

Conference on Iroquois Research



Fostering and promoting research on the Haudenosaunee since 1945

October 12-14, 2018

Ganondagan State Historic Site
Victor, New York

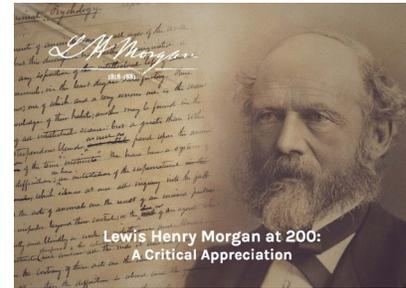
Preliminary Program

Last revision: October 3, 2018

Excursions

- 1) **Lewis Henry Morgan at 200 Project**
University of Rochester - Rush Rhees Library
Rare Books Department - 2nd floor
2:00 - 4:00 pm, presentation at 2:30 pm

Guided tour provided by Robert J. Foster.



NOTE: REGISTRATION IS STRONGLY ENCOURAGED

Please RSVP for the exhibit and parking access by Wednesday, October 10 (5 pm) with Robert at robert.foster@rochester.edu. Parking can be a challenge! Make sure to register for your complimentary parking pass. The library lot is located across from the Rush Rhees Library - enter via Intercampus Drive. You are also encouraged to request/suggest specific items of interest from special collections (e.g., LH Morgan and Arthur Parker) that you would like to see.

MAP: [Rush Rhees Library](#)

Website: <http://rbscp.digitalscholar.rochester.edu/wp/Morgan200/>

- 2) **Ganondagan State Historic Site**
- 3) **A Forum on Hodinöhsö:ni' Creation—separate registration available at:**
<https://www.eventbrite.com/e/a-forum-on-hodinohsoni-creation-tickets-49450760556>
Event runs from 9 am to 3-4 pm

Friday Evening - Opening Dinner

Otto Tomottos
Phoenix Mills Plaza,
6385 NY-96, Victor, NY
5:00 to 6:00 pm

NOTE: Please RSVP by Wednesday, October 10 (5 pm).

Please join us for an opening dinner at Otto Tomottos in the Phoenix Mills Plaza, 6385 NY-96, Victor NY, 14564 at 5 pm, October 12th. The cost of the Italian Buffet dinner shall be approximately \$22 (including tax and gratuity, cash preferred). It includes salad, pasta, entrée/side, and soft drinks/coffee/tea. Wine and other alcoholic beverages will be available at the bar for an additional cost. Please RSVP to **Lisa Marie Anselmi** at anselmim@buffalostate.edu or (716) 878-6520 by Wednesday October 10th at 5 pm so that final counts can be given to the restaurant.

[Map & Reviews](#)

_____ **FRIDAY** _____

6:30 pm Registration

6:30 pm at Ganondagan

Welcome at the Woods Edge, Announcements & Tributes
Terry Abrams and Francis Scardera

Opening Thanksgiving Address

Film Presentations

MODERATOR: Terry Abrams

6:30-8:00

Commemorating the 50th Anniversary of the Seaway Bridge Blockade in Akwesasne: A Screening and Discussion of 'You Are On Indian Land''

Film and Discussion hosted by Michael *Kanentakeron* Mitchell, Jon Parmenter and Francis Scardera

A contextualized screening and discussion of the National Film Board of Canada's 1969 documentary, "You Are On Indian Land," which depicted the events of the Akwesasne Mohawk community's blockade of the Seaway Bridge on Cornwall Island on December 18, 1968. Michael *Kanentakeron* Mitchell, former Grand Chief of Akwesasne and currently Elder/Advisor to National Chief of Assembly of First Nations (AFN), will introduce the film with a personal 50-year retrospective on the event. The presentation will be hosted by Jon Parmenter and Francis Scardera, who will also provide an update on current circumstances related to the international boundary in the community. A question and answer session will follow.

_____ SATURDAY _____

8 AM—BREAKFAST

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.

Paper Session

MODERATOR: Ellis E. McDowell-Loudan

9:00 — 9:20

Albany Commissioners

Ann Hunter (Independent Researcher)

Almost three years ago I began transcribing the thousands of digital images of the records of the Commissioners for Indian Affairs at Albany that are now available online. I created a WordPress blog at www.albanyindiancommissioners.com to share my work. The process involved rearranging portions of the collection that were out of chronological order and adding summaries as well as a tag cloud to support searching for names and topics. The project is now more than half complete. This talk will focus on how to use the website and where to go next with making these records available. If there is time I will also discuss some of the insights revealed by the records into trade, war, and diplomacy in eastern North America in the first half of the eighteenth century.

9:20 — 9:40

“Indians”: Chief Thunderwater’s Plan for Honorary Mohawk Adoption and Tribal Membership

Gerald Reid (Sacred Heart University)

Chief Thunderwater is best known for his role as an imposter and the central figure of the “Thunderwater Movement” in Haudenosaunee communities around 1915. Demonstrating his entrepreneurial spirit and Haudenosaunee connections, in 1927 Thunderwater engaged in a venture to offer honorary Mohawk adoptions and tribal memberships. The venture ended with a libel suit against several newspapers for defamation of character. Based on DIA files, newspaper archives, and his personal papers, Thunderwater’s venture and ensuing court case are explored. Though Thunderwater lost his suit, the case helps to better understand his Native ancestry and his role in modern Haudenosaunee political developments.

9:40 — 10:00

Gahano, Spirit of the League

John R. Maier (SUNY College at Brockport)

Lewis Henry Morgan's primary informant on Iroquois culture for thirty years was a Seneca woman, Gahano, of the Wolf Clan. Just days after he met her at the Tonawanda Reserve in 1845 Morgan articulated the thesis that would drive his research through all of his major publications. He was surprised that the matrilineal kinship system of the Senecas provided women rights and protections under the Constitution of the League of the Six Nations. Her work with Morgan has largely been restricted to the textile arts that provided Morgan with the collection at the New York State Museum in Albany. Because she has been known by Caroline Parker Mountpleasant, her contributions to Morgan's ethnographical works has largely been overlooked. She is presented in his earliest book, "League of the Hodesaunee, Or, Iroquois" (1851), as the "Spirit of the League" for explaining the relationship between matrilineal clans and the largely male leadership of the nations and the League itself.

10:00—10:30 COFFEE BREAK and Book Signing by Randy A. John & Melissa Otis

10:30—10:50

In The Spirit of The Truth and Reconciliation Commission: The Effects of War Trauma and Residential School on One Mohawk Family

Brian Rice (University of Manitoba)

We live in an age where many Indigenous families have been destabilized by residential schools, government policy and even war. The result is often that Indigenous youth end up brought up without fathers in single mother households. It can lead to a life of gangs, addiction and even crime. This paper will look at one family's experiences with post war trauma and residential school and how it had an affect on the lives of the children? It is also a story about recovery, healing and reconciling loss.

10:50—11:10

New Light on an Old Mystery—Who Defeated the Susquehannocks?

Jim Folts (New York State Archives)

The Iroquoian people known as Susquehannocks obtained refuge in Maryland in 1675, after long warfare with the Iroquois. Clashes with whites escalated into a civil war in Virginia (Bacon's Rebellion), and most Susquehannocks returned to the lower Susquehanna River by early 1676. The Senecas, Oneidas, and Cayugas later claimed to have defeated them, but confirming evidence is minimal. Maryland records indicate that Maryland militia attacked the new Susquehannock fort in winter 1677. The Susquehannocks then joined the Iroquois, establishing a precedent for Iroquois dominance over native peoples defeated or oppressed by expansionist European colonies.

11:10—11:30

A Field Guide to the Plants and Trees of Haudenosaunee Traditional Knowledge and Food Systems

Jessica M. Dolan (Independent Researcher/Mohawk Council of Akwesasne Environment Program)

My current work combines archival and community-based research to build an ethnobotanical database, and write a field guide to the plants of the traditional food and technology systems of the Haudenosaunee. I will introduce the theoretical and methodological framing of this research, and how it differs from the historical and ethnological research of the Iroquoianists. The outcome will be a scientifically robust, illustrated field guide that is organized around Haudenosaunee traditional knowledge of plants, coupled with morphology, habitat information, and nomenclature, to support bio-cultural education, and illuminate the extent of knowledge and range of species used in Haudenosaunee traditions for food and technology.

11:30—11:50

Adoption through Creation and the Great Law

Kevin White (SUNY Oswego)

Adoptive practices and protocols among Haudenosaunee communities raise complex questions that have very real legal, political, and cultural repercussions. The introduction of enrollment cards and blood quantum—how are we to make sense of old adoption protocols of Indigenous Nations outlined in traditional narratives such as Creation or the Great Law?

The answer for Haudenosaunee communities lies in two of the core narratives: Creation and Great Law. What do these narratives illuminate regarding adoptive cultural practices that today can be utilized in an ever changing political, legal, and culture framework using the long-understood notion of Good Mindedness?

12:00—2:00 LUNCH and Business Meeting—Lunch provided on site

PAPER SESSION

MODERATOR: Ellis E. McDowell-Loudan

2:00—2:20

Stone Disks in Iroquoia

William Engelbrecht, Kathleen Allen, Bill Fox, Jim Herbstritt, Joshua Kwoka, Wayne Lenig, and Martha Sempowski

Iroquoians played the hoop and pole game, but there are no historic descriptions of Iroquoians playing chunky, a variant of hoop and pole in which a rolled stone disk is used instead of a hoop. Also, no distinctively shaped Cahokia style chunky stones have been found on Iroquoian sites. This has led to the belief that chunky was not played by Iroquoians. However, a symmetrical stone disk that rolled well across a carpeted surface was recovered from the Eaton site, a mid-sixteenth century Erie village. Other researchers provided examples from Neutral, Erie, Seneca, Cayuga, Mohawk, and Susquehannock sites of stone disks that rolled and could have been used to play chunky. This article describes the physical characteristics of these specimens,

possible symbolism, and the likely role of chunky along with reasons for its disappearance by historic times.

2:20—2:40

At the Edge of Empire: New York State and the Iroquois at Fort Stanwix, 1784

James W. Armstrong-Wood (Southern Methodist University)

In April of 1784 Governor Clinton of New York invited the Mohawks, Onondagas, Cayugas, and Senecas to a treaty. While Fenton describes this treaty as a fiasco, focusing on process rather than results allows us to view the treaty as place where diverse peoples and interests came together in the aftermath of the American Revolution to define borders, both geographic and otherwise. Through a close reading of the record in Hough's Proceedings and placing this reading in the proper cultural and historical context, I hope to at least partially answer the question, "What was happening at Fort Stanwix in 1784?"

2:40—3:00

Wampum Belts with Two Stripes: Different Tropes for a Single Decorative Theme

Marshal Joseph Becker

Wampum bands with two stripes that run most or all of their length have come to play an important role in the politics of many modern Native Americans. Although widely touted in recent years, the original examples of these so-called "Two Path" bands had not been identified nor studied. A review of this specific category of wampum bands, and examination of the several surviving examples, allows us to see interesting variations within this type. A search of the documents for known examples, how they are described, and what they meant yields important clues to aboriginal cultures. A listing of the known examples, together with what is known of their individual histories, provides a basis for understanding a category of wampum that, since the 1950s, has come to represent an important aspect of a mythical past for several different Native American groups.

3:00—3:20

Homage to Art Einhorn and Roy Wright

3:20—3:30

CNYNAC 20th Anniversary Commemoration

Michael Taylor

3:30-6:30 pm Break and Dinner (on our own)

EVENING SESSION —6:30 pm at Ganondagan

MODERATOR: George Hamell

6:30—8:00

Erminie Smith and Harriet Maxwell Converse: Two Observers of the Iroquois and Their Impact

Paper 1: Kathryn Merriam - "Erminie Smith"

Paper 2: Gwen Saul - "The Converse Collection at the New York State Museum"

Paper 3: Larry Hauptman - "Harriet Maxwell Converse: Chief Publicist"

Commentator: Kevin White

PAPER SESSION

MODERATOR: Dolores Elliott

9:00—10:00

Film Screening: "Ohero:kon: Under the Husk"
Katsitsionni Fox

10:00—10:20 COFFEE BREAK

10:20—10:40

Iroquois Beadwork, Niagara Falls, and the Erie Canal
Dolores Elliott (International Iroquois Beadwork Conference)

When the Erie Canal opened in central New York in 1825 it was a life changing event for many of the Seneca and Tuscarora who lived in Western New York. By transporting thousands of tourists to Niagara Falls, the canal brought potential customers for Indian craft and artwork. Within two years of the canal's opening beadwork sales were advertised prominently to the tourists. An extensive beadwork industry was created at Tuscarora where the sewers beaded FROM NIAGARA FALLS on their pincushions, needlecases, and picture frames. Nearly 200 years later they still create beadwork from Niagara Falls thanks to the stimulus of the Erie Canal.

10:40—11:00

Carrying the Burden of Life
Michael Galban (Seneca Art & Culture Center)

The Haudenosaunee people have a rich design history which has largely been dominated by 19th century beadwork traditions. I will explore an older aesthetic where moose hair is applied to woven items. This strong, yet, little known Iroquoian geometric motif was in vogue for most of the colonial period yet it has not been looked to when contemporary Haudenosaunee artisans and artists revisit their design legacy. It has also received very little academic attention, largely due to the absence of the work in the 19th and 20th centuries when "Iroquoian" studies was created. I will focus on "burden straps" as the archetype for arguably the most refined art form ever practiced by the Haudenosaunee. The discussion will look at cultural, artistic and technical aspects of burden straps.

11:00—11:20

The Life of Richard Oakes
Doug-Kanentiio George

Richard Oakes was an Akwesasne Mohawk. Born on our territory he left home as a 16 year old to wander the country as a high steel worker. After years on the road he arrived in the Bay Area of northern California where he elected to create a home with his wife. He enrolled at San Francisco State University and helped start the Native Studies program. Yet he realized he need to learn more about his Mohawk heritage and when the White Roots of Peace, the cultural troupe founded in 1967 and endorsed by the Mohawk Nation, arrived he embraced its teaching with enthusiasm. The White Roots was explicit in its encouragement of Native people to reject the authority of the US and to assert their aboriginal rights, to revive their traditional spirituality and to ally themselves with other Native nations to create a national movement which would remove the vestiges of colonialism. Oakes became a student and then an advocate for Native sovereignty. When the opportunity came to take part in the occupation of Alcatraz he was front and centre, the primary spokesperson and an advocate for making the island a national native university. However, tragedy followed Oakes as his step daughter died on the island in an accident causing him to leave. Shortly afterwards he was beaten into a coma, revived using traditional medicine, returned to Akwesasne and then back to California were, in 1972, he was shot and killed under controversial circumstances. His death led to the Trail of Broken Treaties in November, 1972 and the occupation of the Bureau of Indian Affairs offices on the eve of the presidential elections. From there came Wounded Knee in 1973 and the rise of the American Indian Movement.

11:20—12:00 pm

Meet the Authors of *Iroquoia*

1:00—3:00 pm

Post Conference Excursion: A drive through traditional Seneca territory

Led by Brian Rice

At the close of the conference, for those interested we will take a drive east along the 90 and then down the 15 close to Geneva on the west side of Seneca Lake where the eastern most village of the Seneca Kanadasaga once existed. Then we will head around the west side of Canandaigua Lake south on the 24 and then head north on the 64 to Bristol Mountain where it was said that the Seneca people emerged. Then back to the 34 and onto the 20 A towards the Geneseo and Letchworth Park sometimes known as the Grand Canyon of the East where the western most Seneca village once existed. Also known as the village where Mary Jemison white woman of the Seneca once lived.

NOTES

NOTES

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Francis Scardera

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Ellie McDowell-Loudan

Publications, *Iroquoia*

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many years.