

THE SENECAS
THEIR BELIEFS

HOTINONSIONNE
THE PEOPLE OF THE LONGHOUSE
GREAT LAW OF PEACE

CONSTITUTION OF THE IROQUOIS NATIONS
ONIEDA ONONDAGA MOHAWK CAYUGA SENECA
THE IROQUOIS LEAGUE OF NATIONS

With the Statesmen of the League
of Five Nations, I plant the Tree
of Great Peace

I plant it in your territory
Atotarho, and the Onodaga Nation
In the territory of you who are firekeepers

I name the tree TSIONERATASEKOWA,
The Great White Pine

This Great Law was given to the People of the Longhouse many centuries ago, perhaps a thousand years. It unified nations who did not speak the same language into a United Nations, an alliance for peace.

Still today, the Longhouse People govern themselves according to this Great Law, the Constitution of the United States owes many debts to this Iroquois Constitution. Unfortunately both the United States and Canada have forgotten where their "freedom" came from and refuse to recognize the Iroquois Nations.

Some meaning is lost by translation into English. There may be some quarrels over order of articles, interpretations, omissions. But this is offered as a starting point for discussion until a sanctioned translation is available.

This is dedicated to the Peacemaker and the Unity in the Longhouse.

1. When there is any business to be transacted and the Council of the League is not in session, a messenger shall be sent either to Atotarho, or Honowirehton, or Skanawate, firekeepers, or to their War Chiefs with a full statement of the business to be considered. Then Atotarho shall call his cousin chiefs together and consider whether the business is of sufficient importance to call the attention of the Council of the League. If so, Atotarho shall send messengers to summon all the chiefs of the League and to assemble beneath the Tree of the Great Peace.

When the Statesmen are assembled, the Council Fire shall be kindled, but not with chestnut wood, and Atotarho shall formally open the Council. Then shall Atotarho and his cousin statesmen, the Firekeepers, announce the subject for discussion.

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

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

If any man or any nation, the Five Nations shall obey the laws of the Great Peace (kaianerekowa), and shall make this known to the statesmen of the League, they may trace back the roots to the Tree. If their minds are clean, and if they are obedient and promise to obey the wishes of the Council of the League, they shall be welcomed to take shelter beneath the Great Evergreen Tree.

Under the shade of this Tree of Great Peace, we spread the soft, white, feathery down of the Globe Thistle as seats for you, Atotarho, and your cousin statesmen.

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

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

3. To you Atotarho and the Onondaga statesmen, I and the other statesmen of the League have entrusted the caretaking and

watching of the Five Nations Council Fire.

4. You, Atotarho and your thirteen cousin Statesmen shall faithfully keep the space about the Council Fire clean, and you shall allow neither dust nor dirt to accumulate. I lay a long seagull wing (tsiwatstekawe Onerahontsha) before you as a broom.

As a weapon against a crawling creature, I lay a stick with you so that you may thrust it away from the Council Fire. if you fail to cast it out, then call all the rest of the united statesmen to your aid.

5. The Council of the Mohawks shall be divided into three parties: Tehanakarine, Ostawenserentha and Soskoharowane are the first.

Tekarihoken, Ayonwatha and Sateekarinwate are the second.

Sarenhowane, Teyonhekwen and Orenrekowa are the third.

The first party is to listen only to the discussion of the second and third parties and if an error is made, or the proceeding irregular, they are to call attention to it and when the case is right and properly decided by the two parties, they shall confirm the decision of the two parties and refer the case to the Seneca Statesmen for their decision. When the Seneca Statesmen have decided, in accord with the Mohawk statesmen, the case or question, shall be referred to the Cayuga and Oneida Statesmen, on the opposite side of the house.

6. I, Tekanwita, appoint the Mohawk statesmen the head and the leaders of the Five Nations League. The Mohawk statesmen are the foundation of the Great Peace, and it shall therefore be against the Great Binding Law to pass measures in the Council of the League after the Mohawk statesmen have protested against them.

No Council of the League shall be legal unless all of the statesmen of the Mohawks are present.

THANKSGIVING

7. Whenever the statesmen of the League shall assemble for the purpose of holding a council, the Onodaga statesmen shall open it by expressing their gratitude to their cousin statesmen, and greeting them, and they shall make an address and offer thanks to the earth where men dwell, to the streams of water, the pools and the lakes, to the maize and the fruits, to the medicinal herbs and trees, to the forest trees for their usefulness, and to the animals that serve as food and give their pelts for clothing, to the great winds and the lesser winds, to the thunderers; to the Sun, the mighty warrior, to the moon, to the messengers of the Creator who reveals his wishes, and to the Great Creator who dwells in the heavens above who gives all the things useful to men, and who is the source and ruler of health and life.

Then shall the Onondaga statesmen declare the Council open.

The Council shall not sit after darkness has set in.

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

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

If Atoharho or any of his cousin statesmen are absent from a Council of the League, any other Firekeeper may open and close the Council, but the Firekeepers present may not give any decisions, unless the matter is of small importance.

9. All the business of the Five Nations League Council shall be conducted by the two combined bodies of Confederate statesmen. First the question shall be discussed and passed upon by the Mohawk and Seneca statesmen, then it shall be discussed and passed by the oneida and Cayuga Statesmen. Their decision shall then be referred to the Onondaga statesmen, the Firekeepers, for final judgement.

The same process shall be followed when a question is brought before the Council by individual or a War Chief.

10. In all cases, the procedure must be as follows: When the Mohawk and Seneca statesmen have unanimously agreed upon a question, they shall report their decision to the Cayuga and Oneida statesmen, who shall deliberate upon the question and report a unanimous decision to the Mohawk statesmen. The Mohawk statesmen will then report the standing of the case to the Firekeepers who shall render a decision as they see fit in the case of a disagreement by the two bodies, or confirm the decisions of the two bodies if they are identical. The Firekeepers shall then report their decision to the Mohawk statesmen who shall announce it to the open Council.
11. If through any misunderstanding or obstinancy on the part of the Firekeepers, they reach a decision at variance with that of the two sides, the two sides shall reconsider the matter and if their decisions are jointly the same as before, they shall report to the Firekeepers, who are then compelled to confirm their joint decisions.
12. When a case comes before the Onondaga statesmen, the Firekeepers, for discussion and decision, Atotarho shall introduce the matter to his comrade statesmen, who shall then discuss it in their two bodies. Every Onondaga statesmen except Honowireton shall deliberate and he shall listen only. When a unanimous decision shall have been reached by the two bodies of Firekeepers Atotarho shall notify Honowireton of the fact, then he shall confirm it. He shall refuse to confirm a decision if it is not unanimously agreed upon by both sides of the Firekeepers.
13. No Chief shall ask a question of the body of Chiefs of the League when they are discussing a case, question or proposition. He may only deliberate in a low tone with the seperate body of which he is a member.
14. When the Council of the Five Nations Chiefs shall convene, they shall appoint a speaker for the day. He shall be a Chief of either the Mohawk, Onondaga, or Seneca.

The next day, the Council shall appoint another, 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, or question, or proposition shall have any voice in the Council of the League except to answer a question put to him or them by the speaker for the Chiefs.

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

RIGHTS
DUTIES
QUALIFICATIONS
OF THE STATESMEN

17. A bunch of certain shell (wampum) strings each two spans in length shall be given to each of the female families in which the chieftain titles are vested. The right of bestowing the titles shall be hereditary in the family of females legally possessing the bunch of shell strings, and the strings, shall be the token that the females of the family have ownership to the chieftainship title for all time to come, subject to certain restrictions mentioned here.
18. If any chief of the League neglects or refuses to attend the Council of the League, the other Chiefs of the Nation of which he is a member shall require their War Chief to request the female sponsors of the chief so guilty of neglecting his duties to demand his attendance at the Council. If he refuses, the women holding the title shall immediately select another candidate for the title.
- No Chief shall be asked more than once to attend the Council of the League.
19. If at any time it shall be apparant that a chief of the league has not in mind the welfare of the people or disobeys the rules of the Great Law, the men or women of the League, or both jointly, shall come to the Council and scold the erring chief through his War Chief. If the complaint of the people through the War Chief is not heeded, on the first occasion, it shall be uttered again, and then if no attention is given, a third complaint and a warning shall be given. If the chief is still disobedient, the matter shall go to the Council of War Chiefs. The War Chiefs shall then take away the title of the erring chief by order of

the women in whom the title is vested. When the chief is deposed, the women shall notify the chiefs of the League through their war chief and the chiefs of the League shall sanction the act. The women will then select another of their sons as a candidate and the chiefs shall elect him. Then the chosen one shall be installed by the Installation Ceremony.

When a chief is deposed, his war chief shall address him as follows:

"So you, _____, disregard and set at naught the warnings of your women relatives. You fling the warnings over your shoulder to cast them behind, Behold, the brightness of the Sun, and in the brightness of the Sun's light, I depose you of your title and remove the sacred emblem of your chieftainship title. I remove from your brow the deer's antlers which was the emblem of your position and token of your nobility. I now depose you, and return the antlers to the women whose heritage they are."

20.

If a chief of the League of Nations should commit murder the other chiefs of the nation shall assemble at the place where the corpse lies and prepare to depose the criminal chief. If it is impossible to meet at the scene of the crime the chiefs shall discuss the matter at the next council of their nation and request their war chief to depose the chief guilty of the crime, to "bury his women relatives and to transfer the chieftainship title to a sister family.

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

"So, you, _____, did kill _____, with your own hands! You have committed a grave crime in the eyes of the Creator. Behold the bright light of the Sun, and in the brightness of the Sun's light, I depose you of your title and remove the horns, the sacred emblem of your position and token of your nobility. I now depose you and expel you and you shall depart at once from the territory of the League of Five Nations and nevermore return again. We, the League of Five Nations, moreover, bury your women relatives because the ancient chieftainship title was never intended to have any union with bloodshed. Hence forth, it shall not be their heritage. By the evil deed that you have done they will forfeited it forever."

The War Chief shall then hand the title to a sister family, and he shall address it and say:

"Our mothers, _____, listen attentively while I address you on a solemn and important subject. I hereby (transfer to you an ancient chieftainship title for a great calamity has befallen it in the hands of the family of a former chief. We trust that you, our mothers, will always guard it and that you will warn your Chief always to be dutiful and advise his people to ever live in love, peace and harmony that a great calamity may never happen again."

21. Certain physical defects in a statesman of the League makes him ineligible to sit in the League Council. Such defects as infancy, idiocy, blindness, deafness, dumbness and impotency. When a statesman of the League is restricted by any of these conditions, a deputy shall be appointed by his sponsors to act for him, but in cases of extreme necessity, the restricted statesman may exercise his rights.
22. If a statesman of the League desires to resign his title, he shall notify the statesmen of the nation of which he is a member of his intentions. If his co-active statesmen refuse to accept his resignation, he may not resign his title.

A statesman in proposing to resign may recommend any proper candidate which recommendation shall be received by the statesmen but unless confirmed and nominated by the women who hold the title, the candidate shall not be considered.
23. Any Chief of the League of Five Nations may construct shell strings of wampum belts of any size or length as pledges or records of matters of national or inter-national importance.

When it is necessary to dispatch a shell string by a war chief or other messenger as a token of a summons, the messenger shall recite the contents of the string to the party to whom it is sent. The party shall repeat the message and return the shell string, and if there has been a summons, he shall make ready for his journey.

Any of the people of the Five Nations may use shells or wampum as the record of a pledge, contract, or an agreement entered into and the same shall be binding as soon as shell strings have been exchanged by both parties.
24. The chiefs of the League of Five Nations shall be mentors of the people for all time. The thickness of their skin shall be seven spans (tsiataniironkarake) which is to say that they shall be proof against anger, offensive action, and criticism. Their hearts shall be full of peace and good will, and their minds filled with a yearning for the welfare of the people of the League. 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 lodging in their minds and all their words and actions shall be marked by calm deliberation.
25. If a chief of the League should seek to establish any authority independent of the jurisdiction of the League of the Great Peace, which is the Five Nations, he shall be warned three times in open Council, first by the women relatives, second by the men relatives, and finally by the chief of the Nation to which he belongs.

If the offending chief is still persistent, 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 the chiefs of the League of Five Nations, from this time to time as occasion demands, to act as teachers and spiritual guides of their people, and remind them of their Creator's will and words. Then shall say:

"Listen, that peace may continue unto future days!"

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

"United People, let not evil find lodging in your minds."

"For the Great Creator has spoken and the Cause of Peace shall not become old."

"The Cause of Peace shall not die if you remember the Great Creator."

27.

All Chiefs of the League of Five Nations must be honest in all things. They must not idle nor gossip, but be men possessing those honorable qualities that make true leaders. It shall be a serious wrong for anyone to lead a chief into tribal affairs, for the people must ever hold their chiefs in high estimation out of respect for their honorable positions.

An address may then follow. At the end of it he shall send the bunch of shell strings to the opposite side, and they shall be received as evidence of the pledge. They shall the opposite side say:

"We now do crown you with the sacred emblem of the deer's antlers, the emblem of your chieftainship. You shall now become a mentor of the people of the Five Nations. The thickness of your skin shall be seven spans, which is to say that you shall be proof against anger, offensive actions, and criticism. Your heart shall be filled with peace and good will. Your mind shall be filled with a yearning for the welfare of the people of the League. With endless patience you shall carry out your duty and your firmness shall be tempered with tenderness for your people. Neither anger nor fury shall find lodging in your mind. All your words and actions shall be marked with calm deliberation. In all your deliberations in the Council of the League, in your efforts at law-making, in all your official acts, self-interest

shall be cast away. Do not cast over your shoulder behind you the warnings of your nephews and nieces should they chide you for any error or wrong you may do, but return to the way of the Great Law which is right and just. Look and 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 Nation."

A
NEW
CHIEF
28.

When a candidate chief is to be installed, he shall furnish four strips of shells or wampum one span in length bound together at one end. Such will constitute the evidence of his pledge to the chiefs of the League that he will live according to the Constitution of the Great Peace and exercise justice in all affairs.

When the pledge is furnished, the Speaker of the Council must hold the shell strings in his hand and address the opposite side of the Council Fire, and he shall begin his address saying:

"Now behold him. He has now become a chief of the League. See how splendid he looks."

29. When a chieftainship title is to be conferred, the candidate chief shall furnish the cooked venison, the corn bread and the corn soup, together with other necessary things and the labor for conferring the Titles Festival.
30. The Chiefs of the League may confer the chieftainship title upon a candidate whenever the Great Law is recited, if there is a candidate, for the Great Law speaks all the rules.
31. If a chief of the League should become seriously ill and be thought near death, the women who are heirs of his title shall go to his house and lift his crown of deer antlers, the emblem of his chieftainship, and place them at one side. If the Creator spares him and he rises from his bed of sickness, he may rise with the antlers on his brow. The following words shall be used to temporarily remove the antlers:

"Now our comrade chief, the time has come when we must approach you in your illness. We remove for a time the deers' antlers from your brow. We remove the emblem of your chieftainship title. The Great Law has decreed that no chief should end his life with the antlers on his brow. We therefore lay them aside from you in the room. If the Creator spares you and you recover from your illness you shall rise from your bed with the antlers on your brow as before and you shall resume your duties as chief of the League and you may again labor for the people of the League."

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

If the Three Brothers (ahsennihotatekenah) the Mohawk, the Onondaga, and the Seneca should lose one of their chiefs by death, the Younger Brothers (iatatekanah) the Cayuga and the Oneida, shall come to the surviving chiefs of the Three Brothers on the tenth day and console them. If the Younger Brothers lose one of their chiefs, then the Three Brothers shall come to them and console them. And the consolation shall be the reading of the contents of the thirteen shell (wampum) strings of Ayonwatha. At the termination of this rite, a successor shall be appointed, to be appointed by the women heirs of the Chieftainship title. If the women are not ready to place their nominee before the chiefs, the Speaker shall say lead the way from the house by saying "let us depart to the edge of the woods and lie in wait on our bellies" (Tenshakonatioswentarhese).

33. When a Chief of the League dies, the surviving relatives shall immediately dispatch a messenger, a member of another clan, to the chiefs in another locality. When the runner comes within hailing distance of the locality, he shall utter a sad wail, thusly: "Kwa-ah! Kwa-Ah!" The sould shall be repeated three times, then again and again at intervals as many times as the distance may require. When the runner arrives at the settlement, the people shall assemble and one must ask him the nature of his sad message. He shall then say, "Let us consider." (rakwennikonriak). Then he shall tell them of the death of the chief. He shall deliver to them a string of shells or wampum and say, "Here is the testimony, you have heard the message." He may return home.

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

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

No Chieftainship title may be carried into the grave. The Cheifs of the League may disposses a dead chief of his title even at the grave.

35.
PINE
TREE
CHIEF

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 and honest and worthy of confidence, the chiefs of the League may elect him to a seat among them, and he may sit in the Council of the League. He shall be proclaimed a Pine Tree, sprung up for the Nation, and be installed as such at the next assembly for the installation of chiefs. Should he ever do any thing contrary to the rules of the Great Peace, he may not be deposed from office-no one shall cut him down-but thereafter everyone shall be deaf to his voice and his advise. Should he resign from his seat and title, no one shall prevent him. A Pine Tree Chief has no authority to name a successor nor is his title hereditary.

36. The title names of the war chiefs of the League shall be:
Ayonwehs: War Chief under Chief Takarihoken

MOHAWK

Kohonvaitiron: War Chief under Chief Otatsheeteh:

ONIEDA

Ayentes: War Chief under Chief Atotarho:

ONONDAGA

Wenens: War Chief under Chief Dekaenyon:

CAYUGA

Shoneratowaneh: War Chief under Chief Skanyatarrio:

SENECA

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

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

37. There shall be one war chief from each nation, and their duties shall be to carry messages for their chiefs, and to take up arms in case of emergency. There shall not participate in the proceedings of the Council of the League, but shall watch its progress in case of an erroneous action by a chief, they shall receive the complaints of the people and convey messages to the chiefs of the League shall do so through the war chiefs of their nation. It shall always be his duty to lay the cases, questions, and propositions of the people before the council of the League.

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

39. If a war chief acts contrary to instructions, or against the provisions of the Laws of the Great Peace, doing so in the capacity of his office, he shall be deposed by his women relatives and by his men relatives. Either the women or the men alone or jointly may act in such a case. The women title holders shall then choose another candidate.

40. When the chiefs of the League take occasion to dispatch a messenger in behalf of the Council of the League they shall wrap up any matter they may send, and instruct the messenger to remember his errand to turn not aside but to proceed faithfully to his destination and deliver his message according to every instruction.
41. If a message borne by a runner is a warning of an invasion, he shall whoop, "Kwa-ah Kwa-ah!" twice and repeat at short intervals then again at a longer interval.

If a human is found dead, the finder shall not touch the body, but return home immediately shouting at short intervals, "Koo-weh!"

42.
THE
CLANS

Among the Five Nations and their descendants there shall be the following clans: Great Name Bearer, Ancient Name Bearer, Great Bear, Ancient Bear, Turtle, Painted Trutle, Standing Rock, Large Plover, Little Plover (snipe), Deer Pigeon, Hawk, Eel, Ball(opposite side of the Hand), and Wild Potatoes. These Clans distributed through their respective Nations shall be the sole owners and holders of the soil for the country and in them is vested, as a birthright.

43. People of the Five Nations who are members of a certain clan shall recognize every member of the clan, no matter what Nation, as a relative. Men and women therefore who are members of the Same Clan are forbidden to marry.
44. The lineal descent of the people of the Five Nations shall run in the female line. Women shall be considered the progenitors of the Nation. They shall own the land, and the soil, men and women shall follow the status of their Mother.
45. The women heirs of the chieftainship titles of the League shall be called Oianer or Oianer (Noble) for all time to come.
46. The women of the 48 (now 50) noble families shall be the heirs of the Authorized Names for all time to come.

When an infant of the Five Nations given an Authorized Name at the Midwinter Festival or at the Green Corn and Strawberry and Harvest festivals one in the cousinhood of which the infant is a member shall be appointed as a speaker, He shall then announce to the opposite cousinhood the names of the father and mother of the child, together with the clan of the mother. Then the speaker shall announce the child's name twice. The Uncle of the child shall then take the child in his arms and walking up and down the room shall sing "my head is firm, I am of the League." As he sings the opposite cousinhood shall respond by chanting, "Hyen, Hyen, Hyen, Hyen," until the song is ended.

47. If the female heirs of a title of a chief of the League becomes extinct, the title shall be given by the chiefs of the League to a sister family whom they shall elect, and that family shall hold the name and transmit it to their female heirs, but they shall not appoint any of their sons as a candidate for a title until all the eligible men of the former family shall have died, or otherwise have become ineligible.
48. If all the heirs of a chieftainship becomes extinct, and so all the families in the clan, then the title shall be given by the chiefs of the League to a family of a Sister Clan whom they shall elect.
49. If any of the Oianer women, heirs of a titleship, shall willfully withhold a chieftainship or other title and refuse to bestow it, or if such heirs abandon, forsake, or despise their heritage, then shall such women be deemed buried, and their family extinct. The titleship shall then revert to a sister family, or Clan upon application and complaint. The Chiefs of the League shall elect the family or clan which shall in the future hold the title.
50. The Oianer women of the League heirs of the Chieftainship Titles shall elect two women of their family as cooks for the chief when the people shall assemble at his house for business or other purpose.
- It is not good nor honorable for a chief of the League to allow his people whom he has called to go hungry.
51. When a chief holds a conference in his home, his wife, if she wishes, may prepare the food for the union chiefs who assemble with him. This is an honorable right which she may exercise, and an expression of her esteem.
52. The Oianer women, heirs of the Chieftainship titles, shall it be necessary, correct and admonish the holders of the titles. Those only who do not, shall not object to what has been said nor strive to undo the action.
53. When the Oianer women, holders of a chieftainship title, select one of their sons as a candidate, they shall select one who is trustworthy, of good character, of honest disposition, one who manages his own affairs, and supports his own family, if any, and who has proven a faithful man to his Nation.
54. When a Chieftainship title becomes vacant through death or other cause, the Oianer women of the Clan in which the title is hereditary shall hold a council and shall choose one of their sons to fill the office made vacant. Such a candidate shall not be the father of any chief of the League. If the choice is unanimous the name is referred to the men relatives of the Clan. If they

disapprove, it shall be their duty to select a candidate, from among their own number. If then the women are unable to decide which of the two candidates shall be named, then the matter shall be referred to the Chiefs of the League in the Clan. They shall decide which candidate shall be named. If the men and women agree to a candidate, then his name shall be referred to the sister clans for confirmation. If the sister clans confirm the choice, they shall refer their actions to the chiefs of the League who shall ratify the choice and present it to their cousins chiefs of the League, and if the cousin chiefs confirm the name, then the candidate shall be installed by the proper ceremony for the conferring of chieftainship titles.

55.
THE
SYMBOLS

A large bunch of shell strings, in the making of which the Five Nations League chiefs have equally contributed shall symbolize the completeness of the union, and certify the pledge of the Nations represented by the Chiefs of the League of the Mohawk, the Oneida, and Onondaga, the Cayuga and the Seneca. That all are united and formed into one body or union, called the Union of the Great Law which they have established.

A bunch of shell strings is to be the symbol of the Council Fire of the League of Five Nations. And the Chief from the Council of Firekeepers 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 place the strings on an elevated place or pole so that all the assembled chiefs and the people may see it and know that the Council is open and in progress.

56. Five strings of shells tied together as one shall represent the Five Nations. Each string shall represent one territory, and the whole a completely united territory known as the Five Nations Territory.

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

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