

# Conference on Iroquois Research



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Fostering and promoting research on the Haudenosaunee since 1945

October 5-7, 2012

Cortland, New York  
Hope Lake Lodge  
Greek Peak Mountain Resort

Final Program

Last revision: October 1, 2012

## FRIDAY

4:00-5:30 pm— REGISTRATION

5:30-7:00 pm— DINNER

**7:15—7:30**

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

*Terry Abrams and Francis Scardera*

### **PAPER/FILM PRESENTATIONS**

MODERATOR: Terry Abrams

**7:30—7:50**

**The Great Whirlwind: Impact of the War of 1812 Upon the Haudenosaunee**

*Richard Hill*

The divided loyalties of the Haudenosaunee and conflicting treaty obligations placed the Six Nations firmly in the middle of War of 1812 despite their best attempts to avoid conflict. By re-examining the written and oral record of the war, we can better understand the nature of the dilemma and see how the chiefs, women and warriors responded to the circumstances of this war. By looking at the deeper meaning of the wampum belts exchanged at this time, we can also better appreciate the way in which the participants brought cultural protocols to bear to end the conflict, and make an everlasting peace.

**7:50—8:10**

**The Hiawatha Institute and the Return of Cohoes Falls to the Iroquois**

*Doug George-Kanentiio*

Created in 2011 the Hiawatha Institute for Indigenous Knowledge has as its primary goal the preservation, protection and promotion of the aboriginal culture and teachings of Native America. Its ultimate goal is to become a degree granting educational and research facility, the only one of its kind in the Americas. The return of cultural patrimony and land is a primary focus of the Institute. In September, 2011 the Institute negotiated the return of land at Cohoes Falls-called Kahon:ios in Mohawk -to a Native entity after 300 years of alienation. Deemed sacred by the Haudenosaunee it was the place where the Peacemaker met the Mohawks and thereby established the Haudenosaunee Confederacy. How the Institute accomplished this historic, unprecedented event without opposition and with universal support will be the subject of this presentation as will the detailed plans of the HIIK.

**8:10—8:30**

**Akwesasne the Little Boy featuring Sally Benedict (20 min.)**

*Salmon River School, Native Film Class*

*Katsitionni Fox and her students*

*Sponsored by St. Regis Mohawk Tribe Health Services*

## SATURDAY

8 AM—BREAKFAST

### **BOOK ROOM and SILENT AUCTION:**

MODERATOR: Dolores Elliott

All proceeds from the silent auction are forwarded to the scholarship fund which provides financial aid to students and researchers without institutional support. The silent auction ends at 5:00 pm on Saturday.

### **POSTER SESSION:**

MODERATOR: Lisa Marie Anselmi

Posters will be on display Friday evening through Sunday morning with a question and answer period during the Saturday morning coffee break.

### **Integrating Aboriginal Knowledge and Western Science to Enhance St. Lawrence River Lake Sturgeon Populations**

*Jessica Jock*

The io kien tar on, also known as lake sturgeon, is a New York State Threatened Species, and currently being considered by the Canadian Federal government to be placed on the Species at Risk Act (SARA). Mohawk people still practice fishing rights to this culturally significant species in the St. Lawrence River, but future federal regulations may further influence a vanishing practice. Evidence of this species historical significance is demonstrated from bone fragments identified to dominate the remnants of a Late Woodland period (circa 920-940 A.D.) archeological site of Pointe-du Buisson, at the confluence of the St. Lawrence River in Lac Saint-Louis. This poster presentation outlines methods to preserve both the Mohawk sturgeon fishermen of Akwesasne traditional knowledge, and the species in the St. Lawrence River downstream the Moses-Saunders Power Dam.

### **Research at Two Cayuga Iroquois sites**

*Kathleen M. S. Allen*

Parker Farm and Carman are two Iroquoian sites located along Taughannock Creek in the uplands of central New York State. Archaeological research has explored the quotidian activities that took place during their occupation in the mid to late 1500s. General task similarities have been identified as well as some specific differences. This poster summarizes this work through comparisons made at several spatial levels from within the household to the broader site area. Implications of our findings suggest several specific lines of evidence needed to understand the meaning of the observed differences.

## Publication of our proceedings

*Kathryn Merriam*

Our research is valuable and should be preserved and distributed to people who are unable to attend the conference. There are several ways to publish proceedings, and the options will be presented in a poster format and in a brief oral presentation to the group. Comments from those attending will help arrive at the format that best suits the group.

## **PAPER PRESENTATIONS**

MODERATOR: Ellis E. McDowell-Loudan

**9:00 — 9:20**

### **So Prittily Engaged in Their Studies: Haudenosaunee Sovereignty at an Early Boarding School**

*Maeve Kane*

In 1754, minister Eleazar Wheelock attempted to train up a generation of indigenous missionaries by bringing Native students to a bucolic New England town and retraining their hearts and minds. While Wheelock lamented his Haudenosaunee students' failures to become ministers and teachers, most of them went on to play prominent roles in the diplomacy and negotiations of the Revolutionary and post-war treaty period. Older than their Algonquian counterparts and more mobile, the experiences of Haudenosaunee students during and after their educations suggest an alternate mode of engagement with colonial education which fostered a generation of indigenous leaders rooted in the needs of their communities.

**9:20 — 9:40**

### **“Teachers amongst their own peoples:” Grand River, Ontario in the 19<sup>th</sup> century**

*Alison Norman*

This paper will discuss the research of my post-doctoral project. I will discuss the work of The New England Company, the Anglican missionary society who built schools and hired teachers in southern Ontario, and their efforts to hire Aboriginal teachers by the middle of the century. They believed that it was “most advantageous to employ Indian teachers, on account of their ability to explain to the Indian children their English lessons in their own language.” My paper will look at who these teachers were, both single, missionary men, and married women, and the impact that they had in their community.

**9:40 — 10:00**

### **The Problem With Plows: Examining the Role of Tillage in Iroquois Agriculture**

*Jane Mt. Pleasant*

Iroquoian agricultural productivity can be attributed to two primary factors: 1) access to large areas of fertile soils and 2) the absence of plows from indigenous cropping systems. Although plows have often been characterized as the mark of civilization, farming without plows conserves soil organic matter, providing essential nutrients for crops. Iroquois farmers in the 17th and 18th centuries produced 3 to 5 times as much grain per unit land area compared to their European counter-

parts. I argue that higher Iroquois productivity is directly related to the absence of plows, which enabled Iroquois farmers to maintain high levels of soil organic matter.

### **10:00—10:20 COFFEE BREAK**

**10:20 — 10:40**

#### **‘Building the Thinking’: Environmental Consciousness in the Philosophy of Haudenosaunee Leadership**

*Jessica Dolan*

This paper will explore several ways in which Haudenosaunee political and community leaders have regenerated environmental knowledge in their communities over the past fifty years based upon the oral tradition and cultural foundations of Haudenosaunee life ways. It will review four examples of where Haudenosaunee environmental knowledge can be found within communities of practice: in ongoing community education of the Great Law of Peace; through international diplomacy, advocacy and education; through the establishment of immersion schools, culture-based curricula, and museums/cultural centers; and through the framing and implementation of culturally-appropriate, holistic environmental restoration and protection projects that are based upon traditional knowledge. The aim of the paper is to suggest that environmental ethics are inculcated and regenerated within social networks and relationships, and to open up a discussion on the sources and roles of traditional environmental knowledge in the contemporary.

**10:40—11:00**

#### **Canoes and Horseshoes: Two Forms of Iroquois Souvenir Beadwork**

*Dolores Elliott*

Canoes and horseshoe are two of over eighty different forms of Iroquois beadwork that have been developed during the last two hundred years. Invented in the 1890's, they are still being created by contemporary Haudenosaunee beadworkers.

**11:00—11:20**

#### **Reading the Wampum in Contemporary Haudenosaunee Narratives**

*Penelope Kelsey*

This paper is part of a larger study of Haudenosaunee visuality, aesthetics, material culture, and print culture that focuses on these subjects through the lens of the literary and creative works of contemporary Iroquois intellectuals. These artists, authors, and filmmakers work with received traditions of Haudenosaunee knowledges, specifically wampum belts and their associated oral traditions, and they extend these knowledges through rearticulating wampum teachings in new contexts. The study considers the implications of their engagements with these traditions across multiple genres for present and future Haudenosaunee intellectuals and their allies in Native North American Studies. This paper will give an abbreviated overview of individual chapters on Shelley Niro’s *Kissed by Lightning* and the Clanmothers Belt, Tracey Deer’s *Club Native* and the Adoption Belt, Eric Gansworth’s *Smoke Dancing* and the Canandaigua Treaty Belt, and James Thomas Stevens’ *A Bridge Dead in the Water* and the Two Row Wampum.

11:20—12:00

**Book Reading**

*Maurice Kenny*

**12:00—1:30 LUNCH**

**PAPER SESSION**

MODERATOR: Kevin White

1:40—2:00

**J.N.B. Hewitt as Postindian Warrior: Reading Hewitt's Critique as a Mode of Survivance Hermeneutics**

*Troy Richardson*

This paper highlights the work of Tuscarora linguist and ethnologist J.N.B. Hewitt according to Vizenor's notion of postindian warriors of survivance. Vizenor's discussion of postindian survivance emerges through a rereading of the autobiographical writings of Eastman and Standing Bear, but does not often consider how Native writers of this era also developed modes of survivance through academic disciplinary knowledges. Hewitt employed the emerging discipline of linguistics to critique the dominate conceptions of Indigenous languages developed by Du Ponceau and Brinton and better describe the sophistication of Iroquoian languages in particular. Yet Hewitt's embrace of linguistics as a science to reveal the complexity of Mohawk, Onondaga and Tuscarora, among other languages, also led to some startling contradictions, specifically his embrace of cultural epoch theory. This essay explores how Hewitt enacted a postindian mode of survivance while inhabiting the complicated

2:00—2:20

**Suicide and Psychosis: William Fenton, Anthony Wallace, and the Pathological Origins of Modern Iroquois Studies**

*Jon Parmenter*

This paper is close critical reading of two mid-twentieth-century pioneering anthropological studies published in the Smithsonian Institution's Bureau of American Ethnology Bulletin (Fenton on Iroquois Suicide [1941] and Wallace's Freudian analysis of Tuscarora psychology [1951]), that arguably laid the methodological groundwork for the field/subfield of Iroquois Studies for the second half of the twentieth century. The paper explores the ways in which the concern shown by Fenton and Wallace for documenting and analyzing pathological behavior by Iroquois people exerted shaping influence on the orientation of 20th century scholarship on Iroquois people and communities.

**2:20—2:40**

**Seneca Cornet Bands**

*Jack T. Ericson*

In the mid-19th century cornet bands became very popular both in the white and native communities. Among the Senecas bands were formed, reformed and continued into the 20th century. One of the most famous and long lived was the Lay Band located on Cattaraugus Territory. Often these bands travelled in the summer from spa to resort hotel, providing income for the band members.

**2:40—3:00**

**The Haudenosaunee and the Woman's Christian Temperance Union**

*Thomas J. Lappas*

In the late nineteenth century, the Woman's Christian Temperance Union became the largest women's political organization in the world. It was particularly prominent in New York State. Its message of women's rights and abstinence from alcohol resonated and attracted to its membership many Haudenosaunee women, many of whom already possessed political power in their own communities and had already been urging their communities to reject alcohol. This paper will explore the ways that Haudenosaunee women (and some men) participated in the WCTU. It will also examine the failures of the WCTU's largely Euro-American leadership to recognize the particular political and cultural realities in Native North America.

**3:00—5:00 FREE TIME AND COFFEE BREAK**

**5:00—6:00 REUNION**

**6:00—7:30 DINNER**

**PAPER SESSION**

MODERATOR: Carl Benn

**7:40—8:00**

**The Lenopi Move from Brotherton, NJ to Oneida Country: Those Who Left and Those Who Stayed**

*Marshall Joseph Becker*

In 1758 the New Jersey colony settled outstanding land claims of all three tribes native to the region. The Lenopi (Teedyuscung's people), living south of the Raritan River, received some 3,000 acres on which to settle. Their decision in the 1790s to relocate into Oneida territory generated claims to the Brotherton tract from Lenopi still living a traditional foraging life in the heart of the state. These claims reveal linguistic and cultural survival well into the nineteenth-century.

**8:00—8:20**

**The Story of Angel and Polly**

*Susan A. Brewer*

This paper explores the contested history of Oneida lands in central New York by investigating one piece of land and the people who lived on it. The telling of the story of Angel DeFerrier (1769-1832) and Polly Denny (1774-1853), who settled on this land in the early 1800s, reveals diverse perspectives. Angel has appeared as a French royalist émigré, a friend of the Oneidas, a cultural broker, and a deceitful land grabber. His wife, Polly, has been described as the half-breed child of a French captive and his Oneida wife, a beautiful savage, and a civilized lady. Such a story suggests the complicated identities of this land and its people.

\_\_\_\_\_ **SUNDAY** \_\_\_\_\_

**8:00 BREAKFAST and BUSINESS MEETING**

**PAPER SESSION**

MODERATOR: Dolores Elliott

**9:20-9:40**

**Enterprising Iroquois in the Nineteenth Century**

*Melissa Otis*

The period after the American Revolution was an extraordinarily difficult time for the Haudenosaunee and other Native peoples in the northeast. Despite the life-altering changes that occurred, some Mohawk connected to Akwesasne and Oneida peoples made efforts to adapt to changing times and experimented with entrepreneurship in the Adirondack region of northeastern New York State. These efforts were varied and included examples of owning and running stores, at least one restaurant, and a small hotel. In addition individuals organized groups to work in resource-industry jobs such as lumbering and tanning. This paper provides examples of these entrepreneurial efforts and argues that while the nineteenth century was a devastating time for the Mohawk and Oneida, it was also a period that allowed for experimentation with modernity within this place.

**9:40-10:00**

**Ongwehonwe Future as Digital Prophecy?**

*Jolene Rickard*

Since the first salt photographic print, contemporary Ongwehonwe artists have embraced visualizing technologies as central to creating aesthetic thought. Today's version of the technological interface is machinima - a cinematic 3D real-time computer graphics program - and the site of exploration for Mohawk artist, Skawennati's multi-platform project Time Traveller. Constructed as four episodic Ongwehonwe and indigenous histories, Time Traveller, provides the opportunity to consider the intersection of time, prophecy and technology. Time Traveller will be discussed comparatively with the work of contemporary Mohawk artists, Alan Michelson and Greg Staats.

**10:00—10:20**

**Arthur Parker's Iroquois Dioramas: Integrating Fieldwork, Art, and Museum Interpretation**  
*Betty J. Duggan*

In 1906, Arthur C. Parker (Seneca) began a noted 20-year tenure as the first New York state archaeologist. During this period, headquartered at the New York State Museum (NYSM), Parker also conducted ethnographic field research and published extensively about Iroquois culture, history, and beliefs. Nearly forgotten today, is his long development of several then world-renowned, Iroquois Village Life dioramas for the NYSM. In these, he brought together the Museum's Iroquois collections, his archaeological and ethnographic field research, and artisan-commissioned objects and props, with the skills of noted sculptors, artists, and Iroquois craftspeople and elders, to illuminate themes of Iroquois daily activities, crafts and industry, farming, and ceremonial life.

**10:20—10:40 COFFEE BREAK**

**PAPER SESSION**

MODERATOR: Francis Scardera

**10:40—11:00**

**What Do You Get When an Environmental Scientist, an Archeologist, and a THPO Get Together on the Grasse River (Nikentsiake) in a Canoe?**

*Jessica Jock*

Early 21st century changing landscape proposals often dictate new industrial, and/or green energy development. Natural resources are often managed by federal and/or state regulatory authorities, with an undefined role by tribal entities to oversee environmental disturbances. Projects that may affect tribal resources and unidentified archeological sites may need more than just status quo consultation. This paper will present a summary of how an interdisciplinary approach using traditional ecological knowledge, western science, historical research, and archeological field reconnaissance, was used by Mohawks to follow Federal Energy Regulatory Commission's (FERC) process for a Phase I Investigation, with a twist. By looking backwards, and forwards, an Akwesasnon perspective of potential cumulative impacts to Mohawk resources by a hydroelectric proposal was developed over the course of 5 years.

**11:00—11:20**

**Keepers of the mounds: archaeological documentation on a 1500-year tradition of construction and use of annular mounds at Perch Lake, Jefferson County, New York.**

*Julieann Van Nest and David L. Asch*

In the vicinity of Perch Lake are 70 low ring-shaped mounds. Geoarchaeological studies show that they are planned, carefully-made structures of earth and stone, internally complex with sharply delineated outer margins. They contain much charcoal and burned rock but few other artifacts. No human remains have ever been found in them. They lack plant or animal remains expected if they were food-processing sites or habitation structures. Radiocarbon dating places construction and use between 50 BC and AD 1425. The Perch Lake mounds, we conclude, represent a distinctive, long-lasting, local tradition of mound building and ceremonial fires.

**11:20– 11:40**

**Reflections on the Corey Site, a 15th century Cayuga Village**

*Jack Rossen*

This presentation is a retrospective of the site investigations at Corey, a 15th century Cayuga village. It was test excavated by Marian White in 1970 and re-excavated in 2003 and 2005. Located on a cliff line promontory east of Cayuga Lake, Corey has a double-earthen embankment, a formal shorthouse, a ground stone work area, and a pathway to an herb area. Detailed ceramic, lithic, faunal and botanical analyses give insights into activities and the mixed economy. Last but not least, the Corey site was a place where the emerging ideas of indigenous archaeology and collaborative research were explored.

**11:40-12:00**

**St. Lawrence Iroquoians in Northern New York: Past, Present, and Directions for the Future**

*Timothy J. Abel*

For over a century and a half, researchers have pondered the numerous earthen enclosure settlements in Jefferson and St. Lawrence Counties, New York. Despite being among the most densely populated areas of New York in late prehistory, archaeologists have only sporadically sought to conduct research and answer key research questions about who these populations were, where they came from, and what happened to them at the boundary between prehistory and history. This paper summarizes that past research, research of my own between 1994-2001 and, finally, discusses some fertile topics for future research.

**12:00-12:20**

**Red Stone from 1688-1754 Seneca Iroquois Sites: Sources and Uses**

*Kurt Jordan, Charlotte Pearson and Darren Dale*

During the 1688-1754 period, Seneca Iroquois peoples used two categories of red-colored lithic raw materials: fine-grained red pipestone and coarser red slate. These came from several distinct geographical sources (often presumed to be Minnesota and Wisconsin and the New York-Vermont border region, respectively), and likely entered Iroquois sites in New York's Finger Lakes region along different trade routes involving separate sets of Native trade partners. This paper reviews historical trends in Seneca use and manufacture of red stone items, and presents the results of a provenance study for these materials using Scanning X-Ray Fluorescence Microscopy (SXFEM) and hierarchical cluster analysis.

**12:20-12:30**

**Projectile Point Refit Study**

*William Engelbrecht*

A large number of projectile point bases, point mid-sections, and point tips were recovered during 17 seasons of excavation at the Eaton Site in West Seneca, NY. A total of 115 matches were found between these fragments. A small subset of these refits is discussed here along with possible interpretations.

**12:30 LUNCH**

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

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(alphabetical order)

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## NOTES

# NOTES

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**CHEROENHAKA (NOTTOWAY) INDIAN TERRITORY**



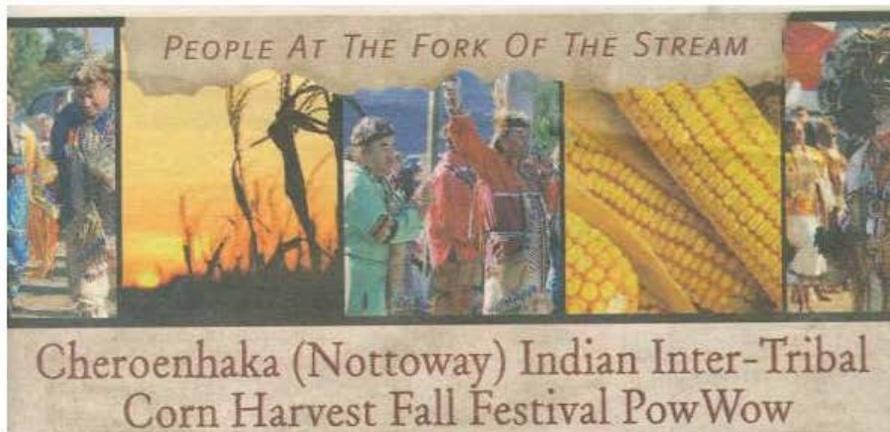
**"CATTASHOWROCK TOWN"**

NATIVE PALISADE FORT  
TRIBAL INTERPRETATIVE TRAILS  
POWOW GROUNDS - NATIVE SWEAT LODGE

**\*\*\* GRAND OPENING \*\*\***

**NOVEMBER 16, 2012 – SCHOOL DAY: 9 AM – 2 PM (see agenda)**  
**NOVEMBER 17, 2012 – CORN HARVEST POWWOW: 9 AM - SUNSET**

**\*\*\*\* CHEROENHAKA (NOTTOWAY) INDIAN TRIBAL GROUNDS \*\*\*\***  
**OLD BRIDGE ROAD, COURTLAND, VA 23837**



Cheroenhaka (Nottoway) Indian Inter-Tribal  
Corn Harvest Fall Festival PowWow

**CHEROENHAKA (NOTTOWAY) INDIAN INTER-TRIBAL CORN HARVEST  
FALL FESTIVAL**

**>>>> SCHOOL DAY <<<<<  
“GRAND OPENING”**

**NATIVE PALISADE FORT – “CAT-TAS-HOW-ROCK TOWN”**

Across From 24383 Old Bridge Road, (Rt. 742) Courtland, Virginia 23837

*“Come See What William Byrd Saw When He Visited Our Tribal Land Here In What Is Now  
Southampton County On April 7 & 8, 1728”*

**\*\*\*\* SCHOOL DAY AGENDA \*\*\*\***

**NOVEMBER 16, 2012 : 9:00 AM – 2:00 PM**

8:45 AM - Arrive at Historic Village – “Cattashowrock (Cat-tas-how-rock) Town”

9:00 AM - Visit American Indian Arts & Craft Demonstrators

American Indian Beading / Basket Weaving

Blow Gun Demonstration / Hide Tanning

Hand Drum

Flint Knapping

Indian Artifacts – ASV Nansemond Chapter

10:00 AM- Native Drumming & Dancing

10:30 AM- Language Booth – Speak our Iroquoian Tongue

11:00 AM- Luis Salinas & Aztec Dancers

11:45 AM- Lunch Break / Cheroenhaka (Nottoway) Indian History  
with Chief Red Hawk

12:30 PM- Tour the Native Palisade Fort “Cattashowrock Town”

2:00 PM- Load Buses & Return to Schools

**Cost per Student - \$3.00 (Group Rate)**

**>>>> SOL APPROPRIATE <<<<<**



Chief Red Hawk

Cheroenhaka (Nottoway) Indian Tribal Land – “Cattashowrock Town”

POC: Chief Walt “Red Hawk” Brown

Tribal Website [www.cheroenhaka-Nottoway.org](http://www.cheroenhaka-Nottoway.org)

Email: [wdbrowniii@aol.com](mailto:wdbrowniii@aol.com) – 757-334-5510

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