

TWELVE ARCHITECTURES



Aboriginal Culture and Architecture out of the Grand River Watershed

ARCH 540

Waterloo Architecture Cambridge

FALL 2022

Dr. William Woodworth, B.Arch., Ph.D., Raweno:kwas

We are all indigenous peoples of this Earth, and we need to come together in our original identities to nurture our relationships together in respectful and meaningful ways. Out of that encounter arises authentic and beautiful architectural expression.

For thousands of years the places/spaces of the Grand River watershed have hosted the occupations and cultures of native peoples. They are all still here in some identity [actual, adopted, or integrated]. The landscape surrounding Lake Ontario “the beautiful water” and Lake Erie are sacred to three aboriginal cultures – *Wendat*, *Haudenauksannee* and *Anishnabec*. In their continuing adjustments to settler encounters and migrations, the community surrounding the small village of *Ohswéken* on the Grand River has become the homeland of the Six Nations.

As Architects, it behooves us to understand the origins of place held in the land itself examined through the rituals of archaeological investigation and recording, and to respectfully confer with the memories of our aboriginal Elders for grounding and guidance. These are the ancient and necessary protocols out of which all design and use of materials spring most naturally and profoundly.

Here at Waterloo Architecture Cambridge the primary place in this search is located fifty kilometers south along the banks of the Grand River at Six Nations – the sanctuary of the Iroquois, or *Haudenauksannee*, culture today. *Haudenauksannee* translates “people who build the long house” imparting the culture with a uniquely architectonic identity and duty making it particularly relevant to architects. In the deepest sense, all true architecture is practiced as cultural “duty”, but to do this one must be conscious of what actually comprises one’s culture as an indigenous person

As an Architect and carrier of *Haudenauksannee* blood, it is my “duty” to share with you this fundamental knowledge. Mine will be an attempt to convey an architectonic teaching through the lens of Iroquoian culture at Six Nations of the Grand River Territory.

My hope is that you will be enabled to take up these teachings, adopt/adapt them, integrate/utilize them, deeply and understandingly, in your architectural practices. **This will require an attempt to help you in the recovery of your indigenous mind.**

TWELVE ARCHITECTURES



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Lecture 1 A table [*Two Row Wampum* and tobacco in centre].

September 7

Attendance.

Introduction

Why study aboriginal culture and architecture?

Lecture on my mentors and teachers.

The recovery of the Moatfield Ossuary as cautionary.

Review of *Course Description*

Review of *Course Outline*

Review of *Course Texts and Readings*

Review of *Course Assignments and Evaluations*

Architecture of CREATION

Skyworld, Sky Woman, the back of the Turtle, the Twins, and natural earth cataclysm and recovery.

Assign readings

Cajete, Gregory, Native Science: Natural Laws of Interdependence,

Forward, Introduction

Nabokov, Peter and Robert Easton, Native American Architecture,

Introduction

Saul, John Ralston, A Fair Country: Telling Truths About Canada,

The Power of a Story, Chapters 1-5

TWELVE ARCHITECTURES



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LECTURE 2

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Lecture 2

September 14

Architecture of ancient origins

The migration to Iroquoia conveyed through Maya, Toltec, Anazazi, and Cahokia.

Attendance.

THANKSGIVING: an Introduction

Discussion of assigned readings:

Assign Readings

Cajete, Gregory, Native Science: Natural Laws of Interdependence,

Chapter 1, Telling a Story

Nabokov, Peter and Robert Easton, Native American Architecture,

Chapter 1, Wigwam and Longhouse

Saul, John Ralston, A Fair Country: Telling Truths About Canada,

Chapters 6-10

TWELVE ARCHITECTURES



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LECTURE 3

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Lecture 3
September 21

Architecture of the natural home

The archetypal landscape *south of Lake Ontario*.

Thanksgiving as ceremonial responsibility.

Giving the Thanksgiving Address: outdoors along the Grand River offering tobacco.

Attendance.

Discussion of key word etymologies and uses:

Aboriginal - from the origins

Indigenous - born out of the place

First Nation - nations who first occupied a place

Indian - refers to brown skin

De-colonization - to become self aware of your world view as "other"

Native Canadian

Native American

Read in the context of migration of the ancestors:

Mary Oliver "The Journey"

Lecture.

Discussion of assigned readings:

Assign Readings:

Cajete, Gregory, Native Science: Natural Laws of Interdependence,

Chapter 2, Philosophy of Native Science

Nabokov, Peter and Robert Easton, Native American Architecture,

Chapter 2, Mound, Town, and Chickee

Saul, John Ralston, A Fair Country: Telling Truths About Canada,

Chapters 11-12, to Oral Meaning

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TWELVE ARCHITECTURES



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LECTURE 4

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Lecture 4 **Cultural devolution**

September 28

Masculine ascendancy and the loss of relationship to the natural world and architecture.

Attendance

Traditional sage smudge. [outdoors]

^^

What is architecture from an aboriginal perspective?

What is cultural devolution, masculine ascendancy, and loss of relationship to architecture?

How does architecture survive in the midst of these conditions?

How do we recover architecture?

How is this relevant to our modern condition?

Drawn out of the consciousness of love,

the intentional design of constructions

respectfully consolidating the "original instructions" [true core]

on behalf of the people - carried out in gratitude.

The immanent question for each of us:

How deeply am I able to address Creation?

Discussion of assigned readings:

Assign Readings:

Cajete, Gregory, **Native Science: Natural Laws of Interdependence**,

Chapter 3 The Ecology of Native American Community

Nabokov, Peter and Robert Easton, **Native American Architecture**,

Chapter 3, Earth Lodge, /Grass House, and Tipi

Saul, John Ralston, **A Fair Country: Telling Truths About Canada**

Chapter 12 from Oral Meaning, pp 125

ANCESTRAL MIGRATION

Please prepare a written [3000 word] recovering your ancestral migrations to this land and the implications for your practice of architecture. [see Mid Term Paper hand-out].

The paper is due on October 19 [40% of grade]

TWELVE ARCHITECTURES



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Lecture 5
October 5

Attendance.

Architecture of the Great Law of Peace

The origins, journeys and instructions of the Peacemaker.

Condolence and the conduct of clear minded duties.

Apotheosis in matrilineal social confederation.

The longhouse as metaphor of culture and architecture.

Wampum as archetype and mnemonic.

Discussion of assigned readings:

Assign Readings:

Cajete, Gregory, *Native Science: Natural Laws of Interdependence,*

Chapter 4, Plants, Foods, Medicine, and Gardening

Nabokov, Peter and Robert Easton, *Native American Architecture,*

Chapter 4. Pit House and Extended Tipi

Saul, John Ralston, *A Fair Country: Telling Truths About Canada,*

Chapter 13

FIELD TRIP

Crawford Lake Conservation Area/Iroquoian Longhouse reconstructions.
Based on the archaeological work of William Finlayson

Assign Paper

Please prepare a written [1000 word] experiential report of your visit to the longhouses and site at Crawford Lake, reflecting the lectures to date, readings to date, and your observations and emotions of, at, and on the site. *The paper is due on October 23 [20% of grade]*

TWELVE ARCHITECTURES



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October 12 Reading Week [no class]

Lecture 6

October 19 *Attendance.*

ANCESTRAL MIGRATION PAPER DUE

Natural architecture – the origins of the archetypal longhouse

Examining [reflection] and experiencing [revelation] the archaeological evidence in indigenous mind:

- *Addressing the earth, sky field, winds, and water.*
- *Measurement by the body, trees, and bush.*
- *Accommodating clanology and matriarchal duties.*
- *Architectural responsibilities, men, and form.*
- *Protocols of integrating design.*
- *Ceremonies of the constructional process.*
- *Bio-sustainable surrender, and recovery.*
- *Protocols, recording, and examination of exhumation.*

Discussion of Readings:

Assign Readings:

Cajete, Gregory, **Native Science: Natural Laws of Interdependence**,
Chapter 5, Animals in Native Myth and Reality
Nabokov, Peter and Robert Easton, **Native American Architecture**,
Chapter 5, Winter House, Igloo, and Tent
Saul, John Ralston, **A Fair Country: Telling Truths About Canada**,
Chapters 14-15

TWELVE ARCHITECTURES



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Attendance.

Lecture 7
October 26

Architecture of intentional long house settlement

Architectonic Addressing of the Mother Earth and Sky Fields of All Our Relations. A Critique of the Myers Road Archaeological Site, Cambridge, Ontario

Ecology of friendship, animal relationship, and integrated, intimate community within culture, and the natural world

Spatial accommodation, adoption, and adaptation among cultures.

Forms of long house urban settlement practice and the messages of the Great Laws of Peace.

Woodworth, William, Cycle of the Hodenosaunee Ceremonies

The Mantle Site.

Ancient Greek temple and acropolis relationship.

Toronto Archaeological Master Plan.

Woodworth, Architectonic Addressing of the Mother Earth and Sky Fields of All Our Relations. A Critique of the Myers Road Archaeological Site

Discussion of Readings:

Assign Readings:

Cajete, Gregory, *Native Science: Natural Laws of Interdependence*,

Chapter 6, A Sense of Place

Nabokov, Peter and Robert Easton, *Native American Architecture*,

Chapter 6, Plank House

Saul, John Ralston, *A Fair Country: Telling Truths About Canada*,

Chapters 16-17

TWELVE ARCHITECTURES



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Lecture 8
November 2

Architecture of adaptation and adoption - 1600-1800 CE

Review of reflective papers from the Crawford Lake site visit.

Terrence Malick [Director], *The New World*, opening credits & first scenes [20min].

Architectural encounters with:

1] Europe:

Encounter with Champlain 1613.

Jesuits in Huronia.

France

Beaver Wars.

Great Peace of Montreal 1701

The four [4] Mohawk *Kings* in the court of Queen Anne.

Two Row and *Silver Covenant Chain* agreements:

The Netherlands

Germany

British Isles [England, Ireland, Scotland]

Consolidated worlds of *Joseph Brant Thayendenagea*.

British diplomacy under *Sir William Johnson Wararghiyagey*, Molly Brant, and their heirs.

Kateri

Hugh Percy, 2nd Duke of Northumberland, Brant, and George III.

Georgian architectural parti and the longhouse.

*2] *Skanadar:io*, Handsome Lake, the prophet, the second great spiritual message.

*3] The *Quaker meeting house* and the contemporary *longhouse* form

4] The *Masonic Order* and the "architecture" of confederacy meetings.

Discussion of Readings

Assign Readings:

Cajete, Gregory, *Native Science: Natural Laws of Interdependence*,

Chapter 7, Naïve Astronomy: A Skyward View

Nabokov, Peter and Robert Easton, *Native American Architecture*,

Chapter 7, Wood, Earth and Fiber

Saul, John Ralston, *A Fair Country: Telling Truths About Canada*,

Chapters 18-20

TWELVE ARCHITECTURES



Aboriginal Culture and Architecture out of the Grand River Watershed

LECTURE 9

ARCH 540

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Attendance.

Lecture 9
November 9

Architecture of dispersal and reconfiguration

American rebellion and the break up of ancient Confederacy.
The aboriginal retreat to the Grand River watershed - *Joseph Brant*.
The consolidation of the War of 1812 - *John Norton*.
Recovery of peace time native agrarian life.
Reconfiguring Southern Ontario settler architectural farm archetypes.
The longhouse practice and architecture of the Code of Handsome Lake.
Reconfiguration of the ancient Confederacy Council and its architecture.
Traditional educational practice and traditional school architecture..

Discussion of Readings

Assign Readings:

Cajete, Gregory, **Native Science: Natural Laws of Interdependence**,
Chapter 8, Creating New Minds and Worlds
Nabokov, Peter and Robert Easton, **Native American Architecture**,
Chapter 8, Hogan, Ki, and Ramada
Saul, John Ralston, **A Fair Country: Telling Truths About Canada**,
Chapters 21-22

Cohousing design project AKWE:KON

Based on the Hotinonshon:ni [Iroquoian] longhouse psycho/social/spiritual/architectonic model.

Project program - 12 families with all amenities [see hand-out]

Site for the final Co-housing design exegesis
r.a.r.e. Charitable Trust, Blair Road, Cambridge

DESIGN OF A MODRN LONGHOUSE

A collaboration in the native spirit

The embraced vision:

A "new" longhouse, and the recovery of the "original instructions"
in forms of reversed assimilation and de-colonization in architecture,
the politic, spiritual practice, and culture.

Presentation/critique: Week of December 5, 2022

TWELVE ARCHITECTURES



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LECTURE 9

FIELD TRIP

ARCH 540

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FALL 2022

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Attendance.

November 9

FIELD TRIP

Site for the final Co-housing design exegesis

r.a.r.e. Charitable Trust

Traditional aboriginal *Neutral/Petun* territory.

Successive aboriginal *Huron, Anishnabec, and Hotinonshon:ni* territories .

ORDER OF THE VISIT

Opening:

Thanksgiving

Tobacco offering in circle.

Revelations:

Walking & experiencing the site.

Closing:

Reflections on the site & the design of the project

Passing the feather in circle.

Discussion of Readings

Assign Readings:

Nabokov, Peter and Robert Easton, *Native American Architecture*,
Chapter 9, Pueblo

Saul, John Ralston, *A Fair Country: Telling Truths About Canada*,
Chapters 23-25

TWELVE ARCHITECTURES



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LECTURE 10

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Attendance.

Passing the feather in circle.

Reflections on the Akwe:gon site & the design of the cohousing project.

Spontaneous selection of clan animals.

Lecture 10

November 16

Architecture of cultural assault and colonization

The construction of the native reservation system and the "status" of native people.

The betrayal of the *Silver Covenant Chain & Two Row Wampum* agreements:

The creation and enforcement of the *Indian Act of Canada*,

Deskaheh, Levi General, and the League of Nations [1920-1923]

RCMP raid on the Six Nations Council House, *October 14, 1924*

Continuity of two concurrent governments at Six Nations, *an internalized Two Row* arrangement:

1] A *Band Council* with an elected Chief and Council funded by the Department of Indian Affairs, Canada.

2] The *traditional Council of the 50 Confederacy Chiefs* sustained by a thousand years of practice, and longhouse community funded.

The last *Burning of the White Dog* ceremony, 1933.

The *residential schools*:

The establishment of the *Mohawk Institute* and the Anglican Church of Canada - the "*Mush Hole*", closing of the *Mohawk Institute*, 1970., and establishment of the *Woodland Cultural Centre*.

Oka Crisis 1990 [flashpoint], The Royal Commission on Aboriginal Peoples 1996, The Healing Foundation, Truth & Reconciliation.

The continuity of the *Silver Covenant Friendship*

Continuity of *Bread & Cheese Day*, Victoria Day [War of 1812], May 24

The *Crown* as *Queen Elizabeth II* exchanges gifts with the Six Nations

Continuity of the longhouse traditions and the *Confederacy Council*.

Continuity of the language, culture, and history in the teachings and practices of

Traditional Elders.

Discussion of Readings

TWELVE ARCHITECTURES



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Attendance.

Scheduling the final Co-housing project critiques.

Lecture 11
November 23

Architecture of ethnology

the persistent pursuit of the survival of indigenous Iroquoian history, knowledge, & culture.

The *Jesuit Relations* 1632-1672.

The *Smithsonian Institution*, Bureau of Ethnology, Washington, D. C.

The *Cranbrook Academy of Science*, Bloomfield Hills, Michigan

The *Museum of Man [Civilization]*, Ottawa, Ontario

Continuity of *ethnographic research & cultural inquiry in the "academy"*.

1] The *romantic non-Native recovery* in mid-twentieth century at Six Nations:
William Fenton, Annemarie Shimony, Gertrude Kurath, Dean Snow, The
Iroquoian Conference [New York State].

2] The post colonial conversation - *Iroquoians in the "academy"*:

John Mohawk [U Buffalo],

Dawn Martin-Hill [McMaster],

David Newhouse [Trent],

Jacob Ezra Thomas [Trent],

Michael Doxtator [Cornell, McGill],

Theresa McCarthy [U Buffalo],

Susan Hill [Trent] Tom Porter [Trent],

Jake Swamp [Trent],

George Sioui. [U Regina],

For An Amerindian Autohistory

Brian Rice [U Manitoba],

Truth & Reconciliation Commission Report

Taiaiake Alfred [U Victoria],

Peace, Power, Righteousness: An Indigenous Manifesto

The *persistence of traditional languages, history, culture* at Six Nations.

Grand River Polytech Post Secondary School

Gaiwio School

Language prog

TWELVE ARCHITECTURES



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Lecture 12
November 30

THE CONUNDRUM OF INDIGENOUS ARCHITECTURE AND CULTURE ***Architecture of the unconscious streaming of indigeneity***

Traditional indigenous architectonic principles, aboriginal “parti”, bio-mimicry, “organic” architecture and planning.

The destiny of Detroit:

The conception of the original Woodward Plan, 1807,
and the dark destiny of the city from the indigenous mind.

Frank Lloyd Wright:

Gregor Affleck House, Bloomfield Hills, Michigan
An early Usonian house of 1940 interpreted in the indigenous mind.

The architectonic journey of William Woodworth:

- 1] Screening Theatre, Huron Village. Huronia Museum, Midland, Ontario, 1972
- 2] The Jake Thomas Learning Centre, Six Nations of the Grand River, 1997.
- 3] State of the World Forum, Longhouse Retreat Installation, New York, 2000.
- 4] The Bach Retreat, Kingston, Ontario, 2005.

Toronto: A Beacon to the Ancestors

First Nations Grove, Lake Ontario Park, Waterfront Toronto

***A psycho-spiritual-cultural event series in a sacred ceremonial grove
along the original extant shoreline of Toronto.***

Terrence McKenna

Nature.

Rob Brezny

Song.

Weeks of December 5 Presentations of co-housing designs.