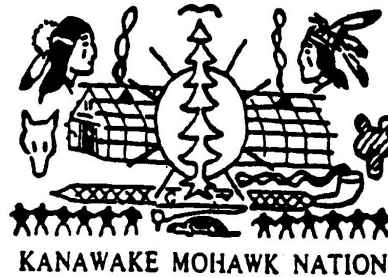


Five Nation Iroquois Confederacy

'Ka-nin-hs-a-ha - People of Flint'



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Thirteenth New Moon/December 2, 2013

THE TWO ROW WAMPUM PEACE TREATY

When the non native people came to the shores of Turtle Island from across the great waters, there was first a humbleness about them, due to the fact that their health condition was critical and they were physically dependant upon the original people to nurse them back to health and to acclimatize them to this polarity.

After being nurtured back to health, it had become clear the ideology of the non-native is that of a male dominant war mentality that exploits and destroys our Mother Earth for profit. This is in direct conflict with the ideology of the original people, which stemmed from the matrilineal identity of the Great Law of Peace, of existing in balance with the environment in which we live.

The disrespectful fashion in which the non-native conducted themselves resulted in the destruction of the Great Peace (that existed here for thousands of years), the people and of our Mother Earth. This caused a disconnect from the original peoples who had previously saved them from certain death, locking the two peoples into a state of war. After approximately 100 years of resulting wars, it was clear that we would have been locked in battle until we annihilated each other. It was at this time, under these specific conditions, that created the “perfect storm” for the Chiefs of the Kanienkehaka (Mohawk Nation) and our four sister and brother nations, to add to the rafters of the **Great Law of Peace** (the constitution of the Five Nations Confederacy) and create an extension of our family through the “**Two Row Wampum Peace Treaty**”, which we held out to our sisters and brothers from across the great waters (first accepted early 1600s).

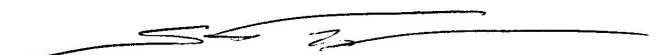
The “Two Row Wampum” was an agreement between two opposite ideologies, recognizing and formalizing the opposite “ideal” into a tangible social/political safety zone of peace, where neither party can unilaterally impose its will upon the other or violate any common ground between the two. It defines a difference of opinion or belief or way of life that must be recognized and respected as being a different paradigm, in order for any conflicting issue to be resolved in a true and just manner through a Two Row Wampum Council.

Being that the Two Row Wampum was made between two definite powers, clearly identifies its purpose, the roles are clear; one lives in balance while the other destroys, one offers peace while the other wages war and destroys the land. According to Treaty, one third of royalties of any exploitation, of any part this land is to be paid to the “Traditional Councils” of the original peoples. Not so we can misuse it as the puppet elected band council regimes do, but so we can replenish it and put it back into our Mother Earth, cancelling out its initial act of destruction.

An example of this would be; industry digs minerals out of our mother (in the process destroying her), to build gasoline engines that further pollute and destroy. According to treaty, the government of that industry must pay royalties to our Traditional Government for use of our minerals. We then invest the capitol into the technology that would create an engine that could run on something as simple as water, thereby reversing the destruction of our Mother Earth. Thus, by working as equal partners, a “corrective technology” can evolve.

This kind of corrective technology can only take place within the parameters of the Two Row Wampum, for in non-native society patent laws give the right to corporations to control revolutionary ideas such as water powered engines or free energy. However, the original peoples, not being subject to such laws, could attract the worlds top scientist to join us in developing the corrective technologies that are desperately needed to reverse the destruction we have caused to our Mother Earth.

In Peace and Friendship


Secretary, Stuart Myiow
Mohawk Traditional Council
P.O. Box 531, Kahnawake
Mohawk Territory
JOL 1BO