



Begun in July of 1983, the Indian Time 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 from 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 building if you have concerns, compliments, complaints, or plain old curiosity about the material printed in Indian Time. Niawenkowa, Akwesasne for your support.

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Letter to Editor,

In response to the editorial submitted by Kanatiio, I offer the following thoughts.

Kanatiio's diatribe was shocking to read. At a time when great efforts to bring peace to the minds and hearts of those affected by the events of the gambling wars, Kanatiio's objections to peace are dubious.

His words of insult and hate have no place in the on-going search and development for well-being at Akwesasne. We are well aware of the past events, and most of us know well of those he spoke of. We are more than able to form our own opinions around those individuals.

Kanatiio's interpretation of events are his own. Kanatiio's voicing them in such a manner as he did speaks ill of his journalistic integrity if not also his mental state.

What Kanatiio fails to mention

Grocery, Iakhihsotha, Akwesasne Fuels Cook Road: Whispering Winds
Hogansburg: Harry's Market, Atomic Place.
Rooseveltown: Hammill's Store, KDK Gift Shop, Twin Leaf Gas Station.
Kawehnok: Jock's Grocery, N.A.I.T.C., Burns Grocery Store.
Kanatakon: CT's, MCA, Government Building, Ticket's, Village Bakery, Ononkwasona Pharmacy, Kanatakon Pizza.

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Printed at Winchester Press, Winchester, Ontario

Indian Time is published weekly. Subscriptions to Indian Time: \$50.00 US per year. Cover price - 50 cents. Bulk order of Indian Time: .40 cents per copy on consignment. Call our office for set up. Send all letters and subscriptions to:

Indian Time

Akwesasne Mohawk Nation Territory

P.O. Box 196

Rooseveltown, New York

13683-0196

is that the development of trade and commerce policy (as with any policy) is an on-going process. It is not proper or legal, never has been, for any Council or Council member to dictate policy. It is Council's duty and burden to seek out a consensus on such policies and opinions. So far the Council's have failed miserably at that task. Kanatiio's shielding and excuse making for the Council's does nothing to assist the Council to bridge the gap between their role as ceremonial leadership and the important business and hard work of community and policy management (you know, governing).

We should all pray Kanatiio finds peace and objectivity, for fear he will continue to attempt to derail all our efforts to find peace, prosperity and well-being for our community of friends and relations.

Best Regards,

Wahnehtio, Ray Cook

RESPONSE TO INDIAN TIME EDITORIAL (APRIL 12) "MOHAWKS NOT GOOD AT BEING INVISIBLE"

I don't think that calling the First Nations Business League or the Warrior Society or half the people in your community "invisible" helps our situation as a community. Saying that those invisible people and by extension "other" invisible people in the community have no voice in the Longhouse councils at Akwesasne or Onondaga doesn't help anybody except our friends in Albany. I wonder if the Councils consider the NY State Police, US Border Patrol, Internal Revenue Service, Federal Bureau of Investigation and the Bureau of Indian Affairs Investigative Agents "invisible" too, because these people are acting like "authorities" in our territories. They are acting like they have jurisdiction, and they are acting more "sovereign" than any group of Mohawks do right now. If you asked these state and federal policing agencies who or what gives them the authority to cruise the Nation and spy on people, their answers would be very revealing, also confusing but always interesting.

Declaring that any group of people do not exist doesn't make them go away. What people call the Warrior Society now seems to exist in western Canada. Right here, right now, many businesses exist and business will not go away. Putting people to work will not go away, and the various Businessmen's Associations exist and also will not go away. The NYS Troopers & all these other police agencies exist and come and go at will in our territories, the authority by which they do this is basically called a "power vacuum". The St. Regis Mohawk Tribal Council and Mohawk Council of Akwesasne are here but do not pledge allegiance to the Longhouse or to Onondaga, are they also invisible? Are all Christian Mohawks invisible? Listen to the so-called Mohawk Nation radio station (licensed by the Chiefs & Clanmothers), the Mohawks working there must be invisible too, as all the top jobs all belong to non-Mohawks and their combined salaries amount to alot of money that is leaving Mohawk Territory, all in the name of sovereignty. If it was really Mohawk Nation Radio, the community would have some decent communication and dialogue. To deny communication is irresponsible & censorship.

The questions your editorial writer asks at the end of the article are good questions, but to whom are they addressed? How can they be answered if people "have no voice", how can they be acted on if half the people in the community are not

involved in the question asking, answer making, policy setting and policy enforcement. Declaring that people, police and business do not exist solves nothing. Our sovereignty may exist in theory but it is not being exercised in practicality. I see too many police and federal agencies going where ever and doing what ever they please. I know the answer will be "these people brought it upon themselves". It may be true but it also solves nothing. The consequences that are being planned right now by NY State Agencies will affect everybody. Saying "I told you so" will not help. Negotiating among ourselves helps only us. Negotiating with any state or federal agencies at a critical, weakened stage helps only them.

Mohawks were fur-trading capitalists 200 years ago, business and brokering are as traditional as anything else these days. Back then it got us right into the middle of the English-French fight. Mohawks were traders by geographic happenstance, and today we are left with that last piece of geography. If we do not defend it, what are "we protecting sovereignty" for?

It seems to be a perfect time for The People to demand that each of their Councils start a dialogue that addresses the concerns of every segment of the Mohawk community: Taxes, Gaming, Sovereignty. The April 12 editorial can be viewed as harsh rhetoric or the start of a dialogue that is long overdue. **We are at the middle 5 year cycle where personal choices can still be modified before positions solidify only to clash at the dreaded 10 year confrontation cycle.** I think it's time people started acting like adults willing to talk to each other; it's time we stop playing children's games of hide and seek with invisible friends and invisible enemies. It's time to stop asking "What happened to the late, great Mohawk Nation?" It's time for dialogue, it's time to recognize each other's right to exist, it's time to recognize taxes and gaming aren't going away, it's time to recognize the consequences of behavior and attitude. There is enormous potential for Mohawks getting involved in brokering the new Trade among Native Nations without bringing in the States or the Feds. It's time to realize that "regaining our Treaty Relations" means we shouldn't have to negotiate away anything. It's time to recognize where sovereignty comes from, where it starts and where it ends.

Karoniaktakeh



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