



INDEPENDENT NORTH AMERICAN INDIAN STATE OF
GANIENKEH
MOHAWK NATION TERRITORY OF THE
SIX NATION IROQUOIS CONFEDERACY

Office of the Ganiienkeh Territory Council Fire

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Enniskó:wa 4th, 2024

Sewarihwà:ke: Mohawk Nation Council of Chiefs

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[1] Ganiienkeh rotihiatóntie ne ken' nikarihò:ten. Wahotirihwà:ra'ne ne Ganiienkeh tsi Mohawk National Council of Chiefs (MNCC enkénhake ne ken' enskahá:wihete) kwah rón:nehre tsi shakonataià:se tiokwékton ne Kanien'kehá:ka Nihononhwentsò:ten tánon ne Ià:ia'k Nihononhwentsá:ke ne onhwéntsá tsitewaié:nas aorihwà:ke. Kwah iah tehotirì:waien.

[2] Ratirì:waiens nà:'a tsi "People of the Longhouse of Akwesasne represented by the Mohawk Nation Council of Chiefs" shakonataià:se ne MNCC ne onhwéntsá tsitewaié:nas tekarihwakéhnhen aotshennónnia aorihwà:ke, sénha tho nón:we ne tsi nihotinonhsò:ten ne "Mohawk Nation Longhouse" rontatena'tónhkhwa.

[3] Wahatirihwáia'ke ne Ganiienkeh othé:nen tsi ní:tsi rontatia'takwe'niiósthá ne MNCC tsi ratirihowanáthá tóka'ni tehonterihwarenià:thá onkwe'tá:ke tsi shakonataià:se tiokwékton ne

This communication is written upon the direction of the community. It has come to Ganiienkeh's attention that the Mohawk Nation Council of Chiefs (hereafter MNCC) projects the impression that they represent the greater Mohawk Nation and the Confederacy on land claim matters. They do not.

The MNCC represent the interests in the land claim lawsuit as the Plaintiff known as "People of the Long House of Akwesasne represented by the Mohawk Nation Council of Chiefs", and more specifically only to the house who call themselves the "Mohawk Nation Longhouse".

Ganiienkeh rejects any greater authority that MNCC claims or announces publicly to represent the greater Mohawk Nation outside of Akwesasne.

Kanien'kehá:ka Nihononhwentsò:ten átste na'kaná:tati ne Ahkwesásne.

[4] Shahatitsénhaien Katsenhowá:nen ne Seskehkó:wa 30 shískare 2023 shiihserahsé:tas, ia'kará:ta'ne ne ahonwati'nikonhrí:sake Katsenhowá:nen ne oh ní:tsi ken' nienhatí:iere tsi rontatia'takwe'niióstha ne MNCC ne Kanien'kehá:ka Nihononhwentsò:ten tánon ne Iá:ia'k Nihononhwentsá:ke onhwéntsa shatiié:nas raotirihwá:ke. Tsi átste na'katsenhaintahtsherá:ti wa'thatihtharónnion ne kí:ken Katsenhowá:nen, wa'okèn:ta'ne tsi iah tseiá:ta othé:nen teiakawehiahrà:'on ne tsi nihá:ti Rotiiá:ner eh rón:neskwe Katsenhowanèn:ke tsi ronathontá:ton ne MNCC ahshakonatótia'se tiokwékton ne Kanien'kehá:ka Nihononhwentsò:ten tánon ne Iá:ia'k Nihononhwentsá:ke, ne ki' wáhi tsi nitkahiá:ton tsi nahò:ten rotirihowanáhton ne MNCC ne Indian Times Akwesasne thia'teiahia'kserá:ke tekonreniésne.

[5] Ne Kanien'kehá:ka Ronathahón:ni tánon Rotiskaré:wake Rotiiánérson ne ken' rón:neskwe Katsenhowanèn:ke wahshakotihró:ri ne Ó:ia Nihononhwentsò:tens tsi ronónha MNCC se' raoná:wen ne ahontsté:riste tánon aonsahatikwatá:ko.

[6] Onhkarè:shon konwaiianenhá:wi tsi niioianerenhserò:tens ne Kaianerehkó:wa, ne tsi ní:tsi ioterihwíson aiéhsere tánon aiako'nikonhraién:ta'ne, iakoterien'tarastsíhon tsi iah nonwén:ton tehonwatirihwá:wi MNCC ne akohrèn:shon ahshakonatótia'se, ne khok ne ahontá:ti ne ronónha raotirihwá:ke.

[7] Nè:'e skaianerénhséra ne ohén:ton kón:nete kaianerenhseraténion ne Kaianerehkó:wa tsi iakorihwarákwen tsi ieiá:tare ne Iá:ia'k Nihononhwentsá:ke ne tsi ní:ká:ien (tánon ne thonatenróhon) enionte'nién:ten aiontonhwentsahní:non tsi nón:we ne onkwaksà:ta tánon tahatikonhsontóntie tehonarahsi'taken'seráhkwen ó:nen ne Iá:ia'k Nihononhwentsá:ke tethonatonkóhton.

[8] Roti'nikonhraienta'onhátie ne Ganiienkeh tsi onkwe'tá:ke rotirihowanáhton ne MNCC tsi Ganiienkeh tó:kenske tehshakotirihwasnié:se rónonha ne katsenhaintahtsherá:kon, ó:ni tsi

At a Grand Council meeting held on September 30th, 2023 an effort was made to seek the Grand Council's input concerning the extent of MNCC authority related to Mohawk Nation and Confederacy land claims. This Grand Council's informal discussion revealed that those Chiefs present all agreed that none of them recalled the Grand Council ever giving the MNCC permission to speak on behalf of the greater Mohawk Nation and the Confederacy, as the MNCC had claimed in an article in the Indian Times Akwesasne weekly newspaper.

The Mohawk Wolf Clan and Bear Clan Chiefs at this Council told the other Nations that it was their problem and to allow them to fix it.

Those who hold fast to the principles and rules of law within the Great Laws of Peace (hereafter Law), as they are meant to be followed and understood, know that the MNCC was not authorized at any time to represent anyone but themselves.

It is one of *the* foremost rules in the Law that anyone (and their supporters) who attempt to sell land out from under the feet of our children and future generations are no longer in but out of the Confederacy.

It is the Community's understanding that the MNCC has publicly said that there is representation or support by Ganiienkeh at meetings including people's meetings related to

nonkwá:ti ne onkwe'ta'kéha ratitsénhaiens ne tekarihwakéhnhen aorihwà:ke. Iah tó:kenske té:ken eh nahò:ten. Iah nè:'e tewate'nientenstáhkwen tsi Ganienkeh tehshakotirihwasnié:se othé:nen nahò:ten MNCC tsi nihontoriá:nerons tsi nonkwá:ti ne aterihwahserónnia néne ionatón:ni ne St. Regis Tsi Kanonstá:ton tsi tohkarak nihá:ti Ganien'kehró:non ronaterihwatahonhsathónhne tohkára nikatsenhaientahtsherá:ke ne Ahkwesásne ne onhwéntsa tsitewaié:nas tekarihwakéhnhen aorihwà:ke—iah nè:'e thaiowen'énhake.

[9] Iah nonwén:ton MNCC tehshakotiwennahrón:ken ne Ganienkeh, iah katsenhaientahtsherá:kon tóka'ni ákte' nón:we, ne tahatirihwaié:na kí:ken tekarihwakéhnhen tánon ne MNCC ahonwanatátia'se. Iah nonwén:ton thahatirihwanón:we'ne neh nahò:ten ne Ganienkeh. Kwah se' nè:'e enhotikenhren'serón:ni tánon enhotiíé:sahte ne onkwaterè:sera tahón:ne. IÁH THAIKWATHÓN:TATE!

[10] Tekarihwakehnhen:ke khok nitió:wen tsi MNCC "People of the Long House of Akwesasne" shakonataí:se. Ne 1989 shiiohserahsé:tas MNCC shahontáweia'te tekarihwakehnhen:ke, wa'thonerihotáhrhoke ne Mohawk Council of Akwesasne (MCA enkénhake ne ken' enskahá:wihte) tánon ne Saint Regis Mohawk Tribe (SRMT enkénhake ne ken' enskahá:wihte—tsi nithotihiá:ton tsi tethonata'á:raton kawennarasthá:ke, rotirihowanáhton tsi ronónha nen' nè:'e shatiia'takwe'ní:io ne Seven Nations of Canada raonats Hennónnia).

[11] Ióthteron tsi nikarihò:ten ne kí:ken kentiohwà:ke tánon kaianerenhserà:ke tehonaterihotáhrhon ne MNCC ohserón:ni ne MCA tánon SRMT áse' kenh kwah nè:'e teiotokénhton ne Ratihnarakén:ra raonats Hennónnia tsi nonkwá:ti ne MCA, SRMT tánon ne Seven Nations of Canada. Ne kí:ken áhsen nihotitsénhake rontatena'tónhkhwa iá:ken, kwah tehonni'tonniá:tha tánon ratinowentón:nis ne tsi ní:kon ioterihohétston. Tsi ronte'niéntha ahatihente ne tekarihwakéhnhen iahatirihwínion'te ne Seven Nations of Canada Aterihwahseronniahtsherá:ke nitioientáhkwen, kwah tho nientsá:wen enshatirihwahserón:ni nahò:ten ne kaianerenhserá:kon tenwani'tónnia'te

the lawsuit. This is not true. Just because a few people from Ganienkeh attended to listen in on some general council meetings held in Akwesasne on the land claims issue does not mean that Ganienkeh supports any position the MNCC takes related to a treaty that established the St. Regis Reservation—it should not.

Ganienkeh has never been approached, formally nor informally, by the MNCC to participate in the lawsuit and be represented by the MNCC. Ganienkeh would never agree to such a thing in the first place. Doing so commits wretchedness and poverty unto our grandchildren of the future. NO WAY!

The MNCC representation as the “People of the Long House of Akwesasne” is very specific to the lawsuit. In 1989 when the MNCC first entered into the Lawsuit they entangled themselves with the Mohawk Council of Akwesasne (hereafter MCA) and the Saint Regis Mohawk Tribe (hereafter SRMT—who claim, according to their public website, to be the successors in interest to the Seven Nations of Canada).

This social and political entanglement of the MNCC with the MCA and SRMT was, and is, precarious because it aligns with the European interests of the MCA, SRMT and the Seven Nations of Canada. This so-called tri-council entangles and misrepresents history. This tri-council's efforts to first file a lawsuit based on the Seven Nations of Canada Treaty will result in a settlement that legally confuses the MNCC with the Mohawk Nation and the Confederacy. For example according to the New York Power Authority, this legal confusion leads to settlement language that will require the extinguishment of title to Mohawk Territory. This is bad news for the Mohawk Nation's interest whom the MNCC

tsi akwé:kon shahoti'nikòn:ra iotòn:'on ne MNCC, Kanien'kehá:ka Nihononhwentsò:ten tánon ne Ià:ia'k Nihononhwentsá:ke. Tsi ní:ioht tsi ní:tsi rón:nehre ne New York Power Authority, eh ienkaníhara'ne kí:ken kaianerénhsera teioni'tón:ni tsi nonkwá:ti tsi nahò:ten skarihwahserón:ni iorihwénhton tsi entà:'on tentkarihwaríhsi ónhka iakonhwentsakwe'ní:io ne Kanien'kehá:ka Tsi Rononhwentsá:ien. Karihwáksen se' kí:ken ne Kanien'kehá:ka Nihononhwentsò:ten raonatshennónnia aorihwá:ke, kwah nè:'e shakonatatiá:se iá:ken ne MNCC. Ióhteron se' kí:ken teioni'tón:ni tánon tsi ní:tsi ónhte ia'tenskarihwaién:ta'ne.

[12] Shahontathsén:naren Aterihwahseronniahtsherà:ke ne shotitióhkwa shakonatahrhíotá:nis (“Ronterén:naiens Onkwehón:we”) Seven Nations of Canada rontatena'tónhkhwa ohserón:ni ne New York Tsi Watonhwentsá:te ne Onerahtóhkha 31 shískare 1796 shiiohserahsétas, thò:ne shonatkà:wen ne Seven Nations of Canada ronaterihón:ton akwé:kon tsi niichononhwentsá:ien ne New York Tsi Watonhwentsá:te nonkwá:ti tsi wa'thatikonhén:tahkwe St. Regis Tsi Kanonstá:ton sahatiíé:na, eh karátie ne ià:ia'k nikahseriíé:take tsi niioháhes iaonhwentsakwèn:rare ne Kentsá:ke skonwá:iats nòn:wa, Tekaswen'karó:rens áhsen na'teiothiósate tánon iekanatakwé:kon ne Kentsa'kowáhne—tiokwékton St. Regis Tsi Kanonstá:ton kénhne tánon shé:kon nòn:wa eh ní:ioht tsi skatátie. Ne ó:ia ní:tsi aiè:ron, akwé:kon ne Rotirihwiióston Rotinonhsión:ni ieiotkontáhkwen shonatkà:wen tsi rononhwentsá:ien ne New York Tsi Watonhwentsá:te nonkwá:ti tsi wa'thatikonhén:tahkwe St. Regis Tsi Kanonstá:ton sahatiíé:na.

[13] Tsi ohserón:ni ne shotitióhkwa shakonatahrhíotá:nis Seven Nations of Canada rontatena'tónhkhwa ronaterihwahserón:ni kí:ken Aterihwahserónnia, IAH Kanien'kéha Tsi Kanonstá:ton té:ken ne St. Regis Tsi Kanonstá:ton. IAH tsonhwéntsá tóka'ni ne Ià:ia'k Nihononhwentsá:ke tethonatenróhon ne kí:ken Aterihwahserónnia, ó:iak shotitióhkwa shakonatahrhíotá:nis Rotirihwiióston Onkwehón:we Akwaná:ki, Wentathró:non, Ratirón:taks, Skekwanenhró:non, tánon ó:ia

claim to represent. This confusion and resulting perception is dangerous.

In the Treaty signed by a special interest group of Christianized Indians (“Praying Indians”) calling themselves the Seven Nations of Canada with the State of New York on May 31st, 1796, the representatives of the Seven Nations of Canada thereafter relinquished all their claims to lands within the State of New York in exchange for the St. Regis Reservation that included a six mile square tract of land, known today as Massena, NY, the Hogansburg triangle and the entirety of the town of Fort Covington—together this was and is today the St. Regis Indian Reservation. In other words, all Christianized Iroquois peoples relinquished their claims to lands in New York State for all time to come in exchange for the St. Regis Reservation.

Because the Treaty was made with the special interest group who call themselves the Seven Nations of Canada the St. Regis Reservation is NOT a Mohawk Reservation. This Treaty was NOT made with any one nation or the Confederacy, but with a special interest group of Christianized Indians of Abenaki, Huron, Algonquin, Nipissing, and others of Iroquois decent.

nihononhwentsò:tens ne Rotinonhsión:ni
nithonathwatsirí:non thonatenróhon.

[14] Thò:ne ki', tsi Seven Nations of Canada Tsi Ronatenonstá:ton Í:KEN ne St. Regis Tsi Kanonstá:ton tsi nitiorihón:ni ne 1796 Aterihwahserónnia ronaterihwahserón:ni ohserón:ni ne New York Tsi Watonhwentsá:te, ronónha Seven Nations of Canada tánon ne tehotirihwaienawà:kon khok raonatshennónnia wate'nientenstáhkwen tsi thatinonhsò:ron ne MNCC ne kèn:tho tekarihwakehnhèn:ke.

[15] Tóhsa tsonkwa'nikónhrhen, se' kenh, tsi SHÉ:KON orihwakaionhnéha Kanien'kehá:ka rotitióhkwaïen (onhkarè:shon konwaienéhá:wi ne Kaianerehkó:wa ne tsi ní:tsi ioterihwíson aiéhsere tánon aiako'nikonhraién:ta'ne tánon iah énska tha'teikoténion) néne tiokontáhkwen shihatinákere tsi niwatonhwentsá:ien ne Ahkwesásne kahsennaientáhkwen kari:wes ohén:ton tsi niíó:re Ratitsihénstatsi shahonná:taien ne St. Regis Onkwehón:we tsi ionterennaientákhwa 1755 shiihserahsé:tas sok ohna'kèn:ke tsi St. Regis Tsi Kanonstá:ton sahatinatón:ni ne New York Tsi Watonhwentsá:te 1796 shiihserahsé:tas tsi Seven Nations of Canada Aterihwahserónnia wahonterihwahserón:ni.

[16] Ohén:ton shatinonhsísa ne St. Regis Mission Church ne 1795 shiihserahsé:tas, Seven Nations of Canada raonkwe'ta'shòn:'a kwah iahatinon'kwaté:ka'te wahónthsa'ahte ne Kanien'kehá:ka raotinonhsésne naón:ton ronónha ahontenonhsón:ni tsi nón:we enhonterennaién:tahkwe kkeh tho è:neken nonkwá:ti tsi nón:we ne Kanien'kehá:ka raotinonhseskénha tkanonhsó:tahkwe. Iah kwah teió:wis ne kwah tokèn:'en aiako'nikohraién:ta'ne, tsik tóka' eh tiakorihwaráhkwen ne Kanien'kehá:ka Nihononhwentsò:ten tahonwatihná:rihte, ne nahò:ten tiori:wa ne aontaieri:warahkwe ne tho na'kakenhren'serò:ten.

[17] Kwah iah tehontonrúshens tsi ní:tsi rotiió'te ne orihwakaionhnéha Kanien'kehá:ka Nihononhwentsò:ten rotitióhkwaïen ne Ahkwesásne thatinákere ne ahshakotíia'tanónstate tahatikonhsontóntie tsi ratinentsótha tóhsa

Therefore, because the St. Regis Reservation IS a Seven Nations of Canada Reservation made through Treaty in 1796 with the State of New York the MNCC involvement in the lawsuit is representing the interests of those who are associated or linked to the Seven Nations of Canada.

Let us not forget, however, that there is STILL today a traditional Mohawk community (those who adhere to the Law as it is meant to be followed and understood and who have not altered it in any way) who have continuously resided on the lands known as Akwesasne since well before the establishment of the St. Regis village of praying Indians in 1755 by Jesuit priests and then later usurped by the Seven Nations of Canada Treaty of 1796 with the State of New York establishing the St. Regis Reservation.

Prior to the completion of the St. Regis Mission Church in 1795 the adherents of the Seven Nations of Canada had gone so far as to burn down the existing Mohawk longhouse to build their church directly on top of the Mohawk longhouse ruins. Why anyone would align themselves with such oppression, unless in support for the total destruction of the Mohawk Nation, is beyond our comprehension.

The traditional Mohawk Nation community in Akwesasne also work tirelessly to stop this land claims settlement for the preservation of the future generations to come.

akarihohétston ne kí:ken onhwéntsá tsitewaié:nas
skarihwahserón:ni.

[18] Iah thaón:ton shahoti'nikòn:ra akénhake ne
Kanién'kehá:ka Nihononhwentsò:ten tánon ne
Seven Nations of Canada tsi
nihonatshennonniahtsherò:ten áse' kenh
shotirihwarákwen se' tsi Onakè:takon
ratiia'titáhkhe tsi ronwatiwenni:io Ratihnakén:ra
Raotihonweia'kowáhne shonatíten ne wahón:nise
tsi náhe.

[19] Ioteriho'ktahkwèn:ke, tsi ratiia:tare ne
tiokwékton ne Kanién'kehá:ka
Nihononhwentsò:ten ne tsi níká:ien shé:kon
konwaiianehá:wi ne Kaianerehkó:wa, kwah iah
tehonwanatatiá:se Ganienkeh, tánon iah thaón:ton,
ne MNCC.

[20] Kwah nè:'e ronaterihwaién:ni ne Kanién:ke
ieiotkontáhkwen ahatinónstate ne
tahatikonhsontóntie raonatsshennónnia.

[21] Kí:ken tsi na'á:wen kwah saiotáhsi tsi níó:re
tsi iorihowá:nen ne Kanién'kehá:ka
Nihonhwentsò:ten tsi thonatenatakwenhrá:ron
taonsahontátkwekte aná:kon ne Kaianerehkó:wa
tsi níioianerenhserò:tens. Iakwaská:neks se' wáhi
ne sewenhnísera aonsón:we nó:nen enwá:ton
ohserón:ni tentsitewaié:na. Skén:nen kénhak.

The Mohawk Nation cannot be successors in
interest to the Seven Nations of Canada because
the Seven Nations of Canada chose to leave the
Canoe for the Ship of their European masters a
long time ago.

In conclusion, as part of the greater Mohawk
Nation who still follow the Law, Ganienkeh is
not, and cannot be, represented by the MNCC.

It is Ganienkeh's responsibility to secure the
happiness of our generations to come for all time.

This situation has called attention to the serious
need for the Mohawk Nation communities to
reunite once again under the Great Laws of Peace.
We wish for a day when we can all work together
once again. Peace.

Ganienkeh Tsi Ratitsénhaiens

Kahnekenhá:wi.
Rotiniáhton

Ronathahón:ni

Ratihskaré:wake