



Begun in July of 1983, the Indian Times is a news journal dedicated to reporting on what is happening in Akwesasne and our Sister Iroquois communities. The news policy at Indian Time insists we try to give our readers as truthful reporting as we can. We encourage and invite opinions different than ours. We are committed to a free and open press at Akwesasne. We believe in the unrestricted flow of information to our people. By this means, we have the ability to make intelligent, informed decisions about our collective future.

Indian Time is a product of the people of Akwesasne. It is your newspaper printing stories about you. Please feel free to contact our Kanatakon offices in the Akwesasne Communications Society Building if you have concerns, compliments or plain old curiosity about the material printed in Indian Time.

Niawenkowa, Akwesasne for your support.

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**Letters to the Editor**

Dear Editor,

The Tribe has a gentleman, and I use the term lightly, whose main goal at the Tribe is to "kick ass," as told to a member of the staff.

He is a male chauvinist, who does not think any woman can be equal or match up. He has stated as much in the form of derogatory remarks about women. Is there any justice for women or has the Clarence Thomas scenario surfaced here?

If there is a woman who matches or excels, this person on his black list, and I mean **black list**. There are also men on his black list, if they do not do as he says. Who is on that black list and how many more employees will leave the Tribe or made to leave the Tribe?

He also takes advantage of his position, as an example he took the Tribe's money, bought cigarettes and set it up so his son could profit through the Tribe's secret venture. Didn't his son live at home? Was his son the only one to profit? This person and his family are now in Florida.

As justice has prevailed on Capital Hill with John Sununu, so justice must also prevail in Indian Territory at the Tribal Level. Perhaps, Tribal members need to investigate him and his dealings with staff and Tribal monies.

It was noted that he stated, "he wanted a blonde bimbo he could chase around the office, as his assistant." Well folks, no one has gotten the job yet. A blonde bimbo, I wonder what the blonde at home would think of that if she knew. There are probably other things she doesn't know about his behavior. I wonder if the blonde remembers those jokes by the redhead.

I heard the staff gave him the "Djckee Doo Award." He may wear a tie; however, he doesn't always zip up.

I wonder if there is anyone at the Tribe who respects him or trusts him? The staff has to walk on eggshells in his presence. He has been known to use vulgar language, sexual harassment, kick the wall, threaten staff and use other staff to work behind your back. These are the acts of a very unprofessional person. It is apparent that he does not like to use direct communication and uses other staff to carry out his wishes. Somewhat like the Wizard of Oz, once disclosed is actually a small man. Other staff are competent.

Why are so many qualified staff leaving the Tribe? Have you visited the lobby at 8:00a.m. and 1:00p.m.? There is a human body time clock leaning against the rail looking at his watch and saying it's one minute after, take one half hour off your time!

It's time for staff to speak out. It's time for politicians to speak out. It's time for businessmen to speak out. It's time for a new Administrator, one who does not rule by intimidation or harassment in the workplace or with businesses. It's time to post the

Administrator's job. He never applied for the job. It was never posted. I wonder how he got the job? Let's post the job!

Does he reflect the image needed to portray our community and our proud Mohawk Tribe? Does he look for the benefit of our community or for himself and his family? Does his membership on committees and boards reflect the services that he obtains for his family, such as a HUD home, head start services, census employment, etc. Has he double dipped in Federal funds for his salary?

Is he qualified for this position? Should this position change every year at election time? Do we in fact need a Tribal Administrator? For years the Tribe operated without an Administrator! Have sub-chiefs obtained more responsibilities to eliminate an administrator?

What has the Administrator done for this community? Has he reviewed the TGF budget at Tribal meetings? Has he maintained the accountability of the Tribal General Funds? Are the businesspersons satisfied with his intentions and how money is spent? What has he done for the community?... Has he maintained open communications between the community and the Tribe? Does the community know the affairs of the Tribe?

What has he done for the employees? Has he maintained the integrity of the Tribe by following the personnel policies as it relates to ensuring there is no existence of nepotism, corruption, pay offs, conflict of interest, abuse and harassment and unfair working conditions? Has he abided by the Civil Rights Act in reference to no discrimination against sex, and National Origin? Has he maintained the moral of the employees?

What are the roles and responsibilities of his job? Is he accountable to the community? What will he scheme up next and to whose advantage? Who are his political choices?

These are only a few questions to be asked, other questions will follow! Perhaps this gives us insight into the working environment at the St. Regis Mohawk Community Building. What can be done about it? News Articles, petitions, accountability at Tribal meetings, grievance committee, etc.

To the community members, have you noticed a change in behavior of the Tribal employees or should we say timid behavior because of the eggshells someone has left for them to walk on. The Tribal Chiefs should also be asked the million dollar question, "What is happening to your employees? Don't you care? As trustees for these people you should!"

The sayings go: "It's not who you know, but what you know," "treat others as you would like to be treated," and "what goes around, comes around."

Signed: "Teiotinikonhare"  
\*Editors Note: It is the

newspaper policy not to print any letters that are not signed by the author. In this case, the letter has information the community has a right to know about.

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Dear Editor,

I am looking for dramatic plays written by Native Americans about their struggle in North America today. My goal is to have these original pieces produced and performed in New York City for the October 12 holiday.

Please send me any full length or one act dramatic pieces ASAP so I can read them and plan for the productions.

Michael J. Calderone  
326 Hudson Avenue  
Westwood, NJ 07675

Dear Editor,

This week the world witnessed it's second "official" Earth Day on Wednesday, April 22, 1992. There are some that will say that Mother Earth is beyond repair, that she is dying from within, and that the damage done to her will take a 1000 years for her to recover. Call me optimistic or whatever else you want to call me, but, I think that if we all pitched in and helped out, little things can add up.

Through our leaders, they tell the world, that Indian people are the care takers of this planet...lately I think we have lost touch with it. At dusk, one can smell burning plastic, see burning tires on the riverbanks, or just simply take a look along the roadside while your driving. Pretty sad looking, isn't it? Is this what we want to leave for the future generation of Mohawk children, our waste?

Now that I've caught your attention, or at least your interest, there's another topic I would like to bring to your attention. On Monday, April 20, 1992, 72,000 people and millions around the world, watched "The Concert For Life", a tribute concert to the late Freddie Mercury, lead singer for Queen, who died from the AIDS disease.

For far to long people thought this disease only killed homosexuals and drug addicts, AIDS is an equal opportunity killer. There are estimates by the year 2000, 40 million people will be effected by HIV and AIDS. With no known cure in sight, it scares the hell out of me, as it probably does you too. The "experts" say that the only way to combat the disease is to abstain from sex, or use a condom, lets be honest, people are still having sex, so use a condom, it could save your life.

Well, these are my thoughts for the week, have a nice day.  
Ron LaFrance, Jr.



**Project,**

continued from front page elements of our lives desecrated and our most sacred, the children, are lost in a world with no future.

Learning of our past and going back to basic moralities may be the hope that will allow our community to survive for another seven generations and beyond.

Heritage Canada would like to offer the past to the people of Akwesasne through the eyes of their elders, an insiders look at life here. The information gathered will be the property of the community and will be stored in the archives of the Travelling College and the Mohawk Council of Akwesasne's Historical Research Department.

The Heritage Discovery Project is made possible through funding to Heritage Canada, provided by the Province of Ontario through the Ministry of Culture and Communications.

The local office is located in the Kawehnoke Community Center and our phone number is 613-937-4771.

We are:  
Jack Whyte, Tsionni Fox, Vivian Smoke & Kevin King

**Easter Drawing American Cancer**

The winner for the American Cancer Society, Franklin Essex NW Unit's \$100.00 Easter drawing was Karen Kenison, 84 Park Ave., Saranac Lake. \$1,057.00 was made on this event.

We wish to thank everyone who helped with this fund raiser.  
Lois Tucker, Director

It is with appreciation to the North American Travelling College that we will be reprinting, as a weekly feature, stories from the book *Traditional Teachings*. These stories are copyrighted and may not be reprinted without permission of the NAITC.

**The Message of Kariwiiio**

The day begins with an open address to Sonkwaiaitson. A speaker has been appointed as well as a sub-speaker. They will be responsible for all the articles in the Kariwiiio. A special place has been prepared for the Chiefs, Clanmothers and Faithkeepers.

**The Speaker**

We have a beautiful day and have peaceful thoughts as we come together here where all the people gather. First one has given the proper Thanksgiving to Sonkwaiaitson for all of us. We are privileged to have a way to make things right between ourselves and our maker. If I have done wrong, at this time I wish to make things right between myself and Sonkwaiaitson. Now I would like to address the people. I am very humble in asking that you listen to the words we will bring to you, do not judge me as a man or by my actions for I might be weak and you will find fault with my character and say we are not going to listen to anything this man will say. We bring you the words of the "Kariwiiio" which are the instructions from the messengers of Sonkwaiaitson. We ask that these words will be what you will put in your mind.

We will now start by telling about the man who accepted the "Kariwiiio". For most of his life he was not a perfect man. We will begin by telling you his story.

Next week, Skanientarious Life at Ohlo

**Traditional Council Response to Justice System**

The Mohawk Nation Council of Chiefs is the National representative body for the Mohawk people. The Mohawk Nation is a member of the Haudenosaunee Confederacy, which owes its existence to the Kaianerokwa or the Great Law of Peace. The Mohawk Nation today, and its brother nations are the heirs of this Great Law of Peace and its principles. It is our responsibility to carry forward its' democratic ideals.

When there are threats to our democracy or the participation of our people in their community governance, we must protest. We therefore protest and oppose the actions by the Tribal Council to establish a policing and court system that lacks our people's knowledge, consent, or full participation. It was our hope that the present Tribal Council would follow the good work of previous Tribal administrations in furthering the concept of a workable justice system that could be supported by the whole Akwesasne community.

We are aware that the St. Regis Mohawk Tribal Council has visited various Native Nations to experience first hand the justice systems that other Native people have instituted based on their own traditions. We are disappointed that the Tribal Council had failed to observe the obvious, that the first element of a justice system is the codifying of principles and laws that are acceptable to the community according to their culture and traditions.

We were also disappointed that the present Tribal Council did not use the years of community "expeience-through-crises" that demonstrated our community's need and desire for a system of law and order that applies to all of Akwesasne regardless of imposed

boundaries. It gravely concerns our Council that little or no sensitivity to this issue has been demonstrated by the Tribal Council.

We are surprised at how little influence the Tribe's Task Force actually has as an advisory board. It appears that any advice given by the Task Force that conflicts with the designs of the Tribal Council is ignored. Without input from the Task Force made up of Akwesasne Mohawk people, Tribal decisions lack any community input at all. We anticipate that an approach which lacks real community participation will only result in extreme resistance within this community, and will contribute to further separatism and confusion at Akwesasne.

The Mohawk Nation Council recommends to the Tribal Council that:

- 1) they study the community ideas for one justice system for the entire Akwesasne community, and
- 2) they work seriously with our Council and Mohawk Council of Akwesasne to further this objective.

The final product would provide the Akwesasne community with a set of self-defined statutes and create a judicial system indigenous to our community. This system, unlike the existing rules and regulations imposed upon our people from external elements, would be sensitive to the culture and traditions of the Mohawk people.

A justice system for Akwesasne must come from our people. A short-sighted system of laws imposed by the Tribal Council and its new police will not be tolerated by the Mohawk Nation Council or its Mohawk people.

This article is being reprinted in its entirety for clarification for our readers. It is necessary since some of the text was missing in last week's issue of Indian Time. Without going into a great deal of explanation, our readers should know that the Timekeepers try to meet the weekly deadline of putting a paper together without living at Communications Center and we can't do it if the community doesn't cooperate!

**Niawenkowa from the Singers**

On April 18, 1992, the Akwesasne Mohawk young men's singing group participated in the annual Six Nations Sing at the Onondaga Longhouse, Six Nations. The sing started at 12:30pm and our group of 12 singers were the first to sing.

Our group has been practicing for over two months to put together and learn ten new verses to the Women's dance. We worked hard at learning the new verses and at raising money to attend this important Iroquois Confederacy function.

To say, we weren't nervous would be lying. We certainly had butterflies in our stomachs. We were the first group to sing and the comments made by the "old timers" were that "we did a good job", we "sounded good" and "its good to see young men singing together."

We had a good time and learned a lot. We want to thank the many people who supported us by buying

raffle tickets, attending the socials, and making donations.

Thank you to our drivers, the Indian Time newspaper, Roger Thomas of Okwarine Gas Station, Wolf Pack Gift Shop, St. Regis Alcohol and Drug Program, North American Indian Travelling College, Roundpoint Construction, Mark Mitchell, Theresa David and Barbara Barnes for their donations.

A thank you to these people who donated the items for our raffle. We are going to keep singing together and work hard to sing at the next Six Nations Sing at Tyendinaga in November. Niawenkowa to everyone.

