MOHAWK NATION
OF GRAND RIVER
SECRETARIAT

BOOK I OF THE REGISTER'S BOOKS · READ IT FIRST

The Nation and its Instruments

Who the Mohawk Nation of Grand River is, the four Crown instruments it stands on, what it holds, how it measures the Tract, how it is organised, and how it deals with the Crown.

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

First edition · October 2026

The Nation and its Instruments

Book I of the Register’s books · read it first

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SECTION 1

Who the Nation is

The people to whom the instruments were made, and their posterity.

Read this book first: every other book assumes it. Its statements of the Nation’s positions are subject to review by the Attorney General before publication.

Its colour: **Cover ink**

WHO WE ARE

The Mohawk Nation of Grand River is the posterity of “some of the Mohawks” — in the words of the Crown’s own Pledge of 1779 — of three named villages, Canajoharie, Tikondarago and Aughquaga, who adhered to the Crown before the Treaty of Paris of 1783 and lost their settlements for it. Their posterity is now spread across the world. Most are not members of any band; and the Nation receives others by its own law of adoption.

The Nation is	The Nation is not
The class named in the Crown’s instruments, and their posterity	The Mohawk Nation at large, or any other Mohawk community — each stands on its own footing
In a relationship with the Crown, nation to Crown — the Mohawk and the King directly	A band under the Indian Act; the Grand River Mohawk never accepted the Simcoe Patent of 1793
Organised in its own Secretariat, Court and offices	Registered under the laws of a province: no incorporation, business name or charity number has been sought
The keeper of its own Register	Speaking for the Haudenosaunee Confederacy

WHY The instruments define those to whom they were made by their adherence and their villages — not by clan, custom or occupation. Who belongs to the Nation is therefore a matter of proven descent from that class, or of adoption by the Nation’s own law, recorded in its Register.

SECTION 2

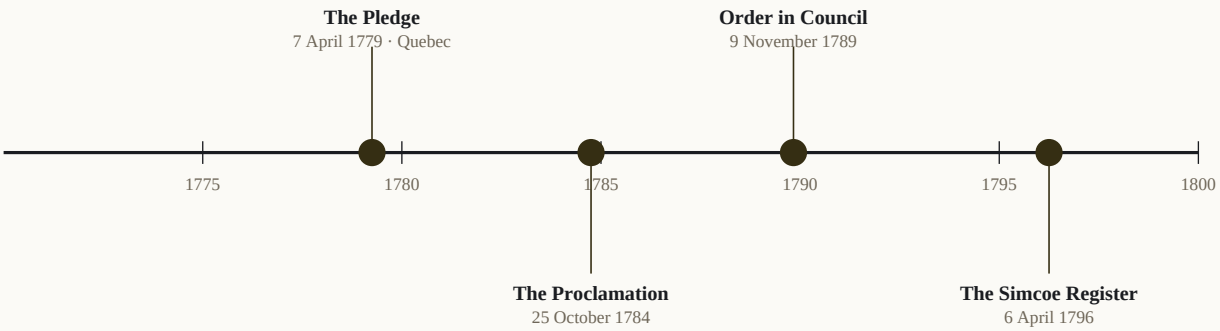
The four instruments

The Crown’s own documents, and what each does.

Its colour: **Cover ink**

THE INSTRUMENTS

How to read the line: each mark is one of the four instruments, placed by its year, from the Pledge of 1779 to the Simcoe Register of 1796. The table beneath gives who made each one and what it does.



Instrument	Made by	What it does
The Haldimand Pledge, 7 April 1779	Frederick Haldimand, under his hand and seal at Quebec	Pledges the Crown to restore to “some of the Mohawks” of Canajoharie, Tikondarago and Aughquaga, at the war’s end, the condition they were in before it
The Haldimand Proclamation, 25 October 1784	Haldimand, as Governor	Sets apart the lands six miles deep on each side of the Grand River, from its mouth to its source, for the Mohawks and their posterity
Order in Council, 9 November 1789	Lord Dorchester, in Council	The Mark of Honour: those who adhered to the Unity of the Empire, and their posterity, to be distinguished by the letters U.E., and a register kept
The Simcoe Register Proclamation, 6 April 1796	Lieutenant Governor Simcoe	Those entitled to be ascertained on oath before magistrates, and entered in the register

In their own words

Instrument	Its operative words
The Pledge, 1779	“Some of the Mohawks of the Villages of Canojaharie, Tikondarago, and Aughugo” … “restored at the expense of the Government, to the state they were in before the wars broke out” … “I do hereby ratify the same … as soon as that happy time comes”
The Proclamation, 1784	“which them and their posterity are to enjoy for ever”
The Land Board of Niagara, 1791	“as the faith of Government is pledged to the Mohawk Chiefs for the two tracts mentioned above, every precaution ought to be taken to preserve them in the quiet possession and property of them”
Dorchester’s Order in Council, 1789	a registry kept “to the end that their posterity may be discriminated, from future Settlers”; “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”
Simcoe’s Proclamation, 1796	“such registry has not been generally made”; all claiming “to ascertain the same upon oath before the magistrates”

RULE These four explain the whole of the Nation’s interest. The Simcoe Patent of 14 January 1793 is deliberately not among them: the Grand River Mohawk never accepted it.

How to read the poster, on the next page — turn the book to read it. Along the top runs a spine of dates, the four instruments in gold and what lies around them in grey. Beneath are the four as sheets: each with its date and maker, its operative words with the phrases that matter picked out in gold, what it did, and the Nation’s reading of it as a position. The Tract, from the Register’s own land map, sits in the Proclamation’s sheet. The band beneath shows what the four do together, from Carleton’s promise to the Register, and what is deliberately outside them. The poster is printed by Mohawk’s Printer, ISBN 978-1-0680559-6-6.

MOHAWK NATION OF GRAND RIVER

The Four Instruments

A promise made in war, kept in land, marked on a people, and sworn before a magistrate.

The Pledge of 1779 · the Proclamation of 1784 · Dorchester's Order of 1789 · Simcoe's Register Proclamation of 1796 · From Books I and II of the National Books

not to scale

1775 — *Carleton's promise*
1779 — THE PLEDGE
1783 — *the peace*
1784 — THE PROCLAMATION
1789 — THE ORDER
1793 — *the Simcoe Patent never accepted*
1796 — THE OATH
1841 — *a "surrender" the class never made*
1867 — *s. 109: the grant preserved*
Today — *the Register*

I — 7 APRIL 1779 — The Haldimand Pledge

Frederick Haldimand, Governor of Quebec, under his hand and seal at Quebec

"The Mohawks of the villages of **Canojaharie, Tikondarago and Aughuago***, whose settlements there had been, upon account of their steady attachment to the King's service and the interest of the Government,* **ruined by the Rebels***; having informed me that my predecessor, Sir Guy Carleton, was pleased to promise, as soon as the present troubles were at an end, the same should be* **restored at the expense of the Government, to the state they were in before** *these broke out, and said promise appearing to me just, I do hereby ratify the same, and assure them the said promise, as far as in me lies, shall be faithfully executed, as soon as that happy time comes."*

What it did. Ratifies Carleton's promise of 1775 to "some of the Mohawks" of three named villages: their settlements are to be restored, at the Crown's expense, to what they were before the war.

The Nation's reading. The class is defined here, by village and by adherence: not by clan, custom or band. It speaks of no Indigenous right. It is a promise owed by the Crown to named people and their posterity.

Fred: Haldimand

Given under my hand and seal at Quebec

Haldimand Papers; as transcribed in the Register's Treaty and Instrument Library

II — 25 OCTOBER 1784 — The Haldimand Proclamation

Frederick Haldimand, under his hand and seal at arms, at the Castle of St Lewis, Quebec

"Whereas His Majesty having been pleased to direct that in consideration of the early attachment to his cause manifested by the Mohawk Indians, and of the loss of their settlement which they thereby sustained … I do hereby in His Majesty's name authorize and permit the said **Mohawk Nation and such others of the Six Nation Indians as wish to settle in that quarter** *to take possession of and settle upon the banks of the river commonly called Ouse or Grand River … allotting to them for that purpose* **six miles deep from each side of the river beginning at Lake Erie and extending in that proportion to the head of the said river***, which* **them and their posterity are to enjoy for ever***."*

What it did. Keeps the Pledge in land: the Crown buys the Tract from the Mississaugas and sets it apart, six miles each side of the Grand River, mouth to source, for them and their posterity.

The Nation's reading. A deed of gift of acquired territory, Crown-derived: preserved by section 109 and protected by section 52. Not trust land, not a section 35 right. The class has never surrendered it.



The Tract, from the Register's land map, every layer

Fred: Haldimand

Given under my hand and seal at arms at the Castle of St Lewis, Quebec

The Crown's printed text; the Register's certified extract

III — 9 NOVEMBER 1789 — Lord Dorchester's Order in Council

Guy Carleton, Lord Dorchester, Governor General, in Council at Quebec

It was his wish **"to put a Mark of Honour upon the families who had adhered to the Unity of the Empire"***; the land boards were to keep a registry of them,* **"to the end that their posterity may be discriminated from future settlers"***, and to grant their sons and daughters two hundred acres each on coming of age. The note:* **"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"***.*

What it did. Marks the people: every family that adhered, and all their descendants by either sex, carry the Crown's mark, UE, and are to be registered so that their posterity can be told from later settlers.

The Nation's reading. The mark is the Crown's, not any society's courtesy. It is hereditary and individual: by either sex, and by customary adoption, outside clan and band registers. The founders of the three villages are Loyalists under it.

Dorchester

By order of His Excellency in Council

Library and Archives Canada, RG1 L1, vol. 18, p. 110; as transcribed by the UELAC

IV — 6 APRIL 1796 — Simcoe's Register Proclamation

John Graves Simcoe, Lieutenant Governor of Upper Canada, under his hand and seal at arms, at York

The registry Dorchester ordered **"has not been generally made"***; so he directs all persons* **"who adhered to the unity of the empire and joined the royal standard in America before the treaty of separation in the year 1783, to ascertain the same upon oath before the magistrates in the Michaelmas quarter sessions"***, in such manner and form as the magistrates are directed to receive it; and those who neglect to do so* **"will not be considered as entitled … to the benefit of having adhered to the unity of the empire"***.*

What it did. Supplies the procedure: who is of the class is ascertained one by one, on oath, before a magistrate, and registered. The Old U.E. List was compiled from those oaths and the rolls.

The Nation's reading. The magistrate is the officer the Crown named to receive the oath. The Nation's position: that oath was never taken for the class, which is the missing link; its Register takes it now, before a justice of the peace, line by line.

J. Graves Simcoe

Given under my hand and seal at arms at the Government House at York

As printed in the Niagara and Long Point settlers' records

WHAT THE FOUR DO TOGETHER

1775 The promise — Carleton, at Montreal: losses in the war to be replaced

→ **1779 The Pledge** — restores the three villages, at the Crown's expense

→ **1784 The Proclamation** — delivers the land: the Tract, to them and their posterity, for ever

→ **1789 The Order** — marks the people: UE, by either sex, and a registry of them

→ **1796 The oath** — ascertains each one, on oath before a magistrate

→ **Today The Register** — records each line to a founder, and takes the oath the Crown designed

DELIBERATELY OUTSIDE THE FOUR

The Simcoe Patent, 14 January 1793: never accepted by the Grand River Mohawk.
The "surrender" of 1841: a class that never surrendered cannot have surrendered.
The Indian Act: the Nation is not a band, and its land is not trust land. *The four speak of no Indigenous right or custom. They define a class by adherence and three villages, and a territory acquired by deed of gift: so there is no duty to consult, only a duty to observe.*

Four instruments, one line: the promise, the land, the mark and the oath, and the Register that keeps them.

The story of the three villages is in The Three Villages; the mark and the climb in The Mark of Honour and The Line of Honour: the companion posters, from Mohawk's Printer.

Sources: Haldimand's Pledge, 7 April 1779 (Haldimand Papers, Library and Archives Canada MG 21†); the Haldimand Proclamation, 25 October 1784 (the Crown's printed text); Lord Dorchester's Order in Council, 9 November 1789 (Library and Archives Canada, RG1 L1, vol. 18, p. 110; W. S. Wallace, The United Empire Loyalists, 1914); Simcoe's Register Proclamation, 6 April 1796 (as printed in the Niagara and Long Point settlers' records†). The Nation's readings are its positions, as Books I and II state them. † to be confirmed against the originals by the Attorney General.

MOHAWK NATION OF GRAND RIVER SECRETARIAT

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SECTION 3

The Loyalist Mohawks

Who adhered to the Crown, what they lost, and where their posterity went.

Its colour: **Cover ink**

THE LOYALISTS

When the American Revolution came to the Mohawk Valley, the Mohawks of Canajoharie, Tikondarago and Aughquaga adhered to the Crown. They fought beside the King's forces on the New York and Pennsylvania frontier, and lost their villages for it: by the war's end, the three were gone — burned, abandoned, or in the hands of the new republic.

The Treaty of Paris of 3 September 1783 then gave their homeland to the United States, without their consent and without a word of provision for them. The Crown had already pledged, in 1779, to restore them; the Proclamation of 1784 was how it did so.

After the war	Where
Most of those who followed Joseph Brant (Thayendanegea)	To the Grand River, under the Proclamation of 1784
Many of those who followed John Deserontyon	To the Bay of Quinte (Tyendinaga)
Their posterity since	Across the world; most belong to no band

WATCH FOR Historians generally identify Tikondarago with Tiononderoge, the Lower Castle at Fort Hunter, many of whose people settled at the Bay of Quinte. † To be verified by the Registrar General. If so, part of the class's posterity lives there: the class is defined by its village and its adherence, wherever its posterity now live.

Remembered as Loyalists: three witnesses

Who the Loyalist Mohawk were is not only the Nation's account. The Crown has set it in bronze, built it in timber, and the community has written it down in its own press.

Witness	What it records
The federal plaque at the Mohawk Chapel (Historic Sites and Monuments Board of Canada; unveiled by Queen Elizabeth II, 1984)	The chapel built by the Crown in 1785 and given to the Mohawk led by Joseph Brant, who had supported the British and lost their lands in New York for it. In its own words: "To compensate for the loss the Mohawks were granted 307,560 ha" on the Grand River — about 760,000 acres, granted to the Mohawks. It stands, the plaque says, as a reminder of the part the Loyalist Mohawks played in the settlement of Ontario
The Mohawk Chapel itself	St. Paul's, built by the Crown in 1785: the first Protestant church in Upper Canada and the oldest surviving church in Ontario; named a Chapel Royal by Edward VII in 1904; the Royal Arms at its door — His Majesty's Chapel of the Mohawks
George Beaver, Mohawk Reporter: The Six Nations Columns (Iroqrafts, Ohsweken; ISBN 0-919645-24-0)	A Six Nations writer, in a 1989 column for his own community: the Mohawk were "United Empire Loyalists as much as any Scot or Englishman", never called so because they were natives, and seldom treated as Loyalists

WHY A Crown plaque, a Royal Chapel and a Six Nations columnist say the same thing in three different voices: the Mohawk who came to the Grand River came as Loyalists, and the land was granted to the Mohawks. None of the three was written for this case.

1841, in three registers

Register	What it says
The plaque at the Mohawk Village	In the flattest voice: "In 1841 the government moved the Grand River Iroquois" to land south of the river
The Crown's commission (Pennefather, 1858)	The squatters were removed — and compensated $32,000 out of Six Nations funds

Register	What it says
The community’s memory (George Beaver)	As oral history, and so labelled by Beaver himself: people driven across the Grand with clubs and pitchforks, from Cainsville to Onondaga and Middleport to Caledonia; the Tutelo driven from Tutela Heights

The bronze, the blue book and the memory describe one event. They differ only in what each was willing to say about it.

SECTION 4

One class, no names

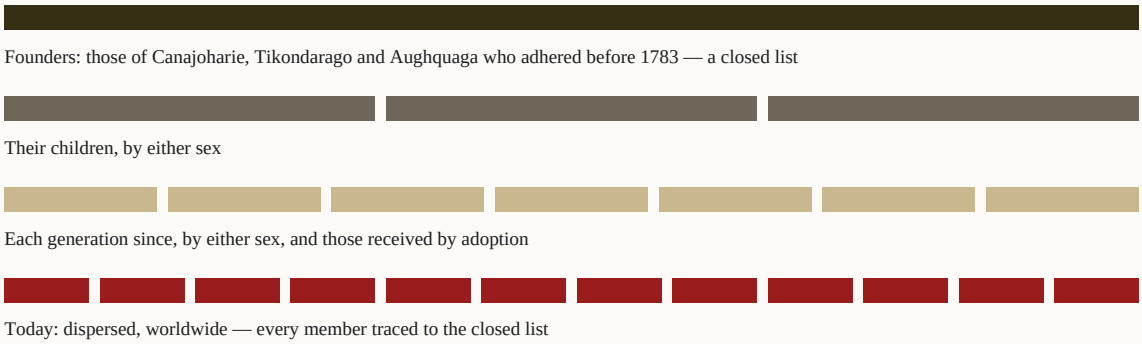
The Pledge names villages, not persons — and why that matters.

Its colour: **Cover ink**

THE CLASS

The Pledge of 7 April 1779 names no person. It begins: “Some of the Mohawks of the villages of Canojaharie, Tikondarago and Aughuago” — those whose settlements had been ruined on account of their steady attachment to the King’s service. It defines those it binds by two things only: their village, and their adherence to the Crown. It says nothing of clan, of the maternal line, or of custom.

How to read the drawing: each band is a generation. The top band, a single block, is the founders of the three villages who adhered before 1783 — a closed list that can never grow. Each band below divides as their posterity multiplies, by either sex and by adoption, down to the members living today, worldwide. Every member traces back to the top.



The Pledge says	So
“Some of the Mohawks”	Not the Mohawk Nation at large, and not the Six Nations: a part of the Mohawks
Of three named villages	The class is fixed by place, at that time
Whose settlements were ruined for their attachment to the King	And by their adherence
A promise to restore them	The Proclamation of 1784 is its fulfilment, for them and their posterity

“Such others”

The Proclamation of 1784 grants to “the said Mohawk Nation and such others of the Six Nations as wish to settle in that quarter”. The Nation reads this as it is written: a principal — the Mohawks the Pledge had named five years before — and others admitted beside them. Reading “and such others” as if it dissolved the named class into one collective grantee is, in the Nation’s view, the step on which every later confusion rests; it is not in the document.

WHY Because the class is named by village and adherence, and not by any person, who belongs to it is a question of records: descent from those villages, proven — not a question of membership of any later body.

SECTION 5

The Mark of Honour and the register

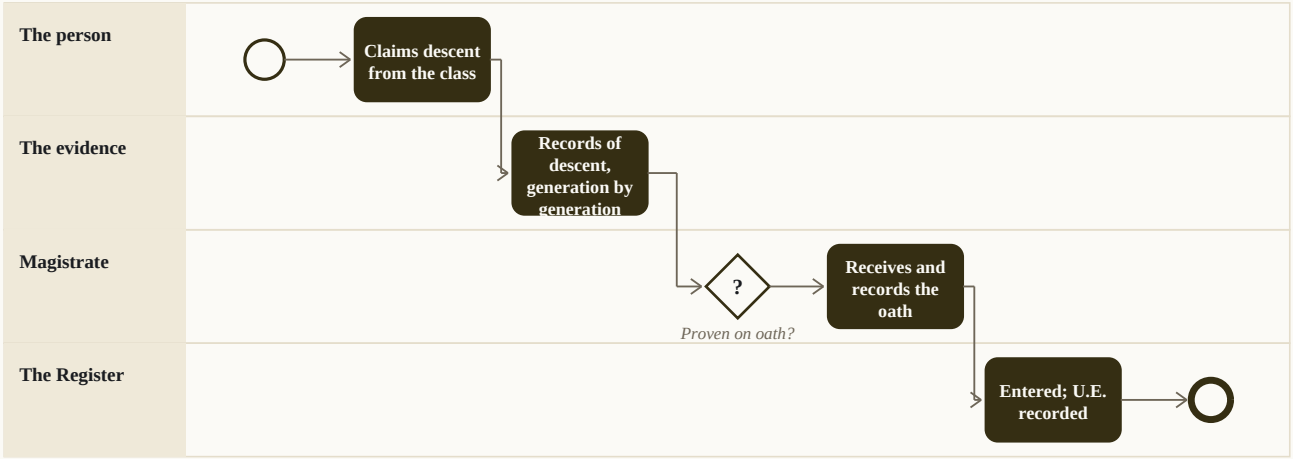
The Crown’s own procedure for proving who belongs — never repealed.

Its colour: **Cover ink**

U.E.

Instrument	What it set up
Lord Dorchester’s Order in Council, 9 November 1789	Those who adhered to the Unity of the Empire and joined the Royal Standard before the Treaty of Separation of 1783, with all their children and descendants by either sex, to be distinguished by the letters U.E.; a register to be kept
The Simcoe Register Proclamation, 6 April 1796	Those entitled to appear and prove their entitlement on oath before magistrates, to be entered in the register; those who did not, not to be considered entitled

How to read the diagram: each row is one party — the person, the evidence, the magistrate, and the Register. Follow the steps left to right, from the claim of descent to the entry in the Register; the diamond is the question the magistrate must answer on oath.



Nothing in these instruments needs a ceremony or an interpreter: the Crown wrote them. It named the villages, wrote down what those people lost and were owed, built the register, set the oath, appointed the officer to hear it — the magistrate — and said who would not be considered entitled. That procedure has never been repealed. The Nation’s Register follows it.

RULE Descent “by either sex”: the Crown’s Mark of Honour runs through either parent. It does not depend on clan or the maternal line.

SECTION 6

What went wrong, and the fixes

How the named class was lost from view, and what the Nation does about each.

Its colour: **Cover ink**

ISSUES AND FIXES

What went wrong	The Nation’s fix
“Such others” read as dissolving the named class into one collective grantee	Read the Proclamation as written: the named Mohawks as principal (Book I, Section 2)
The Simcoe Patent of 1793, offering a different tenure	Never accepted by the Grand River Mohawk; set outside the four instruments
Indian Act band lists (from 1876) and the Indian Register (from 1951) treated as proof of who belongs	Rule 2: belonging does not depend on any list kept by another government
A council constituted under the Indian Act in 1924 treated as speaking for the class	A body created in a later century is not the class; the Secretariat rejected another body’s claimed standing on 27 September 2022 (GZT001-050400-000054)
The land treated as trust land, “for a band or body of Indians”	Not trust land: the interest is Crown-derived and the class’s own
Few Mohawk Loyalists ever entered in the U.E. register; records scattered on two continents	Ascertainment now, on oath before a magistrate, from the records that survive
Descent proven only by membership, not by records	The Citizenship Determination Rules, under the Birth and Heritage Registrar Directive of 2 January 2024

The Citizenship Determination Rules

Rule	In brief
1	Citizenship is a matter of descent from the Mohawk Loyalist communities named in the instruments
2	It does not depend on any band list, Indian Register or other list kept by another government
3	Those determined under the Rules are the posterity to whom the Crown’s obligations under the Proclamation are owed
4	It may be removed only if the Registrar General, with the Attorney General, finds the entry was made in error

The records that prove descent

Record	Held
The Haldimand Papers	The British Library
The Loyalist claims (Audit Office series AO 12 and AO 13)	The National Archives, Kew
Upper Canada Land Petitions	Library and Archives Canada
The registers of the Mohawk Chapel and early Grand River lists	Their keepers, and the Nation’s Register
A UELAC certificate of descent	Supplementary proof only; the Nation relies on its own Register

How we compare

Benchmark	What they do	What the Nation does
The Board for Certification of Genealogists’ Genealogical Proof Standard	A reasonably exhaustive search; full citations; analysis; conflicts resolved; a written conclusion	The standard for every lineage the Register enters

Benchmark	What they do	What the Nation does
The UELAC’s certificates of Loyalist descent	Descent proven generation by generation to a proven Loyalist	Accepted as supplementary proof
The Daughters of the American Revolution	Lineage verified by documents, generation by generation	The same documentary method, ending in an oath before a magistrate

SECTION 7

Why it matters, and for whom today

What the class means now, and to whom.

Its colour: **Cover ink**

WHY IT MATTERS

For	It matters because
The posterity, wherever they live	They can prove who they are by records and an oath — without a band list, a registry, or anyone’s permission
The land	Only the class to whom the instruments were made can surrender what they granted; a clear class is the only way the interest can be dealt with at all
The Crown	It knows to whom it owes the Proclamation’s obligations; a clear class is how the encumbrance on its title is resolved
Other communities	Each stands on its own footing; the Nation speaks for none of them, and takes nothing from them
Owners of land on the Tract	Private titles that do not conflict with the interest are not challenged; a clear class means clear dealing
Historians and the public	The record is open: every entry, every oath, every instrument, checkable

Questions an expert or critic would ask

Isn’t this just the Six Nations claim under another name?
No. It is the claim of a named class under the Crown’s own instruments, proven by records and oath — not a collective claim of any community under section 35.

Most Mohawks today cannot trace to three villages. Aren’t you excluding people?
The instruments, not the Nation, define the class. Others may be received by the Nation’s law of adoption; and every other community keeps its own footing.

Wasn’t the U.E. mark for settlers, not Mohawks?
The Order of 1789 marks all who adhered to the Unity of the Empire before 1783, with their descendants by either sex. The Mohawk Loyalists adhered before 1783.

Who decides who belongs?
The records, sworn before a magistrate, under published Rules — and every entry is in the Register, open to check.

SECTION 8

What the Nation holds

The Nation’s positions, stated as its own.

Subject to review by the Attorney General before publication.

Its colour: **Cover ink**

POSITIONS

The Nation holds that	Because
Its interest in the Tract is Crown-derived	It arises from the Crown’s own instruments, not from Aboriginal title or custom
The interest was preserved at Confederation	Section 109 of the Constitution Act, 1867 took the lands subject to it; section 52 protects it
It is not a section 35 right	The instruments speak of no Indigenous rights or customs; the territory is acquired, not ancestral
It confers exclusive use and enjoyment	As the Proclamation sets the lands apart for the Mohawks and their posterity
It is not trust land	“Held in trust for a band or body of Indians” would bring it back under the Indian Act and Crown wardship; the Nation’s own trusts are its own business
It does not seek to overturn private titles	Titles that do not conflict with the interest are not challenged; but the Land Titles Act cannot defeat the interest, and the Nation will not concede it
Only the class can surrender it	A body created in a later century is not the class to whom the instruments were made
There is a duty to observe the instruments	Consultation would treat the interest as unproven; the instruments are the proof

RULE The Nation does not challenge the King as sovereign within Canadian society. What it claims, it claims strictly within the order of the Mohawk Nation of Grand River, over its acquired territory — not in contest with the Crown or the provinces.

SECTION 9

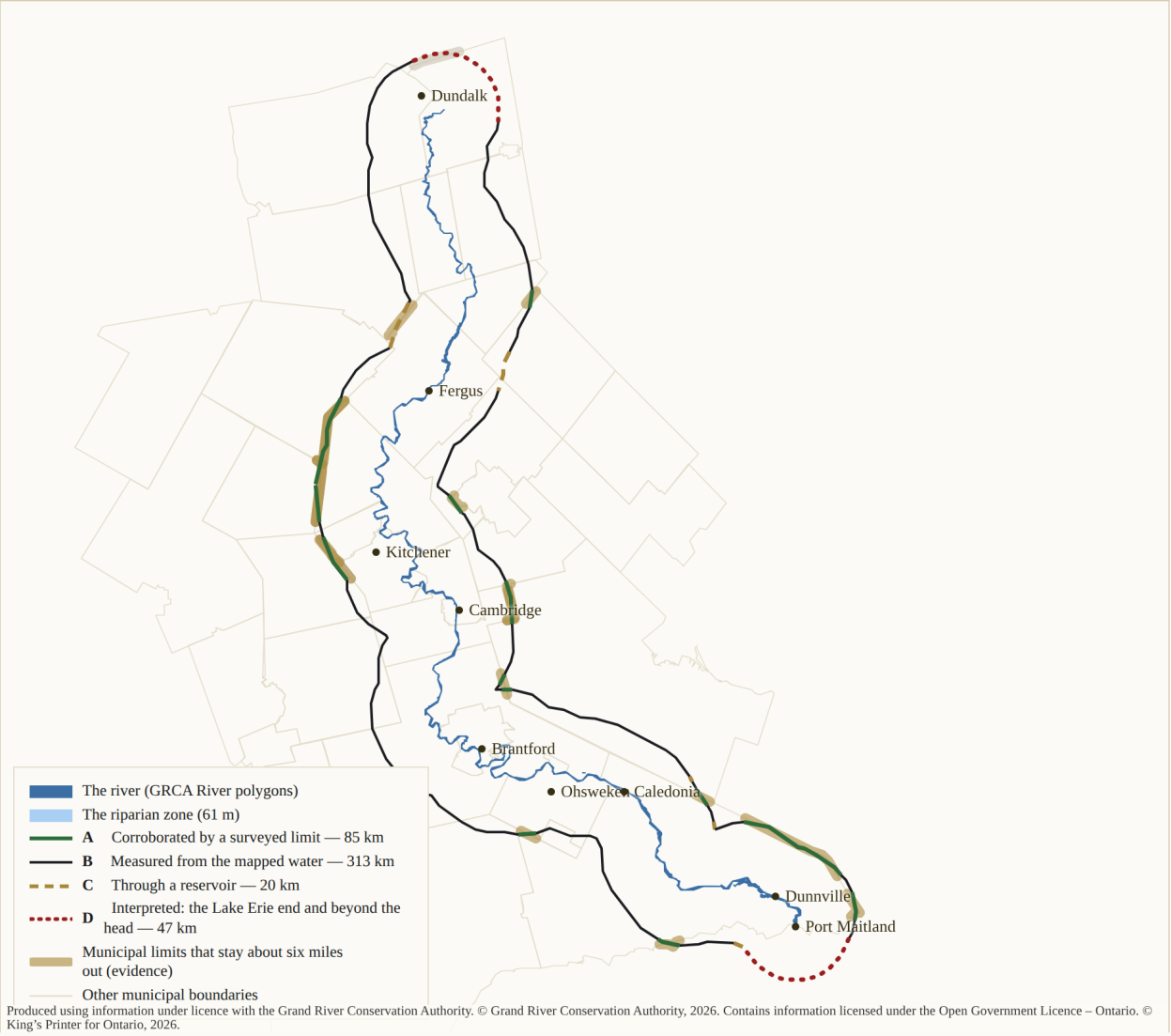
The Tract

How the Nation measures the lands of the Proclamation.

Its colour: **Cover ink**

THE TRACT

How to read the map: the blue line is the Grand River; the line drawn six miles from each bank is the boundary of the Tract, coloured by the evidence for it, part by part — A, B, C and D, explained in the caption and in Book III.



The Nation's land map: the line six miles from the river's banks, each part marked by its evidence — A, corroborated by a surveyed limit; B, measured from the mapped water; C, through a reservoir; D, interpreted at the Lake Erie end and beyond the head — with the municipal limits that stay about six miles out. © Mohawk Nation of Grand River Secretariat · Published by Mohawk's Printer · ISBN 978-1-0680559-2-8. Produced using information under licence with the Grand River Conservation Authority. © Grand River Conservation Authority, 2026. Contains information licensed under the Open Government Licence – Ontario. © King's Printer for Ontario, 2026.

The part of the Six Nations reserve that lies outside the six-mile line was never Haldimand land: it is land Canada reserved for the Six Nations — Canada's reserve, not the Mohawk's Tract. The reserve and the Tract are different lands, made by different acts for different peoples.

The Proclamation sets apart six miles deep from each side of the river. The Nation measures from each bank, not from the centre line, following the river's every bend from its mouth to its source; the result need not match the boundary lines known today. The Nation's map is drawn only from the Crown's and Ontario's own inputs: the Crown's printed text of the Proclamation, and the Grand River Conservation Authority's open data for the river and municipal boundaries.

Source	Acres	What it measures
The Nation’s standard reference	about 950,000	The full extent, mouth to source, as the Proclamation describes it
The Crown’s plaque at His Majesty’s Chapel of the Mohawks	760,000	Granted to the Mohawks, as the plaque states
Ridout’s survey of 1821	674,910	To a northern boundary at the Falls near Elora
The reserve today	about 46,000 to 48,000	What remains reserved

SECTION 10

The official timeline

From 1710 onward.

Adopted by the Nation’s Gazette; later entries added by Gazette entry.

Its colour: **Cover ink**

THE TIMELINE

Year	Date		What happened
1710	April	HISTORY	Four chiefs — three Mohawk and one Mahican — received by Queen Anne in London
1711–1712		THE CROWN	Queen Anne’s Bible and silver communion service given for the Mohawk chapel, and by the Nation’s record a flag; the silver later divided between the Grand River and the Bay of Quinte
1742–1919		THE NATION	The Mohawk and the other nations receive Crown officials, churchmen, scholars and settlers by adoption — into a named clan (customary), or by a name alone (honorary)
1763	7 October	THE CROWN	The Royal Proclamation
1768	5 November	THE CROWN	The Treaty of Fort Stanwix
1775–1783		HISTORY	The War of the American Revolution: the Mohawks of Canajoharie, Tikondarago and Aughquaga adhere to the Crown, and lose their settlements
1779	7 April	INSTRUMENT	The Haldimand Pledge, under Haldimand’s hand and seal at Quebec
1783	3 September	THE CROWN	The Treaty of Paris
1784	22 May	THE CROWN	The Crown acquires the lands between the lakes from the Mississaugas, by surrender — the land it will set apart for the Mohawk
1784	25 October	INSTRUMENT	The Haldimand Proclamation; the Secretariat constituted (entered nunc pro tunc)
1785		HISTORY	The Mohawk Chapel built at the Grand River †
1789	9 November	INSTRUMENT	Lord Dorchester’s Order in Council: the Mark of Honour, U.E.
1791	24 December	THE CROWN	The Land Board of Niagara minutes that “the faith of Government is pledged to the Mohawk Chiefs”, to preserve them “in the quiet possession and property” of the Grand River tract; Mr Jones’s survey presented, and since lost or destroyed
1792	7 December	THE CROWN	The Mississaugas’ surrender of 1784 confirmed, as Treaty No. 3
1793	14 January	THE CROWN	The Simcoe Patent — never accepted by the Grand River Mohawk
1796	6 April	INSTRUMENT	The Simcoe Register Proclamation: ascertainment on oath before magistrates
1807	24 November	HISTORY	The death of Joseph Brant (Thayendanegea)
1821		THE CROWN	Ridout’s survey: 674,910 acres, to the Falls near Elora
1841	18 January	HISTORY	The general surrender, signed by six chiefs of the Six Nations under Samuel P. Jarvis; fifty-one chiefs and warriors protest within a month, alleging coercion

Year	Date		What happened
1867	1 July	THE CROWN	Confederation: section 109 of the Constitution Act, 1867
1860		THE CROWN	The Prince of Wales received at the Grand River; he signs the Queen Anne Bible
1869		THE NATION	Prince Arthur, Duke of Connaught, made a chief by the Mohawk (after Pauline Johnson’s account)
1870s		THE NATION	Alexander Graham Bell made an honorary chief, for his work codifying the Mohawk language
1874		THE CROWN	Governor General Lord Dufferin at the Grand River: “never shall the word of Britain once pledged be broken”
1901	14 October	THE CROWN	Prince George (later King George V) and Princess Victoria Mary (later Queen Mary) sign the Queen Anne Bible
1904		THE CROWN	King Edward VII designates the Mohawk Chapel a Chapel Royal
1909		THE CROWN	The future King George V receives an honorary chieftainship
1913		THE CROWN	The Duke of Connaught, as Governor General, sits in Council with his brother Chiefs
1914	9 May	THE CROWN	Princess Patricia signs the Queen Anne Bible
1919	October	THE NATION	Chief John Buck condoles the Prince of Wales (Edward), received as Da-yon-hem-seia, “Dawn of Day”, of the Turtle clan; he signs the Queen Anne Bible; Queen Mary named Ta-non-ronh-kiva
1939		THE CROWN	King George VI signs the Queen Anne Bible
1911–1916		THE NATION	The Duke of Connaught, Governor General: the royal Mohawk chief takes up the fifty-first title of the League; the maple crown affixed in the longhouse, and added to thereafter
1951		THE CROWN	Princess Elizabeth and Prince Philip at His Majesty’s Chapel of the Mohawks — the first of five royal visits
1963–1964		THE NATION	The Mohawk case presented through the Department of Citizenship and Immigration; taken to the International Court of Justice in 1966–1967
1967		THE CROWN	Queen Elizabeth II at the Mohawk Chapel, in Canada’s centennial year
1984	27 October	THE CROWN	Queen Elizabeth II at the Mohawk Chapel unveils the federal plaque naming the Loyalist Mohawk
2002		THE CROWN	Queen Elizabeth II at the Mohawk Chapel
2010	4 July	THE CROWN	Queen Elizabeth II presents two peals of silver handbells engraved “The Silver Chain of Friendship 1710–2010”, one for each Chapel Royal of the Mohawks

Year	Date		What happened
2014		THE NATION	The Secretary-General’s commission
2014 onward		THE NATION	About forty people received into the Nation by customary adoption under its own law, among them Tammy Duboy
2024		THE NATION	Eleven directives of the Secretariat, each copied to the Governor General and the Lieutenant Governor of Ontario
2026	28 March	THE NATION	The Secretariat entered in the Nation’s own Gazette
2026	1 April	THE NATION	The Representation and Notice to His Majesty the King served, with a copy of its publication enclosed; published in full in the Two Row Times, in print and online
2026	15 April	THE CROWN	The Representation received and stamped, Court Post Office, Buckingham Palace; acknowledged with a compliments card on the Palace’s letterhead
2026	October	THE NATION	The Register’s books published, each with its Mohawk Publication Number

† To be verified by the Registrar General before the timeline is adopted. The official timeline is adopted by the Nation’s Gazette; each later entry is added by Gazette entry, never silently.

SECTION 11

The Secretariat and the Crown

How the Nation is organised, and how it deals with the Crown.

Its colour: **Cover ink**

INSTITUTIONS

The Secretariat	Constituted nunc pro tunc on 25 October 1784; entered in the Nation’s own Gazette on 28 March 2026
The Secretary-General	Holds office under a commission of 2014, continuously since; recorded in the Gazette
The Court of the Nation	The Nation’s independent judicial branch, beside the Secretariat rather than under it, constituted by gazetted instrument
The Gazette	The Nation’s record of its own acts, in its own Register; notices of the Nation’s officers are published there

Nation to Crown

The Nation deals with the Crown directly. In its understanding — following Pauline Johnson’s account in *A Royal Mohawk Chief* — the Mohawk made Prince Arthur, Duke of Connaught, a chief in 1869, and set the maple crown inside the Mohawk longhouse; he was later Governor General, from 1911 to 1916.

Date	The Nation’s dealings with the Crown
2024	The Governor General and the Lieutenant Governor of Ontario copied on each of the Secretariat’s eleven directives
1 April 2026	The Representation and Notice to His Majesty the King served by registered mail, with a copy of its publication enclosed; published in full the same day in the Two Row Times, in print and online; notice to the Privy Council Office and the Governor General
15 April 2026	Received and stamped by the Court Post Office, Buckingham Palace; acknowledged with a compliments card on the Palace’s letterhead, “With compliments”
2026	Letters to the outgoing and the incoming Governor General

SECTION 12

How we compare

The benchmarks, and the questions an expert would ask.

Its colour: **Cover ink**

BENCHMARKS

How we compare

Benchmark	What they do	What the Nation does
The US National Archives' founding documents	Each founding document published with its image, its transcription and its context	The four instruments, each cited by date, maker and what it does
The Navajo Nation Code	A nation's own law, codified and published	The Gazette, and these books
The Sovereign Military Order of Malta	Institutions, passports and relations of its own, without a state's territory	Institutions of its own, within its own order

Questions an expert or critic would ask

Is the Nation the same as the Six Nations of the Grand River?
No. The Nation is the class named in the Crown's instruments and their posterity, dealing with the Crown directly. It speaks for no other body, and other communities stand on their own footing.

Is the Nation recognised by Canada?
The Nation records its own acts and deals with the Crown directly. Whether others rely on its acts is for them; its books and Register let them check every act for themselves.

Does the Nation claim private homes and farms?
It does not seek to overturn private titles that do not conflict with its interest. It holds that the interest cannot be defeated by registration, and will not concede it.

How can a body be constituted in 1784 but recorded in 2026?
The Gazette records the act with its own date, and its entry with another, citing the evidence. It never claims the entry was made on the earlier day.

Who may belong?
Those who prove descent from the class named in the instruments, and those received by the Nation's law of adoption — recorded in the Register.

The standards

Standard	For
ISO 8601	Every date
ISO 24495-1	Plain language
Diplomatic transcription	Quoting the instruments exactly, as written
UNDRIP, Articles 5 and 34	The Nation's own institutions and juridical system