



A PROUD HERITAGE



**Native American Services
in New York State**



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Native American Services in New York State

First Edition: 1989
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COVER

“To Be an Eagle”

The Eagle was classified by the Native People as the King of Birds. The Guardian Bird was admired for its keen unwavering sight, great strength, and tremendous courage. It was believed the wearer of the feathers would inherit the Eagle’s prestigious characteristics.

And so the wearing of feathers was not merely for the purposes of decoration, but for uplifting spiritual symbolism.

Arnold Jacobs
Iroquois Artist





**New York State
Office of
Children & Family
Services**

George E. Pataki
Governor

John A. Johnson
Commissioner

Capital View Office Park
52 Washington Street
Rensselaer, NY 12144

Dear Readers,

New York State is committed to helping improve and promote the well-being and safety of our children, families and communities. The New York State Office of Children and Family Services (OCFS) is one of three state agencies entrusted with specific obligations to serve New York's Native American population. OCFS' responsibilities are broad and address various needs of the Indian Nations. This booklet, *A Proud Heritage*, offers a historical overview of New York State's Native Americans, details current state services and provides valuable references.

I am proud to introduce the 2001 version of this publication, which I'm sure will be a useful resource to those interested in Native American affairs in New York State.

Sincerely,

John A. Johnson



An Equal Opportunity Employer



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Acknowledgments

THE SECTION on the Historical Perspective of the Iroquois and Algonquian Nations was written for the first edition of “A Proud Heritage - Native American Services in New York State” by Anna M. Lewis (Mohawk/Delaware and former Supervisor of the State Education Department’s Native American Education Unit) and illustrated by Catherine A. Lewis (Tuscarora and student at the College of St. Rose). Readers included: Minerva White (St. Regis Mohawk), Lana Rozler (Seneca Nation), Donald Treadwell (Unkechaug) and George Hamell (Senior Museum Exhibits Planner, New York State Museum). Consultants were Ray Gonyea (Onondaga and Specialist in Indian Culture at the New York State Museum), Dr. Hazel Dean John (Seneca and Supervisor of the State Education Department’s Native American Unit), and Dr. Charles T. Gehring (Director of the New Netherland Project at the New York State Museum). Reference materials were loaned by the Akwesasne Library and Cultural Center, St. Regis Mohawk Reservation.

The revised edition of “A Proud Heritage” has been updated by staff of the New York State Office of Children and Family Services.



Introduction

NEW YORK STATE is rich in the diversity of its population which enhances its culture and lifestyle.

First among the inhabitants were Native Americans who today number approximately 82,500. They reside in every county with some continuing to live on reservation lands located throughout the state.

Once primarily composed of members of Iroquois and Algonquian tribes, the state's Indian population has become cosmopolitan and varied. Thus one may find Navajo, Seminole, Cherokee and other tribal groups among the Mohawk, Seneca, Onondaga, Cayuga, Oneida, Tuscarora, Shinnecock and Unkechaugue living in urban and suburban areas.

Gone are the bark longhouses and domed thatched houses. In their stead stand frame houses, mobile homes and apartments. Today's Native Americans live, work and play much like their neighbors. They work in many of the same fields and professions as the rest of the population. It is not uncommon to find Native Americans as lawyers, teachers, accountants, doctors, computer operators, civil servants or occupying any number of other positions.

This publication has been prepared to give some historical background about the Iroquoian and Algonquian tribes of the state and respond to a range of inquiries regarding the state's Native Americans and services available to them provided by state agencies. Readers are encouraged to delve further and, toward that end, various references and bibliographies are included.



Historical Perspective of the Iroquois and Algonquian Nations

IN ORDER TO UNDERSTAND the world around them, most groups of people have an established creation story that has become part of their cultural heritage. The following is a version of the Iroquois Creation Story handed down from generation to generation by a constant retelling to both young and old listeners.¹ *(footnotes listed on page 29)*

Long, long ago, a great body of water covered the earth. Only water-based creatures and water birds lived here. Overhead stretched a great void of air.

Far above in another world, the Sky-World, dwelt beings who looked and lived much like human beings. Many plants grew in the Sky-World. In the very center of the Sky-World grew a huge tree covered with leaves, fruits and flowers. This tree was not to be marked or disturbed by any of the Sky-World beings, for the tree was sacred.

One Sky-World man was selected to care for the sacred tree. The tree-keeper's wife became pregnant. As some women do at this time, the wife began to crave different foods to satisfy her appetite. Her husband hunted far and wide for foods to satisfy her demands. When she began to insist upon the roots of the sacred tree, he refused. Her demands became so persistent that her husband finally relented and dug around the roots of the tree. In digging, he broke through the ground to discover that underneath the tree was a void of air. Far below he could see nothing but water.

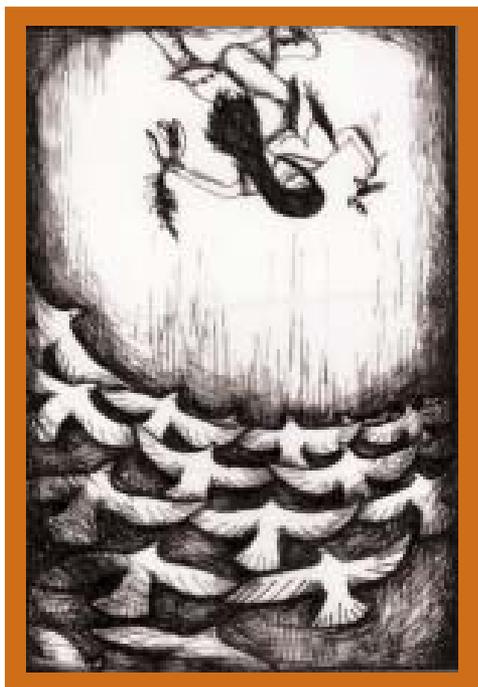
Surprised and terrified, he rushed home to tell his wife. Her curiosity was immediately aroused. She decided to see for herself what lay beneath the tree. Peering through the roots, she could see little. For a better view, she stuck her head through the opening. The ground gave way and she began to fall. As she fell, she clutched at the tree for support, but managed only to dislodge some earth clinging to the roots, some tobacco leaves, and a strawberry plant.

She fell through the air for a long time for the Sky-World was far above the ocean. A flock of birds saw her plight and flew upward to break her fall. Flying wing-tip to wing-tip, they caught Sky-Woman and gently carried her downward. Another group of birds called upon the ocean creatures for help. A giant sea turtle volunteered to let Sky-Woman settle on his back.

When the birds had deposited Sky-Woman upon the turtle's back, they asked what they could do to make her more comfortable. Sky-Woman replied that if she had a little earth she could plant the strawberry and the tobacco. The creatures thought that there might be earth at the bottom of the ocean, but no one had ever gone that deep.

A number of creatures volunteered to try the dive. Each dove down but failed to reach the bottom. Finally it was the otter's turn. He disappeared below the ocean's surface and was gone a very long time. The other creatures thought that he, too, must have failed. Just then, the otter's body floated to the surface with clots of earth clinging to his paws.

The creatures took the earth from the otter's paws and placed it upon



the turtle's back. When this was done, the turtle and the earth began to grow. Sky-Woman began to walk in a circle following the path of the sun to keep the earth growing. Before long, she had land all around her.

Sky-Woman planted the tobacco and strawberry. This new land on the turtle's back would be her home. Not long after, Sky-Woman gave birth to a daughter.



Many years passed. The daughter grew into a young woman. One day, as she worked in the fields, she was surprised to see a stranger standing at the end of the row of plants. As she gazed at him a strange feeling came upon her and she fell into a peaceful sleep.

When Sky-Woman came to fetch her daughter, she found her lying asleep with two arrows on her stomach. Sky-Woman realized that her daughter had been visited by the West Wind and would soon become the mother of twins.

As the time approached for their birth, the twins began to quarrel about how they would be born. The right-handed twin argued for the normal way of birth. The left-handed twin thought he could see light in another direction. The right-handed twin was born in a normal fashion. But the left-handed twin tried to escape from his mother's left armpit, and in so doing, killed her.

Sky-Woman buried her daughter. From the earth over the daughter's head grew corn, beans, and squash — the Three Sisters of the Iroquois. Over her heart grew the sacred tobacco plant. At her feet grew the strawberry and medicinal plants. The

earth itself was ever after referred to as Our Mother because the twins' mother had become one with the earth.

Sky-Woman raised the two boys. Mistakenly, she thought the right-handed twin had killed his mother and she tended to favor the other twin. As the twins grew to men, Sky-Woman grew old and eventually died. The twins argued as to what should happen to their grandmother's body. The right-handed twin felt she should be buried next to their mother. The left-handed twin wanted to kick her body off the earth into the water. In the struggle that followed, the left-handed twin managed to tear off the grandmother's head and fling it into the air where it looked down upon the earth each night as Grandmother Moon. The right-handed twin buried the rest of his grandmother's body.

The right-handed twin began to create animals such as the deer, the beaver, and the rabbit. The left-handed twin came behind to create the mosquito, the snake, and other varmints. The right-handed twin created flowers, medicinal plants, and edible plants. His brother created poisonous plants, thorny plants, and things ugly.

Finally, the twins decided to have a contest to see who would rule the world. After several competitions to test their powers, all ending in a draw, they decided they must fight one another. The right-handed twin used deer antlers. The left-handed twin fashioned a spear. They fought for several days. The left-handed twin lunged at his brother and fell on top of the antlers. Although he was seriously wounded, his life was spared by the right-handed twin who had no wish to kill his brother.

They decided to divide the world in half. The right-handed twin was to rule over the daytime world. The left-handed twin was to rule over the nighttime world in the light of Grandmother Moon.

The right-handed twin had one more duty to perform. Now that he had created all the beneficial plants and animals, he needed someone to take care of them. For this he created the Iroquois people and gave them specific instructions for caring for the plants, the animals, the earth, and each other.



FOR THE IROQUOIS, the Creation Story is important for guiding how they were to live in their environment and with one another. The balance and harmony of night and day; winter and summer; joy and sorrow; birth and death are all elements of life with which the Iroquois would forever deal.

From the very beginning, the roles of men and women were clearly defined as described in *The Great Tree and The Longhouse*².

Women bore and nurtured children. They were also tillers of fields and crops. Men were the hunters and protectors. However, life was not that simple. Both men and women had to have other skills to keep the society viable.

Each person was responsible for the tools and utensils necessary for daily life. The hunter had to make his own bows, arrows, snares and nets. In addition, he carved the bowls, corn pounders, and the war clubs. The women made clothing, baskets and sleeping mats. They made the simple implements for farming, dried and

smoked food and cured hides for clothing. There was always something to do.

Since the roles of men and women were so clearly defined, children learned life skills by observing others at work and helping with tasks suited to their age. Male children were allowed to form gangs

and play at male pursuits. Female children stayed with their mothers and learned the skills needed to run the household and till the fields.



Children learned not only the important skills of daily life but also how to master the intricacies of various ceremonies; healing practices; patterns of the dance; songs that were sung on special occasions; and the formal recitations that accompanied many ceremonies. Since the Iroquois had an oral tradition, it was necessary that material be memorized exactly as told. The storytellers would tell their tales only during the winter months when plants and animals were in hibernation. This was to prevent the plant and animal spirits from being upset. The stories were repeated year



after year and generation after generation.

There was more than the routine of daily life to keep everyone busy. With the change of seasons came changes in seasonal activities such as:

maple sugar gather-

ing, berry picking, fishing, planting crops in spring, harvesting in fall, hunting in winter. These changes defined time for the Iroquois.

Seasonal changes also signaled a time for ceremonies, games, and breaks from the daily routine. The Iroquois New Year fell after the worst of winter, usually in February. This was a time for putting out the old hearth fire and rekindling a new one. It was a time for reviewing the old year and looking forward to the new one. It was a time for ridding the mind of old grudges and animosities. It was a time for reviewing and renewing the ceremonies that gave meaning to the Iroquois.

Such activities as the maple festival, strawberry festival, green corn festival and the harvest festival were all closely allied with the growing seasons and the importance of growing plants to the Iroquois; a time when thanks were given for such bounty.

There were also games to play. Lacrosse was a favorite. Resembling field hockey, this game sometimes pitted one village against another and might last for days. A favorite winter game was snow snake which tested the distance an individual or members of a team could make a snow snake travel. The snow snake, usually made of hickory wood, was five to seven feet long and tapered from an inch at the head to a half inch at the foot. The head was round, turned up slightly and pointed with lead to give the snake more momentum. The snake was thrown across an icy snow crust. It would turn and twist as it sped over the snow, giving rise to its name.

Ceremonies included dance and song. Both men and women danced, sometimes separately, sometimes together. Music was made with the water drum and various rattles. The music makers fashioned their instruments out of the resources at hand. Rattles, for example, were made from turtle shells, gourds or bark.



THE IROQUOIS WERE conservationists. Game was killed only as needed. Female animals were left unharmed to perpetuate the species. Animal entrails that were not useful were left to feed other animals. Lands cleared for planting were just large enough to grow a winter supply of food. Corn, beans and squash were planted together, often in the same corn hill. The forestlands surrounding the garden plots and the village were left undisturbed.

Usually, no plant or animal part went to waste. Animal skins were used to make clothing, moccasins and sleeping robes. Some parts of the corn plant were eaten while others were woven into mats and summer moccasins. Corn stalks were used as tubes for medicine while dried cobs were used for fuel. Animal bones were turned into awls and sewing tools. The sinew from animals became thread for sewing. Deer brains were used to tan the hides. Everything served a purpose.

Creation of the Iroquois Empire

1626-1681



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The Five Nations and Neighboring Tribes



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Travel was mainly by foot or waterway. Paths in the forest cut across the natural terrain of the land. Indeed, from east to west the New York State Thruway follows the Iroquois trail closely. A natural system of lakes and rivers allowed the Iroquois to travel as far west as the Mississippi, south to Tennessee, east to New England, and north to Canada.

The Iroquois were actually a group of five Tribes who banded together to form a Confederacy. Original members included the Mohawk, the Oneida, the Onondaga, the Cayuga and the Seneca. The Tuscarora Nation was later added to form the Six Nations.

The Confederacy came about because inter-tribal warring had so depleted the energy and resources of the Five Nations that it was logical for them to band together. Further, though each nation had its own government and language, they shared common beliefs and practices. It is believed that in about 1450, *"The Peacemaker"* and Hiawatha traveled from nation to nation convincing them that it was far better to reason together than continually fight one another. These two men outlined the Laws and the Great Peace, and established a Confederacy of Nations that some authorities claim later became a model for portions of the United States Constitution. The founders of the Confederacy were astute enough not to disrupt the internal government of any nation but used the basic structure of all nations in planning the central governing body of the Confederacy.

In order to understand the working government of any Iroquois Nation, it is necessary to understand the relationship of its people to one another. A village was divided into a number of clans that took their names from birds and animals. Clan membership was derived from the maternal member. For example, if a mother were a member of the bear clan, all her children would be bear clan members. Each clan lived in a longhouse comprised of fifty to sixty families and each clan house could be identified by its clan symbol. Since membership was derived from the maternal member, a woman's husband moved into her clan house. All clan members were considered part of one family. Thus, a child might be nur-

The Five Nations of the Iroquois New York State



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from "The Great Tree and The Longhouse" by Hazel W.
Hertzberg. ©American Anthropological Association 1966.*

tured by all of the women of the clan while the men would assume the duties of the child's father. In fact, the natural father would probably have little to do with his male children until they reached the age when they could participate in the hunt. Following the maternal influence, the father's female children would be closer to their maternal uncles than to him.

An Iroquois Nation's matters were left to the individual nation to handle. Matters that affected all the nations of the Confederacy were brought to the Grand Council of the Confederacy. The chiefs of the Grand Council conducted a very structured system of presentation, discussion and resolution. Problems had to be resolved by unanimous consent.

The three largest nations had special roles. The Mohawk Nation was designated Keeper of the Eastern Door and served as the first line of defense from incursions from the east. The Seneca Nation was Keeper of the Western Door and was the bulwark for defense of the western frontier. The Onondaga were the Firekeepers; their position in the center of Iroquois territory was ideal to act as hosts for Confederacy meetings.

The strong sense of family that was evident in the longhouse was also present in the Confederacy. Those clans that were identical to

other clans in the Confederacy Nations were considered cousins. For example, a turtle clan member from the Mohawk Nation could expect food, lodging and welcome from the turtle clan of the Seneca Nation. This feeling of family helped to bind the various nations together.

Chiefs were chosen as the leaders of each clan by clan mothers, usually the oldest and most respected females who held special titles. Each Iroquois Nation had at least as many chiefs as there were clans in that particular nation. The chief would carry the wishes of his clan and nation to general Confederacy meetings. Members of the clan would meet with the clan mother to discuss any matters that directly affected them. Once an issue was agreed on by unanimous consent, the chief took the message to council.

A chief usually served for life or until he was no longer able to fulfill his duties. However, there were provisions for the removal of a chief. First, the clan mother warned an errant chief three times. If he chose to ignore her warnings he was removed from office. The clan mother would then choose another person to be clan chief.

Arrangement was made for provisional leadership in the appointment of a Pine Tree Chief. The person chosen would usually have some unique quality such as being an eloquent speaker. The Pine Tree Chief might serve as the chief spokesman for an important meeting. After the meeting his duties would be over.

Anyone chosen as chief was expected to exemplify the best qualities of the Iroquois people. He was to have a skin “seven spans” thick as proof against anger, criticism and offensive actions.³ He was to be imbued with peace and goodwill and always be concerned with the welfare of his people. The chiefs were also expected to be teachers and spiritual guides.

No one knows for sure how many Iroquois there were before the non-Indian colonization and settlement of New York State. “In the records of the seventeenth and eighteenth centuries they never numbered more than about 20,000 people, all told...”⁴ Though this is not a large population in modern terms, it was greater than the non-Indian settlements that began springing up around Iroquois territory.



Circle Wampum

The circle wampum is a sacred record of the foundation of the Iroquois Confederacy. Consisting of 50 strings of wampum, the belt is woven in a geometric complex representing the original 50 chiefs of the Confederacy, their rank and their responsibilities to the Iroquois people.

In order to keep records in a society that depended on an oral tradition, it was necessary to develop a system of mnemonic devices that helped recall important events. One of these was the wampum belt. Woven into the beaded designs were the terms and conditions of treaties, the symbols of office and usage and badges of official authorization. In addition to being the Firekeepers of the Confederacy, the Onondaga were responsible for the care of the wampum belts.

The Iroquois concept of land differed widely from that of the non-Indian settlers and had much to do with misunderstandings and animosity between the two. The Iroquois believed that they were created to care

for the creatures and plants. They had been provided with a way of life that was good and fitting for them. They were allowed to exist on earth as long as they lived in harmony with all things. As caretakers, the Iroquois could no more own the land than they could the air.⁵

The advent of Europeans brought many changes for the Iroquois. The Europeans' metal knives and axes lasted far longer. Making them did not require the tedious process of chipping and cutting from stone or bone. Metal pots resisted the heat of cooking fires. Firearms gave the hunters and warriors superior weapons.

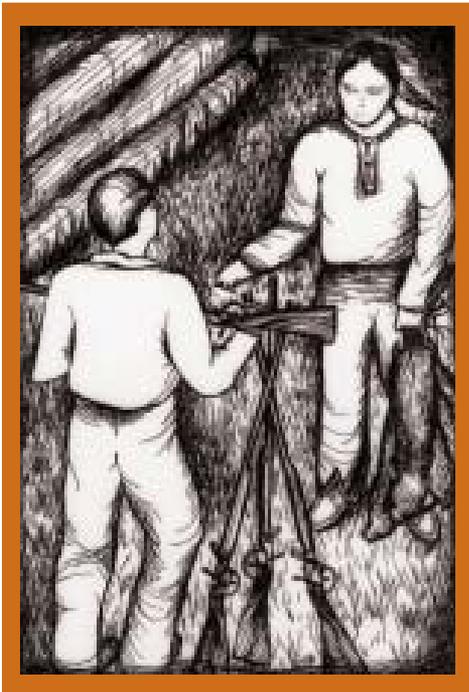
To buy these items from the Europeans, the Iroquois had to have something to

Two-Row Wampum

This belt is composed of two parallel rows of purple wampum symbolizing the terms of a mutual non-interference pact between the Iroquois and the Europeans.



exchange. That commodity was the plentiful game and skills gained from generations of hunting. Europeans prized the skins of various animals. Of particular importance was the beaver pelt. The Iroquois hunted for skins to sell and exchanged their pelts with the Dutch merchants at Albany. The French had established trading posts at Montreal and spread westward toward Detroit. The English had trading posts on Chesapeake Bay and in New England. Thus, the Iroquois were surrounded by Europeans willing to trade.



European rulers had more on their minds than trade with the Indians. From all reports, this new land contained vast tracts of unexplored and unsettled land. Who knew what other riches there might be for an intrepid monarch who could claim these lands for his own!

Far different from the fur traders were the other European settlers who wanted property of their own. Accordingly, when settlers arrived here they looked at the seemingly boundless miles of land and

wanted to own some. Little thought was given to those who were its original inhabitants. The settlers wished to claim land and tame the wilderness with their plows.

European settlements began developing along the water routes. Those who chose to settle were primarily merchants and landless immigrants who thought that owning a piece of this new land would bring them riches and status.⁶ Little regard was paid to the Indians who were already settled on the land or to the Indian belief that the land could belong to no one. The European settlers

believed that there was plenty of land for all. The Iroquois, on the other hand, mistakenly thought that these settlers held the same land usage beliefs that they held. It would not be too difficult to share some of their space with these strangers. After all, when the settlers moved on, the Iroquois could reuse it as it had been in the past. Thus, the treaties between the two were based upon opposing precepts.

The Iroquois thought that, together, the settlers and the Indians would continue as caretakers of the land. The settlers, however, thought that they had purchased tracts of land for their exclusive and individual use.

Not only were the treaties made between different cultures, they were also negotiated between people having different languages. The multilingual interpreters were generally poorly educated traders, adventurers and merchants who were not above interpreting treaty passages to benefit themselves. Thus, what was written in official European documents might not be exactly what was woven into the Indians' wampum belts. When communicating in multiple languages, it was often difficult to translate some concepts and words. Little wonder that confusion over some of these old treaty agreements still exists.

Since each Iroquoian tribe had its own system of government, it was not difficult for the colonial government to support the concept of tribal sovereignty. It took nothing away from the colonial government and satisfied the tribal groups. Besides, it legitimized the treaties between the colonial powers and the "sovereign" Indian nations. Thus land transactions between the two appeared to be equal exchanges between two "sovereign," independent nations.

Contained in the concept of sovereignty were the Indian tribes' powers of self-government. No government, except for the Confederacy, had the power to affect the internal sovereignty of any tribe. Indian tribes were able "to adopt and operate under a form of government of the Indians' own choosing, to define the conditions of tribal membership, to regulate domestic relations of members, to prescribe rules of inheritance, to levy taxes, to regu-

late property within the jurisdiction of the tribe, to control the conduct of members by municipal legislation, and to administer justice.”⁷

With the arrival of the Europeans, not only did the material culture of the Iroquois change but also their entire way of life began to erode. Missionaries of many denominations and sects began to convert the Indians from their traditional beliefs. Having no resistance to European diseases, many Indians died

when exposed even to measles. Other serious diseases also cut down the population of these tribes.



The European systems of governance were foreign to the Indians. Colonial leadership changed hands as a result of various European wars as well as through other transactions. The Iroquois must very well have found such change very confusing. Iroquois leaders were usually in office for life. To make treaties with different heads of state every few years was outside the experience of the Indians.

To protect their lands, hunting territories, and trade routes, the Iroquois had to become great statesmen and fierce warriors. Other tribes tried to lure traders and merchants from the Iroquois. Still others encroached upon the hunting lands. Traders from various countries offered bribes to gain more business. Political appointees of European rulers tried to negotiate favorable land deals for both themselves and their countries.

The Iroquois were often the buffer between hostile Indian tribes and the settlers. European settlements were generally so small and so separated from one another that they became easy prey for hostile tribes and hostile European soldiers. To maintain a balance of power and domination, European powers courted the Iroquois as allies.

It had been the practice for the Grand Council of the Six Nations to achieve unanimity in its decisions. However, when the Revolutionary War began, the Six Nations could not come to agreement on whether to support its European ally, England, or to support the colonials. In the end, the members decided that each nation would support whichever side it chose. Some nations chose to fight with England, while others chose to fight with the colonials. Still others chose to remain neutral.

When the war ended, the Iroquois territory was considered a spoil of war. New York State gave parcels of this land to its Revolutionary War veterans. England abandoned its former allies to the newly independent former colonies. As a consequence, the Iroquois nations lost most of their hunting territories and were pushed farther and farther west to the Niagara region.

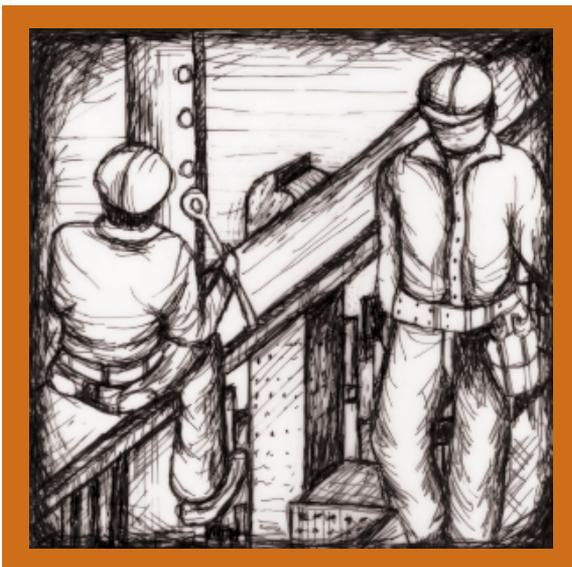
Many Mohawks and other allies of the British left New York State to settle in Canada. With a split of the Six Nations and a loss of population, the remaining Iroquois were in a weakened position to negotiate with the new government.

With more settlements occurring, wild game began disappearing. Iroquois men had to turn away from their traditional role of hunter. With much of their importance as statesmen and warriors nearly gone, Iroquois men lost another of their traditional roles. Though government programs tried to turn them into farmers, Iroquois men resisted this traditional women's role.⁸ Besides, most programs emphasized the non-Indian method of farming, which was not in keeping with the Iroquois concept of cooperative land use.

The Iroquois had become dependent upon the material culture of the settlers. They now needed the non-Indian settlers' tools and skills. Many Iroquois had become converts of the missionaries and

wished to continue in the Christian churches. Some Iroquois wished to attend school and asked for teachers to instruct their youth. Iroquois housing began to resemble that of their non-Indian neighbors and the palisaded longhouse villages began to disappear.

Many Iroquois have retained their language, their religion, their traditional government of chiefs, clan relationships, and the functioning Six Nation Confederacy. Though some nations have changed to other forms of government, there remain many traditional people who follow the old ways. These traditional people



continue the ceremonies of the past and observe the pattern of important events based on the old agricultural cycle of change.

The roles of men and women, however, have changed. Some women have been elected chiefs of their respective nations. Men and

women have established thriving businesses. Members of both sexes have served society as doctors, lawyers, computer operators, teachers, social workers; in short, the spectrum of occupations of modern life.

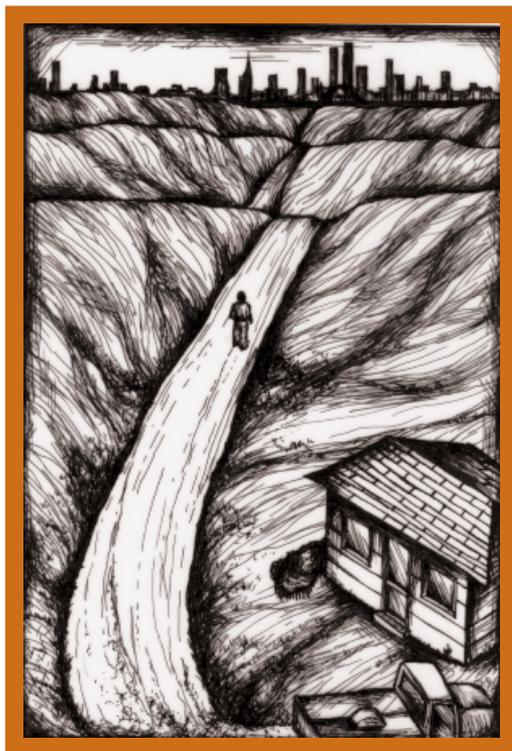
One profession that has appealed to Iroquois men, particularly, is that of high steel. Perhaps it is because it is a “job requiring skill and daring, as did war and hunting in the old days.”⁹ Many bridges, skyscrapers, office buildings and industrial plants have been erected by Iroquois steelworkers.

At one time, most Iroquois people resided on reservations. The reservation, however, could not provide a way of earning a living for all its inhabitants. As farming became big business, small-scale Iroquois farmers could no longer eke out a living any more than their non-Indian counterparts could. Most reservation communities had no industrial development to provide employment opportunities. There were no mineral and oil resources on New York State's reservation lands. Thus, Iroquois people were forced to leave the reservation to find employment. The only place to go was to the urban areas.

Now, some two-thirds of the Iroquois live and work in or near the major urban areas of the state and the other third still reside on the reservations. Those who have

left the reservation have not, on the whole, left their native heritage. Many return on weekends to their permanent homes on the reservation. Others return frequently to take part in community activities and events. There are strong cultural ties that bind all Indian people to the land. In the case of the Iroquois, the ties are particularly strong since they have successfully resisted attempts to be removed from their original lands.

During the 1970s, an Indian renaissance movement gained momentum. The Federal Indian Education Act of 1972 provided funds for the teaching of Indian language, culture, and crafts to Indian chil-



dren attending public schools. New York State provided special certification for Indian teachers of these special areas. The New York State Legislature passed a law allowing Indian parents to serve on public school boards of their particular districts. Indian nations began to contract for services with the New York State Health Service. Congress enacted the Federal Indian Child Welfare Act. The New York State Legislature empowered state agencies to provide other special services to reservation-based Indians.

Though Congress granted Indians citizenship in 1924, many New York State Iroquois do not vote. The Great Law of the Iroquois states: "...persons who submit to laws of foreign nations shall forfeit all birthrights and claims on the League of Five Nations and territory."¹⁰



SINCE MANY IROQUOIS still reside on aboriginal lands and have a longstanding working relationship with the State of New York, they are not as dependent on the Federal Bureau of Indian Affairs as are other tribes and nations. Many services are provided to reservation-based residents by various state agencies. The Federal Bureau of Indian Affairs provides money for qualified students to attend colleges and universities. But then, so does New York State. The Federal Bureau of Indian Affairs contracts with various nations to provide health services through its Indian Health Service. New York State also contracts for health services through its Department of Health. This dual service provides Iroquois people with more opportunities than could any one set of governmental programs alone. It also allows for costs to be shared between governments.

Many changes have taken place since that little handful of earth was placed on the turtle's back. The "*Hotinonsionne*" or People of the Longhouse have been popularly known as the Iroquois, American Indians, or Native Americans. What they are called is not as important as what they were and still are — tribal people. They

wish to live in peace and harmony, carrying out their main function as caretakers of this land and their people.



NOT UNLIKE THEIR Iroquois neighbors to the north and west, the Algonquian tribes of Long Island also had a creation story. Recorded in the 1620s, an abbreviated version of the tale follows:¹¹

In a long ago time, before mankind, the earth was covered with water. No plant, no animal, nor any living thing was growing upon the earth.

It happened that a beautiful woman, who lived in the sky world above earth, fell to earth. How this happened is not clear. The woman was great with child. She landed in the water, but did not sink. Instead, land appeared under her and began to grow in size. Soon there was land enough for the woman to move comfortably without getting her feet wet.

The land continued growing until its boundaries were lost in the distance. Many kinds of trees, shrubs and grasses sprang up in the new land.

When the land became green and lush, the woman went into labor. She delivered three distinct and different creatures. The first was like a deer, the second like a bear and the third like a wolf. The woman lived on the earth for a long time. She continued to give birth to all the species of beast and man. It is man, however, who is always born with the nature of one of the three original creatures: being timid and innocent like the deer; brave and revengeful like the bear; or deceitful and bloodthirsty like the wolf.

When the earth was populated with her creatures and they were able to function on their own, the earth mother was pleased with her handiwork. Now that her work was finished,

there was no longer a reason for her to remain on earth. She ascended into the sky world to rejoin her mate in a land of goodness and love. There she remains happy and peaceful watching over her assorted creatures.



PRIOR TO THE ARRIVAL of Europeans, it is estimated that Long Island tribal groups each consisted of about fifty individuals. The size of the group depended greatly upon available resources. Surrounded by water, the islanders

harvested the products of the seas and the fresh water streams that flowed through the land. Shellfish were an important component of their diet. Along with nuts, berries, wild plants, deer, and wild turkey there seemed to be little need for much agriculture. Rather, these Algonquian tribes foraged for food and moved up and down the length of the island.

Algonquian social life centered around the village of domed houses, usually a framework of bent saplings covered with strips of bark or thatched with grass. Shallow pits were dug near the houses. These were lined with grass mats, and in them were stored the dried plants and nuts that were to feed families through the winter months.

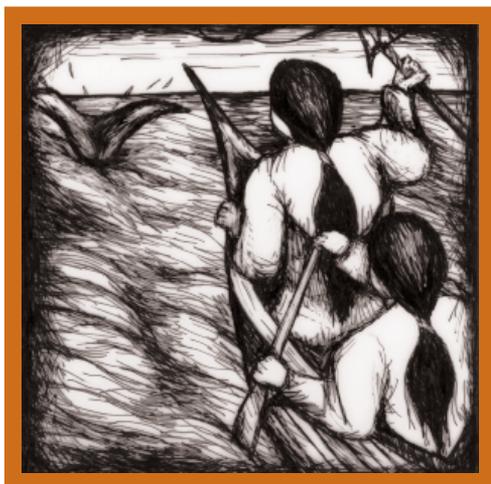
Cooking pots were made from a mixture of clay and finely powdered shells or stones. Using a stick, clam shell or scallop shell, the potter could press designs around the sides and edges. The pots were usually pointed at the bottom so that they could be propped up with stones to allow heat to disperse more quickly.



Since they were surrounded by water, it was natural for these tribes to go to sea. Archaeologists believe that trade networks between adjacent groups and tribes were well established before European contact. Archaeological digs of Algonquian villages have produced evidence of materials that were not indigenous to the area. Usually one group traded items such as corn, beans and squash in exchange for animal skins, earthenware pots, maple bowls and chestnuts. These items might be traded with neighboring groups along the entire trade network, reaching from Long Island to Nova Scotia.

The best example of trade goods was wampum beads fashioned from shellfish. Before metal tools were available, holes in beads were made with stone drills.

After the introduction of metal drills, much larger amounts of wampum could be produced as a medium of exchange with Dutch and English merchants who used it along the east coast from the St. Lawrence to Georgia. Not much wampum was manufactured north of Rhode Island and Cape Cod because of the scarcity of shells. The Long Island Algonquians were the largest manufacturers of wampum in the northeast. Archaeologists have particularly cited the Shinnecock, one of these Algonquian tribes, as wampum producers.



Whaling became an important skill for the Algonquians. Not only did the whales provide food in abundance but their oil was used in many ways. Some whales may have been beached and easily captured. Others had to be pursued in canoes strong enough to weather high seas. To make these vessels, a pine, oak or chestnut tree that was sturdy and straight was felled. Bark

and branches were removed. Using a burn and scrape technique, the trunk was hollowed out. These canoes were pointed at each end and some were as long as forty feet, needing six to eight paddlers to carry heavy loads.

Simple bone, wood or stone implements requiring courage and skill were used in the dangerous undertaking of pursuing whales. The Algonquians, however, became so adept at whaling that early European whaling companies started the practice of using the Shinnecock as crewmen for their whaling expeditions.



ART EXPRESSIONS through the use of plant paints on stone, bone or wood objects were important to the Algonquians who also used these paints on their bodies. Many such decorated items have been lost. Early historical accounts state that the natives painted "...their bodies, shields, war clubs and the lath work within their huts."¹² The colors were obtained from plants or finely crushed stones, with azure and red being most highly prized.

There have been discoveries of carved stone petroglyphs or rock writings at archaeological sites at Shinnecock Hills. Early observers may not have given much importance to the natives' petroglyphs because they were unable to understand their meaning and thus the works were ignored. In European writing one symbol or picture usually stood for one letter or object. In the Long Island natives' use of symbols, one picture might stand for a sentence or a particular symbol might convey a specific concept.

By 1609, there were thirteen tribes of Indians living from one end of Long Island to the other.¹³ As mentioned, observations of their social, political, and religious practices were made by Europeans with limited understanding of the tribal languages and customs. By using European modes of reference to compare Indian lifestyles, inaccurate reports could be made. And when accurate records were kept, many times these written accounts did not survive or were not easily accessible.

For example, among the early European settlers were the Dutch who kept meticulous records. As their leadership changed, however, records were returned to Holland to the files of the Dutch West India Company. When the company was reorganized in 1674, most of these early records were destroyed.¹⁴



UNLIKE THE IROQUOIS, the Algonquians did not appear to have a formal system of governance. Europeans could not understand the absence of authority figures for the tribal groups. A leader was chosen for the task at hand. Thus, the best hunter could lead the group on a hunt, the best orator would speak for the group and the best warrior would lead the group in battle. A chosen leader would serve only as long as the situation demanded.

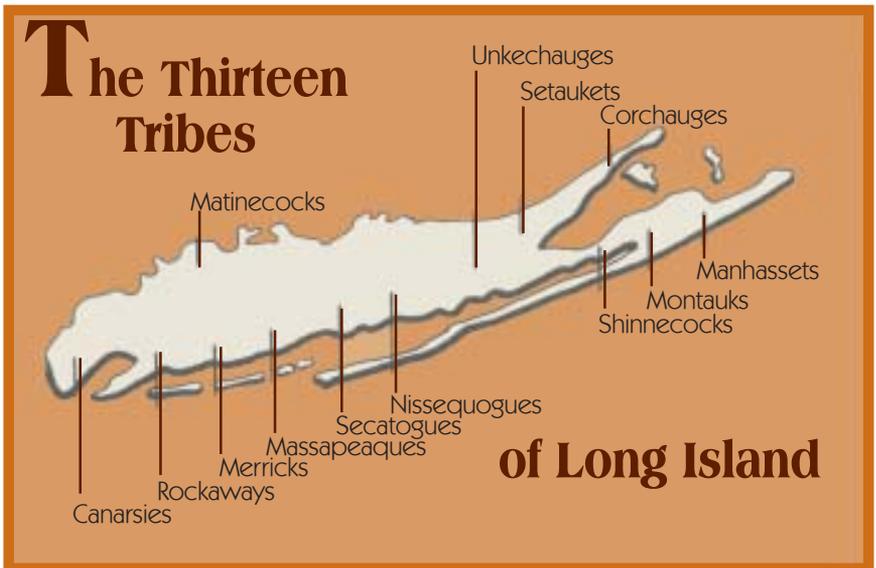
When Europeans wished to appropriate the land, it was necessary to invent a leadership hierarchy so that treaties could be drawn and duly signed by a proper authority.¹⁵ Thus, groups used to choosing their most competent individual to fill a job found themselves represented by individuals whose motives and actions were more personally motivated than tribally inspired. In many cases, their judgment was also influenced by rum.

Colonial governments further quashed the Indians' culture by belittling their religious practices as pagan rituals.¹⁶ Early observers commented that the tribes had no religion but rather hooted and hollered like lunatics in their "devil worship."¹⁷ What these observers were referring to were such shamanistic rituals as curing ceremonies, burial rites or puberty rites. Europeans did not credit these tribes with their use of a variety of indigenous herbs and wild plants. These were used to cure illnesses and heal simple wounds and were as good, if not better, than the methods of European doctors. Giving credence to any of these native religious practices would reduce the Europeans' ability to impose their religious beliefs.



AS WAS TRUE OF THE IROQUOIS, the number of Long Island natives was greatly reduced by their lack of resistance to European diseases. Population figures show that by 1875, there were between 175 and 200 Shinnecock remaining from a population of over 2,000 in 1640.¹⁸ In addition to disease, the population was affected by commercial whaling and shipping accidents. One such incident caused the loss of ten Shinnecock seamen who had gone to the assistance of the iron-hulled sailing ship *Circassian*, which ran aground off the shore of Long Island in December of 1876.¹⁹ A group of experienced Shinnecock seamen had volunteered to aid the wrecking company contracted to salvage the cargo and free the ship. After all, they would be close to home and the money offered was appealing. During the salvage operations in the days that followed, an intense storm finally broke the ship in two. In addition to the Shinnecoeks, twenty-eight of the thirty-two crewmen drowned.

The ten Shinnecock men lost may seem a small fraction of the entire population. However, there were only 185 to 200 persons to begin with at that time and how many of these were male is not known. Everyone on the reservation was affected since families



were interrelated, and some twenty-five children were left fatherless. Without their breadwinners, many of the Shinnecock families had to struggle to survive.

Of the thirteen original Long Island tribes cited, only the Shinnecock and the Unkechaug continue to live on reservation lands close to their original territories. Present-day leaders consist of three elected trustees. The Canarsies, the Rockaways, and the Merricks are gone from Long Island. Their tribal names are familiar only as parkways and names of places. As is true of the Iroquois Nations, education, health, social services and other services are provided by the State of New York.



Footnotes

- ¹ Hertzberg, Hazel W. *The Great Tree and The Longhouse*. New York, N.Y.: The Macmillan Company, 1966, pp. 12-22; Also, as told to the author in childhood by family members.
- ² *Ibid.* pp. 6-7; 64-83.
- ³ *The Great Law of Peace of the Longhouse People*. Rooseveltown, N.Y.: White Roots of Peace, 1971, Article 24.
- ⁴ Jennings, Francis, ed. *The History and Culture of Iroquois Diplomacy*. Syracuse, N.Y.: Syracuse University Press, 1985, p. XIII.
- ⁵ Hertzberg, Hazel W. *The Great Tree and The Longhouse*. New York, N.Y.: The Macmillan Company, 1966, pp. 8-9.
- ⁶ *Ibid.* p. 9.
- ⁷ Cohen, Felix. *Handbook of Federal Indian Law*. Washington, D.C.: U.S. Government Printing Office, 1942, p. 122.
- ⁸ Hertzberg, Hazel W. *The Great Tree and The Longhouse*. New York, N.Y.: The Macmillan Company, 1966, pp. 6-7; p. 68.
- ⁹ *Ibid.* p. 114.
- ¹⁰ *The Great Law of Peace of the Longhouse People*. Rooseveltown, N.Y.: White Roots of Peace, 1971, Article 58.
- ¹¹ Stone Levine, Gaynell and Bonvillain, Nancy, eds. *Languages and Lore of the Longhouse Indians*. Lexington, Mass.: Ginn Custom Publishing, 1980, p. 221.
- ¹² *Ibid.* p. 302.
- ¹³ Overton, Jacqueline. *Indian Life on Long Island*. Port Washington, N.Y.: I.J. Friedman, 1963, pp. 16-18.
- ¹⁴ Gehring, Charles T. and Starna, William A., eds. *A Journey into Mohawk and Oneida Country, 1634-1635*. Syracuse, N.Y.: Syracuse University Press, 1988, p. IX.

- ¹⁵ Stone, Gaynell, ed. *The Shinnecock Indians: A Culture History*. Lexington, Mass.: Ginn Custom Publishing, 1983, pp. 54-55.
- ¹⁶ Stone Levine, Gaynell and Bonvillain, Nancy, eds. *Languages and Lore of the Long Island Indians*. Lexington, Mass.: Ginn Custom Publishing, 1980, p. 215.
- ¹⁷ *Ibid.* p. 217.
- ¹⁸ *Op. Cit* p. 308.
- ¹⁹ Stone, Gaynell, ed. *The Shinnecock Indians: A Culture History*. Lexington, Mass.: Ginn Custom Publishing, 1983, pp. 367-389.



Directory of New York State Agencies Providing Services to Native Americans

THREE AGENCIES IN NEW YORK STATE have statutory authority regarding the provision of services to Native Americans: the New York State Office of Children and Family Services, the New York State Department of Health, and the New York State Education Department. Many other state agencies that provide valuable services to Native Americans are listed alphabetically following those with statutory responsibility.

FOR ONLINE INFORMATION about other agencies not listed in this booklet, see “Government Agencies in NY” on the New York State website at

www.state.ny.us.



Office of Children & Family Services

The New York State Office of Children and Family Services (OCFS) was formed on January 8, 1998, by melding programs and services administered by the New York State Division for Youth with the family and children's programs formerly administered and supervised by the New York State Department of Social Services. OCFS has operational, administrative and oversight responsibility for the state's child and adult protective services, child welfare, and juvenile justice services and programs. The mission of the agency is to promote the well-being and safety of New York State's children, families and communities by setting policies, building partnerships, and funding and providing quality services.

In addition, OCFS is one of three state agencies charged with specific obligations to New York's Native American population. The general responsibilities for Native American Services are found in Section 39, "Indian Affairs," of the Social Services Law. The statute, derived from state law enacted in 1928, conferred upon the New York State Department of Social Welfare (later named the New York State Department of Social Services) the bulk of the state's responsibilities with regard to Native Americans. Implementation of the Federal Indian Child Welfare Act* in 1978 expanded the agency's consulting and training role with respect to the delivery of services to Native American children. (For further information on the major provisions of the Federal Indian Child Welfare Act, see *A Guide to Compliance with the Federal Indian Child Welfare Act in New York State*, OCFS Publication #4757).

OCFS' Native American Services (formerly known as the Bureau of Indian Affairs) responds to the needs of Indian Nations and their members both on reservations and in the state's other communities. Its broad responsibilities include:

* *Federal Indian Child Welfare Act: 25 USCA 1901, et seq.; New York State Social Services Law, Section 39, and Regulation 18 NYCRR 431.18.*

- ◆ Serving as liaison between state agencies and tribal groups;
- ◆ Mediation with social services districts;
- ◆ Information and consultation to both public and private agencies, educational institutions, and individuals;
- ◆ Social work and educational counseling for students and parents on career opportunities, college entrance, recruitment and financial aid;
- ◆ Payment of annuities and related obligations to the state's various Indian Nations;
- ◆ Serving as designated trustee to administer trust accounts for Cayuga minors;
- ◆ Appointment and payment of the Onondaga Indian agent and attorney for the Tonawanda Band of Senecas; and
- ◆ Supervision and maintenance of the Tonawanda Indian Community House.

Native American Services may also act as a resource in court-related actions; provide certification of age for Social Security purposes; assist in establishing tribal identity; and support cultural identity for Native American children in foster or adoptive homes. Native American Services works with the federal Department of the Interior's Bureau of Indian Affairs in processing applications for training schools and colleges. It also assists with interstate services concerning tribal identity and other matters.

One of the unique responsibilities of Native American Services is the maintenance and supervision of the Tonawanda Indian Community House (TICH) located in Akron, New York. This facility, a two-story cypress log structure, was erected by Native Americans under the Works Progress Administration and dedicated on May 13, 1939. It was built to meet the social, cultural, recreational and health needs of the Tonawanda Reservation. In addition to a gymnasium/auditorium, locker room area, kitchen and various meeting rooms, TICH houses a medical clinic funded by the New York State Department of Health and a library. Genesee County and the New York State Office for the Aging provide a daily meal at

TICH for elderly residents of the reservation. There is also a small museum located in the facility with an exhibit on the Tonawanda Seneca culture, on long-term loan from the Rochester Museum and Science Center.

For further information and assistance, contact:

New York State Office of Children & Family Services

Native American Services

125 Main Street, Room 475

Buffalo, New York 14203

Phone: (716) 847-3123

Fax: (716) 847-3812

Website: www.dfa.state.ny.us



Department of Health

Pursuant to the Public Health Law, the New York State Department of Health (DOH) is required to “administer to the medical and health needs of the ambulant sick and needy Indians on reservations.” Health care services are delivered in a variety of ways: by direct contract with Indian Nation health departments, contractual agreements with qualified health care providers, direct payment to health care providers and allocation of DOH staff at reservation clinics.

Services provided at all reservation clinics are aimed at providing essential medical and nursing services to patients of all ages to promote healthy birth outcomes, reduce the incidence of disease and chronic conditions, and improve services to Native Americans with special needs. Reservation clinics make appropriate off-site medical referrals for diagnostic and specialty services as needed.

Most of the health centers also include a dental clinic which provides comprehensive dental care, including prevention programs,

radiological examinations, and restorative care (fillings, crowns and bridges). Off-site dental referrals for specialty care, such as orthodontics or oral surgery, are made as necessary.

There are a number of other department-administered programs on Indian reservations that provide services as follows:

- ◆ The Community Health Worker Program (CHWP) uses a ‘peer’ model to conduct outreach, case-finding and case management to assist at-risk pregnant and parenting women and their families in gaining access to health, community and social services.
- ◆ The Women, Infant and Children Program (WIC) provides supplemental foods, nutritional education/counseling and coordination of health and social services for needy pregnant women, infants and preschool children at nutritional risk.
- ◆ The Child Health Plus Program provides comprehensive outpatient and inpatient care to children under the age of 19 through a subsidized insurance program.
- ◆ The Physically Handicapped Children’s Program provides funding for services to Native American children with chronic illnesses and disabilities who reside on reservations.

For further information and assistance, contact:

**New York State Department of Health
Public Affairs Group
Corning Tower Building, Room 1455
Albany, NY 12237
Phone: (518) 474-7354
Website: www.health.state.ny.us**



Education Department

Educational Services for Students... The Education Department has provided educational services to Native Americans since 1846 and provides them currently to the six Iroquois Nations, as well as to the Unkechauges and Shinnecocks from Long Island.

The Native American Unit focuses specifically on the educational needs of the approximately 13,400 Native American elementary and secondary students, taking into consideration their culture, protocol and languages. The unit:

- ◆ Reviews and approves reservation school budgets and annual contracts;
- ◆ Provides technical assistance to contracting school districts;
- ◆ Provides in-service training and workshops in Iroquoian languages and learning styles;
- ◆ Acts as a resource on Native American concerns throughout the department and other state agencies;
- ◆ Acts as liaison between the department, contracting school districts, reservation communities, and other state, local and federal agencies responsible for services to reservations;
- ◆ Administers the post-secondary Native American student aid program;
- ◆ Inspects and evaluates reservation school facilities, grounds and equipment;
- ◆ Maintains records and supervises the collection, compilation and dissemination of statistical information and other reports regarding the status, progress and problems of Native American education; and
- ◆ Participates in national meetings on educational issues germane to Native American children.

While the Native American Unit's mission focuses on the education of Native American students, many offices of the department provide educational services to Native Americans in the effort to meet the New York State learning standards.

Native American Library Services... Since 1977, New York State library services have included Native American libraries. These libraries provide books, films and special programs to encourage reservation residents to study and enhance their appreciation of Native American and other cultures.

State Museum Activities... As a grantor of archeological excavation permits, the museum notifies the appropriate Native American nation if an archeologist discovers a Native American burial ground. It also ensures that uncovered remains are reburied with the consent of the Native Americans involved.

The Exhibit Task Force, comprised of Native American representatives and museum staff, is expanding the museum's permanent exhibits about native people. The museum now shows many Native American exhibits including four dioramas. Ultimately, the museum will devote about 15, 000 square feet to eight dioramas and other static exhibits. The Task Force is also discussing the possible return of objects used in Native American rituals.

Post-secondary Education... State funds are used in programs designed to ensure educational opportunity for Native American students. Under state law, funding is provided for qualified New York State Native American students to attend accredited post-secondary institutions with the state. A maximum award of \$875 per semester per student can be provided to eligible students.

Tuition and Transportation... The state appropriates about \$15 million annually to provide for tuition and transportation of Native American students (reservation residents) to attend elementary and secondary schools in twelve contracting school districts.

Reservation Schools... State funds are also provided for the operation and maintenance of three reservation schools on the Onondaga, St. Regis Mohawk and Tuscarora reservations.

Outreach... The Office of Vocational Rehabilitation and the Office of Education of Children with Handicapping Conditions both have outreach components for Native Americans.

For applications for Financial Aid and additional information, contact the Native American Education Unit at:

New York State Education Department
Native American Education
Education Building, Room 374, Annex
Albany, NY 12234
Phone: (518) 474-0537
Website: www.nysed.gov



Department of Economic Development

EMPIRE STATE DEVELOPMENT CORPORATION

Mission... Recognizing that the businesses of New York State are their customers, it is the joint mission of the Empire State Development Corporation (ESDC) and the New York State Department of Economic Development (DED) to improve New York State's competitive position and to create and retain quality jobs in a challenging and rapidly changing economy. They will do this by:

- ◆ Providing customer-driven, cost-effective products and services;
- ◆ Pro-actively advocating for a healthy business environment in New York State; and
- ◆ Identifying and supporting new and creative solutions to economic development problems.

DED and Minority and Women's Business Development

(MWBD)... Assists firms owned by minority group members and women to benefit from business assistance programs of Empire

State Development (DED and ESDC). The Division acts as a support unit and technical assistance arm to ESDC, identifying clients for business assistance programs. MWBD also administers the Entrepreneurial Assistance Program (EAP). For information on EAP, call the director of the Division of Minority and Women's Business Development at (212) 803-2411.

Who Is Eligible for Certification... An ongoing independent business, owned, operated and controlled by minority group members and/or women, is eligible. The ownership interest must be real, substantial and continuing. The ownership interest must have and exercise the authority to independently control the business decision of the enterprise. Generally this business should have been in operation for at least one year.

Minority Business Enterprise (MBE)... A business enterprise that is at least 51 percent owned by, or in the case of a publicly owned business at least 51 percent of the stock is owned by, citizens or permanent resident aliens who are:

- ◆ Black persons having origins in any of the Black African racial groups;
- ◆ Hispanic persons of Mexican, Puerto Rican, Dominican, Cuban or Central or South American descent of either Indian or Hispanic origin, regardless of race;
- ◆ Asian and Pacific Islander persons having origins in any of the Far East countries, Southeast Asia, the Indian subcontinent of the Pacific Islands; or
- ◆ Native Americans or Alaskan native persons having origins in any of the original people of North America.

Women-Owned Business Enterprises (WBE)... A business enterprise that is at least 51 percent owned by, or in the case of a publicly owned business at least 51 percent of the stock is owned by, citizens or permanent resident aliens who are women.

Loans and Grants... The overall purpose of the ESD's Loans and Grants Division is to administer the various financial programs offered through ESDC. For information on loans and grants, call (212) 803-3640.

Specifically, at present, the Division administers the (former UDC) Strategic Resurgence Fund (SRF) – incorporating the Expansion/Retention/Attraction Program (ERA) and the Small and Medium Size Business Program (SAMBA), the Job Retention Working Capital Program (JRWC), the Regional Economic Development Partnership Program (REDPP), the Urban and Community Development Program (UCDP), the (formerly JDA) Loan and Loan Guarantee Program, and the (former JDA) Bonding Assistance Program.

Business Products

- ◆ Business Competitiveness Program
- ◆ Industrial Effectiveness
- ◆ Skills Training
- ◆ Excelsior Linked Deposit Program

For further information and assistance, contact:

New York State Department of Economic Development
30 South Pearl Street
Albany, NY 12245
Phone: (518) 292-5100

Empire State Development
633 Third Avenue
New York, NY 10017
Phone: (212) 803-2414

Website: www.empire.state.ny.us



Department of Environmental Conservation

The Department of Environmental Conservation (DEC) was created on July 1, 1970, to bring together in a single agency all state programs directed toward protecting and enhancing the environment. DEC interacts with the state's Native American nations on a variety of matters relating to natural resources and environmental quality.

Mission... The mission of the department, taken from Section 1-0101 of the New York State Environmental Conservation Law, is to:

“conserve, improve, and protect its natural resources and environment, and control water, land and air pollution, in order to enhance the health, safety and welfare of the people of the state and their overall economic and social well being.”

Responsibilities... DEC is responsible for administration and enforcement of the Environmental Conservation Law. The department's major responsibilities as assigned in Environmental Conservation Law are to:

- ◆ Regulate the disposal, transport and treatment of hazardous wastes in an environmentally sound manner;
- ◆ Manage the state program for oil and chemical spills;
- ◆ Provide the abatement of water, land and air pollution, including pesticides;
- ◆ Monitor environmental conditions and test for contaminants;
- ◆ Encourage recycling, recovery and reuse of all solid waste to conserve resources and reduce waste;
- ◆ Administer fish and wildlife laws, carry out sound fish and wildlife management practices, and conduct fish and wildlife research;
- ◆ Manage New York's marine and coastal resources;

- ◆ Conduct sound forestry management practices on state lands, provide assistance to private forest landowners and manage fire prevention and control efforts;
- ◆ Manage the Adirondack and Catskill forest preserves and recreational facilities, including campsites and the Belleayre Mountain ski center;
- ◆ Protect tidal and freshwater wetlands and flood plains;
- ◆ Promote the wise use of water resources;
- ◆ Administer the wild, scenic and recreational rivers program;
- ◆ Regulate mining, including reclamation of mined lands, extraction of oil and gas, and underground storage of natural gas and liquefied petroleum gas;
- ◆ Inform the public about environmental conservation principles and encourage their participation in environmental affairs.

For further information and assistance, contact:

New York State Department of Environmental Conservation

Division of Public Affairs and Education

625 Broadway

Albany, NY 12233

Phone: (518) 402-8049

Website: www.dec.state.ny.us



Department of Labor

The New York State Department of Labor (DOL) is New York State's primary advocate for job creation and economic growth through workforce development. DOL administers the state's unemployment insurance system, labor exchange system, and Welfare-to-Work programs. DOL also oversees state worker protection programs, including enforcement of safety and health regulations in the public sector, state labor laws and federal statutes related to Public Work. The Department of Labor serves as the State's principal source for labor market information and offers a variety of services designed to help businesses find workers and people find jobs.

Access to DOL programs is available at its more than 70 Division of Employment Services (DoES) offices located throughout the state. All residents in the State of New York have access to services offered by the DoES offices. They include, but are not limited to, job placement services, job readiness workshops, employment counseling services, labor market information, and employment services to meet the needs of Native Americans as outlined below:

Dunkirk, New York 14048

200 Lake Shore Drive West

Phone: (716) 366-0130

DoES staff offer the following services specifically to the Seneca Nation of Indians Cattaraugus Reservation through the EDGE Program and Project Dignity at the L. K. Painter Community Center in Collins, New York:

- ◆ Workshops on the following topics:
 - Interviewing Skills and Techniques
 - Résumé Writing
 - Job Keeping Skills

- ◆ Job Placement Services
- ◆ Participation in the annual job fair on the reservation.

Massena, New York 13662

35 Glenn Street

Phone: (315) 769-3596

Job placement services are offered to the Akwesasne of the St. Regis Mohawk Reservation. Many of the Native Americans in this area work in the construction/iron works industry. This population is routinely notified of recruitments from large employers and annual recruitments for the ironworkers apprenticeship program.

Jamaica One Center (New York City) 11432

168-46 91st Avenue, Jamaica

Phone: (718) 523-4312

DoES staff in this location have made contact with the American Indian Community House (AICH), located at 708 Broadway, New York City. This organization serves 30,000 to 40,000 Native Americans who live in the lower New York State area including the five boroughs of New York City and Long Island reservations. AICH will become an affiliate partner of the Jamaica One-Stop Center and provide special outreach and service to area Native Americans.

Syracuse, New York 13202

450 South Salina Street

Phone: (315) 479-3261

DoES staff in this location provide information regarding job placement and other DOL services to the Onondaga Nation Office in Nedrow, New York.

Albion, New York 14411

458 West Avenue, Suite 3

Phone: (716) 589-5335

Veterans Program staff conduct field visits to the American Legion Post on the Reservation in Basom. Information about DOL services, including labor market and job placement information, is presented to Native American veterans. Personal visits are made to those

Native American veterans on the reservation who do not have transportation to get to the Albion or other area DoES offices.

For further information and assistance, contact:

New York State Department of Labor
Governor W. Averell Harriman
State Office Building Campus
Albany, New York 12240
Phone: (518) 457-3584
Fax: (518) 485-6297
Website: www.labor.state.ny.us



Department of State

The Department of State uses funds from the Community Services Block Grant (CSBG) Program to provide services to Native Americans. Through the Division of Community Services, CSBG funds are used for the general mission of removing obstacles and solving problems, thereby enabling individuals and families to attain the skills, knowledge, and opportunities needed to achieve maximum potential and sustainable self-sufficiency. The Department of State has contracts with four tribal organizations. These organizations combine CSBG funding with other resources to conduct the following activities.

Poospatuck Indian Nation

P.O. Box 86, Mastic, NY 11950 (631) 281-6464

Emergency food and health programs; employment programs including basic on-the-job and skills training; after-school program; assistance to aged and disabled residents to help them maintain independent lives with assistance and support of volunteers, crisis information and referral services.

St. Regis Mohawk (Akwesasne)

Mohawk Indian Corporation

P.O. Box 402, Rooseveltown, NY 13683 (518) 358-4860

Crisis management and family development support, transportation of the elderly, after-school and summer youth programs, and enhanced housing support to disabled and/or medically challenged tenants. (These services are provided through the Mohawk Indian Housing Corporation, a private, not-for-profit corporation which develops and maintains housing units within the St. Regis Mohawk Reservation.)

[The St. Regis Mohawk Tribe also receives CSBG funds directly from the federal government through the Department of Health and Human Services, Office of Community Services. These direct funds are used to operate an emergency furnace replacement program for the elderly and/or low-income tribal members.]

Seneca Nation of Indians

P.O. Box 231, Salamanca, NY 14779 (716) 945-1790

Preschool child care center; rental assistance; utility deposits and crisis intervention to prevent termination of service or to allow access to heat and power; holiday food distribution; emergency home repair; distribution of miscellaneous commodities such as furniture and appliances; client advocacy to ensure the protection of legal and economic rights and benefits; transportation service; food pantry; information and referral.

Shinnecock Indian Reservation

P.O. Box 59, Southampton, NY 11969 (631) 283-6143

After-school tutoring services for children ages 6-18; culture-sensitive classes for self-esteem building to remove obstacles to employment; employment opportunities in marine mammal rehabilitation.

For further information and assistance, contact:

State of New York - Department of State
41 State Street
Albany, NY 12231-0001
Phone: (518) 474-5741
Website: www.dos.state.ny.us



Department of Transportation

The Department of Transportation is primarily involved with the state's Native American nations in the construction, maintenance and traffic regulation of highways and roads within the reservations and abutting lands.

Highway Maintenance... Section 53 of the Highway Law makes the department responsible for the construction, maintenance and improvement of all highways and bridges on Native American reservations.

Highway maintenance work includes snow and ice control, patching and preservation treatments such as the application of liquid asphalt and aggregates, and light paving.

The funds for road maintenance are derived from various department appropriations for the maintenance, construction or improvement of state highways.

The department's regional offices, in regions that include reservations, work with reservation officials to identify construction or maintenance needs.

Overall, the department is responsible for 347 lane miles on the state's nine reservations.

Traffic and Safety Regulation... Sections 1620 and 1621 of the State Vehicle and Traffic Law give the department the authority to establish speed limits and other traffic regulations and temporary weight restrictions on the state highway system, including roads and bridges on reservations. Section 53 of the Highway Law also gives the department the broad authority to make and enforce reasonable orders, rules and regulations concerning highways and bridges on reservations. All such regulations are initiated by the department orders filed with the Secretary of State and, if traffic control devices are required, these are installed, operated and

maintained by the department. As with any other agency or local jurisdiction, the department's Traffic Engineering and Highway Safety Division keeps the local tribal governments informed of its investigations on the reservations, and works with them to ensure that the department's actions satisfy their interests and desires.

For further information and assistance, contact:

New York State Department of Transportation
Building 5
State Campus
Albany, NY 12232
Phone: (518) 457-6195
Website: www.dot.state.ny.us



Division of Housing & Community Renewal

Native American individuals and organizations are eligible to participate in the state's housing programs. The Mohawk Indian Housing Corporation serves the U.S. portion of the St. Regis Mohawk Indian Reservation, the Town of Bombay in Franklin County and the Town of Massena in St. Lawrence County and receives administrative funding through the New York State Rural Preservation Program. Additionally, the Division of Housing and Community Renewal was proud to award the Mohawk Indian Housing Corporation capital funds under the federal HOME program.

Rural Preservation Program... To date, the Mohawk Indian Housing Corporation has received \$1,157,839 in administrative funds through the Rural Preservation Program to engage in various housing activities (i.e., housing management, tenant/client assistance, loan/grant program assistance, research/outreach/organizational development and rehabilitation and development programs). Their current yearly contract amount is \$65,000.

HOME... In a contract that runs from August 1997 through July 2001, the Mohawk Indian Housing Corporation was awarded \$400,000 in HOME program to rehabilitate 25 units of rental housing.

In a subsequent contract that ran from November 1998 through October 1999, it was also awarded \$12,000 in seed money to determine the feasibility of development of additional rental units. Most recently, in a contract that started in September 2000 and runs through August 2002, the Mohawk Indian Housing Corporation was awarded \$400,000 to rehabilitate 20 units of rental housing.

For further information and assistance, contact:

New York State Division of Housing and Community Renewal
Hampton Plaza
38-40 State Street
Albany, NY 12207
Website: www.dhcr.state.ny.us



Office for the Aging

It is the mission of the New York State Office for the Aging to help older New Yorkers to be as independent as possible for as long as possible through advocacy, development and delivery of cost-effective policies, programs and services which support and empower the elderly and their families, in partnership with the network of public and private organizations which serve them.

The New York State Office for the Aging administers various titles under the Federal Older Americans Act of 1965, as amended, and a variety of state-funded programs which serve mature citizens. In these programs preference is given to older persons who have been historically underserved, including those with greatest eco-

conomic or social need, with special emphasis on the needs of low-income minority seniors.

The majority of programs are administered through local offices for the aging. There are 59 local offices which serve each county, the City of New York, the St. Regis Mohawk Indian Reservation and the Seneca Nation of Indians, which includes the Cattaraugus and Allegany Reservations.

For further information and assistance, contact:

New York State Office for the Aging
Two Empire State Plaza
Albany, New York 12223-1251
Phone: 1-800-342-9871 or
(518) 474-5041
Website: www.aging.state.ny.us



Office of Alcoholism & Substance Abuse Services

The New York State Office of Alcoholism and Substance Abuse Services (OASAS) is committed to addressing the needs of Native Americans and furthering collaboration with Native American organizations.

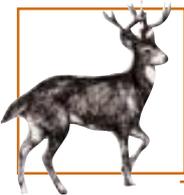
Programs Serving Native Americans...

- ◆ Community Action Organization Erie County – Methadone Maintenance Treatment Program (MMTP)
- ◆ Samaritan Village, Inc. – MMTP Ambulatory
- ◆ St. Regis Mohawk Tribe – Drug Abuse Clinic
- ◆ Alcohol/Drug Dependent Services – Outpatient Drug Clinic

- ◆ Alcoholism Council/Niagara County – Alcoholism Clinic
- ◆ Alcohol/Drug Dependent Services – Alcoholism Clinic
- ◆ Stutzman Treatment Center – Alcoholism Inpatient Rehabilitation
- ◆ St. Regis Mohawk Tribe – Alcohol Inpatient Rehabilitation
- ◆ St. Vincent’s Hospital – Alcoholism Inpatient Rehabilitation
- ◆ Native American Cultural Center
- ◆ American Indian Community House – Support Service

For further information and assistance, contact:

**New York State Office of
Alcoholism and Substance Abuse Services**
1450 Western Avenue
Albany, New York 12203
Phone: (518) 485-1768
Website: www.oasas.state.ny.us



Office of Mental Health

The mission of the New York State Office of Mental Health (OMH) is to promote hope and recovery for children and adults with psychiatric disabilities. The Office of Mental Health oversees and coordinates New York’s public mental health system and provides services to all residents of the state.

OMH works toward a more effective public mental health system which values recovery, hope, excellence, respect and safety. Cultural awareness programs at each state-operated psychiatric facility are designed to improve the outcomes of service delivery to minority populations.

For further information and assistance, contact:

New York State Office of Mental Health
44 Holland Avenue
Albany, NY 12229
Phone: (518) 474-6540
Website: www.omh.state.ny.us



Office of Mental Retardation and Developmental Disabilities

The mission of the Office of Mental Retardation and Developmental Disabilities is:

- ◆ To develop a comprehensive, integrated system of services which has as its primary purposes the promotion and attainment of independence, inclusion, individuality and productivity for persons with mental retardation and developmental disabilities;
- ◆ To serve the full range of needs of persons with mental retardation and developmental disabilities by expanding the number and types of community-based services and developing new methods of service delivery;
- ◆ To improve the equity, effectiveness and efficiency of services for persons with mental retardation and developmental disabilities by serving persons in the community as well as those in developmental centers, and by establishing accountability for carrying out the policies of the state with regard to such persons; and
- ◆ To develop programs to further the prevention and early detection of mental retardation and developmental disabilities.

For further information and assistance, contact:

New York State Office of
Mental Retardation and Developmental Disabilities
Office of Public Affairs
44 Holland Avenue
Albany, New York 12229
Phone: (518) 474-1335
Website: www.omr.state.ny.us



Office of Parks, Recreation & Historic Preservation

The New York State Office of Parks, Recreation and Historic Preservation (OPRHP) has a long history of working closely with the Native American community in New York State. Its mission to preserve the state's park lands, significant open spaces, and important cultural resources is in keeping with Native American concerns about the land that was, and is, their ancestral legacy.

OPRHP operates a number of state historic sites offering historical themes and modern programs of special interest to Native Americans.

Ganondagan State Historic Site, located in the Town of Victor, Monroe County, is the site of a historic 17th century Seneca village and burial ground. The site interprets the history and culture of the Seneca and the Haudenosaunee (Iroquois Confederacy). The site offers a series of walking trails, a reconstruction of an Iroquois longhouse, and regular special events.

Oriskany Battlefield State Historic Site, located in Oneida County, memorializes the battle of Oriskany, fought on August 6, 1777. It was one of the bloodiest and most important battles of

the American Revolution. Oneida participation on the side of the American colonists was a decisive factor in the engagement.

OPRHP is working closely with the Oneida Nation to develop and promote the site and to provide an interpretation for the battleground that reflects Native American perspectives of the historic events that took place there.

Johnson Hall State Historic Site, located in Johnstown, Fulton County, is another property with important Native American associations. The site was the home of Sir William Johnson, the British Crown's Superintendent of Indian Affairs during the colonial period. Recent additions to the interior furnishings plan of the hall include Native American arts and crafts, reflecting William Johnson's interest in native ways of life and the influence of Native American culture on Johnson's own life.

Many other OPRHP parks open to the public have significant Native American associations such as the Seneca Council Grounds at **Letchworth State Park** and Thunder Rocks in **Allegany State Park**.

OPRHP also has primary responsibility for reviewing the impact of development projects on archeological sites in New York State, and consulting with the Native American community on burial issues.

For further information and assistance, contact:

New York State Office of Parks, Recreation & Historic Preservation
Empire State Plaza
Agency Building 1
Albany, New York 12238
Phone: (518) 474-9113
Website: www.nysparks.com



Office of Temporary and Disability Assistance

The New York State Office of Temporary and Disability Assistance (OTDA) is responsible for providing policy, technical and systems support to the state's 58 social services districts. OTDA provides economic assistance to aged and disabled persons who are unable to work, and transitional support to public assistance recipients while they are working toward self-sufficiency. OTDA also administers programs in child support enforcement, refugee and immigration services, and homeless housing, and evaluates the medical eligibility of disability claimants for the federal Supplemental Security Income (SSI) and Social Security Disability Insurance.

The mission of the New York State Office of Temporary and Disability Assistance is:

"To promote greater self-sufficiency of the state's residents through the efficient delivery of temporary and transitional assistance, disability assistance, and the collection of child support."

Temporary Assistance Programs Available to Indian Tribes

◆ Tribal Temporary Assistance for Needy Families (TANF)

The Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) allows Indian tribes to apply for and receive a Tribal TANF Block Grant which enables an Indian tribe to administer its own TANF funded program. TANF provides cash assistance and services to eligible families and individuals.

Indian tribes interested in Tribal TANF should contact the Department of Health and Human Services (DHHS) and/or OTDA (*see page 56*).

◆ Food Stamps

The Food Stamp program is a federally funded program with the purpose of reducing hunger and malnutrition by supplementing the food purchasing power of eligible low-income

individuals. Indian tribes may choose to administer their own Food Stamp (FS) programs through the following methods:

- ◆ Indian tribes may file a waiver request with United States Department of Agriculture (USDA) to become an alternate FS provider.
- ◆ Per federal regulations, Indian tribes may request, through USDA, the ability to administer their own FS program.

Indian tribes interested in either of these options should contact the USDA and/or OTDA (*see below*).

◆ **Home Energy Assistance Program (HEAP)**

HEAP is a federally funded Block Grant program that provides emergency and non-emergency energy assistance. An Indian tribe may request from the Department of Health and Human Services its own HEAP Block Grant, which will allow the Indian tribe to administer its own HEAP program.

Indian tribes interested in administering HEAP should contact DHHS and/or OTDA.

Department of Health and Human Services
Administration for Children and Families
Division of Tribal Services
370 L'Enfant Promenade SW, 5th Floor East
Washington, DC 20447
(202) 401-5020

United States Department of Agriculture
Food Stamp Program
Northeast Region
10 Causeway Street, Room 501
Boston, MA 02222

For further information and assistance, contact:

New York State Office of Temporary and Disability Assistance
40 North Pearl Street
Albany, NY 12243
Phone: (518) 474-4152
Website: www.dfa.state.ny.us



State University of New York

Mission Statement (partial)... The mission of the State University system shall be to provide to the people of New York educational services of the highest quality, with the broadest possible access, fully representative of all segments of the population in a complete range of academic, professional and vocational post-secondary programs.

The State University of New York offers a comprehensive variety of Native American studies, programs and related courses. In the fall of 1999, the University enrolled 1,804 Native American students. For the 1998-99 year, 282 Native American students were granted degrees.

The University's programs in Native American studies and related support services are described below and listed under the name of the individual State University campus.

State University of New York at Buffalo... The Center for the Americas and the Indigenous Studies Program at the University at Buffalo offer courses leading to the Bachelor of Arts, Master of Arts, and Ph.D. in American Studies with concentrations in Indigenous and Native American studies. This is an interdisciplinary program and may be the most comprehensive east of the Mississippi. Courses are offered by the Center for the Americas and by cooperating departments and schools elsewhere in the university. A few examples of numerous courses offered in recent semesters are:

English

Native American Literature
Books of the Ancient Maya

Anthropology

Mayan Civilization

Archaeology of Meso America
Indigenous Women
Indigenous Health and Culture
The First Americans

Art/Art History

Native American Art
Arts of Indigenous Peoples
Current Issues in Education
Geography of the United States
Understanding Latin America
Land and People of Latin American
The Geography of New York State
The Empire State
Colonial America
American Social and Cultural History to 1876
Racial and Ethnic Relations

For further information about Native American studies at SUNY Buffalo, call **(716) 878-4631** or visit its website at:

www.buffalostate.edu.

State University of New York at Potsdam... SUNY Potsdam was named the Northern Consortium site of the SUNY Native American Initiative in 1989. The college works together with the Akwesasne Mohawk Community and ten northern New York colleges to recruit and retain Native Americans in higher education.

Potsdam educational outreach programs assist Mohawk youth in preparation for college and careers. These include the Mohawk Education Project with Salmon River Central School District, North Country Science & Technology Entry Program and Potsdam Akwesasne Talent Search.

The Northern Consortium colleges are: SUNY Potsdam, SUNY Canton, SUNY Plattsburgh, SUNY Oswego, Jefferson Community College, Clinton Community College, Empire State College, North Country Community College, Paul Smith's College, St. Lawrence University, and Clarkson University.

For further information on the Northern Consortium or SUNY Potsdam outreach programs, contact the Director of Native American Affairs at **(315) 267-2622** or visit its website at: **www.potsdam.edu**.

To contact each consortium college for information on a particular program of study, refer to the telephone numbers below:

- Canton College of Technology of the State University of New York (315) 386-7123
or (800) 388-7123
- Clarkson University (Non-SUNY campus) (315) 268-6479
- Clinton Community College (518) 562-4170
or (800) 555-1160
- Empire State College (518) 587-2100
- Jefferson Community College (315) 786-2277
- North Country Community College (518) 891-2915
or (888) TRY-NCCC
- Paul Smith’s College (Non-SUNY Campus) (518) 327-6211
or (800) 421-2605
- St. Lawrence University (Non-SUNY Campus) (315) 229-5261
- Oswego State University (315) 341-2250
- Plattsburgh State University of New York (518) 564-2040
or (800) 388-6473

Many other of the 64 State University of New York campuses offer Native American Studies courses. For further information, visit the SUNY website at: **www.suny.edu**. To obtain specific details about individual SUNY campuses, check out the list of links to each of the SUNY campus websites by going to “Visit a Campus.”

To request a SUNY Application Viewbook or ask a question of a SUNY Admissions Representative, contact:

The State University of New York
Application Processing Center
State University Plaza
Albany, New York 12246-0001
Phone: 1-800-342-3811

8:30 am to 4:30 pm (EST) Monday – Friday

Financial Aid Available for Native American Students... In 1953, the New York State Legislature authorized Education Law Section 4118 which provides funding for American Indian students from tribes located within the state. Eligible American Indian students can receive grant awards of up to \$1,750 per year for attending any approved, accredited post-secondary institution in New York State. Students also may receive student aid for less than four years of study and for part-time study.

In order to be eligible to receive New York State Indian Aid, a student must meet the following criteria:

- ◆ The student must be a resident of New York State or be on an official tribal roll of a New York State tribe or be the child of an enrolled member of a New York State tribe. New York State tribes include members of the Iroquoian tribes (St. Regis Mohawk, Oneida, Onondaga, Cayuga, Seneca Nation, Tonawanda Band of Seneca, and Tuscarora), the Shinnecock tribe, and the Poospatuck tribe. An official tribal roll is a list of individuals designated by the tribal authorities as members of their tribe.
- ◆ The student must have graduated from an accredited high school, attained a high school equivalency diploma or be enrolled in a special program at an approved, accredited post-secondary institution which will lead to degree status and to a high school equivalency diploma.
- ◆ The student must be enrolled in an approved program offered by a college, university, technical school, school of nursing, business or trade school located in New York State. Approved

programs include collegiate and noncollegiate programs which are registered by the New York State Education Department.

There are no age restrictions on eligibility for New York State Indian Aid.

New York State Indian Aid will not be paid toward enrollment in the following types of courses: remedial, noncredit-bearing, or college preparation courses. Aid also will not be paid when students are repeating or auditing courses.

Eligible students must apply to the State Education Department to receive New York State Indian Aid. Students should submit application materials before July 15 for the fall semester, December 31 for the spring semester, and May 20 for the summer semester to:

**Native American Indian Education Unit
State Education Department
Room 372, Education Building Annex
Albany, New York 12234**

For further information online, visit the New York State Education Department website at: **www.emsc.nysed.gov**, and/or the U.S. Department of Interior Bureau of Indian Affairs website at: **www.doi.gov/bureau-indian-affairs.html**.



Native American References

THIS SECTION INCLUDES a listing of the recognized Indian tribes/nations and reservations in New York State. Only wholly Indian urban centers, housing authorities, libraries, museums and publications are included.



Indian Nations and Reservations in New York State

IROQUOIS

Cayuga Nation of Indians

Cayuga Nation has no reservation.

Oneida Indian Nation

Oneida Nation Territory

Located in Oneida and Madison Counties - Comprised of 15,000 acres

Onondaga Nation

Onondaga Reservation

Located in Onondaga County – Comprised of 7,300 acres

St. Regis Mohawk Tribe

St. Regis Mohawk Reservation

Located in Franklin County – Comprised of 14,640 acres

Seneca Nation of Indians

Allegany Reservation

Located in Cattaraugus County – Comprised of 22,640 acres

Cattaraugus Reservation

Located in Erie, Cattaraugus and Chautauqua Counties – Comprised of 21,680 acres

Oil Spring Reservation

Located in Allegany and Cattaraugus Counties – Comprised of 640 acres

Tonawanda Band of Senecas

Tonawanda Reservation

Located in Erie, Genesee and Niagara Counties – Comprised of 7,549 acres

Tuscarora Nation

Tuscarora Reservation

Located in Niagara County – Comprised of 5,700 acres

ALGONQUIAN

Shinnecock Tribe

Shinnecock Reservation

Located in Suffolk County – Comprised of 400 acres

Unkechaug Nation

Poospatuck Reservation

Located in Suffolk County – Comprised of 60 acres



Indian Urban Centers

American Indian Community House
708 Broadway, 8th Floor
New York, NY 10003
(212) 598-0100

Native American Cultural Center
1344 University Avenue
Rochester, NY 14607
(716) 442-1100

Native American Workforce Investment Art Program
312 Gifford Street
Syracuse, NY 13204
(315) 475-6417

Native American Service Agency
312 Gifford Street
Syracuse, NY 13204
(315) 471-5232



Indian Housing Authorities

Oneida Indian Nation Housing Corporation
267 Union Street
Oneida, NY 13421
(315) 361-6355

Seneca Nation Housing Authority
44 Seneca Street
Salamanca, NY 14779
(716) 945-1290

Seneca Nation Housing Authority
50 Iroquois Drive
Irving, NY 14081
(716) 532-5000

St. Regis Mohawk Tribe
Akwesasne Housing Authority
378 State Route 37, Suite A
Hogansburg, NY 13655
(518) 358-9020



Indian Libraries

Akwesasne Library and Cultural Center
St. Regis Mohawk Reservation
321 State Route 37
Hogansburg, NY 13655
(518) 358-2240

Oneida Indian Nation Library
Education Resource Center
55 Territory Road
Oneida, NY 13421
(315) 829-8200

Seneca Nation Library
Allegany Branch
P. O. Box 231
Broad Street Extension
Salamanca, NY 14779
(716) 945-3157

Seneca Nation Library
Cattaraugus Branch
1490 Route 438
Irving, NY 14981
(716) 532-9449

Tonawanda Indian Community Library
372 Bloomingdale Road
P. O. Box 326
Akron, NY 14001-0326
(716) 542-2481



Indian Museums

Akwesasne Museum
321 State Route 37
Hogansburg, NY 13655
(518) 358-2461

Seneca-Iroquois National Museum
794-814 Broad Street
Salamanca, NY 14779
(716) 945-1738

Shako:wi Cultural Center
Iroquois Museum & Gift Shop
5 Territory Road
Oneida, NY 13421
(315) 829-8801

Six Nations Indian Museum
Box 11
Onchiota, NY 12968
(518) 891-0769

Iroquois Indian Museum
P. O. Box 7
Howes Cave, NY 12092
(518) 296-8949

The National Museum of the American Indian
1 Bowling Green
New York, NY 10004
(212) 514-3700



Indian Publications

American Indian Community House, Inc.
708 Broadway, 8th Floor
New York, NY 10003
(212) 598-0100

American Indian Report
The Falmouth Institute, Inc.
3702 Pender Drive, Suite 300
Fairfax, VA 22030
(703) 352-2250

Casino Crime Digest
The Falmouth Institute, Inc.
3702 Pender Drive, Suite 300
Fairfax, VA 22030
(703) 352-2250

Daybreak
State University of New York at Buffalo
1010 Clemens Hall
Buffalo, NY 14260
(716) 645-2548

Fort Erie Native Friendship Centre Newsletter
796 Buffalo Road
Fort Erie, ON L2A 5H2
Canada
(905) 871-8931

Indian Country Today
579 Main Street
Oneida, NY 13421
(315) 829-8355

Indian Time
P. O. Box 196
Mohawk Nation
Roosevelt town, NY 13655
(518) 358-9531

Kariwenhawi Newsletter
Akwasasne Cultural Center
St. Regis Mohawk Reservation
321 State Route 37
Hogansburg, NY 13655
(518) 358-2240

Manual of Indian Gaming Law
The Falmouth Institute, Inc.
3702 Pender Drive, Suite 300
Fairfax, VA 22030
(703) 352-2250

NALCHA – Native American Leadership
Commission on Health and Aids
708 Broadway, 8th Floor
New York, NY 10003
(212) 598-0010

Native American Law Digest
The Falmouth Institute, Inc.
3702 Pender Drive, Suite 300
Fairfax, VA 22030
(703) 352-2250

Native Americans
Cornell University
300 Caldwell Hall
Ithaca, NY 14853
(607) 255-1923
1-800-9-NATIVE

The Oneida
579A Main Street
Oneida, NY 13421
(315) 829-8399



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- The Great Law of Peace of the Longhouse People*. Rooseveltown, N.Y.: White Roots of Peace, 1971. *The one-hundred-seventeen articles of the Great Law translated into English.*
- Handbook of North American Indians*. #15. Washington, D.C.: Smithsonian Institution, 1978. *An encyclopedia of twenty volumes covering the American Indian Tribes and Nations of the United States.*
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ALGONQUIAN

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