



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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**Indian Time**

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Manager: Teresa  
Receptionist: Lora Lee  
Reporter: Derrick  
Typesetting: Nicky  
Layout: Derrick, Nicky, Sandi  
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# Letters to the Editor

To The Community,

We hold within our hands the power to shape our children's lives. How we love, care and educate our children will effect seven generations ahead. With this in mind, I wonder about many things like the education of our children at the Akwesasne Mohawk School. Why were meetings held between the Board of Education and the teachers? Why couldn't anyone make comments, when asked, about the meetings? Why isn't the Mohawk language teacher returning next year? Why are we put on as a show to visitors rather than welcoming them into our community? Why do I feel so intimidated when I visit my child's school? Why don't our kids respect the principal? Does he respect our kids? What happened to the Rotary system? Who made the decision to end it in the middle of the school year? Are the talents of the teachers being wasted? How greatly will this effect our 7th and 8th graders? How well will they be prepared for high school? How much money is being allocated towards the Akwesasne Freedom School?

A concerned community member

## Appreciation from Classroom III -- Head Start



Row 1 - Teacher - Jean, Louie Adams, Ryan Lazore, Woody Cole, Leon Square & Kristen Caldwell.  
Row 2 - Stacey Gray, Kristy Bradford, Karli Tarbell, Aundray David & Jacob Sunday.  
Row 3 - Teacher - Yvonne, Jocelyn Jackson, Tye Mitchell, Mikey Lazore, Alaina Oakes, Kristine Cook & Tota Mae.  
Niawen Kowa from Classroom III

Classroom III would like to take this time to thank the parents and friends who gave us their time and support with donations, selling the raffle tickets, buying the raffle tickets and spending time in our classroom. We are very thankful to you for making our first year of school special.  
Bears Den - Eli & Gretchen Tarbell; Verda & Rick Tarbell  
Dr. Benson Kelly  
Jonathan & Shannon Lazore  
Mike & Patty Peters  
Ann Terrace  
Erica & Mike Oakes  
Theresa & Eugene David  
Robyn and Neil Mitchell  
Theresa Cole  
Sue Caldwell - Angela, Jin, Carrie, Jeannie  
Denise Jackson  
Lori Lazore  
Marietta Adams  
Sharon Sunday  
Debbie Square  
Jimmy Sunday - St. Regis  
Police  
Dickie Laughing  
John McDonald - H.V.F.D.  
Valerie Mitchell and Betsy Dyke  
Francis Jock - M.C.A.

Jamie Bradford  
Cindy Tarbell  
Lila Caldwell  
Grace Chubb  
Marilyn Tarbell  
Vicky & Delia Gibson  
Carmen Sunday  
Dawn McDonald  
Tanya Peters  
Maddie Peters  
CKON Bingo Players  
Dennis & Yvonne White  
Brasher Forestry  
St. Regis Mohawk Tribal Council  
Atomic Place  
The Cooker's Upstairs  
Bill Sear  
Alice Square  
Roundpoint Construction  
Marine Corp.  
I.G.A. Fort Covington  
Randy & Laurie Conners  
Mike Conners & Mike Benedict  
Leon Richards  
Les Heme  
Akwesasne Museum and Library  
Melanie, Linda & Iris  
Ruthie Seymour  
and to anyone else we may have missed.

## Public Notice

The Mohawk Council of Akwesasne will hold a General Meeting on Saturday, June 6, 1992 at 9 a.m. at the Snye School. The public is urged to attend the monthly general meeting to become informed and give feedback on the issues that affect Akwesasne.

This letter was faxed to our office and we would like to share it with our readers.

## DARE

The Dare Program has taught me the danger of drugs. One of the dangers of drugs is that it is all around us, and it is easily available, to tempt us. It can be somebody you thought was a friend who tells us "try this, it will make all your problems go away". But instead, it gives you more problems. Drugs make your dreams go away. Drugs will make you escape life instead of living it. I have learned that drugs hurt not only the drug user but their loved ones. When someone you love takes drugs you feel left out, angry, and most of all you feel betrayed. I know this because I know someone that I love very much who takes drugs. I can tell you it hurts when someone you love is not who they once were. I am only ten years old and I can tell you that drugs hurt alot. My advice to you all is please don't take drugs.  
Danielle Oakes  
St. Mary School

## Local Student Recognized

The following local student was among the 522 graduates of St. Lawrence University, in Canton, New York, who received Bachelor's Degrees at Commencement ceremonies which was held on Saturday, May 16. The commencement address was delivered by honorary degree recipient Barbara McDougall, Canada's secretary of state for external affairs.  
Mr. Phillip C. Swamp  
188 C Cook Road  
Hogansburg, NY 13655  
Member of the Class of 92  
Bachelor of Science Degree  
Environmental Studies/Geology  
Major

## One Nation Under Gun' Details Strife On St. Regis Reservation Two Years Ago

"One Nation Under the Gun: Inside the Mohawk Civil War," by Rick Hornung, Pantheon, \$22.294 pages.  
Hartford Courant  
In 1989-90, the St. Regis Mohawk Reservation straddling upstate New York and Quebec as locked in bitter conflict. The source of the at-times violent confrontation was casino gambling and its appropriateness to Indian life.  
One Mohawk faction regarded legal gambling as a way of escaping the subsidies and handouts and unemployment that plague life on the reservation. A rival faction viewed gambling as corrosive, as distinctly at odds with Mohawk tradition.  
The dispute turned ugly and occasionally violent; the divisions remain. In a measure of his reporting ability, Rick Hornung was able to gain access to principals of all sides of the conflict, a conflict that eventually engaged police authorities on both sides of the U.S. - Canada border.  
In doing so, Hornung no doubt overcame considerable hostility and suspicion.

Hornung's sympathies seem to be with the militant Warriors Society, which support gambling and took up arms on both sides of the border. They are the protagonists of Hornung's "One Nation Under the Gun: Inside the Mohawk Civil War," which as published last year in Canada. A large segment of the book was published in 1990 in the Village Voice.  
Hornung, who lives in Haddam, Conn., and was editor of the Hartford Advocate and a reporter for the Journal Inquirer, has done an impressive amount of reporting, sometimes under trying conditions. As he writes: "This is a book of reporting on the fly, running between interviews, shoot-outs, car rammin's, standoffs, troop deployments and press conferences."  
Despite the depth of his reporting, Hornung fails to gain the upper hand with his material. The narrative is disjointed, inconclusive and steeped in long quotations.  
And the quotes are usually stiff and formal; here's one example: "The police didn't believe our

strength, and until the moment, I don't think we did either," Hornung quotes one Mohawk woman as saying, in the aftermath of a failed attack by Quebec police. "From that point on, I knew it would be different. They could use their guns or their helicopters or their gas, but that could not change the feeling that we stood on the land we were fighting for. It was no longer a dispute, it was a victory."  
That quotes comes in the midst of what certainly is the best segment of "One Nation," which describes the conflict between Mohawks and provincial and federal authorities in Canada when local officials in Quebec proposed to expand a golf course onto sacred Mohawk land. The controversy escalated into a bitter, bloody confrontation with Canadian authorities.  
Hornung recounts the events in "One Nation" in blow-by-blow fashion. The material is quite good. The writing and organization, however, don't do the story justice.  
Source: Watertown Daily Times, June 3, 1992

## The Articles of Kariwio The Four Major Wrongs

We will now start on what has made our creator "Sonkwaiatison" most sad which the people here on earth enjoy using.

That is "Oneka" Meaning Mind changer  
The people on earth do not know exactly how many people will die from the enjoyment of using it. What you call "Oneka" is what the messengers call the "mind changer" and was not given to the Onkwehonwe. It was given only to our white brothers in a form of medicine. It was meant for them to use as they will be laboring from morning to night and they will need this alcohol. It was to be used only for our white brothers as a medicine, but they have abused it and it will be the cause for many minds to split and many will die from it.  
For the Onkwehonwe it will bring great misery and hardship. When you have touched the firewater called "Oneka" you will like it. You must remember what will result from drinking it. Anyone who has drunk the firewater will know it as the "mind changer." They must reaffirm their faith and renewal to Sonkwaiatison and pledge never to touch it again.

Now we will tell you and your relations of another practice which makes Sonkwaiatison sad.

It is called "Iakotkon" meaning Witchcraft  
It is people who are not in their right mind that can make and spread diseases to the people living and cause death by cutting the number of days that Sonkwaiatison has given to each individual. Now the messengers tell us that for those who practice witchcraft some are ashamed to appear in public, in the longhouse and change their ways. So now we tell you must do. They must go into the woods alone and offer tobacco to Sonkwaiatison and ask for forgiveness. They must vow to live pure life and give thanksgiving and renewal to Sonkwaiatison so that their life may never be as it has in the past.

Now we will tell you and your relations of another evil practice that the people on earth do. It is this third word that makes Sonkwaiatison sad.

This is called "O-non-weh" meaning "Love Medicine"  
There are a great number of people who use this medicine to control the lives of other people. This is a charm medicine that has caused a lot of misery. The messengers now tell us that we the people on earth have no idea how much harm this charm medicine can cause. Our people have lost their lives from this charm medicine as can be seen by this great pile of bones. So now we, the messengers, tell you to tell the people that when you hear these words, you should change your way of life and pledge to Sonkwaiatison that you will never continue this practice.

Now we will tell you and your relations of the fourth word that makes Sonkwaiatison sad.

It is called "Iawiratonta" meaning "Abortion"  
It was Sonkwaiatison's intention for women to give birth to children. Some women always want to look their best so they cut off the life strings of the children. Sonkwaiatison made women so that generations will renew. It means that we all live a certain length of time and then pass on, making way for new generations. The women are to have a certain number of children so they will fulfill the will of Sonkwaiatison. Now we the messengers tell you to tell your people as soon as they hear of this, they must change their way and never use the medicine which cuts off life for as long as you live. They must pledge to Sonkwaiatison that they will always respect life for future generations. They must give thanksgiving and renewal to Sonkwaiatison for past actions and live according to his laws.

Next week, The Duties of Married Couples

Vote Vote Vote Vote Vote

Remember

Tribal Elections are this Saturday, June 6th. Polls are open from 9-5, so get out there Akwesasne and let your voice be heard.

Vote Vote Vote Vote Vote



Congratulations goes out to Joyce Cook upon her graduation from LeMoyne College with a Bachelors of Arts Degree! Love your proud Godparents & cousins down Snye.

**Indian Time**  
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