

Conference on Iroquois Research



Fostering and promoting research on the Haudenosaunee since 1945

October 4-6, 2013

Cortland, New York
Hope Lake Lodge
(near Greek Peak Mountain Resort)

Final Program

Last revision: September 27 2013

FRIDAY

1:00-4:00 FIELD TRIP to Ste. Marie Among the Iroquois/Skä•noñh Center
moderated by Brian Rice; **Meet at the site at 1 pm**
Directions: <http://www.skanoñhcenter.org/map-directions/>

4:00-5:30 pm— Registration in Lobby until 5:30, then at the Acropolis

5:30-7:00 pm— DINNER at the Acropolis

7:00—7:10

**Welcome at the Woods Edge, Announcements & Tributes
Terry Abrams and Francis Scardera**

Paper Presentations at the Acropolis

MODERATOR: Terry Abrams

7:10—7:30

The Royal Proclamation at 250: temporary good intentions and unintentional effects

Paul Williams

Two hundred and fifty years ago, King George III issued a Proclamation. In Canada, it became known as the “Magna Carta of Indian rights.” In the United States, it remained a blip in history, best recalled as one of the provocations of the American Revolution. The Canadian Royal Commission on Aboriginal Peoples considered marking this anniversary with a new Royal Proclamation, renewing the relationship between the Crown and Aboriginal peoples. That hasn’t happened. Instead, the Proclamation itself has been cited in dozens of court decisions, without the historical scrutiny and legal analysis it deserves. It is like watching the construction of a legend, its intent and effect shaped to meet modern needs.

Consider the practical effect of the Proclamation, from its use by Sir William Johnson, the Imperial Superintendent General of Indian Affairs, as part of his peacemaking toolkit after the short, sharp war of 1763, to its replacement by the 1768 Treaty of Fort Stanwix, which created a permanent boundary that lasted all of eight years. Consider the legal and political meaning of some of the Proclamation’s carefully chosen language: “Nations or Tribes of Indians”; “with whom We are connected, or who live under Our Protection”; “reserved to them, or any of them, as their Hunting Grounds.” Consider the effect of the Proclamation on the ground, from George Washington’s cynical reaction to the Algonquins’ reverence for it as a sacred document. Consider these, because the Proclamation is still relevant, in Canadian law, after two and a half centuries. Happy anniversary, Royal Proclamation!

7:30-7:50

WAMPUM KEEPERS: Retaining Diplomatic Belts among the Iroquois

Marshall Joseph Becker

The known records referring to Native storage of wampum provides insights into how diplomatic belts and strings were held as communal property. Wampum bands held by tribes in the Core Area were communal property. Records referring to the storage of belts reveal difficulties in preserving

their “public” nature as early as the mid-Eighteenth century. Belts in the care of specific individuals were appropriated as personal property as early as 1750. The title and tasks of a “wampum keeper” came into use after 1800, when the functions of diplomatic wampum were coming to an end. The selection of “keepers” and the transmission of the title have never taken place according to any of the rules formulated during this period.

Book Review Panel

MODERATOR: Terry Abrams

7:50—8:10

Reflections

Brian Rice

8:10—8:40

Brian Rice’s *The Rotinonshonni: A Traditional Iroquoian History Through the Eyes of Teharonhia:wako and Sawiskera (The Iroquois and Their Neighbors)*

Panelists: Kevin White, Michael Galban

_____ SATURDAY _____

8 AM—BREAKFAST at the ACORN GRILL

BOOK ROOM in the Leonidas room at the Acropolis

SILENT AUCTION

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 at the Acropolis

MODERATOR: Lisa Marie Anselmi

Tonawanda Weirs, Wyns Farm Weir, and Others: The More Things Change, the More They Stay the Same

Ellie McDowell-Loudan

Wyns Farm weir on the Otselic River, and the Tonawanda Creek weirs, show how important fishing has been and continues to be. The locations of such stone structures are not an accident. They have significance today as traditional fishing places. Ecologically the localities are rich habitats where wildlife congregates. Topography changes with flooding, thus weirs may generate some continuity in parts of the landscape via directional water flow at the vortex.

Understanding Gendered Activities from Surface Collections: An Analysis of the Parker Farm and Carman Iroquoian Sites

Megan Willison and Kathleen Allen

This project involves studying Iroquois female and male complementary tasks through the use of surface collection materials from the Parker Farm and Carman Cayuga sites. These economic behaviors, as primarily dictated via societal gender norms, are analyzed in regards to their spatial

location in order to showcase economic activity areas and create a broader conception of how the Iroquois utilized their landscape for daily, seasonal, and yearly projects. Surface collection procedures are the first step in the excavation process and can provide a plethora of enlightening information on the general spatial dynamics and distribution of artifacts at a given site.

Archaeological Remote Controlled Multi-rotor Imagery Devices

Logan Brien

Aerial imagery of an archaeological study area can provide the user with an overall view of the site to contrast and integrate the various ground level perspectives into an overall site model. Unfortunately traditional aerial imagery is often prohibitively expensive to obtain new, and if already available through other sources, it may be out of date and/or not of significant resolution for important details to be determined. Multi-rotor, remotely controlled helicopters provide an alternative-imaging platform for aerial collection for a fraction of the cost. Using this platform, high-resolution digital imagery at low altitudes can be collected of the study site; processed and provided to the user, often within the same day, depending on processing specifications. Additional sensors may be mounted on the platform utilizing portions of the electromagnetic spectrum other than the visible spectrum. This has the potential for providing clues as to what may be occurring beneath the top level of soil throughout the site.

Quakers Among the Haudenosaunee: A Projected Online Resources of Primary Documents

Christopher Densmore

Friends Historical Library of Swarthmore College has been scanning and digitizing several previously unpublished 18th and 19th century journals of Quaker visits to or work among the Stockbridge, Brotherton, Oneida and Seneca. This poster session will review the scope of the project and the planned format of the final product. This session is to publicize this resource and to solicit suggestions from researchers how to make the product as useful as possible for Iroquois research.

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

Paper Session at the Acropolis

MODERATOR: Ellis E. McDowell-Loudan

9:00 — 9:20

Seneca Colonial, Missionary, and Military Records

Penny Kelsey

This paper reports on the collaborative process of assembling an anthology of writings on Seneca people before 1848. It is borne out of an ongoing book project that is still in its nascent stages. Working with Randi Lopez, a Chicana Studies scholar, I have collected records regarding Seneca people from the Denonville and Sullivan-Clinton campaigns, from the Jesuits, the Quakers, and the Presbyterians (i.e., Laura and Asher Wright, Harriett Caswell Parker), and from Haudenosaunee peoples themselves (i.e., Governor Blacksnake, Caroline Parker).

9:20 — 9:40

Our 'ring' of chiefs

Kathryn Lavelly Merriam

Tuscarora ethnologist J. N. B. Hewitt was living in Washington, D.C. in 1915 when the Tuscaroras of New York were selling their limestone. He enlisted U.S. Senators to scuttle a bill in Congress approving the sale, which was a good thing, because the price offered was far below market value. Hewitt suspected treachery on the part of some chiefs, and yet he saw an opportunity to revive traditional Iroquoian political harmony in this sad event. Hewitt wrote to a concerned Tuscarora friend that he should “seek to create a new spirit among the warriors and chiefs—the noble spirit of working together for the common interest.”

9:40 — 10:00

Ogwehonwe Neha: A Hodinohsoni Research Methodology

Darren Thomas

Critical pathways for liberation of Indigenous populations comes from “re-membling” our Indigenous ways of knowing, “decolonizing” the Indigenous mind and “re-building” our Nations. Indigenizing the academy allows our original ways of knowing to create space, for Indigenous scholarship to reclaim Indigenous knowledge and reality. By visiting with Hodinohsoni knowledge holders, this MA thesis translates Hodinohsoni reality, ways of knowing, values, and methods of acquiring knowledge into an Indigenous research methodology. The ongoing introduction of Indigenous knowledge into a theoretical positioning within the academy, creates opportunity for Indigenous methodologies to inform strategies for health and wellbeing, decolonization, liberation, self-governance, and self-determination.

10:00—10:10

Indigenous Knowledge Promoted Through Art and Oral Customs As Resistance to Historical Trauma

Saya Bobick

The interconnected role of indigenous elder members in educational cultural practices encourages observance of knowledge building and healthy behaviors as opposition to historical trauma. Culturally relevant customs and oral traditions have an important role within their interdependent Native communities. Elders bring lived experience, wisdom, and connection to heritage for Native American communities. Traditional artistic and storytelling activities support societal wellness as well as providing experience, wisdom, and connection to heritage. Coping skills are enhanced through the valuable contributions of elder members engaged in traditional practices.

10:10—10:30 COFFEE BREAK

10:30—10:50

"Elders New Voice": An Akwesasne Radio Series of Historical and Cultural Importance

Brian Rice

In the 1980's, I acquired ten out of thirteen cassettes from a radio series that was produced in 1986 called Elders New Voice. It included Ernest Benedict (2), Francis Boots (2), Dan Thompson, Cristina Jock, Julias Cook, Cecelia Mitchell, Ron Lafrance, Ted Barnes and Edgar Jock. I am in the process of tracking down the three missing cassettes by Tom Porter, Ann Jock and Georgia Thomas. The cassettes are documentation of historical and cultural importance for the Mohawks of Akwesasne. I will be making digital copies and presenting segments of the series at the conference with the belief that they still have relevance for the people of Akwesasne.

10:50—11:10

That You May See and Speak to Us Clearly: Dynamics of Relations and Communication

Jeffrey Lambe

There are common “threads of emphasis” that describe ways of engaging social relationships and communication found in cultural, historic, and contemporary Haudenosaunee narratives. These include the Kahniakchaka oration that describes the establishment of the clan system, orations related to Kaianaraserakowa (the Great Law of Peace), the treaty record, and the ‘At the Woods Edge’ ceremony. Through emphasizing elements of Indigenous oral tradition and comparing metaphoric elements of cultural, historic and contemporary Haudenosaunee narratives, this discussion will present dynamics of social relationships and communication that are among the oldest forms of negotiating diversity in the Northeastern region of Turtle Island.

11:10—11:30

Tékeni Teyohà:te in John Arthur Gibson’s “Myth of the Earthgrasper”

Amber Meadow Adams

As an early formalization of relations between the Haudenosaunee and Europeans, the Tékeni Teyohà:te (“Two Row” wampum) encodes principles as old as Haudenosaunee cosmology. Evidence of the keystone of these principles – equilibrium through mutual non-interference – appears in J.N.B. Hewitt's 1928 publication "Myth of the Earthgrasper," his written record of Skaniatariio John Arthur Gibson's Onondaga-language version of the Haudenosaunee story of Earth's creation. As the means of resolving the fundamental conflict between Taharonhiawakon and Tawiskaron, Earth's brother creators, the Tékeni Teyohà:te reveals roots much deeper and implications – cultural and political – much broader than scholarly discussion has yet fully explored.

11:30—11:50

The Skā·noñh—Great Law of Peace Center as Collaborative Space at Onondaga Lake Park

Philip P. Arnold

Skā noñh is a greeting in Onondaga that means "peace" and "wellness." During 2013 a collaborative between four institutions of higher education, county government, a private museum and the Onondaga Nation are creating a new center that focuses on teaching the living legacy of the "Great Law of Peace." Onondaga Lake is one of the most important places in the accounts of the founding of the Haudenosaunee, or “People of the Longhouse.” At least 1000 years ago on its shores was established

what has been translated as “The Great Law of Peace,” and has been continuously active from time immemorial until today.

11:50—12:10

“Entertainer, Activist, and Entrepreneur: The Life and Times of Chief Thunderwater”

Gerald F. Reid

“Examination of the life and work of “Chief Thunderwater,” leader of the Council of the Tribes and a key figure in the “Thunderwater Movement,” offers a unique window on Native experience, the development of Haudenosaunee identity and nationalism, and the attitude and tactics of Canada’s Department of Indian Affairs toward Haudenosaunee political activism in the late nineteenth and early twentieth centuries.

12:10—12:30

"Demystifying the Story of Tuscarora Activist Wallace 'Mad Bear' Anderson"

Laticia G. McNaughton

Wallace “Mad Bear” Anderson was a Tuscarora medicine man and indigenous rights activist leader active throughout his life. Anderson had the audacity to stand up against tribal government corruption and federal/state and corporate forces that threatened tribal sovereignty. His actions contributed to a foundation of Indian activism and unity surpassing tribal and nation-state imposed borders. Despite his accomplishments and efforts, very little comprehensive scholarship exists about his life and Anderson’s legacy is instead shrouded in controversy, belittled, ignored, or romanticized. This paper presents my research that attempts to provide a more complete picture of Mad Bear’s life as an activist.

12:30—2:00 LUNCH and Business Meeting at the Acropolis

PAPER SESSION at the Acropolis

MODERATOR: Dolores Elliott

2:00—2:20

The Exploration of the Relationships between the Senecas and their Homelands through the Work of Eric Gansworth and Milton Rogovin

Urszula Piasta-Mansfield

In the wake of the 400th anniversary of the Two Row Wampum Treaty between the Haudenosaunee and the Dutch, repeated attempts at renewing and extending its organizing principles have centered on relationships not just between the Haudenosaunee and their non-Native neighbors, but also their relationships with each other and with their lands. Emphasizing these relationships contributes to the decolonization of the projection of and expectations about Indigenous People’s lives and histories. My project, which focuses on such relationships, grew out of collaboration between the Senecas, Milton Rogovin (photographer), and Eric Gansworth (Onondaga writer, poet and artist), from whose collaboration grew the book *From the Western Door to the Lower West Side*, which hinges on both the relationships of these three participants with each other and with

the Seneca homelands that stand at the center of this confluence.

2:20—2:40

Wampum, Relationality, and Cleaning the Chain in Eric Gansworth's Literary and Visual Arts

Nicholle Dragone

As a storyteller, Eric Gansworth, creates a complex web of relationships between us, as his audience; himself, as the storyteller; and, the subject of his stories. His poetry, novels and visual arts often serve as gentle reminders about our relationality with and relational accountability to each other, the natural world and, even to the subject of the stories. This paper explores how Gansworth works through his literary and visual arts to teach us how wampum functions both in his work and in Haudenosaunee society to not only story and shape relationships into being but also to clean and maintain these relationships.

2:40—3:00

A Tuscarora Perspective of Play

Adena Sexton

Play seems to be more of an integrated aspect of daily living than a separate, work-before-play phenomenon. The meaning of play to Tuscarora mothers and grandmothers has been qualitatively explored, in juxtaposition to an Euro-American view of play. Also uncovered was the seemingly immense influence of family relationships within the context of play. Yet Tuscarora students appear to be immersed in a school culture that seems to severely limit play's influence. This paper seeks to awaken the need for further exploration and possible resolutions.

Book Review

MODERATOR: Terry Abrams

3:00—3:30

2013: A Year of Iroquois Centennials

Tony Wallace

Tony Wallace's Tuscarora: A History (Tribal Worlds: Critical Studies in American Indian Nation Building)

3:30—5:00 Free Time

5:00—6:30 Reunion& DINNER at the Acropolis

FILM & PAPER SESSION at the Acropolis

MODERATOR: Carl Benn

6:30—7:30

Katsitsianni Fox Films

7:30—7:50

Indigenous Difference at the Canada/US Border

Ian Kalman

How do people experience borders differently? My research asks this question in the context of Akwesasne, a single Mohawk community straddling the geopolitical boundaries of Quebec, Ontario, and New York State. Through a year-long period of participant observation, surveying, and interviewing with both Akwesasronon and customs officers servicing local ports of entry, I examine how the border is experienced in terms of law, tradition, technology, and interaction. This paper presents a background on Akwesasne's unique geopolitical situation and offers preliminary findings. I look forward to asking fellow conference-goers for advice as I begin dissertation writing.

7:50—8:10

The 1990 Oka Crisis in documentary film: Kanehsatake: 270 Years of Resistance as, and through, visual sovereignty

Isabelle St-Amand

This paper will examine Alanis Obomsawin's documentary film Kanehsatake : 270 Years of Resistance through the lense of the notion of visual sovereignty developed by Michelle Raheja (2007). Discussing political event, film practice and interpretation, I will highlight how visual sovereignty can shed light on this documentary film about a land dispute which brought to the center of public debate issues of land and sovereignty, and which generated new and often negative representations of Indigenous peoples that were widely circulated in the mass media. I will examine how documentary film, as a medium involving history, politics, and the media, could impact on the making as well as on the telling of an event such as the 1990 Crisis.

_____ SUNDAY _____

8:00 BREAKFAST at the ACORN GRILL

PAPER SESSION at the Acropolis

MODERATOR: Lisa Marie Anselmi

9:00—9:20

A Nation and Settled on the Land: the Struggle for Tiononderogue

Ann Hunter

Much has been written about the means employed by England and the United States to dispossess the Six Nations from their homeland, generally focusing on the big picture and the most obvious frauds. This paper zooms in to take a closer look at the hundred year history of the Tiononderogue "patent" by which the City of Albany acquired a relatively small piece of Mohawk land with significance disproportionate to its size because it was the site of one of the two major 18th century Mohawk castles. A close look at the origins and history of the claim provides an early example of the use of a legal trust in the interests of colonization and explains aspects of the behavior of key players in

the Revolutionary War that might otherwise be hard to understand.

9:20—9:40

“From at the Forest’s Edge to Working in the Woods: Iroquois Labor in the Adirondacks during the Long Nineteenth Century”

Melissa Otis

Following the Revolutionary War, Mohawks tied to Akwesasne and some Oneida adapted to the changing socio-political and economic times by going into their former hunting territory of the Adirondacks for work. At first they continued to use the area as they had in the past by performing traditional hunting, trapping, and probably mining labour there; but, as Euroamerican settlement arrived some chose to work in industries such as lumbering, tanning, railroad, and tourism. This paper describes the variety of work Iroquoian people were involved in and some of the adaptations they made in order to move forward in a new world of limited mobility and changing opportunity during the nineteenth century.

9:40—10:00

Upheaval and Change in Tuscarora Communities on the Borderlands of the Northeastern and Southeastern Woodlands during the Early Colonial Period: Documenting Early Cultural and Racial Blending of the Tuscarora in Colonial Carolina and Virginia

Arwin D. Smallwood

One of North Carolina’s greatest mysteries lies in the question, “What happened to the Lost Colony?” Numerous books, articles and plays have been written speculating about what happened to these people. Where they killed? Did they move into the interior? Were they captured by Indians? Recent DNA testing performed on a number of groups in Eastern North Carolina and Virginia as well as the historical record provide fascinating clues. This paper attempts to offer a theory on what happened to these colonists and also explain some of Eastern North Carolina’s and Virginia’s forgotten history – particularly that of the Tuscarora and their interactions with Africans and Whites.

10:20—10:40

African and Tuscarora Marronage in the Carolinas: An Examination of Collaboration and Racial Mixing of Tuscaroras and Africans in Early North and South Carolina

Ainsworth L Tracey

Within North and South Carolina’s Swamps, North America’s largest and most notable Maroon and Native societies existed. Swamps were safe havens for all who dared to escape bondage and establish free communities in opposition to a slave based sociopolitical system and economy. These societies often defended their freedom through guerrilla warfare. During first contact African maroons often raided Native American villages, plantations and white settlements. Later, after Native communities were destroyed by disease and warfare with whites, displaced Natives and African maroons readily merged creating powerful alliances and blended peoples. This presentation will examine how these people created creolized communities and cultures in the swamps and mountains of North and South Carolina.

10:40—11:00

Westward the Iroquois

Jean Barman

The proposed paper focuses on two generations of Iroquois. At its height during the first half of the 19th century, the Pacific Northwest fur trade attracted 175 Iroquois from the Montreal area who can be tracked by name. Partnering with local indigenous women or with earlier Iroquois' daughters, men instilled in their children the same strong sense of self they demonstrated in the workplace. Offspring's determination to make their lives on their own terms did not always correspond with others' expectations for them in rapidly changing times characterized by growing racism, but did not deter their continuing identification as Iroquois.

11:00—11:20 COFFEE BREAK

PAPER SESSION at the Acropolis

MODERATOR: Francis Scardera

11:20—11:40

The Keffer Site

Susan Dermaker

The Keffer site is a medium sized 15th century Wendat (earlier known as Huron) Iroquoian village located just north of the city of Toronto, Canada. In situ development for the earlier widespread Middleport period has been well demonstrated archaeologically. Typical 'Wendat' ceramics, including the ever present Huron Incised, appear in abundance throughout the site but the somewhat sudden appearance of Onondaga influenced pottery at this and other north shore Lake Ontario sites suggests new social networks were evolving and/or being exploited during this period.

In this presentation I will examine the possibility of a movement of eastern Lake Ontario Iroquois into the greater Toronto region and their subsequent integration into the Keffer community by discussing the preliminary results of investigation into intra-site and regional inter-site ceramic distributions.

11:40—12:00

On the importance of maize and other cultigens at the Droulers site, Quebec

Stephanie Trottier

Our research project focuses on the Droulers site; the most important iroquoian village of Saint-Anicet's complex of villages. The principal goal of this communication is to present the different elements enabling us to suggest that agriculture was the dominant subsistence strategy of the Droulers community. In order to do so, samples of the macrobotanical remains collected during the 2010-11 and earlier excavations have been analyzed. Taxa identi-

fication, ubiquity, morphology and spatial distribution will be amongst the subjects addressed. The results will allow us to verify to what extent they reflect the place of agriculture as suggested by the ethnohistoric accounts.

12:00—12:20

Conservatism and innovation in the decoration of Iroquoian pottery at the Droulers-Tsionhiakwatha site

Christine Perreault

The Droulers site ceramic traditions reflect the stylistic trends of the Late Woodland period and of the St. Lawrence Iroquoians who inhabited this. However, these decorative and stylistic trends do not follow the same stylistic evolution attributed to typical St. Lawrence Iroquoian vessels. The dentate stamp, attributed to the Middle Woodland period, is seen in important proportions on the site and is often used in combination with more recent pottery shapes and styles. We will examine the widely used dentate stamped pottery and what it teaches us about the community that inhabited this village site. It is our opinion that the conservative and innovative characteristics of this pottery play a role in recognizing the cultural identity of this village. This decor may however pose a problem when dating a ceramic collection.

12:20—12:40

The Eaton Site Revisited and Resettled: Evidence from Gunflints

William Engelbrecht

Eaton is a multi-component site located within what was the Buffalo Creek Territory. There was believed to be a 230 year gap in occupation on the site between a mid-16th century Iroquoian village and a Buffalo Creek period cabin. Study of 12 gunflints from Eaton assumed to date from the Buffalo Creek period suggests that at least some of these gunflints may have been discarded earlier during the presumed gap in occupation. When one considers the history of the Niagara region during the 18th century, it seems likely that at least some of those settling at Buffalo Creek in 1780 had already visited the area.

12:40—1:00

On the Trails of the Iroquois: An Overview and Review of the Exhibition and Project
Betty J. Duggan

Arguably, the largest, most comprehensive exhibition on the art and material culture of Haudenosaunee ever mounted opened in March 2013 at the Art and Exhibition Hall of the Federal Republic of Germany in Bonn. *On the Trails of the Iroquois*, guest-curated by ethnologist Dr. Sylvia Kasprzycki, began in that city and moves to Berlin in the fall. Drawing on collections from 60 museums and other institutions in North America and Europe, this rich and complex exhibition spans the centuries in presenting and interpreting Iroquois art in its many contexts, from prehistoric through contemporary times. As a contributing museum's curator (NYSM), I was involved with the project for 16 months, from working with the

loan, conservation, and interpretation of objects from the Lewis Henry Morgan Collection, as a catalogue essay author, and loan courier (for NYSM and Rochester Museum). Here I provide a visual and descriptive overview of the final monumental exhibition and catalogue, which is underpinned by the collaborative field and collections work of Dr. Kasprzycki and the Bonn staff with the participation institutions and Haudenosaunee nations, museums, and artists.

1:00—1:20

Strawberries, Birds, and Trees

Dolores Elliott

Haudenosaunee beadworkers have been creating beautiful purses, pincushions, and wall hangings since the 1790's. Most are embellished by thousands of sparkling glass beads sewn on a variety of colorful fabrics. For over two centuries the beadworkers have developed at least 80 different types. Three of them are featured in this paper. They are the three types that are three-dimensional; they are beaded on all sides and have no fronts or backs. They were developed in the late 19th century and are still being made by 21st century beadwork artists. Strawberries, the head of the medicinal plants were first made in western New York. Birds, made in several different forms, were made both in western New York and in the Montreal area. The rarest form of Iroquois beadwork creations are the trees that often feature small strawberries hanging from their branches and have a bird sitting on top. The creation and meaning of these beadwork types will be discussed.

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