



Gayogohó:nq⁷

Cayuga Nation Council of Chiefs

4061 Truesdale Rd.

Union Springs, New York

13160

February 23, 2020

Sgę:nq:

Greetings from the Chiefs and Clanmothers of the Cayuga Nation of the Haudenosaunee Six Nations Confederacy. The Haudenosaunee is a constitutional democracy that has existed since time immemorial and long before the colonial occupation of settler states such as Canada and the United States. The Haudenosaunee are governed by an ancient constitution known as the Gayanerehgo:wa; The Great Law of Peace. Pursuant to this sovereign status, the Haudenosaunee Six Nations Confederacy Chiefs made up of each of its member nations, one being the Cayuga Nation Chiefs, serve as the custodians of the Haudenosaunee sovereignty.

In 2003, Cayuga citizen Clint Halftown was appointed by Chief Vernon Issac to act as liaison for those Cayuga citizens living amongst Haudenosaunee communities on the southern side of the imaginary line known as the US/Canadian border. Clint Halftown then used his appointment to secure federal recognition as the Cayuga Nation Representative by the US Bureau of Indian Affairs (BIA) – a post he was unsanctioned to pursue by the Cayuga Nation. Clint Halftown and his supporters have since established a BIA entity known as the Cayuga Nation of New York, which is not recognized by the Cayuga nation.

Since then, condoled Cayuga Chiefs and Clanmothers have been installed to resume traditional and political responsibilities in the reacquired Cayuga lands around Cayuga lake. This in turn led to internal leadership struggle between the elected leadership illegally empowered by the BIA and the legitimate traditional leadership empowered by the Haudenosaunee Confederacy. Clint Halftown and his council or any other faction pretending to act as the government on behalf of the Cayuga Nation is not recognized by the Cayuga Nation Chiefs and Clanmothers.

It is the conclusion of the Cayuga Nation, supported by the Gayanerehgo:wa; The Great Law of Peace, that Clint Halftown and his followers have passed through the circle of joined arms, removing themselves from the domain of the Cayuga Nation and the Haudenosaunee Confederacy. This alienates their birthrights as citizens of the Haudenosaunee. The Cayuga Nation views the BIA endorsed Cayuga Indian Nation of New York as an entity of the United States and is not considered a governing body of the clans of the Cayuga Nation.

Sovereignty and the inherent right of self-determination are vested with the Haudenosaunee as a primordial political and spiritual entity that has existed long before the creation of the United States. Any internal political entity succeeding the Haudenosaunee cannot qualify for sovereignty. The current Cayuga situation is exasperated by the United States interference in granting tribal status as a subordinate entity of the BIA. As a result, the BIA created entity has severed its relationship with the Haudenosaunee sovereign - Cayuga Nation and the Haudenosaunee Confederacy.

Moreover, the sacred Two Row Wampum makes these situations all the clearer. With two vessels travelling in a parallel course, one belongs to the Haudenosaunee and the other belonging to the European colonists. The Two Row Wampum establishes a relationship of coexistence and non-interference between the Haudenosaunee and its colonial neighbors. This initial relationship has been extended to succeeding colonial regimes in one form or another. Therefore, by the tenants of the Two Row Wampum it is a violation of these principles and subsequent agreements for the United States and/or New York State to interfere in Cayuga Nation affairs. Furthermore, those Cayuga's who have sought to bring in colonial status as their political governance are also in violation of the principles embedded in the sacred Two Row Wampum.

We also bring to your attention the Canandaigua Treaty of 1794 signed by the first president of the United States, George Washington with a wampum belt commissioned by him to serve as our reminder of this treaty. This treaty is relevant today as it was recognized in 1973 by then president Nixon during Wounded Knee-2, when the Haudenosaunee met at the White House. We were assured by the president's office at that time the treaties are as good today as the day they were signed. In addition, later in 1973, the United States requested our aid under Article 7 of the Canandaigua Treaty to help in the investigation of a shooting incident at the Mohawk re-occupation in the Adirondack Mountains of New York. We agreed to that request and together we defused a potential life-threatening situation. To this day treaty cloth is distributed to the Haudenosaunee on behalf of the United States in recognition of the Canandaigua Treaty. This occurred as recently as February 22nd, 2016 when the Haudenosaunee Confederacy was invited and received at the White House for the commemoration of the Canandaigua Treaty.

This forced intrusion by the BIA of a foreign system of leadership into our territories by your government department is a direct violation of Article 7 of the Canandaigua Treaty. So, we now inform the United States and the BIA to not interfere with the internal governance of the Cayuga Nation.

This has also been reinforced by your own judicial system, the State of New York Court of Appeals decision on October 29, 2019. This is a reinforcement of the Cayuga Nation right to sovereignty over its internal affairs, the recognition that the Cayuga Nation adheres to the Gayanerehgo:wa, which is recognition of the protocols and process as to how the leadership is selected, approved and removed by the Clanmothers and that this process is the responsibility of the Cayuga Nation. It also recognizes the existence of federal law and United Nations Declarations declaring the right to self-government. Yet a letter dated November 14th 2019 from Tara Sweeney on United States Department of the Interior letterhead disregards the above decision and continues to interfere in Cayuga Nation affairs.

The Cayuga Nation government is composed of ten Chiefs appointed by ten Clanmothers, regardless of what side of the imaginary colonial line they reside upon. Pursuant to the Great Law, Cayuga Nation traditional law mandates that the Chiefs are nominated by their respective Clanmothers, who also maintain the power of removal of Chiefs, and that the decisions of the Council of Chiefs are by consensus. The Great Law does not sanction mail-in survey campaigns, or armed police forces comprised of non-indigenous former police officers. The Cayuga Nation supersedes the existence of both the United States and Canada and its sovereignty is shared equally by the clans who make up that nation. The Cayuga Nation's traditional leadership is the legitimate governing body of the Cayuga Nation Territory, and subject to the authority of the Gayanerehgo:wa and the Haudenosaunee Confederacy.

The Cayuga Chiefs and Clanmothers does not recognize any other authority over the Cayuga homeland and certainly dismisses any external interference over Cayuga affairs by colonial entities. The United States represented by the Bureau of Indian Affairs and the Department of Interior are in complete violation of all civil and political integrity of the Treaty protocols. The American entities interfering in the Cayuga Nation sovereignty and governance is a continuing process of colonization and a violation of the United Nations Declaration of the Rights of Indigenous Peoples. Leadership is an internal matter of a community and Indigenous nation and it is strongly recommended the Departments of the United States government need to stop interfering in Cayuga Nation matters and uphold to the principles of all relative treaties specifically the Two Row Wampum and the Canandaigua Treaty.

In Peace and Friendship,

Cayuga Nation Council of Chiefs

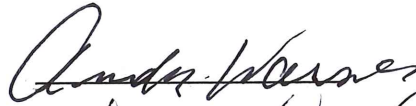
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Steve Maracle



Gadagwá:sé'

Andy Warner



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Sam George



Hagya'drohne'

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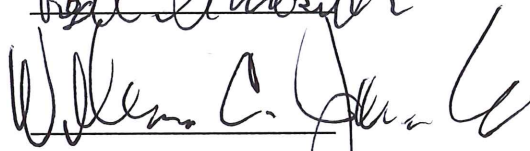
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Roger Silversmith



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