

The Constitution of the
Political Organization
of the Five Nations

Great Law Workshop
January/February 1992

Grand River Territory

Still another version of this translation describes the chiefs as derivative of "rotiienes", or walking the "good path". Both translations indicate a monastic quality to the Roiianer. The roiianer walks a good path acting as an example to the People of the Higher Devotion to Good, and striving for a Divine Perspective in protecting the People from the Evil Forces who think "Ie henskeri`wa`tente", or "I will frustrate their purpose".

The Chiefs had skills and talents in the days of war between the Five Nations. Some of the chiefs are described as warlords, others as sorcerers. In the future, the Chiefs would use their psychic or mental powers to protect the People. The Chiefs' covenant was to brace each other by locking arms, in a circle around the Great Tree. In the 1870s the chiefs told visiting Native nations this 'fence' was to protect the Tree from any falling foreign object, the Tree being the People.

Protection came from a variety of sources. Knowledge of the Natural World gave these men insights into animal behaviour which was key to the hunting of large game. They had special medicines, or substances they extracted from the Living World which helped them. Their responsibility to pass on all the rites and speech events described in the Kai:ianereserakowa provided a continuing need for the stabilizing effect of the rotiienshon. They also had knowledge they had assimilated from other nations, most notably the Aztecs and the Hopis. Their knowledge and understanding as a combined Force of fifty shaman, when most nations could barely boast one shaman, made them a focus for many allied nations under the Great Peace. The word "pansophical", perhaps, best applies to their comprehensive or universal understanding.

The conducting of individual nation councils and also the confederate Five Nations council, was also an important responsibility of the rotiianshon. There were some regulations for the conducting of all councils. Minds were to be cleared of any distraction. And the calling of councils was based on several instances: someone issued a warning of a threat to the Peace, or a Nation desired deliberation of an important issue requiring the Rotiianshon special gifts. The Onondagas, principally Atotarho and Ononwirehtonh, were the principal initiators of calling councils of all the fifty chiefs.

In this judicial sphere there are many rules concerning process for introducing issues into council. The presence of all nine Mohawk chiefs after the Mohawk council deliberation of an issue; the necessity of Ai:ionwatha's presentation of issues into council; agreement by the Mohawks and Senecas; the role of Cayuga and Oneida rejoinder; possible confirmation or rejection by the Onondagas. (Hegel uses this thesis-antithesis-higher synthesis model.) All of these elements indicates a judicial or chiefs initiation of issues. Actually this was the sphere of authority of the Clanmothers.

The Clanmothers represented the executive authority of the Five Nations. Nothing, according to accounts of the Five Nations governing process prior to English influence on interpretations of the 'Great law', went before the chiefs until it went before a council (fire) of the Clanmothers or Iotiiianeshon Ionatetsistaien. This idea is consistent with the original covenant by the chiefs to protect the weaker from oppression by the stronger. Women were given authority, children and the future generations had all the rights. Only in the last two hundred years have men ascended to authority. This came about as a result of contact and infatuation by Iroquoian men with patrilineal English law. (Women never had the vote under the British system until the early 1900s.)

Individual Nations, Clans and the entire confederate union were under the direction of all the Akoiiane. This represented the 'executive' branch of governance. Under this branch of government was the civil authorities, or nations officials. An important official, wrongly referred to as the 'head warrior' are the Big Names or Real Names of the Head Men (kasenahon:we ronwatikowa:nen). There was one Big Name for each of the Five Nations and their duties were equivalent to the United States' description: president and commander-in-chief. Their principal function seems to have been a facilitation of dialogue between all three spheres of governance.

Another group of officials are the "They Watch The Log" (rarontaron). These 'lawkeepers' were in charge of the men. Their duty was to keep law and order. Among some Younger Brothers these men are thought to be sub-chiefs, or an aide-de-camp for the Roiiane. Among some Mohawks these men are said to watch the Tree, in the event someone has climbed the tree and calls out a warning of an approaching threat to the Peace. These men were also counter-balanced by the Faithkeepers. These Faithkeepers were responsible, under authority of the chiefs and clanmothers, to see to the conducting of the religious and ceremonial customs of the People.

The runners have an important function separate from the 'Lawkeepers'. They transfer information. Though usually used to announce funerals of state, they also provided an important function for the executive and civil government. They were included with the Pine Trees as important parts of the civil government.

The Pine Trees (ehka-natoten) were People with special talents or skills which were of use to the nation. It is not known if the "Who Has Sprung Up" were an exclusive position for men, since it doesn't seem sexual discrimination was likely simply because the Clanmothers ran things. These People were given mandates to perform their special duties for the Nation.

One important branch of the civil government has not been

described in general. Early in contact some European writers describe a group of Iroquoian men who had the powers of illusion, mixed in with what seems like telekinetic and other psychic abilities. These People were called "Oi:ienkondohn", or "Tobacco Hanging". One Elder said in the old days tobacco was hung in the rafters, both to cure the tobacco but also a protection for the house. The belief "oi:enkondohn" was a secret society was explained this way: the tobacco was hanging in the shadows. According to one writer these 'sacred protectors' were used as a model for the American 'secret service'. It is not known if this group exists today. (Use of 'rotiskenrakete' to describe these 'oi:enkondohn' is not accurate. 'Rotiskenrakete' usually denotes the 'menkind' or males and the things they do. The term 'warrior' does not apply to either term.)

The third branch of governance for the Five Nations is usually described symbolically in the Circle Wampum and the Ai:ionwatha Belt. The Kai:ianereserakowa was presented for the benefit of the People. The covenant of the chiefs with their arms locked to protect the People is symbolized by the Circle Wampum. Inside this circle the People of the Five Nations are now connected, by clan, and also by a National Destiny. This is symbolized by the Ai:ionwatha Belt. Nations rights, individual rights and freedoms are guaranteed by these covenants; murder, rape and theft being the crimes against the People punishable by loss of rights and freedoms.

It is in this area that Menkind and Womenkind, meeting around their fires, initiated legislation. In this case legislative process would mean an assembly of representatives discussing issues of concern. Not a 'ceremonial' fire, these People's Fires were the hearth fires in the old lodges. More recently they could be the woodstove, or in modern times the lamp hanging over the supper table. These discussions could range almost infinitely about matters affecting the quality of life of the Nation. If necessary, once a decision has been reached the 'legislation' would be passed through the judicial and executive fires in order to be processed by the civil authority.

The idea of some things being inside the circle is important since it sets the context for all Kai:ianereserakowa treaty making. The Five Nations were given certain things by the Creator, Roianerkowa. These are codified for all the People in the Great Peace; customs regarding marriage, adoption and kinship regulations. Also religious freedom was guaranteed by the Kai:ianereserakowa, although there was a recognition of ceremonies and thanksgivings given directly to the Five Nations. The article granting religious freedom for each clan is how the Handsome Lake code was deemed to be inside the Circle. (The 'Great Law' does not affect the Peoples' right to carry on their thanksgiving and ceremonial calendar is how it's often described.)

In other words Five Nations language, customs and nationality were entrenched inside the Circle. In a two-row situation, agreeing to the Great Peace did not mean the Five Nations forced its nationality, customs and language on other nations. Instead each nations' customs, language and nationality rested along side the others. These nations were merely agreeing to defend each others' Peace.

Glossary

----- Akoiane:

The clanmother, a woman selected from her peers in the extended clan family noted for her judgement, knowledge and caring for her clan family.

Roiianer:

Usually translated as 'chief', but more accurately is a root word for 'roiianerkowa' or the 'Great Holy'; candidacy to become 'roiianer' was the responsibility of the clanmothers, ratified by all the clan members, the nation and finally the other confederate allies.

Kasenhon:we ronwatikowa:nen:

The Big Names or Real Names of the Five Nations head men. These 'presidents' or civil leaders were Aionwehs (Mohawk), Kahonwatiron (Oneida), Raientes (Onondaga), Wennenhs (Cayuga) and Kanenoton (Seneca).

Rarontaron:

"They Watch The Log"; a lawkeeper, or sheriff function, helping to preserve law and order. 'Sergeant-at-arms' may be a crass way of saying what these men do.

Ratri:io:

Called faithkeepers, these are part of the primary grouping of People who may fill the Office of a Title; theClanmother, the Chief, the Lawkeeper and the Faithkeeper. The faithkeepers are spiritual advisors, assisting the chiefs and clanmothers in the spiritual wellness of the People.

Kai:ianereserakowa:

This is called the 'Great Law' but more accurately is the Highest Good which transcends the world, or to coin a term, the Divine Ethics.

Wisk Nihohnohnwenstiake:

Five Nations is the legal name for the confederation, today called the Six Nations.



K A N O N S I O N N I
(People of One House)

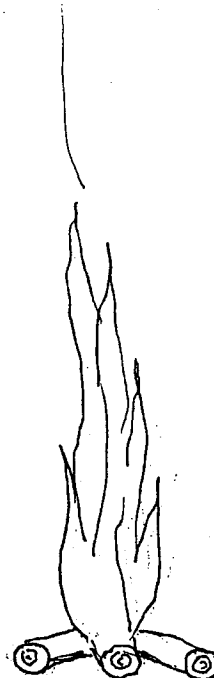
K A I : I A N E R E S E R A K O W A
(The Great Law)



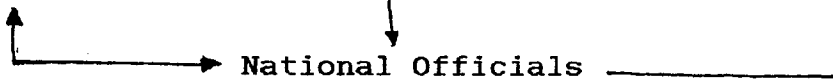
ROTIENESHON
RONATETSISTAIEN
(Chiefs' Fire)



IOTIANESHON
IONATETSISTAIEN
(Clanmothers' Fire)



IONATETSISTAIEN/
RONATETSISTAIEN
(Womens'/Mens' Fire)



TWO STATEMENTS BY
SIX NATIONS STATESMEN

- i. Introduction
1. The Historical Position
of the Six Nations
2. Peace, Unity and Thanksgiving
are Keys to Canada's Future

i. Introduction

The Council of Chiefs for the People of the Six Nations has maintained consistency in its policies and statements over the years. This follows from a basic premise of law...very few laws are repealed, but rather, precedents are set by newer interpretations of the original laws. Consequently the Council of Chiefs must necessarily have maintained a consistency in its relationship to "law" as it affected the international relationship between North American Nations and later, European Nations.

In her study of Aztec history University of Calgary professor Pam Colorado traces the provenance of the early legal framework for international relations prior to 1492. Professor Colorado says the rule-of-law in 'Amerikua' (Aztec for "Land Where the Wind Blows") was based on a peace covenant between the 1,600 Hahnahuac nations, or People of the Eagle as North Americans were known. The Aztecs were keenly interested in the "kaiianereserakowa" or "Divine Ethics" which were imparted to the Iroquoians around the Great Lakes basin. Coupled with the Hopi revelations of settlement in the north, the notion of an original emergence and migration from the Hopi's own homelands 30,000 years ago, we all knew we were one family, the First People, united under one law.

The Aztecs, the Hopi and the Iroquois met periodically at the headwaters of the Mississippi River near the Gulf of Mexico. These conferences were roughly six years apart. The Aztecs shared advancements in agriculture, medicine and mathematics. The Hopi's brought prophecies and advancements in spirituality or wellness. The Iroquois brought social, political and religious developments to the conferences. It was at one final conference in the 1480s that the Aztecs pronounced the imminent arrival of Pahuana, our lost white brother with his own laws.

Originally, Pahuana or Europeans recognized the two-row concept of international relations. Europeans quite readily acknowledged the two-row idea of national sovereignty. It matched their own earliest national legal relationships forged by Holy roman emperor Theodoric II, who fashioned the first international covenants that formed the basis of European nation-states rights in 417 A.D. This is how it worked. They all agreed to the peace covenant of the Christian church. If a nation breaks the covenant and attacks or enters into conflict with another nation other

nations may enter into a defence of the peace. If either nation is put down, loses the war, the winner does not have the right to force its language, customs and nationality on the loser. Compensation is in order. The legal framework is unaltered, just an alteration in the national relationships have been amended. Nothing is encumbered, superceded or rendered harmless.

The Great Laws of Peace define the international relationship between North American nations in much the same way. The Great Peace, or Divine Ethics, was presented to the Great Lakes basin Iroquois by an historical figure usually called the Peacemaker who stated that we were all of One House, hence the word Kanonsionni. Elders translate that house as having an eastern door where the Sun rises, and a western door where the Sun sets, with the sky overhead a roof. All those People, all North American nations, were a family or People of One House. The Six Nations did not rule the other 1,594. We were an assortment of aunts, uncles, nephews and nieces, brothers and sisters. By accepting the Great Peace we became allies, not ruler and ruled.

The implication for a universal North American native rule-of-law is contrary to the usual European based research which says there wasn't any 'law' in North America. This is supposed to justify the taming of the wild west, the encroachment on native territories and the brutal destruction of 30-million South American and 18.75-million North American people. All of these events transpired over a period of 400 years from 1492 to 1891. Justification for this interference in our national destiny comes in the form of British rule-of-law over lawless, usufructary aborigines squatting on no-mans-land.

In both of the following articles Iroquoian policy has been consistently maintained. In "The Historical Position of the Six Nations" written in 1922, the Council of chiefs itemizes legal definitions used to describe the nations of North America. Also included are direct references to passages developed in the Two Row Treaty relationship between the British Crown and its North American agents and the People of the Six Nations in right of its Native allies. The meaning of this is extraordinary. The native Nations agreed in general, across North America, to the Constitution of Peace presented by the Six Nations. Only these native Nations can by consensus, amend the legal framework. A foreign law cannot supercede or encumber the native.

Subsequently, the presentation made to a Canadian commission on behalf of Mohawk Bear Clan roiane Rastewenserontha, delved deeply into the legality of any constitution in North America but the native. If all the surviving native Nations knew their's was the rule-of-law or the law-of-the-land it would create tremendous legal difficulties for European territorial gains in North America if addressed before a tribunal of their peers in the world courts. In other words, no land surrender or territorial acquisition is legal, unless agreed by the 1,600 member confederation of Great Law nations of North America. (Perhaps this is one reason why Canada is actively trying to create a 'confederacy' of its own, also called the Assembly of First Nations. Fortunately, the guardians of the Great Peace, by agreement of all native North American nations are the Six Nations. Only by agreement of all these nations can the union be broken.)

Unbeknownst to most native people our law still rests side by side with the European law as embodied in the Two Row. The Great Peace covenant fashioned among the 1,600 nation People of the Eagle many years ago, is still the law-of-the-land in North America. It is a legal impossibility for any European or alien law to supercede the native--even the convoluted version of English law practised in the United States. In fact the original European covenant fashioned in the year 417 A. D. is the legal premise upon which European nations, their colonial offspring and their citizens exists. Our kaiianereserakowa is legal framework. Both premises are this: National sovereignty and Peace.

The Historical Position
of the Six Nations

by Asa R. Hill, Secretary,
Six Nations Council

The confederation of the Iroquois known in history as the Five Nations, comprising the Mohawk, Seneca, Onondaga, Oneida and Cayuga, after the admission of the Tuscarora in 1722, became known as the Six Nations. Their name for themselves as a political body was Ongwanonsionni, 'we are of the extended lodge.' The date of the formation of this confederation (probably not the first, but the last of a series of attempts to unite the several tribes in a federal union) was not earlier than about the year 1570, occasioned by wars with Algonquian and Huron tribes.

The confederacy of the Iroquoian tribes, when first known to Europeans, was composed of the Five Nations, and occupied the territory extending from the east watershed of Lake Champlain to the west watershed of Genesee River, and from the Adirondacks southward to the territory of the Conestoga. After the coming of the Dutch, from whom they procured firearms, the confederated Iroquois immediately began to make their united power felt; they were able to extend their conquests over all the neighboring tribes until their dominion was acknowledged from Ottawa River to the Tennessee, and from the Kennebec to Illinois River and Lake Michigan. Their westward advance was checked by the Chippewa; the Cherokee and the Catawba proved an effectual barrier in the south, while in the north they were hampered by the operation of the French in Canada. Champlain on one of his early expeditions joined a party of the Canadian Indians against the Iroquois. This made them bitter enemies of the French, whom they afterward opposed at every step to the close of the French regime in Canada in 1763, while they were firm allies of the English.

Of all American Indians, the Six Nations have best preserved their traditions. From the earliest European arrival they have occupied a peculiar historical position. Whatever uncertainty and doubt surrounds most North American Indians is removed from the Six Nations. Their system of government was so complete and unique and so well fitted to the people that from the earliest times they have been constantly written about. Their confederacy, tribal and individual characteristics, and personal strength of will, together with their great courage and prowess, account for their success in war and the methods which brought comfort in peace. Their friendship was cultivated and their alliance sought for by each European race with whom they came in contact. Their story of their alliance with Great Britain is one that no matter how and when told can never lose its interest.

Again in June 13th, 1717, at a conference in Albany, the terms of the alliance were clearly and definitely stated by Governor Hunter as follows:

"We are met at this place by order of the King of Great Britain, my master, In the same public and solemn manner, I here in his name and by his command renew the ancient covenants with the Five Nations, promising on his part that all the known conditions of the said covenant shall be duly and punctually observed, so long as you shall honestly and faithfully perform what has been in all times hitherto promised and performed on yours. And, to prevent all mistakes on this head, I must remind you of what has even been meant and understood by you as well as us, by the covenant chain, that is that on the one hand the subjects of His Majesty, on this Continent, should not only refrain from all acts of hostility or anything tending that way towards you, but readily assist you when attacked by others, or enable you by such methods as were in their power to repel force by force, or defend yourselves, and on the other hand, you were on your part to live in the strictest friendship with all his Majesty's subjects, and in case they should be attacked by any enemy whatever, to afford them the readiest and most effective assistance in your power." (N.Y. Colonial Documents, Vol. 5, p. 484).

In 1728, Governor Montgomerie assured the Six Nations:

"You need fear no enemies while you are true to your alliance with him--the King. (N.Y. Col. Doc., 5, p. 861).

In 1739, the Lords of Trade address the Lords of the Privy Council:-

"We shall observe to your Lordships that these Six Nations are the most powerful and warlike of the ancient Natives of that part of America, that they have always been faithful allies to the British settlements in those parts. We may add that these Six Nations are looked upon to be a great support of the British Empire in those parts. (N.Y. Col. Doc. 6, p. 157).

In 1744, Governor Clinton wrote the Duke of Newcastle:-

"I have had an interview with the Five Nations of Indians, and have renewed a Treaty of Peace and alliance with them." (N.Y. Col. Doc. 6, p. 259).

In 1748, the Governor of Canada wrote Governor Clinton:-

"That neither the Treaty of Utrecht, nor any other similiar one can make the Iroquois subjects of Great Britain. They claim to be free, as they have declared an infinite number of times, and as their conduct and yours towards them proves, inasmuch as for one hundred and fifty years they have concluded peace and made war independent of you, and often in opposition to you, without your ever having attempted to force them to obey you. The Plenipotentiaries of Utrecht could not then legitimately subject them to you. The English are too well read in the law of Nations not to appreciate this truth. (N.Y. Col. Doc. 6, p. 496).

In 1749, Sir William Johnson wrote Governor Clinton:

"Your Excellency is Plenipotentiary with the Indians, who, though called subjects, are a foreign people, and are to be treated with as immediately from the King, by His Majesty's Governor." (N.Y. Col. Doc. 6, p. 541).

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of the Six Nations

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Majesty's special consideration, and received the Royal assent only on the assurance of the Governor-General in his despatch transmitting a draft of the same to England that it made "no changes whatever in the rights of the Indian tribes."

The Royal Instructions for the management of Indian Affairs of July 10th, 1764, imposed no restraints on the Indians, but only on the whites, and provided the methods by which business with the Indian tribes was to be regulated. Strictly speaking, the original status, rights and privileges of the Six Nations have never been abolished nor abandoned but are retained by them at the present time and historically differentiate them from all other Indians of Canada.

When rebellion broke out in America, the King called on his allies for assistance, and promised, if given, he would "protect them and preserve them in all their rights." Lord Dartmouth on July 5th, 1775, wrote Colonel Guy Johnson, who had succeeded as Superintendent of the Six Nations after the death of the great Sir William Johnson,—

"The present state of affairs in His Majesty's Colonies in which an unnatural rebellion has broken out, that threatens to overturn the Constitution, precludes all immediate consideration in the domestic concerns of the Indians under your protection; nor is it to be expected that any measure which the King may think fit to take, for redressing the injuries they complain of respecting their lands, can, in the present moment, be attended with any effect. It will be proper, however, that you should assure them, in the strongest terms, of His Majesty's firm resolution to protect them and preserve them in all their rights; and it is more than ever necessary that you should exert the utmost vigilance to discover, whether any artifices are used to engage them in the support of the rebellious proceedings of His Majesty's subjects, to counteract such treachery, and to keep them in such a state of affection and attachment to the King, as that His Majesty may rely on their assistance in any case in which it may be necessary to require it." (N.Y. Col. Doc. 8, p. 592).

On the 24th July, 1775, Dartmouth again wrote Guy Johnson as follows:—

"I have already in my letter to you of the 5th instant hinted that the time might possibly come when the King, relying upon the attachment of his faithful allies, the Six Nations of Indians, might be under the necessity of calling upon them for their aid and assistance in the present state of America. The unnatural rebellion now raging there calls for every effort to suppress it, and the intelligence His Majesty has received of the rebels having excited the Indians to take a part, and of their having actually engaged a body of them in arms to support their rebellion, justifies the resolution His Majesty has taken of requiring the assistance of his faithful adherents, the Six Nations. It is, therefore, His Majesty's pleasure, that you do lose no time in taking such steps as may induce them to take up the hatchet against His Majesty's rebellious subjects in America and to engage them in His Majesty's service." (N.Y. Col. Doc. 8, p. 596).

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"The King has had under his royal consideration the two letters which you delivered to me on the 4th of January last, - - - - the first of them representing the claims of the Mohawks for losses sustained by them and other tribes of Indians, from the depredations committed on their lands by the Americans during the late war. - - - - Were the right of individuals to compensation for losses sustained by the depredations of an enemy to be admitted, no country, however opulent it might be, could support itself under such a burden (burthen), especially when the contest happens to have taken an unfavourable turn. His Majesty, upon this ground, conceives that, consistently with every principle of justice, he might withhold his royal concurrence to the liquidation of these demands; but His Majesty, in consideration of the zealous and hearty exertions of his Indian allies in the support his cause, - - - - has been graciously pleased to consent that the losses already certified by his Superintendent-General shall be made good; that a favourable attention shall be shown to the claims of others who have pursued the same system of conduct."

It is thus seen that the lands now held by the Six Nations on Grand River were granted primarily as a partial compensation for actual losses of lands and other property. It, moreover, appears that the King regarded the Six Nations as his allies, as the language of Lord Sydney to Captain Brant, quoted above, clearly shows. The language is diplomatic, but neither the occasion nor the effect of these communications need be enlarged upon.

The question of the relations of the Six Nations to the Crown, since their settlement on the Grand River in 1784, has proved that the sons of their fathers, the warriors whose ancestors promised never to forsake the old alliance with the British King, have never forgotten the force of the obligation, but have been ever foremost in asserting it.

Time and time again as opportunity, force of circumstances, emergency, or what you may call it, arose, the Six Nations always spontaneously, arose to the occasion. In 1812, on many a bloody field, at Queenston Heights, where fell the gallant Brock, at Lundy's Lane, at Chrystler's Farm and Chateauguay, yes, and Chippawa Creek, and how many others I cannot tell, there, lined up with the Red coats, we find their red brethren ever eager and in the forefront of the fray.

In the late great war, in the awful scenes on Flanders fields, the Six Nations showed their interest. They gave themselves as they had done before for the cause, they gave their money, they contributed to Patriotic Funds.

The Six Nations claim the exercise of their ancient right of self-government, and allege the faith and honour of the Crown is pledged for this object.

Courtesy of the Brantford Public Library.

Ontario Historical Society Papers and Records XIX, 1922, p. 103-109.

April 25, 1991

A PRESENTATION TO THE GOVERNMENT OF CANADA
BY MOHAWKS FROM GRAND RIVER TERRITORY
ON BEHALF OF CHIEF RICHARD MARACLE

IT IS IMPORTANT FOR ALL OF US TO MEET IN GOOD HEALTH AND WITH A GOOD MIND. WE MUST ALWAYS BE THANKFUL FOR THESE THINGS AND TO KEEP THEM IN OUR MINDS AS WE CONTINUE OUR DAY OF TALKING AND SHARING. WE MUST REMEMBER THE THINGS WE SAY AND DO ARE WITNESSED AND HEARD BY GENERATIONS OF PEOPLE WHO HAVE GONE ON BEFORE. WE SHOULD ALSO KEEP IN MIND THE PEOPLE WHO ARE WITH US YET. AND WE MUST NEVER FORGET THOSE PEOPLE WHO HAVE YET TO BE BORN.

IN 1870, 21 DIFFERENT NATIONS REJECTED TOTALLY THE DOMINION OF CANADA'S INDIAN ACT. THOSE NATIONS MET HERE AT GRAND RIVER. DELEGATIONS FROM SAUGEEN AND WALPOLE ISLAND, RAMA AND RICE LAKE, ST. REGIS AND KANESATAKE. IN ATTENDANCE AT THIS MEETING WERE 86 CHIEFS INCLUDING THE SIX NATIONS CHIEFS. HERE IS WHAT WAS SAID TO THE ASSEMBLY THE FIRST DAY BY CHIEF SENECA JOHNSON:

"ON BEHALF OF THE SIX NATIONS WE HOPE WHEN BUSINESS COMMENCES YOUR MINDS WILL BE QUITE RIGHT. THE OLD RULE IS THAT YOUR THROAT MAY BE CLEAR AND DRAW YOUR BREATH WELL AND CLEAR AS YOUR FOREFATHERS HAVE DONE. IF YOU HAVE BEEN AFFLICTED OR TROUBLED, MAY YOUR TEARS BE WIPED OFF AND YOUR EYES MADE CLEAR...

"WE HOPE YOUR EARS WILL HEAR WELL. WHEN YOUR EARS ARE CLEANED OUT YOU WILL THOROUGHLY UNDERSTAND WHAT IS GOING ON...

"YOU HAVE TRAVELLED A LONG WAY. WE WILL CLEAN OFF ALL THE DUST AND MUD. IF YOU ARE TROUBLED WITH THORNS OR BRIARS IN YOUR FEET WE WILL PULL THEM OUT AND MAKE YOU REST EASY WHILE YOU REMAIN HERE.

"WE WILL TRY AND MAKE YOU COMFORTABLE, SO THAT WHEN YOU GO HOME YOU MAY REST QUIETLY. WE CAN ONLY HOPE TO HAVE WIPED YOUR EYES AND WHILE YOU REMAIN YOU WILL SEE AND HEAR WELL. WE HOPE THERE WILL BE A CLEAR SKY AND THE SUN SHINING OVER US.

"WE HOPE YOU WILL ALL WORK UNANIMOUSLY FOR THE BENEFIT OF FEMALES AND CHILDREN..."

BEFORE THEY WENT ANY FURTHER THE DELEGATION THEN PROPERLY GREETED EACH OTHER. THIS IS WHAT THEY SAID THEN, AND WHAT WE SHOULD DO RIGHT NOW:

"THE TOKEN OF FRIENDSHIP WAS TAKING THE ARM AS WELL AS THE HAND, THAT IT MIGHT BE FIRM AND SINCERE." LET US ALL SHAKE HANDS AND BEGIN THIS DAY SINCERELY AND IN FRIENDSHIP.

LET US RETURN TO 1870. THE 21 NATIONS WHO REJECTED THE INDIAN ACT DID SO FOR SPECIFIC REASONS AND TOOK TEN DAYS TO DISCUSS AND COME TO ONE MIND ABOUT THE DOMINION OF CANADA'S INDIAN ACT. WHEN YOU THINK ABOUT IT, THAT WASN'T TOO LONG AGO. ONLY 120 YEARS.

THIS IS WHAT THE CHIEFS WROTE IN AN 1870 LETTER TO THE GOVERNOR GENERAL IN THEIR DIPLOMATIC WAY. IN EFFECT THEY SAID 'NO' TO THE INDIAN ACT:

"THE COUNCIL DEMANDS THAT PROPER CONSULTATION WITH THE INDIAN PEOPLE SHOULD BE HAD, WHEN ANY ACT OF PARLIAMENT IS PROPOSED WHICH MAY AFFECT THEM, AND NOT LEFT TO SUBORDINATES WHO HAVE NO TRUE KNOWLEDGE OF INDIAN ADVANCEMENTS OR REQUIREMENTS.

"THE COUNCIL, ALTHOUGH SUFFERING FROM A DEEP SENSE OF INJUSTICE, HAS NOT ENTERED UPON THE DISCUSSION OF THE LATE ACTS WITH ANGER OR ANY HOSTILE SPIRIT; BUT WITH EARNESTNESS AND REASON..."

THE CHIEFS AT THAT TIME SAID THE INDIAN ACT MADE THEM APPEAR LIKE CHILDREN. THEY SAID IT WAS CONTRARY TO INDIAN WELFARE. IT ATTEMPTED TO SUPERCEDE SELF-RULE. THEY STATED THE TREATIES. THE HALDIMAND TREATY. THE ROYAL PROCLAMATION OF 1763. PENN TREATY. 1750 KAHNAWAKE TREATY. THE TWO ROW WAMPUM TREATY.

IN ORDER TO MAKE SURE THE CANADIAN GOVERNMENT NEVER TRIED TO PULL A FAST ONE AGAIN, THE CHIEFS REQUESTED AN INCREASE IN SEATS IN THE HOUSE OF COMMONS FROM THE ONE ALLOCATED TO SIX NATIONS TO FOUR ALTOGETHER. THEY WANTED TO KEEP AN EYE ON THINGS.

THE SEAT ALLOCATED TO SIX NATIONS WAS NOT FOR VOTING REPRESENTATION IN THE AFFAIRS OF THE PROVINCE OF CANADA. IT WAS A LOBBY SEAT ACCORDED TO OUR PEOPLE AS A COURTESY, FOR THEM TO KEEP AN EYE ON THINGS. THE SEAT WAS PART OF A RELATIONSHIP BASED ON MUTUAL RESPECT AND NATIONAL RECOGNITION.

THE SEAT AFFIRMED THE TWO ROW WAMPUM TREATY, A MUTUAL AID AGREEMENT BASED ON NON-INTERFERENCE IN EACH OTHERS' AFFAIRS.

AFFIRMING THE TWO ROW, THE ROYAL PROCLAMATION OF 1763 CONFIRMED OUR TERRITORIAL RIGHTS, WITH THESE IDEAS SETTING THE TERMS-OF-REFERENCE FOR ALL TREATIES INCLUDING THE FIVE NATIONS CHIEFS TREATY OF 1701, THE HALDIMAND TREATY OF 1784, THE KAHNAWAKE TREATY OF 1750, THE PENN TREATY AND OVER A HUNDRED OTHER TREATIES.

THE WORDING WAS CLEAR IN THE 1700s. TREATY. CANADA'S FOREFATHERS MADE TREATIES WITH PEOPLE THEY RECOGNIZED AS SOVEREIGN NATIONS. THESE SAME PEOPLE BELIEVED WE WERE MILITARY AS WELL AS COMMERCIAL PARTNERS.

THEN THINGS CHANGED.

THE EARLY 1800s WERE AN ERA WHEN CANADIAN GOVERNOR FRANCIS BOND HEAD AND AMERICAN PRESIDENT ANDREW JACKSON BEGAN TO CORRESPOND WITH EACH OTHER ABOUT HOW THEY'D REMOVE INDIANS. FIRST, PHYSICALLY TO OTHER LANDS. SECONDLY, TO EXTINGUISH US ONCE AND FOR ALL USING REVEREND ALEXANDER FORSYTHE'S INVENTION OF THE BULLET, AND CHARLES DARWIN'S SO-CALLED SCIENTIFIC THEORIES OF RACIAL SUPREMACY.

THIS VAST LAND WITH ITS WEALTH OF RESOURCES BECAME THE PRIZE FOR EUROPEANS. IT IS AGAINST ETHICAL AND MORAL LAWS TO SIMPLY TAKE THE LAND, STEALING BEING A VERY GREAT SIN. IT IS MUCH EASIER TO CHANGE THE RULES, AND FORGET TO TELL THE OTHER SIDE.

THE EUROPEAN CONCEPT OF LAW WAS ALTERED IN THE LATE 1700s. THE SOCIAL CONTRACT, COMFORTABLE SELF-PRESERVATION AND LIBERAL ECONOMICS BECAME THE EUROPEAN TERMS-OF-REFERENCE IN LAW. NORTH AMERICA HELD VAST RESOURCES NEEDED FOR THE INDUSTRIAL REVOLUTION, FOR NEW CORPORATIONS AND FOR JOBS.

WITH THOSE WHO WILL NEGOTIATE, THEY SAID, WE WILL TRY AND GET THE BEST DEAL, WHETHER BY TRICKERY AND CUNNING. WITH THOSE WHO WON'T NEGOTIATE WE'LL OVERPOWER THEM WITH OUR SUPERIOR NUMBERS, OR NECESSITY BEING THE MOTHER OF INVENTION, BULLETS AND SCIENTIFIC LAWS. EITHER WAY THE INDIANS MUST BE REMOVED.

SOMEHOW ENGLISH LANGAUGE TECHNICIANS, MOSTLY LAWYERS AND GOVERNMENT OFFICIALS, WERE GOOD AT TRICKERY AND CUNNING. THEY PULLED A WORD OUT OF THIN AIR AND SUGGESTED THIS WORD'S MEANING WAS CLOSER TO WHAT THEY REALLY MEANT. TREATY WAS NOT THE WORD AFTER ALL. THE NEW WORD WAS THIS: DEED. EUROPEANS WERE NOW DEEDING INDIANS THEIR OWN LANDS.

NUANCES IN ENGLISH WORD MEANINGS WERE NOT EXPLAINED TOO CAREFULLY TO THE NATIVE-AS-A-FIRST LANGUAGE PEOPLE OF THOSE DAYS. DEED, IT WAS SAID, WASN'T TOO DIFFERENT FROM TREATY. WELL, REALLY IT MEANT THE SAME THING, ACCORDING TO THE LAWYERS AND GOVERNMENT OFFICIALS BACK THEN.

MANY NATIVE NATIONS REFUSED THE TREATIES AND DEEDS. THE NATIVE NATIONS THOUGHT IT WAS PREPOSTEROUS TO SIGN AWAY THEIR BIRTHRITE. IT WENT AGAINST ALL KNOWN CONVENANTS TO GIVE UP YOUR SOLEMN DUTY TO LOOK AFTER THE LAND YOU WERE ASKED TO GUARD.

THUS, IN THE 1800s THE INDIAN WARS BEGAN IN BOTH CANADA AND THE UNITED STATES. ENTIRE NATIVE NATIONS WERE ATTACKED AND MASSACRED. OTHERS FOUGHT VALIANTLY AGAINST THE INDUSTRIAL REVOLUTIONARIES WHO APPROACHED OUR LANDS DISGUISED AS FOOT SOLDIERS AND MOUNTED POLICE. IT IS GENERALLY UNDERSTOOD THAT THE NATIVE POPULATION IN THE UNITED STATES AND CANADA WAS AROUND 18.5 MILLION PEOPLE IN 1492. BY 1890, AT THE END OF THE INDIAN WARS, THERE WERE 250,000 NATIVE PEOPLE IN CANADA AND THE UNITED STATES.

VESTIGES OF NATIVE GOVERNMENT STILL REMAINED HOWEVER. SO, THE NEXT THING TO DO IS SUBVERT THE GOVERNMENT OF THE PEOPLE WHO ARE STANDING IN YOUR WAY. FOR WHATEVER EXCUSE THE NEW LAW OF THE LAND COULD FIND, ALL INDIAN LEADERS BECAME CRIMINALS.

CHIEF JOSEPH WAS NOW A CRIMINAL. SITTING BULL BECAME A CRIMINAL. CROWFOOT BECAME A CRIMINAL. BIG BEAR BECAME A CRIMINAL. GERONIMO TOO. AND IN 1924 THE SIX NATIONS CONFEDERACY GOVERNMENT WAS NOT LEGAL EITHER. THIS WAS ONE WAY OF GETTING RID OF THE TRADITIONAL GOVERNMENTS. THIS WAY ALSO USUALLY LED TO A FIGHT.

ANOTHER WAY TO GET RID OF THE TRADITIONAL GOVERNMENT TOOK MUCH LONGER AND WAS CERTAINLY LESS COSTLY IN EUROPEAN LIVES.

IN THE EARLY 1820s RESIDENTIAL SCHOOLS CAME INTO EXISTENCE. WITH NATIVE MEN AWAY WORKING AT SLAVE WAGES FOR NEIGHBOURING FARMERS OR BUSINESSES, THE CHILDREN WERE STILL AT HOME WITH THE MOTHERS. OUR MOTHERS PASSED ON TRIBAL HISTORY, SOCIAL AND POLITICAL EDUCATION, CURES AND MATERIAL LIFESKILLS. THE RESIDENTIAL SCHOOL TORE CHILDREN AWAY FROM THEIR MOTHERS, SENT THEM AWAY TO SCHOOL WHERE THEY LEARNED ENGLISH AND CATECHISM AND THEN RETURNED THEM TO THEIR HOMES. THEY COULD TALK WITH THEIR FATHERS, BUT THE CONNECTION WITH THE MOTHERS HAD BEEN BROKEN.

THE EUROPEANS WERE PATIENT STUDENTS OF OUR GOVERNMENT. SO GOOD WERE THEY AS STUDENTS THAT MAJOR PARTS OF OUR DECISION-MAKING MULTI-CAMERAL PROCESS WAS INCORPORATED BY NONE OTHER THAN THE UNITED STATES OF AMERICA, THE UNION OF SOVIET SOCIALIST REPUBLICS AND THE BRITISH EMPIRE. THEY ALSO FOUND OUT HOW IMPORTANT OUR MOTHERS WERE AND IT IS LITTLE WONDER HOW THEY WERE THE FIRST TARGETS OF FOREIGN ESPIONAGE AND SUBVERSION.

AND YET OUR GOVERNMENT REMAINED.

OUR PEOPLE PERSEVERED IN THEIR BELIEF IN THE OLD WAYS AND WORKED HARD TO PASS ON NATIONAL INFORMATION.

IN 1870, THE INDIAN ACT WAS REJECTED, FIRST BY THE CHIEFS AND THEN BY THE CLANMOTHERS. ALL THE OTHER RULES, WE SAID, WERE THE ONES WE WOULD GO BY. THE OLD TREATIES. THE ONES MADE WITH THE SOVEREIGN SIX NATIONS PEOPLE AND THE BRITISH SOVEREIGN.

THIS MADE CANADA AND THE UNITED STATES VERY UNEASY.

IN 1918 THE STATE OF NEW YORK AND WASHINGTON BECAME CONCERNED ABOUT THE OWNERSHIP OF LAND IN NEW YORK. LEASES WITH THE SIX NATIONS WERE EXPIRING AND IT WAS BECOMING CLEAR NEITHER STATE NOR FEDERAL GOVERNMENTS HAD TITLE. SO A COMMISSION HEADED BY EDWARD A. EVERETT WAS STRUCK TO STUDY THE STATUS OF THESE LANDS. EVERETT TRAVELLED THROUGHOUT THE GREAT LAKES BASIN AND TALKED TO ALL SIX NATIONS PEOPLE.

HERE IS WHAT HE FOUND OUT BY 1922. BY THE AMERICAN TREATY OF FORT STANWIX OF 1784 THE SIX NATIONS HELD 18 MILLION ACRES OF LAND, DESPITE BEING CONFINED TO ONLY 78,000 ACRES BY 1922. THIS INFORMATION WAS PASSED ON TO OTTAWA. BRITAIN ALSO HAD A TREATY WITH THE SIX NATIONS. THE FIVE NATIONS CHIEFS TREATY OF 1701. THIS ACCOUNTED FOR 18 MILLION ACRES FROM DETROIT TO THE EASTERN TIP OF MANITOULIN ISLAND TO THE EAST OF MONTREAL. OF THIS LAND, THE SIX NATIONS WERE SQUEEZED ONTO ROUGHLY 80,000 ACRES BY 1922.

IN OTHER WORDS THE GOVERNMENTS OF CANADA AND THE UNITED STATES, THEIR PROVINCIAL AND STATE GOVERNMENTS HAD COLLECTED TAXES FROM THEIR CITIZENS ON LAND THEY DIDN'T OWN. IN OTHER WORDS I'LL RENT YOU MY NEIGHBOUR'S CAR. HOW DO YOU THINK MY NEIGHBOUR WOULD LIKE THAT?

MY NEIGHBOUR PROBABLY WOULDN'T MIND, IF THE CAR WAS KEPT IN GOOD CONDITION AND MY NEIGHBOUR RECEIVED A MAJOR SHARE OF THE PROFITS. AFTER ALL THE CAR BELONGS TO MY NEIGHBOUR.

LITTLE OF THE MONEY FROM LAND LEASES AND TAXES EVER REACHED THE PEOPLE OF THE SIX NATIONS. MYSTERIOUSLY, THE CANADIAN GOVERNMENT SAYS IT'S ALL BEEN SPENT. AND CANADA IS STILL COLLECTING TAXES ON LAND WE'VE NEVER SURRENDERED.

THE SIX NATIONS WAS THE ONLY NATIVE NATION NEVER CONQUERED AND THE ONLY ONE RECOGNIZED AS A SOVEREIGN NATION IN WHOM THE FEE SIMPLE WAS VESTED. THE SIX NATIONS LANDS WERE NEVER CONQUERED AND NEITHER WERE THEY PURCHASED. TITLE, BASED ON INTERPRETATIONS AND ANY READING OF ANY LAWS, RESTS WITH THE SIX NATIONS. PLAIN AND SIMPLE.

AND SO EVEN THEN, OUR GOVERNMENT REMAINED.

THE PEOPLE AND COUNCIL FIRES OF THE SIX NATIONS WERE THE GOVERNING AND LEGISLATIVE BODY OF THE SIX NATIONS, HAVING PRESERVED THEIR HISTORIC FORMS, RIGHTS AND POWERS INTACT FROM FROM VERY ANCIENT TIMES. THAT WAS GOING TO CHANGE.

THE EVERETT FINDINGS WERE NEVER FORMALLY ACCEPTED BY ALBANY OR WASHINGTON. WE DO KNOW THE FINDINGS WERE USEFUL TO BOTH CANADIAN AND AMERICAN GOVERNMENTS. AFTER DECADES OF ATTEMPTS TO OVERTHROW THE SIX NATIONS CONFEDERACY BY THE UNITED STATES AND CANADA, THERE WAS AN EXTREMELY GOOD REASON WHY THIS HAD TO BE DONE IN 1922. AFTER A HUNDRED YEARS OF RESIDENTIAL SCHOOLS, ENCROACHMENTS ON LAND, MEDDLING BY EUROPEAN AGENTS IN OUR INTERNAL AFFAIRS, 1922 WAS FERTILE GROUND FOR THE ARMED EXPULSION OF THE TRADITIONAL GOVERNMENT AND THE IMPOSITION OF THE INDIAN ACT ALONG WITH COMPULSORY CITIZENSHIP.

FIFTY ARMED MOUNTED POLICE OVERTHREW THE CONFEDERACY IN 1924 ON THE PRETEXT OF A 24 VOTE REFERENDUM. AN INDIAN ACT BAND COUNCIL WAS INSTALLED DRAWN FROM THE RANKS OF A TINY GROUP WHO WERE CAJOLED AND GUIDED BY CANADIAN GOVERNMENT AGENTS. WE NOW KNOW OUR PEOPLE WERE USED BY THE CANADIAN GOVERNMENT. THIS IS WHY WE HOLD NO MALICE TO THESE PEOPLE. WE KNOW ENOUGH WHERE TO DIRECT OUR SUSPICION.

THAT WAS 65 YEARS AGO. WE STILL REMEMBER THOUGH. WE ARE REMINDED EVERY ONCE IN A WHILE. FOR INSTANCE IN 1959. AGAIN WE WERE CONFRONTED BY THE RCMP. GUNS WERE POINTED. THREATS MADE. PEACE PREVAILED. THE INDIAN ACT REMAINED IN PLACE. IN 1970 AGAIN. THE SAME THING.

UNDER THE INDIAN ACT WE SUPPOSED TO PROSPER.

HERE IS HOW WE PROSPERED UNDER THE INDIAN ACT, SOMETHING WE SOMETIMES FORGET OURSELVES. FROM 1920 TO 1970 THE PEOPLE OF SIX NATIONS WERE GENERALLY POOR, ILL-HOUSED, MALNOURISHED AND UNDER-EDUCATED. INDIANS LIVED A CERTAIN WAY AND THAT'S ALL THEY COULD EXPECT FROM LIFE.

MANY OF OUR PEOPLE SUFFER FROM CHRONIC RESPIRATORY AILMENTS CAUSED BY COLD HOUSES AND POOR FOOD. AND YET WE HEAR, YOU INDIANS COULD GET AHEAD IF YOU'D WORK. AND SO WE'D WORK. WE'D WORK AS FARM LABOURERS IN THE BERRY PATCHES, IN ORCHARDS AND TOBACCO FARMS. WE'D CUT WOOD. WE'D DIG DITCHES OR WORK ON CONSTRUCTION. SOME OF US TAUGHT SCHOOL. SOME WORKED AT THE BAND OFFICE.

THIS WASN'T TOO LONG AGO. AND STILL THE SIX NATIONS PRIDE REMAINED. WE WERE THE BEST FARM WORKERS. WE WERE THE BEST CONSTRUCTION WORKERS. WE WERE THE BEST AT ANYTHING WE TRIED, OR WERE ALLOWED TO TRY.

BUT YOU SEE, MR. COMMISSIONER AND MEMBERS OF THE COMMISSION, CANADA IS NOT A COUNTRY BASED ON EQUAL OPPORTUNITY, UNLESS YOU FORGET ABOUT YOUR HERITAGE AND CULTURE. UNLESS YOU MOVE INTO THE CITY AND BECOME A GOOD CONSUMER YOU MIGHT BE ACCEPTABLE TO THE CANADIAN CORPORATE ELITES. EVEN THAT ISN'T LIKELY.

IF YOU ARE DARK HAired, DARK EYED OR DARK SKINNED YOU WILL NEVER HAVE OPPORTUNITIES AN ADVANTAGED CLASS OF PEOPLE CONTROLS. YOU WILL STAND AT THE BACK OF THE LINE.

OUR FOREFATHERS KNEW THE INDIAN ACT WOULD BRING DESPAIR AND RUIN TO OUR PEOPLE. IN 1870, OUR FOREFATHERS CAME TOGETHER AND HELD A COUNCIL OVER THE INDIAN ACT. AND IN 1991 WE'RE STILL TALKING ABOUT THE SAME THING. THIS TIME THOUGH IT'S MOST OF THE INDIAN ACT CALLED THE 'LANDS, REVENUES AND TRUSTS REVIEW'. IT SUPPOSES TO GIVE NATIVE WARDS OF THE GOVERNMENT MORE SELF-GOVERNMENT. OTTAWA, BESIDES DEEDING US OUR OWN LAND, NOW WILL LET US GOVERN OURSELVES AGAIN.

OTTAWA IS STILL NO FURTHER IN UNDERSTANDING ITS RELATIONSHIP TO US THAN IT WAS 120 YEARS AGO.

PERHAPS THERE IS MORE CONTEMPT TODAY BY YOUR GOVERNMENT TOWARD THE NATIVE NATIONS. AS WE UNCOVER MORE LAND SWINDLES AND FINANCIAL MISAPPROPRIATIONS, ABUSES AND ILLEGAL ARMED AGGRESSION AGAINST THE NATIVE NATIONS, YOUR GOVERNMENT SEEMS MORE INTENT ON FULFILLING THE INDIAN ADVANCEMENT ACT.

THE INDIAN ADVANCEMENT ACT IS STILL WITH US AS THE INDIAN ACT. IT'S PURPOSE WAS TO FULLY ASSIMILLATE THE INDIAN INTO WESTERN EUROPEAN SOCIETY. SO YOU HAVE MINIMAL HEALTH CARE. RESIDENTIAL SCHOOLS. DESTRUCTION OF THE TRADITIONAL ECONOMY WITH NOTHING TO REPLACE IT. EXTINGUISH NATIVE TITLE TO TERRITORY BY EXTINGUISHING NATIVE PEOPLE.

YOUR GOVERNMENT SAYS THIS IS NOT THE INTENT. EXTINGUISH.
SOUNDS HARSH DOESN'T IT? EXTINGUISH. NO. THE CANADIAN
GOVERNMENT COULDN'T POSSIBLY BE ACCUSED OF EXTINGUISHING NATIVE
PEOPLE JUST SO THEY'LL NEVER HAVE TO DEAL WITH OUR TERRITORIAL
RIGHTS. NO. IT'S TOO UNBELIEVABLE.

THEN, HOW WOULD YOU ACCOUNT FOR THE THE 'LANDS, REVENUES AND
TRUSTS' REVISIONS CALLING FOR TOTAL MUNICIPALIZATION OF NATIVE
COMMUNITIES?

THESE NATIVE COMMUNITIES WOULD THEN FALL UNDER CANADIAN
GOVERNMENT LAWS. THEY THEN COULD SELL THEIR LANDS TO THE HIGHEST
BIDDER AND NO DOUBT MANY NATIVE PEOPLE WOULD DO SO. THEN YOU
WOULD HAVE LARGE GOUGES INTO WHAT'S LEFT OF NATIVE TERRITORY.

THEN WHERE DO THE NATIVE PEOPLE GO? THE TREND THESE DAYS IS
FOR NATIVE PEOPLE TO WORK OFF THE RESERVES. THERE IS LITTLE
ECONOMIC DEVELOPMENT ON-RESERVES. EVEN THE GRAND RIVER TERRITORY.
PROSPEROUS GRAND RIVER. TREND SETTER AMONG THE NATIVE
COMMUNITIES. IF IT'LL SELL AT GRAND RIVER IT'LL BE SOLD ANYWHERE
IN CANADA. YET NEARLY 80 PER CENT OF OUR WORK FORCE MUST TRAVEL
OUTSIDE TO WORK. AND ALSO TO LIVE.

NEARLY 45 PER CENT OF THE NATIVE POPULATION IS CURRENTLY
URBAN BASED.

THERE IS THE URBAN NATIVE HOUSING PROGRAM, SUPPOSEDLY A
SELF-GOVERNMENT INITIATIVE. LITTLE OF THE URBAN HOUSING PROGRAM
FUNDING IS DISCRETIONARY. IT ALL HAS TO BE APPROVED BY THE
GOVERNMENT. AND IT WILL CONTINUE TO BE FUNDED. WHY? TO
ENCOURAGE NATIVE PEOPLE TO LEAVE THEIR LANDS.

MEDICAL SERVICES IS ANOTHER SELF-GOVERNMENT INITIATIVE BUT AGAIN WITH STRINGS ATTACHED. WE REQUIRE A HOSPITAL IN OUR TERRITORY FOR OUR PEOPLE, BUT THE TRANSFER RULES SAY YOU MUST INCORPORATE YOUR MEDICAL SERVICES. OR IN OTHER WORDS YOU MUST COME UNDER CANADIAN OR PROVINCIAL LAWS TO GET BACK OUR OWN MONEY.

IN THE 1960s THE GOVERNMENT CLOSED OUR LOCAL HOSPITAL. THE BUILDING WAS CONDEMNED OR THERE WAS TOO MUCH EXPENSE IN OPERATING A HOSPITAL. OR THERE WASN'T ENOUGH STAFF OR FUNDING FOR STAFF. WHATEVER THE OFFICIAL REASON THE HOSPITAL WAS CLOSED. MANY OF THE PEOPLE IN THIS ROOM WHO ARE 26 YEARS OF AGE OR OLDER WERE BORN IN THAT HOSPITAL. SOME OLDER ONES WERE BORN AT HOME. THE POINT IS THIS--THEY WERE BORN IN OUR TERRITORY. THESE PEOPLE ARE TRULY CITIZENS OF THE SIX NATIONS.

TODAY ALL OF OUR CHILDREN ARE BORN OUTSIDE OUR TERRITORY. THE GOVERNMENT HAS ENGINEERED THE CITIZENSHIP OF OUR CHILDREN USING THE ADVANTAGES THEY'VE HELD OVER OUR HEADS FOR SO LONG. IF WE DON'T REGISTER OUR CHILDREN WITH THE CANADIAN GOVERNMENT WE WILL BE DENIED MEDICAL SERVICES, EDUCATION, AND ANY RIGHTS AND FREEDOMS QUARANTEED TO OUR PEOPLE. SO, MANY OF OUR PEOPLE REGISTER THEIR CHILDREN OUT OF COMPASSION FOR THE LITTLE ONES, FOR THEIR SAFETY AND WELL-BEING. IMAGINE THAT. THE GOVERNMENT PLAYS ON THE FEELINGS OF PARENTS FOR THEIR CHILDREN TO GET OUT OF A LAND CLAIM.

WELL, WHAT WE HEAR ON TELEVISION TALK SHOWS AND RADIO SHOWS IS HOW MUCH OF A GOOD THING US INDIANS HAVE GOT GOING. NO TAXES. FREE MEDICAL SERVICES. FREE EDUCATION. NO TAXES. FREE ROADS. HOUSING. ADMINISTRATION. NO TAXES. YES, WE'VE GOT IT GOOD. DID WE MENTION NO TAXES?

THE GOVERNMENT CONTROLS THE INFORMATION. STATISTICS CANADA HAS BEEN TRYING TO GET NATIVE PEOPLE TO CO-OPERATE BY SUBMITTING TO THE 1991 CENSUS. THIS WOULD THEN GIVE THE CANADIAN GOVERNMENT A BIG EDGE WHEN IT'S DEALING WITH THE NATIVE NATIONS. THEY WOULD KNOW EXACTLY HOW MANY OF US THERE ARE, WHERE WE LIVE, HOW MUCH MONEY WE'VE GOT AND HOW WE SPEND IT.

AND AS ALWAYS THE GOVERNMENT COULD INTERPRET OR KEEP THE REAL NUMBERS CLOSE-TO-THE-VEST FOR THEIR ADVANTAGE. THEN IT WOULD TELL OUR LITTLE MUNICIPALITIES "SORRY FOLKS, WE'RE ALL OUT OF INDIAN MONEY SO YOU'LL HAVE TO TAX YOURSELVES I GUESS."

WE KNOW OTHERWISE. NATIVE PEOPLE CONTRIBUTE APPROXIMATELY \$13-BILLION TO THE CANADIAN ECONOMY. THIS DOESN'T SHOW UP IN THE CANADIAN GOVERNMENT'S STATISTICS. THE \$13-BILLION IS AN ECONOMIC IMPACT THE CANADIAN GOVERNMENT WOULDN'T WANT IT'S CITIZENS TO KNOW ABOUT. WHEN LESS THAN \$2-BILLION FINALLY REACHES THE NATIVE PEOPLE IT LOOKS LIKE PHILANTHROPY IN EXCHANGE FOR LAND.

THERE IT IS. THERE'S THAT WORD AGAIN. LAND.

THIS IS WHAT 'LANDS, REVENUES AND TRUSTS' AND SELF-GOVERNMENT IS ALL ABOUT. THE INDIAN ADVANCEMENT ACT ALL OVER AGAIN. EXTINGUISHMENT. TAXATION. GETTING OFF THE HOOK FOR TREATIES MADE IN GOOD FAITH BY NATIVE NATIONS THROUGHOUT THE HISTORY OF OUR RELATIONS WITH CANADA'S FOREFATHERS.

WE NEVER ACCEPTED THE INDIAN ACT. WE STILL REJECT THE INDIAN ACT. WE MUST REJECT THE INDIAN ACT. IT IS THE SYMBOL OF RUIN AND DESPAIR BROUGHT TO OUR PEOPLE BY YOUR PEOPLE. ALCOHOL AND SUBSTANCE ABUSE. ALIENATION. POVERTY. SUICIDE. THESE ARE ALL WELL KNOWN CHARACTERISTICS OF DESPAIR. THE LOSS OF THE LANGUAGE AND NATIONAL IDENTITY IS THE VISIBLE CHARACTERISTIC OF THE RUIN. IT ALL STEMS FROM THE INDIAN ADVANCEMENT ACT, THE INSTRUMENT FOR THE EVENTUAL EXTINGUISHMENT OF OUR PEOPLE.

CANADA MAKES MUCH OF ITS RECOGNITION FOR VISIBLE MINORITIES. YET WE ARE THE INVISIBLE MINORITY. YOU DON'T WANT TO SEE US HERE BECAUSE YOU KNOW DEEP DOWN INSIDE WE ARE THE RIGHTFUL HEIRS TO VAST REGIONS OF COUNTRY. YOU ALSO KNOW IF YOU RECOGNIZE US, OR WE BECOME VISIBLE, YOU MIGHT HEAR OF A DIFFERENT, KINDER, MORE GENTLE WAY OF LIVING TOGETHER WE STILL KNOW ABOUT.

YOU MIGHT BE ABLE TO SEE HOW YOUR SOCIAL CONTRACT, COMFORTABLE SELF-PRESERVATION AND LIBERAL ECONOMIC IDEALS ARE ILLUSIONS WHICH DON'T HAVE ANYTHING TO DO WITH HUMAN LIFE IN A LIVING WORLD. YOU MIGHT BE REMINDED BY US HOW YOU HAVE BOTCHED UP DEMOCRACY SO THAT IT ISN'T EVEN A REASONABLE FACSIMILE OF THE MODEL YOU MIMICKED SO MANY YEARS AGO.

WE WERE NOT THE WARRING SAVAGES YOUR PROPAGANDA MACHINES DESCRIBED. WE WERE NOT THE UNTHINKING BARELY HUMAN ANIMALS YOUR SCIENTISTS ARE ONLY NOW UNDERSTANDING. WE WERE NOT CULTURAL PRIMITIVES SUSPENDED IN TIME FROM PREHISTORIC TIMES. WE WERE NOT SITTING AROUND IN FURS, BEATING STICKS ON THE GROUND EATING BURNT MEAT THE WAY WE'RE DEPICTED IN YOUR MUSEUMS.

WE ARE STILL HERE. AFTER NEARLY FIVE HUNDRED YEARS OF TRYING TO GET RID OF US IT'S TIME PEOPLE REALIZED WE ARE NOT GOING ANYWHERE. AND WE WILL KEEP REMINDING YOU OF OUR RIGHTS. WE WILL TELL YOU NOT TO HURT THE EARTH. WE WILL TELL YOU IT IS IMPORTANT FOR PEOPLE TO COME TOGETHER IN UNITY TO BE THANKFUL FOR ALL WE'RE GIVEN. WE WILL TELL YOU THIS ONE UNIVERSALLY IMPORTANT WORD WE ARE NOT HEARING AS MUCH AS WE SHOULD. HERE IS THAT ONE WORD: PEACE.

YOUR PEOPLE ACCEPTED THESE THINGS IN THE PAST. WE NEVER SAID YOU WEREN'T WELCOME HERE. WE DID SAY WE HAD LAWS. YOU AGREED OURS WAS THE LAW-OF-THE-LAND SINCE THEY WERE FUNDAMENTALLY SIMILAR TO YOUR OWN MORAL AND ETHICAL STANDARDS. YOU WERE ACCEPTED AND LEASED SOME LAND FOR YOUR USE. NEAR US, AMONG US. HOWEVER YOU WANTED. AS LONG AS YOU RESPECTED THE LIVING WORLD, GAVE THANKS FOR IT AND DIDN'T FIGHT OVER IT.

THIS IS HOW WE WERE INFILTRATED AND SUBVERTED. WE BELIEVED THE BASIC PRINCIPLES OF OUR LAW WERE TIMELESS, THAT THE FUTURE GENERATIONS HAD THE RIGHT TO CLEAN FOOD, AIR AND WATER. WE ALWAYS BELIEVED TRUTH WAS A HIGHEST GOOD. SO WE ALWAYS BELIEVED YOUR AGENTS WERE TELLING US THE TRUTH.

WE NOW KNOW THIS ISN'T SO.

WE ALSO BELIEVED OUR WORDS OF PEACE, THANKSGIVING AND UNITY WERE ALSO A HIGHEST GOOD. INNOCENTLY WE EXPECTED THESE THINGS WOULD BE THE SAME FOR EVERYBODY. IT SADDENS US TO KNOW WE WERE WRONG.

TODAY, THE DAY OF YOUR VISIT TO SIX NATIONS YOU WILL HEAR SPEECHES BY A LOT OF PEOPLE.

YOU'LL HEAR FROM A VARIETY OF DIFFERENT NATIONS.

YOU'LL HEAR PEOPLE FROM DIFFERENT RELIGIONS, EDUCATIONAL BACKGROUNDS AND FROM DIFFERENT FAMILIES.

YOU WILL SEE HOW 160 YEARS OF CONTACT WITH THE MODERN WORLD HAS CHANGED PEOPLE. RIGHT IN FRONT OF YOU TODAY, YOU'LL SEE AND HEAR THE PUZZLEMENT OF THE SIX NATIONS.

YOU'LL HEAR PEOPLE WHO BELIEVE THEY ARE CANADIANS, BECAUSE THEY HAVE NOT BEEN EDUCATED OTHERWISE.

YOU'LL HEAR PEOPLE WHO CRITICIZE THEIR OWN PEOPLE FOR NOT BEING RICH, BECAUSE COMPASSION FOR ANOTHER HUMAN BEING HAS BEEN OVERCOME BY PERSONAL COMFORT.

YOU'LL HEAR FROM PEOPLE WHO ARE ALIENATED FROM THEIR NEIGHBOURS, DISINTERESTED IN THE FUTURE AND DON'T WANT TO THINK ABOUT WHO THEY REALLY ARE.

YOU'LL ALSO HEAR FROM PEOPLE WHO ARE ANGRY ONCE THEY'VE FOUND OUT OUR TRUE HISTORY.

YOU'LL HEAR PEOPLE PLEADING WITH YOU FOR JUSTICE.

YOU'LL HEAR PEOPLE TELLING THEIR STORY ABOUT LIFE WITH CANADA.

YOU'LL HEAR PEOPLE, PEOPLE WHOSE ANCESTORS WALKED ON THIS LAND, BREATHED THE CLEAN AIR AND DRANK THE PURE WATER OF THIS LAND BEFORE THERE WAS AN ENGLAND, A FRANCE, A EUROPE, LONG BEFORE THERE WAS A CANADA.

MR. COMMISSIONER AND MEMBERS OF THE COMMISSION, WE ARE NOT GOING ANYWHERE. WE WERE ASKED TO LOOK AFTER THIS LAND. WE ARE STILL TRYING TO LIVE UP TO OUR PART OF THE BARGAIN. YOUR INDUSTRIES, CORPORATIONS AND GOVERNMENTS AREN'T GIVING US ANY HELP, EVEN THOUGH YOUR CITIZENS RECOGNIZE THE INJUSTICES AND BROKEN TREATIES DEALT OUR WAY.

DAVID SUZUKI WROTE A BOOK WITH THE TITLE 'INVENTING THE FUTURE'. THIS IS NOT A NEW CONCEPT TO US. NO PEOPLE HAVE A MONOPOLY ON THE FUTURE. WHAT MAKES US ALL EQUAL IS THAT WE ALL MOVE INTO THE FUTURE TOGETHER. THE SUN RISES AND SETS THE SAME DISTANCE FROM EVERY SINGLE LIVING THING ON EARTH. YOUR LIFE IS FILLED WITH PRECEDENTS. OURS IS FILLED WITH SUN RISES. YOUR LIFE IS FILLED WITH PROJECTIONS. OURS IS FILLED WITH THOUGHTS OF THE COMING FACES.

IN THE LONG RUN NO ONE KNOWS WHAT THE FUTURE WILL BRING. ALL WE CAN DO IS ASK FOR KINDNESS, THAT THE MOON WILL CONTINUE TO BRING DEW IN THE NIGHT FOR ALL THINGS TO GROW, AND THE SUN WILL GUIDE OUR MINDS IN UNITY AND THAT THEY WILL CONTINUE TO NOURISH ALL LIVING THINGS.

FINALLY WE WOULD LIKE TO LEAVE YOU WITH THESE THOUGHTS.

YOU ARE GUESTS IN OUR FATHER'S HOUSE. PLEASE RESPECT THE HOUSE RULES.

REMEMBER THAT DEMOCRACY IS BASED ON THE FUTURE AND THE PEOPLE'S RIGHTS AND FREEDOMS.

REMEMBER, YOUR GOVERNMENT HAS LAWS ALREADY IN PLACE TELLING IT HOW TO DEAL WITH US. ALL IT HAS TO DO IS HONOUR THOSE LAWS. WE REFER SPECIFICALLY TO YOUR CONSTITUTION ACT SECTION 35 WHICH AFFIRMS ALL EXISTING ABORIGINAL AND TREATY RIGHTS INCLUDING THOSE MADE WITH GREAT BRITAIN. CANADA WILL HAVE TRANSFERRED THESE RESPONSIBILITIES WHEN ITS CONSTITUTIONAL PROCESS IS COMPLETED.

FOLLOW YOUR OWN LAWS.

REMEMBER, IF IT WASN'T FOR THE SIX NATIONS THERE WOULDN'T EVEN BE A PLACE CALLED CANADA. IF YOUR CONSTITUTIONAL PROCESS HAS FAILED, YOU ARE STILL A COLONY OF GREAT BRITAIN. IF YOU HAVE FAILED TO COME TO ONE MIND ABOUT YOUR CHILDREN'S FUTURE LEGALLY THERE MAY NOT EVEN BE SUCH A THING AS THE COUNTRY OF CANADA. IF YOU ARE NOT A NATION WITH ONE GUIDING PRINCIPLE THEN THE QUEEN IS STILL YOUR SOVEREIGN. YOUR LAW CANNOT SUPERCEDE OURS. EVER.

WE VIEW OUR RELATIONSHIP AS ALLIES OF GREAT BRITAIN WITH LEGITIMATE PRIDE AND AS A PRECIOUS INHERITANCE OF THE CHILDREN OF THE SIX NATIONS. THIS ALLIANCE GOES BACK TO THE 1600s. WE STILL RECOGNIZE THE CROWN AS OUR ALLY.

THE SIX NATIONS ARE A FREE AND INDEPENDENT PEOPLE GOVERNED BY THE GREAT LAW AND TREATIES. THE ORIGINAL NATIONAL RIGHTS AND FREEDOMS ARE RETAINED BY THE SIX NATIONS AT THE PRESENT TIME. CERTAIN ORIGINAL TREATIES AND SOLEMN COVENANTS WERE ENTERED INTO FOR GOOD CAUSES BY THE SIX NATIONS. UNDER ONE OF THOSE TREATIES, THE TWO ROW WAMPUM TREATY, WE HAVE PLEDGED TO YOUR SOVEREIGN TO GIVE YOU AID WHEN YOU ARE FACED WITH A CRISIS.

IF ALL THIS IS TRUE THEN YOU MUST KNOW WE ARE BRITAIN'S
STANDING ALLIES THROUGH TREATY. THUS, AS A FREE AND INDEPENDENT
STATE POSSESSING FUNDAMENTAL RIGHTS OF GOVERNING OUR OWN
INTERNATIONAL AND DOMESTIC AFFAIRS THE CROWN MIGHT ASK FOR OUR
ASSISTANCE TO AID HER COLONY IN ITS PRESENT CRISIS.

IN SPITE OF ALL THAT HAS HAPPENED TO US WE STILL HAVE THE
COMPASSION TO OFFER AID TO YOU IN YOUR CRISIS.

ALL WE HAVE EVER ASKED FOR IS COMPASSION RETURNED IN KIND.

YOUR GOVERNMENT MUST NEVER BE SUCCESSFUL IN THE FINAL
EXTINGUISHMENT OF NATIVE PEOPLE AND THE FULFILLMENT OF THE
INDIAN ADVANCEMENT ACT.

WE HAVE RECENTLY READ ABOUT AN ASSORTMENT OF POLITICIANS WHO
SAY CANADA'S SURVIVAL IS LINKED TO THE SURVIVAL OF THE NATIVE
NATIONS. THERE IS A CHILLING SIDE TO THIS THOUGHT YOU SHOULD
KNOW ABOUT. IT DEALS WITH OUR MYSTERIOUS CUSTOMS AND TRADITIONS
WHICH EXIST YET TO THIS DAY AND PROTECT ALL OF US. AND ALSO IT
DEALS WITH SOMETHING ELSE YOU SHOULD KNOW BY NOW. WE ARE FROM
THIS LAND. THE SPIRITS OF ALL OUR ANCESTORS ARE WITH US YET.

THESE WORDS HAVE BEEN OFFERED TO YOU I THE SPIRIT OF
KINDNESS AND TRUTH BEFORE THE CHILDREN OF THE SIX NATIONS WHO
HAVE GONE BEFORE US, IN FRONT OF THE CHILDREN OF THE SIX NATIONS
WHO ARE WITH US YET, AND THE CHILDREN OF THE SIX NATIONS YET TO
BE BORN.

THANK YOU FOR YOUR KIND ATTENTION.

The Development of the
Kai:ianereserakowa

A discussion of
the Great Law as a
principle or Divine Ethic

Great Law Workshop
January/February, 1992

Grand River Territory

The Development of the
Kai:ianeresera:kowa

The Dark Times

The interpretations and descriptions of events which occurred among the Five wartorn Nations of Onkwehon:we vary from nation to nation, and even from family to family. While the interpretations may slightly emphasize divergent viewpoints, even worldviews, there is some consensus on one important aspect of an event that took place nearly two thousand years ago. Something happened, something revolutionary, something magical, that affected every single living human being from the Five wartown Nations.

The civilization of North America 2,000 years ago was similar in development in many ways to other civilizations of the times. On the British Isles People lived in clans, made remarkable observations of astronomy and sciences. Their culture persisted in stone cabins and settlements. Their principle concern was the Earth and the Sea. In Germany and France many smaller nations or tribes lived in wooden lodges or hide covered tents. They worshipped the "Black Virgin" (earth) or 'Lena of the Grove', kept track of stars, held feasts, celebrated the equinoxes and tried to maintain a peaceful co-existence. Rome was making headway into a vast empire of allied nations (many of the legions were manned with foreign nationals) which was on the verge of collapse because of sheer size. China was in the 8,000th of its Ten Thousand Year civilization. There was India, Japan and the vast mongolian territories.

In North America the original migration from the Grand Canyon area 30,000 years before was complete. Over 1,600 nations derive their origins from the continental southwest. The Hopi's have stored this history in their memory of the Fourth World emergence of the Human Beings and their migrations to the Four Directions. The final migrations began following the last Ice Age around 10,000 years ago, when the polar glaciers were formed, the water receded and North America seemed to rise out of the sea, like a Turtle.

The Five Nations no longer considered each other blood relations but engaged in bloody feuds. In these days there were roughly one-million People among the Five Nations. The Mohawks, for instance, are said to

have had 18 principal cities, with populations of around 1,000 to 5,000 People. (These cities are named in the "At the Woods Edge" ceremony.) It is not known how many secondary or smaller settlements dotted the Mohawk Valley. It is expected there were similar settlement patterns among the other four nations.

The People who lived in the territory ranging from present day Montreal to New York and across to Lake Erie were driven to despair and ruin through war. A despotic regime of Warlords and Sorcerers exploited their innate talents to oppress and perpetuate an environment of greed, jealousy and hate. Some of these Warlords and Sorcerers are described in the Peacemaker's narratives variously as evil cannibals or evil sorcerers. They were cunning men, who had special skills and gifts they used to control their People for their own material and personal gains.

The reign of terror placed a terrible burden on the weak. The women and children were victimized as we learn from Ai:ionwatha's experiences. His city in ruin, his People hiding in the hills, his wife and daughters dead, defenceless children and women, Ai:ionwatha's narrative describes how brutal the Dark Times were for the weak. This also made a lasting impression and scar on Ai:ionwatha which took some time and effort to heal.

It was into this climate of sorrow and pain that a Son of Aataensic named Tekanawite appeared, a man later to be called Peacemaker. In the early part of the Peacemaker's narrative, Tekanawite is described as the son of a virgin mother, who miraculously survived the treachery of his grandmother, a woman who was more concerned with her family's reputation because she did not believe her daughter's claims of chastity. Also, we are told of his visions and the mission he was charged with completing--spread the Good Message of Peace and the Preternatural Force of the Good Mind. (Kariwi:io; Skennon; Kashastensera; Kanikori:io.)

In some versions of this narrative we are also told that the Peacemaker was a brother to another Peacemaker who appeared on the Earth at the same time under similar circumstances. In other versions there was only one Peacemaker, who visited the Mediterranean following his mission to the Five Nations in North America. Both variations suggest that Iroquoian

ancestors were told there was some connection between the two concurrent events and messages of Peace.

When the Peacemaker began his mission among the Five Nations his relationship with Ai:iowatha is a story of sorrow and healing. The destruction of Ai:iowatha's People and how their deaths leads to Ai:ionwatha's redemption, and finally to the redemption of the entire Five Nations, beautifully depicts the healing of a tormented civilization of Iroquois. The nature of the Peacemaker's mission finally came to mean the confederation of the Five Nations, but basically on a human level it meant healing.

War came to be symbolized as a warclub the despotic Warlords and Sorcerers eventually buried under the Great Tree. Indeed, war was the act which brought ruin and despair to the People. The People were suffering sorrow and pain in a war ravaged land. The Peacemaker's first acts, though, were healing. He healed Ai:ionwatha's pain with a bitter-sweet condolence, a drying of tears from the eyes, a clearing of the ears, and an opening of the breathing. The war club became the symbol of despair and ruin brought to the People, any kind of despair and ruin, whether it originates as a physical threat or a spiritual threat.

Most importantly, the Peacemaker's example for each Roiiane and Akoiiiane and the nation officials, and the all the People is that Konoronkwasera (Lovingness) replaces Kanosensera (Jealousy). Healing replaces hurting. And it is this first step that must be taken before continuing into the legal framework of confederation. This is, perhaps, why the term "Kai:ianereserakowa" is used to define the confederation. The word kai:ianereserakowa implies a Goodness which surpasses this world but originates from Roiianerkowa (Great Holy) and would more aptly be termed the "Divine Ethics".

In other words what we have come to know as a confederation of "Great Law" nations might not be an accurate reflection of our own worldview. Governments use law to rule in a political relationship of State and Citizens. This is a Western European worldview. In fact, the "Divine Ethics" provides limitations on the authority of the judiciary, defines rights and duties of the executive and civil government and provides for the legislative initiatives of the People

with all parts of the confederation responsible to each other. And because all of these People are using their Minds for the Good by following the "Divine Ethics", the People of the Five Nations were freed from an era of oppressive rule. It is this freedom that is a precious inheritance of the People of the Five Nations.

After his journey's were complete the Peacemaker left the Five Nations with a covenant based on Peace and the defence of the Peace to protect the innocent. The Peacemaker also charged the Five Nations with a mission--to spread the good message of peace and the psychic force that comes from having a good mind.