

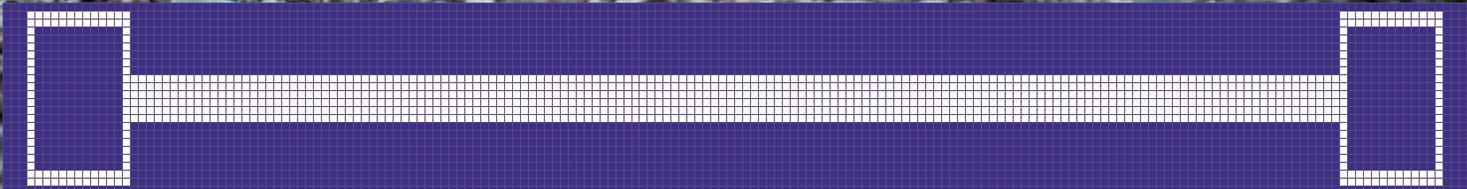
COVENANT OF NATIONS



Sacred Wampum Gathering

Renewing Original Nation Relationships

SPONSORSHIP SUPPORT





The Friendship Belt between the Haudenosaunee Confederacy (the Six Nations) and the Anishinaabeg Nations (the Three Fires) that they will be joined in Peace and there will be an open road of Peace between the Nations.



Management Team:



Soul of the Mother



CALL OF THE SPIRIT



Renewing the Great Peace

As spiritual people, we understand that the world is changing around us as foretold in our ancient prophecies. Those warnings provide a road map advocating for the change in human behavior and values that is required to support Natural Laws of the Earth and universal spiritual principles common to all faith traditions. Nothing less than the spiritual evolution of humanity is required to support the healing of Mother Earth.

International Diplomacy

The Great Indigenous Nations, Confederacies on Turtle Island understood the need for continental diplomacy for long lasting peace, conflict resolution, a common language of commerce and trade, the importance of shared territories, homelands with defined boundaries, and political protocols for Nation to Nation governance and stewardship.

The Covenant of Nations: Sacred Wampum gathering at Onondaga Nation of the Haudenosaunee Confederacy and the Anishinaabeg Nation in the Fall of 2022 or Spring of 2023, to be held in Syracuse, NY, will offer the first step in a continental movement to unify Indigenous Nations on Turtle Island. Such a historic meeting has not taken place between Nations since pre-colonial times. The old alliances of covenants of peace and friendship encoded within wampum belts will be renewed by the spiritual leaders of both Nations. Wampum holds memory and Ancestors guard the old belts. Spiritual leaders as witnesses from other Indigenous Nations will be invited to carry the Fire home to their people to work for Peace, and respectful relationships.

The Legacy

During the Indigenous Peoples Program at the Parliament of the World's Religions in November 2018, Indigenous leaders spoke of the importance of renewing the Great Peace for their internal relations as human family as an essential first step. The global call for rich Indigenous knowledge systems to balance Mother Earth demands that Nations be prepared to share and take their rightful place on the global stage holding the Indigenous intelligence of great civilizations in the Americas.



Young people who are lacrosse players from the Iroquois Nationals, the traditional dancers and singers of each Nation will be invited to be an integral part of the gathering. The importance of cultural transmission of knowledge from the Elders, Chiefs, and Clan Mothers to the youth is essential.

Agenda

Dates to be determined (Fall 2022 or Spring 2023)

DAY 1

International Diplomacy-Exchanging Greetings, Nation to Nation

DAY 2

Historians Share Pre-Contact Relations

DAY 3

Covenant of Nations: Sacred Wampum Belts are Exchanged with Covenants

DAY 4

Medicine Game of Lacrosse: Healing the Nations

Your Funding Support is Needed: \$800,000
(detailed budgets are available)

Support Youth to Attend

Support Spiritual Leaders to Attend

Support Traditional Feasts to Honour the Ancestors

Support the wampum belts to be used in Nation to Nation exchange

OUR SHARED HISTORY



For millennia, long before colonization, Indigenous peoples co-existed in Turtle Island – the original name for North America. Interactions involved traditional protocols passed down for thousands of years. It was these protocols that governed the relationships between many different nations.

The Haudenosaunee Confederacy (“Peoples of the Longhouse”) consist of the Seneca, Cayuga, Onondaga, Oneida, Mohawk and Tuscarora who are also referred to as the Six Nations.

The Anishinaabeg Nation (“The People”) include what may refer today as the Ojibway, Odawa, Pottowatomi, Mississauga, Chippewa and Algonquin.

Even before these groups formed the two of the most powerful confederacies in Turtle Island, they interacted in respectful, diplomatic ways. Formal relationships were rekindled when the Ojibwe, the keepers of Anishinaabeg traditional protocols, would petition and interact with the Seneca, the keepers of the western doorways for the Haudenosaunee Confederacy.

According to Kizhebowse Mukwa (Fred Kelly) of Onigaming this was: “the highest form of international diplomacy.”

It was the influence and demands put on all nations by the European colonizers that changed the dynamic between the Haudenosaunee Confederacy and the Anishinaabeg Nation.

Through the Covenant of Nations: Sacred Wampum gathering, will be the rekindling of these diplomatic protocols and sacred relationships between the two of the most powerful confederacies on Turtle Island. These nations will come together, once again, in peace, collaboration and friendship in a historic gathering that has not taken place since time immemorial.

What is Sacred Wampum?

The use of wampum is something that the Haudenosaunee Confederacy and the Anishinaabeg Nation have in common. Wampum beads formed from the sacred quahog and whelk were weaved together to create strands and belts that symbolized Treaty relationships, historic understandings, and protocols between nations.



It is an objective to discuss the renewal of the Sacred Wampum between the nations, including the discussion of forming and exchanging of a new threads or belts of wampum.



KEY GOAL

The vision for *Covenant of Nations: Sacred Wampum* gathering is to revitalize the original strong, respectful relationship between the Haudenosaunee Confederacy and the Anishinaabeg Nations to be better able to respond to challenges to nationhood, the environment, and the future of both peoples.

The ceremonies at Onondaga Nation at Syracuse, New York will provide an opportunity for the spiritual leaders of the Haudenosaunee Confederacy and the Anishinaabeg Nation to meet in the spirit of Peace and Friendship to renew their ancient, pre-contact alliances and covenants made to one another centuries ago.

The Spiritual Leaders will lead the ceremony with their Medicine Bundles and Wampum Belts. The leaders will share their ancient understanding of the old covenants with the assembled guests and leaders of other Indigenous Nations and renew their commitments to one another.

The leaders may also decide to create a new wampum covenant to commemorate the revitalization of their relationship moving forward. They will come together to pray for the healing of the land and water and human family in the old ways of celebrating with a lacrosse game, sharing prophecies and dreams, and a community feast.

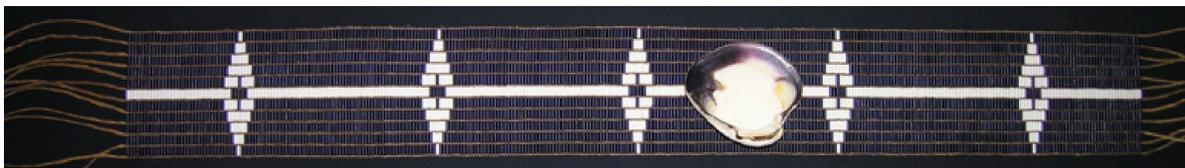
Renewal of the Sacred Wampums

Specific discussions will concentrate on the renewal of the treaty relationship symbolized by the Dish with One Spoon belt and the Haudenosaunee-Anishinaabe Peace Treaty belt.



Dish with One Spoon Belt – This belt symbolizes the sharing of the territory and resources between the two nations. It commemorates the abundance held by the land and the waters, and that we would share the bounty and abundance of these lands with a single dish and a single spoon.

No sharp objects would be allowed in the feasting from the One Dish to avoid conflict. Adherence to the Natural Laws would be paramount to ensure the rich territory would yield life for coming generations.



The Haudenosaunee-Anishinaabe Peace Treaty Belt – This belt depicts the five Eternal Council Fires that were lit commemorating the treaty of peace between the two confederacies. Each fire was lit at a specific location, and led by a specific clan at that place. This belt is sometimes erroneously known as “Yellowhead’s Belt”, as Chief Yellowhead was its best-known keeper.



HISTORIC HAUDENOSAUNEE- ANISHINAABEG RELATIONSHIP



The peace and friendship between the Haudenosaunee Confederacy and the Anishinaabeg Nation exists as a long-documented history, rich with descriptive oratories and exchanges of ceremony, gifts and of course, sacred wampum.

In the past, the Anishinaabeg chiefs looked upon the 1764 Covenant Chain wampum belt as an alliance belt with the British but also as a belt that united the 24 nations. In fact, in 1833 the Ojibwe chiefs of the Narrows (Mnjikaning – Rama) requested that the Odaawaa bring the Covenant Chain belts in their possession (1764 & 1786) for a renewal with the other nations at the annual delivery of presents at Penetanguishene.

An important belt was likely delivered prior to 1701. This belt secured peace between the Haudenosaunee and the Anishinaabeg and it was entrusted to the chief of the Caribou clan at the Narrows. There are two known recorded talks of this belt which were written down when the keeper was Muskwakie (Yellowhead). In one of the transcripts of the renewal of this belt, John Smoke Johnson read this belt back to Yellowhead in council. The belt had a white road of peace through it, and five figures “representing wigwams” and a “moon of wampum” affixed to the center of the belt. The five emblems represented council fires ignited by Haudenosaunee and Anishinaabeg leaders. The first eternal council fire was ignited at Sault Ste Marie, the second at Manitoulin Island, the third at an island in Penetanguishene Bay, the fourth one was at the Narrows at Lake Couchiching, and fifth council fire was ignited at the mouth of the Credit River. Ideally, all of these council fires would be reignited, that is to say, a renewal of the council fires would be held at each place, perhaps moving to each place in one year or moving to each place over five years.

In 1840, Onondaga Chief Skanawati (John Buck), recalled that 1645 wampum belt shown above was, “the first treaty made between the Six Nations & the Ojibways. This treaty was made many years ago, and the great Council was held at the east end of Lake Ontario. The Belt represented a dish or bowl in the centre which the Chief said represented that the Ojibways and the Six Nations were all to eat out of one dish... At this council, the treaty of friendship was formed and agreed to call each other forever after ‘Brothers.’ That this treaty of friendship was made so strong that if a tree fell across their arms, it could not separate them or cause them to unloose their hold.” (NAC, GR 10, 110:82)



In 1887, Buck, as the Onondaga Wampum Keeper, reaffirmed the Dish with One Spoon Treaty Wampum, “This represents all the Indians on the continent. They have entered into one great league and contract that they will all be one and have one heart.” [Boyle, Ontario Archaeology Report, 1928:51]

In one reading of the Gaiwi:yo:h (Good Word) it states: “There will come a time when the water that we use to cook our food, cook our medicines, and clean our bodies will not be fit to drink . . . and the waters will turn oily and burn . . . the cool waters that we use to refresh ourselves will warm and heat up . . . Our misuse of this water will turn it against us, and people will suffer and die. . .” These words came from the Four Messengers to Handsome Lake in 1799 as a warning that if human continue to pollute the Great Dish, the foods and medicines that it holds might disappear. We have an obligation to reconsider our relationship to the Dish and put of spiritual energy together to heal the wounds that colonization has created among our people and within the Mother Earth.

FEATURES OF THE PROGRAM



The Ceremonies will ensure:

- » **The Invocation of the Spirit and Ancestors** – The 2022 Covenant of Nations: Sacred Wampum gathering is a meeting of spiritual and cultural leadership representing Ancestral connection to the land and creation and guided by ceremony and traditional Nation to Nation protocols of diplomacy.
- » **The Sharing of Sacred Traditional Knowledge** – The ceremonies will focus on the sharing of sacred traditional knowledge with guests while ensuring the content and sacred knowledge is protected, culturally safe and free from misappropriation and misuse.
- » **Demonstrate and promote Indigenous values** – the Program will honour the ancient ceremonial and political protocols and values systems of the participating Nations, the Anishinaabeg Confederacy (the Three Fires People) and the Haudenosaunee Confederacy (the Six Nations People).



- » **Healing Mother Earth** by bringing the Spirit and the Ancestors to the forefront of the ceremonial renewal of our covenants of peace.
- » **Transmission of historical, spiritual and cultural knowledge** to youth and defining their roles in the legacy ceremonies to follow.
- » **Ceremonial Healing of Nations** for Peace and Friendship through Lacrosse as a medicine game.
- » **Creation of Unity Among Nations** for mutual aid and support with the exchange of wampum belts made for this historic occasion
- » **Creating a movement on Turtle Island** for Peace among Indigenous Nations who witness this four day ceremony and return home to plan a similar covenant with neighbouring Nations
- » **Impacting the values and actions** of settler Governments for Peace and Justice
- » **Understanding the need** to return to Village Life on the land as a result of climate change
- » **Legacy of Peace** that continues annually for the renewal of our Council Fires at the 5 locations where Peace was made between the Haudenosaunee Confederacy and the Anishinaabeg Nation.

PROGRAM ACTIVITIES AND FEATURES



Nation to Nation Ceremony – The spiritual gathering will be centered on ceremonies led by both the Haudenosaunee Confederacy and the Anishinaabeg Nation spiritual leaders. Ceremonies bring together the leadership of the Nations and celebrate the connection to the Ancestors and Sky World. All ceremonies will include teachings, descriptive oratory and storytelling of our shared history, offering of sacred songs and the sacred bundles and articles important to both Nations. Ceremonies will include:

- Sacred Fire during the four days of ceremonies
- **Daybreak and Morning Ceremonies** – the means of celebrating life and greeting the new day by Giving Thanks.
- **Tobacco Offering and Pipe Ceremonies** – tobacco is a sacred gift and the most important spiritual medicine used between nations.



- **Water Ceremonies** – Ceremony protocols include honouring the sacred water, a ceremony led by the women.

Feasts – The sharing of traditional foods from each nation is a key component to a great and successful inter-tribal Nation gathering. These feasts will be shared using traditional ceremony and protocols unique to each nation. Sacred foods to be shared include the Three Sisters (beans, corn, squash), wild meats, fresh fish, wild rice and berries that will be prepared in delicious and memorable ways by the Indigenous chefs and traditional cooks selected by our Nations.

Historical Discussions – Oratories and teachings will be given by Haudenosaunee Confederacy and the Anishinaabeg Nation historians, Chiefs and other leaders. They will offer the history of the relationship, understandings of relationship protocols and discussions.

Renewal and Exchange of the Sacred Wampum – A key discussion between the Nations will be the way forward in the re-establishment of relationship for Peace and collaborative protocols. Ideas will be shared in Council, to be witnessed by citizens and participants from many nations and communities. Questions to be answered include:

- How will this relationship move forward and continue into the future?
- Will we exchange and share wampum once again?
- What form will the new strands of wampum take?
- How will our Confederacies collaborate?
- How will we continue to polish the covenant chain of peace?

The Medicine Game of Lacrosse will be played to heal the Nations for everlasting Peace.



HOW TO BECOME A SPONSOR

We look forward to hosting this event and honouring our Ancestors and future leaders.

We are calling upon Indigenous allies and those that support Reconciliation and Indigenous nationhood to support this important gathering by becoming a sponsor.

Sponsors - An Exceptional Opportunity

Sponsorship of this spiritual and historic event, affords a unique opportunity to build positive name awareness, enhance community engagement, and demonstrate your organization's commitment to revitalizing the languages and cultures and First Nations during this period of reconciliation.

Primary Audience: Traditional Chiefs, Faith Keepers, Clan Mothers, War Chiefs, Indigenous citizens, and non-Indigenous advocates.

Estimated Number Of Attendees: 300

SPONSORSHIP CONTACT

The sponsorship team is committed to supporting you with the activation of your selected sponsorship level.

For information regarding Becoming a Sponsor for the 'Wampum Renewal', please contact Tuesday Johnson-MacDonald for more details:

Tuesday Johnson-MacDonald
Wampum Project Coordinator

TAP Resources
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Note: Benefits WILL be tailored. It is important your corporate goals are met and we will be glad to discuss customizing benefits if required.
