

# Conference on Iroquois Research



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Fostering and promoting research on the Haudenosaunee since 1945

October 13-15, 2017

Oswego, New York  
Best Western Plus - Oswego

Final Program

Last revision: October 05, 2017

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

6:00-8:00 pm— Registration

\_\_\_\_\_ **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

**A Brief Look at St. Lawrence Iroquoian Pottery Motifs**  
**Jessica Vavrsek (New York State Museum/University at Albany)**

Pottery motifs are known to change across time, space and group affiliation, and are something that can be seen archaeologically. In an attempt to better understand the St. Lawrence Iroquoians living in and around Jefferson County, New York, I have been looking at rim sherds recovered from archaeological sites in the area. Each of these sherds contains some form of decorative motif that can potentially tell a story about when and where it came from. I will be assessing the utility of these motifs for determining if individual motif components are indicative of location or time.

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

**9:10 — 9:20**

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

**9:20 — 9:40**

**Creation of reserves in Lower Canada 1851-1853**  
**Eric Pouliot-Thisdale**

Reserves in Lower Canada took birth from missions managed by religious internships, from but from the 1840-1850 period, the Crown managed several jurisdictions which were going to officially entitle its instances to their creation and management, in collaboration with provincial delegates.

In 1850 the adoption of *An Act for the Better Protection of the Lands and Property of the Indians in Lower Canada*, led to an Act of 1851 entitled *Act to Authorize the Setting apart of Lands for the use of Indian Tribes in Lower Canada*, that became in motion on August 30, 1851, which authorized the commissary of Crown Lands to put aside extended lands of Lower Canada for Indians.

On 9 August 1853, the act allowed the creations of several Indian reserves from 230 000 acres of lands, administered by John Rolph, the Commissary of Indian Lands, approved by the Governor

General in Council. According to that list entitled, “Schedule showing lands allotted under act 14 and 15 VIC chapter 106”, the "Indians of Caughnawaga (Kahnawake) and Lake of Two Mountains" (Kanesatake) were allotted 16,000 acres (65 km<sup>2</sup>) in the south-east quarter of the township of Doncaster, behind the township of Wexford. It is then that the Algonquins and Nipissings, then representing 60-70% of the Two Mountains Mission’s population, were allotted Maniwaki and Desert River known today as Kitigan Zibi. Several correspondences were exposing that considering the far distance from the mother communities, Kahnawake and Kanesatake, the land was rarely inhabited and used for hunting purposes and that European squatters took advantage to clear cut certain areas and install illegally on the land until 1920. Our hunting reserve, Doncaster aka Tioweró:ton, without electricity only having trail as road conveniences is neighbouring the Ste-Lucie-des-Laurentides municipality of 1300 inhabitants.

**9:40 — 10:00**

**Akwesasne's Cultural Restoration Program (ACR) 4-years journey and as an Apprentice in the Medicine and Healing Program**

**Allen Smoke (Akwesasne Cultural Restoration Program)**

**10:00 — 10:20**

**Internship experience with Akwesasne's Cultural Restoration Program (ACR) regarding Medicinal and Traditional flora plants and survey of the Indian Meadows as part of 1796 Treaty and implications on Superfund re-planting efforts.**

**Sateiokwen Bucktooth (Akwesasne Cultural Restoration Program)**

**10:20—10:40 COFFEE BREAK**

**10:40—11:00**

**Iroquois Beadwork Boxes**

**Dolores N. Elliott (Iroquois Studies Association)**

When many people think of Iroquois beadwork, they picture stuffed pincushions piled high with shiny and colorful glass beads. Further they think of the pincushions in the shapes of hearts, boots, and stars, among other forms.

But other types of Iroquois beadwork are not stuffed. Instead the beadwork is sewn to a base of cardboard. Beaded picture frames are popular among Iroquois beadworkers and to their customers who collect them. Another cardboard based form, also invented in the 1860s, is the box. Often beaded on their lids is the word BOX. With ornate beaded designs and animals, boxes are an interesting cultural artifact that still survives in the 21st century.

**11:00—11:20**

**The Missing and Murdered of 1669**

**Jean-François Lozier (University of Ottawa)**

During the early spring of 1669, a Seneca man went missing while on his way to Montreal after a productive winter’s hunt. Around the same time an entire Oneida band similarly failed to return

from the Mascouche River, just to the north, where they had spent the winter. It soon became clear that the missing had been murdered. The French and the Five Nations of the Iroquois or Haudenosaunee Confederacy, to which both the Senecas and Oneidas belonged, had ratified a peace treaty barely a year and a half earlier, and these two incidents caused a great strain between peoples who, after a half-century of intermittent war, now strove to coexist peacefully. French colonial justice was swift and decisive. The soldiers who were found to have murdered the Seneca were tried before a court martial and promptly executed; the three civilians who murdered the Oneidas, having absconded from the colony before they could be arrested, were convicted in absentia and broken on the wheel in effigy. In parallel, the governor general of the colony in addition sent wampum belts to the Senecas and Oneidas to ritually “cover the dead”, in keeping with the protocols of intercultural diplomacy and with indigenous customs of restorative justice. The combination of social, political, diplomatic and judicial issues raised by these cases are complex and compelling. Intercultural violence was nothing new, having been a fact of war in the region since the early seventeenth century, but never before had a the killing of Indigenous individuals by Frenchmen been reported or prosecuted as a murder by the colonial state. The case of the “missing and murdered” of 1669 consequently stand as a tragic first in the annals of Canadian history, and invite a modest Early Canadian contribution to one of the country’s great challenges in the early twenty-first century.

**11:20—11:40**

**Examining Haudenosaunee Creation Visually & Report on Fulbright Experiences/  
Research**

**Kevin White (SUNY Oswego)**

While on Fulbright research on the Six Nations of the Grand River, I had the opportunity to access the Indigenous Knowledge Centre's archives and materials on Haudenosaunee Creation. Included in this were two previously unpublished versions gathered from the Six Nations community on the Grand River. Though my collaboration with Rick Hill, Frank Miller, and Taylor Gibson and numerous others--I presented a visual matrix of the published accounts of Creation to the Six Nations Community at Six Nations Polytechnic shortly before I left. I will discuss new patterns that have emerged as result of this visual matrix and it's potential meanings.

**11:40—12:00**

**Flags of the Hodinoshoni: Observations on Visual Symbols of Sovereignty  
Michael Taylor (SUNY Oswego)**

This commentary is grounded on the contention of the Whitestown, NY, city seal. The depiction of a wrestling match between the town's founding father and a member of the Oneida Nation serves as an intersecting point to review the adoption and the adapting of "flags, banners, nation seals" as means of displaying identity, symbolic cultural resonance, and a frame for sovereignty of individual Hodinoshoni nations and communities.

What is in these visual representations of Nativeness engage forms of community and personal identity. Each of the member nations of the Hodinoshoni tout different forms of culturally resonant symbols that are different from one nation to the next. As well there as similarities which serve as points of connection to the process of a larger identity of being Hodinoshoni/Six Nations/Longhouse.

In a comparative form, I will discuss these modes of identity grounded in the flags of the nations.

**12:00—1:30 LUNCH and Business Meeting**

**PAPER SESSION**

MODERATOR: Dolores Elliott

**1:40—2:00**

**Writing Retreats for Indigenous Researchers and Scholars  
Rodney Haring (Roswell Park Cancer Institute) and Bonnie Jane Maracle (First Nations House— University of Toronto)**

Today, as the number of Indigenous researchers and scholars increase in the mainstream institutions of higher education, it becomes equally important for the Indigenous researchers and scholars to find time and space that is conducive to the production of "deep" work pertaining to their intellectual pursuits. Indigenous writing retreats are fast becoming planned opportunities offered up to those needing a culturally unique environment wherein a "community" of like-minded Indigenous thinkers come together to share ideas and experiences, and strengthen their resolve to complete their tasks, uninterrupted. This presentation will provide information on Indigenous writing retreats held by the Seneca Nation of Indians and the Kanatsiohareke Mohawk Community.

**2:00—2:20**

**Ethnogenesis of the Ganawese: The Piscataway Origins of the Conoy**

**Marshall J. Becker**

Among the cultural and political realignments and relocations of the Northeastern tribes, and the merging of these groups we find frequent changes in tribal names depending on physical location and the language of the informant. The processes of ethnogenesis in the early 1700s reveal that one of the four groups of Native Americans operating along the Susquehanna River was identified consistently by the term “Ganawese.” These people were a relocated group of the Piscataway from Maryland. Compilation of relevant data allows us to reconstruct their ultimate transformation into the “Conoy” and their merger with the Nanticoke who also came into the sphere of the Five Nations around 1743. Assembling a list of personal names enables us to trace specific individuals through time and space and to trace actual genealogies. Examination of Ganawese history for this period also helps us to understand cultural dynamics of the other three tribes living along the lower Susquehanna River: the Susquehannock-Conestogoe, the Lenape (“Delaware”), and the Shawanese (Shawnee). While the focus is on the Ganawese who then became known as Conoy, the events surrounding this phase in their transformation reveals a great deal about cultural interactions throughout the region.

**2:20—2:40**

**The John Norton Portraits**

**Carl Benn (Ryerson University)**

There are five known and surviving portraits of Mohawk chief John Norton/Teyoninhokarawen dating from the early 1800s, two of which have come to light in recent years. Through a study of these and related images, we will explore their meanings and their utility for understanding Haudenosaunee and broader First Nations material culture at the beginning of the nineteenth century.

**2:40—3:10**

**MEET THE AUTHORS...*Iroquoia***

**Paul Gorgen, “Ladies of the Mohawk Valley” & Melissa Otis, “From Iroquoia to Broadway.”**

**3:10—5:00 Free Time**

**3:10—5:00 Fort Ontario Tour**

Guided tour by Paul A. Lear, archaeologist and Historic Site Manager at Fort Ontario.

Visitors to Fort Ontario State Historic Site today will see the star-shaped fort dating to the early 1840's with 1863 to 1872 improvements. The fourth and current Fort Ontario is built on the ruins of three earlier fortifications dating to the French and Indian War, Revolutionary War, and War of 1812. It was occupied by the U.S. Army through World War II. From 1944 to 1946 the fort served as the only refugee camp in the United States for mostly Jewish victims of the Nazi Holocaust under an Executive Order from President Franklin D.

Roosevelt. A post cemetery containing the graves of 77 officers, soldiers, women, and children who served at Fort Ontario in war and peace is situated on the grounds which are open year-round from dawn to dusk. In 1946 Fort Ontario was transferred to the State of New York and housed World War II veterans and their families until 1953. It opened as a state historic site in 1953

(Source:

<https://parks.ny.gov/historic-sites/20/details.aspx>).

## **5:00—6:30 Reunion & DINNER**

### **DISCUSSION SESSION**

MODERATOR: Francis Scardera

#### **6:30—7:00**

#### **Captivity and Servitude In and Around 18th Century Iroquoia: Insights from the Records of the Albany Indian Commissioners Ann Hunter (Independent Researcher)**

The records of the Albany Indian Commissioners contain many references to captives, slaves, servants, and runaways. They included men, women, and children, Indigenous Americans, Europeans, and Africans. Sometimes they are described, but very few of them are named. Each one had a story, but their stories are not usually told in full. Many were seized during war, sometimes from situations in which they were already in servitude. What do these brief glimpses show us about the attitudes of the Six Nations, the Mohicanders, New York colonists, and their neighbors towards captivity and servitude in the 18th century?

#### **7:00—7:30**

#### **Native Terms for Wampum**

M. J. Becker notes that the words used for wampum (marine shell beads) in its various forms remain largely uncollected and unexamined. What are the actual words used for these different wampum categories (below) in each of the various Iroquoian and various Algonquian languages?

Please join us in discussing this issue and how we might best address it.

For more information or how you may contribute to the discussion, please contact **Marshall Becker**.

- One shell bead
- Small string of beads
- String of beads
- Long string of beads
- Fathom of beads
- Bunch (or hand, tree, hank)
- Band of wampum (ornamental)
- Belt of wampum (diplomatic)

Are there OTHER categories?

#### **7:30—8:00 Oral Histories**

The Conference on Iroquois Research is currently seeking your ideas and recommendations to establish a "permanent session" dedicated to Haudenosaunee Oral Traditions. For more information or how you may contribute to the discussion, please contact **Colette Haworth**.

**8:00 BREAKFAST**

**PAPER SESSION**

MODERATOR: Lisa Marie Anselmi

**9:00—9:20**

**Gä- häh-no, a Seneca Girl: Reading from a work in progress  
Deborah Holler (SUNY)**

Caroline Gä- häh-no Parker (Tonawanda Seneca) was one of the first among the Haudenosaunee to earn a teaching certificate at the Albany Normal School in 1850, a time when 10% of white Americans were illiterate, few American Indians spoke or wrote in English and a marginal few women sought higher education. When she was 15, Caroline Parker began her journey as the “Remarkable Indian Woman” of her 1892 obituary, crossing the boundaries of her traditionalist Tonawanda Seneca community into white society and the halls of power in Albany and Washington DC. The first step of her journey began in the summer of 1843, when Caroline left home to live in the white world in order to pursue an English education. Deborah Holler, whose research on the life and times of Caroline G. Parker began in 2006, will read excerpts from her manuscript in progress illuminating these transitional years.

**9:20—9:40**

**The Erie Canal and the Silencing of the Oneidas  
Susan Brewer (Independent Scholar)**

The construction of the Erie Canal coincided with the removal of most of the Oneida Indians to Wisconsin and Canada. This paper explores the ways in which those Oneidas who remained on their New York homeland were removed from the narrative of progress that accompanied the canal boom in central New York. The Oneidas were silenced in official documents, local histories, and public commemorations. Even so, just as the New York Oneidas rejected removal, they also resisted being silenced.

**9:40—10:00**

**The Restorative Ecology of Peace: Haudenosaunee Environmental Knowledge and Philosophies of Stewardship  
Jessica Dolan (McGill University)**

My doctoral dissertation explores Haudenosaunee environmental knowledge (HEK) as a distinct Indigenous knowledge system, Native science, and philosophy. It was based upon one year of ethnographic fieldwork and interviews, as well as cumulative experiences from six years research, teaching, consulting, and volunteer work with a number of Haudenosaunee communities across the Confederacy. In the dissertation, I show how Haudenosaunee relationships with land and place are ontologically and epistemologically distinct and socially and geographically

constructed. Haudenosaunee environmental knowledge stems from, and is reproduced through, kinship, cosmology, political philosophy and treaty relationships encoded in wampum, oral history, community-based and culturally- framed education, geography, and ceremonial and traditional ways of life. I also provide a case study of Haudenosaunee environmental stewardship in a restoration project in the Red Hill Valley, Hamilton, Ontario, a project that was implemented within the framework of Haudenosaunee values and governance. I claim that the articulation of Haudenosaunee environmental knowledge as a distinct knowledge system and relationship with land is connected with their ability to enact sovereignty. I also show how Haudenosaunee environmental knowledge and land ethics are visionary Onkwehonwe frameworks that have substantive and effective grounding for environmental sustainability, and are gaining global renown as powerful philosophies for self-determination and justice for all people and the natural world. I present this work as a contribution to Iroquois studies, Indigenous studies, environmental anthropology, and ethnobiology.

### **10:00—10:20 COFFEE BREAK**

**10:20—11:00**

#### **Historical Log Cabins of the Tonawanda Reservation**

**Terry C. Abrams (Tonawanda Reservation Historical Society) and Cynthia Kocik (Cornell University)**

The Tonawanda Reservation Historical Society, in conjunction with Cornell University's Tree-Ring Lab, are conducting research on historical log cabins from the Tonawanda Reservation. Several such cabins are still extant on the reservation, and there are four in museum collections today. In this joint paper, Terry C. Abrams of the Historical Society discusses the cultural and historical significance of these structures, and Cynthia Kocik, a research aide with the Tree-Ring Lab, discusses the data found through dendrochronological analysis of cabins from the Rochester Museum & Science Center and the New York State Museum."

**11:00—11:10**

#### **Research Update: What's New in the Ethnology Collections at the NYS Museum?**

**Gwendolyn Saul (New York State Museum)**

This is a brief update and overview of recent acquisitions, research, and programming related to Haudenosaunee histories and material culture housed in the Ethnology Collections at the New York State Museum.

**11:10—11:20**

**Research Update: Revisiting the Legacies of Lewis Henry Morgan in the Bicentennial of his Birth**

**Robert J. Foster (University of Rochester)**

This update previews plans for a yearlong series of public events and exhibits designed to revisit and reassess the various legacies of Lewis Henry Morgan (1818-1881) in the bicentennial of his birth. Partners in this project include the University of Rochester; Rochester Museum and Science Center; the Office of the City Historian of Rochester; Ganondagan State Historic Site and Seneca Art and Culture Center; and the Tonawanda Reservation Historical Society. Suggestions, advice and assistance will be solicited from conference participants.

**11:20—11:30**

**Research Update: Reading the Treaties—and Trying to Hear Them**  
**Ed Countryman (Southern Methodist University)**

I'm working on a major project that tries in a synthetic way to pull "American" history together from the era of contact to the Civil War. Indigenous people are central, all the way through. At this point I'm on what's conventionally called colonization, in a way that comprehends the whole continent. One of my goals is to get rid of the textbook notion that whereas Spaniards "incorporated" and English "excluded," and replace it with how Indigenous people everywhere dealt with the fact of permanent invasion. Robert Williams (Lumbee) and others have challenged historians to read the colonial-era treaties as a whole, not separate documents. The form stays the same; the content changes. More than that, what went on needs to be heard. Witness the standard formula: "Brothers, Attend! Brothers, continue to listen!"). The translations are problematic, and I have no language skills. But I know how much Indigenous knowledge matters, and I want to "hear" the changing discourse of the treaties in that spirit. Colonized Turtle Island cannot be understood on the basis of "exclusion" or attempted silencing, as everybody involved knew. Those came later.

**11:30—11:40**

**Research Update: Polk Purse**  
**Dolores Elliott (Iroquois Studies Association)**

In September 1845 a delegation from the Six Nations traveled to Washington, DC to meet with James K Polk, the 11th President of the United States. Their leader, Chief Kusick, presented Polk with two pieces of beadwork. They may be the only pieces of Iroquois beadwork presented to a US President. One of these, a beaded purse, is in the Polk museum. Here are pictures and discussion of them.

## Notes

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