

# Conference on Iroquois Research



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Fostering and promoting research on the Haudenosaunee since 1945

**October 14-16, 2016**  
**71st Anniversary of the Conference**

**Sovereign Hotel**  
**Albany, New York**

**Final Program**

Last revision: October 11, 2016

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

**Pre-Conference Excursions**

Details to follow. Online sign-up will be required.

1. A SPECIAL OPEN HOUSE for the Conference on Iroquois Research Attendees



2:00-4:00 p.m., Friday, October 14, 2016  
Cultural Education Center, 11<sup>th</sup> floor  
Empire State Plaza  
222 Madison Avenue – U.S. Route 20 – Albany



Focus:

DOCUMENT DISPLAY – treasure items on Iroquois history

STAFF CONSULTATIONS – A special open-house for attendees and a wonderful opportunity for researchers to consult with staff on State Archives and State Library/Manuscripts & Special Collections

2. Extended walk and interpretation along the Mohawk River (25 miles - must be fit ) (all day)  
Come walk and listen to Brian Rice as he guides you through significant cultural landscapes.
3. Kahon:ios-Cohoes Falls (5:00 pm). Visit and talk guided by Doug George. Participants will meet at Falls View Park (across the falls).
4. A special open house for researchers (Archaeology and Ethnology collections) at the **New York State Museum** for the Conference on Iroquois Research attendees.



Gwen Saul, Curator of Ethnography of the New York State Museum will meet participants at **10 a.m.** in front lobby of the Museum (222 Madison Avenue, Albany).

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

**8 AM— REGISTRATION**

**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.

## **Paper Session**

MODERATOR: Ellie McDowell-Loudan

**8:45 Welcome at the Woods Edge, Announcements & Tributes  
Terry Abrams and Francis Scardera**

**9:00 — 9:20**

**Stories from the Kaianere:kowa in the Albany area  
Brian Rice—University of Winnipeg**

Now that the conference has moved to the Albany area, my presentation will be on some of the oral traditions that come from the Kaianere:kowa by the late Jake Thomas and John Arthur Gibson. Included will be stories taken down by Morgan, Hale and others.

**9:20 — 9:40**

**Against "Law" -- a Critical Analysis on Translation and Legal Philosophy in a Haudenosaunee Context  
Montgomery Hill—Tuscarora Indian Nation/University at Buffalo (SUNY)**

In this paper presentation I intend to address the various realizations and conceptualizations of the Great Law of Peace ( Kaianere'kó:wa ) as an evolutionary and reactionary socio-political phenomenon that, fails to serve as an instrument of sovereignty of indigenous people, and instead preserves the power structure of settler governments against which Haudenosaunee people assert themselves. I explore the mythological idea of "law" as it exists within settler societies that almost all indigenous people, including members of the Haudenosaunee confederacy, currently conceptualize as such. The only means of actually re-asserting sovereignty is through understanding and rejecting this myth.

**9:40 — 10:00**

**William N. Fenton on Iroquois Fieldwork  
Denis Foley—Lewis Henry Morgan Institute SUNY POLY**

A short Interview (5 minute) with Ethnologist William N Fenton . Bill recalls his early fieldwork among the Seneca as well as his professional work in the Smithsonian.

**10:00—10:30 COFFEE BREAK**

**10:30—10:50**

**Gendered Wor(L)ds: A Mohawk Autoethnography  
Hugh Burnam—Syracuse University**

This autoethnographic account will recount a series of interactions in my higher education experiences with Haudenosaunee community members, students, and faculty based around aspects of gender, [Indigenous] feminisms, Indigenous masculinities, and manhood. I explore my own understanding of qualitative research methods as a Haudenosaunee scholar, by paying attention to the importance of— not only words as they are spoken— but also context, delivery, utterances, and actions. These

verbal/ non-verbal cues are the looking glass of realities, and projected realities, surrounding traditional gender roles, heteropatriarchy, and sexual violence as constantly layered, mixed, and sustained in our Indigenous identities against/amongst colonialisms.

**10:50—11:10**

**The Creation of International Native Media: How the Mohawk Nation Council Sparked a Revolution in Indigenous Relations**

**Doug George-Kanentiio—Hiawatha Institute for Indigenous Knowledge**

The Mohawk Nation Council is located at Akwesasne, the most arbitrarily divided Native community in North America. Beset by generations of factionalism the desire by the Mohawks to establish a singular governing entity has been deliberately undermined by authorities in Canada and the US. Despite this the Mohawk Nation Council, an otherwise highly conservative entity, endorsed actions which were designed to support Native sovereignty by forming alliances, taking a leadership role in the growing aboriginal human rights movement of the 1950-60's by establishing the White Roots of Peace, a cultural-political touring group, and the creation of Akwesasne Notes in 1968, an international news journal whose open advocacy for aboriginal rights made it the most effective communication device in North American history. The paper is meant to trace the Nation's historical roots, its defense of its status as the capital of the Nation, its emergence from decades of oppression and its actions which endorsed the creation of a Native media both unique, innovative and yet rooted in Mohawk culture. As part of the presentation information will be shared regarding the return of land at Cohoes Falls (Kahon:ios) on the Mohawk River to the active possession of an Iroquois entity for the first time since the American Revolution.

**11:10—11:30**

**The Twins of Creation, Choice of Self over Others**

**Kevin White—SUNY Oswego**

I intend to examine the framing of the Twins of Creation as a choice in service of others or in service of one's self-interest. Some have explored the twins as representative of the transition from hunter-gather to agriculture, and others have viewed the twins as Good and Bad Minded twins, within the world on Turtle's back. However, I believe the twins are frameworks representative of choice, pure and simple. If we accept the cosmological narrative as a worldview of how we are to live life, engage the world around us--then which actor of creation models this approach?

**11:30—11:50**

**Bear Years, Squirrel Years, and Indigenous Boundary (re)Making in the St. Lawrence Valley, 1760-1775**

**Loren Michael Mortimer—University of California, Davis**

The interwar years (1763-1775) marked a period of imperial boundary making and institution formation in the St. Lawrence River valley. The Seven Nations of Canada—a multinational alliance of Iroquois, Abenaki, and Algonquian peoples—lived at the center of overlapping imperial and colonial border conflicts as British officials struggled to incorporate former French territorial claims into their North American empire. This paper looks at the Seven Fires' role in establishing new colonial boundaries. I argue that the Seven Nations were ambivalent allies, willing to cooperate

with the British to maintain older patterns of trade and mobility through the Laurentian borderlands.

**12:00—1:45 LUNCH and Business Meeting**

**1:45-2:20 pm Book Signings with Syracuse University Press, Display Area**

Please join authors:

**Laurence M. Hauptman**

*An Oneida Indian in Foreign Waters: The Life of Chief Chapman Scanandoah, 1870–1953*  
&

*In the Shadow of Kinzua: The Seneca Nation of Indians since World War II*

**Brian Rice**

*The Rotinonshonni: A Traditional Iroquoian History through the Eyes of Teharonhia:wako and Sawiskera*

**Keith Burich**

*The Thomas Indian School and the “Irredeemable” Children of New York.*

for a book signing event in the vendor area.

**PAPER SESSION,**

MODERATOR: Dolores Elliott

**2:20—2:40**

**Quakers Among the Haudenosaunee, 1793-1830: A New Digital Resource  
Christopher Densmore—Friends Historical Library of Swarthmore College**

Beginning in the early 1790s, the Religious Society of Friends (Quakers) began a prolonged interaction with the Haudenosaunee, particularly the Seneca, and the Brotherton and Stockbridge Indians then living as guests of the Oneida. Delegations and individuals kept journals of their visits, notably including their presence at the Treaty of Canandaigua in 1794. Some of these journals have been published, others have not, or have been printed in inaccurate and incomplete versions. In some cases, there are multiple manuscripts of the same journal and variant texts. Friends Historical Library of Swarthmore College, with the cooperation of the Quaker Collection at Haverford College, and with the possibility of expanding the scope to include related documents from the Historical Society of Pennsylvania and the University of Michigan has scanned and transcribed these journals, and they will be available on-line in key-word and subject indexing. The collection will be made publicly accessible in early September 2016. This presentation will describe the project and the potential resource uses of the collection.

**2:40—3:00**

**Adult and Child Mortality among Grand River Six Nations Residents, 1890-1914.  
William Wicken—York University**

Little work has been done quantifying mortality among North America's indigenous people after 1865. Accounts collected from the Six Nations Council minutes which detail monies given to relatives for buying coffins are a valuable tool to address this issue. These accounts when combined with other 'death' records provide critical indices which can be used to measure various aspects of community mortality. These indices, such as death rates and the average life expectancy at birth, help us to understand Grand River residents' motivations in the late 19th and early 20th centuries. This paper argues that a dramatic spike in death rates among infants and children under the age of twelve in the early 1900s, was one factor which led people to move off reserve.

**3:00—3:20**

**Levi General (Deskaheh) Carries Three Pieces of Wampum to Switzerland in 1924: What Became of Them?  
Marshall Becker—West Chester University**

In the 1920s three different groups of wampum went traveling for three distantly related reasons. Two of these groups are relatively well known, but the items in the third have only recently been identified. In 1924 Levi General traveled to Switzerland to petition the League of Nations for support for the autonomy of the people at the Six Nations Reserve in Canada. While the story of that failed effort is generally known, the wampum that he had with him in Geneva has just been identified. How he used these pieces of wampum, what happened to them, and the emergence of new identities for these items forms the focus of this research.

**3:20—5:00 pm Free Time**

**5:00—7:00 Dinner**

**7:15 pm**

**A Tribute to Anthony F. C. Wallace**

**Speakers: Wendy Bissell, Marshall Becker, Larry Hauptman, Deborah Holler, and Kathryn Merriam**

**Anthony F. C. Wallace as My Professor of Anthropology and Colleague  
Marshall Becker**

Tony Wallace was one of the many Anthropology Department faculty members who made the University of Pennsylvania program the best in the world. This program, and the relaxed, casual

attitude of these impressive scholars, led me to select Penn over the other departments then offering a degree in the field. Although I began as a cultural anthropologist as an undergraduate, I wandered through the other areas of anthropology before returning, much later to ethnohistory. Tony's input at each stage of my career provided me with a unique view of this important figure in the profession.

### **Anthony F.C. Wallace: Three Influences** **Larry Hauptman**

The late Anthony F. C. Wallace, a most innovative scholar, is remembered today among Iroquoianists for his masterful ethnohistories of the Senecas and Tuscaroras. Besides being a founder of the subdisciplines of psychological anthropology and disaster studies, Wallace's writing on revitalization movements, that began with the publication of an article in 1956, culminated in his 1970 magnum opus, *The Death and Rebirth of the Senecas*, a book that directly influenced my work.

This brief presentation explores the direction of Wallace's research from the time he completed his first fieldwork project and publication at Tuscarora, to the time he began publishing his work on revitalization movements. Three individuals heavily affected him at this time and helped shaped him as an anthropologist: Felix Cohen, William N. Fenton and Sol Tax. Working on the side of American Indian nations, he consulted for Felix Cohen's law firm in ICC cases, corresponded and shared his research with Sol Tax, the founder of "action anthropology" and editor of *Current Anthropology*, and was mentored by William N. Fenton in his desire to learn more about the Sga;nyodai:yoh and the Gaiwi:yoh.

**Deborah Holler** collaborated with Dr. Wallace beginning in 2006, and was named in his last will and testament as editor of his posthumous publications. Her tribute will focus on the underlying themes of their work together and plans for future publications.

### **Tony Wallace's Tuscarora Language Recordings** **Kathryn Merriam**

In the summers of 1948 and 1949 Anthony F.C. Wallace lived at the Tuscarora Reserve near Lewiston, New York. He had an early recording machine that used wire, not tape, as a medium. He recorded Tuscaroras speaking in their own language. Many of the topics were oral history. He tried to transcribe some of the recordings, and found that very difficult, and made translations into English of many of them. The materials were preserved at the American Philosophical Society in Philadelphia. This paper will be about Tony's language work and I will play some of the recordings.

**PAPER SESSION**

MODERATOR: Lisa Marie Anselmi

**9:00—9:20**

**What's an Indian? What's a Redskin? What's in a Name?**

**Michael Taylor—Ithaca College**

The is for a presentation is a discussion and PPT of rhetoric and arguments surrounding the use of the words and meanings of "Indian" and of "Redskin" which have been used to define different ideas and ideals of the same "item," of Native peoples. The use of these terms is contradictory as they essentially are an apples and oranges use in regards to Native populations. This paper will look at the current political applications of these terms.

**9:20—9:40**

**Lewis H Morgan, The Father of Iroquois Beadwork**

**Dolores Elliott—Iroquois Studies Association**

Lewis H Morgan is often referred to as "The Father of Anthropology" because of his early research and publications about the Iroquois. He consulted with Tonawanda Seneca Eli Parker and his sister Caroline to learn about traditional Iroquois culture. He collected many objects of material culture including some fifty pieces of beadwork. Morgan described the beadwork in his 1851 publication, League of the Ho-de-no-sau-nee, or Iroquois and in Regent Reports. The publications created an appreciation and demand for beadwork and in ten years beadwork production increased dramatically in both the Tuscarora and Mohawk communities. Beadwork might not have continued after mid-century without Morgan's promotion. He deserves the title, "The Father of Iroquois Beadwork."

**9:40—10:00**

**The Sanford Corners Site: A "Destroyed" 14th Century Iroquoian Village in Jefferson County, NY**

**Timothy Abel—Independent Researcher**

In 2013, Section 106- mandated archaeological survey of a sewer project in the Town of Leray, Jefferson County, documented the presence of an Iroquoian village component within the project's area of potential effect. The Sanford Corners site had been initially inventoried in the middle 19th century by Ephraim Squier, who noted it to be only evident by ceramics found in local gardens. Seventy years later, Parker declared the site to be "destroyed." No collections from this site are known to exist, despite an exhaustive search by Earl Sidler in the 1970s. After consultation with the Onondaga and Oneida Nations, monitoring of the construction as it crossed the site revealed that it was not so completely destroyed. A total of ten features associated with the component were excavated during subsequent data recovery, two of which contained human remains. While one of the burials was salvaged from backdirt, and awaits repatriation, the second was able to be preserved in-situ. Cultural assemblages from the site suggest a 14th century occupation. This paper summarizes the research to date, with a cautionary tale about making assumptions about site integrity.



**10:00—10:10 (Research Update)**

**Border Disruptions of Indigenous Peoples: How the Canada-US border impacts the constitutional rights, human rights, sovereignty, personal liberty, and practices of indigenous cultures, particularly the Mohawks of Akwesasne**

**Gloria Lopez—SUNY**

For indigenous peoples living under international borders, immigration legislation and enforcement pose many hardships. While exploring fundamental human/constitutional rights and the practices of the Mohawks of Akwesasne living under the Canada-US border, the research will assess denial or obstruction of rights and democracy for these populations in light of constitutional theory, politics, and through historical incidents, law, treaties, and fact; and the way these have changed for the Mohawks over time to the present.

**10:10—10:20 (Research Update)**

**Footprints from the Past: What Might We Learn?**

**Ellis McDowell-Loudan—SUNY Cortland**

Two sites in Cortland County, NY, suggest a number of short visits by small groups. What clues are there to why these locations were selected? Do the artifacts, their distribution, and their variety point to a hunting trip by males or to multi-gendered or family group usage? Are there specific environmental attributes at these two localities which make them more attractive at particular seasons? Why are there no indicators of long-duration site use?

**10:20—10:30 (Research Update)**

**The Albany Indian Commissioners and the "Schedule of Propositions," 1677-1714: History as Archaeology**

**Ann Hunter—Independent Researcher**

The mysterious document headed "Schedule of Propositions of the Indians and Answers Thereto from Government" [1677-1714, in vol. 1839, Library and Archives Canada RG 216-202-1-E (former RG 10 A-3-a)] includes hundreds of pages of notes on the first two volumes of the Albany Commissioners for Indian Affairs Minutes, now lost to us. The notetakers did not identify themselves or date their work, had difficulty reading the originals, and sometimes completely misunderstood them. Their handwriting was often terrible and the notes are out of order and incomplete. Nonetheless this document contains fragments of information that enhance our understanding of relations between indigenous and european communities of northeastern North America in the late 17th and early 18th centuries.

## **10:30—10:50 COFFEE BREAK**

**10:50—11:10**

### **“No Sovereign Nation, No Reservation”: Producing the New Colonialism in Cayuga Count(r)y**

**Ken Wolkin—Independent Researcher**

Since 1980, the Cayuga Nation has worked through various U.S. politico-legal mechanisms to establish sovereignty over land taken from them by European settlers and their descendants in what is today New York State beginning in the 1700s. When, in 2005, the U.S. Supreme Court refused to review a lower court’s dismissal of their case, the Cayugas began purchasing land they claim from local (non-Cayuga) property owners. Relatedly, they petitioned the U.S. Bureau of Indian Affairs to place the land that they collectively own into federal trust, which would exempt them from various taxes. These efforts have engendered strong opposition from elements of the non-Native population, particularly the organization Upstate Citizens for Equality (UCE). This article interrogates the discourse of UCE, and its allies and antecedents, one that effectively nationalizes the Cayugas by producing them as “normal” U.S. citizens, as well as that of the federal courts. It illustrates how a discourse emphasizing equality, fairness, (U.S.) nationhood and private property obfuscates the Cayuga’s dispossession and the nature of their land claim, to reproduce a colonized space, and to give rise to what we call “the new colonialism,” producing an impasse whose overcoming requires a far-reaching rethinking of territory and sovereignty.

**11:10—11:30**

### **"We Have None to Part With": Conflict Over Land in Western New York, 1794-1819**

**Elana Krischer—University at Albany (SUNY)**

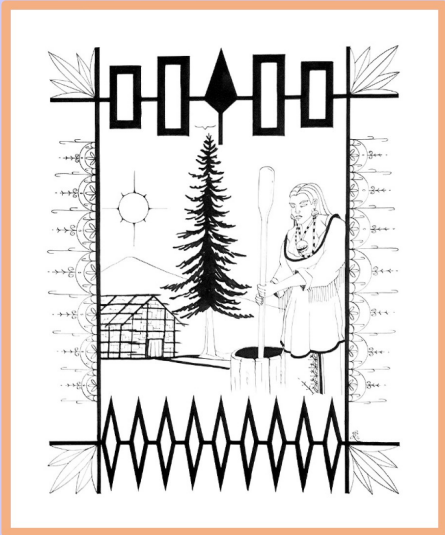
This paper explores how conflict over land in western New York unfolded against a profound debate about how the United States would expand nationally. By tracing the intertwining lives of Red Jacket, Robert Morris, and Joseph Ellicott, western New York stands out as an early testing ground for Manifest Destiny. But this was not a simple conflict over development between Federalists and Jeffersonian Republicans in the early national period. As these three men met at treaty negotiations between 1794 and 1819, the changing landscape in western New York was altered by intersecting visions, conflicting sovereignties, and Seneca resistance.

**11:30**

### **Closing Remarks**



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[http://www.iroquoia.org/iroquoia\\_journal.php](http://www.iroquoia.org/iroquoia_journal.php)

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Brandon Lazore  
designer of this year's journal cover**

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