

# Conference on Iroquois Research

Fostering and promoting research on the Haudenosaunee since 1945

**Allegany (Salamanca, NY)  
October 14 to 15, 2022  
77th Edition**

**Seneca Allegany Resort & Casino  
777 Seneca Allegany Blvd, Salamanca, NY 14779**

**FORMAT  
IN PERSON and online via ZOOM**

**REGISTER**  
[www.iroquoia.org](http://www.iroquoia.org)

**FINAL PROGRAM**

Last revision: October 12, 2022

FRIDAY

**NOTE: All presentations are listed in Eastern Standard Time (EST)**

**6:15 — 6:30 pm**

**Opening Thanksgiving Address**

**Welcome at the Woods Edge, Announcements & Tributes**

Joe Stahlman, Terry Abrams and Francis Scardera

**6:30—7:00 pm [ZOOM]**

**James Spencer Whipple: New York State's 'Indian Expert' and Progressive Era Conservationist**

Laurence M. Hauptman and *Nêhdöwes* (Randy A. John)

SUNY

James Spencer Whipple was the classic self-made man, a person who clearly sought influence and respect from the rich and politically powerful. From poor rural beginnings and fatherless at the age of seven, his journey to achieve his goals was a long and windy one— from a ten-year-old farm laborer to a powerful state commissioner. An eloquent orator, he was much sought after as a speaker at veterans' events and at state-wide political banquets befriending a series of New York State's governors from Theodore Roosevelt to Al Smith. In the process, he became one of the most influential leaders in Albany on both Iroquois and forest management policies and his initiatives lived long after his death in 1941. Although his two causes seem on the surface to be unrelated, Whipple's positions grew out of the same environment, namely the lands in and around the Seneca Nation's Allegany Territory where he grew up and later practiced law.

**7:00—7:30 pm**

**The Most Valuable Lands: Seneca Oil, Seneca's Oil, and the Struggle for Land Rights at the Birthplace of an Industry**

*Nêhdöwes* (Randy A. John) and Alicia Puglionesi

Johns Hopkins University

The oil-producing regions of western Pennsylvania and New York are legendary as the birthplace of the modern petroleum industry; as with any story of American origins, it is important to scrutinize the role of racism and colonialism in establishing narratives that render Indigenous people as ghosts, guides, or givers who facilitate white access to resources while fading into a mythical past. Such narratives certainly proliferated in the nineteenth- and twentieth-century popular press, where petroleum was initially known by its regional moniker, "Seneca Oil," and dreams of "Indian spirits" were said to lead prospectors to successful holes. The reality was that the Onöndowa'ga: (Seneca people; Lit. people of the big hills) waged active legal and political battles to secure their rights to land, resources, and sacred sites in Pennsylvania and New York throughout the height of the oil boom. Their historical relationship with oil as a healing natural substance led leaders to preserve the Oil Spring Territory (Ga:no's) in 1797; a century later, Seneca leaders engaged in ever-more complex negotiations with white-owned oil companies, and wound up in an existential fight against the Americans attempting to liquidate their treaty-protected territories. This paper presents a research collaboration between Randy A. John and Alicia Puglionesi on the intersection of energy history and Seneca Nation political history.

**7:30—8:00 pm**

**Remembering Washington's "Sullivan Expedition" of 1779 in Contemporary Times**

Andrea Lynn Smith  
Lafayette College

The raids of Washington's 1779 "Indian Expedition," more commonly known as the "Sullivan Expedition," destroyed well over forty Seneca and other Indigenous villages along with crops and stored food-stuffs. Despite its horrors, white settlers commemorated it in the previous century with grand fanfare, establishing historical markers that persist on the landscape of Pennsylvania in New York today. In this paper I focus on the contemporary reverberations of these markers, considering what the Sullivan story means to people living in their vicinity. Based on ethnographic research and oral history interviews with Euro-Americans and leaders of Haudenosaunee cultural centers, I compare the Sullivan story that persists in Haudenosaunee memory with its counterpart in Euro-American commemoration, and conclude by reviewing projects underway that seek to challenge the dominant narrative.

**8:00—8:30 pm**

**John Adlum Visits Seneca Country**

Woody Crow  
Independent Researcher

In 1794, John Adlum was tasked with conducting land surveys of land in the Erie Triangle recently acquired by the United States. The actual land transaction occurred at the 1789 Treaty of Harmar but the United States did not move to actually claim the land while the Ohio Indian Wars were raging. Although Cornplanter had previously disclosed no interest in the Erie Triangle, he seemed to have a change of heart in reading Adlum's Memoir. Adlum did his best to stall and discourage the Seneca even as a force of warriors arrived from Six Nations to assist the Seneca. In the end, Cornplanter never received the support from the women leaders to send the men off to war and they soon received news of the defeat of the Ohio Indians at the Battle of Fallen Timbers and Cornplanter understood that his job was now to get the best peace he could receive at the upcoming Canadaigua conference.

**8:30—9:00 pm**

**The 1973 Allegany Seneca Field School Revisited: A U.B. Perspective**

Robert J. Hasenstab  
University of Illinois at Chicago

In early 1973 the late Dr. Marian E. White, of the SUNY Buffalo Department of Anthropology ("UB"), organized a summer archaeological field school to be held on the Allegany Seneca Reservation in southwestern New York. It was intended to be a combination of non-Indian (the author) and Allegany Seneca students enrolled at UB. The field school was based within the Reservation in the vacant Killbuck Elementary School. It featured a series of Reservation research agendas. This paper will review the various research projects undertaken by the field school and its students.

\_\_\_\_\_ SATURDAY \_\_\_\_\_

**9:00-9:30 am [ZOOM]**

**The Tuscarora who remained in North Carolina after 1803**

Chandler Scott Allred

University of North Carolina at Pembroke

This paper demonstrates the continued presence of Tuscarora families, culture, and history in North Carolina after the Tuscarora War and the 1803 Indian Woods land sale. The Tuscarora who remained after the war and reservation land sale are overlooked in history. The common narrative concerning the Tuscarora relates that all remaining members of the nation that survived the war relocated to New York and became the sixth nation of the Haudenosaunee. This paper challenges this popular claim and demonstrates that many Tuscarora remained in North Carolina and went into hiding for fear of their safety.

**9:30-10:00 am**

**Elders New Voices: A Retrospective Audio Series from Akwesasne radio in the 1980's**

Brian Rice

University of Manitoba

In 1987 while working in the Anishnabe community of Winniway, there were few resources such as English television, radio or internet to keep me occupied. I purchased nine audio tapes called Elders New Voices, a radio show by CKON that had produced them in the mid 1980's. Four were missing. The tapes included both music and elders speaking on everything from medicinal plants to the Great Law of Peace: Ernie Benedict, Cecilia Mitchell, Ron LaFrance, Christina Jocks, Francis Boots, Tony Barnes/Edgar Jocks and Julius Cooke. I have made inquiries and it appears the recordings are gone. In my presentation, I will play digitalized excerpts from this important era of Akwesasne cultural resurgence.

**10:00-10:30 am**

**'A Scattered People': Protecting Haudenosaunee Mobility, Autonomy, and Ecosystems**

Kelly Hopkins

University of Houston

During the first half of the eighteenth century, the proliferation of indigenous communities in southern Haudenosaunee territory has been viewed as a breakdown of longstanding settlement patterns, challenges to hereditary structures of authority, and an attempt on the part of the Confederacy to extend sovereignty over displaced nations escaping colonial intrusion and violence. This paper seeks to place the diverse communities throughout the southern Haudenosaunee homeland in the context of retaining access to critical ecosystems and resources for residents and future generations. Villages near important water systems and acquisition sites also highlight the gendered dynamics of longstanding Haudenosaunee settlement patterns.

**BREAK—BOOK ROOM—ARTISTS AND EXHIBITORS**

**10:30-11:00 am**

**11:00-11:30 am**

**Kindred Spirits: Family and Identity on Oneida Land**

Susan A. Brewer

University of Wisconsin-Stevens Point

Rebecca Karst

Amateur researcher of Oneida Indian families

Susan Brewer and Rebecca Karst shared a common goal of tracing their families on Oneida land in central New York. Susan sought to find out how the land on which she grew up transferred from Oneida ownership to her family. Rebecca was determined to learn about the Oneida ancestors of her father. Drawing on a multitude of sources, they discovered that their families had been neighbors for almost three centuries. Side by side, as allies and foes, these families witnessed revolution, dispossession, assimilation, and native revival.

**11:30-12:00 am [ZOOM]**

**The Political Activism of Kahnawà:ke's "Chief Poking Fire"**

Gerald Reid

Sacred Heart University

John Atsienharonkwas McComber, "Chief Poking Fire," is most closely associated with the Indian-themed tourist attraction he and his wife, Louise Kawennaroroks, operated in Kahnawà:ke for over four decades in the mid-twentieth century. John and Louise have been viewed as savvy, hardworking, and sometimes controversial entrepreneurs whose "Indian Village" provided important opportunities for Kahnawakehró:non. Less well known is the McCombers' political role in their community and the wider world of Haudenosaunee and First Nations people. I explore their positions on traditional government, opposition to the St. Lawrence Seaway, Haudenosaunee land claims, border-crossing rights, and the development of pan-Indigenous political organizations.

**12:00-1:00 pm**

**LUNCH BREAK —BOOK ROOM—ARTISTS AND EXHIBITORS**

**1:00-1:30 pm**

**The Nanticokes—Friends and Agents of the Iroquois**

Jim Folts

New York State Archives

The Nanticokes of Maryland's Eastern Shore were said to be the only people who moved into the Iroquois sphere of influence without first suffering a military defeat. The Nanticokes were allied with the Susquehannocks in the 17th century, and the association continued after the Susquehannocks were displaced and defeated by Iroquois warriors and Maryland and Virginia militiamen in the mid-1670s. Some of the Susquehannocks resettled at Conestoga, and joined by Iroquois warriors they launched a brief war, in the early 1680s, against the Piscataways and the Choptanks, both allied with Maryland. The Nanticokes were enemies of the Choptanks, which prompted their formal alliance with the Five Nations about 1680-82. Though they paid regular wampum tribute to the Iroquois, the Nanticokes remained divided between pro-Maryland and pro-Iroquois parties. The latter moved into Pennsylvania in 1713. That was the first of several Nanticoke removals to the Susquehanna region, the largest occurring

in 1743 after the Nanticokes had joined an abortive Shawnee plot to attack the middle colonies. The Nanticokes provided important assistance to the Five Nations in making peace with the Siouan peoples of Virginia in 1722. In 1753-54 Nanticoke diplomats, acting at the explicit instructions of the Onondaga council, unsuccessfully pressured the Christian Mahicans at the Moravian mission near Bethlehem, PA, to remove to the Wyoming Valley. In 1753 the Nanticokes were rewarded for their loyalty with a grant of choice lands at Chenango on the upper Susquehanna, and with acceptance as associate members of the confederacy.

### 1:30-2:00 pm

#### **Learning from Worn and Broken Stone Tools**

William Engelbrecht

Whole stone tools are valued over broken ones by both collectors and professional archaeologists, whether it be for purposes of display, illustration, or research. This stems from an approach in archaeology that views artifacts as emblematic of function or cultural identity. It also reflects modern life that views broken objects as worthless. It is not necessarily how native peoples viewed or used whole, worn, or broken stone tools. A comparison of whole and broken arrow points, scrapers, and drills from an Iroquoian village reveals details that would not be known if only whole specimens were studied.

### 2:00-2:30 pm

#### **The Reconnection Journey Through the Tree Rings - Traditional Health Model of the Haudenosaunee**

Cindy Martin

Community Scholar - Six Nations of the Grand River Territory

The traditional health model (THM) is based on the teachings of the Peace Maker and Haudenosaunee principles of helping individuals find peace, strength and a good mind. By developing self-care practices that raise the individual's sense of self-worth, the THM assists the person in coping with challenges related to birth, life, and death. The THM is applied to the individual's path of reconnection with self, family, and culture as a wellness model, evaluation tool, and plan of care. We will investigate the THM through the use of a case study. THM is utilized for palliative care within Six Nations community.

### 2:30-3:00 pm

#### **The US Federal Acknowledgment of Indian Tribes, a problematic process**

#### **How unrecognized tribal peoples are continuing their cultural agendas while challenging this bureaucratically-embedded legal norm**

Colette Gipperich Haworth

Old Dominion University

This paper discusses the effects of the federal acknowledgment criteria upon two contemporary Southeastern Iroquoian Indian tribes and a suggested remedial methodology for recognition endeavors. Created in 1978, the federal acknowledgment process continues the settler-colonial process of alienating indigenous peoples from their cultures and lands. Khadijeh Salimi (2021) proposed that a legal norm can be contested and replaced by a new norm even by powerless individual actors if a shared understanding of the harmful norm is understood by a large percentage of people. The 2022 Iroquoia Conference presents an ideal forum to introduce such information and solicit guidance and opinions on this research.

#### **BREAK—BOOK ROOM —ARTISTS AND EXHIBITORS**

### 3:00-3:30 pm

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CONFERENCE EVENTS

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**Historical Tour of Seneca Lands**  
**Saturday 3:00—6:00 pm**

Narrated by:

***Dr. Joe Stahlman***

Director Seneca-Iroquois National Museum  
Tribal Historic Preservation Office

**A. Bus tour**

**3:00 – 4:00**      **Along the Allegany – historic sites**  
**4:00 – 5:00**      **Cuba Lake**  
**5:00 – 6:00**      **Oil Springs**

**Cost: \$20.00 (limited spaces)**

Register online: <http://www.iroquoia.org/registration.php>

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**Onöhsagwë:De' Cultural Center - Seneca-Iroquois National Museum**  
**Saturday 3:00—6:00 pm**

Narrated by:

***Hayden Haynes***

Collections Manager Seneca-Iroquois National Museum

**B. Museum visit**

**3:00 – 5:00**      **A Special Behind the Scenes Museum Tour**  
**5:00 – 6:00**      **PBS Film: Kinsua Dam**

**Cost: \$20.00**

To be paid in full at the museum entrance.

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**Seneca Dancers & Singers**  
**Saturday 6:00—8:00 pm**

**C. Dinner & Social with Seneca Dancers & Singers**

**6:00 – 7:00**      **Buffet Dinner**  
**7:00 – 8:00**      **Seneca Dancers & Singers**

**Cost: \$50.00 or (Included in the All inclusive meal option)**

Register online: <http://www.iroquoia.org/registration.php>

NOTES:

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Syracuse University Press invites book proposals for review in its new Haudenosaunee and Indigenous Worlds series. This series expands the Press's historical emphasis on the "Iroquois" and Native American publications to better reflect current scholarship regarding oral tradition, decolonial studies, and Indigenous studies writ large. We welcome submissions from a diversity of authors across disciplines, traditions, and orientations, but with special emphasis on the Haudenosaunee.

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