

28TH AMERICAN INDIAN WORKSHOP

Premières Nations, Collections Royales



musée du quai Branly, Paris
10–13 May 2007

28th American Indian Workshop

Musée du quai Branly, Paris

10–13 May 2007

Program Chair:

Christian F. Feest

Local Organization:

Nelcya Delanoë

Marie Mauzé

Joëlle Rostkowski

Julie Trébault (Musée du quai Branly)

Printed by Adolf Holzhausens Nachfolger
Vienna, Austria

The 28th American Indian Workshop is held in connection with the exhibition *Premières Nations, Collections Royales* at the Musée du quai Branly, which has generously provided its facilities and full support for this event.

Support for the printing of this program by the Painter Family, Cincinnati, Ohio, is likewise gratefully acknowledged.

28TH AMERICAN INDIAN WORKSHOP

PROGRAM

Except when otherwise noted all events will take place at the Salle de cinéma of the Musée du quai Branly

THURSDAY, 10 MAY 2007

9:00 am Registration

9:20 am Welcome Addresses

JEAN-PIERRE MOHEN, (Directeur du département du patrimoine, Musée du quai Branly)

CHRISTIAN F. FEEST (Program Chair, 28th American Indian Workshop)

Session 1 COLLECTIONS AND ARTIFACTS FROM EASTERN NORTH AMERICA PRIOR TO 1800 (part 1)

Chair: Christian F. Feest

9:30 am CHRISTIAN F. FEEST (Museum für Völkerkunde Wien)

Pre-1800 Ethnographic Material from Eastern North America

The new focus of ethnographic collecting provided by the Linnean taxonomic paradigm and the appearance of a named discipline of "ethnography/ethnology" in the last third of the eighteenth century contributed to the survival of a far larger number of material documents from eastern North America than of those in the preceding period. Most of the collecting itself, however, continued to follow well into the nineteenth century the earlier principle of attribution of value to "rarity." This, together with the upheavals in the ethnic landscape of North America caused by warfare and Euroamerican westward expansion, poses specific methodological problems of interpretation, which will be explored in this session.

9:45 am PASCAL MONGNE (École du Louvre, Paris)

Inventory and Study of Objects from New France in French Museums

Often ignored both by specialists and the larger public, pre-Columbian, colonial, ethnographic, and folkloristic objects from Alaska to Tierra del Fuego are far from uncommon in French collections. In the course of a project started in 1977 and coordinated by myself between 1985 and 1992 at Université Paris I (and subsequently for the Direction des musées de France), around 20,500 such objects have been identified in more than 170 museums and public institutions (not including the collections of the Musée du quai Branly). The broad range of artifacts includes many objects of great scientific or aesthetic quality and of exceptional museological value. The present paper presents the principal results of these efforts, notably enriched by the work of the students of the Ecole du Louvre, which I have directed in connection with my course on "Arts of the Americas."

Based on this research I have produced in 1998 a preliminary inventory of the collections deriving from the old French colonies in North America for the French-Canadian internet project *La Nouvelle-France* (<http://www.culture.gouv.fr/culture/nllefce/fr/>), further enriched

by the conference *De Québec en Amérique. L'Amérique française entre histoire et mémoire* held in Quebec in 2003. Presently more than 1,700 objects from the area formerly occupied by New France have been tentatively identified in 44 museums. Two thirds of this number are made up of archaeological specimens assembled mostly during the second half of the nineteenth century and generally without specific provenance. Although less numerous, the ethnographic collections are more remarkable for their quality. Most of them were assembled during the nineteenth century, but some go back to the eighteenth and even seventeenth centuries. For obvious reasons, the majority of these early materials derive from northeastern North America.

10:20 am **STAFFAN BRUNIUS (Etnografiska Museet, Stockholm)**

Comments on Swedish pre-1800 Ethnographical Collections from North America

The well-established Swedish interest in North American Indians began with the New Sweden colony (1638–1655), located in present-day Delaware. This interest follows a northern European pattern, including the collecting of “artificial curiosities” typical for the Kunst- und Wunderkammer period. The paper discusses the plausible acquisition context and provenance of the very earliest known collected objects but also North American Indian objects collected in the 1700s that are also kept in Sweden.

10:55 AM Coffee Break

11:15 am **ROLAND KAEHR (Musée d'Ethnographie, Neuchâtel [ret.])**

“Faire l'Échange de l'Indien”: Early Swiss Collections from Eastern North America

In a two-volume survey of the “Ethnological Collections in Switzerland,” published in 1979 and 1984 by the Ethnological Society of Switzerland, 19 out of 59 repositories were found to include American Indian material. Since most of the institutions holding such material were founded in the nineteenth or even twentieth centuries, the identification and dating of earlier material presents a challenge to documentary research and stylistic comparison. The present paper summarizes the results of this survey (enhanced by later research of specialists in this field), with special reference to objects from North America east of the Rocky Mountains dating from prior to ca. 1830. It concludes by a case study of an elaborate canoe model now at the Musée d'Ethnographie, Neuchâtel, and collected in or before 1799 by Elisabeth Gugy probably among the Abenaki near Yamachiche, Quebec.

11:50 am **JUDY HALL (Canadian Museum of Civilization, Gatineau)**

Caldwell and Drummond: First Nations Collections by British Military Personnel in Eastern North America

During the eighteenth century, British-Indian military and commercial alliances were the cornerstone of British defensive strategy in North America. British military personnel stationed in what is now Canada lived in frontier posts in contact with their First Nations allies and assembled collections of First Nations material. This paper illustrates the First Nations collections of two British military officers: Sir John Caldwell, who was stationed at Niagara and Detroit from 1774 until 1780, and Sir Gordon Drummond and his family, who served in Upper and Lower Canada from 1759 until 1816.

12:25 pm **IMRE NAGY (Tornyai Janos Museum, Hodmezovasarhely)**

The Plains Algonquian Connection: Early Pieces in the Paris and Madrid Collections

Some of the pieces in the Paris and Madrid collections are the earliest, yet poorly docu-

mented ethnographic artifacts from the Great Plains and represented a great challenge for scholars of Native American art and culture for decades. By a thorough art historical investigation of some selected pieces it will be demonstrated that they represent the earliest examples of Plains Algonquian (Cheyenne and/or Arapaho) art forms in existence.

1:00 PM Lunch Break

Session 3 CURRENT RESEARCH (part 1)

Chair: Joëlle Rostkowski

2:20 pm **HELEN CARR (Goldsmiths College, University of London)**
"And the Truest Schools for Civilisation are the Forests of America"

In this paper I want to look at John O’Keeffe’s play *The Basket Maker* (1790) and Robert Bage’s novel *HermSprong* (1796) as texts produced in England that use, in very different ways, representations of Native Americans to express support for the ideals of the French Revolution. O’Keeffe had met a group of Cherokees when they visited London, and his play shows remarkable understanding of the issues of dispossession that Native Americans shared with his fellow Irish. Bage, a Midlands radical, is more concerned to critique English aristocratic decadence, yet the Indian-educated HermSprong exemplifies the message with which O’Keeffe’s play ends: "And the truest schools for civilisation are the forests of America."

2:50 pm **LAURA CASTOR and CELESTE SHIVE (Universitetet i Tromsø)**
Visiting "Museum Indians" through Literature:
Questioning, Protesting, or Intervening?

Native writers such as Louise Erdrich, Lise Erdrich, Janet Campbell Hale, and Susan Power have developed provocative ways of representing Native American dresses, drums, beaded purses, and photographs in order to challenge conventional museum practices that represent Indian artifacts as relics of a primitive past. In our paper we will discuss several examples, including Susan Power’s autobiographical short story "Museum Indians," where the narrator and her mother visit a display of the buckskin dress worn by the narrator’s great-grandmother in a glass case at the Chicago Field Museum of Natural History. Power’s narration suggests a multi-layered reading of the museum space in order to reconnect her and her mother with their Lakota family and identity. At a theoretical level the story can also be understood in terms of Michel Foucault’s concept of heterotopia as a way of understanding collective memory-making in politicized, spatial terms. In the largest sense, our paper will consider the relationship between artifacts, space, and narration by Native writers, with special attention to whether Native American literary practices are more about questioning, protesting, or intervening in the process of reconstituting contemporary museum practice.

3:20 pm **LEE SCHWENINGER (University of North Carolina, Wilmington)**
"Lost and Lonesome": Literary Reflections on the Roles of Relics

Through their fiction several American Indian writers (including Gerald Vizenor, Thomas King, and Jim Northrup) reflect on the "role of objects in the constitution of cultural memory" and on the role of museums particularly in displaying those objects. This paper proposes to highlight a few of those literary accounts as it points out the ambivalent views these writers hold toward museum collections of Native American artifacts. In different ways, each writer offers a form of self-representation that challenges mainstream accounts and representations of history through artifact. The writers are aware that a museums’ ordering

of experience must be arbitrary and subjective, and they call into question such ordering of experience, as they argue, sometimes explicitly, always implicitly, for the necessity of self-representation. The writers indicate their awareness that, as Will Roscoe writes, "whoever controls the artifacts of history controls history." Through their literature they demonstrate, often humorously, their delight in self-representation; they challenge other representations, and they attempt to take control of their history. As a look at these works of literature demonstrates, a literary perspective of the role of museum collections offers an important counterbalance as well as a complement to the perspectives of other disciplines such as history, anthropology, and ethnography.

3:50 pm **AMY BERGSETH (Miami University, Oxford, Ohio)**

Visual Encounters:

The Foreign "Other" in Early American Indian and Euroamerican Imagery

This presentation aspires to better understand the complexity of American Indian and colonial Euroamerican relationships and the perception of the external "other" in Early America. By examining the visual images produced by both the American Indians and Euroamericans, the paper will unearth the different perspectives that informed the pictures, sketches, and the material culture that each group produced depicting the other. Not only did Europeans present well-known visual images of Indians, but the Native peoples of North America occasionally depicted Europeans. This paper will examine both sets of images for what they show us about this cross-cultural encounter.

4:20 PM Break

4:40 pm **JEANNE CHANET-GARCÍA (Université Jean Monnet Saint-Etienne et Université Lumière Lyon 2)**

American Indian Identity under the Microscope: DNA Tests as Questionable Proofs of Membership

"Who is and what does it mean to be American Indian?" remain two of the most problematic and recurrent but often inaccurately debated issues about and among Native Americans in the United States today. On the stage of this debate, a new controversial way of determining Indianness, relying on DNA tests, has appeared, challenging tribal sovereignty, presenting an even more deep and dangerous naturalization and racialization of cultural membership and recognition than the blood quantum criteria, but also defying the very foundation of affirmative action and equal opportunity policies in favor of American Indians.

5:10 pm **YANN LE GOATER (Université Paris 2 Panthéon Assas)**

Recovering the Indian Identity in North America: From Reservations to the International Court of Justice

Both in the United States and Canada, nineteenth-century Indian policies were guided by the goal to secure Native lands for non-Native use, leading to the establishment of the reservation system and accompanied by efforts to assimilate the indigenous population into the nation states. Policies have gradually changed in the twentieth century in the face of indigenous cultural reassertion and political resistance. Despite its origins and ambiguous results, the reservation system is paradoxically defended as a symbol of autonomy and identity by the majority of Indians today. In Canada the courts (as the Supreme Court of Canada in the Sparrow case of 1990) have strengthened aboriginal rights. Today one of the key objectives of Indigenous Nations in the United States and Canada and

their representatives at the United Nations is to gain access to international jurisdictional bodies like the International Court of Justice. In September 2007 the ICJ will consider a case brought by the Buffalo River Dene Nation against the Canadian government, the Saskatchewan government, and the multinationals for the violation of treaty rights and the loss of land and natural resources. In the United States the Teton Sioux Nation is in the process of gaining direct access to the ICJ without the consent of the government.

- 5:40 pm **BERNADETTE RIGAL-CELLARD (Université Michel de Montaigne Bordeaux 3)**
Such Wondrous Encounter: The 2006 Seattle Tekakwitha Conference and its Multidirectional Strains of Resistance

Following upon studies of Kateri Tekakwitha, of the problems surrounding the procrastination of her canonization, and of the various aspects of Katerian Catholicism, I have now turned my attention to the famous Tekakwitha Conference, held yearly in the United States. I attended the July 2006 Seattle Conference as a full participant, having been "hired" to hold two workshops. I was struck by the many conflicting undercurrents below a very harmonious façade and I wish to organize my presentation around the concept of resistance. The first and most obvious resistance is that of the Native Catholics who want to affirm their traditional cultures by a transformation of the rituals according to their own customs, rather than according to the Roman model. The second resistance is fought by those Native Catholics who stand against the now fashionable drift away from the Church and back to "strict" traditionalism. The third and most interesting resistance is that of the Roman Church, itself open to inner rifts between the different types of clergy. The much celebrated evolution toward inculturation would seem to be but a last-ditch effort to resist disappearance. In the morning of each of the three days Native Catholics had the floor, the workshops, and the crowds, yet the afternoons were crowned by elaborate, concealed masses, with several bishops and priests in full regalia making sure the Conference remained within the limits conceded by the authorities. The Church brought its famed sense of ceremonialism to bear on the participants. It will not quit Native grounds without high-class resistance, and buttressed as it is by the power of the Church in the United States, it may finally succeed in keeping its Native parishioners in its fold.

- 6:10 pm **SUSANNE JAUERNIG (Johann Wolfgang Goethe-Universität, Frankfurt a.M.)**
"He Leads – I Follow." Franciscan Sisters in Two Pueblos

The research is about the history of Catholic missions and the day school system among the Pueblo with a focus on the work of the Catholic Sisters in the two parishes in Zuni and Jemez, New Mexico, in the course of the twentieth century. The Sisters of Perpetual Adoration of St. Francis founded two Mission schools, one in Jemez in 1906 and the other one in Zuni in 1923. Most of the Sisters worked in both Pueblos as teachers and missionaries and had different experiences in the two villages. A comparison shows that most of them consider their work in Zuni rather as a "failure" in respect of the missionary aspect whereas Jemez is counted as a "success." What are the criteria of their judgement and what are the major differences between the two missions?

AMERICAN INDIAN WORKSHOP BUSINESS MEETING

6:40–7:10 pm *Chair: Christian F. Feest*

The American Indian Workshop Origin Myth
Obituaries

The Future of the American Indian Workshop: Oslo/Tromsø 2008, Bremen 2009 (?)
European Review of Native American Studies and ERNAS Monographs

Session 2 NATIVE AMERICANS AND MUSEUMS (part 1)

Chair: Marie Mauzé

- 9:10 am **RAY GONYEA (Eiteljorg Museum of American Indians and Western Art)**
A Matter of Perception: Native Americans, American Museums, and NAGPRA

NAGPRA has been overwhelmingly successful for all sides involved, despite initial problems largely due to the general terms of the legislation. Working relationships have evolved between Native Americans and museums that have benefited both. Native peoples have had important things returned to them that are emblems of who they are, and museums have benefited by having the opportunity to correctly document their collections through tribal visitations. Native Americans only want those things back that are viable to them, whether religious material or cultural, that can help them in their lives today and tomorrow. Overall, the misunderstandings and stereotypes about each other, between museums and Native peoples, have begun to dissipate and be replaced by more realistic knowledge, and acceptance, of each other as human beings.

- 9:40 am **NICOLASA I. SANDOVAL (University of California, Santa Barbara)**
Honoring Our Past, Building Our Future: Culture in Native California

Indigenous peoples in California are developing museums on an unprecedented scale. These emerging institutions are at the heart of cultural revitalization. From 1877 until 1879 Chumash wot (leader) Rafael Solares worked closely with French researcher Léon de Cessac to share his lifeways and material culture. The legacy of Cessac and Solares continues with the contemporary partnership between anthropologists and community representatives to research and interpret collections that now reside in France. Sandoval, a Chumash descendant from the Santa Ynez Indian Reservation, will describe how indigenous peoples are working creatively to honor their past and benefit future generations.

- 10:10 am **ANDREA ZITTLAU (Universität Rostock)**
The Museum as Show Room: The National Museum of the American Indian and Its Performance Approach to the Exhibition of Cultures

Cultural performances as part of ethnographic exhibitions are an established tradition. From people as objects in museums to human zoos and Wild West Shows, the (mis)representation of cultures and their installation is a well-known problem. Museum exhibitions in the twentieth century changed significantly, rather focusing on the artifact to approach (living) culture.

The NMAI in Washington, DC, the brand new museum exhibiting Native America, returns to the idea of performance. In a specially designed theater shows take place to introduce visitors to present-day indigenous culture. In other parts of the museum American Indians weave, explain their idea of pottery, or can be watched doing other assumed "Native" activities. This paper will discuss performances in museums from a cultural historic perspective using the example of the NMAI to show problems and benefits involved in this specific exhibition technique.

10:40 AM Coffee Break

11:00 am **PETRA TJITSKE KALSHOVEN (McGill University, Montreal)**
Magic of the Mannequin: Dioramas in the Mashantucket Pequot Museum

In his essay "On Some Motifs in Baudelaire" (1955), Walter Benjamin quoted the poet as longing "for the return of the dioramas whose enormous, crude magic subjects me to the spell of a useful illusion." In *Travels in Hyperreality* (1986), Umberto Eco considered the diorama "one of the most effective and least boring of didactic mechanisms." In museal practice, however, the diorama displaying "exotic" human subjects has become an object of fierce controversy. The Native-owned and -operated, state-of-the-art Mashantucket Pequot Museum, which draws heavily on scientific archaeological insights while emphasizing contemporary Native identity, features spectacular dioramas of Pequot ancestors. Is the Western gaze revisited, or is it returned?

11:30 am **RAINER HATOUM (Ethnologisches Museum, Berlin)**
The Museum and the Sacred

In times when even lacrosse sticks are becoming suspected of being too sacred to be exhibited, it was not surprising to find my museum-based research project – as it undoubtedly deals with sacred materials – not being warmly received. Introducing it, I would like to discuss some of the problems arising in connection with researching such materials today. The focus will rest on issues of intellectual property and on the pressing aspect of finding mutual beneficial project goals, both of which lie at the very core of any balanced collaborative partnership, as it is sought in my case.

12:00 pm **LOMAYUMTEWA C. ISHII (Northern Arizona University, Flagstaff)**
Research, Collecting, and Scientific Problematics: A Case among the Hopis

Representations of Hopi Indians have been heavily influenced by the creation of a Western, research-oriented canon. The construction of the Other and the appropriation of Hopi culture have contributed to the perpetuation of Western-based, scientific authority. This presentation will examine the Peabody Museum Expedition into Hopi country from 1935–39. The discursive nature of Western research is highlighted to illustrate how Hopi agency and authority was denied in order for the Peabody Expedition to maintain control in their endeavor to construct Hopi history and to maintain this process through the collecting and examination of Hopi material culture.

12:30 PM Lunch Break

**Session 1 COLLECTIONS AND ARTIFACTS FROM EASTERN NORTH AMERICA
PRIOR TO 1800 (part 2)**
Chair: Christian F. Feest

1:40 pm **CHRISTIAN F. FEEST (Museum für Völkerkunde Wien)**
Wampum – The French Collection

Like the other artifacts brought together in 1796 at the Bibliothèque Nationale from the collections of the French kings and nobility, the remarkably diverse group of wampum artifacts held today by the Musée du quai Branly suffers from the near absence of documentary information regarding their cultural background and collection histories. This paper will demonstrate the extent to which provenance and meaning may be recovered by the critical use of comparative evidence.

2:15 pm **SCOTT MEACHUM (Hudsonville, Michigan)**
The Forms and Features of Early War Clubs

A large number of northeastern North American Aboriginal war clubs reside in public and private collections around the world. As few of these clubs have solid collection histories, there is much confusion and uncertainty about their age. By comparing the characteristics of several well-documented war clubs collected prior to 1800, certain forms and decorative techniques can be identified as indicators of early manufacture. Based on conclusions drawn from the careful analysis of these distinguishing features, dates can be suggested for war clubs that lack documentation.

2:50 pm **SYLVIA S. KASPRYCKI (Johann Wolfgang Goethe-Universität, Frankfurt a.M.)**
Quilled Trapezoidal Pouches from the Great Lakes Region

The Native American collection of the Musée du quai Branly in Paris includes an early nineteenth-century buckskin pouch, trapezoidal in form and exquisitely decorated with porcupine quills. This paper will examine in detail the presently known sample of quilled pouches of this type in European and American collections and explore their sometimes poorly documented collection histories. Based on comparative stylistic analysis and ethnographic contextualization, I will attempt to draw conclusions about their provenance, function, and possible meanings.

3:25 PM Break

3:45 pm **SHERRY FARRELL RACETTE (Concordia University, Montreal)**
Cross-currents: Hide Garments Meet Regency Coats in Algonkian Territory

Early descriptions of northern Algonkian dress include coat-like garments with detachable sleeves. The symbolic and ceremonial exchange of garments to establish peaceful relations became important diplomatic and trade protocols with the French and British. In many European museum collections, primarily in the United Kingdom, are a number of long, painted hide coats collected from what is now northern Canada. These coats emerged from a complex history of transformation, exchange, and appropriation. This paper will compare two eighteenth-century hide coats with the Regency style clothing introduced into Algonkian territory through trade and adapted for the demands of a harsh climate.

4:20 pm **CATH OBERHOLTZER (Trent University, Peterborough)**
Eighteenth-Century Birchbark Containers in the Northeast

Birchbark containers were one of the earliest wares produced intentionally for the souvenir market in northeastern Canada. Although deemed as practical items by their indigenous makers, these containers were sufficiently exotic and durable enough for transporting to entice their European purchasers. Few of those early containers made and collected during the eighteenth century have survived. Currently, only two extant collections of containers are known, one held by the British Museum in London, England, and the second at the Musée du quai Branly. While the British containers were collected by Christopher Middleton sometime between 1721 and 1743 in the Hudson Bay region, the French examples bear no provenance. By drawing upon historical information, later ethnographic comparative material, and through certain aspects of the containers themselves, further information about these artifacts may be discovered.

- 4:55 pm **ELIZABETH PERRY (Plimoth Plantation Museum) and T. ROSE HOLDCRAFT (Peabody Museum, Harvard University)**
Collaborative Study of a Rare Native American Sash and Its Paper Label
"Belt of Indian King Philip. From Col. Keyes"

An early historic Native American sash of red and blue wool and white beads was given to the American Antiquarian Society in Worcester, Massachusetts, in the 1820s and later donated to the Peabody Museum at Harvard University in 1890. The label sewn to the sash references King Philip (Wampanoag sachem Metacomb), who led Natives from New England tribes against colonists in the 1675–76 war. Growing interest in the sash follows the University's reexamination of its own late seventeenth-century Harvard Indian College. This presentation will share results of collaborative research on the sash from indigenous, historical, material, and technical perspectives.

- 5:25 pm **STEPHANIE PRATT (University of Plymouth)**
Collecting American Indian Culture in Paris and London, ca. 1690–1720

In this paper I will reflect on the nature of an ethnographic collection by placing in dialogue two encounters with American Indian culture at the turn of the eighteenth century. The *Codex Canadensis*, customarily believed to have been written ca. 1690, entered the French Royal collections shortly afterwards. Its combination of text and image may be said to 'collect' a representation of Algonquin and Iroquoian cultures within the confines of an extensive descriptive account. Two decades later, in London, Sir Hans Sloane collected artifacts associated with the visit of the so-called "Four Indian Kings" of the Iroquois to the court of Queen Anne. This material collection is less full than the worldview presented in the *Codex*, but because it comprises actual exhibits rather than drawings it is more obviously described as a collection. I will argue that both the French and the English collections were conditioned by the circumstances of their origin and that only by paying attention to these circumstances can these collections be properly understood.

WORKSHOP DINNER (by reservation only)

- 7:00 pm Brasserie Thoumieux**
79 rue Saint-Dominique, Paris 7
Metro: La Tour-Maubourg (line 8) or Invalides (lines 8, 13)

SATURDAY, 12 MAY 2007

Session 2 NATIVE AMERICANS AND MUSEUMS (part 2) *Chair: Christian F. Feest*

- 9:10 am **CAROLINE MARCHAND (Canadian Museum of Civilization, Gatineau)**
Conserving the Symbol

In the Canadian Museum of Civilization the conservation/restoration of American Indian and Inuit objects is done with respect for indigenous beliefs and in constant dialogue with the curators who serve as the voice for transmitting the Native message. On the basis of several examples of the specific display practices drawn from recent exhibitions the author aims to demonstrate how this respect is translated in concrete present conservation practices – without hiding the limits of this approach.

9:40 am **SARAH FRONING DELEPORTE (International Survey Research, LLC)**
Of Museums and Fishing: Between Representation and Relationships

This presentation explores the genesis of the *Like a Face* exhibition, which will feature a portion of the Pinart collection of nineteenth-century Alutiiq objects, housed in France, at the Alutiiq Museum and Archaeological Repository in Kodiak, Alaska, in 2008. At the heart of the story are personal relationships that allow inter-institutional collaboration. The role of the Pinart collection in the constitution of the cultural memory of the Alutiiq people has been predicated less on changes in the institutional modes of representation than on the cultivation of common personal affinities – such as the love of fishing or kayaking – between parties with very diverse attachments to the collection.

10:10 am **HENRY KAMMLER (Johann Wolfgang Goethe-Universität, Frankfurt a.M.)**
Jumping Caps in Space and Time
Nuuchahnulth Visitors and Nootkan Artifacts in Central Europe

In the past two decades the Nuuchahnulth First Nations (NCN) on Vancouver Island, BC, have undertaken increasingly professional efforts to document and preserve their cultural heritage within their local communities, especially in the context of the B.C. Treaty process. Unlike their Wakashan neighbors (Kwakwaka'wakw and Makah/Qwidichcha'atx) they, however, do not run full-fledged tribal museums. In the course of what could be called an experiment in cultural exchange, a dozen NCN tribal members of different generations spent a couple of weeks in the summer of 2005 at the University of Frankfurt. Even though the focus of that "Summer School" was on practicing techniques of Native language documentation and preservation, the group was also invited to take a closer look at Nootkan artifacts in three ethnographic collections (Berlin, Stuttgart, and Vienna). The paper will explore some of the interesting insights that emerged from discussions on site, all documented on video, as well as after the Summer School, e.g., concerning indigenous concepts of ownership, fragmented ethnicity in a heterogeneous alliance of First Nations (as are the NCN), intergenerational communication, the status of historical knowledge, and the role of contemporary institutions of knowledge.

10:40 AM Coffee Break

11:00 am **MARIE GOYON (Université Lumière Lyon 2)**
Quillworkers, Ethnographers, and Museums:
An Account from the Canadian Plains

This paper is largely based on my fieldwork (2000 and 2005) with contemporary porcupine quillworkers, most of them female, in Regina (SK) and on the surrounding First Nations reserves (Cree, Lakota, Assiniboine), during which I studied the dynamic processes of change of quillworking practices through an ethnohistorical analysis of its development, based on early ethnographic descriptions and the study of artifacts in the collections of the Royal Saskatchewan Museum, Glenbow Museum, and Manitoba Museum of Man. My goal was to understand why the difficult and ancient art of quillwork has survived until today despite its prognosticated disappearance. After an extensive analysis of the technical and stylistic development of the designs under European influence (especially beadwork) and intertribal exchange during the reservation period, I compared that material with contemporary practice. I was also considering the mythic and symbolic aspects of quillwork as markers of identity and especially of femininity, deeply linked to visionary art. It appeared that contemporary quillworkers were well aware of, e.g., Wissler's or Lyford's works and that these studies were influencing them in the creative process, including some of its reli-

gious aspects. Some artists were also studying quilled artifacts in museums and were thus reappropriating a long-forgotten knowledge. Most of the quillworkers had learned the craft from members of their families, but this memory was obscured or even denied, leading me to the question of the invention and reappropriation of a practical, social, and symbolic memory by the mobilization of exogenic tools, such as museums or ethnographic accounts.

11:30 am **ANNELI STÅHLBERG (Lunds Universitet)**

Museums as a Method of Understanding and Division?

Celine Wallace

In this paper I am trying to illustrate how the practice of museum exhibitions of Indian materials can be perceived as a power tool by the First Nations peoples. Academic scholars use museums as a way of educating people about the Indian heritage and a way to preserve the historical, prehistorical, and current materials. Since most scholars in this field are non-Indian, the study of Indian culture can and does feel like a violation for many First Nations peoples. As a defense mechanism Indian scholars tend to respond with essentialist arguments in attempts to take back the power of their heritage. In meeting with First Nations peoples on the Blackfeet reservation and the Chippewa-Cree reservation Rocky Boy, Montana, I have found that the local people had a more open view where they displayed their heritage proudly and generously. It is my impression that political correctness versus essentialism hinders the common ground on which we all can build an understanding of Native heritage and culture.

12:00 pm **LEA ZUYDERHOUT (Universiteit Leiden)**

There Is a Story that Goes With It.

Blackfoot Reflections on Exhibiting and Interpreting Material Culture

Blackfoot stories are intricately linked with Blackfoot material culture. One item can have a range of stories that "go with it," while one story can also be linked with a series of items, ranging from ancient artifacts to the rope that holds the tipi down and the white buckskin of a contemporary wedding dress. This has implications for exhibiting and interpreting objects and how this is discussed in Blackfoot communities today. In this talk I consider Blackfoot reflections on exhibiting and interpreting objects and artifacts. This provides a fresh view on issues of presentation and representation.

12:30 PM Lunch Break

Session 3 CURRENT RESEARCH (part 2)

Chair: Nelcy Delanoë

1:40 pm **DENYS DELÂGE (Université Laval, Québec)**

Gazing Across the Divide: Dogs in Canadian Colonial Context

After describing North American dogs, their ethology, and the role they played in society, we attempt to understand why American Indians considered the Frenchmen's dogs to show "infinitely more spirit than theirs." In exploring this question, we underscore the Native Americans' ambiguous relationship with their dogs and seek the significance of this ambiguity in both creation myths and the custom of sharing very close quarters with the dogs. The picture that emerges makes it clear that myths, rituals, and everyday customs involving dogs are all related to one another and take on their true meaning when viewed in the context of social activities as a whole, including hunting, warfare, facing illness or danger, and the renewal of annual cycles. Westerners, on the other hand, regarded what they observed

according to their own paradigms of primitivism, paganism, and obscurantism. Because of its position at the threshold between human and animal, as a dominant actor at the time of primordial chaos and as a dominated actor in the ordering of the world, the dog fulfilled for indigenous Americans the role of intermediary and intercessor, but at the same time was seen as a source of danger. It was involved both in the origin of life and its extinction, had a place at the beginning and end of the food chain and, more fundamentally, represented an integral element in the incest taboo on which society was founded. In this respect, a study of dogs leads to a reflection on society.

2:10 pm **JENNIFER H. S. BROWN (University of Winnipeg)**
Rupert's Land, Whose Land? Cree and English Naming and Claiming around the Dirty Sea

The Omushkego Cree of Hudson Bay have described and conceptualized the places of their homeland in ways very different from the naming usages introduced by early European visitors of the 1600s. Place names and ethnonyms, European and Aboriginal, provide windows onto these distinctive perceptions and help us see them from various angles. The strangers who met around the Bay became familiar to one another to an extent as they traded. But in many ways they continued to live in parallel universes, Aboriginal and European, with radically different concepts of place, land, and human relations to land, as the Cree and English names still reveal.

2:40 pm **PAUL ROSIER (Villanova University)**
Native Americans and the Cold War

During the Termination era in U.S. Indian-White relations (broadly 1944–1970), federal officials attempted to destroy Native American sovereignty at a time when American racial problems created a Cold War crisis of public relations for the United States. In my new book (under contract with Harvard University Press) I trace Native Americans' various intersections with Cold War pressures and politics, emphasizing their self-representation through a "derivative discourse" to protect the contested cultural and political space of the "reservation." In this paper I will explore those intersections and, taking a transnational approach, consider how Russians and Europeans employed Native American experiences in their representations of the Cold War.

3:10 pm **HARTWIG ISERNHAGEN (Universität Basel [ret.])**
Bodmer/Wied's Indians: Whose Property

If "the Western model of the museum poses interesting questions regarding the role of objects in the constitution of cultural memory," Bodmer's illustrations for Maximilian zu Wied's *Reise in das Innere Nord-America* pose such questions in particularly interesting ways. Briefly: What are the "objects" that play such roles – the images (and if so, is there a difference in this respect between the original watercolors and the prints?), the material objects in the pictures, or the human subjects represented in them? In whose cultural memory do these "objects" play a role – or several roles? In a very general way, the answer is obvious: objects of different kinds and orders here play various roles in several memories, both Native and non-Native. The presentation will attempt to discuss resulting complications by subjecting the entire discussion to a rigorously dialogic perspective that precludes the imposition of simple, though perhaps politically (still) correct, notions of ownership.

3:40 PM Break

- 4:00 pm **ALISON BROWN (University of Aberdeen)**
"Mokisins," "Cloaks," and "A Belt of a Peculiar Fabrick": Recovering the History of the Thomas Whyte Collection of Eastern North American Clothing

In 1965 Glasgow Museums in Scotland acquired nine items of eastern North American clothing from a nearby museum that was deaccessioning its ethnographic collection. Information on the collection was only partially transferred with this material, and so it appeared to have become almost completely disassociated from its earlier history. Research currently under way to reattach the collection to surviving documentation suggests that the clothing was acquired in the early nineteenth century, most likely in the Great Lakes region, by a man named Thomas Whyte. This presentation will introduce this little-known collection and the archival processes through which its history is now being reconstructed and recast.

- 4:30 pm **ARNI BROWNSTONE (Royal Ontario Museum, Toronto)**
Composition and Iconography in Painted Plains Indian Shirts

This paper examines visual forms in Plains Indian war shirts and the social forces behind them. Visually, the focus is on painted rows and arrays of repeated figures characteristically found on shirts. The composition and iconography of these are considered in context with underlying social forces and the physical structure of shirts. Fifty war shirts, largely without cultural identification and average date of execution somewhat earlier than 1850, are analyzed. Through the comparative method this study attempts to further our understanding of both the homogeneous and heterogeneous aspects of war shirts within the Plains region.

- 5:00 pm **BRIAN HOSMER (Newberry Library and University of Illinois at Chicago)**
Ni'iihi and the Newberry

In 2004 the Newberry Library hosted *Ni'iihi: In a Good Way, Photographs of Wind River Arapaho, 1976–96*. Designed to feature photographs by noted anthropologist/artist Sara Wiles, the exhibit also included materials from Newberry collections detailing Arapaho history and culture. As a result, *Ni'iihi* presented an opportunity for historical and contemporary materials to operate in creative dialogue and an opportunity to reconnect past with contemporary and Library with Native community.

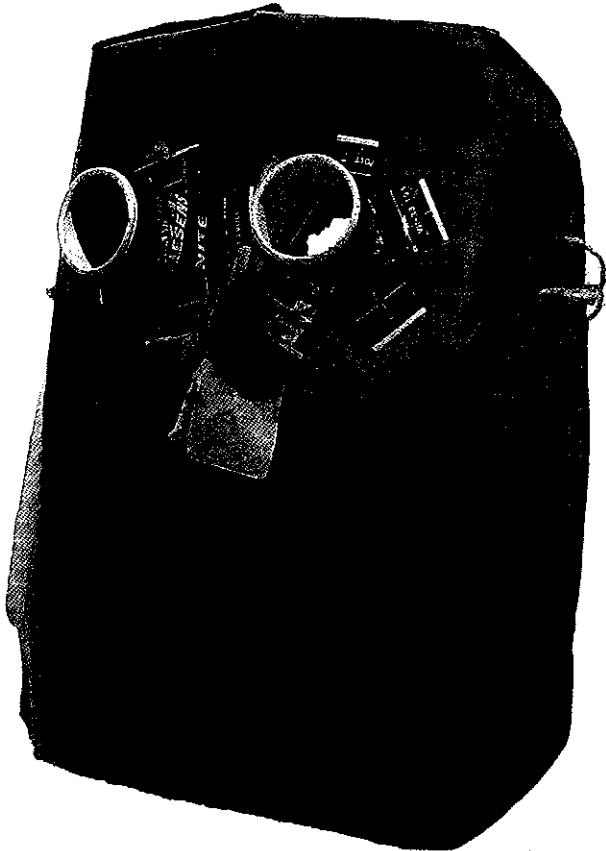
But getting there required delicate negotiations with donors, Newberry staff, Northern Arapaho tribal officials, and partnering institutions. All occupied as much time as developing interpretive themes and public programming. In the end, *Ni'iihi* stands both as exhibit and case study into complications of hosting exhibitions with multiple partners and multiple objectives.

- 5:30 pm **ALEXIS C. BUNTEN (University of California, Berkeley)**
Commodities of Consumption: Local Circulation of Tourist Arts in Southeast Alaska

This research discusses the reincorporation of Northwest Coast art objects produced for the tourist market back into the local Native social and ceremonial fabric. The fact that mass-produced tourist arts are easily incorporated into the local Native community in Southeast Alaska contradicts anthropological models which assign value to art objects based on their status on a continuum from commodity to gift, as well as those which privilege factors such as intention and iconography. This research calls for an analysis of contemporary Northwest Coast arts that considers both Native and non-Native systems of art appreciation and analysis.

SUNDAY, 13 MAY 2007

- 10:00 am Musée du quai Branly, galerie Est
Premières Nations, Collections Royales
Guided Tour of the Exhibition (CHRISTIAN F. FEEST, Museum für Völkerkunde Wien)
- 11:30 am EMMANUEL DÉSVEAUX (Musée du quai Branly, Paris)
The Permanent Exhibition on the Americas at the Musée du quai Branly
- 12:00 am **Film Screening:**
Qallunaanik Piusiqsiuriniq ("Qallunaat! Why White People are Funny?")
(Nunavut, 2006; script: Zebedie Nungak)
An Inuit Study of White Man's Culture
Introduced by NELSON GRABURN (University of California, Berkeley)



Mask representing anthropologist Gerti Nooter, made by an Ammassalik man in the 1970s. Museum voor Volkenkunde, Leiden

REGISTRATION LIST

- Renate **Bartl**, Amerika Haus, München
(renate.bartl@t-online.de)
- Mary Ann **Bastien**, Dundas, Ontario
(ellisgal@interlynx.net)
- Amy **Bergseth**, Miami University, Oxford, Ohio
(bergsead@muohio.edu)
- Françoise **Besson**, Université de Toulouse-Le Mirail
(francoise.besson@wanadoo.fr)
- Peter **Bolz**, Ethnologisches Museum, Berlin
(p.bolz@smb.spk-berlin.de)
- Anna **Bono**, Trotta Bono Ltd
(TB788183@aol.com)
- Helmbrecht **Breinig**, Friedrich-Alexander-Universität
Erlangen (ret.) (HBreinig@aol.com)
- Robin **Brock**, Toronto, Ontario
(robin@highstrengthplates.com)
- Margaret **Brock**, Toronto, Ontario
(robin@highstrengthplates.com)
- Jennifer S. H. **Brown**, University of Winnipeg
(j.brown@uwinnipeg.ca)
- Alison **Brown**, University of Aberdeen
(alison.brown@abdn.ac.uk)
- Arni **Brownstone**, Royal Ontario Museum, Toronto
(arnib@rom.on.ca)
- Staffan **Brunius**, Etnografiska Museet, Stockholm
(staffan.brunius@ctnografiska.se)
- Denis **Buffenoir**, Museum-Musée de Confluences,
Lyon (buffenoir@macmic.inria.fr)
- Alexis Celeste **Bunten**, University of California,
Berkeley (abunten@berkeley.edu)
- Agathe **Cabau**, Paris (agathcabau@hotmail.fr)
- Helen **Carr**, Goldsmiths College, University of London
(h.carr@gold.ac.uk)
- Laura **Castor**, Universitetet i Tromsø
(Laura.Castor@hum.uit.no)
- Jeanne **Chanet-García**, Université Jean Monnet Saint-
Étienne et Université Lumière Lyon 2
(jeanne.chanet@alliceadsl.fr)
- Geneviève **Jennifer Chevallier**, Université Paris 3 La
Nouvelle Sorbonne (jgchevallier@gmail.com)
- Roger **Christophe**, EHESS, Paris (—)
- Jennifer **Claux**, Paris (jenclaux@yahoo.fr)
- Naila **Clerici**, Università di Genova
(naila.clerici@unige.it)
- Christina **Cole**, University of Delaware (colect@si.edu)
- Denise **Daenzer**, Nordamerika Native Museum,
Zürich (denise.daenzer@zuerich.ch)
- Magnus **Dahlbring**, Etnografiska Museet, Stockholm
(magnus.dahlbring@varldskulturmuseet.se)
- Eike **de Vries**, Johann Wolfgang Goethe-Universität,
Frankfurt am Main (eike.de.vries@t-online.de)
- Stephan L. **Deimel**, Wien, Austria
(potterdeimel@aon.at)
- Denys **Delage**, Université Laval, Québec
(denys.delage@soc.ulaval.ca)
- Nelcya **Delanoë**, Université Paris X Nanterre
(nelcya.delanoë@u-paris10.fr)
- Olivier **Delavault**, Éditions du Rocher, Paris
(olivier.delavault@wanadoo.fr)
- Sarah **Froning Deleporte**, International Survey
Research, LLC (sarah.deleporte@isrinsight.com)
- André **Delpuech**, Musée du quai Branly, Paris
(andre.delpuech@quaibrany.fr)
- Emmanuel **Désveaux**, Musée du quai Branly, Paris
(Emmanuel.Desveaux@ehess.fr)
- Torsten **Diesel**, Johann Wolfgang Goethe-Universität,
Frankfurt am Main (t.diesel@web.de)
- Michael **Draxlbauer**, Universität Wien
(michael.draxlbauer@univie.ac.at)
- Daniel **Dubois**, Paris (—)
- Sandra **Dubs**, EHESS, Paris (greenturtle@libertysurf.fr)
- Lucia **Dumont**, Université Paris 3 La Nouvelle
Sorbonne (ldumont@wanadoo.fr)
- Quentin **Ehrmann-Curat**, Université Strasbourg 2
(ehrmann-curat@shaw.ca)
- Donald **Ellis**, Dundas, Ontario (ellisgal@interlynx.net)
- Christian **F. Feest**, Museum für Völkerkunde Wien
(christian.feest@ethno-museum.ac.at;
christian.feest@chello.at)
- Elise **Ferran**, Université Paris 4 Sorbonne, EHESS
(elise.ferran@wanadoo.fr)
- Sophie **Gergaud**, Université Paris X Nanterre
(gergaud.sophie@wanadoo.fr)
- Julie **Gibiconi**, Université Strasbourg 2
(juliegibiconi@yahoo.fr)
- Aaron J. **Glass**, University of British Columbia,
Vancouver (ajg255@nyu.edu)
- Ray W. **Gonyea**, Eiteljorg Museum, Indianapolis
(rgonyea@eiteljorg.com)
- Marie **Goyon**, Université Lumière Lyon 2
(marie.goyon@univ-lyon2.fr)
- Nelson **Graburn**, University of California, Berkeley
(graburn@calmail.berkeley.edu)
- Candace **Greene**, Smithsonian Institution
(greenc@si.edu)
- Anne Turner **Gunnison**, University College London
(atgunnison@gmail.com)
- Judy **Hall**, Canadian Museum of Civilization, Gatineau
(Judy.Hall@civilisations.ca)
- Riku **Hämäläinen**, Helsingin Yliopisto
(riku.t.hamalainen@helsinki.fi)
- Rainer **Hatoum**, Ethnologisches Museum, Berlin
(rainerhatoum@yahoo.com)
- Mylene **Hengen**, EHESS, Paris
(mylenehengen@msn.com)
- Bartosz **Hlebowicz**, Uniwersytet Warszawski
(hlebar44@yahoo.com)
- T. Rose **Holdcraft**, Peabody Museum, Harvard
University (tholdcr@fas.harvard.edu)
- Mireille **Holsbeke**, Etnografisch Museum, Antwerpen
(Mireille.Holsbeke@stad.Antwerpen.be)
- Brian **Hosmer**, Newberry Library and University of
Illinois at Chicago (hosmerb@uic.edu)
- Hartwig **Isernhagen**, Universität Basel (ret.)
(H.Isernhagen@unibas.ch)
- Karin **Isernhagen**, Zürich, Switzerland
(karin.isernhagen@zuerich.ch)
- Lomayumtewa **C. Ishii**, Northern Arizona University,
Flagstaff (Lomayumtew.Ishii@NAU.EDU)
- Susanne **Jauernig**, Johann Wolfgang Goethe-
Universität, Frankfurt am Main
(Sukoerner1@aol.com)
- Roland **Kaehr**, Musée d'Ethnographie, Neuchâtel
(ret.) (roland.kaehr@bluewin.ch)
- Petra **Tjitske Kalshoven**, McGill University, Montreal
(petra.tjitske.kalshoven@mcgill.ca)

- Henry **Kammler**, Johann Wolfgang Goethe-Universität, Frankfurt a.M. (H.Kammler@em.uni-frankfurt.de)
- Sylvia S. **Kasprzycki**, Johann Wolfgang Goethe-Universität, Frankfurt am Main (kasprzycki@l-online.de)
- J. C. H. **King**, AOA, British Museum, London (jking@thebritishmuseum.ac.uk)
- Katerina **Klápšťová**, Náprstek Museum, Praha (america.npm@gmail.com)
- Yann **Le Goater**, Université Paris 2 Panthéon Assas (yann.legoater@rambaudlegoater.com)
- Marine **Le Puloch**, Université Paris 7 Diderot (marinc-le-puloch@voila.fr)
- Serge **Lemaître**, Musées royaux d'Art et d'Histoire, Bruxelles (s.lemaître@kmg-mrah.be)
- Henrietta **Lidchi**, National Museums of Scotland, Edinburgh (h.lidchi@nms.ac.uk)
- Christer **Lindberg**, Lunds Universitet (christer.lindberg@soc.lu.se)
- Markus **Lindner**, Johann Wolfgang Goethe-Universität, Frankfurt am Main (lindner@frobenius-institut.uni-frankfurt.de)
- Heidrun **Löb**, Nordamerika Native Museum, Zürich (Heidrun.Loeb@zuerich.ch)
- Caroline **Marchand**, Canadian Museum of Civilization, Gatineau (Caroline.Marchand@civilisations.ca)
- Elise **Marienstras**, Centre de Recherches sur l'Histoire des Etats-Unis, Paris (elise.marienstras@free.fr)
- Marie **Mauzé**, CNRS, Laboratoire d'anthropologie sociale, Paris (mauze@ehess.fr)
- Moira **McCaffrey**, McCord Museum, Montreal (moira.mccaffrey@mccord.mcgill.ca)
- Sally **McLendon**, Hunter College, New York and Smithsonian Institution, Washington (smclendo@hunter.cuny.edu)
- Scott **Meachum**, Hudsonville, Michigan (smeachum@comcast.net)
- Pascal **Mongne**, Ecole du Louvre, Paris (pascal.mongne@wanadoo.fr)
- David **Murray**, University of Nottingham (David.Murray@Nottingham.ac.at)
- Imre **Nagy**, Tornyai Janos Museum, Hodmezővasarhely (nagym@lit.u-szeged.hu)
- Cath **Oberholtzer**, Trent University, Peterborough (cober@eagle.ca)
- Pat **O'Brien**, Kansas State University (ob1@ksu.edu)
- Marta **Oliveira**, Université de Toulouse-Le Mirail/ Universidade Federal do Rio Grande do Sul (marta.ramos.oliveira@gmail.com)
- Susanne **Opfermann**, Johann Wolfgang Goethe-Universität, Frankfurt am Main (opfermann@em.uni-frankfurt.de)
- John W. **Painter**, Native American Artifacts Company (via jwpainter@fuse.net)
- Jack W. **Painter**, Native American Artifacts Company (jwpainter@fuse.net)
- Thomas A. **Painter**, Native American Artifacts Company (TAPain41@aol.com)
- Radoslaw **Palonka**, Jagellonian University, Krakow (radessa@poczta.onet.pl)
- Céline **Planchou**, Paris (celine.planchou@yahoo.fr)
- Elizabeth **Perry**, Wampanoag Indigenous Program, Plimoth Plantation Museum (marineart@hotmail.com)
- Joy **Porter**, University of Wales, Swansea (joy.porter@reynoldston.com)
- Raeschelle **Potter-Deimel**, Wien, Austria (potterdeimel@aon.at)
- Stephanie **Pratt**, University of Plymouth spratt@plymouth.ac.uk)
- Sherry Farrell **Racette**, Concordia University, Montreal (sfracet@alcor.concordia.ca)
- Nina **Reuther**, Université Strasbourg 2 (nreuther@umb.u-strasbg.fr)
- Jolene **Rickard**, Cornell University, Ithaca (jkr33@cornell.edu)
- Bernadette **Rigal-Cellard**, Université Michel de Montaigne Bordeaux 3 (Bcellard@numericable.fr)
- Paul **Rosier**, Villanova University (paul.rosier@villanova.edu)
- Joëlle **Rosikowski**, UNESCO/EHESS, Paris (joelle.rosikowski@wanadoo.fr)
- Nicolas I. **Sandoval**, University of California, Santa Barbara (nikisandoval@yahoo.com)
- Sonja **Schierle**, Linden-Museum, Stuttgart (schierle@lindenmuseum.de)
- Annette **Schroedl**, Johann Wolfgang Goethe-Universität, Frankfurt am Main (annette.schroedl@arcor.de)
- Martin **Schultz**, Johann Wolfgang Goethe-Universität, Frankfurt am Main (m-schultz@gmx.net)
- Lee **Schwenger**, University of North Carolina, Wilmington (schwengerl@uncw.edu)
- Arianna Lea **Shackle**, University College London (alshackle@gmail.com)
- Celeste **Shive**, Universitetet i Tromsø (—)
- Anneli **Ståhlberg**, Lunds Universitet (anncli.stahlberg@telia.com)
- Doris **Stambrau**, Museum der Weltkulturen, Frankfurt am Main (doris.stambrau@stadt-frankfurt.de)
- Jutta **Steffen-Schrade**, Niedersächsisches Landesmuseum, Hannover (Jutta.Steffen-Schrade@gmx.de)
- Nikolaus **Stolle**, Johann Wolfgang Goethe-Universität, Frankfurt am Main (n.stolle@gmx.net)
- Céline **Swicegood**, Université Paris 3 La Nouvelle Sorbonne (celine@alumni.uchicago.edu)
- Franci **Taylor**, Universiteit Leiden (francitaylor@hotmail.com)
- Marion **Trannoy**, Museum-Musée de Confluences, Lyon (Marion.TRANNOY@rhone.fr)
- Theodore **Trotta**, Trotta Bono Ltd (TB788183@aol.com)
- Leo van **Kints**, Stichting NANAI (info@nanai.nl)
- Marie **Verleure**, Paris (marieverleure@yahoo.com)
- Céline **Wallace**, Université Paris X Nanterre (celinefarchi@hotmail.com)
- Manfred **Weiss**, Dornbirn, Austria (manfred.weiss1@a1.net)
- Florian **Westermayr**, Ludwig-Maximilian-Universität, München (menschenflo@web.de)
- Katy **Williams-O'Donnell**, Stuttgart, Germany (katy.williamsodonnell@googlemail.com)
- Christine **Zackel**, Johann Wolfgang Goethe-Universität, Frankfurt am Main (christine.zackel@t-online.de)
- Andrea **Zittlau**, Universität Rostock (andrea.zittlau@uni-rostock.de)
- Lea **Zuyderhout**, Universiteit Leiden (L.M.Zuyderhoudt@let.leidenuniv.nl)