



The Canadian & Haudenosaunee Constitutional Paradox

This Door was made to be left Open to known friends, but by might makes right mentality, the door was shut by threat then force of the Indian Act, the Haudenosaunee are placed in a legal purgatory. This information waives your right to plausible deniability. Now you have seen the Door you have become a good samaritan and possible friend, without looking in the Box the Haudenosaunee are Both Alive and Dead. Lineal Constitutional Question: Are the Great Laws Broken/Replaced, and or, are the Great Law intact?

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Onkwehonwe: The Origin of Man

In the distant past, all the earth was covered by deep water, and the only living things there were water animals. There was no sun, moon, or stars, and the watery earth was in darkness. People lived above the great sky dome.

A tree of life grew there in the cloud world. where it shaded the councils of the supernaturals. One day the Great Chief became ill, and he dreamed that if the tree were uprooted he would be cured. He further commanded that his pregnant daughter, Sky Woman, look down at the watery darkness. He told her to follow the roots of the tree, and to bring light and land to the world below.

The animals of the sea saw Sky Woman as she fell from the sky world. Waterfowl rose to cushion Sky Woman's descent with their wings. Beaver dove to find earth to make dry land for Sky Woman. But Beaver drowned and floated lifelessly to the surface. Loon, Duck, and others all tried and failed as well. Finally, Muskrat tried, and came back with a paw-full of dirt that would spread and grow.

He placed the dirt on Turtle's back where Sky Woman landed. The dirt on Turtle's back grew and became the earth. Time passed and Sky Woman gave birth to a daughter. The daughter grew rapidly, and when she reached maturity she was visited by a man. He placed two arrows within her, one tipped with chert and the other not. The daughter in turn bore twins.

The left-handed twin was "Sawiskera" (Mischevious One) and the right handed one was known as "Teharonhiawako" (Holder of the Heavens). The left handed twin forced himself out through his mother's armpit, killing her in the process. Corn, beans, squash, and tobacco grew from her body and she became one with the earth. Teharonhiakwako created animals, medicine and flowers while Sawiskera created the thorns on the rose bush and the mountain lion to kill the deer his brother created.

After much fighting the brothers decided to divide the world in half and the nighttime would belong to Sawiskera and Teharionhiawako would get the daytime. The Onkwehonwe (Original People) were created by Teharionhiawako out of red earth and were to watch over his creations on Earth. Black soil, tree bark, and salt water were used to create other beings.

Teharionhiawako told the beings that he was to be called "Sonkwaiatison" (The Creator) and to be respectful of one another and all living creatures. He instructed the people to appreciate each other's differences and to share the world.

When Teharonhiawako created all the waters, plants, trees and animals of the world, he decided that he should create a being in his likeness from the natural world.

He wanted this being to have a superior mind so it would have the responsibility of looking after his creations. Then he decided it would be better if he created more than

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one being and give to each similar instruction and see if over a period of time, they would carry them through.

The first being Teharonhiawako made was from the bark of a tree; the second from the foam of the great salt water; the third from the black soil, and the fourth from the red earth.

All this he did in one day. He started in the early morning as the sun greeted the new day by picking certain types of bark from the tree of life and created a human form, reflected against the sky the form gave a yellowish appearance. Teharonhiawako decided that this would be one type of human that would exist on this world. After Teharonhiawako finished his first human, he then went to the great salt waters and took from the sea some white foam, together with other elements of the natural world he created another being. This being appeared pale in contrast to the natural surroundings, but he was satisfied that he has [sic] created another special kind of human being. Next Teharonhiawako traveled to the thickest part of a large forest and brought out some black soil, again with other elements of the natural world he created another human being. This being was very dark in color and he was pleased that he had created still another type of being for the world.

Now Teharonhiawako thought to himself, it is getting towards the end of the day and I have created three beings, since everything on this world exists in cycles of four, I will create one more being. Thus he again looked for something different within the natural world and this time he found some reddish-brown earth. With this he again combined other elements from the land and created a human form. When he finished he observed that this from blending very well with the natural surroundings, especially against the setting sun, which gave the form a reddish color.

Teharonhiawako now gathered the four human forms into one area and said to himself, "I have been very careful in providing certain characteristics into each form that will reflect their own unique and strong qualities. I will now give life to each form and see if they benefit from their gifts."

As the beings came to life he observed just how evident their uniqueness became. The white being was the first one to move about, he was also the most curious, observing closely all his surroundings. Next, the black and yellow slowly started to move about. When the black being picked a brightly colored object that he was attracted to, the white being pounced on him and pushed him to the ground, taking over the object. At the same instant, the yellow being stood up for the black and soon, a fight broke out between the three.

Teharonhiawako noticed that the fourth being was still sitting on the ground, camouflaged by his surroundings. Now it became clear to Teharonhiawako that there was no way these four could exist in the same environment and survive.

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Teharonhiawako stopped their quarreling and brought them back to one place and told them "There is a reason why you were not created in the same manner, just as there are birds and animals who look alike, they are different in their ways, so are you. They have their own language, their own songs but have learned to share their world,. It is for this reason that I have created you, that in time you will all learn to respect and appreciate your differences. It is very evident that I cannot put you together to watch over my creations, for you would probably destroy it as well as yourselves. You need to learn how to get along with each other, as well as with other living things. I will help you do this, but first I will have to keep you apart. You will come back together after a time when I have sent a messenger to visit each of you and give you a way to be thankful for the good things, as well as respect for other living creatures."

Teharonhiawako then took the white, black and yellow beings across the salt waters and placed them far from each other. The red being he kept at his place of origin. Teharonhiawako told him, "You will be called Onkwehonwe (original being). You will call me Sonkwaiatison (The Creator). I have given you the gift of life. You were created from the earth of this Island. I now realize that you would not survive very long among the others, for you are too much a part of nature, which is good, but you will need time before you come in contact with the other beings. You will also be given a sacred way by a messenger who will visit you and your descendants."

Now Teharonhiawako thought to himself, "They will all have a chance to learn of the reason for their existence and of a good way to live."

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Haudenosaunee: Civil History in Brief

Established in either 1142 or 1451, the Five Nations Iroquois confederacy consisted of the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. When the Tuscaroras joined in 1712 the union adapted the name Haudenosaunee, which translates to mean “People building a longhouse”.

In treaties and other colonial documents they were known as the “Six Nations.” While each tribe controlled its own domestic affairs, the council at Onondaga controlled matters that referred to the nation as a whole. Similarly, despite the fact that all spoke the same language, each tribe had a distinct dialect of its own. Thus not only did the Iroquois provide a strong government and military base to protect their farmland, they also formed one of the nation’s earliest and strongest diplomacies.

In terms of spirituality the Iroquois practiced a religion of love. They believed that the Great Spirit Tarachiawagon, which literally means “Holder of the Heavens”, cared for his people and asked that they care for one another. Furthermore, Tarachiawagon had appointed to each of the Six Nations its own dwelling place, taught them how to use the corn and fruits of the earth, and could be approached by way of the woods.

Their religion also contributed to their deep sense of brotherhood. Social grades did not exist because the tribe shared everything. Leaders were respected, but considered equals with their lowest members. Words for “your highness”, “your majesty” and “your excellency”, were nonexistent; the English governor was called “Brother” and Shikellamy, the “great pro-council at Shamokin”, died in rags. This sense of brotherhood exemplifies further that in their minds the true strength of the Iroquois was not exhibited through military victories, but rather through the large number of allies they had.

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Wampum History in Brief

Atl Law is an ancient oral equality system of law and language emerging from the Mesolithic Period (25,000 to 9,500 BCE) around the regions of Mexico, Central Americas, and the northern half of South America.

Origins of Atl Law

Atl law is named after the Atl indigenous of the Andes (Antis) Mountains and northern half of South America, otherwise known as the Atlanteans who believed their laws were passed down directly from flesh and blood higher order beings. Atl Law evolved into the foundation of the laws of MesoAmerican Civilizations (Olmec, Zapotex, Aztec and Maya), Andean Civilizations (Inca, Moche, Chibcha and Canaris) and the Great Plains Civilizations of North America such as Wampum Law.

Atl Law and Roman law

As the Roman Cult is an imposter system founded by fraud in the 11th Century with finance from Venice and never was the founders of the Catholic Church nor Christian Faith, all law based on the Roman Cult including Feudal Law, Common Law, Civil Law and International Law is null and void from the beginning for all the lands and seas of North America, Central America and South America.

As Atl law was never legitimately replaced, nor the people of North America, Central America or South America lawfully conquered within the physical realm, the law of the land has remained unbroken the Atl Law of the indigenous nations.

As Wampum Law descends from Atl Law and incorporates the laws and knowledge of its common ancestry with the peoples of Central America and South America, Wampum Law remains the unbroken legitimate system of law of the land of North America.

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Kaianerekowa, Wampum 57: Legislative Designation

[57] FIVE ARROWS SHALL BE BOUND TOGETHER VERY STRONG AND SHALL REPRESENT ONE NATION EACH. AS THE FIVE ARROWS ARE STRONGLY BOUND, THIS SHALL SYMBOLIZE THE COMPLETE UNION OF THE NATIONS. THUS ARE THE FIVE NATIONS COMPLETELY UNITED AND ENFOLDED TOGETHER, UNITED INTO ONE HEAD, ONE BODY, AND ONE MIND. THEY THEREFORE SHALL LABOR, LEGISLATE, AND COUNCIL TOGETHER FOR INTEREST OF FUTURE GENERATIONS.

It's important to understand what is being said here. If we do not understand what makes a strong Nation of people, we cannot begin to understand this part of what is being said. The people as a whole need to recognize their true place within the Kaianerekowa.

This is where there is strength and Peace, righteousness and power. Divisions in every community prevent the full realization of the power of the people. If this is so then there is no representation of the people. Any future that must take place for the people must include all people within the understanding of their place within the Kaianerekowa.

Understanding ones place in Creation, and with those who provide life, has fallen to the wayside and replaced with individualism, conditioning to that individualism and peoples need to place themselves above another.

As one arrow by itself can be snapped as a twig, a bunch tied together cannot be easily broken. Individualism has existed because the arrow has fallen from its place and has now broken in a dozen or more pieces living all of us without strength and power that we should have within our place that has been established for us in the Kaianerekowa.

Individualism is detrimental to the great peace as long as it is implemented in a selfish manner that does not recognize the true value of individualism is in the context of people being strong in themselves to be of excellent loyalty, strength and service to the whole. Five weak and poorly made arrows are just as weak as the one.

In encompasses our notion of creation, which in itself lacks individualism. When we use our tobacco to talk with Sonkwaiatison, we are just one person, we are not whole and so, because we are not whole, we ask all onkwesonha to join with us, we ask the water, we ask the roots and green plant life etc, we then become one and whole. Within this way we have planted Tsioneratasekowa, as being the only way to truly be one, all the people are also of one mind and therefore contributing to the Original agreement.

Individualism, as in me myself and I, is European in nature, as they have forgotten their original teachings. This is what I was referring to, and what has left those arrows loose and in pieces.

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There is not one of us that have lack of knowledge of something; we do not share this knowledge, for the most part because we do not deem the other worthy enough to know it. When we can walk outside and stare up at the stars and know something, and know that life is never dependent upon a handful of people but to those who had created it.

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Doctrine of Discovery (void ab initio): Offer and Counter offer

King John, Concession of 1213 of England and Ireland to the Pope. Unam Sanctam Bull of 1302, Boniface VIII proclaimed that it "is absolutely necessary for salvation that every human creature be subject (son) to the Roman pontiff (father)".

Dum Diversas Bull of 1452, Pope Nicholas V, It authorized Afonso V of Portugal to conquer Saracens and pagans and consign them to "perpetual slavery." Pope Calixtus III reiterated the bull in 1456 with Etsi cuncti, renewed by Pope Sixtus IV in 1481 and Pope Leo X in 1514 with Precelse denotionis.

Romanus Pontifex Bull of 1455 has served as the basis of legal arguments for taking Native American lands by "discovery". The logic of the rights of conquest and discovery were followed in all western nations including those that never recognised papal authority.

The concept of the consignment of exclusive spheres of influence to certain nation states was extended to the Americas in 1493 by Pope Alexander VI with Inter caetera.

These offers being carried to the new world (North America c. 1492 (A'nowara:kowa (Great Turtle Island))) where the Onkwehonwe responded to these offers by conditionally accepting the Bulls by issuance of the Kuswhenta (Two Row Wampum, a perpetual reservation of sovereignty, interest and law on A'nowara:kowa), a counter offer to not be like father and son but we shall be like brothers:

"You say that you are our Father and I am your Son we will not be like Father and Son, but like Brothers. This wampum belt confirms our words. Neither of us will make compulsory laws nor interfere in the internal affairs of the other. Neither of us will try to steer the other's vessel/vassal. Never to outpace the other, for as long as the sun shines and the grass grows"

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Two Row Wampum: Integrity & Hospitality Agreements

The Two Row Wampum Treaty Belt: A fundamental belief of Onkwehonwe is coexistence. This is demonstrated in wampum belts, treaties or agreements drawn between two or more parties. The Two Row Wampum belt gives an accurate portrayal of what it means to coexist with nature. It comes from the Haudenosaunee peoples and is considered the Grandfather of all belts because there is no end to it.

The agreement arose out of concern for the sustainability of Mother Earth. The two purple lines represent the separate and distinct paths of North America's First Peoples and the settler society, each with their own culture to maintain while traveling along the same river of life. The three white lines represent the River of Life or the shared territory. Each nation is to keep their separate and distinct cultures, while working together to maintain the lands they share and the earth that sustains all. Biodiversity is a modern term for the same principles of coexistence found in the Two Row Wampum belt agreement.

The Two Row applies to all relationships, Male and female, Humans and Natural World, Spirit and body, Families to other families, Peoples to other Peoples. In the case of Europeans, the Two Row symbolized mutual aid and defense based on Friendship.

International Treaties: Quite often we hear about the Guswentah or Tekeni Teiohate more commonly referred to as The Two Row Wampum Treaty. This treaty made between the Nation of Holland and the Five Nations may have been the first treaty between Onkwehonwe and a European nation, but it was certainly not the first treaty that the Onkwehonwe had ever entered into, in fact Onkwehonwe nations have been engaged in the treaty making process between them for centuries.

The formation of the Kaianerekowa (Great Law of Peace) is a fine example of possibly one of the most highly advanced Peace treaties ever negotiated between sovereign nations. The agreements reached between each of the Five Nations in order to put an end to the conflict that they had been embroiled in, as well as enable each nation to retain their sovereignty and jurisdiction is beyond anything seen in the history of mankind.

The first 12 Wampum's of the Kaianerekowa lays out the procedures and protocol for each nation to follow in order to resolve any issues that may threaten one or all of the Five Nations.

These 12 articles also guarantee the jurisdiction and sovereignty of each individual nation so that each nation shall have a forum to voice their position.

Visit clanmotherboard.com to review the 117 Wampums of the Great Law of Peace and commentary.

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Land Clams and the Power of Peace & War

Land claims are a legal declaration of desired control over areas of property including bodies of water.

The phrase is usually used only with respect to disputed or unresolved land claims. Some types of land claims include aboriginal (the term “aboriginal” is a creation of Canadian constitutional imposition, and oftentimes falsely applied, therefore most if not all claims from this office is relabeled and repackaged Canadian land claim) land claims, Antarctic land claims, and post-colonial land claims.

This of course is a colonial concept of ownership propagated by the papal bulls of the Vatican, allowing Christians to stake claims on foreign lands and rid the lands of conflicting authorities.

Romanus Pontifex, January 8, 1455 — ...*We bestow suitable favors and special graces on those Catholic kings and princes, ...athletes and intrepid champions of the Christian faith... to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and... to reduce their persons to perpetual slavery, and to apply and appropriate... possessions, and goods, and to convert them to... their use and profit*

The papal bull was a foreign claim on lands not within their realm, so this is the root of land claims of today and unlawful occupation on north America.

Another Papal bull **Unam Sanctum 18 November 1302** states that:

“Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.”

The Roman pope wanted to be the father of all creatures (sons) of the earth. However when these ever-reaching offers made it to the Onkwehonwe they said in counter No, we shall not be like father and creature/son, but we shall be like brothers, this is recorded and confirmed in the Two Row Wampum.

In pre-colonial history the six nations as it where, knew and had a shared concept of territory and war, to encroach onto a territory meant to risk certain death, however through Confederation of the six nations and territories, the end of land claims brought about the end of war.

Sken:non kowa ken? (Mohawk language) this means *“is there still the great peace”*, an unaffordable question and greeting meant as a reminder to the peace between the people of the League of Nations.

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To make a land claim is the act of waging war against the people that live on the land and all those who are outside of the claim.

When six nations (53 nations/tributaries) buried the hatchet between the League of Nations and uniting the territories they had ended war against one another. More info about the commonwealth can be gained by studying the Dish with Spoon wampum.

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Our Guests: Homer of Brothers in Christ

In ancient Greece and Rome, the concept of hospitality was considered to be a guest's divine right and the host's divine duty. Other cultures also followed such hospitality relationships though they referred to these relationships by other names.

During the time of Homer, strangers (without any exception) were protected by Zeus Xenios who was the god of strangers and suppliants. Strangers had the right to be treated with respect and honor.

As soon as a guest entered the home of a Greek host, he or she would be clothed as well as entertained and no questions would be asked of them regarding their antecedents and name. Only after all hospitality duties were completed would the guest be questioned. When the guest was ready to leave, they would be given a parting gift.

This helped to establish a family connection and the gift (normally, a die) would serve as recognition of the fact that the host would protect the guest if the latter ever required protection.

Those who violated these hospitality relationships would have to suffer the wrath of the gods. In ancient Rome, private hospitality was well defined in both legal and other terms.

The relationship between guest and host was almost the same as that of a client and patron. When a guest and host clasped hands, a strong relationship was established between them and a written agreement would also be exchanged by them.

Xenia is the Greek concept of hospitality in which guests who were far from their homes were to be treated with generosity as well as courtesy by their hosts. The hospitality relationship created between the two existed at two levels. The first level involved material benefits and the second level involved non-material benefits.

At the material level the host gave gifts to the guest while at the non-material level, the host would provide protection and shower favors as well as give shelter to the guest. In Greek, the word Xenos implies a stranger though this term can be interpreted in different ways.

In 1215 King John ceded England and Ireland to the Roman Pope and continues to pay tribute, Canada also uses the papal bulls as a source of authority. This however makes the Kings and Queen of Britain agents for the Pope, carrying the papal offer to be our father, and us the creatures or sons of the Pope.

The Two Row Wampum treaty is an agreement between the Iroquois's Five Nations and representatives of the government of Holland. This treaty was signed in 1613 and the agreement was recorded in a wampum belt called the Two Row Wampum.

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The meaning of the belt is, “You say that you are our Father and I am your Son. We say ‘We will not be like Father and Son, but like Brothers”.

Papal Bulls of the fifteenth century gave license to Spanish and Portuguese kings to usurp lands and enslave non-Christian populations.

The possessions and resources of people who were enslaved according to the papal bulls would then be expropriated by the kings of Spain and Portugal. Lately, however, there is a move underfoot to revoke as well as denounce these documents.

If we trust the Two Row Wampum treaty, then we find that both parties to the agreement are to be treated as Brothers and not as Father and Son.

Hence, this treaty may be treated as a treaty that voids the papal bulls.

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Constitutional Paradox: Schrödinger's Quantum Theory on Superposition

A **paradox** is a seemingly true statement or group of statements that lead to a contradiction or a situation which seems to defy logic or intuition.

A **constitution** is a set of fundamental principles or established precedents according to which a state or other organization is governed, written or unwritten, that establishes the character of a government by defining the basic principles to which a society must conform; by describing the organization of the government and regulation, distribution, and limitations on the functions of different government departments; and by prescribing the extent and manner of the exercise of its sovereign powers.

A **Society** is a **voluntary association of individuals for common ends**; especially: an organized group working together or periodically meeting because of common interests, beliefs, or profession.

A **Quantum superposition** is a fundamental principle of quantum mechanics. It refers to a property of pure state solutions to the Schrödinger equation; since the Schrödinger equation is linear, any linear combination of solutions to a particular equation will also be a solution of it.

[Canadian Constitution or Wampum Law]

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Solving the Constitution Paradox and Superposition using the Two Row Wampum

The Constitutional Paradox and superposition, in this essay is seen as a kind of legal purgatory. However, the two row wampum allows for us to solve the Superposition and break free from the Constitutional Paradox, the two row wampum itself is a tool for quantum positioning, to discover the true position of the Kanienkahaka, solving the superposition the box is open and the constitution of the Kanienkehaka is realized.

Like the Cat in Schrödinger's equation, the 'Indian' is seeing life or death (from inside the box), and inside with him is the Great Law, the observer (outside the box) can only guess the status of the Indian; death or life, assimilation or independent.

The situation for the Kanienkehaka is similar, but the assumption is that without opening the box, the Canadian courts and all concerned have plausible deniability, so the dilemma is how to get the Canadian people to open the box themselves to reveal what constitution the Haudanshuanee live by, are we alive or dead, and whether the Wampum laws have been broken. How does the cat get the observer to open the box?

The Host and guest-friend relationship that was once cherished by all who enjoyed the bounty of the lands and resources, but until the Box is re-opened or the wampum are polished, and the truth is then set free about The Great Law of Peace and Wampum laws, the original Hosts will remain hostage to the guests who have become an enemy to the peace.

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