

TWO ROW WAMPUM RENEWAL CAMPAIGN

Honor Native Treaties to Protect the Earth

1613 www.HonorTheTwoRow.org 2013

(315) 701-1592

2013 E. Genesee St., Syracuse, NY 13210

The beautiful poster on the right, co-produced by the Two Row Wampum Renewal Campaign and Syracuse Cultural Workers, is available as a 12" x 36" poster (\$15), as a bookmark and a postcard.

Order them, along with related products from Syracuse Cultural Workers, 800.949.5139 or www.syracuseculturalworkers.com or. **When ordering mention "Two Row"** and a share of the proceeds will support the Two Row Wampum Renewal Campaign.

GREETINGS
and THANKS
to each other
as people



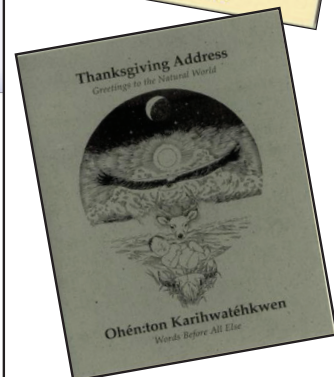
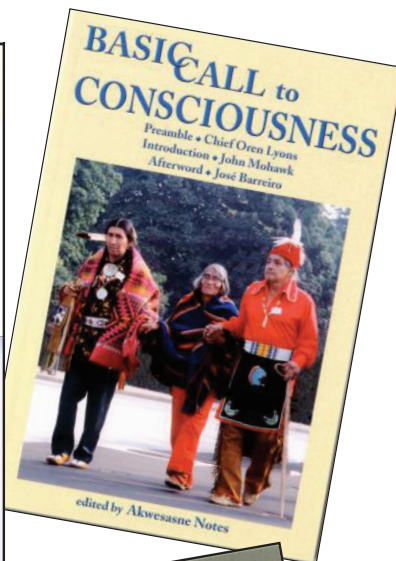
TO THE EARTH
mother of all
greetings & thanks



to all the waters
WATERFALLS & RAIN
RIVERS & OCEANS
greetings & thanks

to all the
FISH LIFE
GREETINGS & THANKS

the grains and greens
BEANS & BERRIES
as one we send thanks
to FOOD PLANTS



How To Be An Ally To Indigenous Peoples



Care for the Earth
Give thanks frequently

Respect and support Indigenous sovereignty

Learn about treaties

Remember that treaties are
the Supreme Law of the United States
(Article 6, US Constitution)

Demand that our nation honor its
treaty commitments

Consider future generations in all your actions

Question and resist stereotypes
including team names and mascots

Learn about and reject the "Doctrine of Discovery"

Reach out to your Indigenous neighbors

Slow down and listen more than you talk
Notice where you are

Live with gratitude

Live lightly on the earth

Work to end global warming

Support renewable energy
Stop hydrofracking, dirty coal and uranium mining

Don't co-opt Native cultures or ceremonies
Return sacred objects

Read and promote the UN Declaration on the
Rights of Indigenous Peoples

Celebrate Indigenous Peoples' Day
every October 12

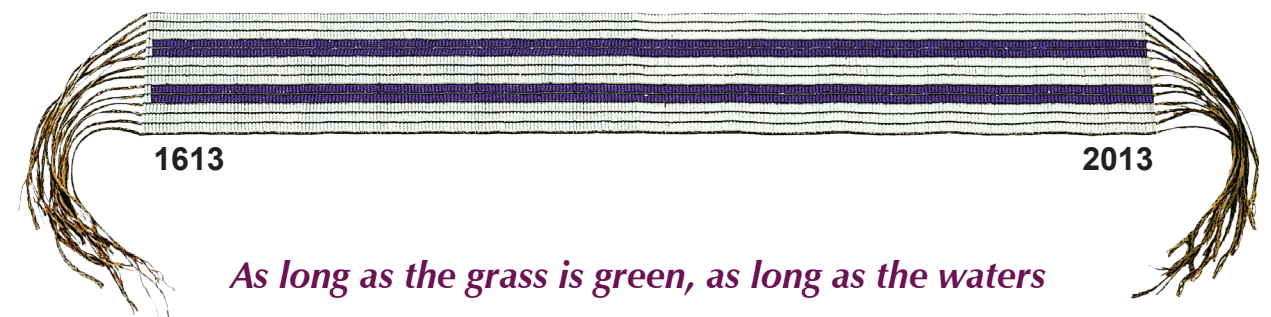
Learn about the people indigenous
to wherever you are

Read Native Authors • Support Native craftspeople,
businesses and events

Remember that all beings (animals and plants)
are your relatives not your resources

Appreciate the diversity of nations,
cultures and people

THE TWO ROW WAMPUM and the Covenant Chain of Treaties



*As long as the grass is green, as long as the waters
flow downhill, and as long as the sun rises in the East and sets in the West.*

What is the Two Row Wampum?

The Two Row Wampum treaty belt or Guswenta is the Haudenosaunee record of the first treaty between Europeans (in this case the Dutch) and the Haudenosaunee Confederacy, whose traditional lands extend throughout most of New York State. The Haudenosaunee Confederacy ("People of the Long House", also called Iroquois by French settlers) consists of the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora nations. These are all sovereign nations. The Haudenosaunee Confederacy issues its own passports and has never become part of the United States. The Onondaga, Cayuga, Tuscarora and Tonawanda Seneca nations also still follow their traditional forms of government and, unlike other Indian nations, they are independent of the U.S. government and its Bureau of Indian Affairs (BIA).

The Two Row Wampum was agreed upon in 1613. This treaty emphasizes that the Haudenosaunee and the Europeans are equal but separate political entities and it establishes a framework for them living in proximity and entering into an economic relationship. It outlines an inspirational vision of different sovereign peoples living together in friendship and peace on the same land.

The Haudenosaunee recorded the treaty in a wampum belt with three

rows of white and two rows of purple beads made from quahog clam shells. One purple row represents the Haudenosaunee in their canoes and the other represents the Europeans in their ships, each carrying their way of life, culture and government (thus the Two Row Wampum). They agree in the treaty to travel down the river of life together, in peace and friendship forever, with neither attempting to steer the other's vessel or damaging the shared environment. The parallel lines of purple beads never intersect, indicating that the Europeans and the Haudenosaunee will never interfere with each other's affairs. The three rows of white beads represent peace, friendship, and forever. The purple rows begin on the left

after a column of white beads, but extend off the end of the belt on the right, indicating that the belt remains unfinished. This symbolizes that this agreement is to last "as long as the grass is green, the water runs down hill and the sun rises in the east and sets in the west," with each new generation adding to the agreement/belt.

2013 provides us with a wonderful opportunity to mark the 400th anniversary of the Two Row Wampum by encouraging people throughout New York State and the U.S. to honor and renew the treaty's commitments to friendship, peace and forever and to respecting one another's sovereignty. In this way, we aspire to forge new ways to live together sustainably in this shared land.



Onondaga Nation Chief Irving Powless Jr. displays the Two Row Wampum belt.

Onondaga Land Rights forum at Syracuse Stage, July 12, 2010. Photo: Mike Greenlar.

Important treaties that built upon the Two Row Wampum

Article 6 of the United States Constitution states: “all Treaties made, or which shall be made, under the authority of the United States, shall be the supreme Law of the Land.” Three treaties were made between the Haudenosaunee and the U.S. government, building on the foundation of the Two Row Wampum treaty. **These treaties are still in effect.** This is affirmed by the fact that the Haudenosaunee still receive treaty cloth and an annuity from the U.S. government every year as stipulated in the 1794 Treaty of Canandaigua. In addition, as recently as 2010, the New York Court of Appeals agreed with arguments by the U.S. Department of Justice that the Treaty of Canandaigua is still valid.

Treaty of Fort Stanwix (1784): This treaty was made between the newly-formed United States and the Haudenosaunee. It affirmed that the Haudenosaunee and the U.S. are separate sovereign nations and it established boundary lines to prevent further encroachment into Haudenosaunee territory.

Treaty of Fort Harmer (1789): This treaty addressed continuing disagreements between the two nations, and again re-affirmed that the Haudenosaunee and the U.S. are separate, sovereign nations. It also re-affirmed the boundary lines of Haudenosaunee territories to prevent further loss of land and stated that there would always be peace and friendship between the two nations.



Original wampum belt commissioned by President George Washington to commemorate the Treaty of Canandaigua in 1794. Displayed at Onondaga Nation news conference at National Press Club, February 28, 2012. Photo by Sam Hurd.

Treaty of Canandaigua (1794): This treaty superseded the treaty of Fort Harmer. It also addressed continuing disagreements between the two nations, and yet again re-affirmed that the Haudenosaunee and the U.S. are separate, sovereign nations/confederacies. This treaty adjusted boundary lines to prevent further loss of Seneca land and acknowledged the lands belonging to the Oneidas, Onondagas, Cayugas and Mohawks.

The U.S. agreed never to claim any of these Haudenosaunee lands and guaranteed that the Haudenosaunee would continue to have the “free use and enjoyment” of their lands. It again stated that there would always be peace and friendship between the two nations. Finally this treaty established a means of settling disputes between Haudenosaunee and U.S. citizens. The treaty states that if the injured party is a Haudenosaunee citizen, he or she could appeal to the President of the United States, or his/her Superintendent whereas if the injured party was a U.S. citizen, he or she could appeal to the principal chiefs of the Haudenosaunee, or the individual nation to which the offender belongs.

Why is the Two Row Wampum Important?

The Two Row Wampum treaty is important because it was the first treaty made between the Haudenosaunee and Europeans. It is also the foundation upon which all other treaties between the Haudenosaunee and European settlers and later the US government were made. Every subsequent treaty was understood to be based on, and to be an act of renewal of the Two Row Wampum. This was referred to by both sides as a polishing the “silver covenant chain” or “chain of friendship” between our peoples.

Throughout the years, the Haudenosaunee have sought to honor this treaty, even though the US and New York State have not. Chief Irving Powless said in an address in 1994:

“The Haudenosaunee have never violated this treaty... We have never told you that our ways are better than yours. We have never passed a law telling you how to live. There are many things that you do that we do not understand... You and your ancestors on the other hand, have passed laws that continually try to change who I am, what I am, and how I shall conduct my spiritual, political and everyday life.”

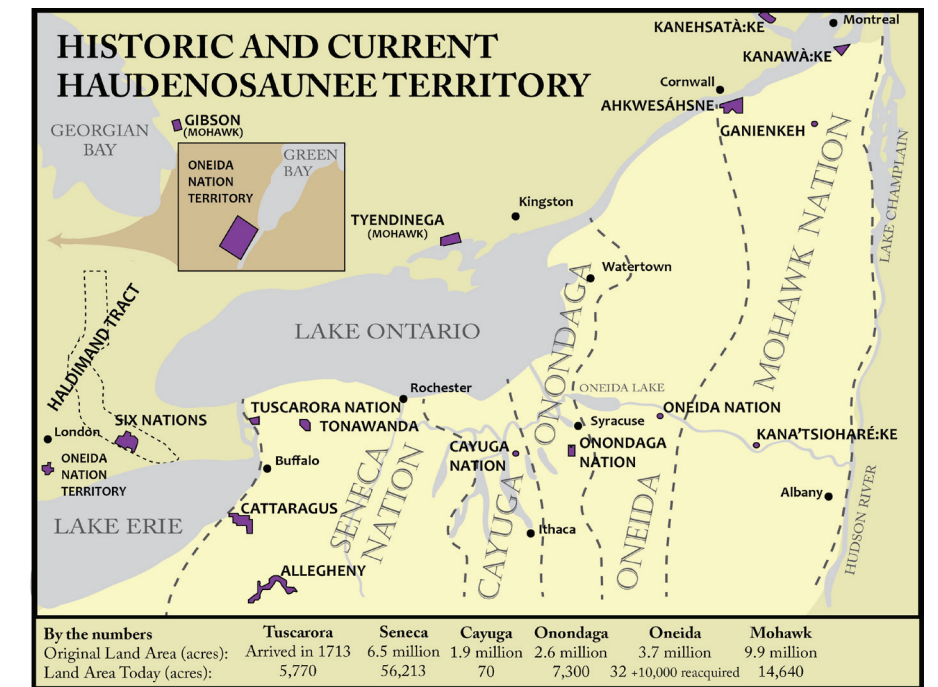
Treaty Violations and the Unlawful Taking of Haudenosaunee Lands

The Haudenosaunee Confederacy originally occupied nearly 25 million acres in present-day New York State. Currently, the six Haudenosaunee nations own only 94,000 acres among them (see map to right). In 1790 the U.S. Congress passed the Trade and Intercourse Act, which decreed that only the federal government could make treaties with native nations. This law was specifically passed to make it clear to New York and other states that they could not negotiate with native nations for land. Despite this, and despite the treaties described above that decreed that the boundaries of Haudenosaunee lands would be respected forever, most Haudenosaunee territory was illegally acquired by New York State in the late 18th and early 19th centuries.

In the case of the Onondaga Nation, New York State signed five so-called “treaties” between 1788 and 1822 with individuals who had no authority to make such agreements. In this way they illegally acquired more than 97% of the Onondaga Nation's land, leaving just the 7,300-acres south of Syracuse where the Nation currently resides. (New York State later sold most of the Onondaga land at a large profit). None of these “treaties” were ever ratified or approved by the Onondaga Nation, the Haudenosaunee Confederacy, or by the U.S. government. As a result, none of these so-called “treaties” between the State of New York and the Onondaga Nation are valid. The U.S. Supreme Court has decided that under such circumstances title to the land continues to belong to the original Indian nation owner (County of Oneida, New York v. Oneida Indian Nation of New York State, 470 U.S. 226 [1985]).

The Haudenosaunee emphasize that ecological stewardship is a fundamental principle of the Two Row Wampum. Throughout the years, the Haudenosaunee have sought to protect their land from environmental destruction and preserve it for future generations. When the Onondaga Nation filed its land rights action in 2005, they wrote:

“The Nation and its people have a unique spiritual, cultural, and historic relationship with the land, which is embodied in Gayanashagowa, the Great Law of Peace. This relationship goes far beyond federal and state legal concepts of ownership, possession or legal rights. The people are one with the land, and consider themselves stewards of it. It is the duty of the Nation's leaders to work for a healing of this land, to protect it, and to pass it on to future generations.”



Pollution of Haudenosaunee Lands

The illegal taking of Onondaga land was followed by more than a century of extensive industrial pollution. This has produced 16 Environmental Protection Agency (EPA) designated Superfund sites within Onondaga County alone. Onondaga Lake, on whose shore the Haudenosaunee Confederacy was founded, is one of the most polluted lakes in the U.S.

The EPA has found dangerous levels of pesticides, creosote, polycyclic hydrocarbons, volatile organic compounds, lead, cobalt, mercury, and polychlorinated biphenyls within the lake. The last four substances are on the U.S. Agency for Toxic Substance & Disease Registry's list of the twenty most toxic substances.