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Hard News:

T: on Alex Witt this am, MSNBC, literally a suggestion that Bill Clinton be a special envoy to Middle East

R: a wild story today: out of the realms of the Naqual - as we go through the frequencies, we are going very deep and very subtle!

Camp Loveway: reflecting on the energies of the 70s and the 80s, and what was going on on the planet

- how the lunatic fringe on the right literally trashed Jimmy Carter
- put in the dictator Ronnie Reagan - he was **NOT the president; Bush Sr was!**
- This started the path we are in today: Thom Hartmann said it is time to prosecute
- Jimmy Carter started to turn things around & was prevented
- One of their **guests: Ricki Stevens** from Nicaragua; she knew Ortega well, talked of the struggles between the Nicaraguans and the Contras
 - this brings in BM Mittens and how he helped get 75,000 people killed.
 - Daniel Ortega was considered as bad as Osama bin Laden, yet he was a good guy!
- Met Crazy Steve again: he bought R a couple of things: wanted R to meet someone
 - Met someone called **Nicodemus**: a story we haven't been told about our brothers and sisters who, fly, swim, walk on 4 legs & blend in with the rest of us: yesterday he told us about Crazy Steve who goes in the underground tunnels all the way to Los Alamos: CS brought Nicodemus
 - Nicodemus is a 4 ft rat; R shared a beer with him as it seemed the right thing to do:
 - the story of Nicodemus: he was a normal rat like others on the planet; there were 500 rats being tested in the lab in Los Alamos - they were getting injections of Strontium 90, Tritium, Plutonium - to find out what would happen; they were experimenting on this on humans, as well - this goes back to the time of Oppenheimer. "The Manhattan Project" - how to create this gourd of ashes, as the Hopi Prophecies called it.
 - What happened was: Nicodemus woke up; became enlightened through becoming mutated
 - Mutant and proud of it! We are all mutating in a certain way as our DNA is moving to 12 strands, thanks to the photon belt, the frequencies coming in, and **our choice** to have this happen; whether the people accept the energies or not pouring into the planet, the energies are uplifting us, whether we like it or not -
 - This is the morphogenic field of the 100th monkey as Nicodemus explained : as we accept the energies which are transforming us, as we embrace the frequencies of living love, living light, it is easier to go through; if we resist, and we are not in alignment with the frequencies, the cells become angry and this causes mutations in the cells and causes destruction.
 - He was getting the injections and becoming more and more aware of his surroundings and became enlightened; many of the rats died and many of the children as well as a result of the injections.
 - After about 3 months, he began to understand sounds & voices, eventually reading and writing - he saw a sign that said "Lift latch, Open door" - so he did, and got out!
 - Next to the cage was a book in the lab - Lao Tzu - the Secret Art of War - he read it, and other books around the lab: The Gita, astrology books, , Madam Blavatsky's Treatise on White Magic, Lucis Trust
 - He became more and more aware and helped many other animals to escape.
 - Things got wild as the scientists could not let the people know that the animals were conscious and had escaped - they sent out their Black Ops to get them back - no such luck!
 - Nicodemus can morph: can be a little girl with blonde hair, or a 4ft white owl!
 - Wears a pendant around his neck - red carnelian with a gold rim; hold it in your left hand, it begins to glow like the sun, and creates an energy field, a force field around the physical body
 - He has been doing this for the last 40 years - wandering around planet, getting in touch with the right people to share the wisdom: all of nature is awake and aware; it is about love and forgiveness, and nothing else.

T: would he become fully human at some point?

R: does not know, but thinks this is a soul matrix that is part of the consciousness of divine Nature and nature's god; like a voice speaking gently to people - here is the wisdom contained in your living

structure - as we can get in touch with the particles which are universes unto themselves, that evolvment is what we speak to - we choose whatever form we want to take on

- R did not ask the question about his next incarnation and if he chooses to leave the form of a rat, what will he become next. There are so many different divine messengers as we approach the 12/12/12 and the 12/21/12 - these dates are about the ending of many stories and the start of many others!
- Dec 21 is nothing that we expect and yet everything: this is about what is inside this being/ temple of the living god - as we heal this for ourselves, we heal for all:
 - as one feels it, the 100th monkey feels it too -10 hundred thousand x 10 hundred thousand x 10 hundred thousand - Physically manifest! Physically manifest! Physically manifest now!
- The lab he came from was like a living island like that of Dr Moreau; this is what the secret gov't has been doing with many folks to create the Universal soldier, the android army
 - yet the decree is I AM THAT I AM and love is the key that opens the door.

T: we are not doing war anymore!

Camp Loveway: story of 70s, 80s, Jimmy Carter, the music of the time, how many were waking up - we were being put through our paces to get to this day - we are the ones who are here now

- Star Fleet Academy is in session: we are at the place of arrival: the awareness of who we are
- Nicodemus said - all the stories, all the legends; Hollywood is about creating the magic that has to do with the next step: spoke of the Teenage Mutant Ninja Turtles - the rat named Splinter is the guru for the Ninja Turtles! Cartoon physics is the reality R speaks of
- **www. Stardrive.org will help us understand what is talked about on subject of quantum physics the work of Dr Fred Alan Wolff, Dr Jack Safardi - they are quantum physicists**
 - all of nature is calling us to hear the trumpet of AA Gabriel and Satchmo - saying now is the time for peace, now is the time for love!
- Grateful to be alive and in this body and be here at this time and to be able to share this!
- As we surrender in divine neutrality, it happens - R did not expect to see Nicodemus and Crazy Steve today - just went shopping and dealing with 3D.
- Camp Loveway was talking of the transformation under Carter, Reagan and how oOrtega was trying to wake people up -
 - the School of the Americas was about Blackwater, killing people

R has met many people from Central America in NM; time to get the Dream Act passed now

T: A made-up game called The Fiscal Cliff: Boehner wants to bring up subject of Affordable Care Act - Obama says no - discussion on Melissa Harris-Perry and Chris Hayes

- Want to give the medicaid to the people, not to the institutions and the institutions will not accept medicaid; like having a library card and can't use it to get books out!
 - these kinds of resistance are the nasty underbelly, the skeleton in the closet - and also the subjugation we have been under, and an inadequate education - which is not correct!
 - this month of November not over yet - this is like walking on black ice!
- The **Eurozone** is fighting tooth and nail; getting nowhere! Fiscal year is up, no budget, no nothing!

R: Egypt: tens of thousands of people in Tahrir Square telling Morsi that he is not the Pharaoh! Once the new parliament is in place, he will give that power back to the parliament - he says! In the meantime, it is all from the Islamic Brotherhood

T: What will change everything is what the US does: Hillary is not brokering anything except maintaining

power there - the \$3 Billion carrot to Egypt is a lot

R: All of nature is coming back to wholeness of love: the Jinn have come back to love, and the ancient beings that work with all the kingdoms; many in the Islamic world understand the Jinn, the fire spirits and the elements of nature: humans need a huge wake-up call to understand they cannot manipulate nature & money does not do it!

- Nicodemus explained as we become the divine vessels of living light and living love, we can change living matter - that is what this is about: moving in and out of dimensions

T: we have to declare peace on a global scale before we can do that: the people have to say they want peace and the core root of what is happening in the US has to be dealt with.

- This is why Obama is here; this is what we will now learn how to do - democratic socialism

- \$54 / hr the union workers get for their manufacturing jobs in Germany

- In response to R's comment about the impact of American workers having \$54 / hour, she commented that the whole thing will be adjusted so inflation is removed; in the meantime, our power controls are being pulled out of the mix with the removal of the economic stuff

T: DR of Congo - crisis talks - Rwanda is the culprit; Rwanda is in the DRC doing the killing & the US is supplying the arms, as in Palestine and Syria

- as we arrest the criminals and fix things in this country: need the 13th amendment - no titles of nobility shall be held by the brothers and sisters of the scaly persuasion

- it is the story about skin walkers as the Aboriginal Moabites call them [reptiles / Illuminati] - the so-called elected officials / selected officials

- the titles of nobility - why is there a British Accredited Regency [BAR] that people swear allegiance to the agents of that black queen over there?

Audio: Alex Witt, MSNBC

about Palestine, and the exhumation of Yasser Arafat

Reading: The Iroquois Confederacy and the Founding Fathers

[SEE BELOW]

Music: The Kadosh, Kadosh, Kadosh

Key 15: the key to the family

- Melissa Harris-Perry's show was all about the family today, and the changes affecting that explained some things about the church of the latter day saints - this clears up what true Mormonism can be

Yesterday the question was: How many times have we come together as a group?

Answer: Every time there was a major shift in the development of the people: Lemuria; Atlantis; China, especially at the time of Lao Tzu; Atlantis; Camelot; India; Tibet; South America - the physical story of the Incas and the spiritual story; the Mayans; the time of all the Native Americans: the Olmecs, the Toltecs; Mother Zudiacus in Egypt, in many, many places in Africa; the children of Celts & Druids; the people of Ireland - every civilization's development, we have been in so many lifetimes

- This time, we are here to lift the veil all the way and find common ground where we can evolve the synthesis of the rainbow bridge, our chakras & synthesize all the wisdom which comes through the etheric, physical chakra centres where the endocrine system is located: as we renew our

endocrine system, we renew life, which means no more death

Key 15 speaks of the family of Zion, **NOT** the family of Khazarians

Returns to the Reading: **The Iroquois Confederacy and the Founding Fathers**

Reading: The story of the Pequot War [SEE BELOW]

When Americans celebrate Thanksgiving, they are really celebrating the massacre of the Pequot
The real thanksgiving came the following spring.

Reading: Constitution of the Iroquois Nation [SEE BELOW]

THE GREAT BINDING LAW, GAYANASHAGOWA

www.constitution.org/cons/iroquois.htm

Music: by Delilah

T: Delilah's husband received his blessing in 1996 - she gets to see him about once every 6 months.

Astrology: Richard Carl Boudreau [Sign-by-Sign Astrology Forecast for December 2012](#)

for the upcoming week:

Sat: Moon in proper position, Jupiter rising in the east

- There is a sense of clarity in the chart: can see how it has progressed since last Saturday.
- Several major triangles
 - Uranus square to Pluto, trine to the sun in Sag - beneficial -
square to Pluto - creative change
trine to Sag - extra power
They operate together, and influence us
 - There is a Venus Saturn conjunction -
this energy is generally considered good but a bit uncomfortable
Saturn manifests the necessary limits on conditions and situations

Sun: moon opposite Venus in Saturn - between 5 -7 EST

at 9 pm moon will trine mars - helps keep us grounded - the transformational process

Wed: Mars will be in the same location as Pluto - energy comes from the centre via Pluton and then Mars

Mon: sun rises and is trine Uranus - 9:15 EST

- Mercury is moving slow right now - 19 degrees Scorpio
- Mercury goes direct - will only get back to where it was when it went direct on the day after the new moon in Dec - Dec 14th [be sure to scan and de-frag your computer!]
The moon is large and we are 4 days from the full moon which is Wed am 7:45 am / 6:45

Wed: Moon will be in 7 Gemini; Wed pm moon will catch up to Jupiter, and slip between Earth and Jupiter
Called an "Occultation" - this is also Jon Stewart's birthday [1962]

Thurs: moon is void of course until Fri am [an hour less than 2 full days of moon void of course in Gemini]

Fri: moon goes into Cancer - get to deal with the electrical stuff

Carl - listened to it on Thurs

http://www.youtube.com/watch?feature=player_embedded&v=bm5ALzey-bk

Uploaded on 19 November 2012 by [Carl Boudreau](#)

T: went back to the end of Nov and **transcribed what Carl said then to use as a review / summary**

The chart brings an end to disaster consciousness; an end to stalemate, confrontation and drift; no need to worry about freakish behaviour; can look forward to a decreasing influence by demagogues and extremists though not all people will get with the program! Not talking about utopia in the blink of an eye - but a long, drawn-out time-consuming process

there are positive, creative opportunities: the challenges of Nov and beyond will be much easier to meet and lead to constructive conclusions as we through off the baggage of negative attitudes of fear, anger and bitterness needs to be dropped.

He guesses that in spite of his encouraging words about the good news: there are people who are still worried and this is a human thing: how do we deal with bad aspects and make sure we won't be derailed by this "stuff". It takes more than a bad aspect to create bad things: need a bad aspect, some bad karma, some bad luck; some bad attitudes, some bad habits - need to bring a lot of personal negatives to the bad aspect to get a bad outcome - most of us don't have so many bad things - look at our strengths, our good karma, our good things - we have a lot of good things going for us too and **BALANCE** them against the bad aspects - most of us can side step the negative stuff most of the time.

R: this is why Nicodemus said today: one paw in front of the other!

Ri: can see the relationships between what Carl wrote and what we have seen since we first heard it

This video is based on a 3-way composite chart using the using the energy of the new moon, the full moon and 12/21 - gets an average position out of the 3 charts

Carl's comments: "This is my big end of the Mayan Calendar video, sort of. December's vibes place the individual in the midst of a profoundly transformative field. After all the crisis and drama of recent years, the responsibility for bringing change fall squarely on the shoulders of individuals, who must, now, take responsibility for wresting the world around them into more acceptable shape.

This will be a more complicated process than you might think, because individuals themselves are the focus of profound and powerful transformative energies. People will be working toward a greater understanding of who they are and what they really want, even as they try to transform the world they find themselves in.

The beginning of a lengthy and strenuous process.

A more polished, written version of this analysis will be available on my blog on or around December 1st. The link to my blog is on my channel page."

T: this is really what we want; all the hoopla of "end of the world" and so on

Ri: the balance between Jupiter on Gemini - Scorpio, Sag Capricorn is the fall - the time of the harvest:

- we are working hard for the future creation and harvesting all the hard work of last year
- the Asteroids hanging our around Jupiter are feminine in nature: a Gemini energy in the 4th house of Cancer
- Mars and Capricorn - right on about that - what we are clearing up right now is karma-related

R: from what he has heard - as we are going through this **BE ONLY LOVE; POSITIVE THOUGHTS**

Ri: **major theme is NURTURANCE** - all of us caring about all of us: the Law of One & Ho'o'pono'pono

Caller: has met someone who has a strong conviction that his role has to do with getting the bad guys and putting them in their place! Asking if this is all in the mix - sounded negative to her

T: this time is about NURTURANCE; getting bad guys is not about that
Ho'o'pono'pono is about being everyone

Over every chart, he said "I am sorry; please forgive me; thank you; I love you." until all in the asylum were healed.

Caller: thank you for being there

T: advise him not to use other tactics - sounds like he wants to do more than helping

T: every piece of news - the nature of all the situations - China has a new gov't, will have to have new elections in about 5 years to replace the older ones; the young people demanding a democratic process -

Reading: on Conference Call: **Weekly Historical Note:** [SEE BELOW]
Native Sovereignty: The Iroquois Great Law and the Creation of the U.S. Constitution

Music:

Reading: Completes the reading of Constitution of the Iroquois Nations: [SEE BELOW]
THE GREAT BINDING LAW, GAYANASHAGOWA

Audio: Max Keiser
http://www.youtube.com/watch?feature=player_embedded&v=uZr9G7s2zBQ

[KR371] Keiser Report: Colossal Collapse Coming!

We note the bell ringing for the bond market top as one of the biggest private equity funds in the world is seeking 'ordinary' investors to assume their long term interest rate risk. In the second half, Max Keiser talks to Ian Williams of Charteris Treasury Portfolio Managers about his forecast for silver prices to rise five fold in the next 3 three years while US Treasury bonds and UK gilts will face collapse. Ian Williams also suggests that it is commercial banks rather than central banks that will return us to a new style of gold standard.

Reading: **The Mayan Factor** by Jose Arquelles

- **Legend of Pacal Votan:** [the only lifetime of Ashtar] left his homeland and went to the Yucatan not far from Palenque
- Pacal Votan was allowed to reach the Rock of Heaven
- Discussion of meaning of the story: one location was star base perhaps in Pleiades or maybe Arcturus

Closing: Rainbird

2012, Nov 24 **The Iroquois Confederacy and the Founding Fathers**

<http://www.support-native-american-art.com/iroquois-confederacy.html>

The Iroquois Confederacy (also known as the "League of Peace and Power", the "Five Nations"; the "Six Nations"; or the "People of the Long house") is a group of First Nations/Native Americans that originally consisted of five nations: the Mohawk, the Oneida, the Onondaga, the Cayuga, and the Seneca. A sixth tribe, the Tuscarora, joined after the original five nations were formed. Although frequently referred to as the Iroquois, the Iroquois Confederacy Nations refer to themselves collectively as **Haudenosaunee**.

Read more about this truly amazing culture and the tremendous impact of the the Iroquois Confederacy on the U.S. as it was forming over 200 years ago...

[The Great Law and the Longhouse: A Political History of the Iroquois Confederacy \(Civilization of the American Indian Series\)](#)

[The Iroquois confederacy: Its political system, military system, marriages, divorces, property rights, etc](#)

[Encyclopedia of the Haudenosaunee \(Iroquois Confederacy\):](#)

At the time Europeans first arrived in North America, the the Iroquois Confederacy was located in what is now the northeastern United States and southern Canada, including New England, upstate New York, Pennsylvania, Ontario, and Quebec.

Info snippet: Did you know that...Hiawatha, a lawgiver, prophet and statesman was an Iroquois chief and made famous by Longfellow's poem, *The Song of Hiawatha*

The Iroquois Confederacy was established before European contact, complete with a constitution known as the Gayanashagowa (or "Great Law of Peace"), with the help of a memory device in the form of special beads called **wampum** that have inherent spiritual value (wampum has been inaccurately compared to money in other cultures).



Info snippet: Did you know that...Recent archaeological studies have suggested the the Iroquois Confederacy was formed around August 31, 1142, based on a coinciding solar eclipse!

The two prophets, Ayonwentah (frequently thought to be *Hiawatha* due to the Longfellow poem) and

Dekanawidah, The Great Peacemaker, brought a message of peace to squabbling tribes. The tribes who joined the League, or the Iroquois Confederacy, were the Seneca, Onondaga, Oneida, Cayuga and Mohawks. Once they ceased most infighting, they rapidly became one of the strongest forces in seventeenth- and eighteenth-century northeastern North America.



According to legend, an evil Onondaga chieftain named Tadadaho was the last to be converted to the ways of peace by The Great Peacemaker and Ayonwentah and became the spiritual leader of the Haudenosaunee. This event is said to have occurred at Onondaga Lake near Syracuse, New York. The title Tadadaho is still used for the league's spiritual leader, the fiftieth chief, who sits with the Onondaga in council, but is the only one of the fifty chosen by the entire Haudenosaunee people. The current Tadadaho of the the Iroquois Confederacy is Sid Hill of the Onondaga Nation.



The Haudenosaunee flag represents the original five nations of the the Iroquois Confederacy that were united by the Peacemaker. The tree symbol in the center represents an Eastern White Pine, the needles of which are clustered in groups of five. The flag is based on the "Hiawatha Wampum Belt ... created from purple and white wampum beads centuries ago to symbolize the union forged when the former enemies buried their weapons under the Great Tree of Peace."

The combined leadership of the Nations comprising the Iroquois Confederacy is known as the Haudenosaunee, a term that the people use to refer to themselves. Haudenosaunee means "People of the Long House." The term is said to have been introduced by The Great Peacemaker at the time of the formation of the the Iroquois Confederacy. It implies that the Nations of the the Iroquois Confederacy should live together as families in the same longhouse. Symbolically, the Seneca were the guardians of the western door of the "tribal long house," and the Mohawk were the guardians of the eastern door.

The Basis for The Founding Fathers

The decision-making process mirrored the creation of peace among the Iroquois. The Onondaga introduced a topic and offered it to the Mohawk for consideration. When a decision was reached, they passed it to the Seneca. A joint decision was announced to the groups across the fire for deliberation. When these groups reached an agreement, they reported to the Onondaga Council Leader. If he agreed, the decision was unanimous. If not, the negotiation process began again with the Mohawk. If unanimity were impossible, the matter was set aside and the fire covered with ashes. At the conclusion of a session, the acts of the council were recorded in the belts of wampum that chronicle events of significance.

The structure of the Iroquois Confederacy inspired the American Colonists' development of the U.S. government. On June 11, 1776 while the question of independence was being debated, the visiting Iroquois chiefs were formally invited into the meeting hall of the Continental Congress. There a speech was delivered, in which they were addressed as "Brothers" and told of the delegates' wish that the "friendship" between them would "continue as long as the sun shall shine" and the "waters run." The speech also expressed the hope that the new Americans and the Iroquois act "as one people, and have but one heart." After this speech, an Onondaga chief requested permission to give Hancock an Indian name. The Congress graciously consented, and so the president was renamed "Karanduawn, or the Great Tree." With the Iroquois chiefs inside the halls of Congress on the eve of American Independence, **the impact of Iroquois ideas on the founders is unmistakable.** History is indebted to Charles Thomson, an adopted Delaware, whose knowledge of and respect for American Indians is reflected in the attention that he gave to this ceremony in the records of the Continental Congress.

To this day, Iroquois law remains unchanged. It continues to guide the Grand Council of the People of the Longhouse and has influenced nations outside of the the Iroquois Confederacy as well.

[Constitution of the Iroquois Confederacy](#)

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[The Six Nations: Oldest Living *Participatory Democracy on Earth*](#)

A collection of documents and images reviewing the Iroquois Confederacy, the interaction with the Founding Fathers, statements on the environment, presentation to the United Nations, etc. So very interesting!

[An informative page about the Iroquois Nation.](#)

[InfoPlease.com](#) has a page of links further describing the confederacy, then a list of links for further research.

[This paper about the Iroquois Confederacy](#) was written while Kanatiyosh, who is Onondaga/Mohawk, was in her 3rd year of law school at Arizona State University College of Law.

Kanatiyosh is from Akwesasne (land of the drumming partridge) also known as St. Regis Mohawk Indian Reservation located in New York and Canada.

Introduction of the paper follows. Please click on the above link for the full text.

Today there is a growing number of historians who acknowledge that the native peoples especially the

Haudenosaunee (People of the Longhouse), also known as the Iroquois Confederacy, influenced the founding fathers. The Haudenosaunee influenced the founding fathers' perspective concerning democratic thought, and they helped to forge the idea of federalism that led to what has become the Constitution of the United States.

Through oral tradition and wampum, the Haudenosaunee date the origins of the Great Law of Peace to be between 1000 and 1400 AD. However, Anglo-American scholars set the date to be, based on written accounts, at about 1450 AD. It is unfortunate that many Anglo-scholars, do not accept wampum belts as a legitimate form of writing, for these symbols when read by the elders, speak volumes.

The Peacemaker envisioned the Haudenosaunee as one united extended Longhouse in which each nation had its own hearth. This concept is written symbolically into the Hiawatha belt (pictured below), which is the broad belt to the right of the tree of Peace. To the novice, the belt looks like interlocking squares on each side of a tree, but to the Haudenosaunee, the entire story of how the Great Law of Peace developed is encapsulated within these symbols.



The Hiawatha belt represents the unity of the original Five Nations and is read from the right to the left. The first square, on the right, represents the Mohawk Nation. The second square represents the Oneida Nation. The heart or the tree in the middle of the Hiawatha belt represents the Onondaga Nation. The square to the left of the tree represents the Cayuga Nation, and the farthest square to the left represents the Seneca Nation. The small white lines that lead away from the Seneca and Mohawk Nations represent paths that welcome others to join the Confederacy. These nations have agreed to follow the Peacemaker's message of the Great Law of Peace.

Great Law Of Peace Government Structure

The Peacemaker provided through the Great Law of Peace, a complex structure allowing for the separation of powers, checks and balances, ratification, public opinion, and equality of all peoples. As the Onondaga Clan Mother, Audrey Shenandoah, states:

Within our society we maintain a balance between the responsibilities of the women, the responsibilities of the men, of the chiefs, of the faithkeepers. All the people in between have a special job to do to help to keep this balance so that at no time do we come to a place within our society where anyone has more power than any of the rest, for our leadership all have equal power. They must be able to listen to one another.

Each Nation has its own autonomy to deal with its internal affairs, and there is a Grand Council that deals with problems that may affect all of the nations within the Confederacy.

The Grand Council

The Grand Council is composed of the original Five Nations and the Tuscarora, who joined the Confederacy in approximately 1714. The Grand Council of the League's "decision-making process somewhat resemble[s] that of a two-house congress in one body, with the 'older brothers' and 'younger brothers' each comprising a side of the house." The Onondaga occupy "an executive role, with a veto that could be overridden by the older and younger brothers in concert."

The Elder Brothers consist of the Seneca and the Mohawk and the Younger Brothers are the Cayuga and the Oneida. Today the Tuscarora also sit with the Younger Brothers during Grand Council meetings. The combined bodies of the chiefs work out all of the matters concerning the Haudenosaunee. Generally the matter first goes to the Mohawk and Seneca for deliberation, and then the matter goes to the Cayuga and Oneida for their deliberation. The matter then is given to the Onondaga, the Keepers of the Fire who have many responsibilities one of which is to keep records of the meetings, for their final confirmation and final ratification.

One must step back in time to see the influence that the great Haudenosaunee orators, like Canassatego and Tiyanoga (Hendrick), had on shaping the ideas of democracy developed by many of the founding fathers; especially, the influence that the Haudenosaunee had on Benjamin Franklin. The colonists had many opportunities to be influenced by the Haudenosaunee, and what the colonists saw in the native way of life was a freedom that they only knew in theory:

[N]ative societies became a counterpoint to the European order, in the view of the transplanted Europeans, including some of the United State's most influential founders, as they became more dissatisfied with the status quo. They found in existing native polities, the values that the seminal European documents of the time celebrated in theoretical abstraction -- life, liberty, happiness, and a model of government by consensus, under natural rights, with relative equality of property.

Colonists, such as William Johnson, Conrad Weiser, Cadwallader Colden, and Benjamin Franklin not only sat in on the treaty council meetings of the Haudenosaunee, they also participated and became quite knowledgeable in native customs and in the intricacies of the Iroquois Confederacy. For example, Sir William Johnson, an Englishman, had a very close relationship with Tiyanoga (Hendrick) a Mohawk Wolf Clan chief. Johnson's relationship with Tiyanoga and other Haudenosaunee was very important, for it kept the Haudenosaunee allies of the English until France was expelled from the continent in 1763. The Haudenosaunee during this period "mixed and mingled freely, sitting in each other's councils, and living each others lives." During this time Franklin wrote, "English Colonial society had trouble maintaining its hold on many men once they had tasted Indian life."

As a matter of fact Johnson was so accepted, and, the society so commingled with the Haudenosaunee way of life, that he is said to have fathered one hundred Mohawk children. However, some feel the number to be actually eight children, who by Haudenosaunee law, being a matrilineal society, were considered to be Mohawk, for they had clans. Tiyanoga's relationship with Johnson was so influential and beneficial to the alliance with the Haudenosaunee and English; and his heroism, philosophy, military, and political contributions at the Albany Congress was so important, it has been said that Tiyanoga (Hendrick) "should be considered one of the founders of the United States." In the next section, Canassatego's influence will be discussed.

1. Canassatego's Influence On The Founding Fathers

Canassatego was a chief for the Onondaga Nation. Canassatego was well thought of by many of the English colonists. He was said to have great charisma, a booming voice and to be a master of "logical argument, and adroit negotiation." It was during the 1744 Treaty Council that Canassatego, dismayed by the disorganization of the English colonists, suggested that the colonist unite on a Haudenosaunee model. Canassatego said to the colonial commissioners:

Our wise forefathers established union and amity between the Five Nations. This has made us formidable. This has given us great weight and authority with our neighboring Nations. We are a powerful Confederacy and by your observing the same methods our wise forefathers have taken you will acquire much strength and power; therefore, whatever befalls you, do not fall out with one another.

Canassatego wanted the colonies to form a union so that the Haudenosaunee could deal with the colonies in a more efficient manner. He was concerned with the unscrupulous traders who were taking advantage of the native peoples, and he wanted to stop their illegal taking and encroachment on treaty retained lands. The Haudenosaunee orators were quite fluent in English, but they often pretended not to understand in an attempt to

gain insight as to what some of the colonists were really thinking. These are just a few of the many incidents in which the colonists had a chance to be influenced by the great Haudenosaunee orators. In the proceeding section, the Haudenosaunee influence on Benjamin Franklin will be further discussed.

2. Benjamin Franklin

Benjamin Franklin was very good friends with Conrad Weiser who was adopted by the Mohawks. The Great Law of Peace, the Iroquois Constitution, contains in provisions "Wampums 78 through 82", for adoptions. In order for Weiser to have been adopted by the Mohawk Nation, he must have been greatly respected amongst the Haudenosaunee, for the process of adoption is quite complex and must be approved by the chiefs of the Nation and confirmed in consensus by the people of the nation. Interestingly, the adoption laws of the Great law of Peace allowed for freedom of religion when the Haudenosaunee adopted into the Confederacy another nation.

Weiser had won the esteem of the Haudenosaunee and not only attended the treaty council meetings, he also was a recorder, for he wrote down each attendee and their accounts. Weiser then provided Franklin with these numerous treaty council accounts, in all, which Franklin then published because the "[i]nterest in treaty accounts was high enough by 1736 for a Philadelphia printer ... to begin publication and distribution of them." Through the publishing of these treaty accounts and his first- hand participation, Franklin became quite knowledgeable in the Great Law of Peace.

Not only were Franklin and his cohorts knowledgeable in the tenets of the Great Law of Peace, they also adopted the Great Law of Peace's procedures and protocol. For example, "the Pennsylvania commissioners (including Franklin) presented the assembled Indians with a wampum belt, which portrayed the union between the Iroquois and the colonists." Therefore, Franklin was being consistent with Iroquois custom in offering a wampum (recording) belt to bind their agreement. In the preceding section, the incidents in which the Haudenosaunee have influenced the colonialists has been examined. The proceeding section will illustrate some of the similarities between the Great Law of Peace and the Constitution of the United States....

If this piece of the Iroquois Confederacy / Founding Father history is of interest, continue reading the paper at Iroquois.net.

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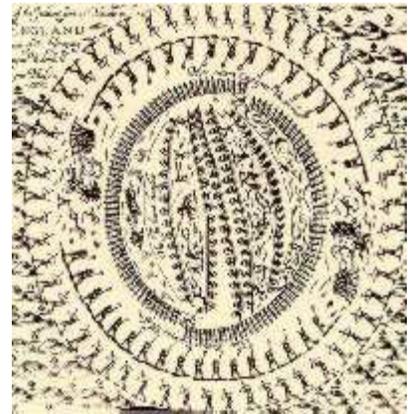
1637 - THE PEQUOT WAR

In 1633 the English Puritan settlements at Plimoth and Massachusetts Bay Colonies had begun expanding into the rich Connecticut River Valley to accommodate the steady stream of new emigrants from England. Other than the hardship of the journey and the difficulty of building homes in what the Puritans consider a wilderness, only one major obstacle threatened the security of the expanding settlements: the Pequots.

Despite early attempts to reconcile differences, continued confrontations precipitated the first war between Native Americans and English settlers in northeastern America and set the stage for the ultimate domination of the region by Europeans. The War not only involved the Pequots and the English Puritans, but several other Indians tribes, some of which, including the Mohegans, aligned themselves with the English.

Based on archaeological and linguistic evidence, the Pequot and Mohegan Tribes, indian peoples of the Algonquian language group, probably have lived in what is now southeastern Connecticut for several hundred years. Mohegan oral tradition holds that the Mohegan-Pequots, originally the same tribe, migrated into the region some time before contact with Europeans. Anthropological evidence shows that the two groups were very closely related. Just before the outbreak of war with the English, the Mohegans under a sachem named Uncas split from the Pequots and aligned themselves with the English.

At the time of the Pequot War, Pequot strength was concentrated along the Pequot (now Thames) and Mystic Rivers in what is now southeastern Connecticut. Mystic, or Missituk, was the site of the major battle of the War. Under the leadership of Captain **John Mason** from Connecticut and Captain **John Underhill** from Massachusetts Bay Colony, English Puritan troops, with the help of Mohegan and Narragansett allies, burned the village and killed the estimated 400-700 Pequots inside.



The battle turned the tide against the Pequots and broke the tribe's resistance. Many Pequots in other villages escaped and hid among other tribes, but most of them were eventually killed or captured and given as slaves to tribes friendly to the English. The English, supported by Uncas' Mohegans, pursued the remaining Pequot resistors until all were either killed or captured and enslaved. After the War, the colonists enslaved survivors and outlawed the name "Pequot."

The story of the Pequot War is an American story, a key element in our colonial history. As noted historian Alden T. Vaughan wrote in his book *New England Frontier: Puritans and Indians 1620-1675*:

"The effect of the Pequot War was profound. Overnight the balance of power had shifted from the populous but unorganized natives to the English colonies. Henceforth [until King Philip's War] there was no combination of Indian tribes that could seriously threaten the English. The destruction of the Pequots cleared away the only major obstacle to Puritan expansion. And the thoroughness of that destruction made a deep impression on the other tribes."

The Pequot War was fought in 1637. It involved the Pequot Indians and the settlers of the Pilgrim Colony and the Massachusetts Bay Colony. The Pequot were a powerful tribe, their only serious rival the Narragansett

This war was the culmination of numerous conflicts between the colonists and the Indians. There were disputes over property, livestock damaging Indian crops, hunting, the selling of alcohol to Indians, and dishonest traders. Besides these, the Colonists believed that they had a God given right to settle this New World. They saw the

Indian as savages who needed to be converted to their way of God. Unfortunately, the colonists felt superior to all Indians even those who became Christian. The Indian was in a difficult situation. He constantly suffered at the hands of the colonists, yet at the same time was growing more dependent on the Colonists trade goods. The Indians were also disturbed at the encroachment of their lands by the colonies.

Two events weakened the Pequots prior to their war with the English. In 1631 the tribe was divided into pro-English and pro-Dutch factions. This problem was not solved when the tribes leader, Wopigwoit, died in that year. Two sub-sachems, Sassacus who was pro-Dutch and Uncas who was pro-English, fought to succeed as the grand sachem. The tribe picked Sassacus. Uncas and his followers continued to quarrel with the pro-Dutch group. Eventually, Uncas and his followers fled to form their own tribe, the Mohegan. The Mohegan became hostile to the Pequots.

The second event that weakened the Pequots was the smallpox epidemic which they suffered in 1633-34. The separation of the Mohegan and the smallpox cost the Pequots almost half of their people.

The suffering of the Indians reached a breaking point on July 20, 1636. On that date, the Pequots killed a dishonest trader, John Oldham. Many settlers demanded that the Pequots be punished for this transgression. Massachusetts raised a military force under the command of John Endicott. This troop of 90 men landed on Block Island and killed 14 Indians before they burned the village and crops.



Pequot Battle Sites

Endicott then sailed to Saybrook where they demanded tribute from the Pequot village there. This was the first indication Connecticut had that the Massachusetts Bay Colony was fighting the Pequots. The Pequots managed to flee their village at the approach of the Massachusetts troops who then burned their village. Endicott then left, leaving the Connecticut troops at Fort Saybrook to feel the wrath of the Pequots, who attacked anyone trying to leave the fort.

That winter Pequot sent war belts to many surrounding tribes Both the Narragansett and the Mohegan refused to side with the Pequots. This was due to past aggressions by the Pequots and to the influence of Roger Williams. While the Narragansett, and many smaller tribes, remained neutral, the Mohegan sided with the English and fought the Pequots.

On May 26, 1637, a military force under John Mason and John Underhill, attacked the Pequot village located near New Haven, Conn. The village was destroyed and over 500 Indians killed. The Pequot leader, Sassacus, was captured on July 28. Many of Sassacus' tribesmen were captured during the war. The captives were sold in the West Indies as slaves. Sassacus was executed by the Mohawks, a tribe that fought on the side of the English. The few Pequots who were able to escape the English, fled to surrounding Indian tribes and were assimilated. The Pequots, once a powerful Indian nation, was destroyed.

(Ed Note - This from a reader adds another reasonable discussion:

. . . I can see now that your site has more than one reference to the killing of John Oldham. The one I referred to was on the "1637 The Pequot War" section "The suffering of the Indians reached a breaking point on July 20, 1626. On that date, the Pequot's killed a dishonest trader, John Oldham."

That statement is simply wrong. First, it implies that the "suffering of the Indians" resulted in John Oldham's death because he was a "dishonest trader". The suffering to which the writer refers is a) a terrible plague that killed hundreds of Pequots and b) an intertribal conflict which split the Pequots. As terrible as the death to plague of hundreds of the tribe may have been, they would have had no way of knowing that it was most probably disease brought by contact with the settlers. The intertribal conflict had nothing to do with the settlers. Why take any of that out on John Oldham?

Second, the Pequots most likely were not the killers of John Oldham, but the Block Island Narragansets. Finally, John Oldham was one of the founders of Wethersfield and I have seen no evidence that he was a "dishonest trader".)

CHRONOLOGY OF THE PEQUOT WAR

1630s

Increased Dutch and English migration into Connecticut Valley, Pequot territory. Pequot efforts to oust Dutch kill Indians (probably Narragansetts or a subject tribe) trading at the House of Hope, a Dutch trading post. Dutch retaliate, killing Pequot sachem Tatobam

1634

Captain John Stone killed by western Niantics, a tributary tribe of the Pequots. Circumstances of the attack unclear.

23 October 1634 Pequots send messenger bearing gifts and promises of tribute to Roger Ludlow, deputy governor of Massachusetts Bay Colony.

7 November 1634 Second Pequot embassy. Massachusetts Bay-Pequot treaty: Pequot negotiators agree to hand over Stone's murderers to pay indemnity of £250 sterling in wampum to cede Connecticut lands to trade with the English to have disputes with Narragansetts mediated by the English. Pequot council does not ratify the treaty, objecting to the indemnity and arguing that Stone's murderers were all either dead or beyond their reach.

16 June 1636

Jonathan Brewster, trader from Plymouth, conveys message from Uncas, chief of the Mohegans, that the Pequots plan a preemptive strike against the English.

July 1636

Conference at Fort Saybrook of Connecticut and Massachusetts Bay officials with representatives of Western Niantics and Pequots. English colonists reassert demands of 1634 treaty. Sassious, Western Niantic sachem, pledges loyalty and submission to English. John Oldham and crew killed by Narragansetts or a subject tribe off Block Island. Narragansett sachems Canonchet and Miantonomo condemn the murder and offer reparations. Miantonomo leads party to Block Island to exact vengeance. Canonchet and Miantonomo promise not to ally selves with Pequots in any dispute between English and Pequots.

25 August 1636

Captains John Endecott, John Underhill, and William Turner sent to Block Island with 90 men to apprehend killers of Stone and Oldham and to seek reparations or plunder. Most of the population of Block Island had escaped and had left little to plunder.



Monuments to Captain Jon Underhill, Captain John Mason and Mohegan Sachem Uncas

August 1636

Endecott sails troops to Fort Saybrook to punish Pequots. Lieutenant Lion Gardiner protests his actions.

Endecott sails to Pequot Harbor at mouth of Pequot (Thames) River. Pequots ask what he wants, and Endecott announces his goal. Pequots request conference. Endecott refuses, demanding that Pequots fight in European-style open battle. Pequots refuse. English troops burn Pequot houses & destroy crops.

Late summer 1636

Pequots attack Fort Saybrook. Siege continues intermittently for months

Late winter 1637

Mason visits fort but does not provide much relief.

Spring 1637

Pequots attempt to persuade Narragansetts to ally with them against the English. English send Roger Williams to persuade Narragansetts to remain neutral.

March 1637

Miantonomo allies Narragansetts with the English, "solemnizing the treaty with a gift of wampum and the severed hand of a Pequot brave" (Axelrod 19).

18 April 1637

Massachusetts General Court authorizes levy to raise funds for anticipated costs of war against Pequots.

April 1637

Saybrook Company sends Underhill to Saybrook with 20 men. Mason reinforces Fort Saybrook. Gardiner, Underhill, and Mason quarrel.

23 April 1637

Attack on settlers working in field near Wethersfield, in retribution for confiscation of land belonging to Sowheag, a sachem. Seven to nine settlers are killed and two girls are taken captive.

Late spring 1637

Colonists become increasingly alarmed. Plymouth, Massachusetts, and Connecticut colonies decide to fight Pequots together.

10 May 1637

Mason leaves Hartford with 90 colonists and 60 Mohegans under Uncas to attack Pequot fort Sassacus, on Pequot Harbor. Some members of the Boston church refuse to join the expedition because John Wilson is the chaplain.

15 May 1637

Mason and Uncas arrive at Saybrook with their troops. Uncas leads 40 warriors into battle against Pequots and Niantics, killing 4-7, taking one prisoner, and leaving one Mohegan wounded. At Fort Saybrook, Mason's men torture the prisoner. Underhill shoots him, ostensibly to end his suffering.

16 May 1637

Underhill places his 19 men under Mason's command. 20 of Mason's men are sent to reinforce Connecticut's other settlements.

18 May 1637

Mason and Underhill's forces embark.

20 May 1637

Mason and Underhill arrive in Narragansett territory.

22-24 May 1637

Mason, Underhill, and Lieutenant Richard Siely confer with Narragansetts. Narragansetts under Miantonomo and Eastern Niantics under Ninigret ally with the English.

A READER'S NOTE REGARDING HIS ANCESTORS: "The correct name of the above lieutenant is Robert Seely, one of the 24 adventurers who founded Wethersfield, not Richard Siely. In fact, Robert was wounded with an arrow to the head (see below). Luckily the wound was not fatal. He went on to help found the New Haven Colony and Huntington L.I. As a descendent, I take great pride in my forebearer's exploits in the New World. In 1636, Robert was appointed by the General Court of CT to take an inventory of the estate of Capt. John Oldhams, who was murdered by the Indians at Block Island, where he had gone to trade; Robert was killed in 1675 in Narragansett during the King Phillips War.

"Further information regarding Robert Seely: In May 1637, Robert was appointed a Lieutenant and was second in command under Captain John Mason in the expedition against the Pequot Indians on the Mystic and Pequot (Thames) Rivers. He was one of the first to enter the fort in the desperate "Fort Fight" on Friday, 26 May 1637. He was severely wounded. Captain Mason says in his report, "Lieutenant Seeley was a valiant soldier. I myself pulled the arrow out of his eyebrow." Robert wore the scar on his brow the rest of his life. Pequot Hill, where the fight took place, is about 8 miles northeast of New London, CT. In June 1637, he was paid 20 shillings per week and 150 bushels of corn by the inhabitants of Wethersfield.

In 1653 and 1654, Robert was appointed as Captain to the New Haven forces under Major Sedgwick and Captain Leverett, English officers, against the New Netherlands, and in Mar 1654, was put in charge of some troops and took part in the seizure of the trading place at "Dutch Point" in Hartford. In June 1654, he was appointed to act against the Dutch. In Jan 1654, he petitioned the Court to pay for his services in the Dutch campaign, but they refused, saying they did not "absolutely require his attendance." Then to "encourage him in any service this way," voted to give him 5 pounds. In Aug 1654, Robert was sent with 12 pounds of powder and 30 pounds of lead as a present to keep peace with the Long Island Indians".

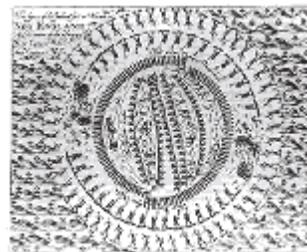
...Roy Seelye, Newington, CT, May 2001

25 May 1637

English and their allies approach Sassacus's Pequot Harbor fort. They decide to attack fort at Mystic instead.
English and allies arrive at Mystic at night and make camp.

26 May 1637

English fire a volley at dawn, then storm the fort. Mason enters at northeast, and Underhill enters at southwest. Pequots fight fiercely. Mason abandons plan to seek booty and sets fire to 80 huts housing approximately 800 people (men, women, and children). 600-700 Pequots die in an hour. 7 are taken captive, and 7 escape. Two Englishmen are killed, with 20-40 wounded. English march toward their ships, burning Pequot dwellings along the way.



Attack on Mystic

Late May or early June, 1637

Mason and Underhill's troops unite with Massachusetts troops led by Captain Patrick and Israel Stoughton.
Group of Pequots discovered near Connecticut River is surrounded by Narragansetts who pretend to offer protection, enabling the English troops to capture them. Survivors flee, some to Manhattan Island.

July 1637

Stoughton and Mason pursue fugitive Pequots.

13 July 1637

English forces surround Mystic survivors in swamp near New Haven. English offer safe conduct to old men, women and children and to non-Pequot residents of the swamp. 200 people accept this offer. 80 warriors refuse it and start shooting arrows at English. English soldiers close in on them.

14 July 1637

20-30 Indians (Mason says 60-70) escape in early- morning fog.

Summer 1637

Sassacus and other Pequots seek refuge with neighboring tribes but tribes are intimidated by the English (and in some cases were already unfriendly with the Pequots). Sassacus is refused sanctuary. English receive severed heads of Pequots as tribute from other tribes, including head of Sassacus sent by Mohawks.

21 September 1638

Treaty of Hartford: Survivors of swamp siege divided as slaves among Indian allies: 80 to Uncas and Mohegans, 80 to Miantonomo and Narragansetts, 20 to Ninigret and Niantics No Pequot may inhabit former Pequot territory Name Pequot to be expunged; Pequot slaves must take name of tribes to which they are enslaved.

Fall 1638

Group of Pequots settle at Pawcatuck in violation of treaty. Mason sent with 40 English soldiers and 120 Mohegans under Uncas to clean them out. Narragansetts attack Uncas as he is plundering the wigwams, but refuse to fight the English.

Notes

1. Mason reports that they went with 120 men: "The Council of Massachusetts being informed of their proceedings, sent to speak with Pequots, and had some Treaties with them: But being unsatisfied therewith, sent forth Captain John Endicot Commander in Chief, with Captain Underhill, Captain Turner, and with them one hundred and twenty Men: who were firstly designed on a Service against a People living on Block Island, who were subject to the Narragansett Sachem; they having taken a Bark of one Mr. John Oldham, Murdering him and all his Company:"

2. Axelrod raises questions about this warning: "Moreover, a victory over the Pequots would render the other tribes in the region more pliable: Western Niantics, who lived near the mouth of the Connecticut River and were subject to the Pequots; the Eastern Niantics, whose territory lay east of the Pequots, near the Pawcatuck River, and who were allied with the Narragansetts. Traditional rivals of the Pequots, they would be uneasily wooed to the English cause. A more solid and cordial English-Indian alliance was quickly forged with the Mohegans, really a Pequot splinter group whose leader, Uncas, desired to unseat Sassacus, the feared and mighty sachem of the Pequots proper. Indeed, it is entirely possible Uncas's warning to the colonists, apprising them of Pequot war intentions, was a fabrication meant to provoke combat."

3. Historians suggest a variety of reasons for this change of plans, ranging from its relative proximity (Mason 26) to a deliberate choice to avoid a battle and instead to have a massacre.

UNCAS

*Although born into the Pequot tribe, an American Indian sachem named Uncas (1588?-1683) became leader of the Mohegan tribe. He rebelled against Chief Sassacus (1560?-1637), his father-in-law, and with his followers formed the separate Mohegan branch. Uncas aided the English colonists in the Pequot War of 1637 and fought a series of wars with the Narragansett Indians, whom he defeated in 1643. In 1661, however, he made war on an ally of the English, Chief Massasoit and his Wampanoag tribe, and the English intervened and forced Uncas to relinquish his captives and plunder. Upon the outbreak of King Philip's War in 1675, he was required to turn over his sons as hostages to the English in assurance of his neutrality. A character named Uncas was immortalized in literature in *The Last of the Mohicans* (1826) by the American writer James Fenimore Cooper.*

PEQUOT WAR NARRATIVE

In the very morning of this colonial era of Connecticut, dark clouds gathered black and threatening, and for awhile a storm impended which seemed ready to sweep the little settlements from the face of the earth in a moment. The fiery Pequods had become jealous of the English because the latter appeared to be on friendly terms with the Mohegans on the west and the Narragansets on the east, the bitter enemies of this warlike tribe.

Over the Pequods, a famous sachem and chief named Sassacus was ruler. He was cool, calculating, treacherous, haughty, fierce and malignant, and he was the terror of the neighboring tribes. He ruled over twenty-six sagamores or inferior princes, and his domain extended from Narraganset Bay to the Hudson River, and over Long Island. His bravery won the unbounded admiration of his warriors, of whom almost two thousand were always ready to follow him wheresoever he might lead. Seeing the power of the few English in garrison at Saybrook, and dreading the strength and influence of more who would undoubtedly join them, he resolved to exterminate the intruders. By every art of persuasion and menace, he tried to induce the Mohegans and Narragansets to become his allies. The united tribes could put four thousand men on the war-path at one time, while among all the English in the Connecticut Valley, there were not more than two hundred and fifty men capable of bearing arms. How easily might those fierce pagans have annihilated the pale-face Christians!

The Pequods moved cautiously. At first they were sullen. Then they kidnapped children; and finally they murdered Englishmen found alone in the forests or on the waters, and destroyed or made captive families on the borders of the settlements. It was evident that they intended to exterminate the white people in detail, and terror prevailed throughout the valley. This was heightened by the capture of a Massachusetts trading vessel by the allies of the Pequods on Block Island, killing the commander and plundering the vessel.

The authorities at Boston determined to punish the Pequods and awe them into quietude. For this purpose they sent a small military force, in three vessels, into Long Island Sound. This force killed some Indians on Block Island, burnt their wigwams, broke their canoes in pieces, and cut down their growing corn. Then they went over to the Pequot country on the main, where they made demands which they could not enforce, burnt some wigwams, destroyed crops, and killed a few people. The expedition, weak in numbers and injudiciously conducted, was looked upon with contempt by the savages, and intensified their hatred of the white intruders. They sent ambassadors to the monarch of the Narragansets urging him to join them at once in a war of extermination, declaring, as a powerful plea, that the two races could not live together in the same land, and that the Indians, who would soon be the weaker party, would be scattered and destroyed like leaves in autumn.

At this critical juncture, a deliverer appeared in the person of Roger Williams, a Puritan minister, who had been driven out of Massachusetts by persecution and had taken refuge in the land of the Narragansets, who soon learned to love and respect him. He heard of the proposed alliance and perceived the danger. Unmindful of the cruel wrongs he had suffered at the hands of his Puritan brethren, he hastened in an open boat on a stormy day, across Narraganset Bay, to the dwelling of Miantonomoh near the site of Newport, on Rhode Island. He was the acting chief sachem of the Narragansets (for his uncle, Canonicus, the chief, was very old), and was revered by them all. There Williams found fierce ambassadors from Sassacus, urging their suit, and at the peril of his life he opposed them with arguments. "Three days and nights," Williams wrote to Major Mason, "my business forced me to lodge and mix with the bloody Pequot ambassadors, whose hands and arms, methought, reeked with the blood of my countrymen, murdered and massacred by them on Connecticut River, and from whom I could not but nightly look for their bloody knives at my own throat, also." Williams prevailed. He not only prevented the alliance, but induced Narraganset chiefs to go to Boston, where they concluded a treaty of peace and alliance with the colonists. So the Pequods were not only compelled to carry on their proposed war alone, but to fight the Narragansets.

This failure did not dishearten the Pequods. They kept the settlements on the Connecticut in a state of constant fear, all the autumn and winter. They plundered and murdered whenever opportunities offered. Barns were fired and cattle were killed by them and the murders were sometimes accompanied by the most horrid atrocities. Finally, a band of a hundred Pequods attacked Wethersfield, killed seven men, a woman and a child, and carried away two girls. They had now slain more than thirty of the English, and the settlers were compelled to choose

between flight and destruction, or war and possible salvation. They resolved to fight, having promise of aid from the eastern colonies.

At this time there were in the colonies two brave soldiers who had served in the Netherlands. These were Captains John Mason and John Underhill. The former had taken an active part in military and civil affairs in Massachusetts, and was now in Connecticut. The latter was an eccentric character, and might have been mistaken at one time for a friar and at another for a buffoon. He had been brought to Massachusetts by Governor Winthrop to teach the young colonists military tactics, which it was evident they would need. Under him the authorities of that colony and Plymouth placed two hundred men to aid the Connecticut people in their war.

It was not safe for the settlers in the valley to wait for their allies on the sea-coast. They placed ninety men under Mason, who rendezvoused at Hartford. With twenty of them, the captain hastened to reinforce the garrison at Saybrook. There he found Underhill, who had just arrived with an equal number of men. Mason hurried back, assembled his whole force, and with these and seventy warriors of the Mohegans under Uncas, he marched down to the fort. Uncas was of the royal blood of the Pequods, and had been a petty chief under Sassacus, but was now in open rebellion against his prince, and a fugitive. He gladly joined the English against his enemy, and Captain Mason gladly accepted his services. As the war was begun by the Connecticut people, Captain Mason was regarded and obeyed as the commander-in-chief of the expedition.

It was determined in council to go into the Narraganset country and march upon the rear of the Pequods, where they would least expect an attack. In three pinnacles the expedition sailed eastward. As they passed the Pequod country, those savages concluded that the English had abandoned the Connecticut Valley in despair. It was a fatal mistake and the relaxation which that belief caused ruined them. They had no spies out beyond the Mystic River; and when the expedition landed near Narraganset Bay, Sassacus was rejoicing in a sense of absolute security from harm. So he continued to rejoice while the white people, joined by two hundred Narragansets and as many Niantics - more than five hundred warriors in all, pale and dusky - were marching swiftly and stealthily toward the citadel of his power.

That chief stronghold of Sassacus was on a hill a few miles northward from both New London and Stonington, near the waters of the Mystic River. It was a fort built of palisades, the trunks of trees set firmly in the ground close together, and rising above it ten or twelve feet, with sharpened points. Within this enclosure, which was of circular form, were seventy wigwams covered with matting and thatch and at two points were sallyports or gates of weaker construction, through which Mason and Underhill were destined to force an entrance. When the invaders reached the foot of the hill on which this fort stood, quite undiscovered, and arranged their camp, the sentinels could hear the sounds of noisy revelry among the savages in the fortress, which ceased not before midnight. Then all was still, and the invaders slumbered soundly. At two hours before the dawn on a warm June morning, they were aroused from sleep and arranged in marching order so as to break into the fort at opposite points and take it by surprise. The Indian allies had grown weak in heart, all but the followers of Uncas. They regarded Sassacus as a sort of god, and supposed he was in the fort. So they lagged behind, but formed a cordon in the woods around the fortress to arrest any fugitives who might escape.

In the bright moonlight the little army crept stealthily up the wooded slope, and were on the point of rushing to the attack when the barking of a dog aroused a sentinel and he gave the alarm to the sound sleepers within. Before they were fairly awake, Mason and Underhill burst in the sallyports. The terrified Pequods rushed out of the wigwams, but were driven back by swords and musket-balls, when the tinder-like coverings of the huts were set on fire. Within an hour about seven hundred men, women and children perished in the flames, and by the weapons of the English. The strong, the beautiful, and the innocent were doomed to a common fate with the blood-thirsty and cruel. The door of mercy was shut. Not a dusky human being among the Pequods was allowed to live. When all was over, the pious Captain Mason, who had narrowly escaped death by the arrow of a young warrior, exultingly exclaimed God is over us He laughs his enemies to scorn, making them as a fiery oven. Thus does the Lord judge among the heathen, filling the place with dead bodies. And the equally if not more pious Dr. Mather afterward wrote: "It was supposed that no less than 500 or 600 Pequod souls were brought down to hell that day." Happily a better Christian spirit now prevails

Sassacus was not in the doomed fort, but was at another near Groton, on the Thames, to which point Mason had ordered his vessels to come. As the English were making their wearisome way to the river, three hundred warriors came from the presence of Sassacus to attack them. The savages were soon dispersed. Most of the victors then sailed for the Connecticut, making the air vocal with sacred song. The remainder, with friendly Indians, marched through the wilderness to Hartford to protect the settlements in that vicinity. There warriors and clergymen, Christians and pagans, women and children, gathered in a happy reunion after great peril.

Sassacus sat sullenly and stately in his embowered dwelling, when the remnant of his warriors, who escaped from the citadel, came to tell him of the great disaster. They charged the whole of the misfortunes of the day to his haughtiness and misconduct. Tearing their hair, stamping violently, and with fierce gestures, they threatened to destroy him, and doubtless they would have executed the menace had not the blast of a trumpet startled them. From the head-waters of the Mystic came almost two hundred armed settlers from Massachusetts and Plymouth to seal the doom of the Pequods. The question, Shall we fight or flee? was soon answered at the court of Sassacus for there was little time for deliberation. After a strong and hot debate, it was determined to flee. They set fire to their wigwams and the fort, and with their women and children hurried across the Thames and fled swiftly westward, with the intention of seeking refuge with the Mohawks beyond the Hudson.

The English hotly pursued the Pequods, with despairing Sassacus at their head. As the chase was kept up across the beautiful country bordering on Long Island Sound, a track of desolation was left behind, for wigwams and corn-fields were destroyed, and helpless men, women and children were put to the sword. At last the fugitives took refuge in Sasco Swamp, near Fairfield, where they all surrendered to the English excepting the sachem and a few followers, who escaped to the Mohawks. A blow had been struck which gave peace to New England forty years. A nation had been destroyed in day. But few of the once-powerful Pequods survived the national disaster. The last representative of the pure blood of that race was, probably, Eunice Mauwee, who died at Kent, in Connecticut, about the year 1860, at the age of one hundred years. The proud Sassacus, haughty and insolent in his exile, fell by the hands of an assassin among the people who had opened their arms to receive him; and his scalp was sent to the English, whom he hated and despised. He was the last of his royal line in power excepting Uncas, who now returned to the land of his fathers and became a powerful sachem, renowned in war and peace. He remained a firm friend of the English, and was buried among the graves of his kindred near the falls of the Yantic, in the City of Norwich, where a granite monument, erected by the descendants of his white friends, marks the place of his sepulchre.

THE GREAT BINDING LAW, GAYANASHAGOWA

<http://www.constitution.org/cons/iroquois.htm>

1. I am Dekanawidah and with the Five Nations' Confederate Lords I plant the Tree of Great Peace. I plant it in your territory, Adodarhoh, and the Onondaga Nation, in the territory of you who are Firekeepers.

I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Lords.

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 Peace. There shall you sit and watch the Council Fire of the Confederacy of the Five Nations, and all the affairs of the Five Nations shall be transacted at this place before you, Adodarhoh, and your cousin Lords, by the Confederate Lords of the Five Nations.

2. Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south and one to the west. The name of these roots is The Great White Roots and their nature is Peace and Strength.

If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition to the Lords of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.

We place at the top of the Tree of the Long Leaves an Eagle who is able to see afar. If he sees in the distance any evil approaching or any danger threatening he will at once warn the people of the Confederacy.

3. To you Adodarhoh, the Onondaga cousin Lords, I and the other Confederate Lords have entrusted the caretaking and the watching of the Five Nations Council Fire.

When there is any business to be transacted and the Confederate Council is not in session, a messenger shall be dispatched either to Adodarhoh, Hononwirehtonh or Skanawatih, Fire Keepers, or to their War Chiefs with a full statement of the case desired to be considered. Then shall Adodarhoh call his cousin (associate) Lords together and consider whether or not the case is of sufficient importance to demand the attention of the Confederate Council. If so, Adodarhoh shall dispatch messengers to summon all the Confederate Lords to assemble beneath the Tree of the Long Leaves.

When the Lords are assembled the Council Fire shall be kindled, but not with chestnut wood¹, and Adodarhoh shall formally open the Council.

Then shall Adodarhoh and his cousin Lords, the Fire Keepers, announce the subject for discussion.

The Smoke of the Confederate Council Fire shall ever ascend and pierce the sky so that other nations who may be allies may see the Council Fire of the Great Peace.

Adodarhoh and his cousin Lords are entrusted with the Keeping of the Council Fire.

4. You, Adodarhoh, and your thirteen cousin Lords, shall faithfully keep the space about the Council Fire clean and you shall allow neither dust nor dirt to accumulate. I lay a Long Wing before you as a broom. As a weapon against a crawling creature I lay a staff 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 Lords to your aid.

5. The Council of the Mohawk shall be divided into three parties as follows: Tekarihoken, Ayonhwhathah and Shadekariwade are the first party; Sharenhowaneh, Deyoenhegwenh and Oghrenghregowah are the second party, and Dehennakrineh, Aghstawenserentah and Shoskoharowaneh are the third party. The third party is to listen only to the discussion of the first and second parties and if an error is made or the proceeding is 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 Lords for their decision. When the Seneca Lords have decided in accord with the Mohawk Lords, the case or question shall be referred to the Cayuga and Oneida Lords on the opposite side of the house.

6. I, Dekanawidah, appoint the Mohawk Lords the heads and the leaders of the Five Nations Confederacy. The Mohawk Lords are the foundation of the Great Peace and it shall, therefore, be against the Great Binding Law to pass measures in the Confederate Council after the Mohawk Lords have protested against them.

No council of the Confederate Lords shall be legal unless all the Mohawk Lords are present.

7. Whenever the Confederate Lords shall assemble for the purpose of holding a council, the Onondaga Lords shall open it by expressing their gratitude to their cousin Lords and greeting them, and they shall make an address and offer thanks to the earth where men dwell, to the streams of water, the pools, the springs and the lakes, to the maize and the fruits, to the medicinal herbs and trees, to the forest trees for their usefulness, 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 reveal 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 Lords declare the council open.

The council shall not sit after darkness has set in.

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

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

If Adodarhoh or any of his cousin Lords are absent from a Confederate Council, 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.

9. All the business of the Five Nations Confederate Council shall be conducted by the two combined bodies of Confederate Lords. First the question shall be passed upon by the Mohawk and Seneca Lords, then it shall be discussed and passed by the Oneida and Cayuga Lords. Their decisions shall then be referred to the Onondaga Lords, (Fire Keepers) for final judgement.

The same process shall obtain when a question is brought before the council by an individual or a War Chief.

10. In all cases the procedure must be as follows: when the Mohawk and Seneca Lords have unanimously agreed upon a question, they shall report their decision to the Cayuga and Oneida Lords who shall deliberate upon the question and report a unanimous decision to the Mohawk Lords. The Mohawk Lords 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 Fire Keepers shall then report their decision to the Mohawk Lords who shall announce it to the open council.

11. If through any misunderstanding or obstinacy on the part of the Fire Keepers, they render 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 Fire Keepers who are then compelled to confirm their joint decision.

12. When a case comes before the Onondaga Lords (Fire Keepers) for discussion and decision, Adodarho shall introduce the matter to his comrade Lords who shall then discuss it in their two bodies. Every Onondaga Lord except Hononwiretonh shall deliberate and he shall listen only. When a unanimous decision shall have been reached by the two bodies of Fire Keepers, Adodarho shall notify Hononwiretonh of the fact when he shall confirm it. He shall refuse to confirm a decision if it is not unanimously agreed upon by both sides of the Fire Keepers.

13. No Lord shall ask a question of the body of Confederate Lords 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.

14. When the Council of the Five Nation Lords shall convene they shall appoint a speaker for the day. He shall be a Lord of either the Mohawk, Onondaga or Seneca Nation.

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

15. No individual or foreign nation interested in a case, question or proposition shall have any voice in the Confederate Council except to answer a question put to him or them by the speaker for the Lords.

16. If the conditions which shall arise at any future time call for an addition to 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 voted upon and if adopted it shall be called, "Added to the Rafters".

Rights, Duties and Qualifications of Lords

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

18. If any Confederate Lord neglects or refuses to attend the Confederate Council, the other Lords of the Nation of which he is a member shall require their War Chief to request the female sponsors of the Lord so guilty of defection to demand his attendance of the Council. If he refuses, the women holding the title shall immediately select another candidate for the title.

No Lord shall be asked more than once to attend the Confederate Council.

19. If at any time it shall be manifest that a Confederate Lord has not in mind the welfare of the people or disobeys the rules of this Great Law, the men or women of the Confederacy, or both jointly, shall come to the Council and upbraid the erring Lord through his War Chief. If the complaint of the people through the War Chief is not heeded the first time it shall be uttered again and then if no attention is given a third complaint and warning shall be given. If the Lord is contumacious the matter shall go to the council of War Chiefs. The War Chiefs shall then divest the erring Lord of his title by order of the women in whom the titleship is vested. When the Lord is deposed the women shall notify the Confederate Lords through their War Chief, and the Confederate Lords shall sanction the act. The women will then select another of their sons as a candidate and the Lords shall elect him. Then shall the chosen one be installed by the Installation Ceremony.

When a Lord is to be deposed, his War Chief shall address him as follows:

"So you, _____, disregard and set at naught the warnings of your women relatives. So you fling the warnings over your shoulder to cast them behind you.

"Behold the brightness of the Sun and in the brightness of the Sun's light I depose you of your title and remove the sacred emblem of your Lordship 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 Lord and say:

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

Again addressing himself to the deposed Lord he shall say:

"As I have now deposed and discharged you so you are now no longer Lord. You shall now go your way alone, the rest of the people of the Confederacy will not go with you, for we know not the kind of mind that possesses you. 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 which you once occupied."

Then shall the War Chief address himself to the Lords of the Nation to which the deposed Lord belongs and say:

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

The Lords of the Confederacy shall then have no other alternative than to sanction the discharge of the offending Lord.

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

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

"So you, _____ (giving his name) did kill _____ (naming the slain man), with your own hands! You have committed a grave sin 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 Lordship 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 Five Nations Confederacy and nevermore return again. We, the Five Nations Confederacy, moreover, bury your women relatives because the ancient Lordship 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 Lordship title for a great calamity has befallen it in the hands of the family of a former Lord. We trust that you, our mothers, will always guard it, and that you will warn your Lord 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."

21. Certain physical defects in a Confederate Lord make him ineligible to sit in the Confederate Council. Such defects are infancy, idiocy, blindness, deafness, dumbness and impotency. When a Confederate Lord is restricted by any of these conditions, a deputy shall be appointed by his sponsors to act for him, but in case of extreme necessity the restricted Lord may exercise his rights.

22. If a Confederate Lord desires to resign his title he shall notify the Lords of the Nation of which he is a member of his intention. If his coactive Lords refuse to accept his resignation he may not resign his title.

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

23. Any Lord of the Five Nations Confederacy may construct shell strings (or wampum belts) of any size or

length as pledges or records of matters of national or international importance.

When it is necessary to dispatch a shell string by a War Chief or other messenger as the token of a summons, the messenger shall recite the contents of the string to the party to whom it is sent. That party shall repeat the message and return the shell string and if there has been a summons he shall make ready for the 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 shall have been exchanged by both parties.

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

25. If a Lord of the Confederacy should seek to establish any authority independent of the jurisdiction of the Confederacy 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 Lords of the Confederacy of the Nation to which he belongs. If the offending Lord is still obdurate 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.

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

"Hearken, that peace may continue unto future days!

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

"United people, let not 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."

Every Confederate Lord shall speak words such as these to promote peace.

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

28. When a candidate Lord 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 Confederate Lords 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 commence his address saying: "Now behold him. He has now become a Confederate Lord. 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 Lordship. 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 and your mind filled with a yearning for the welfare of the people of the Confederacy. 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 lodgement in your mind and all your words and actions shall be marked with calm deliberation. In all of your deliberations in the Confederate Council, in your efforts at law making, in all your official acts, self interest shall be cast into oblivion. Cast not over your shoulder behind you the warnings of the nephews and nieces should they chide you for any error or wrong you may do, but return to the way of the Great Law which is just and right. 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."

29. When a Lordship title is to be conferred, the candidate Lord 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.

30. The Lords of the Confederacy may confer the Lordship title upon a candidate whenever the Great Law is recited, if there be a candidate, for the Great Law speaks all the rules.

31. If a Lord of the Confederacy should become seriously ill and be thought near death, the women who are heirs of his title shall go to his house and lift his crown of deer antlers, the emblem of his Lordship, 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 Lord (or our relative Lord) 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 Lordship title. The Great Law has decreed that no Lord 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 rise from your bed with the antlers on your brow as before and you shall resume your duties as Lord of the Confederacy and you may labor again for the Confederate people."

32. If a Lord of the Confederacy should die while the Council of the Five Nations is in session the Council shall adjourn for ten days. No Confederate Council shall sit within ten days of the death of a Lord of the Confederacy.

If the Three Brothers (the Mohawk, the Onondaga and the Seneca) should lose one of their Lords by death, the Younger Brothers (the Oneida and the Cayuga) shall come to the surviving Lords of the Three Brothers on the tenth day and console them. If the Younger Brothers lose one of their Lords then the Three Brothers shall come to them and console them. And the consolation shall be the reading of the contents of the thirteen shell (wampum) strings of Ayonhwhathah. At the termination of this rite a successor shall be appointed, to be appointed by the women heirs of the Lordship title. If the women are not yet ready to place their nominee before the Lords the Speaker shall say, "Come let us go out." All shall leave the Council or the place of gathering. The installation shall then wait until such a time as the women are ready. The Speaker shall lead the way from the house by saying, "Let us depart to the edge of the woods and lie in waiting on our bellies."

When the women title holders shall have chosen one of their sons the Confederate Lords will assemble in two places, the Younger Brothers in one place and the Three Older Brothers in another. The Lords who are to console the mourning Lords shall choose one of their number to sing the Pacification Hymn as they journey to the sorrowing Lords. The singer shall lead the way and the Lords and the people shall follow. When they reach the sorrowing Lords they shall hail the candidate Lord and perform the rite of Conferring the Lordship Title.

33. When a Confederate Lord dies, the surviving relatives shall immediately dispatch a messenger, a member of another clan, to the Lords in another locality. When the runner comes within hailing distance of the locality he shall utter a sad wail, thus: "Kwa-ah, 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 him the nature of his sad message. He shall then say, "Let us consider." Then he shall tell them of the death of the Lord. He shall deliver to them a string of shells (wampum) and say

"Here is the testimony, you have heard the message." He may then return home.

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

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

No Lordship title may be carried into the grave. The Lords of the Confederacy may dispossess a dead Lord of his title even at the grave.

Election of Pine Tree Chiefs

35. 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, honest and worthy of confidence, the Confederate Lords may elect him to a seat with them and he may sit in the Confederate Council. He shall be proclaimed a 'Pine Tree sprung up for the Nation' and shall be installed as such at the next assembly for the installation of Lords. 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 everyone shall be deaf to his voice and his advice. Should he resign his seat and title no one shall prevent him. A Pine Tree chief has no authority to name a successor nor is his title hereditary.

Names, Duties and Rights of War Chiefs

36. The title names of the Chief Confederate Lords' War Chiefs shall be:

Ayonwaehs, War Chief under Lord Takarihoken (Mohawk)
Kahonwahdironh, War Chief under Lord Odatshedeh (Oneida)
Ayendes, War Chief under Lord Adodarhoh (Onondaga)
Wenenhs, War Chief under Lord Dekaenyonh (Cayuga)
Shoneradowaneh, War Chief under Lord Skanyadariyo (Seneca)

The women heirs of each head Lord's title shall be the heirs of the War Chief's title of their respective Lord.

The War Chiefs shall be selected from the eligible sons of the female families holding the head Lordship titles.

37. There shall be one War Chief for each Nation and their duties shall be to carry messages for their Lords and to take up the arms of war in case of emergency. They shall not participate in the proceedings of the Confederate Council but shall watch its progress and in case of an erroneous action by a Lord they 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 Lords in the Confederate Council shall do so through the War Chief of their Nation. It shall ever be his duty to lay the cases, questions and propositions of the people before the Confederate Council.

38. When a War Chief dies another shall be installed by the same rite as that by which a Lord is installed.

39. 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 or the men alone or jointly may act in such a case. The women title holders shall then choose another candidate.

40. When the Lords of the Confederacy take occasion to dispatch a messenger in behalf of the Confederate Council, 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.

41. 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 being is found dead, the finder shall not touch the body but return home immediately shouting at short intervals, "Koo-weh!"

Clans and Consanguinity

42. Among the Five Nations and their posterity there shall be the following original clans: Great Name Bearer, Ancient Name Bearer, Great Bear, Ancient Bear, Turtle, Painted Turtle, Standing Rock, Large Plover, Deer, Pigeon Hawk, Eel, Ball, Opposite-Side-of-the-Hand, and Wild Potatoes. These clans distributed through their respective Nations, shall be the sole owners and holders of the soil of the country and in them is it vested as a birthright.

43. People of the Five Nations members of a certain clan shall recognize every other member of that clan, irrespective of the Nation, as relatives. Men and women, therefore, members of the same clan are forbidden to marry.

44. 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 the mother.

45. The women heirs of the Confederated Lordship titles shall be called Royaneh (Noble) for all time to come.

46. The women of the Forty Eight (now fifty) Royaneh 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 Ripe Corn Festival, one in the cousinhood of which the infant is a member shall be appointed a speaker. He shall then announce to the opposite cousinhood the names of the father and the 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 Confederacy." As he sings the opposite cousinhood shall respond by chanting, "Hyenh, Hyenh, Hyenh, Hyenh," until the song is ended.

47. If the female heirs of a Confederate Lord's title become extinct, the title right shall be given by the Lords of the Confederacy to the 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.

48. If all the heirs of a Lordship title become extinct, and all the families in the clan, then the title shall be given by the Lords of the Confederacy to the family in a sister clan whom they shall elect.

49. If any of the Royaneh women, heirs of a titleship, shall wilfully withhold a Lordship 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 Lords of the Confederacy shall elect the family or clan which shall in future hold the title.

50. The Royaneh women of the Confederacy heirs of the Lordship titles shall elect two women of their family as cooks for the Lord when the people shall assemble at his house for business or other purposes.

It is not good nor honorable for a Confederate Lord to allow his people whom he has called to go hungry.

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

52. The Royaneh women, heirs of the Lordship titles, shall, should it be necessary, correct and admonish the holders of their 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.

53. When the Royaneh women, holders of a Lordship 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, supports his own family, if any, and who has proven a faithful man to his Nation.

54. When a Lordship title becomes vacant through death or other cause, the Royaneh women of the clan in which the title is hereditary shall hold a council and shall choose one from among their sons to fill the office made vacant. Such a candidate shall not be the father of any Confederate Lord. 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 Confederate Lords in the Clan. They shall decide which candidate shall be named. If the men and the women agree to a candidate his name shall be referred to the sister clans for confirmation. If the sister clans confirm the choice, they shall refer their action to their Confederate Lords who shall ratify the choice and present it to their cousin Lords, and if the cousin Lords confirm the name then the candidate shall be installed by the proper ceremony for the conferring of Lordship titles.

Official Symbolism

55. A large bunch of shell strings, in the making of which the Five Nations Confederate Lords have equally contributed, shall symbolize the completeness of the union and certify the pledge of the nations represented by the Confederate Lords 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 Five Nations Confederacy. And the Lord whom the council of Fire Keepers shall appoint to speak for them in opening the council shall hold the strands of shells in his hands when speaking. When he finishes speaking he shall deposit the strings on an elevated place (or pole) so that all the assembled Lords and the people may see it and know that the council is open and in progress.

When the council adjourns the Lord who has been appointed by his comrade Lords to close it shall take the strands of shells in his hands and address the assembled Lords. Thus will the council adjourn until such time and place as appointed by the council. Then shall the shell strings be placed in a place for safekeeping.

Every five years the Five Nations Confederate Lords and the people shall assemble together and shall ask one another if their minds are still in the same spirit of unity for the Great Binding Law and if any of the Five Nations shall not pledge continuance and steadfastness to the pledge of unity then the Great Binding Law shall dissolve.

56. 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 Confederate territory.

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

The Lords of the Confederacy shall eat together from one bowl the feast of cooked beaver's tail. While they are eating they are to use no sharp utensils for if they should they might accidentally cut one another and bloodshed would follow. All measures must be taken to prevent the spilling of blood in any way.

58. There are now the Five Nations Confederate Lords standing with joined hands in a circle. This signifies and provides that should any one of the Confederate Lords leave the council and this Confederacy his crown of deer's horns, the emblem of his Lordship title, together with his birthright, shall lodge on the arms of the Union Lords whose hands are so joined. He forfeits his title and the crown falls from his brow but it shall remain in the Confederacy.

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

You, the Five Nations Confederate Lords, be firm so that if a tree falls on your joined arms it shall not separate or weaken your hold. So shall the strength of the union be preserved.

59. A bunch of wampum shells on 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 a token that the men have combined themselves into one head, one body and one thought, and it shall also symbolize their ratification of the peace pact of the Confederacy, whereby the Lords of the Five Nations have established the Great Peace.

The white portion of the shell strings represent the women and the black portion the 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 Lords. In case a part or all the Lords pursue a course not vouched for by the people and heed not the third warning of their women relatives, then the matter shall be taken to the General Council of the women of the Five Nations. If the Lords 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 Lord or Lords to return from the wrong course. If the Lords heed the warning they shall say, "we will reply tomorrow." If then an answer is returned in favor of justice and in accord with this Great Law, then the Lords shall individually pledge themselves again by again furnishing the necessary shells for the pledge. Then shall the War Chief or Chiefs exhort the Lords urging them to be just and true.

Should it happen that the Lords refuse to heed the third warning, then two courses are open: either the men may decide in their council to depose the Lord or Lords 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 Lord or Lords, saying: "Since you the Lords of the Five Nations have refused to return to the procedure of the Constitution, we now declare your seats vacant, we take off your horns, the token of your Lordship, 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 Lords, 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 Lords: "So now, Lords of the Five United Nations, harken to these last words from your men. You have not heeded the warnings of the women relatives, 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 urging you to return to the right course of action. Since you are determined to resist and to withhold justice from your people there is only one course for us to adopt." At this point the War Chief shall let drop the bunch of black wampum and the men shall spring to their feet and club the erring Lords to death. Any erring Lord may submit before the War Chief lets fall the black wampum. Then his execution is withheld.

The black wampum here used symbolizes that the power to execute is buried but that it may be raised up again by the men. It is buried but when occasion arises they may pull it up and derive their power and authority to act as here described.

60. A broad dark 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 unity of the Five Nations.²

The first of the squares on the left represents the Mohawk nation and its territory; the second square on the left and the one near the heart, represents the Oneida nation and its territory; the white heart in the middle represents the Onondaga nation and its territory, and it also means that the heart of the Five Nations is single in its loyalty

to the Great Peace, that the Great Peace is lodged in the heart (meaning the Onondaga Lords), and that the Council Fire is to burn there for the Five Nations, and further, it means that the authority is given to advance the cause of peace whereby hostile nations out of the Confederacy shall cease warfare; the white square to the right of the heart represents the Cayuga nation and its territory and the fourth and last white square represents the Seneca nation and its territory.

White shall here symbolize that no evil or jealous thoughts shall creep into the minds of the Lords while in Council under the Great Peace. White, the emblem of peace, love, charity and equity surrounds and guards the Five Nations.

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

Then shall the Lords 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 out a Tree of Ka-hon-ka-ah-go-nah,³ 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 days after.

62. When the Confederate Council of the Five Nations declares for a reading of the belts of shell calling 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 the honoring of the importance of the law.

63. Should two sons of opposite sides of the council fire agree in a desire to hear the reciting of the laws of the Great Peace and so refresh their memories in the way ordained by the founder of the Confederacy, they shall notify Adodarho. He then shall consult with five of his coactive Lords and they in turn shall consult with their eight brethren. Then should they decide to accede to the request of the two sons from opposite sides of the Council Fire, Adodarho shall send messengers to notify the Chief Lords of each of the Five Nations. Then they shall despatch their War Chiefs to notify their brother and cousin Lords of the meeting and its time and place.

When all have come and have assembled, Adodarhoh, in conjunction with his cousin Lords, shall appoint one Lord who shall repeat the laws of the Great Peace. Then shall they announce who they have chosen to repeat the laws of the Great Peace to the two sons. Then shall the chosen one repeat the laws of the Great Peace.

64. At the ceremony of the installation of Lords if there is only one expert speaker and singer of the law and the Pacification Hymn 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 thus act for both sides of the fire until the entire ceremony has been completed. Such a speaker and singer shall be termed the "Two Faced" because he speaks and sings for both sides of the fire.

65. I, Dekanawida, and the Union Lords, now uproot the tallest pine tree and into the cavity thereby made we cast all weapons of war. Into the depths of the earth, down into the deep underearth currents of water 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.

Laws of Adoption

66. 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. This naming shall be only temporary and shall be called, "A name hung about the neck."

67. Should any person, a member of the Five Nations' Confederacy, specially esteem a man or woman of another clan or of a foreign nation, he may choose a name and bestow it upon that person so esteemed. The naming shall be in accord with the ceremony of bestowing names. Such a name is only a temporary one 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.

68. Should any member of the Five Nations, a family or person belonging to a foreign nation submit a proposal for adoption into a clan of one of the Five Nations, he or they 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 Lords of the nation shall then consider the proposal and submit a decision.

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

70. When the adoption of anyone shall have been confirmed by the Lords of the Nation, the Lords shall address the people of their 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 depths of the earth. Henceforth let no one of our nation ever mention the original name or nation of their birth. To do so will be to hasten the end of our peace.

Laws of Emigration

71. When any person or family belonging to the Five Nations desires to abandon their birth nation and the territory of the Five Nations, they shall inform the Lords of their nation and the Confederate Council of the Five Nations shall take cognizance of it.

72. When any person or any of the people of the Five Nations emigrate and reside in a region distant from the territory of the Five Nations Confederacy, the Lords 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 shells and they shall know that this is an order for them to return to their original homes and to their council fires.

Rights of Foreign Nations

73. The soil of the earth from one end of the land to the other is the property of the people who inhabit it. By birthright the Ongwehonweh (Original beings) are the owners of the soil which they own and occupy and none other may hold it. The same law has been held from the oldest times.

The Great Creator has made us of the 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.

74. When any alien nation or individual is admitted into the Five Nations the admission shall be understood only to be a temporary one. Should the person or nation create loss, do wrong or cause suffering of any kind to endanger the peace of the Confederacy, the Confederate Lords shall order one of their war chiefs to reprimand him or them and if a similar offence is again committed the offending party or parties shall be expelled from the territory of the Five United Nations.

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

76. No body of alien people who have been adopted temporarily shall have a vote in the council of the Lords of the Confederacy, for only they who have been invested with Lordship 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

Confederacy, might go against its Great Peace. In this manner the Great Peace would be endangered and perhaps be destroyed.

77. When the Lords of the Confederacy decide to admit a foreign nation and an adoption is made, the Lords 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, to interfere with or to injure the Five Nations nor disregard the Great Peace or any of its rules or customs. That in no way should they cause disturbance or injury. Then should the adopted nation disregard these injunctions, their adoption shall be annuled and they shall 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 Lords 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 from the Confederacy."

78. Whenever a foreign nation enters the Confederacy 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 other nations to accept the Great Peace.

Rights and Powers of War

79. Skanawatih shall be vested with a double office, duty and with double authority. One-half of his being shall hold the Lordship 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 Confederacy and command them to prepare for war and have their men ready at the appointed time and place for engagement with the enemy of the Great Peace.

80. When the Confederate Council of the Five Nations 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.

81 When the men of the Five Nations, 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 Five Nations 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 all 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 the 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 supplication
To the Almighty 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!

82. When the warriors of the Five Nations are on an expedition against an 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 enemies' lines when the War Chief shall approach with great caution and prepare for the attack.

83. 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.

84. Whenever a foreign nation is 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.

85. Whenever a war against a foreign nation is pushed until that 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.

86. Whenever a foreign nation is conquered and the survivors are brought into the territory of the Five Nations' Confederacy 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 Confederacy in the body of the Lords.

87. 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.

88. 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 obtain 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 at his back to meet any emergency. War must continue until the contest is won by the Five Nations.

89. When the Lords 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 Lord who carries the proposals and these warriors shall be especially cunning. Should the Lord 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.

90. When the Five Nations' Council declares war any Lord of the Confederacy may enlist with the warriors by temporarily renouncing his sacred Lordship title which he holds through the election 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 Lord, if living, may resume his title and seat in the Council.

91. 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 defense of the territory.

Treason or Secession of a Nation

92. 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 Confederacy, such a nation or such nations shall be deemed guilty of treason and called enemies of the Confederacy and the Great Peace.

It shall then be the duty of the Lords of the Confederacy 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 Confederacy by the War Chiefs and his men.

Rights of the People of the Five Nations

93. Whenever a specially important matter or a great emergency is presented before the Confederate Council and the nature of the matter affects the entire body of the Five Nations, threatening their utter ruin, then the Lords of the Confederacy must submit the matter to the decision of their people and the decision of the people shall affect the decision of the Confederate Council. This decision shall be a confirmation of the voice of the people.

94. 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 a council to be held to discuss the welfare of the clans, then the men may gather about the fire. This council shall have the same rights as the council of the women.

95. 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 decisions and recommendations shall be introduced before the Council of the Lords by the War Chief for its consideration.

96. 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 interests 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 or to the Confederate Council (as the case may require) by the War Chief or the War Chiefs.

97. Before the real people united their nations, each nation had its 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 Lords of each nation in future shall settle their nation's affairs at this council fire governed always by the laws and rules of the council of the Confederacy and by the Great Peace.

98. 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 Confederate Council or in the conferring of Lordship 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 prescribed by the laws of the Great Peace.

Religious Ceremonies Protected

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

100. It shall be the duty of the Lords of each brotherhood to confer at the approach of the time of the Midwinter Thanksgiving and to notify their people of the approaching festival. They shall hold a council over the matter and arrange its details and begin the Thanksgiving five days after the moon of Dis-ko-nah 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 Lords shall preside over the Thanksgiving and address the people from time to time.

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

The recognized festivals of Thanksgiving shall be the Midwinter Thanksgiving, the Maple or Sugar-making Thanksgiving, the Raspberry Thanksgiving, the Strawberry Thanksgiving, the Cornplanting Thanksgiving, the Corn Hoeing 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 Long Houses.

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

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

104. Whenever any man proves himself by his good life and his knowledge of good things, naturally fitted as a teacher of good things, he shall be recognized by the Lords as a teacher of peace and religion and the people shall hear him.

The Installation Song

105. The song used in installing the new Lord of the Confederacy shall be sung by Adodarhoh and it shall be:

"Haii, haii Agwah wi-yoh
" " A-kon-he-watha
" " Ska-we-ye-se-go-wah
" " Yon-gwa-wih
" " Ya-kon-he-wa-tha

Haii, haii It is good indeed
" " (That) a broom, --
" " A great wing,
" " It is given me
" " For a sweeping instrument."

106. Whenever a person properly entitled desires to learn the Pacification Song 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 on an occasion when no chief is installed.

Protection of the House

107. 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 it upon seeing such a sign shall not approach the house either by day or by night but shall keep as far away as his business will permit.

Funeral Addresses

108. At the funeral of a Lord of the Confederacy, say: Now we become reconciled as you start away. You were once a Lord of the Five Nations' Confederacy 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 yet you lived hinder you. In hunting you once took delight; in the game of Lacrosse you once took delight and in the feasts 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 were related to this 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 not idle talk neither gossip. Be careful of this and speak not and do not give way to evil behavior. One year is the time

that you must abstain from unseemly levity but if you can not do this for ceremony, ten days is the time to regard these things for respect."

109. At the funeral of a War Chief, say:

"Now we become reconciled as you start away. You were once a War Chief of the Five Nations' Confederacy 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 Lord).

110. 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 ever ready to take part in battles for the Five Nations' Confederacy. The United People trusted you." (The remainder is the same as the address at the funeral of a Lord).

111. 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 Lord).

112. At the funeral of a chief woman, say:

"Now we become reconciled as you start away. You were once a chief woman in the Five Nations' Confederacy. 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 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. Looking after your family was a sacred duty and you were faithful. You were one of the many joint heirs of the Lordship titles. Feastings were yours and you had pleasant occasions. . ." (The remainder is the same as the address at the funeral of a Lord).

113. 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 a mother of the nation. (Etc.) Looking after your family was a sacred duty and you were faithful. Feastings . . . (etc.)" (The remainder is the same as the address at the funeral of a Lord).

114. 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 the things that transpired on earth hinder you. Let nothing that happened while you lived hinder you." (The remainder is the same as the address at the funeral of a Lord).⁴

115. 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 be happy once more, though by a death, gloom has been cast over them. Then shall the black clouds roll away and the sky shall show blue once more. Then shall the children be again in sunshine.

116. 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 cheer their minds once again and rekindle their hearth 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 bright blue sky is visible once more. Therefore shall they be in peace in the sunshine again.

117. 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 ten days hence for it is the decree of the Creator that mourning shall cease when ten days have expired. Then shall a feast 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 minds must now be freed of sorrow as before the loss of a 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 to the one who did the cooking while the body was lying in the house. Let her come forward and receive this gift and be dismissed from the task."

In substance this shall be repeated for every one who assisted in any way until all have been remembered.

Editor's Notes:

1. Chestnut wood throws out sparks in burning, thereby creating a disturbance in the council.
 2. This is the Hiawatha Belt, now in the Congressional Library.
 3. A great swamp Elm.
 4. The above ellipses and 'etc.' remarks are transcribed directly from the text I (Gerald Murphy) copied.
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WEEKLY HISTORICAL NOTE

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Native Sovereignty: The Iroquois Great Law and the Creation of the U.S. Constitution

In May of 1787, 55 delegates of the English Colonies in America began to travel to Philadelphia to attend the Constitutional Convention. Some of the delegates thought the Articles of Confederation only needed to be amended to improve the government that was in place. Others attended with the intentions of creating a whole new Government. As a result, delegates from 12 of the colonies (Rhode Island did not send anyone) discussed a variety of issues ranging from commerce to slavery. It was not until September that a proposal was agreed upon and on September 17th, The Constitutional Convention approved the Constitution of the United States of America. Thirty nine of the delegates signed the new document and after ratification by a majority of the states, the Constitution became law on June 21, 1788.

Just as the delegates from the several colonies, the history and content of the Constitution is diverse. The creation of a three branch government composed of the executive, legislative, and judicial, was unique to the Euro-American culture at that time. Exceptionally unique was the Legislative Branch which was composed of a bicameral legislative body: The House of Representatives and the Senate.

How did the Continental Congress come to agree on such a concept? Where did the ideas contained within the Constitution come from? Was the Constitution the perfection of older European models, thoughts and philosophies, or did it come from somewhere else all together? Many of these questions have been asked over the years by various historians. It is clear, however, that there is a strong connection between the content of the United States Constitution and the Iroquois Great Law. The reasons for the connection between these two seemingly unrelated governments is complex and hard to trace due to the shadows cast by the last two hundred years. However, there are several indications left behind by various sources that suggest there was a strong connection between the founding fathers and the Iroquois chiefs.

The strongest connection can be traced to Benjamin Franklin, who, by the 1740s was living a moderately comfortable life as a business man and community leader in Philadelphia. He opened his own print shop and became the province's official printer. "Franklin ran off his press all of Pennsylvania's paper money, state documents and laws, as well as job printing." After a few years of operation, he took an interest in printing treaties made with several Indian nations due to a "seemingly insatiable appetite for information about the Indians."²

It was under these conditions that Benjamin Franklin closely monitored laws of diplomacy practiced between England and the Iroquois, and he gained an understanding of the Iroquois governmental roles and organization. Franklin was sent to the Constitutional Convention, not as an official delegate, but as a highly respected advisor. It is not surprising then that many of the provisions found within the constitution were concepts that Franklin had advocated for during the years prior to its writing. Franklin's extensive experience publishing the proceedings of the many treaty parties had exposed him to many of the philosophies and practices of the Iroquois Great Law.

In the introduction of *The Great Law of Peace and the Constitution of the United States of America*, Gregory Schaaf outlines several similarities between the U.S. Constitution and the Iroquois Great Law. By highlighting the organization of the Confederacy's Grand Council, the roles of various people, and nations, Schaaf illustrates just how similar the U.S. government is to the Iroquois system.

Schaaf begins with the Onondaga Nation, and Chief Thatatálho, who presides over the Grand Council meetings. His role is described as parallel to the role of the U.S. President, and the role of the Onondaga Nation, who are

known as the Firekeepers, as representative of the Executive Branch. After the other nations debated the issue and came to a consensus, the issue was returned to the Onondaga with anticipation of approval. However, if the Onondaga felt that there was anything lacking or not considered, then they could pass the issue back to the other nations and the discussion on the matter would have been revisited or continued. This is very similar to the procedure described in the U.S. Constitution and how the Executive Branch (specifically the President) could veto a bill, in which case it could return to the floor in congress for revision.

In the organization of the Confederacy, the Mohawk and Seneca Nations were considered the Elder Brothers and the Cayuga and Oneida Nations were considered the Younger Brothers. These two designations are reflected in the Upper and Lower houses of Congress, or the Senate and the House of Representatives.

In the Confederacy, discussions begin with the Elder Brothers, who make recommendations and then pass the issue *over the fire* to the Younger Brothers. The Younger Brothers then debate the issue, and make recommendations back to the Elder Brothers or send the issue on for approval. This procedure is directly mimicked by the legislative procedure used by congress and outlined in the U.S. Constitution.

The Iroquois Confederacy also had a built-in judicial system and checks and balances that were meant to foster personal freedoms such as freedom of speech, assembly, and religion. Although, perhaps more important than the similarities to the Iroquois and U.S. judicial branches, Schaaf pointed out that it was probably their differences between the two that silenced the Founding Fathers from revealing where their inspiration came.

Schaaf wrote that “the Iroquoian ‘supreme court’ was entrusted to the women.” In the Iroquois culture, Clan Mothers were the ones who were responsible for nominating chiefs and in the event that a chief neglected to represent his clan or follow the will of the people, the clan mother could warn him. If he continued in an errant path after his third warning, the Chief could be removed from his office. Titles to the lands where the Iroquois lived were also preserved through the women and their family lines. In addition, women also held the power to prevent war or allow it.

With so many rights inherent in the roles of women in the communities, Schaaf pointed out that “white women could have argued they deserved, at least, equal rights with American Indian women,” and that “if women across the land had known the truth about the power of Indian women, the call for equal rights could have been heard earlier, and American history might have changed...” If Schaaf is correct and the Founding Fathers of the United States intentionally hid the origins of the U.S. Constitution, it might have been one of the single most detrimental events to equal rights in American History.

Although the U.S. Constitution refers to the “Indian Tribes,” it contains no list of provisions for citizenship or rights to be reserved to the members of the tribes. This is due to the inherent sovereignty and independence of the many Indian Nations. As far as the constitution is concerned, the only entity that has the right to regulate commerce and establish treaties with the Indian Nations is the U.S. Federal Government. Those rights were specifically denied to the states or any other individual or entity under Article 1, Sections 8 and 10.

In the years following the establishment of the U.S. constitution, Native American sovereignty has been challenged time and again. Despite the fact that Native Americans were not citizens of the United States until 1924, and are independent sovereign nations, Congress, which derives its authority from the U.S. Constitution, targeted and violated Native Sovereignty with policies such as Removal Act, Allotment Act, Boarding Schools, and many others.

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Schaaf, Gregory. *The Great Law of Peace and the Constitution of the United State of America*, pamphlet published by the *Tree of Peace Society*.

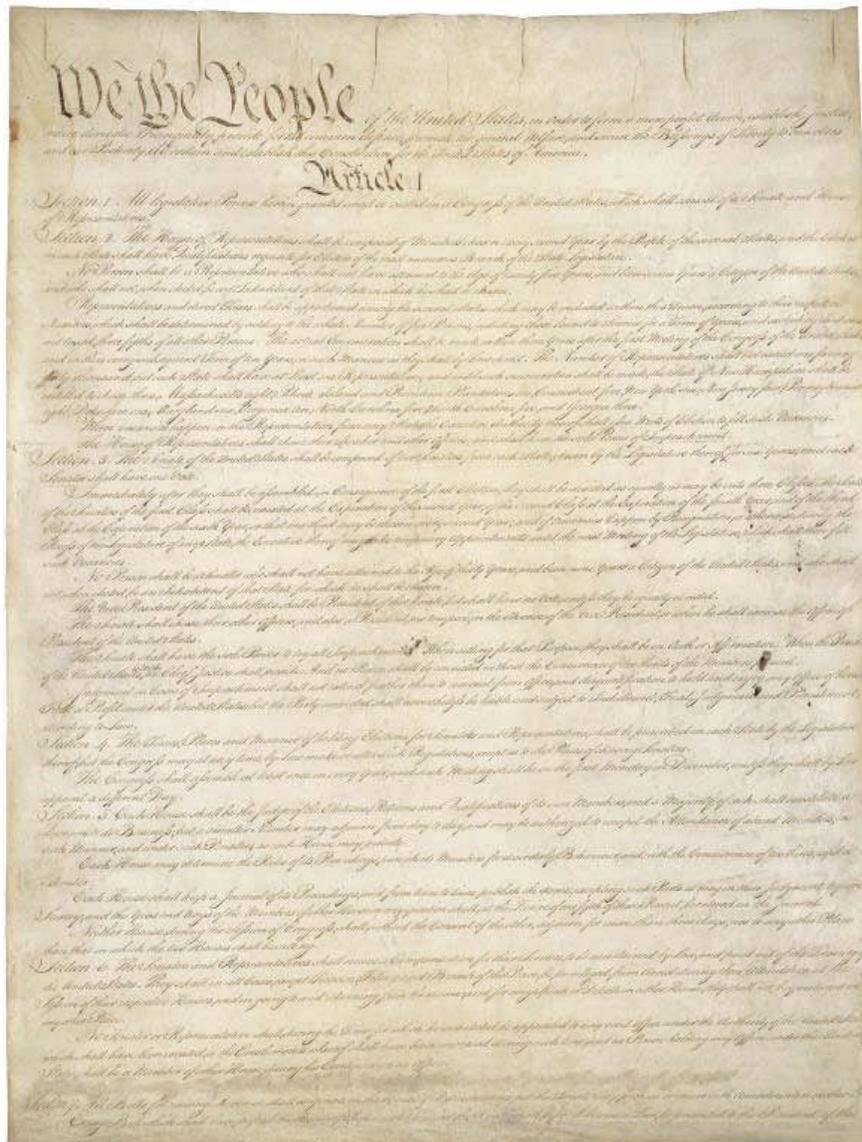


Image 1: The first page of the United States Constitution.

The U.S. Constitution outlines the powers of the three branches of the Federal Government and, together with subsequent amendments, outlines the rights of the Citizens of the United States. The only other people referred to in the document are the Native Nations who occupied North America before European arrival.

It would be a very strange thing if Six Nations of Ignorant Savages should be capable of forming a scheme for such an Union and be able to execute it in such a manner, as that it has subsisted Ages, and appears indissoluble, and yet a like Union should be impracticable for ten or a dozen English Colonies.

Benjamin Franklin
to James Parker, 1751