

Conference on Iroquois Research



Fostering and promoting research on the Haudenosaunee since 1945

October 1st to 3rd, 2010

Cornwall, Ontario
NAV Conference Centre

Final Program

Last revision: September 23, 2010

THURSDAY

Special Pre-Conference Session
First Nations and the War of 1812*
presented by Carl Benn

Thursday, September 30th at 7 p.m.
Akwesasne Museum
321 Rte. 37, Hogansburg, NY 13655

Please confirm your attendance.
Info.: Sue Herne
Tel.: (518) 358-2461

FRIDAY

4:00— Registration (Lecture Theatre Upper Lobby)
5:00— Reunion at the NavCanada Center (Lecture Theatre Upper Lobby)
6:00— DINNER (Location: F126 Steve MacLean)

7:30—8:00

Welcome at the Woods Edge & Announcements

Grand Chief Michael Kanentakeron Mitchell, Jake Swamp, Terry Abrams and Francis Scardera

PAPER SESSION and FILM in the Lecture Theatre:

MODERATOR: Ellie McDowell-Loudan

8:00—8:20

**Sharing Cultures, Changing Perceptions:
Collaborative Projects of the Mohawks of Akwesasne**

Brendan F. White

The Mohawks of Akwesasne have embarked on a public campaign to correct misconceptions and increase understanding of its First Nations community through a series of collaborative projects with surrounding entities. This session will include a short PowerPoint presentation on some of the recent initiatives that this First Nations people have undertaken with various museums as a means to develop a new relationship that features the Mohawks of Akwesasne. It will discuss collaborative work on the Ontario Power Generation's Visitor Center, Tsionhiakwatha Interpretive Center, Parks Canada's St. Lawrence Islands National Park and Upper Canada Village.

8:20—10:00

Film: Voices of Akwesasne - Partnership with Parks Canada

Curtis Lazore

Together with the Mohawk of Akwesasne, Parks Canada will work on the Voices of Akwesasne project, which will record Akwesasne community members telling stories about their connection to St. Lawrence Islands National Park (SLINP) and the greater park ecosystem. Stories to be included may be of the turtle, bear and wolf clan, Bones of the Mother, philosophies of respect for the land, other traditional knowledge related to plants and animals, and the making of black ash baskets. The end product will be a series of highly educational, emotionally compelling, moving, touching, and sometimes-humorous vignettes that will be screened in the park visitor centre and shared with the Mohawk community of Akwesasne.

SATURDAY

8 AM—BREAKFAST (Location: F126 Steve MacLean)

BOOK ROOM: A119

SILENT AUCTION: A119

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

Posters will be on display all day in the Lecture Theatre Lower Lobby, with a question and answer period between 3 and 4 pm.

The Iroquois & the Adirondacks: What is Their History Here?

Melissa Otis

This work investigates the history of Aboriginal people within the Adirondacks of New York State. My dissertation focuses on their role in wilderness tourism (19th century); however, I am interested in any history of Iroquoian and Algonquin -speaking people in this region. This is an area with conflicted beliefs in the history of Native peoples both locally and academically (it was “just a hunting territory”). More broadly, the work will examine the history of non-reserve Native people in a rural environment in the 19th century. I am looking for information on individuals, families, and the experiences of Iroquoian peoples here.

The Orry B. Heath Collection: A Community Partnership

Joseph D Dudek IV

This artifact identification and cataloging project is being conducted in conjunction with the McClurg Museum in Westfield, New York. The set of approximately 2,500 artifacts was assembled by Orry B. Heath and transferred to the Chautauqua County Historical Society as part of his estate. The collection will be identified, sourced, measured, and cataloged for the purpose of developing an exhibit at the McClurg Museum that will be supplemented by an online database. Most of the artifacts in the collection are stone tools from western New York State that were crafted over a period of time covering about 11,000 years.

The Martin II Site:

An Early Woodland Lithic Manufacturing Locality on Grand Island, New York

Lisa Marie Anselmi

This poster presents the results from three seasons of excavation at the Martin II site undertaken by Buffalo State College archaeological field schools in 2006, 2008 and 2010.

Oneida Indian Nation Archaeology Program

Jesse Bergevin

The Oneida Indian Nation has maintained a History program that has examined and preserved Oneida History from time immemorial through the present, engaging in the identification of historic resources on Oneida Indian Nation lands by using archaeological survey, historic building inventories, documentary research and oral histories. The Oneida Indian Nation maintains and preserves not only the history in the earth but also preserved collections reacquired by the Nation in a modern archival facility. The History department engages in cooperative effort both within the Nation and with the local community to promote education and awareness of the Oneida history.

Young Adults Using Photovoice to Share the Benefits of Oneida Language Learning

Toni House

The poster will illustrate how the methodology of photovoice and face-to-face interviews were utilized to examine Oneida Nation High School graduates' perceived benefits of Oneida Language learning while attending the Oneida Nation High School in Wisconsin. Because it is a poster, a creative visual experience will be utilized to briefly outline the methodology, results, recommendations for further study and lessons learned from a dissertation study done with the graduates. The overall findings supported how Oneida language learning supported the preservation of the Longhouse culture and identity development.

The Decline of the Oneida Fishery, 1780-1820

Karim M. Tiro

It has been suggested that fish remained a stable food source for the Iroquois when game declined sharply in the eighteenth century (Recht 1995). My research on the history of the Oneidas suggests this was very short-lived. Fish stocks declined rapidly as a result of changes in who fished, the technology employed, the expansion in the market for fish, and the construction of mill dams. Laws were passed to protect the fishery, but these were ineffectual.

PAPER SESSION in the Lecture Theatre:

MODERATOR: Denis Foley

9:00 — 9:20

Louis Karonhiaktajeh Hall and the Art of Resistance

Wahsontio Cross

*This paper examines the neglected career of Louis Karonhiaktajeh Hall (1918-1993), a Kanienkeha (Mohawk) artist, activist, philosopher, and teacher who aided in a revival of the Haudenosaunee (Iroquois) culture during the mid-twentieth century. No First Nations artist was as blunt as Hall at this time when it came to expressing the political motivations behind the "Red Power" movement. Hall even designed the American Indian Movement poster in 1973. He is most remembered for creating the Warriors Society, complete with manifesto (*The Warriors Handbook*, 1974) and the warriors flag, which he designed around 1974, which has served as a symbol for the revival of not only the Mohawk nation, but of all First Nations cultures. His work stands as a powerful rebuttal to what could have been lost, but most importantly, Hall showed how cultural practices, images, and signs could be reclaimed.*

9:20 — 9:40

The Success-and Failure-of the 1997 Haudenosaunee Trade and Commerce Compact with New York State

Doug George-Kanentiio

*In August of 1996 leaders of the Haudenosaunee initiated a 9 month long series of negotiations with the US and New York State to enact an historic Trade and Commerce agreement which would have brought the marketing of tobacco under the control of the Grand Council while excluding the State from collecting sales taxes on Native territory. The compact was abandoned by NY Gov. Pataki after a series of protests organized against the Haudenosaunee by tobacco retailers. This paper will summarize the negotiations, analyze the compact and explain why it collapsed. Doug George-Kanentiio, Akwesasne Mohawk, was a participant in the trade and commerce compact negotiations. He is the former editor of *Akwesasne Notes*, a co-founder of the Native American Journalists Association and the author of "*Iroquois on Fire*" among other books.*

9:40 — 10:00

Understanding Resilience Through Revitalizing Traditional Healing Methods in a Kanienkehaka Community

Morgan Kahentonni Phillips

Despite colonization attempts at assimilation, the Kanien'kehaka/Mohawks at Kahnawake have been able to keep an extraordinary amount of culture and its teachings relatively intact. Recent discourse on Aboriginal resilience research has clearly shown us that despite challenges and adversity, traditional methods of healing have persevered and revitalization efforts of language, culture and traditional teachings are growing stronger and are contributing to the betterment of our communities. Contemporary research involving Indigenous mental health largely

includes resilience, resurgence and the renewal of Indigenous traditional healing practices that combine both Indigenous healing methods with mainstream society's psychological approaches offering more treatment choices amongst Canada's Indigenous populations. My Master's thesis focuses on understandings of resilience through the revitalization of traditional ways of healing within its health and social services organizations. This qualitative research offers an insider's anthropological view on Indigenous perspectives of healing and wellness practices around existing "institutionalized" services, and that of traditional healers themselves.

10:00—10:20 COFFEE BREAK (Lecture Theatre Lower Lobby)

10:20—10:40

Indigenography for cultural educators: the case of the Iroquoianist School and the Four Indian Kings

Thohahoken Michael Doxtater

Using an indigenographic methodology to decode the signs and symbols in Jan Verelst's paintings of the Four Indian Kings (1710) this paper describes a decolonizing methodology for Iroquois Indigenous knowledge. The intellectual tradition that began in the 1800s called the Iroquoianist School, interprets Iroquois culture using a distinct diction and imagery that influences the view of Indigenous culture. The Iroquoianist School interprets Iroquoian culture through Western cultural presuppositions that influences them to depict Iroquois culture within the framework of the Western master narrative. Believing the ancien regime of Iroquois culture to be a theocracy of ceremonial ritualists, Iroquoianists focus on necromancy and death rituals. In contrast to the sacral view, an examination of the Four Indian Kings demonstrates a broader secular governance model.

10:40—11:00

Akwesasne Mohawk Basketry--Multiple Ways of Study and Knowledge

Betty J. Duggan, Sue Ellen Herne and Salli Benedict

In the last few decades, Mohawk Basketry as an artform has grown in popularity, and as wide interest in indigenous art and folk art was growing, the people at Akwesasne took the opportunity to share their basketry art work with others. Mohawk authors, too, have worked to communicate the multi-faceted ways in it can be appreciated in its own terms. The breadth and depth of Mohawk basketry, however, is so vast there remains much untapped in individual and community memories and scattered in museum collections and historic references. In this paper, an applied ethnographer and author of ethnohistories of Southeastern Indian basketry traditions, joins the two Mohawk cultural specialists and basketmakers in preliminary steps toward documenting and understanding Mohawk basketry through time and multiple ways of study and knowing.

11:00—11:20

Can Archaeologists Learn How Old the Haudenosaunee (Iroquois) Confederacy is?

Jack Rossen

There has been much debate concerning the age of the Haudenosaunee Confederacy. Archaeologists have estimated the origin date from between A.D. 1430 to 1650. Ethnohistorians have proposed an earlier date in the mid-1100s. The Haudenosaunee themselves have long maintained that the Confederacy is over 1,000 years old. This paper addresses several questions. What types of archaeological evidence and sites relate to the age of the Confederacy? Specifically, what site feature patterns and artifacts that archeologists document can indicate early evidence for a functioning Confederacy? Recent excavations at the Levanna Site in Cayuga County, dating from A.D. 900-1100, offer a chance to examine the possibilities.

11:20—12:00

Book Review Panel:

Painting the Past with a Broad Brush: Papers in Honour of James Valliere Wright

Introduction: Joyce Wright

Panel: Heriberto 'Airy' Dixon, Ellie McDowell-Loudan and Roy Wright

12:00—1:30 LUNCH (Location: F126 Steve MacLean)

PAPER SESSION in the Lecture Theatre:

MODERATOR: Larry Hauptman

1:40—2:00

The 'Wretched Iroquois Canoe': Revisiting the History of a Maligned Component of Iroquois Material Culture.

Jon Parmenter

This paper reconsiders the documentary evidence of Iroquois canoe usage during the seventeenth and eighteenth centuries, and contends that the canoe represented a crucial, though hitherto underappreciated component of the Iroquoian material culture repertoire. The paper assesses the role of canoes in facilitating free Iroquois movement through extensive geographic spaces, and discusses how Iroquois mobility not only served internal cultural objectives pertaining to trade and diplomacy, but also how canoe-facilitated mobility generated an enhanced base of empirical knowledge of political and economic circumstances in a vast geographic area that Iroquois people employed to effectively contest settler encroachments on Iroquois space.

2:00—2:20

Covered with the Darkness of Heathenism: The Creation of Kateri Tekakwitha

Orenda K. Boucher

"She was covered with the darkness of heathenism, but in truth that she was a Heaven, because she was very far removed from corruption." - Father Claude Chauchetière. A state of chaos and flux reigned amidst the Haudenosaunee people of the seventeenth century. As a response, Kateri Tekakwitha forged a new path for herself under the watchful eye of the Jesuit priests. And now, over three centuries later, Kateri remains as much a contested member of the Haudenosaunee as ever before. This paper will seek to understand the world which bore Kateri and how she was as much a responsible agent of her creation as the institution of the Catholic Church had ever been.

2:20—2:40

Ononchragewas the Mohawk and Lawrence the Cigar Store Indian

Jean-François Lozier

In the historic district of Schenectady there stands a statue dedicated to "Lawrence a Christian Indian of the Mohawk Nation" who organized the pursuit following the Franco-Aboriginal raid on the town in 1690. Though he is lavishly commemorated, surprisingly little is known about this man. This paper weaves two stories. The first is that of Ononchragewas, the Mohawk known among the English as Lawrence, on whose life and death my ongoing doctoral research has shed new light. The second is that of the statue: how, after almost a century of namelessness, it came to be associated with this all but forgotten historical figure.

2:40—3:00

J. N. B. Hewitt's Identification of a Mohawk Prayer Book from 1777

Kathryn Merriam

In late December of 1928, Ruth Gaines, the librarian for the Heye Foundation Museum of the American Indian forwarded photostats of a small book printed in Mohawk to J. N. B. Hewitt, the Iroquoianist at the Bureau of American Ethnology. She wrote that it was believed to be the first Mohawk Primer of 1777, and the Museum wanted to know the book's author. Expecting a speedy reply to so simple a request, Gaines began to write persistent letters a month later. When Hewitt finally responded, his letter laid out the process of his work on the book in a step-by-step manner. His reply impressed Gaines, and Hewitt's letter to Gaines, combined with his scratch-paper notes, form a perfect example of Hewitt's ethnolinguistic methodology in action. Perusing this material is like being a fly on the wall in Hewitt's tower office. Gaines was impressed, and thanked Hewitt profusely for the "flood of light thrown on this matter."

- 3:00—4:00 POSTER SESSION QUESTION AND ANSWER PERIOD
(and COFFEE BREAK), Lecture Theatre Lower Lobby
- 5:00—6:00 Reunion at the NavCanada Center
- 6:00—7:30 DINNER (Location: F126 Steve MacLean)

PAPER SESSION in the Lecture Theatre:

MODERATOR: Carl Benn

7:30—7:40

Towards Study and Preservation of a War of 1812 Era Presentation Flag

Betty J. Duggan

In 1962, the NSYM received from the Minnesota Historical Society an early military flag then believed to have been "carried by the Six Nations in the War of 1812". Collections and stylistic research by earlier staff members from both museums suggests that this flag is a "presentation" or "treaty" flag, dating from 1810-18, possibly given to visiting Iroquois dignitaries during a trip to Washington. This research update summarizes what the earlier staff researchers discovered, and institutes a call for further historical and material study of this rare flag and attention to the its acute conservation needs.

7:40—8:00

Contemporary Concepts of Commemoration

Keith A. Jamieson

In 2012, Canada and the US will celebrate the 200 years of peace as a legacy of the War of 1812, ending any further aggression between them. But can Iroquoian people say the same thing. We were a decisive factor in many of the battles that took place, yet we've been left with a legacy of divided loyalties and confronted by propaganda. Regardless of what side we supported we were treated the same as a result. I propose to examine some of the community perceptions and concepts of the commemoration of the 200th anniversary of this defining event in a contemporary context and consider what the implications are for Iroquoian communities for the future.

8:00—8:20

The place of the Cherokee in the reconstruction of Iroquoian cultural histories

Matthew T. Bradley

While currently little utilized, Cherokee ethnological data holds the promise of greatly increasing the time depth of comparative data available to Iroquoianists. This paper aims to 1) suggest ways in which researchers whose work focuses on the Iroquoian peoples of contemporary New York and Ontario might incorporate evidence from Cherokee ethnology into their own work and 2) note the particular challenges that data from the Cherokee presents for the tribalization model current in Iroquoian Studies as well as the notion that lineage organization preceded the existence of Iroquoian clans.

8:20—8:40

Off State Time: William N. Fenton and the Seneca Nation of Indians, 1956-1968

Larry Hauptman

After serving as the Iroquoian ethnologist at the Smithsonian Institution for more than a quarter of a century, Dr. William N. Fenton was appointed in 1954 to direct the New York State Museum. Working as a state employee in this environment throughout the mid 1950s to the late 1960s, he faced a dilemma caused by his new position and his three decades of fieldwork among the Senecas and his family's long friendship with elders at Coldspring Longhouse. Although the anthropologist was heavily criticized and never forgiven by certain Iroquois for his stand on opposing repatriation of wampum, for some of his writings, and/or for not controlling Edmund Wilson who wrote about the sacred Little Water Medicine Society, few knew what Fenton was doing for the Senecas behind the scenes. Ironically, his very goal in introducing Edmund Wilson to Iroquoia was in part motivated by his behind-the-scenes effort to help his Indian friends facing disaster.

8:40—9:30 Presentation & Film

Unseen Tears: The Impact of Native American Residential Boarding Schools in WNY

Lori Quigley

Introduction: *In 1942, Miss Frances W. Kinkead began her tenure as the social worker for the Thomas Indian School, once considered an “asylum for orphaned and destitute children,” formerly located on the Cattaraugus Territory in Western New York. Kinkead was employed at T.I.S. for 15 years, until its eventual closing by New York State in 1957. Through careful analysis of the monthly social worker reports to the Board of Trustees, matron and social worker anecdotal records and assorted letter communications found in childrens’ case files, and the school newsletter, it appears that Kinkead held more power and authority over the residents than did the school superintendent. In most cases, the school social worker exercised sole authority in decisions regarding not only work and school, but family contact as well.*

Documentary: *Produced by Native American Community Service in conjunction with CHANNELS—Stories from the Niagara Frontier, and Squeaky Wheel Productions (December 2009). This film focuses on the multigenerational impact of two schools—the Thomas Indian School and the Mohawk Institute—on Native communities and their families.*

SUNDAY

8:00 BREAKFAST and BUSINESS MEETING

RESEARCH REPORTS AND SHOW AND TELL in the Lecture Theatre:

MODERATOR: Lisa Marie Anselmi

9:00—9:10

The Eaton Site Database Project

William Engelbrecht

After six years, I have completed sorting and tabulating stone tools from the Eaton site. This collection resulted from excavations by 17 summer archaeological field schools. The site is located in West Seneca, NY and contains an Iroquoian component dating to approximately A.D. 1550. I will discuss some preliminary findings and discuss the potential for future research.

9:10—9:20

Recent Developments in Iroquois Beadwork Studies

Dolores Elliott

Until 2009 most research into the identification and history of Iroquois beadwork was carried on by a handful of archaeologists, ethnohistorians, historians, beadwork collectors, and folklorists. In September 2009 the first Iroquois beadwork conference brought over 50 interested people together to discuss their common interest. The majority of the attendees were Haudenosaunee beadworkers who joined the researchers in offering new perspectives on Iroquois beadwork. A second conference in September 2010 expanded the conversations.

9:20—9:30

The Miller Site (35 CO 32) in Today’s Broader Central New York Context

Ellie McDowell-Loudan

Legal and cultural/archaeological developments at Miller site may have broadening implications as potential Hydro-fracturing of Marcellus shale bed projects are added to Wind farm negotiations at local, state, and federal levels. Potential for water pollution, destruction of flora and fauna, and broad environmental concerns, are all part of the anthropological-archaeological significance of understanding.

PAPER SESSION in the Lecture Theatre:

MODERATOR: Dolores Elliott

9:30—9:50

The (pre)history of the Iroquoian-speaking peoples: remote SA origins?

Roy Wright

The history (and prehistory) of the Iroquoian peoples is extendable by comparison of their language family, formerly linked linguistically only to Siouan and Caddoan. Lounsbury's 1949 review of De Goeje's Carib studies posited a surprising new hypothesis for (pre-)historians to consider: remote relationship with the Cariban family! Bolstered by ethnohistoric and archaeological data when first presented at USC in Columbia in 1995, a hypothetical migration from SA with corn, dugouts and blowguns poses new challenges to current theories of Iroquoian prehistory and origins, eg: What precedes the Big Bang of Mohawk in-situ origins?

9:50—10:10

Eleazer Williams and His Critics

Michael Leroy Oberg

My paper, a preliminary project related to a biography of Williams that I am writing for the University of Pennsylvania Press, will explore some of the commonly held misconceptions about the controversial Mohawk missionary, Oneida catechist, St. Regis agent and, ultimately, claimant to the French throne.

10:10—10:20 COFFEE BREAK (Lecture Theatre Lower Lobby)

10:20—10:40

Affirming the past to invent the future: the Iroquois identity dilemma

Kahente Doxtater

Kahnawake's membership policy to determine financial entitlements conflicts with an older Iroquoian philosophy that was inclusive of human needs. I review older traditional adoption practices based on the need to restore balance. Subsequently, government legislated identity corrupted the process for determining membership in one Iroquois community. By exploring Kahnawake's contemporary membership law, this paper examines a failure to express the humanity of the older Iroquois practices in a membership policy. This work provides a framework for examining the contemporary Indigenous identity dilemma, and the conflict between legislated identity and an extant desire to bring peace to the Iroquois people

10:40—11:00

Canal Fever and the Iroquois Diaspora

Denis Foley

George Washington, Philip Schuyler and countless other Revolutionary power brokers become involved in canal development. Each canal plan fostered the removal of First Peoples. The largest and most successful canal of the first part of the nineteenth century was the Erie Canal. It was to go through Iroquoia. The plan was for an Empire State and for their own good the Iroquois should leave their ancestral homeland to make way for inevitable progress

11:00—11:20

The Great Peace of 1760

Darren Bonaparte

The Great Peace of 1760 ended the French and Indian War and restored peace between the aboriginal allies of the two colonial superpowers. At a peace council held in Kahnawake a week after the capitulation of Montreal, Sir William Johnson welcomed the Seven Nations of Canada, former allies of New France, back into the Silver Covenant of Peace and Friendship with the British. Wampum belts were passed across the fire on this occasion, several of which have been preserved in various collections. The Great Peace of 1760 has become a sub-genre in the Iroquoian literature, partly due to modern court cases in which the promises of the Crown's agents were put forward as binding treaties. For the communities of Kahnawake, Kanehsatake, and Akwesasne—the Mohawk heart of the Seven Fires alliance—2010 seems an ideal time to renew the Silver Covenant Chain of Peace and Friendship.

11:20—11:40

Poverty and the New York Oneida: State Relief and its Connection to Indian Law, Land Deals, and Removal from, 1780 to 1850

Tricia Barbagallo

Native Americans living in New York were the largest ethnic group to receive poor relief from New York State. From the early 1780s to the period of removal, many Nations petitioned the legislature for relief describing themselves as “poor” Indians complained that white emigration, industry, and agriculture prevented them from sustaining themselves by hunting, fishing, and harvesting. Indian laws passed beginning in the 1780s provided relief for Indians, and was seen as a form of welfare, but funds were so closely connected to land transactions and removal that policy could be considered a type of foreign diplomacy to fulfill the local and nationalistic goal of statemaking. This paper is a history of state and Congressional relief granted to the Oneida. It will analyze how state and federal Indian laws instigated public protest, influenced racism, and promoted land acquisition.

11:40—12:00

The Tuscarora, Melungeons, Lumbees, Jackson Whites, and Creoles of the Gulf and their connected past.

Arwin Smallwood

This presentation brings together a number of colonial sources including treaties, colonial records, maps, and first hand accounts from explorers, traders soldiers, and Indian Agents to show how Melungeons, Lumbees, Jackson Whites, the Creoles of the Gulf Coast and other tri-racial isolates may be connected to the Tuscarora and the Tuscarora Diaspora following the Tuscarora War of 1711-13. It will connect these tri-racial isolates to the Tuscarora and the Iroquois for the first time and also note the extensive travels and knowledge of the North-eastern and Southeastern Woodlands held by the Tuscarora and the Iroquois Confederacy from 1711 to 1763.

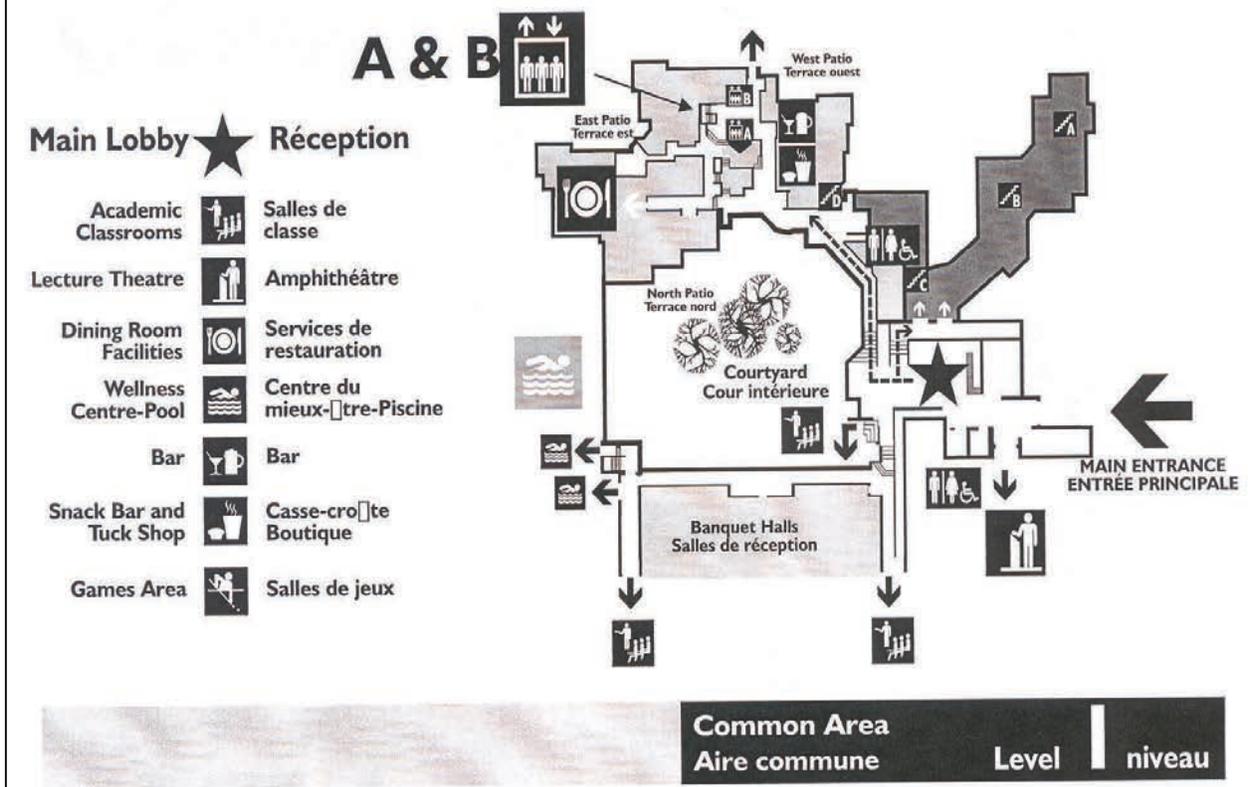
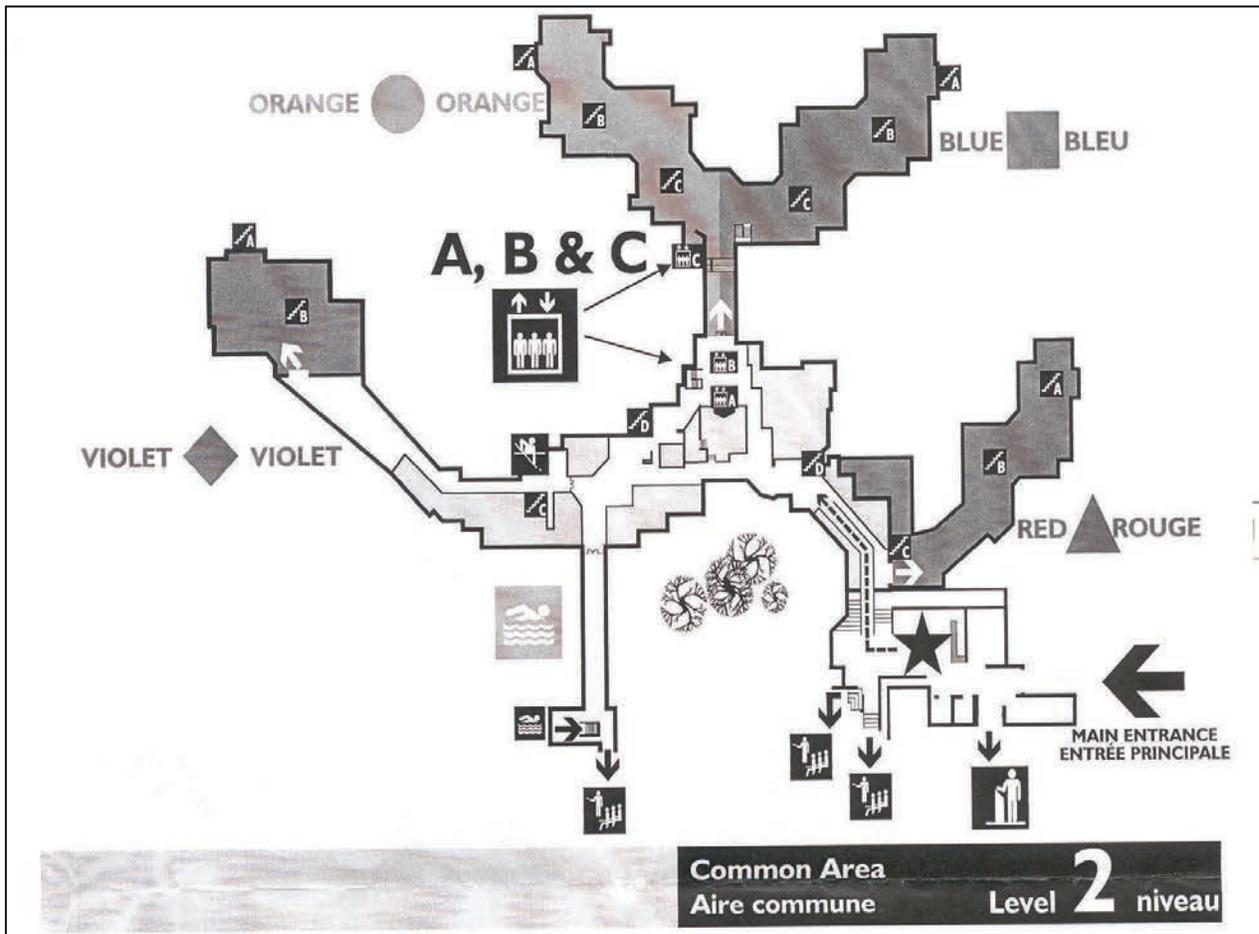
12:00—12:20

Journeys in the land of the Peacemaker: A Methodology for Writing a Dissertation in Traditional Knowledge based on the Oral Traditions of the Rotinonshonni.

Brian Rice

Using slides, lecture and discussion, Dr. Rice’s talk will include learning about the oral traditions of the 'Rotinonshonni' as given by an elder; the 700 mile walk he made that followed the oral tradition on how the 'Rotinonshonni' came to govern themselves known as the 'Great Law of Peace'; the facilitation of similar journeys with elders, leaders, students and members of the 'Rotinonshonni'; and finally, how this work has influenced other Aboriginal scholars and activists in learning about their oral traditions and making their own journeys within the homelands of their people.

12:30 LUNCH (Location: F126 Steve MacLean)



2010

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