



Haudenosaunee Confederacy Chiefs Council

Oswego Grand River

Quarterly Newsletter

Winter 2018

Our Community Q&A

NO:IA!! The HDI takes pride in the work it is doing on behalf of the Haudenosaunee and welcomes your questions at any time. The following two letters are being used to begin this year as we strive for better communications with our clan families. Because these questions have been re-occurring, it was decided that by providing the answers publicly, it would assist in removing any confusion that might still exist amongst our people.

Questions received by the HDI through correspondence from **Community Member** on **September 8, 2017**

1 How is the Confederacy able to operate when seats have been empty for 100 years? There has not been full seats

The Creator is a wonderful being who created a process that allowed our government to function no matter what obstacles came before them. He understood at times there would be death and many other instances which could cause for seats to be empty at times. Colonialism has played a big part in why the Haudenosaunee Confederacy Chiefs Council has struggled to keep their benches full. The Haudenosaunee process does not require 50 Chiefs to be in attendance at all times, it is understood that so long as there is representation on each side of the fire they can council and have done so for thousands of years.

2 The question about Aaron Detlor being non native still lives amongst the people can we verify his lineage?

It's unfortunate that our people have to endure the internal racism that exists today amongst our clan families. Aaron Detlor is a Mohawk of the Wolf Clan and his roots are from Tyendinaga. If you are concerned on whether he has a status card and need to verify this then by all means you can contact the band office in Tyendinaga. If you want to know about his clan family then perhaps you should talk to either Aaron Detlor or his mother.

3 What is the purpose of the corporations and is sovereign status being jeopardized?

The Haudenosaunee have had a working relationship with the settler nations since contact. The basis for the Two Row Wampum Treaty was to be clear about our Nations independence and self sustainability. The Haudenosaunee began with the fur trade and it evolved from there. They understood that when they dealt with the settler nations it involved dealing with the settler's 'merchandise'. It started with trinkets and beads, went to pots and pans and gold coins and then it soon went to other forms of money so that they could buy the things that they needed since our land base and way of life was being diminished by the colonizers. They also began to enter into the other trade industries and became highly known and recommended for their iron-work and construction trades, factory workers and farmers.

As they became educated, they became doctors, lawyers, teachers, social workers etc. The point is, the Haudenosaunee were never opposed to working within the western society, they were opposed to the western society imposing their way of life on our people.

Having a corporation is like working within the western society. It doesn't change who you are. It is no different than having a drivers license, a passport, an Indian status card, or a health card. All of those things are simply a device by which the settler nation can identify who they are dealing with. So the 2438543 corporation was created because the HCCC wanted to partner in a wind farm and the settler nation needed to know who they were dealing with. The numbered corporation became the mechanism by which the settler nation can clearly note who they are in business with, who the profits are going to and where the benefits are going. All of the information provided on the application explains what the proceeds will be used for and so it is like a check and balance on the colonial side of the Two Row to ensure that the corporation is operating the way it is intended and that the profits are going for the purpose that was indicated on the application.

So in other words, it's a vessel in the water that goes back and forth from the HCCC side of the Two Row over to the colonial side of the Two Row to do business, and then back to the HCCC side to provide the benefits.

As far as putting sovereignty in jeopardy, who do you think is going to take it away from you? The British Crown does not give the Haudenosaunee its sovereignty. Currently the Canadian Government is working toward setting up a 'new' system of governance outside of the Indian Act which would give Band Councils and first nations sovereignty under the Crown. If that were to happen, then yes, that sovereignty could be taken away from you because the Crown would be giving it to you. But as Haudenosaunee, our sovereignty comes from our Creator and no one can take that away from you.

4 Who's names are on the 50 shares as per your budget?

While I'm not sure what budget you are referencing, I trust you are asking about the 2438543 Ontario Inc. The clan

family names of the Rotionisonh were used as the basic understanding that the proceeds of this project were for the benefit of all of our people. As Haudenosaunee we are to ensure that in everything we do we think of the coming faces or as is often said, the next seven generations. So we needed to make sure that the profits from the partnership were set up in a way that was clear that the intended benefit was for the people, but that it was not just about the current generation making money for themselves but rather to make sure that we were building on the future of the Haudenosaunee. In everything we have done at HDI we were told to look within our process for an understanding of how things should be structured. So just like the land holdings, the clan family names were used because they have existed for thousands of years and will exist for thousands of years after we are gone. The title names don't belong to any individual, they belong to the Circle of Chiefs. Individuals pass on, but the title doesn't because in the process the Creator provided, the title continues through our matrilineal process. So the title names were used because that is the process the Creator provided.

5 Can I get a copy of the agreement for the lands at Burtch? Why wasn't the community made an equal share? It is my request that this be completed it is my understanding that \$8 million is made off this deal. I would like this deal to be redone to include the community as an equal share after the debt is paid. This can be put in a trust account run by the community, not HDI HCCC, Not EBC not Men's Fire and not Mohawk Workers.

If anyone wants to see a copy of the land lease agreements made by the HCCC you are welcome to come in to the HDI office to view them. We do not provide copies of the agreements as a matter of confidentiality for the party who holds the lease. If you want a copy of the Burtch lease then you should contact the party who holds the lease to see if they are willing to provide you with a copy.

All of the land lease agreements made through the HCCC for the farming of any of the Haudenosaunee lands are based on best farming practices and provide for an

annual payment to the Haudenosaunee based on an agreed upon amount per acre.

The money from the lease is put in to the same account as the wind and solar farm leases and is accounted for in the audit under Land Lease Revenue. All of the lease money is being generated for the benefit of our people and as previously stated, the HCCC keep in mind the coming faces when making decisions with respect to a lease or the distribution of land lease funds. All requests are received by the HDI office and forwarded to the Financial Management Board who review the requests and take recommendations to the HCCC for approval.

As far as what profit is made from the farming of Burtch or any of the other lands that the HCCC lease, this has nothing to do with the lease agreement. The only income the HCCC receive from the lease of the farm lands is the amount per acre agreed. It is the position of the HCCC that the income of any of our people is a personal matter, not a public matter.

The HCCC lease agreements are based on the understanding of the Dish with One Spoon. We all eat from the same bowl, and we don't take more than we need knowing that there are others who also need to gain sustenance from that bowl.

We can advise that since Ms. Hill has been farming the Burtch Lands, there has been a Burtch Harvesting Festival at her residence and business on Hwy#54 where she has donated thousands of dollars to various community projects. It would be best to speak to Ms. Hill about how she contributes back to the community.

As far as the idea that we all should be benefiting from the profits of Ms. Hill's farming, then I would have to ask if that is the intent of all of the farm lands currently being leased, including those leased by the band? Or is it an exclusive demand being made on Ms. Hill because of gossip and rumour that she may or may not be making a lot of money on her farming? And if we are going to be making such a demand on the farmers, or at least Ms. Hill, who if I follow the train of thought correctly, there is concern that she is profiting on a communal right and therefore should share the profits communally, then it stands to reason that we should also be making the same demand on businesses or corporations such as large cigarette manufacturing

companies who have taken a communal right and yet its profits are limited to its partnership.

This is the same mentality that the Crown has put into its Indian Act legislation, dare any entrepreneur or Nation come up with a way to provide benefit to themselves or our people from our rights, the Federal and Provincial Crown governments attempt to impose taxes. Or in the case of the the Band Council, deduct the profit that you make off of the lease from the annual stipends that come to our people through the Band Council process.

This has also been the problem we face as Haudenosaunee since contact with the settler nations. The Haudenosaunee maintain our rights such as in the Nanfan, but it is not exclusive to 'hunting and fishing' as the Crown tries to impose, but rather 'free and undisturbed harvesting' which today means whatever form of income we generate or 'harvest' from the use of our land and resources.

There are no clear answers other than what we know as Haudenosaunee and that is to look at what our Rotionisonh did before us.

So when the HDI with the help of our Royane and Yakoyane advisors began to build on the land lease process, they looked at what kind of process existed before. We know that the HCCC delegated Joseph Brant to enter in to lease agreements for some of our lands along the Haldimand Tract in and around the mid to late 1800's in what is perceived to be an act of defiance against the Crown's Royal Proclamation of 1763 which was used in attempt to control Haudenosaunee treaty territory throughout North America.

And more recently we know the people at Kanonhstaton set out some principles of what they wanted when it came to our treaty lands and that was i) non relinquishment, ii) revenue for past leases and iii) revenue from future leases and iv) land to be returned.

Historically the Dish with One Spoon and the ganohonyohk provide us an understanding of how we relate to our Mother Earth. And they looked back at the time when our main food source was from trapping, hunting and fishing and the understanding that when our men went out to hunt, the harvest that they brought back was for the whole village, not just for their own families.

So rather than the HCCC asking for a percentage of the harvest which could be perceived as being greedy and very colonial, it was agreed to keep the land leases simple and consistent with what our ancestors had set out, and so for the farm lands that they are acquiring through the land lease agreements, they stuck to a process which was based on so much an acre, consistent with what has been occurring for generations of farmers who lease lands in our territory.

And as far as who is looking after the finances, this is the reason the HCCC is creating a financial management board. Community members dealing with communal resources. Perhaps you could enquire with them if you are interested.

6 What is your relationship with the Haldimand Deed?

The Haldimand Proclamation is viewed as just another layer on top of many other layers that existed since creation. It is part of the Nanfan Treaty lands which was part of the Beaver Hunting Grounds which was set out after the settlers arrived because they kept interfering with the Onkwehonweh hunting and fishing and trade, so it comes after the Two Row with many layers before that. The Haudenosaunee are the only people on this planet who can say that they didn't come from anywhere else, they originated from these homelands as talked about in our Creation Story. The HCCC do not recognize the Haldimand as being a deed because it was the British Crown by use of the Simcoe Deed that attempted to minimize the Haldimand tract lands once they realized the areas that their citizens were not supposed to infringe upon.

If you look at the relationship we had with the British Crown based on the Two Row Wampum and the Silver Covenant Chain, then you can get a glimpse of what life was like for the Haudenosaunee after the settlers started to arrive. For those who settled in this area after the Revolutionary Wars, they had much to contend with, and so based on the Chain, the Haudenosaunee would have given a tug back on the chain and advised the Indian agents that they were not content with so many settlers moving on to their lands and so the Haldimand was basically a Proclamation from the King to the British

subjects that they were not to settle in that area, 6 miles on either side of the Grand River. So at that time, more lines were being drawn, not for where the Haudenosaunee were supposed to stay, but where the white settlers were not supposed to go.

And when you begin to understand that relationship between the Haudenosaunee and the British Settlers and what was going on in that time period, for those who believe the King gave them the land, in reality the British King did not have authority to grant or give the Haldimand Tract lands to anyone because the Haudenosaunee, or Iroquois as they were known at the time, were already in this area and had villages prior to 1784, with some archaeological findings going back 8 to 10 thousand years. Kanonstaton itself had a village site that was 8 thousand years old.

So in reality, the Haldimand Deed is just another way that the British Crown used to try and usurp the authority of the Haudenosaunee over the rest of our lands and resources.

7 It is my understanding from your documentation that HCCC is in process of wanting to run the reserve. What is the plan for this, can I review it?

I don't know that wanting to 'run the reserve' is the correct way of putting things. The Haudenosaunee have since before 1924 been attempting to have the Indian Act legislation and government removed from our territory. This is nothing new. They have fought against the ongoing cultural genocide of our people and have continued to stand in defiance against colonialism. In the past few years the Royane and Yakoyane have been working on Strengthening our House... meaning looking at how to strengthen our clan families and our relationship with our clans. They have been looking at the roles and responsibilities of our Royane and Yakoyane, our Faithkeepers, our men and our women have been having some very good discussions to assist one another at coming to consensus on the definition so that our clan families and sister communities will have a consistent understanding.

The HCCC is not interested in a competition with the Band Council and has always looked to the future of our people and continue to do so as they work to address the longstanding treaty relationship with the British Crown, that has been usurped by the Canadian Government and its Indian Act Band Council process. The HCCC continue to build toward the future and most recently being provided opportunity at having resources and a sense of security in place is part of that process. The Haudenosaunee process is an inclusive process and is based on matrilineal clan family relationship. If you want to participate in assisting in this process you should speak to your clan mother and discuss how you can help.

when the municipality and/or the ministry continues to advise that they will only deal with the Six Nations Elected Band Council.

Daisy has organized meetings with MP's and staff to move the HCCC on to a more level playing field than what has been given them over the last couple of centuries since the imposition of the Indian Act council, including a meeting with the Prime Ministers Office.

Simply put, they were hired to assist with lobbying in Ottawa and helping the HCCC with messaging on related matters.

8 What will the vault be used for in the draft of your building?

As noted, the plans are a DRAFT and have not yet been passed in council. While you should really be asking Chief Arnold Jacobs of what his thoughts were when designing the building, one could assume he was thinking about the past and how one of the things that happened in 1924 when the British Crown came in to attempt to overthrow our confederacy, the first thing they did was steal our Wampum and our mace along with our minute books and other significant and historic documents of the Haudenosaunee. A vault can be temperature controlled and could house some of the very old paperwork and Wampum strings and belts that are currently housed with different families.

11 Please explain your deals with Enbridge Line 10?

The only agreement that the HDI have with Enbridge is an agreement to monitor the Line 10 replacement project. The HCCC do not have a deal with Enbridge.

Enbridge filed an application with the HDI for the Line 10 replacement project. The HDI had some extensive discussion regarding the Line 10 project because it was not a new line, but the replacement of some of the line in areas around Ancaster/Hamilton. It was decided by the Director of HDI that while we understand the HCCC and the people would not endorse the building of a new line because of the actions of the big corporations such as Enbridge and their disregard to the Onkwehonweh and given our ongoing support for the NODAPL; however the HDI would be negligent if they did not monitor the ongoing work of the Line 10 project because of the fact that the line was over 30 years old and we needed to know if there were any areas of the pipeline that might be compromised and also then, who is liable should something happen to that old line if we had stopped them from doing their upgrade and checking of the line.

9 What is the position of the new self identified clause coming into our area?

I am not familiar with what you are referring to. Can you please clarify your question.

10 What is the purpose of the Daisy Group?

The Daisy Group was hired as lobbyists to assist the Haudenosaunee in organizing meetings with various political representatives in Ottawa. To make sure that the HCCC were given an equal opportunity to address some of the concerns about the ongoing development of our lands

The discrepancy with Enbridge came when they refused to have HDI monitors participate in the integrity digs which caused HDI to wonder what they were trying to hide. The integrity digs occurred at various areas and the whole purpose was to see how the line was holding up after all those years and it made no sense whatsoever that Enbridge refused to have HDI monitors on the integrity digs unless they had something to hide.

Two community members who also work for HDI were drawn in to a legal battle with Enbridge because they exercised their hunting rights in and around areas that Enbridge said was interfering with their work, which wasn't true since the hunting traps were set outside of their work area but once again the Haudenosaunee were drawn in to the court process and once again they lost and were found guilty because they were interfering with the financial stability of the big gas and oil companies. And let's not forget that that is really what it is all about.

In the meantime, the HDI continues to monitor the lines but there has been no direction from the HCCC on whether they are going to proceed with an agreement given the line is already in existence. HDI has provided our updates on the Enbridge file in our monthly reports to council.

12 What is the process of your Archeology? When bones are found do you just remove and carry on with whatever is to go on the property?

The HDI Archaeology Monitors main role is to monitor the Archaeology investigations that occur on the construction/development sites. The HCCC monitoring program was started as a result of Kanonhstaton when it was learned that the developer hires the archaeology consultant, but also has control over how much is 'found' and actually reported to the Ministry.

Our monitors are trained specifically from the Haudenosaunee perspective and so their understanding is about a relationship with the earth and all of creation and participating in the excavation of a find such as a village site would be like taking a look through a looking glass back in our peoples' life at that time. In the investigation process if there is a concern with anything that is discovered or questioned as to identification etc., our monitors notify their supervising monitor on the site as well as the consulting firm that has been retained by the developer. If bones are found the archaeology investigation is stopped immediately, and HDI monitors notify the office and arrange for our own osteologist to attend the site to verify the remains and provide HDI and the Archaeology consulting firm with its findings to determine if they are consistent with the consultant's osteologists. Work does not resume until the findings

have been identified and a course of action determined. The HCCC policy for burials is non removal and to leave them where they are, however, the Band Councils and first nations are required to follow Ontario's Archaeology Regulations which allow for the removal and relocation of remains in order for the development to proceed. The HCCC has attempted on at least three separate occasions to have the HCCC policy respected only to have the Band Councils work with Ontario in opposition to the Haudenosaunee resulting in removal of the burial site. HDI continues to lobby the Ministry of Tourism Culture and Sports as well as other ministries to have the outdated and racist policies of Ontario changed but as of yet, have not been successful.

13 What is your side of the story for the court case with Men's Fire?

The Haudenosaunee work within the principles of peace, respect and friendship. There are no 'sides' within the Haudenosaunee process other than the three sides of the fire in our council process. The HDI work under the same principles as the HCCC and attempt to have meaningful discussions no matter the issue so that the parties involved should feel as if they have been heard and their concerns addressed.

HDI has been openly transparent in their monthly reports to the Chiefs Council about all of the agreements and finances that have been generated through the land leases, and have undergone annual audits to satisfy the requirements of what would be considered an open and transparent process in any government.

Individuals speaking for the Men's Fire have made serious accusations and proceeded with unsubstantiated claims against the HDI and many of the HCCC's consultants/advisors without once coming to the HDI office to request the information that they have alleged the HDI has not been transparent about.

The litigation action is viewed as being part of an orchestrated attack on the Haudenosaunee Confederacy Chiefs Council process by the Crown through its Indian Act Band Council. The purported Men's Fire is being used as their mouthpiece.

The action by these men was actually prophesized by Handsome Lake when he talked about a time when the men would step over the Chiefs and regardless of how many times the HCCC attempted to warn their people, including some of those men, their minds were not open to what they were being told.

In simple terms, the actions of these men and others was a set up to distract the public from what was really going on, and that was the all out attempt to shut down the HDI, and get rid of the HCCC once and for all so that the Band Council could continue with creating the Municipality of Six Nations to finalize Duncan Campbell Scotts plan to get rid of the 'Indian problem' and dissolve any real sovereignty that still exists with the Haudenosaunee, while the Band Council accepts sovereignty under a foreign government such as Canada.

14 In your financial info please send me all of the energy deals contracts and how much you have made each year and what was expensed.

As explained in question # 5, any Haudenosaunee member is welcome to come to the HDI office to review all land leases. The last page of each audit shows how much revenue is received each year from the land leases, and there is also a line item in the audit which speaks to the expenses taken from the land lease funds. This information is reported in local media as well.

15 What is the process to apply for funds to get a community-wide survey done for Six Nations members on and off reserve? A proposal for 40k is completed already. This would give a better vision for the people to understand what everyone wants in the community and to ensure people who say they are working for the community have the opportunity to know the direction that needs to be followed after all the Confederacy is the people. This survey would be done

by the People for the People. This survey would not be electronic as outside Governments do not need access. The information would be kept in the community. The report would be given to everyone and would be expected to be implemented.

Anyone can make a request to the HDI and the HCCC for funding. You can contact our office for an application or submit your proposal by email to HDI2@bellnet.ca.

16 What does HCCC have in regards to Trust Funds from the past for our people?

The Haudenosaunee's trust continues to look after the interests of our people today even though the trust was stolen by the Crown as part of the 1924 attempt to overthrow the Confederacy Chiefs. The trust was being managed by Indian Agents from the fee's being collected on the land leases negotiated for the HCCC by Joseph Brant during the 1800's. The Crown agents were constantly mismanaging and abusing the trust relationship and any time the HCCC questioned the finances, the Indian Department would remove the guilty party and replace them with another. The trust was eventually completely stolen by the British Crown in and around the late 1890's - 1924 when the Crown ordered the dismantling of the HCCC and all other Onkwehonweh governments throughout Turtle Island, and set up their Indian Act Band Councils to enforce the Indian Act system because it was the only way they could 'control the Indians' in order to gain access to the lands and the resources.

The trust fund(s) has been used by the Crown to help build Canada, and they also use it as part of the funding process that Indian Affairs Canada provides to the Elected Band Council's for their annual budgets. Neither INAC or the Six Nations Band Council have any rights or authority to use those funds and the HCCC have on a number of occasions asked Ottawa for a full accounting of their funds, including most recently in 2006 during the negotiations over the former Douglas Creek Estates, but to no avail.

The Band Council re-opened the trust claim against the Crown when they walked away from the negotiations table and withdrew their support for the HCCC after being offered financial support from the Crown and after announcing 'Business as usual along the Grand' following a boat ride down the river with Ontario Ministers.

Since that time, the HCCC has been looking at possible steps, including intervening in the SNEBC court case against the Crown on the trust claim, since the Band was not the body in which the trust funds were established, they have no right to those funds.

This is also one of the reasons that the HCCC is working at re-establishing its trust fund from the land leases with the wind and solar development, and through engagement with companies that have become giant conglomerates off of the lands and resources that rightfully belong to the Haudenosaunee and other Onkwehonweh.

In closing I would like to thank you for your questions, and trust this has been of assistance to you. I look forward to hearing from you regarding the question I require clarification from and also should you require further information.

Questions received at HDI from Community Member on September 11, 2017

1 Can anyone from HDI or HCCC comment on the agreements they had with Kris Hill regarding the Burtch Lands? Ex.: Leases Agreements, Financials etc.

The Haudenosaunee Confederacy Chiefs Council gave the responsibility of the Burtch Lands to the HDI in and around November 2011.

In February 2013, the HCCC wrote the SNFA and advised them that they were to work out a lease agreement with the HDI for the Burtch lands for another five year term.

In April 2013, HDI reported to the HCCC that they were not successful in obtaining a lease from the SNFA and that other Six Nations farmers had shown an interest. HDI was provided approval to proceed.

In June 2013, the SNFA attempted to proceed farming of the Burtch lands without a lease with the HCCC resulting in the restoration being shut down temporarily. After meeting with Ministry of Infrastructure to clarify that the HCCC were overseeing the clean up and restoration of the Burtch lands for return to the Haudenosaunee and that the Haudenosaunee had not approved the SNFA to farm without a lease, the restoration work resumed, scheduled for completion in and around September 2013 and the farm lands remained dormant for the year. HDI attempted on several occasions to set up a lease with the SNFA but they did not want to lease through the HDI.

In April 2014, HDI entered in to a five year lease agreement with Kris and Ed Green. Mr. and Mrs. Green got the soil quality tested prior to the first year of farming and nearly \$60,000 dollars was spent to bring the soil quality up to standard for crops such as corn and soybeans.

In June 2015, the HCCC received \$30,000 from the lease of the Burtch lands which is \$100/acre. The \$30,000 was put in to the annual land lease funds and was part of the total of the land lease funds of \$677,470.00 accounted for in the April 1, 2015 - March 31, 2016 Audit report. The monies



were included with the \$659,740 amount that was distributed by the HCCC for community projects such as AW Recycling, the Residential School Survivors and many of the language programs who continue to go underfunded.

On Saturday, July 2, 2016, by order in council of the HCCC, Kris Hill was provided authorization to proceed with the farming of the Burtch farm lands.

On July 6, 2016, the HCCC wrote Premier Kathleen Wynne regarding the Burtch lands to address their concern that the Province was moving forward with registering the Burtch lands contrary to the agreement that the Crown had with the HCCC.

Regardless of their negotiated agreement, the Crown worked within its band system and registered the lands within a Crown entity to ensure the Crown maintained control over the lands.

2 How does the HCCC intend to receive lands back “under the Haldimand Proclamation of 1784”?

It doesn't. The HCCC does not use the Haldimand Proclamation as the basis for their land registry nor does it view the Haldimand as anything more than a document which provided that the Crown was acknowledging that area of land where the Crown's people were not supposed to go.

As far as the HCCC land registry, the Haudenosaunee have an understanding of a relationship with our Mother Earth as having been in existence for thousands of years as described in our Creation Story, since Turtle Island was made, or 'since time immemorial'.

The 1701 Treaty also known as the Nanfan, also describes an area of land base that the Haudenosaunee held prior to the Haldimand, and has been recognized by the Ontario Crown.

If the Haudenosaunee were going to use any Crown document to describe its land base, the Nanfan would be more accurate than the Haldimand, however both of these demonstrate that the Haudenosaunee were

accommodating the needs of the British settlers each time a treaty was made.

3 What implications does having a Canadian corporation have on the HCCC/HDI's “sovereignty”?

None. A Canadian corporation doesn't have any implications on HCCC and/or HDI's sovereignty.

Having a Canadian corporation is no different than having a Canadian drivers license, birth certificate, social insurance number or Indian status card. All of these documents are used to participate in a process that was designed for the Crown's side of the Two Row and simply provides the Crown identification of the individual who it is dealing with. being part of a corporation is like being an owner of a business. The Haudenosaunee have a relationship with the Crown known as the Two Row and when the HCCC does business in the Crown's side of the Two Row, a corporation is like a boat travelling the Crown's waters on behalf of the Haudenosaunee.

As far as Haudenosaunee 'sovereignty', the sovereignty of the Haudenosaunee comes from our Creator, not from any other country or nation, and therefore no other country or nation can jeopardize its status or take it away from you.

4 Can anyone comment on why the HDI's 2438543 Ontario Inc is being charged taxes in the amount of \$14,513.22? Why are sovereign lands being charged Canadian taxes?

The Ontario land registry is the process by which land's throughout Ontario are transferred. The Haudenosaunee land registry is the process by which the Haudenosaunee register its lands.

The Haudenosaunee do not recognize the Ontario land registry as legitimate as it was created by the Crown to hide the theft of Onkwehonweh lands and it only allows land purchasers opportunity to go back to the Crown patents but does not provide proof of how the Crown obtained the lands from the Haudenosaunee or other Onkwehonweh nations.

Ontario does not recognize the Haudenosaunee land registry as it challenges the Crown's process of obtaining 'title'.

The municipality from which the lands have been taken from upon purchase and placed in the Haudenosaunee land registry continue to bill the 2438543 corporation for land taxes the same way the City of Brantford billed the trustee's of the Mohawk Nation when it registered the lands at 110 Gilkison Street Brantford in Ontario's land registry after paying off the outstanding taxes owed by Peter Cook when he donated the land back to the Mohawk Nation.

The Haudenosaunee have written the municipalities and have advised that a municipality has no authority to levy a tax against a nation and have offered to sit down with the municipality to discuss a services agreement that does not include the payment of land taxes.

So even though the Haudenosaunee are being billed taxes, they have NOT PAID the TAXES and the HCCC continue to wait for the municipalities to respond to their invitation to sit down and discuss a relationship based on the Two Row and mutual benefit.

5 How does the HCCC/HDI justify using the Haldimand Deed in land negotiations?

As mentioned in answer to #2, the Haudenosaunee do not view the Haldimand Proclamation as providing 'title' to any lands since the British Crown did not have authority to give lands that it did not own, and the Haudenosaunee were already in possession of those lands as evidenced by the 1701 Treaty of Albany and set out in the Mitchell Map of 1755.

Supporting evidence that justifies the HCCC's reference to both the Haldimand and the Nanfan in discussions with the Crown was provided during an archaeological investigation of the lands where the Six Nations water pump station now sits along the Grand River next to the Chiefswood Bridge. In that area from the river toward Hwy 54 once was the site of an old Iroquoian village that was dated anywhere from 500 AD to 1300 AD. Ironically the Six Nations Band never completed the archaeology investigation in spite of the significance but that evidence

alone provides the Haudenosaunee with clear undisputed proof that our people were here long before the Haldimand. The Haldimand Proclamation was not about the British Crown giving lands to the Mohawks or any other of the Six Nations, it was about the Crown drawing lines for its own people to indicate where the white settlers were not supposed to go.

So you can see that our people were here long before Joseph Brant and others came here after the Revolutionary War.

If your question is referencing the negotiations of the former Douglas Creek Estates and the return of the Burtch lands to the Haudenosaunee as described in the letter from the Honorable David Peterson wherein he states that, "It is the intention that the land title be returned to its original state, its status under the Haldimand proclamation of 1784"; the wording was specifically requested by the people to ensure that the lands would be returned to the Haudenosaunee through the HCCC and not under the Indian Act Band Council system, otherwise the barricades would not have come down.

6 Who will be profiting off of current deals made using the peoples rights? Will the people see any compensation?

The Haudenosaunee view is always about the coming faces so it has not looked at revenue in the sense that some First Nations have for example, by handing out an annual payment to their current membership list. That does not mean the HCCC are not looking for ways to assist our people today and have been left with the thoughts of one of Onondaga Chiefs who always asked "How can we help our people" and so in the negotiations that thought is always on our minds.

The other thing that is important to understand is that the people gave the HCCC its founding principles of negotiations. They said they wanted land so they worked in to the negotiations a fund that the developer has to pay for land to be returned to the Haudenosaunee. They said no more surrenders so the HCCC worked out a lease that provides use of the lands and recognizes that the Haudenosaunee have not relinquished their interests in

the land regardless of who has “title” according to Ontario’s land registry system. The people said they wanted compensation for land use going forward so the lease provides an annual income for 20 years to the Haudenosaunee to be used to help with the needs of our people. And the people said they wanted compensation for the land use of the past and the HCCC continue to encourage the Crown to sit down at the table with their appointed representatives.

It is important to recognize that the rights of our people come from treaties that were negotiated by the Haudenosaunee through the Whiskniyonwenstake (Five Nations), and not by individuals or as is often said, ‘the people’. Nations make treaties, people do not, and so the HCCC are trying to be financially responsible so as not to follow the welfare mentality that the Indian Act legislation has set up with the current Band Council systems; but rather set up a process that will benefit the people through our clan families and nations.

The HCCC have begun by establishing a financial management board and the land lease revenue that is gained through the farming of Burtch lands, the Townline property, the Pauline Johnson Road property and the Greenfield road property are all put in the same account as the lease money being derived from the wind and solar farm projects that the HCCC have sanctioned.

We already know the HCCC has been focusing on the eight points of jurisdiction over the years which are: Great Law, Lands, Treaties, International Relationships, Citizenship, Installation of Chiefs, Ceremonies, and Justice/Law. Delegations have been appointed to work on these eight areas of governance, one of which is the HDI which deals with our lands and treaties. The HCCC has been making significant progress in all of the eight points of jurisdiction in its dealing with the Crown and strengthening the Nation.

The HCCC has also authorized the HDI to work with KPMG to establish a financial management plan for the Haudenosaunee. While that is an ongoing process, one of the things that we are concentrating on in the mean time is areas of governance. So far the areas established are: Culture, Human Resource Development, Health, Treasury, Land registry, Security, and Investments.

Once the revenues from the land leases began to flow, the HCCC have been able to financially support the Mohawk, Cayuga and Onondaga adult language programs at Grand River, they’ve provided assistance to an independent day care which has helped to keep the doors open and provide the much needed service to our parents, they’ve funded two new programs, one which focuses on our medicines and language and understanding the overall health and wellbeing of our people, and another which focuses on our toddlers and the creation of a day care program that will be based on our language and teachings. They have provided funding toward a Mohawk immersion school which is focusing on the language and teachings, they provided support to Kayanase, they provide on-going assistance to our Resource Centre so that our ceremonies don’t become lost and that our people can get help when they need it. They invested in the recycling program to encourage the clean up of our territory, they’ve assisted with the fundraising for the new library, local and national lacrosse teams, baseball teams, the Six Nations Fall Fair, the list goes on.

Recently the HCCC hired two research staff to provide assistance with the ongoing battle with the Crown as to their taking the Burtch lands and putting it into a fee simple land registry under a Band Council corporation which was not what was agreed to when the barricades came down.

The HCCC also promotes their archaeology and environmental monitoring program which puts our peoples eyes and ears out on the land to make sure that the developer doesn’t have opportunity to just turn his head if they come across something of significance.

And finally, the HCCC continue to invest in the future of our people, the main goal of our Confederacy being: “To continue to exist as Haudenosaunee”.

And finally, the most frequently asked question of HDI since the Province registered the Burtch lands with the Band Council's corporate body:

If the issue is about the Burtch lands, WHY did the people put the barricades back up on Plank Road and begin setting up at Kanonhstaton again?

This question was raised by many people throughout the territory, even in local papers. To me the answer is simple. The Haudenosaunee Land Defenders are doing exactly what the people said they would do if the Crown didn't uphold their agreement with the Confederacy.

In 2006, when the barricades came down, it was after the Chiefs Council made an agreement with the Provincial and Federal Crown to return the lands back to the Confederacy in its original state, under the Haldimand Proclamation. The Band Council didn't exist at the time of the Proclamation and so the intent of the agreement was to ensure the lands were returned to the people of Six Nations in accordance with that understanding.

The Crown broke their promise on Burtch, so the people put the barricades back up. Simple as that. It's what happened after that gives insight into the depth of the dishonor of the Crown and its Indian Act Council.

Following threats of violence from actions of the Men's Fire, a band councillor, business owners and off-duty Six Nations police officers, the barricades were taken down by the Land Defenders to keep the PEACE which is first and foremost in the minds of the Haudenosaunee.

What hasn't been reported are threats of violence against women, their homes and families. Threats against employees of the Band Council and certain

businesses. People lost their jobs because they exercised their rights not only to protect the land, but also to attend the site to get information first hand. People were fired because they participated in a unity march to endorse the government of their choice.

The Ontario Crown used the words "return the lands to the Six Nations people" as an excuse for returning the lands to the Six Nations Band Council. They created the idea of division within our Confederacy. They worked behind the scenes to promote divisions by lending credibility to break off groups such as the Men's Fire, who were wooed by the Ministry of Aboriginal Affairs and Haldimand County to begin a political campaign against the confederacy through the HDI. They used lies, violence and the courts to try and take down the Confederacy just like they did in 1924. All of these things were done because the Crown is working with the Band Council and those other groups to try and undo everything the people accomplished in support of the Haudenosaunee Confederacy Chiefs Council.

This is another extreme effort to get rid of the Haudenosaunee Confederacy Council, appropriate their symbolism and their culture, place it on the Band Council, so they can finalize the ONLY true mandate of the Indian and Northern Affairs Canada: to rid the world of its 'Indian Problem', and welcome in their new 'municipality' - The Corporation of the Six Nations.

So now ask yourself, why did the barricades go back up?

Nya Weh
Hazel E. Hill, Director, HDI



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HAUDENOSAUNEE DEVELOPMENT HOTLINE

We want to hear from you. Questions on projects, negotiations, land rights issues or have a comment to make, call us and let's talk!

www.HaudenosauneeConfederacy.com