

# Conference on Iroquois Research



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Fostering and promoting research on the Haudenosaunee since 1945

October 3-5, 2014

Java Center, New York  
Beaver Hollow Resort

Final Program

Last revision: September 29, 2014

\_\_\_\_\_ **FRIDAY** \_\_\_\_\_

4:00-5:00 pm— Registration

5:00-6:45 pm— DINNER

**6:45—7:00**

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

***Opening Thanksgiving Address G. Peter Jemison***

**Film and Paper Presentations**

MODERATOR: Terry Abrams

**7:00—7:40**

**Guswenta: Renewing the Two Row Wampum (film)  
Jack Manno (SUNY College of Environmental Science and Forestry)**

This 33-minute film features stunning footage of the 28 day paddling journey from the Onondaga Nation to the United Nations in New York City during the summer of 2013, along with powerful words from Haudenosaunee leaders including Onondaga Faithkeeper Oren Lyons, Onondaga Clanmother Freida Jacques, Mohawk spiritual leader Tom Porter, and Tadodaho Sid Hill. The film inspires people, indigenous and non-native, to consider our collective responsibility 400 years after the Two Row Wampum Treaty was created. Created by Gwendolen Cates, Guswenta won the award for best short film at the Rated SR Socially Relevant Film Fest in New York City.

**7:40—8:00**

**Bye, Bye, American Pie  
Paul Williams (lawyer)**

William Fenton and his associates dominated academic publication and discussion of Haudenosaunee history and culture for nearly fifty years. Fenton defended that dominance against “the young Indians,” whom he considered ignorant, disrespectful, uppity, and stupid. The spirited resistance Fenton and others led against the return of Confederacy wampums – even when they acknowledged that they were stolen – was based on the conviction that white professionals knew more than the Indians about their own culture and history, and therefore had become the rightful custodians of both the objects and the knowledge. It is time to chronicle both the attitude and its toxicity.

**8:00—8:20**

**The role of the Seneca in the French and Indian war  
Randy John (Seneca Nation of Indians)**

The Seneca were a significant part of the French and Indian War. They fought for both sides and likely against each other. The side that the strongest native nations took became the winning side in the first world war also known as the Seven Years War. The role of the Seneca as Native leaders carried over to what is commonly called “Pontiac’s Rebellion”. The significant peers of the young George Washington included the Seneca leadership.

\_\_\_\_\_ **SATURDAY** \_\_\_\_\_

8 AM—BREAKFAST  
**BOOK ROOM**

**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**

MODERATOR: Lisa Marie Anselmi

**Kanuhelatuksla Words That Come Before All Else An Oneida Way of Knowing Through the Words Of the Thanksgiving Address  
Neil W. Cornelius (Trent University)**

It is proposed that the Thanksgiving Address, which is based on the Haudenosaunee Creation Story and used to open all gatherings of the Onyota'a:ka/Oneida people in the traditional Longhouse will be researched with the assistance of fluent speakers to reveal the richness of Traditional knowledge embedded in the Onyota'a:ka words that is not immediately imparted to Onyota'a:ka second language learners. The proposal is intended to enhance Oneida Language programs by providing the Traditional knowledge along with language of the Thanksgiving Address.

**Safeguarding the Future of the Cheroenhaka (Nottoway) Indian Language Dar-Sun-Ke (Tongue)  
Colette Amici (Honorary Member, Cheroenhaka (Nottoway) Indian Tribe Southampton County, Virginia)**

The Cheroenhaka (Nottoway) Indian Tribe of Southampton County, Virginia's Language (Dar-sun-ke), is recorded in a "Manuscript" obtained from the American Philosophical Society, 105 South Fifth Street, Philadelphia, PA.

Currently, the Cheroenhaka (Nottoway) Indian Tribe, Southampton County, VA is undertaking efforts to re-introduce the tribal language to its members and to the community at large through word-a-week programs offered to tribal members, presentations given at their annual Powwows, school programs and speaking engagements to a variety of government and private organizations. Through a very active grant committee, the Cheroenhaka Indian Tribal Heritage Foundation is currently seeking opportunities to fund Cattashowrock (Cat-tas-how-rock) Town and the Cheroenhaka (Nottoway) Culture Center/Museum and Wellness Center/Non-denominational Worship Center. These and other tribal and public programs, sponsored by the tribe, will help others to relive the history, culture, and traditions of the Iroquoian speaking Cheroenhaka (Nottoway) Indians of Southampton County VA.

**Carrying the Burden of Life: a look into the artistic tradition of moose hair embroidery among Iroquoian women  
Michael Galban (Ganondagan State Historical Site)**

The embroidery arts among Iroquoian women has been widely focused on the strong beadwork tra-

ditions of the 19th century. However, there is an older and I argue more aesthetically and technically superior form of art which originates with women of the Northeast woodlands. Seventeenth century Iroquois women were singled out historically as among the greatest decorative artists in the known world by French observers and their work ranked among the most precious and valuable art available. I will explore the technical aspects of this art, share my research to date, as well as outline my long-term project goals for cataloging and studying this little understood art form.

### **Old Fort Niagara Native Interpretation**

**Belinda Patterson (Tuscarora Nation, Bear Clan/Old Fort Niagara Association)**

Purpose: To educate the general public about the many time periods of native history at Old Fort Niagara and its surroundings. Method: Offering school presentations that coincide with the Common Core Curriculum. Interpreting native history to the general public that visits the Old Fort Niagara Association.

### **Haudenosaunee Living History Society: Interpreting Native History**

**Belinda Patterson (Tuscarora Nation, Bear Clan/Old Fort Niagara Association)**

Purpose: To genuinely portray and represent Haudenosaunee culture and lifestyles from several different time periods. To educate not only ourselves, but to the general public as well. Method: The HLHS Group truly lives history by researching and recreating our past. Group members invest a significant amount of time and resources into their kit.

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

### **Paper Session**

MODERATOR: Ellis E. McDowell-Loudan

**9:00 — 9:20**

### **Local History Resources, Native American History and the Classroom**

**Heidi Bamford (Documentary Heritage Program)**

Based on several years of working with local sites, individuals and educators, this presentation looks at a more integrated and realistic approach to incorporating Native American history into school classroom lessons. The presenter offers revised ways of looking at the current New York State curriculum and offering news questions and new approaches for teaching all students about the past and ongoing presence of Native American culture in local, state and American history.

**9:20 — 9:40**

### **The Women's Keepings**

**Marcine Quenzer King (Seneca Cayuga Nation of Oklahoma)**

Early ethnographers and anthropologist were European men. Having come from their culture of patriarchy, they thought Haudenosaunee women had nothing of value to add to their investigations so they spoke only to the men. However, among the Haudenosaunee, the men kept their stories and the women kept theirs. We have the men's stories that have been written by the white men, but what is left of the stories of the women, still remain with the women. These stories are in danger of

being no more.

This is the search to find and tell these stories. As long as only the men's stories are told, there is only half of the history. I would like to share what stories I have found.

**9:40 — 10:00**

**The Curriculum of the Carlisle Indian Industrial School  
Joy Meness (Penn State University)**

Boarding schools have been a part of global education since medieval England, providing academic instruction to students, often with religious undertones (Cookson & Persell, 1985). Where once wealthy, upper class males attended boarding schools, the schools' arrival on the North American continent signaled a change in form and function, and they were adapted to educate American Indians (Grande, 2004; Reyner & Eder, 2004). Under orders carried out by members of the US military, both boys and girls were sent to boarding schools in order to be civilized into Christian society (Churchill, 2004; Fear-Segal, 2007; McDade, 2008). This paper examines the curriculum of the well-known Carlisle Indian Industrial School, a government run boarding school located in Carlisle, Pennsylvania from 1879-1918.

**10:00—10:30 COFFEE BREAK**

**10:30—10:50**

**“In Their hands the Indians Transport Dishes, Muslin and Calanderies”: Haudenosaunee Women Smugglers, 1700-1754  
Eugene R. H. Tesdahl (University of Wisconsin—Platteville)**

Smuggling often brings to mind modern examples of violent cartels trafficking alcohol, tobacco, or firearms across transnational borders. One would hardly suspect women as smugglers or items like furs and cloth as contraband. Such was the case in eighteenth-century North America. Haudenosaunee women, particularly Mohawks, were some of the most common transporters of furs from Montreal and superior English woolens from Albany in the early eighteenth century. This trade, labeled smuggling by European interlopers, dictated daily realities in the heart of Kanienke. The inter-imperial influence of Haudenosaunee women extended beyond the Hudson-St. Lawrence corridor remaking the early-modern Atlantic World.

**10:50—11:30**

**220 Years of Oral History Sustainability among Seneca Creation Narratives  
Kevin White (SUNY Oswego) with Eugene Tesdahl and Michael Galban**

In examining Seneca Creation narratives, a newly discovered version from 1678 adds depth to ongoing conversations and contemplations of Haudenosaunee cosmologies. Michael Galban, Dr. Eugene Tesdahl, with the aid of George Hammell produced one of the earliest versions of Seneca Creation by La Salle in 1678. Interestingly the La Salle version has much in common with Hewitt's work with Chief John Armstrong in 1896. White situates the newly discovered La Salle 1678 version among the other Seneca narratives of Creation. This version also raises unique and interesting questions about the sustainability and accuracy of oral history across 220 years.

**11:30—11:50**

**Recovering Yethinisténha Tsi Yonwenhtysá:ke: The Haudenosaunee Creation Story as a Map to Renaturalization**  
**Amber Meadow Adams (Deyohahage Indigenous Knowledge Centre)**

Renaturalization has become a term of urban planning and landscape architecture, yet its definition remains loose. Even the inclusion of “native” species rarely reflects knowledge of specific bioregions. The Haudenosaunee story of Earth’s creation presents a unique resource for renaturalization projects throughout the Haudenosaunee homeland. In many versions, key indigenous plant species appear at climactic moments in the plot. The story’s development parallels the succession of growth that takes place in the wake of ecological disaster. To demonstrate the reestablishment of a healthy biome, the Haudenosaunee creation story offers a set of ancient instructions for resolving a devastating modern crisis.

**11:50—12:10**

**“Kanien’keha, kahkwa, tahnnon oya:ta (Mohawk language, food, and body): Reflections on Haudenosaunee food sovereignty and language revitalization”**  
**Laticia McNaughton (University at Buffalo)**

This presentation will provide an overview of my thoughts and experiences on Mohawk language immersion, Haudenosaunee food lifeways, and healing of Native diet and body. My dissertation research explores the reindigenization of Native bodies through concepts of indigenous food sovereignty, ancestral diets, and food justice. Through community activities like gardening, cooking, foraging, seed-saving, hunting, fishing, and various means of self-sustenance, we are able to restore health to our nations. For this particular presentation, I will share my experiences with a Mohawk language-oriented community service project through Native American Community Services of Buffalo. For further information, visit my website at [indigenousfoodrevolution.blogspot.com](http://indigenousfoodrevolution.blogspot.com).

**12:10—12:30**

**Healing Mother Earth - A Project of Environmental Restoration at Onondaga Nation**  
**Jessica Dolan and the Protectors of Mother Earth Committee (McGill University/Greening Onondaga)**

In Haudenosaunee environmental philosophy, humans are not separate from the environment. The total environment includes everything, as mapped out and acknowledged by the Thanksgiving Address. A primary Onkwehonwe responsibility is to protect and care for Mother Earth. Citizens across the Confederacy take this value seriously and seek to implement it in a number of ways. At Onondaga Nation, a portion of the Greening Onondaga work crew has been focusing on an interconnected project of remediating one or more dump sites at the Nation, developing large-scale compost infrastructure for the Nation, and building capacity amongst community members to reduce and transform waste to healthy soil. The team is addressing the connections between waste and water contamination – the two most critical environmental concerns of this era. Composting is a way to literally heal the earth; supporting the average person’s ability to compost can bring about a restorative environmental justice. The Great Law itself draws the connection between sharing responsibility for stewarding the earth and building peace. This talk will explain the values, goals and processes of Greening Onondaga’s compost and waste project as part of supporting a healthy, autonomous, and sovereign Onondaga Nation and Haudenosaunee Confederacy.

**12:30—2:00 LUNCH and Business Meeting**

## **PAPER SESSION**

MODERATOR: Dolores Elliott

**2:00—2:20**

### **Toward a Short Biography of Joseph Brant Ed Countryman (Southern Methodist University)**

I've been invited by Routledge to write a short Brant biography. Nothing could challenge Isabel Kelsay's lifetime of research or her exhaustive detail, but the book is far too long even for most seminar use, and there has been a lot of scholarship since she published it thirty years ago. My writerly mandate is to emulate Edmund S. Morgan's elegant short study of John Winthrop, *The Puritan Dilemma*. I have several direct goals. First, I see the book as a companion to my recent *Enjoy the Same Liberty: Black Americans and the Revolutionary Era*, whose theme is what my subjects did with their times. It would be ridiculous to "generalize" from Brant but I want to explore how he did the same. I also see both books as studies towards a much larger project for Hill and Wang/Farrar Strauss Giroux on what we normally call the colonial, revolutionary, and early national periods, presenting what I think is going to be a completely fresh interpretation.

**2:20—2:40**

### **The Land of Dolly Doxtader Denny: At the Center and on the Edge of Oneida Territory Susan Brewer (University of Wisconsin-Stevens Point)**

Dolly Doxtader Denny (1756-1833) lived at the center and on the edge of Oneida territory throughout her extraordinary lifetime. The daughter of famed warrior Honyery Doxtader, she was born in Kanonwalohale during the Seven Years War. With her controversial husband John Denny, she had six children in German Flatts following the Revolution and moved to the western border of Oneida territory in the 1790s. When New York State made illegal purchases of Oneida lands, it granted properties to Dolly and her family. This paper explores tradition, loss, adaptation, and identity as it considers one Oneida woman's place on the land.

**2:40—3:00**

### **Confronting Crisis: Factionalism in Two, Mid-Eighteenth-Century, Oneida Communities Jamie Paxton (Moravian College)**

In the early 1760s, Oneida Castle endured a schism that resulted in the founding of a second community several miles away at Kanawalohale. Many scholars have interpreted the kind of factionalism that led to the splintering of Oneida Castle as a symptom of political and social dysfunction, as consensual governance broke down under the strains of colonialism. Unquestionably, the Oneidas did disagree over how to respond to the mounting crises at mid-century, but following Gerald Reid's argument for Kahnawake, I contend that factionalism imbued Oneida politics with the flexibility to adapt to the circumstances.

**3:00—3:20**

### **Iroquois Pronominal Prefixes, Finite and Templatic Percy Abrams (Syracuse University)**

A comparative study of the pronominal prefix systems of six Iroquois languages (Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora). The translation of words and texts show the need for a standardized way to refer (in English) to the semantic distinctions provided by the Iroquois Pronominal Prefixes. Other difficulties such as orthographic differences in the languages will be discussed as something to overcome. The phonemic and phonetic forms of the six Iroquois pronominal prefix systems will be compared and discussed. Finally, the semantic distinctions of the six pronominal prefix systems will be compared and discussed.

**3:30—5:00 Free Time**

**5:00—6:30 Reunion & DINNER**

**PAPER SESSION**

MODERATOR: Carl Benn

**6:30—6:50**

**The Haudenosaunee, Imperial Enterprising, and the Ohio Country, 1768-1784**

**William J. Campbell (California State University)**

By examining evolving concerns, motivations, and strategies of the Haudenosaunee, British, and American representatives during a volatile fifteen-year period, my paper will underscore the combination of forces that not only provided for the legal justification for the colonization of the Ohio Country and its peoples, but also the principle role the Haudenosaunee played in the opening of a new region to European colonization. Furthermore, a comparison of the 1768 and 1784 treaties show how past alliances built on kinship ties and manicured patronage had been replaced by newly defined ideas about negotiations and unions with the continent's first peoples. In the end, the treaties reveal both the legal beginnings to the colonization of the Ohio Country, as well as the height and dramatic decline of the Iroquois Confederacy in early North America

**6:50—7:10 & 7:10 —7:30**

**Iroquois-Language Documents in the Kirkland Collection**

**Karim Tiro & Clifford Abbott (Xavier University/ University of Wisconsin-Green Bay)**

We will present an overview of work translating thirty Iroquois-language documents, written between 1768 and 1792, from the collections of Hamilton College. These documents are principally concerned with religious, political, and practical matters. Although some can be attributed to well-known figures, such as Samuel Kirkland, Joseph Brant, and Good Peter, others have more obscure authors. These documents provide important insights into Mohawk and Oneida language and life during and after the American Revolution, and particularly the early uses of literacy in those communities.

**7:30—8:45**

**Skydancer—a film by Katja Esson**

**Francis Scardera**

The Brooklyn Bridge, the Empire State Building, the World Trade Center - for 120 years Mohawk ironworkers have raised America's modern cityscapes. They are called skywalkers because they walk fearlessly atop steel beams just a foot side, high above the city. Who are these Mohawk skywalkers



and what is their secret for overcoming fear? Has skywalking replaced an ancient rite of passage or is it the pure need to adapt in order to survive? This film finds out what their life is really like, when every Friday they jump in the cars and make the eight-hour drive up north to their families on the reservation.

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

**8:00 BREAKFAST**

**PAPER SESSION**

MODERATOR: Lisa Marie Anselmi

**9:00—9:20**

**Fiction, Legend, and Fact: The Making of Turtle Island: A Dream of Peace  
Jack Ramey (Indiana University Southeast)**

I've completed a 400 page historical novel about the founding of the League of the Haudenosaunee. The book has characters from the oral tradition of the Iroquois: Hiawatha, the Peacemaker, Atotarho, Ohsinoh, Odatsedeh, Shadekaronyes, and purely fictional characters as well like Makawah the Clan Mother of the Onondaga Turtle Clan and Orios, a young flute player who comes of age in his harrowing adventures with Hiawatha. In this session I will share with you the research process and the sources that I used to portray as accurately as possible the culture, society, and spiritual life of the pre-Columbian Five Nations. Using the works of William Fenton, Dean Snow, Barbara Graymount, and Daniel Richter as well as Iroquois writers who trace the traditions and legends like Ray Wallace (Tehanetorens) and Steve Wall's interviews with Chief Leon Shenendoah, I have attempted to create the world of circa 41 BC (Before Columbus).

**9:20—9:40**

**The Architecture of the Haudenosaunee and the Six Nations of the Grand River  
William Woodworth (University of Waterloo, Architecture Cambridge)**

The Haudenosaunee are “the people who build a longhouse” engaging an architectural imperative embedded in its cultural duties from the time of creation. This “original instruction” comes from the Sky World in Creation where we find descriptions of the first longhouse. Later, the Peacemaker asked us to join in a renewed longhouse which was in fact a benevolent landscape across what is the now known as Niagara, the Genesee Valley, the Finger Lakes, and the Mohawk Valley of present day New York State from the Adirondack Mountains and the St. Lawrence River to the north stretching south to the Catskill Mountains. Historical descriptions and archaeology have confirmed this traditional oral knowledge of longhouse forms and settlement patterns throughout Iroquoia. French, Dutch, and British settlers, among others, brought building practices and forms of Euro-centric architecture which began to inform and change expressions of not only of the longhouse, but of adopted forms of architecture in patterns of reciprocity, adaptation, and necessity.

**9:40—10:00**

**Bird of Many Colors: The Life of Colonel Louis Cook on the 200th Anniversary of His Death in the War of 1812**

**Darren Bonaparte (Native North American Travelling College of Akwesasne)**

Born of an African slave and an Abenaki woman, Louis Atiatonharongwen Cook was captured as a child in the 1745 French raid on Fort Saratoga by the Kahnawake allies of New France. A warrior in

the Seven Years War and an American officer in the War for Independence, “Colonel Louis” later got involved in controversial treaties between the United States, the Haudenosaunee Confederacy, and the Seven Nations of Canada. When hostilities resumed in 1812, the elderly Cook once again took up the American banner and paid the ultimate price for his loyalties, dying from injuries sustained on the Niagara frontier.

**10:00—10:20**

**Recognition of the Akwesasne Mohawk Court as a section 35 Inherent Right**  
**Cécile Capela-Laborde (Akwesasne Justice Department/McGill University)**

This paper advances the recognition of the Akwesasne Mohawk Court as an inherent right court under section 35 of the Canadian Constitution. Firstly, we will expose the historical developments of the Court since its inception in 1959. Secondly, we will argue that the Court should be recognized under section 35 as a derivative right of the inherent right to self-government. We will also explore the possibility of recognizing the Court itself as being an ancestral right, yielding a section 35 inherent right. Lastly, we will consider some practical challenges that the Court is facing today to gain full independence.

**10:20—10:40**

**The Role of Preemption Rights in Dispossessing the Senecas of Their Homelands**  
**Urszula Piasta-Mansfield (Cornell University)**

The Preemption rights doctrine, having its roots in the Doctrine of Discovery, is perhaps the most underestimated aspects in the American land rights history on the post-contact Turtle Island. It is, however, one of the most significant tools that the colonial powers armed themselves with to more effectively carry out their mission of converting indigenous homelands into the property holdings governed by exclusive rights of ownership. The preemption rights doctrine also became a determining facet of Seneca territorial history. The Compromise reached at Harford, CT, in 1786 between New York and Massachusetts placed those rights to the Seneca lands in the hands of Massachusetts, which in turned guaranteed that geopolitically they would remain within the borders of New York. In effect, the dislocation of those preemption rights from the federal control into the state and later private hands has created an anomalous situation, which, I would argue, made them more contested, and hence, less efficient in carrying out the same level of dispossession as other Haudenosaunee Nations experienced.

**10:40—11:00 COFFEE BREAK**

**PAPER SESSION**

MODERATOR: Francis Scardera

**11:00—11:20**

**“Entertainer, Activist, and Entrepreneur: The Life and Times of Chief Thunderwater”**  
**Gerald Reid (Sacred Heart University)**

Examination of the life and work of “Chief Thunderwater,” leader of the Council of the Tribes and a key figure in the “Thunderwater Movement,” which spread to many Haudenosaunee communities in the early 1900's. Based on a collection of Thunderwater's papers, this study offers a unique window into Native experience in the late nineteenth and early twentieth centuries, the development of Haudenosaunee identity and nationalism, and the attitude and tactics of Canada's Department of Indian Affairs toward Haudenosaunee political activism.

**11:20—11:30**

**Research Report: A Historical Atlas of Iroquoia**  
**Daniel Rueck (McGill University)**

I am presenting a collaborative project to create a historical atlas of Haudenosaunee territories. This will be a full-colour, peer-reviewed, community-reviewed publication that depicts the history of the Five/Six Nations using custom maps and images, historical images, and short essays. The atlas will foreground Haudenosaunee historical knowledges and will be framed by the historical territory of Haudenosaunee peoples rather than the territorial boundaries of the U.S. and Canada. We are in the process of seeking political support from Haudenosaunee governments, establishing a steering committee, and seeking collaborators from all Haudenosaunee communities.

**11:30—11:40**

**Research Report: Archaeological Evidence of Dugout Canoes in Iroquoia**  
**Francis Scardera**

The primary goal of this research is to compile an inventory of “confirmed” or traceable dugout canoes found in Iroquoia. Early historical accounts indicate that Iroquoian groups initially used both the dugout and elm bark canoes. Birch bark facsimiles would later be adopted by some groups. Archaeologically, contextual details pertaining to sightings of dugout canoes surfacing from the waters of Northeast have been elusive. The perishable nature of the materials used for dugouts render these artifacts vulnerable to decay. Of those found, only a handful has been professionally conserved to extend their longevity, even fewer have been temporalized by calibrated radiocarbon dates or other reliable chronometric dating methods. Despite the infrequent manifestation of dugout canoes in the archaeological assemblage, these rare finds may assist in charting Pre-Contact and early contact navigation routes.

**11:40—12:00**

**Beaded Match Boxes and Whiskbroom Holders**  
**Dolores Elliott (Iroquois Studies Association/Iroquois Indian Museum)**

This is the third report on souvenir Iroquois beadwork created by talented Haudenosaunee beadworkers. They 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. Over the last two centuries the beadworkers have developed at least 80 different forms or types of beadwork including the wall hangings that are the subject of this paper. Match and whiskbroom holders illustrate the beadworkers' awareness of the needs and desires of potential customers.

***Closing Thanksgiving Address G. Peter Jemison***

# NOTES

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