MOHAWK NATION
OF GRAND RIVER
SECRETARIAT

BOOK V OF THE REGISTER'S BOOKS

Honours, Heraldry and Ceremony

The Crown's mark U.E. and the Nation's own honours; names and adoption; the Seal, the flag and personal arms; ceremony, precedence and protocol.

One of the National Books of the Mohawk Nation of Grand River.

First edition · October 2026

Honours, Heraldry and Ceremony

Book V of the Register’s books

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SECTION 1

Honours of the Crown and of the Nation

The mark the Crown gave, and the honours the Nation confers.

Its colour: **Plum**

HONOURS

Two kinds of honour run through the Nation’s life. The first is the Crown’s: the mark U.E., which Lord Dorchester’s Order in Council of 1789 put on the families who adhered to the Crown before 1783, “and all their children and their descendants by either sex”. The second is the Nation’s own: names given, people received, and service recognised under its own law.

Honour	Given by	How it is held
The mark U.E.	The Crown (Dorchester’s Order, 1789)	By descent, proven on oath before a magistrate (Simcoe’s Proclamation, 1796), and entered in the Nation’s Register
A name, with reception into a clan	The Nation, by customary adoption	For life: full standing in the people (Book IV, the register of adoptions)
A name, as an honour	The Nation, by honorary adoption	A mark of respect, without clan reception
The Roll of Honour (proposed)	The Nation, by its Gazette	For distinguished service to the Nation; entered on the Ledger

RULE The mark U.E. is the Crown’s, not a society’s courtesy. A society’s certificate of descent is supplementary proof; the Nation relies on its own Register, and the magistrate is the officer the Crown designated to confirm it.

SECTION 2

The mark of honour, confirmed

The U.E. confirmation, worked through: the oath before the magistrate, and the entry it makes.

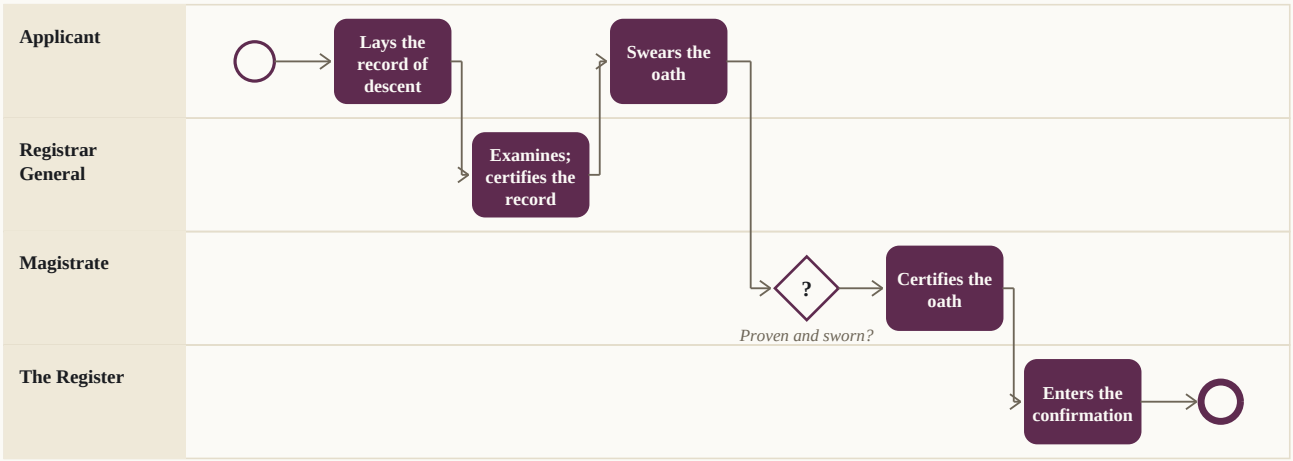
The form of oath is proposed: for the Nation to adopt by its Gazette, after Simcoe’s Proclamation of 1796.

Its colour: **Plum**

CONFIRMATION

Simcoe’s Proclamation of 6 April 1796 directed those who claimed the mark to “ascertain the same upon oath before the magistrates”. The Nation’s procedure follows it, step by step.

How to read the diagram: each row is one party — the applicant, the Registrar General, the magistrate, and the Register. Follow a confirmation left to right; the diamond is the magistrate’s question: is the descent proven, and sworn?



A specimen oath

The oath (specimen)
I, First Middle LAST, of Grand River Territory, do swear that I am descended, by either sex, from [the Loyalist ancestor], of the village of [Canajoharie, Tikondarago or Aughquaga], who adhered to the Unity of the Empire and joined the Royal Standard before the Treaty of Separation of 1783; and that the record of my descent now laid before you is true. So help me God.
One who prefers to affirm says, in place of “swear”, “solemnly affirm”, and leaves off the last words.

The entry it makes

The Register’s entry (illustration)	
Record Code	LMC001-261026-000001
Name	First Middle LAST
Ancestor	The Loyalist, by name, and the village
Generations	Each one, with its proof, by Record Code
Sworn before	The magistrate, by name, on the date
The mark	U.E. — the Crown’s mark of honour under Dorchester’s Order of 1789
On the Ledger	The entry’s fingerprint

SECTION 3

Climbing the tree

The formula for Loyalist Mohawk posterity, and arms that show the three villages.

The village marks are proposed, for discussion with the heralds and adoption by the Nation’s Gazette.

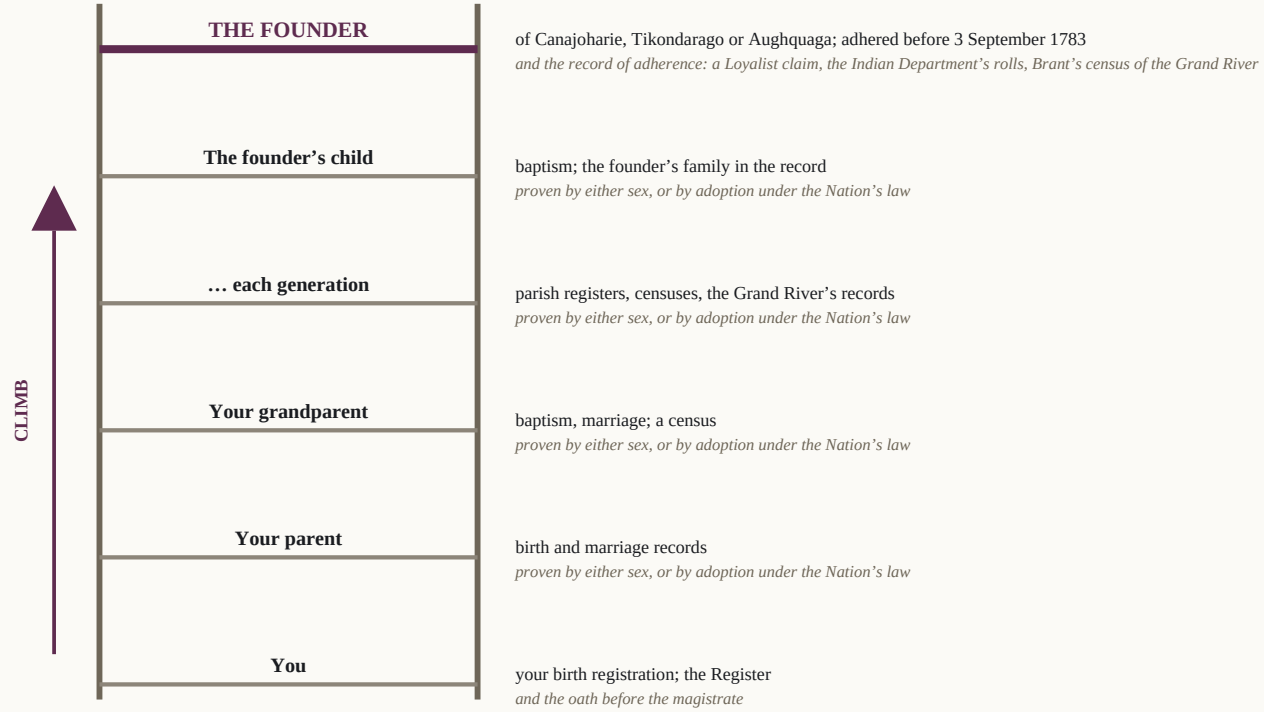
Its colour: **Plum**

THE FORMULA

To show that you are of the Loyalist Mohawk posterity, you climb your own tree to the top. The climb succeeds when it reaches one person — a founder — and every rung below is sound.

The formula
One founder, of Canajoharie, Tikondarago or Aughquaga, who adhered to the Crown before 3 September 1783
+ every generation between you and that founder, proven by a record — by either sex, or by reception under the Nation’s law of adoption
+ the oath before the magistrate, as Simcoe’s Proclamation of 1796 directs
= Loyalist Mohawk posterity: entered in the Register, with the mark U.E.

How to read the drawing: the ladder is your tree, read from the bottom up. You stand on the lowest rung. Each rung above is one generation, with the records that prove it beside it. The top rung, in colour, is the founder — the person who belonged to one of the three villages and adhered before 1783, shown by a record of that adherence. Reach the top with no rung missing, and the climb is complete.



At the top: records of the founder’s adherence	What they show
Loyalist claims to the Crown after the war	Losses suffered for adherence, by name
The Indian Department’s rolls	Those in the Crown’s service, and those it supplied
Brant’s census of the Grand River (1785)	Who came to the Grand River, by family
The Nation’s Register, and the Roll of Known Loyalists	The founders already proven, so later climbers need not prove them again

RULE A founder proven once stays proven. When one member reaches a founder, the Register records the founder, and every later member of that line climbs only as far as the nearest proven ancestor.

How to read the poster, on the next page — turn the book to read it. You are the figure at the top; each row is a generation back. The gold line is the mark, taking either side; the pink line is the clan, keeping to the mothers. The founders stand in the box at the foot.

MOHAWK NATION OF GRAND RIVER

The Line of Honour

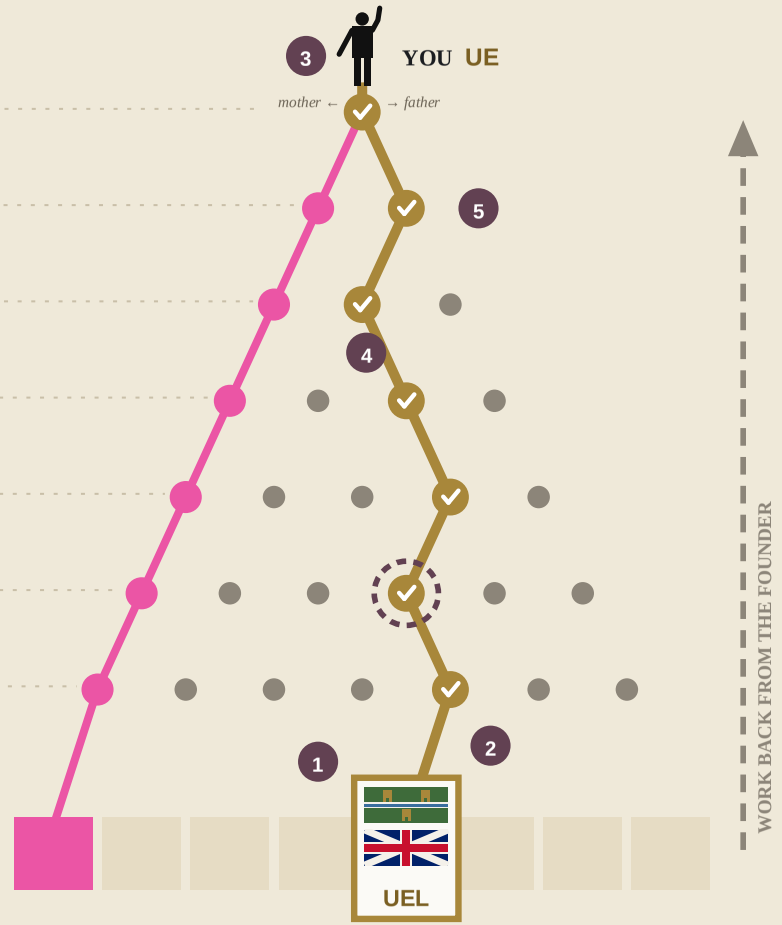
Generation by generation, from you to the Loyalist founder

From Book V of the National Books — Honours, Heraldry and Ceremony

KEY TO THE BOARD

Your line · The female line: the clan · Other ancestors · The founder, UEL · The nearest proven ancestor · 1 The steps, 1 to 5

WHERE TO LOOK, AT EACH RUNG



Generation 1 · 2 parents
your birth record; your parents' marriage record

Generation 2 · 4 grandparents
birth, marriage and baptism records; a census

Generation 3 · 8
parish registers; censuses; Grand River records

Generation 4 · 16
parish registers; censuses; Grand River records

Generation 5 · 32
Grand River records; the Indian Department's rolls

Generation 6 · 64
the Indian Department's rolls; baptisms

Generation 7 · 128
baptism; the founder's family in the record

THE LOYALIST FOUNDER
of Canajoharie, Tikondarago or Aughquaga

Each row is one generation back. At every step the line goes left, to the mother, or right, to the father. The pink line keeps to the mothers alone: the clan's line. The gold line takes either side, as the mark does — so there is no wrong side.

THE FORMULA

One founder	+	Every generation	+	The oath	=	UE
of the three villages, adhered before 1783		proven by a record, by either sex		before a magistrate, as Simcoe directed		the Mark of Honour, on the Register

WORKING BACK FROM THE FOUNDER

1. Start at the founder: find one in the record of adherence
2. Trace down: the founder's children, then theirs, by either sex
3. Trace up: from yourself, as far as your family's records go
4. Meet in the middle: where a name, a place and a date line up
5. Prove each peg by its record, each one ticked — then swear before a magistrate

WHERE FOUNDERS ARE FOUND

CLAIMS
Loyalist claims to the Crown after the war

ROLLS
The Indian Department's rolls

CENSUS
Brant's census of the Grand River, 1785

REGISTER
The Nation's Register and its Roll of Known Loyalists

STUCK?

Lost the trail at the third or fourth generation? A member received by customary adoption climbs through the Nation's law of adoption, and the Registrar General helps to trace a line.

A founder proven once stays proven: every later climb stops at the nearest proven ancestor.

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MOHAWK NATION OF GRAND RIVER
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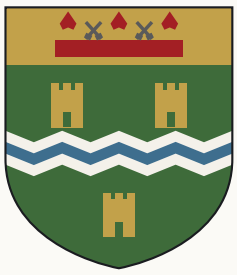
Working back from the founder

Step	How
1. Start at the founder	Find a founder in the record of adherence: the Roll of Known Loyalists, Loyalist claims, the Indian Department’s rolls, Brant’s census of 1785
2. Trace down	List the founder’s children, then theirs, generation by generation, by either sex, following the names and places that lead toward your family
3. Trace up	From yourself, as far as your own family’s records go: your parents, grandparents, great-grandparents
4. Meet in the middle	Where a name, a place and a date line up on both sides, the two halves join: the whole path is found
5. Prove each peg	Every generation on the path, by its record — then the oath before the magistrate

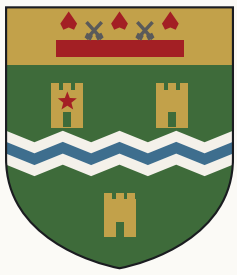
WHY A family tree doubles at every generation; a founder sits among hundreds of ancestors. Climbing up blindly is a game of chance. Starting from a known founder and working back to yourself turns it into a search with a single answer — and once a founder is proven, every later member of that line starts from where the last one finished.

Arms that show the three villages

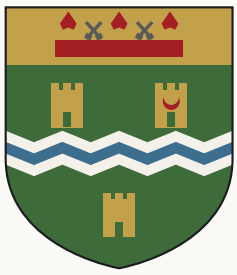
How to read the drawing: the first shield is the class — the Grand River across a green field, with two gold towers above it and one below: the three villages the British called the Mohawk “castles”, under a gold chief with the Loyalist military coronet. Each shield after it is a member of one village’s line, with a small mark on that village’s tower: a star for Canajoharie, a crescent for Tikondarago, a ring for Aughquaga.



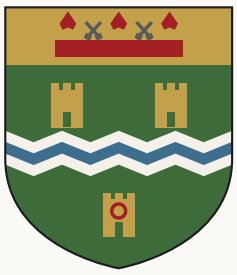
The class
three towers: the three villages



Canajoharie
a star on the upper left tower



Tikondarago
a crescent on the upper right



Aughquaga
a ring on the lower tower

Specimen blazon
Vert, a fess wavy Argent charged with a barrulet wavy Azure between three towers Or, two and one; on a chief Or a Loyalist military coronet Gules.
For a member of Canajoharie’s line: the same, the tower in dexter chief charged with a mullet Gules. Of Tikondarago’s: the tower in sinister chief charged with a crescent Gules. Of Aughquaga’s: the tower in base charged with an annulet Gules.

WHY The towers make the bearer’s footing visible: not Mohawk at large, but of the three villages that adhered and lost their homes for it — the class to whom the Pledge of 1779 and the Proclamation of 1784 were made.

SECTION 4

A hereditary right, not a collective one

Why the mark and the interest pass to each member by descent — and stand apart from band, clan and collective claims.

Its colour: **Plum**

HEREDITARY

The right this book describes is hereditary and individual. It comes from the Crown’s own instruments — the Pledge, the Proclamation, Dorchester’s Order and Simcoe’s Proclamation — and passes to each member by blood line, by either sex, or by reception under the Nation’s law of customary adoption. It is proven one person at a time, by record and by oath. It is not an Aboriginal right, and not a collective Mohawk right.

	This right: hereditary	A collective right
Comes from	The Crown’s instruments of 1779 to 1796	A people’s own prior possession; section 35
Held by	Each member, personally	The people, or the band, as a body
Passes	By blood line, by either sex — or by customary adoption	By membership of the collective
Proven by	Each member’s own record of descent, and the oath	The collective’s own membership rules
Settled or surrendered by	No one but the member — and no one has	The collective, for all its members at once

How to read the poster, on the next page — turn the book to read it. Two distinct hereditary systems run through the same family. The clan is the Mohawk’s own: it follows the mother alone, and is drawn as the pink line beneath the dashes. The Mark of Honour is the Crown’s: it passes to every descendant, by either sex, and is the gold UE. Beside them, red marks Indian Act status, which is set by statute and changes with it. The legend beneath the title gives four markers. The gold UE is the Crown’s Mark of Honour. Each label in the legend gives its count, among the 42 people below the founders. A pink head marks the matrilineal line — the clan, by Mohawk custom, through the mother. A red figure carries paternal Indian Act (INAC) status. And a black figure’s lineage is not known. At the top stand the Loyalist founders, UEL — she pointing to the ground, to the land; he with his arm raised, the Loyalist gesture — beside two banners: the three gold towers of their three villages on the Grand River, and the Union flag of 1707, the Crown’s flag in their day; with the record of their adherence beside the first generation. Follow any line: the pink head passes only through mothers — a man keeps his mother’s clan, but cannot pass it on, so on the right the clan stops at the founders’ son — until, on the far right, a woman who married in brings her own clan, and it passes to her daughters and their children; red status passes through fathers, and stops where it runs through a mother. Count them: of the 42 people below the founders, 18 are in the clan and 17 hold status — but 30 hold the Mark of Honour, and every one without it married into the family. Only the gold UE reaches every descendant, sons and daughters alike, in every line, to the last generation.

MOHAWK NATION OF GRAND RIVER

Mark of Honour

“Those Loyalists who have adhered to the **Unity of the Empire**, *and joined the Royal Standard (in America) before the Treaty of Separation in the year 1783, and all their children and their descendants by either sex, are to be distinguished by the following Capitals, affixed to their names: UE — Alluding to their principle* **The Unity of the Empire**” *— Lord Dorchester, 1789*

Lord Dorchester’s Order in Council, 9 November 1789 · Library and Archives Canada, RG1 L1, vol. 18, p. 110 · as transcribed by the United Empire Loyalists’ Association of Canada

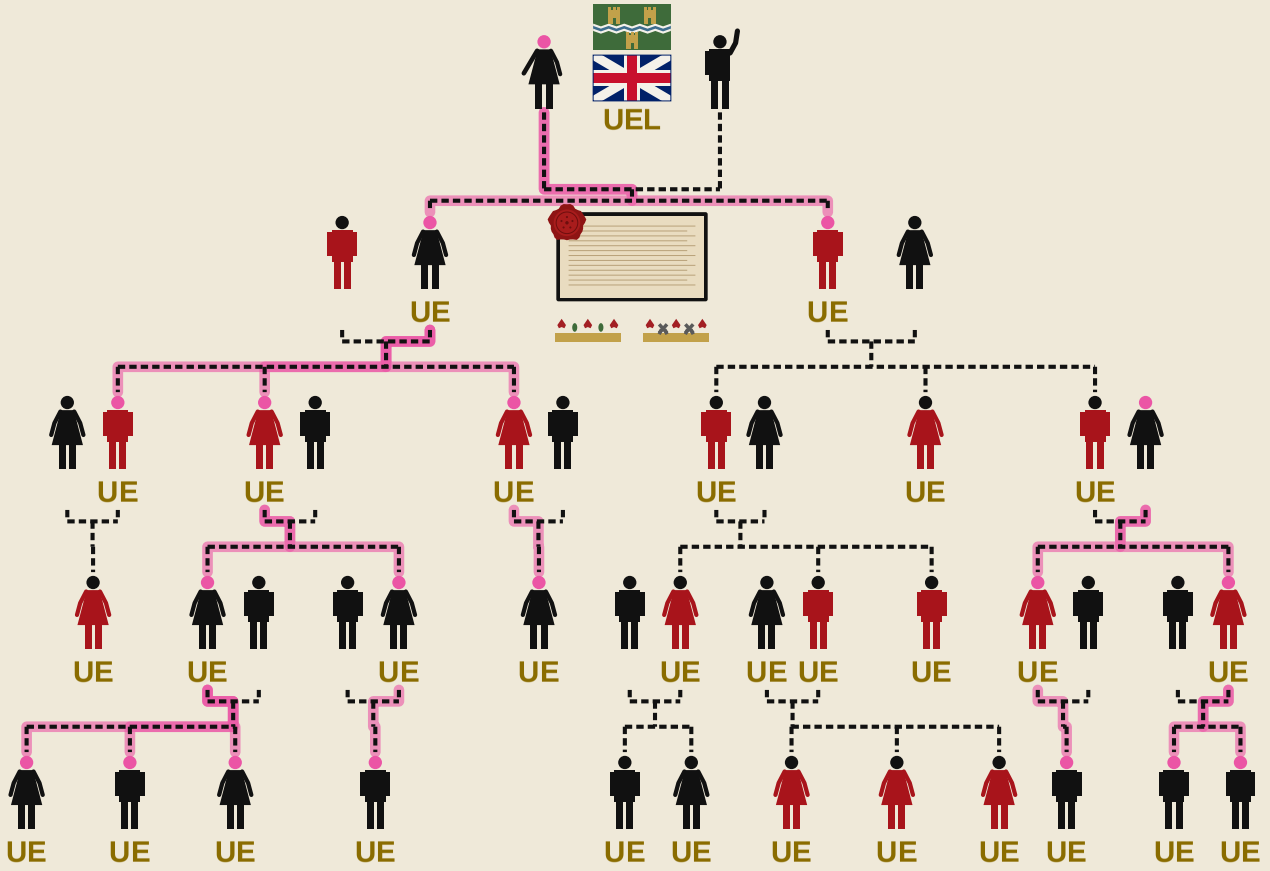
KEY TO THE TREE: THE 42 PEOPLE BELOW THE FOUNDERS

Mark of Honour (UE): 30 · Matrilineal (Customary): 18 · Paternal (INAC Status): 17 · Unknown Lineage: 25

TWO DISTINCT HEREDITARY SYSTEMS

The clan: the Mohawk’s own, through the mother alone

UE The Mark of Honour: the Crown’s, to every descendant by either sex

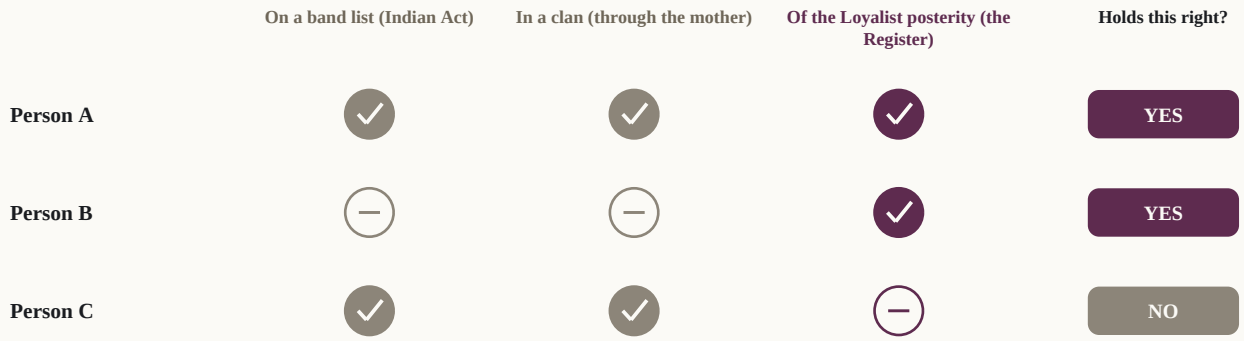


MOHAWK NATION OF GRAND RIVER
SECRETARIAT

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How to read the chart: each row is a person, and each of the first three columns is a register they might be on — a band list under the Indian Act, a clan, which runs through the mother, and the Nation's Register of the Loyalist posterity. The last column shows who holds this right. Person B is on no band list and in no clan, and holds it; Person C is on both, and does not. Only the third column decides.



Only the third column decides the last: the line to a founder. Band and clan neither add to the right nor take from it.

So	Because
The mark U.E. falls outside the band and clan registers	It is the Crown's mark on a line of descent, not a status in a band or a clan
A member may be on a band list, or in a clan, or neither	Neither adds to this right nor takes from it
The mark does not follow clan lines	A clan passes through the mother; the mark passes "by either sex", through fathers as well
Collective claims reduce the right	Folded into a collective claim, an individual hereditary right can be settled or surrendered by the group, for every member at once — the one thing the Proclamation's "for ever" does not allow

No body politic, no collective, no trust

	Doe d. Jackson v. Wilkes (1835), 4 U.C.Q.B. (O.S.) 142
What the court held	The Six Nations were not a body politic or corporation, and so could not take the grant of 1784 as a collective grantee
What the Nation draws from it	The court's own reasoning leaves no collective that could hold the Tract
So	**The Nation's reading**
No body politic	There was no corporate body to receive the land, then or since
No collective	The interest cannot be a collective's, because no collective could take it
No trust, no cestui que trust	With no body to be beneficiary, there is no trust over the Tract — which is why the Nation rejects trust framing
A named posterity	The Proclamation runs to "them and their posterity": persons, by descent, each holding exclusive use and enjoyment in their own right
Reduced by collective claims	To treat the interest as a collective's is to put it where the court said it cannot go — and to let a group settle what belongs to each member

RULE This right is each member’s own, by descent or by customary adoption. No band, clan or collective holds it for them, and none can give it up for them.

SECTION 5

The Roll of Honour

How the Nation recognises service — nomination to Gazette.

Proposed: for the Nation to adopt by its Gazette.

Its colour: **Plum**

THE ROLL

The Nation recognises those who have served it — officers, residents, and friends of the Nation — on a Roll of Honour kept in the Register. An entry is made only by the Gazette, with a citation that says what was done.

How to read the diagram: each box is a standing an honour can be in — Nominated, Reviewed, Conferred, Declined or Withdrawn — and each arrow is what moves it on. The heavier boxes are where it settles.



Step	Proposed rule
Nomination	By any officer or resident, in writing, with a citation of no more than 200 words
Review	By an honours panel of three, none with an interest in the nominee (Book IX)
Conferral	By the Gazette, with the citation, a Record Code, and an entry on the Ledger
Withdrawal	Only by the Gazette, with reasons — for conduct that brings the Roll into disrepute

A worked entry (illustration)	
Name	First Middle LAST
Citation	For thirty years of keeping the Grand River’s level records, and teaching them
Gazetted	Gazette entry, with its Record Code
On the Ledger	The entry’s fingerprint, so the Roll cannot be altered unseen

SECTION 6

Heraldry

The Nation’s mark, its flag, and personal arms.

Its colour: **Plum**

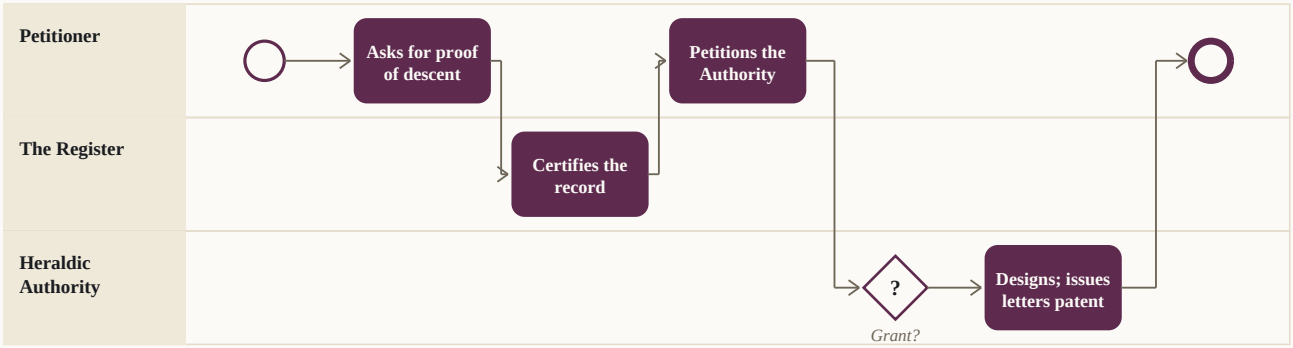
HERALDRY

Emblem	Rule
The Seal	The Nation’s main mark: a Mohawk figure in an arrowhead, with three feathers. Used as drawn — never inside a circle or other added frame (Book XXIX)
The flag	The Nation has a flag; its artwork is to be supplied. Until then, a placeholder is used and no substitute is drawn
Office marks	Each office uses the Seal with its name beneath; no office designs its own emblem

Personal arms

A resident who wishes to bear arms may petition the Canadian Heraldic Authority — the Crown’s own heraldic office in Canada, established in 1988. A descendant of a Loyalist entitled to the mark U.E. may ask for the Loyalist coronet in a grant of arms. The Secretary-General’s own petition is of this kind: a design drawing on his Loyalist descent, the Loyalist coronet, and the Grand River and its Proclamation.

How to read the diagram: each row is one party — the petitioner, the Nation’s Register, and the Heraldic Authority. Follow a petition left to right, from the request to the letters patent; the diamond is the Authority’s decision whether to grant.



WHY Seeking arms from the Crown’s own heraldic office is consistent with the Nation’s footing: the Nation deals with the Crown directly, and the Loyalist coronet is the Crown’s recognition of the very adherence on which the Nation rests.

SECTION 7

From the mark to the coronet

How one who holds the mark comes to bear the Loyalist coronet in a grant of arms.

Its colour: **Plum**

THE CORONET

Two recognitions, one posterity

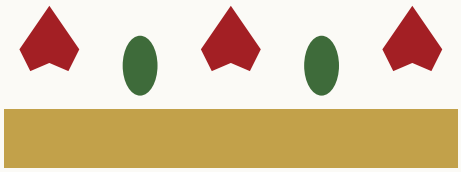
A member of the Mohawk Loyalist posterity can be recognised in two ways, and is best served by holding both.

	The Association's certificate	The Nation's own
Issued by	The United Empire Loyalists' Association of Canada	The Nation's Register, with the magistrate's confirmation on oath
What it proves	Descent from a named Loyalist, generation by generation	Descent from the class of 1779, sworn as Simcoe's Proclamation of 1796 directs
Recognised by	The Canadian Heraldic Authority — the only proof it accepts for the Loyalist coronet	The Nation, for every right and record that rests on membership of the class
Carries	A certificate number	A Record Code, and the mark U.E. after the name

WHY The Crown's other offices have failed the Mohawk Loyalist posterity: the interest of 1784 left unrecorded, unimplemented and unprotected. A grant of arms with the Loyalist coronet is the one place where the Crown's own office records, in letters patent, that the petitioner stands among the Loyalist posterity. It recognises descent, not the land interest itself — but it is the Crown's recognition, under the Crown's seal, and it is open to every member who completes the path.

A descendant of a Loyalist may ask the Canadian Heraldic Authority for a Loyalist coronet in a grant of arms. There are two.

How to read the drawing: on the left, the civil coronet — a gold rim set with red maple leaves and green oak leaves, alternating. On the right, the military coronet — maple leaves alternating with crossed swords.



The civil coronet
Maple leaves alternating with oak leaves



The military coronet
Maple leaves alternating with crossed swords

Coronet	When it is chosen
Civil	For a descendant of a Loyalist; the form granted to persons, towns and institutions with Loyalist ties
Military	Commonly chosen where the Loyalist ancestor served under arms, as the Mohawk under Joseph Brant did
Both	A petitioner may have either or both; there is no limit but good heraldic taste — in the shield, the crest, or a badge

WATCH FOR The Heraldic Authority's rule is exact: the only proof of Loyalist descent it recognises is a numbered certificate from the United Empire Loyalists' Association of Canada, proving each generation to the Loyalist. The Nation's Register and the magistrate's confirmation are the Nation's own proof; for the Crown's heraldic office, it is the Association's certificate number that opens the petition.

How to read the diagram: follow the path left to right, from the mark confirmed in the Nation’s Register to the grant entered in the Public Register of Arms. Beneath each step is who does it.



Step	What it needs
Eligibility	The Heraldic Authority grants to Canadian citizens and Canadian corporations
The petition	A letter to the Chief Herald: who the petitioner is, their service to the community, and the Loyalist certificate number
The design	Worked out with a herald; the petitioner may propose ideas, as below
The grant	Letters patent, entered in the Public Register of Arms, Flags and Badges of Canada, and announced in the Canada Gazette
The Nation’s record	The grant entered in the Nation’s Register beside the confirmation of the mark

SECTION 8

A specimen: arms for a father and three sons

What a grant might look like — a design to discuss with the heralds, not a grant.

Every design here is a specimen for discussion. The heralds settle the final design; nothing here is granted.

Its colour: **Plum**

SPECIMEN

How to read the drawing: the shield is green, for the land; down its centre runs the Grand River, a wavy white band with a blue stream; the two gold arrowheads are the Mohawk. Across the top, a gold chief bears the military coronet in red, for a Loyalist ancestor who served under arms. Above the shield, the crest rises from the civil coronet: a hand grasping a quill, for the offices of Secretary-General and Editor-in-General. Beneath is the motto.

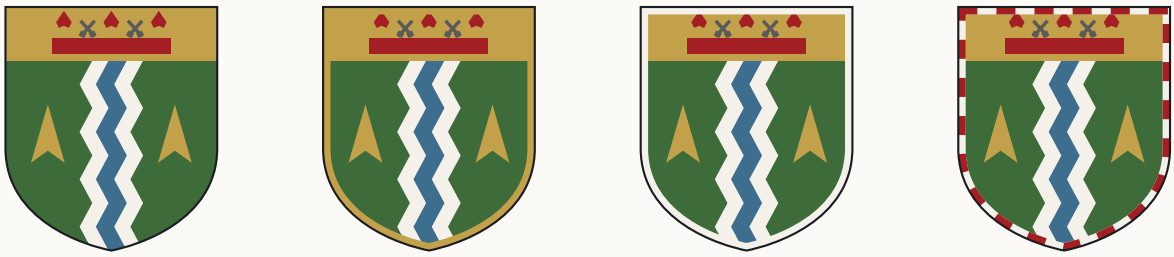


FAITH PLEDGED

A specimen design, for discussion with the heralds. Not a grant.

Element	The blazon (specimen)	Why
Arms	Vert, a pale wavy Argent charged with a pallet wavy Azure between two arrowheads points upward Or, on a chief Or a Loyalist military coronet Gules	The land, the Grand River, the Mohawk, and Loyalist service
Crest	Issuant from a Loyalist civil coronet Or, maple leaves Gules, oak leaves Vert, a dexter hand Proper grasping a quill pen Or	Loyalist descent; the pen of the Secretariat and the press
Motto	FAITH PLEDGED	The Crown’s word of 1791
Flag	A banner of the Arms	The shield, made square
Badge	An arrowhead point upward Or enfiling a Loyalist civil coronet Gules	For use by family and friends
An option	A canton of the Union flag of 1707	Queen Anne’s flag — the flag of the Crown that gave the Mohawk the Silver Covenant Chain, the Bible and the silver. The Heraldic Authority granted such a canton to the Town of Gananoque in 2000

How to read the drawing: the father bears the arms as granted. Each son bears the same arms within a border of his own — gold, silver, or silver and red in turn — so each is known apart while the family stays one.



The father
the arms

The first son
differenced by a bordure Or

The second son
differenced by a bordure Argent

The third son
differenced by a bordure compony

The Heraldic Authority grants arms “with differences” to a petitioner’s children in the same letters patent. The borders shown are one way; the heralds may propose others.

How to read the drawing: the mark passes “by either sex”, and the Heraldic Authority grants arms to women on a shield, equally. A family of the posterity with daughters would see each daughter bear the arms within her own border, in two colours — gold and green, silver and blue, gold and red — so each is known apart, as her brothers are.



The first daughter
a bordure compony Or and Vert

The second daughter
a bordure compony Argent and Azure

The third daughter
a bordure compony Or and Gules

How to read the specimen: it follows the order of letters patent — the greeting, the recital of who petitions and why, the grant of each element in its blazon, the differences for the sons, and the testimony. The places for the Chief Herald's signature and the Authority's seal are left blank, and it is marked as a specimen across its face.

LETTERS PATENT

granting Arms, Flag and Badge, with differences to the petitioner's three sons



TO ALL AND SINGULAR to whom these Presents shall come, GREETING:

WHEREAS Benjamin DOOLITTLE UE, of Grand River Territory, Ohsweken, Secretary-General of the Mohawk Nation of Grand River Secretariat and Editor-in-General of the Two Row Times, a descendant of Colonel Joseph Brant (Thayendanegea) UE, Loyalist, as shown by a numbered certificate of the United Empire Loyalists' Association of Canada, has petitioned for Armorial Bearings;

KNOW YE THEREFORE that the following are granted:

ARMS: Vert, a pale wavy Argent charged with a pallet wavy Azure between two arrowheads points upward Or, on a chief Or a Loyalist military coronet Gules.

CREST: Issuant from a Loyalist civil coronet Or, maple leaves Gules, oak leaves Vert, a dexter hand Proper grasping a quill pen Or.

MOTTO: FAITH PLEDGED.

FLAG: A banner of the Arms.

BADGE: An arrowhead point upward Or enfiling a Loyalist civil coronet Gules.

WITH DIFFERENCES to his three sons: the Arms within a bordure Or for the first; a bordure Argent for the second; a bordure compony Argent and Gules for the third.

IN TESTIMONY WHEREOF … [The Chief Herald of Canada] … [the seal of the Canadian Heraldic Authority] … [date; Register volume and page]

SPECIMEN — NOT A GRANT

SECTION 9

How arms pass on — and why it is not the Mohawk way

The Crown’s laws of arms, the Crown’s mark U.E., and Mohawk custom: three systems, each with its own rule.

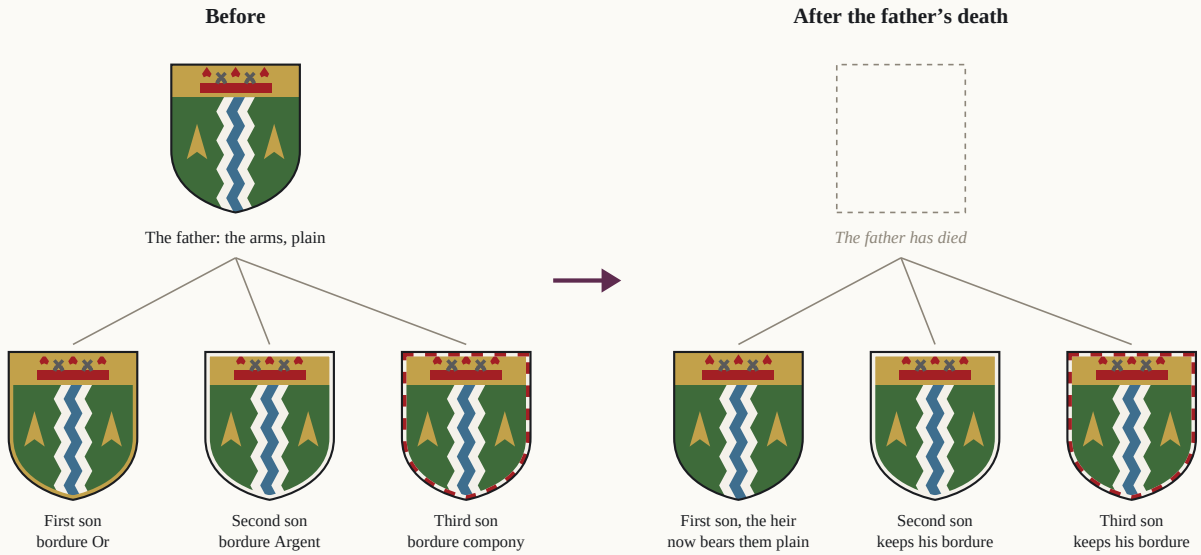
† The Heraldic Authority’s present rule on who is heir, and on arms passing through daughters, is to be confirmed with the Authority before publication.

Its colour: **Plum**

INHERITANCE

A grant of arms runs to the person named “and his descendants, with due and proper differences according to the laws of arms”. Those laws are the Crown’s, not the Mohawk’s, and they pass arms in their own way. A member who takes arms should know how.

How to read the drawing: on the left, the family while the father lives — he bears the arms plain, and each son bears them within his own border. On the right, after the father’s death — the first son, as heir, takes up the plain arms and drops his border; the second and third sons keep theirs, and pass them, in turn, to their own children.



Step	How the shift works
While the father lives	He alone bears the arms plain; each child bears them with a difference
When he dies	The heir takes up the plain arms, and the heir’s difference falls away
The other children	Keep their differences for life, and pass their differenced arms to their own children
The next generation	Each line differences again from its own head — so every branch is known, and every arm traces to the first grant
In Canada †	A daughter, as well as a son, may pass arms to her descendants; who is heir is settled with the Heraldic Authority

Three systems, three rules

	Arms (the laws of arms)	The mark U.E. (Dorchester, 1789)	Mohawk custom
Whose system	The Crown’s heralds	The Crown’s Order in Council	The Mohawk’s own
Passes to	The heir plain; the other children with differences	Every descendant equally, at once — no heir	Clan and names through the mother
By	Descent, under the laws of arms	Descent “by either sex”	The mother’s line; titles held by the clan, raised up on the clan mother’s nomination
Changes on a death?	Yes: the heir takes up the plain arms	No: each holds the mark already	A title passes within the clan, by its own customs

WHY

Arms are not a Mohawk system, and the book does not pretend they are. They are the Crown’s, given by the Crown’s heralds and passed by the Crown’s rules. A member who takes them steps into those rules for the arms alone; the mark U.E. still passes to every descendant equally, and the member’s clan and name still pass as Mohawk custom passes them. Knowing which system is speaking keeps each in its place.

SECTION 10

Emblems, as well as arms

Two ways to bear the posterity’s signs — so that every member can, with or without clan or nation status.

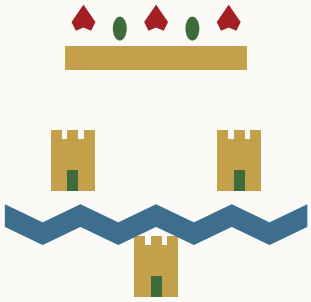
The Register of Emblems is proposed: for the Nation to adopt by its Gazette.

Its colour: **Plum**

EMBLEMS

Many Indigenous peoples mark themselves with an emblem — a single sign, without the European shield, crest and helm. Heraldry has the same thing: a badge. The posterity needs both, because many of its members have no clan and no band or nation status — through a father's line, or by adoption — and yet the right and the mark are theirs all the same. Their signs must come from what every member shares: the three villages, the Grand River, and the Loyalist coronet.

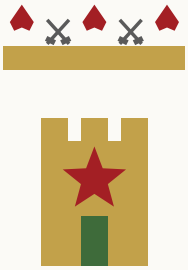
How to read the drawing: three specimen emblems, none on a shield. On the left, the posterity's own emblem — the three villages as three towers, the Grand River between them, under the civil coronet. In the middle, a personal badge — an arrowhead through the civil coronet. On the right, the emblem of one village's line — Canajoharie's tower with its star, under the military coronet.



The posterity
three villages, the river, the civil coronet



A personal badge
an arrowhead through the civil coronet



A village's line
Canajoharie: the tower and its star

	Arms	An emblem
What it is	Shield, crest, motto; with a flag and badge	A single sign, without the shield
Granted or recorded by	The Canadian Heraldic Authority, by letters patent	The Heraldic Authority as a badge with arms; or the Nation's own Register of Emblems
Needs	The UELAC certificate (for the coronet); Canadian citizenship	For the Nation's Register: the member's confirmation in the Register
Passes	By the laws of arms: the heir plain, others with differences	As the Nation's Register records it: to every descendant, by either sex

Member	Arms	The posterity's emblems	A clan symbol
Of the posterity, with no clan and no band or nation status	Yes	Yes	No
Of the posterity, and in a clan	Yes	Yes	Only with the clan's agreement
Received by customary adoption	Yes, with the certificate the Authority requires	Yes	Only if received into the clan, with its agreement

RULE The posterity's signs belong to every member of it. Clan symbols — the Turtle, the Wolf, the Bear and the rest — belong to the clans, and are borne only by their members, with the clan's agreement; never as a private device.

SECTION 11

The Chapel’s arms

The first church in a First Nations community granted arms — and why it bears the Royal Crown.

Sources: the Canadian Heraldic Authority’s public register; reports of the ceremony of 29 September 2024.

Its colour: **Plum**

THE CHAPEL

His Majesty’s Royal Chapel of the Mohawks was granted arms and a badge by the Canadian Heraldic Authority, and celebrated them on 29 September 2024 — the first church within a First Nations community in Canada to receive a grant of arms. The road began with petitions in 2005; the approval was found years later in the chapel’s archives, and followed up.

In the Chapel’s arms	Why, in the Authority’s own account
The Royal Crown	The Chapel’s long royal connection, and its designation as a Chapel Royal by King Edward VII in 1904
A peace tree	The Chapel’s Indigenous heritage; repeated in its badge
The motto, from the King James Bible	“Faith, hope, charity” — the version chosen to connect the motto to Queen Anne’s Bible, given to the first chapel

WHY The plaque the Queen unveiled in 1984 names the Loyalist Mohawk. The Chapel, as a Chapel Royal, rightly bears the Royal Crown: it is the Crown’s chapel. The Loyalist coronet belongs to the people the plaque names — the posterity, in their own arms. The two answer each other: the Crown’s chapel, and the Crown’s Loyalists.

The Authority’s heralds have said they increasingly use First Nations symbols in arms, in place of the lions and fleurs-de-lys of older grants — which opens the way for the emblems on the next pages.

SECTION 12

Indigenous emblems

Signs any member may bear, in arms or as an emblem.

Proposed: for the Nation to adopt by its Gazette.

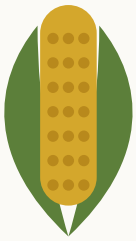
Its colour: **Plum**

EMBLEMS

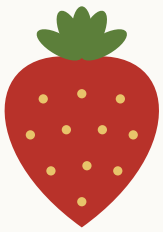
How to read the drawing: four emblems, each drawn flat, with what it stands for beneath. None is a clan animal, so every member may bear them — in a shield, as a crest, or as an emblem on its own.



The salmon
the river, and its return



Corn
the Three Sisters



The strawberry
the first fruit of the year



The feather
honour, given and received

Emblem	Stands for	In arms, for example
The salmon	The river and its return; Atlantic salmon once ran from the sea to Lake Ontario	A salmon naiant (swimming) across the Grand River
Corn	The Three Sisters — corn, beans and squash — grown together	An ear of corn as the crest
The strawberry	The first fruit of the year, and its thanksgiving	Strawberries scattered on the field
The feather	Honour given and received	A feather held in the crest’s hand

RULE The Turtle, the Wolf and the Bear belong to the clans, and are borne only by their members, with the clan’s agreement. The salmon, corn, strawberry and feather belong to everyone.

SECTION 13

Honours shown with arms

How a member’s orders and medals appear with their arms — and how to be nominated.

† Check the Association’s own awards with the United Empire Loyalists’ Association of Canada.

Its colour: **Plum**

HONOURS

A person who holds an order or a decoration may show it with their arms: the insignia of an order hangs beneath the shield, and an order’s motto may encircle it; medals hang beneath on their ribbons. A member who is honoured carries the honour into their arms, as every armiger does.

Honour	Who may nominate	How
The Order of Canada	Anyone	Through the Governor General’s office, with letters of support
The Order of Ontario	Anyone	Through the Province’s honours office
The Sovereign’s Medal for Volunteers	Anyone	Through the Governor General’s office
The Loyalists’ Association’s own awards †	Its branches and members	Through the Association
The Grand River Medal (proposed)	Any member	To the Secretariat, as below

RULE No one nominates themselves, and no officer decides a nomination in which they have an interest (Book IX). Every honour the Nation records goes on the Register, with its Record Code.

SECTION 14

A medal of the Nation’s own

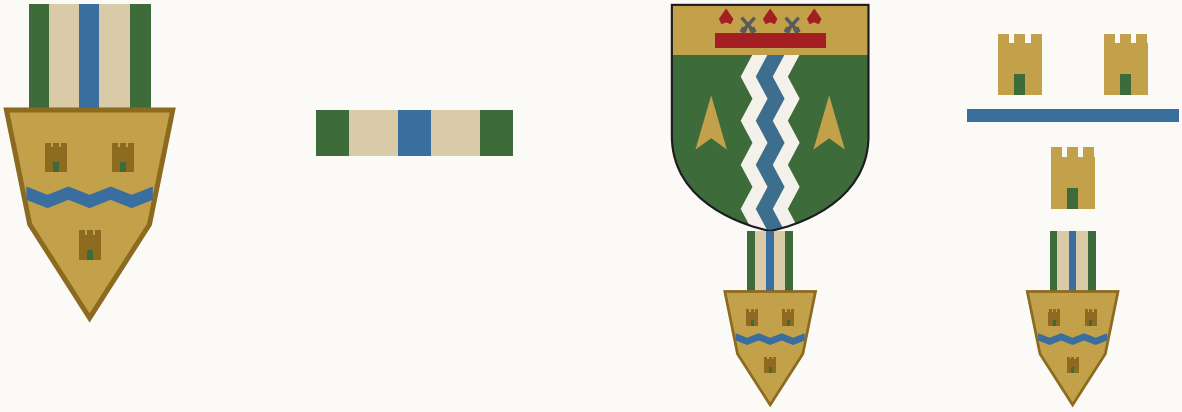
The Grand River Medal: what it would look like, and how it would be given.

Proposed: the medal, its name and its rules are for the Nation to adopt by its Gazette.

Its colour: **Plum**

THE MEDAL

How to read the drawing: on the left, the medal on its ribbon — an arrowhead of gold, point down, bearing the three towers and the Grand River. Next, the ribbon bar worn every day: the Nation’s green at the edges, the passport’s tan, and the river’s blue at the centre. Then the medal as it hangs beneath a member’s arms, and beneath the posterity’s emblem, for members without arms.



The medal
an arrowhead of gold, point down

The ribbon bar
for daily wear

With arms
hung beneath the shield

With the emblem
for members without arms

The Grand River Medal (proposed)	
For	Service to the Nation and its people, beyond the duties of any office
Nominated by	Any member, in writing, with two seconders
Decided by	An honours committee of three, none with an interest in the nomination (Book IX)
Given	By the Secretary-General, at a gathering of the Nation; entered in the Gazette and on the Register
Shown	Worn on its ribbon; hung beneath the member’s arms or emblem
Shape	An arrowhead, not a circle — after the Brand Guide, and the arrowheads of the specimen arms

SECTION 15

UE with other letters

Where UE goes when a member holds other post-nominal letters.

Source: the order of post-nominal letters as quoted by the United Empire Loyalists' Association of Canada (Kingston Branch, 2016).

Its colour: **Plum**

POST-NOMINALS

UE follows a member’s name on its own: Benjamin DOOLITTLE UE. A member who holds other honours, degrees or offices writes them all in one settled order. The Loyalists’ Association places UE in the third group — with KC, JP and DL — after orders, decorations and medals, and ahead of university degrees.

Group	What	For example
1	Orders, decorations and medals, in the Crown’s order of precedence	CC, CM, OOnt
2	Royal appointments	PC
3	King’s Counsel, justice of the peace, deputy lieutenant — and UE	KC, JP, DL, UE
4	University degrees, lowest first	BA, MA, PhD
5	Professional designations, fellowships and memberships	P.Eng., FRSC
6	Offices held	MP, MPP

Worked examples (invented people)	
UE alone	Benjamin DOOLITTLE UE
With an order and degrees	Jane SMITH, CM, UE, BA, LLB
With KC and a profession	John BROWN, KC, UE, MA, P.Eng.
With a provincial order, JP, a doctorate and an office	Mary MARTIN, OOnt, JP, UE, PhD, MPP
The Association’s own example	Peter Milliken UE, BA, LLB, MA(Oxon), LLD, MP

Rule	Why
Write UE without stops	As the Association and the Nation write it; “U.E.” only when quoting Dorchester’s Order of 1789
Commas between letters; none inside them	Jane SMITH, CM, UE, BA
Use the full set only in formal writing	In everyday use, UE alone, or the highest honour and UE
The Nation’s own medal carries no letters	The Grand River Medal is worn, not written after the name (proposed)
An office in the Nation is a title, not a post-nominal	Benjamin DOOLITTLE UE, Secretary-General — the title follows, on its own line or after a comma

SECTION 16

Ceremony and protocol

How the Nation receives, opens and remembers.

The order of precedence and flag rules are proposed: for the Nation to adopt by its Gazette.

Its colour: **Plum**

CEREMONY

Occasion	Form
Opening a dialogue between nations	The customary invitation to the pipe (Gazette 73)
Receiving into the people	Condolence and reception into a clan, by name — as Chief John Buck condoled the Prince of Wales in 1919
A Crown representative at the Chapel	Received at His Majesty’s Royal Chapel of the Mohawks; invited to sign the Queen Anne Bible
Remembering	The roll of those received, and the signatures of the Bible, kept in the Register

Queen Anne’s gifts

Gift	Kept
The Bible (1711–1712)	At His Majesty’s Royal Chapel of the Mohawks, signed by the Crown’s princes and representatives since 1860
The silver communion service (1711–1712)	Divided after the Revolution between the Grand River and the Bay of Quinte
A flag, Queen Anne’s †	Given to the Loyalist Mohawk with the silver, by the Nation’s record

† The flag’s source is to be cited from the Nation’s record before publication.

Order of precedence (proposed)

Order	Office
1	The Secretary-General
2	The Attorney General
3	The Registrar General
4	Other heads of department, by the date of their office
5	Officers, by the date of their office
Guests	The King’s representatives take precedence as guests of honour

Flags (proposed)

Rule	Practice
Where flown	The Nation’s flag at the Secretariat and at the Nation’s events
With other flags	Of equal size and height; the Nation’s flag in the position of honour on its own ground
Half-mast	By the Secretary-General’s direction, by Gazette

SECTION 17

Why these rules

The reason for each proposed rule, so the Gazette can adopt or change it knowingly.

Its colour: **Plum**

REASONS

Every rule in this book marked “proposed” is set out below with the reason for it. The Nation may adopt each as it stands, change it, or set it aside — knowing what each was meant to do.

The proposed rule	Why
The Roll of Honour by Gazette only	An honour no one can quietly give or take away
A citation of no more than 200 words	Says plainly what was done, so the honour explains itself
A panel of three, none with an interest	No one honours a friend; the rule of Book IX
Withdrawal only with reasons, by Gazette	An honour taken away is as public as one given
Precedence by office, then by date of office	Plain, and never a matter of favour
Flags of equal size and height	Respect between equals

SECTION 18

How we compare, and the hard questions

Benchmarks, and answers.

Its colour: **Plum**

BENCHMARKS

How we compare

Benchmark	What they do	What the Nation does
The Canadian Honours System (Order of Canada, 1967)	Honours by advisory council, appointment, and public citation	A panel, a citation, and the Gazette
The College of Arms (England) and the Court of the Lord Lyon (Scotland)	Arms granted by letters patent and recorded for ever	Arms petitioned from the Canadian Heraldic Authority, the record kept in the Register
The Canadian Heraldic Authority (1988)	The Crown’s heraldic office in Canada; the Loyalist coronet	The route for residents’ personal arms

Questions an expert or critic would ask

Isn’t U.E. just a society’s courtesy?
No. The mark is the Crown’s, made by Order in Council in 1789. A society may certify descent; the Nation relies on its own Register and the magistrate’s confirmation.

Can the Nation confer honours at all?
Every nation honours its own. The Nation’s adoptions were recognised by the Crown’s own princes, who took names under them.

Doesn’t a grant of arms from Canada concede the Nation’s footing?
No. The Heraldic Authority is the Crown’s own office, and the Nation deals with the Crown directly; the Loyalist coronet recognises the adherence the Nation rests on.

Who decides who is honoured?
A panel of three without an interest in the nominee, and the Gazette — never one officer alone.