

Conference on Iroquois Research



Fostering and promoting research on the Haudenosaunee since 1945

September 30-October 2, 2011

Cornwall, Ontario
NAV Conference Centre

Final Program

Last revision: September 22, 2011

Thursday
Special Pre-Conference Session

Thursday, September 29th at 7 p.m.
Akwasasne Museum
321 Rte. 37, Hogansburg, NY 13655

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

‘Exploring Iroquois/Haudenosaunee Material Culture, 1700-1815’

Carl Benn

This illustrated presentation will explore several inter-related themes in Haudenosaunee material culture. It will focus on how people dressed between 1700 and 1815, but will consider other ideas, such as choices individuals made in integrating the use of Euroamerican objects in their lives (such as weaponry). It also will examine some of the challenges and opportunities associated with using aboriginal artefacts and artistic representations of First Nations people from the period to understand indigenous society during an important time in Haudenosaunee history.

FRIDAY

2:00-4:00 FIELD TRIP to Tsiionhiakwatha (a St. Lawrence Iroquois Site),
moderated by C. Chapdelaine

Tsiionhiakwatha - Droulers Archaeological Site Interpretation Center

1800 Leahy Road,
Saint-Anicet, Quebec

Please confirm your attendance.

Info.: Pascal Perron

Tel.: Toll-free: 1-866-690-3030; 450-264-3030

Tsiionhiakwatha - Droulers Site Visit

Claude Chapdelaine

Circa 1450, approximately 500 St. Lawrence Iroquoians established a village near the La Guerre River in what is now the municipality of Saint-Anicet. During the past two years of fieldwork at the Droulers-Tsiionhiakwatha, Claude Chapdelaine and his students have been working hard to unravel the spatial distribution of the village. The estimated size of the village is 1.3 hectares and there is room for at least ten houses. The long term objective at the household level is to compare assemblages from different houses to evaluate membership and clan affiliation. At the village level, the goal is to establish its limits, to verify the presence of more than one midden and if a palisade was erected to protect the village dwellers.

4:00-5:30 pm— Registration (Lecture Theatre Upper Lobby)

5:30-7:00 pm— DINNER (Location: F126 Steve MacLean)

7:15—7:50

Welcome at the Woods Edge, Announcements & Tributes

Terry Abrams and Francis Scardera

Film Presentation in the Lecture Theatre:

MODERATOR: Terry Abrams

7:50—8:10

Rights of Passage (20 minutes)

Book Review Panel in the Lecture Theatre:

MODERATOR: Terry Abrams

8:10—9:30

The Tonawanda Senecas' Heroic Battle Against Removal:

Conservative Activist Indians by Laurence M. Hauptman

Panel Discussants: Kevin White, Terry Abrams, Alyssa Mt. Pleasant

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 Friday evening through Sunday morning in the Lecture Theatre Lower Lobby, with a question and answer period during the Saturday morning coffee break.

From Quarry to Projectile Point: Sourcing Lithic Materials from the Orry B. Heath Collection

Joshua Mauro and Lisa Marie Anselmi

The Orry B. Heath Collection consists of 2,500 stone tools from Chautauqua County and surrounding areas of New York State. In 2010, Dr. Lisa Marie Anselmi and a team of students began sorting, identifying, and cataloging the collection as part of a community partnership with the McClurg Museum in Westfield, NY. The research presented here is an attempt to identify and locate the sources of materials used to manufacture projectile points in the collection of a subset of 1000 projectile points, drills and other lithic tools.

The Tushingham Collection: Recovered items from the Thomson-Walker (BeGv-3) Site, Ontario

Lisa Marie Anselmi

This poster presents the recent analysis of a collection of 165 items allegedly recovered from the Thomson Walker site in 2009 and returned to the Ontario Heritage Trust in 2010. The artifacts presented here focus primarily on the copper-based and ferrous materials (n=144) which range from **projectile points to knives to "Jesuit" rings. These items were examined using visual examination and low impact techniques such as the scratch test.**

PAPER SESSION in the Lecture Theatre:

MODERATOR: Ellis E. McDowell-Loudan

9:00 — 9:20

Abenaki among the Haudenosaunee: Notes on 19th Century Intermarriage

Christopher Roy

This paper draws on several years of research in which I have identified a set of 19th century Abenaki who married into Oneida, Seneca and Mohawk families. I present this set of Abenaki – members of the Benedict, Wzókhlain, Paul, Tahamont, Toxuse, and Degonzague extended families – and consider the importance of these connections for a fuller understanding of both Iroquois and Abenaki history.

9:20 — 9:40

Enclosing the Haudenosaunee Commons at Kahnawake

Daniel Rueck

My paper summarizes the state of customary management of land and resources in Kahnawake over the course of the nineteenth century. Some characteristics included prohibitions against buying and selling land and wood, laying claim to land by clearing and using it, and the impossibility of owning standing trees. This custom, although supported by the majority of Kahnawakehronon in the nineteenth century, came under increasing attack by a minority of acquisitive individualists who flaunted traditional authorities with the support of the Department of Indian Affairs. I argue that the attempt to survey and subdivide the territory in the 1880s is comparable to the English enclosure movement of the previous century. Both processes attempted, with more or less success, to take away the communal resource and land rights rural people had long enjoyed, and to replace them with private property. My presentation includes a PowerPoint with a number of historical maps, and maps I created using archival survey data.

9:40 — 10:00

Place of Violence and Refuge: the Adirondacks

Melissa Otis

Prior to contact, the Adirondacks were a place of resources and labour for Indigenous people. As contact between Iroquoian and Algonquian-speaking peoples and Europeans became more common and intimate in the eighteenth century, the Adirondacks remained a place of resources and labour, but it also became a place or refuge for Native peoples. Some of the earliest contact in the region was defined by the fur trade and this trade continued into the nineteenth century. This paper will describe some of the violent experiences that occurred in this location between trappers from Akwesasne and local Euroamerican trappers in the nineteenth century. These encounters dispute the claim by local and even national historians that the Adirondacks were a 'wilderness' area like the west during the nineteenth century except that the area did not experience a violent history between Native and Euroamerican peoples. And, it will also describe encounters of friendship and cooperation arguing that complex relationships between rural people and Indigenous people existed in a region that is often thought not to have an Aboriginal history.

10:00 — 10:20

Origins and Manifestations of the Special Relationship between the Haudenosaunee and Lenape Peoples

James D. Folts

During the 18th century native peoples originating in the Delaware-Hudson region and residing within the Iroquois sphere of influence had a politically subordinate position. The Iroquois claimed **they were defeated enemies who had been reduced to the status of "women."** The "Delawares as women" has been a topic of recurring study and debate since the 1940s, but the historical origins of that special status have been obscure. Anglo-Dutch and French documents relate that the Mohawks decisively defeated "Mahikanders" in 1669 and that an enduring peace resulted. Evidence recorded by lat-

er writers (John Norton, David Zeisberger, and others) strongly suggests that event shaped the special relationship between the Haudenosaunee and Lenape peoples. That relationship had ritual expressions that were repeatedly mentioned and partly described in documentary sources.

10:20—10:40 COFFEE BREAK (Lecture Theatre Lower Lobby)

Book Review Panel in the Lecture Theatre:

MODERATOR: Terry Abrams

10:40—12:00

The People of the Standing Stone:

The Oneida Nation from the Revolution through the Era of Removal by *Karim Tiro*

Panel Discussants: Fred Muscavitch, Michael Leroy Oberg

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

PAPER SESSION in the Lecture Theatre:

MODERATOR: Jean-François Lozier

1:40—2:00

The Haudenosaunee Consumer Revolution

Maeve Kane

Between 1650 and 1750, Haudenosaunee clothing incorporated more and more fabric manufactured in Europe. Rather than being attracted by its supposed technological superiority, Haudenosaunee people sought out cloth because it allowed women to spend more time on other tasks, including traditional decorative work like fingerweaving. The shift in clothing of hide to clothing of fabric happened over two generations at the turn of the eighteenth century, and coincided with a precipitous drop in prices for Haudenosaunee traders at Albany. Cloth became more attractive than hide garments not for the labor it saved in use, but rather the labor it saved in its acquisition.

2:00—2:20

Unlocking the Mysteries of J.N. B. Hewitt

Rick Hill

We have launched an ambitious project to uncover cultural and historical knowledge that has been locked in the Hewitt Collection at the National Anthropological Archives at the Smithsonian by bringing together a new team of fluent speakers and interns to re-translate those century-old documents into modern-day linguistics. We will share what we have learned so far, as well as discuss some of the difficulties of doing such translations. In addition we have assembled a working group of Haudenosaunee scholars who have worked with the Hewitt materials to help us determine how best to use these new translations in preserving our languages and teaching our children the stories behind the documents. The Collaborative Research Project is being conducted by the Deyohahá:ge: Indigenous Knowledge Centre at Six Nations Polytechnic and McMaster University, Hamilton, ON.

2:20—2:40

Chief Deskaheh and the League of Nations: The Grand River Iroquois Quest for International Recognition

Andrew Reiser

In 1784, Grand River, Ontario became home to thousands of Iroquois. Recognizing the need to protect their native allies after the American Revolution, Governor Haldimand, of Quebec, bestowed Grand River on Joseph Brant and the Iroquois with the Haldimand Proclamation. Governor Haldimand and the Iroquois recognized Grand River to be a sovereign community for the Iroquois. Initially, The British and Canadians recognized the need to maintain their friendship with the Iroquois and instituted policies that maintained their sovereignty. Following the War of 1812, Canada began to increasingly influence Grand River. Canadian settlers were moving onto the reservation. In 1876, the Canadian Government passed the Indian Act with the purpose of providing pathways to citizenship to its indigenous population. The Indian Act was amended several times increasingly forcing citizenship upon indigenous populations like the Grand River Iroquois. In 1922, Chief Deskaheh of Grand River traveled **to Geneva, Switzerland to protest Canada's forced assimilation policies. He hoped The League of Nations would overrule Canada.** By examining the changing relationship between the Grand River Iroquois and Canada over time, conclusions will be drawn illustrating Canada's violations of Iroquois sovereignty.

2:40—3:00

The Nutfield Tract , 1784-1847

Alexander V. Campbell

The Nutfield Tract was a 30,000-acre land grant given to the villagers at St. Regis in 1784. My paper will explore how this hunting preserve on the north bank of the St. Lawrence was quickly transformed into prosperous homesteads by immigrant Scots, who, in turn, were almost dispossessed by a prominent Montreal fur trader and North West Company principal, William McGillivray. Settler opposition to **McGillivray's plans and influence with key Mohawk chiefs, between 1809 and 1825, eventually led to a series of governmental inquiries that concluded peace between all parties could be achieved only through the tract's surrender and sale to the Crown in 1847.**

3:00—5:00 Free Time 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: Dolores Elliott

7:40—8:00

Eleazer Williams and the War of 1812

Michael Leroy Oberg

In this paper I wish to explore what is known, and what can be known, about Eleazer Williams's service during the War of 1812.

8:00—8:20

Research opportunities in the Journal of Major John Norton, 1816

Carl Benn

The Champlain Society will reissue The Journal of Major John Norton, 1816 in the fall of 2011 in honour of the bicentennial of the War of 1812. In this paper some of the important but overlooked research opportunities of this early and extensive Mohawk memoir will be discussed.

8:20—8:40

Iroquoian Household Archaeology Without Postmolds

Claude Chapdelaine

After two years of fieldwork at the Droulers-Tsionhiakwatha site looking for elusive postmolds, we were able to confirm the first two longhouses based on hearths alignment, pits, and spatial distribution of cultural remains. The estimated size of the village is 1.3 hectares and there is room for at least ten houses. The long term objective at the household level is to compare assemblages from different houses to evaluate membership and clan affiliation. At the village level, our goal is to establish its limits, to verify the presence of more than one midden and if a palisade was erected to protect the village dwellers.

_____ **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

Towards Study and Preservation of a War of 1812 Era Presentation Flag: An Update

Betty J. Duggan, Ph.D.

In 1962, the New York State Museum received from the Minnesota Historical Society an early military flag, said to have been "carried by the Six Nations in the War of 1812" when originally received into the MHS collections in the 1880s. Preliminary collections and stylistic research by earlier NYSM staff members suggests that this flag may be a "presentation" or "treaty" flag, dating from 1810-18, given by the U.S. government to visiting Iroquois dignitaries during a trip to Washington. This report updates from last year on-going research about the flag, and results of a 2011 needs survey to identify conservation measures and costs necessary to stabilize the physical condition of this rare flag to provide for improved long-term preservation and possible short-term exhibition.

9:20—9:30

The Miller Farm Site, 35 CO 32: Heart of New York Heritage Park, Phase I

Ellis E. McDowell-Loudan

In preparation for nomination of the prehistoric Miller Farm Site to the National Register of Historic Places, one of the important considerations is its larger environmental and cultural context. Major emphasis is on the river flood plain and former meander of the river. These features have provided vital resources and strategic potential for trade and travel. However, the catchment area includes a spring-fed gorge in which there may be plants of major significance. It is this important aspect I hope to explore through whatever means are permitted to me in today's setting.

9:30—9:40

More on Bark

William Engelbrecht

The Eaton site is located south of Buffalo New York and contains the remains of a mid-15th century Iroquois village. Last year I reported on the high proportion of utilized flakes to debris near the palisade

and advanced the hypothesis that these expedient tools were used to prepare bark used inside the framework of the palisade. This year I speculate on the function of bark in palisades and the type of containers used to hold water used in case of fire.

9:40—10:00

The 2010 and 2011 International Iroquois Beadwork Conferences

Dolores Elliott

Researchers, collectors, and makers of Iroquois beadwork have met annually to share their mutual admiration of the beadwork created by Haudenosaunee beadworkers. The paper will report on the activities at the last two conferences; last year's was held in Salamanca and this year's took place at Colgate University.

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

Film Presentation in the Lecture Theatre:

MODERATOR: Francis Scardera

10:20—10:30

Drug Abuse on the Rez (10 minutes)

10:30—10:40

Language (10 minutes)

PAPER SESSION in the Lecture Theatre:

MODERATOR: Francis Scardera

10:40—11:00

Notes from the Underground Press: How Akwesasne Notes Changed Native America

Doug George-Kanentiio

Akwesasne Notes was/is the official publication of the Mohawk Nation. Founded in December, 1968 it quickly became the most influential aboriginal journal in North America. With its unique reporting style and emphasis on preserving Native culture Notes was the most trusted forum for the dissemination of news and information about indigenous concerns. It stimulated the growth of the Native rights movement and fostered the careers of hundreds of aboriginal writers, journalists, artists and musicians. The paper will explain the origins of Notes, its key players and how it grew to international prominence before suspending publication in 1997. Its impact has never been duplicated. The author was editor of Akwesasne Notes from 1986-1992 with exceptional insights as to the topic of this paper.

11:00—11:20

LANGUAGE REVITALIZATION: KEEPING THE ORIGINAL LANGUAGES ALIVE

Lehnhotonkwaw Bonnie Jane Maracle

Indigenous groups across North America are struggling to keep their original languages alive -- a struggle that is repeatedly met with the question of 'why bother?' This presentation will discuss the reasoning behind the communities' continued fight to re-learn, rejuvenate and re-establish their original languages. Communities have come face to face with the reality of the barriers that present themselves to the re-learning process and to the overwhelming lack of resources to help support their endeavours. Yet languages today are being revived and relearned in communities where the original language has not been spoken for years. So what are those strengths within the community that can be relied upon to

support the revitalization initiatives? Who is it that have led this work? The struggle to revitalize the language is continually faced with the stark reality that the most valuable resource that exists in the communities -- the mother-tongue fluent speakers -- are passing on before the language can be adequately recorded or documented or transmitted to the next generation. Who then is left with the responsibility of keeping the original languages alive?

11:20—11:40

The Implications of Oneida Language Learning on Human Services

Toni House

The Oneida Nation of Wisconsin has endured the impact of United States policies and initiatives that threatened the survival of their indigenous language and culture. This article is an overview of phenomenological research that utilized face-to-face interviews and photovoice to explore the impact Oneida language learning had on the preservation of the Oneida culture to meet the requirements for a dissertation. The study targeted 7 to 10 graduates from the Oneida Nation High School from two selected graduating classes. This article examined the benefits of Oneida language learning found in the dissertation study and the implications on Human Services.

11:40—12:00

NOON: Haudenosaunee Ally Organization

Philip P. Arnold

Since the Onondaga Nation filed their historic "Land Rights Action" in 2005 several non-native groups have been formed to support them. This will be an update on what kinds of initiatives that have been growing that ally themselves with the Onondaga Nation.

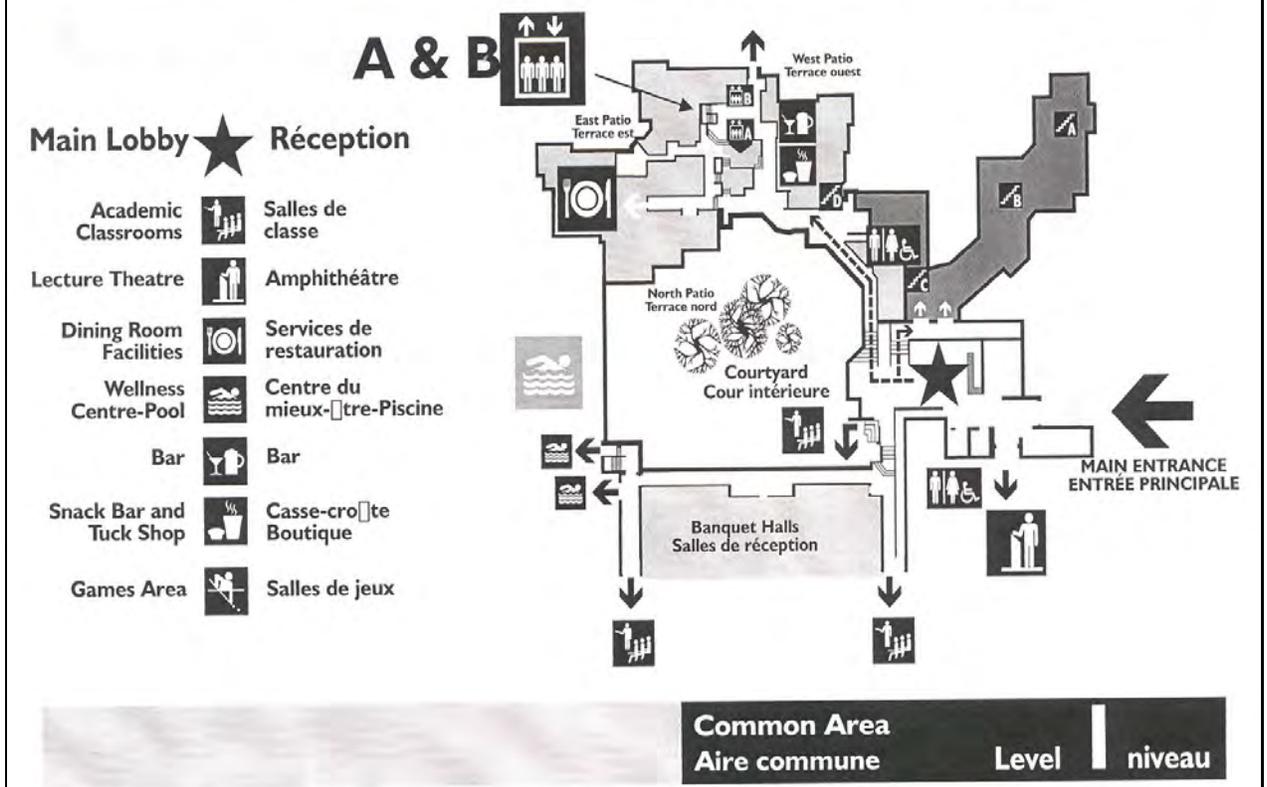
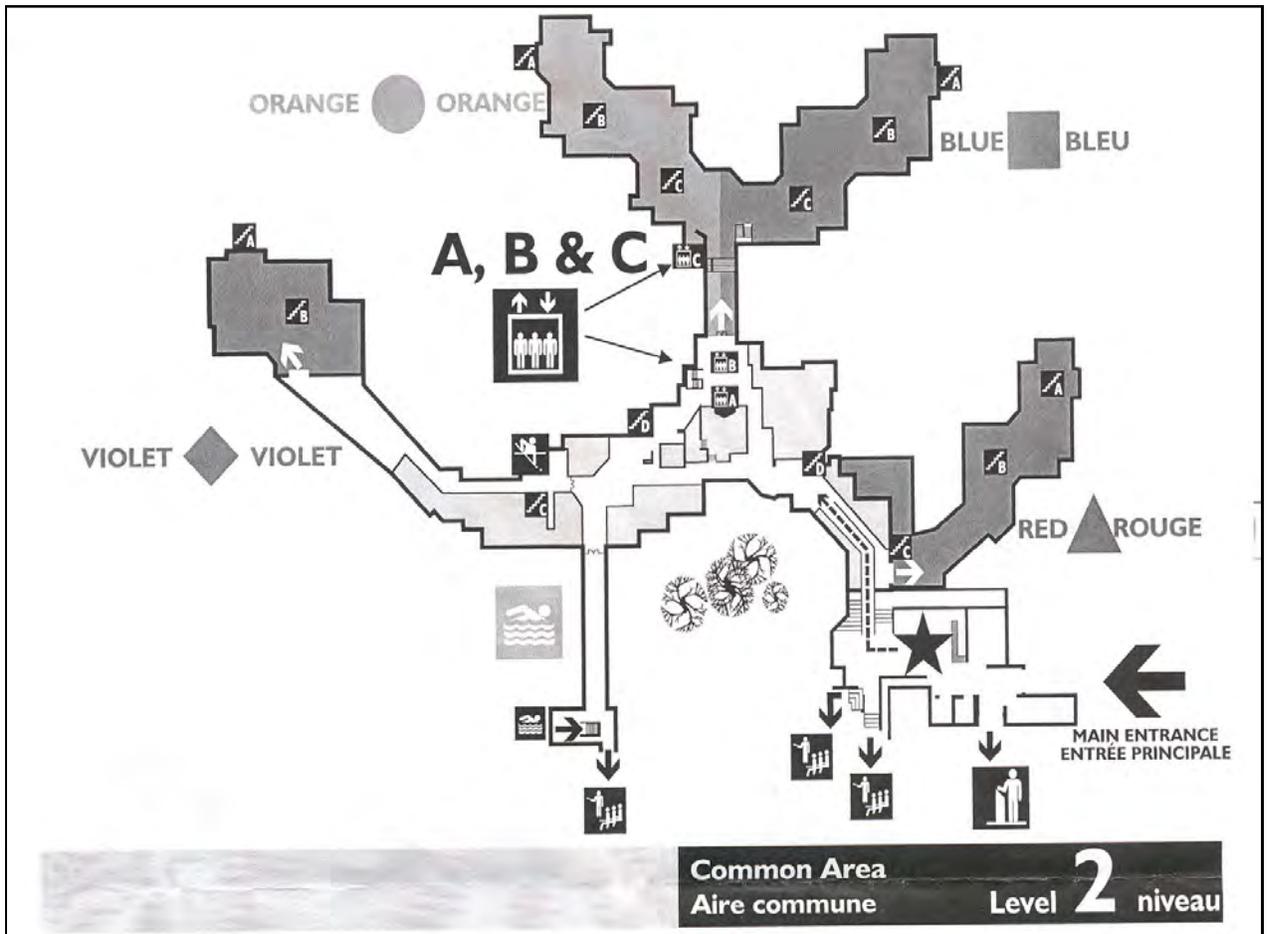
12:00—12:20

Playing Indian: Affirming the past to invent the future, the Iroquois identity dilemma

Kahente Horn-Miller

*To take from Philip J. Deloria's work **Playing Indian**, this paper examines how Indigenous peoples continue to enact an identity they believe is real based on traditions, culture and language passed down from their ancestors. We think we know who we are. At play, is an externally defined criteria for Indigenous identity created by the nation state. This externally created identity was a way to determine financial entitlements and conflicts with an older Indigenous philosophy that was inclusive of human needs. I review older traditional practices that were based on the need to restore balance. Subsequently, government legislated identity corrupted the process for determining membership as evidenced in one particular 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*

12:20 LUNCH (Location: F126 Steve MacLean)



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