

Conference on Iroquois Research



Fostering and promoting research on the Haudenosaunee since 1945

October 2-4, 2015
70th Anniversary of the Conference

Hilton Garden Inn Rochester University Medical Center
Rochester, New York

Final Program

Last revision: September 29, 2015

_____ **FRIDAY** _____

Behind-the Scenes Tour at the Rochester Museum and Science Center

Join us between 4 and 5:30 pm at the museum to tour the At the Western Door Exhibit and to venture into the collections area. Museum admission will be free to Conference on Iroquois Research registrants.

_____ **SATURDAY** _____

8 AM— REGISTRATION in Display area, adjacent to the Ballroom (All registration begins Saturday morning)

BOOK ROOM

SILENT AUCTION

All proceeds from the silent auction are forwarded to the scholarship fund which provides financial aide to students and researchers without institutional support.

POSTER SESSION

MODERATOR: Lisa Marie Anselmi

**Exploring the Gendered Space of the Longhouse
Kanonhsyonne/Janice C. Hill , Queen's University**

My research seeks to explore how the interlocking workings of storytelling, community, colonialism and history have informed and produced the gendered space of the Longhouse; have further served to obliterate the contested past and present of this space and those who are welcome.

One goals is to ascertain whether historically the Haudenosaunee were accepting of gender fluidity as a normal part of society, without the need to label or distinguish individuals. The labelling of these individuals was an outcome and directly influenced by Christianity, colonization and patriarchy and served to cause disharmony, in direct contradiction to the teachings of peace.

Posters will be on display SUNDAY, with a question and answer period during the Sunday morning coffee break.

Paper Session , Ballroom

MODERATOR: Ellie McDowell-Loudan

**8:45 Welcome at the Woods Edge, Announcements & Tributes
Terry Abrams and Francis Scardera**

9:00 — 9:20

**Examining the evolution of the Twin's Naming process in Hewitt's Cosmological Narratives of the Haudenosaunee, Part I
Kevin J White, SUNY Oswego**

By examining the cosmological narratives Hewitt produced, too much attention has been paid to the narrative prose of his translation. The Twins occupy a brotherly but adversarial roles often labeled "Good-Minded" and "Bad-Minded" or "Evil-Minded," underscoring a supposed dichotomous rela-

tionship. However, by examining closely the actual translations of the 'Twins' evolution of names, much is revealed through the metaphorical underpinnings of Healthy-Minded and Unhealthy-Minded as appropriate translations of the cultural views. The Twin Brothers play a pivotal role in creating the world. Accurate translations of the words used by Hewitt yields a better rendering of this Haudenosaunee epistemological framework and worldview.

9:20 — 9:40

The Restorative Ecology of Peace: Haudenosaunee Environmental Knowledge and Philosophies of Stewardship

Jessica Dolan, McGill University

I have finally finished my Ph.D. dissertation, "The Restorative Ecology of Peace: Haudenosaunee Environmental Knowledge and Philosophies of Stewardship." It is a unique contribution to the fields of environmental anthropology, ethnoecology, and Haudenosaunee studies. In this research update, I will introduce my doctoral work to the Conference.

9:40 — 10:00

Schaghticoke and the Covenant Chain 1675-1760

Ann Hunter, Independent Researcher

The paper I presented two years ago, which dealt with how the Corporation of Albany acquired Tiononderogue / Fort Hunter, is expanding into a book on Albany's role in Indian policy generally and the ways in which the corporation used it to get Indian land. A chapter will cover Schaghticoke, the second location where Albany's 1686 charter authorized the corporation to buy land. Schaghticoke is located on the Hoosick River near where it flows into the Hudson from the east, on land that was originally Mohican. A decade before the charter was issued to Albany, British governor Edmund Andros worked with the Mohawks and Mohicans to invite the native peoples displaced from New England during King Philip's War (1675-1678) to settle at Schaghticoke. As New York saw it, the community there was under the jurisdiction of the Iroquois as part of the expanding Covenant Chain. Albany bought land there beginning in 1707, although Indians continued to live there until the 1750s.

10:00—10:30 COFFEE BREAK

10:30—10:50

**Iroquois Warriors for the BIA: Ely Parker, Robert Bennett, and Louis Bruce
Maureen Smith, Oneida, University of Maine**

Even into the 20th century, it was virtually impossible for American Indians to serve in any meaningful way in the Bureau of Indian Affairs. Yet three men who were chosen to serve, as Commissioners were all Iroquois, a fact that did not go unnoticed by Laurence Hauptman in *Seven Generations of Iroquois Leadership* (2008). Often their failures outstripped their contributions. Seemingly disappointed by tribal communities as well as the government, all three men found the courage to lead in their own quiet ways. Placed into impossible positions, what have these three men brought to Iroquois communities? Is it simply a matter of three men who happen to be Iroquois or is it something more buried deep in genetic memory?

10:50—11:10

The NMAI's new initiative on New York Native history: Native New York: Where Nations Rise

Christopher Lindsay Turner, National Museum of the American Indian

This presentation will be an update on a new initiative to develop an exhibition for the NMAI's NY facility that will serve the education-oriented service that museum provides. The exhibition will deal both with Haudenosaunee history and contributions to New York as well as those of Nations located on the peripheries of the metropolitan area. The presentation will be both a status update and an inquiry forum for topics of interest to the scholarly community as they might be represented in such an exhibition and education undertaking.

11:10—11:30

Five Fighting Mohawk Brothers in World War 2 From Buffalo and Kahnawake

Dr. Brian Rice, University of Winnipeg

My paper will be a reflective look at my father and uncles who were from Kahnawake but lived in Buffalo, New York and served in the military services of the United States and Canada during World War 2. My father, Herbert Rice, was honored by the city of Buffalo upon returning from the war while my grandmother received the golden star flag for loss of her son and the blue star flag for having four sons in the United States military service. A fifth son served in the Canadian Navy. I will be showing mementos from the family during those times.

11:30—11:50

Recovering Laura Cornelius Kellogg: Oneida Leader, Iroquois Activist, Haudenosaunee Intellectual

Kristina Ackley (The Evergreen State College) and Cristina Stanciu (Virginia Commonwealth University)

We will discuss our new book *Laura Cornelius Kellogg: Our Democracy and the American Indian and Other Works*. Kellogg was a reformer of Indian policy, founding member of the Society of American Indians, author of fiction, poetry, and essays, and a public speaker with electrifying charisma. In the book we place her work in several distinct contexts—turn of the twentieth-century Native intellectual history, Indigenous women's history, Haudenosaunee/Iroquois history, tribal economy, and land claims activism. In this talk we will focus on her efforts to protect the unique political status of Native people, grounding our discussion within a Haudenosaunee context.

12:00—1:45 LUNCH and Business Meeting

1:45-2:20 pm Book Signings with Syracuse University Press, Display Area

Please join authors:

- ◆ **Brian Rice**, *The Rotinonshonni: A Traditional Iroquoian History Through the Eyes of Teharonhia:wako and Sawiskera*
- ◆ **Kristina Ackley**, *Laura Cornelius Kellogg: Our Democracy and the American Indian and Other Works* (edited by K. Ackley and C. Stanciu)
- ◆ **Jack Rossen**, *Corey Village and the Cayuga World: Implications from Archaeology and Beyond*

for a book signing event in the vendor area.

PAPER SESSION, Ballroom

MODERATOR: Dolores Elliott

2:20—2:40

The Munsees of Cattaraugus 1780-1810 James D. Folts, New York State Archives

The founding of the Cattaraugus community in 1780 resulted from joint efforts of prominent Senecas, Munsee Delawares, and British officers at Ft. Niagara. Chiefs Guyasota and Cornplanter hoped to continue the Senecas' long association with Munsees, who previously lived in the Susquehanna and Allegheny regions. The Cattaraugus Munsees were initially numerous and participated in Seneca diplomatic initiatives during the 1790s. However, the Munsees faced charges of witchcraft in 1799-1801 during the revitalization movement led by Handsome Lake. Despite resolution of that conflict, most of the Cattaraugus Munsees left for Ontario and Ohio. Some Munsee families are still associated with Cattaraugus. The Senecas' effort to establish a Munsee community at Cattaraugus was the final manifestation in New York of an Iroquois protectorate of a dependent non-Iroquois people.

2:40—3:00

"Fought Bravely to Defend": Oneida and Rebel Women during the American Revolution Susan Brewer, University of Wisconsin-Stevens Point

In August 1781, Oneida and rebel women successfully defended a small fort north of the Mohawk River when it was attacked by 150 Loyalists and Mohawks. In an investigation of this unusual episode, this paper presents a new perspective on the role of women, family connections, and ties to place in the making and conduct of the military alliance between the Oneidas and the Americans during the Revolutionary War on the New York frontier. This research is part of a larger project which explores the history of Oneida lands.

3:00—3:20

Kanyenkeha: Awakening Community Consciousness Callie Hill, Tsi Tyonnheht Onkwawenna Language and Cultural Centre

This paper will discuss the findings of my Masters thesis project in which I conducted a community-wide (Kenhteke) language survey on Kanyenkeha. The purpose of the project was to investigate the importance of language and culture to the community members. Language and cultural programs have been delivered since 2004, however the findings of the project will enable the organization to continue to provide meaningful and effective language programs for the future. The discussion of the results will include the researchers insights as to how the revitalization of a worldview must be included for any language revitalization effort to be successful.

3:20-3:40

Women and Men in Council, Grand River, 1802 Ed Countryman, Southern Methodist University

Almost at the end of the Joseph Brant papers in Madison is the record of a council of Haudenosaunee women and men, conducted in traditional terms. The issue is alcohol, but the interest

seems to be that the council shows Iroquois women in action on an issue of great importance. That they were powerful is a commonplace; how they exercised their power in another matter. This rare record seems to show them directly exercising power. At the very least it may be a useful teaching device, and I will make its full text available. I hope that my presentation will be useful on that count and I will value insight into its form and meaning from conference participants.

3:40—7:00 pm Free Time, Dinner on your own

7:00 pm

Personal Reflections: An Informal History of the Iroquois Conference
Art Einhorn, paper to be read by William Engelbrecht

In addition to reflections, Art will be sharing a series of images from past conferences.

7:30 pm

The Three Collections of Lewis H. Morgan: Anecdotes of a Former Curator
George Hamell

George's presentation will reveal the interesting and convoluted histories of some of the Morgan Collection objects. He will also illustrate all of the known photographs of members of Parker family wearing Collection objects: Caroline Parker; her older brother, Levi Parker; and her youngest brother, Isaac Newton Parker. George will also discuss and illustrate some of the possible prototypes for Caroline Parker's formal dress, as pictured in the lithograph in Lewis H. Morgan's League of the Iroquois and in the several extant daguerreotypes from which the lithograph of her was copied.

_____ **SUNDAY** _____

PAPER SESSION

MODERATOR: Lisa Marie Anselmi

9:00—9:20

Needlecases and Cardcases: Forgotten Forms of Traditional Iroquois Beadwork
Dolores Elliott, Iroquois Studies Association, Iroquois Indian Museum

European glass beads reached Iroquoia almost 500 years ago. For the first three centuries glass beads were used mostly for personal adornment. The shiny surfaces of the sparkling glass beads were highly valued. By 1800 creative beadworkers were sewing beads on utilitarian pieces such as purses and pin-cushions for domestic use and for sale, mostly to tourists visiting Niagara Falls. Among the earliest forms of Iroquois beadwork were needlecases and cardcases. They reached their highest popularity in the 19th century. They were made by both Tuscarora sewers and beadworkers from Kahnawake. Their manufacture died out in the early 20th century. By the end of the 20th century only a couple sewers continued to make them, made on old patterns. No one is making them in the 21st century.

9:20—9:40

**From Iroquoia to Broadway: The Careers of Esther Deer and Go Won Go Mohawk
Melissa Otis, Carleton University**

The nineteenth and early twentieth centuries were challenging and changing times for the Iroquois. One avenue for the Iroquois and other Indigenous peoples was the growing entertainment industry which they used for a variety of purposes. This paper will tell the stories of two successful Iroquois women entertainers; one Seneca and the other Mohawk. Both were able to use their ethnicity as Native women to write, perform, and star on Broadway at the turn of the century. I will be comparing and contrasting the two women's careers.

9:40—10:00

**Skä·noñh—Great Law of Peace Center: De-Colonizing Sacred Space at Onondaga Lake
Philip P. Arnold Syracuse University/Skä·noñh—Great Law of Peace Center**

In November of 2015 will open the Skä·noñh—Great Law of Peace Center. It is located at the former site of Ste Marie Among the Iroquois at Onondaga Lake Park in Liverpool, NY (just outside of Syracuse). The Skä·noñh—Great Law of Peace Center will tell the story of the founding of the Haudenosaunee on the shores of the lake over 1000 years ago. Utilizing video and interactive technology visitors will be giving a account of this important events from the perspective Haudenosaunee speakers. The Ste Marie site focused on the first contact between Jesuit and Onondaga people from the Jesuit perspective. Professor Arnold is directing the narrative of the Center which includes a broad collaboration between the Onondaga Nation, the Onondaga County and Onondaga Historical Association, as well as academics in the Syracuse area. This project utilizes 'oral' traditions and wampum to communicate this history.

10:00—10:30 COFFEE BREAK

10:30—10:50

‘Taught by an Indian Woman’: Education and Politics at Tyendinaga in the late Nineteenth Century.

Alison Norman, Trent University

This paper builds on my earlier research, looking at Six Nations teachers who worked in day schools on the Grand River Reserve in the 19th Century. It examines the role of the Department of Indian Affairs, the New England Company missionary society, and the hereditary chiefs, in the hiring of Mohawk women teachers in the late nineteenth century. The work that these women did contributed to their community in both new and old ways, and should be examined and celebrated.

10:50—11:10

Feasting, Food Production, and Games at the Myers Farm Site, a 15th-Century Cayuga Site

Jack Rossen (Ithaca College), Lydia Bailey (Wells College), Sarah Ward (independent scholar), and Alison Armour (Ithaca College)

Analysis of materials from the Myers Farm site reveals new details about feasting, food production and game playing at an unusual 15th-Century special activity site. The site is notable for its small size and remarkable artifact assemblages. We are interpreting it as a feasting ground and agricultural station. The analyses of over 2,000 pieces of ground stone, 40 limestone hoe blades, and 120 gaming pieces add details to our understanding of communal gatherings related to planting and harvesting. The site also has broader ramifications for interpretations of the ancient Cayuga landscape and questions of peacetime versus wartime activities.

11:10—11:30

Stone versus Bone and Antler Tipped Arrows and the Movement of the St. Lawrence Iroquoians from their Homeland

William Engelbrecht (SUNY Buffalo State) and Bruce Jamieson (McGill University)

The migration of different groups of St. Lawrence Iroquoians away from their traditional homeland took place in a number of phases and was likely due to multiple factors. One that has not been considered is the possible advantage that lithic technology gave to enemies of the St. Lawrence Iroquoians. One of the most striking differences between St. Lawrence Iroquoian assemblages and those of other Iroquoian groups is the general absence of stone arrow points on the former. Could even slightly higher mortality rates for St. Lawrence Iroquoians over decades as a consequence of this technological difference have led to the weakening and ultimate movement of these populations from their homeland? This paper considers the advantages and disadvantages of bone or antler versus stone tipped arrows.

11:30—11:50

Wendat Feasts of the Dead 1636-1649: The Lost Histories

Mima Kapches, retired

The Feast of the Dead at Ossossané in 1636 is thought by some scholars to be the last one held by the Wendat in Simcoe County. However, the substantial number of deaths that occurred from epidemics following 1636 makes it certain that many other Feasts were held to bury the thousands who died up until 1649 when the Wendat left Huronia. Anecdotal information exists about the discovery and looting of large ossuaries in the mid-nineteenth century. As much as archaeologists are hesitant to use these accounts they remain the only information available to researchers about the interment of thousands of Wendat. These massive ossuaries reveal the final stage of the Feast of the Dead rituals in Huronia during these traumatic times.

11:50—12:00

Closing Remarks

Notes

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NOTES

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