

March 14, 2009

Kajatthondek;

Be advised that the Haudenosaunee Confederacy Council, Mohawk Men's Council, the Confederated Indigenous Tribes of the United States, and all Six Nations Council Fires have been made aware of the past, present and future intended disturbances at our ancestral sites for alleged archaeological reviews or studies. We feel great insult and pain from these activities, where there has been no consultation or approval from our historic representative or his office. Without the agreement of our Faithkeepers, Historical/Archaeological Representative, or Confederacy Council no person shall be permitted to disturb any of our historical or ancestral sites or sites in our care. We stand as the protectors and trust holders on the lands as described by the many treaties, agreements and arrangements through our history. These sites are burial places of our ancestors, and as such we shall protect them as a mother bear protects her cubs. The disrespect afforded our ancestors shall no longer be tolerated.

Consider the outcry from your communities if we committed the same atrocities in the places of burial of your dead, historic places such as Cataraqui Cemetery. Perhaps we need to complete studies on your ancestral sites (much younger than ours) in order to have quality archaeological datum for our students. By the same respect afforded us, no one should expect us to stop, and if they did, we should be able to use any witness we like for authority.

As a Sovereign Nation, we do not acknowledge nor accept the reports of your inferred experts as fact, we have the facts, and the evidence to support them. We do not acknowledge nor accept the claims by other Nations, that they have authority or disposition on the lands in question. Under all Ancestral Agreements, Wampum Belts, Treaties, and the Silver Covenant Chain we claim the authority of direction of activity in these lands, other claims are false, having been molded to serve the interests of specific parties or governments. We do not accept the creative archaeology, nor the re-positioning of mapped lines as have been presented. Once again, we know insult from your false giving's. Your historical evidence of this truth and our rightful position can be found in the National Archives of Canada, and the Library of Congress, in the United States.

We have a nation-to-nation relationship with the United States and Canada via the Treaty of Canandaigua, and the Sovereignty Recognition and Treaty with HRM Queen Victoria, Today, we continue to be the legal holder of the treaties that were made with the United States and other Nations, and we continue to be the title holder of the lands. We hope that your continued actions shall not cause us to call upon these treaties, and the support contained therein, or more so the support of a United Nations Proclamation to bring an end to the wrongs being committed.

Our ancient government is not to be confused with the government that was created by the United States or Canada. The Haudenosaunee Confederacy is the real government of the Mohawk, Oneida, Cayuga, Onondaga, Tuscaroras, and Seneca Peoples. The Council, its Chiefs, Clanmothers and Faithkeepers are not to be confused with any other elected council. We stand aligned to the Erie, Cherokee, Confederated Indigenous Tribes of the United States, Neutrals, and many other Nations, our voice is loud, and you have mistaken kindness for weakness. We are bound within our Great Law "Kayanerenhkowa", and we have carried the peace, respectfully seeking for you to do the same. Deyunhonghdoyenghdonh!

**KAYONI #1**

**DEGANAWIDA TAHNON NE WISK NIHONONWETSAKEH ROTIYANER WAHATIKWIRAYENTO NE SKENNENKOWA**

*Ihiih ne Deganawidah, watiakwayena Rotiyaner ne Wisk Nihononwentsakeh wahakwairayento ne Skennenkowa. Wahkwirayento sonwentsake Atotarho, Tanon ne Onondagehaga Kanakerasera: tsonwentsake ne Sehwasenhanonneh. Ne wakehnatonkwe kiken yokwirote Tsoneratasekowa, Yokwiratshani Ohnentakenra.*

*To waahkwayen tsiyokwiroteh kiken Skennenkowa, yohnetska, karaken yetskaronkwa tsinon nensowahtien Atotarho tahnnon ne sarasetsen Rotiyanerson. Tohnon wakwentskohtonion tsinon yonitskwaratseranetska tsi yorakwawerhon ahnatohkonson tsiyokwiroteh ne Skennenkowa. To ensowanitskohtonion tahnnon ensowatennikorahren tsi rohnatehke ne Wisk Nihononwentsakeh. Ahkwekon tsi nahoten ahotihriwayen takeh. Tohnon newateriwahseronnikkeh sehwahenton. Atotarho tahnnon ne Sarasetsen. Rotiyanerson Onondagehaga tahnnon ne ohya Rotiyanerson ne Wisk Nihononwentsakeh.*

**WAMPUM # 1**

**DEGANAWIDA AND THE CHIEFS PLANT THE TREE OF PEACE**

*I am Deganawida. With the statesmen of the League of Five Nations, I plant the Tree of Great Peace. I plant it in your territory. Atotarho and the Onondaga Nation: in the territory of you who are the Firekeepers. I name the tree Tsoneratasekowa, the Great White Pine. Under the shade of this Tree of Great Peace, we spread the soft, white feathery down of the Globe Thistle as seats for you, Atotarho and your cousin statesmen.*

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

**KAYONI #2**

**YOTEHRARAKEN NE YOKWIROTEH SKENNENKOWA**

*Yohtehronton tsi yokwiroteh ne Skennenkowa. Enska ohtorehkeh niyawehnon, enska nakon nonkwati, enska entieh nohkwati tanon enska ehnehken nokwati. Tahnnon tsinikonnonhoten nehneh Skennen tahnnon Kahsatstensera. Tohka onka ronkwe tohkahni kanakerasera ahtstehokwati ne Wisk Nihononwentsateh enhatihsereh ne Kayanerenhkowa ahoyanehrensera tanon ensakotironkahten ne Rotiyanerson, enwahtonentatitehrosehreh tsiniyohreh tsitokwiroteh. Tohka rohnatehnikonrohareh tahnnon tohka enhontehwennarakwe tahnnon enhatiharatsteh tsi ensahkotiwenarakwe ne Ratitsenhakwehniyo enhonwatihonkaron kati toh enhontekwasen tsi ohnatokonson ne Tsoneratasekowa.*

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

**WAMPUM #2**

**THE GREAT WHITE ROOTS OF THE TREE OF PEACE**

*Roots have spread out from the Tree of Great Peace, one to the north, one to the east, one to the south and one to the west. These are the Great White Roots and their nature is Peace and Strength. If any man or any nation outside of the Five Nations shall obey the laws of the Great Peace (Kayanerenhkowa) and shall make this known to the statesmen of the League, they may trace back the roots of the Tree. If their minds are clean and if they are obedient and promise to obey the wishes of the Council and of the League, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.*

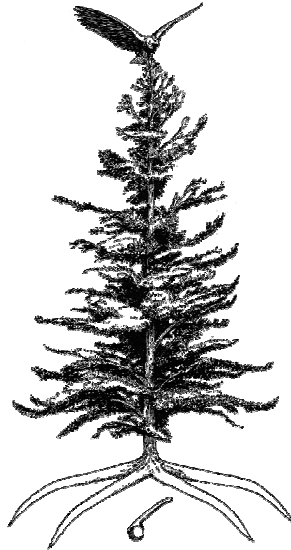
*We place at the top of the Tree of Great Peace an eagle who is able to see afar. If he sees in the distance any danger threatening, he will at once warn the people of the League.*

Yours in the Bonds of Trust For Our People;

Standing as a Responsible Haudenosaunee' carrying on the Great Law;  
May I long Stand with You in Truth, Defend You, and Serve Our Strong House  
Kanien`keha:ka – Wakskarewa:ke – Enyerighwawetharho =

Deadiy'do:we:

Stewart Deline-Maracle



***With Reverence, Respect, Obedience and Thanks to the  
Six Nation Confederacy Sachems and War Chiefs  
for the development of this document in the past and  
their continued stand for the Sovereign Iroquois People***

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