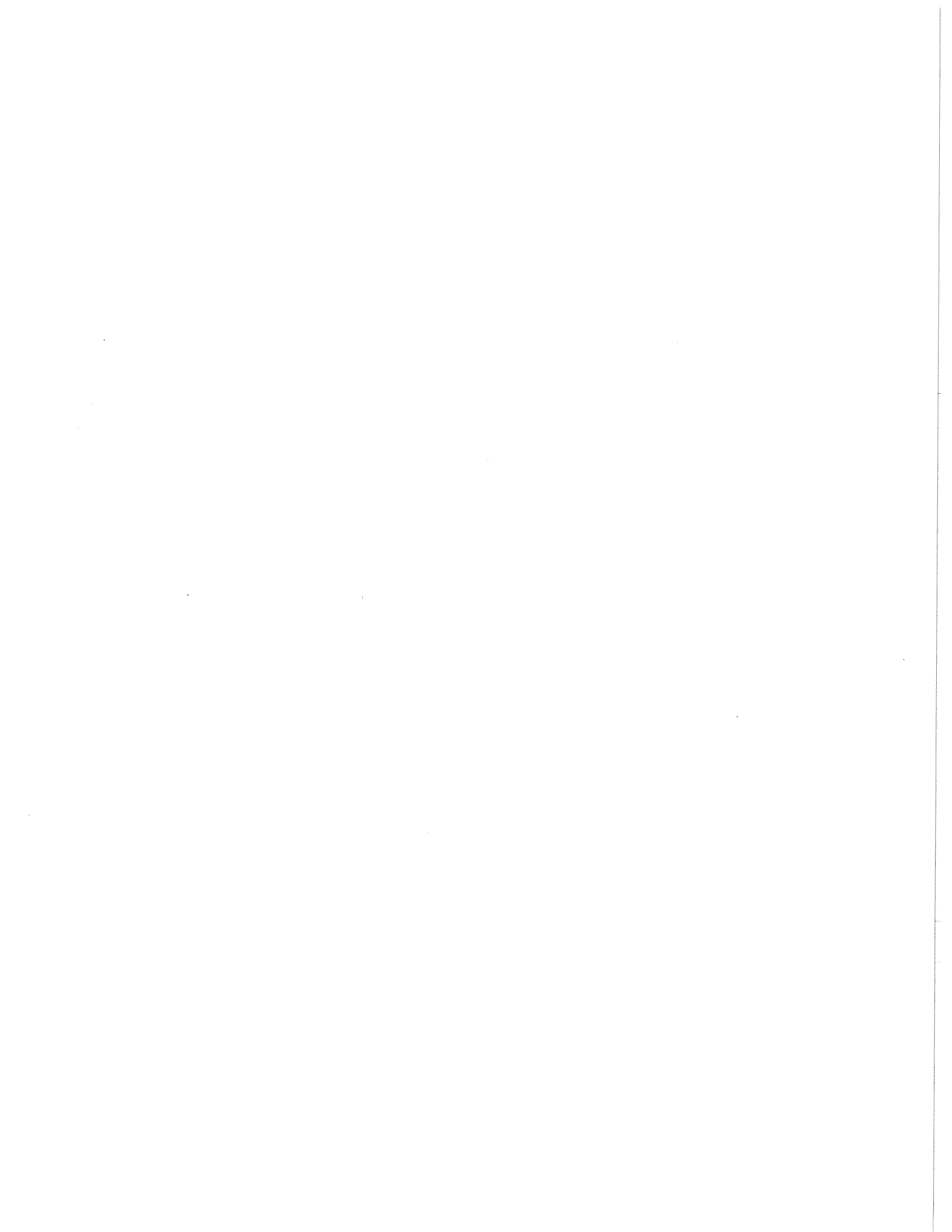


*You shall love each other the rest
of your days.
Let your love be strong and as constant
and enduring as our elder brother the Sun.
Be as steadfast and true to your duties as
our Mother the Earth....*

Tetsatatehonoronkwak tsinikon ehsehnenniserayentonkeh.

Tonihkasatstek ne sehninoronkwatsera tahnnon to niyoriwatokentahnnon to natehkawihsatstek tsiniyot ne tsitewatsiha Tsiokeneka Orakonstera.

To nasehniriwatokenhak tsinitsateriwayenni tsiniyot ne yehtinistenha Tsiyonwentsateh.



THE CLANS

WAMPUM #42

TITLES OF CLANS

Among the Five Nations and their descendants there shall be the following Clans:

Bear, Eel, Snipe, Beaver, Hawk, Turtle, Deer, Heron, Wolf

These Clans distributed through their respected nations shall be the sole owners and holders of the soil of the country and in them is vested, as a birthright.

Note: There are clans other than these among the 5 Nations. The Europeans, not being members of any of these Clans, have no right to own any land in this part of the world.

WAMPUM #43

MEMBERS OF THE SAME CLAN IN OTHER NATIONS

People of the Five Nations who are members of a certain clan shall recognize every member of the Clan no matter what Nation, as relatives. Men and women, therefore, who are members of the same Clan are forbidden to marry.

WAMPUM #44

LINEAL DESCENT OF THE PEOPLE RUNS IN THE FEMALE LINE

The lineal descent of the people of the Five Nations shall run in the female line. Women shall be considered the Progenitors of the Nation. They shall own the land and the soil. Men and women shall follow the status of their mothers.

WAMPUM #45

THE CLAN MOTHERS, WOMEN TITLE HOLDERS

The women heirs of the chieftainship titles of the League shall be called Oyaner or Otiyaner for all time to come.

Note: The Clan Mothers shall be called Oyaner. Oyaner is derived from the word Oyana meaning "path". Oyaner is the female "good path maker." Otiyaner is in the plural. Royaner means, "He makes a good path for people to follow." Rotiyaner is in the plural.

KAYONI #46

KANISTENSERA ENKONTAWA NE KASENNAONWE TSINENWE

Ne konnonkwe ne kahyerihniwahsen–satehkon (onen nonwa wisknihwahsen) nikawatsirakeh ne enkontahwe ne kabsennahonweson tsinenweh.

Nennen ne Wisk Nihononwentsakeh ensakotihseennon ne rahtiksakonha tsinihkarihwes tahontehnonwehratons ne Ohsehron, tohkani Ohkaserota, Kenniyohontesha tohkani Kayentohkwen, sahyata ne ronkwe tsinihotaroten ne raksaha tohkani yeksaha enhonwarihonten ne enharihowanateh, ensakorori ne tihotitaratehniion ennih. Tihsonnoten ne rohniha tahnnon ne rohnistenha enkohni ne akotara. Tohneh onen enharihowanateh ne raohsenna ne raksah tohkani yeksaha tehkehni yahtenkayenteh. Tohneh onen ne raksaha ronenhaha tenhoyatakwe ne raksaha tahnnon ehoyatenhawihson tsinikanonses enharennotatieh "Kehnihkonranihron! Wahkehnonsonni!" Tsirarennohtatie ne skentarakaratih enhonterennayesteh, "Hyen, Hyen, Hyen, Hyen..." tsiniyoreh enharenmentahneh.

KAYONI #47

TOKA NE KANISTENSERA AHKONTWATSIRATON

Tohka ne Kanistensera kotinikonrareh ne Royaner Kabsenna ahkontwatsirahton, Rotiyanerson ahkora entehsakotihyon ne Royaner Kabsenna ohya ensatihwatsiraketsko ne ensontawa ne Royaner Kabsenna tahnnon ne Kahnistensera enwatawa ne Kabsenna nektsi yatayakorihonten ne Rotiyaner tsiniyore akwekon ne kawatsirakayon enhonenhehyon tohkani yatehsonawen ne ahonsahontehrihonten.

KAYONI #48

TOKA AKWEKON NE KANISTENSERA ENKONTWATSIRATON

Tohka akwekon ne Rotiyaner tahnnon Otiyaner tahnnon ne tsinikentara enhontwatsiraton, nehneh Rotiyaner tsi Katsenhowanen tohnokwati nienhatihaweh ne Kabsenna tsinokwatih ne tiatatehkenha Kentara ne ohya ensatiketsko.

WAMPUM #46**CLAN MOTHERS ARE KEEPERS OF THE AUTHORIZED NAMES**

The women of the 48 (now 50) noble families shall be the heirs of the authorized names for all time to come.

When an infant of the Five Nations is given an Authorized Name at the Midwinter Festival or at the Green Corn and Strawberry and Harvest Festival, one in the cousinhood of which the infant is a member shall be appointed a speaker. He shall announce to the opposite cousinhood the names of the father and mother of the child together with the clan of the mother. Then the speaker shall announce the child's name twice. The uncle of the child shall then take the child in his arms and walking up and down the room shall sing, "My head is firm; I am of the League." As he sings, the opposite cousinhood shall respond by chanting: "Hyen, Hyen, Hyen, Hyen...", until the song is ended.

Note: The "cousinhood" is the other Clan. The purpose of announcing the Clan of the mother is to point out the Clan of the child. A child is born a Mohawk, Oneida, Onondaga, etc., but when he is named in the Great Law ceremony, the child becomes an Iroquois or Rotinsonsonni. He is a Mohawk by blood and an Iroquois by law, for Gayanerekowa is also known as the Great Law, is the Constitution of the Kanonsonnionwe or the Iroquois Confederacy. By the same token, if an individual or a whole Nation leaves the Iroquois Confederacy and in time realizes their great error and decide to be reinstated, they would be required to go through the Naming Ceremony or in their case, a re-naming ceremony and hold the Pledge Wampum and re-accept the Great Law and this act could be called the Iroquois Pledge of Allegiance.

WAMPUM #47**IN CASE CLAN MOTHERS BECOME EXTINCT**

If the female heirs of a title of a chief of the League becomes extinct, the title shall be given by the chiefs of the League to a sister family whom they shall elect, and that family shall hold the name and transmit it to their female heirs, but they shall not appoint any of their sons as a candidate for a title until all the eligible men of the former family shall have died, or otherwise have become ineligible.

Note: If the Clan Mothers who hold a Royaner Title become extinct, the Chiefs of the Confederacy shall give the Royaner title to another of the three parties making up the clan, but they will not appoint a Royaner until all the eligible men in the former clan (family) have died. Which means that the Chiefs of the Confederacy can institute a new clan if necessary.

WAMPUM #48**IN CASE ALL THE CLAN MOTHERS BECOME EXTINCT**

If all the heirs of a chieftainship become extinct, and so all the families in the Clan, then the title shall be given by the chiefs of the League to a family of a sister Clan whom they shall elect.

Note: The chiefs shall take from a large clan and make a new clan or keep up the extinct clan so that the title shall not be lost.

KAYONI #49

TOKA NE KANISTENSERA YATAHONTONTATEH AHOSENNON NE ROYANER

Tohka onka ne Kanistensera yatahontontateh ahontontkaweh ne Kabsenna tohkani ahyakosennon, tohkani ne Kanistensera kehtenwatkahweh tohkani enkakenron nahoten yotehrihonteh, tohneh kati kenhenskahawihteh akwekon nonkwe enyakehrekeh yontatitaten tahnnon ne akowatsireh yotwatsiratonhon. Tiatatehkenha kawatsireh nohkwatih nienhenweh ne Kabsenna, tohkani enktikentarateh enhatijehna tsiniyosnohreh ensakotiriwaherasesh. Ne kati ne Rotiyaner ne Katsenhowanen enhatirako kahnikayen ne kawatsireh tohkani kentara enhatijehna ne Kabsenna kenhenskahawihteh.

KAYONI #50

TSINIYOTIYOTENSEROTON NE KANISTENSERASONA

Nehneh Otiyaner kotihnikonrahre ne Rotiyaner Kabsenna enyakotirihonten tehkehniyasesh tehkenonkwe ne enhonwakhonnien ne Royaner nenen onkwesonha toh wahontkennihsa rahononskon.

Yahtetkayehri tshnon yahtehyoyanehreh ne ahyontonkaryakeh ne onka sakohonkarawih.

KAYONI #51

NE ROYANER ENHAHNENRONNI RAHONONSKON NE ROTIYANERSON

Nenen ne Royaner enhahnenronni rahononskon, ne rohneh tohka enyonskanehkeh ahkahonha enyekwatako ne ahtennatsera, enhonwatihnonteh ne Rotiyanerson rohnatatiataroron. Yahkoyanersenserayen ne tonayehyereh tahnnon enyakehnesteh ne akohnoronkwatsera.

KAYONI #52

NE KANISTENSERA KATKE ENSONWATIHAHARATEH NE ROTIYANER

Ne Otiyaner, katkeh tehyotonwentsohon, enhonwanatehten tahnnon ensonwatiharateh ne Rotiyaner. Nehkokne yehkonnehta tsikatsenhayen enwaton tohnenkotihyereh, tahnnon ne yatiekonnehta, yahnetahonton ne ahkotiriwayakeh tohkani ahhsakotirihsih nahoten wahonnohetsteh.

WAMPUM #49

IF A CLAN MOTHER REFUSES TO BESTOW A CHIEFTAINSHIP TITLE

If any of the Otiyaner women, heirs of a titleship, shall willfully withhold a chieftainship or other title and refuse to bestow it, or if such heirs abandon, forsake or despise their heritage, then shall such women be deemed buried, and their family extinct. The titleship shall then revert to a sister family or Clan, upon application and complaint. The chiefs of the League shall elect the family or Clan which shall in future hold the title.

Note: How political rights are lost by one of the three parties of a Clan when it's Clan Mother refuses to follow the rules of her position.

WAMPUM #50

CLAN MOTHER'S DUTY IF A CHIEF HOLDS A CONFERENCE AT HIS HOME

The Otiyaner women of the League, heirs of the chieftainship titles, shall elect two women of their family as cooks for the chief when the people shall assemble at his house for business or other purposes.

WAMPUM #51

FOR A CHIEF HOLDING A CONFERENCE WITH OTHER CHIEFS AT HIS HOME

When a chief holds a conference in his home, his wife, if she wishes, may prepare the food for the union chiefs who assemble with him. This is an honorable right which she may exercise and an expression of her esteem.

WAMPUM #52

HOW CLAN MOTHERS CORRECT ERRING CHIEFS

The Otiyaner women, heirs of the chieftainship titles, shall, should it be necessary, correct and admonish the holders of the titles. Those only who attend the Council may do this and those who do not shall not object to what has been said nor strive to undo the action.

Note: The Clan Mothers (Otiyaner) may correct and give friendly advice to the Rotiyaner (Chiefs).

KAYONI #53

TSIHNENKOTIHYERE KANISTENSERA NE OYA ENSONWAYATARAKO NE ROYANER

Nennen ne Kahnistensera enhonwayatarako ne Royaner enhaton, tenkotiyestasih nehneh enwahton enhonwanihahese, tohriwayehri tahnnon yohtonkwetakwarishon, rahonha ratatehriwaseronnienni tahnnon tehsakosnieh ne rahowatsireh tohka tehnen rawatsirayen, tahnnon ne tahnnes ne rahonakerasera.

KAYONI #54

KANISTENSERA OHKOTITSENHAYEN NE OYA ENSONWAYATARAKO ROYANER

Nennen ne Royaner enrenheyeh tohkani ensonwahröntiakeh, ne rahatara Otiyaner enkontitsenhayen tahnnon ensonwayatarako ne Royaner ensahton. Yatahonton ne rahniha ne ohya Royaner ne ahonwarihonten. Tohka sahtenkotiriwanonweneh tohnienkotihaweh ne rahosenna tsinokwati ne ronnonkwe ne enkneh sahkentara. Tohka yahtahatiriwanonwehneh ne ronnonkwe, enhohnateriwayenhaseh ne rohnonha ahanwayatarako katiok nikayen tsinikon ronnonkwetayen. Tohko ne ronnonkwe tahnnon ne konnonkwe yatahatikwenih tahatiyestahsah kahnikayen ne tehniyaseh ronwatiyatarakwen, tohneki onen ne Rotiyaner ne sahotitara ne enhonwayatarako. Tohka ne ronnonkwe tahnnon ne konnonkwe sahtenhatiriwanonwehne onka wahonwayatarako, entonwatiyon ne tihkentaratehnion ne rahosenna, toh entatiriwanirateh, tohne onen entonwatihyon ne Rotiyanerson ne Katsenhowanen entatiriwanirateh tohne onen enhonteriawatentiateh ne tenhonwanakararen.

AHTEHNIENTENTSERASONHA

KAYONI #55

AKWEKON NE ROTIYANER TENHATIENNA TSI ONYONNIHAKHEH NE ONEKORHA ASERIYESONHA

Ehso kayseriyetakeh onekorha wahtaniharon akwekon Rotiyanerson ne Wisk Nihononwentsakeh wahtatiyena tsi wahonnonni, ne wahtehnientenstakwen tsi yatehonatieston ne Wisk Nihononwentsakeh tahnnon ne kariwanihrats ne Rotiyanerson ne Ganienekhaga, Onenyotehaga, Onondagehaga, Kweyonkonhaga tahnnon ne Tsonontowanehaga tsi yatehonatieston tahnnon enska rohnatonhon, ne wahatihnatonkwe Gayanerekowa ronnonha rotiriwanihraton.

Ne kahti kih onekorha wahtaniharon wahtenientenstakwen nenen Rotsitsenhayen ne Wisk Nihononwentsakeh. Ne Royaner enhonwarihonten ne enhanotonko, enhatawah ne onekorha tsinikariwes enhatatih. Nennen enhahsa ne yehnotonkwata, toh enhahren ne onekorha tsinon nihkharataton, onen kihnenneneh akwekon ne Rotiyaner tahnnon nonkwesonha enyontokeh tsi rotitsenhayen.

WAMPUM #53**RULES FOR CLAN MOTHERS TO FOLLOW IN SELECTING A NEW CHIEF**

When the Otiyaner women, holders of a chieftainship title, select one of their sons as a candidate, they shall select one who is trustworthy, of good character, of honest disposition, one who manages his own affairs, and supports his own family, if any, and who has proven a faithful man to his nation.

Note: When the Clan Mothers "select one of their sons" it means one of the men in the Clan who has the proper qualifications. It does not necessarily mean one of their own natural sons, the Clan being a political family.

WAMPUM #54**CLAN MOTHERS HOLD A COUNCIL TO SELECT A NEW CHIEF**

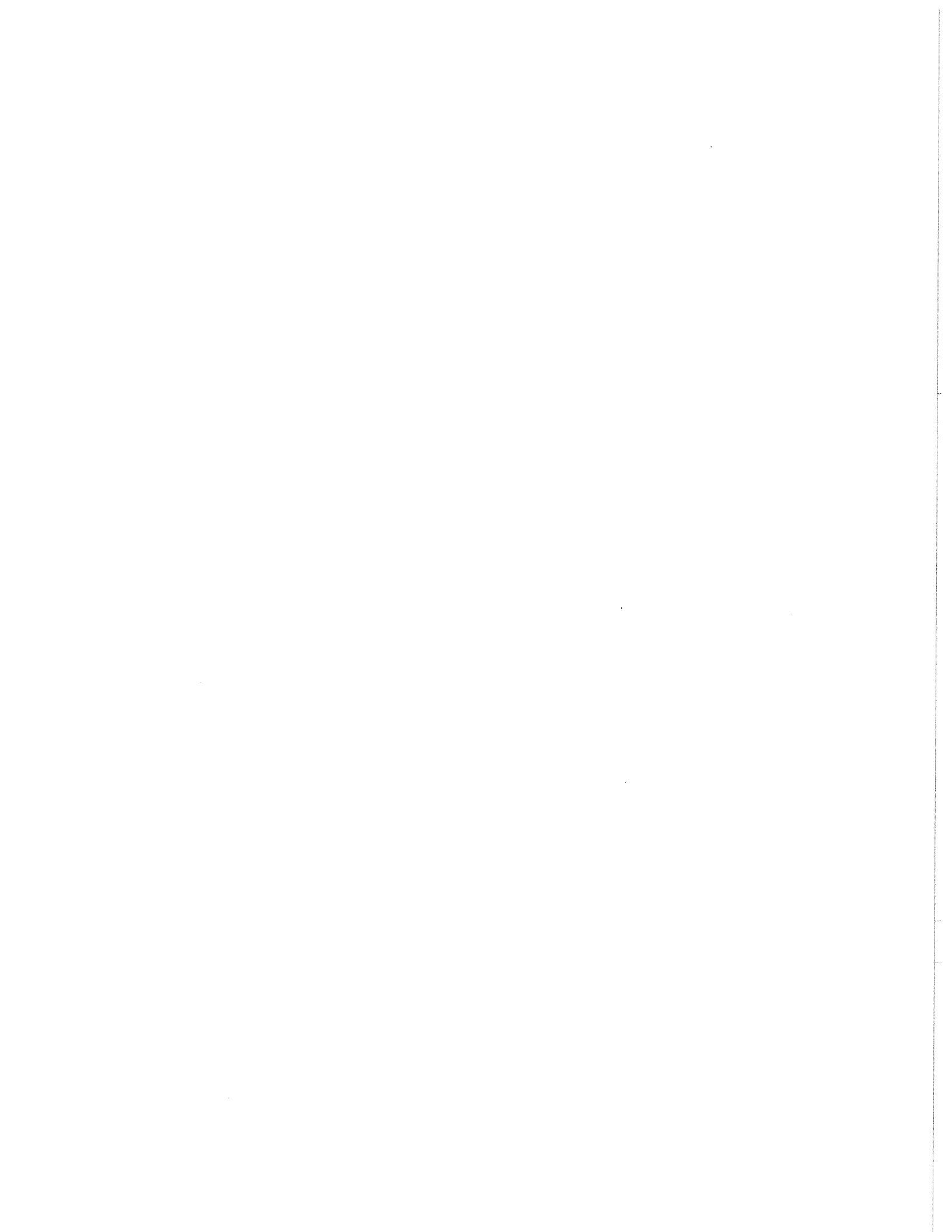
When a chieftainship title becomes vacant through death or other cause, the Otiyaner women of the Clan in which the title is hereditary shall hold a council and shall choose one of their sons to fill the office made vacant. Such a candidate shall not be the father of any chief of the League. If the choice is unanimous, the name is referred to the men relatives of the Clan. If they should disapprove, it shall be their duty to select a candidate from among their own number. If then the men and women are unable to decide which of the two candidates shall be named, then the matter shall be referred to the chiefs of the League in the Clan. They shall decide which candidate shall be named. If the men and women agree to a candidate, then his name shall be referred to the sister clan for confirmation. If the sister clans confirm the choice, they shall refer their action to the chiefs of the League who shall ratify the choice and present it to their cousin chiefs, and if the cousin chiefs confirm the name, then the candidate shall be installed by the proper ceremony for the conferring of chieftainship titles.

Note: Again, "one of their sons" means the eligible men of the Clan. The new chief shall have to meet with the approval of all the men, women, Clan Mothers and other Chiefs.

THE SYMBOLS**WAMPUM #55****ALL CHIEFS CONTRIBUTE TO THE MAKING OF
GRAND COUNCIL WAMPUM STRINGS**

A large bunch of shell strings, in the making of which the Five Nations League Chiefs have equally contributed, shall symbolize the completeness of the unions, and certify the pledge of the Nations, represented by the chiefs of the League of the Mohawk, the Oneida, The Onondaga, the Cayuga, and the Seneca, that all are united and formed into one body, or union, called the Union of the Great Law which they have established.

A bunch of shell strings is to be the symbol of the Council Fire of the League of Five Nations. And the chief whom the Council of Firekeepers shall appoint to speak for them in opening the Council shall hold the strands of shell in his hands when speaking. When he finishes speaking, he shall place the strings on an elevated place or pole so that all the assembled chiefs and the people may see it and know that the Council is open and in progress.



III

KAYONI / WAMPUMS

56-80

KAYONI #56

SKASERİYETA ONEKORHA NE KENTON SKANAKERASA

Wisk nihkaseriyetakeh onekorha wahtaniharon skatneh tehkaneren ne watehnientenstakwen ne Wisk Nikanakereserakeh. Skahseriyeha ne kenton skanakerasera tahnon ne oriwakwekon wisk natekaneren ne kenton yatehonatieston ne ohwentsasonha, ne rahtinatankwen Wisk Nikanakereserakeh Rahononwentsa.

KAYONI #57

**WISK NIKON KAHYENKWIREH SKATNEH TEKANEHREN NE KENTON SKAYERONDA
TAHNON SKAHNIRONIKONRA**

Wisk nihkon kahyengkwireh yohnihron tsih skatneh tehkanehren ne kenton tsi rahtihsatsteh ne Wisk Nihononwentsakeh tsi yatehonatieston, enska wahonton, skanentsista, skayehronta tahnon skahnikonra. Skatne tsi enhotihyoten, enhatihyanehrenehronni tahnon skatneh enhatihtsenhayenstakeh ne ahkotsennonnia ne tahatikons-tontie.

Rotiyanerson skatneh tenhontonteh enkneh sakaksa ne yohri tsanihton ohtahson. Tsinikariwes tehonatskahon yatahonsteh nahoten yoyotihye, onen kihneheh yatatahontatreneh tahnon ahontenehkwenhahron. Ahwekon tsinahoton enhontehniehten ne tohsa ahontehnekwensahrihron.

KAYONI #58

**ROYANER TOKANI TIHKAWENNIO ONKA ENHASERE TIHONONWENTSATEH
ROTIYANERENSERISON ENHOYATONTAKONE KANONSONNIKEH**

Onen kahti Wisk Nihononwentsake Rotiyanerson tohronnehteh tehonatatehnentsawakon tehotihnenrahen. Ne kenton tohka onka ne Rotiyaner enhariwarako ne tsi katsenhayen tohkani ehren enrehteh ne Kanakerasera, rahonakara watehnientenstakwen tsi Royaner tehkahnehrenhatieh ne rahoyatakehntaserasonha enkehniyatotarheneh tsi tehhonatehnentsawakon ne Rotiyanerson. Enhoti ne Rahosenna tahnon ne rahonakara entehwasenneh tsi tehokenkeroteh nektsi Kanonsonnikkeh enkayentakeh.

Tohka sihken ohni tihkawenniyo kahnikayen ne Rotiyaner neh enharako ahasereh ne rahotiyanerensera ne tihononwentsateh, enhoyatontako ne Kanonsonnikkeh tahnon ne onkahrehson ehnenhatiyereh ne enhontehnatonkwe "tehonatonkoton." Tohnehotiyatawen ne tikawenniyo onka tohka enhatihsereh tihononwentsateh rahotiyanerensera, akwekon enhoti nahoten ahayakwehniyokeh tahnon ahoyentakeh ne Wisk Nihononwentsakeh tahnon tsinon nihatihnakereh.

Ihseh, Wisk Nihonowentsakeh Sehwayanerson, sehwasatstek, enkonih ne okwireh tohakaryehnenneh tsi tehsowatehnentsawakon, yahki takakwenih tayesehwakasih tohkani tahyehsowashotarisih. Tohnitsi enkahsatstehkeh tsi enska sehwatohon.

WAMPUM #56**EACH WAMPUM STRING REPRESENTS ONE TERRITORY OF THE NATIONS**

Five strings of shell tied together as one shall represent the Five Nations. Each string shall represent one territory and the whole a completely united territory known as the Five Nations Territory.

WAMPUM #57**FIVE ARROWS BOUND TOGETHER "UNITED IN ONE BODY AND ONE MIND"**

Five arrows shall be bound together very strong and shall represent on Nation each. As the five arrows are strong bound, this shall symbolize the complete union of the nations. Thus are the Five Nations completely united and enfolded together, united into one head, one body and one mind. They, therefore, shall labor, legislate and council together for the interest of future generations.

Note: When the Confederacy was formed, Deganawida actually demonstrated by taking one arrow and breaking it in half. Then he took five arrows and tried to break it to show how strong the Five Nations can become.

WAMPUM #58**ANY CHIEF OR OTHER PERSONS WHO SUBMIT TO LAWS OF
A FOREIGN PEOPLE ARE ALIENATED AND FORFEIT
ALL CLAIMS IN THE IROQUOIS NATIONS**

There are now the Five Nations League Chiefs standing with joined hands in a circle. This signifies and provides that should any of the chiefs of the League leave the Council and the League, his crown of deer's antlers, the emblem of his chieftainship title, together with his birthright, shall lodge on the arms of the union chiefs whose hands are so joined. He forfeits his title and the crown falls from his brow, but it shall remain in the League.

A further meaning of this is that if, at any time, anyone of the chiefs of the League choose to submit to the law of a foreign people, he is no longer in but out of the League and persons of this class shall be called, "They have alienated themselves" (Tehonatonkoton). Likewise, such persons who submit to laws of foreign nations shall forfeit all birthrights and claims of the League of Five Nations and territory.

You, the League of Five Nations Chiefs, be firm so that if a tree should fall upon your joined hands, it shall not separate you or weaken your hold. So shall the strength of union be preserved.

Note: This means that the Indians who follow the laws made by foreigners and it includes Canada's Indian Act and the United States Federal Indian Law have alienated themselves from their own nations. That is why an Indian such as a Mohawk who voted in the elections devised by the Canadian or United States governments have to be reinstated in a special ceremony to regain their lost Iroquois citizenship which they lost by the simple act of voting in the Canadian Band Council or United States Tribal Council elections, as well as voting in Canada's national or the United States national elections. "Code" means a body of laws or a nation. Accepting the Handsome Lake Code which is a Quaker Code is a violation of this Wampum #58 of the Great Law.

**TOKA SAYATA TOKANI AKWEKON NE ROTIYANER ENKOWAWENNONTI NE
GAYANEREKOWA TOKA ENHONWATIHRONTIAKE TOKANI
TENSAKOTINONWARETSINIYOREH ENHONNIHEYEH**

Tohka nikaseriyetakch onekorha, ahsen nih-ashakeh nihyens, nehne ehnehken ne ahsennen karaken nihyoenkneh ehtakeh nokwath ahsennen, kahontsi nenneh tahnon akwekon sahtethonatkawen ne Wisk Nihononwentsakeh ronnonkwe tsi rohtihson. Ne kenton yatontiesteh skahnantsista, skahyehronta tahnon sehwaniontonniontsera tahnon ne Skennen kariwanihrahts rotison ne Rotiyanerson ne Wisk Nihononwentsakeh. Ne tsihnon karaken nihyot ne onekorha nehne kenton ne Konnonkwe tahnon ne tsinon ne kahontsi nehne kenton Ronnonkwe. Ne ohni kenton ne kahontsi onekorha kasatstensera tahnon rohnawis ne kariwatoken nahoten ahontahonnonton ne ronnonkwe.

Ne kihken ahseriyeh onekorha, ne rohnawis ne onkwesonha ahonsahsakotihaharateh ne wahontaharako Rotiyaner. Toka sihken tohka nihatih ne Rotiyaner, tohkani akwekon tsinihati ahontahihta tsinon yahtehonwathriwahwi ne onkwesonha tahnon yatahontahonsatateh ne Kahnistensera ahotiwenna (wasenensawenrate), tohneh kahti tonienkaha tsinon kotitsenhayentakwe ne kahnenrakwekon ne konnonkwe ne Wisk Nihononwentsakeh. Tohka ne Rotiyaner wahonwanatehton ahsen niakayenteh tahnon sehkon yatahontahonsatateh, tohneh kih onen tonienhenweh ratihsonekakeh yenkaraneh ne ronnonkwe ne Wisk Nihononwentsakeh. Onen kahti ne Ahsarekowatson entonwennon ne kasatstensera tahnon ne ahontahonnonton, wahtiyanerenserayentaneh ne yahontawehyateh ahonwarehtsaron ne Royaner tohkani Rotiyaner na ahatiriwakwarisih, tahontahonkehteh tsi yohahaksen tsi niahenneh. Tohka ne Rotiyaner enhontahonsatateh, enhonnihon: "Royorennah tenyakwariwaserako." Tohka tkayerih tsinitsi tenhatihriwaserako tahnon tehtiatenro ne Gayanerekowa, tehneh kahti ne Rotiyanerson satiyataton ahseh tsi ensahtiriwanirateh tahnon tentontkaweh ne "Kahriwanihrats Onekorha." Tohneh onen ne Ahsarekowatson ensakonatah ne Rotiyaner, ensakotihretsahron ahotiriwakwarihshonhakeh.

Tohka sihken ne Rotiyaner yatahontontateh ne ahontahonsatateh ne ahsenhaton nenhonwahtihrori, tehyoriwakeh enwahton enwatahsawen: tohka ne ronnonkwe tsi rohtitsenhayen enhonnohetsteh ne tahonsahonwahnakararako ne Royaner tohkani Rotiyaner; tohkani tensakotihnonwarehekon tsiniyoreh enhonniheyeh. Tohka ne rahotihshonkon ne ahatihrakon ne ahonsasakotihrontiakeh, Ahsarekowa yehotahraseh ne Royaner tohkani Rotiyaner, tohnon enhenron:

"Sehwayanerson! Ne wehsowarako ne tohsa ahyehsewasereh tsiniyorihotenne Gayanerekowa, onen kahti wahakwahrihowanateh tsi yahonka tehsenskoteh tsinon nihsehwatiens, tahnon tonsakwanakararoko ne kayehronistakwen ne Royaner tahnon ahkora ensonwatiyatarako ne toh ensontien. Onen kahti, sahsowahnitskotako!"

Tohka sihken ne ronnonkwe, tsi rotitsenhayen, neh enhatihrakon ne tehkehnihaton yohateh, Ahsarekowa yensakotihri ne ronnonkwe toh yehontawehyateh tsi totitsenhayen tohyenhontien tsi ratihtskoten ne Rotiyaner ronwahtiriwenton. Nennen enhontatehwehyehnentaneh, ne Ahsarekowa, yatehontsetston tsi royehnowakon ne kahontsi ohnekorha ahseriyehsonha, ensakorori ne ratiwaksen Rotiyaner:

"Onen Kahti, Sehwayanerson ne Wisk Nihononwentsakeh, sehwhonteh ne ennakenka entsontsiwennaronke ne sonkwetasonha. Yatehsehwhontataton ne konnonkwe wakotitsenhayen yontsiriwanontoni tahontonsehwakehteh, yahtehyetsiyatahonsataton ne ronnonkwe kanakeraserakwekon yontsiriwanekenni ne tkayeri tsinitsi ahyehsewatahsawen. Sehwhontehnihsantanihrahton tsi yatahyontayonnonton ne onkwesonha tahnon yatahontayontsiyon ne kariwakwarihshontsera, enskak tsonkwayen ne ahyakwatasahwen."

Tohne onen ne Ahsarekowa enhatkaweh ne kahontsi onekorha ehtakeh yenkayentahneh, tahnon ne

WAMPUM #59**IN CASE ANY OR ALL CHIEFS GO AGAINST THE GREAT LAW,
THEY MAY EITHER BE DEPOSED OR EXECUTED
BY THE WAR CHIEF AND HIS MEN**

A bunch of wampum strings, three spans of the hand in length, the upper half of the bunch being white and the lower half black, and formed from equal contributions of the men of the Five Nations, shall be the token that the men have combined themselves into one head, one body and one thought, and it shall symbolize their ratification of the peace pact of the League, whereby the Chiefs of the Five Nations have established the Great Peace. The white portion of the shell strings represent the women and the black portion of men. The black portion, furthermore, is a token of power and authority vested in the men of the Five Nations.

This string of wampum vests the people with the right to correct their erring chiefs. In case a part of the chiefs or all of them pursue a course not vouched for by the people and heed not the third warning of their women relatives (Wasenensawenrate). Then the matter shall be taken to the general council of the Women of the Five Nations. If the chiefs notified and warned three times fail to heed, then the case falls into the hands of the men of the Five Nations. The War Chiefs shall then by right of such power and authority, enter the open Council to warn the chief or chiefs to return from their wrong course. If the chiefs heed the warning, they shall say: "We shall reply tomorrow." If then an answer is returned in favor of justice and in accord with the Great Law, then the Chiefs shall individually pledge themselves again, by again furnishing the necessary shells for the pledge. Then shall the War Chief or Chiefs exhort the chiefs, urging them to be just and true.

Should it happen that the chiefs refuse to heed the third warning, then two courses are open: either the men may decide in their council to depose the chief or chiefs, or to club them to death with war clubs. Should they in their council decide to take the first course, the War Chief shall address the chief or chiefs saying:

"Since you, the chiefs of the Five Nations, have refused to return to the procedure of the Constitution, we now declare your seats vacant and we take off your horns, the token of your chieftainship, and others shall be chosen and installed in your seats. Therefore, vacate your seats."

Should the men in their council adopt the second course, the War Chief shall order his men to enter the Council, to take positions beside the errant chiefs sitting between them wherever possible. When this is accomplished, the War Chief holding in his outstretched hand a bunch of black wampum strings shall say to the erring chiefs:

"So now, Chiefs of the Five Nations, harken to these last words from your men. You have not heeded the warnings of the General Council of Women and you have not heeded the warnings of the Men of the Nations, all during you to the right course of action. Since you are determined to resist and to withhold justice from you people, there is only one course for us to adopt."

At this point, the War Chiefs shall drop the bunch of black wampum and the men shall spring to their feet and club the erring chiefs to death. Any erring chief may become submissive before the War Chief lets fall the Black Wampum. The Black Wampum here used symbolizes that the power to execute is buried, but it may be raised up again by the men. It is buried, but when the occasion arises, they may pull it up and derive their power and authority to act as here described.

Note: The right to decide on execution is held by both the General Council of the Men of the Five Nations and the General Council of the Women of the Five Nations. So is the right to decide on war. The "War Chief shall order his men." In the present century a new title has been given to the War Chief and his men: "The Warrior Society."

GAYANEREKOWA

ronnonkwe tenhatitaneh tahnnon tensakotininwahrehkon ne Rotiyaner tehotinioskenhen tsiniyoreh enhonniheyeh. Tohka onka ne Royaner ensatatrehwateh hohenton tsiniyorkeh entowasenneh ne onekorha, yakih tahnwahryo.

Ne kahontsi onekorha, ne yaken kahyentehrestakwen tsi rahatien tsi kayataten ne ronstakwa ne ahsakotiryoh, nektsi enwahton ki ensatihketsko ne ronnonkwe katke tehontenwentsoweh, ensonnehtahko tahnnon ensontsteh ne rahotisatstensera tehnon ne ahontahonnonton tsiniyot tsi kih wahtrorih.

KAYONI #60

KAYONNI AHTIATANHA NE YAYAK NIHONONWENTIAKE KANONSÖNNIONWE

Onekorha atiatanah ahsenniwahsen—sahtehkon nihkanehkorhakeh natewatahkahron, ahsennennon wehriasareh, tsi yohtonnon tehkehniisson tehyotehkehronteh tsitekatsinehtahraron tahnnon akwekon toh yatehwasonterohnion ne ahwerianeh, newahtehnientenstakwen tsi enska rohnatonion ne Wisk Nihononwentsakeh.

Ne tiotierentakwen tehyotekeronteh skahnokwati nonkwa nehneh Ganienkehaga Raohtinakerasera tahnnon ne rahononwentsa, ne tahnnon tehkehnihaton tehyotehkeronteh tahnnon akta tsi wehriasareh nihatihyatoron ne Onenyotehaga tahnnon ne rahononwentsa tahnnon ne Karaken niwehriasohen ahsennen non, nekinehne Onondagehaga tahnnon ne rahononwentsa. Nehoni kenton ne ahweryane ne Wisk Nihononwentsakeh enska ihken tsi tkahnes ne Skennenkowa tahnnon tohnon ne Skennenkowa nihyotenaktonni ahweryasakon (Onondagehaga Rotiyanerson) tahnnon tohnon nentatitsenahyensehkeh ne Wisk Nihononwentsakeh. Neh omni kenton nen tonwahnawi ne yahatirekeh ne skennen ahonton ne akehnon ratinakeraserakeron, ahontehrishen tsi tehontatawentos. Ne teyonehkehronteh tsi kawehyentehtakwen nohkwati ne wehyahsareh Kwehonkonhaga ratiyatoron tahnnon ne rahononwentsa tohnon ne kahyerihaton tehyotekehronteh ne rahonawen ne Tsonontohwanehaga tahnnon rahononwentsa.

Ne arihonnih karaken watston nehtsi ne enhakyenterestakwe tsi yatahonton ne kahnikonrakson tohkani kahnosatstera ahtiatehnaktonni ne rahotihnikonrakon ne Rotiyaner tsi rotitsenahyen ahosennakon ne Skennenkowa. Karaken ne ahtehnientensera ne skennen, kahnoronkwatsera ahtatihtenhron, tahnnon ne sahtayoton, tehohtakwatasehton tahnnon rohtinihkonrareh ne Wisk Nihononwentsakeh.



KAYONI #61

TOHKA TEHNEN TAHWEH NE TEHYOTEHNONYANITON YOHTERON

Tohka tennen tahweh ne tehyotehnonyahnton tahnnon anihkonrareh ne ronhonheh tahnnon ne tahatikonsotontie ne Wisk Nihononwentsakeh, ne onka enhakweni enharaten nahonhaha ehnenken tiotkwirateh. Nennen yenrahweh okwirakenyateh, yahtenhatkatonnionweh tahnnon tohka tennen enhatkatoh ne yohteron tahweh ensakorori ne Wisk Nihononwentsakeh ronatkennihson okwirokon ne Skennenkowa tahnnon enhenron "Yohriwatshanih tehwahnikonharaneh ne sehswatsennonia."

Tohne onen ne Rotiyaner enhatitsenahyen tahnnon ne enhontroyateh kihken tahweh wahetken tahnnon yohteron. Nennen oriwakwekon tsi enhonaterentarahneh kihken nahoten tahweh, tohneh kih enhatikwirihisakeh ne akaratsikowa tahnnon nennen enhatihtsenrih toh tenhontahrarikeh tahnnon toh enhontehrahkaren tsi yohtehronton. Nennen enhatiyotenserehtahneh onen kih enhotirharekeh enhontsennonna ehso wenniserakeh ennahken.

WAMPUM #60**WAMPUM BELT OF THE IROQUOIS CONFEDERACY**

A broad belt of wampum of thirty-eight rows, having a white heart in the center, on either side of which are two white squares all connected with the heart by white rows of beads shall be the emblem of the Five Nations.

The first of the squares on the left represents the Mohawk Nation and its territory, the second square on the left and near the heart represents the Oneida Nation and its territory, and the white heart in the middle represents the Onondaga Nation and its territory. It also means that the heart of the Five Nations is single in its loyalty to the Great Peace, and that the Great Peace is lodged in the heart (meaning with Onondaga League Chiefs) and that the Council Fire is to burn there for the Five Nations. Further it means that the authority is given to advance the cause of peace whereby hostile nations out of the League shall cease warfare. The white square to the right of the heart represents the Cayuga Nation and its territory and the fourth and last square represents the Seneca Nation and its territory. White here symbolizes that no evil nor jealous thoughts shall creep into the minds of the chiefs while in Council under the Great Peace, White the emblem of peace, love, charity, and equity surrounds and guards the Five Nations.



Note: The above Wampum Belt was made by Ayonwatha (Hiawatha to the white man) to commemorate the making of the Great Law.

WAMPUM #61**IN CASE A GREAT CALAMITY THREATENS**

Should a great calamity threaten the generations rising and living of the Five Nations, then he who is able to climb to the top of the Tree of the Great Long Leaves (White Pine) may do so. When he reaches the top of the Tree, he shall look about in all directions and should he see evil things indeed approaching, then he shall call to the people of the Five United Nations assembled beneath the Tree of the Great Peace and say: "A calamity threatens your happiness."

Then shall the Chiefs convene in Council and discuss the impending evil. When all the truths relating to the trouble shall be fully known and found to be truths, then shall the people seek a tree of Kahnonkaahkona, the great swamp elm tree and when they shall find it they shall assemble their heads together and lodge for a time between its roots. Then, their labors being finished, they may hope for happiness for many more days after.

Note: This is ancient man's way of warning the people to be ever on the alert to danger, discuss it and do something about it.

KAYONI #62

GAYANEREKOWA ENWATEHWENANOTON

Nennen Rotitsenhayen ne Wisk Nihononwentsakeh tohka enhonnohetsteh ne ahontehwehnanoton ne ahiahanha onekorha ahonsahonmeyaraneh ne gayanerensersonha, enhonwakwatakwaseh ne rahwehnanotaneh yohnetska tsinon nenhatien. Yahtahonsahontsteh nennahken kih tsinon nahatien, "henhatihkwehniesteh ne tsiniyorihowaneh ne Gayanerensera".

KAYONI #63

ENNITSI ENWATEHWENANOTON NE GAYANEREKOWA

Katke ne tehniyaseh ronwathiyyenya ne tehotitarakeh tsi katsenhoteh satenniriwanonwehneh tsi yaskaneks nahonatonteneh ahontehwehnanoton ne Gayanerekowa, tahnnon ahonsaneyahrane tsinitsi rohriwataton ne rohson ne Kanonsonnionwe, enhonwarorih ne Atotarho. Ensakohnikonrisakeh wisk nihatih ne rorasetschen Rotiyaner tahnnon rohnnonha ensesakotinikonrisakeh ne sahtekon nihontatehkenha Rotiyanerson. Tohka enhonniehre ahsakotinikonrayerihten ne tehniyaseh ronwathiyyenya tehotihtarakeh, Atotarho yensakotorih ratiriwakarehnies ensakotirori tsinihati ne Rotiyanerson ne Wisk Nihononwentsakeh. Tohnek onen yenhonwatori ne Ahsarekowa ahsakororyana ne rontatehkenha tahnnon ronrashokton rotiyanerson tsi rontkennisahaneh tahnnon katkeh tahnnon kahnonweh.

Nennen akwekon wahontatiatarorokeh, Atotarho tenhatihyenna ne ronrasehokon Rotiyaner, enhonwarihonten sahyata ne Royaner enhawehehnanoton Gayanerekowa ahtiatanha ahonatontehneh ne tehniyaseh ronwathiyyenya. Tohneh onen ne ronwayatarakwen tentananehta ne Gayanerekowa.

KAYONI #64

GAYANERENSERA RATEHRENNOTAKOWA TEHSAKONAKARAHERRA

Nennen yoteriwatention ne Tehonwatinakaraherra ne Rotiyaner, tohka sahyatak rentehron ne rawehyendeh ne ahatajih tahnnon enhatehrennoden ne Gayanerekowa tahnnon ne Skennen Kahrenna, toh yatenhatahne tsi kahtsenhoteh tahnnon nenen enhasah sok ihsih nakatsenhati nienhenreh tahnnon rahonha tensatateriwahserakwaseh. Tahrehtsaronkwen tsi ensakoyotenseh tsiniyoreh akwekon enhasah. Ne enhonwanatonkwe "Tehkehni Tehakonsonteh": nehtsi tahtetsaronkwen tsi katsenhayen wahatatih tahnnon wahatehrennoten.

WAMPUM #62**READING THE GREAT LAW**

When the League of the Five Nations Council declares for a reading of the belts of shell to mind these laws, they shall provide for the reader a specially made mat woven of the fibers of wild hemp. The mat shall not be used again, for such formality is called "honoring the importance of the law."

Note: The reading of the Great Law from the Wampum is very important and honorable. Some Indians won't read the Great Law in its written form because it says it should be recited every five years from the Wampum records. That's the way it had to be done originally because there was no written language. Now that there is a written language, Deganawida would have certainly recommended and urged that the people read the Great Law often. There are chiefs who don't even know when they are violating the law because they refuse to read it in its written form.

WAMPUM #63**HOW THE GREAT LAW IS RECITED**

Should two sons of opposite sides of the Council Fire agree (istawa) in a desire to hear the reciting of the laws of the Great Peace and so refresh their memories in a way specified by the Founder of the League, they shall notify Atotarho. He shall consult with five of his cousin chiefs and they in turn shall consult with their eight brethren. Then should they decide to accede to the request of the two sons from the opposite sides of the Council Fire, Atotarho shall send messengers to notify the chiefs of each of the Five Nations. Then they shall dispatch their War Chief to notify their brother and cousin chiefs of the meeting and its time and place.

When all have come and have assembled, Atotarho, in conjunction with his cousin chiefs, shall appoint one chief who shall repeat the laws of the Great Peace to the two sons. Then the chosen one shall repeat the laws of the Great Peace.

Note: "Two sons of opposite sides of the Council Fire" means two ordinary men, non-chiefs who are members of different clans who sit opposite each other across the Council Fire. Atotarho's "five cousin chiefs" means those who sit opposite him in the Onondaga Council. "Their eight brethren" means brother Chiefs who sit on the same side of the Council Fire. It would seem that the Wampum reader repeats, that is, reads the Great Law twice, once to the two sons and then to everybody.

WAMPUM #64**THE EXPERT SPEAKER/SINGER OF THE LAW AT THE INSTALLATION RITES**

At the ceremony of the installation of chiefs, if there is only one expert speaker and singer of the Law and the Song of Peace to stand at the Council Fire, then when this speaker and singer has finished addressing one side of the Fire, he shall go to the opposite side and reply to his own speech and song. He shall act for both sides of the Fire until the entire ceremony has been completed. Such a speaker and singer shall be termed "Two-faced" because he speaks and sings for both sides of the Fire.

Note: People can become lax and negligent and suddenly find themselves without the right kind of speakers and singers.

KAYONI #65

WAHAHDIYATATA NE NE YONTEHRIYOSTAKWASONHA

Ihii, Deganawida, tahnnon ne Rotiyaner, onen wahakwakwihrotsi nahonhaha tiokwihres (skarenhesokowa) tahnnon ne tsi wahosonwakarontahne tohyahonkwati akwekon ne yontehriyostakwa. Ihnon ohontsokon tkaniientarehnion (Tionawatetion) yateyonkwateryentareh kahniyotientarinon toyahonkwatih akwekon ne yonteriyostakwa. Sayakwakenrenten tahnnon toh sayakwakwirohten. Tohnitsi ne Skennenkowa wahkayentaneh tahnnon enwahteriwahton ne tayeniotatienhson tsi natehontereh ne Wisk Nihononwentsakeh, nek enskayentakeh ne skennen tsi natehontereh ne yahtehonatieston Wisk Nihononwentsakeh.

ENISATERIWARAKO

KAYONI #66

ROHSENNANIEN TOHKANI YOHSENNANIEN

Sakoyenha ne ronkwe toka yakayataskats, yontenwehyensta, tohkani ehso tsiyehwihyentehtehnion tohkani ehso tsi yontatehnohronkwa, toka enhontontateh ne yeksaha akotara, enharako ne kahsenna ne rohniha tsinihotarotek kahsennasonha tahnnon ensakosennon tsinihatiyehra ne sakotihseennawis. Yatietyotkontakwen tahnnon ne enhatinationkwe "Rohsennanien tohkani Yohsennanien."

KAYONI #67

NE ENSAKOTISENNON NE TIHOTIHTARATEAH TOHKANI TIHOTINAKERASERATEH

Tohka onka ne Wisk Nihononwentsakeh enhaskanekeh ne onka ahosennon tohkani ahsakosennon ne tihotihtarateh tohkani tihotinakeraserateh, enwahton ne enharako ne kahsenna tahnnon ensakosennon. Tohnitsi enwateriwatentiaton tsinitsi sahkotihseennawis. Yahtietyotkontakwen tahnnon ne enhatinationkwe "Rohsennanien tohkani Yohsennanien." Kennihkaseriyetsha onekorha entewatkawen tahnnon ne kahsenna, enwatehwehyentonkeh tahnnon enkariwanihrahton.

WAMPUM #65

BURYING THE WEAPONS CEREMONY

I, Deganawida, and the United Chiefs, now uproot the tallest tree (skarenhesekowa) and into the hole thereby made, we case all weapons of war. Into the depths of the earth, down into the deep underneath currents of water (Tionswatetsien) flowing to unknown regions we cast all the weapons of strife. We bury them from sight and we plant again the tree. Thus, shall the Great Peace be established and hostilities shall no longer be known between the Five Nations, but peace to the United People.

Note: The Five Nations buried their weapons of war so they'll never fight and kill each other again and they haven't. They only unbury the war club to execute a traitor. However, they did not bury the hatchet to all their enemies for they fought numerous wars and battles after the Iroquois Confederacy was founded and the Great Law was established.

ADOPTIONS

WAMPUM #66

"A NAME HUNG ABOUT THE NECK"

The father of a child of great comeliness, learning, ability or specially loved because of some circumstance may, at the will of the child's Clan, select a name from his own (the father's) Clan and bestow it by ceremony, such as is provided. The naming is only temporary and shall be called, "A name hung about the neck."

Note: A given name can be only temporary.

WAMPUM #67

GIVING A NAME TO A PERSON OF ANOTHER CLAN OR A FOREIGN NATION

Should any person, a member of the League of the Five Nations, especially esteem a man or a woman of another Clan or of a foreign nation, he may choose a name, bestow it upon that person so esteemed. The naming shall be in accord with the ceremony of bestowing names. Such a name is only temporary and shall be called, "A name hung about the neck". A short string of shells shall be delivered with the name as a record and a pledge.

Note: This type of name giving is more serious as a string wampum and a pledge are involved.

KAYONI #68

NE ENHATIRIWANONTON AHONTIATAREN TSI KENTARAKERHON

Tohka onka ne Wisk Nihononwentsakeh, skawahtsiratson, tohkani tsonkwehtatson tihononwentsateh enhatihriwanonton ne ahortiatahren katioknikayen tsini kentarakeh ne Wisk Nihononwentsakeh, entatkaweh tokanih entontkaweh ne onekorha sehwassha nihyens, ne rahotihriwanihrahtsera ne rahotihtarakon tsinon ronnehre ahontiataren. Tohneh onen ne Rotiyaner ne Kanakerasera tenhatihyatohreteh tahnnon enhatihrihwenteh.

KAYONI #69

**NO TOKA ONKA TEHOTONWENTSONI AHSAKOYATIHNIONTE NE TSONKWETA,
SKAWATSIRA TOHKANIT TOHKA NIHKAWATSIRAKEH**

Tihkawenniyo onka ne Wisk Nihononwentsakeh, tohka tehotonwentsonih ahsakoyatihniionteh ne tsonkweta, skawatsihra tohkani tohka nihkawatsihrakeh, enwahton ne enhoriwanantonseh tohkani ensakorihwanantonseh tahnnon tohka enhatirivanonwehne tohnienhatihriwenhaweh tsinon entatihkanenyon ne Rotiyaner tahnnon ohnenktsi entatirivanihrateh tahnnon enhonnohetsteh ne Rotiyaner.

KAYONI #70

TSINENHATIEREH NENNEN WAHONTEHKWETARAKO

Nennen ne Rotiyaner wahatihriwahnirahteh tsi onkatiok wahontehkwetaroko, tohne kahti ne Rotiyaner ne Kanakerasera ensakotirehtsaron ne onkwesonha, enhonnihron:

"Onen kahti, tsonkwehonwheson ne onkwenakerasera, sehwateryentarak ne ... (rahosenna, rahotiwatsireh tohkani ratiwatsirehsonha wahonterishen ne ahonsahontatehnatonkwe ne ahosenna ne tsinon tohtinakeraton tahnnon wahatiyatetah nahkon ohwentsokon. Ken enskahawihteh, tohsa onka ne onkwenakerasera enkatroyat nahosenna tsinon tatinakeraton. Ne Tohneyetowayehreh ne tenkasterihateh ne enwatokten ne skennen."

WAMPUM #68

ASKING TO BE ADOPTED INTO A CLAN

Should any member of the Five Nations, a family or a person belonging to a foreign nation submit a proposal for adoption into a clan or one of the Five Nations, he or she shall furnish a string of shells, a span in length, as a pledge to the Clan into which he or they wish to be adopted. The Chiefs of the Nation shall then consider the proposal and submit a decision.

Note: Adoption is how the Clans are kept at full strength.

WAMPUM #69

FOR ONE TO ADOPT A PERSON, A FAMILY OR A NUMBER OF FAMILIES

Any member of the Five Nations, who through esteem or other feelings, wishes to adopt an individual, a family, or a number of families, may offer adoption to him or them, and if accepted, the matter shall be brought to the attention of the Chiefs for confirmation and the Chiefs must confirm the adoption.

Note: Anyone may adopt a person or many persons but must get official sanction by the Rotiyaner in Council.

WAMPUM #70

WHAT TO DO AFTER ADOPTION

When the adoption of anyone shall have been confirmed by the Chiefs of the Nation, the chiefs shall address the people of the Nation and say:

"Now you of our Nation, be informed that, ... (such a person, such a family, or such families), have ceased forever to bear their birth nation's name and have buried it in the depth of the earth. Henceforth let no one of our Nation ever mention the original name or nation of their birth. To do so will hasten the end of our peace."

Note: The name of the adopted person's nation or birth place must never be mentioned as it causes trouble or end of the peace.

AHONTEHWENTEHEH

KAYONI #71

TOHKA EHREN ENHONNETEH TSI NENHATYEREH

Tohka onka tahkahni kawatsirakwekon ne rahononkweta ne Wisk Nihononwentsakeh enhonskanekeh ne ehren ahonneteh tsinon nihatihnakereh ne Wisk Nihononwentsakeh. Onentsi ensakotirori ne Rotiyaner ne rahotihnakerasera tahnon ne Katsenhowanen ne Wisk Nihononwentsakeh enho okenseh.

Nennen tohka tsonkweta tohkahni kenniyakon enhatiriwahrako tahnon ehren enhonneteh ne Wisk Nihononwentsakeh tahnon ihnon yensontien, onen ne Rotiyaner ne Wisk Nihononwentsakeh tohka enhonnerah, enwahton ne yenhonwahtehniehteh rarewakarehnies yenhahaweh tehwatakaron atiatahna kahontsi niyot ne onekorha tahnon nenen yenraweh ensakotkennisateh ne onkwesonha tahnon ensakotatih, ensakonatonhaseh ne atiatahna kahontsi niyot ne onekorha tahnon enhotitokenseh tsi ne rotiroris ahonsahontentih tsinon nihtonehnon tahnon tsinon rahtitsenhayentakwa.

HOWENTSAH RAOHNAWEN

KAYONI #72

TSINI KAYANERENSEROTEN NE HOWENTSAH RAOHNAWEN

Ne ohkenra tsi yohwentsateh, tsi tiotasaweh tsiniyoreh yehyotokten ne rahonawen ne toh rahtinakereh. Netsi tohnon nihotinakeraton ne Onkwehonwe, rohnonha tohnatierenton onkwe rohnatonh\$ rohnonha kahti rahonawen tsinon nihatihaweh tahnon yahonka nakorensen tehotiriwayen ne hahontawa. Enkneh sakayanerensera tiotken ne sihontsta tsinahe ne ahonhaha tioriwakayon.

KAYONI #73

OYA NA TEHATYATOSTENS NE ONKWESONHA , AKTEHNON NIHATINAKAREH TAHNON OYA NATEHATIWENNOTENS

Ne Sonkwayatihson enknehsakenehkwensa tahnon enkneh sonkenra tsi wahsonkwayatonihi nektsi tihkawennatehniyon yohson ne kanakeraserasonha, akwekon tehsonkwawi kahnon entowatohrahtshekeh tahon kehnon neyontionwentsayentakeh tahnon waheyeronnisteh tsino natekontakhanion.

EMIGRATION

WAMPUM #71

ABOUT EMIGRATING TO A DISTANT REGION

When a person or family belonging to the Five Nations desires to abandon their Nation and the territory of the Five Nations they shall inform the chiefs of their Nation and the Council of the League of Five Nations shall take notice of it.

When a person or any of the people of the Five Nations emigrate and reside in a distant region away from the territory of the League of Five Nations, the chiefs of the Five Nations at will may send a messenger carrying a broad belt of black shells and when the messenger arrives, he shall call the people together or address them personally, displaying the belt of black shells and they shall know that this is an order for them to return to their original homes and to their Council Fires.

Note: The Rotiyaner may or may not recall an emigrant depending on the circumstances.

LAND TITLE

WAMPUM #72

LAW OF OWNERSHIP

The soil of the earth from one end to the other is the property of people who inhabit it. By birthright, the Onkwehonwe, the original beings, are the owners of the soil which they own and occupy and non other may hold it. The same law has been held from the oldest times.

Note: The Onkwehonwe legal opinion is that the natives of America were the first humans on this land. The originated in the land they live on and occupy and no foreigners have the right to take over the land. The so-called "conquest of America" is simply a bare-faced robbery of Indian land.

WAMPUM #73

PEOPLE MADE DIFFERENT, PUT IN DIFFERENT LANDS AND SPEAK DIFFERENT LANGUAGES

The Great Creator has made us of one blood and of the same soil he made us, and as only different tongues constitute different nations, he established different hunting grounds and territories and made boundary lines between them.

Note: Each nation has a boundary line to stay within. Also no race of people has a "God given" right to invade other races.

TIHONONWENTSATEH SKANAKERASERA

KAYONI #74

NE TIHATINAKERASERATEH YA TIEYOTKONTAKWEN TSI ENHONTAWEHYATEH

Nennen ne tihononwentsateh tohka skanakerasera tohkani tsonkweta, enhonwahtiyatihnionteh ne Wisk Nihononwentsakeh, yatieyotkontakwen. Tohka kihken skanakerasera tohkani ken tenhadioiskenneh tohkani ensakotironyakenteh, tahnnon tohka tenhonnikonrasah ne skennen, tohne ne Rotiyaner enhonwarihonten ne Ahsarekowa ne ahsakotehten. Tohka sehkon tohnensatihyereh, kihken sonteriwahtehwata akwekon ensonwahnatehkwateh tsinon nihatinakereh ne Wisk Nihononwentsakeh.

KAYONI #75

NE TIHATINAKERASERATEH RONATEHKWENHATIE TEHONATONWENTSO YAHONTKONTAKWE TSI HAHONTAWEHYATEH

Nennen ne tikanakeraserateh rayatareh tohnentreh rahononwentsakeh ne Wisk Nihononwentsakeh ne rawehsakonhatie ne yahakontakwe tsi toh enhatien, ne tohnon Rotiyaner tsinon Kanakerasera yahariwanonton, tentonwaroton tahnnon enhonwakweniensteh tahnnon enhonwayadinionteh ne rohotinakeraserakon. Tohnitsi enhoyanerenserayentaneh tsikiniyon ne ronatiakeh toknikon yatahotiwennenyentaneh katsenhakon ne Wisk Nihononwentsakeh.

KAYONI #76

TIHONONWENTSATEH RONWATIYATINIIONTON YA TEHOTIWENNAYEN

Yohonka ne tihononwentsateh tsinihatih ronwatiyatihnionton tehotiwennayentaneh ne Katsenhakon ne Wisk Nihononwentsakeh, nehkok ne ronwatiyatarakwen ronaterihonteh Rotiyaner nehkok rotiwennayen ne Katsenhakon. Ne tihononwentsateh tihatinekwensateh, yatahotiyen nohoten ahontahontorokteh ne ahotiwennayentaneh. Tohka sihken wahotiwannenyentaneh, yatehonateryentareh ne tsinihotirihoten ne Kanonsonnikkeh, yohka enkonwawennontih ne Skennenkowa. Tohnenteweh ne Skennenkowa tenwanikonharen tahnnon tohka tenkarineh.

FOREIGNERS

WAMPUM #74

ALIEN NATIONS ADMITTED ON A TEMPORARY BASIS

When any alien nation or individual is admitted into the League, the admission shall be understood only to be a temporary one. Should the person or nation create loss or do wrong, causing suffering of any kind to endanger the peace of the League, the League statesmen shall order one of their War Chiefs to reprimand him or them. If a similar offense is committed, the offending party shall be expelled from the League.

WAMPUM #75

ALIEN REFUGES SEEKING PERMANENT RESIDENCE

When a member of an alien nation comes to the territory of the League and seeks refuge and permanent residence, the Statesman of the Nation to which he comes shall extend hospitality and make him a member of the Nation. Then he shall be accorded equal rights and privileges in all matters except as mentioned here.

WAMPUM #76

TEMPORARY ADOPTIONS

No body of alien people who have been adopted temporarily shall have a vote in the Council of the Chiefs of the League, for only they who have been invested with chieftainship titles may vote in the Council. Aliens have nothing by blood to make claim to a vote and should they have it, not knowing all the traditions of the League, might go against the Great Peace. In this manner, the Great Peace would be endangered and perhaps be destroyed.

Note: The word "vote" is used here to mean "voice" as there is no voting or balloting in the National or Grand Councils of the Five Nations. Only the Rotiyaner have a voice in the Councils unless an individual is asked to speak by the Rotiyaner.

KAYONI #77

**KENNIHKARIWESSA TSI RONWATIYATINONTON ONWATON
ENSONWANATEHKWATEH**

Nennen ne Rotiyanerson enhonnereh ahsakotiyatihnionteh tihononwentsateh tahnnon wahontonkwetarako, Rotiyaner ensakotirori tsi yahtiehyotkontakwen. Ensakotirori ohnih tohsa katke ahontehmienten ronnonha ahontahonnonton tahnnon tehnen ahatihyotateh tokani ahsakotikarewateh ne Wisk Nihononwentsakeh, tohkani ahatiriwakenron ne Skennenkowa tahoni konharen tohkani ahsakotikarewateh, tohka katkeh ne watenakeraserarakwen enhatikenron ronwatirori tsi wahtenes, enskarihshon tsi watonkwetarakwen tahnnon ensonwanatehkwateh.

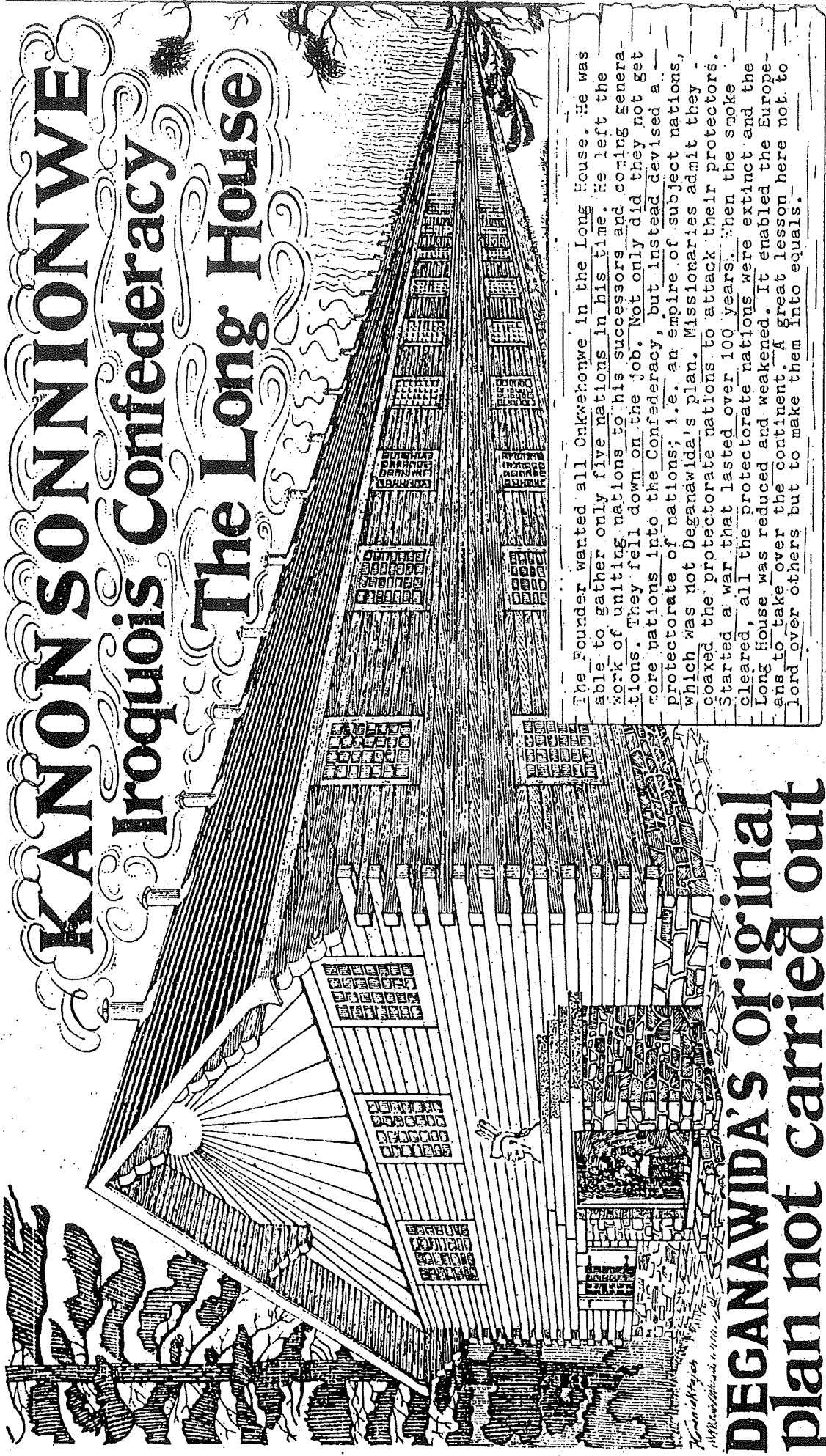
Kennitsi ensonwahnatehkwateh: Tsi rotitsenhayen toh enhonwarihonten sahyateh ne Ahsarakowatson ne yenhariwenhaweh tahnnon enhenron:

"Iseh, ..., (ensakonaton), takwatahonsatat tsinikari wes enkatatih. Ken hihkes nakwarorih tsinitotinikonronten ne Rotiyaner tofitsenhayen. Ohenton yontsinikonrayentastennih. Onen kahti ne Wisk Nihononwentsakeh Rotiyaner wahonnereh ahonsayontsiyatekwateh tahnnon atsteh yayontsiyadontih. Onen kahti sakwatkaweh tahnnon sayakwarisih tsi yonkwatehkwetarakwen. Onen kahti sehわたahisak kahniahonseseweh. Tahnnon yahetsiyatenha akwekon ne tsonkwetasonha. Ihseh, ya ihih, tateyokwanoiskenhen tahnnon ihseh tohnonsehwasat tsi wahontsiriwenteh. Onen kahti sahsewatenti tahnnon ehren ihsehwet tsinon nihatinakereh ne Wisk Nihononwentsakeh."

KAYONI #78

TIHATINAKERASERATEH RONWATIRETSARONS NE AHATIYENA NE SKENNENKOWA

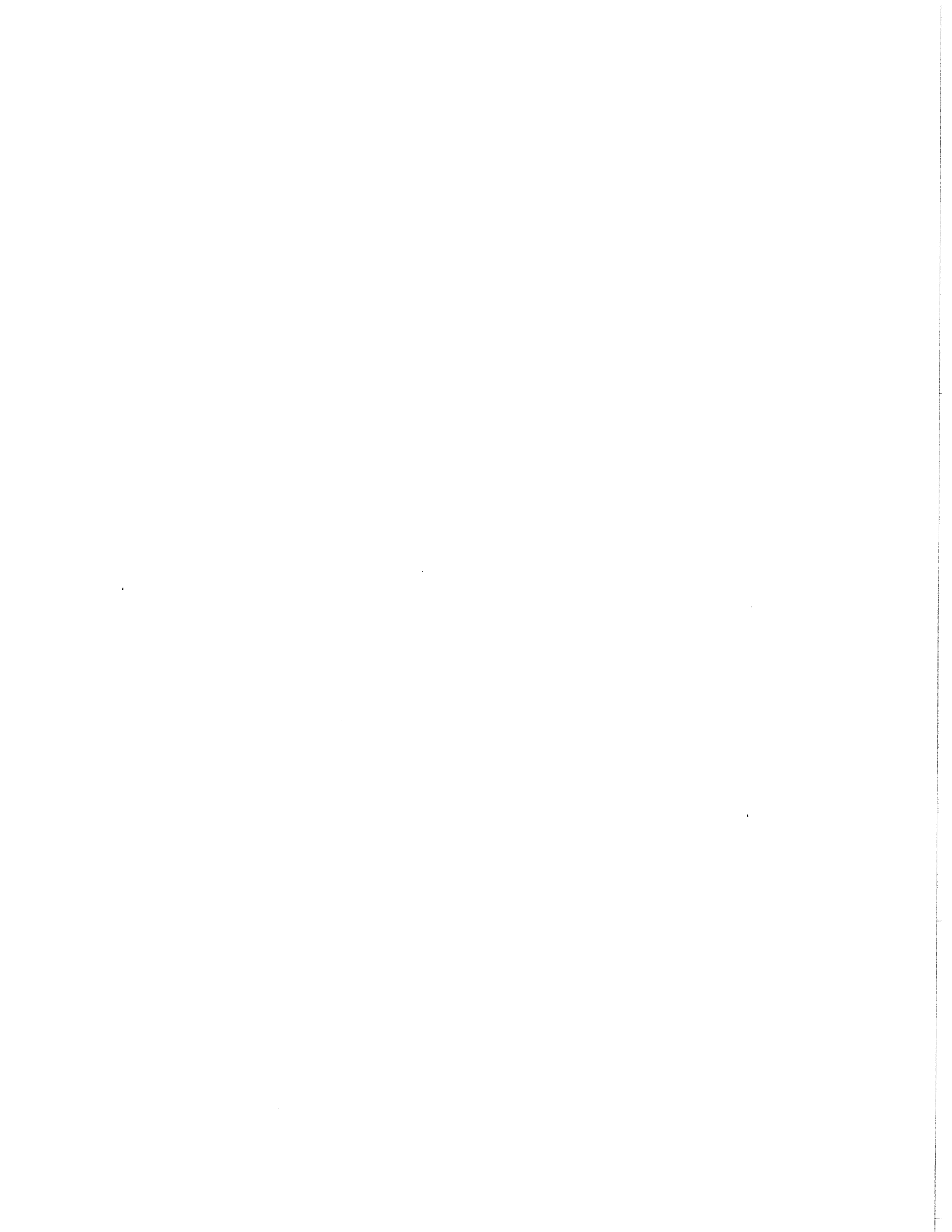
Katkeh ne tihononwentsateh enhontiatataharen ne Wisk Nihononwentsakeh tohkahni enhatiriwayehna ne Skennenkowa, enhonteriwahseronni ne tihononwentsakeh tsi enhontahmienten ne tensakotinikonrakenni tihononwentsateh ne ahatiriwayehna ne Skennenkowa.



KANONSONNIONWE Iroquois Confederacy The Long House

DEGANAWIDA'S original plan not carried out

The Founder wanted all Onkwewone in the Long House. He was able to gather only five nations in his time. He left the work of uniting nations to his successors and coming generations. They fell down on the job. Not only did they not get more nations into the Confederacy, but instead devised a protectorate of nations; i.e. an empire of subject nations, which was not Degawida's plan. Missionaries admit they coaxed the protectorate nations to attack their protectors. Started a war that lasted over 100 years. When the smoke cleared, all the protectorate nations were extinct and the Long House was reduced and weakened. It enabled the Europeans to take over the continent. A great lesson here not to lord over others but to make them into equals.



WAMPUM #77**THE TEMPORARY ADOPTED MAY ALSO BE EXPELLED**

When the chiefs of the League decide to admit a foreign nation and an adoption is made, the chiefs shall inform the adopted nation that its admission is only temporary. They shall also say to the nation that it must never try to control; interfere with, or injure the Five Nations, nor disregard the Great Peace or any of its rules or customs. In no way should they cause disturbance or injury. Then shall the adopted nation disregard these injunctions, their adoption will be annulled and they will be expelled.

The expulsion shall be in the following manner: The Council shall appoint one of their War Chiefs to convey the message of annulment and he shall say:

"You, ... (naming the nation), Listen to me while I speak. I am here to inform you again of the will of the Five Nations Council. It was clearly made known to you at a former time. Now the chiefs of the Five Nations have decided to expel you and cast you out. We disown you now and annul your adoption. Therefore you must look for a path in which to go and lead away all your people. It was you, not we, who committed wrong and caused this sentence of annulment. So then go your way and depart from the territory of the Five Nations and away from the League."

Note: The Tuscaroras were admitted into the Iroquois Confederacy in 1714 and given a piece of Oneida territory. It was too close to white settlements and they asked for land further away and were given land in Seneca territory. They are not a foreign Indian nation. They had found their way back to their own people. A different situation would exist if an alien Indian nation living in their own territory asked to join the Iroquois Confederacy which was the original plan of Deganawida, to have all Indian nations unite in one big alliance. They never got beyond Five Nations. The Tuscaroras were not given a voice in the Grand Council and all other Indian nations seeking admission were given protectorate Indian nation status with no voice nor power in the Confederacy. This is not what Deganawida had in mind. Had his plan been followed, there would now be a mighty Iroquois Confederacy of more than 200 nations with a country of its own. The missionaries take the credit for this failure to create a pan-American Confederacy. They say they went all over America to all Indian nations and spread propaganda against the Iroquois Confederacy, especially against the Mohawks whom they consider the most militant and most able organizers. Actually, it was the elitist Five Nations Chiefs who are responsible for the weakness of the Confederacy today.

WAMPUM #78**FOREIGN NATIONS URGED TO ACCEPT THE GREAT PEACE**

Whenever a foreign nation enters the League or accepts the Great Peace, the Five Nations and the foreign nation shall enter into an agreement and compact by which the foreign nation shall endeavor to persuade the other nations to accept the Great Peace.

Note: They asked other nations to help spread peace among mankind.

AHTERIYOSERA

KAYONI #79

AHTERIYOSERA TAHNON AHONATATEWEYEHNENTAHON

Skanawadi tehkehni tenhoterihontakeh tahnon enhateriwatentiatakeh. Enska nehne Royaner ihken, tahnon ne enska nehne Ahsarakowa. Tohka enyontehriyo, akwekon ensakorori ne wisk nihatih Ahsarekowatson ne Wisk Nihononwentsakeh nahontatehweyentaneh ne ahontehriyo tahnon ne ronnonkwe ahonatatehweyentahon tsinikahawih tahnon kahnon tenhatiniotatiehson ne rahtihsons ne Skennenkowa.

KAYONI #80

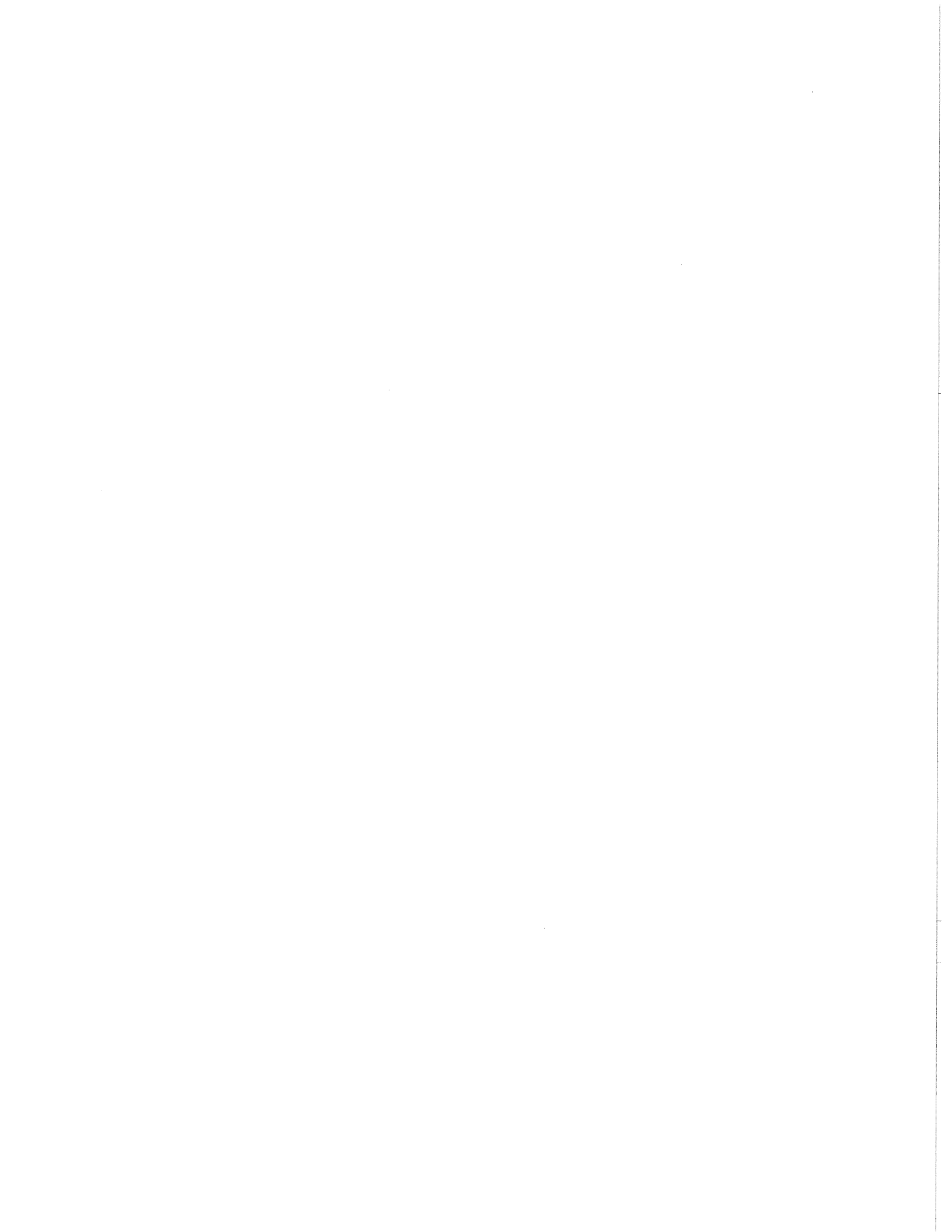
NE TENTEHTONWANANONTONSE NE AHOTIYENTANEH SKENNENKOWA

Nennen ne Katsenhowanen ne Wisk Nihononwentsakeh enhonnereh ahkayentahneh ne Skennenkowa tsinon nihatinakereh ne tihononwentsateh tahnon yatahontontateh ne ahatiriwayehna ne Skennenkowa, ne kahti enkarihoni entonnohetsteh tsi totisenhayen ne Wisk Nihononwentsakeh ne enyontehriyo. Tohkahti nihtsi enhonnesakeh ne Wisk Nihononwentsakeh nakayentahneh ne Skennenkowa, enktotehsakananontonseh tahnon ensakotihseni ne tahotirihoron ne hahotiyentaneh ne Skennenkowa.

IROQUOIS WARRIOR SOCIETY



ROTISKENEKETE



WAR

WAMPUM #79

ABOUT WAR AND HAVING THE MEN READY (WARRIOR SOCIETY)

Skanawati shall be vested with a double office, duty and double authority. One half of his being shall hold the statesman title and the other half shall hold the title of War Chief. In the event of war, he shall notify the five War Chiefs of the League and command them to prepare for war and have the men ready at the appointed time and place for engagement with the enemy of the Great Peace.

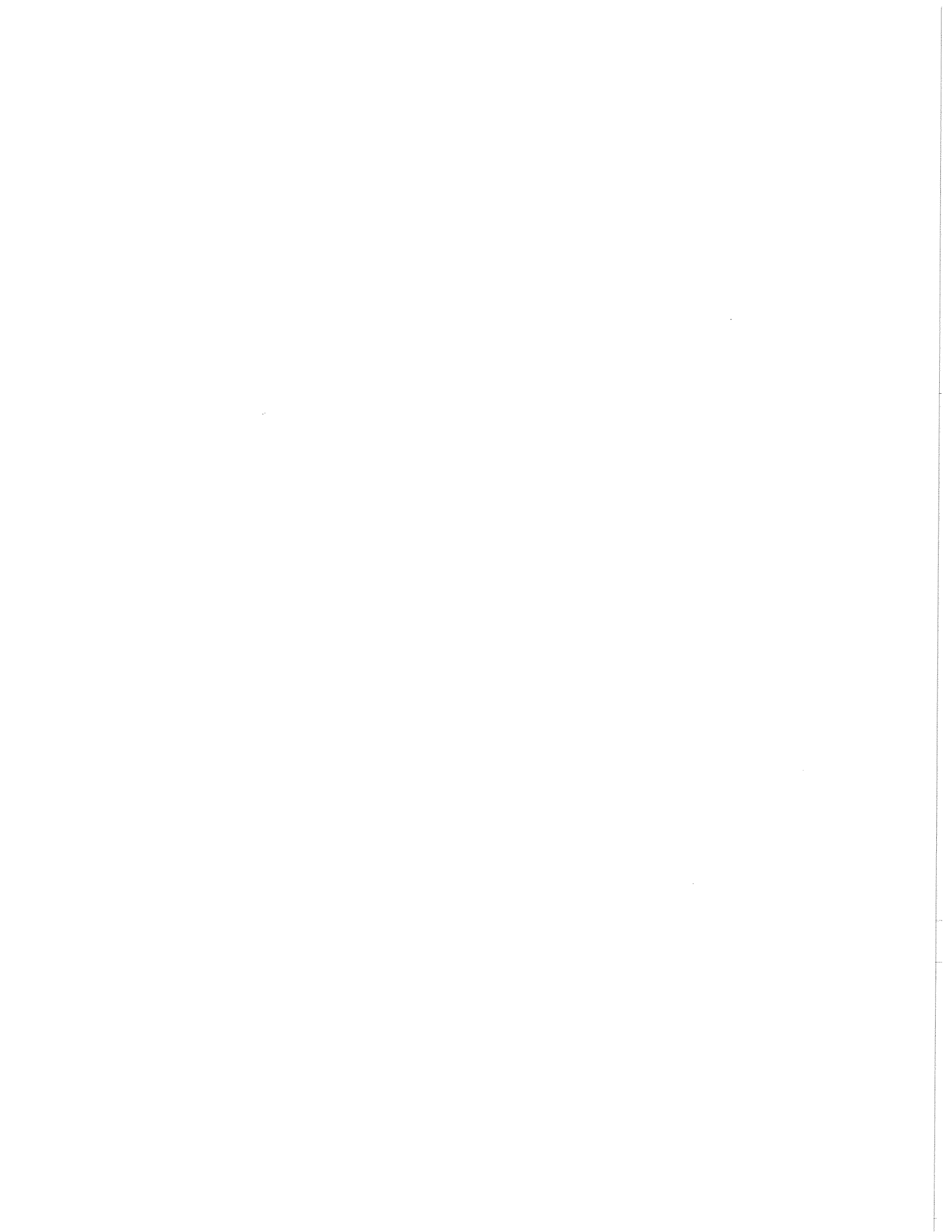
Note: At the time the Confederacy was formed, all chiefs were war chiefs and this included Skanawati, Tekarihoken, etc. After the new order of things, the War Chiefs became a part of the National and Grand Council until they died and afterwards, the War Chiefs became a separate entity.

WAMPUM #80

ESTABLISHING THE GREAT PEACE ON AN OUTSIDE NATION BY FORCE

When the Council of the League has for its object the establishment of the Great Peace among the people of an outside nation and that nation refuses to accept the Great Peace, then by such refusal they bring a declaration of war upon themselves from the Five Nations. Then shall the Five Nations seek to establish the Great Peace by a conquest of the rebellious nation.

Note: There have been times when people were made good by force. No doubt the rebellious nation was acting aggressively.



IV

KAYONI / WAMPUMS

81-117

KAYONI #81

RONNONKWE ENTONNONTON KANIKAYEN NE AHSAREKOWA ENHANENRINEH NE ENHONTERIYOSERA

Nennen ne ronnonkwe tahonwatihnonkeh ne ahonteriyohsera, enhontatehweyehnentaneh ne tahatihniotatiehson ne rotinentsistanihron yatahontontateh Ahatirwayehna ne Skennenkowa, sahyatah ne wisk nihatih Ahsarekowa ronnonkwe rontehriyos enhonwayatarako ne enhanenrihneh ateriyoserakon. Rohterwayenni ne Ahsarekowa ne ronwayatarakwen toh nahontareh rahotihenton ne rontehriyos tahnnon ahsakotati. Ensakorehtsahron tsinateyotonhontsohon ne tkayehri tsinitsi tahontawenrye tahon ahsakotiwennarakwe ne Ahsarekawatson.

Ensakorehtsaron ne ahotinikonrahtsanihton tahnnon tohsa nehwenton ennaken ahonneteh. Tsiyeyotokteh tsi ensakotatih, ohenton yatenhatehkahAkwe tahnnon entatasawen tsiwatehrio karennan enhatehrenhoten:

Onenhonkenenronne
Nekati enkatieratakwe
Tsiniwakerennotenne
Wiskniwakonwentsiake
Ehtokatiienger ihwaneke
Raonhane Rohshatenserowane
Nerakwawi, nekati neakitiokwa
Rotiskenraketek nekati ese
Sashatenserowane
Tiokenshen, nishonne
ne kati ne Takwawi
ne karennan enkaterennoten

Onenk onkehnenrenneh
Ne kahti enkatieratakwe
Tsiniwakwerennotenneh
Wisk Niwakonwentsakeh
Ehto kahti yenkeh enhiriwanehken
Rahonha ne Rohsatstenserowanen
Ne rakwawi ne kahti ne akitiokwa
Rotiskenraketek ne kahti ihse
Sahsatstenserowanen
Tiokenshen, nih sonneh
Ne kati ne takwawi
Ne karennan enkaterennoten

KAYONI #82

AHSAREKOWA ENHATERENNOTEN NE RONTERIOS RAHOTIRENNA TSINIYOREH TSINON RONTERIYOSEREH

Nennen ne rontehriyos ne Wisk Nihononwentsakeh wahontehriyonsereh, Ahsarekowa enhaterennoten ne rontehriyos rahotirenna tsiniyoreh yenhonneweh tsitononwentsahyan ne tenhatihniotatiehson, tohnek enharenniakeh nennen enhonwarori ne ratihents tsionen akta ronneh tohneh onen ne Ahsarekowa enhatennikonraren tsinitsi akta enhonneteh tahnnon enhontatehweyehnentaneh ne tenhontatiente.

WAMPUM #81

**THE MEN OF THE LEAGUE (WARRIOR SOCIETY)
CHOOSE WHICH OF THE WAR CHIEFS TO LEAD THEM IN BATTLE**

When the men of the League, now called forth to become warriors, are ready for battle with an obstinate opposing nation that has refused to accept the Great Peace, then one of the five War Chiefs shall be chosen by the warriors of the League to lead the army into battle. It shall be the duty of the War Chief so chosen to come before his warriors and address them. His aim shall be to impress upon them the necessity of good behavior and strict obedience to the commands of the War Chiefs.

He shall deliver an oration exhorting them with great zeal to be brave and courageous and never to be guilty of cowardice. At the conclusion of his oration, he shall march forward and commence a War Song and he shall sing:

Now I am greatly surprised
And therefore I shall use it
The power of my War Song
I am of the Five Nations,
And I shall make an appeal
To the Mighty Creator
He has furnished this army
My warriors shall be mighty
In the strength of the Creator
Between him and my song they are
For it was he who gave the song
This war song that I sing.

Note: The warriors choose the War Chief and they also choose which of the War Chiefs to lead them in the war.

WAMPUM #82

HOW THE WAR PARTY APPROACHES THE ENEMY

When the warriors of the Five Nations are on an expedition against the enemy, the War Chief shall sing the War Song as he approaches the country of the enemy and not cease until his scouts have reported that the army is near the enemy lines when the War Chief shall approach with great caution and prepare for the attack.

Note: An Indian war is not all work and no play. There is entertainment before the action and after.

KAYONI #83

TSINENWATERIOSERENTANE

Nennen skennen sahkayentaneh, onen ontehriyosehrentaneh, tohneh kih ne Ahsarakowa ensakohkwa akwekon ne yontehriyostakwa ne wahonwatihsenni. Tohneh kahti onen ne Skennenkowa enhatiyatanirateh tahnnon ne wahonwatihsenni kanakerasera enhatihsehreh ne tsiniyorihoten ne Skennenkowa ken enskahawihteh tsinenweh.

KAYONI #84

NE WAHONWATISENNI YENWATASONTEREN TSINIHOTIYANERESEROTEN

Nenne katke ne tihononwentsateh enhonwatihsenni tohkanit ronnonha rahonatehnikonra enhatiriwayehna ne Skennenkowa, yenwatasontehren ne tsinihotihyanerenseroten, nektsi ohnenktsi enhontehrihson tsi rontehriyos ne tihatinaakeraseratehnon.

KAYONI #85

NENNE NE TIHONONWENTSATEH WAHONWATIYO TSINIYOREH YATONWATIHSATEH

Nenne katke ne tihononwentsateh tsiniyoreh tsi wahonwatihsenni kwatoha yahonwatihsateh, sotsi yatehontontats ne ahatiriwayenah ne Skennenkowa, tohka tihken kanakerasera enhontehriyo tsiniyoreh akwekon enhonniheyeh, tsinahoten rotiyentakwe tahnnon ne rahononwentsa, akwekon Wisk Nihononwentsakeh rahonawen enwatan.

KAYONI #86

ENYAKEYARAKWAKE ENKAKWETSKWEN ENKAYEHRONNISTON

Nenne ne tihononwentsateh kanakerasera wahonwatihehsenni, ne wahonatatehreh entonwatihyatenhawa tsinon nihatihnakereh ne Wisk Nihononwentsakeh tahnnon tohnon nenhonwatihteron nakon ne Skennenkowa, ne enhonwatihtatonkwe "Sakotisennies" tahnnon "Ronwatihsennion". Enkayehronniston enyakeyarakwakeh enkakwatskwen tsinon nihyoken. Ne rokwatihsennion Kanakerasera yatahotiwennayentakeh ne Wisk Nihononwentsakeh enhatitsenhayen.

WAMPUM #83

AFTER THE WAR

When peace shall have been established by the termination of the war against a foreign nation, then the War Chief shall cause all the weapons of war to be taken from the nation. Then shall the Great Peace be established and that nation shall observe all the rules of the Great Peace for all time to come.

WAMPUM #84

THE CONQUERED NATIONS MAY CONTINUE THEIR FORMS OF GOVERNMENT

Whenever a foreign nation has been conquered or has by their own will accepted the Great Peace, their own system of internal government may continue, but they must cease all warfare against other nations.

Note: All wars must cease! If necessary by force.

WAMPUM #85

WHEN AN OBSTINATE ENEMY IS EXTERMINATED

Whenever a war against a foreign nation is pushed until the nation is about exterminated because of its refusal to accept the Great Peace and if that nation shall by its obstinacy become exterminated, all their rights, property and territory shall become the property of the Five Nations.

Note: This is what happens when a nation fights to the death of all.

WAMPUM #86

A SYMBOLIC RELATIONSHIP ESTABLISHED

Whenever a foreign nation is conquered and the survivors are brought into the territory of the League of Five Nations and placed under the Great Peace, the two shall be known as the Conqueror and the Conquered. A symbolic relationship shall be devised and be placed in some symbolic position. The conquered nation shall have no voice in the councils of the League in the body of chiefs.

KAYONI #87

ENHONTEHRIWASERONNI TSI SKENNEN ENSEHWATON

Nennen ne ontehriyoserentaneh tahnnon wahontkwenih ne Wisk Nihononwentsakeh, tentonwatihiyon ne skennen ne wahonwatihsenni nennen Ahsarekowa akwekon ensakokwa ne rahonawen yontahriyostakwasonha. Nennen enhatihsa enhontehriwaseronni tsi skennen ensehwaton, tohneh onen enskayentaneh ne ahterosera.

KAYONI #88

ENHATERIWAYENA NE SKENNENKOWA NE TIHONONWENTSATEH TOKANI TENTONWANANONTONSEH

Nennen enhonwatiriwaherasesh ne Skennenkowa, ahatriwayehna ne tihononwentsateh, skatneh tsi enhatsitsenhayen. Kariwakwarishontsera enwatston tsi tenhonwatinikonrakenni ne tihononwentsateh tahnnon enhonwatirehtsaron ne ahatiyehna ne Skennenkowa. Tohka ne Wisk Nihononwentsakeh yatahatikweni ne entowatiehrentakwe, sehkon ensontehnienton, tahn tohka sehkon yatatasakotinikonrakenni, ensontehnienton ahsenhaton, tonihyoreh yatenkariwatane ne skehnasonha tsi ahonwatiriwanontonseh. Ne ahsenhaton ensatitsenhayen, Ahsarekowa ne Wisk Nihononwentsakeh enhoriwanontonseh ne ronwakowanen ne tihonnenwentsateh ahsen nienkayenthe ne ahariwayehna ne Skennenkowa. Tohka tohnienkayenteh enhariwason ne tihononwentsateh ronwakowanen, onen kafi ne Ahsarekowa enhatkaweh ne karaken nikarokwasoten onekorha, ohwentsakeh yenkayentaneh tahnnon yohsnoreh ohenton yatentanitsonkwakwe tahnnon tenhononwarekeh tsi enrenheyeh ne tihononwentsateh ronwakowanen. Oksak enhonnenhatsteh ne enyontehriyo tahnnon ne Ahsarekowa tahnnon ne rahotiokwa enhontatehweyentaneh. Yenhontahsontehren tsi enhontehriyo tsiniyoreh enhontkwenih ne Wisk Nihononwentsakeh.

KAYONI #89

TEHNIYASEH NE RONTEHRIYOS ENHONNE NE ROYANER NE RARIWENHAWI NE SKENNEN

Nennen ne Rotiyanerson ne Wisk Nihononwentsakeh enhatiriwaren ne tahontatken ne tihononwentsateh, ne ahotiriwayentatieh ne ahontahatiriwayehna ne Skennenkowa, kahnenrowanen ne rontehriyos enhontasehteh tsinon yatatahonwatikaranensko ne tihononwentsateh. Tehniyahseh ne rontehriyos enhonnen ne Royaner ne rariwenhawi ne Skennen, tahnnon kih yatehriyos ehso tsi tehotinikonraka. Tohka sihken ne Royaner entonwatiatonti, oksak ensniriwayenna etinon tonnes kanenrowanen rontehriyos yensniriwaweron tsi watonatiehronnionseh yorihowanen ne tohnahatiyereh ne tihononwentsatsh.

WAMPUM #87

TERMS OF PEACE

When the war of the Five Nations on a foreign rebellious nation is ended, peace shall be restored to that nation by a withdrawal of all their weapons of war by the War Chief of the Five Nations. When all the terms of peace shall have been agreed upon, a state of friendship shall be established.

Note: After the war, the enemies shall become friends.

WAMPUM #88

**THE GREAT PEACE URGED ON FOREIGN NATIONS
BY PERSUASION OR BY FORCE**

When the proposition to establish the Great Peace is made to a foreign nation, it shall be done in mutual council. The foreign nation is to be persuaded by reason and urged to come into the Great Peace. If the Five Nations fail to get the consent of the nation at the first council, a second council shall be held and upon a second failure, a third council shall be held and this third council shall end the peaceful methods of persuasion. At the third council, the War Chief of the Five Nations shall address the chief of the foreign nation and request him three times to accept the Great Peace. If refusal steadfastly follows, the War Chief shall let the bunch of white lake shells drop from his outstretched hand to the ground and shall bound quickly forward and club the offending chief to death. War shall thereby be declared and the War Chief shall have his warriors to back any emergency. War must continue until the contest is won by the Five Nations.

WAMPUM #89

A PEACE CHIEF ON DIPLOMATIC MISSION ACCOMPANIED BY WARRIORS

When the chiefs of the Five Nations propose to meet in conference with a foreign nation with proposals for an acceptance of the Great Peace, a large band of Warriors shall conceal themselves in a secure place safe from the espionage of the foreign nation, but as near at hand as possible. Two warriors shall accompany the Union Chief who carries the proposals, and these warriors shall be especially cunning. Should the chief be attacked, these warriors shall hasten back to the army of warriors with the news of the calamity which fell through the treachery of the foreign nation.

KAYONI #90

EN SATATEHRIHONTAKO NE ROYANER TOKA ENHATERIYOSERA

Nennen ne Wisk Nihononwentsakeh tsi rotitsenhayen enhonnohetsteh ne enyontehriyo, tihkawenhiyo onka ne Royaner enhatonkaryake ne ahatehriyosera, enhatkaweh ne Rahsenna tsi Royaner, ronwahtrihonteh ne konnonkwe. Enskotiyehna ne Kahsenna, tahnnon enwahton onkatiok ahkora entonwayon tsiniyoreh enwateriyosehrentaneh, nennen ne Royaner rotehriyoseron tohka sehronneh, enwahton yensatasanteren tsi Royaner tahnnon ensatien tsi katsenhayen.

KAYONI #91

KAYONNI AHTIATAHNA NE KAHONTSI NIKATSINETAROTEN NE ENKAYENTERESTAKWEN NE WISK NIHATI AHSAREKOWATSON

Ahtiatahna kahontsi niyot ne onekorha ne enwatenientenstakwen ne rahotisatstensera ne wisk nihati Ahsarekawatson ne yatahonnekwe ne yontehriyostakwa tahnnon skatneh ne ronnonkwe enhonskehna tsi ratinakereh. Ne enhatintonkwe Wahontehriyo tsi Entatineh ne rahononwentsa.

KAYONI #92

TOKA SATEKANAKARASERIHEN TOKANI AKWEKON ENHATIRYO NE SKENNENKOWA TAHNON TENHATIRITEH NE KAYANERENSERASONA , AHSAREKOWA TAHNON NE RAHOTIOKWA ENSAKONATEKWATE NE ONKWEHONWEKE

Tohka skanakerasera, kahron ne skanakerasera, tohkani ihsihnon ne skanakerasera ne Wisk Nihononwentsakeh enhontehnienten ne tahatiriteh ne Skennenkowa, yatatehsatiriwasnieh tohkani tahatiryokons ne ahoyanerenserashonha tahnnon wahontehnikonrihsa ne ahonsahatirihsi ne Wisk Nihononwentsakeh, ne kati kihken kanakerasera tokahni toka nihkanakeraserakeh netonihotinikonroten, sakanatennihmons enhontehnatonkwe tahnnon sakotihsons ne Wisk Nihononwentsakeh tahnnon ne Skennenkowa.

Tohneh kati enhonatehriwayenhaseh ne Rotiyaner ne wahonatatehreh, tatihnes ne Wisk Nihononwentsakeh, ensakotihretsaron ne wahontonkwetaksateh. Enska yenkayenteh enhonwatihrori, tahnnon toka tehyotonwentsohon ne tahkehnihaton ahonsahonwatirori toneh onen ne Ahsarekowa tahnnon ne rahotioakwa ensakonatori ne wahonnonkwetaksenneh, ehren enhonnehteh tsinon nihatinakereh ne Wisk Nihononwentsakeh.

WAMPUM #90

A PEACE CHIEF MUST RENOUNCE HIS TITLE TO GO TO WAR

When the Five Nations Council declares war, any chief of the League may enlist with the warriors by temporarily renouncing his sacred chieftainship title which he holds through the nomination of his women relatives. The title then reverts to them and they may bestow it upon another temporarily until the war is over, when the chief, if living, may resume his title and seat in the council.

Note: The Royaner turned warrior cannot exert any authority in the field of action and must take orders from the War Chief like any other warrior.

WAMPUM #91

**A WAMPUM BELT OF BLACK BEADS IS THE EMBLEM
OF THE FIVE WAR CHIEFS**

A certain wampum belt of black beads shall be the emblem of the authority of the five War Chiefs to take up the weapons of war and with their men to resist invasion. This shall be called a War in the Defense of the Territory.

WAMPUM #92

**IF A PART OF A NATION, A WHOLE NATION OR MORE
THAN A NATION ENDEAVOR TO DESTROY THE GREAT PEACE
BY VIOLATING THE LAWS, THEY SHALL BE DRIVEN FROM
THE TERRITORY BY THE WAR CHIEF AND HIS MEN
(WARRIOR SOCIETY)**

If a nation, part of a nation, or more than one nation within the Five Nations should in any way endeavor to destroy the Great Peace by neglect or violating its laws and resolve to dissolve the League, such a nation or nations shall be deemed guilty of treason and called enemies of the League and the Great Peace.

It shall then be the duty of the chiefs of the League who remain faithful to resolve to warn the offending people. They shall be warned once and if a second warning is necessary, they shall be driven from the territory of the League by the War Chief and his men.

ONKWESONHA AKOSATSTENSERA

KAYONI #93

NENNEN NE ONKWE ENTSIONNONTON

Kateh ne ehso tsi yorihowanen tahnon ehso tsi tehyonikonrahrat nahoten wahotiriwahraneh ne katsenhowanen tahnon akwekon tenhotiyatonko ne Wisk Nihononwentsakeh, yohtehron ne tahnaskwasehronkwateh akwekon, tohneh ne Rotiyaner ne Wisk Nihononwentsakeh, tonokwatih nienhatihaweh tsinokwati onkwesonha tenyeyatorehateh tahnon tsinitsi enyakohetsteh ne Onkwesonha tokinitsi entonnohetsteh ne Wisk Nihononwentsakeh Katsenhowanen. Ne enkariwanihrateh ne akowenna ne Onkwesonha.

KAYONI #94

NENNEN NE RONNONKWE TSINIKONKENTARAYEN ENHATSITSENHAYEN TEHNEN NAHOTEN ENHONNOHETSTEH, ONENTSI ENHATIKAHENYON NE KATSENHOWANEN

Tsinikon Kentarayan ne Wisk Nihononwentsakeh akwekon nihotiyen ne ahatitsenhayen tiotkon ahyotekakeh, yotatehweyentahon ne ahatitsenhayen ne Kentara. Nennen watawatanwentsoweh ne onkwesonha ahkotsennionnia ne akatsenhayentakeh, ne enwahrtroyaton nahoten ahyakoyatakehna ne Kentara, tohne kati ne ronnonkwe enhatitsienhayen. Toh niyorihowanen ne ronhonkwe enhatsitsenhayen tsiniyot ne konnonkwe enkotitsenhayen.

KAYONI #95

NE KONNONKWE ENKOTITSENHAYEN NE AKWEKON TSINIHKON KENTARAYEN TONIHYOSATSTENSERA TSINIYOT NE RONNONKWE EHATITSENHAYEN

Ne konnonkwe tsinihkon Kentarayan ne Wisk Nihononwentsakeh enyotitarayentakeh tiotkon yotehka, yotatehwehyehnentahon ne akotitsenhayen ne kentara. Nennen enkonnehre tehyotenwentsohon ne akotsennionnia ne onkwesonha enkotitsenhayen tahnon nahoten yahtenyhotiriwayentahseh tohnon nahoten enkontretsaron Ahsarekowa ehnienhahawe tsi totitsenhayen ne Rotiyaner ne Wisk Nihononwentsakeh tahnon entatikahenyon.

RIGHTS OF THE PEOPLE

WAMPUM #93

THE REFERENDUM THE PEOPLE DECIDE ON THE MOST IMPORTANT MATTERS

Whenever an especially important matter or a great emergency is presented before League Council and the nature of the matter effects the entire body of Five Nations, threatening their utter ruin, then the chiefs of the League must submit the matter to the decision of their people and the decision of the people shall affect the decision of the League Council. This decision shall be a confirmation of the voice of the people.

Note: When the referendum (decision by the people) was first practiced.

WAMPUM #94

THE MEN OF EVERY CLAN SHALL HOLD A COUNCIL OF THE CLAN AND THEIR DECISION SHALL BE CONSIDERED BY THE COUNCIL OF CHIEFS

The men of every Clan of the Five Nations shall have a Council Fire ever burning in readiness for a Council of the clan. When it seems necessary for the interest of the people, for a council to be held to discuss the welfare of the Clan, then the men may gather about the fire. This Council shall have the same rights as the Council of Women.

WAMPUM #95

THE COUNCIL FIRES OF THE WOMEN OF EVERY CLAN HAVE THE SAME RIGHTS AS THE COUNCILS OF THE MEN

The women of every Clan of the Five Nations shall have a Council Fire ever burning in readiness for a council of the Clan. When in their opinion it seems necessary for the interest of the people, they shall hold a council, and their decision and recommendation shall be introduced before the Council of Chiefs by the War Chief for its consideration.

KAYONI #96

**TSINIKON KENTARAYEN NE WISK NIHONWENTSACE ENWATON
YATENHONTSESTEH SKATNEH ENHATITSENHAYEN**

Akwekon tsinikentarakkeh ne skanakerasera tokahni akwekon ne Wisk Nihononwentsakeh enwahton ne yatenhontiesteh katsenhowanen enwahton, tokahni yensakonatori ne ensakonatiaseh ne skatsenhatshon ne enhontkennisa tsinon enska henhonnonni katsehnowanen, ne enhontroyateh akotsennonnia ne onkwesonha. Rotiyanerenserayen ne onkwesoha ne ahsakoterihontonnion tahnnon ahontasakotihyon akora rahotinaktakeh tahatitaneh tsi katsenhayen. Nennen tioknakoten enhonnonhetsteh Aksarekowa yenhahaweh tsi totisenhayen ne rahotinakerasera, tokahni akwekon ne Ahsarekawatshon tonienhatihaweh akwekon nahoten ronohetstsanion ne tsinikon kentarayen ne Wisk Nihononwentsakeh tsinon Katsenhowanen tonatkennihson ne Rotiyanerson.

KAYONI #97

**NE ORIWAKAYON SKANAKERASERATSON TSI RATITSENHAYENSKWE
YENWATASONTEHREN**

Ohenton tsiniyoreh yatatiyesteh ne kanakerasersonha, akwekon rotiyentakwe ne ahatitsenhayen. Ratitsenhayenskwew ohenton tsiniyoreh sakayentaneh ne Skennenkowa. Kihken Wisk Nikatsenhakeh yenkontasontehren tsi yoteka tahnnon yatahonswa. Tiotkon ne Rotiyaner tohnon enhonnohetstakeh ne rahotiriwasonha ne kanakerasera tahnnon ne enhatisereh ne ahoyanersenserasonha ne Wisk Nihononwentsakeh tahnnon ne Skennenkowa.

KAYONI #98

TSINIHOTIYANERENSEHROTEN NE TIHONONKWE TAHNON NE KONNONKWE

Toka ne ronyonwatanha tokahni konyonwatanha enyatkota tioknahoten yatetkayehri tsinitsi yotehriwatention ne Skennenkowa tahnnon ne gayanerenserasonha tokahni tsinitsi yoteriwatention ne Katsenhowenen, tokahni tsinitsi wahnwasennowahnateh ne Royaner wahaton, Ahsarekowa entonwayon ensakotatiaseh ne akakwatakwen kahnon watatihnioskenneh tahnnon ahonsahatihsereh tsiniyorihoten ne Skennenkowa ahoyanerensera.

KAYONI #99

**NE YONTERIWATENTIATAKWA TAHNON NE TEHONTEHNONWEHRATONS
YENWATASONTERREN**

Ne yontehriwatentiatakwa tahnnon ne tehontehnonwehratons yenwatasonterakeh tahnnon yatatakonwananikonharen, yontihsotokonkenha tonwanawih nehtsi yoyanereh tahnnon tehyotonwentsohon ne akotsennonnia nonkwesonha.

WAMPUM #96

**ALL THE CLAN COUNCIL FIRES OF A NATION OR OF THE FIVE NATIONS
MAY UNITE INTO ONE GENERAL COUNCIL FIRE**

All the Clan Council Fires of a Nation or of the Five Nations may unite into one general Council Fire, or delegates from all the Council Fires may be appointed to unite in a general Council for discussing the interest of the people. The people shall have the right to make appointments and to delegate their power to others of their number. When their council shall have come to a conclusion on any matter, their decision shall be reported to the Council of the Nation of the League Council (as the case may require) by the War Chief or the War Chiefs.

Note: The League Council is also known as the Grand Council. When the people in general of the Iroquois Confederacy hold a general council, the Grand Council has to go along with their decision as the Confederacy is a people's government.

WAMPUM #97

ORIGINAL NATIONAL COUNCIL FIRES SHALL CONTINUE

Before the real people united their nations, each nation had its own Council Fires. Before the Great Peace, their councils were held. The Five Council Fires shall continue to burn as before and they are not quenched. The chiefs of each Nation in the future shall settle their national affairs at the Council governed always by the laws and rules of the Council of the League and the Great Peace.

WAMPUM #98

RIGHTS OF THE ORDINARY MAN AND WOMAN

If either a nephew or a niece see an irregularity in the performance of the functions of the Great Peace and its laws, in the League Council or in the Conferring of Chief titles in an improper way, through their War Chief, they may demand that such actions become subject to correction, and that the matter conform to the ways of presented by the law of the Great Peace.

Note: The "nephew" and "niece" means ordinary men and women who are not Rotiyaner or Clan Mothers, showing that every one has the right to correct any wrong being done. The Great Peace and the Great Law seem to be interchangeable. Each is a product of the other.

WAMPUM #99

THE CEREMONIES TO CONTINUE

The rites and festivals of each nation shall remain undisturbed and continue as before, because they were given by the people of old times as useful and necessary for the good of men.

Note: This law says not to disturb the rites and festivals, that is, not to change it or add to it, such as a new religion, etc.

KAYONI #100

SATEHYOSERIHEN TEHONTEHNWERRATON

Akwekon ne Rotiyaner ronateriwayenni ne ahontkennihsa nennen akta ihwe ne Satehyoserihen Tehontehnonwerratonstahnon ahsakotirori ne onkwesonha tsi onen ahre yotatieh ne tayontehnonweraton. Enhatitsen hayen tahnnon enhatikwatakwenhaton tahnnon entontasawen wisk nihwenniserakeh enyotohetston ne ahseh tsi wennitarih ne ahsontenka. Toh yenyontonkwetarorokeh tsinon nikariwataton tahnnon ne ronyonwahten ha ensakorori ne onkwesonha kahnika hawih tahnnon kahnnon. Tsinentowatasawen tahnnon tsiniyoreh yenwatehweyenentahneh, Rotiyaner enhontehriwatentiateh tahnnon kennatehkaron ensakonatah ne onkwesonha.

KAYONI #101

KAHNIKAYEN NE TEHONTEHONWEHRATONS

Ronateriwayenni ne ronwatirihonteh ne ronteriawatsterista nennen tehyontehnonweratons, ne akwekon akariwayerihneh nahoten teyohtonwentsohon.

Ne ratiyenteres kanikayen tenhontehonwehratons nekati ne Satehyoserihen Eehontenonwehratons, Karontakonneha, Kenniyohentesha, Skanenkwentaranon, Enhatihnenstayento, Onensteh Ensakotiyonhareh, Okaserota, Yotehnenstison tahnnon Kayentokwen. Akwekon tsinikanakeraserakeh tenhontehnonwehraton tsinon nihotinonsoteh Kanonsesne.

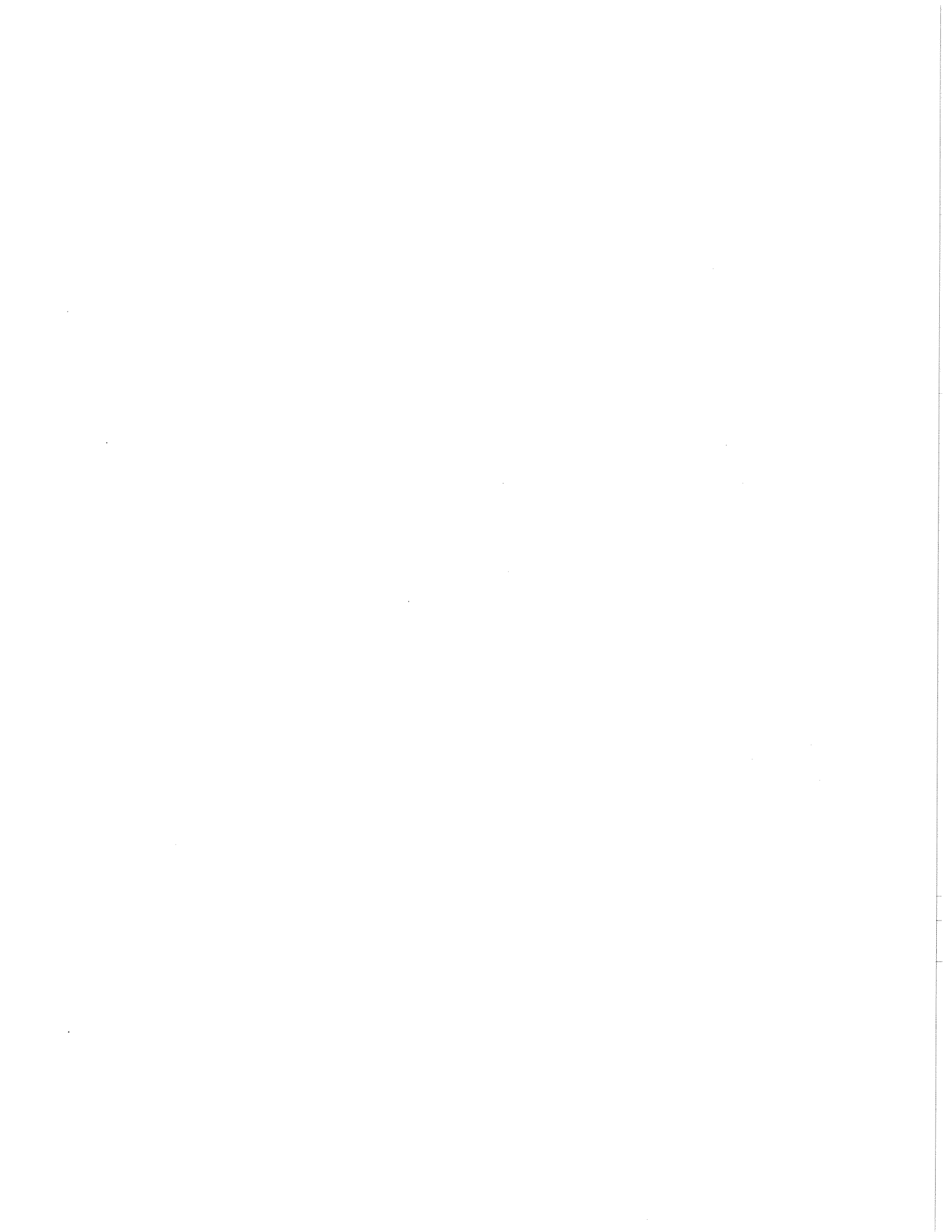
KAYONI #102

NENNEN NE OKASEROTA TENHONTEHNONWERATON

Nennen ne Okaserota tenhontehnonweraton, ne ronwatirihonteh, tahtetsaron ronnonkwe tahnnon konnonkwe, enhontennikonraren tahnnon entkayerikeh tsinitsi enhonteriwatentiateh.



KAYENTOKWEN TEHONTENONWEHRATONS



WAMPUM #100

THE MID-WINTER THANKSGIVING FESTIVAL

It shall be the duty of the chiefs of each brotherhood to confer at the approach of the time of the Midwinter Thanksgiving and to notify the people of the approaching festival. They shall hold a council over the matter, arrange its details and begin the Thanksgiving five days after the moon of Tiskonah is new. The people shall assemble at the appointed place and the nephews shall notify the people of the time and place. From the beginning to the end, the chiefs shall preside over the Thanksgiving and address the people from time to time.

Note: The Midwinter Festival begins five days after the new moon following the Winter Solstice. The "Nephews" are runners who go to inform the people of the time of the Festival.

WAMPUM #101

LIST OF THANKSGIVING FESTIVALS

It shall be the duty of the appointed managers of the Thanksgiving Festivals to do all that is needful for carrying out the duties of the occasions.

The recognized festivals of Thanksgiving shall be the Midwinter Thanksgiving, the Maple or Sugarmaking Thanksgiving, the Raspberry Thanksgiving, the Strawberry Thanksgiving, the Little Festival of Green Corn, the Great Festival of Ripe Corn and the Complete Thanksgiving for the Harvest. Each nation's festivals shall be held in their Longhouses.

WAMPUM #102

FESTIVAL OF THE GREEN CORN

When the Thanksgiving for the Green Corn comes, the special managers, both men and women, shall give it special attention and do their duties properly.

KAYONI #103

KAYENTOKWEN TENHONTEHNONWERATON

Nennen ne Kayentokwen tenhontenonweraton, sahtenhatiyereh ne Rotiyaner tsi enhonteriwatentiateh tsiniyot ne Satehyoserihen tenhontehnonwehration.

KAYONI #104

NE TORIWAYERI

Nennen katke onka enweneneh tsi toriwayeri tahnon ehso roteryentareh ne tkariwayerih, enhonwayenterehne ne Rotiyaner tsi Sakorihonnienni ne Skennen tahnon Kariwiyo tahnon ne onkwesonha enhonwatahonsatateh.

KARENNA NE TENHONWANAKARAREN

KAYONI #105

ATOTARHO ENHATEHRENNOTON NE TENHONWANNAKARAREN

Ne Karena enhontsteh nennen wahtonwanakararen ne Royaner wahaton, Atotarho enhatehrennoten:

Haii, haii Akwa wiio
Haii, haii Akonhewatha
Haii, haii Skaweiesekowa
Haii, haii Yonkwawi
Haii, haii Iakonhewatha

Yoyanereh niha
Tsi akonhonwahta
Tehkaweyesekowa
Yonkwawi
Yakonhonwahta

KAYONI #106

NE AHATEWEYENSTEH NE SKENNEN KARENNA

Nennen onka tionkwetayeri raskaneks ne ahateweyensteh ne Skennen Karena, roriwayen ne tonayawenneh, onenksi enhakwaren tohenhontsien ne ronwarihonniennireh, skatne tenhontonteh tahnon enhonterennoten. Ne arihonni enhakwaren ne tose ahteraswaksentsera tahotikwateh tsi wahonterennoten ne Skennen Karena tahnon yahonka tatehonwanakarahereh.

KANONSA ENTIONEH

KAYONI #107

KANONSA ENTIONEH

Enwatehnientenstakwen akwekon tsiniyakon ne Wisk Nihononwentsakeh enhatiyenterestakwe ne ranonsakweniyo tsi yatehentebron. Kanakareh wakarenreh tsi enkahniotaken, ne enyakorori ne onkwesonha. Akwekon nonkwe yatehyakoriwayen ne yayontaweyateh ne kanonskon, yatotehatiteron, nennen enhontkato ne watehniententserotah, yatiahontaweyateh ne tiokehneh tokahni ahsontenneh, tosa akta niahonne tsiniyoreh ahontonsekeh.

SAKOTIYATATAHANEH

KAYONI #108

NENNEN RONWAYATATAHNE NE ROYANER

Nennen ronwayatatahaneh ne Royaner, ne kati enkawennohetston:

"Onen, wahakwatehnikonrihsa yatehsatahakwe, Sayanerkenha ne Wisk Nihononwentsakeh tahnnon ne yatehonatieston onkwesonha yonsariwakwenienstakwe. Onen wakwatkawe, toskeh yatahonsonton skatneh ahonsontehwehson tsi yonwentsateh. Onen kati ken wahakwayen sahyeronta. Ken wahakwatehweyenton. Onen enyakwenron yasatasontehren tsinon skennen tsitentehron ne Sonkwayatihson. Tosa nahotenson ne tsiyonwentsateh sahyotats. Tosa serihon tehnen nayawenhen tsinaheh sonneh sahyotats. Sonheskwanihakwe ne ayontorahta, sonhestkwanihakwe tewaharaton tsastsikwahekeh, onsanikonrori nene kakwahereh tahnnon kanenriyo, tosa onen serihon ne tohniwanontonniontserotens tahisanikonharen.

"Tosa serihon ne sarasehtsen ayonsayotatseh tahnnon ohni ne sewatenrosonha tahnnon ne tehsewariwayenawakonneh teyonsanikonharen. Tosa kariwa sonniat kih nahotenson.

"Onen kati, ne nonwa kih ken ihsehweh, tsiseshwanonkwe kihken ronkwekenha tahnnon ne rontenrosonha tahnnon ne tehatiriwayehnaskwe, sehwaatkato ihse ohni tohnisewahahoten. Tahonnenneh, ih ohni toh enyonkihterhon. Ne kahti ahohriwa, sewatatiehnawakonhak tsi nienhensehweh. Tsinitisi tehsewatawenrieh tahnnon tehsewataronnions tosa wateriwatentih ne yatehnen tehyorihonteh. Tosa sewatierenkowa sehwaatatih tokahni tahisehwariwenhawihtanion. Sewahtennikonraren tosa kahriwaksen sowatroyat tahnnon tsinitisi ahyesewatoryanehron. Tsohsera nikariwes tosa sewahtierenkowa sewatswatanion, toka yatayehsewakwenih ne tonikariwes, ohyeri kih nihwenniserakeh nikariwes ahyesewakahenyon tahnnon ahyesewakwehniesteh."

WAMPUM #103

RIPE CORN THANKSGIVING OR HARVEST FESTIVAL

When the Ripe Corn Thanksgiving is celebrated, the chiefs of the Nation must give it the same attention as they give to the Midwinter Thanksgiving.

WAMPUM #104

ABOUT A GOOD MAN

Whenever any man proves himself by his good life and his knowledge of good things, he shall be recognized by the chiefs as a Teacher of Peace and Kariwiyo and the people shall hear him.

INSTALLATION SONG

WAMPUM #105

INSTALLATION SONG BY ATOTARHO

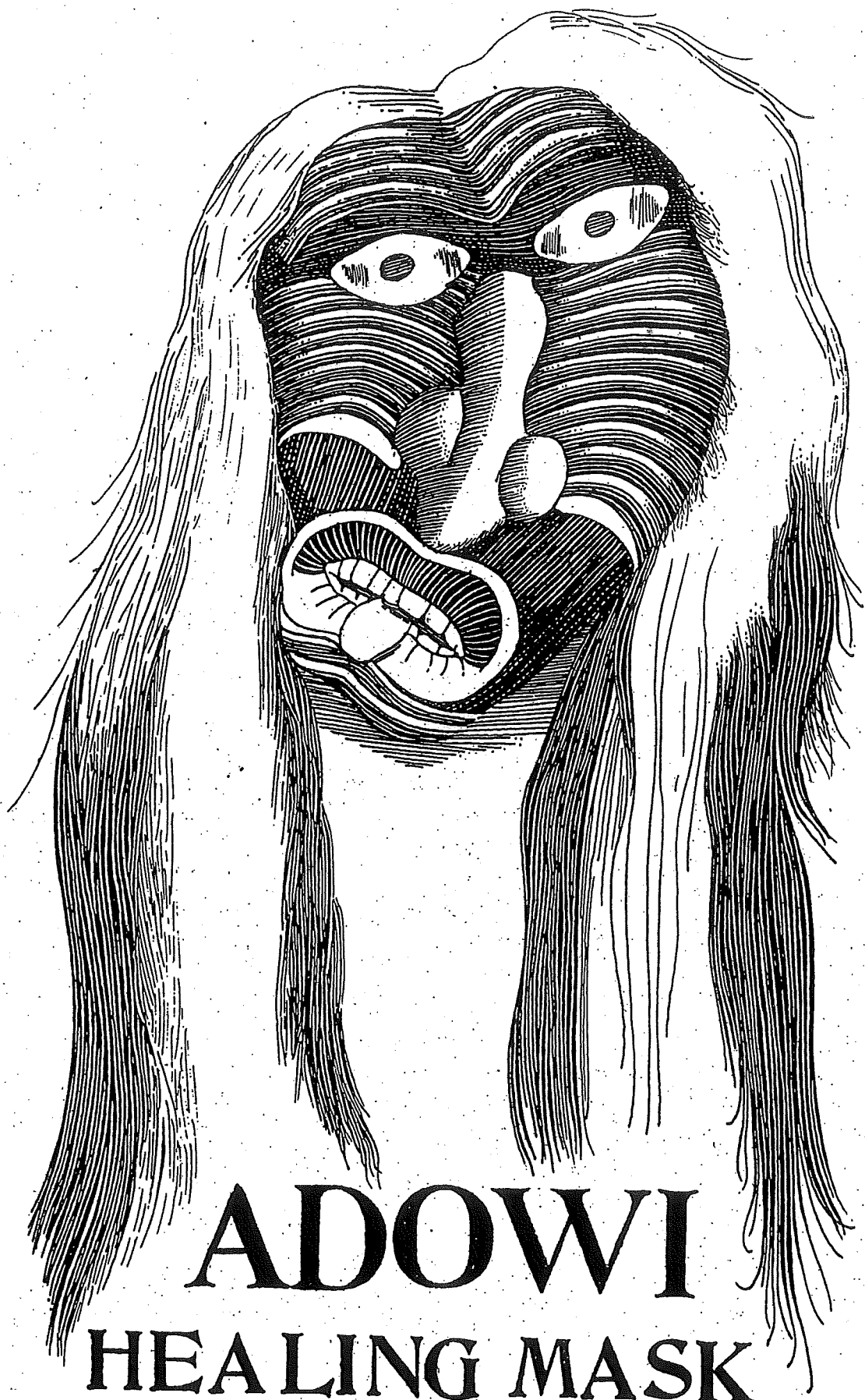
The song used in installing a new chief of the League shall be sung by Atotarho and it shall be:

It is good indeed
That a broom,
A great wing
Is given me
For a sweeping instrument

WAMPUM #106

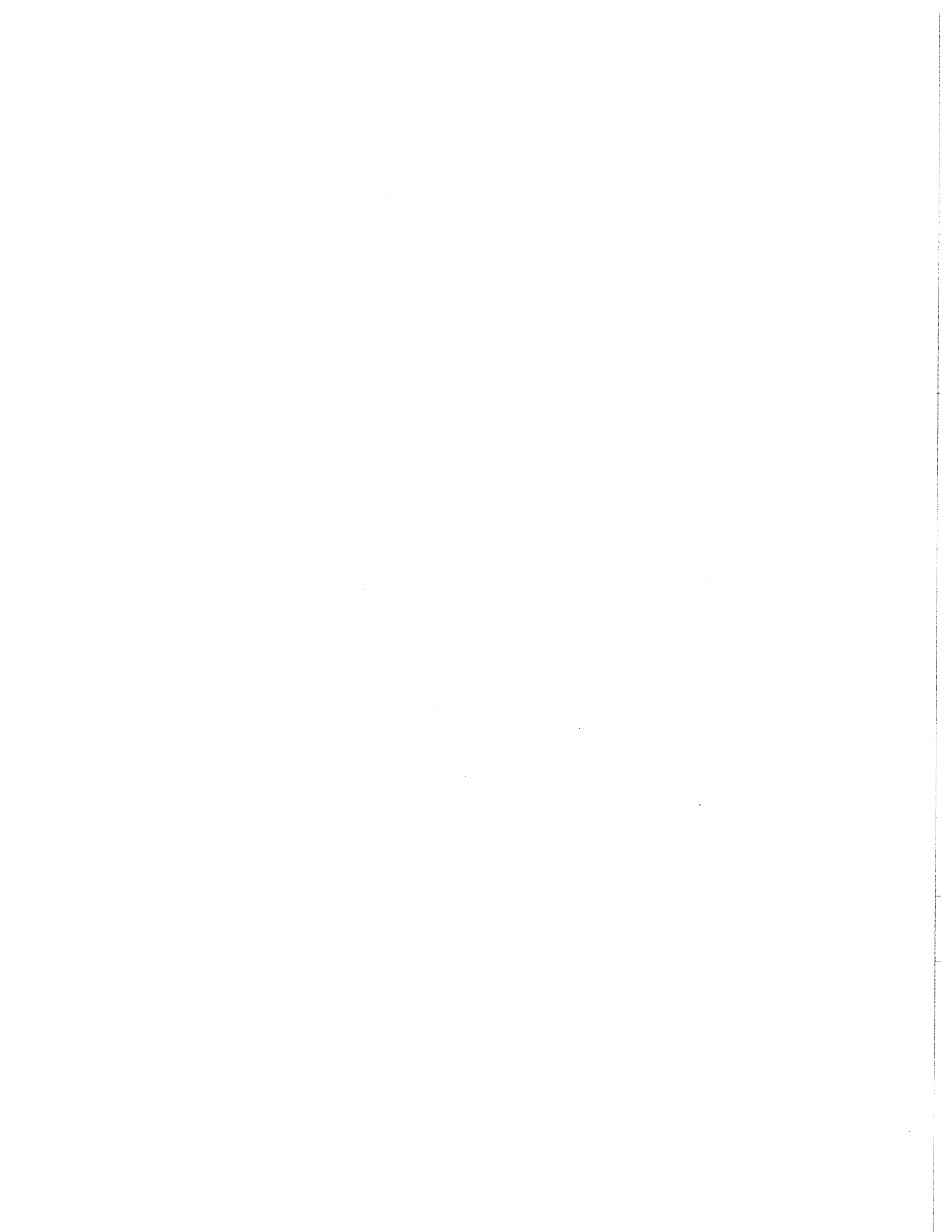
TO LEARN THE SONG OF PEACE

Whenever a person entitled properly desires to learn the Song of Peace, he is privileged to do so, but he must prepare a feast at which his teachers may sit with him and sing. The feast is provided that no misfortune may befall them for singing the song when no Chief is installed.



**ADOWI
HEALING MASK**

Louis Hall



PROTECTION OF THE HOUSE

WAMPUM #107

PROTECTION OF THE HOUSE

A certain sign shall be known to all the people of the Five Nations which shall denote that the owner or occupant of a house is absent. A stick or pole in a slanting or leaning position shall indicate this and be the sign. Every person not entitled to enter the house by right of living within, upon seeing such a sign shall not enter the house by day or night, but shall keep as far away as his business will permit.

FUNERALS

WAMPUM #108

OF A CHIEF

At the funeral of a chief of the League, these words are said:

"Now we become reconciled as you start away. You were once a Chief of the League of Five Nations, and the united people trusted you. Now we release you, for it is true that it is no longer possible for us to walk about together on the earth. Now, therefore, we lay it (the body) here. Here we lay it away. Now then we say to you, persevere onward to the place where the Creator dwells in peace. Let not the things of the earth hinder you. Let nothing that transpired while you lived hinder you. In hunting, you once delighted; in the game of lacrosse, you once took delight, and in the feast and pleasant occasions, your mind was amused, but now do not allow thoughts of these things to give you trouble.

"Let not your relatives hinder you and also let not your friends and associates trouble your mind. Regard none of these things.

"Now then, in turn, you here present who are related to the man, and you who were his friends and associates, behold the path that is yours also! Soon we ourselves will be left in that place. For this reason, hold yourselves in restraint as you go from place to place. In your actions and in your conversation do no idle thing. Speak no idle talk, neither gossip. Be careful of this and speak not and do not give away to evil behavior. One year is the time that you must abstain from unseemingly levity, but if you cannot do this for ceremony, ten days is the time to regard these things for respect."

Note: The Handsome Lake religion wanted to impose the one year period of mourning but according to the Great Law, a new Chief must be raised ten days after the death of a Royaner when the Condolence Ceremony is performed and a new Royaner is raised and the ten days of mourning is lifted according to the Great Law.

There is a small condolence within three days of the death of a chief, which is temporary until a full condolence is held with a candidate selected by the clan.

KAYONI #109

NENNEN RONWAYATATAHANE NE AHSAREKOWA

Nennen ronwayatatahane ne Ahsarekowa, ensihron:

"Onen wahakwatehnikonrihsa tsi yatesatehkahakwe. Ahsarekowa kenneh ne Wisk Nihononwentsakeh tahnnon ne yatehonatieston onkwesonha yonsariwakwenienstakwe tsi sehnikonrarakwe tosa tahnwanaskwaronkwateh." (Nahoten yotatenron ne sakawenna tsiniyot nenen Royaner wahonwayatata.)

KAYONI #110

NENNEN ENHONWAYATATA NE RATEHRIYOS

Nenneh enhonwayatata ne ratehriyos, ensihron:

"Onen wahakwatehnikonrihsa tsi yatesatehkahakwe. Tehsesniehakwe ne sawatsihreh tahnnon entehsehneh tahnnon satateweyentahonneh ne ahsatehriyosera ahontasehneh ne Wisk Nihononwentsakeh. Ne yatehonatieston onkwesonha yonsariwakwenienstakwe ..." (Tsinikon yotatenron ne sakawenna tsiniyot nenen Royaner enhonwayatata.)

KAYONI #111

NENNEN ENHONWAYATATA NE KENNITOYENHA

Nennen enhonwayatata ne kennitoyenha, ensihron:

"Onen wahakwatehnikonrihsa tsi yatasatakahakwe. Onwak tasatasawen tsinisatahiehseres soknaha tontayonsennonkeh tahnnon ontakenheyeh ne otsitsa." (Tsinikon yotatenron ne sakawenna tsiniyot nenen Royaner enhonwayatata.)

WAMPUM #109

OF A WAR CHIEF

At the funeral of a War Chief, say:

"Now we become reconciled as you start away. Once you were a War Chief of the Five Nations League and the United People trusted you as their guard from the enemy." (The remainder is the same as the address at the funeral of a chief.)

WAMPUM #110

OF A WARRIOR

At the funeral of a warrior, say:

"Now we become reconciled as you start away. Once you were a devoted provider and protector of your family and you were ready to take part in battles for the Five Nations. The United People trusted you, ..." (The remainder is the same as the address at the funeral of a chief.)

WAMPUM #111

OF A YOUNG MAN

At the funeral of a young man, say:

"Now we become reconciled as you start away. In the beginning of your career you are taken away and the flower of your life is withered away..." (The remainder is the same as the address at the funeral of a chief.)

KAYONI #112

NENNEN ENYONTATIATATA NE AHKOYANER

Nennen enyontatitata ne Ahkoyaner, ensihron:

"Onen wahakwatehnikonrihsa tsi yatesatekahakwe. Saterihontakwe ne Otiyaner ne Wisk Nihononwentsakeh. Kahnistensera kenneh ne Kanakeraserasonha. Onen sakwatkaweh, tsi tokenskeh yatahonsonton skatne ahonsontehwehson tsi yonwentsateh. Onen kati ken wahakwayen sayeronta. Kento wahakwatehweyenton. Onen katih enyakwenron: "Yasatasontehren tsinon skenneh tsi tentehron ne Sonkwayatihson. Tosa nahotenson ne tsiyonwentsateh sahnyotats. Tosa serihon tehnen nayawennen tsinaheh sonheh sahnyotats. Ihseh ohni enskakenneh ne sehwayatakwehniyokwe ne Rotiyaner Kahsennasonha. Ihseh sawenkenka ne ahyekwaren tahnnon ne yowehsen tsinikanenroten..." (Tsinikon yotatenron ne sakawenna tsiniyot nenen Royaner enhonwayatata.)

KAYONI #113

NENNEN ENYONTATIATATA NE ENKTIYAKONKWE

Nennen enyontatitata ne enktiyakonkwe, ensihron:

"Onen wahakwatenikonrihsa tsi yatehsatekahakwe. Tonih satakaritekwe tsiniyot ne ahseh tehyotsihtsanekearon onen nonwa ontakenheyeh. Kahnaktanoron sawakwe tsinaheh kanistensera ihken (tahnnon ohyason). Wasatwatsiranoronkwe tahnnon sariwahtokenneh. Ihseh sawenkenha ne ahyekwaren..." (Tsinikon yotatenron ne sakawenna tsiniyot nenen Royaner enhonwayatata.)

KAYONI #114

NENNEN RAKSAHA TOHKANI YEKSAHA ENSAKOTIYATATA

Nennen raksaha tohkani yeksaha ensakotihyatata, ensihron:

"Onen wahakwatehnikonrihsa tsi yatehsatekahakwe. Satehyot ne onwak wakatsihtsonten tahnnon ne onkwehriahnehson tohkarah nihwenniserakeh wakontsennonni. Onen ne otsihtsa ontakenheyeh... (tahnnon ohyason). Tosa sehrihon tehnen nihyawahen tsiyonwentsateh sayotats..." (Tsinikon yotatenron ne sakawenna tsiniyot nenen Royaner enhonwayatata.)

WAMPUM #112

OF A CLAN MOTHER

At the funeral of a Chief Woman, say:

"Now we become reconciled as you start away. You were once a Chief Woman in the League of Five Nations. You once were a Mother of the Nations. Now we release you for it is true that it is no longer possible for us to walk about together on the earth. Now, therefore, we lay it (the body) here. Here we lay it away. Now we say to you, persevere onward to the place where the Creator dwells in peace. Let not the things of the earth hinder you. Looking after your family was a sacred duty, and you were faithful. You were one of the joint heirs of the chieftainship titles. Feastings were yours and you had pleasant occasions..." (The remainder is the same as the address at the funeral of a chief.)

WAMPUM #113

OF A WOMAN

At the funeral of a woman of the people, say:

"Now we become reconciled as you start away. You were once a woman in the flower of life and the bloom is now withered away. You once held a sacred position as mother of the Nation (etc.). Looking after your family was a sacred duty and you were faithful. Feastings were yours and you had pleasant occasions..." (The remainder is the same as the funeral of a chief.)

WAMPUM #114

OF AN INFANT OR A YOUNG WOMAN

At the funeral of an infant or young woman, say:

"Now we become reconciled as you start away. You were a tender bud and gladdened our hearts for only a few days. Now the bloom has withered away...(etc.). Let none of these things that transpired on earth hinder you. Let nothing that happened while you lived hinder you." (The remainder is the same as at the funeral of a chief.)

KAYONI #115

NENNEN OHWIRAHA ENYAYIHEYEH OHENTON NE AHSEN NIHWENNISERKEH

Nennen ohwiraaha enyayiheyeh ohenton ne ahsen nihwenniserakeh, wiskok nihwenniserakeh enhontsonnionkwe. Tohneh onen enseksatarorokeh, rahtiksakonha tahnnon kotiksakonha, tsitkanonsoteh ne ronatsonnionkwen tahnnon nenen enhatikwaren, toneh ne Sakotatis ensakotaraseh ne ratiksakonha tahnnon ensakoretsaron ne ahonsahontsennonni ahrahastien tsi kenheyon tayakokarateh. Toneh onen ne ratiksakonha tensotiswatehten ne orakontsera.

KAYONI #116

NENNEN NE AHWENHEYONDA YENHATIHWEH TSI YOKENRAKARONTEH

Nennen ne ahwenheyonda yenhathiheweh tsi yokenrakaronteh, Sakotatis ne ihsih nakatsenhati, ensakoretsaron ne kawatsireh nonatsennionkwen ahonsahontatehnikonraketsko tahnnon ahonsahontehkateh tsi rontekatakwa, ahonsahatikwatako ne rahotinonskonson tahnnon onen tentsoswatehneh tsinon tehtiokaraskwe. Enhenron, ne watsatahontsi ontkaratehniateh tahnnon katiokniahaheh, tahnnon ne tehyoronyateh sayokentaneh. Toneh onen katih skennen ensonton orakontserakeh.

KAYONI #117

**TSINAHOTEN ENHENRON TSIYOKENRAKWARONTEH TAHNON NENNEN OHYERI
NIWENNIHSERAKE OHYOTOHETSTON**

Ahsen nikaseriyetakeh ne onekorha sewasha niyensons ne enratsteh ne Sakotatis nenen yontatiatahaneh ne yakahonheyon. Enhenron:

"Sewatahonsiyost ne ken ihsewes, kihken ohyeronta enkarhoron. Sasewatatiatarorok kennon tsiniyoreh ne ohyeri nihwenniserakeh, tohnitsi rohson ne Sonkwayatihson tsi enwatiaken tsi yakotsennionkwen nenen ohyeri nihwenniserakeh enwatohetsteh. Toneh onen enkahkwarakeh."

Nennen enwatohetsteh ne ohyeri niwenniserakeh, ne Sakotatis enhenron:
"Sewatasonteron tsi sewatahonsateh ne kento ihsewes. Onen ontohetsteh ne ohyeri niwenniserakeh ahyontsonnionkwe tahnnon onen onteh wah tsisewatehnikonraketskwen tsiniyotonneh ohenton ne sontsonkwetakenheyaseh. Ne rontatenonkwehokon wahonnereh stonha tahnateriwaserakwaseh tsinihati wahonwatiyehnewaseh tsi wahonwayatata. Kahnonweratonsera. Ne kihken onka wahekonni tsinikariwes wenheyontahereh, ohenton nahontayen tahnnon ahoyeyehna nahoten tenyakiriwaserakwaseh tahnnon ahonsayontiyatkaweh..." (Tohnitsi enwateriwatentiaton tsiniyoreh akwekon ne wahontasniehnen wahtonwatiriwaserkwaseh.)

Niawen kiwahi

WAMPUM #115

WHEN AN INFANT DIES WITHIN THREE DAYS

When an infant dies within three days, mourning shall continue only five days. Then shall you gather the little boys and girls at the house of mourning and at the funeral feast, a speaker shall address the children and bid them to be happy once more, though by death, gloom has been cast over them, then shall the children be again in the sunshine.

WAMPUM #116

THE BURIAL RIGHTS

When a dead person is brought to the burial place, the speaker on the opposite side of the Council Fire shall bid the bereaved family to cheer up their minds once more and rekindle their fires in peace, to put their house in order and once again be in brightness for darkness has covered them. He shall say that the black clouds shall roll away and that the blue sky is visible once more. Therefore, they shall be at peace in the sunshine again.

WAMPUM #117

SPEAKING AT THE BURIAL AND AT THE TENTH DAY OF MOURNING

Three strings of shell one span in length shall be employed in addressing the assemblage at the burial of the dead. The speaker shall say:

"Hearken you who are here, this body is to be covered. Assemble in this place again in ten days hence, for it is the decree of the Creator that mourning shall cease when ten days have expired. Then a feast shall be made."

Then at the expiration of ten days, the Speaker shall say:

"Continue to listen you who are here. The ten days of mourning have expired and your mind must now be freed of sorrow as before the loss of your relative. The relatives have decided to make a little compensation to those who have assisted at the funeral. It is a mere expression of thanks. This is the one who did the cooking while the body was lying in the house. Let her come forward and receive this gift and be released from this task." (In substance, this will be repeated for everyone who assisted in any way until all have been remembered.)

So ends the words of the Great Law of Peace passed down by Deganawida

This is Exhibit "C" to the Affidavit of
Liam Gerry, sworn this 24th day of
February, 2023

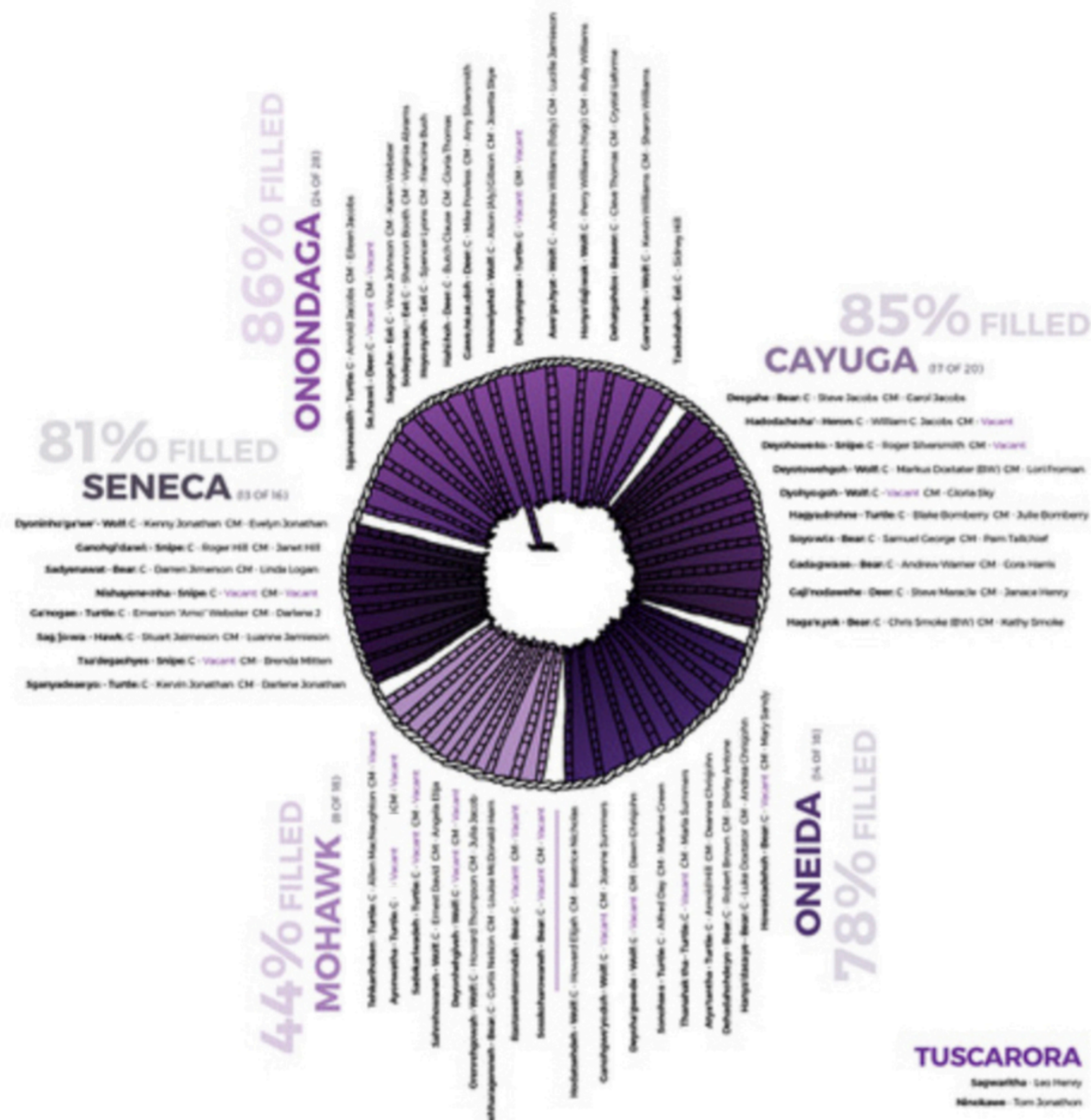


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Current Clan Mothers and Chiefs



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- REPATRIATION COMMITTEE
- JOINT STEWARDSHIP BOARD
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Seneca			
Approver:			
Chief Title	Clan	Chief (English Name)	Clan Mother
Dyoninno'ga'we'	Wolf	Kenny Jonathan	Evelyn Jonathan
Ganohgi'da:wi	Snipe	Roger Hill	Janet Hill
Sadyenawat	Bear	Darren Jimerson	Linda Logan
Nishayene'nha	Snipe	-Vacant-	-Vacant-
Ga'nogae	Turtle	Emerson "Amo" Webster	Darlene J
Sag'jo:wa	Hawk	Stuart Jaimeson	Luanne Jamieson
Tsa'degaohyes	Snipe	-Vacant-	-Vacant-
Sganyadae:yo	Turtle	Kervin Jonathan	Darlene Jonathan
Registrar: Sue Jacobs, Linda Froman			
Domain: All Seneca Citizens on Grand River Enrollment			
<p>Cayuga</p> <p>Tuscarora</p> <p>Onondaga</p> <p>Oneida</p>			

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16 Sunrise Court
Suite 600 Ohsweken, ON
P.O. Box 714

Phone: 519-445-4222

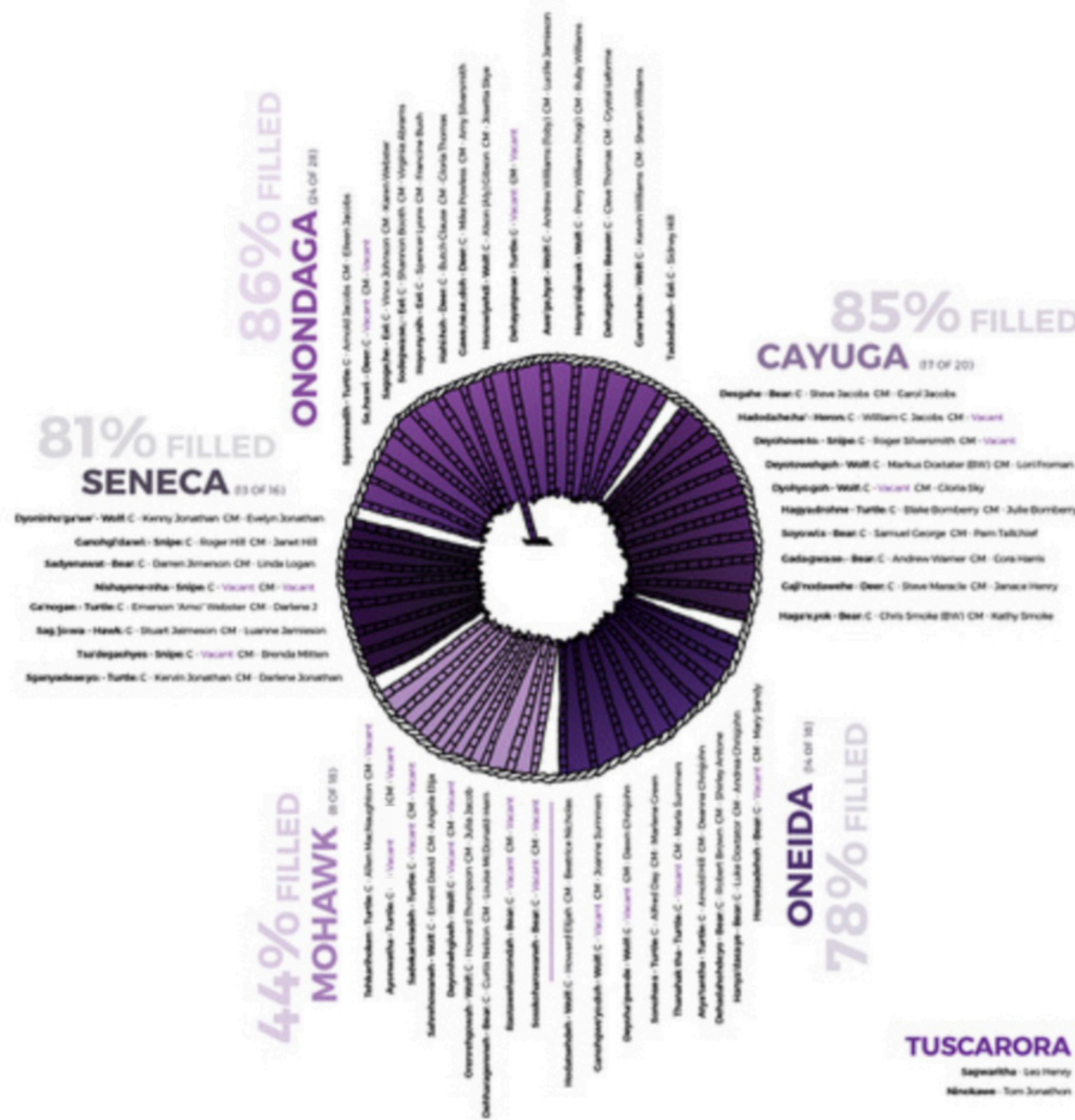


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Cayuga			
Approver:			
Chief Title	Clan	Chief (English Name)	Clan Mother
Desgahe	Bear	Steve Jacobs	Carol Jacobs
Hadoda:he:ha'	Heron	William C. Jacobs	-Vacant-
Deyohowe:to	Snipe	Roger Silversmith	-Vacant-
Deyotowehgoh	Wolf	Markus Doxtater (B.W.)	Lori Froman
Dyohyo:goh	Wolf	-Vacant-	-Vacant-
Hagya:drohne	Turtle	Blake Bomberry	Julie Bomberry
Soyo:wi:s	Bear	Samuel George	Pam Tallchief
Gada:gwa:se	Bear	Andrew Warner	Cora Harris
Gaji'nodawehe	Deer	Steve Maracle	Janace Henry
Haga'e,yok	Bear	Chris Smoke	Kathy Smoke
Registrar: Sue Jacobs, Linda Froman			
Domain: All Cayuga Citizens on Grand River Enrollment			
Tuscarora			

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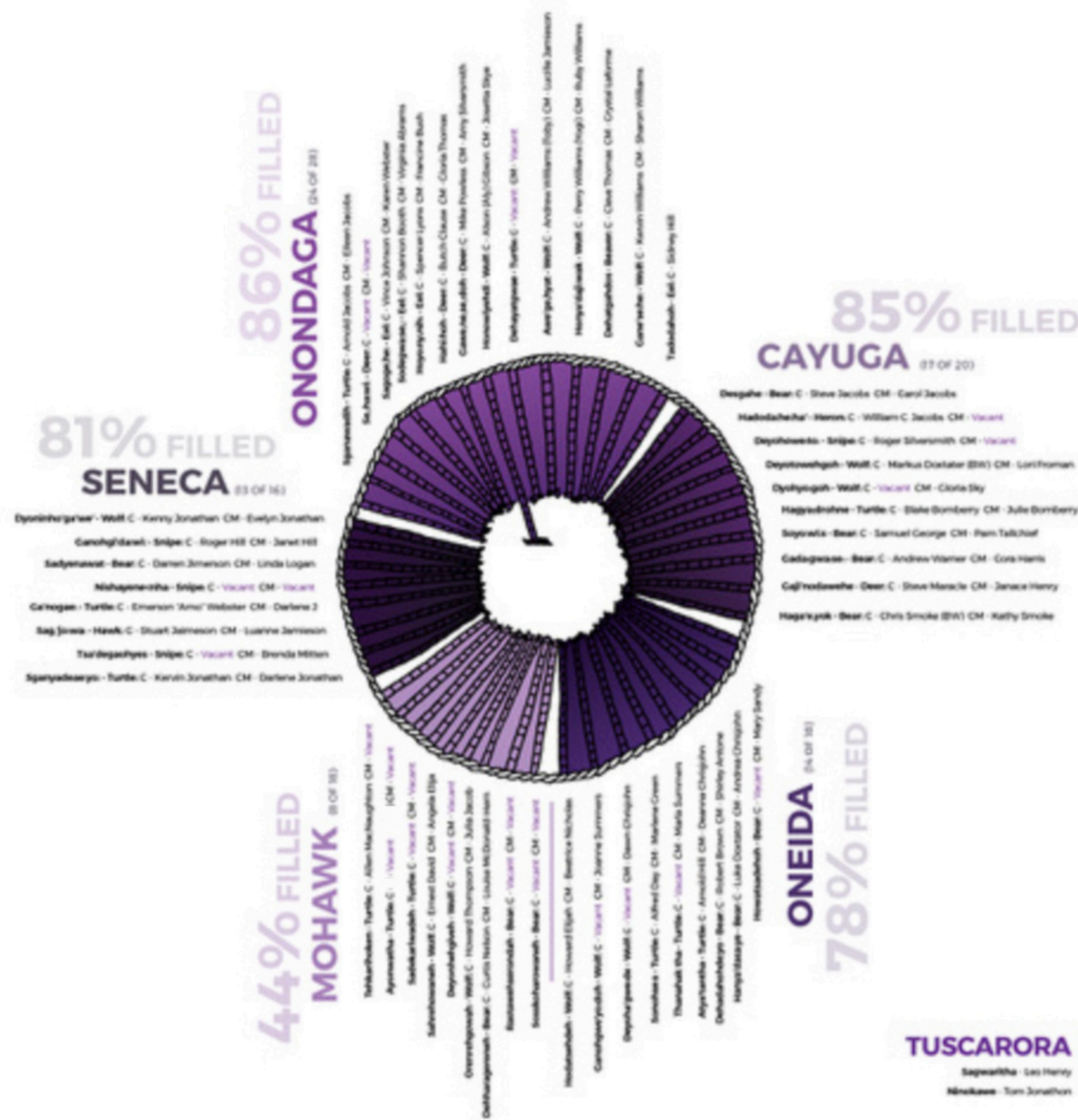


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Seneca

Cayuga

Tuscarora

Approver:

Chief Title	Clan	Chief (English Name)	Clan Mother
	Beaver	-Vacant-	
	All Clans	Leo Henry	

Registrar: Sue Jacobs, Linda Froman

Domain: All Tuscarora Citizens on Grand River Enrollment

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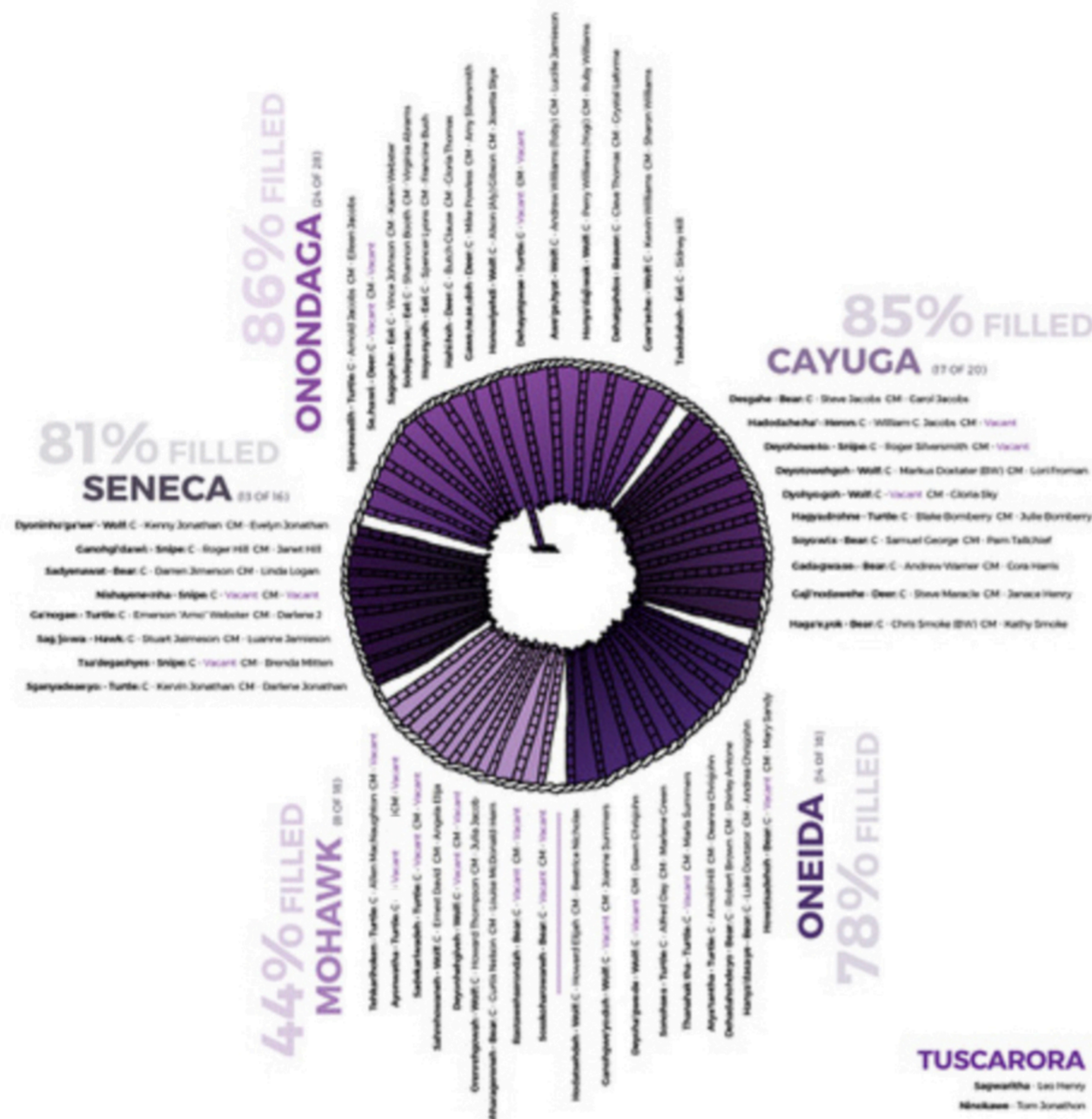


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Current Clan Mothers and Chiefs



- Seneca
- Cayuga
- Tuscarora

Onondaga

Approver:

Chief Title	Clan	Chief (English Name)	Clan Mother
Sganawadih	Turtle	Arnold Jacobs	Eileen Jacobs
Se,;ha:wi:	Deer	-Vacant-	-Vacant-
Sagoge,he:	Eel	Vince Johnson	Karen Webster
Sodegwa:se,;	Eel	Shannon Booth	Virginia Abrams
Hoyo:ny,nih:	Eel	Spencer Lyons	Francine Bush
Hahi:hoh	Deer	Butch Clause	Gloria Thomas
Gawe,ne,se,:doh	Deer	Mike Powless	Amy Silversmith
Honowiyehdi	Wolf	Alson (Aly) Gibson	Josetta Skye
Dehayatgwae	Turtle	-Vacant-	-Vacant-
Awe'ge,hyat	Wolf	Andrew Williams (Toby)	Lucille Jamieson
Honya'daji:wak	Wolf	Perry Williams (Yogi)	Ruby Williams
Dehatgahdos	Beaver	Cleve Thomas	Crystal Laforme

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Gane'se:he:	Wolf	Kervin Williams	Sharon Williams
Tadodahoh	Eel	Sidney Hill	

Registrar: Sue Jacobs, Linda Froman

Domain: All Onondaga Citizens on Grand River Enrollment

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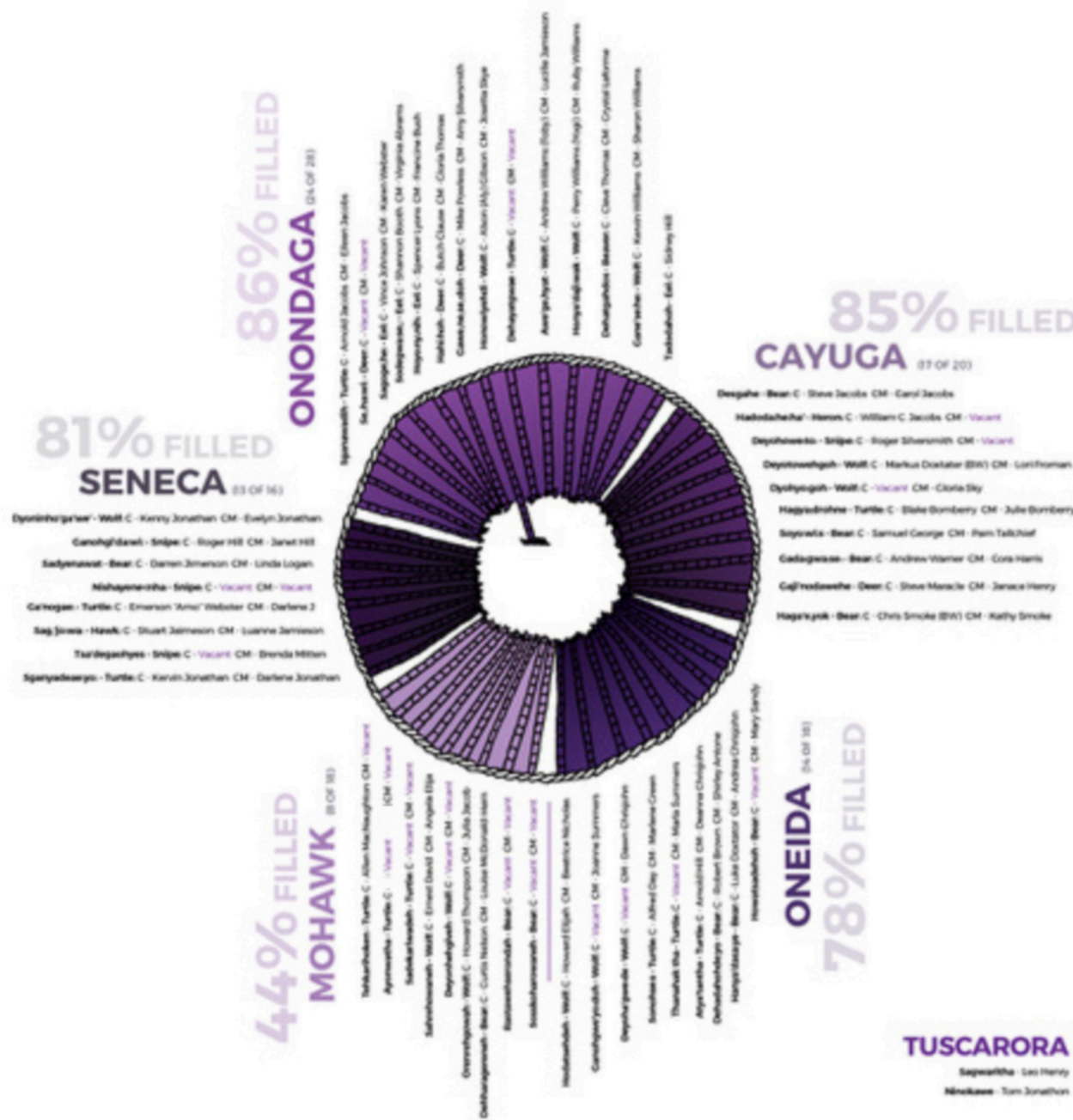
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Cayuga			
Tuscarora			
Onondaga			
Oneida			
Approver:			
Chief Title	Clan	Chief (English Name)	Clan Mother
Hodatsehdeh	Wolf	Howard Elijah	Beatrice Nicholas
Ganohgwe'yo:doh	Wolf	Bob Ninham Sr.	Joanne Summers
Deyoha'gwe:de	Wolf	-Vacant-	Dawn Chrisjohn
Sonohse:s	Turtle	Alfred Day	Marlene Green
Thanahak tha	Turtle	-Vacant-	Marla Summers
Atya'tantha	Turtle	Arnold Hill	Deanna Chrisjohn
Dehadahohde:yo	Bear	Robert Brown	Shirley Antone
Hanya'dasa:ye	Bear	Luke Doxtator	Andrea Chrisjohn
Howatsadehoh	Bear	-Vacant-	Mary Sandy
Registrar: Sue Jacobs, Linda Froman			
Domain: All Oneida Citizens on Grand River Enrollment			

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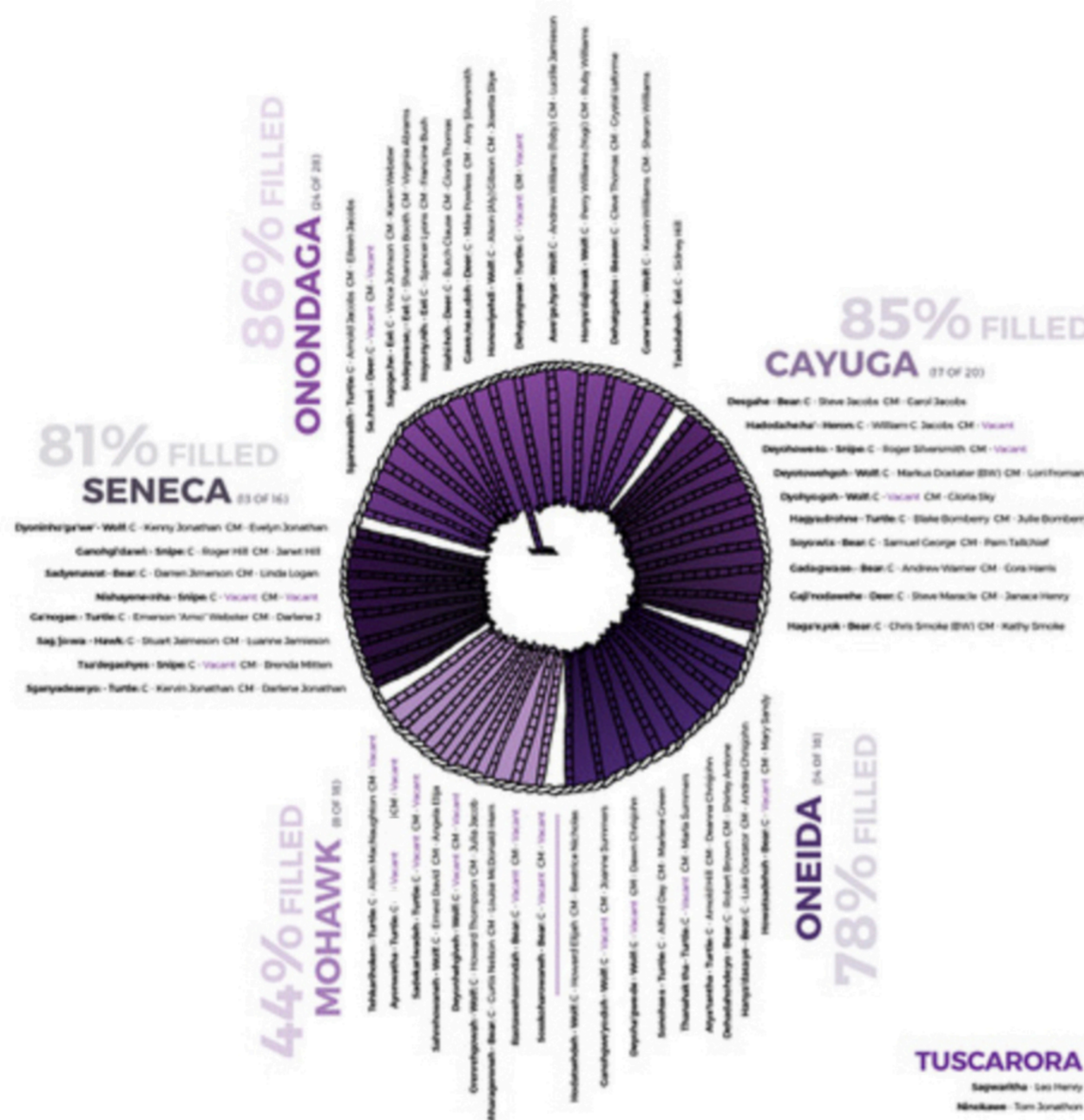
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Approver:

Chief Title	Clan	Chief (English Name)	Clan Mother
Tehkarihoken	Turtle	Allen MacNaughton	-Vacant-
Ayonwatha	Turtle	-Vacant-	-Vacant-
Sadekariwadeh	Turtle	-Vacant-	-Vacant-
Sahrehowaneh	Wolf	Ernest David	Angela Elijah
Deyonhehgivoh	Wolf	-Vacant-	-Vacant-
Orenrehgawah	Wolf	Howard Thompson	Julia Jacobs
Dehharagereneh	Bear	Curtis Nelson	Louise McDonald-Herne
Rastawehserondah	Bear	-Vacant-	-Vacant-
Sosskoharowaneh	Bear	-Vacant-	-Vacant-

Registrar: Sue Jacobs, Linda Froman

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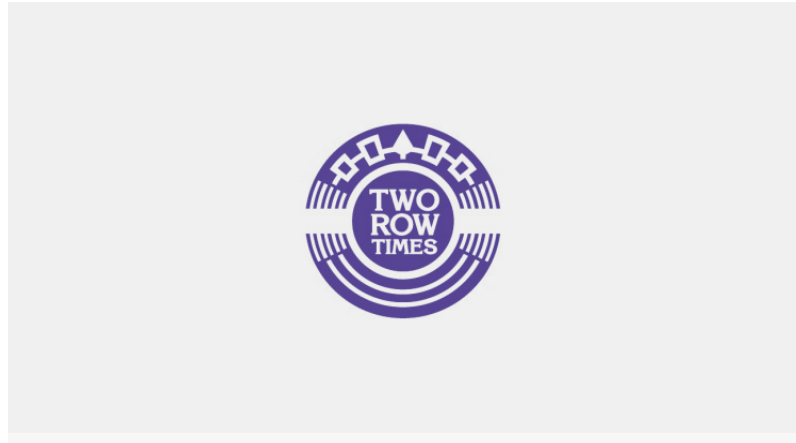
Six Nations based HCCC/HDI are not the government of the Haudenosaunee

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Across Ontario, Quebec and the United States there are a total of 15 communities occupied by the Mohawk, Oneida, Seneca, Cayuga, Onondaga and Tuscarora people – aka the Haudenosaunee.

In September, the federal government released new band membership data. The following totals include the people from 20 different Indian bands, representing seven reserves in Ontario and Quebec: Six Nations of the Grand River – 28,279; Mohawks of Akwesasne – 13,205; Oneida Nation of the Thames – 6418; Tyendinaga Mohawk Territory – 10,700; Wahta Mohawk Territory – 895; Mohawks of Kahnawake – 11,504 and Mohawks of Kanesatake – 2,867.

A total of 73,868 people north of the US border are registered as members of a Haudenosaunee-identifying band.

On the states side there are nine bands identified representing the Haudenosaunee people of nine different reservations. The tribal enrolment data is not as up to date for those communities but the most recent numbers show the following enrolments.

In New York State the communities and their tribal membership are as follows: Allegany – 1020; Cattaraugus – 693; Oneida – 1000; Onondaga – 2244; St. Regis – 3314; Tonawanda – 700, Cayuga Nation – 450 and Tuscarora – 1,152.

In Wisconsin there is one reservation, home to the Oneida Tribe of the Indians of Wisconsin totalling 21,321 Haudenosaunee people.

Oklahoma also has one reservation, home of the Seneca-Cayuga Nation of Oklahoma with a tribal membership of 5,059.

In the United States there are 43,790 enrolled tribal members of Haudenosaunee-identifying communities.

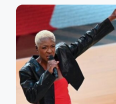
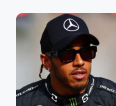
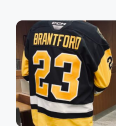



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We are looking for energetic and committed indivi the voices of our community shape our hospital's i our priorities. If you are reading this, you may jus need.

Please share your interest by March 10, 2023 at s
Learn more:
 www.cmh.org
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 Stephanie Fitzgerald sfitzgerald@cmh.org

Altogether, the current number of Haudenosaunee-enrolled humans in Ontario, Quebec and the United States tallies up to 117,558.

Now of course there are discrepancies to that total: there are duplicates, registered in both the US tribal communities and on the band lists in Canada. There are also non-registered Haudenosaunee people who have no affiliation with any reserve or band. However, the majority of Haudenosaunee-identifying people are included in those populations listed.

Last month, the Haudenosaunee people were informed that the Haudenosaunee Confederacy Chiefs Council and the Haudenosaunee Development Institute, are seeking to step in as an intervener in the Six Nations land claim proceedings – claiming that it is the government of the Haudenosaunee of Ontario, Quebec and the United States.

At first, it seemed like the battle lines were being drawn in the sand. A collective groan of “here we go again” seemed to echo across the grassroots community here at Six Nations in the ever spinning saga of hereditary vs elected leaders.

Some people were outraged, some irritated, others were fed-up and some felt concern that perhaps its time for the grassroots people to stand up again and remind the hereditary leaders what their responsibilities are.

The Haudenosaunee people are not represented by the HCCC. Nor are they represented by the HDI. Nor are they represented by the pair’s provincial incorporation 2438543 Ontario Inc.

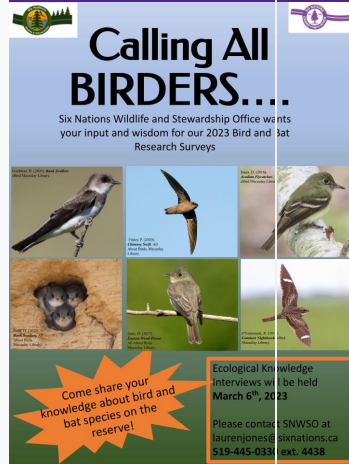
For those who don’t know, that numbered company is the HCCC. They say it isn’t, but on their incorporation documents that numbered Ontario company has been tasked with overseeing HCCC’s “8 points of jurisdiction” and the corporation was divided into 50 Haudenosaunee hereditary titles. You can Google it.

The current collective calling themselves the confederacy council here at Six Nations are not the age-old Confederacy they claim to be – but rather a provincially incorporated copycat image of our traditional governance model the Haudenosaunee were used to when we used to be a functioning Confederacy in the US, prior to our flee north. Within the Haudenosaunee communities, this is known as fact.

For a while it seemed like this latest move was another step hereditary leaders were consenting HDI to take, over and above the people, to subjugate everyone beneath the word of the HCCC.

But if you look at the population numbers in the Haudenosaunee world – and consider the diverse cultural and geographic representation that the 15 Haudenosaunee communities HDI is claiming they and the HCCC represent – it’s clear this is another preposterous falsification of their authority over the Haudenosaunee people and the lands we all, collectively, hold ancestral connections to.

They have gotten so bold in their fraudulent representation of Six Nations that they even held a press conference about their mission and told us all what they were doing.



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No one is allowed to build anything on territory HDI claims belongs to the HCCC, unless they pay HDI.

Those who don't participate in this system are threatened with protests from people, many of whom aren't even Six Nations residents or Haudenosaunee people at all, people who don't actually represent the feelings of the Six Nations people, but rather are in some kind of relationship with HDI, supporting them.

The claim, by at least one of the HCCC's reps, Jock Hill, is that this is all about the environment. "We have environmental concerns, that is why we are doing this," he told a group of reporters earlier this summer.

And yet, when the City of Hamilton was behind the gun to clean up actual human waste from waterways that fall under the territory that HDI claims is under HCCC's jurisdiction — HDI went into full PR mode. Sending "protesters" to go and stop the work along the creek, notifying newspaper reporters they were on the move, and sending their legal adviser/director Aaron Detlor around to Hamilton's radio stations to "warn residents" that there "may be disruptions to travel" in the city because Hamilton wouldn't work with HDI.

In truth the city of Hamilton would later respond by saying they tried to work with HDI but were unable to deliver on HDI's demand — seeking the city make a change to provincial law.

The result of this and other PR stunts the HDI has pulled has been a constant embarrassment for the people of Six Nations. In this latest situation in particular. Why would anyone want to delay and threaten the cleaning up of human waste from a waterway? Least of all actual land defenders and water protectors? It is bad governance and making a mockery of all the work land defenders and water protectors are doing here at Six Nations and on other front lines.

Yet, Aaron Detlor appears — HDI's legal adviser/president/lawyer for/director/cheque-signer — standing alongside the water in Hamilton, directing workers to stop cleaning the water.

What about those, 'we-have-environmental-concerns' statements made by the chiefs earlier this year?

The people of Six Nations know the game HDI has been playing. And that is part of the reason the hereditary chiefs and the HCCC don't have the community support they should have, the support they claim to people off the territory, that they do have.

HDI has been really good in the past at muddying the waters in the public eye, playing the media and non-indigenous populations for creating an optics nightmare.

The narrative is this: those who don't pay HDI to participate face threats of protests.

We can confirm our direct experience that within the community, local media who don't sing the HDI's praises get totally stonewalled.

Residents on the territory who don't support the HCCC/HDI mission are bullied, labelled as treasonous outliers, in support of colonization and otherwise made to feel they are social pariah's and uninvited to traditional ceremonies.



Sports



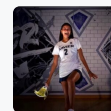
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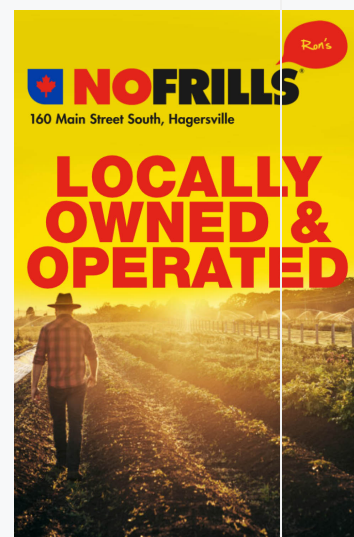
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The HCCC having gone so far as to write letters and make public notification that certain individuals within the community, who publicly criticized HDI, are no longer a part of the Haudenosaunee world. They have ex-communicated (aka dehorned) chiefs who disagree with HDI's methods and ostracized entire families from accessing ceremonies as a form of social punishment for daring to speak out in disagreement with their choices.

At the same time: non-indigenous people looking for some kind of authentic indigenous experience or clout for their own campaigns (read: municipal councillors from Hamilton or Guelph, who to be fair may not know any better) are brought in and given access to the HDI/HCCC — receiving praise or honour for being an “ally” — while at the same time silently securing the “othering” HDI/HCCC has engaged on those who don't support their political or religious ideals.

It is the very definition of colonial violence, under the disguise of decolonization.

The HCCC's corporation has been compensated millions in development dollars and none of those dollars have been publicly accounted for. Ever. There is no public listing of who has signed what deals. And when details of agreements have been revealed, as was done by TRT reporting, they go even deeper into secrecy and word has it, have been insisting proponents sign NDA's.

Not to mention the lands and properties the HDI has purchased with those dollars, for who knows what purpose. Details surrounding those actions haven't been disclosed to the community.

How can you claim to be an arm of the government and have no public accountability measures in place?

The situation is so bad that the elected council has been openly sharing in their live-streamed council meetings when they've asked HCCC and HDI to financially contribute to projects. To date, no contributions have been invested into Six Nations for infrastructure from those millions that have been collected by HDI.

Here's the thing: everyone knows what's up. But the PR game is so strong, and non-native people and communities are the ones being targeted and they're so scared of being framed by protesters and media as opposing indigenous land rights or something that no one is doing anything effective to stop what HDI is doing. Folks have tried, but it requires Six Nations people themselves, or Six Nations elected government to stand up and call a spade, a spade. And so far, the looming PR disasters for non-indigenous communities aren't worth the fight to oppose HDI — and neither has the cost of “othering” been from within the community.

It is again, colonial violence, under the disguise of decolonization.

And soon, HDI is going to walk into a federal courtroom and test out their rhetoric at convincing a judge that they are acting on behalf of the whole Haudenosaunee world. Not just Six Nations.

It's going to be interesting. What will ten years of failed lawsuits and PR stunts turn out in a federal courtroom? If they represent all the Haudenosaunee across our communities — why didn't they seek to intervene in the Wahta's settlement or in Tyendinaga Mohawk Territory?

Editorial



HDI damaging the political and legal outcomes for all...

February 22, 2023

Letter to the Editor



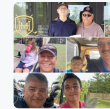
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The communities states-side have their own governance struggles going on. What will they say to being informed they are under the jurisdiction of the HCCC/HDI – a collective of people hundreds of miles away from their territories where they have no representation at all?

HCCC and HDI have grossly underestimated how much the Haudenosaunee people value their autonomy. It’s one thing when an organization puts up a front and a non-indigenous developer falls for the con. But it is another situation entirely to declare HDI/HCCC lord over and above the rest of the Haudenosaunee people on earth. And any federal court that would consent to HDI declaring this kind of lordship over the people of Six Nations would be committing a miscarriage of justice.

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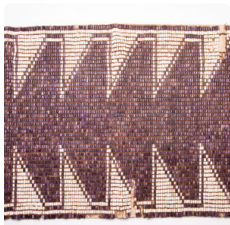
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"Leaked documents reveal HDI waived Haudenosaunee 'sovereign immunity'"

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Two Row Times (Six Nations of the Grand River, ON), 6 May 2015

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Leaked documents reveal HDI waived Haudenosaunee "sovereign immunity"

By Nahnda Garlow

SIX NATIONS - A declaration was presented during Haudenosaunee Confederacy Chiefs Council this weekend calling for the immediate dismantlement of HDI and immediate dismissal of lawyer Aaron Detlor, HDI Director Hazel Hill and HDI board member Brian Doolittle.

This declaration, read aloud in council by Cayuga Wolf chief Sam General, calls for the dismantlement of the HDI for not negotiating in good faith on behalf of the Confederacy, the immediate dismissal and removal of Detlor, Hill

and Doolittle for misrepresenting the Confederacy, immediate halting of all HDI business and the launch of a full investigation into HDI by the Confederacy.

These demands come in the wake of two Engagement Agreements HDI signed with Samsung in 2013 and 2014, locally known as 'the Samsung deals', were leaked to clan families.

Those leaked documents reveal that HDI agreed to, on behalf of the HCCC and all Haudenosaunee member nations, waive Haudenosaunee "sovereign immunity" and any other claim of traditional or treaty rights surrounding Haudenosaunee right to lands that the projects are utilizing in exchange for financial compensation.

Speaker for the Onondaga Beaver clan family Steve Hill is acting in proxy for Arnie General on behalf of the Onondaga Beavers while General deals with health issues. Hill brought forward the concerns of his clan family at council.

Hill told the council he has been trying to get copies of the Samsung agreements from HDI offices for the last eight months and didn't receive anything until leaked documents were delivered to him by a community member.

Hill told the council, "I showed that Samsung deal to several chiefs and they said they've never seen it."

Hill also told the council he travelled to other Haudenosaunee communities and spoke with several Haudenosaunee Confederacy chiefs. All

stated they knew nothing of the Samsung Engagement Agreements signed on their behalf by the HDI.

Hill addressed Detlor saying he had specific concerns about HDI signing the agreement and waiving Haudenosaunee sovereignty on behalf of Haudenosaunee member nations.

Detlor responded, saying that although sovereign immunity doesn't apply under Canadian law, HDI decided that agreeing to waive sovereign immunity in the

(Continued on next page)

context of this agreement meant that Samsung agrees that Haudenosaunee have sovereign immunity to begin with.

It was on those merits Detlor said an unnamed collective of HDI board members, chiefs and clan mothers came to the decision to go ahead sign the agreement, waiving that sovereign immunity.

Detlor said these particular Engagement Agreements were brought into Confederacy Council and passed through. Something many chiefs and clan mothers disagree with.

Hill challenged Detlor on that and said, "I've never seen it, Arnold Jacobs has never seen it, my cousin over here has never seen it."

Detlor stuttered as he spoke to the question, explaining that this was the "first major agreement that the chiefs had gotten into."

He continued to explain on behalf of the HDI saying, "... what we were trying to develop is this idea that we did have sovereign immunity on the basis that we shouldn't be treated any differently from the - from the - tribes in the states."

Detlor also said that those involved in looking over these Engagement agreements identified that clause as something they were uncomfortable with, however they decided to sign on behalf of HCCC anyways.

Detlor said that the term "sovereign immunity" does not mean "sovereignty" and that HDI subsequently removed that language from any further agreements.

The Engagement Agreements were signed on behalf of the Haudenosaunee Confederacy Chiefs Council in 2013 and 2014 by HDI Director Hazel Hill.

Hill also questioned Detlor on his use of the word "chiefs". Hill said he spoke with five chiefs and three clan mothers who had never heard of nor seen the Engagement agreements. Hill asked Detlor, "When you say 'the chiefs', who did you discuss that with? Which chiefs?"

Detlor responded saying, "All chiefs."

Detlor tried to explain saying, "Those agreements in their entirety come to council, and every single - we gave out a copy - and this is something that we've been asked to - now what

we're doing is we're emailing. So because we were getting issues we now email all of the documents out before council."

Other concerns were raised that those elderly Confederacy chiefs and clan mothers, some of whom cannot read English or do not know how to use a computer to check email, are not being properly informed on what is being done by HDI on their behalf.

Detlor insisted that the agreements were passed through council before they were signed. Then Detlor challenged Hill on voicing the concerns of the Onondaga Beavers.

Detlor said, "Everyone is given notice of the meetings. And if you want to, five years after a deal is made, question the deal then you need to be clear about how many meetings you have come to, how many documents have come through this council and how many chiefs and clan mothers come to all of our meetings."

Another part of the leaked Engagement Agreements legally binds the Haudenosaunee Confederacy Chiefs Council to actively stop or prevent Haudenosaunee citizens or "other persons" from demonstrations relating to those projects - short of paying them money to cease such actions.

Sam General also spoke to the council and brought forward further concerns

from the Cayuga Wolf and Snipe clans. They were given a document showing Detlor was involved in some negotiations with the OPP to stop the 2006 land reclamation at the former Douglas Creek Estates in Caledonia.

Detlor first arrived on Six Nations territory and began working with the HCCC during that 2006 land reclamation.

(Continued on page 15)

Haudenosaunee Development Institute

Following questioning Detlor about that document, General read the declaration calling for Detlor's immediate dismissal.

Detlor responded by saying, "You have something random that no one can verify from over five years ago." He defended HDI by saying, what you're saying in that what HDI is doing is somehow misrepresentative. But we have had chiefs and clan mothers at every single meeting we've ever had. And at the same time every single agreement we've put through, we've put through this council. So you're not questioning my credibility - you're questioning the credibility of your own council. And you can flip through those notes and papers all you want but there is nothing that you're gonna pull out from some

kind of photocopy that somebody could have doctored or made up from six, seven years ago that's going to tarnish my credibility and the good work that I've done. Especially in what seems to be a very concerted action, that you didn't come to me first but its nice to jump out by surprise and wave around a paper and try to intimidate someone and frighten them. But it doesn't work over here."

Detlor then demanded to see the documents General was speaking about, saying the Cayuga Wolf chief was making "veiled accusations" about Detlor.

HDI board member Brian Doolittle proceeded to break council protocol and began shouting statements from the benches accusing the Confederacy of submitting to gossip.

Doolittle spoke up from the back bench, calling concerns General was bringing forward from the Snipe and Wolf clans "silly".

Detlor then began taking pictures of documents brought forward from the Cayuga bench. This was something many of the Haudenosaunee citizens present were upset with as they felt it was a major breach of protocol to engage in photography inside of a longhouse.

Although several attempts were made to continue discussing items on the agenda, it was unsuccessful.

Haudenosaunee Tobacco Law at Oswege put on "hold"

The Haudenosaunee Trade Collective (HTC) was also on the agenda earlier in the day. The HTC delegation was seeking approval of the proposed law to regulate the tobacco industry at Six Nations.

HTC members gave a report on the process they have made in creating a tobacco regulation on Six Nations. They stated the community engagement sessions were well attended and that it was well received throughout the community.

However, Hill brought forward concerns from the Onondaga Beavers that the proposed law is replicating a western model of assuming 'power-over' the people and seeks to exclude Haudenosaunee people who do not fall within the law's proposed terms of reference.

Hill spoke and brought forward the concerns of his clan family and said his clan could not agree to the formation of such a law as that was outside of the responsibility of a traditional chief. And that those who choose to engage in any trade should engage in following the rules that regulate that trade.

Hill said there is no Haudenosaunee law regulating other industries such as ironworkers or

teachers. And that the choice to engage in tobacco manufacturing as a career choice is a matter of one's personal decision. And that he was uncomfortable agreeing to regulate anything that would seek to impose and enforce laws upon other clan families.

Mohawk Chief Allen McNaughton spoke directly to Hill, pointed at him and said Onondaga Beavers need to understand it is Hill's responsibility to come to council and make concessions for the benefit of the people.

In a surprising move, Mohawk chief Allen McNaughton ended discussions surrounding the proposed Haudenosaunee Tobacco Law, and took the

matter back up off the floor for discussions.

Detlor responds to accusations regarding Sterling Street

Two Row Times asked Detlor if he would like to comment on any of the issues brought forward.

Detlor said he was involved in negotiating a deal with the land developers at the former Douglas Creek Estates in 2006.

Detlor said, "We were negotiating with a clan mother and one of the sub chiefs there. And what the deal said was that the

County was supposed to recognize that the Confederacy had underlying title."

Detlor said a "development charge" of \$15,000 was going to be made to the Haudenosaunee Confederacy Chiefs Council if they would permit the developer to go ahead with the disputed housing development.

Detlor said the deal was depending on Haldimand County recognizing Haudenosaunee underlying title to the land. Detlor said the county refused to recognize Haudenosaunee underlying title, that the developer never paid money for this negotiation and that he never received cash for this arrangement.

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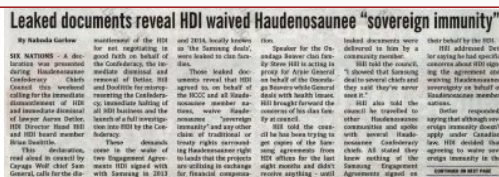
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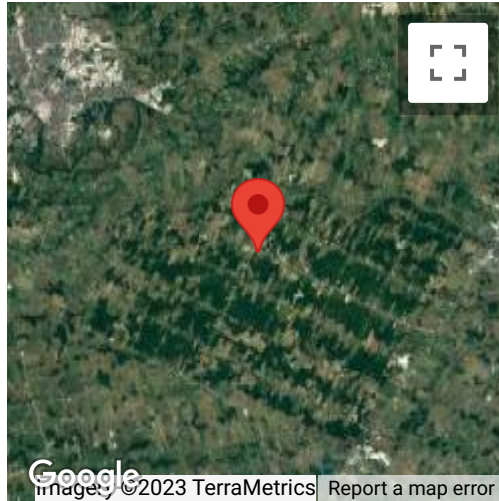
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SIX NATIONS – The former head of the Haudenosaunee Development Institute, Hazel Hill, was arrested by Six Nations Police Wednesday during a raid on her home property.

Police say they executed a search warrant at Hill's home on Sour Springs Road and recovered stolen vehicles, firearms and drugs.

Police say when they arrived at the property a man jumped from a second floor balcony and attempted to flee. He was apprehended and taken into custody.

A total of four firearms were located, two of them loaded, along with rounds of loose ammunition. One of the firearms was on file reported stolen from a break and enter with OPP Wellington County.

Additional items recovered included drug packaging, debt lists, and cell phones and digital scales which tested positive for Fentanyl.

Officers also found a bulk amount of lottery scratch tickets also believed to be from a break and enter. A search of the large detached garage and rear property was conducted with police seizing five vehicles confirmed stolen, and a snow mobile awaiting confirmation. One of the vehicles was involved in a robbery on Monday.

Hill was arrested and charged with five counts of careless use of a firearm, four counts of unauthorized possession, three counts of possessing stolen property and possession of fentanyl. Police say she was taken into custody and released on an undertaking.

Along with her, four others were arrested: John Alexander Hill, 30; Richard Andrew Hill, 29; Lyle Anderson, 23; Madolyn Twyla Porter, 31 – all of Ohsweken. All are

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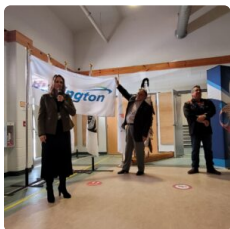
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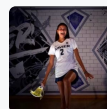
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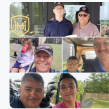
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A handwritten signature in black ink, appearing to read "B. Adams", is written over a horizontal line.

Commissioner for Taking Affidavits



Men's Fire awarded absolute discharge in Detlor assault case

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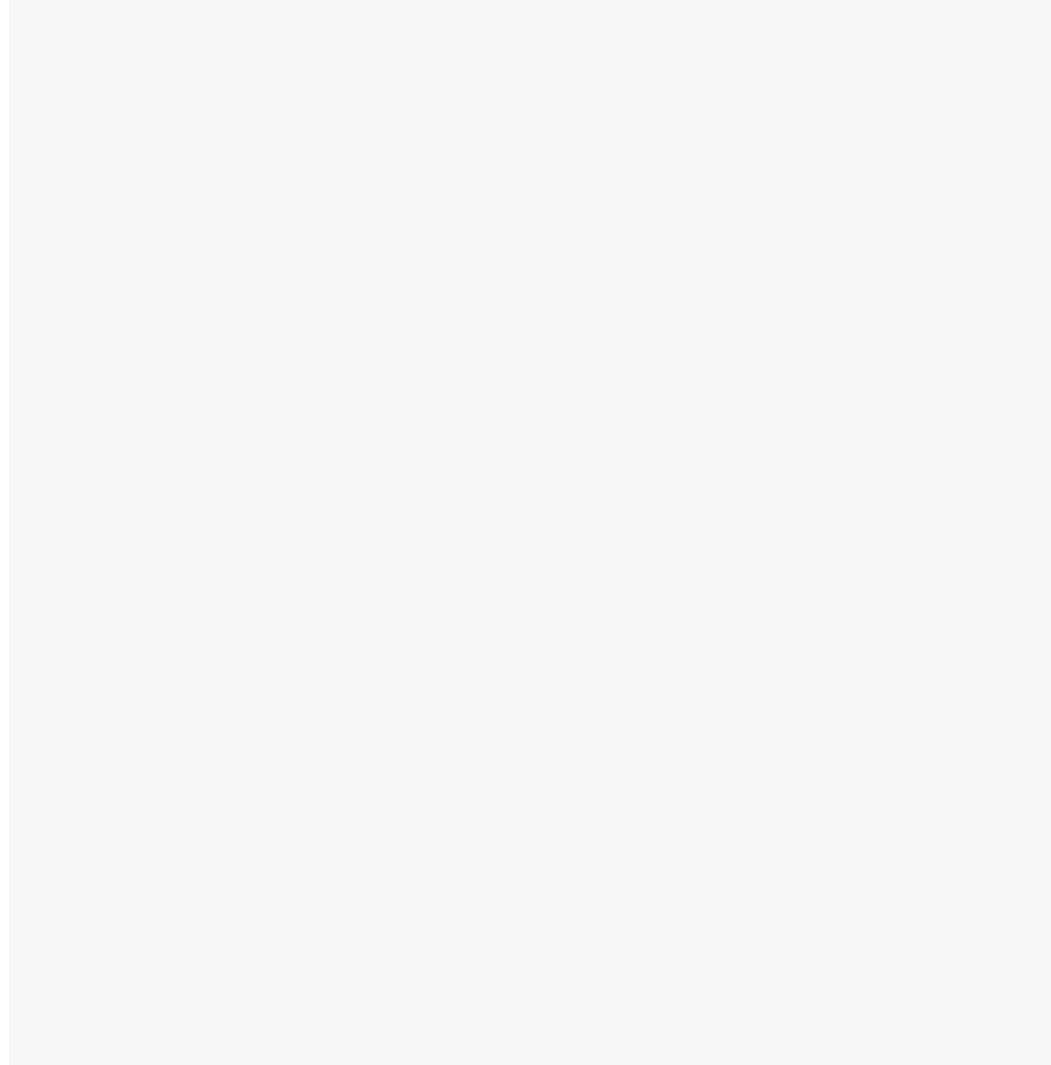
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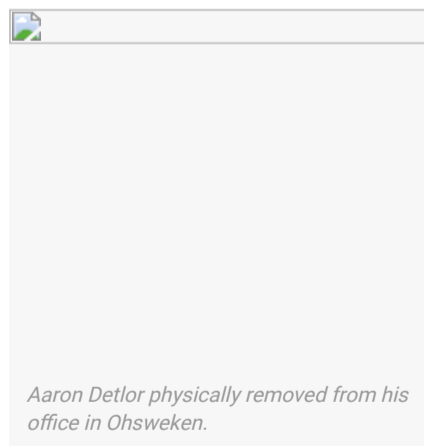
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Canada



BRANTFORD — Brantford Justice of the Peace Peter Bourque upheld assault charges brought against William Monture and Lester Green, by Haudenosaunee Development Institute (HDI) lawyer Aaron Detlor on Friday, Oct. 20. However, the two men were given absolute discharges.

The case revolves around an incident that happened in April of 2016 when Detlor was physically removed from his office at the Six Nations Grand River Employment and Training (GREAT) building by Monture, Green, and other men, and ordered to leave the reserve.



Aaron Detlor physically removed from his office in Ohsweken.

Detlor has been the center of controversy since organizing the Haudenosaunee Development Institute as an entity carrying out the legal issues, and forming partnerships that presumably is intended to be for the benefit of the people of Six Nations. Monture and Green along with the rest of the local group known as the Men's Fire, have tried on numerous occasions to gather information about the dealings of the HDI, but are not pleased with

what they consider a serious lack of transparency on the part of Detlor and the HDI in general.

Their mistrust of Detlor and the HDI was exacerbated after a third party independent report into Detlor's practices, retainer and legal fees, was leaked to the Two Row Times newspaper. That report was scathing in relation to Detlor's business practices and fees.

To date, no one outside of Detlor and a few Chiefs have seen Detlor's retainer contract with the Haudenosaunee Confederacy Chiefs Council (HCCC), [and therefor,

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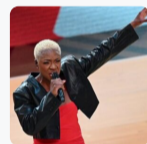
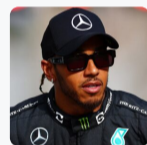

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the people of Six Nations] despite many requests by Monture and others to do so.

“Today was the day of decision,” said Monture and Green’s lawyer, Andrew Furgiuele, of the law firm, Doucette, Santoro, Furgiuele after the court ruling. Both gentlemen were found guilty of assault, but both men were granted absolute discharges.

Furgiuele went on to explain his interpretation of how and why the judge ruled as he did.

“For the finding of guilt, for assault, the trial judge made it perfectly clear that in this specific set of circumstances, my clients did not have the right to do what they did. But I think a closer read of the judgment makes clear that his honour brought into account concepts of First Nations governance, in the fact that these people have the right to take actions within their community that are necessary when they have the consensus to do so.

“In this case, his honour found that had not been met, but that is not to say that the Haudenosaunee people don’t have the ability to find that consensus and take action within their communities to protect their land.”

But as far as the absolute discharge is concerned, during the proceedings Furgiuele framed the case in Haudenosaunee Law and by bringing Paul ‘Tekarontake’ Delaronde into the case as a court recognized expert witness on Haudenosaunee governance.

His testimony laid out the traditional and historical ways of dealing with conflict within the Haudenosaunee, which was accepted by the Court.

Although much of Delaronde’s testimony was a historical background of Haudenosaunee law in general, the judge picked up on one thing that he considered relevant to this case in particular.

The judge agreed with the expert witness [Delaronde] when he said that it was his opinion that these Criminal proceedings were not the appropriate way to deal with what happened and that he believed that the Haudenosaunee community should deal with it.

“I may have some sympathy with that view,” he said, “but as this as this matter is properly placed before me, I must deal with it.”

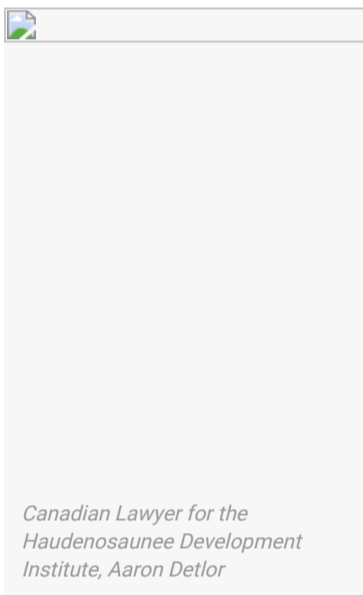
He saw no evidence that the members of the Men’s Fire had the consensus of the people to act in this case and therefore ruled in favour of Detlor that there was an assault against him.

Defendant Monture testified that he believed that the members of the board should be selected by the community and not by the people [including Detlor] who were running the HDI. He was also unhappy with some of the specific development issues, and HDI’s handling of them.

Monture testified that in November of 2015, he also became unhappy with Detlor as he had purported to represent him in a land claims issue but took steps, which were not in accordance with the witness’ instructions.

Monture testified: “in March, 2016, at a meeting of the Men’s Fire, two Clan Mothers brought to the attention of the Men’s Fire their dissatisfaction with the lack of transparency in the operations of the HDI and specifically, their belief that Detlor was largely responsible. They requested that something be done.”

“The witness [Monture] spoke of Detlor being in breach of his contract to take steps on behalf of the community with regard to specific land transactions,” stated the



Canadian Lawyer for the Haudenosaunee Development Institute, Aaron Detlor

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Court.

Co-defendant, Lester Green pointed out that, on a couple of occasions, HDI supported various actions taken by the Men's Fire in furtherance of the objectives of the residents of the Six Nations. But over the past two years or so, there have been serious concerns about the actions of Detlor that affect all of Six Nations of the Grand River and beyond. Monture admitted that the action against Detlor was to eventually take action against the HDI.

Among their concerns was the inability to get public documents from the HDI and about being treated dismissively by the HCCC. Even after the incident, attempts were made to gather more information about the workings of the HDI, which were not forthcoming.

After Justice Bourque heard and considered all the evidence he also had questions about the organization and administration of the HDI.

"The evidence is unclear as to who 'controls' it [HDI] beyond the wishes of the Confederacy Chiefs," states Bourque.

Detlor was also leasing space within the space to HDI, which he used when he was acting as legal counsel to the HDI, but without any form of lease arrangement with anyone.

He went on to explain why, in spite of ruling the incident as an assault, in broad terms, the defendants were granted an absolute discharge.

"With respect to the sentences on them," Men's Fire lawyer Furgiuele said. "It was made clear that my clients are people that care about their community. They care about bettering their people; They care about strengthening the connections between themselves and their land and they are going to be the opportunity to continue to put that stance forward. These are community oriented people and there is no sense or need at all for them to be punished any further, and that's why he gave them an absolute discharge."

Detlor would not speak with *Two Row Times* after the ruling, instead, moving a scrum of reporters into a private council room to offer his opinion on the ruling, outside of the TRT's coverage. The photograph of Detlor being removed was on the front page of the TRT after the incident.

Monture and Green were very pleased both with their lawyer and the judge in this case, but find that they have more questions now about how Detlor and the HDI works, as revealed in testimony.

"I still wonder why the HCCC would approve of the HDI dragging us into the Provincial court system with this," says Monture. "If they are really traditional they would never take their own people into a Provincial court, and then claim Sovereignty?"

He believes that there was a lot of hidden information revealed in this case which need to be exposed to the community at large.

The Judge found some discrepancy in Detlor's account of the events.

"I note that in his evidence, [Detlor] the witness said he was punched. In his statement to the police, he did not indicate that he was punched. I find as a fact that he was pulled and shoved and manhandled, but I do not find that he was punched."

Hazel Hill testified that she never saw Detlor punched or kicked, as he accused. Another witness, Brian Doolittle [a director of the HDI] testified that he too did not see Detlor punched or kicked, as Detlor had testified. Doolittle's testimony is that Detlor was not assaulted in any way other than being physically removed. Other witnesses also discount Detlor's claim of being kicked and punched.

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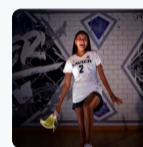
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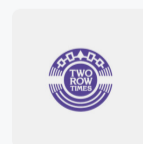
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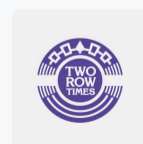
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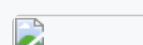
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Letter to the Editor



OPINION: She:kon community leaders, band council, Chief Hill...

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Letter to the Editor, RE: Father's Day Golf Event 2021



Under oath, HDI secretary Janice Bomberry stated that Monture called out for more men to come, but in cross-examination, She admitted that she did not tell police that Monture said anything more than, "Come on Aaron."

"I note that she has spoken to many other people about this matter in the meantime, [including Detlor and Hill]. "I will accept what she said to police two days after these events as her best evidence of what transpired that day," said Justice Bourque.

Among other things, the Men's Fire had accusation against Detlor of a breach of a "Non-Complete agreement with Hodiseagahda Men's Fire."

Hazel Hill, Director of the HDI, testified that when the incident was taking place, she "ran down the hall and directed the receptionist of the HDI to call the police and she called their at-the-time communications consultant, Lynda Powless and the Turtle Island News."

The exact amount she was being paid has never been revealed by HDI.

Justice Bourque clearly stated, "There are two newspapers, one of which is critical of the HDI and the other which is funded by and supportive of the HDI," said Bourque. "That the HDI felt it necessary to fund a newspaper to get its 'views' across to the Haudenosaunee people."

The Men's Fire has vowed to continue to seek transparency from the HDI regarding its operations and finances. Although the HDI does have financial information posted on its Facebook and website, it is incomplete and does not answer important questions like who is getting paid, how much and for what.

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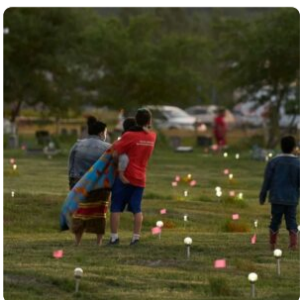
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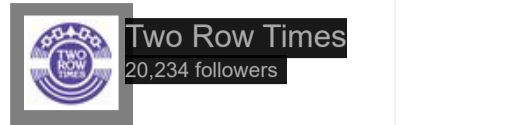
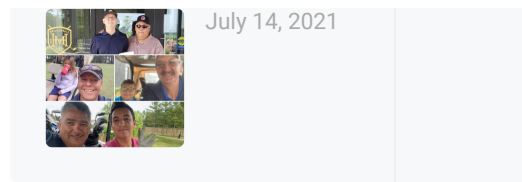
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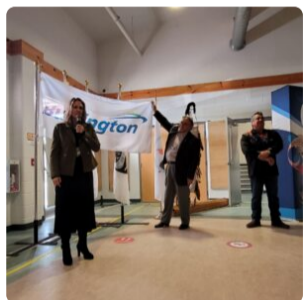
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Plaintiff

-and-

THE ATTORNEY GENERAL OF CANADA *et al.*
Defendants

Court File No. CV-18-594281

ONTARIO
SUPERIOR COURT OF JUSTICE

PROCEEDING COMMENCED AT
TORONTO

AFFIDAVIT OF LIAM GERY

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Lawyers for the Moving Party, the Men's Fire of the Six
Nations Grand River Territory

SIX NATIONS OF THE GRAND RIVER BAND OF INDIANS
Plaintiff

-and-

THE ATTORNEY GENERAL OF CANADA *et al.*
Defendants

Court File No. CV-18-594281

ONTARIO
SUPERIOR COURT OF JUSTICE

PROCEEDING COMMENCED AT
TORONTO

SUPPLEMENTAL RESPONDING MOTION
RECORD OF THE MEN'S FIRE OF THE
SIX NATIONS GRAND RIVER TERRITORY

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