

# Conference on Iroquois Research

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Fostering and promoting research on the Haudenosaunee since 1945

**October 4-6, 2019**

**Château Vaudreuil  
Montreal, Quebec, Canada**

**Final Program**

Last revision: October 2, 2019

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

**Pre-Conference Excursion**

**Two Nations Tour**

Guided tour by Eric P-Thisdale (Kanehsatà:ke) & Michael Rice (Kahnawá:ke) and several others.

Departures & carpool - meet at the hotel lobby

**Friday afternoon 2 to 5 pm**

**Kahnawá:ke**

- Mercier Bridge (Oka Crisis)
- Kanien'kehá:ka Onkwawén:na Raotitíóhkwa Language and Cultural Center - (Tom Deer)
- Saint Francis Xavier Mission

**Friday Evening**

7:00 pm Registration, Château Vaudreuil

Welcome at the Woods Edge, Announcements & Tributes

Francis Scardera and Terry Abrams

**Opening Thanksgiving Address**

Film Showing

*Hochelaga, Terre des âmes/Hochelaga, Land of Souls*

Directed by François Girard, 2017

\_\_\_\_\_ 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.

**Paper Session**

MODERATOR:

9:00 — 9:40 am

Panel discussion, Hochelaga, Terre des Âmes/Hochelaga, Land of Souls

Ed Countryman

Penelope Kelsey

9:40 — 10:20 am

**The Waugh Collection at the Canadian Museum of History**

**Talena Atfield, Canadian Museum of History**

**Taylor Gibson, Canadian Museum of History**

Frederick Wilkerson Waugh (1872-1924) worked for the Geological Survey of Canada (Now the Canadian Museum of History) under Edward Sapir and conducted extensive fieldwork at Six Nations, among other communities, from 1912-1924. During this time, he amassed a collection of over 320 items of material culture, over 250 photos, as well as extensive field notes detailing processes of production, food, plants, language, ceremonies, stories, and material culture uses, now housed at the CMH. This collection continues to be one of the most requested archival collections among Haudenosaunee people and scholars engaging in work with Six Nations.

The overall goal of our project is to make the information Waugh collected publicly available to the community and any others who may have interest in Waugh's work. Waugh worked with many people in the community, whom he named and credited for providing information. Many of these individuals have descendants living in the community today.

We hope to produce two publications of Waugh's work to help the community and public better understand what is contained in these documents. We will work closely with community elders and scholars to determine the validity of the information and what is appropriate for specific local use. The publications will focus on life at Grand River from 1900-1924, setting an historical context for people who lived the culture that they shared with Waugh.

One publication will focus on the stories collected by Waugh, with interpretive analysis to describe Waugh's context for storytelling. The second will highlight cultural information contained in Waugh's notebooks, collection, and photographs, organized according to topics such as ani-

mals, ceremonies, clothing, crafts, foods, games, hunting/trapping, etc. These publications will help facilitate a more inclusive understanding of the state of cultural fluency and how people existed on the cultural landscape at the time Waugh visited Six Nations. This presentation will introduce the project and Waugh's material and archival collections presently housed at the CMH.

**10:20 to 10:30 COFFEE BREAK**

**10:30—10:50 am**

**Beadworkers and Boundary Lines: Kahnawake Women Craftworkers and The Assertion of Rotinonshionni Border Crossing Rights in the Late Nineteenth Century  
Gerald Reid, Sacred Heart University**

In October 1898 forty-four female beadworkers from Kahnawake petitioned the U.S. Congress to protest recently enacted tariffs that negatively impacted the sale their craftwork in the United States. Invoking the Jay Treaty of 1794 and their long-practiced right to “pass and repass the boundary line free of duty,” their petition came a quarter century before Rotinonshionni border crossing rights were tested and affirmed in the immigration case of ironworker and fellow Kahnwakehro:non, Paul K. Diabo. This presentation considers what is known about the forty-four women and the historical and political significance of their petition.

**10:50—11:10 am**

**The Wampum and The Print: Stories Told and (Re)presented through the Objects Tied with Wendat Chiefs' Visit to London, 1824-1825  
Jonathan Lainey, Canadian Museum of History**

In November 1824, four Wendat chiefs from Lorette (now Wendake) began a seven-month voyage to London to petition the king for assistance in their land claim dispute. A lithographic print of Grand Chief Tsawenhohi presenting an important 1760s wampum belt was produced on that occasion.

Close physical observations, extensive archival research as well as consideration of oral accounts reveal the mechanisms by which the narratives surrounding the symbolic status and cultural significance of these figures as well as their representation shifted as they were deployed by successive interlocutors, ranging from settler histories of Quebec to Wendat agency and sovereignty.

**11:10—11:30 am**

**The Kansas Land Claims Applications 1901**

**William Wicken, York University**

In 1898, the US Court of Claims found in favour of the Six Nations who had launched a suit against the federal government, arguing that the sale of lands in Kansas which had been set aside for them in the early 1830s, was illegal. The subsequent cash settlement encompassed descendants of those members of the Six Nations community who could document their relationship to family members who had lived in New York at the time of the Treaty of Buffalo Creek, and who had continued to be recognized as a member of a Six Nations community.

In order to qualify, however, individuals had to fill out a four-page application in which they were asked to list their relatives and birthdates. This included their spouse, their children, their parents, grandparents, and maternal and paternal aunts and uncles. Among those applying were members of the Cayuga, Oneida, Onondaga, Seneca and Tuscarora nations as well as members of the Brotherton and Stockbridge Indians.

Textual copies of these applications are housed at the National Archives in Washington, DC and form a rich and relatively underused documentary source. Though various researchers have referred to these applications, there is, to my knowledge, no systematic attempt to utilize these records to reconstruct a social history of each community.

In this paper, I examine the applications that members of the Tuscarora community made. In all, more than 300 people applied, including fifty individuals who, in 1901, lived on the Grand River reserve. Together, these applications provide insights in various aspects of Lewiston's social history, including English literacy rates, integration into bureaucratic forms of assimilation as well genealogical information.

This research is part of a larger project which traces the diasporic experience of one Tuscarora family from their origins in North Carolina in the early 1700s to the 1920s, a period when each member of the family ended their Indian status by applying to become enfranchised. The project focuses, however, primarily on the lived experiences of two people, my maternal grandfather, Clinton Claus, and his mother Phoebe Johnson. The examination and analysis of the Kansas Land Claims applications forms one small aspect of this project, and helps to inform various aspects of the Tuscarora community's history from the time the Treaty of Buffalo Creek was signed in 1838 to 1901.

**11:30—11:50 am**

**A new look at the Tuscaroras' Migration into Iroquoia**

**Jim Folts, New York State Archives**

The northward migration of Tuscaroras after their war with North Carolina in 1711-12 was a great success of Five Nations diplomacy and strategy. Very recently the Iroquois had been at war with the Tuscaroras. A Tuscarora peace initiative of 1710 resulted in rapid reconciliation, and the Iroquois encouraged the Tuscaroras in their war. Five Nations leaders then skillfully participated in peace negotiations involving Tuscaroras, New York, Virginia, and North Carolina. Key negotiator for the Iroquois was the Oneida League chief Kanongweniyah. He made repeated diplomatic missions to North Carolina and led Tuscaroras northward to their new home in the Oneida country.

**11:50 am—12:00 pm**

**The Records of the Commissioners for Indian Affairs at Albany for 1723-1755: An Update on My Transcriptions and Website With Insights into What They Show About Kahnawake and its Allies**

**Ann H. Hunter, Independent Scholar**

My talk last year was an introduction to the work I began almost four years ago transcribing the thousands of digital images of the handwritten records of the Commissioners for Indian Affairs at Albany for 1723-1755 that are now available online thanks to Library and Archives Canada and Cornell University. The transcription process involved rearranging portions of the collection that were out of chronological order and adding summaries as well as a tag cloud to support searching for names and topics. Complete transcriptions are now available at [www.albanyindiancommissioners.com](http://www.albanyindiancommissioners.com) in both original and chronological order. The summaries and tag cloud are done through February 1729. This year's talk will explain the updated website, focusing on what it shows about Kahnawake and its allies during this period.

**12:00—2:20 pm, luncheon (included with conference registration)**

**PAPER SESSION**

**MODERATOR:**

**2:20—2:40 pm**

**Susquehannock Revisited**

**Woody Crow, Portland State University**

The Susquehannock were Iroquoian people who resided south of the Five Nations proper and dominated the intertribal relations as far south as the border of present-day North Carolina. They experienced a rapid population loss with the coming of the Europeans due to infectious diseases along with battles with the Five Nations and the Marylanders. By 1676, talks began between the Five Nations and the Susquehannock regarding their joining the Confederacy. This was finalized at Shackamoxon and the unique aspect is the three colonies of Maryland, Pennsylvania and New York actively participated. Some of the Susquehannock grew to assume important roles in the confederacy as they were distributed to the Five Nations.

**2:40—3:00 pm**

**Haudenosaunee Resistance to New York State's 1929 Sullivan-Clinton Sesquicentennial Extravaganza**

**Andrea L. Smith, Lafayette College**

In planning New York State's grandiose 1929 commemoration of the Sullivan-Clinton campaign (1779) of the Revolutionary War, state historian Alexander C. Flick reached out many times to Six Nations representatives to seek their participation in public historical marker dedications and even in a massive pageant that celebrated the campaign's destruction of Six Nations and other native settlements. Even though state/Haudenosaunee relations were especially precarious at the time, Six Nations/Haudenosaunee leaders found ways to resist Flick's overtures, sometimes completely thwarting his plans. After summarizing briefly the state official's plans, I discuss in detail the different forms of resistance that are evident in the archival record.

**3:00—3:20 pm**

**Conoy Among the Five Nations: Absorbed or Passing Through**

**Marshall Becker, West Chester University**

The Conoy had been a powerful chiefdom known as Piscataway in Maryland until about 1660 when raiding from the Five Nations and abuse by the Maryland colonists sent them into a fatal decline. About 1700 the main body of this tribe relocated into the safe haven of William Penn's Pennsylvania where they became known as Ganawese. They then affiliated with the remnants of the Susquehannock confederacy living along the lower Susquehanna River. By 1743 the Ganawese had relocated further up along the Susquehanna, into Five Nations territory, where they were known as Conoy. After 1742 the Nanticoke relocated from Maryland, into a relationship with the Five Nations Iroquois. The Conoy and the Nanticoke established hamlets located near each other. These tribal names are frequently linked in the documentary records until, toward the end of the century, the Conoy no longer appear in the records.

Whether the Conoy ultimately amalgamated with the Nanticoke or merged into the Five Nations, or into the European population remains a question still to be answered. Many Conoy spoke English quite well even before 1700. These language skills increased over the following century. Detailed records of the personal names of individual Conoy, as well as their neighbors, may allow us to trace these people into the 1800s and to determine whether they remained in New York or moved into Canada.

**3:20-3:40 pm**

**First Peoples A Evolutionary Comparison Is Morgan's Ancient Society Still Relevant?**

**Denis Foley, Lewis Henry Morgan Institute, SUNY-POLY**

This is a retrospective inquiry to foster discussion as to the merit of comparing the three cultures in which the author had field experiences : Six Nations Reserve , Ireland, and Maui. Twentieth Century Neo-Marxist evolutionists have reworked Morgan's evolutionary model and applied them to First Peoples .Is this ethnohistoric approach applicable to the Iroquois especially in regards their historic resistance to Canadian and American acculturative mandates?

3:40—4:00

**'What we live on': Haudenosaunee Environmental Thought, Resiliency, and Food Systems,**

**Jessica Dolan, Fulbright Canada Research Chair in Indigenous Studies, University of Guelph**

The Indigenous food sovereignty movement across North America is one of the most inspiring movements out there. It involves seed saving, gardening, harvesting of wild foods, and the transmission of knowledge of skills required for planting, tending, and harvest. Many people strongly believe that the knowledge and skills required to grow and procure healthy foods are vital to Indigenous sovereignty. This field of practice also offers insight into community-building and adaptive livelihoods that are necessary in these times of changing climates and uncertain economies. Food and plant skills are central components of environmental literacy and Haudenosaunee identity. This talk will provide a research update on my Haudenosaunee ethnobotanical field guide project, an ongoing project that combines historical ethnobotany research from archives with collaboration with knowledgeable “plant people” from Haudenosaunee communities. My goal for this project is to create a teaching tool that supports environmental, cultural and botanical literacy. I have begun historical research, while beginning to create structure and format for the field guide. I will seek feedback from other conference-goers about the project.

4:00—4:20

**The Battle of Wyoming, 1778: Legends of Atrocities**

**Eileen Palma, University of Leeds**

During the American Revolution, the Colonials accused the British and Haudenosaunee forces of committing atrocities after the Battle of Wyoming, 1778. Reports detailing these horrific acts exploded in the colonial newspapers that supported the Patriot cause soon after the American’s devastating defeat. As a result of these accusations, this battle earned the moniker, “The Wyoming Massacre.” From this battle emerged the legends of the “Hatchet” and “Esther’s Bloody Rock.” Since the war, historians attempted to uncover the truth behind these stories, but there are still arguments about what occurred. This presentation explores the question: what really happened after the Battle of Wyoming?

4:20—4:40 pm Coffee Break

4:40—6:00 pm

**Commemorating the 50th Anniversary of the Alcatraz Takeover**

**Poster Presentation (poster will be on display in bookroom all day Saturday with question and answer period at 3:40 pm, refreshments served)**

**The Painted Line: Warfare, Identity and Liminality along the Iroquoian Southern Door  
David Moyer, Birchwood Archaeological Services, Inc.**

The painting of trees by Iroquoian groups and their neighbors is well documented in historic accounts dating from the 17th and 18th centuries. These drawings were a form of symbolic expression used by Native people as a means of providing current events and commemorating past hunting and war exploits. One exceptionally large display of these painted trees occurred along a section of the Towanda Path known as the "Painted Line," where all of the trees on the both sides of the trail were painted for several miles. This path was an important transportation route for recently displaced Native populations moving north into the Upper Susquehanna Valley to settle under the protection of the Iroquois League. The Painted Line may have functioned as a place of liminality where newly immigrated groups seeking refuge from war and European displacement would shed portions of their former identities only to gain new homes and identities on the other side.

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

**Breakfast 8:00 - 9:00**

**Post-Conference Excursion (Sunday 10 am to 2 pm)**

**Montreal**

- **Tour the site location of "Hochelaga" near McGill Campus**
- **Misson of La Montagne**
- **Ahunsiac - Sault au Recollet (Oldest church in Montreal) - Maison du Pressoir**

**Kanehsatà:ke**

- **Oka ferry**
- **The Pines Cemetery (Oka Crisis)**
- **Landmarks – Coffee with Walter David**

# NOTES

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## HAUDENOSAUNEE *and* INDIGENOUS WORLDS

Syracuse University Press invites book proposals for review in its new Haudenosaunee and Indigenous Worlds series. This series expands the Press's historical emphasis on the "Iroquois" and Native American publications to better reflect current scholarship regarding oral tradition, decolonial studies, and Indigenous studies writ large. We welcome submissions from a diversity of authors across disciplines, traditions, and orientations, but with special emphasis on the Haudenosaunee.

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Syracuse University  
pparnold@syr.edu

**Scott Manning Stevens**

Syracuse University  
scstevens@syr.edu

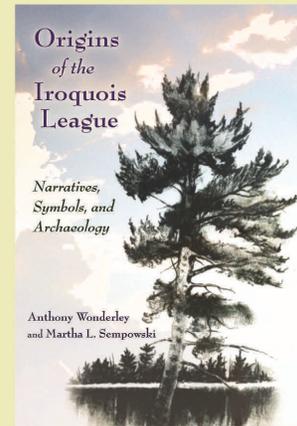
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