

3490

BUREAU OF AMERICAN ETHNOLOGY  
CATALOGUE OF MANUSCRIPTS

I-4

No. 3490 (See Nos. 1343, 1358, and 1359)

Stock Iroquoian

Language Onondaga Dialect

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector J. N. B. Hewitt. Seth Newhouse

Place Six Nations Reserve Date 1897 (1937)

Remarks Translation of the Mohawk version of the Constitution of the League by Newhouse. 41 pp. 8 x 10-1/2".

*Other copies (1897) in 1343*

2. Manuscript

Translation of the  
Mohan's Version  
of his Constitution

of Parker, 1916, p 30 ff.

Language: Printed Newhampton Canada, 1937

CONSTITUTION OF THE CONFEDERACY

by

DEKANAVIDAU

Collected and Translated from Mohawk Text by

Chief Seth Newhouse.

-0-

It is provided thus:--~~We~~ <sup>WE</sup> and the federal Chiefs have now planted "A Great Tree of Peace," (Kayanerengowah) in your settlement, "Adodarhoh," Onondaga the Firekeepers. And this "Great Tree of Peace," <sup>Tree of great long leaves.</sup> I hereby name "Jonerahdesagowah." And under the shade of this "Great Tree of Peace" we spread this "Jonodakenrahgowah," The Great Belt of White Wampum. And on it have prepared for you "Adodarhoh," and your cousin Chiefs, seats. And we do now put you, and your cousin Chiefs on the seats under the shade of the spreading branches of the "Great Tree of Peace" to keep and watch the Confederate Council Fire; and all the business of the Confederate nations will be transacted at this place, and before you "Adodarhoh" and your cousin Chiefs, "Jarasehtshenh."

A root has grown out of this "Great Tree of Peace," one to the North, one to the South, one to the East, and another to the West; and the names of these roots are "Ondehrakenrahgowah," meaning "Big White Root," and the nature of it is Peace and Charity. If any Nation or Individual outside of the Confederacy shall adopt (the) Laws of the "Great Peace," "Kayanerengowah," when they are made known to him or them by the Chiefs of the Five Federal Nations, trace the roots to the "Great Tree of Peace," discipline their minds and spirits to obey,

*Dekanauida speaking.*

honour the wishes of the Council Fire of the Confederacy, they are welcome to take shelter under its spreading branches. We now put an Eagle on the top of the "Great Tree of Peace," can see a great distance, and if there is anything dangerous to the lives of the Confederated nations approaching, the bird shall warn them at once.

3rd Wampum.

It is thus provided:--To you "Adodarhoh," and your cousin Chiefs, thirteen of you altogether. This shall be your duty. You shall keep the Confederated Council Fire clean all around, you shall allow no dust or dirt to be seen around the Council Fire. ~~We~~ therefore lay a seagull Wing (Skawayesehgowah Onerahontshah) by you. Take the Wing and sweep the dust and dirt away from the Confederated Council Fire. And if you see any crawling creature approaching the Confederated Council Fire, ~~we~~ lay a rod by you with which you are to pitch the crawling creature from the Council Fire, and your cousin Chiefs will act with you at all times. Dust, dirt and a crawling creature signify a matter or proposition brought before the Council which would be injurious to the Confederated nation(s). And if you alone fail to expel it you shall call the rest of the Confederated Chiefs to your aid.

4th Wampum.

It is provided thus:-- To the Onondaga cousin Chiefs (Jarah-sehtshanh) ~~we~~ and the Confederate Chiefs have entrusted the care-taking and watching of the Confederate Council Fire, and when there is any business to be transacted, and the Confederate Council is not in session,

4 (p. 31)

"5th Wampum."

Newhouse mixes the  
Tribal Council with the  
Federal Council.

113  
p. 13

a messenger shall be sent to either of the following Chiefs "Adodarhoh," "Hononwirehtoah," "Skanaawatin," or the Firekeepers or by their Chief Warrior, with the statement in full of the nature of the matter to be considered. you "Adodarhoh" shall then call your Cousin Lords together and sit in Council by yourselves, and if in your opinion the subject at issue is worthy of consideration by the Confederated Council, then you shall send a messenger and notify the rest of the confederated Chiefs to assemble where the Belt of White Wampum are spread under the spreading branches of the "Great Tree of Peace," (Kayanerengowah) to consider the matter. And when they are assembled you or your cousin Chiefs shall formally open the Council, and you must not kindle the Council Fire with the wood of Chestnut tree. Then you and your cousin Chiefs the Firekeepers, shall announce to the Council the question and the nature of the same for which they assembled, to be considered and determined. The smoke of the Confederated Council Fire shall be ascending perpetually to the sky, the care and keep(ing) of which to you, "Adodarhoh," and your cousins (Sowarhsentshenh) are entrusted. This signifies to other Nations that may be allies to the Confederated Nations a Council Fire of the Great Peace.

5th Wampum

It is provided thus:-- "Tekarihoken," "Ayonhwathah," "Shadek-  
ariwadeh," are the first party of the active Councillors. And "Sharen-  
howaueh," Deyoenhsigweah," and "Oghrengurengowah," are the second party.  
And "Dehemnaarineh," "Aghstawenseronthah," and "Shoskoharowaneh" are the

113  
p. 31

"6<sup>th</sup> Wampum"

The Mohawk were not  
given the dominating  
positions here asserted;  
other ordinances nullify  
this statement.

C/13

third party who are to listen, and watch the proceedings and progress of the Council, or discussion, among the above-mentioned Six Chiefs of the first and second parties; and if an error occurs during the discussion they are to call attention to it, and explain the same; and when a question is decided right and sanctioned by the third party of the above-mentioned Chiefs, in conjunction with the Seneca Chiefs. Then it shall be referred to the other side of the Council Fire, occupied by the combined Onaida and Cayuga Chiefs.

6th Wampum.

6 p 31

It is provided thus:--- <sup>WE</sup> begin by choosing you, the Mohawk Nation, to be the "Head and Leader" of the Confederate Government and Legislative Body, and Council, therefore you are the foundation of the Government of the "Great Peace" now hereby established. Therefore when in Council if you disallow any proposition before the Council, or protest against any action of the Council, it shall not be lawful for the Legislative Body, or the Council to pass or the Firekeepers to confirm it. And all the affairs of the Confederated Nations shall be managed and conducted by the Confederated Government or Council. And other Nations may be admitted Temporarily in the Confederacy and territory, and their affairs shall be in the hands of the Confederated Chiefs. And if at any time a difficulty arises among the people, the Confederated Chiefs Council shall adjust and settle it for them.

7th Wampum.

7 p 32

It is provided thus:--- Whenever you the Confederated Chiefs assemble for the purpose of holding a council, you the Onondaga Chiefs



shall open the Council First by giving thanks and extending greeting to your comrade Chiefs. Secondly, giving thanks to the earth. Thirdly, by giving thanks to your manifold and merciful "Great Creator's" Messengers who protects us night and day. Fourthly, by giving thanks to your Maker. The Almighty the Great Creator that dwells in heaven, the source and ruler of your lives, and it is "He" that sends blessings to you in your daily wants and health. And then you shall declare the Confederate Council or session open and ready to proceed to do business. And you shall adjourn the Council before darkness sets in, for you shall not sit in Council after dark.

8th Wampum.

It is provided thus:--- The Firekeepers of the Confederate Council the Onondaga Chiefs are hereby expressly authorized to open and close the Confederate Council; and to sanction, and confirm all the decisions of the Council that must be referred to them. And all the Chiefs of the Firekeepers must be present during the sitting of the Council and agree unanimously in discharging their duties.

9th Wampum.

It is provided thus:--- The Council shall not proceed to its business if "Adodarhoh" and his cousin Chiefs (Jarasehtshenk) are not present to open the Council, and of the same confirm decisions, but if few of them are present, he or they shall not sanction, nor confirm any decision of Council, till such time when all the rest of their cousin Chiefs shall be present.

8 p. 32.

10th Wampum.

10/23

It is provided thus:--- The business of the Confederated Nations shall be transacted by two combined Chiefs, viz., first the Mohawk and Seneca. And second; the Oneida and Cayuga. And in all cases the decisions and resolutions of the confederate Council (shall) be referred to the Firekeepers (The Onondagas) For confirmation.

11th Wampum.

11/15  
133-37  
clear  
statement

It is provided thus:--- When a matter or question is submitted to the confederated Council of the Five Nations it shall be considered by the Mohawk and Seneca Chiefs, and whatever their decision be, the same will be referred to the other side of the Council Fire to be considered by the second (group of ) combined Chiefs, the Oneidas and Cayugas, whose decision will then be referred back to the Mohawk and Seneca, and if they agree unanimously, the business is reported to the Firekeepers for confirmation and their Confirmation is reported (to) the Mohawk Chiefs, to declare, or not, the decision of the question or matter in Council.

12th Wampum.

It is provided thus:--- The decision of each body of the combined Chiefs must be unanimous, before referring the subject by a Speaker to the next body of Chiefs finally announced passed by the Mohawk of whatever the case may be.

13th Wampum.

It is provided thus:--- The Council of the Five Confederated Nations Federal Chiefs shall not be opened until all the "nine" of the Mohawk Federal Chiefs are present, and in case any of them are absent

is not lawful business can be transacted (that is) to Council: if all the three parties of Mohawk Federal Chiefs are represented by one or more Federal Chiefs; such Council shall not be legal except for matters of little importance; All the "Nine Federal Chiefs" of the Mohawks must be present forming a full Council, for transacting business or matters of importance.

14th Wampum.

It is provided thus:--- A large bunch of strings of "White Wampums" (8) of which the five Nations Federated Chiefs have equally contributed certifies that the pledge words unity of the Five Nations, viz., Mohawk, Oneida, Onondaga, Cayuga, and Seneca, are united and formed into one body or Confederacy of "Great Peace," (Kayanerengowan), which they have established, and the bunch of "White Wampum Strings" also is the symbolic fire of the Confederated Council. And the Individual Chief whom the firekeepers shall appoint to speak for them in opening the council or session, shall have the bunch of "White wampum strings" in his hand while speaking. when he finishes speaking he shall put the bunch of "White Wampum Strings" on an elevated place, so the assembled Chiefs and the people may see the "White wampum." by which they shall know that the Council or Session has been opened and is in progress; and when the Council adjourns, The Individual Chief who is appointed by his comrade chiefs to formally close it shall take the "White Wampum Strings" in his hand then address the assembled Chiefs; thus the Council adjourn(s) till such time and place as decided by the Council. Then he shall put the "White Wampum Strings" away in its place of safety. And

17/2/04

11/10/04  
55/2/04

11/10/04  
11/10/04

every five years the Five Nations Confederate Chiefs and their people shall assemble together, and shall ask one another if their minds and spirits are still in the same unity of the Confederacy of "Great Peace," and all the Five Nations shall declare their continuance and steadfastness in the Unity and Pledge of the Confederacy of the "Great Peace."

15th Wampum.

It is provided thus:--- We will bind five arrows together very strong and it will be the symbol of the complete Union, our Power is now in one, and our Dominion of the Five Confederate Nations; completed and enfolded all matters, and forming ourselves into one head, one body, one spirit, and one soul. Therefore, we shall labour, legislate, and council together for the interest of our rising generations. And future we shall always enjoy ourselves in eating one bowl of Heaven's tail. And, while we are eating, we are to use no sharp utensil for if we do, we might accidentally cut one another, and bloodshed would be the consequence.

2-57  
p. 45

16th Wampum.

It is provided thus:--- We are now Five United Nations, we stand together in a circle to signify by joining our hands together that if any of the Confederate Chiefs leave, this Confederation, his crown of Deer's Antlers, the emblem of his Chiefship will lodge on the arms of the Confederate Chiefs whose hands are joined, so that his crown of deer's antlers falls off from his head, and he forfeits his Chiefship Title together with his birthrights, and the said Chiefship Title and the birthrights will remain in the Confederation. And if at any time any

2-58  
p. 46  
Signed  
John  
Wampum  
1791

time any of the Confederate Chiefs choose to submit to the Laws and Regulations made by other people he is no longer in, but out, of the Confederation, and shall be called "Alienated themselves," (Dehonaton-gontouh). He shall forfeit his Chiefship Title together with his birthrights. And likewise if any of your people submit to the Laws and Regulations made by other people he shall forfeit his birthrights, thereafter he shall have no interest or claim in the Confederation and territory, we must be firm so that if a tree falls on our arms it shall not separate us, or cause us to loosen our hold, such shall the strength of our union be.

17th Wampum.

It is provided thus:--- If a difference arise among the Combined Chiefs in the confederate council on any question, and they agree to refer the difficulty to you the Fire keepers, for decision; then you, the Fire keepers, shall determine and decide which would be the most advantageous to your people, and in such case your decision shall be final.

18th Wampum.

It is provided thus:--- Whenever there is any question under consideration by the council the two combined Chiefs having unanimously adopted it, and referred it to you, for confirmation, if in your opinion the decision shall be ruinous, injurious, and disadvantageous to your people, then you the Fire keepers must refer the question back again to the two combined Chiefs for consideration, mentioning the points objected to. Then the combined Chiefs shall reconsider the question and when corrected or amended, the question shall again be referred to

11/23

you the Fire keepers,

19th Wampum.

It is provided thus:--- That when a case is referred by the council to the Fire keepers for confirmation, the Chief, "Adodarhoh" shall first speak to his comrade Chiefs on the subject for confirmation and then they shall consult one with another, except the Chief "Hononwirehtonh" whose duty is only to listen to the discussion of the two parties (the Ronara'take<sup>n</sup>); when these shall have brought the case to a satisfactory decision, the Chief "Adodarhoh" shall refer the case to "Hononwirehtonh" who shall confirm it, provided the two parties shall have agreed. And without such confirmation of a case the other Chiefs have no power nor authority to confirm it. And his refusal to confirm it must rest on a good reason.

20th Wampum.

It is provided thus:--- I and the Confederate Chiefs now pull out a "Pine Tree, Skarenhesehgowah" by the roots, and the depth of the hole where the roots were, we now gather all the weapons of war, and throw them into it, and (a) "Strong current of water, Tyohnawadejlanh" underneath will carry the weapons of war to the unknown regions. And we replace the Pine Tree in its place thus we bury all the weapons of war out of sight, and establish the "Great Peace." Hostilities shall not be seen nor heard of any more among you, but "Peace" shall be preserved among the Confederated Nations.

21st Wampum.

It is provided thus:--- When a question is before the Council of the Five Nations, no Chief shall have a right to stand up to speak

or argue, but any Chief shall have a right to ask questions, explain, and discuss in a low tone all business (with) the combined Chiefs whereof he is a member.

22nd Wampum.

It is provided thus:--- Whenever the Chief of the Five Confederated Nations die, the Council in all cases adjourn ten days if it is in session, but if it is not in session it shall not be summoned within ten days after such death. And if the "Three Brothers," (Ahsenhondadekenah,) viz; Mohawk, Onondaga, and Seneca, should lose one of their number by death, the Oneida and Cayuga, The remaining two Brothers (Yadaakenaa) shall come to the surviving members of the Chiefs on the tenth day and cheer up the spirits of the bereaved, or if it be the deceased Chief was an Oneida or a Cayuga the "Three Brothers," (Ahsenhondadekenah) Mohawk, Onondaga, and Seneca, will come on the tenth day and do likewise, cheer up the spirits of the bereaved by reading the "Fifteen small bunches of the Strings of Wampums." At the end of this ceremony a successor should be chosen, by the women relatives of the deceased Chief who shall nominate one of their Sons, who shall refill the place made vacant by the deceased, and co-labour with the rest of the Confederate Chiefs, and if the women are not ready in choosing their candidate then the Speaker of the occasion will announce to his comrade Chiefs, and advise them to depart from the House and go to the edge of the woods, and lie down on their bellies in waiting. (Denshagonatyosgwendarhohseh). The orator shall then say, "Come let us go out," and then all shall depart from the House accordingly. (Wadshagonotyosgwendarhohseh.) This will end the ceremony of such occasion. It will then be postponed till such time, as

the women are ready, then all the Chiefs will assemble again to perform the ceremony of "Ohkayondontsherah." (Conferring the Titles, or installation.)  
23rd Wampum.

It is provided thus:--- That when a Confederate Chief dies that his surviving relatives shall dispatch a runner a member of another Totem to that of the deceased to notify the Confederate Chiefs of another locality, of the sad calamity, and when the runner comes within hearing distance of the Village, he shall utter a sad sound of wail or whoop thus Kwa-ah, Kwa-ah, Kwa-ah, three times at short intervals then an interval of a longer duration when the same is repeated as many times as the distance may require. When the runner arrives in the place to which he is sent, the people of the Village will ask him the nature of the sad news of which he is the bearer. They shall say; "Yagwenhnikonryak." (we give up.) He shall then inform them of the death of such Chief. (Royaner). He shall then be at liberty to return home. It shall then become the duty of the Chiefs of that locality to which the first announcement was made to dispatch in like manner another runner to another locality until the whole confederacy has been duly informed of the same. Any any such runner shall travel day and night. And another, if the message has the nature of invasion then whoop thus;---Kwash. Kwash, twice at short intervals then an interval of a longer duration when the same is repeated as before. And another if one found dead, the finder shall not touch the body, but return towards home then whoop thus;---Kocowsh, one the the time at short intervals and so on.

24th Wampum.

It is provided thus:--- If any of the Chiefs of the Five Nations' Confederacy die, and there be no member in the family to succeed him;



then the remaining Chiefs of the nation shall take the deer's antlers and give it in trust temporarily to another female portion of a family of a sister totem (Kondemnonderonh) until such time as the female proprietors of the Title shall have a member for it, then the crown of deer's antlers shall be restored to the right owners of such Chiefship Title.

25th Wampum.

It is provided thus:--- If any of the female portion of the heirs of the Chiefship Title of the Five Confederated Nations becomes extinct, but the male members of the family are living, then the Chiefs of the nation, shall take the Title of Chiefship and give it in trust temporarily to another female portion of the family of a Sister totem (Kondemnonderonh) of the extinct family (who shall in future be the heirs of said Chiefship Title,) but shall not appoint any of their Sons as Chief so long as any of the male members of the family which is becoming extinct shall be living.

26th Wampum.

It is provided thus:--- If any of the families (Men, Women, and Children) of the heirs of the Chiefship titles of the Five Confederate Nations becomes extinct, then the surviving Chiefs of the nation, shall take the Title of Chiefship and put it to female family of a sister totem (Kondemnonderonhkeh) of the extinct family, and they then become heirs of the said Chiefship title thereafter.

27th Wampum.

It is provided thus:--- If any of the five nations' Confederated Chiefs gets seriously ill and the illness is likely to terminate in death; before his death his women relative or his comrade Chiefs of the nation

whereof he is a member shall come and dispossess him of the crown of deer's antlers the emblem of his Chiefship Title, and lay it at the side of the room back of the bed. If the "Great Creator" spares him and he recovers from his illness and rises from his sick bed with his crown of deer's antlers on his head.

28th Wampum.

It is provided thus:--- And if any of the women part of the different families which are the heirs of the Chiefship Titles shall withhold a Title, it shall then revert to their Sister Totem on application to the Chiefs of the Nation whereof applicants are members, in such case the duty of the Chiefs shall be to confirm the application.

29th Wampum.

It is provided thus:--- And the Physical defects in any Candidate for the Confederated Chiefs make him ineligible to take part in the Council Meetings of the Five Confederate Nations, Viz., Infancy, idiocy, blindness, deafness, dumbness, and impotency, in such cases another man shall be appointed to act for him in the Council meetings of the Confederacy. And the above defects shall not deprive his right to be installed as Chief in case of necessity.

30th Wampum.

It is provided thus:--- If any of the Chiefs of the Five Confederate Nations, neglect, abandon or refuse to attend the Confederate Council, then the Chiefs of the Nation whereof he is a member will request their "Warchief" to request the said Chief's female relatives, to ask their Lord if he intends to attend the Confederate Council, and

if not, another shall be appointed, and the women shall select one of their sons to refill his place. And he shall not be asked to attend the Confederate Council more than once.

31st Wampum.

It is provided thus:--- If any of the Five Nation's Confederate Chiefs resign his Chiefship he shall tell his comrade Chiefs of the Nation whereof he is a member of his intention, and if he selects one to take his place and the selection is accepted by them, his comrade Chiefs accept his resignation also, but his candidate shall not be made Chief until the matter is sanctioned by his women relatives. If his comrade Chiefs reject his resignation he cannot resign his Chiefship Title.

32nd Wampum.

It is provided thus:--- If the Five Confederate declare war and if any of the Chiefs are desirous to take part in the war, he can do so, by giving up the emblem of his Chiefship title which he has received from his women relatives, to whom the title reverts in such case. (for they are the proprietors of the Chiefship title) until after the war is over when he may resume his Title and seat in the Council.

33rd Wampum.

It is provided thus:--- There shall be one "War-chief" among the Mohawk Chiefs, one among the Oneida, one among the Onondaga, one among the Cayuga, and one among the Seneca Chiefs whose duty shall be to convey messages of any character to other localities of the Iroquois people, and to take up the weapons of war in case of any emergency. And they shall not participate in the councils of the Legislative Body, but their

duty shall be to watch the progress of the Council, and any of them sees one or more than one of his Chiefs take an erroneous course he shall notify his female relatives concerning the erring Chief. Then the women shall warn their Chief (in the open Council) through their "War-chief," but if he disregard such warnings when given the third time, then "He" (War-chief) shall dismiss him by order of his women relatives (and then he, The War-chief) shall install another chosen by the women to replace their deposed Chief, and when to replace of the deceased Chief, any of the "Five War chiefs" shall perform the ceremony of "Ohkayondontsnerah" conferring Titles of the Confederate Chiefships. And if any one of the people in general has anything to say, or to introduce a case for consideration, they state their case to their "War Chief," and he speaks in the Council for them and lays their case before the Confederate Council.

34th Wampum.

It is provided thus:--- And the "War Chiefs" of the Five Confederate Nations shall be selected and appointed to position by the Women of the following families respectively. "Tekarihokenakah" (Relations of "Tokerihoken.") "Odatshedohakah." (Relations of "Odatshedoh.") "Adodarhohakah." (Relations of "Adodarhoh.") "Dokaenyohakah." (Relations of "Dokaenyoh.") "Skanyadariyohakah." (Relations of "Skanyadariyo.") "And be installed according to the ceremony of installing the Chiefs. (Rodiyaner).

35th Wampum.

It is provided thus:--- If any of the "War Chiefs" of the Confederate Nations act contrary to Justice in the capacity of his position, he shall be deprived of his Title by his women relatives, or by his warrior relatives, and they appoint another one of their Sons to be in-

stalled in his place. Either the women or the men may act alone or jointly in the matter.

36th Wampum.

It is provided thus:--- If any one of the "Five War Chiefs" of the Five Confederate Nations die another shall be installed by the same ceremony (Ohkeyondontsherah). And at the same time, by the forty-nine Confederate Chiefs.

37th Wampum.

It is provided thus:--- If "Kahsennaoweh," The real names of the Five Confederate Nations "Head Chiefs" War Chiefs are as follows.---

"Ayonwachs" is under Tekarihoken. "Katonwahdironh" is under Odatshede. "Aenyades." is under Adodaroh. "Wonenhs" is under Dekaenyoh. "Kanon-octonh" is under Skanyadariyo.

38th Wampum.

It is provided thus:--- Ye The Women shall select and install one woman for each Lord, as his cook, to do cooking when people congregate at the Chief's residence when on some business with the Chief; for it is not good nor honourable for the Chief to send his people away hungry.

39th Wampum.

It is provided thus:--- That the lineal descent of the Five Iroquois Nation Shall run on the female side and the women shall be considered as the progenitors of the Nation, and the title of ownership of the land or soil of the Nation's Country shall be vested in the said women, and the descendants of these women shall follow the statutes of their mothers with respect to totems which are the distinguishing marks of families.

40th Wampum.

It is provided thus:--- The Women have the inherent right to nominate candidates for the conferring of titles of Chiefship, must nominate one of their Sons as such candidate, or in case it by them to readjust, rectify the holding of these titles for some unconstitutional act, those only who attend the conference have any voice in such matters and those who choose to absent themselves from such conference shall have no right or power afterward to endeavor to undo this action, or in any way to interfere in the matter.

41st Wampum.

It is provided thus:--- Whenever a great calamity threatens to befall the rising generation of the Five Nations, any individual of the Confederate people who is able to climb up the "Great Tree of Peace." (Jonerahdsahgowah.) may do so and when he comes to the top of the "Tree," he shall look around far and near, and if (he) sees that in reality a great calamity is coming to destroy the happiness of the confederate people of the "Great Tree of Peace," he will then inform them of the fact; and then the confederate Chiefs shall convene in council with reference to the approaching great calamity, when all the facts respecting the approaching calamity, shall be fully considered. They shall then consider and seek a standing "Tree" of "Kahonkaahgenah," and when they shall find it, they shall assemble their "Heads" and lodge between its roots. And when they have completed their labours the Confederate people shall have hopes of enjoying happiness again in a few days thereafter.

42nd Wampum.

It is provided thus:--- That when the Iroquois Chiefs in their

council desire to compose a string of any size, or bunch of strings of Wampums as documents of treaty, pledge; ratification of treaties, obligation, records of matters of little and great importance on National affairs they shall have the right to do so, and when it is necessary to dispatch a message for any distance by a War chief, and after the delivery of the same should it in the nature of a summons to to come at such time to the sender or senders of the message, then they must prepare to obey such summon and in due time arrive and meet the sender of such message. When they shall rehearse the contents of the wampum received by them, when this is gone through with, then the speaker shall say I now herewith return by which we have heard your words. Then one shall receive the wampum string and hand back to the senders. Then whatever the nature of the business it may be for which the message was dispatched, shall be introduce the business, this shall be right and proper course to pursue.

And the people shall have the right to use the wampum as records of any given promise, contract, pledge obligation or agreement entered into with any party in any way whatsoever, and the same shall be binding as soon as the wampum is given and received, on behalf of both parties.

43rd Wampum.

It is provided thus:--- That should the Two Sons from both sides of the Council Fire (Yadathawah, Confederate Relationship) desire to refresh their memory by hearing all the articles of the Constitution which "Dekanawidah" had ordained for The Iroquois People that they shall notify "Adodarhoh" of such desire, "Adodarhoh" shall then consult five of his cousin Lords (Konarawschtsenh) respecting the matter, who in their

turn shall call in their colleagues namely The other seven Lords for consultation, and they decide in favour of acceding to the wishes of Yadath-awah. Then the Head Chiefs of the Five Nations shall dispatch their "War-chiefs" to notify all the Chiefs that a meeting would be held at such a time and place. And when all are assembled together, "Adodarhoh" in conjunction with his cousin appoint one to repeat the Constitution when an announcement will be made to the assemblage designating the one on whom devolves the repeating of the said articles of the Constitution to "Yadath-awah" after which the one designated shall immediately proceed to repeat all the articles of the Constitution.

44th Wampum.

It is provided thus:--- That if a Chief disregards the third warning from the women relatives for any error or wrongdoing, then said women shall refer the matter to the "War Chief" and the "War Chief" shall then address himself to the offending Chief in the following manner and words viz., "So you (Naming the said Chief) disregarded and set at naught all the warnings of the women of your relatives, "Wahsehnenhsawenradeh," therefore behold the bright-light of the sun and in that sun's light and brightness I have to dispossess you of the sacred emblem or title of your Chiefship. I now take from off your brow the deer's antlers which was the emblem of your office and token of your nobility and I now discharge you and therewith hand over to the women of your relatives your forfeited title of nobility for it is their heritage." The Chief Warrior shall now address himself to the women of the deposed Chief Thus "Cwanisdenhokonah"--- Mothers As I have now discharged your Chief so now I have to hand back to you the title of Lordship, therefore repossess it." Again addressing



himself to the deposed Chief, he shall say "As I have now deposed and discharged you, so you are no longer Chief. You shall now go your own way alone, the rest of the Confederate people shall not go with you as we do not know what manner of spirit possessed you. And as the "Great Creator" will not have anything to do with sin so he will not come to take you out of the precipice a place of destruction, "Jiyodenhwenjiyakoh," and you shall never be restored to the position you once occupied. Then the "War Chief" shall address himself to the Chiefs of the Nation to which belonged the deposed Chief and say, "Know ye my Chiefs, that I have taken the deer's antlers from off the brow of (Naming the deposed Chief) which was the emblem of his office and token of his nobility" and the said Chiefs shall have no alternative but to sanction the same.

45th Wampum.

It is provided that:--- That the Chiefs of the Iroquois Confederacy shall be the Spiritual advisors of the people for all time to come. The thickness of their skin shall be "Jadesh niyoronhkarakeh" seven spans of the hand that is to say, they shall be genuine proof against angry passions, they are not to take offence at anything that might be said against them, or any wrong that might be perpetrated on them. But that their hearts shall be full of peace and goodwill, their spirits yearning for the good of their people, longsuffering in carrying out their duties, firmness shall be tempered with tenderness. The spirit of anger and fury shall find no lodgement in them, and in all they say and do shall exercise calmness.

And further, in all their deliberations, legislations or official acts, self shall be entirely cast to oblivion and the general good only of the whole Confederacy sought after, having always in view not only the

present and rising but also the coming generations for all times to come. "Onhshanjakonh Dayakonahsontontye." (whose faces coming are yet below the surface of the ground)---(the unborn progeny of the Nation).

46th Wampum.

It is provided thus:--- When a candidate is being installed as a Chief he shall furnish four strings of white and purple wampum, one span in length and bound together at the end. He must furnish such a pledge of his word in wampum strings at this time. It is a pledge that in council he will do right and justice in the affairs of the people. On this occasion the Speaker must hold the bunch of strings in his hand while addressing the opposite side of the Council Fire. He begins his address by saying, "----has now become a Chief. Behold him. See how fine he looks," and so on. At the end of the address the bunch of wampum strings is sent to the other side of the Council Fire. The receivers of this Wampum pledge of the word of the newly made Chief of the opposite side of the Council Fire, shall now address the newly made Chief, thus;---As we do now crown you with the Deer's antlers, which is the emblem of the Sacred title of Chiefship, which we now do place on your brow, you shall now be a Spiritual advisor to the people of the Five Confederated Nations. The thickness of your skin shall be Seven spans of the hand "Jadahniyotomhkaragoh," you shall be proof against angry passions; you shall take no offence at anything that may be said against you, or at any wrong that might be done to you. But that your heart shall be full of peace and goodwill, you shall yearn for the good of the Five Confederate Nations, and your dependents, in

long suffering, in carrying out your duties; you shall be kindly attentive to the wants of the people. The spirit of anger and rage shall find no lodgement in you; and in all you will say and do, exercise patience. And in all your deliberations in Council, legislation and in your official acts, self you shall entirely cast to oblivion; and do not cast back over your shoulder the warning of your Nephew, (the warriors) or your Neice, (the women) should they warn you that you have done some error in your Council and that you should return from error to Constitutional Right and Justice; and the general good and welfare only of the whole Confederacy you shall seek after; and you shall have always in view, not only the present and rising, but also the coming, generations for all time to come. "Onhwenjakonh Dayekonhscondontye." (whose faces coming are yet below the surface of the ground)--(the unborn progeny of the Nation).

47th Wampum.

It is provided thus:--- In case a Chiefship is vacant, from death or from another cause, those women of the clan in which said Chiefship is hereditary shall hold a council to choose one from among their sons a candidate to refill the said vacancy. If a candidate is chosen unanimously then the choice is referred to the warrior relatives of the same clan. If they should disapprove of the choice, it is then their duty to choose one of their own number. And if the women and the warriors disagree as the candidate to be chosen the whole matter is then referred to the Chiefs of the Nation, in other words, to their brother clans. These shall decide which of the two candidates named shall be made Chief. But if the warriors confirm the choice of the women, the women shall then refer the matter to their brother clans for confirmation, and if these

sanction the choice they shall then refer their action to their cousin Chiefs (Ronarahsehtshenh) for confirmation, and when the said cousin Lords confirm the choice thus presented to them, then the candidate shall be installed into the office as Chief by the ceremony of Okayondohsherah.  
48th Wampum.

It is provided thus;--- That a bunch of a certain number of White Wampum Strings, two spans of the hand in length (Dayoronhkarageh), being the symbol of a Chiefship Title, be given to every one of the original forty-seven (now forty-nine) Ohwateira of the Five Confederated Nations, in which these Titles are hereditary, and which bunch of white wampum strings will be the token that the Ohwateira has the proprietary right to the Chiefship Title for all time.

49th Wampum.

It is provided thus;--- Of this broad dark Wampum belt, having 33 rows; and having a white Heart (White Pine Tree) in the center, four white square marks, and two on each side of the white Heart, and a white row from right and left from the white Heart, which connects the four, four white square marks and a short white row proceeding out of the out side, of the right and left white four square marks, all in white Wampum.

This is the emblematic Union of the Great Peace, of the Five Nations of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca.

The first of the four square white marks represents the Mohawk and their territory.

And the second, represents the Oneida and their territory.

And the Heart, represents the Onondaga and their Territory and this is the complete compact of the Five Nations Union, having only one

Union Heart, and this Heart is the Great Peace, and Charity amongst themselves, and to abolish hostility of the Savage Nations. And the same Heart indicates where the Council Fire of the Great Peace and Charity is kindled, that is the Council Fire of the Five Confederate Nations.

And the next square white mark, to the right, from the Heart, represents the Cayuga and their Territory.

And the next last square white mark, represents the Seneca and their Territory.

And a row of white Wampum proceeding out of the white Heart right and left, which connects the four, the four white square marks, is the Purest of all Pure of the Great Peace and Charity of the Union of the Five Nations.

And this Viz, Peace, Charity, are surrounded and guarded of the Five Nations, Constitutional Government.

50th Wampum.

It is provided thus:--- A bunch of strings of Wampum, three spans of the head in length, the upper half of such a bunch being white and the lower half, black, and formed from the equal contributions of the warriors of the Five Confederate Nations, shall be the emblem or token that the said warriors have combined themselves into one head, one body, one soul, and one spirit, and it is at the same time a token of the ratification of the pledge of union of the confederated Chiefs of the Five Nations, who having formed themselves into one body established the Great Peace and that these warriors of the Five Confederated Nations embody in this bunch of wampum strings their pledge that they will always be true, faithful and loyal to the Government of the Five Confederated Nations.

The white portion of this bunch of strings represents the women, and the black portion, the warriors of the Five Confederated Nations.

Furthermore, the black portion of this bunch of wampum strings is the token of the Power and Authority of the warriors of the Five Confederated Nations. In case a part or all of the Chiefs pursue a wrong course in Council, then the warriors shall by right of such power and authority enter the open Council to warn the Chiefs to return from their wrong course of action. If the Chiefs heed the warning, they shall say we will reply to-morrow, and if the answer given then is in favor of a return to justice and to the rules of procedure of the Constitution, the Chiefs shall then again individually plodge themselves, by the necessary wampum strings, to justice in accordance with the rules of the constitution. Whereupon, the warriors shall exhort them, urging them to be just and true in their councils. But, should the Chiefs not give heed to the warning of the warriors, they shall be warned in like manner a second time; should they still refuse to heed the warning, they shall be warned a third time to return to the justice according to the Constitution; then, should they be so obstinate as to give no heed to this third and last warning, the warriors shall now proceed according to one of the two methods open to them, the one is to depose the Chiefs from their offices, and the other is to club them to death with <sup>the</sup> warclub: should they in their discretion choose the first method, they shall address the Chiefs, saying, "Since you the Chiefs of the Confederated Five Nations, have refused to return from your wrong course of procedure to that of the Constitution and to do justice in accordance therewith, we now declare vacant your seats in the Council, removing from you the tokens of your Chiefships; but, should the warriors

adopt the second course, then the Chief Warrior shall order warriors to enter the Council and to take positions beside the Chiefs, sitting between them wherever possible. When this is accomplished the Chief Warrior holding in his hand a bunch of black wampum strings shall make an address to the erring Chiefs, sitting in open council; he should say, "So, then Chiefs of the Five Confederate Nations hearken to these last few words of the warriors. Chiefs, you have not heeded the warnings of the warriors, urging you to return from your wrong course of action, and to pursue that of doing right and justice. Since you are now determined not to desist from your wrong-doing and do right and justice to your people there is now only one course left for us to adopt. At this point, he shall let the bunch of black wampum strings drop from his hand, and the warriors shall spring to their feet and club the erring Chiefs to death. An erring Chief may submit at any time before the warchief lets the bunch fall.

The black portion of this bunch of wampum strings is symbolically buried beneath the ground by the warriors, as it is a token of death, to indicate that peace must rule over all. But when the occasion arises they can pull it up, and from it derive their authority to make the black wampum strings used in the procedure noted herein before.

51st Wampum.

It is provided thus:--- That when the Confederate Chiefs are in Error by not having in view the general interest and welfare of the people of the Confederacy. Then either the warriors, women or both conjointly shall come to the open council and upbraid for the same. (Eshouwadinou-hrondawede).

And further when any alien Nation or individual is admitted into

the Iroquois Confederacy the admission shall always be understood to be only tentative, and should he or they do any wrong to any of the Iroquois people, the Confederate Chiefs through the Chief Warrior shall reprimand them, and if such conduct or any similar offence is committed again, then the penalty shall be expulsion from the Confederacy and from the Territory of the Iroquois.

52nd Wampum.

It is provided thus:---That when the Council of the Iroquois Confederate Chiefs has for its object the Establishment of the "Great Peace" (Kayanerenkwah) among the people of another Nation, and who refuse to accept the same, then as a consequence of such refusal war shall be declared and if possible Establish the said "Great Peace" by conquest.

Such proceeding shall be taken as follows:--- The Confederate Chiefs shall pass a resolution or declaration of war in their Council, and to refer the same to "Skanaawatih" who shall then instruct the "Five War Chiefs" to wage war against the opposing and obstinate Nation.

53rd Wampum.

It is provided thus:---That the Chief Skanawati' shall be vested with duties, rights and the authority of the dual office of Chief and Chief Warrior. In the event of war, he shall notify the Five War Chiefs of the Kano<sup>n</sup>,cyonni' to prepare for the war, by having their warriors ready at an appointed time and place prepared to meet or to attack the enemy.

54th Wampum.

It is provided thus:--- That when warriors are ready to go on the war path against an opposing, obstinate Nation that has refused to accept the "Great Peace" (the Kayanerenkwah) one of the Five War Chiefs



shall be chosen by the warriors of the Nation to lead the aforesaid war party on the war path, and that when one is chosen, it shall be his duty and privilege to come forward and address a few words to the then ready and assembled warriors, and that the whole tenor of his allocution to the warriors shall be to impress upon them the need and necessity of good behavior, strict obedience to all the commands of the commanding war chiefs, enthusiastically exhorting them not to be cowards but to be brave and courageous, and, further that at the end of his address he shall take up the march forward beginning to sing the War Song.

Thus:--- Onenh ongeneurenhneh  
Ne kady enkatyeradahgweh  
Ji niwagerennodenhne  
Wisk niwakonwenjageh. (I who am Five Nations (lands)  
Five do my lands number

Mithoh kady yekorihwanegoh  
Raonhane Rohshatsdenhsarowanenh  
Ne rakwawih,ne kady ne akityohgwah  
Rodiskenragehteh,ne kady Iseh.

Sahshatsdenhsarowanenh  
Tyokanshonh niyahounneh  
Ne kady ne dagwawih  
Ne karennah enkadorennodenh.

56th Wapum.

It is provided thus:---That either the Nephew (4) or the Neico(5) shall see any irregularity in the performance of the functions of the Constitution of the Confederacy of the Five Nations, that is to say in the Government, Council or in conferring titles of Chiefships. It shall be the privilege of any one noticing such irregularity to request the Council through the War Chiefs to rectify the same in conformity with the said Constitution. And simplify the number of Chiefs if it is more than Forty-eight, (4) and now Fifty.

57th Wampum.

It is provided thus:--- That whenever any of the warriors of the Iroquois Confederacy proves himself by his daily walk, that he is naturally fitted to become one of the Spiritual advisors of the Nation and by example teaches others to live peaceably with all men, the people shall be equally bound to hear him as well as the official Chiefs of the Nation.

58th Wampum.

That should a warrior customarily assist with marked ability and earnestness the Lords of his Nation in Council, and should he prove himself honest and trustworthy, the Chiefs of the Nation may in their discretion give him a seat among the Chiefs of the Nation whereof he shall be a member. And the Chiefs shall then at the next assembly of the Ohkayondotsherah, proclaim him a "Pine Tree Sprung Up for Them," the aforesaid Chiefs (Wahhodihehdothahseh). And should he do anything contrary to the Constitution of the Kano<sup>n</sup> 'cyoani' no one has the right to depose him from office, but thereafter every one shall be deaf to whatever he may say, and thus his mouth may be closed. Should he resign his seat in the Council no one has the right to prevent him and he himself has no authority to appoint a successor to himself.

This class of chiefs is not of the same order as that of the hereditary Chiefs. In case of the death or resignation of one of this class there shall be no successor to him.

59th Wampum.

It is provided thus:---That if any Chief of the Five Nations should seem to seek to establish any other authority than that authorized by the

Constitution, he shall be warned three times in open council, first by his women relatives, and if he disregards the warning, then the second warning shall come from his warrior relatives, and should he still disregard the warning, then the final warning must come from the highest authority namely from the Chiefs of the Nation to which he belongs and if the offended Chief is obstinate and refuse to conform to the Constitution, then the "War Chief" of the Nation to which such Chief belongs shall dismiss him, and install another chosen by the women relatives of the deposed Chief.

60th Wampum.

It is provided thus:--- That should a Lord of the Kano<sup>n</sup> eyonni<sup>t</sup> commit a murder, he shall forfeit the office of Chief, and the ohwateira in which the Title to the Chiefship was hereditary, forever forfeits the proprietorship of the Title to the said Chiefship, to the other Chiefs of the Nation who shall transfer the proprietorship of the Title to the aforesaid Chiefship to a Sister Ohwateira.

61st Wampum.

It is provided thus:--- That whenever an individual or a Nation is interested in a question before the Council, that individual or Nation shall have no voice in the Council except answering any question that may be put to him or them.

62nd Wampum.

It is provided thus:--- That if any of the Iroquois people emigrate and reside in a distant country, the Iroquois Chiefs shall send a messenger and take a very broad belt of Wampum and go and see them personally and address them by the Wampum belt, and when they under-

stand the contents of the wampum belt, they then shall reemigrate home with them again.

63rd Wampum.

It is provided thus:--- That when the council of Lords decide to admit a foreign Nation into the Iroquois Confederacy, such admission shall be only tentative. In such case the Confederate Chiefs shall inform the Nation so admitted that they must never try to control or interfere with or damage the Iroquois nor should they disregard or violate the Iroquois Constitution, Rules, Customs or Regulations, nor should they ever in any way disturb or molest or injure the Iroquois Nation, or directly or indirectly to be the cause of any loss or damage to the Iroquois Nation, and should they at any time disregard any of the foregoing injunctions, then their admission must be annulled and they shall be expelled from the Iroquois Confederacy and Territory. And their expulsion shall be done in the following manner and in the following words in Council:--- The Council shall appoint one of the Chiefs to convey the condemnation against such Nation, as follows: You (Naming the Nation) listened to me while I inform your Nation of the Iroquois Confederate Council when it was clearly shown that you and for which reason it is decided by the Chiefs of the Iroquois Confederacy that you shall be expelled, cast out and be disowned now. You shall therefore look for the path and go away taking all your people with you. It was you and not we that did this wrong and brought this sentence of condemnation upon yourselves. So then go your way and get out of our Confederacy and Territory.

64th Wampum.

It is provided thus:--- That no aliens whose tentative admission in the Iroquois Confederacy and Territory shall have a voice in the council of the Iroquois Chiefs, for the reason that aliens have nothing in common with them and would most likely go against the Spirit of the "Great Peace (Kayanerenkawah, which would only result in marring, injuring, ruining and perhaps totally destroying the peace and happiness of the Iroquois Nations.

65th Wampum.

It is provided thus:---That a token shall be established among the people of the Iroquois Nation, denoting the absence of the owners of the houses, by placing across the doorway a stick or a small pole in a slanting or leaning position, such a token to denote that the owner of the house is not at home, therefore, any one seeing such a token shall not go near the house, but return back, and shall under no pretense enter into a house having such a token either by day or by night.

66th Wampum.

It is provided thus:--- That should the circumstances of the Iroquois Nations require to amend their constitution in any future time, the same shall receive from the Chiefs due consideration and if by their thought necessary, beneficial or advantageous they shall then proceed to amend as the case may require, and such action shall be called (Wahadinah-standondoren.)

67th Wampum.

It is provided thus:--- That the Iroquois people bearing the same totem shall recognize one another as relatives irrespective of nationality

and shall treat one another as such. Therefore Man and Woman bearing the same totem are forbidden to marry.

68th Wampum.

It is provided thus:--- That the Chiefs of the Five Confederate Nations can confer a crown of deer's antlers if death has snatched some of the number of the Chiefs. Whenever ye will hear any words; i. e., bearing the wampums, strings and belts of the Confederate Constitution read, for the wampum strings and belts speak all the Constitution, Rules, Ceremony of Okayondontsherah which I now ordain for the Five Nations, by this authority ye can make a new Chief both of the two combined chiefs and the Onondagas.

69th Wampum

It is provided thus:--- That a belt of black wampum, nine rows in width, with four short white strands at either end, and having five hexagonal designs, shall represent the combined territory of the Five Confederate Nations, in which each one of the hexagonal designs shall denote the separate territory of each one of the Five Confederate Nations; the four short white strands at either end represent doorways to the Great Peace, wide open to alien Nations to enter to receive the policy of the Great Peace and to abandon hostilities.

70th Wampum.

It is provided thus:--- That the women of every clan in the Five Nations shall have a Council Fire which shall ever be burning for the purpose of holding a council of the women of the clan when in their opinion it is necessary for the interest and advantage of the people and their commonwealth. The decision, conclusion or recommend-

ation of such a council shall be introduced for consideration into the council of the Confederate Lords by the Warchief of that clan.

That the warriors of every clan of the Five Nations shall have a Council Fire which shall ever be burning for the purpose of holding a council of the warriors of the clan when in their opinion it seems necessary to hold such a council to transact such business as may be needful for the welfare of the clan, or the people. It shall have the same rights as the Council Fire of the women.

71st Wampum.

It is provided thus:--- Now we give up as you now start away; Now we give up; not, it is true, that it is not possible for us to go about together on the earth; now therefore we lay it here, here lay it away; now then we will say, "Keep right on to the place where he who has abundant peace dwells; let nothing of the things going on here on earth hinder thee; let nothing that transpired while you were alive hinder thee---hunting in which thou didst take pleasure,---all playing, in which thou didst take delight, and the feasting that were given, yea, all the pleasant things that were thine, all that which amused thy mind, do not let these give thee trouble, let not thy relations hinder thee; besides do not let thy friends and associates trouble thy mind, all things such as these, do not regard.

Now, then ye in turn who were related to the deceased, who were friends and associates to the deceased, we now see the path that is ours, soon we ourselves also will be left there in that place, so then for this reason abstain yourselves in your going from place to place, in your movements and also in your conversation, do not speak idle talk and gossip; be ye careful of this; and do not speak silly things in your con-

workings and also in your movements; one year is the length of time that ye must abstain from these things, but if you cannot do it for this length of time, ten days is the least (time in which ye must abstain from these things).

2nd Wampum.

It is provided thus:--- Now we have finished, and crowned ourselves with deer's antlers on our heads. (Wahdidewemahkarondouyouh). We do now give and assign these honourable, noble, and Sacred Chiefship Titles; and the soil of our land to all our Mothers, the women of the Five Nations, and they shall be the proprietors of the same. And if they see their Chiefs acting contrary to Constitutional Justice, and are not counselling for the interest of the people generally, the women relatives of the erring Chiefs shall come, (the "War Chief" acting in their behalf,) before the Council to warn them three times, and no more, to return to justice and council for the interest and welfare of the people generally. If he or they disregard their warning even the third time, he or they then shall be dispossessed of their title. They (the women) will then make known the fact to the rest of the Chiefs of the Nation whereof they are members who will then sanction their deed. Then the Women will select another one of their Sons, to fill the vacancy thus made, and will notify the rest of their Chiefs whereof they are members of their choice and who will be their Chief in future. In such case the Chiefs have only one course i. e., to sanction their deed.

Oshwaken, Ont.,

Canada.



Oshweken Council House,

Nov. 15th, 1887.

We, the undersigned Chiefs of the Iroquois Confederacy in an open council do hereby approve, certify to the accuracy of the draft in writing, collected by Mr. Seth Newhouse (Dayodokane' of the ancient and Original Constitution of the League of the Five Nations as a true and correct embodiment of the fundamental principles of that instrument, sometime symbolized by wampum strings and bolts.

Signed by

his  
Nicholas x Gibson,  
mark

his  
David x Sky  
mark

his  
Johnson x Williams  
mark.

A P P E N D I X

The following is the mystical, but it is not in mystery, ties of Brotherhood and Cousinhood forming the Five Nations into the "Extended House" (Kaio<sup>n'</sup> cyonni'), being a framework of relationships in the Five Nations. Those who belong to the same clan are forbidden to intermarry. It matters not w(h)ether they (are) of a different Nation.

This list is the first (group) of combined Mohawk Chiefs, Rondenhnonderonh, "They are Brothers."

This is the second group of combined Mohawk Chiefs; Rondenhnonderonh, "They are Brothers,"

- 0 -

Tekarihoken;

Shadekarihwadeh;

Ayonhwhathah;

Sharenhowaneh;

Oghrenghrehgawah;

Doyoenhogwenh;

Dahonnaakarlnch;

Rastawensorenthah.

Shoskharowaneh.

The above two groups of titles they recognize as Cousins, Ronarah-sahshough. And as Brothers Rondenhnonderonh.

Original Mohawk Chiefship Titles and Clans:

Tekarihoken

Rodihseennakedokowah Clan;

Ayonhwhathah,

Rodihseennakada(dn)kayonh Clan.

Shadekariwadeh,

Rodihskerowakokowah Clan.

Sharenhowaneh,

Rodihskorewakadakayonh Clan;

Doyoenhogwenh

Radihnyahdomh Clan;

Oghrenghrehgawah,

Rodiniyotromonh Clan;

Dohennakarineh,	Rodimehsiyokowah Clan;
Rastawensaronthah,	Rodimehsiyoh Clan;
Shoskoharowanh,	Rodigwahoh Clan.

(The members of each of the groups above recognize one another as brothers.)

Onaida's Chiefship Titles and their Confederate relations.

Ronarahsehshengh, "They are Cousins."

These three are brothers,	These six are brothers
Odatshedeh is cousin to	(Kanonkwenyotonh;
	(
	(Teyohhakwende;
	(Dehonsokenah;
Shononses is cousin to	(
	(Mehtyadonnentah;
	(Kanyadaghshayen;
Tehwatahontenyonh is cousin to	(
	(Honwahtsadomoh.

Onondaga Chiefship Titles in their Confederate relations; Ronarahsehshengh, (They are Cousins").

These six are brothers.	These eight are brothers.
Adelarhoh,	Onchsenghent;
Kowemonsentoh,	Tehatkadons;
Hohyuhnyonih,	Skanyadajiwak;
Shodolywasah,	Awakonyat;
Shagokenneh	Dehayatgwayen;
Harirhonh	Skanaawahtih;
	(Sektawih;)
	Hononwirohtonh.

And the first and the second parties of the above Onondaga Chiefship Titles are Confederate Cousins, Konarahsehshengh.

- 0 -

Cayuga Chiefship Titles in their Confederate relations. These are composed of a group of two Titles who are related as "Father and Son," a second group of Titles numbering three who are related one to another as brothers and to the first group as cousins; and the last Title herein is related to the first of the next and third group of three as "Father and Son." This third group is composed of three Titles who are related one to another as Brothers, and are Cousins to the fourth group, which is composed of two which are related one to the other as "Parent and Offspring" or as "Father and Son."

- : -

Dekaenyonh,  
Tsinondawerhonh; these two  
are firekeepers of the  
local council; they are  
"Father and Son" and "Parent and Offspring," and  
are cousins to the following three Brothers  
Kadakarason;  
Soyonwes; and  
Watyaseronneh, who is related as "Father & Son" to  
Deyoronyonko;  
Deyothorehgwenh;  
Derenhethon. These

three Brothers  
are cousins to  
the next group  
Madoudaherhah, and  
Daskaeh; these two  
are Doorkeepers.

- 0 -

The Seneca Chiefship Titles in their Confederate relations as  
Ronarahsehtshenh neoni ne Ji-wahondlenimonderomyontyeh, Cousins in  
succession and Brothers in succession.

These four are Brothers,  
Skanyadariyo,  
Kanokareh,  
Shotyanawat, and  
Dayoninhohakaraweh.

These four are Brothers.  
Shadekaronyos,  
Shakenjowansh,  
Deshaysnah, and  
Kanoukeridawih.

(The members of each of the two groups are Brothers, while the  
members of either group are Cousins to those of the other).