



**AMEXEM PEOPLE EMPOWERMENT FEDERAL CREDIT UNION**  
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July 3, 2012

SHAYKAMAXUM ATLAN/AMEXEM REPUBLIC –  
**AMEXEM PEOPLE CULTURE HISTORICAL PERSPECTIVE**  
**PETITION FOR AN END TO HUMAN WRONGS!**

The Amexem Peoples the **descendants** of *the people of the* Indigenous Iroquois Society Confederation are calling for an END TO THE WESTERN WORLD HUMAN WARFARE SYSTEM! STARTING WITH TRANSITIONING FROM THE PEAKED IN PRODUCTION FOSSIL FUELS USAGE THAT IS GIVING ALL HUMANITY A WORLDWIDE ECONOMIC DEPRESSION WITH CLIMATE CHAOS, AND THE OPERATION OF OUR PUBLIC SCHOOLS AS A DE FACTO SCHOOL-TO-PRISON SYSTEM! FURTHER, THAT STEPS BE TAKEN TO CREATE A HEALTH AND WEALTH NETWORKING COOPERATIVE OWNERSHIP INSTITUTION SYSTEM THAT ADVANCES AND RESPECTS THE FREEDOM AND HUMAN RIGHTS OF ALL PEOPLE THAT ACTS, TO BRING HEALTH AND WEALTH TO ALL PEOPLES!

**PEAMBLE**

*The Prophecy of the Fourth Crow*

*Neweneit Na Ahas*

*The Prophecy of the Fourth Crow*

*As told by Robert Red Hawk Ruth*

*Translated by Shelley DePaul*

*Lomewe, luwe na okwes xu laxakwihele xkwithakamika.*

*Long ago it was said that a fox will be loosened on the earth.*

*Ok nen luwe newa ahasak xu peyok.*

*Also it was said four crows will come.*

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*Netami ahas kenthu li guttitehewagan wichi Kishelemukonk.  
The first crow flew the way of harmony with Creator.*

*Nisheneit ahas kwechi pilito entalelemukonk, shek palsu ok ankela.  
The second crow tried to clean the world, but he became sick and he died.*

*Nexeneit ahas weneyoo ankelek xansa ok koshiphuwe.  
The third crow saw his dead brother and he hid.*

*Neweneit ahas kenthu li guttitehewagan lapi wichi Kishelemukonk.  
The fourth crow flew the way of harmony again with Creator.*

*Kenahkihechik xu withatuwak xkwithakamika.  
Caretakers they will live together on the earth*

*We have chosen to tell the story of the Lenape in Pennsylvania through “The Prophecy of the Fourth Crow,” an ancient story passed down among the Lenape for generations. This story relates the ways in which Lenape people have struggled to survive and to keep their community and culture intact. Chief Red Hawk summarizes the current interpretation of the Prophecy in the following way:*

*“We now know that the First Crow was the Lenape before the coming of the Europeans. The Second Crow symbolized the death and destruction of our culture. The Third Crow was our people going underground and hiding. The Fourth Crow was the Lenape becoming caretakers again and working with everybody to restore this land.”*

*We have reached the Fourth Crow it is time for Amexem Peoples to collectively build an Institutional-Guardian™ Infrastructure for our People that provides education, water, food and energy self-sufficiency for our People. Such an Institutional-Guardian™ Infrastructure for our People that provides education, water, food and energy self-sufficiency for our People will also act to provide a safety-net from the blow-back from the following major threat items:*

- PEAK DEBT - COLLAPSE OF MAJOR BANKS WITHIN FIVE TO SIX MONTHS;
- PEAK FOSSIL FUELS - OIL, GAS & URANIUM CONSTRICTION POINT WITHIN MONTHS;
- PLANETARY CONVERGENCE-EARTHQUAKES CAUSE NUCLEAR REACTORS TO BEHAVE LIKE Tactical **Neutron Bombs** WITHIN MONTHS.

The Indigenous Iroquois Society Confederation was a democracy that was either 3,600 or 36, 000 years old when the European Settlers arrived in the America’s!

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The ethos of the Indigenous Iroquois Society Confederation is paraphrased below and can be said to operate on an ethos that is the opposite of the ethos of western society, as we note that indigenous society people live by:

Almighty God the Great Mystery as the love of their life;

Love of One Another;

Love of Mother Earth;

Living in Harmony with all there is;

Providing water, food, shelter to one another;

And that western society primarily lives under:

The Spirit of Error in submission to the Devil with his People following the **Pecking Order Syndrome** with **he who has the gold rules** as the basis for their daily life conduct.

Western society following the **he who has the gold rules ethos** has given us the **major threat items of:**

- **PEAK DEBT** - COLLAPSE OF MAJOR BANKS WITHIN FIVE TO SIX MONTHS;
- **PEAK FOSSIL FUELS** - OIL, GAS & URANIUM CONSTRICTION POINT WITHIN MONTHS;
- **PLANETARY CONVERGENCE**-EARTHQUAKES CAUSE NUCLEAR REACTORS TO BEHAVE LIKE Tactical **Neutron Bombs** WITHIN MONTHS.

***We the Amexem Peoples the descendants of the people of the Indigenous Iroquois Society Confederation must now create an Institutional-Guardian™ Infrastructure for our People that provides education, water, food and energy self-sufficiency for our People and addresses the potential negative blow-back from the ABOVE major threat items features:***

***The River-City-to-Hydrogen (H2) Dream-Team™ Program Technologies - An Eco-Villages - Water, Food and Energy Self-Sufficiency Program Technologies for Transition from Fossil Fuels to Green Energy Systems, with Apprenticeship Training; Local and National Cooperative-Financial-Institution-Infrastructure-Programs for Access to Capital Credit by Small Business and Regional Civil Defense Survival HUBS.***

The Cooperative-Financial-Institution-Infrastructure-Programs for Access to Capital Credit by Small Business are to be housed in the Amexem People Empowerment SHAYKAMAXUM ATLAN/AMEXEM REPUBLIC Community Development Federal Credit Union doing business as (d.b.a.) the Amexem People Empowerment Credit Union (APECU). The APECU programs feature the Center for Economic & Social Justice, **ALLIED TRADES & BUILDING CONSTRUCTION CONSERVATION CRAFTS ASSOCIATION - Omni-community (OCS) CHARTER SCHOOL - CAMPUS OF DISTANCE LEARNERS, Data Spectrum – The-Job-Market™, Nutrition Stress Management™, Positive Image Education, Instructional**

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Management Support System Team Technologies™ and Breadox Computer Technologies Programs for human economic and education advancement. The human economic and education advancement programs will be operated in SHAYKAMAXUM ATLAN/AMEXEM REPUBLIC Neighborhood Public Schools each will operate an Amexem Parent Technology Institute™. The Amexem Parent Technology Institute™ will operate the training program for Internet access to the e-banking financial support programs of the Amexem People Empowerment Credit Union (APECU).

The SHAYKAMAXUM ATLAN/AMEXEM REPUBLIC shall establish an Amexem Indigenous Peoples Community Broadcasting Network following the National Model Strategic Alliance of the Philadelphia Small Business Administration (SBA) District Office For Small Business Development that is the 88.1 FM WPEB, Philadelphia Community Broadcasting Media Outreach a SBA WPEB BUSINESS HITS™ ( high intensity technical support) Program.

*We the Amexem Peoples the descendants of the people of the Indigenous Iroquois Society Confederation shall utilize the AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol as our strategy to implement the Institutional-Guardian™ Infrastructure needed for our People that provides education, water, food and energy self-sufficiency for our People to address the potential negative blow-back from the ABOVE major threat items.*

The AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol is in harmony with the political protocols of the Indigenous Iroquois Society Confederation quoted below!

The Indigenous Iroquois Society Confederation political ethos is a narrative that states that the evil one (i.e. the Devil in effect) was defeated by the ancient leaders of the Indigenous Iroquois Society Confederation to create a Godly government of the people, by the people, and for the people!

What we are dealing with can be said to be warfare civil and military between humans is the issue and FIVE STAR GENERAL DOUGLAS MAC ARTHUR IN HIS FAREWELL ADDRESS TO CONGRESS GOT IT!

“Efforts have been made to distort my position. It has been said, in effect, that I was a warmonger. *Nothing* could be further from the truth. I know war as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes. Indeed, on the second day of September, nineteen hundred and forty-five, just following the surrender of the Japanese nation on the Battleship Missouri, I formally cautioned as follows:

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*Men since the beginning of time have sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations. From the very start workable methods were found in so far as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful. Military alliances, balances of power, Leagues of Nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at our door. The **problem basically is theological** [my elaboration - whether or not we shall follow God's - **Basic Instructions Before Leaving Earth (B.I.B.L.E.) and by doing so receive the Peace of God by walking in God's Ways of Unconditional Love and Grace following the Jesus Life Model**] and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature, and all material and cultural developments of the past 2000 years. It must be of the spirit if we are to save the flesh.*

But once war is forced upon us, there is no other alternative than to apply every available means to bring it to a swift end.

War's very object is victory, not prolonged indecision.”

**ANSWER TO MACARTHURS CALL FOR A theological spiritual recrudescence (i.e. revival) MODALITY OF OPERATION**

***Ironically the societal system from which Five Star General MacArthur arose has in its roots the very theological spiritual recrudescence (i.e. revival) MODALITY OF OPERATION SYSTEM that MacArthur was calling for being implemented to save humanity from its own Armageddon war self-extinction!***

***The societal system from which Five Star General MacArthur arose is derived from the Indigenous Iroquois Society Confederation political ethos which features the Great Law of Peace!***

“THE GREAT LAW OF PEACE

Article 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, 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.

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Neither anger nor fury shall find lodging in their minds and all their words and actions shall be marked by calm deliberation.”

We must remember that the Constitution of the United States of America is modeled after the Protocols of the Indigenous Iroquois Society Confederation. Further it can accurately be said that the United States of America Constitution is a translation into English of the Protocols of the Indigenous Iroquois Society Confederation by Benjamin Franklin and other founding fathers. In addition because of the greater role of Benjamin Franklin in the drafting of the Constitution of the Commonwealth of Pennsylvania Constitution we find the Commonwealth of Pennsylvania Constitution to be a truer translation of the Protocols of the Indigenous Iroquois Society Confederation than the United States of America Constitution.

We note that in the opening statement to the United States of America Constitution “We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.” The “a more perfect Union” statement is alluding to the Indigenous Iroquois Society Confederation union.

We note further that the European American Settlers societal protocols were of a feudal slavery nature and not a free democracy, as democracy was exported back to Europe from America. The United States of America Constitution and the development of a free democratic society by European Americans following the Protocols of the Indigenous Iroquois Society Confederation was emulated by the French in their revolution and the French People thanked America by gifting America the Statue of Liberty!

The significance of the Protocols of the Indigenous Iroquois Society Confederation being the source of the United States of America Constitution and the Commonwealth of Pennsylvania Constitution and their nexus to serving as the basis for a potential **theological spiritual recrudescence (i.e. revival) MODALITY OF OPERATION for our society is found in the facts that when the European Settler Population arrived in the America’s there was no prisons, pollution, homeless people, or poverty! In America’s we now have an abundance of prisons, pollution, homeless people, and poverty! We did not have these evils in America when we our society was operated under** the Protocols of the Indigenous Iroquois Society Confederation which was guided by THE GREAT LAW OF PEACE!

The leaders of our society although our constitution is a variation of the Protocols of the Indigenous Iroquois Society Confederation do not follow THE GREAT LAW OF PEACE! Not following THE GREAT LAW OF PEACE has yielded for our society the above evils. The above evils are the evidence of an on-going spiritual war where the Devil’s Demonic Minions seek to capture the flesh vessel of the holy-spirit (i.e. our bodies) and use them for their evil demonic purposes. People tend to not become Demonic Minions unless they have been

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subjected to such evils as *imprisonment, poisoning by pollution, homelessness, and poverty!*

The extreme *poverty* that is being experienced now is BECAUSE, LIKE THE 1929 DEPRESSION THE ON-GOING 2008 DEPRESSION IS HALLMARKED BY AN ECONOMIC INFRASTRUCTURE STRUCTURAL CHANGE. THE 1929 DEPRESSION WAS HALLMARKED BY THE **Transition** FROM A FARMING WATER, WOOD, ALCOHOL AND COAL POWER ECONOMY TO AN OIL POWERED MECHANICAL MANUFACTURING TECHNOLOGY POWER ECONOMY.

OUR ON-GOING 2008 DEPRESSION IS HALLMARKED BY THE NEED TO **Transition** FROM THE OIL AGE ENERGY ECONOMY TO A GREEN CHEAP HYDROGEN BASED ENERGY TECHNOLOGY WITH THE USUAL VESTED INTEREST BLOCKING THE ECONOMIC INFRASTRUCTURE **Transition**, THUS CREATING A PAINFUL **Transition** PROCESS RATHER THAN THE NEEDED SMOOTH **Transition** PROCESS TO THE GREEN ENERGY TECHNOLOGY ECONOMY THAT IS COMING! THE GREEN ENERGY TECHNOLOGY ECONOMY can be transitioned to either with or without a painful loss of life or disruption of civil society. The type of transition process will be determined by the actions of the people and organizations THAT REPRESENT THE PEOPLE OF COMMUNITIES WORLDWIDE! In order to be motivated to transition from the current Demonic Human Warfare System People must be engaged in a *theological spiritual recrudescence (i.e. revival)* **MODALITY OF THE CONDUCT OF THEIR economic and social matters.**

The God Given *theological spiritual recrudescence (i.e. revival)* model for a Godly Spirit Life is Jesus' Life which is the de facto mode of operation of the leaders of the Indigenous Iroquois Society Confederation who followed THE GREAT LAW OF PEACE!!

*Jesus's Life put into action as the way to live:*

1. Giving Love and Mercy Unconditionally to all people and things on Earth; treating all as if they were himself or his family members - thus allowing all to participate in God's Plan, according to their talents and gifts!
2. Healing the sick and giving good food to those in need!
3. In business and work affairs following the jubilee principles of economic and social justice - erg. "removing the unjust money-changers" from the Temple!

**The AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol which is a Community Rebirth Organization Plan (CROP™) - Action Team® Program, is rooted in the - Basic Instructions Before Leaving Earth (B.I.B.L.E.) Jubilee Process, operates in accordance with the above principles via AMEXEM Community**

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**Partners Supporting the listed Jesus Life Actions the de facto mode of operation of the leaders of the Indigenous Iroquois Society Confederation who followed THE GREAT LAW OF PEACE- and:**

1. In accordance with Jesus's Action Plan item one, **AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol** supports the operation of programs such as the Amexem People Empowerment Credit Union, credit union e-banking access in SHAYKAMAXUM ATLAN/AMEXEM REPUBLIC Neighborhood Public Schools that feature Amexem Parent Technology Institute™ Programs operated via Amexem People Family Life Improvement Community Associations, the Institutional-Guardian™ - Untied Block Captains Association Community Trust for Family Life Improvement, Inc., the Allied Trades & Building Construction Conservation Crafts Association- **Omni-community (OCS) CHARTER SCHOOL - CAMPUS OF DISTANCE LEARNERS**, **Data Spectrum – The-Job-Market™**, **Nutrition Stress Management™**, **Positive Image Education**, and the Amexem People Empowerment Mutual Insurance Group, Inc. - Programs that provide financial literacy support by-doing for all to participate in God's Plan, according to their talents and gifts!

2. In accordance with Jesus's Action Plan item two **AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol** requires that program participants have health literacy training that features health maintenance by-doing through using organic and specialty foods to heal illnesses!

3. In accordance with Jesus's Action Plan item three, **AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol**, through the Individual Development Account Trust Agreement (IDATA™) funding process is providing Training-to-Work Apprenticeship and expansion of health improvement, education, employment, finance, housing and business ownership opportunities, with social, environmental, and economic justice for family members who are in prison-to-work, homeless-to-work, welfare-to-work, military-to-work, and school-to-work type situations!

4. In accordance with all of Jesus's Action Plan items the **AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol** Program helps provide Men and Women the stage for them to achieve a ***Godly Life*** by helping to create eating, drinking, thinking, eliminating, and working life style routines that follow the above laws of Godly clean and positive living!

The Demonic Human Warfare System that we are seeking to transition from via the implementation of our **AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol** Program

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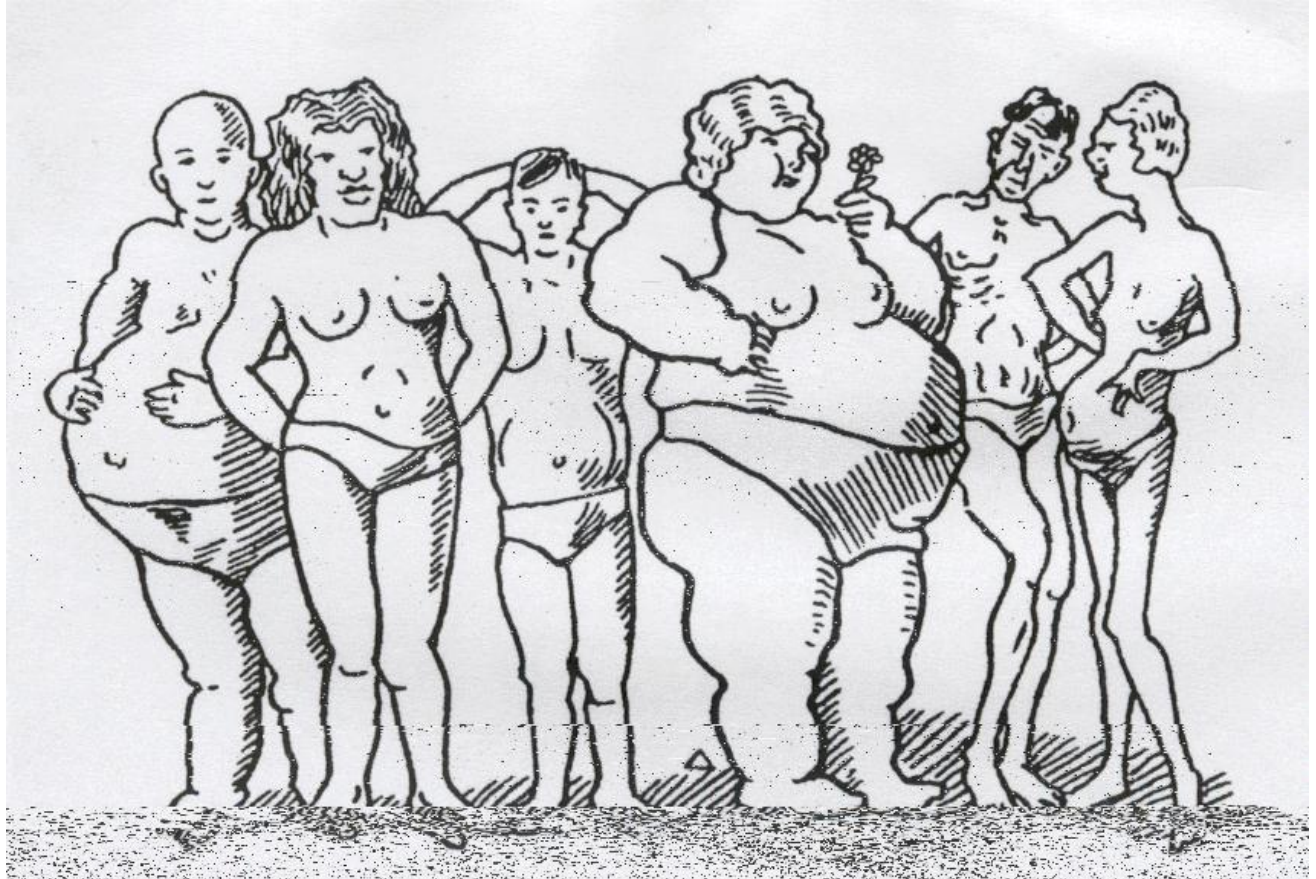
*theological spiritual recrudescence (i.e. revival)* model for a Godly Spirit Life is hallmarked by human spiritual casualties who exhibit malnutrition physical appearance trauma, who are unaware that such is the case. Our society human spiritual warfare casualties who exhibit malnutrition physical appearance trauma are caricatured below in the sketch which shows People on a Beach in bathing suits circa from 1939 till today

**The People on a Beach in bathing suits circa from 1939 till today are in the various non-symmetrical shapes that People become deformed to as one of the results of their diet being primarily of devitalized Un-Godly foods and polluted water. See the physical shape that you or your family and friends are in the picture below then you or your family and friends are malnutrition spiritual warfare casualties. For malnutrition manifests not only as illnesses that are as varied as the shapes of the Peoples in the picture but that also corresponds to a failure to follow the balanced diet that God requires us to follow to receive the blessing of health. We find notice in the Basic Instructions Before Leaving Earth (B.I.B.L.E.) of God requiring us to follow a balance diet in the holy scriptures one example being Deuteronomy 14 - <sup>3</sup>Thou shalt not eat any abominable thing. ‘**

Ecclesiasticus, 19 - 26.. A man is recognized by his appearances. But when you meet an understanding man, he is recognized by his face. 27. The clothing of the body, and the laughter of the teeth, and the walk of a man, give a report about him.

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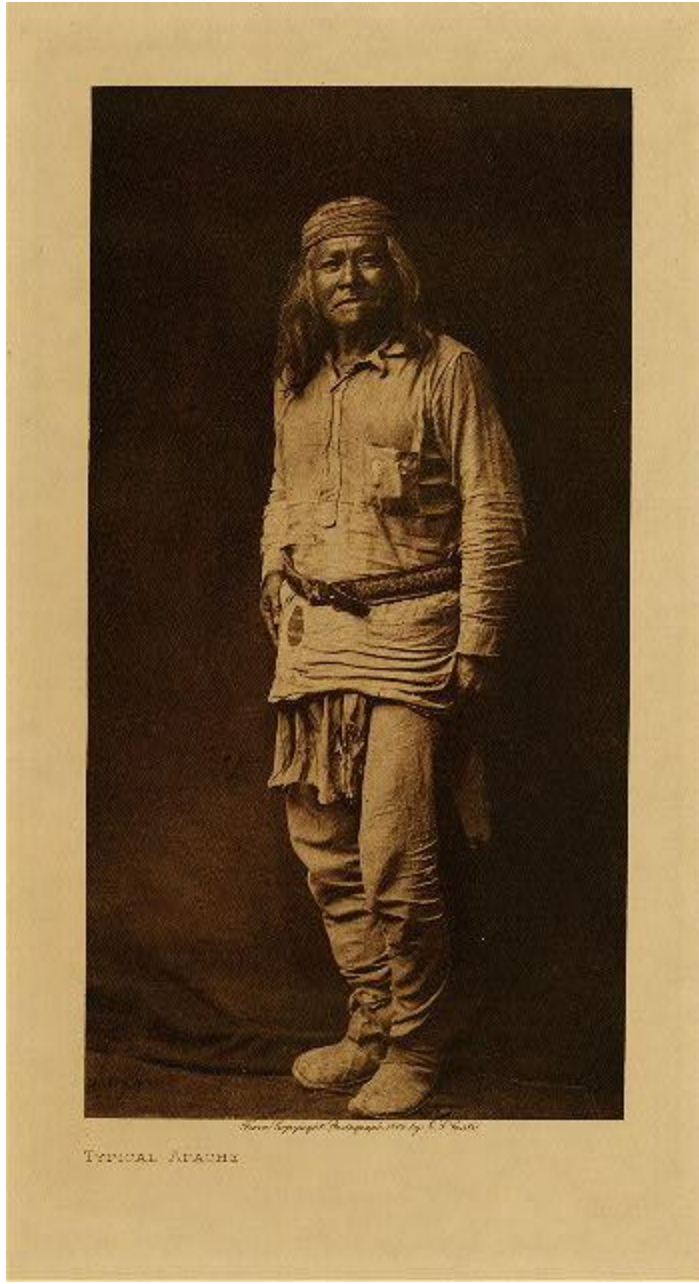
***The AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol addresses this situation by the development of a detailed self-assessment of the physical nutritional status of Program Participants that is used to create an individualized wholistic health wealth management program under a Fourth Crow Spiritual Cultural Regiment.***

***We shall know that the AMEXEM PEOPLE Wealth and Health Network Seminar Session Networking Cooperative Protocol is working when we begin to see our people in the symmetrical shapes that they were in during the “First Crow” as in the pictures presented below.***

***For more information contact Prime Minister, Judah A. Bey Isra’el for technical support contact Dr. Jasper Jones EL.***

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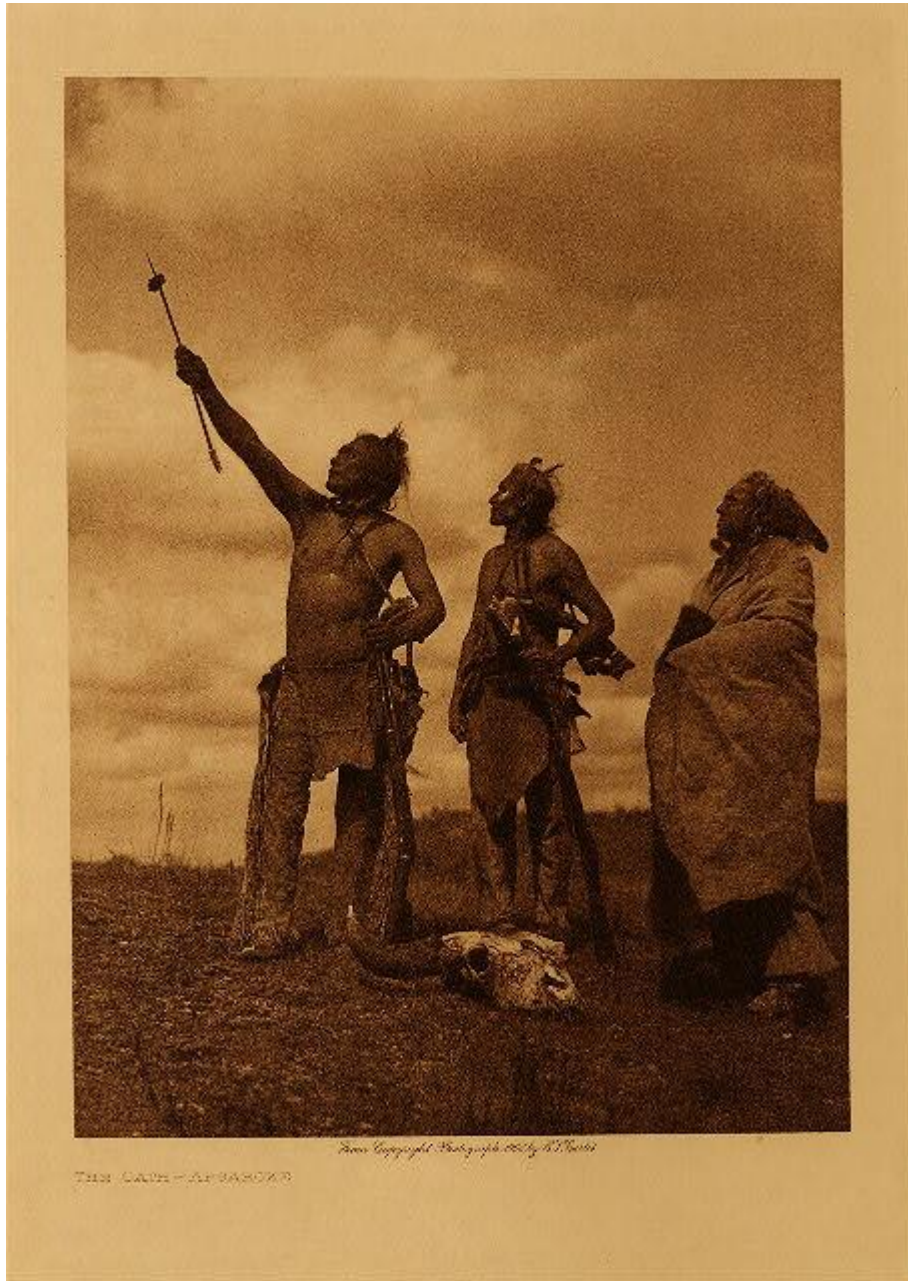
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**First Crow Native Apache Man**

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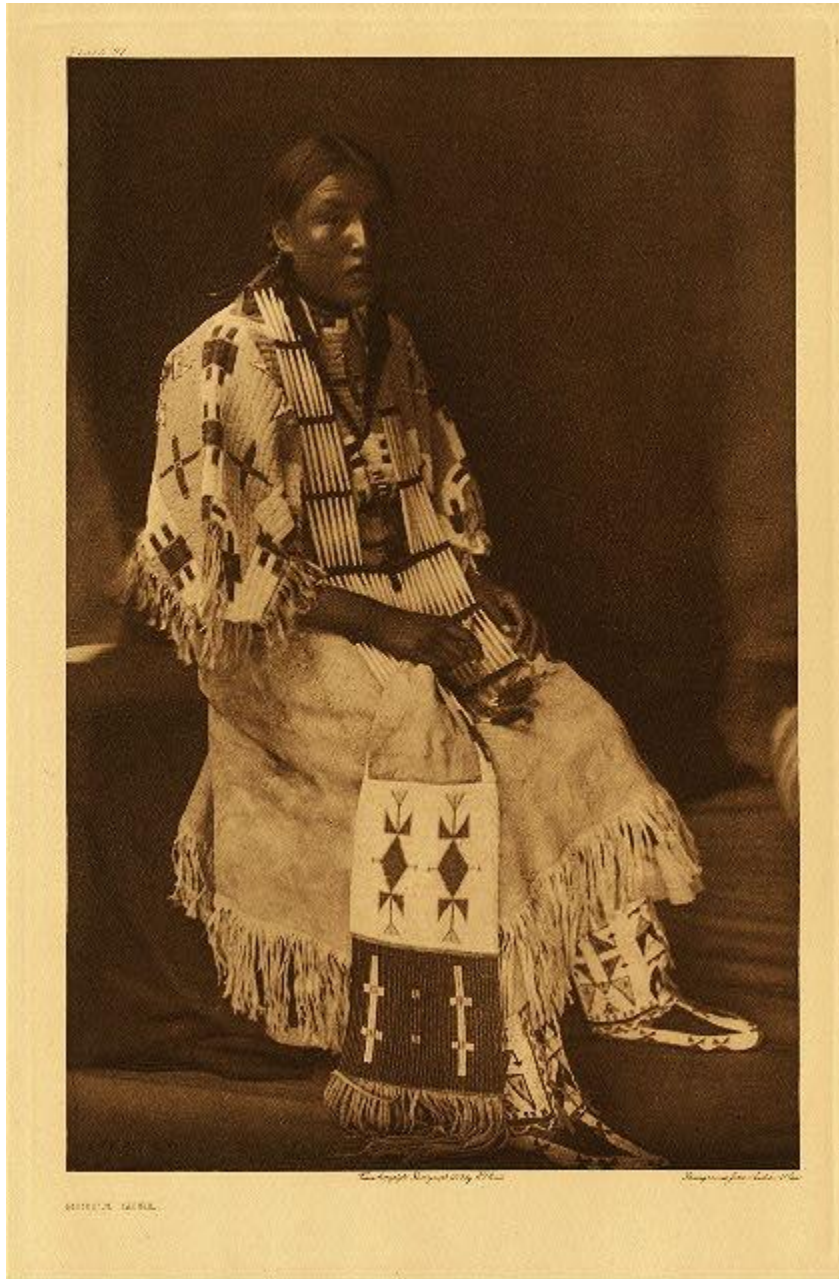
THE LATH-APSAKWA

*From Copyright Photograph 1882 by N.S. Purdy*

**First Crow Native Three Crow Men**

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**First Crow Native Sioux Young Female**

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**Humankind has not woven the web of life.  
We are but one thread within it.  
Whatever we do to the web, we do to ourselves.  
All things are bound together.  
All things connect.**

**Chief Seattle, 1854**

---

Long ago, the Great Mystery caused this land to be and made the Indians to live in this land. Well has the Indian fulfilled all the intent of the Great Mystery for him. Men should know that the Indian People were made by the Great Mystery for a purpose.

Once only Indians lived on this land. Then came strangers from across the Great Water. No land had they we gave them of our land. No food had they we gave them of our corn. The strangers are become many and they fill all the country. They dig *gold-from* my mountains; they build *houses-of the trees* of my *forests*; they rear *cities-of* my *stones* and rocks; they make fine garments from the hides and wool of animals that eat my grass, None of the things that make *their* riches did they bring with *them from* beyond the Great Water; all comes from my land, *the* land *the* Great Mystery gave unto *the* Indian.

And when I think upon *this* I know that *it* is right even thus, In *the* heart *the* Great Mystery it was meant that strangers-visitors -my friends across – the Great Water should come to my land; that I should *bid them* welcome; that all men should *sit* down with me and eat *together* of my corn. It was meant by *the* Great Mystery that *the* Indian should give to all peoples.

But *the* white man *never* has known *the* Indian, It is *thus*: *there* are two roads, the *white* man's road, and *the* Indian's road, *Neither* traveler knows the road of *the other*. *Thus* ever has it been. from the long ago. *even* unto today.

I want all Indians and white men to read and learn *how the* Indians lived and *thought* in *the olden time*. and may *it* bring *holy-good* upon *the younger* Indians to know of their fathers, A little *while*, and *the* old Indians will no longer be. and *the* young will be even as white men. When I think. now that *it* is the mind of *the* Great Mystery that *white* men and Indians to *fought* together should now be *one* people.

*There* are *birds* of many colors-red, *blue*, *green*, *yellow*-yet it is all one bird,. *There* are *horses* of many colors-brown, black, yellow, *white* yet *it is* all *one* horse. So cattle, so all living things-animals, *flowers*, *trees*. So men: in this land where once were only Indians are now men of every color-white, black. *yellow*. *red*-yet all *one* people. That this should come wass was in the heart of *the* Great Mystery. And everywhere there shall !peace.

Hiamovi (High Chief) Cheyenne

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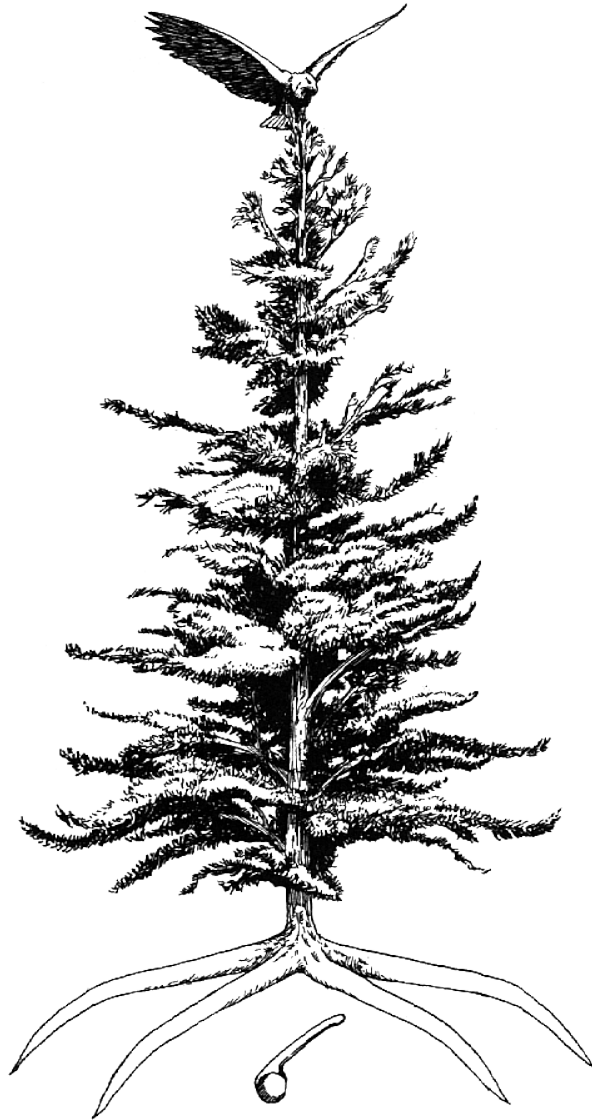


Figure 5. The Tree of Peace. By John Kahionhes Fadden.

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“Iroquois political philosophy was rooted in the concept that all life is unified spiritually with the natural environment and other forces surrounding people. The Iroquois believed that the spiritual power of one person is limited, but when combined with other individuals in a hearth, *otiianer*, or clan, spiritual power is enhanced. Whenever a person died either by natural causes or force, through murder or war, the “public” power was diminished. To maintain the strength of the group, the dead were replaced either by natural increase or by adopting captives of war.<sup>[17]</sup> This practice of keeping clans at full strength through natural increase or adoption insured the power and durability of the matrilineal system as well as the kinship state.

Childrearing was an important way to instill political philosophy in the youth of the Iroquois. The ideal Iroquois personality was a person that had loyalty to the group but was independent and autonomous. Iroquois people were trained to enter a society that was equalitarian with power more equally distributed between male and female, young and old than in Euro-American society. European society emphasized dominance and command structures while Iroquois society was interested in collaborative behavior.

Since Iroquois society prized competence as a protector/provider more than material wealth, Iroquois children were trained to think for themselves and yet provide for others. The Iroquois did not respect people that cowed to authority and were submissive. Iroquois culture could be loosely called a “shame culture” because the emphasis was on honor and duty while European culture was more “guilt” oriented since the emphasis was on an authoritarian hierarchy and advancement through the acquisition of property, status, and material possessions.<sup>[18]</sup>

With this approach to authority, Iroquois society had none of the elaborate mechanisms to control and direct the lives of the citizenry. Instead of formal instruments of authority, the Iroquois governed behavior by instilling a sense of pride and connectedness to the group through common rituals. Ostracism and shame were the punishments for transgressions until a person had atoned for their actions and

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demonstrated that they had undergone a purification process.[\[19\]](#)

To sanctify and buttress their society, the Great Law of Peace outlined the ways the tribal councils could function within the Iroquois nations. The origins of the League of the Iroquois arise out of the desire to resolve the problem of the blood feud. Before the founding of the League, blood revenge caused strife. Once clans were reduced by murder or kidnapping, relatives were bound by clan law to avenge the death/abduction of their relative. This resulted in endless recriminations among clans. As long as justice and the monopoly on violence resided in the clans, there was no hope of peace and goodwill.

Visionaries among the Iroquois such as Hiawatha, who was living among the Onondagas, tried to call councils to eliminate the blood feud but they were always thwarted by the evil and twisted wizard, Tadodaho, an Onondaga who used magic and spies to rule by fear and intimidation. Failing to defeat the wizard, Hiawatha traveled to Mohawk, Oneida, and Cayuga villages with his message of peace and brotherhood. Everywhere he went, his message was accepted with the proviso that he persuade the formidable Tadodaho and the Onondagas to embrace the covenant of peace.

Just as Hiawatha was despairing, the prophet Deganawidah entered his life and changed the nature of things among the Iroquois. Together, Hiawatha and Deganawidah developed a powerful message of peace. Deganawidah's vision gave Hiawatha's oratory substance.[\[20\]](#) Through Deganawidah's vision, the Constitution of the Iroquois was formulated.

In his vision, Deganawidah saw a giant evergreen (White Pine), reaching to the sky and gaining strength from three counter-balancing principles of life. The first axiom was that a stable mind and healthy body should be in balance so that peace between individuals and groups could occur. Secondly, Deganawidah stated that humane conduct, thought and speech were a requirement for equity and justice among peoples. Finally, he foresaw a society in which physical strength and civil

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authority would reinforce the power of the clan system.

Deganawidah's tree had four white roots which stretched to the four directions of the earth. From the base of the tree a snow-white carpet of thistle down would cover the surrounding countryside. The white carpet protected the peoples that embraced the three double principles. On top of the giant pine, an eagle was perched.

Deganawidah explained that the tree was humanity, living within the principles governing relations among human beings. The eagle was humanity's lookout against enemies who would disturb the peace.

Deganawidah postulated that the white carpet could be spread to the four corners of the earth to provide a shelter of peace and brotherhood for all mankind. Deganawidah's vision was a message from the creator to bring harmony into human existence and unite all peoples into a single family guided by his three dual principles.[\[21\]](#)

With such a powerful vision, Deganawidah and Hiawatha were able to subdue the evil Tadodaho and transform his mind. Deganawidah removed evil feelings and thoughts from the head of Tadodaho and said "thou shalt strive . . . to make reason and the peaceful mind prevail."[\[22\]](#) The evil wizard became reborn into a humane person charged with implementing the message of Deganawidah. After Tadodaho had submitted to the redemption, Onondaga became the central fire of the *Haudenosaunee* and the Onondagas became the "firekeepers" of the new Confederacy. To this day, the Great Council Fire of the Confederacy is kept in the land of the Onondagas.[\[23\]](#)

After Tadodaho's conversion, the clan leaders of the Five Nations (Mohawk, Oneida, Onondaga, Cayuga, and Seneca) were gathered around the council fire at Onondaga to hear the laws and government of the Confederacy. The fundamental laws of the Iroquois Confederacy espoused peace and brotherhood, unity, balance of power, natural rights of all people, impeachment and removal and sharing of resources. Moreover, the blood feud was outlawed and replaced by a Condolence ceremony. Under the new law when a person killed someone, the grieving family could forego the option of exacting clan revenge (the taking of the life of the murderer or a member of the murderer's clan).

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Instead, the bereaved family could accept twenty strings of wampum (freshwater shells strung together) from the slayer's family (ten for the dead person and ten for the life of the murderer himself). If a woman was killed, the price was thirty wampum strings.<sup>[24]</sup> Through this ceremony, the monopoly on legally sanctioned violence was enlarged from the clan to the League.

Deganawidah gave strict instructions governing the conduct of the League and its deliberations. Tadodaho was to maintain the fire and call the Onondaga chiefs together to determine if an issue brought to him was pressing enough to call to the attention of the Council of the Confederacy. If the proposed issue merited Council consideration, the Council would assemble and Tadodaho would kindle a fire and announce the purpose of the meeting. The rising smoke penetrating the sky is a signal to the Iroquois allies that the Council is in session. The Onondaga chiefs and Tadodaho are charged with keeping the council area free from distractions.

17. John Mohawk, "Origins of Iroquois Political Thought," *Northeast Indian Quarterly*, III, 1. See also William Canfield, *The Legends of the Iroquois: Told by "The Cornplanter,"* (New York: A. Wessels Company, 1902), passim, and Frank H. Severance, ed., *Publications of the Buffalo Historical Society* (Buffalo: Buffalo Historical Society Publications, 1903), VI, pp. 415-416.
18. Wallace, *Rebirth of the Seneca*, pp. 34-38.
19. Ibid, and James Dean, "Mythology of the Iroquois," Mss #4961, NAA, Smithsonian Institution.
20. See Paul A. W. Wallace, *The White Roots of Peace* (Philadelphia: University of Pennsylvania Press, 1946), pp. 4-7.
21. See Tehanetorens, *Wampum Belts* (Onchiota, New York: Six Nations Museum, n.d.) pp. 6-7, and *White Roots of Peace, The Great Law of Peace of the Longhouse People* (Roosevelt town, New York: White Roots of Peace, 1971).
22. Wallace, *White Roots*, p. 29.
23. Ibid.
24. Wilbur R. Jacobs, "Wampum, the Protocol of Indian Diplomacy," *William and Mary Quarterly*, Third Series, IV, pp. 596-604, Hertzberg, *Tree*, pp. 104-105, Arthur C. Parker, *The Constitution of the Five Nations* (Albany: State Museum, 1916), and Rev. Joseph F. Lafitau, S. J., *Moeurs de sauvages americains, comparees aux premiere temps* (Paris: Saugrain l'aine, 1724), I, pp. 466-467"

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