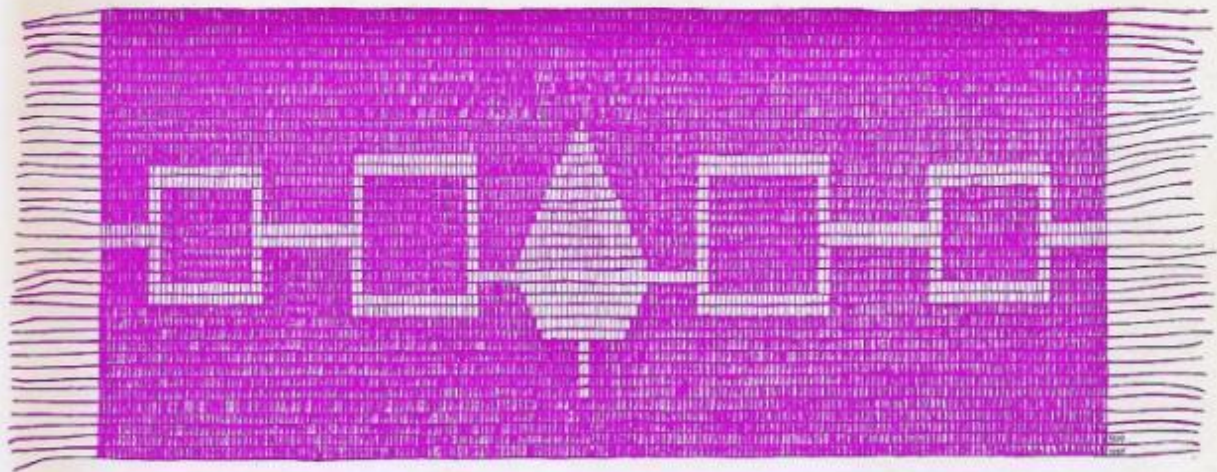


***IROQUOIS CULTURE,
HISTORY,
AND PREHISTORY***

PROCEEDINGS OF THE 1965 CONFERENCE ON IROQUOIS RESEARCH

Edited by Elisabeth Tooker



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Foreword

For the past 20 years, the Conference on Iroquois Research has provided an opportunity for students of Iroquois culture to get together during one fall weekend to report on current research and discuss needs and opportunities for future research. Although the Iroquois are one of the most thoroughly studied Indian peoples of this continent, many important aspects of their history and culture remain unexplored. The work of the Conferences, including this one, has been addressed to these aspects.

The first Iroquois Conference—as the Conference on Iroquois Research is familiarly called—was held in 1945. In that year, a group of those interested in the Iroquois, led by Merle H. Deardorff, Charles E. Congdon, and William N. Fenton met at Red House in the Allegany State Park to discuss, among other things, the future course of Iroquoian studies. So successful was this meeting that in the 3 succeeding years conferences were held each autumn at Red House, firmly establishing the tradition of what the Senecas on the nearby Allegany Reservation came to call the “anthropologists’ Six Nations Meeting.” Just as the Indians come every fall to reaffirm their belief in their religion and discuss matters of common interest at their “Six Nations Meetings,” so also have the anthropologists come to the Iroquois Conferences to reaffirm their belief in the importance of Iroquoian studies and to discuss matters of common interest.

If one reviews the “traditions” of the Iroquois Conference, it becomes apparent that only two are actually maintained. First, sessions are devoted primarily to discussion about the Iroquois. Second, the Conference has no formal organization; there is no president, no president-elect, no secretary-treasurer. And just as there are no officers, there are also no real “members”—the Conference is open to those working in the field in any given year. After the date and the place for the Conference have been decided (admittedly by those self-appointed to the task), announcements—and the number of these has varied from year to year—are mailed to persons who might be interested. For the last Conference, the list was severely pruned, probably too severely. Announcements were sent to about 70 individuals. That 40 attended attests to the sincerity of the Iroquoianists’ interest in talking with their colleagues.

As this talk is concerned not only with current research, but perhaps more importantly, with research that is only a “glimmer in an investigator’s eye,” much of the value of the Iroquois Conference cannot be communicated by the printed word. But much *can* be communicated in such

manner, and this present set of proceedings indicates the nature of the Conference as well as the range and quality of current work in Iroquoian studies.

There was no intention, when the 1965 Conference was planned, to publish a record of proceedings. At the time, in fact, there was some question as to whether or not such publication was possible. By the end of this Conference, however, it was apparent that a proceedings volume was feasible, and each participant was asked to submit—if he or she so desired—the paper as it had been presented, or a revised version. No rigid format was imposed. Consequently the papers that make up these proceedings are of varying lengths, and no attempt has been made to equalize any differences. In the course of rewriting, a few titles were also changed. Included in this volume also is a paper by Bruce Trigger who, due to illness, was unable to attend the Conference.

The arrangement of papers in this volume is topical rather than in their order of presentation at the Conference. These papers are also arranged in a roughly reverse chronological order in accordance with Fenton’s idea of “upstreaming”—proceeding from the present to the past.

The first two papers, one by William N. Fenton and another by George Abrams, describe two aspects of recent change on the Allegany Reservation—change of particular interest as it was forced on the Senecas by construction of the Kinzua Dam and the imminent flooding of half of their Reservation.

In the third paper, Thomas S. Abler describes the early years of the Seneca nation, the political entity composed of the Allegany and Cattaraugus Senecas.

The next paper is a discussion by Barbara Graymont of the current interest on the part of the Tuscaroras to revive their native language.

C. H. Torok’s paper is concerned with the little-known acculturation on the Tyendinga Reserve in Canada. Harold Blau, in his paper, discusses the Onondaga Bowl Game, with particular emphasis on a form of the game not described in great detail elsewhere in the literature.

In her paper, Cara E. Richards suggests that the Huron and Iroquois may not have had a strong matrilineal rule of residence in the 17th Century as previously had been widely believed. Gordon M. Day suggests that the commonly-accepted etymology of the word “Iroquois” may be incorrect and offers some alternative etymologies.

Bruce G. Trigger discusses his ethnohistorical study of Hochelaga made in connection with the recent restudy of

the Dawson Site. James F. Pendergast, who has been the "prime mover" behind this restudy of the Dawson Site, discusses some hitherto unreported pottery types in eastern Ontario and southern Quebec.

The next five papers are reports given at a session devoted to recent archaeological work on the Iroquois settlement pattern. The first of these contributions, by William A. Ritchie, summarizes work on the Kelso Site, the earliest of the sites discussed. Following are reports on the Howlett Hill Site by James A. Tuck; the Garoga Site, by Robert E. Funk; the Simmons Site, by Marian E. White; and the Cornish Site, by Charles F. Hayes III.

The next three reports are concerned with other aspects of the analysis and interpretation of archaeological data. J. V. Wright discusses the advantages and disadvantages of pottery analysis in terms of "attributes" rather than "types." Alan McPherron discusses how the analysis of pottery may provide information from which inferences may be made regarding social relationships and organizations among the peoples who inhabited the Straits of Mackinac. The use of ethnographic data to interpret archaeological data from the Mohr Site is the topic of Jacob Gruber's paper, while the final report is Hazel W. Hertzberg's description of the Anthropology Study Curriculum Project.

It seemed appropriate to compile for this volume a list of the previous Conferences on Iroquois Research, including their dates and locations, and a bibliography of the published proceedings and notices, and papers originally presented at these Conferences and later published in substantially the same form. This information is given in the Appendix. It should be noted that this Appendix does not include reports that were lengthened and revised extensively before being published.

Finally I would like to "return thanks"—as the Iroquois say—to the following individuals and institutions: William N. Fenton, who has kept the Iroquois Conference alive and who helped to plan the 1965 Conference; James A. Tuck, who suggested that the proceedings might be published; Temple University and Marcia Mirkin, secretary of the Department of Anthropology, for her secretarial and other assistance in preparing this volume and in organizing the Conference; and the New York State Museum and Science Service for publishing these proceedings. But perhaps most important are those who attended the Conference, both those who gave papers and those who did not. Without them, the Conference would not have been a success and the present volume would not have come into being.

ELISABETH TOOKER
Temple University

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Introduction

There seems to be general agreement that the renaissance of Iroquois studies may be dated from the first Iroquois Conference at Allegany State Park, New York, in 1945.

The war had, of course, disrupted business in anthropology. But as would become apparent later, the war had done much more than that. For the first time officialdom came to realize that anthropology has a practical value. This was impressed on Washington when some obscure ethnologist's record of the geography and culture of a South Seas island was the only information available about the island at that time. Thus, the science acquired a new status. The whole world of anthropology—from the discovery of earliest man to inquiry into why Australian aborigines' sweat-glands work the way they do—all suddenly became potentially relevant to contemporary practical interests. This posed a very heady prospect to a hitherto rather poor and neglected profession.

At home, there was renewed interest in the Southwest. Those not seduced to foreign parts were drawn there in large numbers. The material on which professional reputations became grounded could be had out West by the shovelful, instead of by the thimbleful as in the old workings back East.

Iroquoia had been gone over for more than a century; it had, of course, never been entirely abandoned. But men such as Parker, Fenton, and Ritchie were pretty lonesome.

I recall talking at that time with Dr. Frank G. Speck, then the highly regarded head of the Department of Anthropology at the University of Pennsylvania, about the situation. He spoke of his difficulty in enlisting graduate students in Iroquois work. They felt that it had all been done and that if there were anything left, it would be hard to come by. Rewards were quicker and greater elsewhere. Although he had himself at one time been closely involved in Iroquois research (and later became one of the Conference's most effective supporters), he had shifted his

attention. Even he had to make some concession to his customers' demands.

It was against this background that what was to become the Iroquois Conference was projected one Sunday morning by three of us on the way home from several days spent in going through the Kirkland collection in the Hamilton College Library. We decided to try to do something to revive interest in the Indians we knew best, starting by way of a small meeting to which interested persons would be invited. Charlie Congdon of Salamanca, as head of the Allegany State Park Commission, was in a position to provide perfect playing grounds. He made available the Park's administration building, a particularly appropriate place as the Park adjoins the Allegany Seneca Reservation. Bill Fenton commanded the indispensable professional respect necessary to warrant attention from those to be invited, a list of whom he later prepared.

While I'm sure the Conference cannot take sole credit for the Iroquois revival, I am just as sure it can claim at least partial responsibility. When I read the long list of names in the American Anthropological Association's "Guide to Graduate Departments of Anthropology," I recognize many as being in regular or occasional attendance at the Conference in years past. I also recall many names in museum and other professional fields not mentioned. When I consider how far Iroquois work (both here and in Canada) has come since 1945, I feel gratified at having been, for once in my life, identified in some way with a worthwhile project.

The successful Glens Falls meeting gave every assurance that the Conference will go on its unorthodox way, maintained by those who find stimulation for their common interest in its informal and unrehearsed (sometimes even alarming!) proceedings.

I hope so.

M. H. DEARDORFF
Warren, Pennsylvania

History and Purposes

OF THE CONFERENCE ON IROQUOIS RESEARCH

William N. Fenton

On the 20th anniversary of the Conference on Iroquois Research, which has met more or less regularly in October since 1945, it may be helpful to those who have come to it lately to summarize its history and point out its purpose. Two of the founders, Merle H. Deardorff and the writer, attended the vigesimal celebration in Glens Falls, while a third, Charles E. Congdon, stayed at home "on the back of the bed," as the old Iroquois say. In the beginning, we three had formed a Turtle's War Party and went on a raid to Hamilton College to read the Kirkland Papers, and to the Mohawk Valley to visit Father Thomas Grassmann at historic Caughnawaga, and somewhere on the path the idea occurred to us to have a party honoring Carl E. Guthe, the then new Director of the New York State Museum, and to hold it at the Allegany State Park Administration Building in Red House. Frank G. Speck, who was then alive and very active in ethnological work among the Six Nations, and I had been discussing the need to bring students of the Iroquois together; they represented the entire spectrum of anthropological and historical studies after World War II and would help us to see where we stood and what could be done. The first conference was such a success intellectually and socially that we kept on meeting yearly. A wide range of persons attended: scholars, students, and amateurs. At times the meetings grew too large and included fringe people. The history of these early conferences is in print, and most recently I summarized it, as of 1958, in the foreword to the *Symposium on Cherokee and Iroquois Culture* (Fenton and Gulick 1961: 3-8). Since then it has met more or less irregularly.

There have been but four full-scale conferences since 1959. That was the last time we met at Red House. Edmund Wilson attended, Merle Deardorff gave a memorable sketch of the Kinzua Dam controversy, and Annemarie Shimony read on Iroquois conservatism. After that there was a desire expressed to meet elsewhere. The Senecas at Allegany were in deep trouble with Congress over the Kinzua Dam and we Iroquoianists had not been particularly effective in helping them. Consequently, it seemed inappropriate to discuss cultural problems in their midst.

The next year I was on leave writing, and Floyd Lounsbury acted as host to a small 1-day working session of ethnologists and linguists at Yale. As I recall, Chafe, Shimony, Sturtevant, Tooker, White, Rouse, Mintz, and the writer attended.

For a number of years we were urged to come to Canada, and in response to an invitation from the President of McMaster University, Iroquoianists met at Hamilton under the most favorable auspices in 1961. Frank Vallee was our host. The occasion was the anniversary of Pauline Johnson, the Mohawk poetess. In 1962, because of the rising interest in ethnohistory and the contributions of Iroquoianists to its development, one session of the American Indian Ethnohistoric Conference which met in Albany was denominated the "Fifteenth Conference on Iroquois Research" and was devoted to hearing new voices in Iroquois studies: Blau, Funk, Gauss, and Diamond. Chief Corbett Sundown came down from Tonawanda and blessed the mask collection in the New York State Museum, burning tobacco and imploring the masks not to be unhappy and injure the curators. There was a field trip to an Iroquois site in the Mohawk valley and to Johnson Hall, followed by a dinner with an address by Milton Hamilton (1963), editor of the *Sir William Johnson Papers*.

There were no formal conferences during the next two years. In the fateful November of 1963, several Iroquoianists lunched together in San Francisco during the American Anthropological Association convention, and the year after we met for dinner in Detroit. Efforts to hold a full-scale conference at Lake George in 1964 had found a majority of Iroquoianists bound to other commitments. Elisabeth Tooker had undertaken the correspondence and continued as Program Chairman for the Glens Falls meeting, with the writer making local arrangements. We were supported by two volunteers from the Anthropology Club at Vassar, Constance Turnbull, and Lauree McMahon, who assisted with registration.

The range and diversity of the papers read at Glens Falls is surprising when one considers the irregularity of meetings and the absence from the program of some headliners of recent years. Several comments are in order. First,

there is a genuine community of interest among Iroquoianists and they seem to regenerate themselves or produce fertile offspring with amazing vigor. Second, the Iroquois Conference has no formal organization and no regular members. The mailing list comprises active scholars, amateur or professional, who are interested in the Iroquois, who have published, or are engaged in research. Students are encouraged. Not a penny of foundation support has been solicited or paid for travel to these meetings. People come on their own, or they are sent by their institutions. Part of this interest arises from a real hunger for small academic meetings where everyone listens to all the papers, even those outside his specialty, where one can really talk with colleagues without keeping one eye on the academic slave market, and where one can hear the new voices. In contrast with the huge and bewildering conclaves of learned societies today, the Iroquois Conferences are definitely low key. Consequently, people feel relaxed because their reputations are not at stake. Informality extends to the program. We have a tradition of informal communications, or 'un-papers,' which allows the beginner to formulate some idea and the oldster to reread his science. Some of these sessions have produced interesting research leads to important discoveries. There was MacNeish's (1952) report on Iroquois pottery at Red House. Wallace came first, as Speck's student, and gave some of his earliest papers (Wallace 1958) on prophet movements. Under Lounsbury's aegis, Chafe (1960-61 and 1963) described the Seneca language. We could go on.

Our most famous tradition is the "Very Little Water Society" meeting, presided over by Merle Deardorff. An

obvious parody on the Little Water Medicine Society of the Senecas, it fits the anthropological culture nicely, and it has a unique flare that belongs only to these meetings and to its birthplace at Red House.

The present offerings are made to the spirits of the humanities and the social sciences in the trust that they will be acceptable and helpful to all who read them.

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Program

of the

1965 Conference on Iroquois Research
held at
The Schine Queensbury Inn
Glens Falls, New York
October 15-17, 1965

Friday, October 15

Evening meeting: Elisabeth Tooker, Chairman

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|--------------------|---|--|
| Elisabeth Tooker | — | Welcome |
| Hazel W. Hertzberg | — | The Anthropology Study Curriculum Project |
| James C. Gifford | — | The Pennsylvania Archaeologist |
| William N. Fenton | — | The Second Housing Revolution of the Seneca Nation |
| George Abrams | — | The Moving of the Fire of the Coldspring Longhouse |

Saturday, October 16

Morning Session: William C. Sturtevant, Chairman

- | | | |
|-------------------|---|---|
| Alan McPherron | — | Interaction of Algonquian- and Iroquoian-Speaking Groups at the Straits of Mackinac, A.D. 1300 |
| Cara E. Richards | — | Iroquois Residence Patterns in the Seventeenth Century |
| Barbara Graymount | — | The Iroquois During the American Revolution and Problems in the Study of the Tuscarora Language |
| Charles H. Torok | — | Acculturation on the Tyendinaga Reserve |
| Donald Lenig | — | Mohawk Materials Stolen from the Fort Plain Museum |

Afternoon Session: William A. Ritchie, Chairman

- | | | |
|----------------------|---|--|
| William A. Ritchie | — | Iroquois Cultural Beginnings in Central and Eastern New York |
| James A. Tuck | — | Archaeological Work in Central New York |
| Robert Funk | — | Garoga: A Late Prehistoric Mohawk Valley Site |
| Marian E. White | — | Recent Archaeological Work in Western New York |
| Charles F. Hayes III | — | The Cornish Site |
| James F. Pendergast | — | Onondaga-Oneida Research in Eastern Ontario |

Sunday, October 17

Morning Session: William N. Fenton, Chairman

- | | | |
|-----------------------|---|---|
| Gordon M. Day | — | Etymology of the Name "Iroquois" |
| James V. Wright | — | Type and Attribute Analysis in Iroquois Archaeology |
| Thomas S. Abler | — | Seneca Nation Factionalism: The First Twenty Years |
| Harold Blau | — | The Bowl Game of the Iroquois |
| William C. Sturtevant | — | Announcement of the Catalog of Pre-1860 Illustrations of Indians of the Northeast |
| Jacob Gruber | — | A Preliminary Statement Concerning Excavations at the Mohr Site During the 1965 Summer Season |

Appendix

The following is a list of Conferences on Iroquois Research, with dates and places, and the Proceedings and Notices of each—if published. Also included are those papers which were first given at an Iroquois Conference and later published in substantially the same form. Not included is work reported on in the various Conferences but later published in quite different form.

First Conference on Iroquois Research, October 26 to 28, 1945, Red House, N.Y.

Proceedings of the First Conference on Iroquois Research, William N. Fenton, secretary. Administration Building, Allegany State Park, Red House, N.Y., n.d. 13 pp.

Second Conference on Iroquois Research, October 4 to 6, 1946, Red House, N.Y.

Proceedings of the Second Conference on Iroquois Research, William N. Fenton, secretary. Smithsonian Institution, Washington, D.C., n.d. 6 pp.

Conference on Iroquois Research, by William N. Fenton. *American Anthropologist* 49: 166-167. 1947.

Conference on Iroquois Research, by William N. Fenton. *American Antiquity* 12: 207. 1947.

Third Conference on Iroquois Research, October 24 to 26, 1947, Red House, N.Y.

Proceedings, Third Conference on Iroquois Research, William N. Fenton, ed. Peabody Museum, Salem, Mass., 1947. 26 pp.

Third Conference on Iroquois Research, by William N. Fenton. *Science* 106: 539-540. 1947.

Third Conference on Iroquois Research. *American Anthropologist* 50: 178. 1948.

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Fourth Conference on Iroquois Research, October 8 to 10, 1948, Red House, N.Y.

Proceedings, Fourth Conference on Iroquois Research, William N. Fenton, ed. Smithsonian Institution, Washington, D.C., 1949. 34 pp.

Fourth Conference on Iroquois Research, by William N. Fenton. *American Antiquity* 14: 159-160. 1948.

The Fourth Conference on Iroquois Research, by William N. Fenton. *Science* 108: 611-612. 1948.

Fifth Conference on Iroquois Research, November 17, 1949, New York, N.Y. (at the 48th Annual Meeting of the American Anthropological Association).

Symposium on Local Diversity in Iroquois Culture, William N. Fenton, ed. Bureau of American Ethnology Bulletin 149. Washington, D.C., 1951.

Sixth Conference on Iroquois Research, October 5 to 7, 1950, Red House, N.Y.

William N. Fenton

1951 Iroquois Studies at the Mid-Century. Proceedings of the American Philosophical Society 95: 296-310.

John Witthoft

1951 Iroquois Archaeology at the Mid-Century. Proceedings of the American Philosophical Society 95: 311-321.

Seventh Conference on Iroquois Research, October 5 to 7, 1951, Red House, N.Y.

Seventh Conference on Iroquois Research, by William N. Fenton. *Science* 114: 588-589. 1951.

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Eighth Conference on Iroquois Research, October 10 to 12, 1952, Red House, N.Y.

Eighth Conference on Iroquois Research, by Anthony F. C. Wallace. *Science* 117: 147-148. 1953.

Ninth Conference on Iroquois Research, October 14 to 16, 1955, Red House, N.Y.

Proceedings of the Ninth Conference on Iroquois Research. New York State Museum and Science Service, Albany, N.Y., n.d. 22 pp.

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Ninth Conference on Iroquois Research, by William N. Fenton. *American Antiquity* 21: 335. 1956.

Iroquois Research, by W. N. Fenton. *Science* 123: 69. 1956.

Tenth Conference on Iroquois Research, October 26 to 28, 1956, Red House, N.Y.

Tenth Conference on Iroquois Research. New York State Museum and Science Service, Albany, N.Y., n.d. 4 pp.

Morris Freilich

1958 Cultural Persistence Among the Modern Iroquois. *Anthropos* 53: 473-483.

Eleventh Conference on Iroquois Research, October 11 to 13, 1957, Red House, N.Y.

R. William Dunning

1958 Iroquois Feast of the Dead: New Style. *Anthropologica* 6: 87-118.

David Landy

1958 Tuscarora Tribalism and National Identity. *Ethnohistory* 5: 250-284.

Anthony F. C. Wallace

1958 The Dekanawideh Myth Analyzed as the Record of a Revitalization Movement. *Ethnohistory* 5: 118-130.

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Symposium on Cherokee and Iroquois Culture, William N. Fenton and John Gulick, eds. Bureau of American Ethnology Bulletin 180. Washington, D.C., 1961.

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