

Chapter 4: 1686-1803: The American Revolution, Great Law of Peace, & The U.S. Constitution

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1784: Benjamin Franklin on The Haudausaunee Confederacy:

“The Indian Men when young are Hunters & Warriors; when old, Counsellors; for all their Government is by Counsel of the Sages; there is no Force there are no Prisons, no Officers to compel Obedience, or inflict Punishment.— Hence they generally study Oratory; the best Speaker having the most Influence.

The Indian Women till the Ground, dress the Food, nurse and bring up the Children, and preserve and hand down to Posterity the Memory of public Transactions. These Employments of Men and Women are accounted natural and honorable, Having few artificial Wants, they have abundance of Leisure for Improvement by Conversation.

Our laborious Manner of Life compar'd with theirs, they esteem slavish & base; & the Learning on which we value ourselves, they regard as frivolous and useless. An Instance of this occur'd at the Treaty of Lancaster in Pensilvania, anno 1744, between the Government of Virginia adn the Six Nations. After the principal Business was settled, the Commissioners from Virginia acquainted the Indians by a Speech, that there was at Williamsburg a College, with a Fund for Educating Indian youth; and that if the Six Nations would send down half a dozen of their young Lads to that College, the Government would take Care that they should be well provided for, and instructed in all the Learning of the White People.

It is one of the Indian Rules of Politeness not to answer a public Proposition the same day that it is made; they think it would be treating it as a light matter, and that they show it Respect by taking time to consider it, as of a Matter important. They therefore deferr'd their Answer till the Day following; when their Speaker began by expressing their deep Sense of the Kindness of the Virginia Government in making them that Offer, **'For we know,'** says he, **'that you highly esteem the kind of Learning taught in those Colleges, and that the Maintenance of our young Men while with you, would be very expensive to you. We are convinc'd therefore that you mean to do us Good by your Proposal, and we thank you heartily. But you who are wise must know, that different Nations have different Conceptions of Things, and you will therefore not take it amiss if our Ideas of this kind of Education happen not to be the same with yours. We have had some Experience of it: Several of our young People were formerly brought up at the Colleges of the Northern Provinces; they were instructed in all your Sciences; but when they came back to us they were bad Runners ignorant of every means of living in the Woods, unable to bear either Cold or Hunger, knew neither how to build a Cabin, take a Deer or kill an Enemy, spoke our Language imperfectly, were therefore neither fit for Hunters Warriors, or Counsellors, they were totally good for nothing. We are however not the less oblig'd by your kind Offer tho' we decline accepting it; and to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take great Care of their Education, instruct them in all we know, and make Men of them.—'**”

— "Remarks Concerning the Savages of North America"(1784)¹

1 Louisiana Tech University: <http://www2.latech.edu/~bmagee/212/franklin/Savages2.htm>

Franklin: More “Remarks Concerning the Savages of North America”:

“The Politeness of the Savages in Conversation is indeed carried to Excess, since it does not permit them to contradict or deny the Truth of what is asserted in their Presence; By this means they indeed avoid Disputes, but then it becomes difficult to know their Minds, or what Impression you make upon them. The Missionaries who have attempted to convert them to Christianity, all complain of this as one of the great difficulties of their Mission: The Indians hear with Patience the Truths of the Gospel explain’d to them, and give their usual Tokens of Assent & Approbation: You would think they were convinc’d. No such Matter. It is mere Civility.

A Suedish Minister, having assembled the Chiefs of the Saquehanah Indians, made a Sermon to them, acquainting them with the principal historical Facts on which our Religion is founded, such as the Fall of our first Parents by eating an Apple; the Coming of Christ, to repair the Mischief; his Miracles & Suffering, &c. When he had finished, an Indian Orator stood up to thank him. **'What you have told us,'** says he, **'is all very good. It is indeed a bad Thing to eat Apples. It is better to make them all into Cyder. We are much oblig’d by your Kindness in coming so far to tell us these Things which you have heard from your Mothers; in return I will tell you some of those we have heard from ours. In the Beginning our Fathers had only the Flesh of Animals to subsist on, and if their Hunting was unsuccessful, they were starving. Two of our young Hunters having kill’d a Deer, made a Fire in the Woods to broil some Part of it. When they were about to satisfy their Hunger, they beheld a beautiful young Woman descend from the Clouds, and seat herself on that Hill which you see yonder among the blue Mountains. They said to each other, It is a Spirit that perhaps has smelt our broiling Venison & wishes to eat of it: Let us offer some to her. They presented her with the Tongue, She was pleas’d with the Taste of it, and said, Your Kindness shall be rewarded: Come to this Place after thirteen Moons, and you shall find something that will be of great Benefit in nourishing you and your Children to the latest Generations. They did so, and to their Surprise found Plants they had never seen before, but which from that antique time have been instantly cultivated among us to our great Advantage. Where her right Hand had touch’d the Ground they found Maize; Where her left hand had touch’d it, they found Kidney Beans, and where her Backside had rested on it, they found Tobacco.—'** The good Missionary disgusted with this idle Tale, said, **'What I delivered to you were sacred Truths, but what you tell me is mere Fable, Fiction and Falshood.'**

The Indian offended, reply’d, **'My Brother, it seems your Friends have not done you Justice in your Education, they have not well instructed you in the Rules of common Civility. You saw that we who understand and practise those Rules, believ’d all your Stories: Why do you refuse to believe ours?—'**”

More Remarks:

“... The Business of the Women is to take exact Notice of what passes, imprint it in their Memories, for they have no Writing, and communicate it to their Children. They are the Records of the Councils, and they preserve Traditions of the Stipulations in Treaties 100 Years back, which when we compare with our Writings we always find exact.”

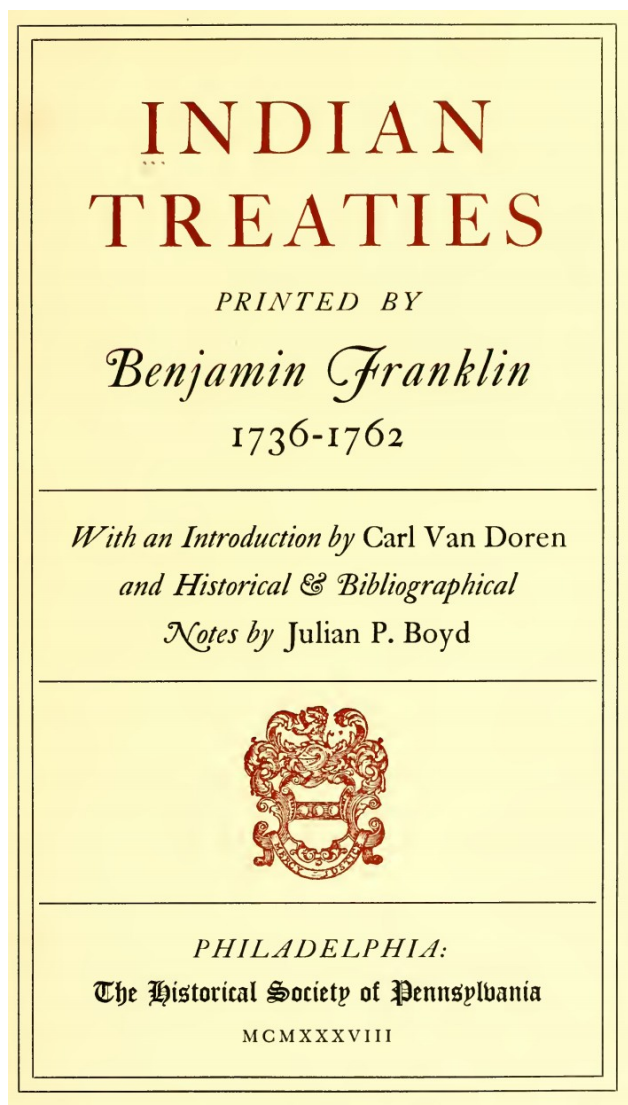
“... How different this is, from the Conduct of a polite British House of Commons where scarce every person without some confusion, that makes the Speaker hoarse in calling to Order and how different from the Mode of Conversation in many polite Companies of Europe, where if you do not deliver your Sentence with great Rapidity, you are cut off in the middle of it by the Impatients Loquacity of those you converse with, & never suffer'd to finish it—“²



This Oil on canvas of Benjamin Franklin is a copy of one painted by David Martin in 1766. James Reid Lambdin (1807-1889) painted this using Martin's original when it was on loan from owner Thomas A. Biddle. So taken with the original, Franklin requested a copy for his family in Philadelphia. Lambdin's replica, painted over a hundred years later, was purchased from the artist by the Library Company of Philadelphia in 1880:

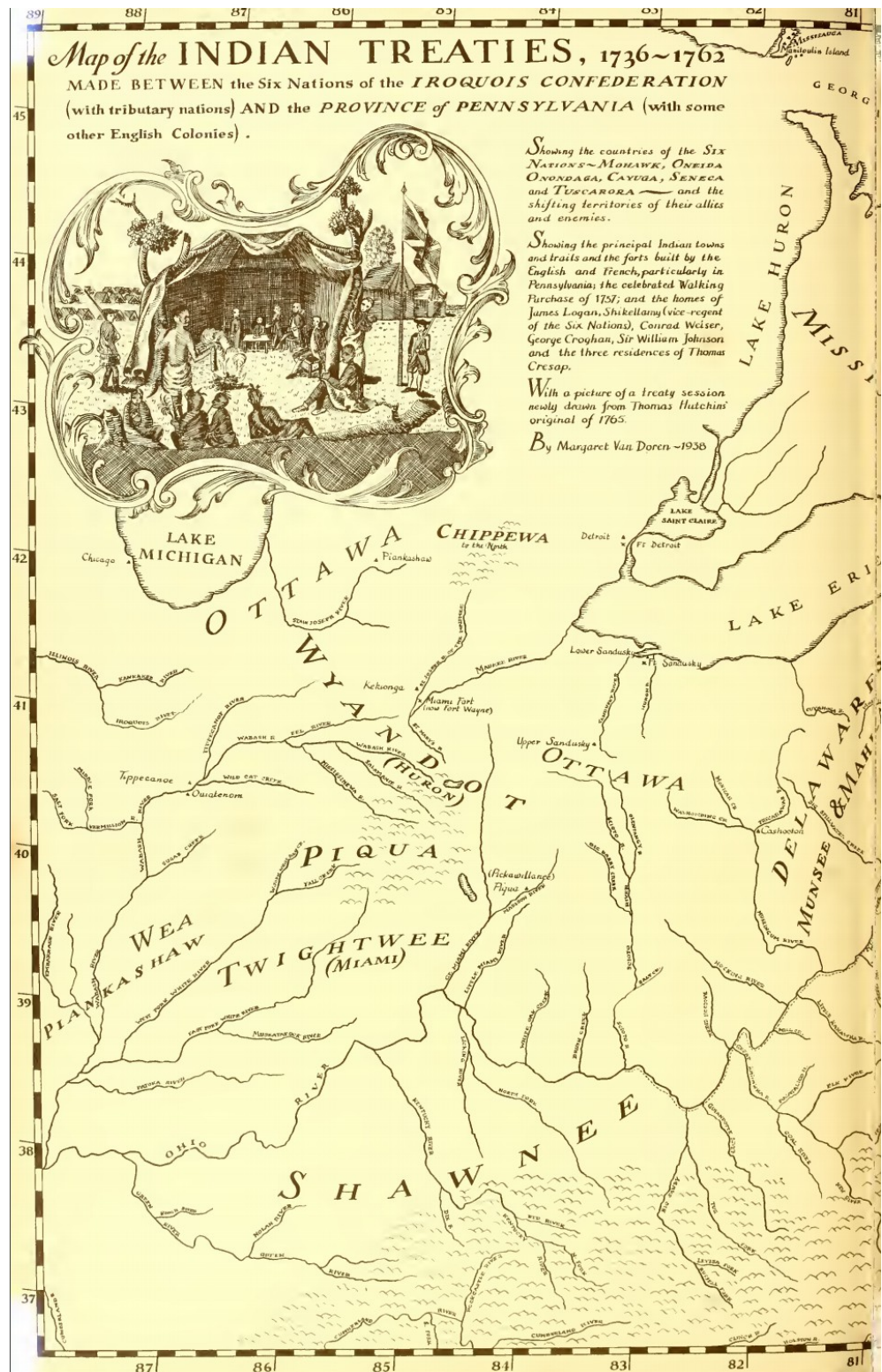
www.librarycompany.org/artifacts/painters_lambdin.htm

Shown at Left: Title page from the book originally printed by Benjamin Franklin, & republished in 1938 by the Historical Society of Pennsylvania in Philadelphia.



2 Louisiana Tech University: <http://www2.latech.edu/~bmagee/212/franklin/Savages2.htm>

Map by Margaret Van Doren from Julain P Boyde's "Indian

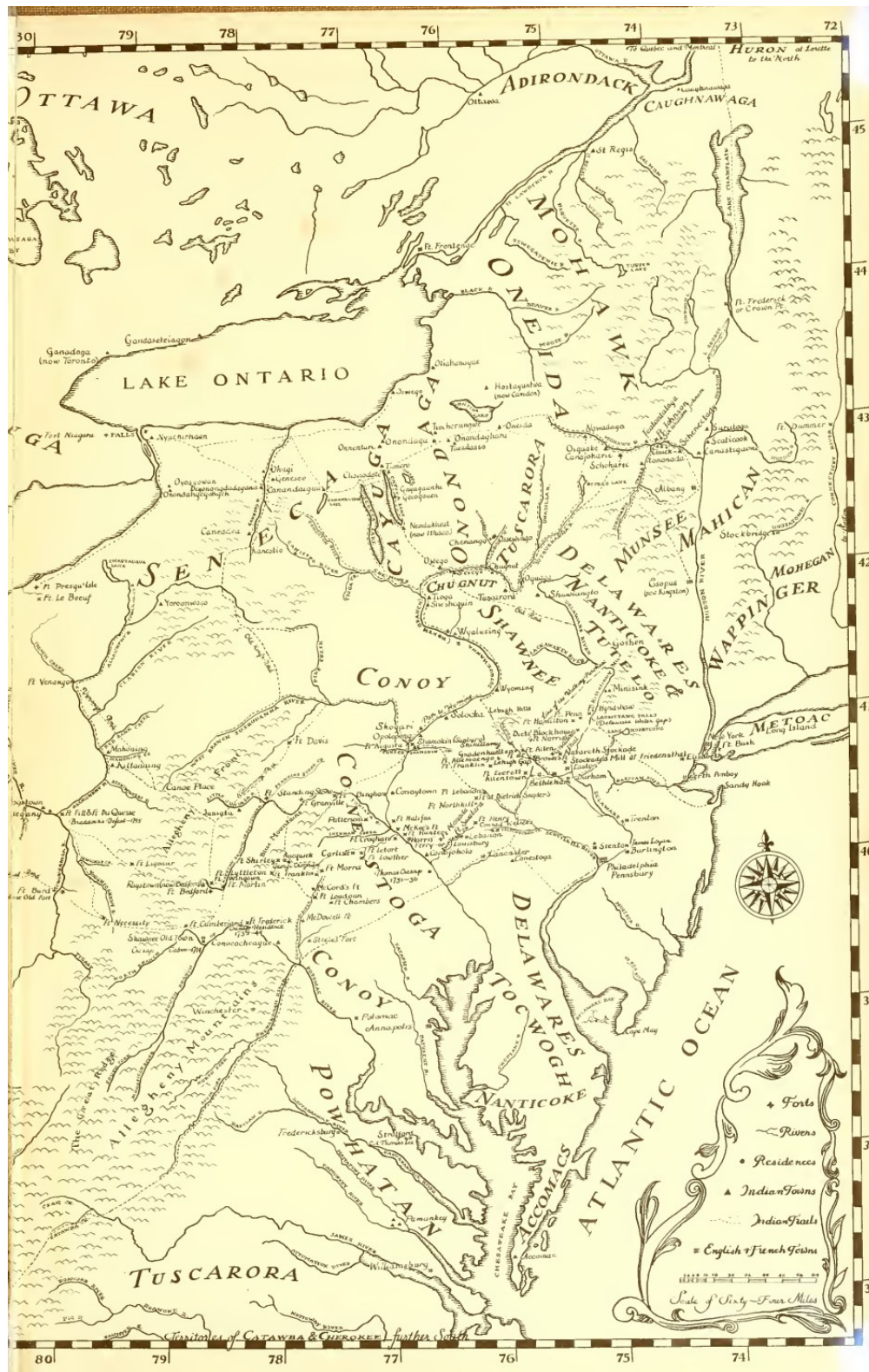


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Treaties, 1736-1762" originally printed by Benjamin Franklin:



About The Great Law of Peace:

Simply put the Great Law of Peace is the founding constitution of the Haudenosaunee Confederacy & is the underlying basis for Haudenosaunee society. Throughout its verses it explains the function of the Grand Council & outlines a plan for nations to resolve disputes & uphold the peace. It outlines all processes which may face the Haudenosaunee as explained by the Peacemaker. Leadership within the system is from the ground up making the leaders truly accountable to their people. It outlines the responsibilities of all Chiefs as well as the method of impeachment in the event that a Chief does not perform his duties to the satisfaction of his people.

Within the text it also highlights many of the symbols of the Haudenosaunee including the Great Tree of Peace. As a symbol of peace all the Chiefs stand around it in a circle, arms linked, to support it and prevent it from falling over. Atop the tree sits an eagle to see far & wide and warn of danger.

Because Haudenosaunee history is an oral history there have been many versions of the Great Law written. It is shared from generation to generation through oral tradition using a series of wampum belts, held by the confederacy, to help to share the story. No one version of the Great Law is preferred over another, however all versions emphasize three main principles to bring harmony & unity among otherwise warring nations: **peace, power, & righteousness**.

The **peace** element signifies the ability to use our minds to *reason & negotiate* rather than going to war. In order to have peace one must have balance in their life with health of mind & body. This peace allows one the good mind needed for the next principle, power.

Power does not mean having power over another, but rather by having *unity*— for there is *strength* in numbers— when *several nations* become *one family*. Like the symbol of the five arrows bound together, singularly we are easily broken but together we are unbreakable.

It is by being reasonable & acting for common good, treating everyone like family, that we gain **righteousness** which brings us a happy life like The Creator wants for us.

The Peacemaker:

Born of a Huron virgin, The Peacemaker, a man whose name is never spoken other than under special circumstances as a mark of respect, was the main figure in the Confederation story. His story really began when he left the Huron people.

Prophesying that a baby would be born that would be indirectly responsible for the fall of the nation, his grandmother decided to destroy the child. Three times she tried to drown him, but each morning upon waking up she would find him nestled safely in his mother's arms. Realizing they could not defeat the prophesy they raised him as best they could.

Growing up he was an outsider because he talked only of peace, friendship, & unity. He also caused resentment & jealousy among his people because he offered advice on how to live & govern themselves.

Eventually, he told his mother & grandmother that it was time for him to embark on his journey. He then crafted a canoe out of white stone, & crossed Lake Ontario, where he came across a party of hunters who doubted his abilities. After proving to them his powers, he shared with them the word of peace, & encouraged them to spread the message among their people.

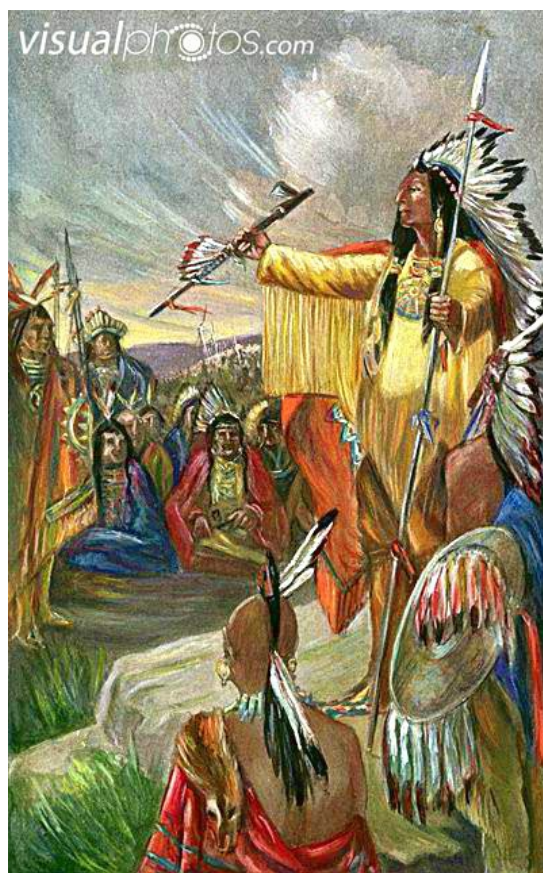
He then traveled further & happened upon the house of a woman. She provided him with food, & accepted the message he shared. Because of her acceptance, the Peacemaker declared that when the nations were united, it would be the women who would possess the titles of chieftainship & impart them on the men.

He then entered Mohawk territory & set up camp at the edge. Alerted of his presence, the leaders of the Mohawks approached him to find his intent. When approached, he proclaimed himself to be sent by the Creator to establish a great peace. The five nations, *Mohawk, Oneida, Onondaga, Cayuga, & Seneca* had long been in a circle of hate & war, constantly battling each other. The Peacemaker shared with them a plan to unite the nations & bring about peace.

The Meeting of Ayonwatha (Hiawatha):

After being adopted into the Mohawk nation, he then met Ayonwatha, meaning "he gets up early", more commonly known as Hiawatha. While mourning the loss of his daughters, Ayonwatha stumbled into Mohawk territory & was brought before the Peacemaker. He was consoled for his loss, & his sorrow removed to allow his mind the capability of accepting the message of peace. Ayonwatha joined him in his quest to unite the five nations by *speaking for him* because the Peacemaker had a speech impediment.

Traveling from nation to nation, Ayonwatha & the Peacemaker shared their message & one by one each decided to join except the Onondaga. Finally, after healing the mind of Todaharo, a powerful shaman, the Peacemaker broke down the resistance of the Onondaga nation & succeeded in uniting the five nations. The Peacemaker placed antlers on each of the leaders' heads to signify their authority within the confederacy, henceforth making them chiefs, & teaching *each of them* The Great Law of Peace.³



900-128499 [RM] © www.visualphotos.com

3 Haudenosaunee Iroquois Confederacy official website, "The Great Law of Peace": <http://haudenosaunee.ca/5.html>

Transcript of “Gayanashagowa” aka “The Great Law of Peace”:



Feathery Thistle Down.

Source: “English Wild Flowers,
A Seasonal Guide” by Keith Jones:

<http://www.seasonalwildflowers.com/creeping-thistle.html>

1. I am Dekanawidah, & alongside the *Five Nations'* Confederate Lords I plant the *Tree of Great Peace*. I plant it in your territory, Adodarhoh & *Onondaga Nation*, for you are the *Fire Keepers*.

I name the tree the *Tree of the Great Long Leaves*, & under the shade of this tree, we shall spread the soft white feathery down of *globe thistle plants* to serve as comfortable seats, Adodarhoh, for you & your cousin Lords.

We place you upon those seats, beneath the shade of the spreading branches of the *Tree of Peace*, to watch over the Council Fire of the Confederacy of the Five Nations, & all the affairs of the *Five Nations* shall be transacted at this place before you, Adodarhoh, & before your cousin Lords, by the Confederate Lords of the Five Nations.

2. Roots have spread out from the *Tree of the Great Peace*— to the *north*— *east*— *south*— & *west*. These are *The Great White Roots*, & their nature is both *Peace* and *Strength*.

If any man or any nation outside the Five Nations obey the laws of the Great Peace, & make known their disposition to the Lords of the Confederacy, they may trace the Roots to the Tree, & if their minds are clean, & they are obedient, & 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 *very far*. If he sees in the distance any *evil approaching* or any *danger*, he will at once warn the people of the Confederacy.



Photo source: “Preserving America's Natural History: Threats to the *Eastern White Pine Tree*”, Sponsored by NELMA: <http://dev.easternwhitepine.org/preserving-americas-natural-history-threats-to-the-eastern-white-pine-tree/>

At Right:

1939 half dollar coin.



Note: The tree that was chosen by the League of the Five Nations to represent “the tree of the Great Long Leaves” is the Eastern White Pine {*Pinus strobus*}.⁴

4 Barbara Graymont. *The Iroquois* (Infobase Publishing, New York, 2009) page 21

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

When there is any business to be transacted, & 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, & 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 wood. Adodarhoh shall formally open the Council.

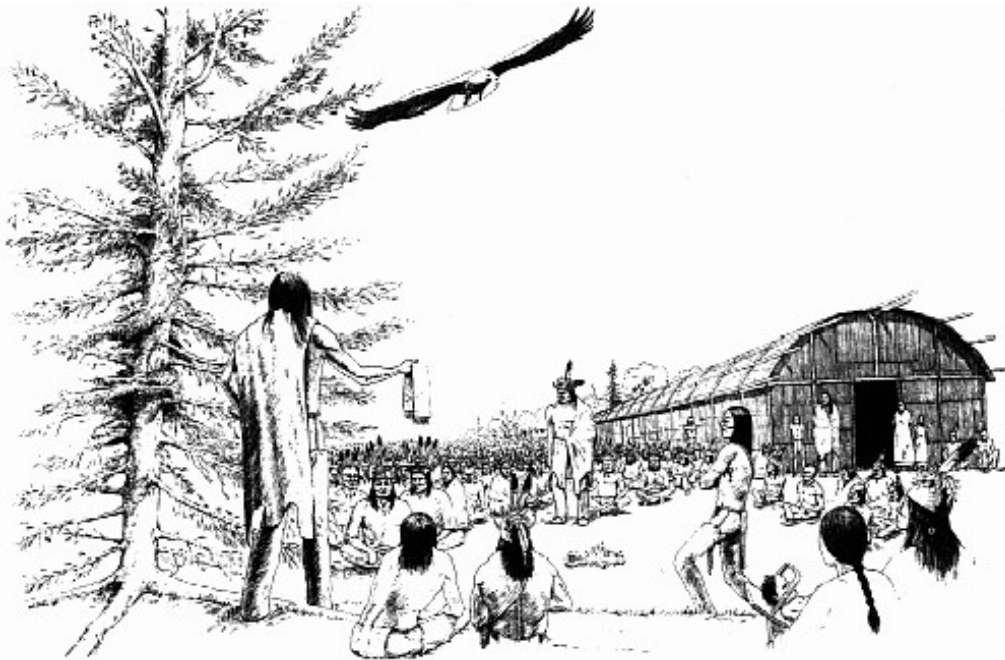
[ed note: chestnut wood throws out sparks in burning, thereby creating a disturbance in the council]

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

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

4. You, Adodarhoh, & your thirteen cousin Lords, shall faithfully keep the space about the Council Fire clean, & 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, that you may thrust it away from the Council Fire. If you fail to cast it out, call the rest of the United Lords to your aid.

Adodarhoh & his cousin Lords are entrusted with the Keeping of the Council Fire:



5. The Council of the Mohawk shall be divided into three parties, as follows:

Tekarihoken, Ayonhwhathah & Shadekariwade are the first party;

Sharenhowaneh, Deyoenhegwenh & Oghrenghrehgowah are the second party,

& Dehennakrineh, Aghstawenserentah & Shoskoharowaneh are the third party.

The third party is to listen only to the discussion of the first & second parties, & if an error is made or the proceeding is irregular, they are to call attention to it, & when the case is right & properly decided by the two parties, they shall confirm the decision of the two parties, & refer the case to the Seneca Lords for their decision.

6. I, Dekanawidah, appoint the Mohawk Lords the heads & the leaders of the Five Nations Confederacy. The Mohawk Lords are the foundation of the Great Peace, & 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 assemble for the purpose of holding a council, the Onondaga Lords shall open it by expressing their gratitude to their cousin Lords, & greet them, & they shall make an address & offer thanks to the earth where men dwell, *to the streams of water, the pools, the springs & the lakes, to the maize & the fruits, to the medicinal herbs & trees, to the forest trees for their usefulness, to the animals that serve as food & give their pelts for clothing, to the great winds & 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, & to the Great Creator who dwells in the heavens above, who gives all the things useful to men, & who is the source & the ruler of health & life.*

Then shall the Onondaga Lords declare the council open.

The council shall not sit after darkness has set in.

8. The Fire Keepers shall formally open & close all councils of the Confederate Lords, & 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 & 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 & 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 & Seneca Lords, then it shall be discussed & passed by the Oneida & Cayuga Lords. Their decisions shall then be referred to the Onondaga Lords, the 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 & Seneca Lords have unanimously agreed upon a question, they shall report their decision to the Cayuga & Oneida Lords who shall deliberate upon the question & report a unanimous decision to the Mohawk Lords.

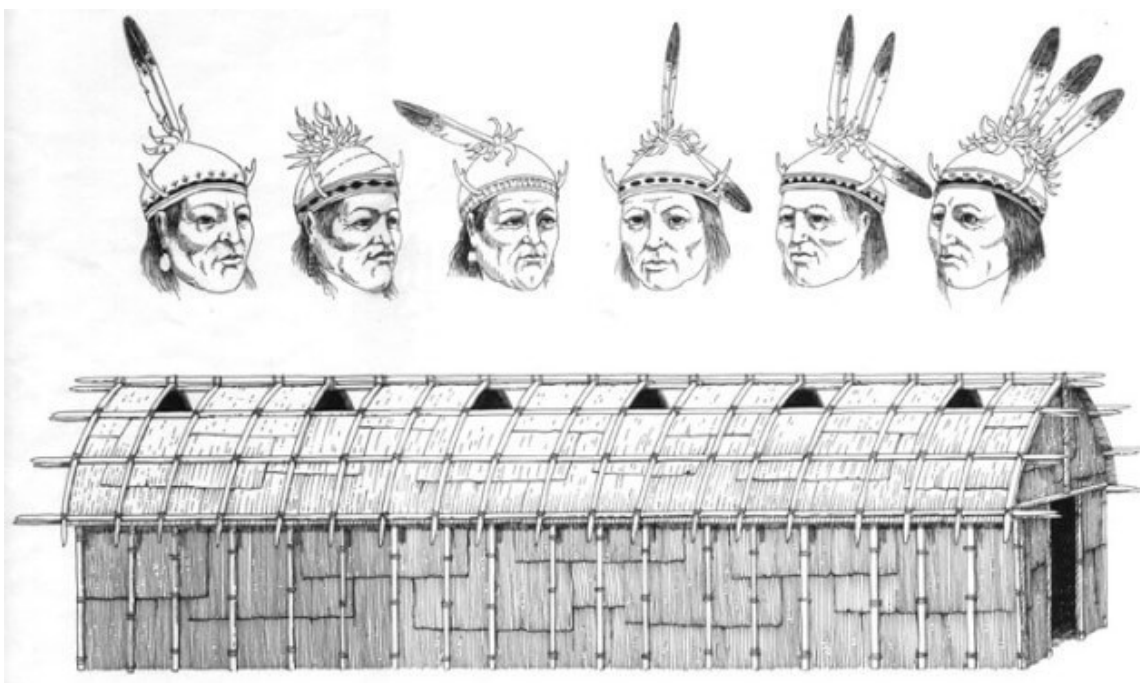
The Mohawk Lords will then report the standing of the case to the Fire Keepers, who shall render a decision as they see fit in case of a disagreement by the two bodies, or confirm the decisions of the two bodies if they are identical.

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 then reconsider the matter, & 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 quietly with the separate body of which he is a member.



- 14. When the Council of the Five Nation Lords come together to 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 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, & if a new beam seems necessary or beneficial, the proposed change shall be voted upon. If adopted, it shall be called, "Added to the Rafters".**

Rights, Duties, & 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, & 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.**

About the Wampum:

Used as a “living record”, the speaker puts the words of an agreement into the wampum. Each speaker thereafter uses the wampum to remember the initial agreement, & the history that has happened to date. Wampum beads are created by cutting the white & purple parts of the clam shell.

One of the uses of the wampum is to invite the other nations to meetings. These wampum strings are given the topic that all of the nations are to meet and discuss about. At the end of the wampum string is a wooden stick. The wooden stick tells the people of the nation when the meeting is to take place. As each day passes, a notch is cut off the stick & when the notches are all gone, the meeting will take place.

Wampum also symbolizes titles within the Haudenosaunee. Each position of a *Clan Mother of a Chief* has their own wampum. When a person holds this title for the Nation, they carry the wampum to show their place in the community. When a leader falls, the wampum is passed on to the new leader.

When a string of wampum is held in a person’s hand, they are said to be speaking truthfully. During ceremonies, wampum are used to convey that the speaker’s words are true. People listening to a speaker holding the wampum also know this and are very attentive & respectful of the speaker’s message.⁵

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- 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.

⁵ Onondaga Nation *website*, “Wampum”: <http://www.onondaganation.org/culture/wampum/>

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 & upbraid the erring Lord (*scold them*) 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, & *then* if no attention is given, a third complaint & *warning* shall be given. If the Lord is contumacious (*stubborn or willfully disobedient*) 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 (*removed from their position*), the women shall notify the Confederate Lords through their War Chief, & the Confederate Lords shall sanction (*approve*) the act. The women will then select another of their sons as a candidate, & 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 & 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 & in the brightness of the Sun's light.

I depose you of your title, & remove the sacred emblem of your Lordship title.

I remove from your brow the deer's antlers, which was the emblem of your position & token of your nobility. I now depose you & return the antlers to the women whose heritage they are."

The War Chief shall now address the women of the deposed Lord, & say:

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

Again addressing himself to the deposed Lord he shall say:

"As I have now deposed & 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 & say:

"Know you, my Lords, that I have taken the deer's antlers from the brow of _____, the emblem of his position & 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 & 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, & request their War Chief to depose the Lord guilty of crime, to "bury" his women relatives, & to transfer the Lordship title to a sister family.

The War Chief shall address the Lord guilty of murder & 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, & in the brightness of the Sun's light I depose you of your title & remove from your brow the deer's antlers, which was the emblem of your Lordship & token of your nobility.

I now depose you & expel you, & you shall depart at once from the territory of the Five Nations Confederacy & never return. 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, & he shall address it & say:

"Our mothers, _____, listen attentively while I address you on a solemn & 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, & that you will warn your Lord always to be dutiful & to advise his people to ever live in love, peace, & harmony so 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, & 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, but unless confirmed & 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 either 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, & return the shell string, & 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) to record a pledge, contract, or agreement entered into, which shall be binding once the shell strings are exchanged between 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, & criticism. Their hearts shall be full of peace & good will, & their minds filled with a yearning for the welfare of the people of the Confederacy. With endless patience they shall carry out their duty, & their firmness shall be tempered with a tenderness for their people. Neither anger nor fury shall find lodgement in their minds, & all their words & 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 female relatives, second by the male relatives, & finally by the Lords of the Confederacy of the Nation to which he belongs. If the offending Lord is still obdurate (*stubborn & unmoved*), 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 & spiritual guides of their people, & to remind them of their Creator's will & 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 & 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.

The George Washington Wampum Belt:

The longest wampum belt is the 1794 Canandaigua Treaty belt. This belt is 6 feet long & composed of thirteen figures holding hands connected to two figures & a house. The 13 figures represent the 13 States of the newly formed United States of America. The two figures & the house symbolize the Haudenosaunee. The two figures next to the longhouse are the Mohawk (Keepers of the Eastern Door) & the Seneca (Keepers of the Western Door).

President George Washington had this belt made to ratify a treaty with the Haudenosaunee to end the quarrels between us, that together we shall live in peace & friendship forever.⁶



⁶ **Onandaga Nation website, “George Washington Belt”:** <http://www.onondaganation.org/culture/wampum/george-washington-belt/>

27. All Lords of the Five Nations Confederacy must be honest in all things. They must not idle or gossip, but be men possessing honorable qualities that make them true Royaneh (see section 45). 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, & exercise justice in all affairs. When the pledge is furnished, the Speaker of the Council must hold the shell strings in his hand, & address the opposite side of the Council Fire, & 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, & 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 & criticism. Your heart shall be filled with peace & good will, & your mind with a yearning for the welfare of the people. With endless patience you shall carry out your duty, & your firmness shall be tempered with tenderness. Neither anger nor fury shall find lodgement in your mind, & all your words & 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 & 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 & right.

Look & listen for the welfare of the whole people, & 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 to come."

29. When a Lordship title is to be conferred, the candidate Lord shall furnish the cooked venison, the corn bread, & the corn soup, together with other necessary things, including 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.



The Dust Fan Wampum Belt:

This belt symbolizes the Tree of Peace, & is used to explain the Great Law. The tree on the belt is everlasting, as it continues beyond the end of the belt, foretelling the strength & longevity of the union. This belt also symbolizes a Chief's need for "clear" vision, & is used to wipe the "dust" from their eyes that may otherwise cloud their vision, & thus their judgment..

31. If a Lord of the Confederacy should become seriously ill, & be thought near death, the women who are heirs of his title shall go to his house, & lift his crown of deer antlers to place them at his side. If Creator *s pares him* & he rises from his bed without sickness, he may adorn the antlers as he rises.

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, 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, & you recover from illness, you shall rise from your bed with the antlers on your brow, & you shall resume your duties as Lord of the Confederacy. You may again labor 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, & the Seneca) should lose one of their Lords by death, the Younger Brothers (the Oneida & the Cayuga) shall come to the surviving Lords of the Three Brothers on the tenth day & console them. If the Younger Brothers lose one of their Lords then the Three Brothers shall come to them & 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 & 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 & 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 & the people shall follow. When they reach the sorrowing Lords they shall hail the candidate Lord & 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, & then *again & again* at intervals, as many times as the distance may require. When the runner arrives at the settlement, the people shall assemble, & 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) & 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, & each locality shall send other messengers until all Lords are notified. Runners shall travel day & night.

34. If a Lord dies & 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, at which time 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 & worthy of confidence, the Confederate Lords may elect him to a seat with them, & he may sit in the Confederate Council.
He shall be proclaimed a 'Pine Tree sprung up for the Nation', & 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 & his advice. Should he resign his seat & title, no one shall prevent him.
A Pine Tree chief has no authority to name a successor nor is his title hereditary.**

Names, Duties, & 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 Dekayonyonh (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, & their duties shall be to carry messages for their Lords, & 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, & in case of an erroneous action by a Lord, they shall receive the complaints of the people, & 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, & 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 male *and* female 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 on the behalf of the Confederate Council, they shall wrap up any matter they may send, & instruct the messenger to remember his errand, to turn not *aside*, but to *proceed faithfully* to his destination, & 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, & 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 & Consanguinity

42. Among the Five Nations & 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, & Wild Potatoes.*

These clans distributed through their respective nations, shall be the sole owners & holders of the soil of the country, & in them is it vested as a birthright.

43. Members of a certain clan shall recognize every other member of that clan, irrespective of the Nation, as relatives. Members of the same clan, therefore, 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 & the soil. Men & women shall follow the status of the mother.

45. The women heirs of the Confederated Lordship titles shall be called Royaneh (Noble).

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 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 & 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, walk up & down the room, then 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, & that family shall hold the name & 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 have died or become ineligible.

48. If all the heirs of a Lordship title become extinct, & 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 willfully withhold a Lordship or other title & refuse to bestow it, or if such heirs abandon, forsake, or despise their heritage, then shall such women be deemed buried & their family extinct. The titleship shall then revert to a sister family or clan upon application & 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 for when the people 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, & an expression of her esteem.
52. The Royaneh women shall, should it be necessary, correct & admonish the holders of their titles. Only those who attend the Council may do this, & those who do not *shall not object* to what has been said, nor shall they strive to undo the action.
53. When the Royaneh women select one of their sons as a candidate, they shall select one who is trustworthy, of good character, of honest disposition, who manages his own affairs, supports his own family (if any), & 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 & 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 male 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 & 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 & present it to their cousin Lords, & if the cousin Lords confirm the name, the candidate shall then 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, & certify the pledge of the nations represented by the Confederate Lords of the Mohawk, Oneida, Onondaga, Cayuga, & Seneca, that all are united & into one body or union called the Union of the Great Law.

A bunch of shell strings is to be the symbol of the council fire of the Five Nations Confederacy, & 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 & the people may see it, & know that the council is open & 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 & address the assembled Lords.

Thus will the council adjourn until such time & 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 & the people shall assemble together, & ask one another if their minds are still in the same spirit of unity for the Great Binding Law, & if any of the Five Nations shall not pledge continuance & steadfastness to the pledge of unity, 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 & the whole a completely united territory known as the Five Nations Confederate territory.

57. Five arrows shall be bound together very strong, & 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, enfolded together into one head, one body & one mind.

Therefore they shall labor, legislate, & 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 & bloodshed would follow. All measures must be taken to prevent the spilling of blood in any way.

2010 Sacagawea coin:



58. There are now the Five Nations Confederate Lords standing with joined hands in a circle. This signifies & provides that *should any one of the Confederate Lords leave the council & 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, & 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 chooses to submit to the law of a foreign people, he is no longer in the Confederacy, & 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 & claims on the Five Nations Confederacy & 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 *white* & the lower half *black*— & 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, & one thought, & 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 represents *the women*, & the black portion *the men*. The black portion is a token of power & 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, & 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 & warned three times fail to heed, the case falls into the hands of the men of the Five Nations.

The War Chiefs shall then, by right of such power & 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 & 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 (*strongly encourage/urge*) the Lords, urging them to be just & 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* 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, & others shall be chosen & 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,
& you also have not heeded the warnings of the men of the nations,
who have all urged you to return to the right course of action.

Since you are determined to resist & 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,
& the men shall spring to their feet, & *club the erring Lords to death.*

Any erring Lord may submit before the War Chief lets fall the black wampum.
Then his execution will be 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 & derive their power & authority to act as here described.

Traditional Haudenosaunee War Club:



At the Denver Museum of Art.

Photo by Penfold the Hamster on Flickr:

<https://www.pinterest.com/pin/463096774156634032/>

**60. A broad belt of wampum, of thirty-eight rows,
having a white tree in the center, which *also* represents a *heart*.
On either side of the tree are two white squares— *all connected by white rows of beads*.**

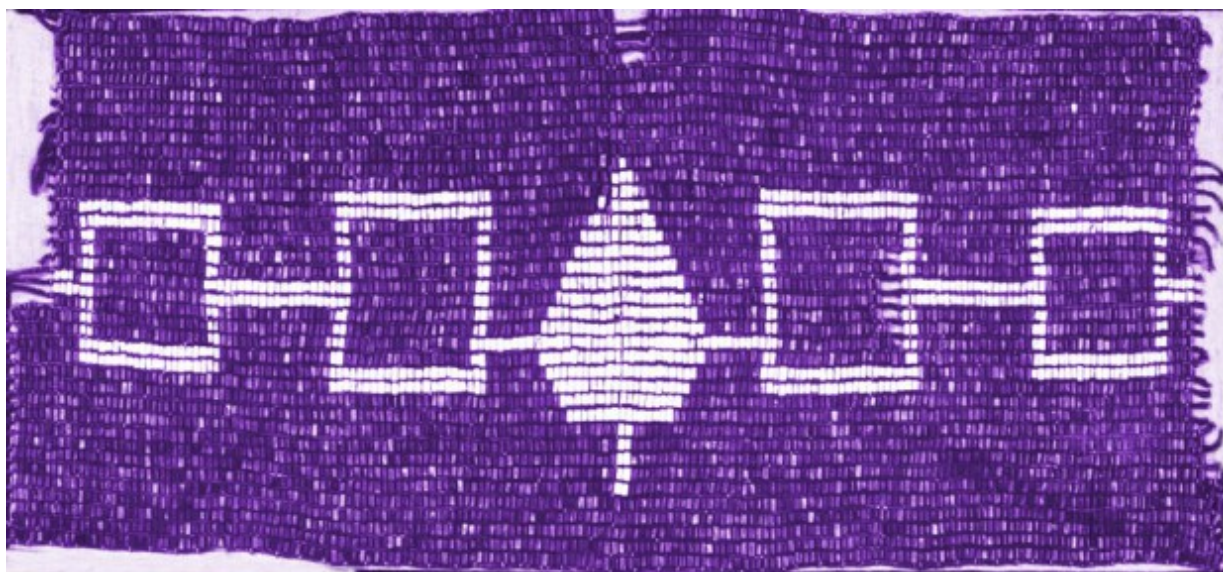
**The first of the squares on the left represents the Mohawk nation & its territory;
the second square on the left, next to the tree— represents the Oneida nation & its territory;
the white tree in the middle represents the Onondaga nation & its territory,
& it also means that the heart of the Five Nations is *single* in its loyalty to the Great Peace,
that the Great Peace is lodged in the heart (meaning the Onondaga Lords),
& that the Council Fire is to burn there for the Five Nations.**

**Further, it means that the authority is given to advance the cause of peace,
whereby hostile nations *out of the Confederacy* shall cease warfare;
the white square to the right of the heart represents the Cayuga nation & its territory,
& the fourth & last white square represents the Seneca nation & 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 & guards the Five Nations.**

This belt shall be the emblem of *the unity of the Five Nations*.

The *Hiawatha* Wampum Belt:



A national belt of the Haudenosaunee as described above. The center symbol represents Onondaga, where The Peacemaker planted the Tree of Peace atop the place where *each nation* had just buried *all their weapons*. To the west, he named the Senecas as *Western Doorkeepers*, & to the east, the Mohawks as *Keepers of the Eastern door*. He then named the Onondagas the *Fire Keepers*, as told within in story of The Great Law of Peace.⁷

⁷ Onondaga Nation's website, "*The Hiawatha Belt*": <http://www.onondaganation.org/culture/wampum/hiawatha-belt/>

61. Should a great calamity threaten the generations rising & 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, he shall call to the people of the Five United Nations who are assembled beneath the Tree of the Great Long Leaves & say:

"A calamity threatens your happiness."

Then shall the Lords convene in council & discuss the impending evil.

When all the truths relating to the trouble are be fully known, & found to be true, then shall the people seek out a Tree of Ka-hon-ka-ah-go-nah, [a great swamp Elm], & when they find it, they shall assemble their heads together, & lodge for a time between its roots. Then, their labors being finished, they may hope for happiness for many days after.



Swamp Elm aka American Elm {Ulmus americana} Background Photo: "Friends of Woodland Park":
<http://www.friendsofwoodlandpark.org/trees/#/american-elm/>

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, & 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 & they in turn shall consult with their eight brethern. 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 dispatch their War Chiefs to notify their brother & cousin Lords of the meeting & its time & place.

When all have come & have assembled, Adodarhoh, in conjunction with his cousin Lords, shall appoint one Lord who shall repeat the laws of the Great Peace. They shall 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 & singer of the law & the Pacification Hymn to stand at the council fire, then when this speaker & singer has finished addressing one side of the fire, he shall go to the opposite side & reply to his own speech & song. He shall thus act for both sides of the fire until the entire ceremony has been completed. Such a speaker & singer shall be termed the "Two Faced", because he speaks & sings for both sides of the fire.

65. I, Dekanawida, & the Union Lords, now uproot the tallest pine tree, & 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, & we plant again the tree. Thus, shall the Great Peace be established, & hostilities *no longer be known* between the Five Nations, but instead *peace* to all the People.



Credit: Shutterstock: <https://phys.org/news/2016-09-soil-garden-healthy.html>

Laws of Adoption

66. The father of a child of great comliness (*attractiveness*), 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, & bestow it by ceremony, such as provided. This naming shall be only temporary & 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 & 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 & shall be called "A name hung about the neck."
A short string of shells shall be delivered with the name *as a record & 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 & 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, & if accepted the matter shall be brought to the attention of the Lords for confirmation, & 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 & 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 & the territory of the Five Nations, they shall inform the Lords of their nation & 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 & 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 & when the messenger arrives he shall call the people together or address them personally displaying the belt of shells & they shall know that this is an order for them to return to their original homes & 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 & occupy, & 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, & of the same soil he made us,
& as only different tongues constitute different nations,
he established different hunting grounds & territories, & 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, & if a similar offense 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
& seeks refuge & permanent residence,
the Lords of the Nation shall extend hospitality & make him a member of the nation.
Then shall he be accorded equal rights & 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, & 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 & perhaps be destroyed.**

**77. When the Lords of the Confederacy decide to admit a foreign nation & 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, interfere with, or 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 annulled, & 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. 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 & cast you out. We disown you now & annul your adoption.**

Therefore you must look for a path in which to go & *lead away all your people.*

It was you, not we, who committed wrong & caused this sentence of annulment.

So then go your way & depart from the territory of the Five Nations, & from the Confederacy."

**78. Whenever a foreign nation enters the Confederacy or accepts the Great Peace,
the Five Nations & the foreign nation shall enter into an agreement & compact
in which the foreign nation shall endeavor to persuade other nations to accept the Great Peace.**

Rights & Powers of War

79. *Skanawatih* shall be vested with a *double office duty*, & with *double authority*. One-half of his being shall hold the Lordship title, & 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, & command them to *prepare for war & to have their men ready at the appointed time & 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 & 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 & address them. His aim shall be to impress upon them the necessity of good behavior, & the strict obedience to all the commands of the War Chiefs. He shall deliver an oration exhorting them with great zeal to be brave & courageous, & to never to be guilty of cowardice. At the conclusion of his oration he shall march forward & commence the War Song, *as follows*:

“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 & 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, & not cease until his scouts have reported that the army is near the enemies' lines– which is when the War Chief shall approach with great caution, & 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, & 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 governance 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 nearly exterminated due to its refusal to accept the Great Peace, & if that nation shall by its obstinacy become exterminated, all their rights, property & territory shall become the property of the Five Nations.
86. Whenever a foreign nation is conquered, & the survivors brought into the territory of the Five Nations' Confederacy before being placed under the Great Peace, & the two shall be known as *the Conqueror & the Conquered*. A symbolic relationship shall then be devised, & 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 war against a foreign rebellious nation, by the Five Nations has ended, peace shall be restored to that nation by withdrawing *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, & *there* the foreign nation is to be persuaded by *reason* 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, & upon a second failure *a third council* shall be held, & 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, & 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, & shall bound *quickly forward* & club the offending chief to death. War shall thereby be declared, & 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, & 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 caused by 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, & they may bestow it upon another temporarily until the war is over, when the Lord, if living, may resume his title & 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, & 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*, in any way endeavor to destroy the Great Peace by *neglect* or by *violating its laws*, & resolve to dissolve the Confederacy, they shall be deemed guilty of *treason*, & called *enemies of the Confederacy & of 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, & if a second warning is necessary, they shall be driven from the territory of the Confederacy by the War Chiefs & by their men.

Rights of the People of the Five Nations

93. Whenever an especially important matter or emergency is presented to the Confederate Council, & the nature of the matter affects the entire body of the Five Nations, threatening their utter ruin, the Lords of the Confederacy must submit the matter to the decision of their people, & 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, & their decisions & 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 & 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* 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, & they are not to be quenched. The Lords of each nation, in the future shall settle their nation's affairs at this council fire, governed always by the laws & rules of the council of the Confederacy, & 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 & 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, & that the matter conform to the ways prescribed by the laws of the Great Peace.

Religious Ceremonies Protected

99. The rites & festivals of each nation shall remain undisturbed & shall continue as before because they were given by the people of old times as useful & 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, & to notify their people of the approaching festival.

They shall hold a council over the matter, & arrange its details & begin the Thanksgiving five days after the moon of Dis-ko-nah is new. The people shall assemble at the appointed place, & the nephews shall notify the people of the time & place. From the beginning to the end, the Lords shall preside over the Thanksgiving & 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, the complete Thanksgiving for the Harvest.

Each nation's festivals shall be held in their Long Houses.

102. When the Thanksgiving for the Green Corn comes, the special managers, both the men & women, shall give it careful attention, & 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 & 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 & religion*, & the people shall hear him.

“The 3 Sisters”:

This highly-efficient method of *companion planting* has been performed by the Haudenosaunee tribes since time immemorial, as well as other tribes such as the Tewa & Anasazi.

How it Works: The **beans** hang off the **corn** leaves, the roots of which add *nitrogen* to the soil— which the corn *thrives* upon. The large leaves of the **squash** retain moisture in the soil *and* prevent weeds from taking over. Corn, beans, squash served *together* is called *succotash*.

1) Plant the corn after danger of frost has passed.

2) Plant the pole beans when the corn is 5 inches high.

3) Plant squash seeds one week later.



IMAGE CREDIT: MOTHER EARTH NEWS

The Installation Song

105. This song, used in *installing a new Lord of the Confederacy*, shall be sung by Adodarhoh:

"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 properly entitled person desires to learn the Pacification Song he is privileged to do so, but he must prepare a feast so that his teachers may sit with him & sing. The feast is provided so 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 & 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 instead shall keep as far away as his business will permit.



Anastasiya Hvesyuk wrote: "This **longhouse** style was utilized among many Northeastern tribes including (but not limited to) the Lenape (Delaware), Mohican, & Iroquois". Saved to Pinterest:

<https://www.pinterest.com/pin/201817627029937718/>

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 & 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 your 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, & nothing that transpired while yet you lived, *hinder you.*

In hunting you once took delight; in the game of Lacrosse you once took delight, & in the feasts & 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 & also let not your friends & associates trouble your mind.

Regard none of these things.'

"Now then, in turn, you here present who were related to this man & you who were his friends & 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 & in your conversation do no idle thing. Speak not idle talk neither gossip. Be careful of this & 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 & 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 & protector of your family & 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 & 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 & you were faithful. You were one of the many joint heirs of the Lordship titles. Feastings were yours & 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 & 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 & 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 & 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).

[Editors note: the above ellipses and 'etc.' remarks are transcribed directly from the text I copied.]

115. When an infant dies within three days, mourning shall continue only five days. Then shall you gather the little boys & girls at the house of mourning & at the funeral feast a speaker shall address the children & bid them be happy once more, though by a death, gloom has been cast over them. Then shall the black clouds roll away & 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 & rekindle their hearth fires in peace, to put their house in order & 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."⁸

⁸ Edited & formatted in accordance with Fair Use according to the U.S. Copyright Office's official policy (<http://fairuse.stanford.edu/overview/faqs/copyright-protection/>) by "Distance Everheart of Wild Willpower PAC (www.WildWillpower.org) from the original translation by Glenn Welker (ghwelker@gmx.com) which was prepared by Gerald Murphy (The Cleveland Free-Net – aa300), who wrote "Permission is hereby granted to download, reprint, and/or otherwise redistribute this file, provided appropriate point of origin credit is given to the preparer(s) & the National Public Telecomputing Network. Copyright © 1993-2016". Distributed by the Cybercasting Services Division of the National Public Telecomputing Network (NPTN): <http://www.indigenouspeople.net/iroqcon.htm>

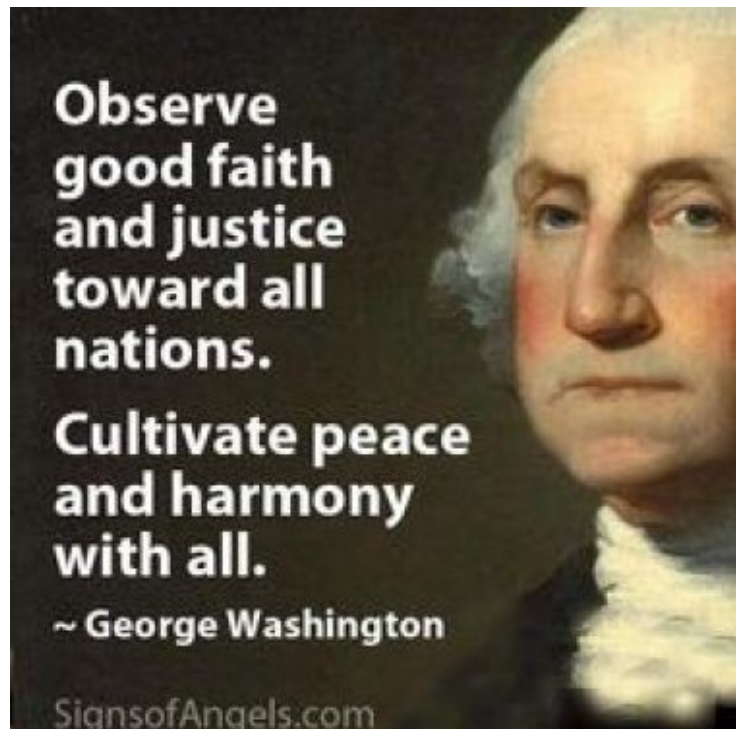
George Washington on Maintaining Honest Conduct & Good Integrity with Native Americans (“Indian nations”):

By 1796 even Washington had concluded that holding back the avalanche of settlers had become nearly impossible, writing that **"I believe scarcely anything short of a Chinese wall, or a line troops, will restrain Land jobbers, & the encroachment of settlers upon the Indian territory."**⁹

In George Washington's Farewell Address on September 7th, 1796¹⁰, first drafted by James Madison, & later amended & expanded by Alexander Hamilton before *being printed in nearly every newspaper in America & widely read throughout Europe*,¹¹ Washington stated:

"It doubtless is important that all treaties and compacts formed by the United States with other nations, whether civilized or not, should be made with caution and executed with fidelity."¹²

Fidelity: “Faithfulness to a person, cause, or belief, demonstrated by continuing loyalty & support.”



Graphic source link:

<https://www.pinterest.com/pin/201325045815289882/>

9 "George Washington to the Secretary of State, 1 July 1796," *The Writings of George Washington*, 35:112: <http://rotunda.upress.virginia.edu/founders/default.xqy?keys=FOEA-print-01-01-02-0675>

10 Yale Law School, *Lillian Goldman Law Library*, paragraph 30 of transcript: http://avalon.law.yale.edu/18th_century/washing.asp

11 *National Review*, “Washington’s Farewell Address Foresaw the Danger of Factions”, by ARTHUR MILIKH September 19, 2016: <http://www.nationalreview.com/article/440169/george-washington-farewell-address-warning-still-relevant-today>

12 Volume One of the *Journal of the Executive Proceedings of the Senate of the United States of America* (1828, p. 26)

1778-1799: Washington's Slowly Evolving Position on Slavery Lead Him to Eventually Freeing His Slaves:

When Washington was eleven years old, he inherited ten slaves.¹³ By the time of his death, 317 slaves lived at Mount Vernon¹⁴, including 123 owned by Washington, 40 leased from a neighbor, & an additional 153 "dower slaves which had been designated for Martha's use as part of the estate from her first husband Daniel Parke Custis.¹⁵

Before the American Revolution, Washington expressed no moral reservations about slavery, however, thousands of slaves were enlisted in the army to fight for independence from Britain, & talk of "freeing the slaves" had been spoken of often by Washington's aide, statesman from South Carolina, John Laurens¹⁶, who died in battle in 1782. By 1778 Washington began to speak frequently of his desire to end the practice of slavery altogether: **"I never mean, unless some particular circumstances should compel it, to possess another slave by purchase, it being among my first wishes to see some plan adopted, by which slavery in this country may be abolished by law."**

He made it a point to never separate slave families by sale, (which was common practice in the South), or purchase new slaves.

At the end of this life, Washington made the bold step to free his slaves in his 1799 will.

He did adopt in his will a clause that would free all of the slaves he personally owned upon his wife's death. His slaves were freed upon his wife's death, & some Southerners followed his example & freed their own in a like manner, but not enough to end slavery, or put it out of fashion as a whole.¹⁷

In 1786, Washington wrote on behalf of a fellow Virginia slave holder to Robert Morris, a wealthy Philadelphian & signer of the Declaration of Independence who served as superintendent of finance for the Continental Congress, later founding *Bank of America*. Washington's letter explained that a Mr. Dalby would be visiting Philadelphia **"to attend... a vexatious lawsuit respecting a slave of his, whom a Society of Quakers... have attempted to liberate"**. Of this, Washington wrote:

"I can only say that there is not a man living who wishes more sincerely than I do to see a plan adopted for the abolition of slavery, but there is only one proper & effectual mode by which it can be accomplished & that is by Legislative authority; & this, as far as my suffrage will go, shall never be wanting."¹⁸

13 Hirschfeld, Fritz (1997). *George Washington & Slavery*. University of Missouri Press. p. 11. ISBN 978-0-8262-1135-4

14 Conroy, Sarah Booth (1998). "The Founding Father and His Slaves". *Washington Papers*. University of Virginia. Retrieved February 12, 2017.

15 "Martha Washington & Slavery". *George Washington's Mount Vernon*. Retrieved May 5, 2017.

16 Slave raffle linked to Washington's reassessment of slavery: Wienczek, pp. 135–36, 178–88

17 Jason Scott, A. A. History & Religion, Cowley College (1998), "When did George Washington become an abolitionist?": www.quora.com/When-did-George-Washington-become-an-abolitionist

18 *The Writings of George Washington from the Original Manuscript Sources*, by John C. Fitzpatrick, ed. 1754-1799, Vol. 28, "Washington's letter to Robert Morris, (Washington, 1938)": <http://www.pbs.org/wgbh/aia/part2/2h66t.html>

"Not only do I pray for it, on the score of human dignity, but I can clearly foresee that nothing but the rooting out of slavery can perpetuate the existence of our union, by consolidating it in a common bond of principle."¹⁹

"Your late purchase of an estate in the colony of Cayenne, with a view to emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit would diffuse itself generally into the minds of the people of this country; but I despair of seeing it."

"The scheme, my dear Marqs. which you propose as a precedent, to encourage the emancipation of the black people of this Country from that state of Bondage in wch. they are held, is a striking evidence of the benevolence of your Heart. I shall be happy to join you in so laudable a work."

"Upon the decease [of] my wife, it is my Will and desire th[at] all the Slaves which I hold in [my] own right, shall receive their free[dom] The Negroes thus bound, are (by their Masters or Mistresses) to be taught to read and write; and to be brought up to some useful occupation, agreeably to the Laws of the Commonwealth of Virginia, providing for the support of Orphan and other poor Children. And I do hereby expressly forbid the Sale, or transportation out of the said Commonwealth, of any Slave I may die possessed of, under any pretence whatsoever."

Congress passed and President Washington signed the Northwest Ordinance of 1789, which was a reaffirmation of a 1787 act that had banned slavery in the Northwest Territory in 1789; slaves already in the territory, however, were not freed.²⁰

In 1793, President Washington signed the Fugitive Slave Act. This act, which implemented the Fugitive Slave Clause in the U.S. Constitution, gave slaveholders the right to capture fugitive slaves in any U.S. state. This act was done to allow the recapture of fugitive slaves who escaped into any "safe harbors" or slave sanctuaries.²¹ In 1794, Washington signed into law the first Slave Trade Act, which limited American involvement in the international slave trade."²²

From 1790 to 1800, the capital was located in Philadelphia. In 1780 Pennsylvania was the first state to abolish slavery, through a program of gradual emancipation. Slaveholders were allowed to bring slaves into the state, but if they became residents, the slaves would become free. Like other southern slaveholders serving in the city, Washington evaded the state's prohibition of slavery by maintaining that he was not a resident, & ensuring that neither he nor his eight or nine slaves stayed in the state for more than six months at a time. Two of his slaves escaped in Philadelphia. A woman, Oney Judge, made it to freedom in New Hampshire, despite the president

19 John Bernard, *Retrospections of America, 1797-1811*, p. 91 . From Bernards account of a conversation he had with Washington in 1798: <http://quotationsbook.com/quote/44852/>

20 Robert V. Remini (2007). *The House: The History of the House of Representatives*. HarperCollins. p. 30.

21 Marcus Pohlmann; Linda Whisenhunt (2002). *Student's guide to landmark congressional laws on civil rights*. CT: Greenwood. p. 23. ISBN 0-313-31385-7. Retrieved October 1, 2016.

22 "Regulating the Trade". New York Public Library. Retrieved December 20, 2015.

trying to organize efforts to recapture her. She later in life told people that she was inspired to escape by the ideals of the American Revolution.²³ Acknowledging Philadelphia's Quaker abolitionist sentiment, Washington gradually replaced his slaves with German indentured servants.²⁴

In 1797, Washington is reported to have told a British guest: **"I can clearly foresee that nothing but the rooting out of slavery can perpetuate the existence of our union, by consolidating it in a common bond of principal."**

He told Edmund Randolph, according to Thomas Jefferson's notes, that if the country were to split over slavery, Washington **"had made up his mind to move and be of the northern."**²⁵

As Washington's slaves had intermarried with his wife's dower slaves, he included a provision in his will to free his slaves upon her death, to postpone any breakup of their families, when her dower slaves would be returned or managed by her heirs. He freed only William Lee, his longtime personal valet, outright in his will. The will called for the ex-slaves to be provided for by Washington's heirs, with the elderly ones to be clothed & fed, & the younger ones to be educated & trained at an occupation so they could support themselves. Martha Washington freed her husband's slaves within 12 months of his death & allowed them to stay at Mount Vernon if they had family members.²⁶

Washington wrote his will several months before his death in December 1799. In the document, Washington left directions for the eventual emancipation of his slaves after the passing of Martha. Of the 318 slaves at Mount Vernon in 1799, 123 of the individuals were owned by George Washington & were eligible to be freed as per the terms of the will. By law, neither George nor Martha could free the 153 Custis dower slaves, who, upon Martha's death in 1802, became property once again of the Custis estate, & were divided among the grandchildren.

In accordance with state law, George Washington stipulated in his will that elderly slaves or those who were too sick to work were to be supported by his estate in perpetuity. The remaining non-dower slaves at Mount Vernon did not have to wait for Martha's death to receive their freedom. Writing on the subject to her sister, Abigail Adams explained that Martha's motives appear to have been largely driven by self-preservation. **"In the state in which they were left by the General, to be free at her death,"** Adams explained, **"she did not feel as tho her Life was safe in their Hands, many of whom would be told that it was [in] their interest to get rid of her— She therefore was advised to set them all free at the close of the year."** In December 1800, Martha signed a deed of manumission (freedom) for her deceased husband's slaves, a transaction that is recorded in the abstracts of the Fairfax County, Virginia, Court Records. They would finally become free on January 1, 1801.²⁷

23 Holley, Peter (July 27, 2016). "The ugly truth about the White House and its history of slavery". *The Washington Post*. Retrieved July 28, 2016.

24 Ed Lawler, Jr., "Slavery in the President's House", President's House in Philadelphia website, US History.org, 2001–2010, accessed 16 February 2012

25 Striner, Richard (2006). *Father Abraham: Lincoln's Relentless Struggle to End Slavery*. Oxford University Press. p. 15. ISBN 978-0-19-518306-1. p. 15

26 Washington, George. "George Washington's Last Will and Testament, 9 July 1799". *Founders Online*. National Historical Publications & Records Commission. Archived from the original on October 1, 2016. Retrieved October 1, 2016.

27 George Washington's Mount Vernon, "Ten Facts About Washington & Slavery": www.mountvernon.org/george-washington/slavery/ten-facts-about-washington-slavery/

Thomas Jefferson in Regards to Native Americans:

Excerpt from Thomas Jefferson to Colonel Edward Carrington, January 16, 1787 entitled "The People Are the Only Censors"

"The people are the only censors of their governors; and even their errors will tend to keep these to the true principles of their institution. To punish these errors too severely, would be to suppress the only safeguard of the public liberty. The way to prevent these irregular interpositions of the people, is to give them full information of their affairs through the channel of the public papers, and to contrive that those papers should penetrate the whole mass of the people. The basis of our governments being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide, whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter. But I should mean, that every man should receive those papers, and be capable of reading them. I am convinced that those societies (as the Indians), which live without government, enjoy in their general mass an infinitely greater degree of happiness, than those who live under the European governments. Among the former, public opinion is in the place of law, and restrains morals as powerfully as laws ever did any where. Among the latter, under pretence of governing, they have divided their nations into two classes, wolves and sheep. I do not exaggerate. This is a true picture of Europe."

Jefferson wrote this letter from Paris while serving as U.S. Minister to France to Colonel Carrington, a Virginian delegate at the Constitutional Convention from 1786-88.²⁸

On January 7th, 1802, he told the Miamis, Potawatamies, & Weeaus: **"We consider ourselves as of the same family; we wish to live with [you] as one people, & to cherish [your] interests as our own. The evils which of necessity encompass the life of man are sufficiently numerous; why should we add to them by voluntarily distressing & destroying one another? Peace, brothers, is better than war. In a long & bloody war, we lose many friends, & gain nothing; let us then live in peace & friendship together, doing to each other all the good we can; the wise & good on both sides desire this, & we must take care that the foolish & wicked among us shall not prevent it. On our part, we shall endeavor in all things to be just & generous towards you, & to aid you in meeting those difficulties which a change of circumstances is bringing on. We shall with great pleasure see your people become disposed to cultivate the earth to raise herds of useful animals, & to spin & weave, for their food & clothing, these resources are certain: they will never disappoint you, while those of hunting may fail, & expose your women & children to the miseries of hunger & cold, we will with pleasure furnish you with implements for the most necessary arts, & with persons who may instruct you how to make & use them."**²⁹

28 University of Texas at Austin's *Student as Historian Project* by Meredith Moore & Ashley Moran. "American Roots: An Example of Syncretism, "Parallels in Political Structure and Thought": http://www.edb.utexas.edu/faculty/salinas/students/student_sites/Spring2008/Ashley_Meredith/thomasjparallels.html

29 Barbara B. Oberg, ed.; *The Papers of Thomas Jefferson* (Princeton University Press, 2009), Vol. 36 p 286-282

In 1803 Jefferson showed, in a private letter to the Governor of Indiana [Territory], additional intent, which appears to have *set the tone* for the infamous Indian Removal Act which would occur years later: **“This letter being unofficial & private, I may with safety give you a more extensive view of our policy respecting the Indians, that you may the better comprehend the parts dealt out to you in detail through the official channel, & observing the system of which they make a part, conduct yourself in unison with it in cases where you are obliged to act without instruction. Our system is to live in perpetual peace with the Indians, to cultivate an affectionate attachment from them, by everything just & liberal which we can do for them within the bounds of reason, & by giving them effectual protection against wrongs from our own people. The decrease of game rendering their subsistence by hunting insufficient, we wish to draw them to agriculture, to spinning & weaving. The latter branches they take up with great readiness, because they fall to the women, who gain by quilting the labors of the field for those which are exercised within doors. When they withdraw themselves to the culture of a small piece of land, they will perceive how useless to them are their extensive forests, & will be willing to pare them off from time to time in exchange for necessaries for their farms & families. To promote this disposition to exchange lands, which they have to spare & we want, for necessaries, which we have to spare & they want, we shall push our trading uses, & be glad to see the good & influential individuals among them run in debt, because we observe that when these debts get beyond what the individuals can pay, they become willing to lop them off by a cession of lands. At our trading houses, too, we mean to sell so low as merely to repay us cost & charges, so as neither to lessen or enlarge our capital. This is what private traders cannot do, for they must gain; they will consequently retire from the competition, & we shall thus get clear of this pest without giving offense or umbrage to the Indians. In this way our settlements will gradually circumscribe & approach the Indians, & they will in time either incorporate with us as citizens of the United States, or remove beyond the Mississippi. The former is certainly the termination of their history most happy for themselves; but, in the whole course of this, it is essential to cultivate their love. As to their fear, we presume that our strength & their weakness is now so visible that they must see we have only to shut our hand to crush them, & that all our liberalities to them proceed from motives of pure humanity only. Should any tribe be fool-hardy enough to take up the hatchet at any time, the seizing the whole country of that tribe, & driving them across the Mississippi, as the only condition of peace, would be an example to others, & a furtherance of our final consolidation.”**³⁰

December 21, 1808, Jefferson declared to the Delawares, Mohicans, & Munries: **“When once you have property, you will want laws & magistrates to protect your property & persons, & to punish those among you who commit crimes. You will find that our laws are good for this purpose; you will wish to live under them, you will unite yourselves with us, join us in our Great Councils & form one people with us, & we shall all be Americans; you will mix with us by marriage; your blood will run in our veins, & will spread with us over this great island.”**³¹

30 President Thomas Jefferson to William Henry Harrison, Governor of the Indiana Territory, 1803:
http://www.digitalhistory.uh.edu/active_learning/explorations/indian_removal/jefferson_to_harrison.cfm

31 "Thinking Through the Paws; A Critical Thinking Approach to U.S. History, by John Hollitz, ISBN-13 978-1-285-42743-0

Jefferson On Ending Slavery:

Starting in 1767 at age 21, Jefferson inherited 5,000 acres of land and 52 slaves by his father's will. In 1768, Jefferson began construction of his Monticello plantation. Through his marriage to Martha Wayles in 1772 and inheritance from his father-in-law John Wayles, in 1773 Jefferson inherited two plantations and 135 slaves. By 1776, Jefferson was one of the largest planters in Virginia. However, the value of his property (land and slaves) was increasingly offset by his growing debts, which made it very difficult to free his slaves and thereby lose them as assets.³²

In 1778, with Jefferson's leadership, slave importation was banned in Virginia, one of the first jurisdictions worldwide to do so. Jefferson was a lifelong advocate of ending the trade and as president led the effort to criminalize the international slave trade that passed Congress.³³

In 1779, as a practical solution to end slavery, Jefferson supported gradual emancipation, training, and colonization of African-American slaves rather than unconditional manumission, believing that releasing unprepared slaves with no place to go and no means to support themselves would only bring them misfortune. In 1784, Jefferson proposed federal legislation banning slavery in the New Territories of the North and South after 1800, which failed to pass Congress by one vote.³⁴

In his *Notes on the State of Virginia*, published in 1785, Jefferson expressed the beliefs that slavery corrupted both masters and slaves alike, supported colonization of freed slaves, suspected that African-Americans were inferior in intelligence, and that emancipating large numbers of slaves made slave uprisings more likely.³⁵

In 1794 and 1796, Jefferson manumitted by deed two of his male slaves; they had been trained and were qualified to hold employment.

Historians now accept that after the death of his wife Martha, Jefferson had a long-term relationship with her half-sister, Sally Hemings, a slave at Monticello.³⁶

Jefferson allowed two of Sally Hemings's surviving four children to "escape", the other two he freed through his will after his death. The children were the only family to gain freedom from Monticello.³⁷

32 Sloan offset (1995), *Principle and Interest: Thomas Jefferson and the Problem of Debt*, p. 14

33 im Powell (2008). *Greatest Emancipations: How the West Abolished Slavery*. St. Martin's Press. p. 250.

34 William Merkel, "Jefferson's Failed Anti-Slavery Proviso of 1784 and the Nascence of Free Soil Constitutionalism," *Seton Hall Law Review*, Vol. 38, No. 2, 2008

35 Joyce Oldham Appleby and Arthur Meier Schlesinger, *Thomas Jefferson*, pp. 77–78, 2003

36 *Jefferson's Blood*, PBS *Frontline*, 2000. Section: "Is It True?" Quote: "[T]he new scientific evidence has been correlated with the existing documentary record, and a consensus of historians and other experts who have examined the issue agree that the question has largely been answered: Thomas Jefferson fathered at least one of Sally Hemings's children, and quite probably all six.", accessed 26 September 2014

37 *Slavery at Jefferson's Monticello: "After Monticello"*, Smithsonian NMAAHC/Monticello, January – October 2012, accessed 5 April 2012

In 1824, Jefferson proposed a national plan to end slavery by the federal government purchasing African-American slave children for \$12.50, raising and training them in occupations of freemen, & sending them to the country of Santo Domingo. In his will, Jefferson freed three other male slaves, all older men who had worked for him for decades.³⁸

"Nothing is more certainly written in the book of fate than that these people are to be free."

"The day is not distant when we must bear & adopt [the abolition of slavery], or worse will follow."

"We have the wolf by the ears, & we can neither hold him, nor safely let him go. Justice is in one scale, and self-preservation in the other."

"Slavery is an abomination and must be loudly proclaimed as such, but I own that I nor any other man has any immediate solution to the problem."

"The love of justice and the love of country plead equally the cause of these people, and it is a moral reproach to us that they should have pleaded it so long in vain."

"But whatever be their degree of talent it is no measure of their rights. Because Sir Isaac Newton was superior to others in understanding, he was not therefore lord of the person or property of others. On this subject they are gaining daily in the opinions of nations, and hopeful advances are making towards their re-establishment on an equal footing with the other colors of the human family."

"The abolition of domestic slavery is the great object of desire in those colonies, where it was unhappily introduced in their infant state."

More coming to the chronology of this chapter.

³⁸ *Slavery at Jefferson's Monticello: "After Monticello"*, Smithsonian NMAAHC/Monticello, January – October 2012, accessed 5 April 2012