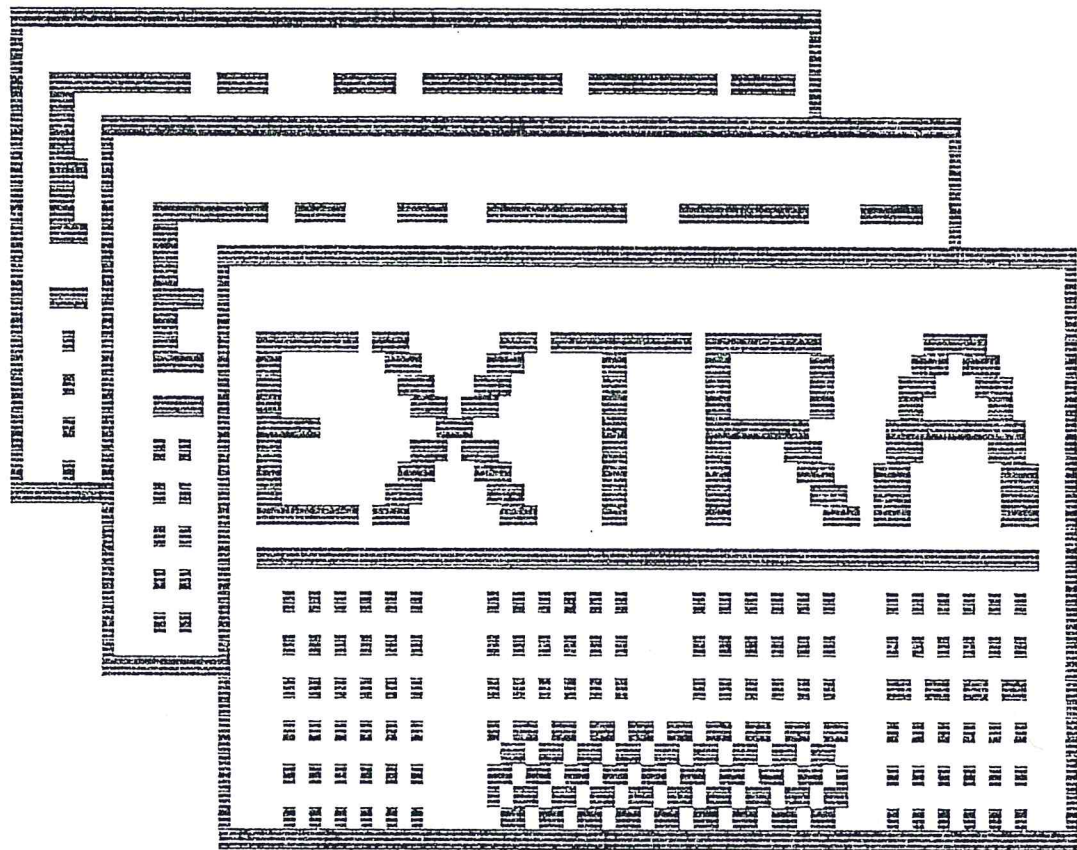


TYENDINAGA TERRITORY



RECEIVED
NOVEMBER 1890

Christmas

Tea & Bazaar

Place: Elders Lodge

Date: Sat. Dec. 8th

Time: 1:00 - 4:00

Admission: \$1.00

Refreshments
will be served

Everyone Welcome

crafts
bake tables
white elephant



COMMUNITY CHRISTMAS DANCE

MOHAWK COMMUNITY CENTRE
(upstairs)

Sat., Dec. 1st
8am-1pm

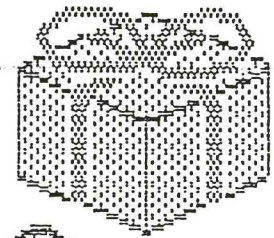
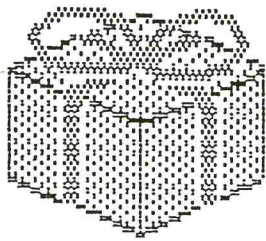
\$5.00

(19Yrs. & Over)

Sponsored By:

LOYALIST COLLEGE NATIVE STUDENT ASSOCIATION



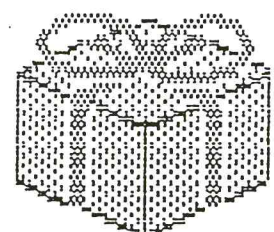
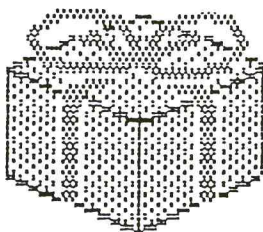


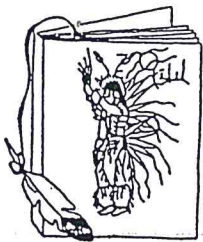
ROBEESCE

TO ALL TYENINACA MOHAWK COMMUNITY CRAFT PERSONS

Interested persons who
wish to participate by set-
ting up a craft table On
November 24th, 1990 at the
Community Centre.

Please call 396-3339 or
396-2333 as soon as possible





NOV - 6 1990

ONTARIO NATIVE EDUCATION COUNSELLING ASSOCIATION

10 FEE PLACE, TORONTO, ONTARIO M5A 4G7 (416) 360-5956 FAX: (416) 594-9140

EMPLOYMENT OPPORTUNITY

The ONTARIO NATIVE EDUCATION COUNSELLING ASSOCIATION (ONECA) is accepting applications for the position of

PRINCIPAL

TERM POSITION

JULY 3, 1991 - AUGUST 2, 1991
NATIVE COUNSELLOR TRAINING PROGRAM

SUMMARY: Under the direction of the Executive Board, the Principal will oversee the staff and the program of the Native Counsellor Training Program.

DURATION OF PROGRAM: Monday July 8/91 to Friday August 2/91

Some of the duties will be:

- to be part of a team in hiring the teaching, daycare, and the sport program staff.
- monitoring the teaching, daycare staff.
- to administer the delivery of the program
 - a) Budgeting
 - b) Curriculum writing
 - c) Program procedures and practices
 - d) Overall operation of the program
- to provide counselling to students when required.
- to be able to perform duties without supervision.
- to complete a final evaluation on program, staff, and sport program.

QUALIFICATIONS

- a) Principal Certificate
- b) Guidance Specialist Certificate or equivalent.
- c) Minimum of five years of experience working with native students in the field of education.
- d) Have good oral and written communication skills.
- e) Proven ability in financial management and educational administration.
- f) Be sensitive to the needs of native people, culture, history and traditions.
- g) Have the ability to handle stress and manage time effectively.

(2)

KNOWLEDGE OF:

- 1) Cultural appropriate counselling skills.
- 2) Knowledge of native education at the community level.
- 3) Knowledge of federal - provincial - band operated school systems, operations and processes.
- 4) Familiar with the various services available at the native community level.
- 5) Native Counsellor Program's goals and objectives.
- 6) And/or experience in the operation of the day care - sport camp would be an asset.
- 7) And ability to communicate in a Native language will be considered an asset.

The successful candidate must be willing to live on residence with the students and staff, at Laurentian University, for the duration of the program.

As this is a Native specific program, preference will be given to a person of Aboriginal ancestry.

SALARY: Negotiable.

Resumes to be submitted by Wednesday November 31, 1990, 4:00 pm.

Please forward detailed resume to:

Gina McGahey
Executive Director
10 Fee Place
Toronto, Ontario
M5A 4G7
Telephone No. (416) 360-5956
FAX No. (416) 594-9140



**MOHAWKS OF THE BAY OF QUINTE
TYENDINAGA MOHAWK TERRITORY**

R.R. #1 DESERONTO, ONTARIO K0K 1X0

(613) 396-3424 Fax: 1-613-396-3627

REQUIRED IMMEDIATELY

CONTRACT POSITION: Three (3) Noon Hour Supervisors

PLACE OF EMPLOYMENT: Quinte Mohawk School

DUTIES AND QUALIFICATIONS:

- to monitor student behaviour during noon hours in areas of school; such as, hotel areas, washrooms, classrooms, play areas both inside and outside, gymnasium, library;
- to be sensitive to the needs of students;
- to provide direction to the students;
- to ensure school rules and policies are enforced.

FOR MORE INFORMATION ON THE POSITION, PLEASE CONTACT:

Terry Bernhardt
Chairperson
Quinte Mohawk School Committee
c/o First Nations Technical Institute
R.R. #1, Deseronto, Ontario K0K 1X0
(613) 396-2122



**MOHAWKS OF THE BAY OF QUINTE
TYENDINAGA MOHAWK TERRITORY**

R.R. #1 DESERONTO, ONTARIO K0K 1X0

(613) 396-3424 Fax: 1-613-396-3627

ATTENTION COMMUNITY MEMBERS

RE: DRAFT RESIDENCY CODE

Attached is a draft copy of a Residency By-Law that was presented to the Tyendinaga Mohawk Council.

Written comments on this draft will be accepted until November 30, 1990 at 4:00 p.m.

Thank you,

Mohawk Administration Office



Mohawk Council of Tyendinaga
Residency Code

Chief Earl Still
Mohawk Council of Tyendinaga
RR#1

Tyendinaga, Mohawk Territory
Deseronto, Ontario K0K 1X0

24 October 1990

Chief Earl Still and Mohawk Council of Tyendinaga

Please find enclosed copies of a suggested residency bylaw and application forms for the Mohawk Territory of Tyendinaga for your perusal.

After attending and participating in the public meetings and speaking with many members of our community and reading all of the documents that have been submitted, I would like to offer this format and layout for your consideration.

Careful attention has been given to definitions, concerns and contentions. The document incorporates the cultural and moral values and principles which are represented in our community. It provides for a suggested avenue of recourse within our community so not to take what concerns our people outside the jurisdiction of the Mohawk Council of Tyendinaga. An Ad Hoc committee is suggested according to cultural mores to recommend findings to the Mohawk Council of Tyendinaga for final approval to help elevate some of the burden entailed by the institution of a new bylaw.

Thank-you for your consideration.

Respectfully submitted,


John E. Maracle
Thohate Wolf Clan

RESIDENCY CODE OF THE SIX NATION KAHYENGHEHAGAH MOHAWK
TERRITORY OF TYENDINAGA RESERVE #38

Enacted this ____TH DAY _____ 1990

INHERENT RIGHT

1. This code is enacted pursuant to the inherent right of the Mohawk Nation Community at Tyendinaga to determine its own membership and residency.
2. It is the inherent right of the Mohawk people to collectively organize themselves in political, social, and cultural patterns that meet their needs. It is the right of the Mohawk people to freely define ways to use land, resources and manpower for their common good. Above all, is the right of the Mohawk people to exist without external exploitation or interference.

PURPOSE

2. The purpose of this Code is to:

- a) Preserve the cultural and political integrity of the Kahyenghehagah Mohawks at Tyendinaga;
- b) Preserve the sovereignty of the Kahyengheh Mohawk Six Nation Territory of Tyendinaga through the exercise of Community's inherent rights; to control those aspects that are crucial to their survival as a distinct people
- c) Provide the basis for the exercise of the rights and obligations of the members of Tyendinaga over which the Mohawk Council of Tyendinaga has jurisdiction.

DEFINITIONS

3. IN THIS CODE:

"ADOPTED CHILD" means a child of native ancestry adopted by the traditional laws and customs of the Mohawk Territory in Tyendinaga Kahyengheh or by the laws of the province or other governments.

"DEPENDENT CHILD" means a person of native ancestry under the age of 18 years, or is over the age of 18 and as a result of mental or physical disability is unable to care for himself.

"COUNCIL OF ELDERS" means the Board with the authority to hear appeals on decisions made by the Membership Board.

COMPOSITION OF THE KAHYENGHEH TYENDINAGA MOHAWK COUNCIL OF ELDERS

The Kahyengheh Mohawk Council of Elders shall be composed of three Elders of the Kahyengheh Mohawk community of Tyendinaga. Selection shall be based on the past and present degree of involvement in the community.

COMPOSITION OF THE KAHYENGHEH TYENDINAGA MOHAWK MEMBERSHIP BOARD

The Kahyengheh Tyendinaga Mohawk Membership Board shall be composed of seven (7) community-elected people, namely six members and one chairperson. Preferably two members from each Clan (Bear, Wolf, and Turtle) will be elected by that respective Clan; the Chairperson shall be elected by all three Clans. The Chairperson and one member of each Clan shall have a term of four years; the remaining three members shall serve a term of two years.

"SPOUSE" includes,

- (a) a person considered to be a spouse according to the traditional laws of the Kahyengheh Mohawk Community of Tyendinaga.
- (b) a person married under the laws of a province, state or other government;

PART-ONE: MEMBERSHIP

QUALIFICATION FOR MEMBERSHIP

4. A person is a member of the Mohawk Community of Tyendinaga if that person:
 - (a) Was on the Membership Rolls on the date of enactment of this Code, or is entitled to be on the rolls;
 - (b) Is a child born of a member of the Mohawk Nation in Tyendinaga, or is the "Adopted Child" of a member of the Mohawk Nation;
 - (c) Has been granted Membership according to the provisions of Part Two of this Code.

5. Rights and benefits to which members are entitled include:

- (a) Residency
- (b) Land ownership
- (c) Housing
- (d) Political rights: voting, holding office
- (e) Territorial social assistance
- (f) Territorial education
- (g) Treaty and aboriginal rights particular to the Six Nation Mohawks of the Bay of Quinte, Fort Hunter, Lachine, Tyendinaga Territory #38.
- (h) Burial rights
- (i) Right to share in the annuities, royalties or other revenue and capital payments paid to members.

LOSS OF MEMBERSHIP RIGHTS

6. A person ceases to be a member of the Kahyengeh Mohawk Community of Tyendinaga when that person:

- 1. a) Renounces his/her membership
- b) Becomes a member of another First Nation
- c) Became a member through marriage prior to April 17, 1985, and the marriage has been terminated.
- d) Became a member through marriage prior to April 17, 1985 and was not a member of another First Nation of North America.
- e) Is found by the Membership Board to have seriously breached community standards of conduct or is a consistent disruptive force in the community.

erroneous conditions.

2. a) Notwithstanding subsection 6.1.b), of this Code, a member of the Kahyengeh Mohawk community in Tyendinaga may also be enrolled on the St. Regis Mohawk Tribal Council Rolls (U.S.) and Traditional Mohawk Nation Rolls.

b) A member of Tyendinaga who applies for membership to another First Nation may retain his/her membership in Tyendinaga until the application to another First Nation is accepted.

7. In exercising its power under subsection 6 (d) of this Code the Tyendinaga Mohawk Membership Board must grant the member a full hearing and consider submissions presented by other members of the Mohawk Community of Tyendinaga.

8. (a) The Tyendinaga Membership Board may revoke membership rights permanently or for a fixed period of time and may establish reasonable conditions for reinstatement of membership.

(b) A person whose Membership Rights have been revoked pursuant to Section 6 of this Code may appeal the decision within thirty (30) days to the Council of Elders.

(c) The Council of Elders must grant the applicant a full hearing and render its decision within sixty (60) days of the date an appeal is made.

(d) The decision of the Council of Elders is final.

PART TWO: APPLICATION FOR MEMBERSHIP

PROCEDURE FOR APPLICATION

9. A person of native ancestry may seek probationary membership in Tyendinaga by applying in writing to the Kahyengeh Mohawk Council of Tyendinaga Membership Board, at the Mohawk Council Administration offices

10. If so requested, the Kahyengeh Tyendinaga Mohawk Membership Board must grant to the applicant a full hearing and consider submission from the other members of the community;

- (a) Whether the applicant was born in the community
- (b) Commitment to Kahyengeh Mohawk culture, traditions, lifestyle, and knowledge of language and customs
- (c) Individual or family ties to Members of the community
- (d) Member of a Clan
- (e) Degree of involvement in the affairs of the community
- (f) Reasons for wanting to be a member
- (g) A person who is a member of another first nation and or a spouse of a Mohawk band member may apply to transfer membership.

12. The Tyendinaga Mohawk Membership Board shall render its decision on applications within a reasonable length of time of not more than sixty (60) days. Promptly notify the applicant in writing, setting out reasons for its decision;

PROBATIONARY PERIOD

- 13. (a) A person whose application for membership has been accepted by the Membership Board must fulfill a probationary period of five (5) years before acquiring full membership.
- (b) Notwithstanding Section 9 and subsection 13(e), a minor child whose application for membership has been accepted by the Membership Board is exempt from the 5 year probationary term.
- 14. All persons seeking to reside on the Kahyengeh Mohawk Territory of Tyendinaga during the probationary term period must apply to the Kahyengeh Mohawk Council of Tyendinaga for a residency permit.
- 15. A person whose application for Probationary Membership has been refused may appeal the decision to the Council of Elders within thirty (30) days from the time the notice of decision is sent.

protest shall be directed to the Council of Elders within thirty (30) days from the time the applicant's name is added to the Probationary Membership Rolls.

17. After ascertaining that the appeal/protest is not frivolous, the Kahyengeh Mohawk Council of Elders will render a decision within sixty (60) days of the date an appeal or protest is made.

18. The decision rendered by the Kahyengeh Mohawk Council of Elders is final.

19. Probationary Membership may be terminated by the Tyendinaga Mohawk Membership board if it determines that the person has breached community standards of conduct or has been a disruptive force in community.

20. In exercising its powers under Section 19 of this Code, the Tyendinaga Mohawk Membership Board must grant the Probationary Member a full hearing and consider submissions from other members of the community. The decision of the Board may be appealed according to the procedures set out in sections 15, 17, 18 of this Code.

21. A person who has successfully completed the five (5) year probationary period acquires full membership in Tyendinaga and may exercise the rights outlined in Section 5 of this Code.

PART THREE: RESIDENCY

22. Every member of the Kahyengeh Mohawk Community in Tyendinaga shall have the right to reside on the Mohawk Territory of Tyendinaga;

23. Residents who are not on the Tyendinaga Mohawk Membership Rolls may not acquire or inherit any interest in land situated in the Kahyengeh Mohawk Six Nation Territory of Tyendinaga #38;

24. A person who is not a member enrolled in the Kahyengeh Mohawk Nation Council at Tyendinaga Membership Rolls may reside in the Mohawk Territory of Tyendinaga if that person is:

- (a) A spouse, widow, or widower of a band member residing in the Mohawk Territory of Tyendinaga and is in possession of a annual Residency Permit; provided that person has not remarried a person who is not a Mohawk band member or living with a non-native person

Kahyengenh Mohawk Territory of Tyendinaga;

- (c) In possession of a Residency Permit issued by the Mohawk Council at Tyendinaga.

- (e) Clergy providing pastoral care through a church within Mohawk territory and members of their immediate families who are not Mohawk band members have a conditional privilege of residency. Provided that a Mohawk band member who is a lay leader of the congregation makes application for a residency permit on behalf of the minister and his family.

25. The Residency Permit may be revoked by the Kahyengenh Mohawk Council of Tyendinaga if the possessor breaches community rules or is a disruptive force in the community.

26. Non-members residing in the Kahyengenh Mohawk Territory of Tyendinaga who possess a valid Residency Permit may have access to Territorial Education and Territorial Social Assistance providing funds are available.

PART FOUR: APPLICATION FOR PERMIT OF RESIDENCY

27. The fee for the Residency permit is \$.00 annually.

28. All applications shall be made through the Mohawk Council of Tyendinaga administration offices on the designated form.

- (1) All applications shall be accompanied by a \$10.00 administrative filing fee.
- (2) Applicants filing under the provisions of sections 1, (c) or 24, (a) must demonstrate financial accountability and stability.

PART FIVE: REVIEW AND APPEALS

29. The Mohawk Council of Tyendinaga will review all applications for residency permits on the following criteria:

- (a) Individual or Family ties to the Community
- (b) Reasons for wanting Residency
- (c) Financial accountability and stability
- (d) Engagement in illegal activities such as the manufacture or distribution of drug, alcoholic, or any other activity which will erode the moral values of the community and disrupt the peace and harmony of the Mohawk people.
- (e) Non-Mohawks living together.
- (f) Has been previously convicted of a criminal offences involving the commission of injury to persons or property.

1. Kahyengenh Mohawk Territory of Tyendinaga will determine that the person has breached community standards of conduct or has been a disruptive force in community.

31. A person whose application for Residency has been refused may appeal the decision to the Council of Elders within thirty(30) days from the time the notice of decision is sent.

32. Any member of the Kahyengenh Mohawk Community of Tyendinaga may protest a decision of the Mohawk Council of Tyendinaga. The notice of protest shall be directed to the Council of Elders within thirty (30) days from the time the applicant was notified.

33. After ascertaining that the appeal/protest is not frivolous, the Kahyengenh Mohawk Council of Elders will render a decision within sixty (60) days of the date an appeal or protest is made.

34. The decision rendered by the Kahyengenh Mohawk Council of Elders is final.

PART SEVEN: VIOLATIONS

35. No person other than a Mohawk band member or a person in possession of a residency permit shall reside on the Mohawk Territory of Tyendinaga.

36. A Residency permit does not permit any person or persons the benefit of aboriginal, treaty, constitutional or statutory rights that are recognized and affirmed for the Six Nation Mohawks and the aboriginal peoples of North America.

37. Person(s) violating any provision of this by-law shall be liable upon conviction to a fine of not more than one thousand dollars, or community service or imprisonment for a term not to exceed thirty days, or all three.

PART SIX: AMENDMENTS

38. This Code may be amended after:

- (a) Appropriate notice is given to the members of the Mohawk Territory Community of Tyendinaga that the amendment is proposed;
- (b) Members are consulted on the desirability of the amendment;
- (c) The majority of the members who are eligible to vote consent to the amendment.



APPLICATION INFORMATION:

NAMES: _____ Last _____ First _____ Middle _____ (Maiden)

MAILING ADDRESS: _____

RESIDENCY ADDRESS: _____

TELEPHONE NO.: (____) _____

DATE OF BIRTH: _____ mm dd yy BIRTH PLACE: _____

(PLEASE ATTACH BIRTH CERTIFICATE)

SEX: M _____ F _____

MARITAL STATUS: Married _____ Single _____ Widowed _____
Divorced _____

NAME OF SPOUSE: _____

DATE OF MARRIAGE: _____

(PLEASE ATTACH MARRIAGE CERTIFICATE)

OCCUPATION: _____

EMPLOYER'S NAME & ADDRESS: _____

CHILDREN'S NAMES: _____ (PLEASE ATTACH BIRTH CERTIFICATE) DATE OF BIRTH AND PLACE

1. _____

2. _____

3. _____

4. _____

PLEASE INDICATE PRESENT STATUS:

Probationary Member _____

Non-Member _____

* PLEASE NOTE: A non-member must re-apply for a residency permit on an annual basis.

DO YOU HAVE A CRIMINAL RECORD? IF SO, PROVIDE DETAILS.

PLEASE PROVIDE THE NAME, ADDRESS AND TELEPHONE NUMBER OF TWO (2) INDIVIDUALS (NON-FAMILY MEMBERS) TO SERVE AS CHARACTER REFERENCES. ONE REFERENCE SHOULD BE A MEMBER OF THE Tyendinaga COMMUNITY.

Name _____ Address _____ Phone _____

Name _____ Address _____ Phone _____

SIGNATURE: _____

DATE: _____ EXPIRY _____

DATE OF APPROVAL: _____

DATE OF REFUSAL: _____

APPLICATION FORM MUST BE FORWARDED WITH A ... FEE TO:

Membership Clerk
Mohawk Council of Tyendinaga
RR-1
Tyendinaga, Mohawk Territory
Deseronto, Ontario K0L 1X0

* PLEASE NOTE: Only original birth and marriage certificates from the Provincial or State Departments of Vital Statistics will be accepted. Quebec baptismal certificates and Longhouse documents are also acceptable.

APPLICATION INFORMATION:

NAME: LAST FIRST MIDDLE (MAIDEN)

MAILING ADDRESS:

RESIDENCE ADDRESS:

DATE OF BIRTH: MM DD YY BIRTHPLACE: (PLEASE ATTACH BIRTH CERTIFICATE)

SEX: M F TELEPHONE NO: ()

MARITAL STATUS: Married Single Widowed Divorced

NAME OF SPOUSE:

SPOUSE'S DATE OF BIRTH: mm dd yy

(PLEASE ATTACH MARRIAGE CERTIFICATE)

CHILDREN'S NAMES: (PLEASE ATTACH BIRTH CERTIFICATES) DATE OF BIRTH AND PLACE

1.

2.

3.

4.

5.

6.

CLAN (IF APPLICABLE):

NAME OF FATHER:

DATE AND PLACE OF BIRTH:

NAME OF MOTHER:

DATE AND PLACE OF BIRTH:

Grandmother

Name

Native Community (If Applies)

Mother

Name

Native Community (If Applies)

Grandfather

Name

Native Community (If Applies)

Applicant

Name

Native Community (If Applies)

Grandmother

Name

Native Community (If Applies)

Father

Name

Native Community (If Applies)

Grandfather

Name

Native Community (If Applies)

NAME ALL PEOPLE OF CLOSE FAMILY MEMBERS (INCLUDING FIRST COUSINS AND AUNTS/UNCLES) WHO ARE CURRENTLY RESIDING IN Tyendinaga.

ARE YOU PRESENTLY ENROLLED AS A MEMBER IN ANOTHER NATIVE COMMUNITY OR TRIBE? IF YES, INDICATE NAME OF THE COMMUNITY AND PROVIDE CERTIFICATION OF MEMBERSHIP IN THAT COMMUNITY.

DO YOU HAVE A CRIMINAL RECORD? IF SO, PROVIDE DETAILS.

INFORMATION REQUESTED FOR IDENTIFICATION CARD:

FULL NAME: _____

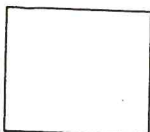
DATE OF BIRTH: ____/____/____ SEX: _____

HEIGHT: _____ WEIGHT: _____

COLOR OF EYES: _____ COLOR OF HAIR: _____

SCARS/MARKS: _____

IN CASE OF EMERGENCY
PLEASE NOTIFY: _____



1. Do you understand or speak the Mohawk Language?

2. Describe your past and present involvement in Community Affairs.

3. Why do you wish to become a member of Tyendinaga

Signature: _____

Date: _____

Application form must be forwarded with a fee to:

Membership Clerk

Mohawk Council of Tyendinaga

RR # 1

Tyendinaga, Mohawk Territory

Deseronto, Ontario K0K 1X0

PLEASE NOTE: Only original birth and marriage certificates from the Provincial or State Departments of Vital Statistics will be accepted. Quebec baptismal certificates and Longhouse documents are also acceptable.

TO ALL COMMUNITY MEMBERS

I would like to take this opportunity to thank everyone for coming to the Annual Halloween Party. As usual, it was a huge success. As I mentioned at the Party, this is my last year to volunteer my services as co-ordinator for the Halloween Party. Next year, the Mohawk Recreation Committee has volunteered to hold the Party. I would especially like to thank the Mohawk Council, Mohawk Recreation, Mohawk School Committee, Mohawk Fire Department, Mohawk Firemen's Wives Aux., F.N.T.I., B. & J. Pole line Construction Company, and Quinte Mohawk School. without your support and financial assistance this party would not be possible.

Val Maracle

FOR SALE

SNOWMOBILE.....

1977 YAMAHA

G.S. 340, EXCELLENT RUNNING CONDITIO
NEW SEAT, RUNNERS, SLIDERAILS, BEARI
VERY GOOD FAMILY MACHINE, GOOD TRACK
REAL DEPENDABLE SNOWMOBILE WITH NO
PROBLEM GETTING NEW PARTS IF NECESSA

FOR MORE INFORMATION CALL 396-3957 ASK FOR KEN

The family of the late Ada Woodcock nee Maracle wish to express their heartfelt thanks to those relatives, friends, and neighbours who called at the funeral home, sent flowers, gave donations to charities, gifts, sent cards at the time of death of a beloved wife and mother. Thanks also for the food brought to our home and meals provided by the Orange Lodge, Elders Lodge members, relatives, friends and neighbours. Special thanks to White-Morris Chapel for their efficient service and to Father Glendon Brant.

Sincerely Stan, Marg, Don, Patrick, and Carol Ann and families.

F O R S A L E

- 1 - 3 FT. length Insulated Stainless Steel Stove Pipe
- 1 - 1 FT. length Insulated Stainless Steel Stove Pipe - 7" diameter
- 4 pieces various length 24" - 48", 6" diameter Black Stove Pipe
- 1 45° Elbow
- 1 Connector - Stove Pipe to Insulated Pipe

\$70.00 FOR EVERYTHING

CALL CHRIS AT 969-0195

GRADUATION 1990

A total of fourteen native students from Tyendinaga met the requirements for their Secondary School Graduation Diploma this past year. This included students from both Moira Secondary and Quinte Secondary Schools.

Graduates were treated to dinner at the Harbour Lights Restaurant in Belleville. Also included in the dinner were parents of the graduates, Chief and Band Council, School Committee and special guests. Following the dinner, students from Moira proceeded to the school to receive their diplomas. Students from Quinte had received their diplomas in June.

The following students have graduated this past year:

April Brant	Lorne Loft
Jason Brant	Aaron Maracle *
Kalvin Brant	Hamlyn Maracle
Michelle Brant	Nancy Maracle
Todd Brant	Ainsley Scott
Kelly Green	Christopher Sero
Scott Hentschel	Sean Story

Note: Although Aaron Maracle met his graduation requirements, he has decided to accept his diploma next year when he will be off to university.

Award winners were as follows:

Mohawk Band Council Award

Presented to a graduate who is a Native Canadian and who is pursuing a course in Arts or Technology at a College of Applied Arts & Technology.
Awarded to : Jason Brant
Presented by: Chief Earl Hill

Mohawk Band Council Award

Presented to a Native Canadian student who will be graduating and who has made a notable contribution to Moira Secondary School.
Awarded to : Lorne Loft
Presented by: Chief Earl Hill

First Nations Technical Institute Award

Presented to a graduating native student in the area of Science and Technology.
Awarded to : Scott Hentschel
Presented by: Mr. Bruce Millar

Mohawk Band Native Women's Association Award

Presented to a graduating Native Canadian student who has made a noteworthy contribution in promoting understanding/appreciation of Native Canadian Culture at school.
Awarded to : Ainsley Scott
Presented by: Mrs. Velma Dracup

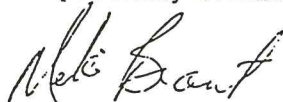
Mohawk Firemens' Wives Auxiliary Award

Presented to a graduating native student who has demonstrated a high level of citizenship in the native community.
Awarded to : Michelle Brant
Presented by: Mrs. Patricia Brant

At the graduation dinner, Chief Earl Hill and Councillor Doug Maracle offered congratulations on behalf of the Band and the School Board and also offered words of encouragement for students who were continuing in education and those entering the world of work.

Again, congratulations graduates!

Respectfully submitted,



**GST POLICY GUIDELINES:
TREATMENT OF SALES AND PURCHASES BY INDIANS**

The basis for the GST policy framework for Indian sales and purchases under the GST is the Indian Act. In particular, Section 87 of that Act exempts from taxation the personal property of an Indian or band situated on reserve, as well as their interest in reserve or designated lands.

Accordingly, the federal policy for Indian sales and purchases under the GST will be as follows:

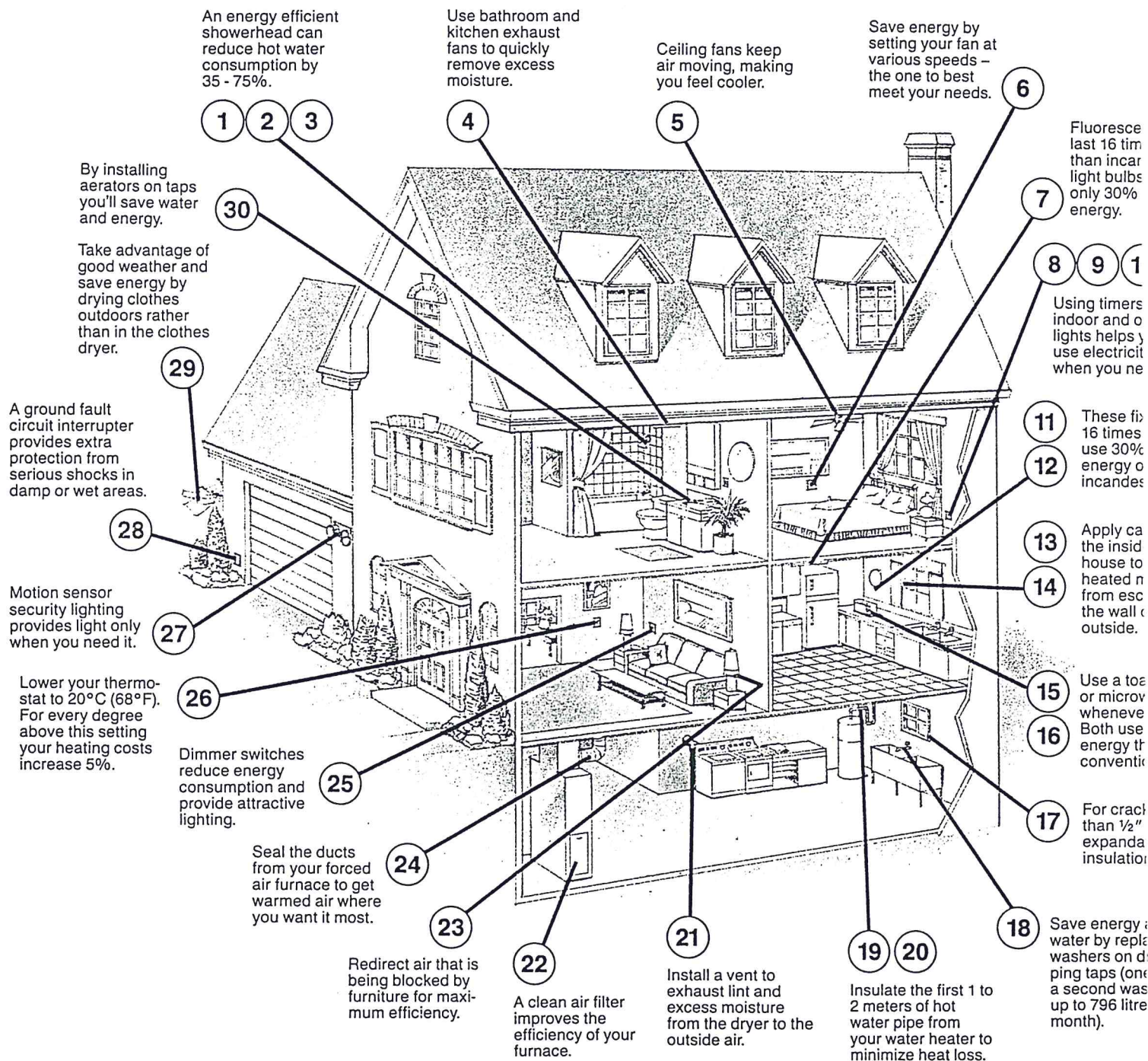
- . Sales by Indian vendors will be subject to the general provisions of the GST legislation.
- . On-reserve purchases of goods by Indian individuals and by Indian bands will not be subject to GST. This treatment will be extended to off-reserve purchases of goods which are delivered to the reserve by the vendor or his agent.
- . On-reserve purchases of services, where the benefit is primarily realized on-reserve (for example, small engine repairs) will not be subject to GST.
- . Off-reserve purchases of services such as legal or accounting services which are purchased by an Indian band in respect of band management, or are purchased in respect of real property located on-reserve, will not be subject to GST.
- . Unincorporated Indian-owned businesses may purchase on the same tax-free basis as Indian individuals as they are eligible for the exemption pursuant to Section 87 of the Indian Act. In addition, for purchases of inputs on which tax is paid (e.g. off-reserve purchases), they will be able to claim input tax credits in the same manner as incorporated businesses.
- . Incorporated Indian-owned businesses will be treated the same as non-Indian businesses; tax will be paid on their purchases and input tax credits may be claimed subject to the provisions of the legislation.

ADDITIONS TO GST POLICY GUIDELINES:

- . Band-empowered schools, hospitals and social service entities on-reserve will be able to purchase on the same tax-free basis as an Indian band.
- . Band funding of Indian non-profit organizations will be considered equivalent to government funding for purposes of establishing eligibility for the 50% rebate for qualifying non-profit organizations under section 259 of the GST legislation.

Received November 7, 1990 from Minister of Finance

HERE ARE 30 WAYS TO SAVE ENERGY AROUND YOUR HOME!



Want to Be More Productive? These Terrific Tips Can Help

You can be more productive by freeing yourself from the seven time-wasters that make up the word "CULPRIT," says an expert.

By LARRY HALEY

Here are the time-wasters each letter of the word represents — and tips on how you can overcome each one from psychologist William Knaus, author of the book "Do It Now."

C — clutter. If your bills, your clothes and your tools are so cluttered that finding one of these items is a chore, you're wasting time. File important papers. Organize your closets, cabinets and drawers. Throw away things you don't need. The extra time it takes to get organized will save time in the long run.

U — unfinished work. When you don't finish something, you waste the time you've already spent on it —

and waste even more time worrying about finishing it. Spend some time each day working on projects you've put on the back burner — and don't start new projects until you've completed the old ones.

L — lack of trust. Doing everything yourself — from cleaning carpets or putting up wallpaper to writing business reports — can be a waste of time.

Before you start a new task, decide whether it's worth your time — or whether you can trust someone else to do it.

P — perfectionism. You waste time over-preparing and overplanning when you try to do things perfectly. To overcome that, set deadlines. Allow yourself a certain

amount of time to plan and complete a project.

R — recounting. When you talk over every one of your plans, ambitions and goals with your family and friends, you're wasting time. Instead, discuss your ideas only with people who can give you constructive advice.

I — impatience. Haste makes waste. When you do things impulsively, you're apt to make mistakes and you'll waste time backtracking to correct them. To overcome that, make a list of the things you'll need before you start a new project. And when you're walking out the door, take a few seconds to make sure you have everything you need.

T — tenacity. Sticking with a project that's bound to fail is a waste of time. Remember, sometimes you have to give up to get ahead. Don't stubbornly persist with no-win enterprises.

Develop Decent Don'ts

Here are some daily don'ts that are intended to make the world a better place:

- Don't contradict people even if you are sure you are right.
- Don't be inquisitive about the affairs of even your most intimate friend.
- Don't underrate anything because you do not possess it.
- Don't believe all the evil you hear.
- Don't repeat gossip even if it does interest others.
- Don't jeer at anybody's religious belief.
- Don't parade your aches and pains under a pleasant smile. Few care whether you have earache, headache, or muscle ache.
- Don't try to be anything else but a

Task Force on Museums and First Peoples

Groupe de travail sur les musées et les Autochtones

"A joint project between the Canadian Museums Association and the Assembly of First Nations"
"Un projet conjoint de l'Association des musées canadiens et l'Assemblée des premières nations"

280 Metcalfe, Suite 400 Ottawa, Ontario K2P 1R7 (613) 233-5653

Fax (613) 233-5438

CALL FOR SUBMISSIONS

The Task Force on Museums and First Peoples invites your written submissions on the issues it has been given a mandate to examine, specifically:

- 1) increased involvement of Aboriginal peoples in the interpretation of their culture and history by cultural institutions
- 2) improved access to museum collections by Aboriginal peoples
- 3) the repatriation of artifacts

The Task Force, established in the winter of 1990, is working to develop a set of guidelines/ethics on the above-mentioned issues, which will serve as an example for the development of working policies for museums, museum associations, Aboriginal cultural centres and organizations, and government-run culture and heritage programs. The Task Force came about as a result of a symposium held in November 1988 entitled "Preserving Our Heritage: a Working Conference for Museums and First Peoples", jointly organized by the Assembly of First Nations and the Canadian Museums Association.

The Task Force will review submissions during the spring and summer of 1991, producing its recommendations in a final report by the end of that year at a major conference to discuss and ratify recommendations. At that time the need for an on-going process to monitor implementation of the proposed guidelines/ethics will be assessed.

The deadline for the receipt of submissions, which must include an executive summary, is March 31, 1991. Submissions may be sent to:

Co-ordinator
Task Force on Museums and First Peoples
c/o Canadian Museums Association
280 Metcalfe Street, Suite 400
Ottawa, Ontario K2P 1R7
Telephone: (613) 233-5653
FAX: (613) 233-5438

THE ASSEMBLY OF FIRST NATIONS
WILL BE HOLDING

**THE ABORIGINAL LANGUAGES
AND LITERACY CONFERENCE**

JANUARY 20 - 23, 1991

AT THE SKYLINE HOTEL, OTTAWA, ONTARIO

1. *Canadian Airlines International will be the official Airline for the Conference.*

To take advantage of discounts offered for this conference, call Canadian Airlines toll-free number 1-800-268-4704 & refer to Conference #1358.

2. *A block of 200 rooms is being held by the Skyline Hotel until December 28, 1990.*

Rates: \$79.00 (+ 5% tax) single or double; for a third person or fourth person sharing the same room, an additional charge of \$10.00 each will apply.

Call Skyline Hotel at (613)237-3600 or complete and return the attached self-addressed card.

3. *For further information, call the AFN Education Secretariat at (613)236-0673. Registration forms (listing registration fees), and agenda will be forwarded at a later date.*

Fact: Racial minority/First Nations people are under-represented in Policing.

Action Plan: Encourage First Nations/racial minority youth (ages 16 - 24) to look at Policing, and related fields, as career options.

How: The Ontario Race Relations Directorate, in conjunction with the Ministry of the Solicitor General, will be hosting:

"POLICING - A CAREER OPPORTUNITY"

FEBRUARY 28 - MARCH 2 (1991)

ONTARIO POLICE COLLEGE (AYLMER, ONTARIO)

What: Thirty interested young people will be selected to attend a 3-day conference at the Ontario Police College in Aylmer, Ontario. The conference entails:

- ➡ orientation towards policing
- ➡ active participation in all aspects of recruit training
- ➡ interaction with prominent members of various police departments
- ➡ opportunity to explore issues concerning youth and policing
- ➡ opportunity to meet other youth who share common interests and concerns

Cost: Your time, your interest, and your enthusiasm!

Note: Travel (to and from Aylmer), accommodations, and food will be paid for by the Race Relations Directorate.

Deadline: All applications must be received no later than January 7, 1991.

For further information please contact:

Aqeel Zaman (Administrative Co-ordinator)

or

Dan D'Ignazio (Policy & Planning Advisor)

Ontario Race Relations Directorate
Ministry of Citizenship
77 Bloor St. W., 20th Floor
Toronto, Ont. M7A 2R9
Phone: (416) 324-7261
Fax: (416) 326-9725



Ministry of
Citizenship

Ontario

"POLICING - A CAREER OPPORTUNITY"

FEBRUARY 28 - MARCH 2 (1991)

ONTARIO POLICE COLLEGE (AYLMER, ONTARIO)

Name: _____ Sex: ☐ F ☐ M Age: _____

Date of birth: ____/____/____ Street Address: _____

Town/City: _____ Prov.: _____ Postal Code: _____

Telephone: (____) _____ Will you require French translation? ☐ yes ☐ no

Are you currently a full-time student? ☐ yes ☐ no Where? _____

Grade/level attained: _____ School/Work Ph. #: _____

Answer the following 4 questions on a separate piece of paper.

1. If not currently studying, what have you been doing since you left school?
2. Are you involved in any extra-curricular activities? If so please specify.
3. What are your hobbies and interests?
4. In several paragraphs, explain why you wish to attend this conference?

Also, include one letter of reference from school, work, or an organization you are involved with.

Do you have any special dietary needs (please specify)? _____

Do you have any physical disabilities or any medical condition that would require special accommodation/assistive devices (please specify)? _____

Do you consider yourself a North American Indian, Metis, or Inuit? ☐ yes ☐ no

Which best describes your racial origin: ☐ Black ☐ East Asian ☐ South Asian ☐ White
☐ South East Asian ☐ West Asian & Arab ☐ Other (specify) _____

eg.

East Asian
Chinese
Filipino
Japanese
Korean
Polynesian
Other Pacific
Islanders

South Asian
Bangladeshi
Bengali
East Indian
Gujarati
Pakistani
Punjabi
Sinhalese
Sri Lankan
Tamil

S.E. Asian
Filipino
Indo-Chinese
Burmese
Cambodian
Laotian
Thai
Vietnamese
Indonesian
Malay

West Asian & Arab
Arab (Not included
elsewhere)
Egyptian
Iranian
Israeli
Lebanese
Palestinian
Syrian
Turk

Other
Aboriginal - Latin
America
Mixed racial heritage

Notes:

1. This conference will be held in English. Language assistance for francophone participants will be available upon request.
2. All information gathered is strictly confidential.
3. Send all application forms to the attention of Aqeel Zaman at:

Ontario Race Relations Directorate
Ministry of Citizenship
77 Bloor Street West, 20th Floor
Toronto, Ontario M7A 2R9

Phone: (416) 324-7261 Fax: (416) 326-9725

Applicant's Signature: _____ Date: _____

Signature of guardian if applicant is under 18 _____ Relationship: _____ Date: _____

And 'the land appeared . . .'

"After sunset he steered on his former course to the west. They made about 12 miles each hour and, until two hours after midnight, made about 90 miles, which is 22 leagues and a half. And because the caravel Pinta was a better sailer and went ahead of the Admiral it found land and made the signals that the Admiral had ordered. A sailor named Rodrigo de Triana saw this land first, and although the Admiral, at the tenth hour of the night, while he was on the sterncastle, saw a light, although it was something so faint that he did not wish to affirm that it was land. But he called Pedro Gutierrez, the steward of the king's dais, and told him that there seemed to be a light, and for him to look; and thus he did and saw it. . . .

"It was like a small wax candle that rose and lifted up, which to few seemed to be an indication of land. But the Admiral was certain that they were near land, because of which when they recited the Salve, which sailors in their own way are accustomed to recite and sing, all being present, the Admiral entreated and admonished them to keep a good lookout on the forecastle and to watch carefully for land; and that to the man who first told him that he saw land; he would later give a silk jacket in addition to the other rewards that the sovereigns had promised, which were ten thousand *maravedis* [a copper coin] as an annuity to whoever should see it first.

"At two hours after midnight the land appeared, from which they were about two leagues distant. They hauled down all the sails and kept only the *tree*, which is the mainsail without bonnets, and jogged on and off [tacking back and forth intentionally], passing time until Friday, when they reached an islet of the Lucayas, which was called Guanahani in the language of the Indians.

"Soon they saw naked people; and the Admiral went ashore in the armed launch, and Martin Alonso Pinzon and his brother Vicente Anes, who was captain of the Nina. The Admiral brought out the royal banner and the captain's two flags with the green cross, which the Admiral carried on all ships as a standard. Thus put ashore they saw very green trees and many ponds of various kinds. The Admiral called to the two captains and to the oth-

ers who had jumped ashore and to Rodrigo Desbedo, the *escrivano* [secretary] of the whole fleet and to Rodrigo Sanchez de Segovia; and he said that they should be witnesses that, in the presence of all, he would take, as in fact he did take, possession of the said island for the king and for queen his lords, making the declarations that were required, and which at more length are contained in the testimonials there in writing. Soon many the people of the island gathered there.

"What follows are the very words of the Admiral in his book about his first voyage to, and discovery of, these Indies:

"I, he says, in order that they would be friendly to us - because I recognized that they were people who would be better freed [from error] and converted to our Holy Faith by love than by force - some of them I gave red caps, and glass beads which they put on their chests, and many other things of small value, in which they took so much pleasure and became so much our friends that it was a marvel. Later they came swimming to our ships' launches where we were and brought us parrots and cotton thread in balls and javelins and many other things, and they traded them to us for other things which we gave them, such as small glass beads and bells. In sum, they took everything and gave of what they had willingly.

"But it seemed to me that they were a people very poor in everything. All of them go around naked as their mothers bore them; and wore also, although I did not see more than one young girl. And all those that I saw were young people, for none did I see of more than 30 years of age. They are well formed, with handsome bodies and good faces. . . . They should be good and intelligent servants, for I see that they say very quickly everything that is said to them; and I believe that they would become Christians very easily, for it seemed to me that they had no religion. Our Lord pleasing, at the time of my departure, I will take six of them from here to Your Highnesses in order that they may learn to speak. No animal of any kind did I see on this island except parrots. All as the Admiral's words."

- From the Diary of Christopher Columbus