

Conference on Iroquois Research

Fostering and promoting research on the Haudenosaunee since 1945

**Six Nations
Toronto, Ontario
Woodland Cultural Centre**



W O O D L A N D
C U L T U R A L C E N T R E

**October 13 to 15, 2023
78th Edition**

**FORMAT
IN PERSON and online via ZOOM**

FINAL PROGRAM

Last revision: October 10, 2023

PRE—CONFERENCE EVENTS

The “Grand” Tour of Six Nations

Friday, October 13

9:00 am—4:00 pm

The “Grand” Tour Schedule

8:45 - 9:00	Woodland Cultural Centre - (Bus pickup)
9:00 - 12:00	Joseph Brant Museum
12:00 - 1:00	Brant Sanatorium
1:00 - 2:00	Late Lunch (Burger Barn - at your expense)
2:00 - 4:00	Mohawk Institute

***Cost: \$20.00** *Covers transportation and entry fees. Lunch is NOT included.

Register online: <http://www.iroquoia.org/registration.php>

FRIDAY EVENING

ZOOM = Online Live (not recorded)

PANEL = Three or more presenters

6:15 — 6:30 pm

Opening Thanksgiving Address—Welcome at the Woods Edge

Brian Rice

Announcements & Tributes

Francis Scardera

6:30—7:00 pm

Haudenosaunee Land-Based Learning: The Peacemaker Journey's Revisited

Brian Rice

University of Manitoba

In 1992 Jacob and Yvonne Thomas began nine day Journey's of the Peacemaker by van, with members of several Haudenosaunee communities to travel throughout their traditional territories while Jake Thomas recited the Great Law of Peace. Dr. Brian Rice using the knowledge he acquired from the first journey's, walked most of the route. It was followed up by more nine day journey's by car facilitated by Norma Jacobs and Winnie Thomas with Jake Swamp doing the Great Law Recitals. Bonnie Whitlow continued the journeys with Norma, Winnie and Jake Swamp. The presentation will talk about some of those journeys using a slide show, as well how it has informed Dr. Brian Rice's work in land-based learning to this day.

7:00—7:30 pm

Jacob Ezra Thomas Hadajagrentha Deyohonwedeh

William Woodworth

University of Waterloo

Jacob Ezra Thomas Hadajagrentha Deyohonwedeh was undoubtedly the most important Horinonshonii Elder of the twentieth century. His singular life guided a revival of tradition. William Woodworth knew Jake intimately at the end of his life, serving as a friend and assistant. In this talk Bill will share his unique experience with this wonderful man.

7:30—8:00 pm

The Kaswenta: Deepening our understanding of the Three White Beads Between the Purple Rows

Bonnie Freeman

McMaster University

This paper discusses how relationships are formed and deepening among the Haudenosaunee and neighboring communities along the landscape and waterway of the Grand River, in Ontario, Canada. The need for this research was identified by Canada's Truth and Reconciliation Commission (TRC) Calls to Action (2015), as well as shared through a grassroots community initiative known as the Two Row on the Grand River Canoe Paddle. This presentation simultaneously explores the Kaswenta through a land/water-based experience that both taps into and mobilizes knowledge and understanding between two researchers (Haudenosaunee and Dutch) while traveling in a canoe on the Grand River.

8:00—8:30 pm

**Uncovering Information About my Grandmother's Hospitalization
at the Brant Sanatorium, ca. 1960s**

Paul DePasquale

University of Winnipeg

This paper will share details of my efforts to learn more about my Mohawk grandmother, Lovina (Ruth) Staats (1927-1967), who died under uncertain circumstances at the Brant Sanatorium in 1967. I will detail some of the challenges I have experienced in my research-to-date, as well as findings and gleanings from best practices elsewhere in Canada. In sharing my research, I hope first to honour the little-known life experiences of my grandmother, who was a young Mohawk Turtle Clan mother when she left her community at a time of great personal and medical hardship. I also hope to learn from other researchers and community members in the Grand River area. It is quite possible that my grandmother's experiences, as a young Indigenous woman requiring medical treatment during the late 1950s and 1960s, were similar to others from Six Nations whose loved ones may well be searching for the kinds of medical documentation and answers I am seeking. I will apply learning from similar research and methodologies undertaken here at the University of Winnipeg. For example, a colleague, Dr. Anne Lindsay, now with the Office of the Independent Special Interlocutor in Ottawa under Kimberley Murray, has helped many Indigenous families learn about relatives' experiences in tuberculosis institutions in Manitoba and Northern Ontario. I will be adapting some of her research and best practices to explore their usefulness in the context of the Brant Sanatorium and possibly other such institutions in Ontario.

8:30—9:00 pm

A Survivor of the Mohawk Institute, the "mushhole"

Doug George

I am a survivor of the Mohawk Institute, having been taken from my home at Akwesasne in January, 1967. I was formally expelled in June, 1968 along with the 20 other Mohawk students, an action without parallel in the history of residential schools in Canada. I was a witness to the brutality, the depredations, the cruelty, the starvation which marked our days at the Institute. I will provide a unique summation of the institute and can explain, in detail, what life was like as an 11 year old detainee. I will provide a background as to the procedures followed by the various government officials in the relocation process and the active participation of the Indian Act band councils. I will provide details as to the effects of the Institute on the lives of the individual students during and after their period of confinement. I will also discuss how those experiences effected Akwesasne as a community along with the failures of Canada's Truth and Reconciliation initiative. My remarks will be direct, unfiltered and personal in cooperation with the Six Nations Survivors Secretariat, an entity composed of former students residing at Ohsweken.

_____ **SATURDAY** _____

9:00-9:30 am

Freemen vs. Kingmen: Oneidas in the Book of Mormon

Thomas W Murphy

Edmonds College (Retired)

The name "Onidah" is the only identifiable Indigenous ethnonym in the Book of Mormon. Critical Indigenous scholarship treats this "scripture" as a nineteenth century settler colonial allegory. The text offers intriguing allegorical allusions to the role of Oneidas and Mohawks in the American Revolution. Characters resembling Sir William Johnson, Joseph Brant, Molly Brant, Handsome Lake, and Samson Occum appear as types and shadows of the future. Neophyte communities caught between kingmen and freemen echo Brothertown and New Stockbridge. Most intriguing is an allusion to neophytes feeding freemen, potentially making this 1830 publication an unrecognized early account of an Oneida tradition.

9:30-10:00 am [Paper will be read byQ & A by Christopher Roy]

Abenaki among the Haudenosaunee: Notes on 19th Century Kinship and Residence

Christopher Roy

American Philosophical Society

The Abenaki and their Haudenosaunee neighbors have, among other things, a long history of kinship. Pehr Kalm famously noted in 1749 that it was "singular that an Abenakis and an Iroquois rarely take lodgings together, yet now and then [they] intermarry." During the 19th century Abenaki and their neighbors to the west continued to develop such complex relationships. This paper describes a set of intermarriages and other connections between Abenaki and Oneida, Onondaga, Seneca, and Mohawks, and briefly considers the importance of these connections for a fuller understanding of both Haudenosaunee and Abenaki histories.

10:00-10:30 am

The Mohawk Ranger and His Shaker Wife: War, Faith, and Race-Mixing in Revolutionary New York and New England

Brian Carroll

Israelite House of David

A controversial marriage took place in Concord, New Hampshire in the 1770s. Eleanor 'Nelly' Eastman, the daughter of a prominent local white settler family, wed William Hendrick 'Bill' Phillips, a Mohawk who moved to Concord in the 1760s. Ten years later the marriage abruptly dissolved when Nelly joined the fledgling Shaker community then forming at Canterbury. The fact that theirs was an early interracial New Hampshire marriage alone makes it worth studying, but this paper also positions Nelly's and Bill's experiences in the context of Haudenosaunee history as well as the history of religion, particularly that of the early Shakers.

10:30-11:00 am

BREAK—BOOK ROOM—ARTISTS AND EXHIBITORS

11:00-11:30 am [ZOOM]

All in the Family: The Delarondes of Kahnawà:ke and the Marketing of Kanien'kehá:ka Beadwork at the Turn of the Twentieth Century

Gerald Reid

Sacred Heart University

During the nineteenth and early twentieth centuries beadwork played an important economic, social, political, and cultural role in Haudenosaunee communities. While the forms and functions of Haudenosaunee beadwork have attracted scholarly interest, the marketing of beaded items has received little attention. How Haudenosaunee beadwork was distributed is critical to understanding its economic importance and persistence as a cultural product. At the turn of the twentieth century, Joseph and Louise Delaronde of Kahnawà:ke operated a wide-ranging beadworking enterprise that connected them and their community to a marketing network stretching across the western United States and Canada. The detailed records of the family-run business provide a unique view into one important way in which Haudenosaunee themselves marketed locally-produced beadwork.

11:30-12:00 [ZOOM]

Akwesasne activism: You Are On Indian Land and My Good Friend Jay

Theresa Benedict

Carleton University

Akwesasne has a long history of the people organizing themselves to protest the unfair conditions imposed on them. One example has been the struggles against the Canada/USA border that divides the community not only geographically but politically. In a class project, I evaluated the depictions of two protests, the 1968 Cornwall Island bridge protest and its 1969 documentary and the 2009 CBSA arming protests, and how these two moments in Akwesasne's history shaped those who were involved and who came afterwards to take on those issues. Through Michael Mitchell's documentary that took an unconventional approach at filming documentaries and Indigenous people, to local performer and activist Montana Adam's monologue telling Akwesasne's history from her point of view as a youth, I

gained greater appreciation of the efforts of the people to retake control of the narrative and their power as a single community. As a research update, I want to gather more insight into the power of indigenous activism in the 1960's, early 2010s, and what the future of activism will look like for a future thesis.

12:00-12:30

Overshadowed: The Akwesasne Bridge Collapse of 1898

Francis Scardera
Heritage College

What is currently an unmarked, almost forgotten burial mound located near the shoreline of the peninsula *Akwesasronon* refer to as Raquette Point serves as a memorial and metaphor for the obscured history of the Akwesasne Bridge collapse of 1898. This preliminary body of research explores possible scenarios as to why this tragic event has drawn limited local attention and eluded the broader discussions of Haudenosaunee ironworkers. Although it remains unclear if the Akwesasne disaster could have served as a forewarning for the subsequent Quebec City Bridge catastrophe of 1907, this paper will elucidate parallels between the construction of the two superstructures. Central to these calamities were Mohawk ironworkers, predominantly from Akwesasne and Kahnawake, intertwined with the involvement of the Phoenix Bridge Company. This paper aims to sort and chart a timeline of the events surrounding the 1898 Akwesasne Bridge Collapse and delve into the period's political landscape that may have overshadowed the fatal tragedy. Ultimately, the hope is that the body of evidence presented will pave the way for official recognition of both the cemetery and its interred victims.

12:30-1:30 pm

LUNCH BREAK —BOOK ROOM—ARTISTS AND EXHIBITORS

*** Lunch is INCLUDED for ALL participants.**

1:30-2:00 pm

Memory and Community in Seneca Earth Songs

Andrew A. Cashner
University of Rochester

Seneca master singer and faithkeeper Bill Crouse, Sr., learned from his teacher to remember a long cycle of songs by envisioning a line of people coming forward and seeing each face. Similarly Bill explains Ga'da:šo:t (Standing Quiver Dance) as originating from a leader calling his men to join a traveling party and each man in turn contributing a unique song. Singing and dancing Standing Quiver at the start of a set of Yöëdza'ge:ka' gaëno'shö' (Earth Songs) gathers the community and connects them to this historic chain of dancers. In Esgä:nye' (New Women's Shuffle Dance), Seneca singers invent new songs and store up songs learned from teachers and friends, preserving genealogies of teaching and shared musical experience over generations. This paper proposes that Haudenosaunee practices of memory are inseparably bound to community relationships, and this social memory enabled the preservation of thousands of songs in oral tradition and makes the songs powerful conveyers of Haudenosaunee worldview.

2:00-2:30 pm

Using GIS to Map the Tuscarora Migration and the Indian Woods Reservation 1717 to Present

Arwin D. Smallwood

North Carolina Agricultural and Technical State University

After the Tuscarora War from 1711 to 1713 in North Carolina a Reservation was created for the Tuscarora by the colony of North Carolina in 1717 called Indian Woods. Indian Woods is located in the southwestern part of Bertie County, North Carolina between the Roanoke River to the south, Roquist Creek to the north, "Indian" or "Deep" creek to the west and Grabtown road to the east. The original reservation stretched from Deep Creek to Batchelor's Bay (where the Roanoke, Cashie, and Chowan Rivers converge and flow into the Albemarle Sound. In 1748 the boundaries were redrawn to include a total of 53,000 acres. The Tuscarora, who refused to live there migrated north using the "Tuscarora Trail" of "Death Trail." The Tuscarora who migrated north frequently returned to North and South Carolina on the "Tuscarora Trail" stopping at "Indian Woods" where they were given food, shelter and aid in hiding runaway Tuscarora, African and Mixed-Race slaves that they had freed during their attacks and were taking back with them to New York and Canada. Along with being a stopping point for one of the first Underground Railroads Indian Woods was also the site of the "Easter Plot" of 1802. This was the worst planned slave rebellion in the history of the state of North Carolina. Prior to the plot the local whites routinely accused the Tuscarora in Indian Woods of harboring runaway slaves. After the failed plot the Tuscarora who lived in Indian Woods were either enslaved or forced to leave. Those who escaped enslavement migrated north to New York and Canada settling on the Tuscarora Reservation and the Six Nations Reserve at Grand River in Canada. Others migrated south to present day Roberson County, North Carolina. This presentation will use GIS to map both the Indian Woods Reservation and the Tuscarora or Death Trail documenting many historical sites for both.

2:30-3:00 pm [ZOOM]

Myeerah: A Search for Wyandot Chief Walk-In-The-Water

Elizabeth Ann-Berton Reilly

University of New Mexico

Who was early nineteenth-century Wyandot Chief Myeerah (also known as Walk-In-The-Water), and why is there so little information about him? This talk will explore the mysteries behind Chief Myeerah, address who he was, confusion surrounding his name, his impact on the downriver communities, and the mystery of his remains.

3:00-3:30 pm

BREAK—BOOK ROOM —ARTISTS AND EXHIBITORS

3:30-4:00 pm

The Eastern Door comes West: The Mohawk in Ohio

Woody Crow

Independent Researcher

Little focus has been devoted to the presence of Mohawk in the Indian History of Ohio but they played a role from the early 1700's until the last of the Indian wars in 1794. Although they never lived as a separate community, they integrated into the various Indian towns and assumed leadership roles while maintaining connections to their Eastern brethren.

4:00-5:00 pm

Woodland Cultural Centre

Doug Maracle Exhibition

5:00—7:00 pm

BREAK - DINNER (on your own)

7:00-8:30 pm [PANEL]

Behind the Bricks:

The Life and Times of the Mohawk Institute, the Model for the Canadian Residential School System

Thomas Peace, Huron University College

Alison Norman

Rick Hill

Behind the Bricks is a multi-authored collection of essays that focuses on the 140 year history of the Mohawk Institute. Though the book is currently under peer review, this panel brings together several of the contributors for a discussion about their research into the school and the way that the book is put together. On the panel, Rick Hill will introduce the book and present on his research on survivors' accounts and memories of the school; Alison Norman will present on the history of teachers at the school; and Thomas Peace will present on student experiences at the school during the 1860s based on his students' analysis of these school's attendance register. Taken together, these presentations will provide an overview of the school's history, with a specific focus on the experiences of students and teachers.

8:30 pm

Feature Film

ARCHAEOLOGY & ARCHIVES SUNDAY

9:00-9:30 am

**William Beauchamp and the Categorization of “True Wampum”:
Exploring Questions of Validity and Legacy**

Marie Peterson

The State University of New York at Albany

In 1901’s “Wampum and Shell Articles Used by the New York Indians”, William Beauchamp categorizes “council wampum” as shell beads limited to certain dates, material, means of manufacture, shape, and size. William Fenton and related researchers adopted Beauchamp’s categorization of council wampum, recoinning it “true wampum”. This paper critically examines the exclusions and suggestions of Beauchamp’s categorization and explores its legacy through an analysis of wampum exhibit text from museums across New York State. This is part of a larger analysis of the ongoing impact the salvage anthropology era has had on academic thought surrounding Haudenosaunee material culture.

9:30-10:00 am

**"[Y]ou may see by the device on this great Belt in A great measure what That Covenant Imports ...":
contemporary interpretations of an 18th-century wampum belt.**

Ann H Hunter

Independent Scholar

In September 1748, Conrad Weiser met with a group of Wyandot leaders who showed him a large wampum belt and explained its meaning in such detail that although the belt itself is now lost, we can almost see it in our minds when we read Weiser's account. In the process of transcribing the records of the Commissioners for Indian Affairs at Albany, I came across a 1743 description of what is almost certainly the same belt. In this presentation, I will talk about the context for both descriptions, compare them, and look at what they reveal about how wampum was used by both Europeans and Indigenous peoples in the first half of the Eighteenth Century.

10:00-10:30 am

What Did the Iroquois, the Haudenosaunee, Think in Prehistory and History of Their Unseen and Unseeable Watery and Underwater Realms?

Bruce Rippeteau

University of Nebraska (retired)

From a lifetime of underwater diving, living on the St. Lawrence River, being once a NYS archaeologist, with the generous help of Iroquois Conference and other scholars, I sought the known Iroquois beliefs about their numerous water volumes’ culturally-known populations of spirits, beings, and rituals. In this paper, and it’s supporting ms of 13,000 words, I present the controlling, limiting physics and physiology of being in and under water, report ethnological samples of this seemingly neglected, but wildly interesting domain, and discover the Iroquois had a rich, rich although usually malevolent, Cosmology of their adjacent, daily-used, liquid world.

10:30-11:00 am

BREAK

11:00-12:00 [PANEL]

The History and Archaeology of the Iroquois du Nord

Ron Williamson, Robert von Bitter, Gary Warrick, Martin Cooper, Chris Menary and Bill Fox

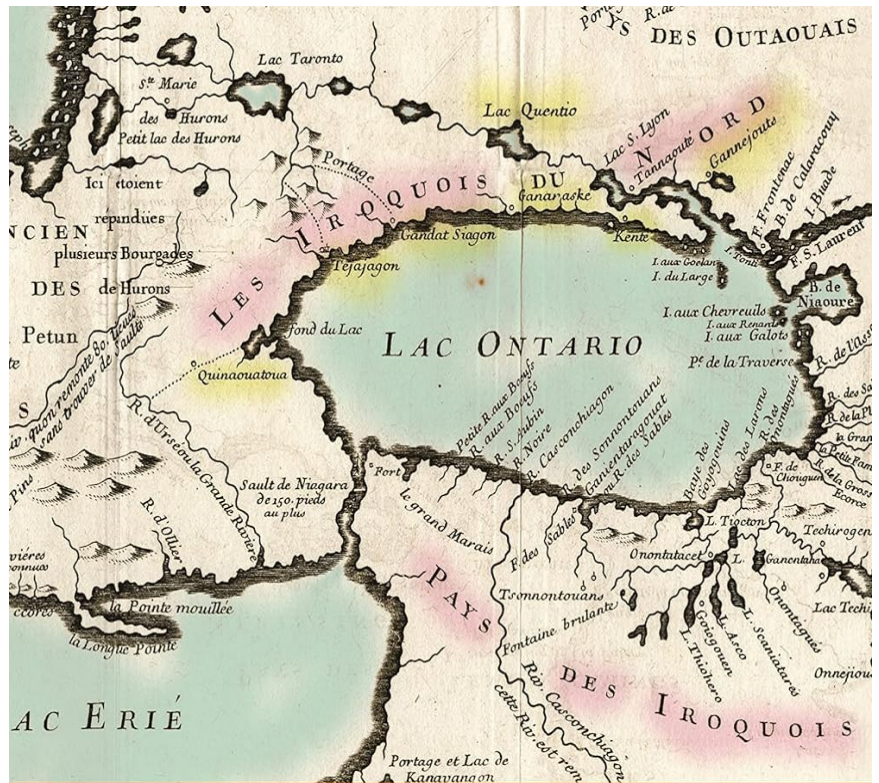
The History and Archaeology of the Iroquois du Nord

The Haudenosaunee homeland was in what is now north-central New York. It is less commonly known that in the mid-to late 1660s and early 1670s, the Haudenosaunee established a series of satellite settlements along the north shore of Lake Ontario.

These settlements were set up at strategic locations along trade routes matching the positions of west-to-east Seneca, Cayuga, and Oneida territories on the south side of the lake. Each of these villages likely contained people from several Haudenosaunee nations as well as former Ontario Iroquoians who had been adopted by the Haudenosaunee. These north shore settlements were also places of considerable interaction with early French missionaries, traders, and explorers.

An edited volume entitled “The History and Archaeology of the Iroquois du Nord” (published this past spring) brings together traditional Indigenous knowledge as well as documentary and recent archaeological evidence to focus on describing the historical context, efforts to find the villages, and examinations of the unique material culture discovered there and at similar settlements in the Haudenosaunee homeland.

A number of contributors to the volume (Bill Fox, Marty Cooper, Gary Warrick, Bill Engelbrecht, Chris Menary and Robert von Bitter) will present highlights from their research and then will take part in a panel discussion.

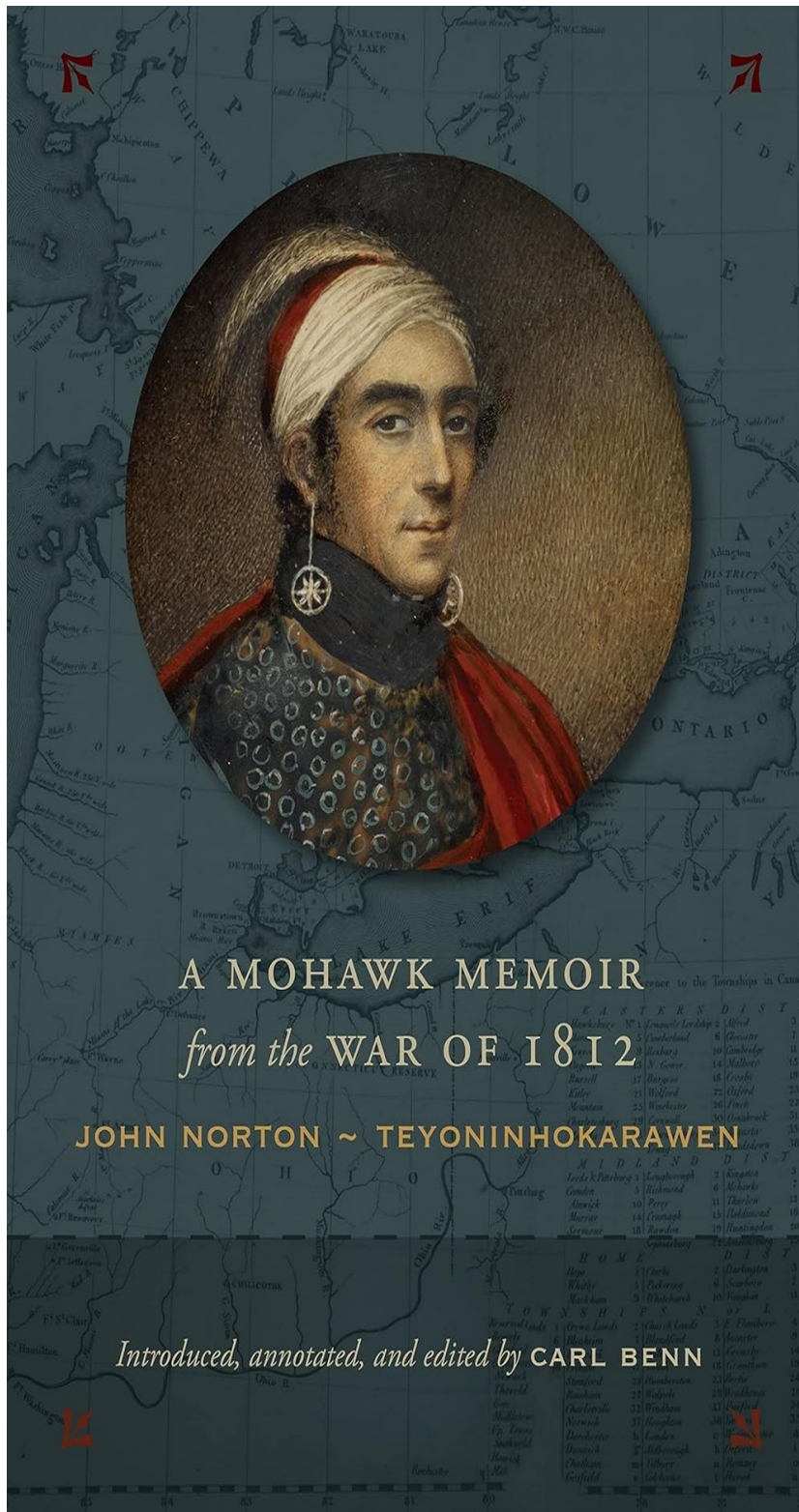


THE HISTORY AND ARCHAEOLOGY OF THE IROQUOIS DU NORD

Edited by Robert von Bitter and Ronald F. Williamson



Sponsors:



A Mohawk Memoir from the War of 1812:

John Norton -

Teyoninhokarawen

Edited by Carl Benn

A Mohawk Memoir from the War of 1812 presents the story of John Norton, or Teyoninhokarawen, an important war chief and political figure among the Grand River Haudenosaunee (or Iroquois) in Upper Canada. Norton saw more action during the conflict than almost anyone else, being present at the fall of Detroit; the capture of Fort Niagara; the battles of Queenston Heights, Fort George, Stoney Creek, Chippawa, and Lundy's Lane; the blockades of Fort George and Fort Erie; and a large number of skirmishes and front-line patrols. His memoir describes the fighting, the stresses suffered by indigenous peoples, and the complex relationships between the Haudenosaunee and both their British allies and other First Nations communities.

Norton's account, written in 1815 and 1816, provides nearly one-third of the book's content, with the remainder consisting of Carl Benn's introductions and annotations, which enable readers to understand Norton's fascinating autobiography within its historical contexts. With the assistance of modern scholarship, A Mohawk Memoir presents an exceptional opportunity to explore the War of 1812 and native-newcomer issues not only through Teyoninhokarawen's Mohawk perspective but in his own words.

2023 Organizing Committee

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(ONE post open)

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IROQUOIA

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http://www.iroquoia.org/iroquoia_journal.php

Photo Credit: **Anastasia George** - OMC - Onkwehonwe Midwives Collective

Artist Biography: **Ian Clute - Tehanonhshake**

Ian Clute is an established artist and the proprietor of Two House Design-Crafters, a Mohawk-owned business located in the Akwesasne Mohawk Territory which bears his name - Tehanonhshake – “he has two houses”. Two House Design-Crafters operates as an artist collective with four established artists and four apprentices working on different projects. Tehanonhshake frequently incorporates woodworking, beadwork, featherwork, and leather tooling into his work including commissioned water drums, kastowas, and cradleboards.

Two House Design-Crafters

Website: www.twohousedesigncrafters.com