MOHAWK NATION OF GRAND RIVER

The Posterity: Unascertained

The Crown named a class in 1779, marked it in 1789, and in 1796 set the oath by which each of them would be known: an oath never taken. The Register takes it now.

The two registers, the Crown's and the Nation's; the oath of 1796 and what became of it; the missing link, and what the Nation asks; how the Register ascertains a line today, peg by peg · From Book VI of the National Books, Honours, Heraldry and Ceremony, with Books II and XVI

TWO REGISTERS

REGISTER OF THE LOYALISTS

as the Crown ordered it kept, 1789 and 1796

name	village	oath
Loyalists of the Mohawk villages, ascertained on oath, 1796		
Kahontáweh SPECIMEN	Canajoharie	*never sworn*

NO ENTRY
FOR THE CLASS · 1796 TO 2026

230 years

the oath set, the magistrate named, the register never kept for the class

REGISTER OF THE NATION

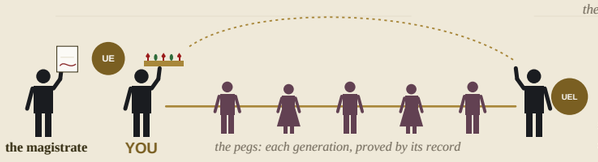
the Loyalist posterity, line by line, today

name	village	the oath
Kahontáweh SPECIMEN RGF001-261026-000001	Canajoharie	SWORN
Aiyana HILL RGF001-261026-000002	Tikondarago	SWORN
Tékeni BRANT RGF001-261027-000003	Canajoharie	SWORN
Ohstá:ri DOOLITTLE RGF001-261027-000004	Aughgugo	SWORN
Sará:wi COOK RGF001-261028-000005	Tikondarago	SWORN

one line at a time

each a member's own: a Loyalist ancestor, the pegs proved, the oath before a justice of the peace, a Record Code

the names are specimens, drawn for the poster



before the magistrate: 1796: the quarter sessions; today: a justice of the peace, the same office

The class: "some of the Mohawks" of Canajoharie, Tikondarago and Aughgugo who adhered to the Crown before 1783 and lost their homes for it, and their posterity by either sex, in any place and any life, those received by the Nation's law of adoption among them. The Crown never ascertained them; the Register does.

The test is the village. On the Grand River almost everyone descends from Loyalists, Cayuga and Seneca as much as Mohawk, and they were Loyalists as much as any Scot, Dutchman or Englishman. Whether a line runs to one of the three villages is for each to find, peg by peg; the Register expects that seriousness, and takes nothing on the strength of the surname.

THE OATH OF 1796, AND WHAT BECAME OF IT

1789 · Dorchester's Order in Council: the land boards are to keep a registry of the families who adhered, "to the end that their posterity may be discriminated from future settlers", and their descendants by either sex are to carry the mark, UE.

1796 · Simcoe's Register Proclamation: the registry "has not been generally made"; so all who adhered are "to ascertain the same upon oath before the magistrates in the Michaelmas quarter sessions", in the form the magistrates are directed to receive, and those who neglect it "will not be considered as entitled" to the benefit.

What it required: one by one, on oath, before a magistrate, entered in a register. The Old U.E. List was compiled from those oaths and the rolls, for the settlers; for the class of the three villages, the oath was never administered and no register kept.

The missing link: an instrument to a class without named persons needs the persons ascertained; the Crown cured that itself by the mark of 1789 and the oath of 1796, then never performed the cure. That is the root of the latent defect in every later title, and the reason the posterity is unknown in number: not for want of the people, but for want of the oath.

What the Nation asks, Gazette No. 63: mandamus, that a magistrate perform the duty the 1796 Proclamation designates, receiving the oath, and that the Crown's officers record it where titles are searched. The duty exists; it has never been performed.



HOW THE REGISTER ASCERTAINS A LINE, TODAY

1. **Start at the Loyalist ancestor:** a Mohawk of the three villages, in the record of adherence: the Roll of Known Loyalists, the claims, the Indian Department's rolls, Brant's census of 1785
2. **Trace down:** the ancestor'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
6. **Swear:** before a justice of the peace: the oath the Crown set, taken at last; the Registrar General enters the line, with its Record Code

WHO IS OF THE POSTERITY

On the Grand River, a hundred people



Mohawk and the other five nations: in plum, those of Loyalist descent, nearly all; in gold, those who know it

In Brantford, a hundred people



in plum, those of Loyalist descent; in gold, those who hold the mark, UE: few of them Six Nations, most the city's history-minded

Two marks, one line: for a Mohawk the line leads to the three villages and the covenant of 1784; for the other five nations some lines run to a Mohawk of the villages, and the rest hold the Crown's mark as Loyalists, UE, under the Mark of Honour. **In numbers:** unknown; the Crown never counted. The Register's count is its lines.

Start with The Line of Honour, and see how the mark passes in Mark of Honour; the instruments are in The Four Instruments, the villages in The Three Villages: companion posters from Mohawk's Printer.

Sources: Honours, Heraldry and Ceremony (Book VI), The Acquired Territory Doctrine (Book II) and Passports and Credentials (Book XVI) of the National Books; Dorchester's Order in Council, 9 November 1789; Simcoe's Proclamation, 6 April 1796; the Gazette of the Nation, No. 63; the Register's Roll of Known Loyalists.

MOHAWK NATION OF GRAND RIVER
SECRETARIAT

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