

Kahnawake Heritage Booklet



MONTÉRÉGIE WEST COMMUNITY NETWORK
www.mwcn.ca

TABLE OF *contents*

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1	Land Acknowledgement
2	About MWCN
3	History
17	Recipes
	18 Banana Bread - 19 Boiled Dinner - 20 Chicken N Dumplings
	21 Christmas Donuts - 22 Corn on The Cob in the Microwave -
	23 Donuts - 24 Dumplings - 25 Fricassee - 26 Hamburger Meat
	And Rice - 27 Homemade Bread or Fry In Pan - 28 La Sauce -
	29 Lemon Pie Fillings - 30 Meat Pie - 31 Old Fashioned Bread
	Pudding (Labasin gat) - 32 Paddy Meal (30 minute meal) - 33
	Pie Dough
34	Articles
35	Andrew & Dorthey Montour Interview
37	Hazel Mayo Interview
38	Keith Leclair Interview
41	Peggy Mayo Interview
44	Sunny Joe Cross Interview
47	Wendy Mayo Interview
50	Winston Standup Interview
57	Published news articles & stories
58	A Community's Loss
65	New Field of Dreams Is A Home Run In Kahnawake

- 67 Kahnawà:ke Fire Hall Has A Furry New First Responder**
- 70 Indigenous students at Howard S. Billings High School premier special music video**
- 72 Kahnawà:ke designer is making her international debut at New York Fashion Week**
- 76 All Rhodes lead to local student**
- 80 St. Willibrord School's inspiring music video unifies English, French and Mohawk**
- 84 Voices from Kahnawake on what truth and reconciliation means to them**
- 87 Kahanawake Photo Album**
- 92 Ressources / Directory**
- 103 Hospitals (Montéregie West)**
- 104 Health Passport**
- 109 Lexicon**
- 110 What To Do When a Loved One Passes Away**
- 111 How a Will is Made**

Land Acknowledgement

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We would like to begin by Acknowledging that we are situated on the traditional territory of the Kanien'keha:ka. We recognize and respect the Kanien'keha:kaas the traditional custodians of the lands and waters and pay our respect to their Elders, past and present. We acknowledge that the Montérégie West Community Network is located on the lands of the Kanien'keha:ka Nation.





Montréal West Community Network

MWCN History

The MWCN was founded in 1999 as the Chateaugay Focus Group. In 2004, the group became The Chateaugay English Community Network (Le Réseau Anglophone de la Communauté de Chateaugay) The “CECN”. Throughout these years the organization has grown by creating new opportunities, events and more. Since May, 2016, we are known as the Montréal West Community Network; the MWCN!

Our Mission

Bring together individuals, community groups, public organizations, professionals, and businesses.

Form partnerships and bonds within the Montréal West community and with its neighbors.

Encourage lifelong learning for everyone from the youth to the elderly;

Provide information and resources to promote improved access to health and social services for all.

Our Vision

To develop a strong and vibrant English-speaking community in Montréal West

WHAT WE DO

- Working with our Montréal West communities, we provide information and resources to promote improved access to health and social services for everyone
- Workshops
- Exercise programs
- Intergenerational support
- Community-building through excursions, forums, and social events
- Life-long learning
- Volunteer support, recruitment, and recognition

History

The Mohawk Nation

The Mohawk people (Mohawk: Kanien'kehá:ka) are the most easterly section of the Haudenosaunee, or Iroquois Confederacy. They are an Iroquoian-speaking indigenous people of North America, with communities in southeastern Canada and northern New York State, primarily around Lake Ontario and the St. Lawrence River. As one of the five original members of the Iroquois League, the Kanien'kehá:ka are known as the Keepers of the Eastern Door – the traditional guardians of the Iroquois Confederation against invasions from the east.

Historically, the Kanien'kehá:ka people were originally based in the valley of the Mohawk River in present-day upstate New York, west of the Hudson River. Their territory ranged north to the St. Lawrence River, southern Québec and eastern Ontario; south to greater New Jersey and into Pennsylvania; eastward to the Green Mountains of Vermont; and westward to the border with the Iroquoian Oneida Nation's traditional homeland territory.

Kanien' kehá:ka Communities

Members of the Kanien'kehá:ka people now live in settlements in northern New York State and southeastern Canada.

Many Kanien'kehá:ka communities have two sets of chiefs, who are in some sense competing governmental rivals. One group are the hereditary chiefs nominated by Clan Mother matriarchs in the traditional Kanien'kehá:ka fashion. Kanien'kehá:ka of most of the reserves have established constitutions with elected chiefs and councilors, with whom the Canadian and U.S. governments usually prefer to deal exclusively. The self-governing communities are listed below, grouped by broad geographical cluster, with notes on the character of community governance found in each.

Northern New York:

- Kanièn:ke (Ganienkeh) "Place of the flint". Traditional governance.
- Kana'tsioharè:ke "Place of the washed pail". Traditional governance.

Along the St Lawrence in Québec:

- Ahkwesásne (St. Regis, New York and Québec/Ontario, Canada) "Where the partridge drums". Traditional governance, band/tribal elections.
- Kahnawà:ke (south of Montréal) "On the rapids". Canada, traditional governance, band/tribal elections.
- Ka'nehsatà:ke (Oka) "Where the snow crust is". Canada, traditional governance, band/tribal elections.
- Tioweró:ton (Sainte-Lucie-des-Laurentides, Québec). Canada, shared governance between Kahnawà:ke and Ka'nehsatà:ke.

Southern Ontario:

- Kenhtè:ke (Tyendinaga) "On the bay". Traditional governance, band/tribal elections.
- Wáhta (Gibson) "Maple tree". Traditional governance, band/tribal elections.
- Ohswé:ken "Six Nations of the Grand River". Traditional governance, band/tribal elections. The Kanien'kehá:ka form the majority of the population of this Iroquois Six Nations reserve. There are also Kanien'kehá:ka Orange Lodges in Canada.

Given increased activism for land claims, a rise in tribal revenues due to establishment of gaming on certain reserves or reservations, competing leadership, traditional government jurisdiction, issues of taxation, and the Indian Act, Kanien'kehá:ka communities have been dealing with considerable internal conflict since the late 20th century.

First Contact With European Settlers

In the Mohawk language, the Mohawk people call themselves the Kanien'kehá:ka ("people of the flint"). The Kanien'kehá:ka became wealthy traders as other nations in their confederacy needed their flint for tool making. Their Algonquian-speaking neighbors (and competitors), the people of Muh-heck Haeek Ing ("food area place"), the Mohicans, referred to the people of Ka-nee-en Ka as Maw Unk Lin, meaning "bear people". The Dutch heard and wrote this term as Mohawk, and also referred to the Kanien'kehá:ka as Egil or Maqua.

The French colonists adapted these latter terms as Aignier and Maqui, respectively. They also referred to the people by the generic Iroquois, a French derivation of the Algonquian term for the Five Nations, meaning "Big Snakes". The Algonquians and Iroquois were traditional competitors and enemies.

The Mohawk had nine representatives in the Iroquois Confederacy, including three representatives from each of its three clans: Turtle, Wolf and Bear. All three clans lived along the bank of the Mohawk River, with the Turtles occupying the easternmost area, and the Bears and Wolves residing in the center and westernmost portions, respectively. Clans consisted of village chiefs and local councils. Like most of the Iroquois, village members lived in longhouses, which could house an average of 20 families related to each other through a matrilineal line. Longhouses were 'domestic dwellings built from poles and covered with sheets of elm bark'.

Mohawk life centered upon a respect for nature. For this reason, Mohawk ceremonies follow the cycle of nature during the year. The tribe held 11 annual festivals that followed agricultural and weather patterns. The Mohawks also had shamans, or holy people who received visions and interpreted dreams.

According to the Mohawks, their chief, Deganawida, also known as the 'Great Peacemaker,' first suggested the creation of the Iroquois Confederacy. While we don't know for sure if this is true, we do know that the Mohawk were the first in the Confederacy to establish trade relations with the Europeans.

In the upper Hudson and Mohawk Valley regions, the Mohawks long had contact with the Algonquian-speaking Mohican people, who occupied territory along the Hudson River, as well as other Algonquian and Iroquoian peoples to the north around the Great Lakes. The Mohawks had extended their own influence into the St. Lawrence River Valley, which they maintained for hunting grounds. They are believed to have defeated the St. Lawrence Iroquoians in the 16th century, and kept control of their territory. In addition to hunting and fishing, for centuries the Mohawks cultivated productive maize fields on the fertile floodplains along the Mohawk River, west of the Pine Bush.

On June 28, 1609, a band of Hurons led Samuel De Champlain and his crew into Mohawk country, the Mohawks being completely unaware of this situation. Samuel De Champlain made it clear he wanted to strike the Mohawks down, after their raids on the neighbouring nations. On July 29, 1609, hundreds of Hurons, and many of Champlain's French crew fell back from the mission daunted by what lay ahead. Sixty Huron Indians and Samuel De Champlain and two Frenchmen, saw some Mohawks in a lake near Ticonderoga; the Mohawks spotted them too. Samuel De Champlain and his crew fell back for the moment, then advanced to the Mohawk Barricade after landing on a beach. They then met the Mohawks at the barricade, 200 warriors advanced from the barricade behind four chiefs. They were equally astonished to see each other, Samuel De Champlain surprised at their stature, confidence, and dress, the Mohawks surprised by Samuel De Champlain's steel cuirass and helmet. One of the chiefs raised his bow at Champlain and the Indians. Champlain let out three shots piercing straight through the Mohawk chiefs and their wooden armor which protected them from stone arrows, killing them instantly. The Mohawks stood in shock for a second, until they started flinging arrows at the crowd, a brawl soon began and the Mohawks fell back out of pure shock seeing the damage this new technology dealt on their chiefs and warriors. This was the first contact the Mohawk ever had with Europeans. This incident also sparked the Beaver Wars.

In the seventeenth century, the Mohawks encountered both the Dutch, who went up the Hudson River and established a trading post in 1614 at the confluence of the Mohawk and Hudson rivers, and the French, who came south into their territory from New France (present-day Québec). The Dutch were primarily merchants and the French also conducted fur trading. During this time the Mohawks fought with the Huron in the Beaver Wars for control of the fur trade with the Europeans. Their Jesuit missionaries were active among First Nations and Native Americans, seeking converts to Catholicism.

In 1614, the Dutch opened a trading post at Fort Nassau, New Netherland. The Dutch initially traded for furs with the local Mahican, who occupied the territory along the Hudson River. Following a raid in 1626 when the Mohawks resettled along the south side of the Mohawk River, in 1628, they mounted an attack against the Mahican, pushing them back to the area of present-day Connecticut. The Mohawks gained a near-monopoly in the fur trade with the Dutch by prohibiting the nearby Algonquian-speaking peoples to the north or east to trade with them but did not entirely control this.

European contact resulted in a devastating smallpox epidemic among the Mohawks in 1635; this reduced their population by 63%, from 7,740 to 2,830, as they had no immunity to the new disease. By 1642 they had regrouped from four into three villages, recorded by Catholic missionary priest Isaac Jogues in 1642 as Ossernenon, Andagaron, and Tionontoguen, all along the south side of the Mohawk River from east to west. These were recorded by speakers of other languages with different spellings, and historians have struggled to reconcile various accounts, as well as to align them with archeological studies of the areas. For instance, Johannes Megapolensis, a Dutch minister, recorded the spelling of the same three villages as Asseru  , Banagiroy, and Thenondigo. Late 20th-century archeological studies have determined that Ossernenon was located about 9 miles west of the current city of Auriesville; the two were mistakenly conflated by a tradition that developed in the late 19th century in the Catholic Church.

While the Dutch later established settlements in present-day Schenectady and Schoharie, further west in the Mohawk Valley, merchants in Fort Nassau continued to control the fur trading. Schenectady was established essentially as a farming settlement, where the Dutch took over some of the former Mohawk maize fields in the floodplain along the river. Through trading, the Mohawk and Dutch became allies of a kind.

During their alliance, the Mohawks allowed Dutch Protestant missionary Johannes Megapolensis to come into their communities and teach the Christian message. He operated from the Fort Nassau area for about six years, writing a record in 1644 of his observations of the Mohawks, their language (which he learned), and their culture. While he noted their ritual of torture of captives, he recognized that their society had few other killings, especially compared to the Netherlands of that period.

The trading relations between the Mohawk and Dutch helped them maintain peace even during the periods of Kieft's War and the Esopus Wars, when the Dutch fought localized battles with other native peoples. In addition, Dutch trade partners equipped the Mohawk with guns to fight against other First Nations who were allied with the French, including the Ojibwe, Huron-Wendat, and Algonquin. In 1645 the Mohawk made peace for a time with the French, who were trying to keep a piece of the fur trade.

During the Pequot War (1634–1638), the Pequot and other Algonquian Indians of coastal New England sought an alliance with the Mohawks against English colonists of that region. Disrupted by their losses to smallpox, the Mohawks refused the alliance. They killed the Pequot sachem Sassacus who had come to them for refuge, and returned part of his remains to the English governor of Connecticut, John Winthrop, as proof of his death.

In the winter of 1651, the Mohawks attacked on the southeast and overwhelmed the Algonquian in the coastal areas. They took between 500 and 600 captives. In 1664, the Pequot of New England killed a Mohawk ambassador, starting a war that resulted in the destruction of the Pequot, as the English and their allies in New England entered the conflict, trying to suppress the Native Americans in the region. The Mohawk also attacked other members of the Pequot confederacy, in a war that lasted until 1671. In 1666, the French attacked the Mohawks in the central New York area, burning the three Mohawk villages south of the river and their stored food supply. One of the conditions of the peace was that the Mohawk accept Jesuit missionaries. Beginning in 1669, missionaries attempted to convert Mohawks to Christianity, operating a mission in Ossernenon 9 miles west of present-day Auriesville, New York until 1684, when the Mohawks destroyed it, killing several priests.

Over time, some converted Mohawks relocated to Jesuit mission villages established south of Montreal on the St. Lawrence River in the early 1700s: Kahnawake (used to be spelled as Caughnawaga, named for the village of that name in the Mohawk Valley) and Kanasatake. These Mohawks were joined by members of other Indigenous peoples but dominated the settlements by number. Many converted to Roman Catholicism. In the 1740s, Mohawk and French set up another village upriver, which is known as Akwesasne. Today a Mohawk reserve, it spans the St. Lawrence River and present-day international boundaries to New York, United States, where it is known as the St. Regis Mohawk Reservation.

Kateri Tekakwitha, born at Ossernenon in the late 1650s, has become noted as a Mohawk convert to Catholicism. She moved with relatives to Caughnawaga on the north side of the river after her parent's deaths. She was known for her faith and a shrine was built to her in New York. In the late 20th century, she was beatified and was canonized in October 2012 as the first Native American Catholic saint. She is also recognized by the Episcopal and Lutheran churches.

After the fall of New Netherland to England in 1664, the Mohawk in New York traded with the English and sometimes acted as their allies. During King Philip's War, Metacom, sachem of the warring Wampanoag Pokanoket, decided to winter with his warriors near Albany in 1675. Encouraged by the English, the Mohawk attacked and killed all but 40 of the 400 Pokanoket.

From the 1690s, Protestant missionaries sought to convert the Mohawk in the New York colony. Many were baptized with English surnames, while others were given both first and surnames in English.

During the late seventeenth and early eighteenth centuries, the Mohawk and Algonquian and Abenaki First Nations in New England were involved in raids conducted by the French and English against each other's settlements during Queen Anne's War and other conflicts. They conducted a growing trade in captives, holding them for ransom. Neither of the colonial governments generally negotiated for common captives, and it was up to local European communities to raise funds to ransom their residents. In some cases, French and Abenaki raiders transported captives from New England to Montreal and the Mohawk mission villages. The Mohawk at Kahnawake adopted numerous young women and children to add to their own members, having suffered losses to disease and warfare. For instance, among them were numerous survivors of the more than 100 captives taken in the Deerfield raid in western Massachusetts. The minister of Deerfield was ransomed and returned to Massachusetts, but his daughter was adopted by a Mohawk family and ultimately assimilated and married a Mohawk man.

During the era of the French and Indian War (also known as the Seven Years' War), Anglo-Mohawk partnership relations were maintained by men such as Sir William Johnson in New York (for the British Crown), Conrad Weiser (on behalf of the colony of Pennsylvania), and Hendrick Theyanoguin (for the Mohawk). Johnson called the Albany Congress in June 1754, to discuss with the Iroquois chiefs repair of the damaged diplomatic relationship between the British and the Mohawk, along with securing their cooperation and support in fighting the French, in engagements in North America.

American Revolutionary War

During the second and third quarters of the 18th century, most of the Mohawks in the Province of New York lived along the Mohawk River at Canajoharie. A few lived at Schoharie, and the rest lived about 30 miles downstream at the Tionondorage Castle, also called Fort Hunter. These two major settlements were traditionally called the Upper Castle and the Lower Castle. The Lower Castle was almost contiguous with Sir Peter Warren's Warrensbush. Sir William Johnson, the British Superintendent of Indian Affairs, built his first house on the north bank of the Mohawk River almost opposite Warrensbush and established the settlement of Johnstown.

The Mohawk were among the four Iroquois people that allied with the British during the American Revolutionary War. They had a long trading relationship with the British and hoped to gain support to prohibit colonists from encroaching into their territory in the Mohawk Valley. Joseph Brant acted as a war chief and successfully led raids against British and ethnic German colonists in the Mohawk Valley, who had been given land by the British administration near the rapids at present-day Little Falls, New York.

A few prominent Mohawk, such as the sachem Little Abraham (Tyorhansera) at Fort Hunter, remained neutral throughout the war. Joseph Louis Cook (Akiatonharónkwen), a veteran of the French and Indian War and ally of the rebels, offered his services to the Americans, receiving an officer's commission from the Continental Congress. He led Oneida warriors against the British. During this war, Johannes Tekarihoga was the civil leader of the Mohawk. He died around 1780. Catherine Crogan, a clan mother and wife of Mohawk war chief Joseph Brant, named her brother Henry Crogan as the new Tekarihoga.

In retaliation for Brant's raids in the valley, the rebel colonists organized Sullivan's Expedition. It conducted extensive raids against other Iroquois settlements in central and western New York, destroying 40 villages, crops, and winter stores. Many Mohawk and other Iroquois migrated to Canada for refuge near Fort Niagara, struggling to survive the winter.

After the Revolution

After the American victory, the British ceded their claim to land in the colonies, and the Americans forced their allies, the Mohawks and others, to give up their territories in New York. Most of the Mohawks migrated to Canada, where the Crown gave them some land in compensation. The Mohawks at the Upper Castle fled to Fort Niagara, while most of those at the Lower Castle went to villages near Montreal.

Joseph Brant led a large group of Iroquois out of New York to what became the reserve of the Six Nations of the Grand River, Ontario. Brant continued as a political leader of the Mohawks for the rest of his life. This land extended 100 miles from the head of the Grand River to the head of Lake Erie where it discharges. Another Mohawk war chief, John Deseronto, led a group of Mohawk to the Bay of Quinte. Other Mohawks settled in the vicinity of Montreal and upriver, joining the established communities (now reserves) at Kahnawake, Kanesatake, and Akwesasne.

On November 11, 1794, representatives of the Mohawk (along with the other Iroquois nations) signed the Treaty of Canandaigua with the United States, which allowed them to own land there.

The Mohawks fought as allies of the British against the United States in the War of 1812.

20th Century To Present

In 1971 the Mohawk Warrior Society, also Rotisken'rakéhte in the Mohawk language, was founded in Kahnawake, the duties of the Warrior Society is to use roadblocks, evictions, and occupations to gain rights for their people, these tactics are also used among the warrior's to protect the environment from pollution. The notable movements started by the Mohawk Warrior Society have been: The Oka Crisis blockades in 1990, and the Caledonia occupation of a construction site in Summer 2020, as an act of solidarity they renamed the street the construction site sits on to "1492 Land Back Lane".

On May 13, 1974, at 4:00 a.m, Mohawks from the Kahnawake and Akwesasne reservations repossessed traditional Mohawk land near Old Forge, New York, occupying Moss Lake, an abandoned girls camp. The New York state government attempted to shut the operation down, but after negotiation, the state offered the Mohawk some land in Miner Lake, where they have since settled.

The Mohawks have organized for more sovereignty at their reserves in Canada, pressing for authority over their people and lands. Tensions with the Québec Provincial and national governments have been strained during certain protests, such as the Oka Crisis in 1990.

In 1993 a group of Akwesasne Mohawks purchased 322 acres of land in the Town of Palatine in Montgomery County, New York which they named Kanatsiohareke. It marked a return to their ancestral land.

Mohawk Ironworkers in New York

Mohawks came from Kahnawake and other reserves to work in the construction industry in New York City in the early through the mid-20th century. They had also worked in construction in Québec. The men were ironworkers who helped build bridges and skyscrapers, and who were called skywalkers because of their seeming fearlessness. They worked from the 1930s to the 1970s on special labor contracts as specialists and participated in building the Empire State Building. The construction companies found that the Mohawk ironworkers did not fear heights or dangerous conditions. Their contracts offered lower than average wages to the First Nations people and limited labor union membership. About 10% of all ironworkers in the US are Mohawks, down from about 15% earlier in the 20th century.

The work and home life of Mohawk ironworkers was documented in Don Owen's 1965 National Film Board of Canada documentary *High Steel*. The Mohawk community that formed in a compact area of Brooklyn, which they called "Little Caughnawaga", after their homeland, is documented in Reagan Tarbell's *Little Caughnawaga: To Brooklyn and Back*, shown on PBS in 2008. This community was most active from the 1920s to the 1960s. The families accompanied the men, who were mostly from Kahnawake; together they would return to Kahnawake during the summers. Tarbell is from Kahnawake and was working as a film curator at the George Gustav Heye Center of the National Museum of the American Indian, located in the former Custom House in Lower Manhattan.

Since the mid-20th century, Mohawks have also formed their own construction companies. Others returned to New York projects. Mohawk skywalkers had built the World Trade Center buildings that were destroyed during the September 11 attacks, helped rescue people from the burning towers in 2001, and helped dismantle the remains of the building afterwards. Approximately 200 Mohawk ironworkers (out of 2000 total ironworkers at the site) participated in rebuilding the One World Trade Center in Lower Manhattan. They typically drive the 360 miles from the Kahnawake reserve on the St. Lawrence River in Québec to work the week in lower Manhattan and then return on the weekend to be with their families. A selection of portraits of these Mohawk ironworkers were featured in an online photo essay for Time Magazine in September 2012.

Contemporary Issues

Casinos

Both the elected chiefs and the controversial Warrior Society have encouraged gambling as a means of ensuring tribal self-sufficiency on the various reserves or Indian reservations. Traditional chiefs have tended to oppose gaming on moral grounds and out of fear of corruption and organized crime. Such disputes have also been associated with religious divisions: the traditional chiefs are often associated with the Longhouse tradition, practicing consensus-democratic values, while the Warrior Society has attacked that religion and asserted independence. Meanwhile, the elected chiefs have tended to be associated (though in a much looser and general way) with democratic, legislative and Canadian governmental values.

On October 15, 1993, Governor Mario Cuomo entered into the "Tribal-State Compact Between the St. Regis Mohawk First Nation and the State of New York". The compact allowed the Indigenous people to conduct gambling, including games such as baccarat, blackjack, craps and roulette, on the Akwesasne Reservation in Franklin County under the Indian Gaming Regulatory Act (IGRA). According to the terms of the 1993 compact, the New York State Racing and Wagering Board, the New York State Police and the St. Regis Mohawk Tribal Gaming Commission were vested with gaming oversight. Law enforcement responsibilities fell under the state police, with some law enforcement matters left to the community. As required by IGRA, the compact was approved by the United States Department of the Interior before it took effect. There were several extensions and amendments to this compact, but not all of them were approved by the U.S. Department of the Interior.

On June 12, 2003, the New York Court of Appeals affirmed the lower courts' rulings that Governor Cuomo exceeded his authority by entering into the compact absent legislative authorization and declared the compact void. On October 19, 2004, Governor George Pataki signed a bill passed by the State Legislature that ratified the compact as being *nunc pro tunc*, with some additional minor changes.

In 2008, the Mohawk Nation was working to obtain approval to own and operate a casino in Sullivan County, New York, at Monticello Raceway. The U.S. Department of the Interior disapproved this action although the Mohawks gained Governor Eliot Spitzer's concurrence, subject to the negotiation and approval of either an amendment to the current compact or a new compact. Interior rejected the Mohawks' application to take this land into trust.

In the early 21st century, two legal cases were pending that related to Native American gambling and land claims in New York. The State of New York has expressed similar objections to the Dept. of Interior taking other land into trust for federally recognized 'tribes' (a derogatory term only used by settlers), which would establish the land as sovereign Native American territory, on which they might establish new gaming facilities. The other suit contends that the Indian Gaming Regulatory Act violates the Tenth Amendment to the United States Constitution as it is applied in the State of New York. In 2010 it was pending in the United States District Court for the Western District of New York.

Culture

Religion

Traditional Mohawk religion is mostly Animist. "Much of the religion is based on a primordial conflict between good and evil." Many Mohawk continue to follow the Longhouse Religion.

In 1632 a band of Jesuit missionaries now known as the Canadian Martyrs led by Isaac Jogues was captured by a party of Mohawks and brought to Ossernenon (now Auriesville, New York). Jogues and company attempted to convert the Mohawks to Catholicism, but the Mohawks took them captive, tortured, abused and killed them.

Following their martyrdom, new French Jesuit missionaries arrived and many Mohawks were baptized into the Catholic faith. Ten years after Jogues' death Kateri Tekakwitha, the daughter of a Mohawk chief and Tagaskouita, a Roman Catholic Algonquin woman, was born in Ossernenon and later was canonized as the first Native American saint.

Religion became a tool of conflict between the French and British in Mohawk country. The Reformed clergyman Godfridius Dellius also preached among the Mohawks.

Traditional dress

Historically, the traditional hairstyle of Mohawk men, and many men of the other groups of the Iroquois Confederacy, was to remove most of the hair from the head by plucking (not shaving) tuft by tuft of hair until all that was left was a smaller section, that was worn in a variety of styles, which could vary by community. The women wore their hair long, often dressed with traditional bear grease, or tied back into a single braid.

In traditional dress women often went topless in summer and wore a skirt of deerskin. In colder seasons, women wore a deerskin dress. Men wore a breech cloth of deerskin in summer. In cooler weather, they added deerskin leggings, a deerskin shirt, arm and knee bands, and carried a quill and flint arrow hunting bag. Women and men wore puckered-seam, ankle-wrap moccasins with earrings and necklaces made of shells. Jewelry was also created using porcupine quills such as Wampum belts. For head wear, the men would use a piece of animal fur with attached porcupine quills and features. The women would occasionally wear tiaras of beaded cloth. Later, dress after European contact combined some cloth pieces such as wool trousers and skirts.

Marriage

The Mohawk Nation people have a matrilineal kinship system, with descent and inheritance passed through the female line. Today, the marriage ceremony may follow that of the old tradition or incorporate newer elements, but is still used by many Mohawk Nation marrying couples. Some couples choose to marry in the European manner and the Longhouse manner, with the Longhouse ceremony usually held first.

Communities

Replicas of seventeenth-century longhouses have been built at landmarks and tourist villages, such as Kanata Village, Brantford, Ontario, and Akwesasne's "Tsiionhiakwatha" interpretation village. Other Mohawk Nation Longhouses are found on the Mohawk territory reserves that hold the Mohawk law recitations, ceremonial rites, and Longhouse Religion (or "Code of Handsome Lake"). These include:

- Ohswé:ken (Six Nations) First Nation Territory, Ontario holds six Ceremonial Mohawk Community Longhouse.
- Wáhta First Nation Territory, Ontario holds one Ceremonial Mohawk Community Longhouse.
- Kenhtè:ke (Tyendinaga) First Nation Territory, Ontario holds one Ceremonial Mohawk Community Longhouse.
- Ahkwesásne First Nation Territory, which straddles the borders of Québec, Ontario and New York, holds two Mohawk Ceremonial Community Longhouses.
- Ka'nehsatà:ke First Nation Territory, Québec holds one Ceremonial Mohawk Community Longhouses.
- Kahnawà:ke First Nation Territory, Québec holds three Ceremonial Mohawk Community Longhouse.
- Kanièn:ke First Nation Territory, New York State holds one Ceremonial Mohawk Community Longhouse.
- Kana'tsioharà:ke First Nation Territory, New York State holds one Ceremonial Mohawk Community Longhouse.



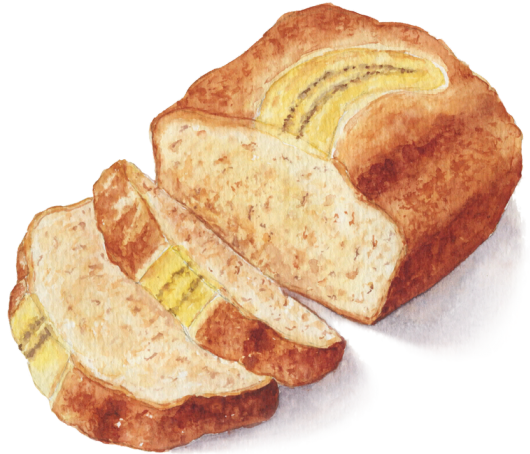


Banana Bread

By Peggy Mayo

Ingredients:

- 2 cups of flour
- 1 cup of sugar
- A pinch of salt
- 1/3 cup of milk
- 1/4 cup of oil
- 2 eggs
- 2 teaspoons of baking powder
- 1 cup walnuts
- 1 cup raisins
- 3 old bananas over-ripped



Directions:

Using a kitchen aid or regular mixer; Mix flour, sugar, baking powder and salt together in a large bowl.

In a separate bowl, bowl mash bananas.

In another bowl, beat two eggs, add oil and milk and add to mashed bananas.

Add the wet mix to the dry mix and combine on medium for three minutes.

Add walnuts and raisins.

In a bowl, add 1 cup brown sugar with a tablespoon of cinnamon and use a spoon to grind it into grain size.

Put your banana bread mixture in a glass loaf pan.

Add the topping mixture over your uncooked banana bread.

Bake at 350°F for 1 hour.

Boiled Dinner

By Dorothy Montour

Ingredients:

- 4 to 6 pig tails (or ham or pork spareribs)
- 1 piece of salt pork
- Couple of potatoes (if you like)
- 2 lbs pole beans
- 6 to 8 carrots – cut 1 inch
- 1 head of cabbage, cut into 1/8 or 1/4

Directions:

Boil meats, then add the carrots, pole beans, cabbage, cook until well done

Optional: you can make large dumplings to put on the top, cover it and let it cook for an additional 15 minutes to ensure dumplings are fluffy



Chicken N Dumplings

By Wendy Mayo

Ingredients:

- 1 whole chicken
- Salt
- Pepper
- 6 cups of flour
- 2 heaping tbsp baking powder
- 1 heaping salt
- 4 large eggs
- 2 cups of milk
- 2 cups of water



Directions:

Bring to a boil and then medium heat for 2 hrs. Remove from the pot and remove all bones from the chicken. When everything is cooked only then will you add the chicken to the pot.

In a large bowl mix, all together 6 cups of flour, 2 heaping tbsp baking powder, 1 heaping salt

In a pitcher or bowl whisk together 4 large eggs, 2 cups of milk, 2 cups of water. Slowly add mixture to dry flour mix. Add as needed. You want your dough to be just sticky. Put flour on the work surface and scrape out all the dough. Use your hands and just flatten to about 1/2 inch. Keep adding flour from a separate cup as cut into long strips and then 1-inch pieces. All should be uniform so they cook at the same time. Slowly add to the broth you may have to add more water and salt and pepper before. Gentle boil for 25 minutes. Add 1 heaping tbsp of dry chicken stock if needed.

You can add parsley and shredded carrots to garnish.

Christmas Donuts

By Dorothy Montour

Ingredients:

- 4 cups of flour
- 1 tbsp baking powder
- $\frac{1}{4}$ tsp salt
- 1 tbsp butter
- 1 cup sugar
- 1 tsp nutmeg
- 1 tsp lemon extract
- 1 cup milk



Directions:

Mix flour, baking powder and salt together, put aside

Cream butter, sugar, nutmeg – add eggs (better)

Mix all dry ingredients with egg mixture and milk a little at a time until it forms a ball

Turn on baking board and roll out about $\frac{1}{4}$ inch thick

Cut with donut cutters or other shapes

Put on paper towels to drain grease

You can icing with powdered sugar, put in box and shake

Corn on The Cob in the Microwave

By Dorothy Montour

Ingredients:

- Corn on The Cob
- Butter
- Salt

Directions:

Boil corn for 10 minutes, Serve with butter and salt (option 1)

Put in microwave oven, with husks, wet husks, cut end off and put in microwave for 5 min, take husk off & serves with salt and butter



Donuts

By Dorothy Montour

Ingredients:

- 2 cups of flour
- 2 tsp baking powder
- $\frac{1}{4}$ tsp salt
- $\frac{1}{2}$ cup sugar
- About 1 cup milk (add a little at a time)

Directions:

Mix all ingredients together with milk until it forms a soft dough.

Roll it all out and cut the dough into different figures or regular donut shapes
Fry each donut in oil, until it turns golden brown



Dumplings

By Dorothy Montour

Ingredients:

Chicken:

- 1 whole chicken and 3-4 legs
- Salt
- pepper

Dough:

- 3 cups of flour
- 3 tbsps baking powder
- 1 tsp salt
- 6 to 8 eggs
- Milk

Directions:

Boil chicken and when cooked save the broth and debone.

Mix all together all the dough ingredients, pouring milk till it forms a ball, enough to roll on floured board

Cut into ¼ inch size or bite size.

Have your chicken broth boiling, pour your dumplings in and cook for about 15 to 20 minutes, stir constantly while dumplings cook.

When dumpling have raised to the top, that's when you put chicken in and stir
Shredded carrots are optional.



Fricassee

By Peggy Mayo

Ingredients:

- 3 pound of hamburger meat
- Water
- 1 large onion
- Salt and pepper to taste
- 5 pounds of potatoes

Directions:

Add 3 pounds of hamburger meat in a large Dutch oven pot. Cook and only add water and break the hamburger into small pieces.

Add 1 large onion cut in large pieces. continue adding water to make a nice broth just over the meat.

Add salt and pepper for taste

Peel and slice very thin 5 pounds of potatoes. Add potatoes into the hamburger mix

Cook slowly until all of the potatoes are cooked.



Hamburger Meat And Rice

By Peggy Mayo

Ingredients:

- 3 pounds of Hamburger meat
- 2 green peppers
- 2 stalks of celery
- 2 onions
- 4 cups of water
- 2 cups of long grain rice
- Salt and pepper
- Soya sauce



Directions:

Fry hamburger in a Dutch oven pot on medium heat

Cut green peppers, celery and onions in big chunks, add them into the hamburger mix

Add salt and pepper to taste, Mix all together and simmer.

Put 4 cups of water into a pot and bring to a boil

Add 2 cups of long grain rice and bring to boil then simmer rice for 30 minutes.

Once rice is cooked, add rice to Hamburger meat mixture

Season with Soya sauce.

Homemade Bread or Fry In Pan

By Dorothy Motour

Ingredients:

- 2 cups flour – Grease pie plate till well done or your pan
- 1 tsp salt
- 2 tbsp baking powder
- 1 egg
- 1 or $\frac{3}{4}$ cup milk

Directions:

Preheat Oven to 350.

Mix all ingredients together.

Pour ingredients into a well greased pie plate

Make balls about size of your hand, and flatten them to put in your pan, makes about 6 to 8 breads



La Sauce

By Dorothy Motour

Ingredients:

- 1 lb Fried Hash Meat
- Salt
- pepper
- 2/3 tbsp flour
- 6 Boiled potatoes
- 2 Raw onions in strips

Directions:

Brown meat, drain some of the fat (leave some in frying pan)

Add flour about 2 to 3 tbsp, cook until brown with the meat mix

Pour water over the meat until it thickens

Serve with boiled potatoes and raw cut onions

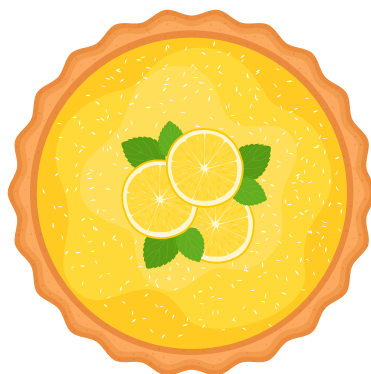


Lemon Pie Fillings

By Dorothy Motour

Ingredients:

- ½ cup corn starch
- ½ tsp salt
- 2 cups of sugar
- 3 cups of water + 1 cup of water
- ½ cup lemon juice
- 2 tbsp grated lemon rind (lemon zest)
- 6 egg yolks, save the egg whites for the meringue
- 2 tbsp butter



Directions:

Crust:

Combine corn starch, salt, sugar, 1 cup of water in pot, add 3 cups of hot water. Cook over medium heat, stir constantly, until it thickens about 1 minute.

Mix a little hot mixture to the egg yolks and blend together into the whole mixture and cook for another minute.

Remove from heat and add the 2 tbsp to the mixture, lemon juice and the rind.

Cool a little, put it on a cooked pie crust.

Meringue:

With the 6 egg whites whip until stiff with a mixer, beat until it forms peaks

Add 6 tbsp of sugar, while beating it and spread over fillings to edge of the crust,

Bake at 400 degrees for 5 to 8 minutes or until brown.

Meat Pie

By Dorothy Motour

Ingredients:

- 6 to 7 lbs pork hash
- 2 pieces of garlic (optional)
- Potatoes – 8 lbs or less – depends on if you like a lot of potatoes
- Milk

Directions:

Boil potatoes, then strain them, then mash them with milk

Cook your pork hash with water salt, pepper, and garlic

Once the meat is cooked, add your potatoes and mix well

Add salt and pepper to your taste



Old Fashioned Bread Pudding (Labasin gat)

By Peggy Mayo

Ingredients:

Pudding mix:

- 1 loaf of white bread
- 2 eggs
- 3 cups of milk
- 1 cup of sugar
- ½ cup of raisins
- Two teaspoons of vanilla
- 1 cup of raisins

Vanilla Sauce:

- 1/2 cup of light brown sugar
- 1 tablespoon of flour
- Pinch of cinnamon
- 1 egg
- 2 tablespoons of melted butter
- 1 1/4 cup of milk

Directions:

Pudding mix:

Leave a loaf of bread out overnight on baking sheets. Cut into small pieces and put into a large bowl

Add milk, egg, vanilla, sugar and raisins into the bread mixture.

Mix gently if dry, add milk and put into a glass 9 x 13 inch baking dish.

Bake in the oven at 350 degrees for 35 minutes or until golden brown.

Once it cools you can serve it with maple syrup, or you can use a recipe for vanilla sauce.

Vanilla sauce:

Mix all together in a saucepan over medium heat, keep stirring until thickened then add 1 teaspoon of vanilla once all mixed pour over bread pudding.



Paddy Meal (30 minute meal)

By Wendy Mayo

Ingredients:

- 1 cup of long grain rice
- 1 lbs medium ground Beef
- Pepper
- 1 large onion
- 3 stalks celery
- 2 green pepper or sweet peppers
- Soya sauce to taste

Directions:

Cook separately 1 cup of long grain rice. I like Uncle Ben's. Cook it according to the instructions.

Brown meat with salt and pepper. When cooked, add vegetables. I prefer to stir fry it until just crunchy and then add the cooked rice stir and add soya sauce to your liking.



Pie Dough

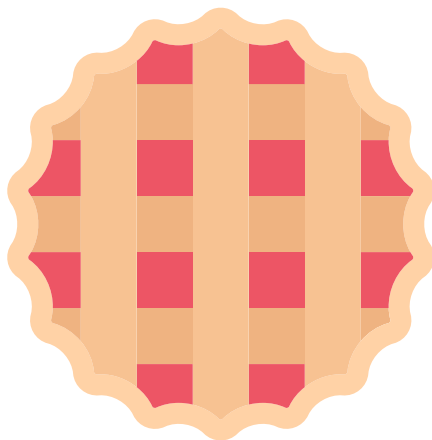
By Dorothy Montour

Ingredients:

- 3 lbs lard
- Salt
- 4 lbs flour
- Water
- 1 Egg

Directions:

Water till mixture comes together making balls. Roll out dough, size of your pie plate, pour mixture of potatoes + pork hash, cover with another pie crust
Make a hole in the centre of the top crust
Put one eggs mixture with water spread with brush on top
Bake at 375 or 400 degrees till brown



Articles



Andrew & Dorthey Montour Interview

Written by Elliot Arthur

Andrew turned 86, July 1, 2022, Sawentanen (Holiday) & Dorthey turned 81 on April 25, 2022, Tiorohsawine (Rosary)

Dorthey and Andrew were married on Dec 7, 1957.

First time Andrew saw a tv was at Daillebust (General store)

When Andrew was young, he didn't know that they were poor. He grew up on a farm with his grandparents. Andrew knew the Mohawk language before he learned English. Andrew's Grandfather didn't have a last name and was part of Indian shows. He was able to get his last name by buying a name of his employers. His grandparents were farmers who lived off the land; they planted everything they ate and would slaughter a bull and pig for the winter. He grew up near Bedard's quarry (now used as a swimming hole). Andrew helped them plant corn and beans. They also grew raspberries, orange raspberries and strawberries. They had land which was enough for a pasture for the animals. Everything was canned and jarred for preservation. Andrew grew up with his grandmother making fresh bread everyday, and his grandfather did most of the farm work, Andrew would churn their own butter. Whatever was left over from supper, would be made for breakfast.

Dorothy also grew up on a farm, she never ate spaghetti, all they would eat was potatoes and La sauce (Hash meat), with homemade bread. Nothing went to waste when they slaughtered their animals, and they used every part. All the relatives would be involved and the animal would be killed around Christmas. This was so they could hang the meat outside in a cold shed. Her grandfather would bring in a whole quarter of either the cow or pig and he would slaughter it right in the kitchen with an axe.

Dorothy and Andrew have been happily married for 65 years. They have a Mohawk speaking family. The couple have a reputation of honesty, everything that is done is to give back to their community. They have had an insurance business, providing burial service money, which they started in 1937. The Business was founded by Andrew's two uncles and one of their friends. Andrew is an avid painter & Dorothy enjoys doing beadwork, she worked at the survival school for 18 years.



Andrew and Dorothy



Andrew's Family



Andrew's Painting



Andrew's Parents

Hazel Mayo Interview

Written by Elliot Arthur

Both of my parents were deaf and mute, and they wanted the best for their children. My older sister Louise was sent to a boarding school, so I was basically the eldest at home. My father became deaf at age 7. My parents met at the deaf club in Montreal, my mother was 16 when they married and my father was 26, they only had kids when he was in his 30's. Because my mother was non-native, we were somewhat ostracized. Growing up we communicated through slang (sign language) and my mother knew French sign language. My mother was clinically depressed, and she would almost never leave the house. My father had many jobs.

You had to be innovative and creative to be happy because we didn't have money. Culturally, we had to learn from my mother-in-law, so that I knew how to cook for my husband. I always wanted to be my father's son, so anything he did I wanted to help. When we needed water, we would have to go to a hand pump - I always wanted to make my father proud by being able to carry the water.

I would challenge myself to make cornbread and corn soup. Everything that the Mohawk nation does involves food.

I love to do beadwork and garden with my grandchildren.

For me, a lot of hardships were when I was young. I now enjoy being able to contribute whenever we have a ceremony or something to do with the community. A Traditional meal is something that everyone looks forward to, corn, beans & squash. The white corn is used for medicine and food.

I always played sports and there were always many community events. I was very fortunate that I was supported and allowed to participate in all community events.

Words of Wisdom: Sobriety is an Act of indignance resistance.

Keith Leclaire Interview

Written by Debra Wright

Keith was born In 1956 at Kateri Memorial Hospital in Kahnawake. The same year that Elvis Presley had his first hit, “Heartbreak Hotel”, Rocky Marciano retired as the only undefeated Heavyweight Champion of the world with a perfect record and the Alabama Bus Segregation laws were declared illegal by US Supreme Court.

Keith’s father (born in 1911) was an Iron Worker and worked in Detroit. The last job he performed before retirement, was work on the Renaissance Center, which was built in 1978. He had started working in Detroit in 1942 in Utica. His father and most men from town worked on the docks then. Keith’s mother was a schoolteacher in Kahnawake. She taught in a one room schoolhouse. His parents were engaged at the beginning of World War II. They then moved to Detroit where she continued to teach.

The family would travel home to Kahnawake for Christmas, Easter, and the summer months to spend time in the community and with family. He enjoyed making sure his summers were filled with time in the Saint Lawrence River. Swimming in the seaway which was how most kids spent their time in the summers. They also played Lacrosse and most importantly Baseball. In Detroit, Keith felt fortunate to be able to grow up with many different communities around him. On one particular day in school, another student’s father had come in to speak to them about being a Tuskegee Airman. These were a group of primarily African American military pilots (fighter and bomber) and airmen who fought in World War II. Keith has a deep appreciation for the sharing of historical stories and the importance of the heritage passed from one generation to the other.

Keith lived and breathed Baseball; he still does. A fan of the sport, he follows all levels, from little league to the majors. He misses the days of going to watch the Expos play at the Big O'. Now, he travels when he can to watch games in Ottawa, watching the Titans play. However, nothing will ever compare to his Expos. Locally, he gets to follow the Kahnawake Warhawks minor baseball teams. He lived four blocks from the Detroit Tigers stadium and at 12 years old he was happy to see the Tigers win the American League Game in 1968 with his family. He attended 2 World Series games with his Rakeni(Father).

From 1980 to 2022, Keith has sat at eight Board of Directors Tables for Indigenous health. Growing up he knew he wanted to help others. To be able to do this he attended Champlain College and Bishops University, attaining his Bachelor of Science in Chemistry in the 1970s.

Keith has worked and volunteered in Indigenous health. He was a certified Firefighter and Emergency Medical Technician (Paramedic) with the Kahnawake Fire Brigade from 1981-2009 and with the Naskapi Fire Department from 2009 to 2017.

Keith's proudest accomplishment was in 2019, when he was honoured by his fellow First Nations Health Managers to receive the 2019 Leadership Award, the highest award from the First Nations Health Managers Association. He also Received an Honorary Life Membership with the Kahnawake Fire Brigade/Ambulance Service for 29 years of dedicated service.

Keith's wife Jacqueline is his strength. They met when she was the Health Director in her community (Conne River Micmac, First Nation, Newfoundland). Her chief jokes that Keith stole her away. Jacqueline has been the principal of the Kahnawake survival school and has worked in education in Kahnawake since 1994. His daughter Sandra-Lynn also works in education at the Kahnawake Education Centre, she has many skills and helps her father in his activities whenever he asks. Taietsaronsere is his son and a director and actor in Los Angeles. He was a writer/actor with the Rutherford Falls series and has directed and produced his first film, "Headdress" which will be premiering at the 2023 Sundance Film Festival.

Keith is filled with knowledge of heritage and recognizes the importance of passing on this knowledge to the generations and to everyone he meets who wants to know more just like he does. His main hobby is reading. He reads Indigenous authors to learn more and understand realities from everyone's upbringing and histories. He keeps up to date on sports and current events as well, just more insight into the issues that are of interest to him. His most important value is to honour our ancestors. To achieve this he passes on what he knows from their plights and journeys to ensure the realities they underwent are passed down and known.

Peggy Mayo Interview

Written by Debra Wright

Peggy was born on a Saturday, March 6, 1954, in her mom's home in Kahnawake, in the middle of a snowstorm. She was born almost right in the middle of the baby boomer years and Peggy has seen and been through a lot in her life. Like many at the time, she grew up without much but learned the value of hard work and a good work ethic. She never strayed from what she believed was right and wrong, and carried her moral code and values with her as her most prized possessions. Her life experiences have given her a wealth of knowledge. Her strength and determination to be a proud woman of Kahnawake is evident in the stories she shares and what she chooses to pass on to others.

At just 10 years old, Peggy had lied about her age, she had said she was 14 so that she could hold her first job. She was working at a small grocery store in Lachine. Peggy recalls a day when her then boss had told her to put some rotting tomatoes into the bottom of the packaging, she refused to do this. Even at her young age, she knew the value of a dollar and thought about how horrible she would feel if her mom's hard-earned dollar would go towards rotten tomatoes. "It wasn't right," she had said and defended her decision to her boss. This headstrong young girl went onto many jobs with the desire to defend what she believed to be right and fair; these values continue still with her now, and are consistently with her in everything she does.

Peggy has worked many jobs since then, such as the Kahnawake Golf Club doing Dishes, a commercial lighting company in Dorval who made lights for the airplanes, worked as a bookkeeper for several different places, and worked at Native Friendship in Indian Affairs. She was the first woman to hold the position of a Native Court Worker in 1986. She was the Director of Justice from 1986 to 1992, for the Mohawk Council of Kahnawake, she is a Talk Show host on K103.7 and has sat on many council tables, Board of Directors and partnership tables in her lifetime and still does what she can, where she can.

Peggy told one particular story about a day when she had become injured at the lighting factory. She went to work full time straight from high school with no real plans of what she planned to do in the future. The factory she worked in produced the lights for airplanes. While there, she learned some welding, soldering and worked in some uncomfortable conditions, she worked in extreme heat and wore protective gloves and hats to keep protected from asbestos. She worked in the factory for one year. She recounted a day when one of the electrical testing panels for the lights had surged while the light bulbs were being tested, which were large; approximately three to four feet high. The power surge had caused them to explode, sending shards of glass everywhere. Many workers were injured, and Peggy remembers having someone from the medical team pulling shards from her back.

From the factory she moved towards school. Peggy attended O'Sullivan College and obtained her degree to work at the Native Friendship Centre in Montreal on Indian Affairs, where she got to see a little of all of the department of education until they relocated to Québec City. She then moved to do some bookkeeping, which she loved but also found a little redundant. Within her dossier she was able to work with Inuit, Cree and homeless people and the homeless shelters. This is where she was able to grow to become the first woman to hold a position as a Native Court Worker in 1986, she was 32 at the time.

Peggy then took some classes to better herself and grow into her passion for justice and society. Peggy took several classes in Social Work and Psychology and while she does not have any official degree, she has many certificates to compliment her many years of service. With the added education under her wings and following a path she now saw almost clearly, she applied for a job she felt she wasn't ready for but needed to do. In 1986 She became the Director of Justice in Kahnawake and worked with the Mohawk Council of Kahnawake (MCK). The job intimidated her slightly; she says it took her a good year to understand her role and know that she could do exactly what it was going to take to be successful in this role.

It was in this job that Peggy took all her passion for ensuring justice and truth and ensured them as a priority in the departments she worked with.

From here, Peggy became a member of the Council and for 3 years she was the only woman. She held this position from 1990 until July 7, 2012. Peggy was there to fight for injustices and against wrongdoing. She took part in the 1995 policing agreement. She quickly learned the art of negotiating for controversial issues such as the 1999 land claims agreements, and prides herself on never having reversed her decisions. She was a strong-willed individual who held strong with her morals and values that she believed in, she still feels the same today.

Peggy now volunteers her time and works at K103.7 following in her mothers' footsteps in Radio. She is the host of a talk show that airs Mondays, Tuesday, and every 2nd Friday. She asks the tough questions everyone wants the answers to and continues to hold people accountable. It is obvious in speaking with her, that Peggy gives 100 percent of herself in everything she does. She does this with the loving support of her Husband Winston. This year they will celebrate their 25th anniversary. Winston supports Peggy in all that she does and celebrates with her in all her accomplishments. She is currently the President of the Golden Age Club. Some of her Hobbies include anything crafty but especially ceramics, stain glass, scrap booking, painting, and sewing. From Peggy's first job to her current one, she has held true to herself, stood up against injustices, has always been open and honest, and has so much to be proud of for herself.

Sunny Joe Cross Interview

Written by Elliot Arthur

"I have had three lives in my lifetime. "

My first one was from the day I was born to about 15 and half years old, my father died when I was 7 years old, and I was sent to a residential school. The school was made up of all different types of kids. When I got back, I lived on the other side of the seaway.

When the seaway came, they took away around 49 houses. The seaway was supposedly going to be in the Lachine canal, and they put all the extra materials here in Kahnawake. Grandfather would go on the raft with 8 or 9 men, and they would transport across the St. Lawrence.

Behind my house we would plant potatoes, corn and my mother would preserve around 60 jars of jam. She also made bread and the stove would serve two purposes – both for cooking and for heat. When we were young, we would pick raspberries and other different berries. She gave us two containers for picking, but only one full container would make it back home!

When we were kids there was a pool hall near the church. The kids would throw pennies against the wall, and we would get chased away for gambling. When they put the seaway here, it was like the people of Kahnawake lost their right arm.

My Grandfather "Cross the River" performed Lacrosse for Queen Victoria. She wrote that "an Indian would never go across the ocean and fight in the white man's war". During World War II, a lot of native men trained for the home guard.

My father died in 1936, when I fell asleep that night, I was one of the richest children in town. When he died, I was one of the poorest children. All my friends who drank passed away early in life. My wife was the woman behind me, and she was the reason why I stayed sober.

The second life was when I went to New York. I lived and worked there for 35 years, raised my family in New York, 3 girls and my wife.

Third life was when I came back to town in 1984, and I got into everything, I got involved in the radio station and have been there for 32 years. I have been able to share my 1000 plus records I brought back from the States, including music people have never heard before.

My radio program, which I have been doing for free for 32 years, is on K. 103 Fm. The internet has really changed the radio station because we now have listeners from all over the world. Having only six years of education, I was concerned that I did not have enough qualifications. I still use the equipment from the 1970's. I play music from around 1920's to 1970's focusing on less well-known music.

At one time I had around 40,000 records, this was in 1984 and everyone was changing their equipment – instead I enlarged my collection. Peggy was my assistant for many years, she would announce the tracks

I have now been retired for 37 years and all my children have moved here as well. My two oldest daughters married people from here.

Peggy would always come on weekends and holidays; I would go there for around 8 hours to play my music and we would always be joking and laughing. When I came home the Legion, and the Knights of Columbus would always get together to have a Christmas party. I thought that the under-privileged children should have a Christmas party too. So, for 6 years I held a Christmas party for all of town with a supper provided. I would go around to all the different businesses and ask them what they would like to donate to this meal. We would get someone to dress up as Mr. + Mrs. Clause, and the peacekeepers would play “Here comes Santa Claus”.

Gladys and Joe have been married 72 years.



Sunny Joe



Wendy Mayo Interview

Written by Elliot Arthur

As years went by, my mother would tell the story of the seaway and what it did to our people- this is as it was told to me.

Firstly, they had to expropriate all the houses, one lady refused to leave.

They collected all the rocks that would be needed to block the river and they placed them at the end of Pow Wow Island (Kateri Tekakwitha Island). When they closed off the rock wall and stopped the river, people were not only crying, but were also going around picking up all the fish. When they started to refill the Seaway, they were not aware of how much water was going to come in.

We lived right up next to the Seaway, with the Seaway in our backyard.

When I was four years old, our house was next to the Catholic Church. I would look through our window seats upstairs and I was always fascinated when a ship was passing by. One time I fell out of the window and hit a rock underneath. I was very interested in how these big, huge ships could be so close to our land.

Bead work was how people made their income, and we would sell our bead work in front of the church.

When we were young, we did a lot of swimming and fishing, learning to swim at the wall behind the church. When I was about 7 years old, when winters were very harsh with cold temperatures and lots of snow, someone brought barrels piling them up and weighing them down. My father was planning on making a slide, 8 feet wide. Afterwards he made a sled with 2 by 6's, complete with old skates as runners on the bottom. We would slide onto the seaway, getting about halfway or 2/3 across the seaway. My dad would have a rope to bring us back. On our porch we had a swing and as cold as it was, people would still use it.

According to our ways there is only supposed to be one person with a certain name. Therefore, people were named after what was happening around them. To this day everyone still eats at the table, it is hard to understand how my mother was always able to come up with food for anyone who came to visit. Of course, we always planted and had gardens.

First time I ever saw pizza was when my brother brought one home after work. He only went to school to grade 7 because he had to go to work to help the family. Glen was like a second father to the younger siblings.

When we were around 11, the idea to go to Belmont Park was only a dream. One day, a group of us decided to take the 4 o'clock bus to Lachine, getting off at 6th avenue. We would hang out at the record store and when the men would leave the bar we would sell them fries. We also babysat and collected bottles. Our group was Queenie, Katie, Mary-Beth, Barbara, and Diane. We were the entrepreneurs of 1966 or 1967. Come August we went to Belmont Park!

We also had large Family Reunion's; I couldn't even guess how many people were there.

A great story about the Patty Meal comes from a friend of mine from Peru. She married a French Canadian, and one night she came over to have supper, we had prepared the Patty Meal. She was very impressed stating "OMG", she couldn't believe how easy it was to make and how good it was. She taught her whole family in Peru the Patty Meal - it is now a sensation!



Wendy Mayo Fire Pit



Wendy Mayo Garden



Wendy Mayo Garden



Wendy Mayo Garden

Winston Standup Interview

Written by Debra Wright

Winston Standup was born on June 2, 1943. He was an Iron worker and spent many years travelling the United States and Canada. He went where the work was. One of his first jobs was working as a painter in New Jersey, painting fire escapes. At that time, he lived with his aunt.

His parents moved to Brooklyn so he followed them. Together he and his father, who was also an Iron worker, worked on many well-known builds. The Twin Towers, Kennedy airport, on Park Avenue in Manhattan, Wall Street, Jones Beach Bridge, Cadman Building, Dominion Bridge, etc. Winston has seen a lot of history built. The same is true for Kahnawake, he knows where all the original building once stood and knows the history of all the spots to see. To pass on the heritage he will tell you a story about each place in Kahnawake. He shared with me many stories with even more photos he tells them not like a child's story but a memory.

While sitting with Winston, he shared his stories of steam engines and Swimming in the St. Lawrence, the demolishing of old buildings in town to build newer ones, he had newspaper clippings, photos, and artifacts to go with each one. He spoke with each memory as if it were a treasure, like gold that cannot be held only passed on through words.

Among his memories are stories of fishing in the Seaway with his father, He told me about searching for the cannonballs in the water near where the old fort building stood. He remembers fishing in a boat with the boys going from island to island catching minnows as the day moved on. By the later morning, early afternoon they'd drop anchor and use the minnows as bait for bigger fish. Winston is almost regretful that the kids in town now, do not know the joys the kids had in his day in the waters.

The islands are not there anymore, they were used to create the seaway as it is known today. Winston has many maps showing the way things were before and he looks at them and shares their stories with a smile. Proud that he can tell the stories and hopes they will be heard and understood and passed on.

Winston's favorite hobbies were Golf, Hockey, Baseball, coaching, refereeing, he up to recently was refereeing hockey on Saturday nights. He hopes to start back at Golf again soon. In 2019, Winston was given the opportunity to throw the inaugural first pitch at the new baseball field in Kahnawake.

When asked about his proudest accomplishment he immediately answered with, "*his children*". They were the reason he came back to stay in Kahnawake after travelling for work, he decided staying closer to home became a necessity. In Kahnawake he became part of the team who worked on the water and sewer systems in town. Winston has 1 daughter and 3 sons. He is married to Peggy, and together they take care of their family and share the values of passing on the importance of conserving history and heritage through their stories and staying true to yourself.



Winston Parents



Winston's Grandmother



Winston's mom



Standup Family Tree



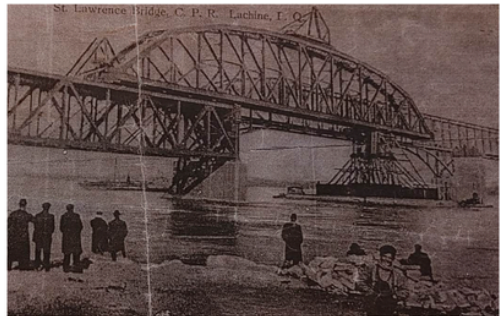
Winston Baseball



Beadwork



Chief Passes Away



Bridge Building (mercier)




Canadian Pacific Train

Golf Club



Lily of the Mohawks



Vol. XXXVI No. 1
Kateri Tekakwitha League, Clarence Center, N.Y., 14032
Spring, 1972

Mohawk Jesuit's Golden Jubilee, Aug. 15

Father Michael "Karhaienton" Jacobs S.J., the only Mohawk Jesuit priest in the world, celebrates his Golden Jubilee in the Society of Jesus, August 15, 1972.


He has worked very faithfully with every vice postulator since Fr. John Wynne's time to foster the cause of Ven. Kateri Tekakwitha, Mohawk Indian Maiden. "I would devote the rest of my life to make Kateri better known and to hurry the day of her beatification," says Father Jacobs who is a descendant of the first Iroquois converts of the 17th Century.

"Karhaienton" was born in St. Francis Xavier Mission, Caughnawaga Reserve, Quebec, May 11, 1902. His parents, Joseph and Ann Jacobs, both lived in the Reservation all their lives. Michael is able to trace his ancestry in direct line to 1715 in the church records of the Mission.

Until the age of 16 Michael attended the Indian Reservation School where he learned both Indian and English very well, an asset later on in dealing with the Indians now the main focus of his priestly ministry.

In September, 1918, Fr. Gras S.J. sent Michael along with another Indian boy to Sacred Heart College, Sudbury, Ontario, a distance of 655 miles from Caughnawaga. Knowing how Indians get lonesome, the

(Continued on page 5)

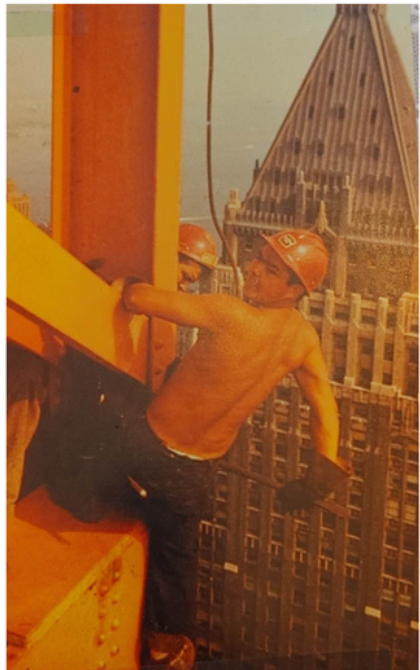


Father Michael Jacobs S.J.

Father Micheal Jacobs



Iron Workers



Iron Worker



Lacross



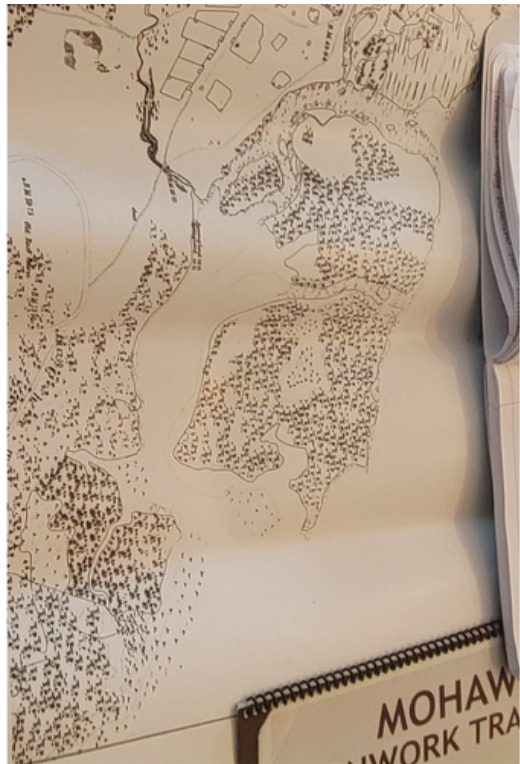
Early 80's with wife Gladys. Promotional print for Okwari Enterprises



With his children - early 60's



2nd from left Receiving the Order of Canada 1969 with Lorne Greene (third from left)



Map

Published news articles & stories



A Community's Loss



The Mohawk of Kahnawake were renowned for their skill and agility when it came to high-steel construction. But in 1907, they were the hardest hit when the Québec Bridge collapsed.

Written by Susan Goldenberg

— Posted November 29, 2017

Written by: CHRISTIAN FLEURY

A collage of photographs of the 33 Kahnawake Mohawk who lost their lives during the Québec Bridge collapse, produced by Archambault photo studio in Montreal. Translated from Mohawk, the tribute at the bottom says: "In memory of all the persons who gave up their lives when the bridge collapsed."

Shontoskwenne is what the Mohawks of Kahnawake call the Québec City bridge disaster. It's pronounced "*soon-doe* -SKWONN-*nay*," and means "when the bridge fell."

When the bridge fell, the Mohawks lost 33 of their men. Gone in an instant were breadwinners for 22 families, most of them in their 20s or 30s.

When the bridge fell, suddenly 25 women were widows, 53 children were fatherless. No other community was hit as hard.

When the bridge fell, the D'Aillaboust family suffered the biggest loss — four brothers, an uncle, a cousin and a brother-in-law all died, leaving 22 children without fathers. Ten of those were in the household of Joseph Orite D'Aillaboust, whose widow was pregnant with their 11th child.

When the bridge fell, it was also a major blow to Kahnawake's increased economic reliance on high-steel construction, for which its workers had gained widespread acclaim.

"It is the most major event in our history," says band elder Andrew Delisle Sr. He was chief of Kahnawake from 1963 to 1970 and 1974 to 1981, and in 1969 became the first Indigenous person to receive the Order of Canada. His uncle Mitchell Delisle, at 25, was a victim of *shontoskwenne*.

Delisle says Kahnawake "never has talked about it," not because it was too painful to remember, but because "it was accepted right away" as part of Kahnawake's proud tradition of bravery and independence.

"Young people wanted to emulate their forefathers' bravery as voyageurs, warriors [helping the English capture Montreal without bloodshed in the Seven Years' War] and rafters over the Lachine Rapids. Thus, they weren't hesitant about the dangers of bridge-building. Their training as "rivet punks" began at age 12; they started by fetching equipment.

Riveting gangs enjoyed competing against one another to determine which would finish their riveting job first. Then “reservation Indians,” they never wanted to be dependent on the government, but rather to be self-sufficient. While permission was needed from the government’s Indian Agent to work off the reservation for most jobs, it was not [needed] for bridge-building, because of our skill.”

Kahnawake, its population then just over 2,000, was a close-knit community of extended families.

“Not every family had victims but everyone felt some loss because they knew a name or were neighbours,” says Billy Two Rivers, a council member from 1978 to 1998 and an organizer of a centennial commemoration to be held in 2007.

“It had a long-term impact on the family structure, creating an imbalance between men and women. It was a tremendous number of men to lose.”

Kahnawake, meaning “at the rapids,” is 10 kilometres southwest of Montreal. Mohawks converted to Catholicism by French Jesuits established it in 1716. Until 1980, when Kahnawake was recognized as the official name, outsiders called it “Caughnawaga,” the way early Dutch settlers in America adjusted it to their language.

The phonetic English pronunciation is Guh-na-WA-geh. The chief sources of income were the fur trade, logging, farming, crafts (moccasins, snowshoes, beadwork) and river piloting, until the men got into bridge construction by chance.

In the 1850s the construction process fascinated river pilots who were delivering stone from Kahnawake’s quarries to the site of Montreal’s Victoria Bridge. Fearlessly, they clambered along the high support beams in their moccasins for a close-up view. Those in charge of the work were impressed. Until then it had been customary to hire sailors comfortable with heights. Easily trained, the Kahnawakehronon were quickly in demand, especially as riveters, the most dangerous high-steel job.

“They were as agile as goats ... immune to the noise of riveting which usually makes newcomers to construction sick and dizzy,” a Dominion Bridge Company official was quoted in a 1949 *New Yorker* story about Indigenous skyscraper builders. “Putting riveting tools in their hands was like putting ham with eggs.” By 1907, there were 70 Kahnawake bridge workers, almost half toiling on the **Québec Bridge**.

The village learned of the disaster when its only phone rang in the post office at 6:30 p.m., 53 minutes after the bridge collapsed. Postmaster Antoine Glasson ran into the street with the devastating news. Desperate for information, 30 villagers went to the accident site the next morning.

“The poor old mother and two of the wives were there first thing this morning to find out if there was any hope,” the *Toronto Star* wrote of the D’Aillabousts. “Their quiet intense grief was most touching and brought tears to the eyes of onlookers even more than if it had been voiced. The poor things simply sat quiet in the office hardly uttering a word, but the mere look of their faces was enough to cause strong ones to lower their voices to whispers.”

Only eight Mohawk bodies were recovered. They were taken by train from Québec City to Montreal, then transported to Kahnawake. Since the community only had two hearses, it borrowed four from neighbouring communities; the remaining two coffins were carried to St. Francis Xavier Church at Kahnawake for a Catholic mass followed by an Indigenous death chant. An overflow crowd of hundreds prayed outside the church.

Only 16 bodies [in total] were pulled out of the rubble with crowbars and tackle. All were badly mutilated, some severed in half.

When the disaster occurred, the daughters of two of the victims were in their second week at a government-sponsored, missionary-run residential English school on Ontario’s Manitoulin Island, in Georgian Bay, 330 kilometres north of Toronto. Their fathers had wanted them to be trilingual.

One of them, Satekenhatie, in 1997 a 102-year-old elder whose English name is Marion Patten Phillips, recalled the time in an interview for Kahnawake's Elders' Calendar.

"There were several girls from Kahnawake at the school. Being together made us happy. We were all heartbroken by the tragedy and all wept together. None of the girls returned home because the distance was too far."

Six Indigenous workers survived the disaster. Alexander Beauvais, team leader of a riveting "four gang," had a particularly amazing escape. Half an hour before the collapse he had reported to C.R. Meredith, the rivet boss, two rivets had broken off near a splice, and ribs were bending. Meredith replied that he did "not think it serious."

Driving rivets inside a chord (part of the framework) when the bridge began falling, Beauvais could neither see nor hear what was happening. When he felt the break, he wrapped his arms and legs around the chord. Beauvais escaped being crushed because the chord landed erect.

Everything happened so quickly he didn't realize one foot and his nose had broken. Two of his rivet teammates perished; the other was off due to a leg injury. Meredith, 26, died.

Beauvais returned to construction, becoming a Dominion Bridge Company superintendent. The company supplied him with steel to erect a six-metre memorial cross at each end of Kahnawake and donated money for him to build a memorial steel portico in the cemetery where his workmates were interred.

Fifteen days' due wages were paid to the families of the dead and to injured survivors, with one bizarre complication. "A question arose in one case in which a man seemed to have committed bigamy and uncertainty arose as to who was the proper recipient of the money," James Macrae, inspector of Indian Agencies and Reserves, reported in a Department of Indian Affairs memorandum.

Macrae advised Kahnawake's band council to financially help only "widows and orphans in real need," otherwise claims for damages against the Phoenix Bridge Company "might be affected." He also advised against sending the victims' children to government-run industrial schools (usually small, with one teacher for several grades) "because it could be construed by the company as a mitigation of damages."

In September 1908, Macrae, as guardian, accepted a \$100,000 lump sum for the minor children of the victims from the Phoenix Bridge Company.

In poignant December 1910 correspondence to the Indian Affairs department, lawyers for victim Thomas Deer's young widow pleaded for speedy payment of her 3-year-old son George's \$300 allowance. She had tuberculosis, didn't expect to live through the winter and wanted assurance her son would get the money.

In 1912, George's grandparents applied for \$300 to build a house for themselves, saying it would be the boy's property. The department refused, stating the boy "is and will be away for some years attending school."

The compensation issue came up again in 1947, 30 years later, when some of Joseph Orite D'Aillaboust's children said they had received no benefits and charged that the government had kept their money "on deposit." The government responded, "Only younger children were helped." D'Aillaboust had no insurance.

From government and other compensation the deeply religious widows donated money for a large crucifix behind the main altar of St. Francis Xavier Church in honour of the victims.

Kahnawake's women insisted that never again should so many of the men work together on a single high-steel project.

"The policy no longer is followed, but the disaster is always in the back of our minds," council member Two Rivers says.

Kahnawake skywalkers have worked on such famous projects as Montreal's Place Ville Marie, New York's Empire State Building, the United Nations Building in Manhattan and skyscrapers in Detroit and Boston.

They helped remove victims from the entangled steel of the World Trade towers after the 9/11 attacks.

At a centennial commemoration in 2007 the people of Kahnawake unveiled a monument in honour of the victims and their survivors.



*Susan Goldberg is the author of several books, including **Snatched! The Peculiar Kidnapping of Beer Tycoon John Labatt**, published by **Dundurn Press**.*

*This article originally appeared in the **April-May 2006** issue of Canada's History magazine. It was a companion piece to "**When the Bridge Fell**."*

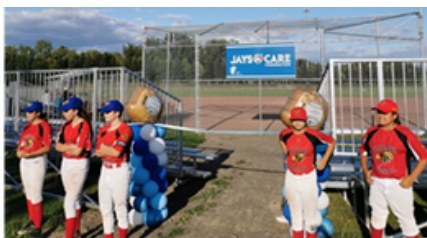
<https://www.canadashistory.ca/explore/first-nations-inuit-metis/a-community-s-loss>

New Field of Dreams Is A Home Run In Kahnawake



Community's first regulation-sized baseball diamond donated by Toronto Blue Jays

CBC News • Posted: Aug 24, 2019 10:21 AM EDT | Last Updated: August 24, 2019



Jays Care Foundation donated \$80,000 to fund the new, regulation-sized baseball diamond. (Matt D'Amours/CBC)

Winston Standup is a life-long baseball fan, but there weren't any regulation-sized diamonds in Kahnawake when he was growing up. "If we did play baseball, we would get a bunch of guys in place, get a field and just play there," he said. "You'd have to improvise."

Now the Mohawk community, located just southwest of Montreal, has a brand-new place to play ball and Standup threw the first pitch during a minor league game that inaugurated the field on Friday.

It was his first overhand throw in some 15 years.

The new diamond was made possible thanks to an \$80,000 grant from the Toronto Blue Jays, contributed to the community through its Field of Dreams grant.

The Jays Care Foundation — which aims to create lasting social change for children and youth — donated the regulation-sized diamond to the Kahnawake Sports Complex.

"More kids will be able to play," said Robert Witchel, executive director of the foundation.

"They'll be able to host more games here, instead of playing at the opposing ballparks, where they'd have to travel to."



Winston Standup throws the opening pitch of Friday's game, inaugurating the new field. (CBC)

The Kahnawake Warhawks teams will use the field. Among them is Standup's grandson. Standup says the community could have produced major league players back in his day if it had a proper field to play on.

Now that there is one, he said, local players can develop their talent and maybe someday play professionally.

"If we had something like this back then, there might have been some guys going to the major league," he said, noting the lack of indigenous players on professional rosters in the United States and Canada.

"Some kids, right now that I see here, have the opportunity to make it if they keep going and playing."

Kahnawà:ke Fire Hall Has A Furry New First Responder



Ka'nhehsí:io Deer • CBC News • Posted: Jan 29, 2023 4:00 AM EST | Last Updated: January 30



*A 15-week-old Portuguese water dog has been at the Kahnawà:ke Fire Brigade since Jan. 10.
(Ka'nhehsí:io Deer/CBC)*

Fire brigade

hopes its new puppy will help

members during stressful times
A furry four-legged friend is making a big impact on first responders in Kahnawà:ke, Que.

The Kahnawà:ke Fire Brigade welcomed its newest recruit, a 15-week-old Portuguese water dog, on Jan. 10.

Her name is Ononhkwa, which means medicine in Kanien'kéha, the Mohawk language. "She's brought a lot of excitement to everyone who is in here," said Paramedic Kateri Oesterreich. "Petting her just takes away that stress level. You can see her atmosphere and presence just changes everyone's mood."

While the puppy won't be assisting on any calls, she's there to provide mental health support to the 43 members who provide fire and ambulance services to the Kanien'kehá:ka (Mohawk) community south of Montreal.

Oesterreich said the puppy's ability to sense that someone is going to need some comforting is already developing.

"When you come in, she goes to you," said Oesterreich.

"She greets you, and gives you that opportunity to just ... like there's nothing else going on but this puppy at this moment."



Kateri Oesterreich is a paramedic at the Kahnawake Fire Brigade. (Ka'nhehsio Deer/CBC)

According to the Canadian Centre for Suicide Prevention, first responders are considered to be at greater risk for acute stress disorder (ASD) and post-traumatic stress disorder (PTSD) than other occupations. When it comes to PTSD, first responders experience it at twice the rate of the average Canadian population.

"Anything in this field that can be used to help ensure the mental health and wellbeing of staff and employees is taken care of, is essential," said Oesterreich.

"You can go see a social worker or you can go see psychologist to help you, but if your work environment doesn't allow you to have that down time, feel safe, and feel as though there's a place to release the stresses — it's not a supportive place."



The puppy posing in back of fire engine number 5. (Ka'nhehsio Deer/CBC)

In Kahnawà:ke, the job has the added challenges of working in a small community.

"Every time we hear the pager go off, it could be for our family," said Tanner Phillips, a paramedic and the quality assurance and medical instructor.

"I've treated my parents, my grandparents on multiple occasions, but we know that's the reality of our job and that's why I want to do it. I want to take care of my family, my friends and my community."



Tanner Phillips is a paramedic and the quality assurance and medical instructor at the Kahnawake Fire Brigade. (Ka'nhehsí:io Deer/CBC)

Following major incidents or traumatic calls, the fire brigade provides formalized debriefing sessions for its members. But Phillips said having a puppy around is an added benefit, especially after a tough call or long day.

"To have her here, just to come back and see a little happy puppy running around, it helps," said Phillips.

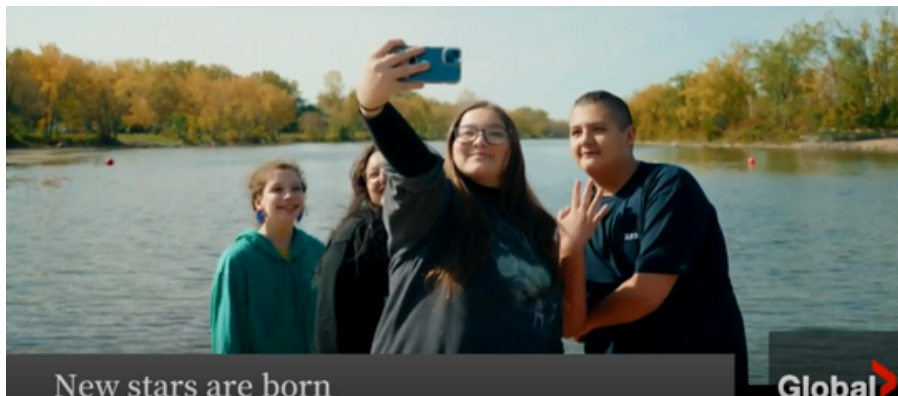
"In any other work atmosphere or office setting, you don't have dogs running around. It's just such a different feeling and it's so comforting and nice to have her."

Indigenous students at Howard S. Billings High School premier special music video

By Gloria Henriquez - Global News

Posted December 3, 2022 6:19 pm

Updated December 5, 2022 12:18 pm



The video could belong on any international music channel and the artists, signed to any famous record label. But the talented bunch performing in the single *They Fly* isn't too hard to reach.

They can be easily found walking the halls of Howard S Billings Highschool. "It's not that me to be so out there, not very outgoing. Being able to be out there was pretty awesome," said Mercadies Kawisenhtaj Deer, a Grade 11 student.

The now-stars responded to a call-out at school for Indigenous students to create a music video.

The project is part of the N'We Jinan, a non-profit mobile recording studio that helps Indigenous youth to share their voices and talents across North America. "They show that we're here," said Phoenix Teironhiathe Lahache.

The group of students from the Mohawk nation of Kahnawake worked for five days with the help of Caid Jones, who produced the video, David Hodges who mixed it, Jon Tornblom who mixed it, and Andrei Savu who shot it.

The lyrics are all about their high school experience as Indigenous youth and their desire to break free from the judgment some inflict on those who live in an Indigenous reserve.

“This proves to people that that stigma isn’t true at all and that native people can accomplish big things,” said Wahientha Katelyne Cross, who is also in Grade 11. “I just hope that the younger generations see this and have expectations of this nature when they’re older.”

The video premiered in front of their schoolmates during the presentation of this year’s Academic Awards Ceremony. “We were all super nervous, just trying to comfort each other because it was super nerve-wrecking,” said Lola Rosa Onekwen Taraonerate Mcquaid. “It went very well. I’m pretty happy.”

After the presentation, the students received thunderous applause. “I can’t say how proud I am, beyond amazed and thrilled. ... It was very heartfelt, and they did a good job,” said Lahache’s father, Tom as he had his son wrapped in his arm.

The newly minted singer-songwriters say they walk away from the experience knowing that stepping out of their comfort zone can take them to new heights.



Kahnawà:ke designer is making her international debut at New York Fashion Week

Karonienhawe Diabo wants to show the world the Kanien'kehá:ka style. Wahsontanoron Jamie Diabo · for CBC Montreal · Posted: Feb 07, 2023 4:00 AM EST | Last Updated: February 7



This story is a collaboration between Concordia University's journalism department, Kahnawake Survival School and CBC Montreal.

She Holds the Sky Designs is the fashion label created by Karonienhawe Diabo. (Sheholdstheskydesigns/Instagram)

When Karonienhawe Diabo was seven years old, she began creating fashion designs for her dolls. She would use scrap materials that her grandmother and aunts left behind and would create outfits.

Now, she has become the first person in Kahnawà:ke, the Kanien'kehá:ka community south of Montreal, to be selected to present her designs and fashion label at New York Fashion Week 2023 later this month.

Diabo is the owner and designer of She Holds The Sky Designs, the fashion label which she founded in January 2017. She started developing her fashion knowledge when she was about 11 years old when her father signed her up in sewing courses.

"I learned everything from pattern making, how to use a pattern, all the fundamentals of sewing," says Diabo. She also took threading courses and learned the history of fashion and how it has evolved over time.



Diabo's first piece ever worn down a runway was a long, red dress that had the symbol of the Warrior Flag which represents the unity of Indigenous peoples in their common struggles.

In February 2017, a friend was looking for fashion designers for a show in Ottawa. At that point Karonienhawe was only sewing for herself and her family members, but she agreed to give it a try and created a runway piece. There were fashion designers from all over the world and she was one of the only designers who were Indigenous.

"That kind of set the tone for the rest of my life," says Diabo. "How I want to express myself ... by being more bold and especially to represent where we came from."

A year later, Diabo started receiving wider recognition for her creations, using social media to build up her clientele. Diabo first started recruiting models in 2018. At one of her shows, she invited around 15 models from Kahnawà:ke. "It was really great to see ... all different shapes, sizes and heights," she says. Now, she and her models are preparing for a show on the first day of New York Fashion Week.

Diabo had filled out the applications and submitted her portfolio and social media — but was shocked a few weeks later to learn that she was invited.

"They selected me and it was a really big surprise. I didn't even see the email right away, it had went to my spam"

Karonienhawe said she screamed when she found out. "I FaceTimed my sisters and I obviously told my boyfriend what was going on, they were so happy for me and they're, you know, my top supporters."



She plans to bring representation and show Indigenous culture and unique style. She believes that we have so much potential as people and hopes to inspire people to design their own work.

"I love to represent my community, I wanna put us more on the map," she says.

Diabo plans to bring representation and show Kanien'kehá:ka culture and what we wear because we have our own style. She believes that we have so much potential as people and hopes to inspire people to design their own and come forward. She commonly uses floral patterns and Indigenous patterns in her work.

Daisy Tewasenhtha Lahache is a model who works with She Holds The Sky Designs. She started working with Diabo about four years ago.

"It feels super empowering and it feels like a sense of pride to be able to bring the designs,

visions and creations to life and to be able to wear them proudly for her," she says. Lahache says she feels excited and nervous to be part of the New York Fashion Week. "Someone could really like scout us over there ... I'm just super excited to see what the chaos is gonna be like." For Lahache, representing her culture makes her feel like dreams are achievable. "I just have to put in that extra effort if I want somebody to recognize me. It feels like such a great opportunity," she says.

Kahnawà:ke community members are proud of Diabo and her models' achievements.

And Diabo is grateful to have the community behind her. "It's really nice to see that support, especially from the models' families. They have been so supportive of us on our journey," she says. She hopes that others pursue whatever type of passion they may have. "You know we have so much potential," she says.



All Rhodes lead to local student

by Marla Williams - November 18, 2022



Iakoiehwahtha (Iako) Patton has just made history.

The Kahnawa'kehró:non is one of the first Indigenous women in Canada to receive the prestigious Rhodes Scholarship.

"It all still feels unreal," said Patton, who remembers exactly where she was when she got the news – the hallway of her apartment building.

After a rigorous monthslong nomination and application process, she took part in the final interview last Saturday morning.

The Rhodes Scholarship representatives said they would call her in the evening to let her know whether she received it or not.

Convinced she wouldn't, she decided to "go out with friends to take her mind off things."

Then the phone rang just as she was walking out the door.

"I was fully expecting them to say 'Thank you so much for applying, unfortunately...' but the first thing they told me was 'Iako, you are on speaker phone,'" she said.

"And that was when I knew."

"The trajectory of my life changed in that moment, a lot," Patton said.

"It was so many emotions at once."

She had been planning on applying to a direct-entry PhD program at the University of Toronto or Yale, but instead she is one of only 11 Canadians heading to Oxford University in England with a full scholarship under her belt for a graduate degree of her choice.

“The Rhodes Scholarships are awarded in an intensely competitive (countrywide) selection process – one that seeks high and proven academic potential, real leadership in the community, and commitment to ‘fight the world’s fight,’” said Richard Pan, the national secretary for the Rhodes Scholarships.

As a recipient of one of the world’s most eminent scholarships, Patton is joining the ranks of former U.S.

president Bill Clinton, Canada’s deputy prime minister and minister of finance Chrystia Freeland, and the famous American astronomer Edwin Hubble.

Past Canadian Indigenous recipients include Jennifer Welsh, the Canada 150 research chair in Global Governance and Security at McGill University, and Billy-Ray Belcourt, assistant professor in the School of Creative Writing at the University of British Columbia.

“For my part, Iako’s application stood out for her outstanding academic performance, intellectual clarity and breadth in a demanding university program, her desire to contribute to the broader community,” Pan explained.

“And her desire to make a real and lasting impact in the future.”

Never having lived outside Kahnawake, Patton was nervous to pursue a degree in art history at the University of Toronto.

But soon she carved out a place for herself at Victoria College with the incredible support of the faculty and professors.

“I could not ask for more,” said Patton.

“I’ve always loved art for as long as I can remember and merging history and art felt so natural when I found that I could study art history at the university level,” said Patton.

As an Indigenous woman, she says it’s important to do this work for the generations to come and has every intention of getting her PhD in art history.

“It’s really important to me that I do this research because it’s only in the last two years that I’ve seen Indigenous scholars in my own field in anthropology.

I don't know of any Indigenous art historians.

It's important to me that I'm doing this work because I know that it will possibly be seen by other Indigenous youth and women," said Patton.

By all accounts, Patton is determined.

Her success comes as no surprise to those who know her.

Patton's parents, Claire Meloche, and James Patton couldn't contain their pride and excitement for their daughter's remarkable achievement.

The news was "mind-blasting," said Meloche.

When asked about her journey to this point, both parents were quick to point out how hard-working she is.

"Iako is a very bright girl, and her work ethic is her biggest attribute," said her father.

"It runs in the family," Meloche continued, noting Patton's four grandparents were all "incredibly determined."

From the time she started nursery school, Meloche always insisted that education was the most important thing in her daughter's life.

This had a lasting effect.

"The main reason why my education is so incredibly important to me is because of my parents.

I'm grateful that they've fought, prioritized, and advocated for my education since I was in elementary school," Patton explained.

Growing up, Patton was always ready to meet any challenge that came her way.

After elementary school, her parents enrolled her in private school in downtown Montreal.

With Kanien'kéha firmly under her belt as well as some English, Patton suddenly had to add two more languages to her repertoire: French and Spanish.

While these early years saw some highs and lows, her parents always encouraged Patton to do her best.

By all accounts, this paid off, as Patton graduated with honours from high school before moving on to Marianopolis College.

The rest, as they say, is history.

"You have to teach them to believe in themselves," her mother said of the hard times.

"You just have to teach them to get up and go".

As for Patton, she plans on taking advantage of every opportunity that comes her way.

She encourages First Nations youth in her community to do the same.

"I want them to know that if they're passionate about something, especially academia, there are avenues, ways, and people to support them through their journey," she said.

"Iako is a remarkable role model for others," said Pan



St. Willibrord School's inspiring music video unifies English, French and Mohawk

Ten-year-old Brynn Rice stood in front of her St. Willibrord School student body with nine fellow songwriters last week, as students, teachers and parents stood in ovation at what everyone had just seen.

Author of the article: Daniel J. Rowe • Special to Montreal Gazette

Published Dec 04, 2017 Last updated Dec 04, 2017



PHOTO BY PIERRE OBENDRAUF /Montreal Gazette

Ten-year-old Brynn Rice stood in front of her St. Willibrord School student body with nine fellow songwriters last week, as students, teachers and parents stood in ovation at what everyone had just seen.

Caroline Bouchard, the music teacher at Ecole St-Willibrord in Chateauguay,

talks to her students after rehearsing their new school anthem on Tuesday November 28, 2017. The anthem uses French, English and Mohawk to represent the diversity of the student body.

"I was thinking, 'oh my gosh.' This is going to everywhere. I'm so excited," said Rice, the diminutive blond Mohawk from Kahnawake with glasses, who performs in "Dreamchild," a tri-lingual school anthem turned viral video sensation that launched at a school assembly Nov. 22

Music teacher Caroline Bouchard came up with the concept, and teamed up with executive producer David Hodges of N'we Jinan to update the school song and produce a music video with the Grade 5 and 6 students.

The result is a huge hit garnering likes, shares, retweets and straight up praise across the country including a word from Canada's Prime Minister.

“Now this is a beautiful way to celebrate diversity,” wrote Canadian Prime Minister Justin Trudeau on Twitter on Nov. 25.

“I thought that I was dreaming,” said Rice, when she saw the prime minister’s tweet, and praise from his wife Sophie Grégoire Trudeau.

“We love you too!” wrote Grégoire Trudeau on her Facebook page. “You children are dream-like... Walk fearlessly towards the future!”

The video has been viewed thousands of times, and the singers have appeared on TV and radio, signed autographs and become the centre of attention from their school in Châteauguay.

Actor Brittany LeBorgne, star of the APTN series *Mohawk Girls*, grew up in Kahnawake, and was blown away after seeing the video.

“The message is so powerful,” said LeBorgne, who now lives in Montreal. “It’s about coming together and accepting each other, supporting and loving each other, embracing each other, a message I think the world is in great need of right now.”

No one was more surprised at the song’s success than the school’s music teacher, who only wanted to create a humble song to celebrate a small elementary school’s diverse population.

“I knew it was going to be great, but I didn’t do it for the world to see; I did it for St. Willibrord,” said Bouchard. “I had the students write a song for themselves. I couldn’t have anticipated that.”

Grade fiver Alexa Tille-Asencio has one of the many kicker lines in the song, “I am strong.” She wasn’t sure how popular the video would be until she saw the response at the school’s assembly.

“I didn’t think everyone would watch it, but when I watched it myself, I actually saw that a lot of people really liked it,” said the petite dark-eyed 10-year-old.

“We’re expressing ourselves in all different cultures and how we do things differently,” said Lexi Horn, 11, from Kahnawake. “How we’re different and can still be friends.”

N’we Jinan, a company co-founded by former grand chief of the Cree Nation Youth Council Joshua Iserhoff, helped the students put their expressions into lyrics, and produced the video and song.

“For us, as an organization, it is our goal to make young people feel like they have a voice, to validate their aspirations,” said Hodges. “When some of our projects get unexpected attention and momentum, we know that there was an honesty to the approach of the song, that there’s something special about the project that can’t be described.”

Grade 5 singer Erica Robertson hoped to show off the French, English and Mohawk students in her school when working on the song.

“We wanted to put an inspiring message in it,” she said. “We wanted it to be representative of the three cultures that we have in our school.”

Quasy Buckley enters the song hip-hop style. “For a dream, you can be anywhere you want,” said Buckley, who passes the mic to his friend Alexander Leblanc in the song.

“I find that this trip is: hard work pays off,” said Leblanc, whose father is French and mother English. “We worked hard and never gave up.”

Leblanc plays hockey in Kahnawake, and was excited to visit his friends’ community, a place some of his classmates had never been though it’s only a five-minute drive down Highway 138.

Kahnawake is home for Keenan Williams, who was six years old when the Idle No More movement swept across Canada and internationally in 2012 drawing attention to long-standing Indigenous issues and grievances. He was not a part of the protest movement at the time, but knows of its importance and wears a T-shirt emblazoned with the slogan in the video while wrapped in a Warrior flag.

"I just wanted to represent my people and the song is about accomplishing your dreams and bringing people together, so the shirt was for my people and I just wanted to bring everybody together by wearing that shirt," Williams said. Rice believes the video and song has resonated with so many people because of its inspiring message.

"You've got French and English and Mohawk, and because we're kids," he said. "They don't think we can do this, and it's very cute. A lot of people say we're cute." Her teacher agrees.

"It wasn't just for our English community, it wasn't just for our French community, it wasn't just for our Native community, it was for everyone who belongs to our school community," said Bouchard. "I wanted every student in our school to be able to connect in some way, somehow in a very meaningful way because that was the whole point. It was meant to be a school anthem. Not just for one person, not just for a couple, not just for most of us. (It is) for every one in our school."



Voices from Kahnawake on what truth and reconciliation means to them

From teaching traditional crafts and keeping language alive to forgiveness

Sandra Hercegoва • CBC News • Posted: Sep 30, 2022 4:00 AM EDT | Last Updated: September 30, 2022



Ka'nahsohon Kevin Deer in Kahnawake. He is wearing traditional clothing made of deerskin, which he wears for ceremonies. (Sandra Hercegoва/CBC)

The people of the Kanien'kehá:ka (Mohawk) community in Québec are sharing what the National Day for Truth and Reconciliation means to them.

Ka'nahsohon Kevin Deer says: we're all in this together.

"This whole idea of every child matters and the sea of orange with all of these shirts, is about reconstructing that spiritual aspect of who we are as a people and if all of us fully embrace that, we are never going to repeat this sad history again," said Deer.

Deer grew up in Kahnawake and is the director of Indigenous Knowledge at the First Nations Technical Institute.

He says, for him, truth and reconciliation is also about forgiveness.

"All of the settlers who are here in a relationship with us, as much as they've done, we still have to show them unconditional love, we have to forgive them and we have to take them by the hand and help them [...] and together we better start doing different," he said.

Tahatie Montour teaches Indigenous youth in Canada and in the U.S. wood carving and how to make traditional headdresses called Gustowehs, snapping-turtle rattles and cow-horn rattles.

He says when he thinks about truth and reconciliation, he thinks about giving back to youth because they have had so much culture and tradition taken from them and he hopes it will help heal wounds from the past.

"I'm thinking about the youth that didn't come back home to learn who they are or what nations they're from," said Montour.

"Keeping all these stories that were taught to me by my mother and father about growing up in a longhouse, keeping these traditions and passing them down to my children and grandchildren, to me it means a lot," he said.

"I speak Mohawk with my grandparents all the time," she said. "That's something that also speaks to truth and reconciliation: it's the revitalization of our language and just being sure that we have the resources to do that ... and make it strong again."

Kimberly Kaniehténhawe Cross is the tourism development manager in Kahnawake, where she was born and raised and where her own two children are growing up.

She's currently on leave from work to learn the Kanien'kehá language at the Kanien'keháka Onkwawén:na Raotitióhkwa Language and Cultural Center. She didn't have the opportunity to learn it while she was growing up, but she wants her kids to speak the language at home.



Tahatie Montour wears a headdress and a snapping turtle rattle that he made. He says it can take up to 16 hours to teach youth how to make a headdress. (Sandra Hercegova/CBC)

For her, the concept of truth and reconciliation is a daily issue for most Indigenous people.

"Sept. 30 gives everybody else a day, a reason to think about us and what our people went through. And how other people can help, educate themselves about everything that has happened in our past and histories," said Cross. She says the day brings up a lot of emotions.

"It's nice to have this day, but it's really hard as well, for our people especially." She said it's important to know that this isn't a holiday, it's a solemn moment, like Remembrance Day.

"It's a day where we are remembering people, a day where we are trying to move forward and heal."



Inside Montour's workshop, he holds a cow horn and is currently making cow-horn rattles. He teaches youth in the community and beyond how to make them. (Sandra Hercegova/CBC)



Sha'teiohseriio Patton, who was born and raised in Kahnawake and works at the local hospital, says when it comes to truth and reconciliation, it's important to keep the Mohawk language alive.



Kahnawake





Kahnawà_ke Education Center



Kahnawà_ke Education Center Front



Kahnawà_ke Education Center Stone Wall



Kahnawà_ke Tourism Welcome Center



Kahnawake Tunnel



Kahnawake United Church.



Kateri Cemetery Headstones



Kateri Cemetery Headstones



Kateri Cemetery Headstones



Kateri Cemetery Winter Vault



Kateri Cemetery Winter Vault



Kateri Hall



Kateri Hospital



Kateri Hospital



Old Courthouse



Old Courthouse



Québec Bridge Disaster Memorial Cross



Sanctuaire Sainte-Kateri Tekakhwita



Sanctuaire Sainte-Kateri Tekakhwita



Sanctuaire Sainte-Kateri Tekakhwita



*Skawenniio Tsi lewennahnotahkhwa -
Bibliothèque Kahanwake Library*



St. Francis Xavier Mission Catholic Church



St. Francis Xavier Mission Catholic Church



St. Francis Xavier Mission Catholic Church



St.Kateri Cemetery



St.Kateri Cemetery



Stone Wall Kahnawà_ke Education Center



Stone Wall Kahnawà_ke Education Center



Survival School



Survival School



War Memorial - War of 1812



War Memorial

Ressources



DIRECTORY

Kahnawake Community Services Telephone Directory

Assisted Living Services <ul style="list-style-type: none"> • Family Support Resource Service • Young Adults' Program • Psycho-Educator • Family Support Services to the Disabled • Teen Social Club • Independent Living Center • Residential/individual support 	450-632-7730
Brighter Futures	450-632-6880
Environmental Health Services <ul style="list-style-type: none"> • Air Quality Monitoring • Communicable Disease Control • Environmental Contaminants • Food and Sanitation Inspections • Public Building Inspections • Residential Indoor Air Quality Investigations • Sewage Disposal Quality Control • Water Quality Monitoring 	450-635-9945
First Nations Health and Social Services Resource Center Video, film, poster & pamphlet library (available to Québec & Labrador Regions)	450-638-3199
Home & Community Care Services & (TBEL) <ul style="list-style-type: none"> • Homecare Services • Homecare Nursing • Estate Planning & Management • Income Security Assistance • Enkwa'nonska Program • Meals on Wheels 	450-632-5499
Turtle Bay Elders Lodge Residential living/emergency care for Elderly	(450) 632-5499
Drama Project	450-632-6880

Community Based Programs

First Nations Health and Social Services Resource Center	1-800-363-3199
Support Services <ul style="list-style-type: none"> • Addictions Response Services • Case Aide Services • Child Protection Services • Tsi Ionteksa'tanonhnha - Foster Care Program • Individual/Family & Couple Counseling • On-Call Services • Psychological Services 	450-632-6880
Prevention Services <ul style="list-style-type: none"> • Support Groups • Community based Prevention • Activities and Training • Responsible Server Training 	450-632-6880
Family & Wellness Center <ul style="list-style-type: none"> • Parenting Support Services • Traditional Services 	450-638-0408
Communications Services <ul style="list-style-type: none"> • Aionkwatakari:teke • Articles • Newspaper advertisements • Radio announcements/commercials • Talk shows • Public service announcements • Posters • News Releases • TV shows, infomercials • Annual reports 	450-632-6880

Operations Support Services Operations <ul style="list-style-type: none"> • Administration • Finance • Maintenance Services Human Resources <ul style="list-style-type: none"> • Communication Services • Human Resources • Information Systems Support Services <ul style="list-style-type: none"> • Sexual Abuse Survivor • Critical Incident Stress Debriefing • Parenting Teens • How To Talk So Kids Will Listen • Sensitivity Skills • Abusive Relationship • Moon Ceremonies • Grief Support Group (Death and Loss) • Divorce and Separation • Pregnancy Loss Support Grp • Etc. 	450-632-6880
Community Partners	
Kahnawake Education Center	450-632-8770
Kahnawake Fire Brigade & Ambulance Service	Emergency: 450-632-6505 Administration: 450-632-2010
Kahnawake Peacekeepers	450-632-6505
Kahnawake Crimestoppers	450-632-2802

Kahnawá:ke Schools Diabetes Prevention Project	450-635-4374
Kahnawake Sken:nen A'Onsonton	450-638-9052
Kahnawake Youth Center	450-632-6601
Kanien'kehá:ka Onkwawén:na Raotitióhkwa Language and Cultural Center	450-638-0880
Kateri Memorial Hospital Centre	450-638-3930
Mohawk Council of Kahnawá:ke	450-632-7500
Step by Step Child and Family Center	450-632-7603
Tewatohnhi'saktha	450-638-4280
External Resources	
AMI Québec A grassroots not-for-profit organization, is committed to helping carers manage the effects of mental illness through support, education, guidance, and advocacy.	514-486-144
MWCN (Montréal West Community Network) Bring together individuals, community groups, public organizations, professionals, and businesses. Form partnerships and bonds within the Montréal West community and with its neighbors. Encourage lifelong learning for everyone from the youth to the elderly. Provide information and resources to promote improved access to health and social services for all.	450-691-1444

Community Organizations

Alcoholic Beverages Control Board	450-635-2002
Cancer Support Group of Kahnawá:ke	450-632-7202
Catholic Church	450-632-6030
CPR Bridge St Lawrence Seaway Authority	450-632-0635
Cultural Center Kanien'kehaka Onkwawénna Raotitíóhkwa	450-638-0880
Diabetes Support Group	450-632-6015
Echoes of a Proud Nation Pow Wow Office	450-632-8667
Elders' Lodge Turtle Bay	450-632-5499
Golden Age Club	450-632-4317
Hydro Québec Office	450-632-2616
Independent Living Center	450-632-7730
Kahnawá:ke Schools Diabetes Prevention Project	450-635-4374
Kahnawà:ke Learning Center	450-632-7878
Kahnawá:ke Marina	450-632-6061
Kahnawà:ke Tourism	450-635-2929

Knights of Columbus	450-632-6405
Language and Culture Training Center	450-632-5993
Legal Services Unit	450-632-7500
Library Skawenni:io Tsi lewnnahnotáhkwa	450-633-1016
Longhouse 207	450-632-1899
Mohawk Nation Office	450-632-7639
Mohawk Trail Longhouse	450-632-7284
Moose Lodge 958	450-632-2611
Pentecostal Church	450-632-8546
Post Office	450-632-6728
Royal Canadian Legion Mohawk Branch 219	450-638-1061
Shop Kahnawà:ke Gift Certificates	450-638-4280
Tota's Tickle Trunk	450-638-9849
Turtle Island Theatre Company	450-632-5300
United Church	450-632-7799

Other Agencies	
Drugs: Help and Referral	1-800-242-3310
Elder Mistreatment Helpline	1-888-489-2287
Parent Helpline	1-800-361-5085
Addictions	450-443-4413 Toll-Free: 1-866-964-4413
Hope for Wellness Helpline	1-855-242-3310
Québec Poison Control Centre	1-800-463-5060
SOS Domestic Violence	1-800-363-9010
Suicide Prevention	1-800-363-9010
Hotline for Covid-19	1-877-644-4545
LGBTQ2S+ Resources	
Interligne	Call: 514-866-0103 Or 1-888-505-1010 Text: 514-866-0103
Trans Lifeline:	1-877-330-6366
Aide aux Trans du Québec	1-855-909-9038 #1
Kids' Help Phone	Call: 1-800-668-6868 Text: CONNECT to 686868

Community Links

Community Initiatives Fund of Kahnawà:ke	www.kahnawakefund.com
Kateri Tekakwitha - Lily of the Mohawks	www.kateritekakwitha.net
Community Decision Making Process	www.kahnawakemakingdecisions.com
Digital Dreamcatchers Multimedia Productions	www.digitaldreamcatchers.com
Earthlore Communications	www.earthlore.ca
The Eastern Door weekly newspaper	www.easterndoor.com
Great Whyte Consulting	www.greatwhyte.com
Iorì:wase - News from the Kanien'kehá:ka Nation	www.kahnawakenews.com
K103 Radio - The monster by the seaway!	www.k103radio.com
Kahnawake Branch of the Mohawk Nation - Six Nation Iroquois Confederacy	www.kahnawakelonghouse.com
Kahnawá:ke Cannabis Control Board	www.cannabisboard.org
Kahnawá:ke Condors	www.condorsjrAAA.com
Kahnawá:ke Condors Junior "AAA" Hockey	www.condorsjrAAA.com

Kahnawá:ke "Echoes Of A Proud Nation" Powwow	www.kahnawakepowwow.com
Kahnawake Education Center	www.kecedu.ca
Kahnawá:ke Gaming Commission	www.gamingcommission.ca
Kahnawá:ke Schools Diabetes Prevention Project	www.ksdpp.org
Kahnawake Shakotia'takehnhas Community Services	www.kscs.ca
Kahnawá:ke Sports and Recreation Unit	www.kahnawakesports.com
Kahnawá:ke Tobacco Association	www.kahnawaketobaccoassociation.com
Kahnawake Voices	www.kahnawakevoices.com
Kahnawake Youth Center	www.kahnawakeyouthcenter.com
Kanien'kehaka Onkwawén:na Raotitiohkwa	www.korkahnawake.org
Kateri Memorial Hospital Centre	www.kmhc.ca
Mercier Bridge Rehabilitation Project	www.mercierbridge.ca
Mohawk Internet Technologies	www.mohawk.ca
Mohawk-Radio.com - New Internet radio station	www.mohawk-radio.com

Mohawk T.V.	www.mohawktv.ca
Official Kateri Tekakwitha Site	www.lily-of-the-mohawks.com
The Riverside Inn Bed and Breakfast	www.theriversideinn.ca
Sequoia - Native Inspired Bath & Body Care	www.sequoia.ca
Shop Kahnawá:ke Business Portal	www.shopkahnawake.com
Skawennio Tsi lewennahnotahkhwa Kahnawake Library	www.klibrary.ca
Step by Step Child and Family Center	www.stepxstep.ca
Tammy Beauvais Design	www.tammybeauvais.com
Tewatohnhí:saktha	www.tewa.ca

HOSPITALS

(MONTÉRÉGIE WEST)

Kateri Memorial Hospital Center

10 River Rd
Kahnawake
450-638-3930

Anna-Laberge Hospital

200 Boul. Brisebois
Chateaugay
450-699-3930

Barrie Memorial Hospital Center

28 rue, Gale
Ormstown
450-829-2321

Hopital du Suroit

150 Rue St. Thomas
Salaberry-de-Valleyfield
450-371-9920



Health Passport

Contact Information:

Your Name:

Language:

Home:

Cellphone:

Work:

Emergency Contacts

Primary Contact Information:

Your Name:

Language:

Home:

Cellphone:

Work:

Primary Contact Information:

Your Name:

Language:

Home:

Cellphone:

Work:

Family Doctor

Name:

Telephone Numbe:

Medical History

Current Allergies:

Current Medication:

Name:

Dose:

Medical Conditions example: high blood pressure, diabetes, asthma, etc.

Condition:

As of what date:

Medical Conditions example: high blood pressure, diabetes, asthma, etc.

Surgeries:

.....
.....
.....

Date:

Living Habits

Smoker:

Yes ☐

Quantity per day:

No ☐

Quit ☐

Since:

Alcohol:

Yes ☐

Quantity per day:

No ☐

Quit ☐

Since:

Physical Activity:

Yes ☐

Minutes per day:

Per week:

Description:

No ☐

Sleep:

Hours per night:

Vaccinations

Vaccination Procedures vary from region to region. To find out how to proceed and where to get vaccinated, contact your local CLSC or Doctor. In Québec, anyone 14 years of age or over can give consent for vaccination. If a child is under 14 years of age one of their parent's must give their consent for vaccination. The school nurse can provide parents, upon request, with additional information so that they can make an informed decision.

Montréal West CLSC's

CLSC Kateri 90 boulevard Marie Victorin, Candiac 450-659-7661	CLSC de Rigaud 59 rue Saint Viateur, Rigaud 450-451-6609
CLSC Chateauguay 95 avenue de la Verdure, Chateauguay 450-699-3333	CLSC Beauharnois 142 rue Saint-Laurent, Beauharnois 450-429-6455
CLSC Coteau-du-Lac 341 chemin du fleuve, Coteau-du-Lac 450-763-5951	CLSC Huntingdon 10 rue King suite 200, Huntingdon 450-829-2321
CLSC de Vaudreuil-Dorion 3031, boulevard de la Gare Vaudreuil-Dorion 450-455-6171	CLSC de Salaberry de Valleyfield 71 rue Maden, suite 200 Salaberry de Valleyfield 450-371-0143
CLSC de Saint Chrysostome 21 rue Sainte-Anne, Saint Chrysostome 450-826-3161	CLSC de Saint Remi 2 rue Sainte-Famille, Saint-Remi 450-454-4671
CLSC de Napierville 509 rue Saint Jacques, Napierville 450-245-3336	CLSC Saint Polycarpe 11 Chemin de la Cité, Saint-Polycarpe 450-265-3771

Getting a Family Doctor

To find a family Doctor who is taking new patients, you can register on the waiting list of the Québec Family Doctor Finder (QFDF) at www.gamf.gouv.qc.ca.

Pregnancy

Breastfeeding support:

CLSC Chateauguay
95 avenue de la Verdure, Chateauguay
450-699-3333

CLSC Kateri
90 boulevard Marie Victorin, Candiac
450-659-7661

List of Acronyms

CLSC	Centre Local de Services Communautaires
CSSS	Centre de Sante et de Service sociaux
FFAPAMM	Fédération des Familles et Amis de la Personne Atteinte de Maladie Mentale
MSSS	Ministère de la Sante et des Service Sociaux

Lexicon

The following is a list of words in Mohawk, English and French:

Mohawk	English	French
awentskwè:na	Chest	Poitrine
awè:ri	Heart	Cœur
iehshà:kon	Inside of mouth	L'intérieur de la bouche
ohiakwì:ra	Toe	Orteil
ohióhsa	Elbow	Coude
ohí:ia	Hip bone	Os de la hanche
ohónhta	Ear	Oreille
ohtsà:na	Hand	Main
íáh tehó:ta's	He doesn't sleep	Il ne dort pas
íáh tehonorón:se	He is losing his strength	Il perd ses forces
kahsén:na	Name	Nom
kakahráksen	He has bad eyesight	Il a une mauvaise vue
niá:wen	Thank you	Merci

What To Do When a Loved One Passes Away:

1- To Notify the Government of the passing Contact these Services:

Indigenous Services Canada	1-800-263-5592
Registrar of Civil Status (Directeur de l'état civil)	https://www.etatcivil.gouv.qc.ca/en

Under the civil code of Québec, every birth, marriage, civil union, and death that takes place in Québec must be declared to the registrar of Civil Status.

Document	Who Should send the document	Time allowed to send the document to the Registrar of Civil Status
*Declaration of death	Funeral Services Business	Without delay
*Attestation of Death	Hospital or funeral service business	Without delay

**The funeral home and the hospital will help you with these documents*

2- Make Funeral arrangements:

The Funeral must respect the wishes of the person who died.

Some of the expenses are paid for by the Québec Pension Plan or by the Ministère du travail, de l'emploi et de la solidarité sociale. For more information call:

Ministère du travail, de l'emploi et de la solidarité sociale	1-877-644-4545
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3- Look for the Will:

Look through the person's things to see if they have a will, also contact the Québec Association of Notaries, Inform Indigenous Services Canada if a will was found and send it to them for approval.

Québec Association of Notaries	www.cnq.org
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4- Find out who will settle the estate:

The person who is settling the account will have to do the following:

- Determine from the will who is the inheritor
- File the taxes of the deceased and pay any owed taxes
- Close the bank accounts and cancel services such as phone and electric.
- Pay owing debts
- Contact the Band Council or Indigenous Services of Canada to determine the inheritance of land in the community.

Band Council	450-632-7500
Indigenous Services Canada	1-800-263-5592

How a Will is Made:

You can make your own will and incur no costs, to make a valid will include these things:

- Create a will by hand, computer or by asking someone to do it for you
- Clearly indicate who will get your property after you pass
- Sign the will

It is also good to include the following:

- Have 2 people present when you sign
- Have both people also sign the will
- Write the date next to each signature

Tell a person you trust where you will keep the will, it will be needed for approval by the government after you pass away for validity.

You can also ask a lawyer or notary to prepare a will for you.

***Important to note, there are special rules which apply to the transfer of land in a community.*

