

Seskehko: wa
September

Wahta Atenhros:sera Ori:wa



Inside this issue:

Oath of Office

Message from Council

Administration

Upcoming Events

Employment

Lands and Resources

Contacts

Educational Programming

Students are invited to join a 6 week cultural program beginning on Thursday September 11 until October 16, 2014. This program will begin at 3:45 until 5:30. The program will occur at the **Wahta Mohawk Longhouse**. Bussing arrangements will need to be made with the school.

In order to continue to support our student's educational journey we will offer tutoring again this year beginning **Wednesday September 10 at the tri-plex**. Students can be dropped off, please make appropriate arrangements with the school regarding the bus.



Summer has come to an end and our students will soon be returning to the classrooms. School busses will be back on Muskoka Road 38 and we ask that all drivers be mindful of students at their bus stops in the morning and afternoons.



WAHTA MOHAWKS



Kanienkeha: ka
(People of the Flint)

OATH OF OFFICE

By my honour and by my conscience, in the fulfillment of my Office as elected Councillor of Wahta Mohawks;

I DO SOLEMNLY PROMISE AND DECLARE THAT:

1. I will truly, faithfully and impartially, to the best of my knowledge and ability, perform the duties of the office;
2. I have not received and will not receive any payment or reward or promise of payment or reward for the exercise of corrupt practice or other undue execution of this office;
3. I will disclose any pecuniary interest.

Signature _____

Chief Philip Franks

Signature _____

Councillor Karen Commandant

Signature _____

Councillor Michael DeCaire

Signature _____

Councillor Teresa Greasley

Signature _____

Councillor Stuart Lane

Dated at Wahta Territory this 7th day of June, 2014



COUNCIL UPDATE

Over the course of the summer Council has been working on a number of items that have required our immediate attention.

A recent development was the resignation of Councillor Karen Commandant from Council. The appointment by Council of Karen as Acting Senior Administrator was a temporary fix back in April due to the lack of an administrator at the time. This vacancy was initially for a 30 day period but stretched out over another three months requiring Council to make a final decision regarding the Senior Administrator position. Given the vacancy Karen felt she could best serve the staff and community as Senior Administrator.

Council has contracted two reviews of the administration code which are still in progress. These two documents when complete should form the basis for open community engagement in order to complete the review and prepare any necessary revisions that will make the codes workable and able to withstand any legal issues that may arise. As council indicated early in the term, the codes are important to have, but we do not want to experience any future legal issues from adopting a document that may invite that.

Wahta's involvement with the Iroquois Caucus and Chiefs from our six communities is ongoing. The latest development is the Chiefs are reviewing a draft trade agreement that would form the basis of trading goods and services between our First Nation communities. Currently the communities are compiling an inventory of what goods they have to offer, and what goods they could use to identify potential trading partnerships.

The proposal for a solar project here at Wahta was reviewed in a meeting with Pioneer Solar. Currently the capital investment required for the project will be 2.3 million dollars for a twenty year contract. The expected best case revenue would be about four million. There would be additional start-up costs that would include

land preparation, road building, and the construction of a 3.5 km hydro line to reach the power grid that carries three phase hydro. The expected costs could reach another million. The anticipated net payback to Wahta Mohawks over twenty years would be in the area of one million dollars. Council is undertaking to analyse and compare the potential revenue from the Solar Pioneer project with what revenues could be realized over that same period of time if the 2.3 million (or a portion thereof) was invested through a financial institution under varying portfolio scenarios.

Council met with KPMG to discuss requirements for completing the audit for the last fiscal year. We have limited time to have these submitted to Aboriginal Affairs, and to post those results for public access according to the new First Nation Transparency Act. It is extremely unfortunate members of the fire have opted to block access to the records that are required by the auditor as AANDC has advised this could result in Wahta Mohawks receiving a qualified audit. This means that the auditor can not determine or legally verify that the financial records are true not having undergone full general accounting practices. Failure to meet these Aboriginal Affairs requirements would likely result in the imposition of some sort of intervention on the community. Council is working to fulfill the audit requirements to the extent we are able without access to records for the past Council's term 2011-2014.

Wahta's largest investment concern at the moment is Iroquois Cranberry Growers and the ongoing deficits of operating that business. The unsold berries in freezer storage have been costing tens of thousands of dollars operating that business. The unsold berries in freezer storage have been costing tens of thousands of dollars monthly for the past year. Arrangements have recently been made to remove all the frozen berries and have them juiced into concentrate, then packed in bags to

ensure they will have a long shelf life that will only require cool temperatures rather than freezing. There are interested parties to purchase some of the juice initially and the balance can be sold to companies requiring this product.

Early in the term Council held a strategy session regarding Iroquois Cranberry Growers. A decision to form a board of directors to oversee the business of the marsh and provide direction was made at that time. Council is working towards forming this board in September.

In August Chief Franks attended the AIAI Elders conference at Oneida. This year there were 165 registered participants, considerably more than before. This annual gathering is a very successful event where elders from all the AIAI communities come together to learn and share.

A meeting with the AIAI Chiefs occurred at the same as the elder's conference with the Chippewa of the Thames. The Chippewa's are looking for support to oppose the revamping of the Enbridge oil pipeline #9 that would see reverse flow from Windsor to Montreal and an increase in volume by 45,000 barrels a day through a forty-five year old pipeline. Their concern is that should there be ruptures or spills it could affect many native communities along that route. The opposition to this is once again based on the lack of consultation with First Nations. The difficult part is that the federal government views consultation as taking place but does not go so far as saying a favourable consent

must be achieved with First Nations.

Council has been reviewing the "Save the Bala Falls" process that was undertaken by the proponent Swift River Energy due to concerns raised around the closing of the historic portage in Bala. The portage has been used by this community since our ancestors' arrival in 1881 and is an important cultural activity of all First Nations in the area and across Canada. Initially, Swift River chose another site that did not affect the portage area but due to other concerns raised over time, they moved it to what is now known as Site 1A effectively closing off the portage to the public at large. This was done without notice or consultation with Wahta Mohawks and as a result Council will be bringing attention to this matter with all involved later this week.

As a final note to this update I want to make clear, this Council has not engaged in the sorts of things that happened during the last term which lead to the change in leadership in the last election contrary to what we are being accused of daily on the internet. However, due to a lack of office space and a lot of time and money being spent on issues created by the occupation of the admin center, the agenda of Council has not always progressed as efficiently as expected. Council will continue to work on business arising and look forward to resolution of the current situation so that the community can return to normal operation. Please look for the next update in the next newsletter or on www.wahtamohawks.ca
Nia:wen

RESPONSE TO WAHTA COMMUNITY FIRE

NEWSLETTER #1 – AUGUST 2014

Greetings Everyone:

Some of you may have recently received mail outs from the Wahta Fire group of protestors' containing their Newsletter #1; this has been sent from a small group of on territory members that have taken over the administration grounds here at Wahta.

Wahta Chief and Council, and I personally, have been under attack from this group of Wahta members since the date of election on March 15, 2014. This group has been using newsletters, social media and occupying the administration grounds since May 6, 2014, causing a state of constant chaos and confusion in the community and amongst the membership, spreading information that can be termed disingenuous to say the least.

Having been the crux of some of the most serious alle-

gations I now feel it is imperative to respond to the Wahta Community Fire – Newsletter #1 to clear the record. Beyond this I will not engage any further in this slanderous campaign to undermine the reputation and character of myself and members of Council.

To begin I feel I need to establish some background that led to the election and change of leadership in March 2014. Around November 2011 the past Council properly removed the Chief under the Wahta Mohawks Election Regulations for failure to attend meetings as required. Under those same regulations the Council of the day was then required to call a bi-election within 90 days to fill that Chief position. An electoral officer was appointed, a nomination meeting was held and then within two weeks a candidates meeting should have been called with an election to follow two weeks later.

a candidates meeting should have been called with an election to follow two weeks later. This never occurred as the bi-election was cancelled by Council (falsely alleging that they could not hold an election because they could not provide an accurate voters list from the membership list, despite it being the same voters list that elected them to Council).

After many months of community member requests for a bi-election for Chief be held, 50% +1 of the voters who voted in the past election gathered together a petition under the Wahta Mohawks Election Regulations advising Council that they had lost confidence in their ability to govern, and requested they resign from office. That Council refused and (the same people fueling the Community Fire today including Shirley Hay, Stuart Lane, Bill Hay and Dan Stock), instead failed to follow properly enacted community Election Regulations and listen to the voice of the people who elected them.

Ten members of that petition group took that Wahta Council to Court on behalf of the petitioners, which resulted in an agreement to settle the matter, part of which required the Council to hold an election by March 2014. As a result of that Court decision Council was forced to hold that election against their will which they subsequently lost by a large margin. That election was held on March 15, 2014.

If people were to follow the progression of the Community Fire issue at Wahta they would find it consists of this core group of past Council members that lost the election, their candidate for Chief, Tim Thompson, who lost to the current Chief Philip Franks, and a small contingent of their family members and supporters. They would also find that the Codes they so vehemently support as the foundation of good governance in this community, have never been implemented in the community, and the good governance process they hold out so proudly funded by AANDC under the First Nations Governance Act, is a process aimed at moving the community away from the Indian Act that was entered into without consultation with the membership at large.

They took a paternalistic approach to governance failing to properly consult the membership, provide transparency, or accountability to the membership. Many sections of these Codes are found by members to be legally unenforceable and harmful to the community.

The results of the last election are a direct result of the

past Councils relationship, or lack thereof of, with the full membership. That group did have an Organizational Review completed in 2010 where they received feedback from the membership identifying Council interference with fair and consistent administration, and a lack of community participation in decision-making, amongst other issues that occurred *during their term of office*. This group relied on a small group of on reserve followers (overlooking proper consultation with off reserve members) to seek approval, they hired or contracted out on many occasions to, family, friends and close associates the right to use our resources, and to complete the Governance documents and processes that they now hold out as our Governance Laws today. Many senior appointments and positions of responsibility were handed out by Council with lucrative contracts without involving the administration, having been posted, meeting basic reporting or other requirements, or having consultation with the community. Every fear this fire group has cited as having the "perception" or "potential" for "cronyism, "nepotism" or "disregarding" or "undermining" the laws of good governance by the current Council has already been done by the past Council. That is a lesson in how to lose the confidence of the electorate and an election and something the current Council has and will not do. This is my personal insight and my opinion of the current situation.

Having set a bit of the background to this issue I will respond to a few of the many disingenuous and potentially slanderous remarks made in the Wahta Community Fire Newsletter #1 – August 2014, in order to "dispel the myths and untruths about the current impasse" as outlined in the "Newsletter".

What is the Wahta Community fire? What is its purpose?

The Wahta Fire group is a group of people banded together (members and non-members) consisting of approx. 30 people (not all members) that oppose the results of the March 15, 2014 election. At the recent community consultation meeting held in Torrance this group attended with a couple of spokespeople and stated that the "impasse" we face today "is a disagreement in the way we want to govern ourselves". Most people agreed. They read a statement documenting two concerns that needed to be addressed to bring the current situation to an end within 30 days; 1. "there should be a clear

"separation between the responsibilities of elected officials and the administration of programs in the community", and 2. "that Council immediately accept the Governance laws by signing the Code of Ethics and Oath of Office".

This Council was elected on March 15, 2014 and on March 24, 2014, the then Senior Administrator, advised Council that she was taking "Sick Leave" for a period of 30 days. Chief and Council appointed Councillor Karen Commandant to the interim position (having had many years' experience in the position) expecting it to be temporary for 30 days. As this individual continued to extend the sick leave on a monthly basis for the next four months it became an issue for the staff and community at which time she was effectively terminated August 5, 2014. On August 11, 2014 I resigned as elected Councillor and accepted Council's appointment to the position of Senior Administrator. The staff, human resource and the community were notified immediately of this change by email and it was posted on the Wahta website. This appointment is in adherence with past practice and the proposed Wahta Administration Code – 2012, under Leadership section 4.3.1 states, "The staff, Senior Administrator, Boards and Committees have been appointed by Council to administer the programs, services and activities for the community".... This is an important responsibility of the leadership role of Chief and Council. My resignation from Council and subsequent appointment to Administration effectively removed the #1 identified barrier to peace with the protestors in the community and created the required separation of duties between Chief and Council and the Administration.

The Community Fire has also demanded that Council must remove their office from the administration building to maintain this separation of duties and to be in adherence with the Wahta Mohawks Administration Code. This is untrue – nowhere in the proposed administration code is it found to say there must be a physical separation of buildings by Council and Administration. The current Council has set up an office in the far western end of the building, in a more modern and accessible space where they can be easily available to listen to the voice of the community, as requested by the electorate. This is a decision of Council and it is final. The issue of the current Council accepting the governance Codes developed by the last Council just prior to the election has been made clear from day one of the

change in leadership. This Council has been clear that the Codes in their opinion were not enacted legally and are in a state that will be challengeable in the future.

Council did not refuse to implement community laws – they are taking necessary steps to review, consult, revise and ratify the work that has been done by community members to date. To recognize the process or implement the codes in any way at this time would invite potential for legal problems down the road that would not be prudent.

Council has requested and received a legal opinion that supports this decision finding that the legal petition by community members removing Council from office effectively places any and all decisions of Council null and void, from that date forward until the date of the election in March 2014. A process is currently underway whereby Bob Antone of Tribal Associates and a legal firm are both providing an initial review of the Codes so we can frame any issues from a cultural or legal perspective when consulting the community over the coming months. Once these codes have reached a state of preparedness through consultation that suits the full membership, a referendum will be held to enact them as our community law. In the meantime we have existing policy and experienced professional staff in place that has served this community well for years.

Response to Myths and Frequently Asked Questions:

Council has attempted to negotiate with the Fire group on many levels on many occasions but this group will not negotiate from their position, they continue to twist facts and put out mistruths on social media to attempt to gain credibility and create their version of events including a fabricated paper trail. None of their accounts of these events are complete, truthful or factual – Wahta Council cannot enter a Peace Agreement under these circumstances.

Initially, the fire group said staff could enter the building but Council would be restricted access. Council advised immediately that this was not acceptable for a number of reasons and only on a few occasions were some staff allowed to retrieve required information and material to continue to deliver certain programs in the community such as Ontario Works. These staff were escorted by OPP and left feeling intimidated and harassed. Staff health and safety have been an ongoing concern since

staff did enter the building, found it to be in a deteriorated state and reported removing four snakes from the building.

The fire group has also been holding the Wahta owned vehicles hostage having staff requiring access to these vehicles for programming provide one vehicle in exchange for another. Recently, this escalated further when the protestors entered the Public Works building and removed the keys for all the vehicles. They held one staff members vehicle stating that if she did not provide the vehicle and the last remaining key to them on her return she would not have her personal vehicle returned to her. This required the intervention of the OPP to have her personal vehicle returned three days later.

Council and staff also provided the protestors with a request through the OPP to access a list of financial items required to complete the annual audit for 2013/14. The protestors refused access. Failure to complete the annual audit will affect our funding status with AANDC and the ability of this community to provide ongoing AANDC funded programs and services. This is a serious issue for the administration and community of immediate concern that may cause irreparable harm to our relationship with these funders over the long term. Chief and Council have patiently maintained a peaceful approach with the protestors to date remaining cooperative recognizing their right to protest. This Council has moved forward in a methodic manner ensuring the rights of individuals and all steps have been taken legally to protect the membership at large from potential and unnecessary legal ramifications. However, on this issue surrounding the audit we cannot afford to suffer further irreparable harm to Wahta Mohawks as an organization, and as a whole in order to grant a few members the right to protest. This has gone on as long and as far as it can and now must come to an end.

How Do We Resolve This?

From the perspective of Council we have resolved the issues of the Community Fire Group, however they have steadfastly stood by their initial position refusing to recognize any positive steps or efforts made by Chief and Council. On the first day I encountered David Stock at the gate on May 6, 2014 he told me, "we have big stuff on you guys, it's going to be made available for general public consumption". They have had many op-

portunities for this to happen and yet no solid evidence of any alleged wrongdoing. The Community Fire Newsletter #1 is now mining for information alleging some wrongdoing surrounding the election. I think many members would look forward to revisiting the events surrounding the past election process giving rise to potential legal action against the Council and their hired Electoral Officer for her actions; that may take precedence over any other issue that could be raised. Enough!

The protestors concerns have been addressed, they have been provided a Cease and Desist letter providing 10 days to remove themselves from the grounds peacefully. The deadline has since passed and they refused making themselves financially responsible for the costs of their protest. It is clear they will not leave of their own accord. Council has either agreed to or have addressed all their concerns and yet they refuse to leave at all costs. I feel there must be something else they are protecting behind those gates – If not, then why continue this charade placing the protest of a few above the needs of the Wahta Mohawks organization and the entire membership?

Regards,

Karen Commandant - Administrator

Wahta Mohawks

Annual Bass Derby and Picnic

Saturday, September 20th, 2013

Fishing at Laforce Lake - 8am to 12noon

Picnic at the old band office

Everyone is invited to attend our annual bass derby and community picnic on the September 20th weekend. The fishing will begin at Laforce Lake at 8 am and continue to 12 noon, then come over for a bbq at the old band office. Lunch will be served from 12 noon to 2 pm. We will be frying fish and bbqing. Kids entertainment, baseball and horseshoes will begin at about 1 pm.

Please drop your canoe/boat off at the smoke shop landing at Laforce Lake and park your car at the old hall. A shuttle will be running back and forth if needed.

Hope to see you there, rain or shine!



Drug and Alcohol Free Event

Please take a moment to educate yourself on some of the awareness days taking place this month...

FETAL ALCOHOL SPECTRUM DISORDER (FASD) AWARENESS DAY **SEPTEMBER 9, 2014**

The Facts on Fetal Alcohol Syndrome and Fetal Alcohol Effects

Fetal alcohol syndrome disorder (FASD) is a condition associated with drinking alcohol during pregnancy. FASD causes a variety of mental, physical, and developmental disabilities in the baby.

If a pregnant woman drinks any alcohol at any time during pregnancy, the alcohol crosses the placenta to the fetus. Alcohol damages the developing cells of the fetus. The brain and central nervous system are particularly sensitive to alcohol and can suffer permanent damage.

Any amount can have some effect, so there is no minimum amount of alcohol in pregnancy that is safe. The developing fetus can't break down the alcohol as quickly as an adult, so its exposure to alcohol is actually higher than the mother's.

Causes of Fetal Alcohol Syndrome Disorder and Fetal Alcohol Effects

FASD is caused during pregnancy by the mother drinking alcohol. Alcohol damages the developing brain and nervous system of the baby, leading to mental, physical, and developmental problems.

The following factors affect whether FASD will occur and how severe the condition may be: timing of alcohol use during the pregnancy, amount and frequency of alcohol consumption, the mother's general health, and resources available to the mother.

Consuming alcohol in any form during pregnancy is dangerous to the fetus. Alcohol is officially classified as a known *teratogen*, which means it can cause birth defects in the fetus. The more alcohol a pregnant woman drinks, the greater the risk of the fetus developing FAS or FAE. Drinking early in pregnancy may cause changes in the facial features, heart and other organs, bones, and the central nervous system. In Canada, about 15% of women use alcohol during pregnancy. The lack of awareness of the effects of alcohol as a teratogen on a developing fetus is one reason for the high incidence of FASD.



Every year on September 9th, International FASD Awareness Day is observed. Bells are rung at 9:09 a.m. and people all around the world gather for events to raise awareness about the dangers of drinking during pregnancy and the plight of families who struggle with FASD. The first FASD Day was celebrated on 9/9/99. This day was chosen so that on the ninth day of the ninth month of the year, the world will remember that during the nine months of pregnancy a woman should abstain from alcohol.

WORLD SUICIDE PREVENTION DAY
SEPTEMBER 10, 2014

Suicide is a deeply troubling event that challenges our assumptions about the meaning and value of life and leaves a wake of pain and perplexity among the families and friends of those who end their lives. What makes life worth living despite hardship and adversity? What makes some individuals decide to take their own lives or to act impulsively in self-destructive ways with no regard for their future? To what extent does suicide reflect individual suffering or a wider social predicament? Although suicide is just one indicator of individual and collective suffering, it demands special attention because of its severity and finality.

In recent years, Aboriginal people in Canada have suffered from much higher rates of suicide than the general population. The overall Canadian rate has declined, while in some Aboriginal communities and populations, rates have continued to rise for the last two decades. Although there are enormous variations across communities, bands, and nations, the overall suicide rate among First Nation communities is about twice that of the total Canadian population. For Aboriginal people, suicide is an affliction of the young. From the ages of 10 to 29, Aboriginal youth on reserves are 5 to 6 times more likely to die of suicide than their peers in the general population. Over a third of all deaths among Aboriginal youth are attributable to suicide. Although the gender difference is smaller than among the non-Aboriginal population, males are more likely to die by suicide, while females make attempts more often. Despite widespread concern about these alarming statistics, there continues to be a lack of information on Aboriginal suicide, its origins, and effective interventions.



On September 10th, The International Association for Suicide Prevention invites you to light a candle near a window at 8 PM to show your support for suicide prevention to remember a lost loved one and for the survivors of suicide.



Community Shopping To Barrie
Monday, September 8th...
 Limited Spaces
 Contact Christine (203) if interested.



Baby Massage
Wednesday, September 17th @ 1pm
 Contact Christine(203) if interested



Baby and Parents Swim
Starting Thursday September 4th continuing for 4 weeks
(4th, 11th, 18th, 25th)
@ 1-2:30 pm
 Meet at the Gravenhurst YMCA
 Contact Christine(203) if interested



Potted Potter
Thursday, December 18th
 Bus will leave at **4pm**
 There will be a stop along the way for dinner at the
 participants own expense
 Spaces limited
 Contact Christine (203) ASAP if interested

Pow Wow Saturday September 6th, bus will depart the Old Community Centre at 10:00am. Please bring a lawn chair with you. Please call Colleen (705)762-3343 ex.t 203 to reserve your spot.



❖ **Adult Spirt Painting.** Friday September 19th at 10:00 am at the tri-plex common room. Please call Colleen (705)762-3343 ext. 203 to reserve your spot.

Chair Exercise and luncheon at the tri-plex common room on Wednesday September 24th beginning at 10:30AM. Please confirm your attendance with Colleen (705)762-3343 ext. 203



B I N G O				
12	18	41	47	61
7	26	39	54	70
4	27	FREE SPACE	49	63
5	23	35	58	73
3	30	32	52	75

BINGO Wednesday September 24th at 1:00PM following Chair Exercise. Please bring a \$5.00 wrapped gift.

Art for the Soul

Monday, September 15, 22 and 29 from 1-4pm at the Triplex

Join us in painting, sculpting and journaling our way to inner peace!

Please commit to attending all 3 sessions to make the most of the workshops.

Register by September 8 at 4pm to secure your spot. Call Kirstie at ext 202.



National Seniors Day Luncheon

Wednesday, October 1, 2014 from 12-2 pm at the Triplex

Seniors, come on out to celebrate with lunch and prizes!

Please register with Kirstie at ext 202 by 4pm on September 24.



Children's Halloween Party!

Thursday, October 30, 2014, 4:30pm at the Triplex

Wear your costumes and be ready for dinner and pumpkin carving!

Please register with Kirstie at ext 202 by 2pm on October 24.



Child Identification Kits with MasoniCHIP & OPP

Date and time in October to be determined

For parents and children! Come get an I.D. kit completed for your child, which includes digitally scanned fingerprints, photographs and audio/video, dental impressions and a cotton swab for infant DNA. Parents go home with all the information. OPP will be in attendance.

Please contact Kirstie for more information.



1,980
Visits by
Patients
< 65
Years of
Age

92
ECG's
Done

Allergy
Shots
=
382

919
Lab Tests Done
in Clinic

191
Specialist
Referrals

2,887
Visits from Patients with
NO FAMILY DOCTOR

292

Diagnostic Tests
Ordered

514

Chronic Disease
Check-Ups

**Wahta
Nursing Station
*In Numbers***

Oct 2011-July 2014

37

Home Visits
By Nurse
Practitioner
(Jan-July 2014)

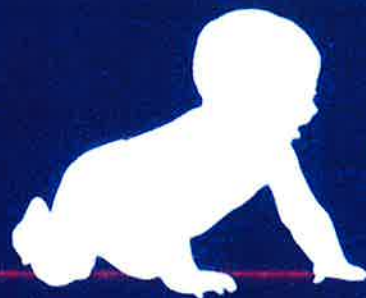
1,409

Visits
From
Wahta
Residents

1,405

Visits:
First
Nation
Patients

43
Baby
Check-ups



Total Number
of
Appointments: **5,327**

1,488+
Prescriptions
Written

1,515
Visits for
Minor
Illnesses and
Injuries

Wahta Nursing Station

Pink for October

Breast Cancer Screening

Evidence shows that regular mammograms for women age 50 and over are the most effective way to detect breast cancer early.

More than 80% of breast cancers are found in women over 50 years old, and most women diagnosed with breast cancer have no family history of the disease.

Cervical Cancer Screening

Cervical cancer is preventable. Yet year after year, about 550 women are diagnosed with cancer of the cervix and about 160 women die from this disease in Ontario.

Cervical cancer screening is recommended every three years for all women starting at age 21 who are or ever have been sexually active. Pap tests can stop at age 70 in women who have had three or more normal tests in the prior 10 years.

**BOOK AN APPOINTMENT AT THE
WAHTA NURSING STATION! T: 705-762-1274**

Sexually Transmitted Infections

Some of the most commonly reported STIs can be treated and cured.

Antibiotics can cure potentially serious STIs like chlamydia and gonorrhea. In some cases, treatment can help reduce symptom of infection, or future outbreaks (e.g. antivirals for herpes and HPV). And there are also medications that help people with HIV live longer and healthier lives. Get tested and get treated.

Testing is free and easy. Confidentiality is assured.

Call for more information!

Any woman who comes in for STI screening during the month of October will have their name put in a draw for a chance to win a gift card as well!

PAP PARTY

October 15th ~ 11am-7pm

Book a PAP SMEAR and/or BREAST EXAM and get an appointment with our *massage therapist* – no charge!

Also enjoy some "mocktails" and appetizers here in the Nursing Station + your name will be entered in a draw for a chance to win 1 of 3 gift cards.

LADIES MONTH

October 2014

Any woman who comes in throughout the month of October to have a PAP smear or breast exam/mammogram will have their name put in our draw for 1 of 3 gift cards.



Wahta Nursing Station
Health Advisory Committee Meeting

When: *September 17, 2014*

Time: *6:00pm*

Where: *Resource Centre/Nursing Station*

NEW MEMBERS WELCOME!

Anyone interested in joining the Nursing Station's Advisory Committee is encouraged to attend.

Please contact Misty if you have any questions or concerns.

705-762-1274

EMPLOYMENT OPPORTUNITY

MAINTENANCE DEPARTMENT/ PUBLIC WORKS

Position Description

Wahta Mohawks is seeking a fulltime, permanent individual that is a handy and skillful professional to conduct property/building maintenance and repairs. The successful candidate must be available to work days, evenings and weekends, must possess a valid DZ license, and provide the employer a clear criminal record check (CPIC) prior to employment.

Qualifications

The successful candidate must have completed high school, must possess a valid DZ license and provide the employer a clear criminal record check (CPIC) prior to employment. You must be available to work days, evenings and weekends. You will have excellent trouble shooting, team work, and interpersonal skills, combined with the ability to understand and follow verbal and written instructions. The ability to work independently with limited supervision is an asset.

Work Conditions and Physical Capabilities

You must have the ability to work in diverse weather conditions. This position is physically demanding, must be able to lift 50 lbs, standing for extended periods, stooping, bending, perform repetitive tasks and pay attention to detail. Must have manual dexterity and hand-eye co-ordination.

Duties include but are not limited to:

- Building Maintenance
- Janitorial duties
- Minor Painting
- Minor carpentry
- Setup for functions – tables, chairs, etc.
- Properties Maintenance
- Lawn care
- Brush removal
- Garbage pickup
- Snow removal – salting/sanding
- Driving snowplow
- Operating landscaping tools and equipment
- Clean and maintain work areas
- Maintain equipment

Interested candidates please respond with resume by fax or email no later than September 22, 2014.
Fax: 705-762-4958 or Email: martie.stanton@wahtamohawks.ca



WAHTA MOHAWK COMMUNITY TRUST - JOB POSTING

WAHTA MOHAWK TRUST COORDINATOR - PART TIME

The **Wahta Mohawk Community Trust** was created following the signing of a land claim agreement in 2005 which included financial compensation. The funds were placed in Trust which is governed by a Trust Agreement overseen by five Trustees, three elected by the community and two appointed by the Wahta Mohawk Council. The Trust accepts proposals and funds projects which will benefit the Wahta Mohawk people. The Trust is a separate legal entity from the Wahta Mohawk Council.

Job Description: Coordinator - Part Time - The Wahta Mohawk Trust Coordinator facilitates the work of the Wahta Mohawk Community Trust by implementing administrative measures, assisting in the development and implementation of policies and procedures, advising Trustees, preparing for meetings of the Trust, and overseeing the implementation of decisions by the Trust. On a day to day basis, the Coordinator - Part Time will be the primary point of contact for administrative matters and will report to the Chair of the Trust. The Coordinator - Part Time will work from time to time with the financial staff of the Wahta Mohawks, the Trust Manager, and the Trust Auditor to enable efficient administration of the Trust.

Job Requirements and Qualifications: The Coordinator - Part Time is expected to have good writing skills and basic computer skills in order to maintain minutes of meetings and prepare correspondence. The successful applicant must have the ability to do basic bookkeeping maintain the filing system. The Trust expects professional communications and respect for confidentiality. The successful applicant must be available evenings and weekends. A college degree or equivalent experience is required.

How to Apply:

Applications may be submitted in person or received by mail no later than September 19th, 2014 to

**WAHTA MOHAWK COMMUNITY TRUST
WAHTA MOHAWK TERRITORY
P.O. BOX 260,
BALA, ONTARIO P0C 1A0**

Applications and questions will also be accepted by e-mail at WahtaMohawkTrust@yahoo.ca.

KAGITA MIKAM EMPLOYMENT & TRAINING



Intake applications are ongoing for Kagita Mikam Employment & Training Programs. If you are unemployed, underemployed or out of school and would like to receive training to get back into the workforce then support is available upon meeting the criteria and funding availability.

Programs available through Kagita Mikam are: Purchase of Training, Targeted Wage Subsidy, Mobility Assistance, Youth Work Experience, Employment Assistance Supports and Self Employment Assistance. Funding for training is for 1 year only. Members of Wahta Mohawks without status are eligible for funding. A Letter from Wahta Mohawks stating that you have membership must be provided. Members with status must provide status number and membership letter. For more information on the program please contact Kristal at 705-762-3343 x. 204 or by email kristal.berwick@wahtamohawks.ca

MORE TIPS FOR JOB HUNTERS

Contact Employers Directly

- Contacting employers directly (sometimes called “cold calling”) allows you to tap into the large number of jobs that are not advertised.
- Approaching an employer directly can not only help you find out more about a job or industry that interests you, but may lead to a job opportunity

Preparing to contact employers

- Before contacting an employer, you want to know a little about the organisation. For larger organisations, the best place to start is usually their website. You might also want to check advertising brochures, industry publications or, depending on the organisation, visit the business to get an idea of the type of employee they are looking for.

Contacting Employers

- Speaking to someone in person is the best way to get your foot in the door with an employer.
- If the organisation is large, call and ask for the human resources/recruiting division of the organisation (if they have one), otherwise ask for the name of the person you should talk to.
- If you can't talk to someone in person, send a cover letter with your resume, and tell them what type of work you'd be interested in, and how you are qualified to fill those roles. You can also ask for an opportunity to meet with the employer, or visit their organisation.

Informal interview

- If you do get to meet an employer, you have a great opportunity to ask a range of questions, and show your interest in what they do. You can also find out information that would help you in a future application-such as about what skills you'd need to get a job-but you can also find out more about the work itself, to make sure it's right for you.

Ontario:yo A'nowara'shón:'a Kayenterítston Turtles Of Ontario Identifier

Mohawk writing system



TURTLE ISLAND
conservation

www.turtleislandconservation.com



toronto
ZOO
361A Old Finch Ave.
Toronto, ON, Canada M1B 6K7
www.torontozoo.com

Ka'nowákeras A'nó:wara

Stinkpot (Musky)

Sternotherus odoratus

- 5.1-11.5 níkaweyonhkará:ke níkahnényes; 13.7 níkaweyonhkará:ke né'e aonhá:'a tkakowahnhá'on
- Níwá:'a ne a'nó:wara, yo'nowa nétska, ka'nowahónstí, táhnon teyóhees ne a'o'nó:wá
- Níwá:'a ne o'noyó:kon nón:wá, otsí:nekwar athéhsa níwahsohkó:ten táhnon yah tsékayé:ri tsí ní:kon wathéinárhó:roks; Kákwényes neenwá'te'nowahnhó:ton tsí o'noyó:kon, ne k-tí enwá:ton enwá:tonstí:roke
- Tetsyarónhken nonkwá:ti tékeni teyóthátényon ne kanyará:ke ne a'nó:wara
- Yohnakwá:ron te karhyohsá:ke táhnon kanyará:ke
- Ka'nowákeras a'nó:wara retína'tónhkwá né'e tsí enwá:ronstón tóka' enhá:tsa
- 2-5 ká:ken táhnon yohntón o'nónhse enwenhnhóns-yen
- Yah é:so teskontínákere (COSEWIC); Yah é:so teskontínákere. (OMNR)



Karáhton A'nó:wara

Midland painted

Chrysemys picta marginata

- 11.5-14 níkaweyonhkará:ke níkahnényes; 19.5 níkaweyonhkará:ke ne aonhá:'a tkakowá:nen
- Sónha níwá:'a ne rá:tsih tsí níyoht ne o'nhéhtyen
- Kahontahónstí tsékayá:ton athéhsa táhnon atá:kén:ra níwahsohkó:ten ne a'o'nó:wá táhnon otyarén:ta táhnon onekwéhntara níwahsohkó:ten tsékayá:ton
- Otsí:nekwar níwahsohkó:ten kanekwen'tá:ke táhnon kahónstí tsí tsístóhkó:ten ohná:ken tsí tsékaká:ra
- Onekwéhntara táhnon otsí:nekwar níwahsohkó:ten kayerón:ni káhsíná:ke, kanótsine táhnon kentsá:ke; Otsí:nekwar níwahsohkó:ten tsístóhkó:ten ohná:ken ne tsí tsékaká:ra
- Kwah í:ken tsí tsétsá:é:res ne rá:tsih ne rahs'tá:ke Yotká:te karontá:ke teyónaterahkó:ryen
- 3-14 níka'nónhseke enwenni'nónhsayen né'e kénrá:ken táhnon yora'wístá' nétska

Yotsistohkewarónnyon A'nó:wara

Spotted

Clemmys guttata

- 9-11.5 níkaweyonhkará:ke níkahnényes; 12.7 níkaweyonhkará:ke né'e aonhá:'a tkakowá:ne
- Yo'nétska ka'nowahónstí táhnon otsí:nekwar tóka' dñi otyarén:ta níwahsohkó:ten yotsistohkewarónnyon; Enwá:ton yotsistohkewarónnyon tsíyotahyá:ronnye
- Thiya'tekéntsteke skatsistóhkó:ten, táhnon otsí:nekwarótyarén:ta níwahsohkó:ten ne ká:tsí:kon
- Wathéhsará:ken níwahsohkó:ten karhyohsá:ke táhnon athéhsa níkahró:ten ne rá:tsih; Otsí:nekwar níwahsohkó:ten karhyohsá:ke táhnon otyarén:ta níkahró:ten ne kontí'nhéhtyen
- Atá:kén:ra táhnon kahónstí níwahsohkó:ten ne aonón:tsí, aonyá:ra, aohsá:ne, aonótsá:ha, táhnon aotá:hsa. Otsí:nekwar níwahsohkó:ten ne yotsistohkewarónnyon; íhsí ne'káhsá:netí sónha ne otyarén:ta níwahsohkó:ten
- 3-8 níka'nónhseke enwenni'nónhsayen né'e kénrá:ken, yo'nónhsa'nétska kwah né'e óhne ní:tsí:ht
- Níkon'a yonaté'te'n:ron (COSEWIC); Níkon'a yonaté'te'n:ron (OMNR)



Ya'tewatshéthos A'nó:wara

Western painted

Chrysemys picta bellii

- 9-18 níkaweyonhkará:ke níkahnényes; 25.1 níkaweyonhkará:ke ne aonhá:'a tkakowá:ne
- Kahontahónstí tséká:tsé:ton athéhsa táhnon atá:kén:ra níwahsohkó:ten ne o'nó:wá táhnon ka'ok nón:we yohatényon o'nowá:ke
- Otsí:nekwar níwahsohkó:ten kanekwen'tá:ke táhnon kowá:nen kátsistóhkó:ten kahónstí níwahsohkó:ten
- Yotká:te karontá:ke teyónaterahkó:ryen
- 3-20 níka'nónhseke enwenni'nónhsayen né'e kénrá:ken níwahsohkó:ten táhnon yo'nétska

Yo'nowaká:rote A'nó:wara

Wood

Glyptemys insculpta

- 14-20 níkaweyonhkará:ke níkahnényes; 23.4 níkaweyonhkará:ke ne aonhá:'a tkakowá:nen
- Athéhsa tóka' ostonhá tséká:tsé:ton atá:kén:ra níwahsohkó:ten ne a'o'nó:wá né'e yohntón táhnon wahkaratá:hkwen tsí ní:tsí:ht ne ka'nowá:ke táhnon teyóthwá'nomyá:nyon 13 tséyotakeró:ton né'e yo'nowakwaró:ton wathró:ris to níyó:yén ne a'nó:wara
- Yonawiró:ton a'o'nowá:ke ohná:ken nonkwá:ti
- Otsí:nekwar níwahsohkó:ten ne kanekwen'tá:ke táhnon kahónstí tsí tséyotakeró:ton
- Kanótsistahónstí; Athéhsa níwahsohkó:ten ne óhne; ohatónhá otsí:nekwar tóka' dñi otyarén:ta kayerón:ni kanyará:ke táhnon káhsíná:ke né'e ne yonatéhyá:ron
- Ohwentsyá:ke anhsatá:hén:ri (né'e aonhá:'a tsyotá:tsa ohwentsyá:ke tkón:ne ne a'nó:wara) táhnon kahyónhkon tóka' dñi átsa ne yohentá:tsé:wen
- 4-12 níka'nónhseke enwenni'nónhsayen né'e kénrá:ken táhnon níkaténhá:ne ne ora'wístá'
- Yah é:so teskontínákere (COSEWIC); Níkon'a yonaté'te'n:ron (OMNR)



Blanding's

Blanding's

Emydoidea blandingii

- 12.5-18 níkaweyonhkará:ke níkahnényes; 27.4 níkaweyonhkará:ke aonhá:'a tkakowahnhá:'on
- Kahónstí tséká:tsé:ton atá:kén:ra táhnon athéhsa níwahsohkó:ten ne o'nó:wá táhnon otsí:nekwar níwahsohkó:ten ne yotsistohkó:ton táhnon yohatényon
- Kákwényes enwá'te'nowahnhó:ton o'nowá:ke nonkwá:ti né'e káti yanwá:tonsté:roks táhnon yanwá:tsínó:roks
- Teyohswá:tsa otsí:nekwar níwahsohkó:ten kanyará:ke táhnon karhyohsá:ke
- Tyokahraká:tsa
- Wá:ne ne a'o'nó:wá ó:nen karontá:ke, táhnon onenyá:ke tsotó:tsé:shens
- 6-11 níka'nónhseke enwenni'nónhsayen né'e kénrá:ken thron yora'wístá:hí:ron
- Yah é:so teskontínákere (COSEWIC); Yah é:so teskontínákere (OMNR)

Yohwentsyaráshon A'nó:wara

Northern Map

Graptemys geographica

- 9-15.9 níkaweyonhkará:ke níkahnényes ne rá:tsih; 18-27.3 níkaweyonhkará:ke níkahnényes ne kontí'nhéhtyen
- Sónha níwá:'a ne rá:tsih tsí níyoht ne o'nhéhtyen
- Kahontahónstí tséká:tsé:ton athéhsa níwahsohkó:ten ne o'nó:wá táhnon otsí:nekwar níwahsohkó:ten yotsistohkewarónnyon
- Otsí:nekwar níwahsohkó:ten yohwentsyaráshon; yah ákwah tséwá:ne ne sónha níyó:yén a'nó:wara ne a'o'nowá:ke
- Yonawiró:ton a'o'nowá:ke ohná:ken nonkwá:ti
- Ohatónhá yowá:ronsté shá'te'ka'nowí:nen ehtá:ke nonkwá:ti
- Otsí:nekwar níwahsohkó:ten aonkwen'tá:ke
- Yotsistóhkó:ten otsí:nekwar níwahsohkó:ten ohná:ken tsí tsékaká:ra
- Kayerón:ni kanentá:tsa, káhsíná:ke táhnon kanótsine



- 10-16 níka'nónhseke enwenni'nónhsayen né'e yora'wístá' nétska tsí ní:tsí:ht ne kahyá:tsónhá:ra
- Ohatónhá shé:kon skontínákere (COSEWIC); Ohatónhá shé:kon skontínákere (OMNR)

Ne a'ndwara ne Ontaríio nó'we nkóntínákere ná'e ná' téhonwátítékton ne Kentsíók téhnon ne Kontáwenníio ná'e ne léhten Thakóntíesha. Tóka enhále'tahéhtón:ri ne a'ndwara, takíteren tóhse ténhse'nkónháren, tóka óní tóhse aahle'tóncneke tai nó'we nkéntéron. Tóka enhátkáthto ne a'ndwara watháhtne chwents'a'kóshon, ne loneráhtókówa nó'we níkaháwí tóka óní kóhleríha nó'we, lonnhéhkíen óhnta nen'né, ne ónen lwerhe enwenníhnhonhshéien. Saktáhtto, senorónkhwak, nóhk só'tai tóhse othénon enhásteríate. Akwékon lonkwatéríate ne táitewáshien'ne tai kanawáshén:ton, tai nó'we kontí'terónton táhnon tai nó'we kontí'nahkón:nle ne a'ndwara. Íáshak ne sha'tékton ne Ontaríio a'ndwara, ónen tóhse lonkontahéte. Ne rontéshas ná'e kelenawáse enhonhórtí tai nílohtá:níon ne lonhówháshen ne tai nó'we kontí'terónton ne a'ndwara.

Ontario Turtle Tally at www.ontario.ca/ontario/turtle_tally.asp



IOHNHÉHKIEN

Ka'nyónhase A'ndwara Eastern spiny softshell

Apalone spinifer

- 12.15- 23.5 níkaweyonhkará:ke níkahén:yes ne ratí:tsíhn; 18-43.2 níkaweyonhkará:ke níkahén:yes ne kontí'nhéhtyen

- Teyotekwénhton ne a'o'nó'we táhnon ata'kón:ra tekáshén athéha níwahsohkótens; Otá:nekwar táhnon kahón:tei níwahsohkótens o'nó'waktátye
- Otá:nekwar níwahsohkótens yotsistohkwarónnyon a'o'nó'we táhnon kahón:tei níwahsohkótens tai otsistohkwaktátye ne ratí:tsíhn táhnon níyotiyén:as a'ndwara; athéha níwahsohkótens yotsistohkwarónnyon a'o'nó'we ne o'nhéhtyen
- Ohstónha níwá'a yohí'któnton ka'nó'wá:ke ohná:ken kanyará:ke
- Otá:nekwar níwahsohkótens tékani téyohatónyon tétyarónhkwen nonkwá:ti kanón:shé
- Kwah íken tai kanyá:res; a'o'nyónhse teskyatyé:ren ne kwékwes ka'nyón:ke
- Onésharónhkwen tóka óní onawá:shékon wathró:roks
- 12-18 níka'nhónhsake enwenní, nhónhsayen ná'e kénrá:ken táhnon yorá'wístahí:ron
- Yah é:so teskontínákere (COSEWIC); Yah é:so teskontínákere (OMNR)



RATSIHN

TSHA'TEKAWATSIRÓTEN



Kanyáhten Snapping

Chelydra serpentina

- 20.3-38 níkaweyonhkará:ke níkahén:yes; 49.4 níkaweyonhkará:ke ne sonhá'a tkakowáne

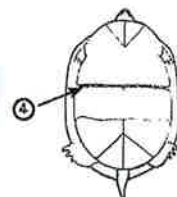
- 4.5-16 níyoya'tákate; 32 ná'e aonhá'a níyoya'tákate ne kanyáhten, Tarón:to kiken tken'tarontáshkwe
- Watéhsaró:ken tekáshén kahón:tei níwahsohkótens o'nó'wá:ke
- Ahshen níyotíhkwá:ron ne o'nó'wá:ke ne níyotiyén:as kanyáhten'kón:a; sónha téyotekwénhton ne sónha níyotiyén kanyáhten a'o'nó'wa
- Otá:nekwar níwahsohkótens kenekwen'tá:ke táhnon yah ákwah thyekeyá:ri tai níloht enwáton enwáshahótón:te táhnon ne kehón:ke
- Kanón:shékon, tékani téyohnékwá:ron aorhyohsá:ke; yonéhkón:ton kanyá:ke
- Athéha níwahsohkótens ne sonón:tsí, sotáshé, táhnon sonhá:na
- Sha'téyens ne sotáshé táhnon a'o'nó'wa táhnon ne kentsá:ke tai níyóht ne teka'níkonténton
- 20-40 níka'nhónhsake enwenní'nhónhsayen ná'e téyothwé'nón:ni tai níloht ne athén:no
- Ohstónha shékon skontínákere (COSEWIC); Ohstónha shékon skontínákere (OMNR)

Onékwénhtara Níkahónhtó:ten A'ndwara Red-eared slider

(not illustrated)

Trachemys scripta elegans

Tyontenáshkwélníonhíha ronténhí:nons ne onékwénhtara níwahsohkótens a'ndwara nóhk só'tai Ontaríio nó'we téyotén:ton. Tóhse é:shé leshya'ténhawe ne setenahskón:ni. Ta'nónwa kontí'hawo ne káshíra ne kontáwenníyo a'ndwara táhnon enyotíonhkwáhten'ne ná'e káshíron:ni thakonónhheko.



- 1- Otá
- 2- Kantá:ke yonawírónton
- 3- Sha'téka'nowíhen yohahakwá:ron
- 4- Wate'nowehhotónkwa

*Media event held on August 28th, 2014
Bala Portage*

The North Bala Falls site, proposed by the Ontario Ministry of Natural Resources and Forestry, for a hydro-electric generating station to be built by Swift River Energy Limited, is on lands that have historical and cultural significance to our community.

The proposed North Bala Falls site is also the site of our traditional Bala Portage and, as such, it is of tremendous importance to us as one of Canada's First Nations.

The message sent was that the Wahta Mohawks have an inherent interest in being involved in all aspects of this proposed development as it is up river and adjacent to our community, and specifically because the review of this project did not substantively include our community as required by the Crown's duty to consult and accommodate. Pictured below, Chief Philip Franks and Senior Administrator Karen Commandant.



IN MEMORIAM

CLARENCE ROY COMMANDANT

June 19, 1940 – August 24, 2014

Our condolences go out to the family of Clarence who passed away on August 24th, 2014 in Prince Albert, Saskatchewan

Deepest Sympathy

SEPTEMBER 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6 <i>Pow Wow 10 am</i>
7	8 <i>Community Shopping -Barrie</i>	9	10	11	12	13
14	15 <i>Baby & Parent Swim</i> <i>Art for the Soul 1 pm</i>	16	17 <i>Baby Massage 1 pm</i> <i>Wahta Nursing Station Commit- tee Meeting</i>	18	19 <i>Adult Spirit Painting 10 am</i>	20 <i>Annual Bass Derby and Picnic</i>
21	22 <i>Baby & Parent Swim</i> <i>Art for the Soul 1 pm</i>	23	24 <i>Chair Exercise 10 am</i> <i>Bingo 1 pm</i>	25	26	27
28	29 <i>Baby & Parent Swim</i> <i>Art for the Soul 1 pm</i>	30				